



1	Emlyn's The Inquiry into 1 John 4:7 London 1719	60
2	Martin's (Hony) Logical Dissertation 1719	120
3	Second Dissertation on test of 1 John	30
4	Emlyn's The Answer to Mr Martin London 1719	52
5	Martin's Answer to Emlyn — 1719	122
6	Emlyn's reply to Martin 1720	48
7	Martin on the genuineness of 1 John 4:7 1722	200
		680

~~79-2~~
 42

LIBRARY

OF THE

THEOLOGICAL SEMINARY,

AT

PRINCETON, N. J.

DONATION OF

SAMUEL AGNEW,

OF PHILADELPHIA, PA.

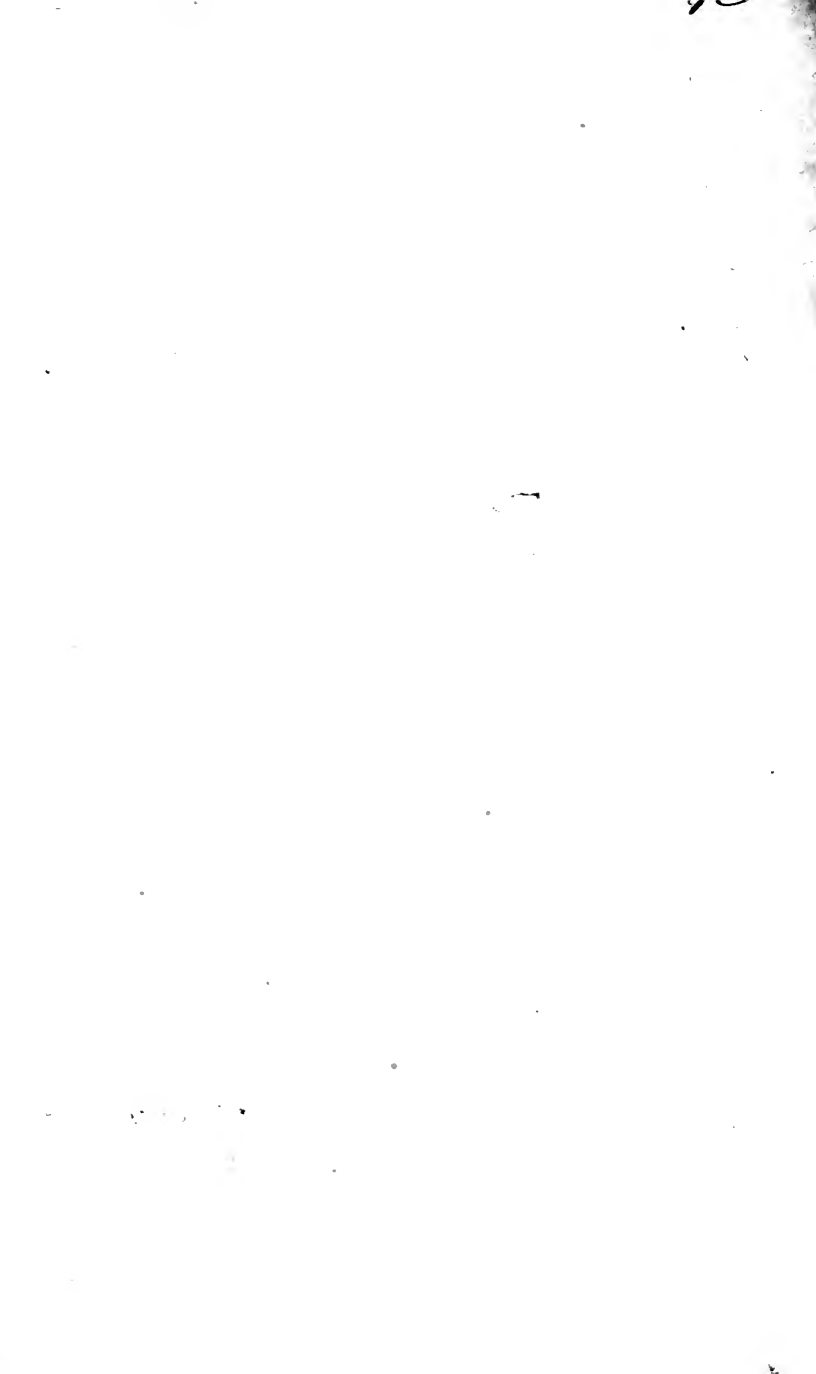
Letter... *March 25th 1853*

No. _____

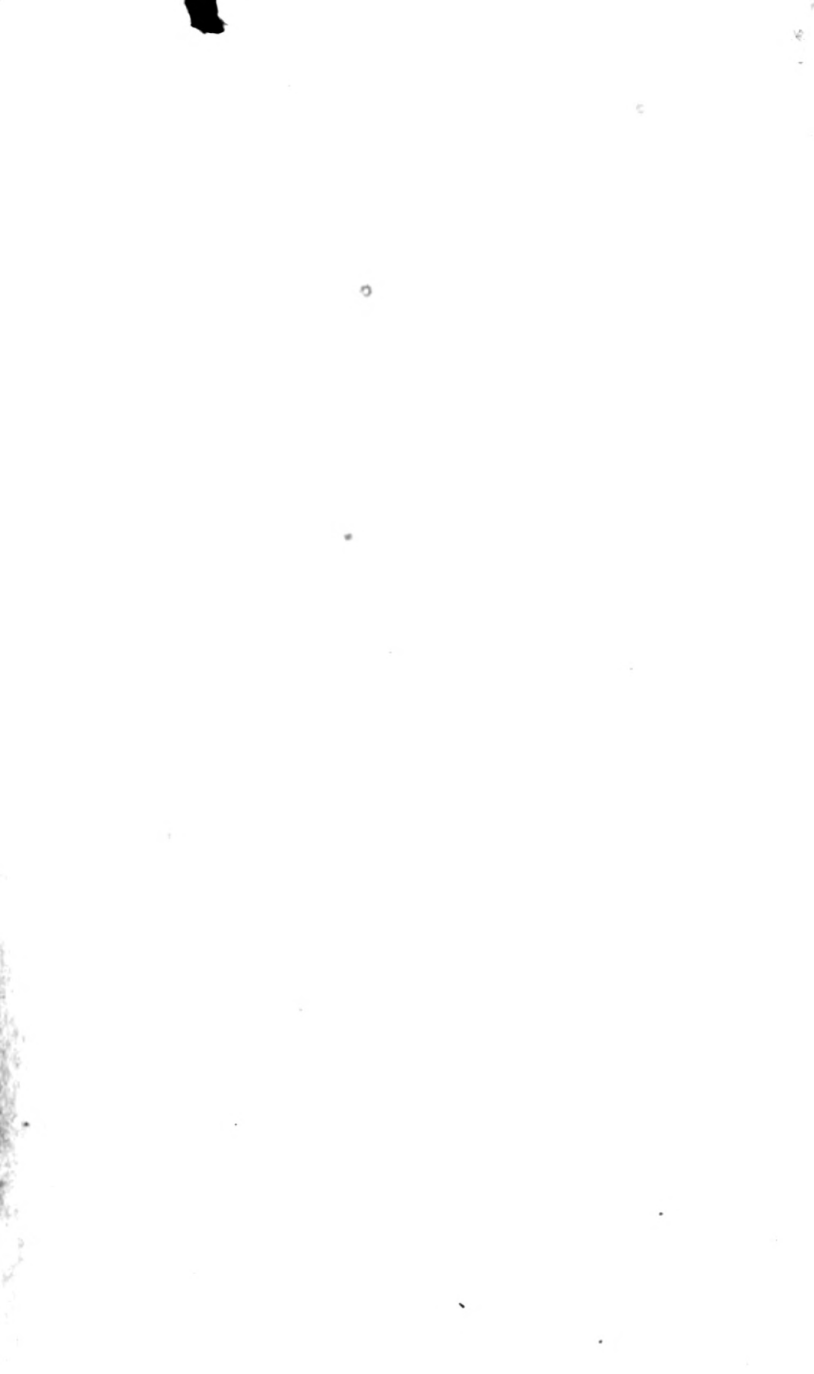
Case.

Shelf.

Book.









Walter 105
A FULL

I N Q U I R Y

INTO THE

Original Authority

O F

That TEXT, 1 JOHN v. 7. *There are Three that bear Record in Heaven, &c.*

Containing an Account of Dr. Mill's Evidences from Antiquity, for and against its being Genuine. With an *Examination* of his Judgment thereupon.

Humbly *address'd* to Both Houses of *Convocation* now assembled.

With a Postscript in answer to the Excuses offer'd to take off the Force of this *Address*.

By THOMAS EMLYN.

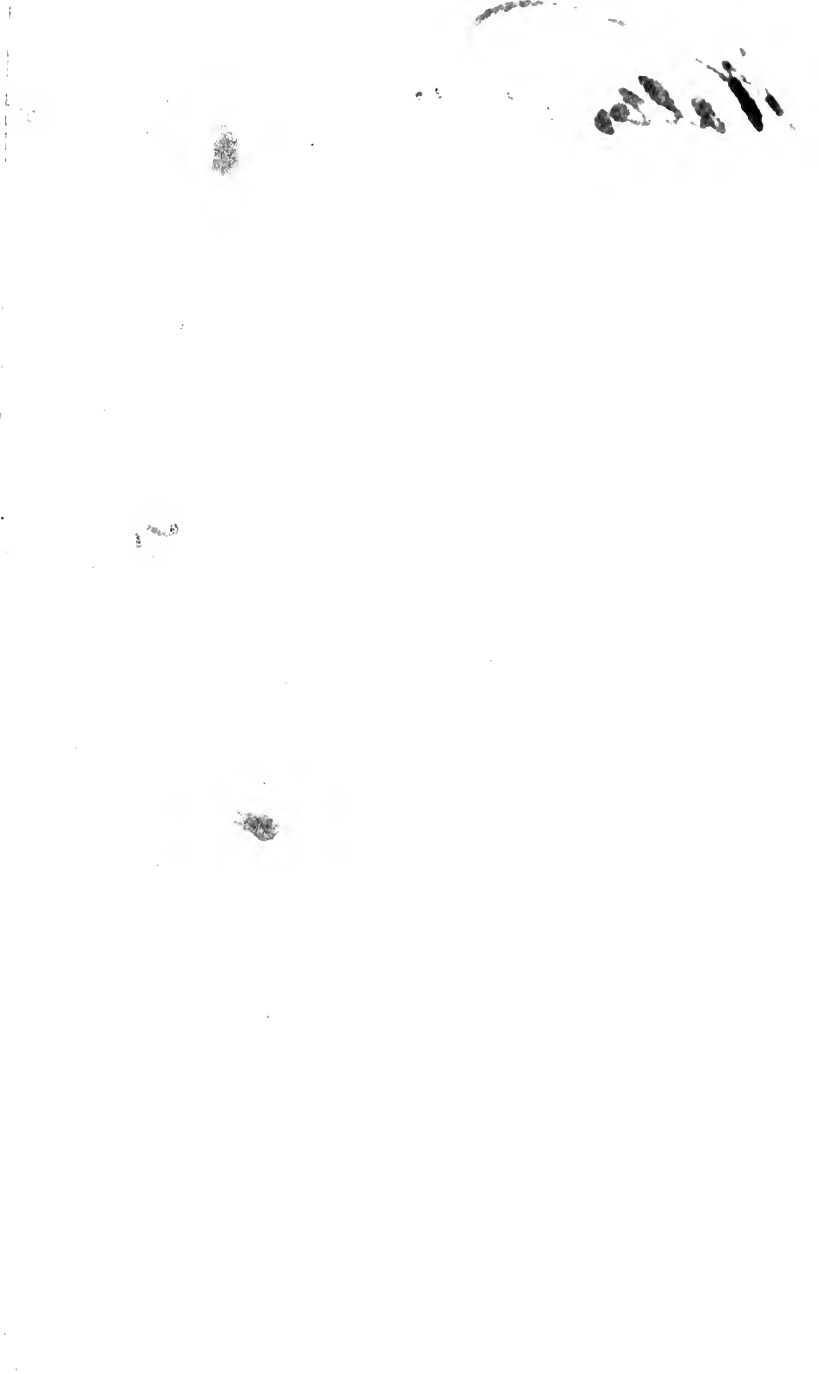
The SECOND EDITION.

Jerem. xxiii. 28. *He that hath my Word, let him speak my Word faithfully : what is the Chaff to the Wheat ? saith the Lord.*

L O N D O N :

Printed by JOHN DARBY in *Bartholomew*
Clofe. M. DCC. XIX.

Price 1 s. 6 d.



To the Most Reverend

W I L L I A M

Lord ABp of *Canterbury*,

P R E S I D E N T ;

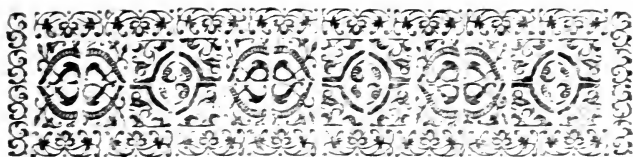
And the Right Reverend the
B I S H O P S of the same Pro-
vince, his Grace's Suffra-
gans ;

And to the Reverend the C L E R G Y
of the Lower House of *Convocation*
now assembled ;


This *Inquiry* is Humbly Presented and Sub-
mitted, by

The AUTHOR.





*Some Considerations on that
Long-doubted Text, 1 John
c. 5. v. 7.*


 IS possible the laborious Inquiries of many Learned *Criticks*, who, with great Diligence and Accuracy, have sifted and scann'd the *Classick* Authors, some of 'em of no great moment; may be esteem'd by others only as the ingenious Diversions of a dextrous and sagacious Mind: since, when they have presented their Authors a-new, with their Emendations and Corrections, in restoring their old, or giving 'em new Beauties; 'tis out of so little Use or Consequence to the World, that 'tis well if their painful Studies escape the Censure of being a laborious Loss of Time.

But when learned and judicious Men do, with Seriousness and humble Reverence, apply their Industry and Sagacity to examine the far more important Writings that are to guide us in the way of Salvation; when they shall discover the Interpolations and Additions, the Errors or Defects, which *these*, as well as other Writings, by oft transcribing, may in so long a Tract of

A

Time

An Inquiry into the

Time have been liable to ; when, by diligent comparing antient Manuscripts and Versions, and the frequent Citations of the *Text* in the primitive Christian Writers, they become able to inform us certainly what is *original* and genuine, and what not, in any part of the Bible, more especially where some matter of great moment is concern'd ; their learned Industry is then sure to be well employ'd, and will be recompens'd not only with the Applauses of the Curious, but the Thanks, and which is more, the real Edification and Satisfaction of the serious Inquirers after Truth ; who greatly desire to know what God would have 'em believe and do ; to have the *Chaff* separated from the *Wheat*, and the τὸ ἀλόλον γάλα, the *sincere* unadulterated *Milk* of the Word, for their spiritual Growth.

The peculiar Veneration due to the Sacred Writings, requires us to keep that precious *Depositum* as pure as possible, and free from all human spurious Additions. Why then should the learned Criticks exhaust all their Learning, Reading, and discerning Skill, upon the Trifles of a witty or wanton *Poet*, or a fabulous and remote *Historian* ; and wholly neglect to make as severe an Inquiry into the Holy Scripture, in which are the Words of eternal Life ; in order to discover what is the genuine Text, among the various Readings of different Copies ; that we may build our Faith upon it, with the greatest Certainty we can attain to ?

I know, a late ingenious Author of the *Difficulties and Discouragements which attend the Study of the Scriptures*, has pointed at the worldly Discouragements, which, he judges, have tempted our cautious Criticks to turn their Studies another way. I wish him Success in his Address
to

to have these Hindrances remov'd; that it may be as safe, where 'tis more important, to do Justice to the Writings of the Apostles, as of any other Author.

The very Learned and Judicious Dr. *Mill* has done much for one Man, in his celebrated Labours on the New Testament; which, whatever may be wanting, will long stand, as a lasting Monument of his praise-worthy Zeal and well-employed Abilities. A *Specimen* of what he has done upon one single *Verse* I am now to produce: And if upon a full and impartial Consideration it shall appear to your unbiass'd Judgments, that there is abundant Evidence of a spurious Addition; may I not justly hope that the Rulers and Guides of the Church, who can better judge of such Evidences than the Unlearned can, will yield their conscientious Compliance, and not render such commendable Inquiries fruitless, by refusing to receive the Truth, and to rectify our Books, when the true Reading is found? Else to what purpose do Men inquire how it was *in the beginning*, if we resolve not to return to it? or to search after the right, if we will still adhere to what is wrong, and will rather maintain Custom than Truth?

This is what I shall have some right to insist upon, and for the sake of Truth to press upon your Lordships and the Clergy; when I shall have made it appear, from his *Dissertation* on 1 *John* 5. 7. that the Doctor himself has overthrown the Credit of *that* Text, by the Evidence he has given that it is not original and genuine, tho he has not acknowledg'd himself overcome by it.

In order to manifest this, I shall,

I. In the first place (for the sake of others, who need more information) lay down the Sum

An Inquiry into the

of that Evidence which the Doctor has produc'd, to shew that these Words in the seventh Verse, *There are Three that bear Record in Heaven, the Father, the Word, and the Spirit; and these Three are One:* or rather these Words in the seventh Verse, *In Heaven, the Father, the Word, and the Spirit; and these Three are One:* And (ver. 8.) *there are Three that bear witness in Earth:* were not in the original Text, but have been added in later times without just Authority.

II. I shall put down what he had to offer on the other side, for establishing the Authority of these Words, and upon which he has determin'd in favour of their being original and genuine.

III. I shall shew the Weakness of those Arguments by which he endeavours to support the Authority of this Text: that so it may be judg'd whether he had just Reason to make such a Determination, or we to abide by it.

I. I must lay down the Evidences produced against the Authority of *this Text*, as not having been originally in St. *John's* Epistle. Only let me *first* observe, that the Text it self, and Context, have no *internal* Evidence, to persuade us that the Words are genuine: for as these Words themselves are not to be match'd with any in the whole Bible, so the Context is compleat without 'em, and rather more smooth and easy. The *three* following Witnesses having been already distinctly spoken of, it was very natural to sum 'em up in one Conclusion; *There are Three that bear witness, the Spirit, the Water, and the Blood.* But the other *three* Witnesses had not been mention'd, to give occasion for the like to be said of them.

Nor was it likely the *Spirit* should be produc'd as another Witness on Earth, if it had been num-
bred

bred before among the Witnesses *in Heaven*. The *Spirit* was no more an Inhabitant of the Earth, than the *Father* and *Word* were; who also operated and gave their Testimony, not in Heaven, but on Earth. Nay, the *Word Incarnate* was more properly an Inhabitant of the Earth than the Spirit, and yet is not reckoned among the Witnesses on Earth. Is it likely the Spirit should be made twice a Witness in the matter, and so give two Testimonies for one of the *Father* and *Word*?

But since the Doctor's Inquiry was only after *external* Evidence from Authorities and Testimony, it shall be my present business to examine them.

And here it must be own'd, that Dr. *Mill* has done Justice; so that very little more can be said in the case. 'Tis a Subject which had been long and often examin'd, with Niceness, from the beginning of the Reformation, and very much illustrated by the great Sagacity of the late Learned and Laborious Critick, Father *Simon*, in his *Critical History of the New Testament*, Chap. 18. Dr. *Mill*'s business was, not so much to search for Evidences, as to collect, with no small pains, what had been offer'd; and to present it in one view, and in good order.

These Evidences are taken, (1.) From antient *Greek* Manuscript Copies. (2.) The antient *Versions*. (3.) The Writings of the antient Christian *Fathers*. And indeed whither should we go to learn what was in the Apostles Writings, but to the oldest Copies of those Writings (which are lost or consum'd themselves) and the oldest Versions made from them, and to the old Christian Writers who have transcrib'd very much of them into their own Books?

(1.) Let us hear how many antient Manuscript Greek Copies are without this Text. The Doctor tells us, in his *Notes on the Words*, That 'tis certain all these Words, in *Heaven, the Father, Word, and Holy Spirit*; and these Three are One: and there are Three that bear witness in Earth: are wanting in most Copies. Then he enumerates them particularly, in his *Dissertation upon this Subject*; beginning with our famous *Alexandrian Copy*, which elsewhere he calls *Ingens The-saurus Orientalis*, and the most precious Treasure the *Christian World ever saw for these twelve hundred Years, and by far the most antient Copy in the World, which most exactly expresses the Original.*

Proleg.
p. 143,
144.

p. 108.

Next comes the famous *Vatican Copy*, which he extols much after the same manner, as of very great Credit, and above twelve hundred Years old; by which, according to Pope *Leo's Order*, the *Complutensian Edition* was to be made. 'Tis enough to shake the Credit of this Text with all impartial Men, that 'tis wanting in these two, the most valuable and antient Copies we know of in the World. Yet besides this, the Doctor gives a long Roll of the other very valuable Manuscript Greek Copies, in the most famous Libraries of the Learned, and of our two Universities, and of the *French King* (where *Father Simon* made a diligent Search, and says, he found not one that had these Words, of all the seven which he view'd, nor of the five Manuscripts of *Mr. Colbert*, tho some of these be of later date) also two at *Basil*, one at *Venice*, and many more. All these want this Text, tho in some of the later Manuscripts there are in the Margin short Notes, by way of Gloss or Comment, over against the *Spirit, the Water, and the Blood*; applying these to the *Father, Word, and Spirit*, according to an antient mystical Interpretation,

Crit. Hist.
cb. 18.

tation, of which hereafter. And from the Margin, Father *Simon* judges *these Words* did afterwards slide into the Text, which are in our *seventh Verse*. Which is a very natural and easy Account, and the only way by which Dr. *Mill* himself accounts for so many other Interpolations, in his Notes, and his *Prolegomena*.

And whereas Dr. *Mill* once thought *Robert Stephens* had found the *Words* in *eight Manuscripts* (because of *fifteen Copies* which he had, he mentions but *seven* as wanting this Verse; whence the Doctor slipt into the common Mistake, and took it for granted that the other *eight* had it) he found upon Examination that those *eight Copies* of *Stephens* had not St. *John's Epistle* in them: so that all which had the *Epistle*, wanted *this Verse*.

Proleg.
p. 117.

To these of Dr. *Mill*, the Learned Dr. *Kuster* adds one Authority more, from the *Codex Seidelianus*, brought out of *Greece*, and about 700 Years old*. So that I think I may say, in one word, all the *Greek Manuscripts*, which are found, do agree in rejecting the Text under Consideration.

(2.) He considers the antient *Versions* of the New Testament. These were made for the Use of such People, as in early Times were converted to the Christian Religion, but did not understand the *Greek Language*, in which the New Testament was written; for their Benefit it was translated into their own Language. The most antient of these *Versions* were the *Syriack, Coptick, Ethiopick, Arabick, Latin*; all which, with the *Russian*, have not the Text: so that when these

* In his Edition of Dr. Mill's Test. Rotterdam 1719. which is what I make use of.

Versions were made, there was no such Passage in the *Greek* Copies or Original, whence they were made. Of the *Latin* Version the Doctor says *, 'Tis certain this Verse was wanting in all the most antient *Latin* Copies, except some in Africa, in *Tertullian's* and *Cyprian's* time, &c. Which Exception is a mere Supposition grounded on his Mistake (as I shall shew) that *Tertullian*, and especially *Cyprian*, had cited these Words in their Books.

P. 141.

The antient *Italick* Version, he says, was made near to the *Apostles* time, from the best Copies. Of

P. 152.

the *Coptick*, that it was from one of the best and

P. 128.

earliest. Of the *Syriack*, that the Learned agree it was made in the very next Age to the *Apostles*.

He tells us moreover, that even the *Latin* Manuscripts at *Basil*, *Zurich*, *Strasbourg* (800 or 900 Years old) and two others, *Duo Donatiani*, want these Words: That the Words however are inserted in the bottom of the Page in one, by another Hand; and in the Margin, by the same Hand, in another.

Father *Simon* observes, that in these later Copies of *St. Jerom's* Bible, where these marginal Notes are found, the Order of the Words, and the three *Witnesses* are various and diverse; which he takes to be a good Proof that they were not in the first Copies: who adds also one very old *French* Version, of a thousand Years, which has not the Words.

Crit. Hist.
ib.

I need but mention the first Editions of the New Testament, corrected by the Manuscript Copies, about the beginning of the Reformation; viz. by *Erasmus*, *Aldus*, *Colinaus*, printed in di-

* Certum est hunc Versiculum abfuisse è vetustissimis Cod. Latinis omnibus, præter Africanos quosdam, &c. p. 140.

vers places, which he owns had not *this* Verse ; nor the Versions of *Luther* ; because these are of no Authority beyond the Manuscript Copies by which they might be directed : which, it appears, did then want *this Verse*, otherwise they durst not have left it out, in prejudice to a receiv'd Opinion of the Church, and in contradiction to the *vulgar Versions* at that time.

(3.) He examines the Writings of the primitive Christians or *Fathers* : forasmuch as these very frequently cite the Sacred Writings on all occasions, and had such frequent and great Occasions to speak of the *Trinity*, and of the *Holy Spirit* ; it may well be concluded, such a *Text*, of singular Importance, and so exceeding pertinent to their Design, and where there is no *other Text*, to supply the want of it, fully or directly in the whole New Testament, could not be forgotten by *all* of them, and *at all times*, if it had been known by them. And here,

1st, He makes inquiry among the *Greek Fathers*, to see if he can hear of *this Text* among them, who were most likely to have seen the authentick *Originals* of the Apostles, and needed not a Version into another Language. Of these he gives this melancholy Account ; *Neminem unum, &c. That not one Greek Writer from the beginning of Christianity to St. Jerom's time* (about 400 Years) *has ever cited this Verse*. And adds, 'Tis Differ. certain it has been wanting in the *Greek Copies* very p. 583. near from the *Apostle's writing this Epistle*. And 584. therefore wonders at the Author of the *Preface to the Canonical Epistles*, in the *Latin Bibles*, which passes under the name of *St. Jerom*, for saying this Verse was in all the *Greek Copies* : whereas, says the Doctor *, *not one of the Antients had ever*

* De quo nemo Veterum quidquam inaudiverat.

heard a word of it. For which, and other Reasons, he justly concludes, as do other *Criticks*, that it is not St. *Ferom's*.

Not content with these *Generals*, he runs over the particular most eminent *Greek Fathers*, and those who were most likely to have produc'd *this Text*, if they had known of it, who yet never mention it.

1. Not *Irenaus*, l. 3. c. 18. who to prove the Deity of Christ, cites this *first Epistle* of *John* (more than once) nay, he cites this *fifth Chapter*, and yet says nothing of *this Verse* which had been so apposite to his Design.

2. Not *Clemens Alexandrinus*.

3. Not *Dionysius Alex.* or the *Epistle*, under his Name, to *Paul of Samosata*, almost wholly about the Trinity, and the Deity of Christ; in which the *eighth Verse* is cited, and the three other Witnesses, the *Spirit*, the *Water*, and the *Blood*, but not the Words in dispute.

4. Not *Athanasius* himself, who had his Wits about him, and as much at work in these Matters as any Man; in whose *genuine Works* (more to be regarded surely than the *spurious Books* falsely attributed to him for the other side) even *those* in which he labours to prove the Trinity, and Deity of Christ and the Holy Spirit, by all the Texts he could think proper, we find no mention of *this great Text*, as he must have deem'd it. So that the Doctor again confesses, he knows not of one *Greek Father*, before the time of the *Nicene Council*, who ever cited it.

5. Not the Fathers of the Council of *Sardica* in their Synodical *Epistle*; in which, for proof of a Trinity of Persons in one Essence, they alledge *John* 10. 30. but not these Words, *The Father, the Word, and the Spirit; and these Three are One*: which had been much more fit to their

Theodor.
l. 2. c. 2.

pur-

purpose. They needed not twice have cited, *My Father and I are One*, which yet did not include the *Spirit* at all: once urging this Passage, *These Three are One*, had been better for their purpose than a hundred Repetitions of that other Text.

Certainly all those Fathers, who came from so many several Quarters out of *Asia, Africa, and Europe*, as the Preamble of the Epistle shews, could not be ignorant of this Text which they so much wanted, if there had been any [knowledge of it in any part of the Christian World.

6. Not *Epiphanius*, who among the many Texts, alledg'd against the *Arians* and *Pneumatomachi*, quite omits this.

7. Not *Basil*, in his Book of the *Holy Ghost*, whom he had a mind to join with the *Father* and *Son* in the *Doxology*, but was kept in awe by such as watched his Words.

8. Not *Alexander*, Bishop of *Alexandria*, among the many Texts for the Unity of the *Father* and *Son*, in his Epistle, *Theodor.* l. I. c. 4.

9. Not *Nyssen*, in his thirteen Books against *Eunomius*, of the Trinity and Deity of the *Holy Spirit*.

10. Not *Nazianzen*, in his Oration against the *Arians*, or in his fifth Oration *de Theologia*; where, to prove the *Spirit* to be God, he alleges the next Words, but not these.

11. Not *Didymus*, in his Book of the *Holy Spirit*.

12. Not *Chrysostom*, on the same Subject.

13. Not *Cyrill* of *Alexandria*, tho he cites the Verses before and after, to prove the Deity of the *Spirit*; *Theauri Assert.* 34.

14. Not the *Author of the Exposition of the Faith*, among *Justin Martyr's* Works; who endeavours to prove the *Father, Son, and Spirit* to be of one
Essence,

An Inquiry into the

Essence, from their being join'd together in *Mat.* 28. 19. but not from *this Text*, more directly for his purpose.

15. Not *Cæsarius*.

16. Not *Proclus*, tho both of 'em upon a Subject that gave occasion.

17. Not the *Nicene* Fathers themselves, according to *Gelasius*: for *Leontius* Bishop of *Capadocia* answering, in their name, the Arguments of a certain Philosopher who oppos'd the Deity of the Holy Spirit, among other Texts insisted on the Words immediately preceding, *viz. It is the Spirit that witnesseth, because the Spirit is Truth*; but omits *this Verse*.

Here let me add what *Du Pin* observes, That as no *Greek* Father, for *five hundred Years*, quoted this Passage, so two of them, *viz. Didymus* of *Alexandria* in the 4th Century, and *Oecumenius* in the 11th, have written Commentaries upon *this Epistle* of *St. John*, and yet mention not *this Verse*: which, says he, proves that either they did not know it, or not believe it to be genuine*.

Thus far then the way is clear thro the ancient *Greek* Writers for so many hundred Years; even to *an Age* or two after *Athanasius*, as the Doctor confesses †.

2dly. For the *Latin* Fathers; the Doctor grants, that neither the *Author* of the *Treatise* of the *Baptism* of *Hereticks*, among *Cyprian's* Works (tho he mentions the *Verses* both before and after)

* Hist. of the Canon, Vol. 2. p. 78.

† Quinimo nullum omnino Codicem Græcis Ecclesiis in usu fuisse credo, nisi qui ad mutilatos quos dicimus, descriptus sit, pene ab ipsius Archetypi Scriptura usque ad Seculum unum vel alterum post Athanasium.

nor *Novatian*, nor *Hilarius*, nor *Cyprianus*, nor *Phebadius*, have ever cited these Words. Nor *Ambrose*, who also has the *Verses* on both sides; nor *Ferom*, nor *Faustinus*, nor *Austin*, who yet would have the *Father*, *Son*, and *Spirit*, to be mystically signify'd by the *Spirit*, the *Water*, and the *Blood*, in the *next Verse*. Nor *Eucherius*, who has the same *Notes* on the *next Verse*: nor *Leo Magnus*, nor *Facundus Hermiensis*, who also cites the *eighth Verse*. Nor *Junilius*, nor *Cerealis*, nor *Bede*, (in the *eighth Century*) who, in his *Comment* on *this Epistle*, expounds the *three other Witnesses*, but not this *seventh Verse*.

Tho soon after his time, the Doctor says, *the Western Bibles began to have it common*: which I shall not much dispute.

The Reader must *note*, that all these antient Writers are here produc'd, not merely for not mentioning *these words* (for then a much greater number might have been brought) but because they treated profess'dly of such Subjects as requir'd the Assistance of *this Text*, and many of 'em of the *Context*, and *next Verses*. And therefore tho others might omit it, as not having occasion to alledge it, yet *all these* cou'd never have omitted it on any other reason but this, That they had it not in their *Bibles* (as the Doctor justly argues) for *above 700 Years*.

Now methinks here is a pretty large stock of Evidence, and as much as one can well require for a Negative, to shew that *this Verse* was not *originally* any part of the *New Testament*: and one had need have very direct and peremptory Testimonies to the contrary, to make him so much as to hesitate in the matter. There must be great Weight, to cause an *Equilibrium*, and much greater to turn the Scales, and make him determine

determine for what seems hitherto irrecoverably lost. But I forbear, till I have consider'd,

II. What Dr. *Mill* has offer'd for *superiour* Evidence on the other side, to prove *this Verse* genuine, against all that has been said.

And now he has a *hard Task* indeed, to undo all that had hitherto been done, and to prove *this Text* authentick, against all these Manuscript *Greek Copies*, all the *old Versions*, all the before-mention'd *primitive Writers*, both *Greeks* and *Latins*, down to the eighth Century, who, all that while, knew nothing of it.

No doubt it would be a grateful Service to the Church, of which he was a worthy Member, if he could justify her putting it into her *Bible* as current Scripture, (tho that has been but of late) and cou'd support the Credit of a *Text*, on which principally some important Branches of her *Creed* and *publick Offices* seem to be founded. Here is a great deal to excite one to try what can be said, by a kind Friend, in the Case; who was unwilling to leave the Matter fairly stated on both sides, without giving it the Weight of his own Judgment on *one side*, which no doubt had otherwise been thought to be for the *contrary*. 'Tis well known how many are apt to regard a Learned Author's own Opinion, more than to examine his Premises, or weigh his Arguments. But what has he to say in *this Cause*?

In the *first* place I must shew what *Arguments* he refuses to make use of: especially *two*, which have been often urg'd by others, thro Mistake, or Want of Judgment, or popular Prejudice. As,

1. That the *Arians* have razed *this Text* out of the Bible, because it thwarted their Opinion. This passes for current among the People, and

is taught 'em by their Expositors, even by Dr. *Hammond*, and many other less judicious Commentators. But the Learned Dr. *Mill* rejects the Suspicion of this with Indignation and Scorn: for * *how shou'd the Arians, says he, put out the words, which were out already, 150 Years before Arius was born ?* And he says, that *Ambrose, who, alone of the Antients, objected this, in relation to another Text, John 3.6. (not the Text in dispute) was under a Mistake:* as he shews in his Notes on that place.

Nor will the Doctor suspect any of the *Gnostick* Hereticks in former times; whom their Opposers accused indeed of making *new* Gospels, but not of corrupting the *old*: only *Marcion* was charg'd with interpolating the Gospels and *St. Paul's* Epistles, but not the *Catholick Epistles*. Nor cou'd they corrupt the Copies in *other* Christians Hands, nor yet those in their *own*, without being soon discover'd. Thus the Doctor clears the Hereticks, as being without just cause suspected in this matter: *I don't think any Heretick corrupted the Text in any part, much less in this famous Testimony of St. John †.*

2. He utterly rejects the Authority of the Preface to the Canonical Epistles, under the name of *St. Jerom*, in the first printed *Latin* Bibles; which pretends that all the *Greek* Copies had *this Verse*, and that the *Latin* Translators had done unfaithfully in omitting it. And tho even the *Latin* Bibles which had this Preface, wanted this Verse, after the Complaint made, (which shew'd that the Preface and the Version were

* Quid enim illis cum hac Pericope, sublata è contextu Græco 150 annis antequam Arius nasceretur?

† Non puto quenquam hæreticorum S. Textum in aliquo, nedum in hoc nobilissimo Johannis testimonio, depravasse.

not by the same Author) yet this gave great trouble to *Erasmus* (and others) how to reconcile this to the plain Evidences of the contrary: He was well assured the *Verse* had not been in the *Greek Copies*, and therefore charges *Ferom* with Falshood and Forgery. And the Learned Bishop *Fell* was at the needless pains of vindicating *St. Ferom*, and justifying his Preface, in his *Notes on Cyprian*; when after all, our Learned Doctor, who acknowledges that himself once had a great regard for this *Preface*, before he had examin'd into it, is fully convinc'd (with *F. Simon* and *Du Pin*) that 'tis not *St. Ferom's*, nor is it found in the most antient Manuscript Copies of his Version; nor with his Name, in some other Copies where it is, as *F. Simon* tells us: but is the Work of some silly *Rhapsodist* after *Bede's* time, as the Doctor says, and then join'd to the *Bible*, which contradicted the *Preface*.

Crit. Hist.
c. 18.
Ineptien-
tis Rbap-
fodi.

So that the Learned will no more be troubled with this pretended Authority of *St. Ferom's* Preface, nor get any aid from it, towards the Support of the Credit of *this Verse* we are inquiring after.

I am next to consider what Authorities the Doctor does insist on, on behalf of *this Text*.

As for Testimonies from the antient *Greek Writers*, he had left himself very little to say from them, having confess'd there is not one of these, before the Council of *Nice*, who takes any notice of this *Text*. And therefore, tho he puts down *Scriptores Graci* for one of his *Topicks*, he is hard put to it to find any, and is content to mention only *one* oblique Testimony, which he wou'd have pass for *probable*, from a spurious Work falsely ascrib'd to, but long after *Athanasius* †. And he is suspected to be a *Latin* Author

† Auctor
Disputatio-
nis in Con-
cil. Nicen.

‡

100;

too; who only says, Ἰωάννης φάσκει οἱ τρεῖς τὸ ἓν εἶναι, John says these Three are One. Which τὸ ἓν, with the Article, are neither exactly the words of the seventh nor eighth Verse: and F. Simon judges they refer to the latter, which was usually apply'd to the Father, Son, and Spirit at that time; as Dr. Mill owns it was in St. Austin's. Hence he leaps at once down to the Council of Lateran under Innocent the Third, in the 13th Century; and to Calecas, in the 14th, who was a Greek, and turn'd to the Latins. All which is to no purpose at all, but to increase the number of Testimonies.

The Greek Manuscripts he pretends (which will be found only suppos'd) are, 1. A Manuscript in Britain of which Erasmus speaks, and by which he was moved (against his own free Judgment) to put these Words into his last Editions of the New Testament, against the Evidence of all the other Manuscript Greek Copies. 2. Some Manuscripts which the Doctor supposes Robert Stephens to mention, as having most of the words; all, except ἐν τοῦ ἁερανῶ, in Heaven. 3. The antient Vatican Copies, which the Editors of the Complutensian Bible say in general they were directed by, and the Doctor hopes they were so in this particular, which they have taken into this Edition.

I think it will appear that all these are but Suppositions of such Copies as never were seen, nor produc'd by any others to this day. To all which, Dr. Clarke has given a learned and full Answer, except to Stephens's Manuscripts, where he seems to have mistaken the Objection; of which hereafter.

As to the Versions, Dr. Mill had none very antient to bring. The Vulgar, of which some Manuscripts have it, and others want it, as is

In his Re^d
ply to Mr.
Nelson,
p. 207.

Printed at
Venice,
1602.

Append.
Paradox.
p. 376.

noted by the *Louvain* Editors; the *Italick* printed at *Venice* in 1532. (while the old *Italick*, and *St. Jerom's* Correction of it was otherwise) are not worth regarding in this matter: nor the *Apostolos*, or Collection of Sections out of the *Apostles* Books, with some Remarks. Only, whereas the Doctor mentions the *Armenian* Version for having this *Verse*, as he was inform'd; the very Learned *Sandius* testifies the contrary, having himself seen it, with the *Armenian* Bishop, at *Amsterdam*.

Lastly, The Doctor produces his *Latin* Fathers, which are indeed his main Strength and Confidence.

1. *Tertullian*, *contra Prax.* c. 25. his Words are: *The Paraclete shall take of mine, says Christ, as he did of the Father's. Thus the Connexion of the Father in the Son, and of the Son in the Paraclete, makes the Three closely united, which Three are One, but not one Person; as 'tis said, I and my Father are One **. Which the Doctor thinks, with *Bishop Bull* and *Dr. Hammond*, are an Allusion to our Text in dispute.

2. *Cyprian*, *de Unitate Ecclesie*, his words are: *'Tis written of the Father, Son, and Holy Spirit, these Three are One †; or Three are One, as some Copies have it: and, in his Epistle ad Jubaianum, Tres Unum sunt, Three are One; without any Reference to the Scripture express'd. And near 300 Years after, comes Fulgentius, a Bishop of*

* De meo sumet, inquit, sicut ipse de Patris, ita connexus Patris in Filio, & Filii in Paracleteo, tres efficit coherentes, alterum ex altero. Qui tres unum sunt, non unus; quomodo dictum est, ego & Pater unum sumus.

† De Patre, Filio, & Spiritu Sancto scriptum est; & hi Tres Unum sunt.

Africa, and says that *Cyprian* in the former words had respect to *St. John's* Testimony.

3. *Victor Vitenfis*, who tells us of a Confession of Faith, presented by *Eugenius* Bishop of *Carthage*, and other Bishops, to *Hunnerick* King of the *Vandals*; in which *this Text* is cited as from *St. John*, in the manner we now have it, in the Year 484.

4. *Vigilius Tapsensis*, *Fulgentius*, and the Author of the *Explication of the Faith, ad Cyrillum*.

And thus you have the Whole of what must over-balance all the Evidence on the other side: which, whether it will do or not, is to be consider'd under my next *Head*. Therefore,

III. I shall shew the Insufficiency of *these* Arguments brought to support the Authority of *this Text*, against *those* produc'd to overthrow it.

I suppose no Man of Reason will desire me to give any answer to what the Doctor cou'd lay no stress upon: I mean, such modern Testimonies as *Calecas* and the Council of *Lateran*, our late Editions and *Versions*, or the vulgar *Latin* Bibles since *Bede's* time. Therefore I shall say no more to them; nor indeed to *Vigilius Tapsensis* and *Victor Vitenfis*, nor to any Writer so long after the Heats between the *Arians* and *Athanasians*, and when the Invasions of the barbarous Nations had thrown all into Confusion and Ignorance. Such modern Testimonies will only tell me, that *these Words* did at last appear. All this I know well enough; for I see they are brought into the *Latin* Versions, and since that into our *printed Greek* Copies; and into our *English* Translations, first in *little Characters* for distinction, and next with as good a *face* as the

An Inquiry into the

rest of the *Text*. And if this began to be done in the fifth, or sixth, or seventh Century, what is that, any more than if it was in the fifteenth or sixteenth? But if the *Words* were not in St. *John's* Epistle for so many hundred Years, nor known to the Christian Church as such, I shall conclude that no Man can give a good reason for admitting 'em since.

And a thousand smooth Suppositions (which are, in like cases, found to be false by daily Experience) that such and such a Writer wou'd not, in later times, have used *the Words*, or put 'em into the Bible, if he had not good Evidence they were in the Original; are of no force against all the *Greek* Manuscripts and Fathers, which plainly shew they certainly were not *there*. If upon the whole matter there can be found not one *Greek* Manuscript, or one *Greek* Writer, who mentions it for a thousand Years; nor one *Latin* Writer to the fifth Century (if St. *Cyprian* be not the Man, which shall be inquired into) what signifies all the rest? Men may be fond of a spurious Issue, but that will not legitimate it.

Only with relation to *Victor Vitenfis*, because the Doctor lays such a stress upon it, as if the urging *these Words*, in a Confession of Faith, so publickly presented to *Hunmericus*, in midst of the *Arians*, in the Year 484. was a good proof that *they* had been well known and receiv'd; at least, *ante unum Seculum aut alterum, an Age or two before*; and so will carry the Evidence much higher than the Year 484. Therefore I shall take some notice of this, and shew that in fact it was not thus, as he plausibly imagines.

What the Credit of *Victor's* History, as we have it, is, I cannot well tell. I know it has found
little

little with many, in relation of strange Miracles, not unlike those of *Monkish Legends*, viz. of many who cou'd speak freely and articulately, when their Tongues had been cut out by the Roots; and sending his Reader to *Constantinople*, for an Instance to prove it: with other Miracles. But let that be as it will, I take it for granted, that he says true, in the Matter before us; that in the Creed presented to *Hunnericus*, this *Text* was cited as from *St. John*. But that it had not been commonly and long receiv'd, and well known as such, I think is plain by what the Doctor cou'd not deny, viz. That *St. Augustine*, *Eucherius*, and *Cerealis*, of the same Country, and in the same Age, knew not of *this Text*. *Eucherius* lived within thirty Years of the time when this Creed was presented; and the Doctor tells us, he says it was common in his time to interpret the *Spirit*, the *Water* and the *Blood*, of the *Father*, *Word*, and *Spirit*; as did *Austin*. Now if *this Text* had been receiv'd then, what place had there been for such a mystical Interpretation of the *three Witnesses* on Earth? Nay, *Cerealis* was one of the *African Bishops* at the same time, probably; for he flourish'd in the time of the Persecution under *Hunnericus*; and who drew up a Confession of Faith also, at the Demand of the *Arian Bishop Maximinian*; and had the same reason to have made use of *this Text*, as *Eugenius*, if it had been current, as the Doctor insinuates. Where then is the *Seculum unum aut alterum*, the *Age or two before*, in which *this Text* had been admitted? I rather think it must only have been some private Composure, tho it might be in the name of the other Bishops, who were now scatter'd and banish'd. It is signed only à *Gasis Medianis Episcopis Numidia*; *Bonifacio Ec-*
retianensi, & *Bonifacio Garienensi*, *Episcopis Vize-*

Biblioth.
Patrum.

nis. So that it carries the Evidence no higher, than to *that time*, and that at the *latter end* of the *fifth Century* some pretended *this* for *Text*, which had been only an *Interpretation*.

There remain then only *two* things of weight to be clear'd :

First, The pretended *Greek* Manuscripts.

Secondly, The Testimonies of *Tertullian*, but chiefly of *St. Cyprian*.

First, His *Greek* Manuscripts pretended: These are of three sorts.

(1.) The *British* Copy which *Erasmus* speaks of; who not finding one *Greek* Copy which had this Passage, wou'd not put it into his two first Editions of the New Testament: but upon information of a Copy in *England* which had it, did, against the *Faith* of all his Copies, afterwards insert it; * rather, as he confesses, to avoid the Reproach of others, than that he judg'd it to be of sufficient Authority. For which *F. Simon* thus rebukes him: *With what warrant cou'd he correct his Edition by one single Copy; which, as himself believ'd, had suffer'd some Alteration?*

Crit. Hist.
c. 18.

And it appears he had reason to suspect it: for who ever saw this *British* Copy since, or that wou'd produce it? *Dr. Mill* does not tell us where it was, or that ever he heard more of it. Such rare Discoveries, so useful and grateful to the Publick, are not wont to be lost again, in so critical an Age. What! cannot all the Learned Men of our two Universities, nor our

* Ex hoc Codice Anglicano reposuimus, quod in nostris dicebatur deesse, ne sit causa calumniandi, tametsi suspicor Codicem illum ad nostros esse correctum.

numerous Clergy, give us some account of it? Surely either there was no such Copy, or it is not for the purpose: else it had probably, long before this time, been produc'd. I am apt to think it did the best service it ever cou'd do, in the Cause, in thus imposing upon the Great *Erasmus*. Strange! that a *British* Copy is only to be mention'd by one beyond the Seas, while all *Britain*, and such an inquisitive *British* Critick as *Dr. Mill*, can know nothing more of it. Foreigners will expect to hear of it from us, rather than we from them. *F. Simon* says *Erasmus* saw it: but where does *Erasmus* say so? He only says (in his *Annotations*) *There is found one Greek Manuscript among the English, which hath it* *. He needed not then have said, *Suspicion, &c.* he cou'd, I think, have made a clearer Judgment of it, if he had seen it. And if he was abus'd by *Misinformation* or otherwise, 'tis hard first to deceive him, and then to make his Mistake an Authority in the case.

(2.) The Doctor depends on the Manuscript Copies by which he supposes the *Complutensian* Edition was regulated; because *these words* are there, and the Editors say in general, they follow'd the best and most antient Manuscripts of the *Vatican*.

But as they don't say, that they were directed by *those* Manuscripts in putting in *this Verse*, so it appears they were not; because, by the Doctor's own Confession, the *most antient and most correct Copy* of the *Vatican*, which is so justly extol'd by him, (and comes at least very near to the famous *Alexandrian Manuscripts* in the *Royal*

* Repertus est apud Anglos Græcus Codex unus, in quo habetur.

Library here) *wants* these Words which *those* Editors have put in: And how then did they follow it so closely as is pretended? Nay, this excellent *Manuscript* was that which Pope *Leo* recommended to them, as the Ground-work and Standard of their Edition, to *which* they were to keep, and to note the Variations of *other* Copies in their Margin, and which for the most part they did; and yet in this they forsook it. And 'tis no wonder, if they did so by the *rest* of the *Vatican Manuscripts*, as appears.

Proleg.
p. 108.

For *Cariophilus* afterwards, having by Order of Pope *Urban VIII.* examin'd these *Vatican Manuscripts*, tells us plainly, that all of 'em which have *this Epistle* of *St. John*, want this *seventh Verse*: tho, out of respect to *St. Cyprian*, he was for keeping it in †. Of which, *Dr. Clarke* has given an account, in the place already refer'd to; together with an account of *sixteen Manuscripts* (*eight* of 'em in the *King of Spain's Library*) collated by the *Spanish Marquis*, *Peter Faxard* (as *F. Simon* names him) and publish'd by *La Cerda*, in his *Adversaria Sacra*, c. 19. from all which *Manuscripts* nothing is alledg'd to justify their *vulgar Version*, in keeping *this Verse*. How then cou'd *Dr. Mill* presume so strongly that the *Complutensian Editors* kept to their *Manuscripts*

Crit. Hist.
par. 2. c. 9.

here? *F. Simon* saw the contrary, and says they follow'd the Reading of the *Latin Copies* here; and to vindicate it, have insert'd a *Note* from *Aquinas*, in the Margin.

(3.) He pretends the *seven Manuscripts* of *Robert Stephens*, to warrant *the Words* to be genuine. *Stephens* tells us he made use of *fifteen Manuscripts* in his Edition of the *New Testament*,

* Ad finem Catenæ in Marcum,

only *seven* of which he has set down in the Margin, as wanting some, at least, of *the Words* in dispute: hence it was concluded formerly, even by Dr. *Mill* himself, as well as others, that the other *eight* wanted nothing, but had the whole, as we have it. To this, the Doctor's remarkable Words cited from his *Prolegomena*, by Dr. *Clarke*, are a compleat Answer; shewing that those *eight Manuscripts* did not include *this Epistle of St. John*, at all; and so were of no concern here. But Dr. *Mill* was sensible of this, in his *Dissertation* on the *Text*, where he says of these *eight Manuscripts*, *Reliqui has Epistolas non exhibent*. And therefore he urges but the *other seven*, which are noted as wanting only ἐν τοῖς ἑβανῶ, in *Heaven*, and authorizing the rest; *The Father, the Word, and the Spirit, and these Three are One*.

But as Dr. *Mill* was too judicious not to see thro this Mistake, in placing a *little Mark*; so he fairly owns his Doubt about it, in his *Notes* on the Verse: *If indeed the little Hook be placed aright †*. For this depends wholly upon placing the *Semicircle*, which marks the Words that are wanting in such *Manuscripts*, as are noted in the *inward Margin*. In *Stephens's* fair *Folio Edition*, this Mark or *small Hook* falls after the words ἐν τοῖς ἑβανῶ; as if these only were wanting: whereas it shou'd have been placed after the *whole Verse*, as *F. Simon* observes (or rather, after the words in *Earth*, in the *eighth Verse*: which, the Doctor owns in his *Notes*, was the case of the *most* and *best* Copies; and *Simon* intimates the same in his *Remarks* upon the *Lou-*

† Si quidem Semicirculus suo loco sit collocatus; which *Lucas Brugenfis* had said before.

vain Latin Bible by Hentenius, which had the like Error.) And I wonder the Doctor shou'd say upon it, *Nescio qua autoritate, neque dicit se istos libros consuluisse*; or that he had not consulted the Copies, when he expressly said, *he had consulted the Manuscripts of the King's Library*: and I think it was there *Stephens* found his *. It appears by Dr. *Mill's* Account in his *Prolegomena*, that four of these seven Manuscripts were in the *French King's Library*; and since *F. Simon* cou'd find none there, that wanted only the words in *Heaven*, nor any one else pretends to find such elsewhere, I may safely conclude 'twas a Mistake in placing the Mark in *Stephens*, which the Doctor was willing to take hold of. And the same *Stephens*, in his *Latin* Edition of the New Testament, (as *F. Simon* tells us, *Crit. Hist. part 2. c. 11.* and as I have seen) included the whole Passage within the Mark. So that I think the Case is plain, that all *Stephens's* Manuscripts wanted *this Verse*.

Crit. Hist.
part 2. c. 9.

Proleg.
p. 117.

'Tis probable he put it into his own Edition, from the *Complutensian*, and we from *his* into *ours*; (so one Error begets another, by presuming too well of the Care and Faithfulness of such as went before) for the Doctor tells us, *Stephens* govern'd himself by the best Manuscripts: but then he says, *He always judg'd those to be best which agreed with the Complutensian*. Else it would be very strange, that all *Stephens's* Manuscripts shou'd differ from all them of *Erasmus* and *Simon*, and others; as they must, if only *ἐν τοῖς ἑξήκω* were wanting.

And whereas the Doctor lays a stress on *Stephens's* saying he departed not one Letter from

* Regia Bibliotheca suppeditavit. *Proleg. p. 117.*

the best and most of his Copies †; I would ask then, how he came to put in the ἐν τοῖς ἑβδωθῶ, in Heaven, when every one of his seven Manuscripts wanted 'em? 'Tis plain Criticks are not always to be trusted in what they say of their own Fidelity: the Doctor was right, in inferring that it ought to have been as he said, but 'tis plain in fact it was not so.

Thus having examin'd all his Pretences to the Greek Manuscripts, I think it fully appears there is not so much as one found to authorize this Passage, nor one antient Version, made from the Greek; and for others, they are not of value in the case. Indeed the Doctor has dealt more fairly than our common unaccurate Commentators; who, without any Examination, talk roundly of many, the most antient and the best Copies, which have these Words, not knowing what they say: whereas he pretends but to few, and rather supposes and hopes, from some Hints in others, that they had such Copies, than knows of any himself.

Let me close this Head with the very pertinent Remark of the most Learned Phileleutherus, Part I. against the Discourse of Free-Thinking: The present Text was first settled almost 200 Years ago, out of several Manuscripts, by Robert Stephens, Printer and Bookseller at Paris; whose beautiful and generally speaking (it seems, not in all points) accurate Edition, has been ever since counted the Standard, and follow'd by all the rest. Now this specious Text in your Doctor's (Whitby's) Notion, seems taken for the Sacred Original in every Word

† Ne in una litera discesserit à meliorum & plurium codicum suffragio.

and Syllable; and if the Conceit is but spread and propagated, within a few Years that Printer's Infalibility will be as zealously maintain'd, as an Evangelist's or Apostle's.

Dr. Mill, were he now alive, wou'd confess that this Text, fixed by a Printer, is sometimes by the various Readings render'd uncertain, nay, is prov'd certainly wrong; but that the real Text lies not in any single Manuscript or Edition, but is dispersed in them all.

I now come to the second Head of his Arguments, viz. from antient Testimonies of the Latin Writers, Tertullian and Cyprian.

As for Tertullian, in the Words already set down, he had only said, speaking of the Father, Son, and Spirit, these Three are One; and 'tis written, the Father and I are One. But the former of these he says from himself, not as any part of Scripture, as he says the next words are. And indeed he needed not to have cited these latter Words at all, if the former had been of the same Authority; for they had been sufficient, whereas the latter Words were not to his purpose for proving the Holy Spirit's Unity with the Father and Son. Only not having a Text for the Unity of all the Three, he was willing to alledge these Words for the Tiro as a Step to the other.

Nor can it be thought, but that in so voluminous a Writer we must have had that Text many times over, on several proper Occasions, if he had known it as such. He repeats *John 10. 30. I and the Father are one*, very frequently, even five times in a few Pages in his *Book contra Praxeam*, and again *contra Hermog.* and *de Oratione*. Whereas this pretended Text, so much more for his purpose, he omits: which could hardly have been, if he had taken it to be of as good Authority

rity as the *other Text*. And therefore Dr. *Mill* had reason to urge it but softly, saying, Dr. *Bull* and Dr. *Hammond* putant se alluisse, suppose that he might allude to the Words of St. John : which is but a Conjecture, instead of a Proof.

So that St. *Cyprian* is left alone to bear the weight of all. And indeed 'tis easy to see the Doctor's chief Confidence is in his Testimony, (with a little help from *Tertullian*, whom he owns to be not so clear) insomuch that he says, *This is Evidence enough of the Words being authentick, tho none of the Greek Writers ever saw them, and tho they never appear'd in any Copy to this day.* It seems then 'tis to no purpose to withstand this Evidence; or rather it seems, having nothing else to trust to, the Doctor was resolv'd this must and shall do the business.

Cyprian's Words are, *Of the Father, Son, and Holy Spirit, it is written, These Three are One*; (the other Testimony, in *Epist. ad Jubaianum*, is but like *Tertullian's* supposed Allusion to the Text, and may have the same Answer.) Upon these Words the Question is, Whether *Cyprian* refers to the seventh Verse in dispute, or to the eighth, by a mystical Interpretation of the *Water*, the *Blood*, and the *Spirit*, as signifying the *Father*, the *Son*, and the *Spirit*? *Father Simon* is out of doubt for this latter, and brings a strong Proof of it from the Words of *Facundus*, who was of the same *African Church*, in the fifth Century; and who not only himself so interprets the Words of the eighth Verse, but expressly adds, that St. *Cyprian* so understood them too, in this very place. Says he, * *Of the Father, Son, and Holy Spirit, he (St. John)*
De Unitate Ecclēsiæ.
Crit. Hist. c. 18.
says

* De Patre, Filio, & Spiritu Sancto, dicit tres sunt qui testimonium dant in terra, Spiritus, Aqua, & Sanguis, & hi tres unum

says there are Three that bear witness on Earth, the Spirit, the Water, and the Blood; and these Three are One: by the Spirit, signifying the Father, by the Water, the Holy Ghost, and by the Blood, the Son. Which Words of John the Apostle, St. Cyprian the Martyr, in his Book of the Trinity, (Unity it should be, as Simon observes) conceives to be spoken of the Father, Son, and Holy Spirit. And tho Dr. Mill would make light of this Testimony, 'tis without all Reason, and from mere Necessity: since *this* will overturn all he had to say from the *Latin Fathers*.

What *Facundus* says, is so far from being improbable, that the Doctor himself owns St. *Austin*, who was of the same *African Church*, did make the same Interpretation afterwards; and after him, *Eucherius* declares it was a common Exposition of *those* Words: and then why might it not be *Cyprian's*? Does not *Facundus* expressly say it? Does he tell an unlikely Story? Why is it then *levis momenti*? Truly the Doctor thinks none, till St. *Austin*, made *this* mystical Interpretation, and therefore not St. *Cyprian*. But why might not *Cyprian* begin it as well as *Austin*? *Facundus* tells us, he did interpret so, and it does not appear that he had any *other* such Words to apply to the Trinity, but *these*. Is it not as good an Argument against the Doctor, to say that *Cyprian* did not cite the *seventh Verse* in dispute, because *that Verse* never appear'd in any Writer till the *fifth Century*, as *his* is, *viz.* That *Cyprian* did not

unum sunt; in Spiritu significans Patrem, in Aqua Spiritum Sanctum, in Sanguine vero Filium significans. — Quod Joannis Apostoli Testimonium beatus Cyprianus in Epistola sive libro quem de Trinitate (de Unitate rather) scripsit, de Patre, Filio, & Spiritu Sancto, dictum intelligit. *Facundus pro Defens. Trin. Cap. l. 1. c. 3.*

so interpret, because *that* Interpretation appears not till the *fifth Century*? Only I can prove my Assertion by a proper positive Testimony, that *Cyprian* did use *this* Interpretation; whereas he had *none* to prove that *St. Cyprian* met with a *special Copy* of *St. John's Epistle*, which had *that Verse*.

'Tis true indeed, *he* alledges for the other side *Fulgentius*, Contemporary with *Facundus*, saying, * *St. John testifies there are three that bear witness in Heaven, the Father, the Word, and Spirit; and these Three are One: which also St. Cyprian, in his Epistle of the Unity of the Church, confesses; alledging from the Scriptures, that of the Father, Son, and Holy Spirit, 'tis written, And Three are One.* But as *Facundus* is as good an Evidence as *he*, and more particular, so even *this* does not contradict *Facundus*. For *Fulgentius* and *he* both say the same thing, *viz.* that *Cyprian* confessed *St. John's Testimony of the Father, Son, and Spirit, these Three are One.* Only *Facundus* tells us, that he took this Testimony from the *eighth Verse*, and *Fulgentius* does not say it was *otherwise*; and therefore there is no reason to oppose *him* to *Facundus*. *Cyprian* might own the same thing as is now contain'd in the *seventh Verse*, tho he deduc'd it from the *eighth*: He that supposed the *Spirit, the Water, and the Blood*, in *St. John*, to mean the *Father, the Son, and the Spirit*, as much *confessed* this Doctrine, and from *St. John* too; as if he had found the very

* *Fulg. cont. Arianos, sub finem.* Beatus Joannes testatur, dicens, Tres sunt qui testimonium perhibent in cœlo, Pater, Verbum, & Spiritus; & tres unum sunt. Quod etiam B. M. Cyprianus in Epistola de Unitate Ecclesiæ confitetur, dicens—de Patre, Filio, & Spiritu Sancto scriptum est, & tres unum sunt.

Words *Father, Son, and Spirit*, in the *Text*. And this is all which *Fulgentius* himself says of him. Neither of *them* says that *Cyprian* found in *St. John*, the *Father, Son, and Spirit*, besides the *three Witnesses* in the *eighth Verse*. No, it was *there* he thought he might find the *Father, Son, and Spirit*, mystically represented. And I observe *two* things to confirm it.

1. *Fulgentius* speaks of it as a remarkable *Concession* in *St. Cyprian*, *Quod etiam B. Cyprianus confitetur*, which also *St. Cyprian* confesses. Confesses what? that *St. John* had those Words, the *Father, Word, and Spirit*, and *these Three are One*? Was that such an Acknowledgment, if he found it in *his Epistle*? No, but he acknowledg'd the *Father, Son, and Spirit* to be *one*, out of *St. John*, by a mystical Interpretation of the *Spirit, the Water, and the Blood, which are one*. This indeed was somewhat far-fetch'd, and not so clear a Point, but *St. Cyprian's* confessing it might give it some credit; but it could give none to an undoubted *Text* of *St. John*, to say *Cyprian* acknowledg'd it to be true. I will not say the Doctor had any Design in it, but I find in reciting *the words*, he has happen'd to change the *confitetur* into the more convenient Word, *confestatur*.

2. I observe *Cyprian's* words are not the exact Words pretended to be found in *St. John*; for *Cyprian* says, *Father, Son, (not the Word) and Spirit*. Now tho' the *same* Person may be intended by *both* words, yet 'tis plain there could be but *one* of them in the *Text*. And therefore, if our present *printed Text* be right, *Cyprian* had no such Copy, or else he did not keep strictly to it: and if he did not cite the words *exactly*, only the *Sense* of them as an Interpreter; then in such a loose way of speaking it might well be, as *Facundus* says it was, *viz.* his *Sense* of the *eighth Verse*.

So that the Doctor was too forward in saying that *Cyprian could not have cited the Words of St. John* (as we have them) *more exactly, if he had them before his eyes.*

Let the Interpretation be ever so forced, that is nothing, so it was; and there are enough as *strange Interpretations of Texts* in the *Fathers* and in *St. Cyprian* himself, to satisfy us *this* is no good Evidence it was not *his* *. And why may not *Cyprian* father a weak Interpretation as well as *St. Austin*? Nor was it unusual with *Cyprian* to cite Scripture more by *his Sense* of it, than by the strict *Letter of the Text*. Thus, instead of *Lead us not into Temptation*, he cites it, *Suffer us not to be led*, &c. Again, he cites *Rev. 19. 10. Worship thou the Lord Jesus*, instead of *worship thou God*. Will any say, upon this, that he found a particular Copy which had *these Readings*? No surely, but rather that it was *Cyprian's Exposition* of the true Reading in *all the Copies*. Even so, I doubt not, his words, *the Father, the Son, and Spirit, these Three are One*, was his Sense of the *eighth Verse* of *St. John's fifth Chapter*.

Cypr. de Orat. Dom. c. 4.

Cypr. de Bono Patientiæ, c. 15.

I shall conclude *this* with *Mr. Du Pin's Judgment* upon the Case: 'Tis not then, says he, *absolutely certain, that Cyprian hath quoted the seventh Verse of St. John's Epistle*. And *Father Simon's*; who says, 'tis out of doubt that he hath not. Tho' 'tis probable *this Mistake of Cyprian's words* led some following *African Writers* into the Opinion that *St. John* had said them *expressly*.

Hist. of the Canon, vol. 2. p. 78. Crit. Hist. N. T. part 1. c. 18.

And thus I have *fairly accounted* for *St. Cyprian's Words*, without the Supposition of his having a *special Copy to himself*. And then I think there is not *one tolerable Pretence* left of any an-

* See Dr. Whitby's Differt. de S. Script. Interpretat.

tient Authority. Now it remains that we see how the Doctor accounts for the Difficulties that lie *against him*; from *all the Greek Copies and Fathers* before and after *Cyprian*, who knew nothing of *this Text*: how then had *Cyprian* such a particular Copy above all others? Does the Doctor clear himself *as fairly* of this, as we have of his Objection from *Cyprian's Words*?

He puts very proper Queries here: *If these Words were in St. John's Original, how comes it to pass that for three Ages following, the Greek Fathers had it not in their Copies? How came Cyprian, an African, to know it, when it was unknown to Irenæus, who was a very curious Inquirer into all Learning, (which is Tertullian's Character of him *) and who convers'd with Polycarp, the Disciple of St. John himself? But in Answer to these Queries, he is forced to frame many unreasonable Suppositions: he knows not which way it was, but he can imagine how possibly it might have been, and then seems to believe it was so. Let us hear his own Account.*

If we ask how came *these Words* to be out of all the known *Greek Copies*? he answers, *By mere Chance, and Carelessness of the Transcriber, who cast his eye upon the word μαρτυρῶντες, or Witness, in the eighth Verse, instead of the same Word in the seventh; and so went on, unawares omitting the one μαρτυρῶντες, or Witness, and all the words between them both. And then by reason of Persecution Christians were in haste, and staid not to revise the Transcript, nor to compare with one-another's Copies, which were but few, because of the Pains and Expences of transcribing: and the Original being at a distance*

* Curiosissimus omnium doctrinarum explorator, Irenæus. Tertu. l. cont. Valent.

from them when dispers'd, they could not examine by that.

I grant, Mistakes of this kind have happen'd to Transcribers, where ὁμοιοτέλευτα, Words of the same ending, or the same Words have often occur'd : but that it was not so here, is plain, because the Transcriber had then taken the next Words to the second μαρτυρεῖτες, which are, ἐν τῇ γῆ, in Earth : whereas the Doctor confesses these words were wanting also. This he was aware of, and therefore supposes once more, that the Words in Earth might be in the first Transcript, but that the next time it was transcrib'd, or soon after, it was thought those Words were superfluous, and so were left or dash'd out* : and then Copies were taken by other Churches, and so they spread abroad thro Greece, Egypt, &c. And this is the reason that the antient Versions and Writers knew nothing of this Text, because there were none but these maimed Copies among all the Greek Churches †. But in process of time, he thinks, some correct Copies which lay hid in Asia (where the Original was) or some other Parts, some way or other got into Africa, which Tertullian and Cyprian saw : And the Times being troublesome, few Copies only were taken for the use of the African Churches, where they seem to have continu'd ; and about 100 Years after they became common, else the African Bishops would not have alledged these Words in a Confession of Faith, if they had not been in their common Copies, and in the Body of St. John's Epistle, more than one or two Centuries. And about 250 Years after Cyprian,

* Curato hoc uno, ut verba ἐν τῇ γῆ tanquam superflua dele-
rentur.

† Nullum omnino codicem Ecclesiis Græcis in usu fuisse cre-
do, nisi qui ad mutilatos, quos dicimus, descriptus sit.

the *spurious Author of the Disputation*, falsely ascrib'd to Athanasius, perhaps might meet with a perfect Greek Copy: And then all was set right. And so we have his Answer to another *Question*, viz. How the true Copy at last came to light again?

I believe *this Account* will satisfy very few: if any Man should trace his Pedegree after this manner, through such a train of wild *Suppositions*, and improbable Imaginations of this and the other *bare Possibility*, I fear he would still pass for a *spurious Pretender*. And yet *all this* the Judicious Dr. Mill could seem to believe, rather than this *one Supposition*, which is also well *attested*, That St. Cyprian's Words were *his Interpretation* of the *eighth Verse*: for allow but this, and there was no need of racking his Invention at this rate. And I'll appeal to Men of Candor, which of the *two* is more probable; that *all these Suppositions* should happen, or that *Facundus* should say true: especially when these few *Remarks* on the Doctor's imaginary Account, shall be duly considered.

1. Why should *he* suppose, they who were at the Pains or Expence, and had leisure of transcribing, would not be at a very *little more*, to review and examine their *Transcripts*? which is so natural and usual, in matters of much less moment than what concerns the Interests of another Life, which to the *primitive Christians* were very dear. While they had the *Original* in their hands, it was easy to be done. Surely they were not so careless as the *Doctor* makes them to be: it appears what Sense they had in early times, of the necessity of comparing *such Transcripts* with the *Originals*, by *Irenæus*; to whose Writings this *solemn Adjuration* is annex'd: *Adjuro te per Dominum Jesum, ut conferas postquam transcripseris, &c. I adjure thee*

thee who shall transcribe this Book, by the Lord Jesus Christ, and by his glorious Appearance to judge the Quick and the Dead, that thou compare after thou hast transcrib'd, and amend it by the Original very carefully. To which purpose St. John's Words, Rev. 22. 18, 19. are probably to be understood, as a Terror to all negligent and deceitful Transcribers of his Books.

But the Doctor pretends the Persecution of the Christians, and their not daring to assemble but in the Night, might hinder them: So far were they from having leisure to review their Books, that they could not assemble but before day*. As if this hinder'd them from examining or comparing their Copies at home. Must they needs do it in a publick Assembly? Rather, was it not much better to be done in private? Therefore the Doctor has another Imagination to help it out; and that is, that Christians were in such eager haste to catch the sacred Copies, that they carry'd them off as they were †. As if, after so much Pains or Expence for a Copy, they would not take care to have it right. Besides, if the Desire was so great, then we may conclude the Transcripts were very many, of so short an Epistle. And since all the Transcribers could not make the same Mistake, nor many of them, I ask,

2. Why must only this one defective Copy be carry'd away into remote Countries, to become the fruitful Parent of all the Copies in the World that we can find; and all the others stay behind, or never be heard of more? Is this likely? Were not the Possessors of the other Copies (which

* Adeo non vacabant recensioni librorum, ut ne quidem venire iis licuerit nisi ante lucem.

† Libri cum primum exarati, avidissimè à Christianis arrepti sint, & in varias regiones distracti.

he supposes there were) as much persecuted and scatter'd as the Possessor of *this one faulty Copy*? And if they brought away *theirs*, surely there would have been some *more* and *better* signs of them than what is pretended from *Cyprian*.

3. Had not the *Christians* of that time often heard *St. John's Epistle* read to them, before they had it transcrib'd, as well as after? *This* was the constant Practice of *their Assemblies*, to read some part of the *Gospels* and the *Apostles Writings*, as *Justin Martyr* and *Tertullian* tell us in their *Apolo- gies*: which the *Apostle Paul* expected, and sometimes requir'd to be done; *Col. 4. 16. 1 Thess. 5. 27.* Therefore if there had been an *Omission in the Transcript*, would not some or other easily have *misp'd* so memorable a Passage as *this Text* contains? 'Tis so singular and remarkable, that the *Omission* could scarcely be unobserv'd, when they came to *read* it over again.

4. Why should he suppose *again* (to back his former hard Supposition) that any *Christians* wou'd so *evilly treat* the Sacred Scriptures, as to *strike out* the Words in *Earth*, for seeming to be *superfluous*? Had they so little Reverence for these *Sacred Records*, as to dash out what they liked not? And yet with *those* Words the Sense and Context are *no way disturb'd*: there are an *hundred Texts* which contain Words *more* seemingly needless, and *more* hard to be accounted for, and which may as well be spared, if we make our own *Fancy* the Judge, as *these Words*, which have indeed no Difficulty at all in *them*; and yet I am well satisfy'd those *Christians* never would, nor did presume to dash them out of their Copies, upon this slight Pretence, That *they were superfluous*.

5. Doth *Cyprian*, after all, say *one* word of any *such thing*, as his having had a *better Copy* than the rest of the Churches had? Not a *word*; and yet

yet one would think he should not wholly forbear taking *some* notice of so happy an Event. Or do any after *him* say they found such a correct Copy, or that ever they understood *he* had one? And what became of this valuable *Treasure*, after it had got into these safe Hands? For,

6. How came it that St. *Austin*, so long after *him*, in a neighbouring Church, knew nothing of *this matter*? And that in *his* Disputes with the *Arians*, none should let him know what might have been so serviceable to *him*? In such times of eager Contests, *it* must have soon *flown about* into the Neighbourhood, when adjacent *Bishops* so frequently met and confer'd; and the *rather*, because *Cyprian*, and others after him, must know that *other Copies* were defective in *this* place, and therefore it concern'd them to send Intelligence to all round about them, how the *true Text* stood: and yet the Doctor grants that St. *Austin* knew *not* of it. And therefore I think it very apparent there was *no such thing* as *Cyprian's* having such a Copy, notwithstanding the Doctor could say *certissimum est*, upon no manner of Evidence but *his* using *those* Expressions *which* are already otherwise accounted for; and of *which* Mr. *Du Pin* says, 'tis not certain that St. *Cyprian* quoted St. *John's* Words; and Father *Simon*, that without doubt he did *not*.

By these things it appears, that Dr. *Mill* not only could not give any *true* Account, how it *really* came to pass that all the *Greek* Manuscripts and Writers should be ignorant of *this Verse*, and yet *Cyprian* recover it from the *Original*; but that setting *his* Imagination to work, he could not so much as *invent* or contrive a way, how it could *possibly* be done, with any tolerable *Shew* of Probability, or Consistency of Circumstances.

Since therefore *he* has made such a *surprizing Conclusion* in favour of *this Text*, so unsuitable to *his Premises*, and against *all the Rules of Criticism*; in preferring *one Copy* to *all the Copies besides*; *one Father* to *all the Fathers*: nay rather, without *one Copy*, rejecting all the *Manuscript Copies*; and setting *one supposed*, at best but *dubious*, Testimony of *one or two Fathers*, against *all the certain Evidences* from *all the Copies* and *all the Fathers* for near *500 Years*: I say, since 'tis thus, I cannot wonder at the *Remark* made by the famous *Le Clerc* upon the *Doctor's* great *Candor* and *Justice* in stating the Evidence, and his strange *Caution* in concluding *against it*; in the *Preface* to *Kuster's Edition*: * *If Dr. Mill* (says *he* in relation to *this Text*) *hath not concluded here like a judicious Critick*, yet certainly *he hath shown himself to be a candid and ingenuous Man*, in producing the *Arguments* which effectually overturn his own *Opinion*: nor would I impute this to his want of *Judgment*, in not yielding to the *Force* of such *Arguments*, so much as to the *Prejudice* of a sort of *Men*, who are wont spitefully to reproach those who freely own the *Truth*; as if they favour'd I know not what *Heresies*, merely because they will not argue against 'em from *corrupted Texts*. Truly the best *Men* are sometimes under a necessity of giving way to the *froward*, which we must forgive.

* Si acutum Criticum hic se minime præstitit Millius, at certe ingenium & candidum virum se ostendit, in proferendis rationibus, quibus sententia, quam ipse amplexus est, evertitur. Nec tam ejus judicio ascripserim, quod rationum pondere se permoveri non passus sit, quam iis qui libere veritatem professos maligne infamare solent, quasi hæresibus nescio quibus faverent, quia nolunt eas depravatis locis oppugnari. Scilicet, optimi quique viri factiosus nonnihil concedere necesse sæpe habent, quod facile ignoscimus. *Clerici Epist. de Editione Milliana.*

And yet at the same time I willingly consent, that *his* great *Learning*, *his* indefatigable *Labour*, *his* accurate *Judgment*, and worthy *Design*, in this noble Undertaking, shall not fail to perpetuate *his* high Esteem, and very honourable Remembrance to *remotest* Ages. Nor indeed is *his* Judgment given in *this* point, but with the Modesty of one ready, upon *better* Information, to alter it; which he seems to suspect there might be ground for, in the Close of *his* *Dissertation* *.

BUT whatever Restraints Dr. *Mill*, in *his* private Capacity, might lie under, from declaring his Mind more *openly*, they affect not *your Lordships* and the *Reverend* Clergy in Convocation; whom, with all the Respect due to so *Venerable* a Body, and with the Humility of a *Suppliant*, I beseech to consider of this matter, as in the *sight of God*; whether here be not sufficient Evidence that *this Text* either *certainly*, or at least very *probably*, never was *originally* in the *Holy Writings of St. John*, but unwarrantably *thrust in* in later times. And if so, whether from the conscientious Regards you bear to the sacred Scriptures, they ought not to be purg'd of all such *injurious Additions*. In order to which, permit me, I pray, without the least *Affectation* of being *your Monitor*, or the *Arrogance* of an assuming *Director*, humbly to bespeak your very serious Thoughts upon these following *Considerations*.

* *Meliora, si quid melius certiusque dederit longior dies, dicere parato.*

An Inquiry into the

1. Whether *such* Evidence, as is brought against *this Verse* before us, wou'd not be judg'd by you sufficient against *any* Passage in *any* *Classick* Author whatever? Wou'd not *such* a Passage presently be pronounc'd *spurious*, and be brought under a *Deleatur* by the unanimous Voice of the *Criticks*, when they had no concern in it, but to judge what is true and genuine, and *what not*? Nay, would a *Court* of Judicature allow any *Paragraph* to be good, in a Writing of consequence, for which no more, and *against* which so much can be fairly said? And will not the *same* Sincerity and Impartiality well become us in *this*, which we can not only well justify, but commend in the Examination of *other* Writings? Shall we press Men to take that for Evidence *here*, which will pass *no where else*?

2. Whether an awful Regard to *that* dreadful *Anathema*, or Denunciation left on Record by *St. John*, Rev. 22. 18. against all who *add to*, or *diminish from his* Writings, will permit you to be unconcern'd in the matter before you? It cannot be suppos'd that *those* Words shou'd not, at least by Parity of Reason, concern *his other* Writings, as well as the *Revelation*; especially when we remember how *general* the Precept was, not to *add* nor to *diminish*, Deut. 4. 2. Prov. 30. 6. The Threatning is very *severe*: *God shall add to him the Plagues that are written in this Book*, are words of so much *terror*, as will sufficiently justify your *Lordships* and the *Reverend Clergy's* utmost Caution to avoid 'em; whatever more careless People may think or say. Whether the keeping in an unjust *Addition* to the Word of God, when 'tis *our part* and in our *power* to rectify it, comes, or not, within the *Prohibition*, none concern'd can think below their sober Consideration. It might perhaps *come in* with less
guilt

guilt thro Ignorance, than it can be *kept in*, when the Fault is discover'd.

The *Oracles of God* are a Sacred *Depositum* lodg'd with the Church; *Rom. 3. 2. To them are committed the Oracles of God*; in *this* trust surely, that *they* be kept inviolable, and be tranfmitted to Posterity *pure and clean* from all known *human Additions*; whose Authority is so infinitely inferior to the *Words of God*, that they ought not knowingly to be intermix'd therewith: especially by those who are the *Stewards of the Mysteries of God*, and who expect that others shou'd seek the *Law at their Mouths*; of whom 'tis requir'd that they be found faithful.

Our twentieth Article tells us, *The Church is the Witness and Keeper of Holy Writ*: and therefore must not bear either *false or uncertain witness* in so solemn a matter, as to say that is Holy Writ, which she has the greatest reason to judge is not *such*. 'Tis a dismal thing to have it said to your Flocks, *Thus saith the Lord, when the Lord hath not spoken it*: and a hard task it is on him that reads *this* in the Church for St. John's Words, who doth not believe it to be *such*.

3. Whether the *Honour and Interest* of our Holy Religion will not be *better serv'd* by disowning ingenuously what we find to be an *Error*, even tho it have long pass'd as current as *Truth*? Weak People, I confess, may be apt to cry out of *Innovation* (as upon all sorts of *Reformation*) *That Religiou is subverted, that all is uncertain, &c.* Archbishop * *Laud* once made *this* sad Complaint: *When Errors are grown by Age and Continuance to strength, they which speak for the Truth, tho it be far older, are ordinarily challeng'd for the Bringers-*

* Preface against Fisher.

in of new Opinions: and there is no greater Absurdity stirring this day in Christendom, &c. This indeed may grieve a good Man; but must *Truth* and *Piety* therefore be sacrific'd to the *Ignorance* and *Perverseness* of Men? Must we then *prophecy* to them *smooth things*, only because they love to have it so; and not acquaint 'em with their Errors, because they'll murmur against us? I remember *St. Paul* once made some of his Friends to become his Enemies, by telling 'em the Truth, Gal. 4. 16. God forbid that any of his Successors shou'd be so discourag'd by it, as not to tell the truth, for fear of making Men their Enemies. If so, we shou'd appear to take more care of our selves, than of the *Interests of Christ*, and his Religion.

Pardon me, if I speak with *humble Freedom*, what I think not of without *real Grief*, that *this false Notion of Peace* has often well nigh ruin'd Religion. Christianity had never come in, if our *Blessed Master* had stifled the Truth for fear of disquieting the Family, by *dividing the Father against the Son*, and the *Mother against the Daughter*, Luke 12. 51, 52, 53. This *Political Wisdom*, which is *first* peaceable, and then, or never, is pure; is just the Reverse of that *Wisdom from above*, which is *first* pure. *If it be possible we must live peaceably with all Men*, Rom. 12. 18. but, *we can do nothing against the Truth*, says the same Apostle, 2 Cor. 13. 8. *ἔτι δουρατὸν* must give place to *ἡ δουλόμεθα*.

For true Religion is never more *in credit*, than when her *Votaries*, and especially her *Guides* and *Teachers*, who minister in her *Holy Offices*, deal sincerely and openly in things appertaining to God: *Not walking in Craftiness*, nor *handling the Word of God deceitfully*, but by *Manifestation of the Truth* commending themselves to every *Man's Conscience*.

Conscience in the sight of God. Not by putting *false colours* upon what *they know* they cannot justify, or seeking to deceive Men in Sacred Matters; *which* being once discover'd, *weak Minds* are apt to think the worse of Religion, for *what* is none of *her* fault, but is acted in a plain Violation of *her* Laws.

Nothing will tend more to *harden Unbelievers* in their *unjust* Suspicions and Reproaches, than to see that no Amendment can be obtain'd upon the most *manifest* discovery of an Error; but that *right or wrong*, their Teachers and Guides will *continue* with resolution, what they find *came in by Mistake*. What will it avail for honest Men to *study* and inquire after *Truth*, when *convincing* Men will not make 'em *reform*? As if Reformation was such an *unreasonable* thing, that it were better to *continue* our Faults, when *they* can't be *forsaken* with a general Approbation.

In the Case before you, 'tis *too late* to conceal the Evidence *against the Text* I have treated of: it has been *long* observ'd, *oft* objected, and much needs Satisfaction. And if *your Lordships* and the *Reverend Clergy* shall please to instruct us, by *better Evidence*, that there is *no wrong* done to the *Text* of St. *John*; or, being convinc'd that *there is*, shall hereupon promote a just Alteration of *this* in our *printed Books*, according to *all the Greek Manuscripts*, that so *your People* may see that, at least, you take it for *doubtful*; will not *this* upright Method shew to the World that you are *fair* and ingenuous beyond exception, and that you seek after *Truth in the Love of it*? This shall convince *them* that you are their *faithful* Guides; which will enable you, in a very *serious* and not *far distant* Hour, with St. *Paul*, *rich* and *happy* in the *inestimable Treasures* of a good Conscience, to make that triumphant Boast,
That

That with Simplicity and godly Sincerity, and not with fleshly, or worldly, Wisdom, by the Grace of God, you have acted towards the World, and towards your Flocks.

I think I may safely add, that *what I propose*, will greatly silence the *Cavils* of the *Anti-Scripturists*, when they object the *different Readings* in the several Copies of the *New Testament*. To *which 'tis* a very good *Answer*, that *these Differences* are only in *Circumstances*, or in matters of very *little consequence* to Religion; and which 'tis morally impossible shou'd be otherwise, in a *Book* so oft transcrib'd, and in so long a *Tract* of Time. In *other Instances* 'tis truly so; the *Differences* are very small, as *Dr. Mill's Collection* of the various Readings doth abundantly shew. But wou'd not *this Answer* be somewhat clearer and *stronger*, if justice were done to the *Text* in the Point I have argu'd? I know not *one Instance* which interferes with the abovesaid *Answer* so much as *this*. How shall we say that *this Text* is of small consequence in Religion, which is so oft alledg'd by *Preachers* and *Writers*, as of eminent force in proof a *Fundamental Article* of *Christianity*? Is it not pity we shou'd *needlessly* leave 'em *such* an unjust Pretence? Were it not better to cut off all Occasion, from them who seek Occasion to censure the *Holy Scriptures*, when we can so truly and justly do it? because there really is *no* difference in the *Greek Copies*, but *all* of 'em agree in wanting *this Verse*; so that the *Objection* appears stronger than *it is*, or than it ought to *appear*.

4. Doth not the *sixth Article* of our Church exclude *this Verse* from being a part of those *Holy Scriptures* which she receives? for it tells us, that by the Scripture she *understands* those *Canonical Books* of the *Old and New Testament*, of whose

Authority was never any doubt in the Church. Is not the Case the same with any part of those Books? And will any venture to say there *never was*, or that at present there is *not* very great *doubt of this Verse in the Church?* Whereas if there be any *doubt for it*, 'tis the utmost that can be made of *Dr. Mill's Dissertation.*

5. Whether in our *printed Bibles* some Words are not quite omitted, or by a *smaller Character* visibly distinguish'd, as doubtful, for *which* there is far greater Authority, than for *these* under consideration? Nay, *this* is done in *this* very *Epistle of St. John*, ch. 2. v. 23. *Dr. Mill* has shown that those Words, *He that acknowledges the Son, hath the Father also*; are in several valuable Copies, and antient Versions, and in the *Fathers*, even in *St. Cyprian* too: and yet not being in many other Copies, the *Wisdom of the Church* hath mark'd 'em for *dubious*, to shew how cautious she was *there*, not to put *wrong* or *uncertain* Scripture upon her Members. Yet *here* is a *Text* in the *same Epistle*, which has not one quarter, nay, I think I may truly say, has not any of *that* Authority for it; and which was once in the *same* case, distinguish'd by *smaller Characters*, as of *less* certain Authority, from the *beginning of the Reformation*: and now the *former* Caution is withdrawn, *this* is advanc'd into the Rank of *undoubted Text*, whereas the *other* is left as it was. *Which*, however, serves to shew us, what we may fairly expect in reason *shou'd* be done, by *such* a *Text* as has *nothing*, even of that *lesser* Evidence, which hath not yet advanc'd the *other* into the *undoubted* Text. If there had not been *some* more occasion for *one* than for the *other*, 'tis possible they had both remain'd in the *same* state. Therefore,

6. It may reasonably be enquir'd, if there be *any more Evidence for this Text*, since the first Reformation? The present current Notions of the *Trinity* were receiv'd *then* as much as *now*, perhaps more; and yet as *Luther* wou'd not put *this* into the *Text* in *any* Edition of his *German Bible*, nor durst *Bullinger* take it in, so our old *Bibles* in *Henry VIII's* and *Edward VI's* time, had *these Words* of the *seventh Verse*, and the words *in Earth*, in the *eighth*, in small Letters, and sometimes in a *Parenthesis*; to shew they were not to be esteem'd of the *same certain* Authority with the *other* parts of the *Epistle*, because the *Manuscripts* wanted 'em. In *Queen Elizabeth's Bible*, 1566. I find the *same*; and *her* latter *Bibles* were the *first* which took 'em in, as they now are, between 1566, and 1580. but whether by the influence of the *Convocation* which interven'd, I know not. And if it was a *dubious Text* then, some may ask what *further Evidence* arises since, to have caus'd this change? Has any *antient* valuable *Greek Manuscript* newly appear'd? Yes; the most valuable of *all*, the *Alexandrian Manuscript*, has since that time been brought among us: but alas! *this* has added great weight to the *Evidence against it*. Besides, *Erasmus's British Copy*, and the *Complutensian Testament*, and the *Mistake* about *Stephens's seven Manuscripts*, were not understood to be so void of all weight, as *now* they appear to be. If the first Reformers then had *as much Evidence for it*, and thought they had *more* than we can now think *we* have, and not so much to say *against it* as *we*; and yet *they* judg'd it but just to leave it *doubtful*: how is it that we shall justify *their* Successors, who have ventur'd upon what they dared not to do?

Nay, if your Lordships and the Reverend Clergy don't think this *Text* to be certainly *spurious*, I wou'd humbly propose, whether it be not *most likely* to be *so*? And then whether it be not safer to put it *out*, than to keep it in the place 'tis *in*? Nay, whether it be not at least *dubious*? and then whether it ought not to be mark'd as *such*, for your Peoples Observation? I beseech you, let us but obtain *so much* as I think your *selves* will, and as the *first* Reformers did see to be just and reasonable, or convince us that this Request is not *so*: else what remains, but to sit down, wonder, and despair? 'Tis but an easy step, and will be well warranted, to return to that which our *first* Reformers wisely and unblamably did. It can be no reproach to be as just to the People as *they* were; and to return again *with Reason*, to that which has been alter'd *without Reason*.

7. Lastly, the great *Importance* of the subject matter of *this* much-doubted *Text*, well deserves your most impartial Judgment upon it. The *Doctrine of the Blessed Trinity* is purely dependent on *Revelation*; variously understood by *Christians*, both of the *Clergy* and *Laity*; and bound upon the *Members* of the Church by very *direful Anathema's*, scarce any *more* terrible, except that of *St. John* against such as shall *add to*, or take from *his* Writings. Now, since 'tis to the Scriptures that you make appeal for *proof* of this *Doctrine*, and for the *right understanding* of it; 'tis most just that in so solemn a matter you warn your Flocks not to be misled, by mistaking an unwarranted modern *Addition* for an *inspired Oracle*.

I pretend not to make any Interpretation of the *Words*, till their Authority be prov'd: but most judicious Expositors understand *These Three*

An Inquiry into the

are One, of an *Unity of Consent*, or in Witness-bearing; as *Bullinger, Calvin, Beza*, and many other, both *Protestant* and *Papish Writers*.

But let 'em signify much or little, in the Controversy about the *philosophical* Nature of the *Three Persons*; yet as they are always likely to be drawn into the service of what is most *prevalent* and *current*, so 'tis certain the common People have their eyes upon *this*, more than on any *undoubted Text* in the Bible, in *this* Controversy. And so far they must be deceiv'd, if it be *spurious*. And it is in your *Lordships* and the *Clergy's* power to let 'em know it, and to refer 'em to other Texts, which you can assure them are genuine.

Nor is there any doubt to be made, but the People think *some* Branches of the *Liturgy* have their main Foundation on *this one doubted Text*. When they hear, *Three Persons and One God*, in the *fourth* Petition of the *Litany*; and *who with thee and the Holy Ghost ever liveth and reigneth one God*, in the *Doxologies*; they think nothing in the *New Testament* so like it as *this dubious Text*. And will you not think it great pity, that your People shou'd build so weighty things on such a slender Foundation, if your selves so judge it?

I speak *this*, because I know not any other Text that *directly* or *clearly* says the *same thing*, viz. that *the Father, Word, and Spirit, are One*. They are not join'd in one *Doxology*, nor indeed do I find any given to the *Holy Spirit* in the *New Testament*, either *jointly* or *separately*; much less is the *Spirit* said to be *one with the Father and the Son*. I read of *one Spirit, one Lord, one God and Father*, Eph. 4. but not that these *Three are the One God*. And if there be no other Text which says *this*, 'tis not the more likely to have been

been St. *John's* Saying here; but the *more grievous* to have it inserted by any who had not *his* Authority.

Whether, upon the whole, *this Passage* shall by your direction, in our *printed Books* be fairly *disown'd* and *mark'd* as formerly, or better *vindicated*, I know not: but if *neither* of *these* be done, and if Preachers and Writers still go on, without due regard to *Justice* and their *own Esteem*, to urge *this* as an *Authority*, after all that is said to shew it has *none*; I apprehend, there are many understanding *Christians* will be apt to think they are not *fairly* dealt with.

And I hope it shall not be thought to proceed from *any* want of due Veneration for your *Lordships* and the *Reverend Clergy*, if an high Esteem of the *Learning*, the *Judgment*, *Integrity*, and hearty *Zeal* for our Holy Religion and the Sacred Scriptures, which they are persuaded dwell with an *English Convocation*, shall excite many of your *People*, as well as of the *Clergy*, to some Expectations in this matter.

I shall only set down the Advice and Request of *Bugenhagenius*, a *Lutheran Divine*: having observ'd *this Verse* to be *put in*, without any reasonable Pretence of Authority, and having exclaim'd against it as an *impious bold Addition* to the *Sacred Scripture*, and what (he says) *establishes the Arians Blasphemy*, and therefore suspected was *their Contrivance*; he concludes, * *I beseech the Printers, and such Learned Men as are aiding to them, that when at any time hereafter they shall reprint the Greek Testament, they leave out that Ad-*

* Obsecro igitur Chalcographos & Eruditos Viros qui Chalcographis adsunt, ut cum rursus posthac N. Test. græcè excudendum est, illam additionem omittant, & ita restituant Græca suæ priori integritati & puritati, propter veritatem, ad gloriam Dei. *In Exposit. Jonæ.*

An Inquiry into the

dition, and so restore the Greek to its former Purity, for the Love of Truth, and the Glory of God.

With which Request, I humbly hope your Lordships and the Reverend Clergy will see great reason to comply; and the rather, because I am instructed by a very Great † Prelate (who was once the Head of such a Convocation, and very tender of the Church's Honour) That the Church is not so bound up, that she may not, on just and farther Evidence, revise what may in any case have slipt by her. Whether this be not one of those Cases, is submitted to your impartial and discerning Judgment.



A Postscript, in Answer to the Excuses offer'd to take off the Force of this Address.

I Am persuaded, the *Address* I have made to your Lordships and the Reverend Clergy, is for the Matter of it so reasonable and necessary, and may with so much good Conscience and Justice to Truth be comply'd with; that I am embolden'd again to renew it, with the Earnestness which becomes a matter of so great importance to the Honour of our Holy Religion.

It might indeed in your Wisdom seem meet to wait a while, to see what could be said in defence of the *Words*, which are charg'd to be an Interpolation of the true and sacred Text, before the Convocation should determine what to do with *them*. But since no Man has attempted it to any purpose, and all seem silent

† *Abp Laud's Preface against Fisher.*

under the Imputation of so great a Wrong done to the Holy Scripture and the Church of God; and since I can learn nothing from the Publick, either from the *Convocation* or the Press, why our common Bibles should not in this place be regulated according to the true Original, as I have humbly propos'd; I have inquired in private what any of the Clergy or others have to say in excuse of it. And tho' I do not think the Reverend *Bishops* or *Clergy* in Convocation will abide by any such slender *Apologies*, yet for the Satisfaction of private Persons, I will set *them* down here, and consider the Force of them.

Excuse 1. There is no need to urge this matter any farther, say some, because *this Text is given up already*, and is allow'd by Learned Men not to be genuine.

Resp. These Men do indeed confess that the Text ought to be given up, as past all just defence; but 'tis very wrong to say, 'tis enough that a few learned Men know it. The Bible is a *publick* Book, for the use of all, and is translated for the use of the Unlearned; and for their Good it should be set out free from all known Corruptions. And the Learned, who know this *Text* is to be given up, should honestly let the World know it too, who are as much concern'd as they. But 'tis never *given up* fairly, till it be left out of our printed Copies; nor is it declared to be *dubious*, till it be again mark'd in small Letters. Let a difference be made between what is given up, and what is not so, lest some think other even genuine Texts be given up too, tho' they stand unmark'd, since this is so. But alas! 'tis vain to say 'tis given up, while 'tis read undistinguish'd in the Church, and urg'd from the Pulpit, in proof of a *fundamental* Point of Religion: and while Commentators still deliver it as
their

their Opinion that 'tis genuine, and according to the true *Original of St. John*. Which Dr. *Wells*, tho' without answering the Arguments against it, and therefore without just reason, has not fear'd to do, in his late Exposition of this *Epistle*; and yet he is one who has appear'd in the Controversy this *Text* relates to, and has had the Arguments against its Genuineness laid before him, in Dr. *Clarke's Letter to him*, and therefore ought to have consider'd this matter, and if he could, to have answer'd the Arguments that lie against his bare Assertion.

Excuse 2. Others say, *the Words* may stand as they do, because if *St. John* has not said them, yet *other Texts* say the same thing.

Resp. 'Tis not so; as has been said already, p. 50. I never found any seriously pretend to it; only that they could by consequence infer the like, as they imagin'd, and others deny it. And must a doubtful Consequence of one Text be thrust into another part of Scripture as express Text? What Scripture shall we have at this rate, if every Church or Party may put their disputable Interpretations into the Sacred Text? Some may think *Three Infinite Minds* to be proved by good consequence (as they imagine) from some Texts; others that *Three Infinite Modes* are the three Persons, *Father, Son, and Holy Spirit*: shall this be put into the Text therefore, *viz. And these Three Infinite Minds are one, or these three Infinite Modes are one*? I see not but the same Apology as well would serve them, as it does in the present case. We are not seeking what other Texts may imply, but what *St. John* has expressly said.

Excuse 3. Others say, that *St. Cyprian* (on whose mistaken Authority the Cause has chiefly rested hitherto) *does however own the Sense of these*

these Words, if he did not find them in the Text; since he makes it the Interpretation of the next Words, in which he judg'd St. *John* to have said the same in effect.

Resp. What if St. *Cyprian* did suppose so, viz. that the *Water, Blood, and Spirit*, might be accommodated to the *Father, Son*; (for he does not say the Word) and *Spirit*? Shall St. *Cyprian's* little Fancy be put into the Text? Is St. *Cyprian's* Authority as good as St. *John's*? I enquire what St. *John* has said, and these Men tell me only what *Cyprian* says. If *Cyprian* had any good Reasons for such an Interpretation of the three Witnesses, in the next words, I hope they will still be heard when produced; and so long as this Text, about the *Water, Blood, and Spirit*, stands undoubted, there will always be this Proof of the *Trinity in Unity*, left safe and sound for the Followers of St. *Cyprian*, in all the clearness and strength it had in St. *Cyprian's* time. But then let it only be proved from these genuine Words of St. *John*, and let not the suppos'd Inference be thrust into the Text, to make it pass more current; since a human Inference may with modesty be question'd, when a Divine Oracle is immediately assented to as sacred.

Excuse 4. Lastly, Some think it best to have it pass for the *Printer's* Fault, in omitting to put the Words in small Letters as was usual, without any Order.

Resp. But are not the Reverend *Bishops* and the *Clergy* the Overseers both of the Church and of the Sacred *Depositum* of the *Holy Scriptures*, that they be kept undepraved, for the Edification of their Flocks? Have they not had time sufficient, these hundred Years and more, to espy this Fault, and to amend it? Nay, 'tis plain they have approv'd it, for 'tis read
in

in the Church as Sacred Text; 'tis oft preach'd on, and alledg'd in proof even of what is accounted the most fundamental Article of the Christian Faith. Add to this, that our Bible has been revised and amended by the new Translators, since this Interpolation crept in; and yet they have continu'd it as it was. So that I think the Fault is taken off from the *Printers*; and where it ought next to be laid, is an Inquiry which I humbly hope your *Lordships* and the Reverend *Clergy*, in Faithfulness to your Flocks, and in Love to the Truth, and at the earnest Desires of the very * *Laity*, will by an effectual and timely Amendment of the Mistake, wholly supersede as needless: that instead of such poor Excuses and Evasions, Men may be taught honestly to confess the Truth, and to be content with the Sacred Text, as God and his Holy Spirit gave it, rather than desire to have it amended, better to suit their own Schemes and Fancies.

Psalm 119. 128. *I esteem all thy Precepts to be right, but I hate every false Way.*

* See the Layman's Address to the Bishops and Clergy, pag. 18. We flatter'd our selves, some or other of your Learned and most Venerable Order would have given an Answer to that Inquiry; (i. e. into 1 John 5. 7.) but instead of that, we have of late been alarm'd with Reports that a very learned Critick, a Member of the Lower House, Dr. Bentley, Master of Trinity-College, being an Archdeacon, is upon an Edition of the Greek Testament, and intends to omit that Text. And we see nothing in defence thereof, but a short Letter written on that occasion to the Doctor, by a Layman. This therefore we humbly pray may be taken into Consideration.

T H E E N D

106

A C R I T I C A L
DISSERTATION

MacCray UPON THE *Simon?*
SEVENTH VERSE

OF THE
Fifth Chapter

O F

St. *John's* FIRST EPISTLE,

*There are Three, that bear record in
Heaven, &c.*

Wherein the AUTHENTICKNESS of this
TEXT is fully prov'd against the
Objections of Mr. *Simon* and the
modern *Arians*.

Written originally in *French* by Mr. *Martin*,
and now translated into *English*.

L O N D O N :

Printed for WILLIAM and JOHN INNYS, at
the Prince's Arms at the West End of St. Paul's
Church-yard. 1719. (Pr. 1 s. 6 d.)





THE
P R E F A C E.



THE design of this treatise is to vindicate one of the most excellent passages throughout the whole Scripture, against the Attacks some late Criticks have form'd to prove it supposititious. I fear the most candid of its opposers, who respect the doctrine this Text enforces as of divine revelation, have not enough consider'd the dangerous consequences that naturally flow from the sentiments they maintain. For if so fundamental a Text of Religion could possibly insinuate it self into the Holy Scriptures, either thro' prejudice of party, or the negligence and inattention of the principal persons, in whose hands the Sacred Books were deposited; is it not rational to suppose the same thing may have happen'd to some other Texts, whereon the Faith has been establish'd, and which yet serve for its foundation? It may

THE P R E F A C E.

be urg'd perhaps we have other Texts enough to prove the truth of that Orthodox doctrine, without having recourse to the passage in St. John's Epistle. I allow there are other places full to this purpose, yet this to me seems not a sufficient reason for giving up the great advantage this passage affords us: there is danger in the experiment; besides, that the surrender is too cheap, and we hereby pay a complaisance to the heresy this Text encounters, which in no wise it deserves. If the Text in question be not Canonical, we ought to reject it for that very reason, because 'tis not Scripture: but before we come to this conclusion, we should examine the matter to the bottom, and not rest satisfy'd with an uncertain Criticism, which turns only upon the Silence of some ancient Writers, or upon the omissions in some Greek MSS. of St. John's Epistle. Nothing but these can be urg'd against it; and we shall see in the following Dissertation that no arguments can be weaker than these, nothing more inconclusive.



THE
CONTENTS.



PART I.



CHAP. I.

HOW this passage first came to be thought Supposititious; of the progress of that opinion, with a brief account of the reasons, whereon it is founded. Page I.

CHAP. II.

That this passage of St. John has been always in St. Jerom's Translation of the Bible. P. 7.

CHAP. III.

The same proposition, that this verse of St. John has been always in St. Jerom's Translation, prov'd by the quotations which have been made of it from age to age up to the seventh Century. P. II.

CHAP.

The CONTENTS.

CHAP. IV.

The same proposition prov'd from the ancient Correctorium of the Sorbonne, and the Rituals or Publick Service-Books of the Latin Churches p. 19.

CHAP. V.

Of St. Jerom's Preface to the seven Canonical Epistles. p. 23.

CHAP. VI.

That the passage of St. John was in the old Italick Version, before that of St. Jerom, prov'd from St. Fulgentius, from Vigilius of Tapsum, and a Confession of Faith drawn up by near four hundred African Bishops. p. 33.

CHAP. VII.

The testimonies of St. Eucherius, St. Cyprian and Tertullian for the genuineness of this Text. p. 42.

CHAP. VIII.

That this passage of St. John is to be found in the Greek Manuscripts of the Text of the New Testament, well as in the Latin. p. 51.

CHAP. IX.

Of R. Stephen's Manuscripts. p. 60.

CHAP. X.

Of the obelus and semicircle the passage of St. John is mark'd with in Stephen's Edition. p. 65.

CHAP.

The CONTENTS.

CHAP. XI.

Of the Codex Britannicus or Manuscript in England, and of the Complutensian Copy. p. 72.

CHAP. XII.

That this passage has been quoted in two places in the Editions of St. Athanasius's works. p. 77.

CHAP. XIII.

That the Greek Church receives the Text of the three witnesses in heaven as authentick. p. 82:



PART II.

CHAP. I.

THE first Objection, *this passage is not in the Greek Manuscripts, nor Oriental Versions of the New Testament.* p. 88.

CHAP. II.

The second Objection; that the passage of St. John was not known to the Fathers of the Councils of Nice and Sardica. p. 93.

CHAP. III.

The third Objection; this passage has not been cited by the Greek Fathers, nor by the Latins of the first ages. p. 96.

CHAP.

The CONTENTS.

CHAP. IV.

The fourth Objection; some of the ancient Fathers have quoted the sixth and eighth verses of the fifth chapter of St. John's Epistle, but have taken no notice of the seventh.

p. 100.

CHAP. V.

The fifth Objection; the ancient Commentators upon St. John's Epistle have pass'd over the disputed verse in silence.

p. 105.

ERRATA.

PAg. 13. line 28. for *a Friar Preacher*, read *of the Cistercian Order*. pag. 21. lin. 32. read *the first Sunday after Easter*.





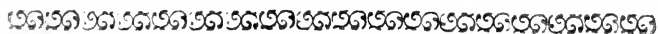
A

Critical Dissertation

U P O N

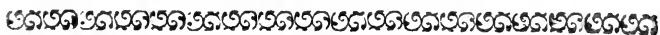
The Seventh Verse of the Fifth Chapter
of St. *John's* First EPISTLE,

*There are Three, that bear record in
Heaven, &c.*



P A R T I.

Wherein this Passage is prov'd to be
St. *John's*.



C H A P. I.

*How this Passage first came to be thought Sup-
posititious; of the Progress of that Opinion;
with a brief Account of the Reasons where-
on 'tis founded.*

THOUGH I my self am fully persuaded the
doctrine of the most sacred Trinity is true,
I should yet think it criminal in the sight
of that adorable Trinity to use in its defence
a Text of Scripture, of whose genuineness I was
not strictly convinc'd. I have learnt from the Book

of ^a *Job*, that God forbids *we should talk deceitfully for his cause*; and I have read in ^b *Isaiab* and ^c *Malachi*, that *the sacrifice of robbery* is an abomination to God. 'Tis not man's part to add to God's word, or to put what he never utter'd into the Mouth of an inspir'd writer: This is a boldness, which no pretence of good design can ever palliate. But 'tis withal sacrilegious, to strike off a passage from the sacred books, which, no less than the rest, was dictated by the Holy Ghost. The denunciation of God's wrath in both these cases is equally express and dreadful in the ^d *Apocalypse*.

The passage, we treat of, has three great advantages on its side to convince us of its truth at first view.

The first, That the doctrine here taught, sublime as it is, is not peculiar to this place, but occurs in many other parts of Scripture.

The second, That the expressions are all in the style of *St. John*, and have a perfect connexion with what goes before 'em, and follows after 'em. The preceding verses relate to the Person of *Jesus Christ*, and his dignity as the Messiah and Son of God; and the words of the 7th confirm those great truths by the deposition of three witnesses, *the Father, the Word, and the Holy Ghost*. To these three witnesses from heaven are joyn'd in the following verse three witnesses upon earth, *the Spirit, the Water, and the Blood*. No words can be more justly connected; one verse answers to the other; there is the same testimony throughout, the same number of witnesses, a distinction and opposition of the places where they are; the witnesses of the 8th verse are *in earth*, of the 7th *in heaven*. The 8th Verse by a distinction so notify'd throws us back upon the 7th, and like

^a *Job*. xiii. 7.

^b *Isai*. lxi. 8.

^c *Malach*. i. 13.

^d *Rev*. xxii. 18, 19.

the ^a Seraphim in *Isaiab's* Vision, they correspond together. This is all plain, and strikes at first sight.

The third advantage, in fine, this Text has, is that the ancient Church never cast upon it the least suspicion of Forgery. Where'er it has appear'd, it has always been look'd on as the Apostle *St. John's*; and I challenge all those, who at this day labour to throw it out of his Epistle, to produce one single passage from the Fathers, where it has been mention'd with marks of abatement, or the like sentiments of disapprobation glanc'd at, as have been form'd against it in these later Ages.

The Imputation of imposture lay conceal'd till the sixteenth Century: *Erasmus* gave the occasion, perhaps undesignedly, by his first Edition of the New Testament in Greek, in the year 1516. This was the first Edition of the New Testament in its Original Language, the world had seen. The industrious art of Printing, found out as 'tis said at *Mayence* in 1440, had not yet presented to the publick any thing more of the holy Scriptures than the Latin Bible, or it may be, than the New Testament. Cardinal *Ximenes* indeed had caus'd his famous Impression of the *Polyglot* to be made in *Spain* at *Complutum*, or *Alcala des Henarés*, in the Kingdom of *Castille* in 1514, but that Edition came not abroad till many years after: So that *Erasmus's* Greek Testament, printed at *Basil* in 1516, was the first that saw the light; which was follow'd by a second, in all respects like the former, put out by him at the same place in 1519.

The 7th Verse of *St. John* was wanting in both these Editions: The Complaints hereupon ran high; and there are to be seen amongst *Erasmus's* works the disputes he had upon this head with *Edward Ley*, an *English* Divine, and *Lopes Stunica* a learned *Spaniard*. *Erasmus* was blam'd by both these Gen-

^a *Isaiab* vi. 3.

tlemen for having omitted this Text in his New Testament: He defends himself by saying, he found it not in the four Manuscripts from which he printed his first Edition, nor in a fifth he had afterward collated upon publishing his second, three years after his first.

One might wonder, a man so curious to search into all the Libraries of the *Low-Countries*, of *Basil*, and other Places, as *Erasmus* was, should be able to find no greater number of Manuscripts of the New Testament in Greek, did we not know the Greek Tongue had then lain neglected for many Ages throughout all *Europe*. The Learning of the Clergy of those times went no farther than Latin, and as the publick service was wholly perform'd in that Tongue, 'twas enough for them to have a Latin Bible, and to study the New Testament in the same Language.

The verse concerning the Witnesses in Heaven being thus omitted in *St. John's* Epistle, and *Erasmus* declaring 'twas not in his Manuscripts, join'd to the want of it also in the Edition of *Aldus*, or his Father-in-Law *Azula*, at *Venice* in 1518, gave grounds to certain men at that time to cry out against the authentickness of the Text. *George Blandrata*, a *Piedmonteze*, and reviver of the *Arian* Heresy, which had been well nigh extinct for seven or eight hundred years, whatever *Sandius* is pleas'd to say in his History of *Arianism*, took upon him expressly to deny this verse to have been *St. John's*. *Socinus* appeared some few years after him, and equally concern'd with the *Arian* to reject a passage so flagrantly opposite to both their Errors, beheld it in the same view, and affirm'd it to have been inserted into *St. John's* Epistle by some one of the persons, who held the doctrine of the Trinity in Unity.

'Twere to be wish'd this strange opinion had been confin'd to the Sect of the new *Arians*, or
the

the *Socinians*; but with grief we have seen it pass those bounds, and find favour with some Christians, who, willing enough to retain the doctrine of the Trinity, do yet reject this excellent passage, wherein that sacred doctrine is so clearly express'd. They have however the ill fortune to find themselves enroll'd among the secret adversaries to that opinion. There's no *Socinian*, nor even *Arian*, has taken so much pains to decry this sam'd verse, as some of these Christian writers have done; and especially Mr. *Simon*, formerly Priest of the Oratory, who died about two Years ago out of that learn'd Society. He has written in three large Volumes a Critical History of the New Testament, and as if his principal design had been to combat this passage, he brings it in upon all occasions, whether to the Purpose or no, in order to give it fresh attacks. A late *English* Author has trod step by step in the same path with this mighty combatant, in a Dissertation which came abroad ^a the last year, and whereof an Extract has been given to the world in the *Hague* Journal; and as this Journal has met with a general approbation, so the said Discourse has fallen under the view of no small part of Mankind.

The reasons of Mr. *Simon*, and others of his sentiments, are, 1st. That this verse is wanting in many ancient Manuscripts of the Latin Bible. 2. That 'tis not to be seen in the most Authentick Greek MSS. of the New Testament. 3. That the Oriental Versions, the *Syriack*, the *Arabick*, the *Persian*, and the *Coptick* have it not. 4. That 'twas not cited by the Councils of *Nice* and *Sardica*, in whose disputes against the *Arians* 'twould have been extremely useful. 5. That the Ancient Fathers, those especially who wrote at the time *Arianism* prevail'd from *East* to *West*, have not urg'd this Text against an Heresy,

^a viz. A. D. 1716.

it so plainly opposes. 6. That none of the Greek Fathers have quoted it. 7. That many, who have given us the words of the 6th and 8th verses of the same chapter, have taken no notice of the seventh. 8. That the Commentators upon St. *John's* Epistle have neither explain'd this verse, nor rehears'd the words of it. Scruples concerning the truth of this passage, seem at least the consequence of these Arguments; and if every one of 'em taken apart has a specious appearance of reason, of what force must they all be compar'd together and when by their near approach and conjunction they shall have communicated to each other the misleading strength of every particular. I must allow, the false light here is very glaring, 'tis easy to be led aside by it, and to take the shadow of truth for its real substance; but a Critick, and a true Divine are not content with appearances, they look farther than the surface, they search narrowly into the bottom of things, and sound 'em with all the attention requisite to discern truth from probability; as knowing this the only means to avoid mistake. I have endeavour'd to follow the same rule throughout the whole of this dissertation, and the Reader will hereby be able to judge, whether my opinion is grounded on the precariousness of fancy, and espous'd thro' prejudice of party, as these late Authors somewhat too rashly calumniate the defenders of this Text of St. *John*; or rather, whether upon sure reasons I don't maintain its authentickness, and settle its authority beyond the reach of all the artful glosses of its rejecters.



C H A P. II.

That this passage of St. John has been always in St. Jerom's Translation of the Bible.

TH O' the Greek Manuscripts of the New Testament were found scarce upon first printing the Bible, the Latin were very numerous. As 'twas usual to read the holy Scriptures in that language only throughout all the *Western Churches*, the Libraries abounded with this sort of Copies; and private Persons withal, of either piety or substance enough to procure one of 'em, took care to have a Manuscript Latin Bible, and sometimes more than one, for the use of their families. Out of this variety choice was made of the most ancient and most correct, from whence to make an impression: And in the first Editions of the Bible we every where meet with a curious collation of various Manuscripts, with remarks upon the different readings, which occur in the most considerable Texts. The passage of the three witnesses, like many others, was subject to these changes, and the disagreement of Copies variously diversify'd. In some were omitted the words, *in Heaven*. *Hentenius*, Professor of Divinity at *Louvain*, in his Latin Edition of 1565, has taken notice of five Manuscripts that wanted 'em; as also of fifteen which had not the last clause of the verse, *these three are one*: In others, the whole verse was entirely left out. Several of these Manuscripts are mention'd by *Erasmus*, and three or four others by *R. Stephen*,

phen, among divers more ancient, wherein 'tis to be read. Dr. *Burnet* informs us, in the first Letter of his *Travels into Switzerland and Italy*, of a Manuscript at *Basil* near eight hundred years old, of another at *Zurich*, and three at *Strasbourg*, all wrote about eight or nine hundred years ago, which have not this Text: But of these Manuscripts the number is easily summ'd up, their scarcity makes 'em remarkable; whereas the others, which have the Text, are not to be told upon making an Edition, they are almost infinite.

Before the invention of Printing, Books were but Copies taken from others, whose faults, and above all whose omissions, were easily transmitted from one to another; and unless the Copists had equal exactness and capacity to collate the Manuscript they had transcrib'd with other Manuscripts, 'twas morally impossible the faults should not remain in the Copies, and new ones be added withal. Examples of like omissions with this of the seventh verse are so frequent, and in passages too of the highest importance, that no Man who has any knowledge of Manuscripts can be ignorant of 'em.

Amidst the many great advantages the wonderful art of Printing brought to the world, we have this among the rest, that by correcting the differences in Manuscript Books the Scriptures are fix'd and the Text settled; that 'tis no longer possible to swerve in the least from it, but the Publick must be advertis'd of the variation. In Manuscript Copies the case was far otherwise: The Transcribers were usually hir'd; and these, the sooner to gain their reward, made more hast than was fitting, and so left out a multitude of passages which should have been inserted. Negligence and unexactness were intermix'd with their haste, and from thence numberless faults, numberless omissions, the Publick knew nothing of, were with the Copy transmitted

to Posterity. May not then the few Manuscripts in which the verse of *St. John* is wanting in whole or in part, be this sort of faulty Copies, at first bought up by private persons, kept hid from the Eyes of the publick, and not 'till many ages after deposited in Libraries, where their antiquity is at this day their greatest worth, which conceals it self underneath the covert of eight or nine hundred years? We can no more rely upon the Copies which have not this passage to the prejudice of that vast body of Manuscripts collected from all parts of *Europe*, which have it entire, and from whose uniform agreement have been made, as I've already observ'd, the most ancient Editions of *St. Jerom's* Version, than upon Copies mutilated or defective. Mr. *Simon* acknowledges this prodigious uniformity in the Manuscripts wrote at least within six hundred years: 'Tis observable, ^a says he, that well nigh all the Manuscripts not above six hundred years old agree in this, that they have the verse in dispute. But 'twould have been no easy matter for him, well skill'd as he was in evading difficulties, to shew whence it came to pass, the Manuscripts for the last six hundred years have so universally given us this passage, provided they had disagreed before, and the verse had been found in a few of 'em only, and those the most incorrect. Should we suppose this exact agreement not older than six hundred years, he could draw thence no great advantage: but in the fourth Chapter we shall see the reasons of this Uniformity, and Mr. *Simon* shall furnish us with one part of our Arguments.

Among the Manuscripts from which *R. Stephen* made his first Editions of the vulgar Latin in 1524; and 1528, there are some he calls *miræ vetustatis*, Manuscripts of a wonderful antiquity; and this, when he could not carry 'em higher than six or seven hun-

^a *Hist. des Versions, ch. 9.*

dred years: so that, without doubt, the least we can now assign 'em will amount to near nine hundred. Dr. *Burnet* relates, that one of the four Manuscripts he saw at *Strasbourg*, which wanted but a small matter of the age of *Charles* the Great, and consequently were nine hundred years old, had the verse we speak of: he adds moreover, he saw many other very ancient Manuscripts at *Geneva*, *Venice* and *Florence*, which had all this passage. But why should we seek for testimonies elsewhere, when we have 'em in Mr. *Simons* own Books, who has been, perhaps, the most zealous Antagonist this verse ever had before him? He tells us in his ^a *Critical History* of the New Testament, and his ^b *History* of the Translations, that he read this verse in the Emperor *Lotharius's* Bible, which was wrote in the time of *Charles* the Great, or copied upon the revise that Emperor had caus'd to be made of the Bible, towards the close of the eighth Century. Here then is one of the most ancient Manuscripts of St. *Jerom's* Version, we have extant; for Father *le Long*, a learned Benedictine, who has preserv'd throughout the Character of a Man of truth and sincerity, declares we have no Manuscript of the vulgar Latin older than the Abbot *Theodulphus's*, ^c which he says was wrote in the year 790, *i. e.* in the time of *Charles* the Great. With what face after this shall any Man of Letters presume to affirm, this passage is not found in the oldest Manuscripts of the Latin Bible, since from Mr *Simons* confession 'tis seen in a Manuscript as old as the age of that Emperor? How apt is prejudice to lead into error! The most convincing proofs by its means appear to men of clear understanding perplex'd and obscure.

^a Pag. 211. ^b chap. 9. ^c *Biblioth. Sacr. T. I. cap. 4. ff. 2.*

C H A P. III.

The same proposition, that this verse of St. John has been always in St. Jerom's Translation, prov'd by the quotations which have been made of it from age to age, up to the seventh Century.

QUOTATIONS of a Text of Scripture in the Writings of the Ancients are one of the most convincing proofs we can have, that the Text was then in their Bibles, and withal, that 'twas generally receiv'd as genuine and not supposititious. These writings were no single Manuscripts, latent, and unknown beyond the compass of a private family, but were Manuscripts sent abroad into the world, and whereof mankind might all judge, whether their citations were true or false. If the Text quoted met with no contradiction, if in many following ages, and in countries far distant from each other, it has been frequently cited by writers of judgment; what but the real Scripture could flow from their pen, and approve it self to the world?

There are few Texts in Holy Writ these considerations can be applied to with more justice, than the Text in question. From the fourteenth Century upwards to the seventh, it has fall'n with the Latin Version under the view of the most distinguish'd writers, and been thence copied out into their works. Which citations are not private and obscure, such as have denoted the want of particular attention; but have been brought by grave Divines, who in rehearsing this

passage have either form'd their remarks and comment upon it, or produc'd it as a formal proof of the Trinity: Councils have withal in their Sessions argued from it against the Errors of the Times they sat in; And what more can reasonably be requir'd?

In the beginning of the fourteenth Century *Nicholas de Lyra*, one of the most learned men of his Age, and a Professor of Divinity at *Paris* with much reputation, wrote a Commentary upon the Holy Scripture, which was highly esteem'd; the passage of *St. John* is seen with the rest of his Epistle, beautifully explain'd, without any insinuation, that 'twas suspected of forgery.

In the thirteenth Century *S. Thomas* put out a Comment upon the same Epistle; the disputed Text is to this day in its place, and the learn'd Interpreter has withal expounded it.

Not long before, the fam'd *Durandus* Bishop of *Mende*, had brought it into his *Rationale*, and plac'd it after the three Witnessess of the eighth Verse. The same transposition, by the way, may be observ'd in other writers of greater antiquity than this Bishop, and in some Manuscripts of the Bible. *Dr. Burnet* has taken notice of several in the Letter I've above mention'd; and there is now at *Utrecht* in the Chapter of *St. Mary's* a Bible in six great Volumes, written upon large and very fine Vellum, in which the two verses are transpos'd in this manner. The same thing has happen'd to other passages. The 30th and 31st. verses of the 21st. Chapter of *St. Matthew* in some Manuscripts have a like transposition; and many other Instances are given by *Dr. Mills* in his *New Testament*. Now, a transcriber might fall into this mistake thro' inadvertency; and another as negligent as himself follow him in the wrong placing this passage: Or the Copyer, imagining the words of the 7th verse better connected, as is not unlikely, with the words of the ninth, than of the eighth, might take upon him

him to change their order, and in the variation have others follow after his Manuscript; and thus may the transposition have taken place from the eighth Century, where 'tis first discern'd in the Decretal Epistles of *Isidorus Mercator*, down to the fifteenth, in which the Bible of *St. Maries* was wrote. This in all likelihood is the last, was copied; for 'twas not begun, 'till many years after Printing was found out, nor finish'd, as is manifest from the date of the last Volume, 'till the year 1476. About fifteen years before which date, 'tis probable this valuable Manuscript was first enter'd on, for at the close of the Book we find the second Volume was completed in 1467. and the date of the first is torn off. But to return to the citations.

In the year 1215. five hundred years from the 7th Century, Pope *Innocent* the III^d. held at *Rome* in the Church of *St. John* Lateran one of the most numerous Councils, was ever seen. 'Twas compos'd, ^asays *M. Du Pin*, of four hundred and twelve Bishops in Person; of near eight hundred Abbats or Priors; besides an abundance of Deputies from absent Prelates and Chapters. The Greek Patriarchs of *Constantinople* and *Jerusalem*, who spoke Latin, were there present; the Patriarch of *Antioch*, being himself sick, sent a Bishop in his stead; and the Patriarch of *Alexandria* deputed a Deacon. The Abbat *Joachim*, a Friar Preacher, an *Italian* and Founder of the Congregation of *Flora*, had gain'd in the twelfth Century a vast reputation: but with other particular opinions he had advanc'd unorthodox Sentiments concerning the Trinity. The Book this *Joachim* had written, some years before against *P. Lombard* was examin'd by the Council, and his notions of the Trinity condemn'd: And among the arguments in the Acts of the Council urg'd to defend that important Doctrine,

^a *Bibl. Eccles. Tom. 10. p. 103.*

passage of the three witnesses in heaven is alledg'd, as a Text decisive in the point. It must then have been generally in the Copies of the Latin Bible; and if at that time 'twas omitted in any private Manuscripts, no more regard was paid to them, than we usually shew to the faults of an impression, or the omissions in a printed Bible; a passage left out is no whit less true upon that account.

But to go higher. I come now to *Lombard*, Bishop of *Paris*, and surnam'd for his extensive knowledge *Master of the Sentences*; he flourish'd in the 12th Century: let us hear how he speaks in the first Book of his sentences, at the close of his second Distinction: *That the Father and the Son are one*, says he, *not by confusion of Persons, but by Unity of Nature*, *St. John hath taught us in his Canonical Epistle, saying, There are three which bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one*. If this celebrated Preacher's Bible was now extant in any Library, what esteem shou'd we not have for it? what deference would not be paid to its Authority? But as to this passage, we have it, for we see it copied from this Bible in *Lombard's* citation.

In the same Age, *Rupert* Abbat of *Duys*, near *Cologne*, compos'd a Tract with this Title, *Of the glorification of the Trinity*; and the Passage of *St. John* is therein found.

Towards the end of the 11th Century, *S. Bernard* has quoted this Text in many of his Writings; but of him I shall have occasion to speak more largely in the sequel of this discourse.

In the 10th Century, the *Sorbonne* revis'd the Manuscripts of the Latin Bible, and in their review preserv'd entire the seventh verse of *St. John*; but this by the way: in the following Chapter I shall say more upon this head.

In the ninth Century came abroad the Book entituled, *Glossa ordinaria*, drawn up by *Walafrid Strabo*,
and

and met with a general approbation. *There has been,* says Mr. *Simon* in his History of the Commentaries upon the New Testament, *no Comment on Holy Scripture of equal authority with this exposition from the time it first appear'd in the ninth Century.* Now, in this Work, so greatly esteem'd, so highly reverenc'd, the Text of the three Witnesses in heaven occurs, and not in the Epistle only, but in the Comment also, very excellently interpreted.

In the beginning of this Century, in the year 814. died the Emperor *Charles* the Great, who a few years before, towards the close of the preceding Age, had caus'd the Latin Bibles to be revis'd. As they were all in Manuscript, upon the review they were found full of faults, so much had the negligence or ignorance of transcribers in several places deform'd St. *Jerom's* Version. The pious and generous Emperor commits the execution of this great design to many learned men, and places at their head *Alcuinus*, by nation an *English* man, whom before he had attach'd to his person, out of regard to the high esteem he had conceiv'd of his knowledge. These learned Men, thus chosen by a Prince who was himself well skill'd in Letters, with all the care a work of that nature requir'd, set themselves to correct the Manuscripts of the Vulgar Latin; and we must suppose they had at hand in this affair a great number of the best and most ancient. 'Twas by no means difficult at that time to procure 'em, for there were then no other than written Bibles: and 'tis easy to believe that being employ'd in this revise by such an Emperor as *Charles* the Great, they had every thing of the kind which was most extraordinary, in the Emperor's private study, or in all the Libraries of *Germany, France* and *Italy*: the business they were upon deserv'd it well.

There is kept at *Rome*, in the Abby of *Vaux-celles*, as a treasure of exquisite value, says Cardinal *Baronius*,
a Copy

a Copy of the Bible thus corrected, written by *Alcuinus's* own hand, and presented to *Charles* the Great. This inestimable Copy, adds the same Cardinal, was put into the Corrector's hands, who by order of *Urban* the Eighth in the beginning of the last Age, revis'd the Vulgar Bible. And we have already seen Mr. *Simons* acknowledgment that the passage of *St. John* was in *Charles* the Great's Bible, from whence it was copied into the Bible of the Emperor *Lotharius*, and other Manuscripts taken from *Charles* the Great's Exemplar.

Mr. *Simon* finding himself press'd by the weight of so strenuous an Argument, tho' unwilling to own he was overcome, has yet scarce refrain'd from the allowance in these words; *'Tis probable, the addition of the testimony of the three persons might even then be read in some Copies of St. John's Epistle, or at least in some Latin Writers.* But wou'd Mr. *Simon*, if he had liv'd in these days, and *Charles* the Great had done him the honour to employ him in correcting the Vulgar Bibles, would he, I say, upon the credit of a small number of Manuscripts, or of some few Latin Authors, have added to the Bible a passage, like this of *St. John*? Mr. *Simon* would be thought too great a Critick, to suffer this abuse, or to follow such particular writers, as were led away by uncertain Copies to cite the Text of the three witnesses in opposition to the generality of Manuscripts, and the whole Body of Divines, who had been utterly ignorant of the passage. Good sense will inform us, what 'tis reasonable to believe of Mr. *Simon* in such a case, that *Alcuinus*, who was a man of prodigious learning and abilities, the wise and learned *Alcuinus*, and the other Divines, who in concert with him corrected the Bible, were no less careful not to insert a Text of this importance, if they had not found it

^a *Hist. Critic. du Texte du N. Testam. ch. 18.*

in all, or well nigh all, the Manuscripts they had consulted, and the Church in their time had not acknowledg'd it as part of the inspir'd writings. Nor is it to be suppos'd they collated only the Latin Manuscripts, but had recourse also to the Original Greek of the New Testament; without application to this means they would oft have been unable to determine what reading they ought to follow. *Alcuinus* was learned in the Greek Tongue, and so without doubt were his Collegues in the revise.

Before this famous revise ^a in the year 798. were forg'd the false Decretals attributed to the first Popes. As they were favourable in many respects to the ambitious pretensions of the *Roman* See, the Writers of later Ages who have studied to raise the Papal Authority, have not been wanting to cite 'em, as the real Epistles of the Popes, whose Names they bear. But 'tis long since these Letters have been own'd supposititious in the bosom of the Church of *Rome*: Cardinal *Baronius*, *F. Labbe*, *Balsus*, *Du Pin* and others have pass'd this judgment upon 'em: as among the Protestants *Mornai*, *Rainold* and *Daille* have done, and *David Blondel* yet more fully than the rest, who has wrote upon the Subject a Treatise of vast learning, and general esteem throughout the world. 'Tis commonly believ'd these Epistles were wrote by *Ishidorus Mercator*, who liv'd about the middle of the eighth Century; and *Baronius* observes, as does also *Blondel*, that 'tis probable they were wrote about the year 785. or a little after. In one of these Letters, the first attributed to Pope *Hyginus*, there is an infinite number of quotations from Scripture, and among these the seventh and eighth verses of *St. John's* first Epistle; with this difference, that what is now the eighth is plac'd before the seventh: and 'tis on this account I have said, I know no Author, or Manuscript more ancient, that has the verses transpos'd.

^a *Mill. Proleg.* 1028.

Above forty years before the revise in 798. and the time the Decretal Epistles in all likelihood were forg'd, *Ambrose Authpert*, Abbat of *St. Vincent*, in the kingdom of *Naples*, wrote a Comment upon the Apocallypse, extant in the 13th Volume of the *Biblioth. Maxim. Patrum*, in which the words of the seventh verse of *St. John* are brought to explain the fifth verse of the first chapter of the Revelations.

St. Jerom's Version was not receiv'd in the Western Churches 'till the seventh Century, and 'tis little more than nine hundred years, ^a says *Mr. Simon*, since Writers have in such sort follow'd that Version, as entirely to neglect the Latin Bible, which before was us'd in the Church. And thus have we got as high as the time the Vulgar Latin gain'd the advantage, and was prefer'd to the old Italick Version; but from this time the passage of *St. John* has been found in his Epistle, and quoted in the Writings of Divines. And yet tho' we had not been furnish'd with the citations I have produc'd, the revise that was made of the Bible in the eighth Century can leave no cause to suspect that it was not in the Bibles of the seventh, sixth and fifth Centuries, unless thro' pure willfulness and obstinacy against the genuineness of this Text, we are resolv'd to believe, the Correctors employ'd by *Charles* the Great consulted only Modern Manuscripts, and as I may say, just wet from the Copier's hands, without either sense, judgment, or inclination to look into Manuscripts more ancient. If they had had Copies but of two or three hundred years standing, which had been a small thing, their Manuscripts must have reach'd up to the fifth Century, the Age *St. Jerom* died in. But they ought to have consulted at once both the Copies of *St. Jerom's* Bible, which had then been receiv'd for one or two hundred years; and the

^a *Hist. Crit. des vers. du N. Test. ch. 7. 8. & 9. & M. Du Pin Dissert. Prelim. l. 1. ch. 7. Sect. 2.*

Manuscripts of the old Italic, which from the second to the seventh Century had been us'd by all the Latin Churches in *Europe* and *Africk*.

From this continued series of quotations, and the remarks I have made upon 'em, I think, it may plainly appear, the Text of the three witnesses in Heaven has always been in the Vulgar Latin Bible. I shall next apply my self to a different sort of proofs upon the same Subject.



C H A P. IV.

The same proposition prov'd from the ancient Correctorium of the Sorbonne, and the Rituals or Publick Service-Books of the Latin Churches.

WE owe this obligation to the deceas'd Mr. *Simon*, that he more than once supplies us, tho' undesignedly, with arms against himself. Thus God oft suffers the truth to receive additional strength from the persons, who most oppose it. 'Tis to him we're endebted for the knowledge of a certain Manuscript laid up for many Ages and preserv'd with great care in the *Sorbonne*, entitul'd *Correctorium Biblicæ*. Mr. *Simon*, who has read and critically examin'd it, informs us, this work was compos'd upon the Holy Scripture about the tenth Century, in order to correct the faults, which might have crept into the Latin Bibles since the revise of *Charles* the Great; for, by the way, such reviews were frequently necessary, as Mr. *Du Pin* has observ'd in the first Book, chap. 7. of his Preliminary Dissertations upon the Bible: *These*

Correctoria Bibliæ, ^a says Mr. Simon, may serve in the place of Manuscripts, and are of great use in judging of the true readings of the Latin Bibles. He adds, that the Author of the *Sorbonne Correctorium* has observ'd in his Note upon these words, *There are three, which bear record in heaven, &c.* "That St. Jerom affirms " some Latin Copies (in the *Correctorium* thro' mistake was put, Greek, instead of, Latin, whereupon Mr. Simon cries out mightily against it, tho' with reason little enough) were faulty in this place. " But 'tis in no wise surprizing, adds he, the passage of " St. *John*, with the Preface to the seven Canonical " Epistles, should find a place in this *Correctorium*, " which was not compil'd 'till near the tenth Cen- " tury. For at that time (Mr. Simon goes on) 'tis " certain few of the Latin Copies wanted either the " Preface or the passage, which had been inserted " from the time of *Charles* the Great."

Mr. *Simon* here again yields to the evidence of truth, after he has done all he can to avoid it, and as much as possible kick'd against the pricks: *this passage*, crys he, *was inserted into the Bibles in the time of Charles the Great.* These words thus extravagantly spoken, without any manner of proof, or the least shadow of reason, as is manifest from what we have said in the foregoing chapter, give us to understand, that from the time of *Charles* the Great the Latin Bibles have all had this passage, except, it may be, a few particular Copies.

Here then one of the most learned Bodies in *Europe*, which about the tenth Century revis'd the Manuscripts, and could not fail of consulting the most Ancient, and comparing 'em with the Greek, after much pains in the enquiry and laborious Study, has left the Verse of the three Witnesses in Heaven in St. *John's* Epistle. What can be alledg'd against an au-

^a *Hist. Crit. des Versions du N. T. ch. 9.*

thority so convincing? Nothing sure that's reasonable: Mr. *Simon* owns this *Correctorium* may hold the place of Manuscripts; but alas! that's little, he should have said, of the best and most correct Manuscripts.

I come now to another Argument, too sure also to bear a reply: and this I take from the Rituals or Publick Service-Books of the Latin Churches.

Mr. *Simon*, who happens oft to be taken in his own nets, very justly observes in the third Chapter of his History of the Translations of the New Testament, that *private Versions have nothing in common with the Version us'd in the publick service*; he means, that the latter only is authoritative, and of sufficient warrant in passing judgment upon a Text of Holy Scripture. Thither indeed I would bring him, but 'tis a pleasure to see him prevent me by surrendering himself.

The Rituals or Publick Service-books are collections of several portions of Scripture, set apart for the Office of particular days in the Church; and the Texts which are read in them are so well known to the publick, that most of the Congregation have 'em all by heart; infomuch, that nothing can be either added or omitted, but the whole world must perceive it, and withal be scandaliz'd at the inserting a passage before unheard of, or not generally met with in their Bibles; especially if the Text be so remarkable, as is that of the three Witnesses in Heaven, the Father, the Word, and the Spirit. But this passage of St. *John* was in all the Ancient Latin Service-Books, as at present, in the Office of Trinity-Sunday, and the first Sunday after. As on that day 'twas usual solemnly to admit to Baptism, with the words of Baptismal Institution were read these words of St. *John's* Epistle, *There are three, which bear record in heaven; the Father, the Word, &c.* This *Durandus*, Bishop of *Mende*, informs us of, in the sixth Book, Chap. 97. of his *Rationale* of Divine Offices, who
adds

adds moreover, that 'twas pursuant to the directions in the *Ordo Romanus*, and what this Order was we shall have occasion to see by and by.

S. *Bernard*, who liv'd above an hundred years before the Bishop, has made divers Sermons upon this Festival, and never omitted to mention the passage of St. *John*, as being in a special manner the Text of the day. He has given it entire in a Sermon upon the Octave of Easter; in another immediately following, and in the sixteenth of his *Parvi Sermones*.

The *Ordo Romanus*, whereof we are now to speak, is a Book of great Antiquity; Dr. *Cave*, and before him the learned *Usher*, believes it to have been drawn up in the year 730. Its title is, *The Roman Order concerning the Offices throughout the whole year*: now this Book so much to be respected in the Latin Church, has these words, *Upon the Octaves of Easter, are read the Acts of the Apostles and the seven Canonical Epistles, or the Revelation of St. John, 'till the Octaves of Whitsuntide*. Which, in short, must be understood of the particular places that bear most relation to the solemnity of the day, and not of the whole Books of the Acts, and the seven Epistles and the Revelation: But we have learnt from St. *Bernard*, and the Bishop of *Mende*, that the words of the seventh verse of St. *John* were read in the Office of these Festivals, pursuant to the *Roman Order*: The whole Church therefore acknowledg'd the passage of St. *John* to be part of the inspir'd Writings before Mr. *Simon's* pretended addition in the Age of *Charles* the Great. This Argument will admit of no reply: it amounts to a demonstration.

C H A P. V.

Of St. Jerom's Preface to the seven Canonical Epistles.

IN this Preface St. *Jerom* complains of certain Latin Translators, who in their Versions of the New Testament had omitted the seventh verse of the fifth Chapter of St. *John's* Epistle; and for this cause he blames 'em as *unfaithful Interpreters*, who turning aside from the true Religion had attempted to throw out of their Translation this Text, which is (saith he) *one chief Support of the Catholick Faith*.

This Preface had pass'd without contradiction for St. *Jerom's* to our own time, with the other Prefaces he had compos'd upon Holy Scripture. The Writers, who in the sixteenth Century made the first attacks upon the genuineness of St. *John's* Text, objected nothing against it: but in the following Ages men grew more daring, and this Preface has stood the charge of divers Criticks in the last, who have treated it as supposititious. Mr. *Simon* is one of the most zealous in opposing its authentickness, and is carried so far by his heat, as oft to entangle himself in greater difficulties, than he would throw upon the Preface.

Yet when all's done, 'tis of little importance, whether we ascribe it to St. *Jerom*, or some other Person; for should we not be able to prove it his, 'twould yet be no less true, that the passage has been always in his Bible; I have given of this full proof already.

Howe-

However, it must be own'd, the Preface is very ancient, and has held its place in the Vulgar Bibles for more than eight hundred years; Mr. *Simon* is of opinion, 'twas inserted in *Charles* the Great's time, by the Correctors he employ'd in reviewing the Manuscripts. This is a good step gain'd, from which I shall draw a new Argument, and that no bad one, in favour of *St. John's* passage. For after all, if these learn'd Correctors complain'd in the mention'd Preface of a faulty unfaithfulness in some Translators for omitting this Text in their Translations, 'twas indisputably in *St. Jerom's* Bible; for how could they otherwise have accus'd the Translators of unfaithfulness in rejecting it? this is as clear as daylight.

Tho' then, without prejudice to the cause I maintain, I might give up to the morose humour of these late Criticks the Preface they labour to represent as forg'd; I shall yet defend it against their imputations, for this only reason, because I am sensible they are very unjust.

Mr. *Simon*, who is often pleas'd to vouch contradictions, has told us in his Critical History of the New Testament, Chap. 18. *that 'tis true, this Proem is found with St. Jerom's other Prefaces upon the Bible in the Latin Copies, that are not above six hundred years old.* But as if he had said too much, he farther adds, *that 'tis not so perfectly in those, which were wrote seven or eight hundred years ago, but only in some few of 'em.* *F. Martianay* has abundantly answer'd this Argument in his *Prolegomena* upon the Epistle, in the first Vol. of the Benedictine Edition of *St. Jerom's* Works, and has shewn by divers citations of the most ancient Manuscripts, this Preface is so far from being constantly in the Manuscripts not above six hundred years old, and seldom in the others; that on the contrary, 'tis more seldom found in the Manuscripts on this side six hundred years, and generally in the more ancient. *Dr. Burnet* says also in his first Letter, that he

he saw this Preface in a Bible at *Geneva* at least of seven hundred years standing; in another at *Basil* said to be above eight hundred years old; in a third of the same antiquity at *Zurich*; and in three others at *Strasbourg*, wrote in the time of *Charles the Great*. But why should I press Mr. *Simon* with foreign testimonies? he'll be witness against himself, if you'll have but a little Patience to hear him speak.

He tells us in ^a several places of his *Critical History of the New Testament*, that the Preface to the seven Canonical Epistles is in the Bible of *Charles the Bald*, copied from that of *Charles the Great* his Grandfather: and in the ninth Chapter of his *History of the Translations*, treating of the valuable and curious *Correctorium* of the *Sorbonne*, of which I have spoken above, he says, *at that time 'tis certain few of the Latin Copies wanted this Preface, for it had been inserted in them from the time of Charles the Great*. I'm amazed so great a man as Mr. *Simon* should possibly fall into so plain a contradiction. He sinks yet deeper and deeper, positively affirming, as one of the rare discoveries he has spread throughout his *Critical Works*, that 'twas some one of the Correctors employ'd by *Charles the Great* in revising the Bible, who compil'd this Preface to the seven Epistles. 'Tis probable, ^b he says, *the Collector of the Books of the Vulgar Latin Bible, not finding in St. Jerom a particular Preface upon the seven Canonical Epistles, compos'd one himself in imitation of that Fathers Style, whose expressions he has follow'd, and withal added the Name of Eustochium*.

What an admirable man is Mr. *Simon*? He has an imagination always ready to bear him thro' whatever he desires. Would he have the Proem to the seven Canonical Epistles none of *St. Jerom's*? Streight it

^a *Hist. du Texte* p. 208. & *des Versions* p. 105.

^b *Hist. Crit.*

du Texte du N. T. ch. 18.

is hardly found in any Bibles above six hundred years old. Would he have it of longer date than six hundred years? There are a few Copies, wherein it was inserted about eight or nine hundred years ago, in the Age of *Charles* the Great. Would he find out its Original? His imagination leads him to the close of the eighth Century, there to descrie one of the Correctors of the Bible compiling this Proem according to the Text, and in the Style of *St. Jerom*. Mr *Simon*'s imagination should not have ceas'd, 'till it had discover'd the name of this Corrector, and given us his place among the rest, for we know there were many in number.

————— *Pictoribus atq; Poetis*
Quidlibet audendi semper fuit æqua potestas.

We may in this affair well joyn Mr. *Simon* to Painters and Poets, for he has taken the same privilege of devising fictions, and ranging 'em in their respective orders. But let us now come to somewhat more solid than conjecture, and see what reasons are urg'd to prove this Preface is not the work of that ancient Father: I shall endeavour to omit none of 'em.

'Tis first alledg'd, that some Manuscripts of the Bible, which have the Preface that charges unfaithfulness upon the Translations not having *St. John*'s passage, want the passage it self in the Text of the Epistle; *But 'twould be ridiculous,* ^a says Mr. *Simon*, *if this Preface was St. Jeroms, the Passage of St. John should be wanting in his Bible, as well as in that of the Translators.*

'T'would have been indeed ridiculous, or rather extremely surprizing, if these Copies, which have the Preface and not the passage, had been written by *St. Jerom*'s own hand, or revis'd by him; But 'tis

^a *Hist. Crit. des Versions du N. T. ch 9.*

too visible a mistake, to urge that Manuscripts copied three or four hundred years after St. *Jerom's* death, may serve for a proof that he was not Author of the Preface, for this reason, because the seventh verse is not in the Copies the Preface is. Let us once again hear *Monf. Simon*, and he'll take off the objection himself. *This, says he, is the fault of Transcribers; for as their whole Talent lay in copying old Manuscripts, they consider'd not the manifest disagreement there was betwixt the Text of their Copies, and this Preface.* And besides, they might not have wrote altogether and at the same time the Preface and Chapter, in which this passage is; the Preface is put before the Epistle of St. *James*, betwixt which place and the disputed Text well nigh four entire Epistles are interpos'd. So that 'tis not so much to be wonder'd at, they should have forgot this verse had been taken notice of in the Preface; Transcribers have not always so good an excuse for committing the like faults. And thus the Objection, on what side soever you take it, is very weak and inconclusive.

But 'tis farther argu'd, that the name of St. *Jerom* is not prefix'd to this Preface in all Manuscripts. And indeed in some particular ones it is anonymous; but this is no peculiar circumstance, nor of any weight to shew it is not that Fathers. The Preface upon the Psalms is his indisputably, tho' without his name in the Manuscript of *Carcassonne*, reputed above eight hundred years old: *F. Martianay*, who thinks not the Preface genuine, yet ^a rejects this Argument, and observes, the Preface upon the Books of *Esdra*s, which is certainly St. *Jerom's*, has withal no name in one of the most ancient Manuscripts in the *French King's* Library.

Mr. *Simon* again without reason objects against the Preface, that the pretended Compiler, whom he suspects

* Hieron. Oper. *Benedicti*. T. 2. p. 546.

to be its Author, has affectedly imitated St. *Jerom's* Style, even to the insertion of the name of Eustochium, the pious Virgin, St. *Jerom* so highly esteem'd. But on what grounds does he maintain this to be an imitation of St. *Jerom*, rather than the genius and writing of St. *Jerom* himself? If the writer of this Proem was a feign'd Person, who design'd to put off his own piece for St. *Jerom's*, he certainly was master of but little address in complaining of the unfaithful translations, which had been sent abroad in his time; for no one can produce the least proof, that new Latin Versions were ever made in the Age 'tis pretended this Preface was compos'd: Whereas 'tis plain from St. *Augustin*, St. *Jerom's* contemporary, that in their days divers had undertaken to translate the New Testament; and 'tis without doubt, the complaint in the Preface respected some one of these Versions; which is no inconsiderable Argument in favour of our opinion, that this Preface is St. *Jerom's* genuine Work.

'Tis urg'd farther, that were this St. *Jerom's*, 'tis inconceivable he should set so high a value on the disposition of the Canonical Epistles, and throwing back St. *James's* into the first place, as to ascribe it to the especial assistance of God. But the words and sense of St. *Jerom* are here misunderstood; for his passage and meaning relate not to the bare ordering the Epistles, but to the pains he had taken, when by disposing 'em as they ought to be, he had brought them to a review, as before he had done the Gospels: *Sicut Evangelistas dudum ad veritatis lineam correximus; ita has proprio ordine, Deo dante, reddidimus.* The expression, *Deo dante*, regards the former word *correximus*, as well as the latter, *reddidimus*; and comprehends both the order they were dispos'd in and their correction, for otherwise the instance drawn from the Gospels would be of no use in this affair.

As to what is said in the Preface, that the Latins had not observ'd the same order with the Greeks in
their

their disposition of the seven Epistles, having put St. *Peter's* before St. *James's*, *F. Martianay* will have it, that this can't be St. *Jerom's* Criticism, because it had no place in his time. But the learned *Benedictine* is here mistaken, since 'tis certain that in the Age of St. *Jerom* some among the Latins had so ordered the Epistles, as may be seen in *Rufinus* upon the Creed, and St. *Augustin's* second Book *de Doctrinâ Christianâ*, Chap. 8.

The same *F. Martianay* is of opinion, this Preface was not compos'd 'till several Ages after St. *Jerom*, by reason of the word *Canonical*, which is there given to the Epistles instead of *Catholick* their ancient title; for he says they were not nam'd *Canonical* 'till after the sixth Century: But this is another mistake. *Junilius*, who flourish'd about the middle of the sixth Century, calls 'em *Canonical*, as by a name usually ascrib'd to 'em; *quæ Canonicae*, says he, *appellantur*; hereby denoting the name was of some standing. Besides St. *Augustin* has said the same thing of St. *Jude's* Epistle, in his fifteenth book *de civitate Dei*, cap. 23. And I find in a note of *Erasmus's* upon St. *Jerom's* treatise of Ecclesiastical Writers, that this ancient Father had also styl'd the Epistles of St. *Peter* and St. *Jude* *Canonical*. The words of *Erasmus* are these; *Instead of Canonical, I have follow'd the translation of Sophronius, and put Catholick. Erasmus* therefore alter'd St. *Jerom's* Text by the Version of *Sophronius*, who had translated into Greek the Tract *de Scriptoribus Ecclesiasticis*. But *Erasmus* in so doing not only assum'd too great a liberty; he did not enough attend to the Subject he was upon: for he should have consider'd, that *Sophronius* writing in Greek might, and in some manner ought, to substitute the word *Catholick* in the place of *Canonical*, which would have appear'd altogether new upon the occasion, and foreign to the Greek Idiom; for the Greeks pursuant to the Council of *Laodicea*, which had so nam'd

nam'd 'em, gave no other title to the seven Epistles, than that of *Catholick*. Mr. *Simon* agrees here entirely with us: *The Greeks*, ^a says he, *have styl'd the seven Epistles Catholick; tho' the Western Churches seem to have universally appropriated to them the name Canonical: and from hence he proceeds to give some reasons for his opinion.*

However he is pleas'd to produce another Argument against the Preface, that scarce deserves a rehearsal; *which is, that this Preface was not in Bede's Bible, who liv'd before Charles the Great.* But where is it he saw this Bible of *Bede's*? Or, in what part of his works has that *Venerable Doctor*, as he is styl'd, taken notice the Preface was not in his Bible? These are mere inventions. Mr. *Simon* goes upon this, that *Bede* having commented on the seven Epistles would not have fail'd to mention the Preface, had it been extant in his time. But this is an extravagant way of reasoning, and unworthy so finish'd a Critick as he was; for he could not be ignorant that *Bede* had wrote many other Commentaries upon the Holy Scripture, without having said the least word concerning the Prefaces prefix'd to 'em, which were undoubtedly *St. Jerom's*; for example, upon the Books of *Moses*, of *Samuel*, of *Kings*, the Proverbs, *St. Matthew*, and some others.

The most plausible reason Mr. *Simon* has urg'd to prove this Preface none of *St. Jerom's*, is taken from that Father's not mentioning it in the Catalogue of his Prefaces. But it might be, it was not then compos'd: and what more clearly resolves the difficulty, *St. Jerom* has not set down in the same Catalogue many other Prefaces, which he wrote; for instance, those upon the Psalms, the Books of the Maccabees, the Epistles of *St. Paul*, and the Acts of the Apostles.

^a *Hist. Crit. du N. T. ch. 17.*

This last, Mr. *Simon* denies to be St. *Jerom's*, but is fully refuted by *F. Martianay*: to which I add, that the same *Bede*, whose Silence was lately produc'd as a good Argument against the Preface, has expressly own'd that to be St. *Jerom's*, which is set before the Acts in the Latin Bibles, and cited from it some lines in his Comment upon the Acts. This is another kind of proof than Mr. *Simon's*, which maintains the Preface upon the seven Epistles is not St. *Jerom's*, because *Bede* has no where spoke of it.

The anonymous Author of the *English* Dissertation against the genuineness of St. *John's* Text has done honour to the late Dr. *Mills* for his having own'd the Preface to be none of St. *Jerom's*: but 'tis an interest'd regard this nameless writer, and others before him, have paid the Doctor, with design to draw an advantage from his acknowledgment. I respect his memory, I honour his learning, and am very thankful for the almost inestimable present he made to the publick in his excellent and incomparable Edition of the New Testament; but I must be allow'd to say, he has oft err'd thro' want of attention, or a defect in memory: 'tis human; the late Mr. *Kuster* has made this observation upon divers passages in his Prolegomena, and as to Dr. *Mills's* sentiment upon the Preface to the seven Canonical Epistles, the Arguments he brings for it are so very weak, that were one from thence to pass a judgment upon the great learning of that extraordinary man, we could not but abate of the high esteem he otherwise so justly merits.

He charges the Author of this Proem with falshood in taxing the Translators, he mentions, of unfaithfulness for not having turn'd into Latin the seventh verse of St. *John*; because, says he, this verse had never been in the Greek before St. *Jerom's* time; for no Greek Father before him had ever quoted it. I shall shew hereafter, that conclusions can't be drawn against the Authentickness of St. *John's* Text from the want of
 citati-

citations in the Greek Fathers. But besides, Dr. *Mills* should have consider'd, tho' this Preface had been made later than the Age of St. *Jerom*, and not 'till about the eighth or ninth Century, the verse we treat of must at least have been extant in the Greek Copies of that time: But more of this by and by.

Another great mistake in Dr. *Mills* is, that he has imagin'd the Preface had in view the old Italick Version in the place, where 'tis said, the passage of St. *John* had not been translated by the Latin Interpreters: Sure that great man did not think what he said, and his eyes and understanding were in different places: I shall say no more at present.

A third argument he urges is, that if the Preface was St. *Jerom's*, the seventh verse would have been found in all the ancient Copies of his Bible. I have already answer'd this Objection; and 'twas easy for Dr. *Mills* to have given an answer to himself, that is very natural, and leaves behind it no manner of difficulty.

I have been very large, perhaps larger than the business required, in vindicating the Preface to the Canonical Epistles; but as I have observ'd most of the rejecters of St. *John's* passage form to themselves a notion, that to remove the testimony of St. *Jerom* in its favour in a Preface, that bears his name, is to take away its chief support; I thought it excusable to be thus full upon the point, that I might leave none of the arguments urg'd against it, untouch'd or unexamined.

C H A P. VI.

That the passage of St. John was in the old Italick Version, before that of St. Jerom, prov'd from St. Fulgentius, from Vigilius of Tapsum, and a confession of faith drawn up by near four hundred African Bishops.

TH^{O'} the Greek Tongue had spread it self thro' all the *West*, and become as it were an universal language in those Countries, upon first preaching the Gospel there, the *Latin* was yet more generally known, and admitted as the common language not only in *Italy*, but in many other nations withal. For this cause, in order to make the New Testament more easy to be read and understood by all sorts of people, it was translated into *Latin* in the first or second Century. The persons concern'd in so important an affair are unknown to us; this barely is come to our knowledge, that their Version was much approv'd of, and immediately receiv'd in all the *Western* Churches, and soon after in the *African*. As this Translation was the first that appear'd, and in all probability was compil'd in *Italy*, it has been distinguish'd from others since made, by the title of *antiqua*, and *Italica*, and sometimes by the word *Vulgata*, or *Common*, because as I have above observ'd, it was the vulgar and ordinary Version us'd in all the *Latin* Churches.

As in those days transcribing Copies was the only means to multiply Books for publick use, or the benefit of private persons; 'tis easy to suppose, that many faults must of course creep into 'em. Here an omission; there one word put for another; elsewhere

passages displac'd and set out of order: at some times the words of one Evangelist added to another's relation of the same Fact, as tho' they had been there left out; all these faults and abundance of others of a different nature, increasing with time, made it very desirable that an able hand should be set to work in correcting 'em. There was no man more capable to execute this great design than St. *Jerom*. He had already amended the *Latin* Version of the Old Testament, with a success worthy the vast knowledge he had in the *Hebrew*, its Original language; and in *Greek*, the language of the fam'd Translation by the seventy Interpreters. Pope *Damasus* at the same time earnestly press'd him, tho' already wearied with that great work, and dispirited by the injuries the envy of the place had drawn upon him, to review and correct the MSS. of the New Testament. The pious and learned *Recluse* yields to his entreaties, and Book by Book, after much pains and time, he at length perfected his review, and corrected the Vulgar Bible then in use.

However, he proceeded in such manner, as to cast out only the most obvious mistakes; he perpetually followed his copy without diminution or addition and never supplied an omission upon conjecture without authority from the Original *Greek*; and to this we owe the solemn protestation at the close of his Catalogue of Ecclesiastical Writers, that in his Translation of the New Testament he had kept close to the *Greek* Original, and to the *Hebrew* in his Version of the Old: *Novum Testamentum Græcæ fidei reddidi: Vetus juxta Hebraicam transtuli.*

Since then the verse of the witnesses in heaven was in St. *Jerom's* corrected Copy; 'tis indubitable, that it was also extant in the old *Latin* Translation; 'twould otherwise have been an addition in his Bible; and complaints hereupon could not but have arose, since by mere changing one single word for another, he

was occasion'd no small trouble; as we learn from *St. Augustine*.

But we have no need of this indirect proof, tho' clear and evident, to shew the verse of *S. John* was in the Old Italic Bible before the review and correction of *S. Jerom*: I shall produce direct arguments in its favour, against which 'tis impossible to make a reply, that carries with it the shadow of reason.

S. Fulgentius, Bishop of *Ruspe* in *Africk*, liv'd in the beginning of the 6th Century, at a time the Italic Version was only read in the Churches. This pious Bishop, with the other *Africans* of his Age, suffer'd much from the *Arian* Kings^a. *Thrasimond* caus'd him to appear at *Carthage* to answer the Objections those Hereticks had drawn up against the Eternity of the Son of God, and his equality with the Father. We all see, the utmost exactness and precaution in chusing Texts of Scripture was requisite in *S. Fulgentius*, and above all the application of none whose genuineness might be suspected. We have extant among his works the answers to these Questions, and we there find alledg'd in proof of the Son's Consubstantiality with the Father this Passage of *S. John*, *There are three, that bare record in heaven, the Father, the Word, and the Holy Ghost, and these three are one*. This verse is withal quoted in a tract of the same *Fulgentius* concerning the Trinity, which he dedicates to *Felix*.

A little before him flourish'd also in *Africk* and in the same Province *Vigilius*, Bishop of *Tapsum*, who in the 5th Century wrote many excellent pieces against diverse Heresies, but prefix'd his name to none of 'em, save a treatise against the *Eutychians*; for the *Arians* not taking part with those Hereticks, the *African* Writers had nothing to fear on that side. But in his controversies with the *Arians* he walk'd not in

^a Du Pin under the Article of *S. Fulgentius*.

the same steps; he here conceal'd his name, that without necessity he might not be expos'd to the persecution they had rais'd. So that his writings came abroad under divers feign'd names; sometimes he pass'd for *Idacius Clarus*, a former Bishop in *Portugal*; sometimes for *S. Athanasius*; and sometimes he took upon him the person of *S. Augustine*, who died a few years before at *Hippo*. In these works he vigorously opposes Arianism, and makes use of the celebrated passage concerning the three witnesses in heaven, the Father, the Word, and the Holy Ghost. He quotes it twice in his treatise ^a concerning the Trinity, and urges it withal in his dispute against *Varimadus*, an *Arian* Heretick.

About the same time, in the year 484. was assembled at *Carthage* a numerous Council of Bishops, summon'd thither by King *Hunerick*, an *Arian* and great Persecutor. He had order'd by his Edict of *May 20. 483.* all the Bishops in his Dominions to appear at *Carthage* upon the first of *February*, there to defend, are the words of the Edict, *by the Scriptures* (a very remarkable expression in this place) the *Consubstantiality* of the Son with the Father in a publick dispute against the *Arian* Bishops. This Edict was signified to the pious and prudent Bishop of *Carthage* *Eugenius*, who seeing well the dispute was intended only to circumvent and oppress the *Orthodox* under a specious pretext, took all possible pains to procure the Edict to be repeal'd. But finding no success in his design, he judg'd it convenient a writing should be drawn up by certain Bishops of the greatest abilities in form of a *Confession of Faith*, to present the Emperor with, in case the disorder and oppression he foresaw on the part of the *Arians* should prevent the *Orthodox* from maintaining their opinion with freedom. This momentous instrument was compil'd by

^a *Lib. 1. & Lib. 7.*

four Bishops in that interval of time the Emperor had assign'd; and we can't doubt, it was read and examin'd, both by *Eugenius*, the then Primate of *Africa*, and by all the learned, prudent and zealous advocates of the Christian Faith assembled at *Carthage*. Upon the appointed day near 400 Bishops came together, from all the Provinces of *Africk* and many Isles (*multarum insularum*) says *Victor Vitenfis*, who flourish'd at that time, and who wrote this History, and has plac'd upon record the entire Confession of Faith, we now treat of. Under these Isles were principally comprehended *Majorca* and *Minorca* on the Coasts of *Spain*, and *Corfica* with *Sardinia* bordering upon *Italy*, as being all dependent on the Vandal King then reigning in *Africk*.

From among this great number of Bishops ten were chosen to maintain the dispute, and at their head the Holy Prelate *Eugenius*. When they were come to the place, where the Conference was to be held, they found there an *Arian* Bishop, one *Cyrila*, who taking upon him the title of Patriarch, had proudly seated himself on a kind of throne, environ'd with Soldiers. The Orthodox amaz'd at this Spectacle saw well how the matter would go; and no sooner had they begun to speak, and enter their Protestations, but seditious outcries follow'd, which ended in blows upon the Orthodox. The only way they had in this case to take was to present the King's Commissioners with the Confession of Faith they had drawn up ready, and wherein were produc'd many Texts of Scripture in defence of the Orthodox doctrine pursuant to King *Hunerick's* Edict, who had refus'd to admit the Plea of Tradition.

Of all these passages thus inserted into the Confession of Faith St. *John's* verse was more particularly insisted on than the rest; so decisive was it thought by the *African* Churches in proving the doctrine of the Trinity. But, say they, that it may yet appear

appear more clear than day light, that the Godhead of the Holy Ghost is one with the Godhead of the Father and the Son, see it prov'd by the testimony of the Evangelist St. John, who writes thus, There are three, which bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one. Do's the Apostle say, these three are not distinct from each other, except in the case of equality, or some other great difference, that distinguishes 'em? In no wise; but he says, these three are one only and the same thing. *Hi tres unum sunt.*

These Bishops would truly have wanted, shall I say, discretion or honesty, had they made use in this affair of a Text not generally receiv'd as Holy Scripture. Could they have invented a more ready means to draw upon 'em the insults of the *Arians*, who taking advantage from this error would not have fail'd to cry out against the Orthodox to *Hunerick* as Men who had urg'd false records instead of the genuine Texts of Scripture the King's Edict had requir'd? Men were the same then they are now, and have we at this day, I say not, hundreds of Bishops, who by concert would employ a forg'd Text in the Faith's defence; but is there one single Bishop, only one Man of Letters, who has the least Honour or Conscience, who would thus risque his reputation, and prostitute his religion? Can we imagine the *Arians* were less diligent then to examine the arguments of the Orthodox, than the most zealous opposers of our Holy Mysteries are now? No surely; and the forgery of the Passage in question had been too palpable to have escap'd the Eyes of the *Arians*, who, had they been able to read only, would have wanted nothing farther to discover the cheat.

Nor would it have been enough to justify the Orthodox for inserting it into their Confession of Faith, to say, they had found it in some of their own Copies. At that time, as before and since, particular

MSS. might easily be incorrect, but the Faith of the Church was not to be built on faulty and inauthoritative MSS.; this was to be grounded on Copies receiv'd in the Publick service, and to which most others were generally conform'd. Nor were these Copies of two days or a few years standing; 'tis to form notions at will, to suppose the Bibles in the *African* Bishops Possession in *Hunerick's* Reign had a passage so essential to the Christian Faith as this of *St. John's* Epistle, that was wanting in the Bibles of their Predecessors. This consequence so just, so natural, brings us back to *St. Augustine*, who had flourish'd with such reputation in *Africk*, and ended his days at *Hippo*, when *Genferick*, *Hunerick's* Father, laid Siege to that Town. 'Tis urg'd against us, as we shall see hereafter, that *St. Augustine* has no where quoted this passage, which he ought to have done, if it had fall'n under his view, or he had thought it to be *St. John's*, and seen it in that Apostle's Epistle. For my part, I maintain this passage either was in *St. Augustine's* Bible, or in case it was wanting, his Bible was defective; since it must necessarily have been extant in the Bibles of his time, or inserted into the Bibles of the *African* Churches after his death; the last proposition is absurd and incredible, and therefore the former true and certain.

If not, the disputed Text in that small interval must have run thro' all the Provinces of *Africk*, and the Islands of *Spain* and *Italy*; all Libraries must have been open to receive it; and it must have either crept between the lines of the MSS. or been wrote in the Margin of *St. John's* Epistle; how otherwise could the Bishops in *Hunerick's* days have copied it thence into their Confession of Faith? But this is not all, it must with the same ease have penetrated into the private Closets of the *Arians*, and finding there the MSS. they had brought from *Spain* into *Africk*, when they accompanied King *Genferic* thither, this Text concerning

concerning the Trinity must have forc'd its way into them, to the utter shame and confusion of *Arianism*. Without this supposal the *Arians* would not have receiv'd it, nor admitted for a Text of Scripture a quotation the Orthodox Bishops had drawn from their own Bibles. These consequences are all ridiculous, but as they naturally flow from the opinion I oppose, that the passage of St. *John* is forg'd, they evidently make out the contrary conclusion, that it was receiv'd as genuine in *Africk* by both the Orthodox and *Arians*.

Mr. *Simon* has attempted to evade the Force of this Argument, by saying, ^a *Bishop Victor liv'd an Age after St. Jerom, and was the first who brought the passage into his Works*. But why does the learned, the judicious Mr. *Simon* so little consult his own reputation by advancing facts so notoriously false? First, he has err'd in his Chronology, in making *Victor* an hundred years later than St. *Jerom*, for they both liv'd in the same Age. St. *Jerom* died in the year 420. and *Victor* was Bishop at least in 483. and it may be, above ten years before, for the year of his instalment into his Bishoprick is uncertain; but 'tis sure, this was done before the conference at *Carthage*, and in those Days no one could be made a Bishop under the Age of 30 years.

Secondly, *Victor* cannot properly be said to have brought this passage into one of his works; he has only copied and given us at large a writing which others had drawn up, wherein this passage was produced. As then this work was none of *Victor's*, for whose it is taken; so is it not true, that *Victor* first alledg'd the passage: I shall shew the contrary in the next Chapter. But to come to another weighty answer of Mr. *Simon's*.

^a *Hist. Crit. du Texte du N. T. ch. 18.*

This great number of Bishops ^a (says he) amounts to only *Eugenius*. Whence learns he this? Why, from *Gennadius*, who in his *Catalogue of famous men* says, *Eugenius* with the consent of all the Bishops in *Africa*, *Mauritania*, *Sardinia*, and *Corfica* compil'd this Confession of Faith. But *Victor*, who had been an Eye-witness of all that pass'd, tells us, the Confession was drawn up by four Bishops, whose names he gives us with the titles of their Bishopricks, nor does he make *Eugenius* one of the number. But suppose *Eugenius* had alone compos'd it, would it be less true, that the passage had been urg'd in the manner we have seen? Was ever reasoning so bad? Yes, what follows is worse.

The other Bishops, adds he, subscrib'd the Confession without critically examining the passages of Holy Scripture quoted in it. We must own, Mr. *Simon* gives us a fine Idea of the *African* Bishops, who in their time were the greatest lights of the Episcopate. *Eugenius*, in his account, was a man of no conscience, or a mere giddy-brain'd fellow, to attempt so gross an imposition, first upon his Collegues and the whole Clergy, and next upon the *Arian* Bishops, by a supposititious Text, whose forgery might so easily have been discover'd. Well, but says Mr. *Simon*, they were not able Criticks; *i. e.* they were not Mr. *Simon's*; they were good harmless People, who would set their hands to a paper of the utmost importance, without having read it all over, or at best but cursorily, and not with consideration, uncapable to discern they subscrib'd a passage, by which the Confession was supported more than by any other, without their having seen it in St. *John's* Epistle. Reason crys out, whether one will or no, against an imputation so vile, so absurd, so rashly advanc'd.

^a *Dissert. sur les MSS. p. 89.*

The anonymous Author of the *English* Differtation appears somewhat aſham'd of Mr. *Simon* in this point, whom otherwiſe he has highly magnify'd throughout the whole of the diſpute; for leaving here his idle fancies, ^a he contents himſelf with ſaying, the teſtimony of *Viſtor* ought not to be of much weight, becauſe in his *History* he has intermix'd a recital of certain miracles, that have more an appearance of fable than an air of truth. This is not a place to reaſon upon miracles: *Viſtor* is not the only perſon, who has recited 'em; *Marcellinus Comes* and many other Writers, living at the ſame time, have ſpoken of 'em, as well as *Viſtor*. But whether in the caſe alledg'd he has exaggerated the matter or not, what is this to the Confefſion of Faith ſubſcrib'd by the *African* Biſhops, or wherein is *Viſtor*, who has given it us entire, for this cauſe a leſs faithful *Historian*? But I'll detain my Reader no longer. This great number of Biſhops are, to ſpeak in the language of the Apoſtle *St. Paul*, a cloud of witneſſes; every one of 'em comes, as I may ſay, with his Bible in his hand ready to preſent us with *St. John's* paſſage to read.



C H A P. VII.

The teſtimonies of St. Eucherius, St. Cyprian, and Tertullian for the genuineness of this Text.

I Know not how it eſcap'd Dr. *Mills*, but he has ſaid in his 1320th *Prolegomenon* to the New Te-

flament, that *only the African Copies had this passage*. We have however seen it in the most ancient Writers of *France, Italy, and Germany*, who have all cited it from *St. Jerom's Bible*; and observ'd that 'twas no less extant in the Bibles of the old Italic Version, in use throughout *Spain and Italy*, than in the Copies of *Africk*: And besides, we shall see it quoted in a treatise of *St. Eucherius de formulis spiritualibus*, who was Bishop of *Lyons*, and *St. Jerom's* Contemporary.

St. Jerom, as we have noted, died in the year 420. About the same time *Eucherius's* fame began to advance in the Monastery of *Lerins*, now call'd *the Isle of St. Margerite*, on the coasts of *Provence*. Before the year 428. says *Mr. du Pin* in the article of *St. Eucherius*, his reputation forc'd him thence into the neighbouring Provinces; but within a while he return'd to *Lerins*, and was soon after consecrated Bishop of *Lyons*. The time he liv'd in, with the high esteem he had in the Church, can't but set off to advantage the quotation he has made of *St. John's* passage: ^a *As to the Trinity*, says he, *we read in St. John's Epistle: There are three, which bear record in Heaven, the Father, the Word, and the Holy Ghost; and there are three, that bear witness in earth, the Spirit, the water, and the blood*. This is decisive in the point. *Dr. Mills* did not recollect, that himself had taken notice of this quotation by *St. Eucherius* in his 93⁸th *Prolegomenon*; the greatest Men are subject to like slips in memory.

St. Cyprian, who flourish'd in *Africk*, about the middle of the third Century, has quoted the same passage in a Discourse against the *Novatian Schism*; entitul'd *De simplicitate Prælatorum, or De unitate Ecclesiæ*, in these words: *Our Lord hath said, I and my Father are one; and again, it is written of the Father, the Son, and the Holy Ghost, that these three are*

^a *Eucher. ch. II. ff. 3.*

one. Here he visibly alludes to the passage in St. *John's* Epistle.

The *Arian Sandius* would insinuate in his Ecclesiastical History, and the *Appendix* to that History, that we can't much depend on this passage of St. *Cyprian*, because the Tract from whence it is taken has been alter'd in divers places, where the ancient MSS. do not agree: But is that circumstance peculiar to this discourse? There are few MSS. of the ancient Writings, that agree in all particulars; tho' the variations be generally of the least importance. However it be as to this treatise, 'tis very sure, we have no MSS. at present, which want the words I have given above, and that's enough for us.

Mr. *Simon*, and all others who have been press'd hard with this quotation from St. *Cyprian*, have found out another way to evade its force. They say, the Holy Martyr had in view the words of the eighth verse, *the spirit, the water, and the blood, and these three are one*; which St. *Augustine* has interpreted mystically of the three persons in the Godhead, and St. *Eucherius* informs us were by some men so explain'd. And to give more weight to their answer they add, that *Facundus* Bishop of *Hermiane* in *Africk*, not only has expounded 'em in this manner, but also said that St. *Cyprian* had respect to them in the passage above produc'd. This is the refuge, the only refuge our modern Criticks fly to, who will have St. *John's* passage supposititious; but this hold is not defensible.

First, It is a mere fallacy, and prejudice lurks behind it. The fallacy consists in this, that the point in dispute is taken for granted. The question is, whether in St. *John's* Epistle there is a passage, where the three persons in the Trinity are expressly nam'd, and taught to be one and the same thing: The affirmative is maintain'd by us, by them the negative. Down to St. *Cyprian* we have found them

in St. *John*, and all the *African* Bishops, St. *Cyprian's* Successor in the See of *Carthage* not excepted, have seen the same words in the Holy Apostles Epistle. Not one of the three persons in the Godhead is nam'd in the eighth verse, the word *Spirit* only occurs without the Epithet of Holy, which is adjoined to it by St. *Cyprian* and in the seventh verse of St. *John*; only the word *Spirit* is equivocal, for it has many significations, and its meaning always depends upon the particular subject treated of, where 'tis mention'd. Why then should not the expression *Father, Son, and Holy Ghost* respect the seventh verse, where the same words occur and the same persons are denoted, rather than *the spirit, the water, and blood* in the eighth verse, which are three words quite different, but that 'tis suppos'd the seventh verse was not in St. *John's* Epistle, since without this supposition we must own St. *Cyprian* had the seventh verse in his Eye? Now this is what I call a fallacy. We leave the natural ideas of the terms, and have recourse to ideas foreign and forc'd, and then say this was the sense and meaning of St. *Cyprian*. These Gentlemen, at least many of 'em, are Philosophers and Divines. I beg of 'em to consider, whether ever it came into their heads, or they ever observ'd it in men of the same learning with themselves, to leave the proper and literal signification of terms to explain 'em by other words, which have not literally the same signification. Metaphorical expressions indeed must be taken in a different sense from the letter of the phrase; for example, the seven ears of corn in *Pharaoh's* dream signified seven years; by a vineyard in *Isaiab* was denoted the House of *Israel*; and *Jesus Christ* by a vine in St. *John*; and so in a thousand other cases: but that we should explain seven years of seven ears of corn; or the House of *Israel* of a vineyard; or *Jesus Christ* of a vine, in the Texts where neither ears of corn, nor a vine, nor a vine-
yard

Yard have any concern, but the proper terms stand all alone, is what I'm persuaded no instance can be brought to shew; for reason universally cries out against it, where prejudice has not shut mens eyes: The application forms it self.

When St. *Augustine* interpreted the *spirit*, the *water*, and the *blood* in the eighth verse of the three persons in the Trinity, he took notice his interpretation was mystick and allegorical; consult but his own words in his treatise against *Maximin*: There is nothing like this in St. *Cyprian*, he quotes the three persons of the Godhead by their ordinary names.

Facundus, an hundred years after him, interprets 'tis true, of the three persons the three words in the eighth verse, but he gives us also to understand, that his comment is but by way of signification, *i. e.* he takes 'em as St. *Augustine*, in a mystical and sacramental sense. In St. *John*, says he, *is signify'd the Father by the word spirit, the Son by the blood, and the Holy Ghost by the water.* St. *Cyprian* has nothing of this nature, how then can we ascribe the same meaning to him? For this purpose there should have been some distinguishing mark in the passage, from whence one might happily conjecture he design'd a mystical interpretation; but if nothing can be found there, that has the least look that way, and we will yet maintain it to be his mind, this is to make our selves masters of an Author's words, and there is nothing in such a case we may not expound to what sense we please.

Facundus has given himself this liberty in the affair of St. *Cyprian*, and succeeded no better in it than in his explication of the eighth verse of St. *John's* Epistle, and the third of his Gospel. Mr. *Simon* upon the occasion has styl'd him the *learned Facundus*, with design by this encomium to preingage the judgment of his Readers; but I sha'n't scruple to affirm, neither Mr. *Simon*, nor any of his followers, would

would be willing to admit *Facundus's* interpretation of the words *spirit, water, and blood*, or of the phrase, *God is a spirit*, upon which *Facundus* grounds his explication of the word *spirit* in appropriating it to the person of the Father. I shall add no more upon this head, out of regard to that ancient Bishop, who for other passages has highly deserv'd esteem; and I shall gladly make use of what *F. Sirmond*, to whom we owe the first Edition of *Facundus's* work, has said in his favour, tho' in no proper place, upon the subject of a passage concerning the Eucharist. *If Facundus has not well express'd himself, we ought to shew an indulgence toward him, who had so much for others.* But the respect that's due to this venerable Prelate's piety should not take from us a right we have in common with him (which is no more than the right of reason it self,) to judge of the just application of *St. Cyprian's* words by themselves, and independently of the sentiment *Facundus* had of 'em.

I observe farther, if this cause must be determin'd by testimony, we shall gain no small advantage from the evidence of another Bishop, an *African* equally with *Facundus*, and of a reputation in no wise inferior to him, I mean *S. Fulgentius*, Bishop of *Ruspe*. He liv'd some time before *Facundus*, and wrote much against the Heresy of *Arius*. We have shewn in the foregoing Chapter, that the seventh verse is oft alledg'd in his writings, he produces it entire, and adds upon the quotation, *This the blessed Martyr St. Cyprian has withal acknowledg'd, writing in his Epistle concerning the Unity of the Church, It is written of the Father, the Son, and the Holy Ghost, that these three are one.* If *S. Fulgentius* had urg'd the words of the eighth verse, *the spirit, the water, and the blood, &c.* and hereupon repeated the passage from *St. Cyprian*, it might not without reason have been averr'd, that the Holy Martyr had rehears'd 'em only with a view to the Trinity, and to shew *St. Cyprian* had the

the same thoughts concerning that mystery with himself. But as St. *Fulgentius* has taken no notice of the eighth verse, can it possibly be imagin'd his quotation from St. *Cyprian* respects the eighth verse, and not the seventh which he has produc'd? This would be somewhat extraordinary.

In the second Century *Tertullian* flourish'd in *Africk*, in which Age St. *John* died, ^a about the year 102, according to *Eusebius*, or according to others 104, or 105. At that time an Heretick, nam'd *Praxeas*, taught there was but one Person in the Godhead, in scripture call'd the Father. *Tertullian* has wrote a very excellent Treatise against this error, and alledg'd the last clause of St. *John's* passage upon the subject of the three persons in the Godhead, *these three are one*. His words taken out of his 25th chapter are these, " *Jesus* said of the Holy Ghost, *He shall take of mine*, as he had taken of the Father; " and thus the connexion of the Father with the " Son, and of the Son with the Holy Ghost, causeth these three to be united together; the which " *three are one and the same thing*, not one and the same person; as 'tis said, *I and my Father are one*." The *Latin* runs thus, *qui tres unum sunt, non unus; quomodo dictum est, Ego & Pater unum sumus*. The words, *qui tres unum sunt*, are manifestly the same with the seventh verse of St. *John*.

'Tis pretended ^b *Tertullian* has thus express'd himself of his own head simply to expound the doctrine of the three persons in one God, and not with a view to the Text of the Apostle; and this notion is confirm'd by the mark of quotation, which occurs in the following passage, *As it is written, I and my Father are one*.

The discussion of this point at the bottom is not

^a Du Pin *Dissert. Prelim. sur la Bible*, lib. 2. ch. 2. §. 6.

^b *Dissert. Angl.* p. 38.

extremely important; we may easily pass over *Tertullian's* quotation after having seen *St. Cyprian's*, who liv'd in *Africk* much about the same time, and whose Bible was not different from *Tertullian's*, especially in so momentous a point as the Text of the three persons: But after all, I can see nothing solid in the objection against *Tertullian's* passage, and for this very reason shall undertake to defend it. First, 'tis certain the Fathers have oft interwoven whole Texts, or some part of a Text, with their Writings, without notice of the citation, and as if the words had been of their own composition; if this be disputed I am ready to produce an infinite number of Examples. I shall at present content my self with one in every respect parallel to *Tertullian's*; in that two Texts of scripture coming immediately one after another, the former without any mark of quotation stands as the Authors own words, and the latter, which straightway follows, is expressly quoted, tho' the mark of quotation be no more necessary in the one case than in the other. This instance is drawn from *Gregory Nazianzen*, who in his 44th Oration speaking of the gift of Tongues the Apostles had receiv'd on the Day of Pentecost, has these words. "The Apostles spake in divers tongues, without having learnt 'em, which was a sign not to them which believe, but to them which believed not; and thus was an accusation of the unbelievers; as it is written, *I will speak to this people in a strange language*. Now, the former words, *Tongues are a sign to them which believe not*, &c. were taken from the twenty second verse of the fourteenth chapter of the first epistle to the *Corinthians*; and yet *St. Gregory* seems to have spoke 'em of his own head, without any view to the Text of the Apostle: and the rather for his exprefs quotation of the Text which follow'd. *Tertullian's* is the same case.

Secondly, What confirms this reasoning is, that

St. *Cyprian*, who in his treatise of the Unity of the Church produc'd 'em as St. *John*'s words, in another place urges no more than we have seen in *Tertullian*, *These three are one*, not observing, that it was a quotation drawn from scripture. The passage I speak of is in St. *Cyprian*'s Epistle to *Jubaianus*, pag. 203. of the Edition by the learned Bishop of Oxford: *He who receives Baptism, says St. Cyprian, is sanctified, and becomes the Temple of God; But of what God? Of the Creator? This can't be, for he believes not in him. Of Christ? Alas! How can he become the Temple of Christ, who does not acknowledge him to be God? Is he then the Temple of the Holy Ghost, since these three are one? Cum hi tres unum sint, as it is in the Latin.* Here we see the very words of St. *John* without the least mark or appearance of citation alledg'd as St. *Cyprian*'s own equally with the rest: And why may we not pass the same Judgment upon the passage of *Tertullian*?

To sum up all in a few words. These are the quotations, which from age to age down to the time of St. *John*, have been made by Christian Divines of that Apostle's Text concerning the three persons of the Godhead in the Unity of Essence. The first *Latin* Version of the New Testament retain'd this valuable *depositum* with the remaining part of the Epistle; and St. *Jerom* took care it should not be omitted in the Bible he review'd and corrected. This Bible, which for a long time lay shut up in Libraries as a Book to be consulted by the Learned or Curious, at length became the common Bible, and alone was read in the Churches; the Text of the Witnesses in heaven held there its ordinary place, and the Christian Faith drew its nurture thence both in publick assemblies and in private Families. This we have already shewn from irrefragable authorities and unexceptionable evidence. A small number might have suffic'd, we demand no more in other

ther cases, where party-interest is not concern'd : How strong then must be the conclusion, how demonstrative the testimony, convey'd down thro' a succession of so many Ages, and supported by such abundant proofs ?



CHAP. VIII.

That this passage of St. John is to be found in the Greek Manuscripts of the Text of the New Testament, as well as in the Latin.

WE are told with assurance enough to deceive, that this Text is no where found in the *Greek Manuscripts* of *St. John's Epistle*; and a long list of these Manuscripts is drawn out with much pomp and an air of triumph, said to have been seen in many Libraries of *France, England* and other Countries, wherein the verse is wanting. But before we enter upon a particular examen of the Manuscripts, we may observe, that as the passage has been ever in the *Italick Version*, compos'd in the first or second Century, the Compilers of that Version from the *Greek Copies* must have either inserted it of their own head, or translated it from the *Greek*. Now the former proposition is too absurd to be advanc'd; and therefore it must have been in the *Greek Original*, and the old *Italick Version* in this respect hold the place of a *Greek Copy*. ;

St. Jerom, upon revising the *Italick Bible* towards the close of the fourth Century, took care to throw out the principal faults only, which had stolen into the MSS. and had especial regard to consult the *Greek Copies, Novum Testamentum*, says he, as we have a-

bove observ'd, *fidei Græcæ reddidi*. St. *John's* passage is found in his Bible : Here then we have *Greek MSS.* on our side, and *MSS.* the more valuable, as they are more ancient. Mr. *Simon* owns we have now not many above six or seven hundred years old ; he excepts none but the *Alexandrian*, and one in the *Vatican* : The *MSS.* St. *Jerom* follow'd in his revise were far before all these, and the Copies from which the *Italick Version* was translated were yet more ancient than St. *Jerom's*. If, when the *African Bishops* drew up the excellent Confession of Faith we have already spoke of, the passage of St. *John*, which holds there so considerable a place, had not been in the *Greek* of the New Testament, they could not have urg'd it without exposing themselves to a severe Censure. The *Arians* would have certainly exclaim'd, that the passage was wanting in the *Greek Original*; for the *Greek Tongue* was in those Days well known in *Africk*, as we learn from an Epistle of St. *Augustine* to St. *Jerom*, and may see more fully in the Life of St. *Fulgentius*. The passage then must of necessity have been in the *Greek Copies* of that Age.

In fine, when in the eighth Century the learned Men employ'd by *Charles* the Great, labour'd to free the *Latin Bibles* from the faults Transcribers had successively thrown into 'em, we can't but suppose that they also, as St. *Jerom* before them, consulted the *Greek MSS.* Mr. *Simon* maintains, the Proem to the seven Canonical Epistles was the work of these Correctors ; I have shewn it to be St. *Jerom's* own performance, but be it so, if they will have it, that 'twas wrote by one of the learn'd Revisers, the ends I propos'd will yet be obtain'd. The Compiler of it makes heavy Complaints against certain Translators, whom he styles *unfaithful*, for not having inserted into their Version of St. *John's* Epistle the Text concerning the Father, the Son, and the Holy Ghost ; but this Author would have become the subject of publick laughter,

ter, if the Text had not been in the *Greek Copies*. Here then are other MSS. convey'd down to our times by the complaint in that Preface.

We have at present no MSS. remaining of those remote Ages, time has swept them all away, but as *St. Paul* said of *Abel*. ^a *that being dead, by his works he yet speaketh*; so may we say in some manner of all these ancient MSS. they are now no more, but yet speak to us in the Versions and Quotations we have seen. Their language is only chang'd, the sense and meaning of the *Greek* has pass'd entirely into the *Latin*; and this is what's properly divine in a Text of Holy Scripture.

But is it then true, that there's no *Greek MS.* found in these later Ages, which has the passage of *St. John*? No, assuredly, 'tis not true. I know nothing is more confidently asserted, but nothing withal has been more rashly advanc'd. *Mr. Simon*, whom I shall continually keep in view throughout this Dissertation, because I see 'tis from him and his writings the clamours chiefly proceed, has in his *Critical History of the New Testament* own'd more than once the passage to be in several *Greek MSS.* In one place he has said, ^b *This passage is in very few Greek Copies*: A little after, ^c *It is not in the generality of the Greek Copies*: Again, ^d *'Tis only in the most modern Greek MSS.* Well then, tho' 'tis not in the generality of 'em, tho' 'tis but in a few, yet 'tis in some of 'em; which may suffice for an answer to such, as peremptorily assert, that 'tis in none. What *Mr. Simon* says, that 'tis only in the most modern MSS. would do him no service, should we grant it, as I shall shew in another place; but on the contrary 'tis certain, the Text is found in MSS. of the highest antiquity.

^a *Heb.* II. 4.
^d *Ch.* 18.

^b *Hist. des Versions.* ch. II.

^c *Ibid.* ch. 16

Near 300 years ago *Laurentius Valla*, a Nobleman of *Rome*, and of vast learning for the time he liv'd in, was the first, say Mr. *Du Pin* and Mr. *Simon*, who made enquiry after the *Greek MSS.* of the New Testament; he got into his hands seven, a number at that time very considerable, if we regard the scarcity of *Greek Copies* then in *Europe*, or known to be there. The passage of *St. John* was found in all the seven. These *MSS.* would have been modern indeed, if not one among 'em was of four or five hundred years standing; yet this added to the 300 years, or thereabouts, that have pass'd since, will in our days amount at least to seven or eight hundred years. The *Greek MSS.* wherein Mr. *Simon* has observ'd the passage to be wanting, by this computation will be the more modern of the two: since, except the *MS.* in the *Vatican*, and that of *Alexandria*, he gives to none a longer date than 600 years. But let us suppose, if they require it, *Valla's MSS.* were not above three or four hundred years old, they will yet equal all the others in antiquity.

In the dispute *Edward Ley* had with *Erasmus* upon his not inserting the Text of the three Witnesses, the Father, the Word, and the Holy Ghost, into the two first Editions he had made of the *Greek Testament*, he urg'd against him the Authority of *Laurentius Valla's MSS.* *Erasmus* defended himself by saying he had not found the passage either in the four *Greek MSS.* from whence he made his first Edition of 1516. or in a fifth he had afterward consulted upon publishing his second.

In the year 1529. Cardinal *Cajetan* wrote a Comment upon the Epistles, and being come to the first Epistle of *St. John*, he declares himself not fully satisfied, that the words of the seventh Verse, *For there are three, &c.* were *St. John's*; because, tho' they were in some, he had not found them in all *Greek MSS.* *If these words, says he, belong to the Text, they are*

are added to prove what before was observ'd, that the Spirit is truth: I say, if they belong to the Text, because they are to be met with only in some Greek MSS. not in all: But whence, adds he, this diversity proceeds, I must profess, I'm unable to determine.

Valla had wrote above an hundred years before the contest of *Ley* and *Stunica* with *Erasmus* concerning this passage; the dispute had made a noise in the world several years before Cardinal *Cajetan* compos'd his Commentary; he espouses neither side of the question, and for this reason his testimony that the verse is found in some Greek Manuscripts is above suspicion; nor can we imagine a man so learned, as *Cajetan* was, who had free access to all the Libraries in *Rome*, where he wrote his Comment, did not see any of the MSS. he mentions, as well those, which had the passage of *St. John*, as those, which had it not.

In the year 1514. Cardinal *Ximenes* began his impression of the Old and New Testament in many languages at *Complutum*, otherwise nam'd *Alcala des Henares*, in the Kingdom of *Castille*, and upon the Credit of one or more MSS. he inserted into his Edition *St. John's* passage.

Erasmus, who had omitted it in his two former Editions, put out a third in the year 1522. into which he brought it; his reason was, because after the two foregoing impressions were publish'd, he had seen it in a MS. in *England*, as his note upon the Text informs us. Of this MS. and the *Complutenian* we shall have occasion to speak more at large.

In the year 1546. *R. Stephen* undertook a Greek Edition of the New Testament with all possible exactness. And to this purpose he was careful in searching out the most ancient and most correct MSS. The *French King's* Library of it self furnish'd him with eight; and he procur'd eight others, either from the Convents, or private Libraries; to these he added the *Complutenian* Edition, which he found to agree with
his

his best MSS. He examin'd 'em with all the judgment and accuracy he was master of, and at the conclusion sent abroad that valuable *Greek Edition*, which is in truth one of the most beautiful was ever printed. The passage of *St. John* is there entire, taken from these MSS.

This Edition, and a second that follow'd three years after, had nothing but the plain *Greek* of the New Testament, for both of 'em being printed in a small Volume, he had not room to set down in the margin the different readings of several of his MSS. *Stephen* hereupon causes a third Edition to be made on large paper in 1550. wherein he distinguishes the MSS. which any where differ'd in their reading of the Text, by the *Greek* numeral Letters α , β , γ , &c. Thus the passage of *St. John* is equally in this Edition with the two former, but at the words $\epsilon\nu\ \tau\omega\ \sigma\epsilon\gamma\nu\omega$; *in heaven*, there is a reference, which informs us, they were not in the MSS. cited in the margin: and at the last clause, $\tau\epsilon\epsilon\iota\varsigma\ \epsilon\nu\ \epsilon\iota\sigma\iota$, we are refer'd to the *Complutensian Edition*, where we read, $\tau\epsilon\epsilon\iota\varsigma\ \epsilon\iota\varsigma\ \tau\omicron\ \epsilon\nu\ \epsilon\iota\sigma\iota$. The great exactness of *Stephen* in setting down the various readings is a proof the Text occur'd in his MSS.

In the year 1574. the Divines of the University of *Louvain* made an Impression of the Latin Bible with a Preface, wherein they acknowledge *R. Stephen* found the Passage of *St. John* in his *Greek MSS.*, and add, that they also had seen it in many others: The words of the Preface are too remarkable to be omitted in this place. Mr. *Simon* has^a thus translated 'em: *St. Jerom complains in his Preface upon the Canonical Epistles of unfaithfulness in the Translators, who omitted the testimony of the Father, the Word, and the Holy Ghost; this makes good the reading of the Text, which is also supported by abundance*

of Latin Copies, and over and above by two Greek Copies produc'd by Erasmus, the one in England, the other in Spain; and we our selves have seen several others like these. *The same passage is read in all Stephen's, only the words in cœlo are wanting in seven of 'em.*

What these Doctors say of their having seen this Text in many other MSS. deserves well to be remark'd. But what could Mr. *Simon* think of the matter, when he translated this passage? He has not given us the least reason to imagine he did not believe 'em: Besides, we can't suspect the honesty of so many Doctors in so famous an University; especially in a matter, where it might have been demanded on all sides to produce the MSS. like to *Stephen's* in the passage of *St. John*. Nor can we by any means wrest their Expressions to the Latin MSS., their Subject led 'em only to the Greek; they were talking of the MSS. in *England*, in *Spain*, and of *Stephen*, and then immediately follows, *we have seen many others like these*, i. e. many other Greek MSS. such as these were. The rules of language and notions of common sense won't allow us to understand 'em otherwise.

F. Amelotte, of the Oratory, who put out a French Version of the New Testament with Notes, has one upon this Text in these words: *Erasmus has said this verse was wanting in a Greek MS. of the Vatican; but I my self have seen it in the most ancient MS. of that Library.* *Erasmus* and he might both be in the right, for as there are several Greek MSS. in that celebrated Library, the passage might be wanting in that which *Erasmus's* Friend collated for him, and *F. Amelotte* withal have seen it at *Rome* with his own Eyes in another Manuscript.

'Tis said to be also in a MS. at *Berlin* in the King's Library reputed 500 years old. *F. le Long*^a gives

^a *Biblioth. Sacr. Tom. I. Ch. 3. §. 4.*

us this account upon the testimony of *Saubertus* and *Tollius*: and Dr. *Kettner* relates the same from a Letter, that was sent him by Mr. *Jablonski*, a fam'd Preacher of the King's, and well skill'd in the Oriental languages.

We see here are more MSS. than are absolutely necessary to convince us, the Passage of *St. John* was found in a very few MSS. only, and those the most modern, as Mr. *Simon* has endeavour'd to impose upon the world in his Critical History. His behaviour has been yet worse, since he wrote the three Volumes of that work; for in a Letter he sent to an Abbat of his acquaintance, he retracts this partial acknowledgment and falls into a formal contradiction; the expressions in the Letter are very observable; ^a *The seventh verse of the fifth Chapter of the first Epistle of St. John is found, you say, in the Armenian Version; tho' I have my self observ'd this passage of the three witnesses in heaven is in no written Greek Copy, nor any of the Oriental Versions. You may add withal, that since the writing my Critical Histories I have read several other MSS. Copies, and not found so much as one, that has the verse.*

Now, which of the Mr. *Simon's* may we credit? The writer of the Critical Histories has told us, the passage is in a few *Greek* MSS. tho' of modern date; the Mr. *Simon*, who wrote the Letter, declares he has observ'd the passage to be in *no Greek Manuscript*. But after all, tho' 'twas not in the *Greek* MSS. which fell under Mr. *Simon's* view, must it therefore follow that 'twas in no others? *Valla*, *Ximenes*, *Erasmus*, *Stephen*, and many other Learned Men have seen it, some in *Italy*, others in *France*, some in *Spain*, others in *England*, and some in the *Low-Countries*: and has the Text yet no place in the *Greek* MSS.? The per-

^a *Biblioth. Critiq. ou Lettres choisies, Tom. 4. Lett. 24*

sons, who dispute and deny this Fact, will never gain their cause, if the matter be tried by reason.

In the mean while, that they might not submit wholly to these testimonies, they have asserted, the verse was originally a *Scholium*, or marginal note, which pass'd from the margin into the Text through the imprudence, or misguided zeal of transcribers. It has happen'd sometimes, in short, that a small note wrote in the margin to explain the sense of a passage has thro' the carelessness of the Copiers crept into the Body of the Text; but then this has been in MSS. only copied after a former, and the note or *Scholium* has always there remain'd the same. Here's nothing of this sort in the case before us, no marginal *Greek Scholium* has been ever found in the same terms with this verse, or which absolutely expresses the same thing; no such instance can be produc'd: and besides, how was it possible this pretended *Scholium* could pass into the MSS. of so many different Countries, and there form Texts with several variations from each other, as may be seen in the MSS. of *Ximenes*, *Erasmus*, and *Stephen*? This pretence has so little ground, that Mr. *Simon*^a, who had urg'd it in his Critical History, has own'd its absurdity in his Dissertation upon MSS. and entirely abandon'd the Conjecture; *I would suppose then*, says he, *that this was, as is commonly believ'd, in some real Greek MSS. and indeed, were this suppos'd, I see not what reason can be brought to prove the contrary.* To sum up the matter, 'tis true, that the MSS. of *Valla*, *Erasmus*, *Ximenes*, and *Stephens*, &c. are genuine, and not forg'd: *no reason therefore can be brought to prove the contrary to what we have in them of the Text of St. John's Epistle, i. e. no reason can be brought to prove the seventh verse of the fifth Chapter to be a*

^a *Hist. Crit. du Texte du N. Test. Ch. 18.*

Scholium, an addition deriv'd from the margin, or elsewhere.



CH A P. IX.

Of R. Stephen's Manuscripts.

I Find a wrong Judgment is usually pass'd upon the number of MSS. in general, from which was printed the *Greek Edition* of *R. Stephen's*, and in particular the MSS. of the seven Canonical Epistles. I should not much concern my self in clearing this matter, if it had not a near relation to the principal subject of my Dissertation in defence of *St. John's* passage.

'Tis commonly thought, *Stephen* had but sixteen Copies of the *Greek Testament*, including the *Complutensian* Edition of the Bible; and of these Sixteen only eight had the Epistle of *St. John* with the other Canonical Epistles: and from hence 'tis concluded, that if the passage of the witnesses in heaven was not in seven of these MSS. 'twas then only in the Copy of the *Complutensian* Bible, from whence *Stephen* transfer'd it into his Edition. I shall set right this affair, which in my opinion has not been sufficiently disentangled.

First, 'tis not true, that *R. Stephen* had only 15 Manuscripts besides the Edition at *Complutum*: he had 16 Copies in writing, and himself says in his Preface, *I have collated the Greek Text with 16 written Copies, very ancient.* After this testimony what room is left for doubting? *Beza* had the use of all *Stephen's* Copies, he read 'em and compar'd 'em all together, when he put out his own Edition of the New Testament, and he expressly declares, there were with the *Complutensian* Bible 17 of 'em: *I have compar'd*

par'd^a says he, *the Books of the New Testament with the 17 different Greek Copies of Stephen.*

Every one of these Copies had not the New Testament entire; some of'em which had been divided into two Volumes, having only in the first the four Gospels, and the Acts of the Apostles, which generally went together, wanted the second Volume, that contain'd the remaining part of the New Testament; others on the contrary had the second Volume, the Epistolary Code, without the first. And thus the one and the other were imperfect Copies: for instance, the first Volume of one of the most ancient Manuscripts of the New Testament is at *Cambridge*, the second in the *French King's Library*; so that the Manuscript Copy both at *Paris* and *Cambridge* is defective. Now the reason why I say *Stephen* had some Copies thus imperfect is, that I find in the *Tome* of the Gospels mention made of certain Manuscripts that no where occur in the Epistles, as are the three mark'd γ . δ . η . that is, the 3^d, the 6th and the 8th; and so I find in the Epistles some that are no where seen in the Gospels, to wit, ι . and κ . the 15th and 16th: I speak only of written Copies, for as to the *Complutensian Bible*, that contain'd the whole New Testament, as do all Editions.

As for the second Volume, which took in the Epistles, I have observ'd eleven Manuscript Copies, whereof nine had also the first Vol. but the two others namely ι . & κ . must have belong'd to a defective Book.

And for the seven Canonical Epistles, Mr. *Roger Dr. of Divinity at Bourges*, who not long ago publish'd a Discourse in behalf of St. *John's* passage, observes,^b that having carefully reckon'd up the MSS. quoted in the margin of the Epistles, he could find there but seven, exclusive of the *Complutensian Copy*,

^a *Bez. Præfat. in N. Testam.*

^b *Part I. §. 3. pag. 14. i. e.*

i. e. the Manuscripts mark'd *δ. ε. ζ. θ. ι. κ. λ.* But Mr. *Roger* was not just in his computation, for he over-look'd the Manuscript *ιδ.* quoted *γ. 4.* of the first Chapter of St. *Peter's* second Epistle.

This makes eight Manuscripts of the Epistles, yet here is not all their number. These Epistles made but one Volume with the Epistles of St. *Paul*; if then there were eleven Manuscript Copies of St. *Paul's* fourteen Epistles, there were so many withal of the Canonical Epistles, for all the one and twenty were bound together.

I observe also, that the two Copies cited by the numeral Letters *κ.* & *λ.* which signifie the fifteenth and sixteenth, are found in the Epistles and Apocalypse, as making up but one Volume. But I can't conceive, how the seven Canonical Epistles interpos'd betwixt St. *Paul's* and the Apocalypse, could have been wanting in those Volumes: whence I conclude, the same Copies which had St. *Paul's* fourteen Epistles had also the seven others.

Whence is it then, will some say, that *R. Stephen* has produc'd but seven Manuscripts of St. *John's* first Epistle? And whence is it, say I in my turn, that he has cited only six Manuscripts of that Apostle's second Epistle, and four of the third? Whence is it, he has said nothing of the *Complutensian* Edition, neither in the Epistle to *Titus*, nor the second of St. *John*, which in other Books is alludg'd throughout? No one will attempt to say, 'twas because he had not that Edition of the Bible by him, or that he had fewer Manuscripts of the second and third Epistles of St. *John*, than of the first: the same answer then they shall make to my queries, will serve for theirs, I shall give no other. *Stephen* therefore cited only in each Epistle the Manuscripts, wherein he found such various readings, as he judg'd worthy his notice.

And thus much for this dry tedious matter, which can't but be wearisome to most of our Readers, as it

was

was grievous to us. But what is there in the whole, that can be of service to the cause I defend? Why this, some have attempted to elude in the manner we shall see in the next chapter, the seven Manuscripts plac'd in the margin of the verse concerning the three witnesses, the Father, the Word and the Spirit; and these Manuscripts being taken away, this general conclusion is thence drawn, that as there were no other Manuscripts of that Epistle, so not one was found which had the passage in it.

The opposers of the genuineness of this Text are not the only persons, who by all these long windings and turnings come at the mention'd conclusion. Mr. Roger, who writes in the same cause with us, has suffered himself to be surpriz'd into it. After he had declar'd in the passage of his Dissertation we have above refer'd to, that having exactly computed the Manuscripts of the Canonical Epistles in *R. Stephen's* Edition, he found 'em to be only seven, he in one place ^a says, the Obelus set over against the seventh verse cuts off that verse, as not appertaining to the Epistle; and in another ^b concludes, that *none of Stephen's Manuscripts had the Text in dispute*. Our adversaries are much oblig'd to him for so free an acknowledgment, that at once gives a discharge to all *Stephen's* Manuscripts which have been ever look'd on as the Bulwark of St. *John's* Text. But after having undeniably prov'd, as I have done, that the Manuscripts of this Epistle were not reduc'd to the number of seven, I shall now shew from a positive testimony of *Beza's*, that the Text in question was also in others besides those seven. The words of that learned Man, who was so well acquainted with all *Stephen's* Manuscripts, upon this Subject are these, ^c *This verse does not occur in the Syriack Version, &c. but is found*

^a §. 3. pag. 15.

^b §. 12.

^c *Bez. N. Test. in fol.*

in the English Manuscript in the Complutenſian Edition, and in ſome ancient Manuscripts of Stephen.

It will be answer'd, perhaps, that *Beza* here alludes to the ſeven Manuscripts cited in the margin of the verſe. Tho' this were ſuppos'd, 'twould yet always ſtand good from ſo conſiderable a testimony, that the diſputed paſſage was in ſeveral of theſe ancient Manuscripts; but this was not *Beza's* meaning. The matter will ſoon be clear'd, if we keep cloſe to his words.

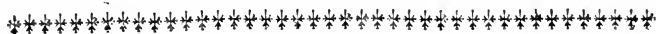
1. His note begins thus, *I am entirely persuaded, we ought to retain this verſe*: here he ſpeaks in oppoſition to their ſentiment, who would reject it out of the Epistle; this then was the ſame verſe, that was in ſome of *R. Stephen's* Manuscripts, but the Manuscripts cited in the margin bear relation to only one or two words of the verſe.

2. *Beza's* obſervation at the ſame time, that this verſe was not in the *Syriack* Verſion, nor the other Books he names, took in the whole verſe: but of the ſame verſe he moreover obſerv'd, that it was *in ſome Manuscripts of R. Stephen's*, here then he ſpeaks of the Manuscripts only, that had the verſe entire.

3. *Beza* joyns together the Manuscripts he treats of with the *Engliſh* Manuscript, and the *Complutenſian* Edition; but both in that Manuscript and Edition the verſe was perfect; and therefore the *ſome* Manuscripts of *Stephen*, which had it alſo, were not the Manuscripts cited in the Margin, which wanted part of the verſe.

4. *Laſtly*, *Beza* diſtinguiſhes the Manuscripts that wanted the words ἐν τῷ ἔργῳ from the foregoing ones; for having ſaid the verſe was in ſome ancient Manuscripts of *Stephen*, he immediately adds, the words ἐν τῷ ἔργῳ are wanting in ſeven Manuscripts, it was natural to ſay they were wanting in *theſe* MSS: provided they had been the ſame; whereas ſaying ſimply *in ſeven*, we can't otherwiſe underſtand him than

than of seven others: but in how many of 'em the verse was, we are unable to determine; *Beza's* note says only at large, that 'twas in *some* of 'em: and this we ought to keep close to.



C H A P. X.

Of the Obelus and Semicircle, the passage of St. John is mark'd with in Stephen's Edition.

WHAT the *Greeks* name *obelus* is in terms of printing a small pointed line plac'd across the side of a word, to shew that from that word to another, where is set a sort of a little parenthesis, the whole which is interpos'd is wanting in the Manuscripts cited in the Margin over against the Text. In this manner has *R. Stephen* mark'd an infinite number of places in his Edition of 1550. sometimes one word alone, sometimes several together, are put into the Text of the New Testament, which were not in some particular Manuscripts of his, or were wanting in the *Complutensian* Bible.

As he had found in that Bible, and several of his Manuscripts the passage of the seventh verse whole and entire; so in some others he observ'd the words *ἐν τῷ ἄρῳ* in *heaven* were wanting. But discerning well this could be nothing else than an omission, he gives the words a place in his Text; and that he might not fail of exactness, or be charg'd with unfair dealing, he sets an obelus at the head of the three words, and adds a small parenthesis after *ἄρῳ*, to shew they were wanting in the Manuscripts de-

K. scrib'd

scrib'd in the margin by their proper numeral letters.

In all this there would be no difficulty, and those who dispute the genuineness of *St. John's* passage would be oblig'd to own 'twas in *Stephen's* Manuscripts, if they agreed with us, that the Semicircle, which clos'd the obelisk'd sentence, was inserted by *Stephen* into the place it now holds in his New Testament: but this they say is a fault of the press. *Stephen Curcellæus*, who in all probability was the first, that had recourse to this Subterfuge, put out in the year 1658. a *Greek* Edition of the New Testament, where of his own head, and by his sole authority, he remov'd, to use the Scripture phrase, *the ancient landmarks*, and plac'd the Semicircle, which follow'd after the words $\epsilon\nu\ \tau\eta\ \beta\epsilon\tau\tau\epsilon\upsilon\tau\epsilon$, at the close of the words $\epsilon\nu\ \tau\eta\ \gamma\eta$ in earth, which stand in the middle of the 8th verse; by this artifice giving to understand, that all these words, *in heaven, the Father, the word and the Holy Ghost, and these three are one: And there are three, that bear witness in earth*, were supposititious. This boldness of *Curcellæus* soon met with followers; so apt to spread is the contagion of ill examples! For in 1675. out comes a *Greek* N. Testament at *Oxford* with the same parenthesis. 'Tis alledg'd, that *Lucas Brugensis* had before pass'd the like judgment upon the obelus and semicircle; but all he has said amounts to no more than this, that the passage was in all *Stephen's* Manuscripts,^a *provided the semicircle in that verse was rightly plac'd*: which at most can only imply, that this Learned Man had some suspicion the semicircle was misplac'd; but he in no wise affirms it was, much farther is he from determining the place where it ought to stand. Besides there is a deal of difference betwixt having a private sentiment concerning such

^a Luc. Brugensis. Si tamen semicirculus lectionis designans terminum suo loco sit collocatus.

an affair, and introducing that sentiment into the Text of Scripture it self; since supposing the opinion to be false, as I shall shew it to be, it is with regard to them who know the signification of such a mark in that place, no less than the erasing and cutting off that whole verse.

Franciscus Junius, who is commonly thought to be the Author of the *Greek* Edition of the Bible printed at *Francfort* in the year 1597. among the various readings at the bottom of the page, gives us the differences *Stephen* found in his Manuscripts, and limits the semicircle of the seventh verse to the place where it stands in the Edition of 1550.

John Crispin, Advocate to the Parliament of *Paris*, a man learned in the Law, and skill'd in all polite learning, withdrew himself to *Geneva* in 1547. for the more free profession of the Protestant Religion: he there set up a Printing-press, and in 1553. put out an Edition of the *Greek* Testament, in which the obelus and semicircle of *St. John's* passage are found in the same place, as in *R. Stephen's* Edition. This is a proof that *Stephen* who was yet alive, and in the same town with *Crispin*, had not discover'd an error in his placing the parenthesis.

Beza can yet inform us better how the matter stands: All *Stephen's* Manuscripts as we have seen had been put into his hands, and he made use of 'em in revising the *Greek* Text, and making thereupon his Annotations from the beginning of *St. Matthew* to the end of the *Apocalypse*. ^a *R. Stephen* had oft press'd him to this work, and himself printed it at *Geneva*, whither he had retir'd from *France* in the year 1551. After his death, which happen'd in the year 1559. *Henry Stephen* his Son, a very learned man, in the *Greek* Tongue especially, reprinted *Beza's*

^b *Beza's* Letter to *Queen Elizabeth*.

Notes, and furnish'd him with a valuable Copy of the New Testament of his Father *Roberts*, wherein was a vast number of Critical Remarks, wrote with his own hand. 'Tis easy from all this to imagine, that such a man as *Beza* was, who had such near alliances with the *Stephen's*, both Father and Son, and who had in his own hands their Manuscripts, which he continually throughout his Notes calls *nostri codices*, our Manuscripts, and which in almost every note he tells us, he had read, examin'd, and compar'd, *legimus, invenimus, comperimus in nostris*, &c. *I have read, I have found, I have observ'd in our Manuscripts.* 'Tis, I say, easy to imagine that he could not be ignorant whether the Semicircle under consideration was plac'd where it is by *R. Stephen*, or where it ought to have been plac'd. The subject was of moment: *Stephen*, under whose eyes, as I may say, these annotations were made, was not ignorant of it, and *Beza* in his Notes upon this verse gives sufficient notice how nice the matter was: let us then see what he says upon it. First, he observes, that the seventh verse is in some ancient Manuscripts of *Stephen*, as in that of *England*, and in the *Complutensian Bible*. He next takes notice of certain variations in *Stephen's* Manuscripts, and the Manuscript in *England*: *In that*, says he, *the words Father, Word, and Spirit are with their articles, but without their articles in our Manuscripts. The Manuscript of England has simply the word Spirit, without joyning to it the epithet of Holy; in ours they are joyn'd, and we read the Holy Spirit. As to the words in heaven, they are wanting in seven ancient Manuscripts.* If the whole verse had been wanting like these words in the Manuscripts, *Beza* would not have given their variations from the Manuscript in *England*; all that he could have had to say would have been in short, that this Text was in the *English* Manuscript, but not in Ours; instead of that, he gives us to understand, that the Manuscript

script in *England*, and the Manuscripts of *Stephen* were the same, except in the differences he had mark'd. Can any thing be more evident?

See yet another argument taken from *Beza* against the transposition *Curcellæus* and others have made of the semicircle by placing it after the words of the eighth verse, ἐν τῇ γῆ, *in earth*; for by this means these words are cast out of *Stephen's* MSS. as if they had really never been there, whereas 'tis most sure they were there. Let us consult *Beza's* Note: *The Syriack Translator and the ancient Version, &c. have not the words, IN EARTH; but they are in our Greek MSS. and in the Latin Translation.*

But what need have we to seek for proofs elsewhere than from *Stephen* himself? He had plac'd at the end of his Edition an *Errata*, where he has taken notice of one Comma forgot, and another misplac'd, matters of very little importance: that of the passage of *St. John* is of infinitely more moment, since no less than the rejecting it as a forg'd Text, or retaining it as genuine is concern'd in the affair; its fate then in that edition depended upon the right or wrong placing a sort of comma: *Stephen* knew all this, and had not he the foresight to provide against an error in so material a point, who had taken such great care to put out an Edition as correct as was possible? Or in case this little figure had happen'd to have been plac'd wrong, and so escap'd the vigilance of the Learned Printer in revising the proof Sheets, would he have cast but a transient view upon a place that more than the rest deserv'd his notice, and requir'd his utmost attention? Let who will blame him, but reason will never give the cause against him, unless evident proofs can be brought to the contrary: and what are these proofs? and whence are they taken? No other answer can be given, than that this Text is not in such and such *Greek* MSS. and by consequence it was not in those of *Stephen*; but not being there, the semicircle

micircle which follows after the word *ἐγενώ* must be misplac'd in his Edition, and ought to be transpos'd fifteen or sixteen words farther. Admirable consequences! The Text is not in the *Vatican Manuscript*, nor in the *Alexandrian*, &c. consequently in none of *Stephen's*; and upon the force of such a consequence the place of the semicircle in this verse is chang'd, and carried wheresoever we please. A very poor Logician may see the unconvulsiveness of this reasoning, 'tis impossible to avoid it; and yet these are our great Masters, our learned Criticks, who fall into this mistake, and are insensible of their error.

When *Stephen* had occasion to place the obelus before any passage, where a whole line was wanting, he always plac'd it precisely where the omission began, no instance can be produc'd otherwise. If then the words, *There are three, that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one*, ought to have been mark'd as not really appertaining to the Text, the obelus would have been set at the head of these words, and the semicircle at the close after the word *ἔ*, which begins the eighth verse: this would have been regular: but instead of placing the obelus in this manner *Stephen* has set it in the middle of the verse, the worst place he could have chose. But to go on.

The passage of the three witnesses in heaven stands in the Body of the Text in this Edition; Whence came it there, or where did *Stephen* meet with it to give it that place, if it was in none of his Manuscripts? 'Tis answer'd, it was in the *Complutensian Edition*, that *Stephen* consulted that Edition and paid a great regard to its authority, and from thence took the passage. If so, *Stephen* was a very bad copier when he transfer'd it from the *Complutensian Edition* into his, for at the same time he remov'd its situation, he caus'd it to put on a new dress. In the *Complutensian Bible* the Text of this
verse

verse ends with these words, *οἱ τρεῖς εἰς τὸ ἕν εἰσι*; in *Stephen's* New Testament with these, *ἔτσι οἱ τρεῖς ἕν εἰσι*: too different readings in so few words, *ἔτσι* for *οἱ*, and *τρεῖς ἕν* for *τρεῖς εἰς τὸ ἕν*, make a very sensible change. The last above all is remarkable, *εἰς τὸ ἕν*, for *ἕν* only. I would withal be inform'd, why *Stephen* has observ'd in the margin, that the *Complutensian* Copy had *εἰς τὸ ἕν*, as a circumstance peculiar to that Edition, if the whole verse was peculiar to it, and not found in any Manuscript. 'Tis a puzzling question, and not answer'd without difficulty.

The difficulty will be render'd yet more insuperable by the following observation. If this passage of *St. John* had been only found in the *Complutensian* Bible, *Stephen* instead of marking the place, as we have seen, where that Edition differ'd from the Text, would have set at the head of the whole passage an obelus with these words in the margin *ἐν πᾶσι*, or the letter *π* by it self, which signifies the same thing, *πλὴν ἐν τῷ α*, that is the passage is wanting in all Copies, except the *Complutensian*. This has been his method in several places: For instance, in *St. Mat.* ch. 12. ὧ 35. the word *καρδίας* of the heart has in the Text an obelus, and in the Margin we read *ἐν πᾶσι*, *πλὴν ἐν τῷ η*, i. e. 'tis wanting in all except in the manuscript *η*, which is the eighth. In *St. John*, ch. 3. ὧ 25. the Text has the word *Ἰδαίων*, the *Jews*, *α* in the margin is wrote *Ἰδαίης* a *Jew*, *π*. *πλὴν ἔ α*; i. e. the word *Ἰδαίης* is in all Manuscripts except in the *Complutensian* Edition only, which has *Ἰδαίων*, in the plural number.

If then *Stephen* had seen the passage of *St. John* only in that Edition, if he had not found it in any of his Manuscripts; he would have said as in other places, 'tis wanting in all, except in the *Complutensian* Bible. The reason then why he has not done thus is because he found it not in that Bible only; but saw it also in the Manuscripts.

CHAP. XI.

*Of the Codex Britannicus, or Manuscript
in England, and of the Complutensian
Copy*

WE have seen in another place what *Erasmus* has said, that the reason of his inserting *St. John's* passage into his third Edition of the New Testament, was because he had found it in a Manuscript of *England*. He has given no other title to this Manuscript, than the indeterminate name of *Codex Britannicus*, and under this name it has been ever cited by all the Learned Men, who have wrote upon the subject.

The anonymous *English* writer treats this Manuscript as little less than fable; he says none of his nation have mention'd it in their writings, nor is any one but *Erasmus*, who was a foreigner, said to have seen it. Here then is a blot cast upon the candour of that Learned Man near two hundred years after his death: The charge comes somewhat too late to take effect.

Erasmus made professions of uprightnes and sincerity in his quotations, and has been always look'd on as a man not easily apt to be impos'd on by such sort of facts, and incapable to impose upon others: His enemies and censurers, who were assuredly many in number, could not have wish'd for any thing more desirable than to take him in a fault of this nature: But we have the less reason to think he flipp'd in the use of the *Codex Britannicus*, upon the sole authority whereof he fill'd up the void space of the seventh verse, which was wanting in his two former Editions, because he seems not to have been over-

fond

fond of the business himself, for he declares he did it purely to guard against calumny. We are not concern'd to enquire further into this Manuscript, to know what is become of it, or whether others have seen it besides *Erasmus*: A thousand people may have read it without taking notice of it in print, or having occasion to mention it in their works. I know no Author, who says he saw *Valla's* Manuscripts, or who knows where they are; does it therefore follow he had none? I know of none but *Beza*, who has spoke of *Stephen's* Manuscripts, as having seen and compar'd 'em all: And if he had not commented, as he has done, upon the New Testament, in all probability we should not have known they had pass'd thro' his hands: But would it have been less true in such a case, that *Stephen* had these Manuscripts, and that they contain'd the passage of *St. John*? This would be to introduce a new kind of Scepticism in Learning, which certainly cannot suit with the taste of the Learned, and I am persuaded is not wholly agreeable to the Author of this Dissertation, who without design may have given place to it.

Mr. *Simon* had before him taken another method of ruining the authority of the *Codex Britannicus*. Far from suspecting *Erasmus* had quoted it upon the credit of another person, he on the contrary asserts that ^a *Erasmus* had seen it in England. All Mr. *Simon* has done is to refute *Erasmus's* opinion, that the place of this Manuscript concerning the passage of *St. John*, might have been corrected from the *Latin Copies*: *Ex hoc Codice Britannico*, said he in his Apology against *Stunica*, and in his Annotations upon the New Testament: *reposuimus quod in nostris dicebatur deesse: quamquam & hunc suspicor ad Latinorum Codices fuisse castigatum.* Mr. *Simon* for several good

^a *Hist. Crit. de N. Testam. Tom. 3. part. 1. p. 205.*

reasons rejects this conjecture ; but being unwilling to admit the passage of the three witnesses in heaven as St. *John's* genuine Text, he next enquires whence it could get into the *Greek* Manuscript ^a. And here he imagines, 'twas taken from the *Greek* of the Council of *Lateran* ; as that Council had been translated into *Greek* out of the *Latin* its Original language, so he derives it also from the *Latin* Bibles, tho' not in a right line indeed as *Erasmus* has done, yet indirectly and by way of a *Greek* Translation. What pains are taken to evade the truth !

First, here is nothing urg'd but a mere conjecture, the product of a strong imagination ; And must his fancy be allow'd to ramble wherever he pleases, and whatever conclusions he draws thence be allow'd of ? And pray upon what else does Mr. *Simon* ground his opinion ? Why, *I observe*, ^b says he, *both in the one and the other λόγος and πνεῦμα have no articles ; and withal I read in both ἡ ἑτοι οἱ τρεῖς, which seems to have been translated from the Latin, Ἔ hi tres.*

These last words, *hi tres*, are not peculiar to the Council and the *Codex Britannicus* ; they are the same with the Text, as it stands in *R. Stephen's* Manuscripts : and for the omission of the articles before the words λόγος and πνεῦμα, 'tis so slight a resemblance, that 'twas not worth while to take notice of it in order to infer thence the passage of the *Codex Britannicus* had been taken from the Acts of the Council : We shall produce far more considerable differences in proof of the contrary opinion to what Mr. *Simon* has advanc'd : And to make the matter plain to the eyes as well as to the understanding, I shall place on one side the *Greek* of the Council of *Lateran*, held, as we have observ'd above, in the year 1215. as we find it in the Collection of Councils by *F. F. Labbe* and *Coffart* ; and on the other side the

^a *Dissert. sur les Manuscrits.*

^b *Dissert. sur les Manuscrits.*

Greek of the Codex Britannicus, taken from *Erasmus's* Annotations upon the New Testament, printed in 1541. page 802.

The Greek of the Council.

Οτι τρεῖς εἰσιν οἱ μαρτυ-
ρεῖνες ἐν ἑρανω̄, ὁ πατρὴς,
λόγος, ἔ πνοῦμα ἅγιον, ἢ
τῆπι οἱ τρεῖς ἐν εἰσιν.

The Greek of the Codex Britannicus.

Οτι τρεῖς εἰσιν οἱ μαρτυ-
ρεῖνες ἐν τῷ ἑρανω̄, πατρὴς,
λόγος ἔ πνοῦμα, ἢ ἔπι οἱ
τρεῖς ἐν εἰσιν.

1. In the *Greek of the Council* the word ἑρανω̄ is without an article : In the *Codex Britannicus* it has its article τῷ.

2. In the *Greek of the Council* the word πατρὴς is with its article ὁ : But without an article in the *Codex Britannicus*.

3. In the *Greek of the Council*, the word πνοῦμα has its ordinary epithet ἅγιον, the *Holy Spirit* : In the *Codex Britannicus* it stands alone without ἅγιον, the *Spirit*. This difference is considerable.

4. In the *Greek of the Council* we read τῆπι in the *Codex Britannicus* ἔπι.

The Text is the same in both as to substance : But these four differences, especially the third, are an evident proof the *Greek of the Codex Britannicus* was not copied from that of the *Lateran Council*, and by consequence that it was taken from some other *Greek Copy*.

What remains is to see the manner this late Critick attacks the Edition of *Complutum*. No one before him ever doubted, that the passage of *St. John* in that Edition was taken from some of the Manuscripts *Ximenes* had recover'd from divers places. Mr. *Simon* is of another sentiment ; he's of opinion *Ximenes* had the authority of no Manuscript for that Text, and as if the matter was beyond dispute, he

asserts, ^a that the Cardinal finding this passage in the *Latin Copies*, and not in the *Greek*, took upon him to compose a verse himself from the Preface to the Canonical Epistles, which he believ'd to be *St. Jerom's*.

This is to stretch the boldness of imagination as far as possible, but the farther it goes, the more do I think I am oblig'd to follow it in order to expose it; tho' of it self it lies sufficiently open to ridicule. *Mr. Simon* has no proof for what he advances, and his whole notion is so ill digested, that he has not kept close even to probability.

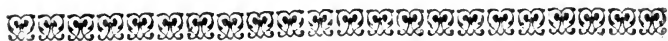
1. *Ximenes* was not the person who put out his Polyglott: He only supply'd the Learned Men he had chosen for that great work with Manuscripts and printed Copies, and to them we owe the state that Book is in. So that supposing *Ximenes* could have entertain'd so injudicious a thought as the modern Critick has imputed to him, all the Learned Men, who labour'd in the compiling his Bible, must have been no wiser than himself, to insert into the Original of the Epistle a Text they had no where seen.

2. This passage is not in so many words in *St. Jerom's* Preface: He has only said the Translators, whom he styles *unfaithful*, had omitted in their Version *the testimony of the Father, the Word, and the Holy Ghost, by which the Catholick Faith was highly supported, and the Unity of Essence in the Father, Son and the Holy Ghost prov'd*. Here is indeed the substance of the passage, but not the words: How then can we imagine, they were deriv'd from thence?

And what besides is very remarkable, the *Complutensian* Edition does not teach, as do all others, and this very Preface, the Unity of Essence in the three persons, but the Unity of their testimony, for instead of these words $\tau\epsilon\acute{\iota}\varsigma\ \acute{\epsilon}\nu\ \epsilon\iota\sigma\iota$, we read $\tau\epsilon\acute{\iota}\varsigma\ \epsilon\iota\varsigma\ \tau\acute{\omicron}\ \acute{\epsilon}\nu\ \epsilon\iota\sigma\iota$.

^a *Dissert. sur les Manuscrits.*

Let us now come to the proofs taken from the *Greek Writers* in defence of *St. John's* passage.



CHAP. XII.

That this passage has been quoted in two places in the Editions of St. Athanasius's works.

IT has been urg'd withal against the genuineness of this Text, that only the *Latin* Fathers have cited it, and not the *Greek*. I have elsewhere shewn, were this true, it would not thence follow the passage was forg'd: But there is much of mistake in the charge, and I shall prove from two instances, that this passage has been read and quoted by very ancient *Greek* Writers.

Among the Works of *St. Athanasius* we have a Tract entitul'd, *A Synopsis of Holy Scripture*. Some modern Criticks, *Dr. Cave* among the rest, in his *Historia Litteraria*, and *F. Montfaucon* in his *Paleologia Græca*, are of opinion this work is not *St. Athanasius's*; *Mr. Du Pin* thinks it is, and defends it in his ^a *Bibliothèque of Ecclesiastical Writers*; however all agree that 'tis very ancient. The name of *Athanasius* is of great weight, and yet an Author of meaner reputation is no less fit to be admitted in the citation of a passage. The Text of *St. John* is not indeed in plain terms and by an express quotation alledg'd in the mention'd *Synopsis*: The nature and design of that work would not allow of it: The Book it self is but a summary of the principal mat-

^a *Artic. Athanas. p. 40. & 58.*

ters contain'd in each Book of Holy Scripture, and this requires a good choice and nice distinction. We have here an abridgment of the most material matters in St. *John's* first Epistle, and in that abridgment we find these words: *The Apostle does here teach the Unity of the Son with the Father.* These words must necessarily allude to the passage of the fifth Chapter, since throughout the whole Epistle St. *John* has in no other place taught the Unity of the Son with the Father. The word *taught* bears relation to some particular Text, and as it were points to it with a finger: This Text then is, *The Father, the Son, and the Holy Ghost, and these three are one.*

It may be demanded, if the Author of the *Synopsis* had this passage in his view, why he said only *the Apostle taught there the Unity of the Son with the Father*, without mentioning the Unity of the Holy Ghost with the Father and the Son, since that Unity of the third person is no less express'd in the Text of St. *John*, than the Unity of the Father with the Son. To which I answer:

1. It is the rule both of language and reason to take what an Author has said, without being oblig'd to shew why he confin'd himself to say no more, when his subject requir'd more.

2. In the time this Abridgment of Scripture was wrote, the Unity of the Son with the Father was the chief point in dispute, against the heresy of *Arius*, who denied that Unity of nature. And hence I draw an Argument in defence of this Tract, which I have not observ'd the writers, who hold it to be St. *Athanasius's*, to have been aware of; which is, that in *Athanasius's* days the question concerning the unity or consubstantiality of the Holy Ghost with the Father and the Son had not been debated: But more of this hereafter. And the matter being thus, 'tis easy to perceive why in this summary of St. *John's* Epistle 'tis only said, *the Apostle here teaches the Unity*
of

of the Son with the Father: *Athanasius* and the other Orthodox Christians in the early Age of *Arianism* had their minds wholly taken up with this Unity, and scarce turn'd 'em to any other subject.

Among the works of the same *Athanasius* we have besides a Dispute in form of a Dialogue, under the names of *Athanasius* and *Arius*. We might well content our selves without placing it there, since 'tis evident *Athanasius* was not its Author. Whose it is we know not, but in my opinion a fault of the date in the title of this Dispute is somewhat too severely criticis'd upon. 'Tis there said this conference was had at *Nice* betwixt *Athanasius* and *Arius*, during the sitting of the *Nicene* Council, in the year 310. whereas that celebrated Council was not assembled till the year 325. But this error is so gross, that 'tis not possible to conceive a man who wrote against *Arianism* could fall into't. In case the Compiler of the Tract wrote also the Title, we cannot in reason look upon it otherwise than as want of attention and not ignorance, since the meanest person then alive was well enough inform'd of the time the Council sat in: nor will this concession be an excess of complaisance, an over extensive act of Charity, to the Author of this Dialogue; tho' I much question whether he will stand in need of so small an indulgence in his favour. For we must first prove him the Author of the title, before we can charge this fault upon him; and that he was the Author of it can in no wise be infer'd from the Dialogue it self; a thousand examples may be given of titles prefix'd to the works of the Ancients, which were not drawn up by the Writers themselves; these have very often been afterwards added by a different hand, that finding the treatise without a title judg'd it convenient to make one.

As to the piece; the person who compos'd it was allow'd to introduce what Interlocutors he thought proper; in almost all Dialogues both ancient

ent and modern the Compilers have made use of feign'd names and borrow'd personages: 'tis a thing that's common.

The Author of the Dialogue thought he could not in a more useful manner write against *Arianism*, than by introducing on the one side *Arius*, the Author of that Heresy; and on the other *Athanasius*, who was generally esteem'd as chief of the Orthodox party: and the rather, because the real *Athanasius* had disputed at *Nice* with *Arius* in person, and gain'd a Victory over the Heretick.

Dr. *Cave* expresses a great dislike to this Dialogue and its Author, and calls it the work of some doting Monk, *cujusdam Monachi delirantis*; the grounds of his opinion I'm unacquainted with, but am not afraid to assert, that there's nothing throughout the whole dispute which agrees not with the taste, and manner of writing and reasoning in the fifth or sixth Century. Mr. *Simon*^a, who can't be thought partial in this affair, had the same opinion, and has given a particular account of it, which shews the esteem he had for it. He was then an Ecclesiastical Writer, an honest Orthodox Christian, who compos'd this work in *Greek* at the time the dispute with the *Arians* was hot in the East. 'Tis here said: *We obtain remission of sins by Baptism, in the form of which Baptism are named the Father, the Son, and the Holy Ghost; and St. John bath said, THESE THREE ARE ONE.* These Words of *St. John* are plac'd here as parallel with the words of institution in Baptism; as there the Father, Son and Holy Ghost are nam'd; so are the same mention'd in the place of the Epistle, whence are taken the words, *these three are one.*

'Tis granted; but to this two things are answer'd; first; that the Author of the Dialogue was a *Latin*

^a *Hist. Crit. des Comment. ch. 6.*

Writer, and not a *Greek*; but the citation of the passage by a *Greek* Writer and not a *Latin* is what's demanded. Secondly, that the words of the eighth verse may here be as well alluded to, as the words of the seventh. We will clear up this matter a little.

The reason of the opinion that the writer of this Dialogue was a *Latin* and not a *Greek* is taken from the words *οἱ ῥηεῖς τὸ ἐν εἰσι*, instead of *οἱ ῥηεῖς ἐν εἰσι*, as it is in *St. John*; for 'tis pretended this *τὸ ἐν* could never be an expression of a *Greek* Author. And this answer is call'd a reply: tho' nothing sure could be more idly urg'd.

The Dialogue in question is a pretty long discourse, all in *Greek*, and for the sake of one poor little article, well or ill plac'd, its Author must be concluded a *Latin* who took upon him to write in a foreign language. I own I have never met with so critical a nicety before; but not to dwell upon trifles; The *Greeks*, we know, have not always been so exact in adding and omitting the articles, but that great variety is often found in this affair; their books are herein full of examples. If Instances in the word *ἐν* be requir'd, as that is the word we are upon, 'tis but to consult the fifth Chapter of the Epistle to the *Romans*, and we shall find it without an article in the 12th, 16th, and 18th verses, and with an article in the 15th and 17th. The same *τὸ ἐν* occurs in the first Epistle to the *Corinthians*, Chap. xii. ῥ. 11. If a whole passage in an approv'd *Greek* Author be demanded, where all these words of the Dialogue, *ῥηεῖς τὸ ἐν εἰσι*, stand together, even this may be found in the Epistle of *Dionysius* of *Alexandria* to *Paul* of *Samosata*; where *Dionysius*, or whoever was the Author of that Letter, speaking of the purification of lepers, makes it to consist in three things, the water, the blood, and the Spirit, and then adds, *οἱ ῥηεῖς τὸ ἐν εἰσι*.

The other answer that's urg'd against the proof which the Dialogue betwixt *Athanasius* and *Arius* af-

fords us is not, like the foregoing, a trifle in language, it strikes home to the point, but glances only on the left side, and touches it not. The words, *οἱ τρεῖς ἐν εἰσι*, *these three are one*, say they, may allude to the eighth verse, as well as the seventh. This argument might have been probable, if the Dialogue had been wrote in *Latin*, because in the *Latin* Bibles at the end of both the seventh and eighth verses we read, *hi tres unum sunt*; but the case is otherwise with the *Greek*; for there is no *Greek* Copy that has in the eighth verse *ἐν εἰσι*, or *τὸ ἐν εἰσι*, but we read in all *εἰς τὸ ἐν εἰσι* and thus are they cited by *S. Cyril* in his *Theſaurus*, and by *Oecumenius* in his *Commentary*.

Add to this, that the citation of the words has regard, as I have above observ'd, not merely to the persons of the Holy Trinity alone, but respects withal their proper and personal names of Father, Son, and Holy Ghost, in like manner as in the institution of Baptism; but this agrees not with the eighth verse, where we read no names but the *spirit*, the *water* and the *blood*.



C H A P. XIII.

That the Greek Church receives the Text of the three witnesses in heaven as authentick.

I Have prov'd in the preceding Chapter the passage to have been seen and quoted by very ancient Ecclesiastical Writers among the *Greeks*; I shall now shew, that 'tis yet retain'd in the *Greek* Church with the stamp of divine authority upon it.

We

We can have no surer argument than what is taken from the Confessions of Faith and publick Rituals of this Church; these are records not to be contested in an affair of this nature.

Dr. *T. Smith*, a very learned *Englishman*, has a small tract upon the subject against Mr. *Simon*, wherein he gives him the very words of the *Greek* Confession, so far as relates to this passage. I shall thus translate 'em: *The Father, the Son, and the Holy Ghost are all three of one and the same Essence, according to the words of the Evangelist St. John; There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one.*

Against a declaration so express, two things only can be urg'd. 1. That 'tis but of late years the *Greek* Churches have receiv'd this passage as authentick: And 2. they have follow'd the *Latins*, and taken it from their Bibles. Both these objections would be of weight, could they be prov'd; but proof is wanting to them both.

The passage occurs in the Confession of the *Greeks*; the fact is certain; well, but say they, the *Greeks* who now receive this passage as *St. John's*, have not always receiv'd it as such; how does that appear? I beg they would shew where the *Greeks* have made such a declaration? but this alas! is impossible.

For want of proof they come to reasoning, and tell us, the Text was anciently unknown to the *Greeks*, and urge as a proof of its being unknown, that they have never quoted it. And I answer, that it might have been known to them, without our knowing they had ever quoted it, for all their writings are not come to our hands; but besides the assertion is false in fact, and I have given instances of its being quoted by *Greek* writers.

To their reasoning I oppose mine in my turn, tho' of different Evidence, and quite another force. When a particular Writer omits in his Book a Text of Scrip-

ture, that would yet be of Service to him; either he might perhaps not think of it, or having urg'd others, not judge it necessary to charge his work with a greater number of passages: But can it possibly be imagin'd, or alledg'd with any appearance of truth, that the Churches of a large countrey would draw up a Confession of Faith, the most solemn act of their religion, and insert in it upon the most fundamental article a Text of Scripture the Fathers of that Church had been wholly unacquainted with? I appeal to these Gentlemen as Judges, who at first view, and without due consideration have believ'd the passage quoted in the Confession of Faith drawn up by the *Greek Churches* was anciently unknown to 'em.

The second argument urg'd against the proof taken from this venerable record is no less conjectural than the former; to wit, that the *Greeks* have borrow'd the passage from the *Latin Church*. For here again I ask, What proof have they of it? In what Book, what Work, have the *Greeks* declar'd it? If bare imagination is held sufficient to ground a matter of fact upon, and we conceive by that means to disentangle our selves from difficulties, there is nothing so intricate which we may not with ease in such a manner infallibly get rid of; but the misfortune is, this method has never yet been approv'd by reason.

Besides, for these 800 years last past the *Greek Church* has not had that union and conformity with the *Latin* as was necessary for the borrowing thence a Text to be found only in the *Latin Churches*. Upon *Erasmus's* simple conjecture that the passage of *St. John* in the MS. of *England* might have been taken from the *Latin*, *Mr. Simon* has wrote against him on the subject, and urg'd very good arguments upon that head in the ninth Chapter of his *History of the Text of the New Testament*; the reasons he there produces are ours, and of the same weight in the present case.

From the Confession of Faith of the *Greek Church*, I come now to its Rituals, or Publick-Service Books. If in a Christian Communion there be any Books, any Writings, besides their Confession of Faith, of authority in that Communion, these are the Publick-Service Books, for they are us'd upon all Holydays throughout the year; in these Rituals a particular office is set apart for each Festival, which is read upon the Day in a full Assembly. The *Latin Church* has the like Rituals, and the *Greek Church* also theirs, and according to ^a *Leo Allatius's* observation, in greater abundance.

Among these Rituals or Publick-service Books there is one entitul'd *Ἀπόστολος*, *the Apostle*, as being a Collection of divers passages out of the Epistles of the Holy Apostles, each appointed to be read in the proper Office of the Day. The Text of the three witnesses in heaven, the Father, the Son, and the Holy Ghost is inserted into this Ritual, to be read upon the fifth day of the thirty fifth week; as we learn from ^b *Selden* in his Book *de Synedriis*. Mr. *Simon* does not deny it; *The Greeks*, says he, *do all at this day read the passage in their publick-service Book entitul'd Ἀπόστολος, as well as the Latins*. *Selden* observes the custom to be very ancient, but Mr. *Simon* seems willing to have us believe it's very modern, by saying the *Greeks at this day* read the passage. If that was his thought, I see no cause he has to glory in it; for if this Text has of late been inserted into the Ritual, which is very ancient, 'tis plain the *Greeks* thought it was wanting there, and deserved to be added. But this they never could have thought, if the words had not been in the New Testament of the *Greek Churches*.

I have therefore said this Ritual is very ancient, because it is at least as old as the fifth Century. *Cyril of Scythopolis* in *Palæstine*, who liv'd at the beginning

^a *Dr. Cave in Append. ad Hist. Lit.*

^b *Lib. 2. ch. 4. art. 4.*
of

of the sixth Century, has mention'd it in the Life of ^a St. *Sabas*, who was born in the year 439. and he says, ^b that in order to be made a Reader in the Church of *Scythopolis*, he was oblig'd to learn the Psalter and the Book entitul'd *Apostolos*. We read also in the ancient Pontifical of the Greek Church, publish'd by *Habertus* Bishop of *Vabres*, in *Rouergue*, in the chapter concerning the ordination of Chantors and Readers, that when the Patriarch ordain'd a Reader, he caus'd him to read the *Apostolick Book*; upon which *Habertus* makes this remark; *This Book is the Office called Apostolos*.

The same thing is yet seen in the *Euchologium* of the Greeks, another Book of great antiquity, ^c since as *Leo Allatius* tell us, there is extant at *Rome* in the *Barberine* Library a MS. of it near a thousand years old. In the *Euchologium* what occurs to our purpose is the following passage; *To the person who is to be ordain'd a Reader is presented the Book, wherein are contain'd the Acts of the Apostles, and their Epistles, and after he has read it in several places, the Bishop takes back the Book out of his hand, and gives him the blessing*.

I here end the first part of my Dissertation. I propos'd herein to establish the genuineness of the Text concerning the three witnesses in Heaven, and I dare flatter my self with having set it in so great a light, that every one, who will but a little open his eyes, can't avoid seeing it. What can, in short, be demanded in order to convince men the passage is genuine? Would they, that I should from age to age produce most ancient, grave and renowned Doctors, who have quoted it in their Writings? I have done it; and from all parts of the *Latin* world have shewn it either in their Bibles or citations of the Text. Do

^a *Cav. Hist. Lit.*

^b *Cotelier. Mon. Eccles. Græc. T. 3.*

^c *Fabrit. Biblioth. Græc. lib. 5.*

they require the *East* should furnish me with it in the original Language of *St. John's* Epistle? The *Greek* MSS. have not been wanting to me in this affair. Is it expected, I should alledge arguments, from whence it may appear the Text has not been pass'd over in silence by *Greek* Writers of ages far remote from ours? Why, these I have urg'd. Do they in fine insist upon assurances, that the *Greek* Church in these later Ages has acknowledg'd the passage to be the Apostles, whose name it bears; and that in so doing that Church follow'd only the example of her Ancestors, from whom she deriv'd her Original? Her Confessions of Faith and most ancient Rituals afford us full assurances hereof.

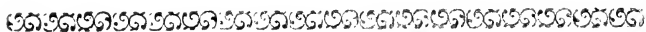
So many proofs upon a question of fact, and almost all of a different kind, which after having rendred every one their testimony apart reunite together, and directly aim at the same scope, are an ample demonstration of the genuineness of *St. John's* passage. But that I may leave no manner of doubt behind me, I shall now examine all that has hitherto been found out of force against its authentickness.





Part the Second.

In which are answer'd the most material Objections against the Text in dispute.



CHAP. I.

The first objection: This passage is not in the Greek Manuscripts, nor Oriental Versions of the New Testament.



IN the eighth chapter of the first part, I have urg'd such convincing proofs against the Objection drawn from the *Greek MSS.* that 'tis but to run over that chapter to to discover the whole weakness of the Argument.

The Grounds of it are entirely these, that the words of the seventh verse are not found in divers MSS. in *England, France, and Italy*; and tho' except two only, the oldest MSS. we have, reach not beyond the eleventh or tenth Century, 'tis maintain'd

that

that the passage of *St. John* not being found there; it has not been in the Manuscripts more ancient, and from a particular account that's made of their number an universal conclusion is drawn, and we are told, it therefore never was in any.

This reasoning in Logick is call'd a *paralogism*, one of the Sophisms *ab insufficienti enumeratione*, wherein an universal conclusion is made from the enumeration of some particulars, in a case where one sole particular omitted destroys the whole conclusion.

This objection offends yet in another respect against the rules of right reasoning: Such and such a passage is not at this day found in any of the Manuscripts that have been convey'd down to our times, therefore it never was in the more ancient Copies that are lost. To conclude in this manner, we ought to shew that these particular passages were not in the old Italic Version, nor in the Vulgar Bible of *St. Jerom*, nor in the Writings of the Fathers, nor any where else; but *Mr. Du Pin* and *F. le Long* are of opinion, there are Manuscripts of the Sacred Books older than that Age. The arguments taken from the form of the letters, and manner of writing *Greek* without spirits and accents, are two of the best proofs alledg'd for the antiquity of these Manuscripts; but these reasons are of no force to shew a Manuscript is of the fourth or fifth Century, rather than of the sixth or seventh. I know no man in *Europe* more skill'd in these matters, and who deserves more to be rely'd on than *F. Montfaucon*. He has seen and examin'd every thing of greatest value in the Libraries of *France* and *Italy*; but he gives us in the Journal of his Travels into *Italy*, in the *Palæologia Græca*, and in the Catalogue of the famous Chancellor *Seguier's* most excellent Library, commonly call'd the *Library of Coassatin*, as being in possession of the Marquis of that name; he gives us, I say, I know now not how many instances of the *Greek* Manuscripts wrote in the same

manner with the *Alexandrian* and *Vatican*, which are nevertheless some of the sixth Century, others of the seventh, and some of the ninth. And so perhaps the two Manuscripts that are reputed so ancient, may not be above seven or eight hundred years old. But suppose they were more, we can't conclude because they have not St. *John's* passage, that it was not in his Epistle when those Manuscripts were wrote, for then the same conclusion ought to take place with regard to other passages that are wanting in them: Dr. *Mills* has taken notice of a great many of 'em, and we shall select a few.

In St. *John*, ch. 8. v. 1, &c. the history of the woman taken in adultery is omitted in the *Vatican* Manuscript.

In the eighth chap. of the *Acts*, the 37th verse is entirely wanting in the *Alexandrian* Manuscript.

Rom. 8. 1. the words, *but after the Spirit*, are not in the Manuscript of *Alexandria*, nor in some others.

Rom. 9. 4. these words, *of whom is the adoption*, and what follows to the fifth verse are wanting in the Manuscript of *Alexandria*.

In the first Epistle of St. *Peter*, ch. 4. v. 14. *on their part he is evil spoken of*, &c. is all wanting in the same Manuscript, and in several others.

In the first Epistle of St. *John*, ch. 4. v. 3. these words, *Christ is come in the flesh*, are not found either in the *Alexandrian* Manuscript, or the *Vatican*.

In the eighth verse of the fifth chapter the words, *earth*, are omitted both in the *Vatican* and *Alexandrian* Manuscripts.

How then can we depend upon the want of the Text concerning the witnesses in heaven in these two Manuscripts, of all the most reputed, and in several others not so ancient; We ought certainly to look upon it as one of the omissions which have crept into these

these Copies thro' the fault of the transcribers, as I have elsewhere observ'd.

To these omissions in the *Greek* Manuscripts are joyn'd the *Oriental* Versions, which have not this passage; but we have the same answer to make in this affair, namely, that all these Versions are defective in many other Texts which are undoubtedly genuine.

The most ancient of all is the *Syriack*; 'tis not known in what age 'twas compos'd, but 'tis most certain the *Italick* Version which has the passage of *St. John*, was made before it. The common opinion is, that this Translation into *Syriack* is as old as the fourth or fifth Century, and *Mr. Du Pin*^a thinks it yet older; but at that time the passage of *St. John* was in the Copies of the *Latin* Bibles, and quoted in the writings of Divines.

Besides, this *Syriack* Version is full of faults, and especially of omissions. *Beza* has given abundance of instances in his Annotations upon the New Testament, and we could add thereto a great many others, if there was occasion; I shall give only some few, and these in whole Texts.

In *St. John* ch. 14. 3. and 16. 14. *Acts* 8. 37. and 15. 34. and 28, 29. the words, *after the Spirit*, *Rom.* 8. 1. and those of *St. Peter* 1 Ep. ch. 4. 14. are wanting also: a more particular account would be tedious.

The other *Oriental* Versions have been made from the *Syriack*, as *Mr. Du Pin* has observ'd in his preliminary Dissertation upon the Bible,^b and for this cause we here meet with the same omissions as in the *Syriack*.

The Version, which is said to be more ancient than the *Syriack*, is the *Coptick* or *Egyptian*. *Mr. Du Pin* has observ'd in the second §. of the same chapter, *that we have no Edition of the New Testament in that lan-*

^a *Dissert. Prelim. sur la Bible.* l. 2. ch. 4. ^b *ibid.* p. 82.

guage, but that there are Manuscripts of it in the French King's Library. We are since indebted to Mr. Wilkins for a very fine Edition he publish'd at Oxford about the end of the year 1716. with a Latin Translation. The omissions of Texts are here very numerous; I shall mention some: *Matt.* 5. 44. and 20. 22, 23. and 18. 1. and 27. 35. *Marc.* 7. 16. and 11. 26. *Acts* 8. 37. and 24. 7, &c.

The *Persian* Translation is not look'd on as ancient, and being made, as Mr. *Simon*^a says, not from the *Greek*, but from the *Syriack*; 'tis no wonder we find there many omissions.

The *Ethiopic* Version is yet more charg'd with faults, and less esteem'd than the rest.

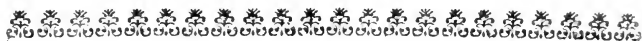
As for the *Armenian*; that has the passage of *St. John*: This was printed at *Amsterdam* by the care of *Uscan*, an *Armenian* Bishop, who in a Council of his own Nation held in 1662. was commission'd to come into *Europe* to print the Bible in their language. Mr. *Simon*, who was acquainted with the Bishop at *Paris*, says this Bible could not but be very exact, ^b because the Bishop who was an able and judicious man, had brought with him good Manuscript Copies, which he faithfully follow'd, and this (says Mr. *Simon*) I learnt from the Bishop's own mouth. A certain *Armenian*, nam'd *Nicon*, put out a Book entitled, *De pessimorum Armeniorum pessima Religione*, where he accuses 'em of having added several passages to their Bibles not originally in 'em, and instances in the 43^d. and 44th verses of the 22^d chap. of *St. Luke*, and divers others: but the passage of *St. John's* Epistle has no mark set upon it: all this is copied from the 24th Epistle of Mr. *Simon* in the fourth Volume of his *Bibliothèque Critique*, or *Lettres Choïsies*. But as he has not said the passage of *St. John* was of the number of those, which *Nicon*

^a *Hist. des Versions*, ch. 32.

^b *Hist. Crit. des Versions*, ch. 17.

accuses the *Armenians* of having added to their Bibles, which is a sure token that it anciently stood as it does now.

With regard to the *Arabick* Version, I shall content my self with the judgment Mr. *Simon* has pass'd upon it in the second Book of the fifteenth Chapter of the History of the Versions of the Old Testament: *In general*, says he, *the Arabick Translations of the Scripture are of no great authority, for they are not ancient, and for the most part are made from the Syriack, with a great deal of negligence.* Why then were they not left there, and not oppos'd against the passage of *St. John*, which is wanting in those Versions?



CHAP. II.

The second Objection; that the passage of St. John was not known to the Fathers of the Councils of Nice and Sardica.

A Considerable argument against this passage is pretended to be drawn from its not being cited by the two Councils, wherein *Arius's* heresy was solemnly condemn'd. But we ought to know, that the Trinity of the Persons in the Godhead, as taught by *St. John*, was not properly the subject debated in those Councils. *Arius* confin'd himself to the Son's Divinity, nor was the Divinity of the Holy Ghost yet brought into question or oppos'd by *Arius*; this happen'd not 'till a long time after, and when the *Eunomians* and *Macedonians*, hereticks so nam'd from the chief of their Sects, *Eunomius* and *Macedonius*, had added to the *Arian* impiety, the denial of the Holy

Holy Ghost's divinity: and hence were they call'd *Pneumatomachi*, which is being interpreted, *enemies of the Spirit*; as we learn from the Ecclesiastical History of *Socrates*, Book 1. chap. 3. This is an Historical Fact that's undeniable; and from hence has *Mr. Simon*, and before him Cardinal *Baronius*, drawn a very excellent argument to shew the Dispute betwixt *Athanasius* and *Arius*, of which we have spoken above, did not pass at the Council of *Nice*, because, say they, the Author of that Tract has taken much pains to prove against the *Arian* the Divinity of the Holy Ghost, which at the time of that Council had not been disputed.

As to the Acts of the *Nicene* Council, they are only decisions and ordinances, without any Text of Scripture. The Creed it self, which contains the Faith of the Church, dwells chiefly upon the person of the Son, and has but one word concerning the Holy Ghost, and no express citation from Holy Scripture.

They urge farther, that Bishop *Alexander* has not quoted it in the Epistle he wrote to the Bishops of the *East* upon the Subject of *Arius*: It is true, but he has pass'd over withal the words of Baptifimal Institution, *In the name of the Father, the Son, and the Holy Ghost*. This Text, with the Text of *St. John* are both express for the doctrine of the Trinity; but this doctrine, as I have said, was not concern'd in the dispute with *Arius*.

As to some other pieces, which are given out to belong to the Council of *Nice*, such as are certain Disputes of the Bishops with the *Pagan* Philosophers, these are mere Fables invented by one *Gelasius* of *Cyzicum*, many Ages after the Council was held, and receiv'd as such by all the Learned: I shall rest satisfy'd with giving upon this head the judgment of *Mr. Du Pin*, in the article of *Gelasius*: "These Disputes, says he, "of the Philosophers concerning the
"Divi-

“ Divinity of the Holy Ghost are a mere fiction, and
 “ it IS CERTAIN the question of the Holy Ghost’s
 “ Divinity WAS NOT DEBATED in the Council of
 “ *Nice*.

The argument taken from the Synodical Epistle of the Council of *Sardica*, held twenty two years after the *Nicene*, is not more conclusive. In this Epistle we find cited the passage of the Evangelist St. *John*, *I and my Father are one*, but the passage which speaketh of the Father, Son and Holy Ghost, *that these three are one*, is not found there. But here the case is the same, as in the Council of *Nice*, the matter debated by this Council, was strictly the Divinity of the Son only, not the Trinity in general.

’Tis withal a mistake to attribute that part of the Letter from whence this Objection is taken, to the Council of *Sardica*; ’tis an addition made by some other person, and is no where read but in ^a *Theodoret*. We have this Synodical Epistle among the Councils, in the Apology of St. *Athanasius*, and in St. *Hilary*, but the last part is wanting in ’em all: So that *Baronius* has rejected it as a forgery in his *Annals* of the year 347.

And thus the mighty noise, which has been rais’d against the passage in dispute, that ’twas unknown to the Fathers of these famous Councils, has no real foundation, and is of no use but by the authority of great names to impose upon such persons, as are not in a condition, or unwilling to give themselves the trouble, of unravelling all these points of History.

^a *Hist. Eccles.* lib. 2. ch. 8.

C H A P. III.

The third Objection ; this passage has not been cited by the Greek Fathers, nor by the Latines of the first Ages.

THIS objection is set out and enlarg'd with a long list of the most pompous names of Antiquity, *Clement of Alexandria, St. Athanasius, St. Cyril, St. Basil*, on the side of the *Greeks* ; *St. Hilary, St. Jerom, St. Augustin, Lucifer, Cesarius*, and I know not how many others on the part of the *Latins* ; for what can be more easie than to furnish out a Catalogue of Authors, who have not spoke of one particular thing ; the business might have been stretch'd out to infinity.

But I would here demand of these Gentlemen, who so loudly boast of this their Catalogue, that they would be pleas'd to tell me, whether in case a passage is not found quoted by the *Greeks*, which yet occurs in the writings of the *Latins*, they would look upon it as supposititious. For example, if *St. Hilary, St. Jerome, St. Augustine* have urg'd a passage, which *St. Athanasius, St. Cyril, and St. Basil* with others of the *Greeks* have made no mention of in those works of theirs we have remaining, must we reject the passage as a forgery ? according to their way of reasoning we must ; tho' reason will never submit to such a decision, the absurdity whereof is very apparent. Let us suppose then, if they require it, that the passage of *St. John* has been quoted by no *Greek* Writer extant, that *Athanasius, Cyril* and *Basil* have made no mention of it ; they may yet have urg'd it in other treatises different from those which have come to our hands, for 'tis well known we have

have not all their works; and as to those we at present have, this passage might not come into their Author's mind, whilst they were writing, any more than several others, which were no less to their purpose, as I shall shew in the sequel: But *Tertullian* who is more ancient than all these *Greek* Writers, has hinted at it in one of his Books; *St. Cyprian* has expressly quoted it; *St. Jerome* has spoke of it in his Proem upon the seven Canonical Epistles, he has given it a place in his Bible, or rather he has left it as he found it in the old *Italick* Bible; *St. Eucherius* has produc'd it; *St. Vigilius*, *St. Fulgentius*, a multitude of pious and holy Bishops have urg'd it as the Bulwark of Orthodoxy against the *Arians* of the fifth Century: The fact is certain, I have prov'd it; what then can be alledg'd against the consequence? *Erasmus* in his dispute with *Edward Ley* lays it down as a good rule in Criticism, that the consentient voices of the ancient *Latin* Fathers are sufficient to establish the authentickness of a Text of Scripture, tho' it be wanting in the *Greek* manuscripts; now how much more sufficient must they be, in the case of comparing a quotation made by the *Latin* Fathers with the bare silence of the *Greeks*? But to come to particulars.

I have said, that it follows not a passage wasn't in the Bibles of the Fathers, whether *Greek* or *Latin*, from their not having quoted it in such places of their works, where it would have been to their purpose; since it might have been urg'd in the works of others which we now have, or in works which have perish'd in the ruins of time: This will appear from the following instances.

Clement of *Alexandria* has spoken of the Trinity; but has no where produc'd the words of Baptismal Institution, *in the name of the Father, the Son, and the Holy Ghost*.

Alexander Bishop of *Alexandria*, has withal not brought 'em into his Epistle against *Arius*.

Eusebius of *Cæsarea* wrote a Tract against the *Sabellians* extant in the fourth Volume of the *Bibliotheca Maxima Patrum*, wherein he discourses of the Trinity, and of each person in the Godhead distinctly, without taking the least notice of the Text concerning Baptism.

Epiphanius in his 57th heresy against the *Noetians*, defends the mystery of the Trinity, and makes no use of this passage so express, so decisive, of the Baptismal Institution. He has also omitted it in his 65th heresy against *Paul* of *Samosata*. If we had only these parts of his works remaining, should we not believe this Text of Baptism was unknown to him, since he urg'd it not upon occasions, wherein 'twas so natural to have us'd it?

St. Gregory Nazianzen has made an excellent Dissertation in proof of the Son's equality with the Father against the *Arians*, he produces there divers Texts of Scripture, and among these the very words immediately following the institution of Baptism, *I will be with you always even to the end of the world*, and omits this Text which is so clear in the point, *Baptizing them in the name of the Father, &c.*

Titus, Bishop of *Bostra* in *Arabia*, one of those whose silence is urg'd against the Passage of *St. John*, compos'd a Book in defence of the Trinity, and the eternal generation of the Son, without alledging the Text of Baptism, or that other very famous one which was continually in the mouth of the Orthodox, *I and my Father are one*.

Phœbadius Bishop of *Agen*, is also one of the Ancients, whose silence is thought to be of advantage in the affair. He has urg'd a great number of passages out of the New Testament against the *Arian* heresy, but has no where quoted the Text concerning Baptism.

Cerealis was one of the pious *African* Bishops, who subscrib'd to the passage of *St. John* in the Confession of Faith drawn up in *Hunerick's* days: He wrote a Book against the *Arian* nam'd *Maximin*, and has no where cited in it *St. John's* passage: Who would not have expected to have found it there?

Vigilius of *Tapsum*, who has wrote so much against the same Hereticks, and so often urg'd the authority of this passage, compil'd under the borrow'd name of *Augustin*, a Dialogue printed among *St. Augustin's* Works in the eighth Volume of the beautiful Edition of the *Benedictine* Monks of *St. Maur*, wherein he introduces *St. Augustin* disputing with an *Arian* nam'd *Felicianus*, and no where alledges *St. John's* passage.

St. Fulgentius, as we have seen, hath divers times made use of it in his works; yet we have one inscrib'd to the Emperor *Thrasimond*, an *Arian* and Persecutor which has it not. He made besides a Treatise concerning the Faith, where he proves the Trinity by divers Texts of Scripture, without taking the least notice of the passage in *St. John's* Epistle.

If of all these Bishops, *St. Fulgentius*, *St. Vigilius*, and *Cerealis*, we had no other works remaining than those I have just now mention'd, should we not say it was impossible for these holy Doctors not to have produc'd in their Disputes against the Antitrinitarian Doctrine a Text so express as that of the three Witnesses in Heaven, if it had been in the Epistle of *St. John*? One might as well draw this consequence from them as from all the other ancient Fathers whatsoever; and yet the consequence would be null; it would amount to no more than a conjecture, a specious appearance of reason at the best, and by no means conclusive: So just is ^a *Mr. Simon* in his observation, that we reason to little purpose concerning facts by urging a-

^a *Dissert. sur les Manuscrits. p. 15.*

gainst 'em consequences to prove 'em impossible, if on the other hand we have certain and evident proof that they are real. But what proof more certain and evident can we have to shew the Text of the three Witnesses, the Father, the Son, and the Holy Ghost, was in the Bibles of the Ancients who have not cited it in some of their Writings, than the quotations made of it by Divines of their time, and by themselves in other Works?



C H A P. IV.

The fourth Objection: Some of the ancient Fathers have quoted the 6th and 8th Verses of the 5th Chapter of St. John's Epistle, but have taken no notice of the 7th.

THIS Objection is apt to surprize at first sight; but before I discover the fallacy of it, I shall here make one general observation concerning the true nature of citations of Texts of Holy Scripture in the writings of Divines.

'Tis most certain, that the more regular and judicious a citation is, the less it takes in of such matters as do not peculiarly belong to it; every thing else serves only to perplex the affair, and whoever understands well the art of arguing and writing draws this rule into his practice; a thousand instances may be produc'd to shew the ancient Fathers have ordinarily follow'd this method. Against the Text in question are urg'd first the *Greek* Fathers and then the *Latins*.

The first instance taken from the *Greeks* is the pretended Epistle of St. *Dionysius* of *Alexandria* to *Paul* of *Samosata*; extant in the first Volume of the *Bibliotheca Patrum*. 'T would be of no moment to prove this to be none of St. *Dionysius*'s, others have observ'd it long ago; tho' indeed the Letter is very ancient: 'Tis there said, *we are regenerated not by a corruptible seed, but an incorruptible; and by the water and the spirit, and these three agree in one: εἰς τὸ ἓν εἶσιμ*, says the *Greek*: Now these last words are the words of the eighth verse of St. *John*, but those of the seventh are not alledg'd; it's very true, and the reason is because they ought not; for who in a citation which has regard merely to spiritual regeneration would produce a Text which speaks nothing of it, and concerns only the witness of the Father, the Son, and the Holy Ghost?

St. *Gregory Nazianzen* has quoted also the eighth verse without the seventh. But we ought to give the reason why he did so. The quotation occurs in a treatise he wrote against the *Macedonians* in behalf of the Holy Ghost's Divinity. Those Hereticks maintain'd, that only things of the same nature could come under the same denomination; *quæ possint*, said they, *connumerari*, not *subnumerari*; I know not well what to make of their frivolous distinction: But against this notion St. *Gregory* oppos'd the eighth verse, *There are three that bear witness, the spirit, the water, and the blood, and these three are one*: this instance was much to his purpose. He adds yet another in the word *dog*, which is the common name of three different things, of a four-footed animal, of a fish call'd *canis marinus*, and of a constellation nam'd the *dog-star*. Now of what use would the seventh verse have been in this case? The purport of it was directly contrary, for the three subjects there united under the denomination of *one*, are of the same

same nature, whereas St. *Gregory* is speaking of such matters as are of a nature quite different.

There's a mighty stress laid upon St. *Cyril* of *Alexandria's* citing in his seventh Dialogue, and his Book entitul'd *Theſaurus*, the sixth, eighth, and ninth verses of St. *John*, and passing over the seventh without saying one word of it. But let us see with what design. His aim was to prove, that the Scripture had given to the Holy Ghost the appellation of *God*, in opposition to the Hereticks who taught, that name was no where ascrib'd to him. The same objection is propos'd and refuted by *Gregory Nazianzen* in his 37th Discourse concerning the Holy Ghost. St. *Cyril* to compass his end alledges amongst other Texts the place of St. *John's* Epistle which ends with these words of the ninth verse, the *witness of God*. The seventh verse was nothing to his purpose, for the name *God* is not there given to the Holy Ghost.

These are all the instances collected from the *Greek* Fathers, let us now come to the *Latins*. *Tertullian* is always produc'd upon the occasion, tho' he has not so much as touch'd upon the subject.

He has wrote a treatise concerning Baptism, wherein besides the Baptism *with water*, he says there is another *in blood*, to wit, Martyrdom: *For of this Baptism*, writes he, *Jesus Christ* spake, *when he said, he had another Baptism to be baptiz'd with, tho' he had been before baptiz'd with water, for he came by water and blood, as St. John observes. But what's this to the seventh verse?*

In some Editions of St. *Cyprian* we have also a Discourse concerning Baptism, which is most certainly not his, but an Author's by far more modern. He speaks here, as Divines do, of three sorts of Baptism, the Baptism of *water*, the Baptism of the *spirit*, and the Baptism of *blood*, and hereupon he quotes the words of the sixth and eighth verses of St. *John*.

The

The words of the seventh bore no relation to the subject.

St. *Ambrose* is withal urg'd against us, who in two places hath us'd the words of the eighth verse, and not mention'd the seventh. In the one of these places, which is upon these words of St. *Luke*, Chap. xxii. v. 10. *There shall meet you a man bearing a pitcher of water*: he turns his discourse to the water in these terms, *O water, which hast had the honour to become the sacrament of our regeneration, thou art one of the three witnesses, whereof 'tis said, There are three that bear witness, the spirit, the water, and the blood.* Of what use would the Text of the three witnesses in heaven have here been? Truly, of none.

The other place where this Father has quoted the eighth verse without touching upon the seventh is in the sixth Chapter of the first Book of a Tract concerning the Holy Ghost. *Being renewed*, says he, *by the Holy Ghost, we are raised up and born again: and for this cause these three witnesses, the spirit, the water, and the blood, are, as St. John hath said, one and the same thing: the same in mystery, tho' not in nature.* Would they have had the three witnesses in heaven of the seventh verse alledg'd here? St. *Ambrose* knew better than to urge Texts so little to his purpose.

In the same Tract, in the 11th Chapter of the third Book being about to prove the Holy Ghost to be God, because he is the Author of our regeneration, he recites the words of the fifth verse of St. *John's* Gospel, where 'tis said we must be born again *of water and the spirit*, and joins to it what the same St. *John* has said in his Epistle, that Jesus Christ *came by water and blood*, and that there are three witnesses, *the spirit, the water and the blood.* And yet all this has no affinity with the three witnesses in heaven of the seventh verse.

A great advantage is pretended to be taken from
St.

St. *Augustine*, who in his dispute against *Maximinus*, an *Arian* Bishop, presses very close the eighth verse, and omits the seventh, tho' decisive for the doctrine of the Trinity.

St. *Augustine* had advanc'd a Proposition, most certainly not to be maintain'd, that the Scripture had never said of two or more different things that they were one; and hereto he makes himself this objection; St. *John* hath said, *there are three that bear witness, the spirit, the water and the blood, and these three are one.* His answer to this objection is, that indeed these three things were different in their nature, but in their signification were but one and the same thing, namely, three persons in one God.

An ordinary Logician at this day would see, that this answer is one of the paralogisms which the Schools term *de genere in genus*: but without pushing this remark here further, we will only say, that if St. *Augustine* had consulted the *Greek*, for he understood it well enough for this purpose, he would have found the original was not *οἱ τρεῖς ἐν εἰσι*, *hi tres unum sunt*, as the *Latin* Copies have it, but *in unum sunt*. However, the Text of the seventh verse was so far from being proper to the occasion, that 'twas directly contrary to his purpose, for here the three are not of a different nature, but the same.

The next in order is St. *Leo*, who in his tenth Epistle to *Flavianus* quotes the sixth and eighth verses of St. *John*, and not the seventh. To which I answer, that St. *Leo* had reason for what he did, and that the instance in him makes nothing against the authentickness of this Text: For his design was only to prove the reality of *Jesus Christ's* human nature, that it was the same with ours, in opposition to the heresy of *Eutiches*, who did not deny the Trinity, but confounding the natures in *Jesus Christ*, took from him by that means the properties essential to humanity. So that the Text of the seventh verse,
which

which has no connexion with that subject, ought not to have been alledg'd.

Besides, St. *Leo* liv'd in the fifth Century, betwixt the time of St. *Eucherius*, and that person who drew up the celebrated Confession of Faith of the *African* Churches, whereof I have spoken above, so that he could not be ignorant this passage of St. *John* was in the Bible; and thus can no Advantage be drawn from his not having urg'd it, tho' it had been to his purpose.

At last, we are brought again to *Facundus*, who has urg'd the eighth verse in proof of the Trinity, instead of the seventh which had been far more proper. I own it: yet *Facundus* could not but know that all the *African* Bishops some years before he came to his Bishoprick had defended the mystery of the Trinity by the words of the seventh verse of St. *John*; he ought therefore to have kept close to that, and not run after an allegorical conceit.



CHAP. V.

The fifth objection; the ancient Commentators upon St. John's Epistle have pass'd over the disputed verse in silence.

THese Commentators are the four following; *Clement* of *Alexandria*, *Didymus*, *Bede* and *OEcumenius*.

St. *Clement's* Commentary upon St. *John's* Epistle is not come down to us with the rest of his works, we only know that he did write upon the seven Canonical Epistles; but that work is lost. *Cassiodorus* ^a

^a *Cassiod. Instit. lib. 1. c. 8.*

tells us, he translated it into *Latin*, but we have lost also his translation. The whole of this Comment of *Clemens Alexandrinus* is reduc'd to a few small *Scholia* or Notes, that are extant under his name in the third Volume of the *Bibliotheca Patrum*: but we learn there at the beginning of 'em, that they are not believ'd to be the Work *Cassiodorus* translated. Dr. *Cave* places 'em in the rank of supposititious books, and I'm of opinion no one that has read 'em can pass any other judgment upon 'em, who is the least acquainted with the strength of genius and extensive learning that shines thro' every line in *Clement* of *Alexandria*. The tract is short, a page and half comprehends all that's said upon St. *John's* Epistle, without skill, or life: all is dull, faint and languishing.

No notice is here taken of the seventh verse of the fifth chapter of St. *John's* Epistle; but the five first verses of the same chapter are withal omitted. He begins at the sixth verse, and gives us only the first words of it; from hence he passes over to the eighth, from thence to the end of the eleventh, after that he leaves the twelfth, the thirteenth, and part of the fourteenth, and betakes himself to the last clause of the nineteenth verse. Can any thing be more pitiful? And is this an Author to be set in opposition against us?

Didymus of *Alexandria* flourish'd in the fourth Century, he made a Comment upon St. *John's* first Epistle, but what remains of it is very imperfect; the seventh verse of the fifth chapter is wanting there, and the sixth, and eighth, and ninth, and the following to the fourteenth are wanting also. But as we can't conclude from hence that St. *John's* Epistle had not all these verses, so neither can we infer it had not the seventh; this would be to carry double weight, to have double measure.

Bede has expounded the same Epistle, and his Commentary do's not fail of exactness: he explains the
sixth

sixth and eighth verses of the fifth chapter, but says nothing of the seventh, which is so considerable. This silence may cause a prejudice, but that's all. Two reasons may convince us, that the matter stands thus.

First, we can't say *Bede* was ignorant, that this Text had been urg'd by St. *Cyprian*, and St. *Fulgentius*; he had read their works and quoted them in his own writings. He was not ignorant withal, being so much vers'd in the study of Antiquity, that this Text was cited in the History of *Victor*, an Author *Bede* has also quoted.

All that can be answer'd to this is, that tho' *Bede* knew the passage of St. *John* had been cited by the ancient Doctors of the Church, he notwithstanding believ'd it supposititious, or at least was not fully assur'd it was the Apostle's. But besides that this is to attribute to *Bede* a sentiment he has given no grounds for, neither in his Commentary, nor elsewhere, 'tis quite to mistake his character and turn of thought. ^a *Bede* was learned in *Greek*, and a very good Critick for the time he liv'd in: when he found in the Books he commented upon any verse that was not in the *Greek*, he never fail'd to take notice of it; how came he then to let a passage of this importance escape him? It was not enough to be silent in the affair, his silence might have pass'd for an approbation; and he was bound in conscience, and in regard to truth to inform the publick in a business of this nature. If he did not, it was because he had no scruples concerning the genuineness of St. *John's* Text.

Why then, may some say, has he wrote nothing upon this passage which so well deserv'd to be explain'd? No one is now oblig'd to give a reason for his silence; 'tis enough to shew that no consequence

^a M. Simon. *Hist. Crit. des Commentat. ch. 24.*

can be drawn from it against the authentickness of the Text.

Commentators have always been at liberty to expound what passages in Books they pleas'd. *St. Chrysofom*, for example, has commented upon the Acts, and when he came to the eighth chapter took no notice at all of the thirty seventh verse, tho' it be one of the most beautiful in the whole chapter.

Shall we say this is a sign the verse was not in the New Testament, and that if it was there, 'twas not in some Copies, or that *St. Chrysofom* thought it not genuine? We can't assert any thing of this kind; why then should we say the same of the seventh verse of *St. John* upon *Bede's* not having inserted it into his Commentary? The Case is parallel.

Besides, we ought to know there has been no one ancient Commentator that has taken the liberty I have been speaking of more than *Bede*, of passing over very important Texts without saying one word concerning 'em. For instance, he has not explain'd the 20th, 21st, 22^d verses of the first Chapter of *St. Paul's* first Epistle, the most excellent throughout the whole Epistle. In his Comment upon *St. John's* Gospel he has omitted the fifty third and fifty fourth verses of the eighth Chapter. In his Commentary upon the *Acts* he has entirely pass'd over the twelfth and following verses to the twenty third of the second Chapter. And tho' in his Book of *Retractions* upon this Commentary he has run over divers Texts he had not explain'd before, yet with regard to those of the second Chapter, he takes notice only of the thirteenth, without touching upon the others; as if that had been the only one he had really thought divinely inspir'd. I could produce many other instances, but these already urg'd are more than sufficient to shew, that tho' this learn'd Divine has not commented upon the seventh verse of *St. John*, it follows not
never-

nevertheless that this verse was wanting in the Bibles of his time, or that he believ'd it supposititious.

We have none behind but *OEcumenius*, a *Greek* Writer, who liv'd towards the close of the tenth Century, or beginning of the eleventh. He wrote a Commentary upon *St. John's* Epistle, and has neither expounded nor recited this passage. But what conclusion shall we draw from thence? That in his time the passage was not in the Epistle? I have shewn it was: And besides, were this conclusion admitted, we should of right draw the same from a like silence of *St. Chrysostom* against the thirty seventh verse of the eighth chapter of the *Acts*, upon which that learned Interpreter has not vouchsafed one word, tho' he has expounded all the Chapter beside. Shall we say then, that *OEcumenius* did not believe the passage of the witnesses in Heaven to be *St. John's*? But either this was his own private sentiment, or the opinion of the *Greek* Church in his time. If the latter, *OEcumenius* had no reason to pass over the Text in silence, and not mark it as a Text that a foreign hand had inserted into some Manuscripts. And if it was his own private opinion only, the cause I maintain will rather be the better than worse by the omission of the passage in *OEcumenius's* Commentary. Upon the whole, 'tis of no moment to search deep into the reasons of this omission, since the genuineness of the passage can receive no detriment from it.

If we now place on the one side all that we have urg'd throughout this Dissertation in defence of the Text's authentickness, and on the other whatever has been alledg'd against it to prove it a forgery, we shall find a vast disproportion. On the opposite part we have nothing but reasoning without proof; on ours we have evident proofs, and reasonings upon 'em. We settle a matter of fact upon positive testimonies; this fact they deny upon the credit of mere omissions. The witnesses I produce urge and explain it clearly
and

and without ambiguity, witnesses not to be rejected, against whom can lye no just exception; and by what other means can a matter of fact be made out? They on the contrary alledge mute witnesses, witnesses that can't speak but by signs; Manuscripts that have not the Text; Writers who have not quoted it: I have already shewn that this pretended *speaking by signs*, to wit, the silence both of Writers and Manuscripts is inconclusive. And is not here a prodigious disparity?

We are bound in reason to weigh these matters, in order to determine where the preference is due. If then we take the balance in hand, we shall soon see the charge of forgery against this passage disappear, and its genuineness triumphant. Every Christian who is sincerely concern'd for the fundamental Doctrine this Text enforces, should be pleas'd that we have demonstrated its authentickness, since the other passages wherein the Holy Trinity is revealed to us, are hereby render'd far more clear in the article of that grand mystery. If it was not for that sublime Doctrine, which in all ages, and unhappily in ours too, has met with persons who in secret strive against its truth, the passage of St. *John's* Epistle in all probability would not have found the opposition which has been form'd against it. Some indeed have innocently imbib'd the opinion from others, whose designs were but too plain from their Doctrine. St. *John* requires *we should try the spirits*, and St. *Paul*, *that we examine all things and hold fast that which is good*. These are two rules every wise and pious Christian ought to stick close to, and these I have endeavour'd constantly to follow.



BOOKS printed for WILLIAM and JOHN INNYS.

Plain Notions of our Lord's Divinity. Set forth in a Sermon preached upon Christmas Day, at the Royal Chapel of Whitehall. Published at the Request of many of the Audience. By Tho. Mangey, L.L. D. Chaplain to the Right Reverend Father in God, John, Lord Bishop of London.

———Remarks upon Nazareus, wherein the Falsity of Mr. Toland's Mahometan Gospel, and his Misrepresentation of Mahometan Sentiments in respect of Christianity are set forth; and the History of the old Nazaræan clear'd up; and the whole Conduct of the first Christians in respect of the Jewish Law, explain'd and defended. The second Edition, Octavo.

———Mangey's practical Discourses upon the Lord's Prayer, preached before the Hon. Society of Lincoln's Inn; the second Edition, Octavo.

———A Charity Sermon preach'd at Chelsea July 29, 1716. Octavo.

Dr. Bennet's Discourse of the ever-blessed Trinity in Unity, with an Examination of Dr. Clarke's Scripture Doctrine of the Trinity, Octavo.

———Directions for studying: 1. A general System or Body of Divinity. 2. The 39 Articles of Religion. Second Edition. 8vo.

———Discourse of Schism; shewing, 1. What is meant by Schism: 2. That Schism is a damnable Sin: 3. That there is a Schism between the establish'd Church of England and the Dissenters: 4. That this Schism is to be charg'd on the Dissenters Side: 5. That the modern Pretences of Toleration, Agreement in Fundamentals, &c. will not excuse the Dissenters from being guilty of Schism, &c. Fourth Edit. 8vo.

Mr. Bragg's Practical Observations upon the Miracles of our blessed Saviour, 2 Vol. 8vo.

———Practical Discourses upon the Parables of our blessed Saviour, 2 Vol. 8vo.

Mr. Derham's Physico-Theology; or a Demonstration of the Being and Attributes of God, from his Works of Creation; with large Notes, and many Curious Observations. The fourth Edit. 8vo.

———Astro-Theology; or a Demonstration of the Being and Attributes of God, from a Survey of the Heavens; illustrated with Copper Plates; the third Edition, 8vo.

The Christian's best Guide, 8vo.

Mr.

17

Books printed for W. and J. Innys.

Mr. Ray's Wisdom of God manifested in the Works of the Creation, in two Parts, the seventh Edition.

——— *Physico-Theological Discourses*, concerning I. The Primitive Chaos and Creation of the World. II. The general Deluge, its Causes and Effects. III. The Dissolution of the World, and general Conflagration; with Cuts. The third Edif. with Additions, 8vo. And all the rest of Mr. Ray's Works.

——— *Philosophical Letters* between the late learned Mr. Ray, and several of his ingenious Correspondents, Natives and Foreigners. To which are added those of Francis Willughby, Esq; the whole consisting of many curious Discoveries and Improvements in the History of Quadrupeds, Birds, Fishes, Insects, Plants, Fossiles, Fountains, &c. Published by the Reverend Mr. Derham, 8vo.

Hart's Bulwark stormed, in Answer to Delaune's Plea for the Nonconformists; with a Preface by Dr. Brett, 8vo.

Dr. Lucas's Enquiry after Happiness; in three Parts: 1. Of the Possibility of obtaining Happiness. 2. Of the true Notion of human Life. 3. Of Religious Perfection, in two Vol. 8vo.

——— *Twenty four Sermons* on several Occasions, in two Vol. 8vo.

——— *Practical Christianity*, fifth Edition.

——— *Influence of Conversation*, Twelves.

——— *Duty of Servants*, Twelves.

——— *Spiritual Year*, Twelves.

——— *Plain Man's Guide to Heaven*.

Mr. Kettlewell's Help and Exhortation to worthy communicating, 8vo.

——— *Works*; in two Vol. Fol. in the Press.

Dr. Basil Kennet's *Antiquities of Rome*, with Cuts, 8vo.

The Lives of the French, Italian, and German Philosophers, late Members of the Royal Academy of Sciences in Paris; together with Abstracts of some of the choicest Pieces, communicated by them to that illustrious Society: To which is added the Preface of the ingenious Mr. Fontinelle, Secretary, and Author of the History of the said Academy, 8vo.

Ludolphus's *History of Ethiopia*, with Copper Plates, Fol.

Mr. Lock's *Works* in 3 Vol. Folio.

Mr. Lawrence of *Gardening*, 8vo.

——— *Christian Morals and Christian Prudence*, 8vo.

Mr. Le Neve's *Essay* towards deducing a regular Succession of all the principal Dignitaries in England and Wales, Fol.

The *Life of Archbishop Whitgift*, by Mr. Strype, Fol.

Mr. Marshal's *Chronological Tables* in English and Latin, Fol.

Minutius Felix, englished by Mr. Combe, 8vo.

Milton's *Paradise lost and regain'd*, in 2 Vol. Twelves.

Mr. Mortimer's whole *Art of Husbandry*, two Vol. 8vo.

Second DISSERTATION

By Mr. MARTIN

In DEFENCE of the

TESTIMONY

Given to our

S A V I O U R

B Y

JOSEPHUS;

W H E R E I N

The Paragraph in the 4th Chapter of the 18th Book
of the *Jewish* Antiquities concerning *Christ*
Jesus is prov'd to be authentick.

Translated from the *French* Original.

L O N D O N:

Printed for W. and J. INNYS at the Prince's Arms at
the *West* End of *St. Paul's* Church-yard. MDCCLXIX.



T H E

P R E F A C E.



THE Subject of this second Dissertation is not near so important as the former. For whether the honourable testimony given to our Saviour in the *Jewish* Antiquities does really belong to *Josephus* or no, *Jesus Christ* and the Christian Religion will be no great gainers or losers by the bargain. So that the love of truth is properly the only motive, engaging us to examine into this affair. For my own part, I have the current stream of antiquity on my side, with the consent of most of the Learned of these latter ages, in maintaining the passage was wrote by him. Those of the opposite party ground their opinion wholly upon arguments, which at best are only probable, and many of 'em very unlikely. Ours on the other hand are substantial and positive, taken from the Manuscripts of *Josephus*, and the quotations, which the best and most ancient Authors have made of this passage. I have endeavour'd these arguments should lose nothing of their evidence, nor abate of their force, in the following tract; and I have added withal a consideration relating to the person of *Josephus*, which I'm of opinion will appear wholly new upon the occasion, at least I have no where met with it: However, I venture nothing in proposing it, as having urg'd it upon sure grounds, which are borrow'd from *Josephus* himself.

T H E



T H E C O N T E N T S.

- CHAP. I. **A**N account of this testimony, and what sentiments the Writers of these later times have had of it. page 1
- Chap. II. *Wherein the passage in the Book of Antiquities is shewn to be genuine and not spurious.* 6
- Chap. III. *An answer to the first argument urg'd against this passage, taken from the quality and particular character of the Historian.* 14
- Chap. IV. *That 'tis no argument against the genuineness of the passage in Josephus, that Eusebius is the first, who ever quoted it.* 17
- Chap. V. *An answer to the objection against this passage taken from the silence of St. Justin, Tertullian, St. Cyprian, Origen, and Photius.* 24
- Chap. VI. *The objection against this passage, that 'tis so ill plac'd in the Book of Antiquities, that 'tis incredible Josephus put it there, answer'd.* 32
- Chap. VII. *An answer to some other less considerable arguments urg'd against the authentickness of this paragraph.* 41
- Chap. VIII. *An examination of the several expressions in the disputed testimony, which occasion the suspicion of its being spurious.* 46
- Chap. IX. *The exact and particular examination of Josephus's testimony continu'd.* 54
- Chap. X. *An enquiry into the politicks, and ambition of Josephus, and how his testimony concerning Jesus Christ was owing to both these.* 61



A

CRITICAL DISSERTATION

Upon the

Testimony *JOSEPHUS* gives of our
Saviour *JESUS CHRIST* in Book XVIII,
Chap. iv, of his *Jewish Antiquities*.



CHAP. I.

*An account of this testimony, and what
sentiments the writers of these later
times have had of it.*



THOUGH the truth of the Gospel
History stands sufficiently supported of
itself, the additional testimonies of
Writers in the first Ages, who never
made profession of Christianity, cannot
but heighten the evidence in their opinion, who
suspect the Evangelists to be Authors of doubtful

B

Autho-

Authority. The sum of this marvellous history is, that there was in *Judæa*, and at the time the Evangelists have specified, a man named *Jesus*, who preach'd there with wonderful success, who work'd divers miracles, and this notwithstanding was persecuted by his own nation, that he was carried before a *Roman* Judge by the chief of the *Jews*, and by that Judge condemn'd to be crucify'd, that from this *Jesus* was form'd a very numerous Sect of Christians, who follow'd his doctrine, worship'd him as a God, and for this cause were cruelly persecuted in *Judæa*, and other Countries throughout the *Roman* Empire. All these facts, which are the subject of Church History from its first Original for some Ages, are for the most part attested by the Heathen Writers, *Tacitus*, *Suetonius*, *Lucian*, and others. But the most considerable testimony of all is the passage of the fam'd *Jewish* Historian, which he has given us in his Antiquities of the *Jews*: The words exactly translated from the Greek are these. *At that time, to wit, the time of Pilate, was Jesus, a wise man, if yet we may call him a man, for he did many miracles. He was a teacher of the truth to such persons as would readily embrace it, and drew after him multitudes both of Jews and Gentiles. He was the Christ. He was accus'd by the principal men of our nation before Pilate, who caus'd him to be crucify'd. Yet those who first lov'd him did not forsake him; for he appear'd to them alive again on the third day. The Holy Prophets had foretold these and many other wonderful things of him: and the race of Christians, who are so call'd from him, remain to this day.*

A testimony so extraordinary, wherein every thing that could advance the honour of *Jesus Christ* is urg'd so precisely, and with such exactness, seems not possible to have come from an unbelieving *Jew*, a Priest among the *Jews*, and withal a *Pharisee*; for

for *Josephus* was all this. Yet Antiquity has universally ascrib'd the passage to *Josephus*, and from the second Century to the sixteenth it has been receiv'd without contradiction, and no person found who ever cast upon it the imputation of forgery.

Giffanius, a Civilian in *Germany*, in the sixteenth Century is, if I mistake not, the first who in some one of his Works has taken upon him to doubt, whether this testimony was really *Josephus's*. *Lucas Osiander* a Lutheran Divine, and contemporary with *Giffanius*, has agreed with him in the conjecture. The Jesuit *Salmeron* towards the close of the same Century was also, as 'tis said, of their sentiment; and about the beginning of the last Age, the Jesuit *Salianus* in the Preface to the 2^d Vol. of his Annals has observ'd, that many Learned Men suspected this Passage to be rather the work of a Christian, than of the *Jewish* Historian; but for his own part he believ'd with *S. Jerom*, that *Josephus* was its Author.

I know not that at that time any Person had ever absolutely declar'd himself against the Passage; all that had appear'd were doubts, suspicions, uncertainties; but the Criticism, which at first was started with modesty, and carried fearfulness in its front, within a while took courage, and grew more daring.

^a Mr. *Cappel*, Professor in Divinity and Hebrew at *Saumur*, was the first, at least that I know of, who in the year 1634. attempted to prove this passage was falsely attributed to *Josephus*; he gives several reasons for his opinion, which I shall examine in the sequel, with the arguments of all others who have espous'd his sentiments.

Mr. *Blondel* follow'd soon after: he put out in

^a Lad. Cappel. Compend. Hist. Jud.

1649. an excellent treatise against the pretended Sibylline Oracles, which he has so clearly convicted of forgery, that no one since him has judg'd 'em genuine. As in treating on this head he had occasion to observe, that in the first Ages of Christianity there came abroad divers of this sort of doubtful or spurious Books, so he made no difficulty to place in this rank the passage of *Josephus* concerning *Christ Jesus*: *Some bold hand*, ^b says he, *both inserted it into the Book of Jewish Antiquities, and it is manifestly an interpolation, having no coherence with the rest of the discourse, that either goes before or follows after it; the place 'tis possess'd of being rather pitch'd on through party-prejudice, than any just grounds.* If Mr. *Blondel's* arguments were as strong as his expressions, the affair would soon be decided, and we should have no longer cause to doubt the passage was supposititious: but this Learned Man, whose observations are otherwise so just, has here suffer'd himself to be led away by that *party-prejudice*, which he charges upon others: as shall be shewn hereafter in this discourse.

The next in order after *Blondel* is the learned Mr. *le Fevre*, Regent in the University of *Saumur*, and a very excellent Critick, who wrote a Dissertation upon the same subject, which is printed among his Critical Letters. He strikes home to the point, which others had but lightly touch'd on, and manages the matter so thoroughly on all sides, with that learning which was common to him, that all who have wrote after him on this head have been able to add nothing of much moment.

^c Mr. *Simon* has inserted into the 2^d Vol. of his *Critical Bibliothéque* a small Tract, under the name of Mr. *Piques*, a Doctor of the *Sorbonne*, which yet

^b Blondel *Traité des Sibylles*, Liv. i. ch. 7.

^c Lib. i. Epist. 44.

is known to be Mr. *Simon's* own performance, wherein he zealously maintains the opinion of the Learned Men I have just mention'd against the passage of *Josephus*. So likewise from time to time, sometimes one nameless writer, and sometimes another, have asserted this passage to be spurious against the body of Divines and Learned Men, who hold it to be genuine. It must be own'd, there have been Ages, wherein through want of attention or examination divers spurious works have pass'd upon the publick, and the fraud lain undiscover'd; but those times are now no more, men are grown more circumspect and attentive, and by the help of strict Criticism the forgery of most of these ancient tracts is laid open, and no one any longer deceiv'd by 'em. But it has also sometimes happen'd, that by endeavouring to search too deep into an affair, men have lost themselves in their own speculations, and then the truth which was very apparent, is hid under the subtleties of a doubtful enquiry. This we have seen to be the case in the foregoing Dissertation upon the passage of *St. John*; and I question not but it will appear to be the same in this Discourse upon the passage in the Antiquities of the *Jews*. And here I require not, that men should judge of its genuineness from the universal consent of the Learned till the 16th or 17th Century; Prescription seems not to me a sufficient motive to ground an opinion upon, since I hold it as a fix'd principle, that nothing ought to prescribe against the truth. I shall therefore engage with equal arms, urge reasons against reasons, and proofs against proofs.

But as in every question of Fact, the proofs which relate and affirm it ought to be oppos'd by the same sort of proofs; in case the latter are not found, the former remain in their full force, and decide the contested Fact to their advantage.

CHAP. II.

Wherein the passage in the Book of Antiquities is shewn to be genuine and not spurious.

ONE thing which every man who sincerely aims at truth ought perpetually to have in mind, in order to prevent mistakes in judgment, is an especial mistrust of the secret affections of his heart towards every thing which comes under the name of *party-interest*. Where'er this interest reigns, the favour'd falshood easily and imperceptibly gains admittance and passes for truth; like objects, which appear to the eye of the same colour with the glass they are seen through. I do therefore readily allow, that in this Dispute we should have no regard to the advantage which may accrue to the Christian Faith from the testimony of a *Jewish* Writer: our Saviour *Jesus*, of whom this testimony is given, has infinitely greater witness in his behalf, and it would be injurious to him to seek for testimony from forgery and fraud to do him honour. A sincere and upright mind cannot but disapprove of the cheats, the simplicity of former ages has at some times tolerated under the specious name of *pious frauds*; and would to God an indiscreet zeal and too credulous a devotion did not yet even at this day give place to 'em in some countries, and some Christian Communion! Religion would be more pure, and God be better serv'd. But to return to the passage of *Josephus*, and the arguments which shew it to be genuine.

The first is taken from the MSS. and Editions we have of his Works. When the Copies of Books, whether printed or MSS. vary concerning a passage, so that 'tis in some, and not in others, 'tis usual to compare with the best Editions those of less Authority, and from thence to have recourse to the MSS. seeing before the invention of Printing there were no other Copies of Books than these. The differences in MSS. are oft the occasion of much trouble, and we stand in need of all the aids of Criticism, of all the sharpness of wit and penetration of Judgment, to distinguish the true from the false reading. But when all the most correct and most ancient Editions, which have been made from MSS. and consequently hold the place of Manuscripts; when all the written Copies that are any where to be found in multitudes of Libraries agree in the same passage, we can have no surer rule than this universal agreement to prove the passage not spurious. *If it was allow'd*, says *Socinus* very judiciously, and would to God he had always spoken as justly! ^d*If it was allow'd to call in question the authentickness of a passage which is constantly found in all Copies and all MSS. there would be no passage whose genuineness might not reasonably be call'd in question.*

Upon this principle, which is the voice of Reason it self, the matter in dispute will soon be decided. The MSS. of *Josephus* are very numerous. We have 'em in all parts of *Europe*, in *France*, in *Italy*, in the Libraries of Princes, Convents, and private Persons: We are withal furnish'd with 'em from *Asia*. Now it may be said, that these MSS. are of no great antiquity; but this is urg'd without proof, and I question whether any of the Learned who have consulted divers of 'em ever pass'd this censure upon 'em. Tho' were it so, yet all agreeing in

^d Socin. de Ecclesiâ, ad finem.

the disputed fact, and being copied after others far more ancient, they carry the genuineness of the passage as high as them, and so from age to age up to the very first, unless an instance of an early MS. can be produc'd, wherein it was wanting. From this reasoning and this prodigious uniformity of the MSS. is form'd an argument in favour of the passage, which won't admitt of a reasonable reply. For if it would, we might by the same way of arguing strike off all the passages of any ancient Book whatsoever, which we should attempt to render dubious: And I know not whether the Authority of an infinite number of Texts in Holy Scripture would not be shaken into the bargain. I add farther, we should not have one of the most decisive left, of whose genuineness we could be fully assur'd. For should it be urg'd in its defence, that the Text is found in all the MSS: Yet these MSS. say I, are too modern to satisfy us, tho' the passage be in them, that it was also in the more ancient. If you urge farther, that 'tis found in MSS. a thousand years old: Alas! this is in no wise sufficient, you must still go higher, for within the 700 years that are interpos'd betwixt the time the Apostles drew up their Writings, and the age of these Manuscripts, which are ancient only with regard to us, many passages may have easily crept into 'em, which were not in the original. How unfathomable is the abyfs; Reason is drown'd in it, and the Faith in extreme danger of sinking withal. What hinders us then from beholding all these frightfull consequences, which lye so open? Must we for an affected singularity in passing judgment upon a paragraph in *Josephus* introduce a principle, which overspreads all the Historians of antiquity, all the Sacred Books, with doubtfull suspicions of the authentickness of any passage contain'd in 'em? No wise Man, no real Christian especially, Protestant or Papist, can avoid being struck with horror at the view.

yet these consequences do naturally flow from the opinion I encounter.

This is not all: the falsity of the principle is not only evident from its consequences, it bears its own confutation along with it. We have, say they, tho' this is urg'd without proof, none but modern MSS. of *Josephus's Works*, MSS. of about three, or four, or five hundred years old: and I on the other hand assert, that we have MSS. of ten, of thirteen, or fourteen hundred years old. If they ask, where they are; I answer, before their eyes in the Authors of the fifth and fourth Century, who have recited the passage. I shall make the same observation upon this head, which I have made in the foregoing Dissertation upon *St. John's* passage, that a quotation in an ancient Book, wrote by a grave and unsuspected Author, is far more considerable, than the MS. it self would be from whence it was taken; the reason is evident; a Copy may have been wrote by a bad Transcriber; and at the time of its first appearance been look'd on as a MS. of no weight: Whereas when an Author of learning, judgment, and reputation copies a passage from a MS. in order to insert it into his work, this is an infallible mark, 1st, That the passage cited is actually in the MS. and 2^{dly}, That in his opinion 'tis genuine, and not supposititious: Thus with the quotation we have the MS. and the sentiment of the Author concerning it, which is also the opinion of the Publick. What we have to shew then is, that this passage was anciently read in the Book of *Josephus*, and quoted by divers celebrated Writers in the 4th and 5th Centuries.

The first in this list is *Eusebius*, Bishop of *Cæsarea*, and without contradiction one of the most Learned Men the Church had in those early Ages. To be convinc'd of this we need but read his Books *de Demonstratione & Præparatione Evangelicâ*. Throughout the whole of these two Works we eve-

ry where find a prodigious acquaintance with the Authors, who wrote before him: divers of whose Names and Writings we have no knowledge of but from the quotations he has made of 'em. He was consecrated Bishop of *Cæsarea* in *Palæstine* ^e in the year of our Lord 313. or 314. Now he could not have been promoted to this Dignity in the Church, especially to so considerable a See as that of *Cæsarea*, unless he was somewhat advanc'd in years, and had before establish'd his reputation. *Eusebius* then began to flourish in the 3^d Century, and *Josephus* dyed in the 2^d, as *Scaliger* has observ'd in his Animadversions upon *Eusebius's* Chronicon. By this small observation we shall draw the times of their lives near to each other, which some Moderns labour to represent as far distant, the more easily to compass their end, namely, to lessen the weight that *Eusebius's* testimony gives to the quotation of this passage concerning *Christ Jesus*. He has recited it in two of his Books, first in his Treatise *de Demonstratione Evangelicâ*, and then in his Ecclesiastical History, which he wrote several years after the other.

In his Book ^f *de Demonstratione* he has a long chapter against those who pay no credit to the account the Evangelists have given of our Saviour's miracles: That's the Title. The testimony in the Book of Antiquities could not here be well omitted: and thus 'tis refer'd to the last, as it were to seal up the evidence of the rest: And now, says he, *which is more than is necessary, I shall give you the testimony of Josephus, an Hebrew Writer, who in the 18th Book of his Jewish Antiquities recounting the facts which fell out in the days of Herod, speaks there also of our Lord Jesus Christ: At that time was Jesus, a wise man, if yet we may call him a man, &c.* the passage is produc'd entire.

^e Du Pin. Bibl. Eccles. Tom. 2. pag. 2.

^f Lib. 1. c. 2.

He has inserted it withal into his *Ecclesiastical History*, and observ'd as in his *Book of Demonstration*, that he took it from the 18th Chap. of *Josephus's Jewish Antiquities*.

St. *Jerom* liv'd and wrote divers Books some years after the death of *Eusebius*. There is among his Works a small Tract, entitul'd *a Catalogue of Ecclesiastical Writers*. He there speaks in few words of the person of *Josephus* and the vast reputation his Books had gain'd him; his *History of the War with the Jews*, says he, was so esteem'd by the Emperor *Vespasian* and his Son *Titus*, that they caus'd it to be laid up in the Publick Library, and in return erected the Statue of *Josephus* at *Rome*. St. *Jerom* proceeds to his *Book of Antiquities*, and translates out of *Greek* into *Latin* the whole passage concerning *Jesus Christ*. This shews, that he had before him the whole Works of *Josephus*, and that he took not the testimony he translated from *Eusebius*, but read it in *Josephus* himself.

Sophronius, a *Greek* Author, translated into his own tongue the tract of *Ecclesiastical Writers* wrote by St. *Jerom*, his contemporary and friend, as *Erasmus* styles him: and finding under the article of *Josephus*, that St. *Jerom* instead of the words of the *Jewish Historian* in the testimony he gave to our Saviour, *He was the Christ*, had put by way of explication and paraphrase into his version, he was believ'd to be the *Christ*, *credebatur esse Christus*, *Sophronius* restores the true reading as it was in *Josephus* ὁ Χριστὸς ἔτος ἡν, *he was the Christ*: The remaining part of the passage is withal copied from *Josephus*, and not from any of *Eusebius's* quotations.

At the same time *Ruffinus*, a Priest of *Aquileia* in *Italy*, turn'd into *Latin* *Eusebius's Ecclesiastical History*. He found there the passage of the *Jewish Hi-*

storian, but having observ'd some small differences betwixt it and the Original, he made his Version from the Text of *Josephus*.

In the following age, to wit, the 5th Century, *Isidore* of *Pelusium*, or *Damiata*, in *Egypt*, a man of vast judgment and great learning, urges against the *Jews* the testimony of their own Historian, and ushers it in with this judicious observation; ^h *As it is on all hands agreed among the Jews and Romans, and in general by the whole world, that the witness of an adversary is most worthy of credit, I shall here produce against the Jews the testimony Josephus has given to the truth: At that time, says he, was Jesus, &c.* the passage is taken entire from the Copies of *Josephus*, and not from the Books of *Eusebius*.

In the same age ⁱ *Sozomen* wrote an Ecclesiastical History in Greek, in which he produces *Josephus* as a witness of *Jesus Christ*. *Josephus*, says he, *the Son of Matthias, a Priest, and of great reputation both among the Jews and Romans, has bore witness to the true God the word; for he hath made no scruple to say that he did many miracles, and that he preach'd the doctrine of truth; he hath withal expressly call'd him the Christ, &c.*

Suidas shall be the last Author quoted upon this passage, for 'twould be usefess to descend to later ages. This Writer, who flourish'd in the eleventh Century, has compil'd a sort of Greek Dictionary, that is very useful in many cases. In this Dictionary we have an article concerning *Josephus*, where the passage of the Book of Antiquities is given us as it stands in the Historian, and not as *Eusebius* has quoted it in his Book *de Demonstratione*, and in his Ecclesiastical History.

^h *Ibid.* *Peleus.* Epist. lib. 4. Epist. 225.

ⁱ *Sozom.* lib. 1. ad princip.

I have made all these remarks upon the quotations of *S. Jerom*, *Sophronius*, *Ruffinus*, *Ifidore*, and *Suidas*, to shew that they have not copied after *Eusebius*, but taken the passage from *Josephus* himself: the use I shall make of this observation will be seen hereafter.

Nothing can confirm to us the agreement of the present MSS of *Josephus* with the most ancient more than these quotations. The MS. *Suidas* had in *Greece* seven hundred years ago, in no wise differ'd from those we have at this day. The MS. of *Sozomen* in another part of *Greece*, and of *S. Ifidore* in *Egypt*, six hundred years before *Suidas*, had the same passage with his and ours. *Sophronius* had read the same an hundred years before, in the Copy from which he revis'd *S. Jerome's* translation, who had also in *Palesine* a MS. of the same Author. *Ruffinus* had read and consulted the original Greek of *Josephus*, when he translated the passage in the 1st Book of the History of *Eusebius*, who by trusting to his memory had mistook one word in the recital, as I shall have occasion to shew elsewhere. *Eusebius* had read it before all these in his Copy, and learnt it by heart, so much did he think it deserv'd a place in his memory. Now what more can be desir'd in defence of the genuineness of an ancient passage against the imputation of its being forg'd? If we would speak out, we must own nothing but the nature of the passage obstructs our assent to it. If the testimony here given to *Jesus Christ* had not been in such strong terms, and one half of what is said had been omitted; if we read only, that in the days of *Pilate* *Jesus* appear'd in *Judea*; that he was a wise man, of much knowledge, and upright in heart and mind, that he drew after him abundance of disciples, and that from him was deriv'd the fam'd sect of *Christians*, which was spread over the whole world: If the Historian had withal added somewhat upon the
subject

subject of the miracles *Jesus* wrought, all these grand difficulties, which have been form'd against the passage, would vanish on a sudden. These MSS. that are now look'd on as of late date, would in their opinion who object against 'em as modern, then put on the venerable air of antiquity; they would be esteem'd as faithful Copies of more ancient MSS; the citations of *Eusebius*, *Ruffinus*, *S. Jerom*, *Sophronius*, *S. Isidore*, *Sozomen* and *Suidas*, would be receiv'd as oracles. What is there then but prejudice in the case? Truly, nothing more, because the testimony is too express; there is nothing said but what's true, but the truth here renders the passage suspected, and betrays its forgery. We might then have been well contented without recourse to all the efforts, all the subtleties, of a study'd Criticism to evade the real and substantial proofs of its authenticity: but all these have been necessary, and for want of good arguments, we must take up with bad ones. I shall run over them all, and confute 'em.



CHAP. III.

An answer to the first argument urg'd against this passage, taken from the quality and particular character of the Historian.

BEfore I come to an examination of the passage it self, which as I have observ'd, is alone the principal basis of the opinion I oppose, 'twill be necessary to examine all the other arguments that are urg'd to prove it supposititious: I shall omit none that

that have come to my knowledge, or I have read in the several Authors, who have wrote upon this head, from the time of its being first debated to this day.

The first thing which is oppos'd against this passage is the quality and character of the Historian, from whom it was taken. Now this is, as I have already said, that of a *Jew*, a *Jew* of the lineage of the Priests, and withal by sect and religion a *Pharisee*. From these three characters all united in one and the same person, is form'd a very specious prejudice against a passage wherein appear so many different characters to all these.

Could we be assur'd, that *Josephus* had cast off the sentiments of his birth and education with regard to the Christian Religion, and that he was one of those moderate Jews, who tho' not entirely convinc'd of the truth, were yet not wholly estrang'd from it; we might say that being dazled by its brightness he let fall these expressions: but on the other hand he is represented to us an obstinate, opiniated *Jew*, an enemy to the Christian Faith, and one, who devoting himself to the interests of the Emperors in whose Court he held an eminent post, would have taken especial care not to give a testimony so advantageous to a Religion and Sect, which the *Roman* Emperors had persecuted from its cradle.

This reasoning, we must own, has a fair outside, but that's all: for in cases of fact real proofs are not destroy'd by reasoning, as I have oft observ'd.

I can't see too that the character they have given of the *Jewish* Historian has any just grounds. *Josephus* liv'd indeed and dy'd a *Jew*, but he was not one of those obstinate opposers of the Christian Religion, who far from saying any thing to its advantage, employ'd all their satyr to blacken it with false imputations.

Sozomen

Sozomen ^k judg'd quite otherwise, and respected him as a man who kept the mean betwixt Judaism and Christianity, and who far from writing any thing against it, seem'd rather inclin'd to the Christian Faith.

Origen long before him pass'd almost the same judgment upon him in his first Book against *Celsus*; for after having said, that *Josephus* look'd on the destruction of *Jerusalem* as a just judgment of God upon the *Jews* for unjustly murdering *James* the Just, ^l he goes on, *Josephus* has transfer'd, as it were against his will, and by deviating but a little from the truth, the destruction of *Jerusalem* and the Temple upon the death of *James* the Just, the brother of *Jesus*, who was called *Christ*, whereas he should have spoke out and said, it was for the death of *Jesus* himself.

It is, in short, very certain that there is nothing in all the Writings of this famous Historian, which expresses the least hatred against the Christian Religion; on the contrary we find there several places that make for its honour. *John* the Baptist is mention'd in very advantagious terms; He was, ^m says the Historian, a man of much piety, who taught the *Jews* the profession of virtue, and practice of justice, who exhorted them to receive his Baptism, and to joyn to the Purity of the Body an habitual Purity of Mind. And in another place of the same *Jewish* History, ⁿ speaking of the Apostle *St. James*, and the crime of the *Jews* in murdering him, he expresses himself in such manner concerning him, as sufficiently shews the good opinion he had of him; and as it were to

^k ὑπὸ τῷ Ἐ παραδόξῳ περίμαλθῳ καλκπλαγίῳ, ἀδέπωσ μέσος παρέρραμε, μηδὲν τοῖς εἰς αὐτὸν πιστεύουσιν ἐπισκήψας, μᾶλλον τῷ Ἐ σωτέρῳ Sozom. lib. i.

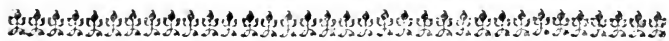
^l Ὡστερ ἄκων ἔ μακροῦν τ' ἀληθείας ἡρόμῳ.

^m Joseph. Antiq. Jud. lib. xviii. cap. 7.

ⁿ Ibid. lib. xx. cap. 8.

heighten his character, he adds, that *he was the brother of Jesus, who was called Christ.*

As to what is urg'd farther, that so finish'd a Politician, and one so careful to keep in *Domitian's* favour, in whose reign he wrote his Book of Antiquities, would never have spoke in praise of *Jesus* or his Religion, to which the Emperor was a declar'd enemy, the matter is quite mistaken; for the conduct of the Historian is here entirely misconstrued. The whole turns upon a supposal, that to speak in behalf of *Jesus Christ* or the Christian Religion, must be inevitably to lose the good graces of *Domitian*; and I on the other hand undertake to shew that the whole of this testimony was owing to the refin'd Politicks of *Josephus*, and that this was the most efficacious means possible of making his court to the Emperor.



CHAP. IV.

That 'tis no argument against the genuineness of the passage in Josephus, that Eusebius is the first who ever quoted it.

WE must have but an ill opinion of *Eusebius's* sincerity, if we think he forg'd a passage for *Josephus*, because he has first quoted it. *Eusebius* had his faults, as all men have theirs: he has sometimes mistook the name of one place for another, as where he says, that *Josephus* writes of *Herod*, that he was banish'd to *Vienna*, instead of *Lyons*, as it is in *Josephus*; and the name of one person for another,

as in making *Josephus* say the taxing, *St. Luke* mentions in the 2^d Chap. of his Gospel, was made under *Quirinius*, whereas in *Josephus* 'tis under *Archelaus*. Besides these faults of memory or pure inattention, *Eusebius* has been withal too credulous in giving heed to certain Apocryphal Stories, and receiving certain writings which went abroad under feign'd names. All these mistakes, and some such others, have nothing in 'em but what the greatest and most extraordinary men are sometimes subject to: but to charge an Author with sentiments he never espous'd, and make him express 'em in the strongest and fullest terms, is an action at least to be branded with the name of outrage, and the person guilty of the excess to be regarded as a counterfeit and impostor. *Eusebius*, who had read so many of the ancients, and drawn extracts out of so many of their works, was never accus'd of forging any, or putting another's name to his own performance. But what will not a daring Critick attempt to obscure a fact, which 'tis resolv'd shall be a forgery? *Eusebius* is the first, who has recited the passage of *Josephus*: *Eusebius* then, and not *Josephus*, is the Author of it. We don't reason thus, when passion does not blind our Eyes, nor prejudice turn the edge of our understanding. If *Eusebius* had forg'd the passage, he would not only have been a cheat and an impostor, but the most stupid knave can possibly be imagin'd; he would have wanted common sense. The Books of the *Jewish* Historian were not in those days, any more than now, Books of little esteem, which (like the animals we name *ephemeran*, as being born and dead in a day) no sooner appear'd, but vanish'd, were cast aside into corners, or lay cover'd in dust: the works of that Historian were universally approv'd: the Christians valu'd 'em much; the *Jews* had 'em in their houses; the *Greeks* and *Latins* who understood Greek, read 'em as Books from whence they might be inform'd

of

of a thousand things they could elsewhere have no knowledge of. And can we think *Eusebius* so senseless as to insert into his Copy of the Book of Antiquities the passage we have seen there? could he make it pass into the MSS. of other Christians, dispers'd over the East and West? Or by what magic was the same passage, invented by the Bishop of *Cæsarea*, brought into the Books of *Jews* and *Pagans*?

Add to this, that *Eusebius* who, as we have said above, has rehears'd the passage entire in his Book *de Demonstratione Evangelicá*, and afterward in his Ecclesiastical History, has not given us the same words in both places, and in one of the two differs somewhat from *Josephus*. Those who understand Greek may soon be convinc'd of this, if they will give themselves the trouble of a collation; for my own part, that I might omit nothing in discussing this affair, I have compar'd 'em, and find *Eusebius* to vary from himself in seven or eight places, and in almost as many from the Text of the *Jewish* Antiquities; tho' the sum and substance of the passage has suffer'd throughout no real alteration. From all which we learn, that *Eusebius* had this valuable passage by heart, and that trusting to his memory in the recital, he happen'd, as the greatest men are apt to do, to put one word for another of the same signification, and to make such other small variations as affect not the main point. This is so far from the character of an impostor forging seven or eight subsequent Periods under another Author's name, in a matter too of the last consequence, and every word of which strikes home to the business in hand, that 'tis not possible to conceive a man of understanding and a perfect master in the art of writing, as we know *Eusebius* was, could have been capable of such gross stupidity. But we have no occasion to dwell longer upon these reflexions or others of the same nature to

acquit *Eusebius* of the injustice done him, in charging the forgery of this passage upon him, because he first quoted it; I find very few, who come in to the accusation. But we have another, which tho' less to his disadvantage is not better supported than the former, propos'd terms to this effect.

They are willing to believe *Eusebius* had read this passage in some other Book distinct from the History of the *Jews*, but not calling to mind where he had read it, and fancying 'twas in *Josephus*, he made him the Author of it, and quoted it under his name. Persons who have read much, and trust a great deal to their memory, or who have not time to run to the Books they have read, or who care not to give themselves the trouble of consulting 'em, are apt to confound thus the Authors of the Books they cite. 'Tis a fact I shan't attempt to deny, multitudes of instances may be urg'd of it: But then this remark is never made, but when it may be prov'd from the Books that are quoted, and when the places alledg'd are not in the Books refer'd to, but are found in others. Now this no one can shew with regard to the citation *Eusebius* has made of the passage in *Josephus*: It is in *Josephus*, but no Author either ancient or modern is said to have seen it elsewhere: and this alone resolves the difficulty.

'Tis true, say they, we have now no ancient writer, besides *Josephus*, who has the passage, but we learn from *Photius*, that there was in the 3^d Century one *Caius*, a Priest of *Rome*, who wrote a Book wherein he spoke much in praise of *Jesus Christ*, and this Book was by many believ'd to be *Josephus's*; might not then *Eusebius* have read this Book, and found in it this passage in favour of *Christ*, and thus have ascrib'd it to *Josephus* by mistaking *Josephus* for *Caius*, thro' a slip in memory; or believing, as did many others, that this work of *Caius* was really *Josephus's*. I'm surpriz'd how many shifts a strong inclination

clination to a particular opinion, how false soever it be, is able to find out. Instead of realities men run to imaginations, and by heaping supposition upon supposition think to disentangle themselves from all intricacies. *Caius* wrote no Book concerning the *Jewish Antiquities*, the Work *Photius* mentions was entitul'd a *Treatise concerning the Universe*. *Photius* says not, that this Book bore the name of *Josephus*; on the contrary he expressly declares no Author's name was prefix'd to it; and I'm astonish'd there are men at this day who write that this Book had the name of *Josephus* for its Author. *Photius* says, that the Book having no name before it, men were divided in their sentiments concerning it, some ascribing it to *St. Justin*, others to *St. Ireneus*, and others to *Josephus*, because of the agreement in style: That's all the reason given for the opinion, a reason weak indeed, when supported by no others that are more substantial, as we shall see presently. In truth, he is fond of delusion, who suffers himself to be led into it for the pleasure of confounding together so different subjects by an imagination that may be turn'd which way one will. But to come back to *Eusebius*, and finish our defence of him against the vain imputation of huddling matters together by reciting a passage out of a Book wrote by a Christian, and ascribing it to a *Jewish* Writer.

I have observ'd, that he has rehears'd it in two of his Books, his *Evangelical Demonstration*, and his *Ecclesiastical History*: Now if he had the first time been mistaken in the name of the Author, would he have been so negligent in a matter of such importance in which both his friends and enemies would have been able to put him in mind of his mistake, as to have employ'd it a second time? Let who will conceive it, for my part I own my imagination can't reach so far.

Farther, when *Eusebius* first urg'd the passage, he did it that he might restrain the incredulity of the
Jews

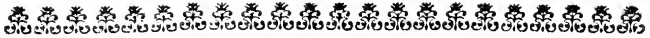
by opposing the testimony of a Writer of their own nation, and a Writer of credit, as we have seen above. And can we suppose a Bishop of *Cæsarea*, a man well skill'd in controversy, and of immense learning, would act so like a novice in dispute, so devoid of all judgment, as to urge against the *Jews* a Christian Writer, upon the bare imagination that he was a *Jew*.

In quoting the passage a second time in his Ecclesiastical History, there appears all the confidence of a man who fears not to be charg'd with having quoted a falsity. His expressions deserve well to have a place in the defence I make of his integrity and honesty: *Wherefore*, says he, *since Josephus, a Writer descended of the ancient Race of the Hebrews, has given in his History these testimonies of John the Baptist, and our Saviour Jesus, what subterfuge can be left for those, who have forg'd false writings concerning 'em? Or how can they escape being convicted of impudence?* A man who writes in this style ought to be well assur'd the censures could not be retorted: it had been to give up himself bound to the condemnation he had pronounc'd against others, if his case was the same, and he had ascrib'd to the *Jewish* Historian the Work of a Christian. But *Eusebius* was sure of his fact, and all the Copies of *Josephus* acquitted him of the crime of imposture and falsification.

Isidore of Pelusium was no more afraid, than *Eusebius*, of being charg'd with not having read in *Josephus* the testimony he urg'd thence against the infidelity of the *Jews*. He gives it not in his Epistle as a simple account of what he had somewhere read; but before his recital, as we have shewn, he dwells upon the character of the Author, who being no Christian, but a *Jew*, and firmly attach'd to his Judaism, his testimony concerning *Jesus Christ* ought to be the less suspected, and deserv'd credit the more: *It is agreed*, says he, *in general by the whole world, that the witness*

ness of an adversary is most worthy of credit: Therefore I shall here produce against the Jews the testimony of Josephus. But would Isidore have ever made this observation, if it had not been in his time a generally receiv'd opinion, that the testimony was Josephus's. He must have a very mean idea of the sense and understanding of these two great men, Eusebius and Isidore, who imagines they could not see the inevitable danger in such a case they were in of passing in the world, especially among Infidels, whether Pagans or Jews, for men who had neither shame nor conscience.

In fine, I observ'd in citing St. Jerom, Sophronius, Ruffinus, Isidore, Sozomen, and Suidas, that their quotations agreed with the Text of the Jewish Historian, and were not taken from Eusebius. The matter is particularly plain in Sophronius, Isidore, and Suidas, who have given it in their own tongue from the Book of Antiquities. Sophronius copied it thence word for word; he liv'd in the same age with Eusebius, and it may be never read his Works: But be that as it will, 'tis certain he transcrib'd it neither from the Book *de Demonstratione Evangelicâ*, nor from the Ecclesiastical History; it is but to compare 'em together, and it will soon be seen that I advance nothing but what I have well examin'd. Sophronius then took it most certainly from Josephus; and with what shew of reason after this can it be charg'd with forgery? I can scarce believe, that those who assert it have search'd so deep into the affair as to know the bottom on't.



CHAP. V.

An answer to the objection against this passage taken from the silence of St. Justin, Tertullian, St. Cyprian, Origen, and Photius.

AS the passage of *Josephus* is not found quoted by these ancient Authors in the Books they wrote against the *Jews*, tho' it be very serviceable to the cause of the Christian Religion, 'tis thence infer'd that 'twas not in their time in the Book of *Jewish* Antiquities; but this is to draw a decisive conclusion from a principle unable to support its weight. All that can be gather'd hence is conjecture, probability, and nothing else: But here 'tis not enough they have probability on their side, the reality of the arguments urg'd for the genuineness of the passage quite removes all conjectures; and especially a conjecture that's inconsistent with the rules of good reasoning. The grounds whereon it goes are all false and destructive: The first of which is, that a passage which is in one ancient Writer ought not to be receiv'd as genuine, unless quoted by other Authors: The second, that no argument can be drawn from quotations made by very ancient Writers, if they are not found in other Authors somewhat more ancient: The third, that in case an Author has wrote upon a particular Subject, wherein the passage would have been to his purpose, and he has not urg'd it, 'tis a sure sign that the passage was not in his time in the Book from which others have quoted it soon after. If none of these consequences be just, nothing then

then can be more weak and groundless than the conclusion which is form'd against the genuineness of the passage in *Josephus* from the silence of *St. Justin* and some others, who liv'd before *Eusebius*. This sort of conjectures has no place, nor the force of an argument, but when there is no ancient quotation of a passage, and no MS. Copy found which has it: But where the passage occurs both in the Copies and quotations, there the conjecture taken from the silence of Authors concerning it is a mere phantom, and is fit only to delude the senses. I come now to the examination of the Authors and writings, wherein 'tis urg'd the testimony given of *Jesus Christ* ought to have been inserted, had it been extant in *Josephus* in the time of *St. Justin* and others; or if they had believ'd, it really belong'd to the Book from which it was quoted after their death.

The first of these ancient Writers, who ought, say they, to have quoted this famous testimony, and who yet has not quoted it, is *Justin Martyr*. We have scarce any Ecclesiastical Writer older than he, or who comes nearer to the time of *Josephus*. He wrote his Book of *Jewish Antiquities* towards the close of the first Century, and liv'd four or five years in the second, as I have observ'd already; *St. Justin* liv'd in the same age, and flourish'd in the Church some forty years after the death of *Josephus*. We have amongst his Works a long and learned dispute with certain *Jews*, at whose head was one *Trypho*, a man of learning, and note amongst his Countreymen. The testimony of *Josephus* in honour of *Christ* found there a place very naturally: He was an Author *St. Justin* could not but have read, and he well knew how to employ it in confounding the *Jews* by the witness of their own Historian. *St. Justin* had been a Platonick Philosopher before he embrac'd Christianity, and we plainly see from his manner of disputing with *Trypho*, that he knew how

to manage an argument, and set off his proofs to advantage: is it then to be conceiv'd, that he would have flip'd the opportunity of doing honour to the Christian Religion by the testimony of so celebrated a *Jew*, as *Josephus* was?

Valesius has very judiciously answer'd this glaring Objection in his observations upon *Eusebius*, *lib. 1. cap. 12.* He has observ'd 1. that the testimony of *Josephus* would have had but small weight with a *Jew*: And 2. that the design of *St. Justin* was only to convince *Trypho* from passages in holy Scripture: These arguments are very solid, but stand in need of a fuller explication.

As to the first, with regard to the person of *Josephus*, 'tis certain his testimony would not have been receiv'd by a *Jew*, not only because, as *Valesius* observes, he was an Author too modern; but especially because he was fallen into disrepute among the *Jews* upon the subject of his Religion; he was look'd on as half an apostate.

The second argument is more considerable. *Justin* and *Trypho* had agreed to argue solely from the authority of Scripture; they were then oblig'd absolutely to stick close to that; and this is what *Justin* actually did: *I have urg'd, ° says he, no arguments but what are taken from Scripture:* And a little after *Trypho* says, *We would not have heard you, if you had not fetch'd all your arguments, all your proofs, from holy Scripture.* Now let any one judge, whether the passage of *Josephus* could have found admittance there.

Tertullian has also wrote against the *Jews*, but in the same way, and with the same view as *St. Justin*, i. e. he argues against 'em only from Texts of H. Scripture; we need but consult the manner he has taken.

St. Cyprian, who, as all the world knows, had a

° Dial. cum Tryphone p. 249.

P Ibid. p. 277.

great value for the writings of *Tertullian*, has trod in the same Steps, in the tract he wrote to prove the truth of the Christian Religion against the *Jews*; he has there scarce any thing but naked Texts of Scripture plac'd one after another, without method or reasoning upon 'em; 'tis no wonder then, that he quoted not the passage of *Josephus*.

As to *Origen*, he has not only in common with *St. Justin*, *Tertullian*, and *St. Cyprian* not given us the passage of *Josephus*, but has withal express'd himself upon the subject of *Josephus* in terms which don't seem to agree with the testimony given to *Jesus Christ* in the Book of *Jewish Antiquities*: The Testimony is in express words, that *Jesus was the Christ*: And *Origen* in his Commentary upon the 17th chapter of *St. Matthew* §. 25. writes that *Josephus did not acknowledge Jesus to be the Christ*. Now how could *Origen* write in this manner if he had read these words in *Josephus*, *Jesus was the Christ*? But the whole here turns upon an equivocal expression: We must clear up the matter, and the truth will fully appear from the insight we shall give into the sense of *Origen's*, passage and that of the Historian.

Origen meant no more, than that *Josephus* did not acknowledge and embrace *Jesus* for the *Christ*, that he was no Christian; which is the proper signification of the Greek word *καταδέξάμενος*, that *Origen* has made use of. This will plainly appear from a parallel passage in *Theodoret*, at the end of his Comment upon *Daniel*, where he ^r says, that *Josephus did not embrace the Christian Religion*. The word then *Origen* has us'd implies the same thing with that of *Theodoret*, only he has express'd himself somewhat more fully, for *Theodoret* has us'd only the simple word *δέξάμενος*, and *Origen* the compound *καταδέξάμενος*. And it is the idiom of the Greek Tongue to express

more emphatically by compound, than by simple and primitive verbs. In the same sense *Origen* in his Book against *Celsus* has ⁹ said, that *Josephus* believ'd not in *Jesus*, as the *Christ*. It appears then manifestly, that his meaning was not different from *Theodoret's*: Their expressions are the same, and import only that *Josephus*, who was born and bred up a *Jew*, adher'd all his life-time to the *Jewish* Religion, and was never converted to Christianity. But as it does not follow from the words of *Theodoret*, that the disputed testimony was not in his time in the Book of *Josephus*, since *Eusebius*, *St. Jerom*, and *Sophronius* had read it there long before his days, and *St. Isidore* who liv'd in the same age with him, had transcrib'd it thence entire; so we can't conclude, that it was not in the Book of Antiquities in the time of *Origen*, because he has said with *Theodoret*, that *Josephus* did not own *Jesus Christ* to be the *Messiah*, nor believ'd in him.

We have said more than is absolutely necessary for the resolution of this single difficulty urg'd against the passage, a difficulty borrow'd only from one equivocal expression, namely, that *Josephus* acknowledg'd not *Jesus* to be the *Christ*, which may signify that he has no where declar'd in his works that *Jesus* was the *Christ*, and 'tis in this sense the Objectors take it; or which may mean, that *Josephus* never own'd or embrac'd by professing the Christian Faith our Saviour as the *Messiah*, in which sense we understand it. Now our explication has a double advantage before the other: 1st. That 'tis more literal, and keeps closer to the meaning of the word *καταδεξάμενος*, which properly signifies *to receive, to embrace, to embrace cordially and with all our strength*, than the former interpretation, which expounds it simply by the general term *to acknow-*

⁹ Lib. I. ἀπιστῶν τῷ Ἰησοῦ ὡς Χριστῷ.

ledge, or to own. 2^{dly}. That the other passage I have quoted from *Origen's* works confirms the sense I have put upon this. Now of what force is one single difficulty, and a difficulty so ill supported, against the positive and incontestable proofs I have urg'd to shew the passage of *Josephus* is authentick? There can sure be no comparison.

I shall add but one word more to shew the weakness of this objection. 'Tis concluded a testimony that makes so much for the honour of *Jesus Christ* as this passage of *Josephus*, could not have been extant in *Origen's* time, because if it had, he must have spoken quite otherwise concerning *Josephus* than he has done; I have shewn this argument turns upon an equivocal expression that concludes nothing: I add farther, that if we call to mind the age that *Origen* liv'd in, and reflect upon the quotation *Eusebius* has made of this passage, with the least cast of an eye we shall discover the weakness of the inference. *Origen* flourish'd about the middle of the 3^d Century; in the same Century, and some few years after him *Eusebius* had acquir'd a prodigious reputation: In his time the testimony in honour of *Jesus Christ* was in the Book of *Josephus*, as I have indisputably prov'd; can we then say it was not there in the time of *Origen*? By no means.

From these Authors of the 3^d Century we streight step to *Photius*, who liv'd in the 9th, and who in reciting the works of *Josephus* makes no mention of this passage. But without dwelling here upon this Authors continual want of exactness in the extracts he gives of the Books he has read, I shall content my self with observing, that he was not ignorant that this testimony was in the Book of *Jewish Antiquities*; *Eusebius*, *St. Jerom*, *Sophronius*, *Isidore*, and *Sozomen* had read it there, and copied it thence: We have no reason to doubt, whether *Photius* had read *Eusebius*, *Isidore* and *Sozomen*, for he himself places 'em
in

in the number of Books he had read. What conclusion then may we draw from his silence? It must be one of these three, either that in turning over the Book of *Josephus*, he did not purpose to recite the most remarkable places, but only such as first presented themselves to the designs he had in view; or, that the testimony concerning *Jesus Christ* was so well known, he had the less occasion to quote it; or in fine, that seeming so little agreeable to the character of a *Jewish* Historian, he had some suspicion that it was only, as Mr. *Blondel* says, *an interpolation inserted by some Christian into Josephus*. Of these conclusions the two former are to me the most probable. *Photius* has been so irregular and unexact in his extract of the very Book, wherein this passage is, that 'tis scarce possible to be more so. Of all this valuable Work, which contains the History of the People of God, and is full of very remarkable matters, he has confin'd himself wholly to the Succession of High-Priests in the family of *Aaron*, and an abridgment of the History of *Herod*: And this without any regard to the order of time or place in the stories, which *Josephus* had rang'd as they ought to be. So that no great authority is due to this extract out of the Book of Antiquities: *Photius* has taken thence what is said upon the death of *John* the Baptist and of *St. James*, he was at his liberty to take what he pleas'd, and whether he acted with judgment or no, is not much to our purpose: † Mr. *Huet* has observ'd upon this, that *Photius* was not a man who kept close to matters of moment, and that he shew'd no great judgment in his choice or omission of passages in the many and divers Books, from which he made the collection entitul'd his *Bibliothèque*.

The last of the three conclusions, which may be drawn from his silence touching the passage in dispute

† Dem. Evang. Prop. 3.

to wit, that he suspected it of forgery, is the least probable of all. Were this the case, I can't see why instead of entirely passing over this place of the Historian, he, on the contrary, did not mark it as a dubious or supposititious passage. Was then this great Patriarch of the Greek Church so modest, so reserv'd, so fearful, as to conceal his sentiments concerning the passage of *Josephus*? Those who have read *Photius's Bibliothecque*, and are in the least acquainted with his history, won't easily believe that circumspection, fearfulness, and reserve, were the cause of his not mentioning the passage in the Book of Antiquities. And to suppose, that having found it quoted by *Eusebius*, *St. Isidore*, and *Sozomen*, who have all three urg'd it against the *Jews* as a triumphant evidence for the Christian Faith, he was afraid to offend the Publick by declaring against it, is to ascribe to the Patriarch such designs, as in no wise agree with his character, and of which he has not given the least intimation in his writings.

And when all's done, what is this to the point in dispute? It is nothing to us, what opinion *Photius*, in the 9th Century, had or had not of this passage: The question is whether or no it belongs to *Josephus*: *Photius* has not said that it does not; *Eusebius*, *Ruffinus*, *St. Jerom*, *Sophronius*, *Isidore*, and *Sozomen* have said that it does; and they have not only said so, but urg'd the testimony as an argument against the infidel *Jews*: Whom then shall we at this day give our selves up to? To *Photius*, who has said nothing neither for nor against the passage, or to all these other pious and learned men, who have not scrupled to receive it as genuine, and who say they have read it in *Josephus* himself. 'Tis plain which side is to be taken: There's no room left for choice.



CHAP. VI.

The objection against this passage, that 'tis so ill plac'd in the Book of Antiquities, that 'tis incredible Josephus put it there, answer'd.

MR. Cappel first started this objection, and others who came after him have urg'd it in their turn with all possible advantage, to prove the passage supposititious. Mr. *le Nain Tillemont* is of opinion, ^s that 'tis one of the most perplexing arguments on that side the question, and thinks it not so easily answer'd as the others. 'Tis said, the passage in the place where it stands breaks the thread of the discourse, and has no relation with what goes before or follows after it. Just before *Josephus* gives an account of a sedition the *Jews* had rais'd against *Pilate*, for which they were punish'd; next follows the testimony concerning our Saviour: Where, say they, is the connexion? Immediately after the Historian speaks of a second misfortune which besel the *Jews*, *Another sad accident*, says he, *caus'd much trouble*, &c. The word *another* must relate to a foregoing, which was the sedition against *Pilate*: And thus these two events being united one to another by the same terms in the Historian, the testimony which is interpos'd, and has no relation to these matters, serves only to interrupt the discourse, and throw all out of order. But *Josephus*, say they, was a man of more judgment, and

^s Hist. des Emp. Tom. 1. part. 2. dans les Notes.

knew better the art of disposing every thing in its proper place, than to deface the beauty and neatness of his discourse by such confusion; since then we can't impute it to him, it must be the work of some other, who not knowing where to thrust in this testimony of *Christ Jesus*, rashly and inconsiderately plac'd it there.

This argument may perplex such as have not read in *Josephus* the passages under consideration, or who have not read 'em with sufficient reflexion. The Learned are not the least apt to be impos'd on by a first reading, and when once the mind is turn'd aside by the impression that reading has made, it does not easily come to its self again: Great men are subject to this weakness. As I find my self far inferior to them, I for this reason read a passage over and over, and mistrusting always my first judgment I strive not to form my sentiments 'till after a reiterated examination. With this distrust of my self, and circumspect consideration of the preveing opinions of others, I have read over attentively in the Historian all that I thought could give light into this affair; and after all, this pretended misplacing the passage, against which we hear such loud exclamations, to me seems to proceed from the wrong idea men have of it. And as to the consequence which is thence drawn against the genuineness of the passage, I think it would be null, tho' we allow'd the passage was misplac'd and broke the thread of the discourse. I shall give my reasons both for the one and the other.

I shall begin with examining the place of the testimony given of *Jesus Christ*; 'tis the 4th chap. of the 18th Book of the Antiquities. In the entrance upon this chapter we find the account of an action equally barbarous and imprudent in *Pilate* soon after his arrival in *Judea*,, whither he had been sent Governor by the Emperor *Tiberius*. Being yet at *Cæsarea* he caus'd in the dead of the night, and when

none of the *Jews* were aware of it, the *Roman Standards* to be planted in *Jerusalem*, upon which was figur'd the Image of the Emperor: And as the *Laws of Moses* expressly prohibited to the *Jews* the use of Images, they were much disturb'd at what they saw the new Governor was about to introduce into the City. Hereupon they sent to him divers of the most considerable among 'em with a petition for a removal of the *Roman Standards* out of the Town: *Pilate* who thought by this means to make his Court to the Emperor, refus'd to comply with their demand, but at length yields to their arguments and importunities, and carry's back the Standards to *Cæsarea*.

From the recital of this first action of *Pilate Josephus* pass'es on to a second, which was attended with worse consequences than the former: That had blown over without much noise and trouble, but it far'd not so with the second. *Pilate* had a design of making an *Aquæduct* to bring water into *Jerusalem*. As the place from whence it was to be brought was at some distance from the City, and for that reason requir'd a great expence, he purpos'd to take money out of the Holy Treasury, nam'd *Corban*, wherewith to defray the charge. The *Jews* took this very heinously, and resolving not to let the sums design'd for Holy Uses be employ'd in the ornament of their City, or the publick benefit, without which they had hitherto always been contented, form'd themselves into a Body to withstand it, and went in a tumultuous manner to make their complaints to *Pilate*, insulting him with menaces and injurious language. The *Roman* jealous of his authority haughtily receiv'd the crowding multitude, and having given a sign to the Soldiers he had about him to quell the sedition, divers were wounded, and some kill'd. After this story immediately come the words, *At the same time there was one Jesus, a wise man, &c.*

To know whether they hold their proper place with

with regard to the two foregoing facts, we have nothing more to do than to see whether the order of time is here well observ'd. *Eusebius* in his *Chronicon* places the first of *Pilate's* actions in the 32^d year of our Saviour: But *Scaliger* in his Notes upon that Author's *Chronicon*, and after him *Valesius* in his Notes upon the *Ecclesiastical History* have shewn that attempt of the *Roman* Governor to bring the images into the City, ought to be set three or four years before the time *Eusebius* has given it; and indeed the matter's very evident. *Pilate* was made Governor in *Judea* about the year of our Lord 27. or 28. he was scarce arriv'd there, before he attempted to plant the *Roman* Standards in the Temple; this then happen'd about the year of *Christ* 27. or 28. and not as *Eusebius* has imagin'd in the 32^d.

The second fact which *Josephus* relates at the heels of this, namely the design of taking money out of the holy Treasury to defray the charges of the *Aquæduct* *Pilate* had a mind to make, *Eusebius* places in the year of our Lord 34. which was the year after his death: *Scaliger* is of opinion *Eusebius* is here again mistaken, and that this matter fell out somewhat sooner. However these points in Chronology be decided, 'tis certain they all happen'd in *Judea* but a few years after *Pilate* was made Governor there, and he continu'd not in that post above ten or eleven years.

But it was precisely at the time these things happen'd, our Saviour appear'd and taught in *Judea*. *John* the Baptist, his forerunner, had enter'd upon the Ministry, which made him so famous, in the 15th year of the Emperor *Tiberius*, as we learn from *St. Luke* chap. 3. v. 1. *Pilate* had then two years discharg'd the office of Governor in *Judea*; six months after *John* the Baptist *Jesus Christ* shew'd himself openly; and consequently in the 3^d or 4th year of *Pilate*: The testimony concerning him in the *Book of Antiquities* is set down about the same time

and immediately after two stories which in fact went before it; where could it have been plac'd better? Hitherto then there's not the least want of order; and half our way is got over. To go on: The other half is yet behind; and here lyes the difficulty, which is thought not easily to be master'd. To come to the point then.

Next after the testimony concerning *Jesus Christ* streight follow these words in the Historian: *About the same time another sad accident gave the Jews much trouble*: But what fell out in the time of *Jesus Christ*, or what was said in the article concerning him, that gave trouble to his nation? Certainly nothing at all: Why then is it said another misfortune, another sad accident?

Mr. *Arnauld Dandilly*, who has publish'd a Translation of *Josephus*, that is very much valu'd and deserves to be so, instead of the words *another misfortune*, has render'd the passage, *there fell out a great misfortune*; this would entirely remove the difficulty, was the translation just, but alas! in *Josephus* 'tis another misfortune, not a great misfortune: and a Translator ought not to change the sense of his Author by putting one word for another. Let us leave the passage as it is; and see only what could be the meaning of the Historian. Now I readily allow the account given of the ill accident which befell the *Jews* has no manner of connexion with the foregoing testimony; but it has relation to the misfortunes recited in the beginning of the chapter, and this was all that *Josephus* design'd. He set in its proper place, as I have shewn, the passage concerning *Jesus Christ*; but because in so doing he had broke the thread of his discourse, which turn'd upon divers troublesome misfortunes that happen'd to the *Jews*, he here resumes his subject, and recounts a third accident, which gave 'em much trouble, and thus he relates it at length in the following chapter.

A certain Jew, who was one of the wickedest wretches upon the face of the earth, and was forc'd to fly his country to avoid the stroke of publick justice, in concert with three others no better than himself, set up at *Rome*, where abode many of the *Jews*, for an Expositor of the Laws of *Moses*. By this pretence they prevail'd upon a Woman of quality, nam'd *Fulvia*, who had come over to the *Jewish* Religion, to send large Oblations to *Jerusalem*; and the Lady committing 'em to their charge, they converted 'em to their own private use. When *Saturninus*, her husband, was inform'd of this, he made his complaints of it to *Tiberius*, who was so enrag'd at the deed, that he forthwith commanded all the *Jews* to depart out of the City. There were divers put to grievous tortures, and to the number of 4000 banish'd, and sent away for *Sardinia*. *Tacitus* in his annals † places this banishment of the *Jews* in the 5th year of *Tiberius's* reign, and by consequence eight years before *Pilate* was made Governor of *Judæa*, for he receiv'd not his Commission 'till the 13th year of that Emperor. So that this unfortunate affair, which *Josephus* refers to in the words following the testimony concerning *Christ*, at the same time fell out another sad accident, happen'd nine years at least, before the story of the *Roman* Standards which *Josephus* tells first; and eleven or twelve, before the sedition in *Jerusalem* on account of the *Corban*, which *Pilate* would have employ'd in making an *Aquæduct*.

From all this it appears, that the words, *in the same time*, and those, *another ill accident*, respected only the same things, *i. e.* the misfortunes of the *Jews*, which had in like manner been related in the *Jewish* History, without any design so to unite 'em together, as if they had all tell out directly one after

† Lib. 2. art. 25.

another, since that which is told last went before the two former several years.

We may hence learn withal, what mighty reason there is for extolling so high the exactness of this Historian in time and chapter. I shall give a flagrant instance of it from this very place. *Josephus* was upon the history of the first years of *Pilate's* Government, just before he came to speak of *Jesus Christ*; next follows his account of the expulsion of the *Jews* from *Rome* divers years before *Pilate* was sent into *Judea*, and then he returns to the mention of another fact, wherein *Pilate* was concern'd: For streight he ^u gives a relation of an act of cruelty, that *Pilate* exercis'd upon the *Samaritans* on mount *Gerizim*: Which act of inhumanity he committed in the last year of his Government. The *Samaritans* made their just complaints to *Vitellius*, Governor of *Syria*, upon whom the Government of *Judea* then depended. *Vitellius* heard their grievances, and order'd *Pilate* forthwith to *Rome*, to answer before the Emperor the accusations exhibited against him. *Pilate* obey'd, and never after return'd into *Judea*. The order of time can't sure be less observ'd than in the recital of these stories, nor historical facts be plac'd more out of order than these are. And how many other instances of the like nature might we find in this historian, if we would be at the trouble of an enquiry? How many withal in this large number where we should find the words, *In thesame time*, $\text{\textcircled{X}}$ τὸν τὸν καιρὸν, or $\text{\textcircled{X}}$ τὸν τὸν χρόνον, which begin the account urg'd against us, which follow the testimony in honour of our Saviour, and which seem to have been the favourite expression of this Author, as being brought in upon all occasions. I shall give but two instances.

'Tis indisputable, that *Nabum* wrote the Book of

his prophecy against *Niniveh*, after the King of *Affyria* had destroy'd the Kingdom of *Israel*; ^w now this happen'd in the 9th year of *Hofea*, King of *Israel*, and in the 12th of *Abaz* King of *Judab*, the son of King *Jotham*: yet *Josephus* by an anachronism of 12. or 13. years places the time of *Nabum's* prophecy at the close of the reign of King *Jotham*, and makes use of the same expression he had always so ready at hand: **At the same time there appear'd a Prophet, named Nahum, who foretold the subversion of the Assyrian Empire, and the destruction of Niniveh.*

I find too the same expression in another place, where the transposition is more remarkable than the foregoing: 'Tis in this very 18th Book of Antiquities, in the chapter immediately going before that of the testimony which is disputed under the vain pretext of a transposition or wrong placing the stories related in the 4th chapter.

Josephus then gives an account in the 3^d chapter of the advancement of *Tiberius* to the Throne of the Roman Empire, and the prodigious pains *Herod* the *Tetrach* took to gain the favour of the New Emperor; and then adds, *At this time was Phraates King of the Parthians treacherously murder'd by Phraataces his Son.* But this fell out according to the learned Chronologer *Usher* 20 years before the birth of *Jesus Christ*, and consequently 37. or 38. before the 3^d year of the reign of *Tiberius*, in which were transacted the other matters related in this place of the Book of Antiquities, *i. e.* the reign of *Vonones* in the Kingdom of *Parthia*, and the death of *Antiochus* King of *Comagena*: Concerning whom consult *Tacitus*, *lib. 2.* with the Notes of *Lipsius*.

To talk after this of the pretended misplacing the contested passage, and to build this imaginary want

^w 2 Kings 16. 1. & 17 6.
^y *Usher*. anno mundi 3984.

* *Antiq. Jud. lib. 9. cap. 2. ad fin.*

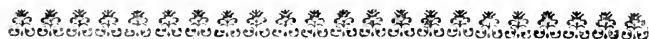
of order upon the expression following it, *At that time*, is the most idle thing in the world: For first, the passage comes directly as it ought, after such facts as went before it; and secondly, as to the stories following, it was very usual with *Josephus* to misplace his accounts, according as the particular subjects he was upon led him.

Besides, we must not look upon these little irregularities in place, as a fault which deserves much to be charg'd upon him, or was particular in him. There's scarce an Historian to be nam'd, in whom we may not find the like upon a close examination. ² *Casaubon* has remark'd divers in *Thucydides*, *Polybius*, and *Livy*, three Historians of the greatest eminence, the two former among the *Greeks*, and the third among the *Latins*. This is the best excuse we can make for the unexactness in the order of facts and events related by an Historian.

As to the consequence drawn from the pretence, that the disputed passage is out of its true place, I assert that were it so (tho' I have prov'd the contrary) there could thence be drawn no just conclusion against its genuineness, nor any sound argument form'd to shew *Josephus* was not its Author: Otherwise the same thing must be said of all the other passages in that historian, that are far more out of order, than this can be. The reason why it stands where it does is, because *Josephus* found no place where he could put it better: and who is there shall dispute this reason with him? An Author is as much master of his pen, as his thoughts, and so of the order he pleases to observe in particular cases, which order as it may be divers ways connected with other facts, the Historian at sometimes may have one view, and the Reader another: The genuineness of the passage will be the same throughout, and a mere er-

² *Exercitii* 2 in ann. 21

ror in place, how sensible soever, will never amount to a proof of its being forg'd. But as 'tis not our business here to reason logically upon the nature of consequences, I shall say no more to shew this is not justly drawn: 'tis sufficient that the principle it goes upon is found false, and I am apt to imagine the arguments I have urg'd against it are unanswerable; they are all grounded on facts taken from *Josephus* himself; and such facts as stand supported by an incontestable Chronology.



CHAP. VII.

An answer to some other less considerable arguments urg'd against the authentickness of this paragraph.

I Am uncertain, whether any of the opposers of this passage, except Mr. *le Fevre*, have added to the other arguments they have urg'd, the difference of style in this place with the style of the historian. Mr. *le Fevre* has imagin'd he discern'd it, and as he was much practis'd in the art of judging of the style of *Latin* and *Greek* Authors, he had form'd to himself so exquisite a Taste, that few Men in this point came up to him. But it is with the Taste of the Mind as with that of the Tongue and Palate; the smallest trifle is sometimes able to put it out of order; the least impression of a strange humour changes its Taste, and the finer and more delicate it naturally is, the more apt it is to be easily alter'd. The case is much the same in the Taste of the mind with regard to Critical judgments; the least prejudice in favour of this

or that side the question is, as I may say, like an humour upon the tongue, it leaves there an impression which alters the Taste, and inclines a man to make a discovery which others are not sensible of. This is what we find in the present case in Mr. *le Fevre*, and Mr. *Huet*, Bishop of *Arranches*, both men of learning, and of an excellent taste in Criticism. Mr. *le Fevre* has discover'd in the language of this paragraph in the Book of Antiquities somewhat less polite and exact than in the rest of the work: Mr. *Huet*^b can perceive nothing like it, he has read it often, examin'd its phrases, constructions, words, and finds nothing foreign to the style of the *Jewish* historian.

Mr. *Daubuz*,^c a learned Clergyman in *England* has since wrote a Dissertation in defence of the genuineness of this passage, and as he appears to have been well vers'd in the *Greek* tongue, has apply'd himself to a research, which no body, I'm of opinion, ever made before him; namely to shew, that the style of this passage is in such wise *Josephus's*, that he has produc'd divers places from the works of this historian, wherein we find the same manner of speaking as in this passage. We are oblig'd to this learned Man for the trouble he has given himself of making so exact an enquiry into the words and phrases of his Author, which is equally painfull and tedious. But we may well dispense with entering into this detail: for 'tis their part, who give out that there is a difference in the style of a contested passage, and who are for drawing thence an argument to shew it belongs not to the same Author, as do the other works we have of his, to produce proofs of this difference, and such proofs as are convincing. A word, or a construction of a passage, which do not otherwise occur in an Author's works, are not sufficient; unless it be

^b Dem. Evang. prop. 3.

^c Carol. Daubuz pro testim. Josephi.

a word so distinguish'd, that we must own it was not in use 'till a long time after; such as are, for instance, the proper names of persons, or certain terms appropriated to particular controversies sprung up since the death of the Writer whose style is examin'd, or some other like differences, as can have no place here.

'Tis besides so difficult a matter to judge surely of the style of ancient Writers, that the most learned Criticks are continually divided in their judgments upon this head: Instances of this kind are innumerable. I have already mention'd *Sophronius*, the Translator of *St. Jerom's tract de scriptoribus Ecclesiasticis*. *Erasmus*, who, as all the world has own'd, was a very great Critick, saw nothing in his language, which might not really belong to that *Greek* Author; the Learned *John Gerard Vossius* was of the same opinion; his Son *Isaac Vossius* had a contrary sentiment, as *Mr. Du Pin* informs us in the article of *St. Jerom*. Here then we see very learned Criticks differing in their notions upon a whole Work; and yet a judgment here is much more easy than upon a single passage of seven or eight sentences: How then can we determine concerning this paragraph, that its style is not the same with *Josephus's*? The differences in such a case should be very visible; but here there are none such.

Besides, we ought to consider, that neither the learned *Huetius*, nor any others, who have found the style of this passage exactly agreeable to the style of *Josephus*, have urg'd it as an argument to prove the passage is certainly his; nothing would be more unreasonable, and therefore no body ever thought of it: To take up with such pitiful arguments would be directly to intill into the publick a prejudice to the disadvantage of the cause we defend. We know very well, that two Authors may write exactly in the same style, especially for seven or eight sentences together, where the counterfeit has studied the Author's man-

ner of writing, under whose name he would have the forgery pass. All we can say upon the agreement of language in this place with the writings of *Josephus*, is only to oppose it to the pretended disagreement some have given out they have here found, and from whence they have form'd an argument against this passage: If they had not made an attack from that quarter, we should never have oppos'd our counter-battery from the conformity of his style.

Mr. *Simon* has us'd a like address in the Epistle of his Critical Bibliothéque: *The strongest argument*,^d says he, *urg'd to prove the disputed passage Josephus's is, that 'tis incredible he should have said nothing concerning Jesus Christ. Josephus has said one word of him, which is equivalent to many others, where speaking of St. James in terms much to his advantage, as I have elsewhere noted, he adds, that he was the brother of Jesus, who was called Christ.* If besides this any of the Writers in defence of this passage had urg'd, that 'twas not probable *Josephus*, who liv'd so near the time of *Jesus Christ*, should say nothing more of him in his history of the *Jews*, they would never have produc'd this argument for more than a very probable conjecture, and not as conclusive; and 'tis a manifest injury in Mr. *Simon* to say, that *the strongest argument we have for the passage in dispute is, that 'tis incredible Josephus should say nothing of Jesus Christ.* 'Tis to give his Readers an idea that the arguments brought to prove the passage authentick are in a manner all ridiculous. For is it not the height of ridicule to build an opinion upon no stronger argument than this trifle, which amounts to well nigh nothing? Our arguments are the MSS. of *Josephus*, and the quotations of ancient Authors; these I have urg'd, and set in a proper light: And these won't be easily got over.

^d Tom. 2. Lettre 2. a la fin.

The only thing that can be reply'd to these quotations is that they are taken from *Eusebius*, so that by this means they may be reduc'd to one only, and laid to the charge of that ancient Prelate: I have shewn that this artifice gives the lye to the Authors of these quotations, since none of 'em have copied from *Eusebius*, but have all transcrib'd the passage from *Josephus* himself: I can't forbear saying this, because I find not without astonishment the latest writers upon this head still go on to deceive themselves and the publick with this false suggestion. But to return to Mr. *Simon*, who has been the occasion of this small digression.

Photius, says he, *furnishes us with an answer, by observing that Justus of Tiberias has made no mention of Jesus Christ, because he was a Jew by nation and religion.* Mr. *Simon* would insinuate, that *Josephus* has not spoken of our Saviour for the same reason, because he was of the race and religion of the *Jews*, in like manner with *Justus of Tiberias*: But there was a great deal of difference between them. This *Justus of Tiberias*, a contemporary with *Josephus*, and his bitter enemy, was a man of a very sorry character, and withal so passionate in all he wrote, that no consequence can be drawn from him to *Josephus*, either for matters related or omitted in his history. There he shew'd the most wisdom, when ^e *he said nothing of Jesus Christ, either of what happen'd to him, or of his miracles.* If he had spoke upon this head with his wonted passion, as most certainly he would have done, he would have had an hundred occasions of blushing at his imposture; ^f *truth would have sprung out of the earth*, for he wrote at a time all *Judæa* was fill'd with eye-witnesses of the life, death, and miracles of *Jesus Christ*, and for every spark of truth that dropt from him his enrag'd zeal against the Christian Faith would have almost tore his heart out: the fa-

^e Phot. art. 48.

^f Pf. 85. 11.

best way for him was to pass over the whole story in silence. *Josephus* was of a very different character, and had reasons to mention *Jesus Christ*, which *Justus of Tiberias* had not, and to speak of him too in the advantageous manner we have seen. We shall find these reasons upon an enquiry into his character, and himself shall discover to us the secret springs of his design; without this it would be rashness to go in quest of 'em. But before we enter upon this work, we must again take in hand the testimony he has given of *Jesus Christ*, and let no part of it pass without examination.



CHAP. VIII.

An examination of the several expressions in the disputed testimony, which occasion the suspicion of its being spurious.

AT that time, to wit, in the days of *Pilate* the Governor of *Judea*, and in the year I have specify'd.

Was Jesus, or Jesus shew'd himself openly, who till that time had lain as it were conceal'd in Nazareth, in a corner of Galilee.

A learned man will have the sense of the Author here to be, *At that time there was one Jesus*; which in no wise agrees with the manner *Josephus* has spoken of our Saviour, under the head of *St. James*, for the expression *one* naturally implies contempt. But the Author of this remark here a little forgot himself; for 'tis not *Josephus*, who has said *one Jesus*, he has

has said only *Jesus*, nor is there any edition, which has it otherwise: 'Tis *Eusebius*, who not having *Josephus's* Book before him, has thro' mistake in his Ecclesiastical History reciting this passage put, *At that time there was one Jesus*, ἦσεν τις; tho' the word τις is wanting in his Evangelical Demonstration.

A wise man: That is, a just, a pious, a religious man, one who had great insight into the affairs of Religion and Virtue. Hitherto there is no difficulty; and all the Historians of that time, were they in the least sincere and impartial, might without being Christians have given this testimony of our Saviour.

If yet we may call him a man. Here then we begin to lose sight of the *Jew*, and discover the Christian; and hence proceed the suspicions that the passage is spurious.

The common versions of this expression in the Original serve not a little to confirm these suspicions. Some have translated the words thus, *if yet we may name him only a man*; others, *if yet we ought to consider him only as a man*; and others, *if it be lawfull to call him a man*.

All these translations carry the point too far, and make the historian say more than he did: his words are plain, we ought then to give 'em in their native simplicity, and translate 'em literally, as did St. *Jerom*, & *If yet we may call him a man*: The *Greek* implies no more, why then don't we keep to the proper terms of it? The reason I suppose is, we would have *Josephus* carry his thought farther, and insinuate by halves, what he dar'd not to speak out openly, to wit, that *Jesus* was GOD. *Sozomen* is the first, who ascrib'd these sentiments to him, when after having recited the principal parts of the testimony, he makes this reflexion, more becoming his zeal for the Christian Faith, then it was the mark of a pe-

8 Εἶπε ἀνδρα μόνον λέγειν Κρῖν.

netrating judgment or a justness of thought; *To me,*^h says he, *when I hear Josephus giving this account, he almost absolutely declares, that Christ is God.* None of the others who have quoted this testimony found in it what *Sozomen* thought he saw there. They were more reserv'd than he in the use they made of it, and contented themselves with the proper and natural sense of the expressions, which was sufficiently honourable to our Saviour without searching for a more sublime meaning. However by little and little this sense of it prevail'd, and so furnish'd the opposers of the authentickness of the passage with the most plausible means of forming their attacks; insomuch that I have not seen one, who charges this testimony upon a Christian, that has not taken up with this signification. They employ their whole strength in shewing the absurdity of the notion, that a *Jew*, as *Josephus* was, had he believ'd *Jesus* to be the Messiah, should yet own him to be God: and here they spare for no pains to prove that the *Jews* never expected a Messiah who was to be God; all they dreamt of was that he should be a great King, who would restore to the *Jews* their ancient splendor by greater victories than *David's*, and enrich them with a plenty of all things by far more abundant than their Fathers enjoy'd under the government of *Solomon*. Thus do they pursue their own Shadow, whilst they busy themselves in proving what no body will deny 'em: and the misfortune is, they leave the truth behind 'em in the pursuit.

As to the expression of *Josephus*, there's nothing so very unusual or surprizing in it, 'tis only an exaggerating and hyperbolical manner of speech. The wisdom and virtue of *Jesus Christ* were more than common, *Judea* had never seen the like before, especially since

^h Sozom. lib. 1. p. 2.

God had ceas'd to send Prophets to the *Jews*. *John* the Baptist, 'tis true, had been an extraordinary man, his sermons and his Baptism had drawn after him a vast concourse of people, the very *Sanhedrim* had sent to him their delegates from *Jerusalem* into the desert, to learn from his own mouth, whether he had an express commission from God, and if he was not the Messiah, for at that time the whole nation expected his coming. But the glory of *John* the Baptist was confin'd to the preaching repentance with a zeal which charm'd his hearers, and to invite them to his Baptism. By these two marks it stands distinguish'd in *Josephus*, in a passage I have above recited. These endowments were infinitely valuable, they deriv'd their source from heaven, but the Holy Man had not receiv'd the gift of miracles, he wrought not one. For want of so divine a power *John* the Baptist could have merited no other title than that of an extraordinary man, an admirable man, a man whom so many excellent qualifications had lifted up above the ordinary race of mankind, above the most eminent in the Church of *Israel*. Our Saviour appear'd six months after him, but with such transcendent splendor and holiness about him, as quite effac'd the light of his forerunner: To these mighty talents was added the divine power of working miracles, which he wrought in such abundance, and in so many different kinds, that no place was exempt from being a witness of 'em: Provinces, towns, boroughs, deserts, all expos'd to view the miracles, which *Jesus Christ* had done there. What could the *Jewish* historian say upon this? Ignorant of it he was not, and tho' he had not been an eye-witness of what was done, for he was not born in *Judæa* 'till about four years after our Saviour's death, yet the case was much the same, as if all had pass'd under his own eyes. It was not then too much, nay, it had been but very little, to name *Jesus* a *wise man*; wisdom, piety, and

all moral virtues joyn'd together carry not our notions of the possessor higher than of a man; there must have been something in him more divine than all these; and what can there be in a man more divine than a power to give sight to them who were born blind, by a words speaking to heal the most incurable diseases, to calm the rage of the Sea when the waters thereof swell'd with tempests, to raise the dead, and so to shew himself the master of nature? All this had *Jesus* done, he was then somewhat more than man, and it was too little upon all these considerations to name him but a man.

Josephus has said no more, nor can more be gather'd from his manner of writing. But we cut off the words, *if we may call him a man*, and having separated 'em from the rest, we turn 'em to what sense we please, we give 'em a construction far different from the historian's meaning, and which has no connexion with his words. Let us leave then the Interpreters, and hear only the Historian: *At that time was Jesus, a wise man, if yet we may call him a man, for he work'd miracles.* The word *for*, which joyns these words to the following, determines the sense in such sort, that 'tis surprizing another meaning could be invented to metamorphose an inspir'd person into a God, by imagining *Josephus* design'd to say, that *Jesus* was God, because 'twas not enough to call him a mere man, who had wrought so many miracles.

If a Pagan had thus express'd himself upon the Subject of a man, in whom he had observ'd a more than common knowledge and virtue, and by whom he had seen some great miracle done, 'twould not be altogether irrational to suppose, that in saying of this man, *if yet we may call him a man*, he had meant that he was a God; because we know very well, 'twas a commonly receiv'd opinion among them, that their Gods oft took upon 'em human shape, and came down to travell upon earth, like ordinary men: Of this we
have

have a very remarkable instance in the 14th chapter of the *Acts* of the Apostles. *Paul* and *Barnabas* being come to *Lystra*, a City of the *Greeks* in *Lycaonia*, preach'd the Gospel there, and wrought a miracle by healing a cripple, impotent in his feet, who had been lame from from his mother's womb, by saying only to him, *Stand upright on thy feet*. The people present at this great miracle, and who came to hear the preaching of *Barnabas*, were struck with such admiration at what was done, that straight they believ'd these Strangers were Gods in human likeness, and the stupid and miserable *Lycaonians* cry'd out with a loud voice; *The Gods are come down to us in the likeness of men*. But we can't suspect *Josephus* of so extravagant a thought upon the subject of *Jesus Christ*, for his using the words, *if yet we may call him a man*, when he gave an account of his wisdom and miracles. Nothing had been more absurd and senseless in the imagination and mouth of a *Jew*, who knew that nothing was anciently more common in his nation, than to see there inspir'd men, who wrought miracles. *Moses* their Lawgiver had made himself famous principally by that means; and after *Moses*, how many other extraordinary men had there been in *Israel* sent from God, who had signaliz'd their ministry by the wonders they had openly shewn? Since then the expression of *Josephus*, *if yet we may call him a man*, was deriv'd from the miracles which *Jesus* wrought, I can't see whence 'tis possible to imagine he meant to say by these words, that *Jesus* was God. But to pursue the examination of his testimony.

He was a teacher of the truth to such persons as would readily embrace it. The word *truth* appears here too express for the mouth of a man, who was no Christian, because we comprehend under it the whole doctrine of the Gospel; but how could a *Jew*, who never embrac'd it, describe it by the sacred name of truth? This argument might be good, if *Josephus*

had us'd the word in the full sense the argument takes it in, but *Josephus* had another meaning; his expression is more general, and does not respect the Gospel as oppos'd to the *Jewish* Religion, which this argument takes for granted. The *Greek* says, he taught those who were ready to embrace *true things*, τ' ἀληθῆ. But for this we need only see in *St. Matthew* what were the sermons which *Jesus Christ* made to the multitude of people, who flock'd to hear him, and we shall find nothing there which *Josephus* might not well comprehend under the general name of *true things*: We have said enough upon this head. Let us now come to what follows, *He drew after him multitudes both of Jews and Gentiles*.

As to the *Jews* who were followers of *Jesus Christ*, 'tis certain they were very numerous: as we find in the history of the Gospel: But for the *Gentiles*, we can't perhaps find there six in all, who embrac'd his doctrine, and were converted. *St. Paul* has observ'd of *Jesus Christ*, ^a that he was a minister of the circumcision, that is, he preach'd only to the *Jews*: and he himself had said to a *Canaanitish* woman who entreated him to heal her daughter, ^k *I am not sent but to the lost sheep of the House of Israel*. The *Gentiles* receiv'd not the Gospel, 'till it had been preach'd to them, and it was not preach'd to them; 'till several years after *Jesus Christ* had ascend'd into heaven; from thence he drew them after him by the preaching of his Apostles, and the victorious grace of his Spirit, pursuant to what he had foretold in *St. John*, chapter 12. ^l *When I shall have been lifted up from the earth, I will draw all men unto me*: all men indifferently, *Gentiles* as well as *Jews*. These things are so well known to every one, who has read the New Testament, that 'tis scarce possible to believe a Christian could have been so far mistaken

Rom. 15. 8.

^k Matt. 15. 24.

^l ἔ. 32.

as to say that *Jesus Christ* drew after him multitudes of *Gentiles* as well as *Jews*. If then we consider well these words of the passage in dispute, we shall find it could not be a Christian, as they would fancy, who forg'd this passage: he who compos'd it, must have been one of those ignorant men, who were very little acquainted with that Religion; for whoever knows any thing of it beyond the mere rudiments of the Faith, cannot but know, that nothing is literally less true, than what is said in this testimony, that our Saviour preaching the truth drew after him *multitudes not of Jews only, but of Gentiles* also. He must have been a stranger to the Christian Religion, one who had never read what the Evangelists have written, who could fall into such a mistake: And in this stranger we discover the *Jewish* Historian. From his time the Christian Church had been equally compos'd both of *Jews* and *Gentiles*; *Judæa* was full of the one; and all parts of the Empire of the other. There was scarce a town, how inconsiderable soever, among the *Greeks* and *Latins*, wherein there were not both *Jews* and *Gentiles* converted to Christianity. *Josephus* who observ'd both the one and the other to follow the same doctrine, and acknowledge the same *Jesus* for their *Lord* and *Christ*, troubled not himself scrupulously to enquire into the exact time they had begun to do so; he anticipates the conversion of the *Gentiles* several years, and confounds it with the conversion of the *Jews*: But what is there that's strange in all this, especially in so short an account as that of this testimony, where every thing is cursorily express'd? What follows is worthy our utmost attention, and deserves a chapter apart.



CHAP. IX.

*The exact and particular examination of
the testimony of Josephus continu'd.*

IF what we have already seen of this testimony has appear'd to those who suspect it of forgery too loity and considerable to have come from the pen of a *Jew*, what follows is infinitely more so. Hitherto we have had no expression, which has not been somewhat uncertain, and which we may not accommodate to the character of the Historian; but what shall we say to the rest of his testimony? We there find these words; *He was the Christ*. The impostor, say they, who before had shewn himself but by halves, here makes an open discovery; he is then no more a *Jew*, not a moderate and impartial *Jew*, who wrote the passage, but a Christian, and a Christian so transported by his zeal that he lost all conduct in the choice of his expressions; he plainly declares, that *Jesus* was the *Christ*, and that when the chief of the *Jews*, jealous of their own glory, had caused him to be condemn'd and crucify'd, he was seen three days after alive as before.

We should have reason to say, the impostor who had forg'd this testimony for *Josephus* would have betray'd himself by making that *Jew* say such things as were foreign to his profession, were it true that an impostor was Author of the passage. But is it likely this pretended impostor, this counterfeit, upon whom we would throw it, should have so far forgot himself as not to have seen, that by attempting to say all he went about to destroy all, that expressi-

ons so ill chosen and decisive would serve only to raise suspicions that *Josephus* was not the person who had wrote the testimony, the forgery whercof would be so evident, that every body must stand amaz'd at it. 'Tis assuredly incredible, that any man who had taken it into his head to put out a testimony under the name of the *Jewish* Historian in honour of *Jesus Christ*, could have had so little understanding, as to lay himself open to the discovery of the whole world. But let us pass by this, and suppose the man had neither wit nor sense in the least to disguise his forgery. The great men who have made use of this testimony, those men of superior Genius, *Eusebius*, *St. Jerom*, *St. Isidore*, would they have been so heedless as to embrace so flagrant an imposture? A coynor of false money would be but a bad contriver, who could not in the least counterfeit the genuine stamp; and they truly would have but little wit who should suffer themselves to be impos'd on by it, and put it off as good and current coin. The application forms it self; the impostor is the false coynor, and the others are those who put off his bad money.

But could it then be possible for *Josephus* to have said that *Jesus* was the *Christ*, the Messiah foretold by the Prophets, and yet notwithstanding this confession continue in his *Judaism*, and not embrace the Christian Religion? *Mr. le Nain de Tillemont* has very judiciously answer'd this objection in his History of the *Emperors*: ^m*Tis the love of truth, says he, that makes men Christians, not the bare knowledge of it: The wind bloweth where it listeth, and men know not, why it happens to touch one person, or why it leaves another—The truth had reach'd the understanding but not the heart of Josephus, oversway'd perhaps by the vain lustre of his false learning, and the wretched vanity of passing for the chief man of his own Nation.*

All this is very agreeable to Christianity, but Mr. *Tillemont* has not in my opinion enough studied the genius and character of *Josephus*, to speak of him as he has done, and to believe as he says, that the Historian, tho' a man of learning and abilities, was so far convinc'd as to own *Jesus* was the Messiah; he was not arriv'd to that pitch of knowledge, nor any more a Christian in understanding than in heart. Yet has he spoke concerning our Saviour as a Christian might have talk'd of him.

These first words, as coming from a *Jew*, *he was the Christ*, have occasion'd the surprize and astonishment of Christians. We have seen how St. *Jerom* alleviated the matter by the word *credebatur*, *it was believ'd*, that he was the *Christ*, divers ⁿlearned men have espous'd his thought, and urg'd for it several reasons. Others unsatisfy'd with that answer have found out a new method of resolving the difficulty: They have for this had recourse to a conjecture which Criticks have sometimes employ'd successfully enough, to wit, ^othat it was first a marginal note, wrote by some body in *Josephus*, which afterward pass'd from the margin into the Text, thro' the imprudence of transcribers.

We must own, this case has sometimes happen'd, but then the note transfer'd into the Body of the Text is found only in some MSS. copied after this former, or which have been made from others of the same sort. But as it was impossible at first, that a note wrote by a private person in his own Copy could be also in the Copies of others, which were very numerous, and in divers places, it has always fell out for this reason, that in process of time the MSS. of the same Book in different places have not agreed; some having the additional note in the Text,

ⁿ Usher, Isaac Vossius, Mr. Huet, Pagi, and others.

^o Montacut. in *notis ad Euseb. Demonstr.* Steph. le Moine in *notis ad Hippol. Ittig. Proleg. in Josephum, &c.*

and others the Text alone without that addition. This is all evident of it self, and naturally it cannot be otherwise. But here all the MSS. of the Book of the *Jewish* Antiquities, in all times and all countries whatsoever, have these words without any variation. The Ancients, whom I have so oft quoted in this tract have all related this testimony in the same manner. It is not then possible to believe this was originally a marginal note: It has always been the very Text of the Historian.

Spencer has given in to another opinion: I have not seen his Book, but Mr. *Simon* has reported it in the 2^d Letter of the 2^d Tome of his Critical Bibliotheque. *Spencer* has suppos'd a sort of *Messiah*, who was not altogether the same with him the Jews expected, that was to reign over all the World. I know very little concerning this opinion; Mr. *Simon* rejects it as being only, says he, a conjecture without much grounds: I think it yet less than that, nor do I see how it can be apply'd to the passage of *Josephus*.

All these applications of the scope and sense of these words, *He was the Christ*, are forc'd constructions invented merely to elude the difficulty; but tho' all were receiv'd, the difficulty would still remain, for were these words not in the testimony under examination, yet the words following would be equally perplexing, that *Jesus*, after he had been crucify'd by the command of *Pilate*, was raised again on the third day, and that all these with many other very wonderful things had been foretold by the Prophets. This addition binds close the knot, which the foregoing sentence had only form'd, and thus 'tis a vain attempt to untye it by any of the methods before prescrib'd, we must cut it, and yet this we cannot do, if we leave the last words of the testimony in their full force.

A modern writer, ^P who in all likelihood saw these difficulties, and notwithstanding is of opinion the passage really belong'd to *Josephus*, has imagin'd the *Jewish* Historian, far from intending there to do honour to *Jesus Christ*, had a quite opposite design. For this purpose, he has strangely studied to turn all the periods of this testimony to a bad sense; he has exercis'd his imagination in seeking for every one such extravagant explications, that we may be well assur'd, *Josephus* would be found there a stranger to himself, since there is not one exposition, that his words give the least hint of: So that I know no person who has follow'd this author thro' his indirect by-ways: He has been left to wander there alone very peaceably.

Mr. *Daubuz* has thought of another expedient to extricate himself out of the affair. Persuaded, as we are, that this testimony is *Josephus's*, and sensible of the difficulties we have laid open, he has dwelt much upon what *Josephus* writes in his Preface to the Book of Antiquities, ⁹ that he compos'd that work in favour of such as were Lovers of History, and especially that he might oblige *Epaphroditus*, a man of extraordinary worth, and who after having stood several shocks of fortune had executed divers eminent Commissions.

The learned *Englishman* conceiv'd this was enough to ground his conjectures upon, and form a new plan of the design *Josephus* might have had in this testimony. *Nero* had about his person a slave he had set free, nam'd *Epaphroditus*, whom he highly valu'd. Mr. *Daubuz* thinks him the same man *Josephus* here speaks of. He imagines this *Epaphroditus* had withal much credit in the court of *Vespasian* and his sons *Titus* and *Domitian*; that he was a Christian, and that it would be to oblige him in the highest degree

^P Lambecius in Biblioth. Vindebonensi, Tom. 8.

⁹ Antiq. Præfat.

to insert into the History of the *Jews* an honourable testimony of *Jesus Christ*. *Josephus* had very particular motives of esteem and respect for *Epaphroditus*, whose friendship and protection might stand him in much stead by keeping him in the good graces of the Emperor, against the dangerous insinuations of his enemies. In order then to procure so considerable a protector as *Epaphroditus*, *Josephus*, who wrote the history of the *Jews*, laid hold of the opportunity of thrusting in there a testimony to the advantage of our Saviour.

This opinion, which is grounded wholly on the resemblance the name of the *Epaphroditus Josephus* mentions in his preface bears with him who was set free by the Emperor *Nero*, has need of so many conjectures, not one of which is certain, nor indeed very probable, that we can't acquiesce in it; and it has been oppos'd in an anonymous Tract equally polite and learned, which was sent from *France* to *Mr. le Clerc*, who has inserted it into his ancient and modern Bibliothéque, so that 'tis unnecessary to say more concerning it.

We see by all that I have related of the different sentiments in explaining this passage, and the views *Josephus* might have had to speak of *Jesus Christ* in terms so advantageous as those of this testimony, how no pains has been spar'd either to accommodate it to the character of the Historian, or to penetrate into the secret springs, which might have led him to express himself in this manner. If I thought I could not bring better reasons than what have hitherto appear'd, I would here end my Dissertation. My design was to prove *Josephus* the Author of this testimony, and nothing is wanting to the proofs I have produc'd. If we had no MSS. of *Josephus*, and his Book of *Jewish* Antiquities was entirely lost, like abundance of others, which, as I may say, but a lit-

tle while surviv'd their Authors, the citations of a passage made by divers learned men, who all say they read it in the Book itself, which in their days was yet extant, these would be to us instead of the Book, which now we should have no more. Indeed, when we see clearly that quotations follow successively one after another from one age to another, from that to a third, and so on, we may imagine, if we have otherwise convincing arguments against the genuineness of the passage, that they amount all but to one; like the sounds of an echo, which repeat the same words divers times over, that the first has form'd. But when on the other hand it appears, as clear as the day, that all these ancient writers have not copied one after another, and that they all speak of the passage they quote, as having all read it in the Book of the Author, under whose name they produce it, he must in my opinion be very obstinate, who refuses to assent to its being genuine. Take away from the incredulity this support, that all the quotations of the disputed testimony are only a repetition of the citation *Eusebius* first made, and you take away all: the charm is broken: And have I not shewn this from incontestable evidence? Besides the Book of Antiquities is not one of those, which time has swept away, and whereof we have no remains, but some few passages cited by the ancients in their writings; it is come down to our own time, and with it the testimony in honour of *Jesus Christ* has pass'd from one age to another, in quotations. Now what business have we after this to step from the Book to the Author, and enquire into his genius, whether this testimony was agreeable to his sentiments, whether his words and opinion were the same, whether it would not have been the height of indiscretion and imprudence to have spoke as he has done, whether he saw not that he should hereby stir up against him his own countrey-men, among whom he had already

too many enemies, and that he ran an extreme risque of losing himself with *Domitian*, whom such a testimony could not but displease for many reasons easy to be seen? All this comes at last to nothing, the fact remains still; we ought to refer the matter to proofs, and abide there.

But if we must yet, to set the business in a clearer light and dissipate the small cloud which the personal quality of *Josephus* forms around it, approach somewhat nearer, handle the subject, and sound it, I think the thing very possible, I would say too, very easy, but that I fear to be in some sort injurious to all those learned men, who have attempted to lay open the inward sentiments of *Josephus*, and have fallen from their purpose. The easiness of the affair consists in following him thro' all he has said of himself, and in drawing thence just consequences, which being compar'd with the testimony in dispute will discover to us the Author's design in it.

CHAP. X.

An enquiry into the politicks and ambition of Josephus, and how his testimony concerning Jesus Christ, was owing to both these.

IF we may judge of a man's heart and inward sentiments from his outward personal qualifications, there are few men we can pass a better judgment upon, than *Josephus*. He was born a *Jew*, and sprung from one of the most considerable families in his own nation, for in him were united together
in

in one blood the sacerdotal and regal dignity. ^s By his father's side, *Josephus* was of the lineage of the Priests, and of the first rank too: By his mother, he descended from the *Asmonæans*, who for a long time had sway'd the scepter in *Israel*. His education answer'd to his birth, nothing that was requisite had been omitted; and the brightness of his parts, and greatness of his genius had shewn themselves with distinction in his early years. Among these excellent endowments which render'd him capable of all Sciences he discover'd an extraordinary piety; and the choice he made of the sect of the *Pharisees*, in his time the most esteem'd of all, was a mark of his zeal for his Religion.

He was no less fit for arms than letters, and when the misfortune of the times requir'd the *Jews* to defend their liberties and their laws against the *Romans*, who had bore down both, *Josephus* signaliz'd himself in that war upon divers occasions for the defence of his countrey.

Hitherto we have seen nothing in him, which does not give us an high idea; birth, abilities, learning, zeal, valour, were all display'd in his person; but under these so specious appearances lay conceal'd the seeds of irreligion, which waited but for a favourable opportunity to shew themselves. In all probability himself for a long time was ignorant of 'em; an excessive self-love, from whence they were deriv'd, hid and cherish'd 'em; 'till time drew 'em out from those secret recesses, where they had been shut up, and laid them open to the view of the world.

When he set himself to write this great and laborious Work of the *Jewish* Antiquities, which begins with *Moses* at the creation of the World, and ends at the 15th year of the reign of *Nero*, he promis'd with all exactness and fidelity to follow the sacred

^s Joseph. Vit. ad princip.

Books, and to write nothing concerning his nation, which was not taken from Holy Scripture. He makes withal the same protestation at a time he was far advanc'd in this Work; *For my own part,* says he, *who have the honour to derive my extraction from the Royal Blood of the Asmonæans, and the Dignity likewise of the Pontificate, as I would not blast the reputation of my character with one false word, I report matters as I find 'em.* Nothing is more express than this declaration; the dignity of the Priesthood, and in some respect of the Royal Blood too, are here engag'd. And yet, how oft has he fail'd of that exact fidelity, which was due to the sacred Scriptures? We can't say, he err'd thro' ignorance of what was contain'd in 'em, no, he had 'em before his eyes; but his heart being drawn away by vanity and an ambitious desire of making his History agreeable to strangers, frequently put him upon disguising the truth, when that truth would have lost the air of probability with his Readers: I shall give but a few examples.

In the 2^d Book of his Antiquities^u he gives an account of the passage of the *Israelites* through the *Red sea*, and closes his recital with this protestation: *I have been the more particular in these relations, because I find 'em in Holy Writ*; and yet he has there added divers things of his own head, of which the Holy Scriptures say not one word. Such is the long discourse he puts into the mouth of *Moses* to repress the murmurs of the people; *Moses's* long prayer; the tempest of rain, and lightning, and thunder, which augmented the horror of the pitchy night that overtook the *Egyptians*; the false praise he of his own accord bestows upon the *Hebrews*, for whom the sea open'd that happy passage, that they were men *who liv'd in innocence*; but what is worse than all this, he has extenuated the glory of the miracle, by leaving it unde-

^u Antiq. Jud. lib. 16. cap. 11.

^v Cap. 15, 16.

cided, whether it was properly the work of God, or the ordinary course of nature; *whether, says he, the sea open'd of it self, or this fell out by the will of God.*

And to give the finishing stroke to his impiety, he requires we should compare this miracle with the fable of the *Greeks*, who said that *the same thing happen'd to the Macedonians, when they pass'd thro' the Sea of Pamphylia, under the conduct of Alexander.* Here was a worthy Attendant upon the sacred Altars, who thus prophanes the Holy Scriptures to accommodate 'em to his own intentions! But he did not stop there.

Another instance we have in the manner of his relating the story of *Jonas*. All the world has read in the Book of that Prophet the miracle of the fish, who swallowed him up when he was thrown into the sea, and after three days cast him up again safe and sound on the shore. *Josephus* durst not assert upon the authority of the Holy Scriptures, that the matter was so; but for fear the *Greeks*, upon whose account principally he somewhere says he wrote his *Jewish Antiquities*, should treat the History of this great event as fable, he contents himself with reporting it under the privilege of a bare 'tis said, *λόγος*. Is it possible for a *Jew*, a Priest, to keep up less close to his character, or more basely to shuffle in relations, which demand the utmost fidelity and sincerity? Let us follow him, and we shall yet see him more shamefully betray the truth, and droll upon Religion.

He had been taken prisoner by the *Romans* at the siege of *Jotapata*, a fortress, where himself commanded. *Vespasian*, the Emperor's General laid siege to that place: *Josephus* was brought before him, and the fear of being sent to *Rome*, and given up to *Nero*, who was dreaded for his cruelties by the whole world, put him upon a singular stratagem

to obtain of *Vespasian*, that he might tarry with him as his prisoner; this was to set up for a Prophet. He says he was a *Messenger sent by God* to tell him he should one day be Emperor, and after him his son *Titus*, who was there present. He thus gives the relation himself in the 3^d Book of his Wars of the *Jews*. “ *Vespasian* order’d me to be kept in safe custody, because he intended to send me to *Nero*, but having intimated, that I had something to say to him in private, he gave me audience in the presence of *Titus*, and two of his friends and I deliver’d my self in terms to this effect: Your present thought, Sir, without doubt is that you have only in your hands *Josephus* a prisoner, but **I am a Messenger sent of God** about a matter that much more concerns you. You would send me to *Nero*, and why am I to be sent thither, when he and his successors down unto you have so short a time to live? ’Tis you only I must look upon as the Emperor, and *Titus* your son after you, for both of you shall sit upon the Throne.

What shifts has not the love of life in the mind of a prophane and worldly man, who makes religion truckle to his interests! This unworthy person went about to prostitute the name of God to the ambition of *Vespasian*, and following the manner and expressions of the true prophets, he had the boldness to assert *he came a Messenger from God* with these predictions to *Vespasian*, when the whole of the matter was only a turn of flattery invented by this impostor to save his life. He imposes withal upon the publick, in his account; the particular circumstances that after *Nero* there should be Emperors whose reign would be very short, and that giving place one to another by quick successions they should leave the throne vacant to *Vespasian*, who should ascend it after them; are but an embellishment added by *Josephus* to the discourse, he made the General. When he wrote

his Books of the *Wars of the Jews* *Vespasian* was already possess'd of the Kingdom, and so the pretended Prophet had then seen the Revolutions which fell out in the Empire.

At that time *Nero* died, *Galba* was made Emperor in his stead, but reign'd seven months only; after him *Otho* ascended the Imperial Throne, but sat not long there, for he reign'd but three months; *Vitellius* succeeded him, and reign'd eight months. After all these sudden turns of affairs, *Vespasian* was elected Emperor, his birth gave him no title, but his merit procur'd his advancement.

'Twas easy for *Josephus* in the account of his pretended prophecy to insinuate, that he had seen all these things before they fell out, but herein he only cloak'd one imposture by another. He pretends to foretell things to come, and grounds his predictions upon conjecture. A man who knew the world so well as he did, and was master of so much ingenuity and policy might foretell without a miracle that *Vespasian* would one day be Emperor. The Empire was wearied with the burthen of *Nero's* villanies and cruelty, inso-much that he kill'd himself for fear of being murder'd by another hand. There were some men in the Empire indeed, who might lay claim to the succession; *Vespasian* had not the same right: but after all what hazard did *Josephus* his prisoner run, by so flattering a prediction? The worst that could happen to him was either to be expos'd to publick scoffs, to be punish'd for abusing the *Roman* General; or, what he apprehended most, to be sent to *Nero*; whereas if it barely fell out, that *Nero* should dye, or be kill'd, as his crimes made it reasonable enough to imagine, he would then be ever look'd on with a favourable eye at the Court of *Vespasian*, by reason of that first glimmering, which had flatter'd his hopes, and animated his ambition.

The whole of the matter is, *Josephus* made use of this artifice to prevent his being carried to *Rome*. *Suetonius* mentions his prediction in these terms; ^r*When Vespasian was in Judæa, there was one of the most eminent captives, nam'd Josephus, who the moment he was seiz'd on, declar'd he should be set at liberty by Vespasian, who would become Emperor.* The diviner's prediction went no farther; but the events preceded the prophecy, as I've above observ'd.

This first essay had succeeded too well for the pretended Prophet to stop there. Being wholly intent upon what might gain him still more and more the favour of *Vespasian* and his son, he with the same dexterity laid hold upon the following occasion, which was very proper to compass his ends.

There had been a current report in the world for some time, that the *Jews*, who were subjected to the *Romans*, should retrieve their lost estate, and extend their victories to foreign nations: *It was held,* ^x*says Suetonius, throughout all the East, that the Fates had then promis'd, i. e. in the time of Vespasian, the government of the world should be given to men who came out from Judæa.* *Tacitus* relates the same thing in these terms; ^w*There was among them, he speaks of the Jews, an opinion, said to have been taken from the ancient Books of their Priests, that at that time the East should be uppermost, and that from Judæa would come forth men, who should make themselves masters of the world.*

It is not difficult to see what might have given place to this opinion of the *Jews*, and the reports that had gone abroad. The Prophets had foretold the coming of the Messiah, they had specify'd the time, and this was the time, when the Scepter being departed from *Judah*, the Messiah descended of the Royal Family of *David*, should be establish'd on

^r Suet. Vit. Vespas. cap. 5. ^u cap. 14.

^w Tacit. Hist. cap. 5.

the throne. The second *Pſalm* had foretold his triumphs over his enemies even in the remotest corners of the earth; *Ask of me*, ſays the Almighty, *and I will give thee the heathen for thine inheritance, and the uttermoſt parts of the earth for thy poſſeſſion*. The groſs and carnal *Jews* kept cloſe to the letter and explain'd this prophecy, as all the world knows, in an earthly ſenſe of a kingdom in this world, and their deſire of being freed from the bondage they labour'd under turn'd their minds wholly upon ſuch flattering ideas. *Tacitus*, and with reaſon, treated theſe hopes of the *Jews* as illuſion and chimæra; he calls theſe predictions by the Latin word *ambages*, as who ſhould ſay, they were predictions fit only to perplex men's minds, and lead 'em into a ſnare; after that explaining 'em in his own way, and as a Pagan might do; *This*, ſays he, *was underſtood of Titus and Veſpaſian; but the people, who eaſily believe what they deſire, interpreted theſe oracles to their own advantage, without being better inform'd from their miſfortunes*.

This application of the Holy Oracles coming from a Pagan who might know nothing of 'em but from confus'd reports, is in no wiſe ſurprizing; but is it credible he ſhould be ſupply'd with it from the *Jewiſh* Hiſtorian, and almoſt in the ſame words. *Tacitus* wrote divers years after him, and eſpecially after the publication of his Hiſtory of the Wars of the *Jews*, which was compil'd in the reign of *Veſpaſian* and *Titus*, and in a manner under the eyes of them both. *Tacitus* could not fail to have read that Work which was ſo much approv'd, as I have already obſerv'd after *St. Jerom*, that it was order'd to be kept in the Library at *Rome*, and in recompence a ſtatue was erected to *Joſephus*. But it is in his ^x Hiſtory of the Wars of the *Jews* we find the words which

^x Lib. 6. cap. 31.

follow: “ After the taking of *Antonia*, the *Jews*
 “ made the Temple square, when they could not be
 “ ignorant of a Prediction in Holy Writ, that Tem-
 “ ple and City should be both taken, when that
 “ happen’d. But the chief motive to this unfortu-
 “ nate War was the *Ambiguity* of another Text, im-
 “ porting that in those days there should one come
 “ out of *Judea*, that should have the command of
 “ the whole world. Now they apply’d this to their
 “ own nation, and many great men fell into the same
 “ error; for this prophecy was intended of *Vespa-*
 “ *sian*, who was created Emperor in *Judea*: But
 “ they interpreted these predictions by their own
 “ fancy, and were not convinc’d of their *mistake* but
 “ with the irreparable destruction of themselves.

I will not here heighten the palpable mistakes a-
 bout the sense of prophecies, which *Josephus* has
 fallen into in these few words; there’s not one through-
 out all the old Testament that bears any relation to
 the taking of *Antonia*; not one importing that *in*
those days a man of their own nation, or as he un-
 derstands it, a stranger who should be found in *Ju-*
dea, should go out thence to take upon him the
 command of the whole earth. These were strata-
 gems invented by *Josephus* to carry on his designs.
 But good God! what designs; why, to wrest the
 prophecies concerning the Messiah, and turn ’em all
 upon *Vespasian*. And besides, how disdainfully does
 he mention these prophecies? He styles ’em by a
 name of contempt *ambiguities*, answering to the La-
 tin word *ambages*, the mark of scorn set upon ’em
 by *Tacitus*. And why should a Pagan speak more re-
 spectfully of ’em than the *Jewish* Historian, that ve-
 ry Historian who in this Work declar’d he was an In-
 terpreter of the Law?

Was there ever seen a more extravagant instance
 of flattery, and more grievous profanation of Holy
 Writ than to expound of *Vespasian* the predictions
 concerning

concerning the Messiah? No wonder this wretched Corrupter of the sacred Books after this drew upon him the hatred of his own nation, as we read in his *Life*, wrote by himself; he deserv'd to meet with the utmost detestation.

Yet *Vespasian* was not so well satisfy'd with the application of the prophecies *Josephus* had made, but that he suspected flattery had a part in the affair. He had opportunities enough, whilst he was in *Judæa*, of knowing that the *Jews* still expected their Messiah, and plac'd all their hopes in his coming. This gave him no small disturbance, and to free himself from the pain, as we learn from *Eusebius*, he caus'd an exact search to be made after the Posterity of *David*, and put to death all he could find of that illustrious House. Whence all this fear and precaution in a *Roman* Emperor? but that the Prophets, whose predictions had never fail'd, clearly foretold there should arise one of the family of *David*, in whose person these prophecies would all be fulfill'd, and who should restore again the Kingdom to *Israel*.

After the death of *Vespasian*, and his Successor *Titus*, who reign'd two years only and some months, *Domitian* came to the Throne. He was a Prince born with very bad inclinations; all Historians have represented him as timorous, suspicious, mistrustful to the last degree, and jealous upon every trifle. He found the Empire in some sort secur'd to his Family, his father had been first in possession; *Titus* succeeded him, and held it peaceably to his death; he next follow'd after *Titus* his brother, but the dread of the predictions in the sacred Books came fresh into his memory, as they had formerly done into *Vespasian's*. He saw no other remedy for these fears than what his father had made use of; to this purpose, he diligently enquires whether any one surviv'd among the *Jews*,

† *Euseb. Hist. Eccles. lib. 3. cap. 11.*

who was descended of the Royal Blood and Family of *David*. The Messiah was to spring from thence; and the Messiah was the source of the Emperor's fear. We learn from ²History, that some few were found there, who were also brought before *Domitian*. He put divers questions to 'em upon the state of their families, to know if there were any amongst 'em of honourable note; particularly he ask'd their opinion of the Kingdom of the Messiah. They answer'd they had neither riches, nor glory in their houses; that their whole patrimony consisted of forty acres of land, which they till'd with their own hands, as might be seen from the marks they bore about 'em, and which they shew'd him. As to the kingdom of the Messiah, they told him, it was not to be a kingdom of this world, but a spiritual kingdom. *Eusebius*, from whom we have this History, took it from the Historian *Hegesippus*, who liv'd in the same age with *Domitian*.

'Twas in the reign of the cruel Emperor, as we have frequently observ'd, that *Josephus* wrote his History of the *Jews*; here a proper occasion presented it self to the Historian to speak of *Jesus Christ*, without any suspicion that he was desirous of placing there some few periods concerning him; on the other hand, there would have appear'd too sensible an affectation to say nothing of him, had he pass'd over in silence a fact so remarkable in it self, and its consequences. *Josephus* here acted the part of a fawning Courtier and consummate Politician, he laid hold of this opportunity to dispell the vain fears of *Domitian*, which the predictions of the Prophets concerning the Messiah had occasion'd. What he had heard from the mouth of those *Jews*, *Eusebius* speaks of from *Hegesippus*, might have a little calm'd his cares; but somewhat more was necessary to remove 'em

² Euseb. Hist. Eccles. lib. 3. cap. 15. Ruffin. lib. 3. cap. 19. & 20. quite,

quite, somewhat which should cut off their secret springs. *Josephus* was the only man living, who could do this; he knew *Domitian's* weakness to a tittle. Fears and apprehensions with ease grow up again in a distrustful and suspicious mind; the *Jewish* Nation was not reduc'd so low by *Vespasian* and *Titus*, but that many thousand *Jews* were yet remaining in the *East*; and all other countries throughout the Empire; and there was still cause to fear they would form some mighty effort to re-establish themselves in *Judea*. What came to pass divers years after under *Trajan* and *Adrian* is a convincing proof of this matter: they made several insurrections in the Empire, and rested not 'till those Emperors had obtain'd divers very bloody victories over 'em, and so put 'em out of a condition to do mischief. Fear augments the danger, *Domitian* was conscious an infinite number of *Jews* were yet left behind, and that they were a warlike nation; but what gave him the most uneasiness was the predictions which foretold the coming of a Messiah, upon whom they continually bent their eyes, and founded the whole hope of their re-establishment. As oft as these prophecies presented themselves before *Domitian*, (and how easily was the fear of danger able to plant them there!) his mind was unquiet and troubled. These then were to be remov'd out of the way by false glosses, and making him believe, they had respect to a Messiah very different from him, whom the *Jews* vainly look'd for. They imagin'd, he was not yet come; but alas! they were all mistaken, the *Messiah* had liv'd on earth fifty years before *Domitian* had come to the Crown; this happen'd, when *Pilate* was Governor in *Judea*. Who then was this Messiah the Prophets had foretold? Why, it was *Jesus*, a man of infinite wisdom and virtue, above all that was ever seen in one man. God, who had confer'd on him these excellent endowments, gave him also a power to work many miracles;

miracles; he taught, he preach'd, and the tendency of his doctrine was to make men wise and virtuous as himself. His sermons, supported by his miracles, drew after him from all parts a vast concourse of people, and all who were ready to embrace true doctrine, and partake of solid instructions, press'd to hear 'em from his mouth: *'Tis he, who was the Christ.*

We now see why *Josephus* has so plainly asserted that *Jesus* was the *Christ*; the whole of his design turn'd upon it, and if he had not been thus express in his declaration, all the rest would have been to no purpose. *Domitian* was afraid of a *Christ*, a *Messiah*, the *Jews* had one continually in their thoughts, upon whose coming they plac'd the whole of their happiness. Another then was to be found for *Domitian*, one who was already come, and of a different character from him the *Jews* expected; here then we have one, in the person of *Jesus*. And for a proof that *Josephus* laid down such marks as *Domitian* might rest upon, we need only see with what address the whole affair is carry'd on and manag'd. This *Jesus*, says he, was a wise man, whose whole business lay in preaching the doctrine of truth, he was one, who wrought miracles, so that 'twas not enough to call him but a man. All these ideas, which the Historian has set in the front, were but to prepare the way for this declaration, that was to give the finishing stroke, *he was the Christ*. What follows was added only to render the blow more sure, and make a deeper impression upon the mind of *Domitian*.

The Chief of our nation mov'd with envy accus'd him before Pilate, who caus'd him to be crucify'd. For want of due inspection into the particular views of *Josephus*, he has been judg'd extremely imprudent thus to introduce the Chief of his own nation in this account, and accuse 'em of having proceeded against *Jesus Christ* out of so unworthy a motive as that of

envy. But here lay the artifice of *Josephus*, by inserting a truth so well known to the publick as the sollicitation and procurement of the death of *Jesus Christ* by the Chief of the *Jews*; by means, I say, of a truth, he might have conceal'd, he the more imperceptibly brought in all that he afterward said concerning the things foretold by the Prophets. Truth intermix'd with falshood insinuates both the one and the other indistinctly into the mind, especially where inclination leads the way; and inclination was not a little concern'd in this affair.

As to the envy, which *Josephus* sets down as the motive, that stir'd up the Chief of the *Jews* against *Jesus Christ*, the Historian was very artful in his mention of it; not only because the fact was true, and might be well known, but withal to obviate a perplexing objection, which might arise in the mind of *Domitian*, why if this *Jesus*, this *Christ*, was possess'd of such extraordinary endowments, he was persecuted by the most eminent persons in *Judæa*? Because, says the Historian, they were jealous of their own reputation; mere envy. By this means *Josephus* vindicated the testimony he gave to *Jesus* without which he could not well have positively asserted, as he did, that *he was the Christ*.

Next after these artful and dexterous turns follows the testimony that *Jesus*, who had been crucify'd, was seen alive again within three days. This circumstance has appear'd inconceivable to the opposers of the passage, who hold it to be none of *Josephus*'s. For how, say they, could a *Jew* give testimony to our Saviour's resurrection, upon which the whole Gospel principally depends, as *St. Paul* has observ'd at large in the 15th. chap. of his 1st. Epist. to the *Corinthians*? This argument would stand good, if *Josephus* had spoken pursuant to the principles of his Judaism, but that was the least of his design, as we have seen in what has been said already. His
aim

aim here was to find out in *Jesus* the characters of the Messiah foretold by the Prophets, to shew how it was possible those persons, who follow'd him in his life-time should adhere to him also after his death, a death so ignominious as the punishment of the cross: it was because he rose again. This consideration, which engag'd heaven as a surety for the doctrine *Jesus* had preach'd, and for his character as the Messiah, was a sufficient warrant for the zeal and fidelity of his disciples in embracing and honouring him as they did.

Farther, all these and many other wonderful things, adds the cunning Historian, were foretold by the holy Prophets. There were indeed other predictions, importing that out of *Judea* should come a great Conqueror; but these, says *Josephus*, were intended of *Vespasian*, and fulfill'd in his person. And for the other prophecies, that did properly relate to the Messiah of our nation, these, says the subtle counterfeit, were all verified in *Jesus*. He was a wise man, gave good instructions, work'd miracles, was crucify'd thro' envy, rose again the third day, and left behind him a multitude of followers; this was all the Prophets had foretold: And wherein did their predictions injure the Emperor's security? The crafty politician leaves the inference to *Domitian*, who without perceiving the artifice of his design, opens his heart to these agreeable insinuations, there they fix their root, and he streight concludes he has nothing to fear from the pretended Messiah, who was to come, the mere phantom of an abus'd imagination; nor yet from him who had been come above sixty years ago, whose whole power consisted in making his name famous throughout the world, and in gathering after him a vast sect of people, who desir'd only to live according to their own laws, and had no design to embroil the State. This calms *Domitian's* fears, and the predictions give him no longer disquiet.

Such

Such were visibly the views of the Historian in the testimony he gave to *Jesus Christ*. He spoke not of him in such advantageous terms with design to do him honour, or to favour the Christian faith: And in all probability he would have pass'd him over in silence, or said very little of him, if the imaginary fears, which first took footing in the breast of *Vespasian*, had not some years after replac'd themselves in his son *Domitian's*. But as strong passions lay hold of every advantage; the immoderate ambition of *Josephus* to keep in that Emperor's favour by whom he was much esteem'd, as he had been before by *Vespasian* and *Titus*, put him upon this ingenious stratagem to dispel the cares of the distrustful, uneasy *Domitian*. This might have gone hard with the sincerity and conscience of any other man besides *Josephus*; but for his part he did not trouble himself much about that matter. He had upon divers occasions clear'd the way for profanation and impiety; and when this road is once beaten, a man walks in it without pain, especially when led on by an ambition, that has full possession of his heart.

F I N I S.

A Critical Dissertation upon the 17th Verse of the 5th Chapter of *St. John's* first Epistle, *There are three, that bear record in Heaven*, &c. wherein the Authentickness of this Text is fully proved against the Objections of *Mr. Simon* and the Modern *Arians*. Written originally in *French* by *Mr. Martin*, and now translated into *English*, 8vo. 1719.

Plain Notions of our Lord's Divinity. Set forth in a Sermon preached upon Christmas Day, at the Royal Chapel of Whitehall. Published at the Request of many of the Audience. By *Tho. Mangey*, LL. D. Chaplain to the Right Reverend Father in God, *John*, Lord Bishop of London; the 2^d Edition, 8vo. 1719.

Mr. Law's Reply to the Bishop of *Bangor's* Answer to the Representation of the Committee of Convocation. Humbly address'd to his Lordship. 8vo. 1719.

A N S W E R

T O

Mr. *Martin's* Critical Differta-
tion on 1 *John* v. 7. *There are Three*
that bear Record, &c.

S H E W I N G

The Insufficiency of his *Proofs*, and the
Errors of his *Suppositions*; by which he
attempts to establish the Authority of that
Text from *supposed* Manuscripts.

By *T H O. E M L T N.*



L O N D O N :

Printed by JOHN DARBY in *Bartholomew-Close*, and Sold
by JOHN NOON at the *White Hart* in *Cheapside* near
Mercers Chappel, and JAMES ROBERTS in *Warwick-*
Lane. M.DCC.XIX.

Price 6 *d.*

1900

THE HISTORY OF THE

...

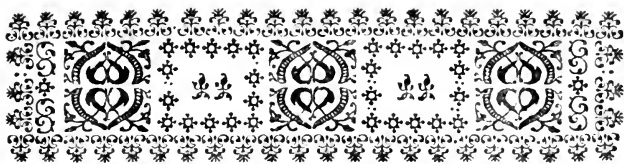
...

...



...

...



T H E
P R E F A C E.



HIS Gentleman, whom I propose to answer in the following Treatise, has certainly set off his Arguments with a great deal of Address and handsome Flourish.

*I believe few cou'd have said more upon the Point, tho perhaps some wou'd have chosen to say less. The Extract of my Inquiry in the Hague-Journal seems to have given the Occasion of his Dissertation. I had traced the learned Dr. Mill, *κατὰ πρόβλεπον*, to whose accurate Labours, little that was new cou'd be added. What few Remarks I may have made, to clear or strengthen some Arguments, Mr. Martin has not always taken notice of; so that I thought at first he had only seen the Extract, till I observed he has cited the Pages which are not inserted in the Journal.*

I commend his pious Zeal for the Credit of the Holy Scriptures, but do not think his Inference just, viz. that, if the Text in debate be found not genuine, it is rational to suppose the same thing may have happened to some other Texts whereon the Faith has been founded. For if our Faith be justly founded

The PREFACE.

upon any Text, 'tis because we have better proof of its Authority; and if we have not, 'tis not Faith, but Credulity, which is no Christian Virtue. And I believe this Gentleman cannot give such another Instance of one important Text rely'd on, which is not better proved than this; nor admits any one else, nor yet the Passage of Josephus it self, upon such lame Evidence. Nor can I think that Man a true Friend to the Honour of Christianity, who declares it must stand or fall with this, or (if there were any) other Texts in the same Case.

Since therefore he agrees to this, that we ought to reject this Passage if 'tis not Scripture; and I, that we ought to receive it, if it be so; we are not to fright our selves with Consequences, to engage our Passions on one side or on the other, but seriously, and in the Integrity of our Hearts, to inquire and examine to the bottom, whether it be a part of Sacred Writ or not. Only I must observe that 'twas not fair to say, It turns only upon the Silence of some antient Writers, and the Omissions in some Greek Manuscripts of St. John's Epistle, and that nothing else can be urged; when we do urge the Omission of all the Greek Manuscripts, and earnestly desire him to direct us at least to one, before he bars us of this Plea, and also the Omission in all the genuine antient Greek Writers, as far as appears. And till this Examination be over, and full Satisfaction given, he shou'd not, I think, have called it one of the most excellent Passages of the whole Scripture, lest he happen to give the preference to a Dictate of some ordinary and erroneous Man.

I can't say but Mr. Martin has written with Decency, and the Civility of a Gentleman; but such Treatment must not, it seems, be expected from all. For from the Pulpit, at a publick Lecture of Dissenters, I have been very lately attack'd with heavy Censures, and angry Reproaches, in order to vindicate
this

The PREFACE.

this contested Text. It seems that Dr. C —, on the 13th Instant, thought it the best Method to begin with Mens Characters rather than with their Arguments, and in effect to tell his People, that very good Men had been for the Text, and some very bad or indifferent ones against it: And then he descended to Particulars; viz. Mr. Le Clerc, Mr. Whiston, and F. Simon, as the Chief of the opposite Side, who for Piety and Learning were not to compare with some of the other; tho they are well known to be Men of superior Abilities, and singular Learning, of whom, if on his Side, perhaps he would have boasted with as great Glory.

As to myself, I only complain, that it was not very charitable in him to say from the Pulpit, That tho it's true the Text is not in the Alexandrian and Vatican Copies, yet that I (under the Name of the Author of the Inquiry) had such an Aversion to that Doctrine, that if the Text had been in those Copies, and twenty more (I think that was the Number) he believed I would cavil against it still; and insinuated to the People, as if I had attempted to huff and hector 'em out of the Text.

I addressed my Inquiry to my Superiors in Convocation; and if I did write in a huffing and hectoring manner, I should be very sorry, since I intended to do it with fair Arguments and decent Respect; but I must leave this to equal Judges that have read my Book, and let them pronounce whether my Book, or such Preaching, have more of the Huff and Hector.

'Twas hard he should be so very uncharitably confident, what I wou'd have done, and how I would have acted against the greatest Evidence, if there had been any in the Case. I'm persuaded he can't shew where ever I have cavill'd against such Evidence as he mention'd, in any one Point of religious Dispute. I can tell of several Instances where I have yielded to Evidence against my former religious Opinions, and
against

against my worldly Interest and Reputation too: nay, I once valued this supposed Text, as much as I can now any Proof of its being spurious; perhaps much more, because I found far more need then to have it for me, than I do now to get clear of it; and yet when Evidence did appear against it, I did not cavil.

I appeal to any one of Understanding, whether John 10. 30. I and my Father are one, be not altogether as opposite to the Opinion of such as are counted Arians, with relation to the Deity of Christ, as this other Text: and yet do I or others cavil at that?

I think this should convince any Man who is not too far gone in Passion and Prejudice, that 'tis Difference of Evidence makes me willing to admit the one, and reject the other; since there is no more difficulty (and indeed I find none at all) in reconciling the one to my Opinions, than the other: And indeed I was as easy in my present Sentiments while I did not reject this Text, but thought it more probably genuine, as I am since. I think this may satisfy: And yet I don't know but he that can heartily believe the Words genuine without the Authority of one Manuscript, may think it easy for another to disbelieve 'em, tho he found 'em in all.

It may be observed how ready some are to inflame their People with Indignation and Rage against such as differ from them, and that in Matters they are no way capable Judges of. We know well what the marking Men out in the Pulpit with odious Censures serves to.

I am sorry if these are some of the first Fruits of the kind Indulgence granted, viz. to fall so foul upon others, even before that was quite finished. I suppose, to censure and lessen by Name or Marks, is a Liberty which the kindest Laws never intended: When these provided that Dissenters should not be disturbed by others, it was supposed others should not be affronted by personal open Reflections from them.

Why can't a Point of Criticism, or History, or an Opinion be calmly argued? Can't a Man go into a Pulpit without Heat and Ruffle, and there produce his Evidences fairly? If he can find none that please him, he need not be forward to undertake it, but should not be out of humour; by which 'tis great odds, but he will expose one more than he intended.

I meddle not with his Arguments, for indeed they were deferred till the next; and if his Reasons be as strong in his next turn, as I thought his Passions were in the last, it will make much more Impression on me. And I promise him that if he will try me with but half the Evidence, nay with one quarter of the twenty Greek Manuscripts, which he concluded I would cavil against, he shall find I am not so perverse as he represented me. And when he gratifies the World with these Discourses, if he will come forth as a Scholar, or rather as a Christian, serene and ingenuous, and I should judge it requisite to take any notice of them; I assure him I am not so disturbed, but that I really intend to use more Temper and Civility out of the Pulpit, than I have sometimes seen in it: I remember the Servant of the Lord must not strive, but in Meekness instruct those who oppose.

2 Tim. 2.
24, 25.

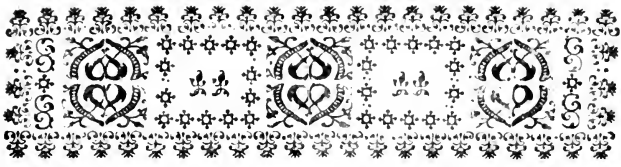
I am so sensible that Victory, in angry and uncharitable Strifes, even for Truth it self, however it may gratify our present Vanity, is yet inglorious; and so injurious to the Interests of our Holy Religion, that I am ready to fear, what a certain General is said to have reply'd, when congratulated upon a great but costly Victory, That a few such Victories will undo us.

Jan. 24. 1718.

T. E.

An





An Answer to Mr. Martin's Dissertation on 1 John 5. 7.



MR. *MARTIN*, Minister of the *French* Church at *Utrecht*, having published a *Dissertation* in defence of the genuine Authority of 1 *John* 5. 7. *There are three that bear Record in Heaven,*

&c. wherein he pretends to give a sufficient Proof of its *Authority*, and to enervate the Arguments given by me from Dr. *Mill*, of its being a manifest *Interpolation*; I thought it proper to consider what he hath said, and to dispel that Mist, wherewith, by specious *Insinuations*, and fine *Suppositions*, and smooth *Turns*, he has endeavoured to impose upon the Minds of such as do not thoroughly understand the Matters of *Fact*.

This Gentleman is alarmed to this *Defence* by an Opinion of the mighty Consequence of this *supposed Text*, for the Support of the *Orthodox Doctrine*; and is therefore very earnest not to let go his hold of it, tho he pretends indeed the same thing is to be found in *many other Places of Holy Scripture*; which yet I apprehend he has some distrust of.

For my part, I think I am no way influenced by any such contrary *Motive*, in writing on the other side of the Question, being fully satisfy'd that the Words, if *genuine*, were as favourable to those call'd *Arians*, as to any; and clearly would argue against the *Sabellian Unity of one single Mind*, or *one intelligent Being*; because it would make the *three Witnesses* to dwindle again into *but one*, and so to lose much of the Force of the Argument from *three*. And therefore *Cabvin* and *Beza* declare, that 'tis not *Unity of Being* is here spoken of, but *Unity of Consent and Testimony*; which will imply *distinct Minds* concurring in their Evidence, since Consent is always between more than one: So that it injures *Mr. Martin's Cause* to depend on such a Proof; as *Erasmus* says*.

In loc.

I am only concerned to do justice to the *Sacred Writings*, and to discover what is true in it self; not what is convenient or agreeable to my *taking*. And as my Design *at first* was to state the *Facts* on *Dr. Mill's Evidence*, so I judge I did make it appear that he had left no Foundation for the just support of the Authority of this *supposed Text*: But yet if any new Evidence arises, or any well attested *Authorities*, or, hitherto concealed, *Manuscripts* of Credit, can be produced, I am as ready as any Man to allow 'em a due regard. But *Mr. Martin* has not try'd me, I conceive, with any such Matters as these; but with fine *Suppositions*, and abstracted *Possibilities*, of this and the other thing, which in a Matter of Fact will not go very far with me against plainer Evidence.

* Hoc non est confirmare Fidem, sed suspectam reddere, si nobis hujusmodi Lemmatis blandiamur. *Eraf. in locum.*

He supposes the Words in debate might not harm the *Context*, nor disagree to *St. John's Stile*; but what is this to the purpose, to prove that in *fact* they were originally written by *him*? 'Tis so easy by one fetch or other, according to Mens various Fancies, to wind *almost* any thing into an obscure *Context*, when once it is resolved it *must* be in; that I take such Arguments to be but trifling Supplements, where good Reasons are wanting. But then as to what he calls a *third Advantage* in favour of the Text, *viz.* That his *Ch. 1.* Adversarys cannot produce one single Passage from the *Antients*, whence it may appear that they had any Suspicion concerning this Text: It may be said that it had been indeed strange, if any had made a Dispute about a Text, which they had never seen or heard of; which I think is true of the *Primitive Writers* for many *Centuries*: and for others since, 'tis no wonder if creeping into *private* Books in Ages of Darknes and Confusion, we find no notice remaining of any Opposition of theirs to what did not offend them.

On the other hand, there are three great *Disadvantages* which Mr. *Martin* labours and sinks under, and which are fatal to his Cause.

1. That he has not produced one *genuine Greek Writer* that ever cited this Text, thro so many hundreds of Years past. Even the spurious *Synopsis Scriptura* among *Athanasius's* Works, by saying that *St. John shews us the Unity of the Son with the Father*, gives no ground to say that this uncertain Author had *this Text* in his eye; probably it refers rather to some other Passages, (to *ch. 2. 23.*) or to the 8th Verse of this 5th Chapter mystically interpreted, &c. However, who, or at what time, this Author, whether *Greek* or *Latin*, was, is not known.

2. That he cannot direct us to one *Manuscript Greek Copy* in the World, where this *Text* is at this day to be found; and yet the *Manuscripts* have been in very safe keeping with the Orthodox all along: so that if ever they had been seen with *this Text* in 'em, they might be so still. If *Arian Kings* and *Emperors* had borne the Sway, we should have had it confidently said by Men of slight Thought, that then it was these *Manuscripts of Stephens*, and the *British Manuscripts*, and the *Vatican Manuscripts*, &c. were alter'd, and the Words rased out, as now they vainly pretend it might be of old; but who has alter'd 'em all now since the *Reformation*?

3. That he has not produced one credible Witness, that ever directly said he had at any time seen any one particular *Greek Manuscript* in which *this Text* was; or described it by any Mark of Distinction, by which it may be known, upon Inquiry after it. We have several indefinite Assertions, *that 'tis*, and that *we find it*, and the like, in some Copies, as *Beza* and *P. Amelot* speak; but that they saw it themselves, and took it not from others upon loose Presumption, is, I think, not once fully manifested: and it signify'd nothing to mention *Ximenes*, and *Cajetan*, and *Laurentius Valla*, and more such, only to make a pompous Show of *Names* and *Numbers* for nothing; when 'tis not proved they say any thing to the Point in hand: and one may say of 'em all, as *Erasmus* of *Laurentius Valla*, *Quid legerit, non satis liquet; How Valla read, is not evident.* But of this Matter somewhat more particular shall be said, when I come to examine what *Mr. Martin* says of the *Greek Manuscripts*. And indeed, 'tis only on this third Head that I need much to concern my self: for as to the two former Points, he makes no great Defence; the genuine *Greek Writers*, and the present

sent Greek Manuscripts are not to be found, nor are so much as summoned in for Witnesses on his side.

Indeed, Mr. *Martin* would fain invalidate this ^{Part 2. Ch.} *negative* Argument, from the total Silence of the ^{3.} *Greek Fathers*, and that of the *Latins* too, for 400 Years, (for he has not proved *S. Cyprian's* Words to be more than his *Interpretation* of the 8th *Ver.* as *Facundus*, yea and *Fulgentius* too, as I had shown, do declare 'em to be) by pretending that they might be in *other Writings of the Antients which are lost*; or that it might not *come into their Minds* to mention 'em: even as that Text of *Baptizing in the Name of the Father, Son, and Spirit*, was not mention'd by some of them, in several of their Works where it might have been proper.

But is this like the Case we are upon? For as *those* Words were not so peculiarly necessary for their purpose against any Adversaries they had to do with; so 'tis granted, that if they were omitted in one part of the Writings, they are still alledg'd in another; or if by one Writer, yet they are cited by others, both *Greek* and *Latin*; and also have the concurrence of the antient *Greek Manuscripts* to back it all. Now is this, or any thing like it, to be said in the present Case? where the *Text* in dispute is not once mention'd, neither in one genuine *Greek Writer* nor in another; neither in one part of their Works, nor in another; and where they had such provoking frequent Occasions, as would not suffer 'em to be, *all* of 'em, and *always*, forgetful of so proper a Text; a Text so emphatical and so singular, such an one that Mr. *Martin*, and some others, cannot tell how to spare; and where, all the *Greek Manuscripts* known to us, are as silent as the *Greek Fathers*, and the *Latins* too for many Ages. Can any *negative Argument* be stronger? Or can there

be any but negative Arguments to prove a Negative? And shall it be enough not to answer, but evade such Proof, by strange Suppositions of extreme Possibilities of such things, to which perhaps the like never yet happened?

Mr. *Martin's* 2d, 3d, and 4th *Chapters* are nothing but a Proof, by a long *Series* from the 14th Age backwards to the time of *Charlemain*, that *this Text* was in the *Latin Bibles* in these *Western Parts*; so that he pleases himself with tracing it up to the End of the *Eighth Century* in the *Latin Copy*: which yet is no more than has been freely allow'd on all sides; I mean that *this Text* has from that Age been found in divers *Latin Copies*, not in *all*, or in the most; the nearer they were to our present Times, the more they agreed in this Point; and the higher we go, the Evidence appears weaker and weaker, till at last, without the help of a strong Fancy, we can discern none at all.

And even in these *Latin Bibles* 'tis confess'd, that *this Text* is in various shapes; in some the Words in *Heaven* are wanting; in others, *these Three are one*; and in some the *whole Verse*: sometimes the 8th *Verse* comes before it, and sometimes 'tis as in our *present printed Books*; sometimes 'tis in the *Text*, and sometimes in the *Margin*. And tho' Father *Simon* owns the Words to be in that antient *Manuscript* of *Lotharius*, copied

Crit. Hist.
of the Text
c. 18.

from *Charlemain's Bible*; yet he says, that it was greatly disfigured, by some Words interlin'd, and some defaced, to substitute other Words in their place: so that he might well reckon *this* to be of less antient Authority, than the *Body* of the Copy; and therefore there was no great reason here to triumph over him as contradicting himself.

Such Marks of Confusion seem plainly to shew, that this *Text* had, as yet, been a *Stranger* there, and had not any fixed Settlement assigned to it: perhaps in *St. Bernard's* time, viz. in the *XIth Age*, it might be got into the *Ordo Romanus*, and the Offices of the Church, both *Latin* and *Greek*; even as in *England*, I find *these* same Words were introduced among the *Epistles* into the *Common-Prayer* of *King Edward 6th*, without any mark of Suspicion, while at the same time, and long after, they were marked for doubtful in the publick and common *Bibles*. So that it does not always follow, from a *Text's* being quoted, or being brought into the *Offices* of a Church, or placed in the *Bible* it self, that it was received as undoubtedly genuine, because the *Offices* of a Church are sometimes apt, as we see, to out-run their *Bible*; and Posterity will be abused, if any, in after Ages, shall persuade 'em, that the *English Church* of *this* or the *last Age*, prefer'd the old reading of *Psalms 105. 28.* And they were not obedient to his Word, merely because 'tis retain'd in the *Church's Office* or *Psalter*; when 'tis so well known, that all our more common, and publickly authorized *Bibles*, have for above an hundred Years maintain'd the reading, which is just contradictory to it, viz. And they rebelled not against his Word. So that it would be a wrong Step to suppose our Zeal for *Uniformity* had been carry'd so far as this; I mean, to an exact Agreement of the *Church-Service* with the *Church-Bible*.

But what tho this *Text* were found to be directly in the *Bible* of *Charlemain*, which *Father Simon* opposes not? will this prove it to have been in the *Greek Manuscripts* at that time? In the *Latin* for certain, it has long been, and is in many other *Versions* at this day; and yet we have not found hitherto one *Greek Manuscript*, by which

Pt. I. Ch.
3.

to justify it : And therefore tho *Charlemain*, about *Ann. 798.* caused the vulgar *Latin Bible* to be review'd and purged of many Errors and Corruptions that had crept into it, since *St. Jerom's* time; and to that end employ'd *Alcuin*, and other learned Men of that Age; it will not prove they had the Authority of any *Greek Manuscript* to warrant this Text, as *Mr. Martin* would have us to suppose. *It is not to be imagined*, says he, that *these learned Men* wou'd only consult and compare with the *Latin Copies*; they wou'd go, without doubt, to the original *Greek of the New Testament*: and pleasantly asks, if *Father Simon* himself (had he been one of them) would have put in *THIS TEXT* upon the Credit of a few Copies only among many, &c.

But 'tis absurd to think, the Men of that Age wou'd or cou'd take such Measures as the Learned of the present Age wou'd; for as the *Greek Manuscripts* were probably very rare, and hard to be come at in the *Western* parts, so the Learned of those Times had scarce any thing of that critical Skill, or *Genius*, which these later Ages have arriv'd at, and which is so necessary for such a Work: It does not appear that they took any pains to compare with one *Greek Manuscript*, which, if they had had before 'em as their Rule here, and had made such account of, they might probably have been still preserved to us: but as we have no such *Manuscript* to be now found, or that has been seen, as far as we know, for any of the Ages past, between us and them; so it does not appear there ever was one such in the World. Nay, if they follow'd one, or a few, even of the *Latin Manuscripts*, where different from the *most* and *best*, I think 'tis no great wonder. I am satisfy'd this has been often done, *viz.* to prefer the Reading, that has pleas'd best, when against the *most* and the *best* Copies. Did
not

not the *Complutensian* Editors so? Did not *Erasmus* do it? And why might not these Revisers under *Charlemain*, have the *Ansa calumniandi* as much at heart as he had? especially since they might fancy, as others do now, that *this Text* might have been omitted, as the Preface, under *St. Jerom's* Name, to the seven Epistles, does suggest; which Father *Simon* judges (and the contrary does not appear by *Mr. Martin* himself) to have been about this same time composed and inserted; and to give it the greater Authority, they father'd it upon *Jerom*. Not having any Authority to produce from any *Greek* Copies of their own to justify their Complaint of the *Latin* Translators Omission, perhaps they might think it best to refer the matter back to *St. Jerom*; especially if they found it already put in any Copies of his *Latin Bible*, tho, by a late Corruption, which carry'd no offence in it to them: this might afford 'em a specious Plea, and wou'd prevail upon many others, I believe, to do the like in their Case, when there were none to remonstrate against it. So that if they did but as others have done, the whole Argument is spoil'd.

And then *Mr. Martin* will fall short of his Conclusion, viz. that from this Review of the *Latin Bible*, Anno 798. there can be no doubt at all made, but *this Text* had been current in the Bibles of the 7th, 6th, and the 5th Ages; because, says he, we can't suppose they went by Manuscripts of less than two or three hundred Years standing; and so they must have had at once before 'em [and not, but they ought to have had, &c. as the *English Translator* puts it] both the Copies of *St. Jerom's Bible*, and also them of the old *Italick Version* made in the second Century, and which had continued to the seventh, to be the Bible of all the *Latin Churches*: and then concludes, that this clearly shews, *The Text had ever been in* Ch. 3.
the

An Answer to Mr. Martin's

the vulgar Version. And thus, by the Strength of a vigorous Imagination, he is speedily arriv'd, in a manner, at the End of his Journey; without being beholden to any the least Proof by way of Evidence, that these *Revisers* did find, or did say they found, *the Text* in any *one Greek Manuscript*, or in *St. Jerome's*, or in the *Italick Version* it self; much less that they found it in any *antient* Copies of Credit, that might shew it was no Innovation, if it was found in any others.

I do not see but *Mr. Martin*, without tiring his Fancy by a long train of Suppositions, might as well have made shorter work, by saying, (for I can't well call it arguing) that we see at present our *printed Copies* have *this Verse*; and we ought not to doubt but the World has always been so *honest*, so *wise*, so *watchful*, and *careful*, that it cou'd never have been brought in, if it had not always been in the true Copy from the first: But yet, alas, 'tis too evident, that several Corruptions, Interpolations, and Omissions, have happened frequently, before the Art of Printing, according to the Skill, the Care, or the Fancy of the Transcribers; and for that reason, *St. Jerom* was put upon correcting the *Latin Version* of the New Testament with very great Labour and Difficulty: and afterwards we see *Charlemain* caused another Review to be made, because of new Corruptions: and then in the *tenth* Century, the *Sorbon* another.^a

And 'tis as certain, that such Reviews are not wont to set all things right again; that upon a little doubt, some things are removed, and others that please better are retain'd, upon very slender grounds; so that we must not presume and suppose, that all *was done* which we now think *was fit to be done*.

The truth is, the World has already too long
gone

gone upon *Suppositions* in this matter, and 'tis that has brought us into this Confusion. The Learned supposed for a long time, that the *Complutensian* Editors had kept close to the *Vatican Manuscripts*; especially to that famous, and most ancient one, recommended to their exact Regard by Pope *Leo*; and therefore that they had *this* good Authority for putting *this Verse* into their Edition. But, tho' this is more than Mr. *Martin* has to warrant his Confidence in the *Charlemain Revisers*, yet, it seems, the Learned supposed too much here, since these *Manuscripts* are found to want what was supposed to be taken from them. Thus the Learned World long supposed that *Stephens* had nine *Greek* Copies which had *this Verse*, and *seven* more that had all but the Words *in Heaven*; and what is become of their *Suppositions*? I believe Mr. *Martin* will part with some of them; and yet they were very plausible, and partly grounded on *Stephens's* own, but mistaken Account: and yet must we still be treated with such trifling *Suppositions* in the same Case, instead of Evidence? But there is no end of supposing, on one side and on the other; and I have no Fondness for a Contest, which not the strongest Reason, but the strongest Imagination must decide.

I shall take my leave of this Subject, by shewing only how groundless and false Mr. *Martin's* fundamental *Supposition* is, *viz.* That the *Latin* Bibles, of the *6th*, and *7th*, and *8th* Ages generally had *this Text*, from the decisive words of that transcendent *Critical Genius* of this Age, Dr. * *Bentley*.

* *Two Letters to the Reverend Dr. Bentley, concerning his intended Edition of the Greek Testament, with the Doctor's Answer, and some account of what may be expected from that Edition, p. 24, 25.*

An Answer to Mr. Martin's

I formed a Thought, a priori, that if St. Jerom's true Latin Exemplar cou'd be come at, it wou'd be found to agree exactly with the Greek Text of the same Age; and so the old Copies of each Age (if so agreeing) wou'd give mutual Proof to each other. Whereupon, rejecting the printed Editions of each, and the several Manuscripts of seven Centurys, and under, I made use of none, but these of a Thousand Years ago, or above, (of which sort I have Twenty now in my Study, that one with another, make 20000 Years.) I had the Pleasure to find, as I presaged, that they agreed exactly like two Tallies, or two Indentures; —By this you see that in my proposed Work, the Fate of that Verse (i. e. 1 John 5. 7.) will be a mere Question of Fact. —And if the fourth Century knew that Text, let it come in, in God's Name: But if that Age did not know it, then Arianism in its height was beat down, without the help of that Verse: and let the Fact prove how it will, the Doctrin is unshaken. Now if these twenty so antient Copies all agree in wanting that Verse, (as I am satisfy'd, none supposes they agree in having it) we may see what Credit is due to Mr. Martin's strongest Imagination, concerning the Copies of those Ages. Here is plain Fact against his extravagant Fancies. And I doubt not, when the Doctor, who alone appears to be *par huic negotio*, shall gratify the expecting World with his Noble Performance, things will be set in a yet clearer Light.

Mr. Martin's 5th Chap. is an Attempt to retrieve the Credit of the pretended Preface of St. Jerom to the 7 Epistles; which complains much of the Latin Translators of the New Testament, that they had omitted this Verse, which the Greek Copies had in them. If this had been genuine, it had been of great weight; but for many Reasons the Learned have judged it to be

a Forgery in St. *Jerom's* Name: some of these Reasons Mr. *Martin* thinks not to be sufficient, but that still it *may possibly* be St. *Jerom's* own Work. But he can never give a good answer to all: For the *Preface* professes him to have restored *this Verse*, after such injustice done to it; and declares it to be a *principal Support of the Christian Faith, by which the one Substance of Father, Son and Holy Spirit, is confirmed*. But then how comes it, that *this Text*, in all St. *Jerom's* true Writings, where he contends for *this Faith*, and searches so much for *Texts* and *Arguments*, is not once mentioned by him? Cou'd he omit what he judged the great Rampart of his Faith? Cou'd he always omit, and always forget, *such a Text*, which he had been the Preserver and Restorer of; and wou'd therefore be more than ordinarily fond and careful of? Besides, St. *Jerom* surely wou'd never be guilty of such a false Insinuation that all the *Greek Copies* had *this Verse*, when the *total* silence of all the *Greek Fathers* in that, and preceding Ages, is an undeniable Evidence of the contrary; not to be answer'd by little Presumptions and airy Suppositions.

But Mr. *Martin* uses such an Argument, Chap. 5. which he says is very *considerable*, to prove this *Preface* was St. *Jerom's* and not a Forgery, that I confess is to me very surprizing. *If*, says he, *the Writer of it was a feigned Person, who designed to put off his own Piece for St. Jerom's, he was certainly not a Master of much Address, in complaining of unfaithful Translations in his Time; for no one can produce the least Proof, that new Latin Versions were ever made in the Age 'tis pretended this Preface was composed: whereas 'tis plain from St. Augustin, St. Jerom's Cotemporary, that in their Days divers had undertaken to make Latin Versions of the New Testament, and undoubtedly*

the

the Complaint in the Preface respected some one of these Versions; which is a considerable Reason to prove it was truly St. Jerom's. Now I can't but think just the contrary; that the feigned Author, by this was a Man of great Address: for if he intended a Fiction in St. Jerom's Name, it was to be suited to St. Jerom's Time, when Mr. Martin says, there were divers Versions made; and having said none can produce the least Proof of Latin Versions made in that Age which this Preface was pretended to be composed in, he says, there is plain Proof, that in St. Jerom's Days, there were such Versions, which is the very Age it was pretended for: but if he means the feigned Man shou'd have framed a Preface, in St. Jerom's Name, that had only been suitable to Charlemain's Age, he had been a Bungler indeed, tho, with Mr. Martin, a Man of Address. But if such Reasoning as this can confirm him in this Opinion, it will be very difficult to conceive how he shou'd ever be unsettled in any thing. May I not say to him, what he, on no Reason that I can see, says of Dr. Mill; Sure he did not consider what he said, [not, did not think what he said, as the English Translation is, Ch. 5. at the end] and his Eyes and Understanding went not together.

But Mr. Martin says, 'Tis of no great moment, whether it be granted to be St. Jerom's or not, because he thinks it will yet prove *this Text* to have all along been in the Bible; in that the Preface must be allowed to be very antient, and to have been in the Bibles, for above 800 Years; and F. Simon supposes it put in by some of those who revised the Bible under Charlemain. Hence he argues, that if these Learned Men made this complaint of the Unfaithfulness of the Latin Translators in omitting *this Verse*, it is a certain Argument of its having been in St. Jerom's Bible; else

else they cou'd not have brought such an Accusation.

I grant they cou'd not *justly* do so, unless they knew it had been even in all the *Greek Copies* too, which therefore they pretend; but they might do this *unjustly*, i. e. without Ground, and upon mistaken Presumption, as I have already said; or perhaps upon just such Supposition as Mr. *Martin* himself goes upon, when he says, in his 6th Chap. that either *this Verse* was in St. *Austin's* Bible, or that it *ought to have been in it, because it was in some Bibles of that time.* And so, for ought I know, some *Latin Bibles* might have *the Verse* in them in the 8th Age, and before; and perhaps the Composers of this *Preface* were as loth to think, it was put *lately* in, as Mr. *Martin* is: and contrary to what he says of F. *Simon*, I may ask him, whether if he had been one of *them*, he wou'd not have done the same thing according to his way of Reasoning, or rather of *Presuming*, without Evidence.

But if, from the former Evidence of Dr. *Bentley's* words, it appears in Fact, that St. *Jerom's* Bible had not *this Text*, then there is an end of this Dispute, and the *Prologue* cou'd not be Ch. 5.
Part 1. his; since, 'tis granted to be *ridiculous*, to suppose he shou'd reproach other Translators, for leaving out *this Text*, and yet himself leave it out in that Copy to which this *Preface* was made: therefore the *Preface* is a Forgery; and be it whose it will, is of no force to prove that *this Text* had been either in St. *Jerom's*, or in any *Greek Copy*. So that the great, and *middle* Link of the imaginary Chain in the 8th Age, is broken; on which hangs the Supposition of *such Greek Manuscripts*, for about 7 Centuries before, and which supported that Supposition for about as many Centuries after; till Matters of Fact came

came to be looked into, and the *Greek Manuscripts* themselves inspected; which, we shall see presently, are all wrong on Mr. *Martin's* side, when I have considered the few private *Citations* of his two next *Chapters*.

Mr. *Martin*, in his 6th and 7th *Chapters*, goes on to prove that *this Text* was in the antient *Italick Version* of the New Testament. This he wou'd infer, from its being in St. *Jerom's*, which, I hope appears already to be a groundless Surmise; and so the Argument will turn on the other side, and be retorted upon him, viz. that if St. *Jerom's* New Testament had not *this Text*, 'tis a great sign, the *Italick*, which he corrected, had it not neither: *Otherwise his Bible had been so defective, that it wou'd have been bitterly exclaimed against, by such as made such ado with him, about his changing but one single word for another; as we learn out of St. Augustin.*

As for his Instances of the mention of *this Text* by *Fulgentius* (in the 6th Century) and by *Vigilius Tapsensis*, I pass them by, as I had done before, as coming too late to be of any great use in the Case; nor can the mention of *this Text* by them or *Victor Vitenfis*, signify any thing more than what I had supposed formerly, viz. that at the latter end of the 5th Century, some might begin to pretend that for *Text*, which had so long and currently been the Interpretation of the *next Verse*. And therefore I did not, as Mr. *Martin* insinuates, put by *Victor Vitenfis's* Testimony, for being a fabulous Writer; but I shewed, (to which Mr. *Martin* hath made no reply) that it was no Evidence of the current Admission of that *Text*, or of its long standing; and that from the common way, in that Age and Place, of interpreting the *next Verse*, in such a manner as cou'd not well consist with ha-

ving

ving *this Text* also in their publick Bibles : I say their publick Bibles, because as *F. Simon* has shewn, *Hist. of Latin Versions,* that tho it appears not that different Latin Versions, Translations were then read in the Western Churches, yet private Persons took the liberty of making new Translations; and that by this distinction, between the Bible read in the publick Service, and these particular Versions, we may easily resolve the Objections taken from *Tertullian, Cyprian, &c.* whose Citations agree not with the *Italick Version.* They read the vulgar Copy with the People, which was in use in their Churches, because they cou'd not do otherwise: but in their Writings, they took the liberty to translate as they thought fit.

And therefore supposing *Victor's* relation of that Confession of Faith to be truly as we have it, yet whether drawn up by one Bishop or by four, it does not follow that *this Text*, even at the end of the 5th Age, was in their common Bibles, tho they might have some Countenance, or some Notions on which they presumed to bring in the words for a Proof; whether it was that they had the direct words in several private Books, or relied on the current mystical Interpretation of the next Verse to bear them out: which last may, for ought I see, be all that is intended in such Testimonies or Citations of these Words. I do not confidently assert it, or say, that even these late Writers had only Three Witnesses, in the Bible; which sometimes they mentioned by their direct Names, *Water, Blood and Spirit*, and sometimes by their mystical Names, *Father, Son, and Spirit*; or *Father, Word and Spirit*: but I conceive there is some ground to think so from this, viz. that while one speaks of the *Water, Blood and the Spirit*, and another of *Father, Word, and Spirit*, as *St. John's three Witnesses*; I have not

observed that any of them speak of both together, or of *six Witnesses*: which looks as if it was all but *one Text*, with its Interpretation. (I confess *Eucherius's* Testimony, in the next *Chap.* has all *six* set down there; but to that I shall have something to say.) So that for ought appears, Mr. *Martin's* *Cloud of Witnesses*, as he calls this huge number of *African Bishops*; *every one*, says he, *coming with his Bible in his Hand, offering us this Passage of St. John to read*; may be but a *Cloud of an hand-breadth*, three or four only, without any Warrant from the publick Copies, long established, as it appears by others of that Country in that same Age, from what has been already said.

Ch. 7. The Testimonies of *Eucherius*, *Cyprian*, and *Tertullian*, are to carry on the Proof of the *Italick* Versions having *this Text*; but as here is nothing new about *St. Cyprian*, (to which *Tertullian* is but an Appendix) so I have already stated the matter concerning him in my *former Discourse*, and have accounted for what Mr. *Martin* here repeats; but he takes no notice that even *Fulgentius*, whom he brings to confront *Facundus*, does rather, as I have shown, confirm his Judgment of *Cyprian's* words, *viz.* that they are an Interpretation of the *8th Verse*; and for certain they are not the direct words of the *7th Verse* contended for. And yet here is all that is pretended to, from *St. John's* Time to the *5th Century*; for neither *Greek* nor *Latin*, small nor great Writer, for so many hundred Years, gives the least shadow of a Proof, that they knew any thing of this great and remarkable *Text*; perhaps the most obvious, and adapted for their constant occasions, of any Text in the Bible. And yet this contested Passage of *St. Cyprian* only, so well accounted for, and upon so good Authority, must outweigh all,

all, even against the express Testimony and Sense given of St. *Cyprian's* words, by a following *Bishop* of the same Country, whom none contradict, and whose Testimony, if believed, is entirely decisive.

But the Passage Mr. *Martin* brings out of *Eucherius*, of which indeed I was not aware before, will need more Consideration; for tho' it only concerns the 5th Century, in which I did allow that possibly the Words might become Text, in some Books, yet it will carry it half a Century higher, than the Confession of the African Bishops in *Victor Vitenfis*: and, I confess if the Passage be genuine, it is more to the purpose than any, yea than all the other Testimonies, before or after *Eucherius*, for some hundreds of Years: because here we find both the 7th and 8th Verses together, at once to shew us all the six Witnesses; and that there was *Father, Word, and Spirit*, beside what was said of the *Water, Blood and Spirit*; whereas, only *Father, Word, and Spirit*, might have been the same Things mystically interpreted, after the prevailing Custom of that Time. So that I cannot deny but Mr. *Martin* had some ground to say, *this is decisive*, i. e. as to its being acknowledg'd by *Eucherius*, in the 5th Century. But,

The Instance being singular, is indeed apt to raise suspicion about it, yet I shall not for that Reason reject it, but shall offer such other Arguments, as will, I think, acquit me from the Charge of being influenced by mere Partiality, in judging it to be probably an *Interpolation*, added by the Transcriber of *Eucherius*.

In general, the Learned know very well, that in the Copies and Editions, especially, of the *Latin Fathers*, such Interpolations of Texts are frequent, and were thought innocent: for when

the Transcriber found a Text only refer'd to by his Author, he would supply it at large, or perhaps rectify it, by putting it in according to what was in his own Bible of another Age, which he thought must be right. This was but natural; and I understand this is the Case in a like Instance with *Bede's Comments* on the 8th Verse; *There are three that bear Record, the Water, Blood, and Spirit*: for so I am informed the Manuscripts of *Bede's Works* have it, whereas in the printed Edition, the Words *in terra, on Earth*, are added to make it agree to the current Versions of After-Ages. So that if *Eucherius* had only said, *As to the Trinity St. John has spoken as in the 8th Verse*, the Transcriber finding in After-Ages the 7th Verse also in his Bible, might join both, as easily as he now would add *Chapter* and *Verse*: And thus an Alteration of a Text was the likeliest of all.

But 'tis not enough to say it might be so, I shall therefore offer my Reasons on which I judge it was so here; because,

First, It appears to be not very consistent with *Eucherius* himself elsewhere; for in his Interpretation of *Ver. 8.* or the *Water, Blood, and Spirit*, he declares, *that most did by a mystical Interpretation understand thereby the Trinity, i. e. by the Water the Father, &c.* in which he seems entirely to acquiesce also; which is much what *St. Cyprian* had said before, according to *Facundus's* Testimony. Now I cannot imagine how to reconcile this with *Eucherius's* acknowledging the Words of the 7th Verse; for how could any, according to common Sense, set themselves, by forced mystical Interpretations, to extort from the 8th Verse such an unnatural Meaning, and make the *Water, Blood, and Spirit*, to mean *Father, Word, and Spirit*, if they had read it directly

Euch. de
Quæst. diffi-
cil. in Lo-
ca, V. &
N. T.

directly in the 7th Verse already, that there are *three in Heaven*, &c. *Father, Word, and Spirit*? Could they make the three Witnesses *on Earth* to be the same which had just before been called the Witnesses *in Heaven*? Would they make the *Six* to be but *Three* Witnesses? and the Apostle to say the same thing twice over? and after the mention of *them* by their proper Names, to mention 'em by *mystical* Characters, *i. e.* to speak of 'em darkly and enigmatically, after he had spoken of 'em plainly? One would think it not credible that Men should use so much Force and Straining to search for the *Trinity* in the dark, if they had found it lie plainly before 'em, so close and near to them.

Secondly, It appears that this *Treatise of Eucherius de formulis Spirit. &c.* in particular was in very great Disorder, and it seems the Copies were not alike; for *Joannes Alexander Brassicanus*, in his Prefatory Epistle, tells us, as I find it in the *Bibliotheca Patrum*, that he took a great deal of pains, unto Weariness, *in repurgandis & restituendis, &c.* in leaving out and adding many things: *id quod deerat adjecimus*, says he. So that all things considered, it is not improbable that this Passage may be one of those Additions. To which I may subjoin,

Thirdly, That this *Text* was not necessary to his Design, which (tho I will not say he keeps strictly to it) was to insist upon *mystical* Interpretations, like the *Jewish Cabala*, under the several Numbers *one, two, three, &c.* which the 8th Verse did serve him in. This appears in the Title of this *Chapter*, which is, * *Of Numbers whose Significations are allegorically explained*: whereas the 7th Verse was not subject to such a secret figurative Interpretation. And accordingly in the beginning of his Work, he prays God

to reveal the secret abstruse *Sense* of the Scriptures, that he might produce what was their secret Meaning. However, I submit *these Reasons* to the Judgment of the Impartial, who, I think, will not wholly despise 'em all: But still it must be remember'd, that if by any they be not thought sufficient to take off the Authority of this Testimony, yet as 'tis the first clear mention of *this Text* by any *Christian* Writer, so it was not till a good way in the *5th Century*.

And now there is nothing remains to be considered, but what Evidence there is to be found from the *Greek Manuscripts* of the *N. T.* to authorize this *Text*: for it signifies little that the modern *Latin* or *Greek* Churches have admitted it, unless they had Authority from the *Greek Original* for so doing; and therefore this Article of the *Greek Manuscripts* is of greatest Importance in the Case.

Mr. *Martin* in his *8th Chapter* undertakes to shew that this *Text* was found in the *Greek Manuscripts* of these last Ages, and says so many things with such undaunted Confidence, and positive Assurance (which a wise and cautious Man would not say, unless he knew 'em to be true) that if it be found he has said 'em without *Truth* and *Evidence*, I think it will not gain his Work any Credit in the end, tho it may stagger the unlearned Reader at first. He begins with a fine popular *Harangue* upon the old Story of its having been in the original *Greek* of *St. John*, and thence passed into the *Italick Version*, and so into *St. Jerom's Bible*, and thence into *Charlemain's*; for he says, *We must not doubt but the learned Men he employ'd in correcting the Bible, had Greek Manuscripts to*

* Oremus Deum ut revelet abscondita Scripturarum, & proferramus quomodo secretiora intellectu sentiendum sit.

consult. And indeed if we must not doubt their having such *Manuscripts*, nor that they exactly corrected the *Latin* by 'em in every Place that differ'd, nor that they really put this *Text* in their Bibles, then the Work is done if we may doubt nothing; but Mr. *Martin* knows these things are doubted, yea, and that *some*, or *all* of them, are *deny'd*, and strongly *opposed*: and 'tis trifling, on no better grounds, to tell us we must not doubt the principal Matters in debate.

Next he argues from F. *Simon's* saying, *This Passage is in very few Greek Copies*, that therefore he grants it was in many; which is no true Inference at all, because Mr. *Martin*, but a few Pages after, cites him for saying the *Text* was not in *any one* Greek *Manuscript*; which he calls *contradicting himself formally, and retracting*, &c. but very unreasonably: for F. *Simon* having seen many *Manuscripts* in which *this Text* was wanting, but not all that might be seen, might well pronounce hereupon, that it was not *in the greatest Part of 'em*, and that it certainly was but *in few*, tho he never intended hereby to say *it was* in any. And when he had searched more thoroughly, he then ventured to say it was not in any *one*; and therefore those *vain Triumphs*, not to say *Insults*, on that *celebrated Scholar*, might have been better spared than utter'd upon so slender, or rather no true Occasion. And if Mr. *Martin* were not willing to catch hold of any thing, he would never have made an Argument of such a poor pretended Concession of F. *Simon*, which he knew he disowned, or rectify'd.

And now he comes to Particulars. 1. He tells us, *Laurentius Valla*, in the 15th Century, *recover'd seven Greek Manuscripts*—*and this Passage of St. John is found in all seven*; and he thinks it is hard if *none* of them was then *four or five hundred Years*

Chap. II.

Proleg.

N^o 1086.

old: but however he is so modest, as to let 'em be but *three or four hundred Years*. And yet after all this *particular Account*, given without mincing, or hesitating about it, I dare say this Gentleman knows nothing of the Matter, but speaks all upon Fancy and Guess. If perhaps you imagine he has got *L. V's Manuscripts* in his possession, or at least, that he has seen 'em fully; he tells you no, not he, nor any Man else that he knows of, has either seen *Valla's Manuscripts*, or knows what is become of 'em. Is not this a pretty Account? Dr. Mill says he had only *three Greek Manuscripts*, Mr. Martin says *seven*. *Erasmus* says, *How Valla found or read* (this Place in *St. John*) *does not fully appear*; Mr. Martin says roundly, this *Text* was in *all the seven*; and yet does not know any Author who says he ever saw these *Manuscripts*, nor produces any Words of *Valla's* own, to prove that he saw this *Text* in them.

Next comes Cardinal *Cajetan*, and what says he to the Point? Truly no more but that he doubted whether *this Verse* were in the *Text*; because, says he, 'tis not in *all the Greek Manuscripts*, but only in *some*; whence the *Difference* arises, I know not. This is much what *F. Simon* had said, as I have observed before; he might not see the Words in *any Manuscript*, but at that time never questioned but they were in *some*.

Then for the *Complutensian* Editors, Mr. *Martin* says boldly, that they put *this Text* in upon the warrant of *one or more Manuscripts* (he can't tell which) and yet takes no notice of the Evidence given to the contrary in *my former Tract*, that they had it not where it was presumed and pretended they had it.

As for the *Codex Britannicus*, by which alone *Erasmus* was influenced to put the *Words* into his *third Edition*; if *Erasmus* never says he saw it,
what

what signifies it to mention *F. Simon's* saying it ? And therefore 'twas very unfair and unjust to insinuate that I had *called in question the Veracity of this learned Man, two hundred Years after his Death,* when I never once suspected his Testimony in the least, and only said that I never found he gave any such Testimony. And is his Credit attainted, by not believing any groundless *Story* that others tell of him ? Cannot he be thought an honest Man, if all that *they* say of him should not be true ? Had that great Man, who was the *Wonder and Glory* of his Age, and who laid the Foundations for After-Ages to build upon, said such a Word as that he had *seen it*, I had easily relied upon his Sincerity ; who, I conceive, was too great to use such Falshood and Deceit.

Indeed *Mr. Martin* thinks it enough to say, 'Tis not our Concern now to inquire what is become of this Manuscript, or if any others have seen it besides *Erasmus*—and that this Method will introduce a new sort of Scepticism in Matters of Learning. But with his leave, I think it does concern us greatly to know whether such a Manuscript be in being still, which was too remarkable to be lost in Obscurity, if it had once been taken notice of ; and whether any one else ever saw it, since 'tis confessed so much whether ever *Erasmus* saw it, or pretended to it. And I dare say, such a presuming Credulity as *Mr. Martin* propounds for the Cure of Scepticism, which would hinder a severe Examination into *Facts*, would do, and has done, the World far more harm than such Scepticism itself ; and the longer Men go on to take things so on trust, the more grievous will the Scepticism be at last.

Stephens's Manuscripts are next in tale ; but on what mistaken Grounds, will be further seen in the Review of the next Chapter.

In the Year 1574, says he, the *Louvain Divines* in a Preface to their *Latin Bible*, say they had seen this Passage of *St. John*, in many other *Greek Manuscripts*, as *Stephens* had in his. As for *Stephens's Manuscripts*, 'tis plain they only presumed it from what appeared in his printed Edition; but as to what they say themselves saw, I think *Mr. Martin* is mistaken in interpreting it of any *Greek Manuscripts*: I shall set down their own Words, in which he has left out one material Sentence, which was both in the *Latin*, and in *F. Simon's Translation*, (with what Design he best knows :) speaking of *Ferom's Prologue*, * *This*, say they, *confirms the reading of the Text, which is likewise supported by very many Latin Copies; agreeable to which Erasmus cites two Greek Copies, one of Britain, the other of Spain; to that of Spain the King's Bible is both in all other Places and in this conformable*: (this last Sentence *Mr. Martin* has omitted) *we have seen many others which agree to these*. Now the word *These* rather refers to the three last Copies, one whereof, *viz.* the *King's Bible*, was a printed Copy, which shews that they speak of any Copies promiscuously; or it may relate to the *Latin Copies* first mentioned. But why should *Mr. Martin* pick out the middle Sentence only for the reference of these Words? and by an unfair Omission represent it to his Reader as if it were the *immediate* Sentence before these Words of Reference, *tout d'une suite, &c?* He says they are speaking of *Greek Manuscripts of England, &c.* but are they not speaking also of

Printed at
Antwerp,
1572.

* Quod pro textus lectione facit, & Latinorum librorum plurimi suffragantur, quibus consentientes duos Græcos codices, unum Britannicum, alterum Hispanicum, Erasmus profert; Hispanico ut ubique & hic conformis est Regius: multos alios his consonantes vidimus.

Latin Copies, and of King *Philip's* printed Bible and perhaps *Stephens's* Manuscripts, which they instance in immediately after, may be some of the many which they saw did so agree to the other. But their own Account of them shews how they saw 'em, viz. as they were mark'd in the printed Copy only; and therefore they make some doubt whether he had placed his Marks right according to his Manuscripts; nay 'tis plain that even the Copy of Spain, which *Erasmus* cites, † was only the *Complutensian Edition*, and is what these Divines, I think, do intend here; and not a Manuscript, as Mr. *Martin* turns it.

But I have now before me the New Testament, of these *Louvain* Divines, by *Plantin*, *Antwerpæ* 1584. with the same Approbation of *Molanus* annex'd as in the other Edition; and in their Notes on this Text, their Words are something different, * viz. *This confirms the reading of the Text, whereto agrees the Greek Complutensian Edition, and what are taken from thence, with many others which we have seen.* And then follow the Words about *Stephens's Manuscripts*, as in the other, but 'tis under the Title of the *Parisian Copies*. Now this, which seems to be upon their second Thoughts, puts it out of doubt that they spake only of seeing several printed Editions of the *Greek Copies* besides that of *Complutum*, but no *Greek Manuscript*. And I think 'tis not against common Sense, as Mr. *Martin* pretends, to understand even the former Account so, if I had not had this

† *Eraf.* in locum, *Perlata est ad nos editio Hispaniensis. Again, Exemplar, ex eadem, ni fallor, Bibliotheca (Vaticana) petiit, secuti sunt Hispani.*

* Quod pro textus lectione facit, cui Græca Complutensis Editio, & quæ ex ea sunt, cum aliis quas vidimus non paucis, consonant. Inter omnes *Parisensium* ne unus est qui dissideat, &c.

latter, which makes it more plainly appear. So then hitherto no one is proved to have seen any *one Greek Manuscript* for this *Text*.

His next Evidence he calls, is *F. Amelot*, who, in his Note on this *Text*, says, *Erasmus* said it *was wanting in one Greek Manuscript of the Vatican*, but I find it in the most antient *Manuscript of that Library*. Whether he found it by his own Search, or others Information, these Words do not fully determine. Nor does *Erasmus* only say it was wanting in *one Manuscript of the Vatican*, but in a most antient *Manuscript*, which he calls *Codex per- vetustus & Liber antiquissimus*: and since we are well assur'd the *Text* is wanting in the famous most antient *Vatican Manuscript*, by the concession of *Dr. Mill*, and I think of all that have inquir'd into it, and particularly by *Caryophilus*; and that upon a strict Search made by the Criticks, whom *Pope Urban* the 8th employ'd about it; *Mr. Amelot's* slight Testimony that it was in the most antient *Manuscript* there, cannot be consistent with their more accurate and credible Witnesses. Indeed *Mr. Du Pin* says *Amelot* was not very * exact; and *Father Simon* upon several Occasions shews how vainly he uses to talk. † *Father Amelot*, says he, does not seem to be sincere, when he speaks of his searching out of *Manuscripts*; and that he speaks of *Manuscripts* which were never extant but in his own *Imagination*: and as to his having carefully searched the *Vatican Manuscripts*, he says, he cou'd not affirm it, since he produces no various readings but such as are in print; and that he never saw, but in print, what he call'd seeing the *Manuscripts*. So that I think we may set this Witness aside.

* *Hist. of Canon of O. and N. Test.* Vol. 2. ch. 3. §. 1.

† *Crit. Hist. of Verf. of N. T.* Ch. 32, and 33.

His last is a sort of *Ear-Witness* rather, viz. 'tis said there is also one (Manuscript) at Berlin in the King's Library, that is believed to be 500 Years old. Father Long reports it on the Testimony of Saubertus and Tollius; and Dr. Kettner, on a Letter that he says he received of it from M. Jablonski, &c. But Mr. Martin, who makes the most of every thing, does not quite venture to say, that *this Text* is reported to be in that *Manuscript*, [tho his Translator makes him say so; of which I will not take any advantage, because I think he has done his *Author* some wrong] but it has the face of such an artful Insinuation. Father Long says only there is a *Manuscript*, and refers to *Saubert* (whom I have not seen) and *Tollius*, whom I have consulted; and he only tells us what sort of Book it is, viz. written in great Letters, *Literis uncialibus*, and without Accents, &c. but says not one word of *this Text* in *St. John*: and if M. *Jablonski's* Letter has said no more than these, what is this *Manuscript* mention'd for? If there be a *Manuscript* at *Berlin* that *wants this Verse*, does this prove the *Text* to be genuine? Or if Mr. *Martin* means, that we don't yet know what is in that *Manuscript*, is that an Argument for us to conclude, that *it* is in it, contrary to all the other Greek *Manuscripts* that we know of in the World? Surely the Presumption lies on the other side; and this Gentleman cou'd so easily have gain'd Satisfaction from *Berlin* in this Point, that I suspect he was fearful there was no such *Verse* in this *Manuscript*; or else he wou'd have come abroad well fortify'd with such an *Authority*: and if so, 'twas not ingenuous to make such a deceitful Flourish in so serious an Argument. But if indeed it has *the Text*, and we can be assured how the Case stands upon that *Manuscript*, it will then deserve good Consideration, and be

of

of more weight than all the rest that he has offer'd : Till then, 'tis amusing the World with random Conjectures, and *unfair Insinuations*, to tell 'em, they say some-body has written to some-body, that there is a *Greek Manuscript* which has in it we cannot tell what.

But since my writing what relates to the *Berlin Manuscript*, I have receiv'd Information from a very sure Hand, that *this Verse* is not in the Body of that Manuscript, but that it has been since inserted in the *Margin*, and the Manuscript is not above 300 *Years* old neither. If Mr. *Martin* had known this, and conceal'd it ; nay, if he could still not only insinuate this *Manuscript* to be in confirmation of his Argument, when it was directly against it ; but also cou'd even venture to add this vain Triumph immediately upon it, *We see here Manuscripts more than sufficient to convince us*, &c. (when yet he was driven to such hard Shifts, of pretending a false Authority to make out but *one* such *Manuscript* :) I say, if he had known this, I shou'd think it such an Imputation on his Sincerity in writing, that I cou'd not tell how to reconcile it to what he had said at the Entrance of his *Dissertation*, viz. that he had learned from the *Book of Job*, 13. 7. *That we should not talk deceitfully for God*. And if he did not know it, which I'll suppose, his offering it to the World at all adventures, with such an Air of Boasting, is nothing to the Reputation of his Discretion ; and will, I hope, convince him how unfit such a presuming confident Imagination is, to be brought into an Inquiry of this nature. However, if he be still burdened with a superfluity of good *Greek Manuscripts*, having *this Text*, I conceive they will all be taken off his Hands, and not one left him to turn to.

And

And now upon a Survey of all hitherto said, it appears that Mr. *Martin* has scraped together all the things little and great, that he cou'd think of, that so he might make a huge Heap and pompous Show of *Numbers*; and then with a popular Flourish retails 'em out singly, first by the *Names* of the Authors who were mention'd about 'em; *Valla, Ximenes, Erasmus, Stephens,* and many other learned Men have seen 'em: then by their place, some in France, some in Spain, some in England, and some in the Netherlands: and after all this, says he, *Shall the Text not have been in the Greek Manuscripts still?* And he has the Courage to say what I think is one of the strangest things to be said with so great Assurance, viz. *We see here,* says he, *more Manuscripts than there is need of, to convince us that this Text is not found only in a very few Manuscripts, nor only in such as are more modern, as Father Simon wou'd make us believe.* What! more than is needful? and yet after all, not one? How easily are some Men satisfy'd!

In the last place, we are come in his 9th Chap. to *Stephens's Manuscripts*. It has been shown, that of all his sixteen *Manuscripts*, (for so many Dr. *Mill* had allowed besides the *Complutensian Copy*, Proleg. N^o 1176.) only seven had St. *John's Epistle*; and that all these are found to want *this Verse*, tho, by mistake, *Stephens's Greek Edition* has marked only the words, *in Heaven, ἐν τοῦ οὐρανοῦ*, to be wanting. Mr. *Martin* being sensible this presses very hard, pretends to set this Matter in a clearer Light than ever; and undertakes to shew that more than seven of *Stephens's Manuscripts* had *this Epistle*, and consequently had *this Verse*, for certainly they are not among those seven which are marked as wanting it. And he is sorry to find that Mr. *Roger*, Doctor of *Divinity* at *Bourges*, and writing in defence

too

too of the Text, has, after his strict Examination of *Stephens's Greek Testament* (in which his Manuscripts are referred to) declared that he can find but *seven* belonging to *this Epistle*; and that not one of *Stephens's Manuscripts* had *this Verse*; tho, says *Mr. Martin*, they have always been accounted a *Bulwark* thereof: and, he says, *Mr. Roger* has not computed aright.

But I am amazed to see how weakly *Mr. Martin* goes about the Proof of this great Discovery; he mentions three more Manuscripts of *Stephens*, as having this Epistle of *St. John*, not before observed; these are marked *14. 15. i. e. 14. 15. 16.* and he proceeds still upon his accustomed Topick of Presumption: because, forsooth, all the Epistles of the *New Testament*, viz. *St. Paul's*, and the seven *Catholick*, and the *Revelation*, are wont sometimes, to make *one Volume*; therefore finding by *Stephens's Testament* that these *Manuscripts* had *St. Paul's Epistles* before, and the *Revelation* of *St. John* behind, he strenuously argues that the seven *Catholick Epistles* were surely in the middle. However, since the *Manuscript* mark'd *14.* is referred to, upon *2 Pet. 1. 4.* which is one of those seven *Catholick Epistles*, he doubts not but that *Manuscript* reach'd *St. John's Epistle* also, and says briskly, this makes *eight Manuscripts*.

But certainly *Mr. Martin* cannot be so weak, to think this will pass for a good and *invincible Proof* with Men of Sense. Did he never see an old Bible which had beginning and end, and yet wanted some parts between? If he had read and considered *Dr. Mill*, he wou'd have found it so here; that accurate Inquirer tells us often, with exact nicety, what *Books*, what *Chapters*, and what *Parts* of a Chapter, are wanting in several of the *Manuscripts*. And he tells us these three

↓
were

were mutilated ; and as to the *last*, *id.* he is so particular, that he tells us this was a Copy of three Gospels, *Matthew*, *Luke*, and *John*, but that at the end were *Two Leaves*, in which was a part of *Acts 10th Chap.* and the first *Chap.* of the 2d Epistle of *Peter*. One might hope such a great Disappointment as this shou'd take us off from presuming and fancying, where *Facts* lie so cross in the way.

Millii Pro-
leg. N^o
1174,
1175,
1176.

He brings *Beza*, as one well acquainted, he thinks, with the matter, to confirm this Point, *viz.* That more than those noted *seven Manuscripts* of *Stephens* had *St. John's Epistle* in 'em, and consequently *this Verse* ; because he says, *this Verse is in the Manuscripts of England—and in some of Stephens's antient Manuscripts.* Yet I do not think it appears by all that *Mr. Martin* says, but that *Beza* intended it of those aforesaid seven *Manuscripts*, which he, as well as others, imagined by *Stephens's Marks* to have all but the words *in Heaven* ; which small Defect might yet not hinder him from saying in general Terms, the *Verse* was there : And tho after he had said *this Verse is in some of Stephens's antient Manuscripts*, he adds that the Words, *in Heaven*, are wanting in *seven Manuscripts* ; it does not follow that he distinguishes these *seven* from the *some Manuscripts* before, but only that he expresses the number of *Manuscripts* determinately, which before he had expressed indefinitely and uncertainly : And what wonder is it, tho he did not express himself so accurately in a Matter he might be in some Confusion about ?

But supposing *Beza* did, as perhaps he might, imagine that some other *Manuscripts* of *Stephens* had this *Verse* ; this has been long thought by others, thro mistake, and why might not he mistake as well as others ?

For tho Mr. *Martin* represents *Beza*, as having seen all *Stephens's Manuscripts*, and compared 'em, and that they were in his hands, &c. and thence infers from *Beza's Words*, that the whole Verse was in some of 'em; and afterwards argues, that in the rest of them only the ἐν τοῖς οὐρανοῖς, in Heaven, was wanting; and that *Stephens's Marks* were not wrong plac'd; because *Beza*, who would have observ'd it, if he had found the contrary to either of these things, appears to confirm it all: yet I apprehend the very Foundation of his whole Argument is but a mistaken Presumption; for it no way appears that ever *Beza* had all, if any of *Stephens's Manuscripts*, or that he had the Manuscripts of the *King's Library* to compare at all: and tho he uses the Phrases, *Legimus, & invenimus in nostris; We read, and we find them, &c.* and compares them with the (supposed) *British Copy*; yet all this might well enough be, without reading 'em any where but in *Stephens's* own Notes and Collections.

And this is most likely, if we consider the Case of *Beza*. *Henry Stephens*, the Son of *Robert*, had collected the Readings of ten more Copies, and written 'em into one of the New Testaments of his *Father's* fair Edition, which had already so many various Readings noted in the Margin; this Treasure was put into *Beza's* hands, who being thus furnished, seems to have taken little or no further care to make any search of himself into those Copies or Manuscripts, nor perhaps ever to have seen 'em; insomuch that *Dr. Mill* thought he had reason to say *, *That he took no care to search out what was the genuine Text—And when accidental-*

* N° 1258. *Proleg.* De hoc enim parum laborat, & ubi de Lektionis cuiuspiam ἀσθεντία forte agit, ostendit quam nihil fere in his rebus viderit, vir alias eruditus & perspicax.

ly he treated of it, he did but shew how little or nothing in a manner he saw into those Matters, tho otherwise a learned and sagacious Man. How Morinus also blames him, may be seen in Dr. Stillingfleet on the Trinity, p. 159, &c.

But there need no more Words about it, the Matter is determined before; for if, as is already proved, Stephens had not one Manuscript of St. John's Epistle more than the seven which he had marked in the Margin, then to what purpose does Mr. Martin make ado to force the contrary out of Beza's Words? viz. that his some Manuscripts were not of those seven, i. e. were none of all he had. So that here is no News from Beza, of any one Greek Manuscript which has all the Verse; for these seven, he owns, want some Words. And let Mr. Martin hold to it ever so tenaciously, or reason ever so finely upon it, 'tis either Beza speaks wrong, or himself by mistaking him, argues so, since 'tis against plain Fact.

And therefore I judge Beza's Words can do him but very little service, in his 10th Chapter, to justify the Marks of Stephens's Edition being rightly placed; it being what he probably never examined into; and Stephens himself might not have it suggested to him. It has already been said and manifested, that there is Proof of this Mistake in those Marks, from ocular Inspection into several of those Greek Manuscripts which are found to want the whole Verse; but not one that wants only the Words in Heaven, as the Semicircle is put in Stephens's printed Edition. This Mr. Mar-

See Full Inquiry.

Alexandrian Manuscripts, that therefore it was in none of *Stephens's*. No Sir, we argue, that because 'tis not now found, nor any Rasure pretended, in any Manuscripts, even not in those which *Stephens* had, that therefore it was not there formerly, and that the *Semicircle* was misplaced: So that on our side is the Proof from *Fact*, on yours from *Reasonings* against it; while you bring not one *Manuscript* in proof, nor one Witness that says he saw such a one upon his own immediate Search.

And I would know what made the *Louvain Divines* make the Doubt long, Whether the *Semicircle* were in its *due Place*? Surely they had some reason for such a particular Suspicion. So that I think the Business of *Stephens's* Manuscripts stands as I put it before, and Mr. *Martin* has found no Evidence of any one *Greek Manuscript* here, which yet is his *last* and *chief* Refuge; for as to his *Codex Britannicus*, I think there needs no more be said to it, than that *Erasmus* either never saw it, or however judged it to be corrupted in this Place by some modern *Interpolation*.

Nor is that any *insuperable Difficulty* which Mr. *Martin* pretends, saying, that *Stephens* should at once have said in the *Margin*, ἐν πᾶσι, &c. i. e. it was *wanting in all*, rather than said, 'tis not in this, nor this, nor this, and so of all the *seven Manuscripts*, if he had no more. Perhaps indeed that had been the shorter way; but who knows the Reasons of Mens Fancies, or why they chuse this or that way of expressing themselves, when they are at their own liberty? Perhaps when *Stephens* saw most of the Verse in the *Complutensian* Edition, and in that of *Erasmus*, he was loth bluntly to say so harsh a thing, as that he could find it in no Manuscript, and so might chuse to say it more softly, viz. not in such and such: And tho these indeed were all he had, yet *this* was not so obvious
to

to be observed by many, as the other had been, and therefore was less offensive.

But it may be asked, whence then did *Stephens* take *these Words*, since he did put 'em into his *Text*? *Res.* 'Tis enough that we can answer in the *Negative* upon good Authority, that he had 'em not from any of his *Greek Manuscripts*, and then 'tis no great matter where else he found 'em. Probably he took 'em, as he did the Words ἐν τῷ ἑαυτῷ, from the *Complutensian Edition*; only the latter part of the Verse not being so agreeable to the *Latin Bibles*, as 'twas in *Erasmus*, from his supposed *British Greek Manuscript*, he might prefer the reading of this latter, and take ἐπι οἱ τρεῖς ἐν εἶσι, rather than the οἱ τρεῖς εἰς τὸ ἐν εἶσι.

Nor is it any such puzzling Question as Mr. *Martin* fancies, viz. Why did *Stephens* observe that the *Complutensian Edition* had εἰς τὸ ἐν, i. e. agree in one, as peculiar to it, if the whole Verse was so? I answer, none can say the whole was peculiar to it, when the supposed *British Manuscript*, and *Erasmus's Edition* also had the rest of the Verse; and therefore this Part only was peculiar, and so was fit to be observed.

Mr. *Martin* in Chap. 11. is so over-critical in marking the Differences of the *Codex Britannicus*, and the *Greek* of the Council of *Lateran*, that he observes one considerable Difference to be ἐτοι and τῷτοι, when a very little Knowledge of the *Greek* would suggest that it was only an *Erratum*; probably the Mark over the ἐτοι, a Circumflex with an *Aspirate*, was placed so as to be taken for a *Tau*, and a part of the Word.

I cannot but remark one thing more in Mr. *Martin's* 11th Chapter: He tells us, *The Complutensian Edition* does not teach, as do all the others, the *Unity of Essence* in the three Persons, but the *Unity of their Testimony*. But then I ask him and others,

what they mean by so often vouching this Authority? If we grant 'em *this*, then they will gain a *Text* which does *not teach the Unity of Essence in the three Persons*, but the contrary; and then perhaps they will throw it up again, and be as angry that we receive it, as they were before that we rejected it. Let 'em tell us whether they think we shou'd or shou'd not admit it, or else let 'em never more urge us with the *Complutensian Copy*.

The *two Testimonies* which Mr. *Martin* touches on in his 12th *Chapter* are amongst the supposititious Works ascribed to *Athanasius*. The *first*, taken from the *Synopsis Script.* has been observed to be no plain Evidence of any regard to *this Text*, let the Author be who it will; and for the *other* Author, Mr. *Martin* does not know but he was a *Latin*, tho he thinks he possibly might be a *Greek*: but of the 5th or 6th Century however, which is not worth striving about; since it can come but to this, that among the Multitude of *Greek Writers*, one, who possibly might be *Greek*, seems to have some relation to such a *Text*, but all the rest are silent; and yet his Words τὸ ἕν, will agree to the 8th *Vers*e, by omitting (ἑῖς), as much as to the 7th by adding the (τὸ): so that *this Answer* will remain good against all he has said about the difference of the *Latin* and the *Greek*.

His 13th *Chapter* tells us, that *this Verse* is made use of in the *Greek Church*, in her *Confession of Faith, Ritual, and Lessons*; which may easily be, and yet be but of late Date. If he cou'd shew us they had it in their *Offices* in the *Primitive Ages*, 'twere to the purpose; but to say any of their *Offices*, which from Age to Age have been subject to variations or additions, have it *now*, is to say nothing; And to argue, that if they took it into the *publick Lesson*, (which is an antient part of the *Office*) it must be because they knew it was

an omission, and that it ought to be added; is just the same as to say, whoever put it into the Bible, or any Greek Edition of the New Testament, (which New Testament is certainly a very old Book) did it because they knew it was a defect, and that it ought to be added; which they cou'd not have thought, if the Words had not been in their Greek Bibles before, *i. e.* that it cou'd never have come in at all, if not at the *first* Penning of *St. John's Epistle*. Which is a pretty short Argument, but there needs no great Guard against its Force, by them who believe an Addition or Alteration to be no impossible thing. Let *Mr. Martin* prove *this*, and he will carry his Point indeed, by *Reason*, which he seems not so likely to do, by *Evidence of Fact*.

I come now to consider briefly his *Evasions* of the Arguments against this *Text*, which he calls *Objections*, in his *Second Part*, viz.

1. The *Greek Manuscripts* have not *this Text*; Ch. 1. but then, says he, *they want some other Texts also, which yet are Genuine*. *Resp.* Some Manuscripts may want *one Text*, and others *another*; but is there one *Text* of good Authority which they all want? for so the Case is here.

2. The Councils of *Nice* and *Sardica* mention it not: but it was, says he, *Chap. 2. because they had* Ch. 2. *no contest about the Trinity, but only the Deity of the Son*. *Resp.* Very good! But was not *this Text* as much to the purpose for the *Son's Deity*, as for the *Holy Spirit's*, or as for the *Deity of all the three Persons*? Is not the *Son* one of the *Trinity*? and wou'd not a *Text* that shou'd be thought to prove *Father, Son, and Spirit* to be one *God*, prove as strongly, that the *Father and Son* are one? Was it not on all such occasions as good a *Proof* as that *Text, I and my Father are one?*

Ch. 3.

3. The *Greek Fathers* did not mention it; but yet it might, he thinks, have been in some other of their Writings, which are lost; as the Text of baptizing in the Name of the Father, the Son, and the Spirit (and some others) is not used by 'em in some Treatises where it was proper. Resp. What is this to our Case, where the Words are not omitted in one part, and found in another, or by one Writer, but found in other *Greek Writers* of his Age; but are omitted in all the genuine Works of all the *Greek Writers* of so many Hundred Years that have remained? 'Tis a hard Presumption indeed to imagine it shou'd be in a great many lost Writings, and not preserved in one of the many we have, to which they were so pertinent. As for the *Latin Writers*, they are accounted for in my *Inquiry*.

Ch. 4.

4. The Fathers who mention the 8th Verse, and yet not the 7th, says he, had only occasion for the one, and the other was not proper to their purpose. Resp. It might indeed happen so in some Instances, but not in all. Not in *Cyril*, who had plainly more occasion for the 7th Verse than for the 8th, in order to prove the Holy Spirit God, or to have the Name of God. I appeal to any Man, if the 7th Verse be not more likely to answer that purpose than the Water, Blood, and Spirit, &c. Not in *Augustin*, for he directly wanted such a Text to prove his point, viz. That where Two or more are said in Scripture to be One, they are not different, but the same thing; nothing cou'd have hit his Fancy better, if it had been known to him. Not in *Facundus* surely, who urged the 8th Ver. for proof of the Trinity, but not the 7th. Mr. Martin says, he ought to have stuck to this last. But 'tis certain he did not; and for what reason but this, that he knew not of any such Text? And also that the *African Bishops*, by using the

†

Testi-

Testimony of St. *John* for the *Father, Word, and Spirit's* being one, intended it only, as he expressly says St. *Cyprian* did intend it, of the mystical Interpretation of the 8th *Verse*. So that this Excuse will not do.

Besides, had they *never* any occasion for the 7th *Verse*? Cou'd they find no opportunity for bringing in this, *one of the most excellent Passages of the whole Scripture*, as Mr. *Martin* calls it, before he has proved it to be *any* part at all? Where are these Instances? What, not once in all St. *Augustine's Ten large Tomes*! Again, had not such a Commentator on St. *John's Epistle*, as *Bede*, (the most learned Man perhaps in the 8th Century) the same occasion for the 7th *Verse*, *viz.* to comment upon it, if it had lain in his way as the other did? Which was all the Occasion he wanted, that I know of. Therefore Mr. *Martin* adds in his 5th *Chap.*

5. *Commentators have always been at liberty to expound only what Passages they pleas'd. Resp.* True, they are so, for none can compel 'em; but I think Men are not wont to use their Liberty in this manner without some Reason, and against Reason, and the World's Expectation; or without some Apology for it, especially in so remarkable a Text. *Oecumenius* had no reason to omit it, and *Bede* as little. *Chrysoptom* indeed might omit or pass over one Sentence that was easy and plain, or of smaller importance, or that often occur'd, or the like; and so another might do by others: But how comes it that both *Oecumenius* and *Bede* shou'd agree to omit this same Text so very remarkable? Or is there one old Commentator that ever did observe the Words?

But Mr. *Martin* objects, *Oecumenius* and *Bede* knew it to be a Text receiv'd by some; and so had as much reason to say something to it, tho they had

had not own'd it, and yet are quite silent, against all reason that we can give. *Resp.* This is presuming what is not granted; for *Oecumenius* being a *Greek* Writer, cou'd probably have no manner of occasion to speak of it: forasmuch as *this* Passage does not appear to have been in one *Greek Manuscript* of the New Testament to his time, nor mention'd by one genuine and known *Greek* Writer, what Reason cou'd he have to say any thing about a Matter that had never been in being? Surely it must have been by a Spirit of Prophecy; for *Mr. Martin* has not shewn it *was in St. John's Epistle in Oecumenius's time*, he has only *said it*, and it had been strange if he had mark'd a Text which he had never seen.

As for *Bede*, the Words might begin perhaps to be taken into some private *Latin* Copies before his time, in *Africa* or other remote places; yet probably he had never seen or known it: and not having it in *his Latin*, nor in the *Greek* Copies, what reason had he to take notice of it? *Mr. Martin* makes a vain Supposition, that *Bede* found his *Latin* Copy had it; and that if his *Greek* wanted it, he shou'd not have failed to take notice of it; whereas no such thing appears, but rather both wanted it. As for *Bede's* knowing that *Cyprian*, *Victor Vit.* and *Fulgentius* had cited *these Words*, this is but a precarious Supposition neither; for if this was judged to be only their mystical Interpretation of the 8th *Verse*, then *Bede* had nothing to say of it, as of another Text by it self.

And indeed, if he had known the Words of *St. Cyprian*, and of the *African Bishops*, &c. (which yet does not appear) and had taken 'em to refer to a *direct Text* in *St. John*, yet if he knew of no *such Text*, how cou'd he tell where to insert it? Or where to take notice of it?

where

whether in *St. John's Gospel or Epistle*? Therefore it were no wonder he shou'd not mention such a loose uncertain Matter in *St. Cyprian*. But it had been strange indeed, if finding the Text in his Bible, he shou'd omit to comment on that in course, when yet he commented on the rest round about it, before and behind.

So that I think these Apologies and Excuses are too thin and weak to pass in the World: but the best of it is, the *Fathers* need 'em not, in my Opinion; because they had a much more substantial Reason for not mentioning *these Words*, if they never found 'em in their Bible.

And now I must leave it to the judicious and candid Readers to consider, whether Mr. *Martin* had good reason to go off with so much Ostentation and Opinion of his Performance. On the opposite Part, says he, *we have nothing but Reasonings without Proofs; on ours, evident Proofs and Reasonings upon 'em. We settle a Matter of Fact on positive Testimonies of Witnesses, without ambiguity, without exception: they alledge dumb Witnesses that can't speak by Signs, — Manuscripts that have not the Text; Writers who have not quoted it.*

Where are these *Facts*? these positive *Proofs*, against which nothing can be said? What! I suppose the *Berlin Manuscript* of 500 Years old? and all above the *seven Manuscripts* of *Stephens*, which had this Epistle? And where are they? Bring forth your *Witnesses*; I doubt they can't speak so much as by *Signs*, for there is not any Sign of 'em that I can see. And I suppose *Jerom's Preface*, and the *British invisible Manuscript*; &c. here are *Facts* indeed alledged, but they are only *supposed Facts* that want confirmation.

The most plausible Witness is *St. Cyprian*, which yet is not so plain, but that much is very reasonably said to shew he spake of another *Text*.

They

They have dumb Witnesses,—Manuscripts that have not the Text, says he. But are not negative Proofs proper to make out a Negative? If one obtrude some new Text in print, or a *Mahometan* shou'd urge a Text of our Lord's (as is pretended) speaking of *Mahomet* by Name, or *Μαχόμετος*; must not negative Witnesses confute it, by shewing 'tis not so in any *Greek Manuscript Copy*, nor mention'd in any genuine *Greek Writer* for many hundred Years? nor pretended to by any Favourers of *Mahomet* in the first setting up their Religion? And have we not all this Evidence against *this Verse*? If I produce a blank Paper, does not it prove there is no writing in it, only because 'tis silent and *can't speak*?

To conclude, *if it be so in fact*, I hope 'tis no faulty *Positiveness* or Confidence to say it, *viz.* That there is not one *old Greek Manuscript* of the New Testament, written before Printing, yet known of to the World, which warrants *this Text* for genuine, tho there be a huge Number which all want it. So that I hope no candid Man will say I am immodest in pronouncing it doubtful, or that I wou'd not receive it, which I am sure I wou'd, if I had sufficient Evidence that ever *St. John* had *deliver'd it to the Saints*.

F I N I S.

E X A M I N A T I O N
O F
Mr. *Emlyn's* A N S W E R
T O T H E
D I S S E R T A T I O N

U P O N

The Seventh Verse of the Fifth Chapter of the
First Epistle of St. *John*,

*For there are three that bear record in
Heaven, the Father, the Word, and
the Holy Ghost: and these three are
one.*

By Mr. *MARTIN*, Pastor of the *French*
Church at *Utrecht*.

Translated from the *French*.

L O N D O N :

Printed for W. and J. INNYS at the *Prince's*
Arms at the West End of St. *Paul's* Church-
yard. 1719.



T H E
P R E F A C E.



Could not have believ'd, that my *Dissertation upon the celebrated Passage in St. John's first Epistle*, There are Three that bear Record in Heaven, &c. should have drawn from behind the Curtain the English Author, who, in writing against this Passage, had conceal'd his Name. I had found him in my Way, when I undertook to defend the Authentickness of so considerable a Text as that is, in proof of the Doctrine of the Trinity; and as I went along, remov'd the particular Mistakes that were chargeable upon that nameless Writer. As he had almost done nothing else but copy after F. Simon, I did not think my self oblig'd in my Answer to follow him strictly, and keep pace with him upon every Article. However, he has imagin'd, that his own Interest, and more especially that of the Cause for which he seems extremely jealous, wouldn't allow him to let the Translation, which had been made into his own Tongue, of a Dissertation so disagreeable to him pass in Silence. He saw (if

The P R E F A C E.

I may be allow'd to say it) the Approbation of the Publick was on my side, and the Work esteem'd far beyond what I could have expected from the little Learning that was dispers'd in it. But the Force of Truth supply'd what might have escap'd my Attention or Enquiry, and the Evidence which that bore along with it, caus'd it to shine in Publick thro' all the Clouds which had there overspread it. The anonymous English Tract upon this Subject, which came abroad under the Title of A Full Enquiry into the Original Authority of the Text of St. John, was particularly design'd to render its Authentickness suspected, and to stir up the Bishops and Clergy of England to decree in Convocation, That for the future, these Words of the 7th Verse should be no longer inserted into the Editions of the Epistle. The Wisdom and Piety of the Bishops and Clergy were not mov'd with his loud Exclamations, and the Convocation prudently dropt the Affair. The Discourse prov'd unsuccessful.

— Telumque imbelle sine ictu
Conjecit. —

But notwithstanding this ill Success, the nameless Tract has at length found its Author, who had cast it into the World, like an Infant expos'd, without a Parent: However, 'tis now own'd and father'd by one Mr. Emlyn; that's all we know of the Matter.

The Title he has pleas'd to give his Answer would inform us a great deal more, if the Performance

The P R E F A C E.

formance answer'd up to it; An Answer, says he, to Mr. Martin's Critical Dissertation, shewing the Insufficiency of his Proofs, and the Errors of his Suppositions. If at every turn to repeat the Words fine Suppositions, smooth Turns, and such like, with sometimes an extravagant Imagination, amounted to Demonstration, Mr. Emlyn would soon compass his End; but something more than this is requir'd, and what more he has said, I hope to shew in my Examination he has no Reason to be fond of.

He has done me the Honour, in his Preface, to say, That my Dissertation is wrote with Decency, and the Civility of a Gentleman; but perhaps I am indebted for this Complement to his Design of giving a quite different Character to a certain Preacher, against whom he bitterly complains: For the Obligation I owe Mr. Emlyn for the favourable Opinion he has of my manner of Writing, is highly abated by the Judgment he has pass'd upon the Disposition of my Heart, in respect to the Passages of holy Scripture, wherein I had said we might find sufficient Proof of the Trinity, tho' the Text of the three Witnesses in Heaven was wanting; which yet, says he, speaking of me, I apprehend he has some Distrust of. If his Apprehension proceeds from the Interest he has in this Affair, from an Orthodox Zeal for the Doctrine of the Trinity, and an Opinion of my want of Capacity to defend the Truth of that heavenly Doctrine against an Arian, or such other Heretick, I commend him for so noble

The P R E F A C E.

ble a Fear; but if he imagines I have a Distrust of finding in Scripture divers other Places which prove the Trinity, that is taught in this Passage of St. John's Epistle, I must beg leave to ask, Whence he has borrow'd such Suspicions or Apprehensions concerning me? Has he found in my Dissertation, or in my Notes upon the Old and New Testament, or, in short, in any other of my Writings, the least Ground for him to say, That he apprehends I have some Distrust, whether there be several other Places in Scripture to the same Purpose? Mr. Emlyn is as little acquainted with my Writings, as the Grounds of my Heart; and I can assure him, that if the Discourse of Reveal'd Religion, which I have just publish'd as a Sequel to my Discourse of Natural Religion, comes to his Hands, he will there see the sacred Doctrine of the Trinity supported by more Texts of Scripture, and with more Preciseness and Force, than an Arian or Socinian would desire to see. But we've said enough by way of Prelude; let us now come to the Examination of the Answer, and see if Mr. Emlyn has so well succeeded, as to convince me of the pretended Insufficiency of my Proofs, and to shew, that they are only vain Suppositions, as he has assumingly given out in his Title-Page.



A N
E X A M I N A T I O N
O F
Mr. *Emlyn's* A N S W E R

T O T H E
C R I T I C A L D I S S E R T A T I O N
O n t h e
S e v e n t h V e r s e o f t h e F i f t h C h a p t e r o f
S t. *John's* E p i s t l e , *T h e r e a r e t h r e e t h a t*
b e a r r e c o r d i n H e a v e n , & c .



C H A P. I.

*Wherein First, the Case is truly stated; and
Secondly, 'tis shewn of what Nature
the Proofs ought to be, whereon the
Decision of this Affair entirely depends.*



L E T us begin with repeating the Passage which is the Subject of this Dispute: *For there are three*, says the Apostle, *who bear record in Heaven, the Father, the Word, and the Holy Spirit, and these three are one.* As the Testimony St. *John* here speaks of, to wit, that Jesus is the *Messiah* and Son of God, is not given
in

in *Heaven*, because that in heaven there is no need of this testimony; these words, in the place they stand, must be lookt on as one of the ordinary transpositions in all languages, especially the ancient. Of this the *Hebrew* Text of the *Old Testament*, and the *Greek* of the *New*, afford us a vast number of examples; but 'tis a thing so well known amongst men of Letters, that 'twill be needless here to produce any. I shall only observe, that the transposition of these words in *Heaven* is not by much so sensible in the *Greek* Phrase of the Text, as in that of our modern Versions; as those who understand that language may easily discern. The words then in their natural order would stand thus: *For there are three in Heaven that bare record, the Father, the Word, and the Holy Ghost, and these three are one.* Socinus has allow'd the same thing in his Comment upon the Epistle, wherein this Text is found.

We don't here enquire into the whole sublime and profound meaning couch'd under these words before us; we suppose, with the universal, ancient Church, that they contain the doctrine of the Trinity of Persons in the Godhead therein nam'd, *the Father, the Word, or the Son, and the Holy Ghost.* Mr. Emlyn says, he is satisfy'd they are as favourable to the *Arians*, as to any. But I know not whence he has learn'd, that the *Arians* ever believ'd the Holy Ghost to be a person really subsisting, as it must be in order to be a third witness; nor do I see that the *Arians* ever answer'd the Orthodox, who urg'd this passage as a proof of the Trinity, that the words made nothing against 'em. What has led Mr. Emlyn into this mistake is, that in the passage of St. *John*, he has consider'd only the last words, *and these three are one*; which the *Arians* might possibly understand of an Unity of Consent and Testimony, in like manner as they interpret those words of *Jesus Christ*, in the 10th Chap. of St. *John's* Gospel, *I and my Father*

Father are one. Whether then the *Arians* might elude the force of this passage, by confining it to a mere moral Unity or Unity of testimony, is not my business at present to enquire: that which is here evident and incontestable, is a Trinity of persons express'd in these words, *the Father, the Word, and the Holy Ghost*: In this respect the Text is clear, and Mr. *Emlyn* was too easily satisfy'd, when he said, he was fully persuad'd ^a *that the words, if genuine, were as favourable to those call'd Arians, as to any.* His mistake is carried yet farther, and *Calvin* and *Beza* are introduc'd, as having the same Sentiments with him: *And therefore, says he, Calvin and Beza declare, that 'tis not Unity of Being is here spoken of, but Unity of consent and testimony.* *Calvin* and *Beza* have given this explication to the last clause of the verse only, whereas 'tis of the whole Text Mr. *Emlyn* has said, that 'tis as favourable to the *Arians*, as to those who believe the Trinity. *Calvin* has taken it in this same Text for the Foundation of the Doctrine it contains, which is that of the Blessed Trinity, and adds, that the last words, *these three are one, don't relate to the essence, but rather to consent*: which is not absolutely to deny, that the unity of Essence is included in them, but to say only, that we ought rather to understand 'em of the Unity of Testimony, than the Unity of Being. *Beza* has spoken in the same manner; *These three are one, says he, with regard to essence; but the expression here seems to respect the Unity of testimony.* When an *Arian* shall make the same remarks upon the passage of *St. John*, which *Calvin* and *Beza* have done, he will cease to be an *Arian*: The truth of the passage as to the main of the Doctrine we find in it, receives thence no considerable harm; and the truth of the fact, to wit, that this passage is *St. John's*, is there entirely

^a Page 2.

maintain'd, and altogether as I have defended it in my Discourse.

This latter is properly the point now in dispute betwixt Mr. *Emlyn* and my self; 'tis a question of fact. Now a fact can't be prov'd by mere speculative reasonings, which at best can be but specious; what we call *proofs of fact*, must be urg'd withal; *i. e.* facts which are clear and distinct, and which by the natural relation they bear to the fact in question, demonstrate its truth. A fact admits of the same proof at the bar, and within the jurisdiction of right reason. But from thence, that they are facts which serve to prove another fact, 'tis evident that 1st, themselves ought to be of such a nature, as not to be contested; and, 2^{dly}, that their connexion with the fact they are brought to prove, be such as necessarily to carry along with it the fact in dispute; so that the one being clear to the understanding, the other must be discern'd at the same time. *Logicians* express this by the following maxim, which is founded in right reason, *That the conclusion must be wholly drawn from the premisses.*

Upon these principles, and some others of this nature, the truth of a fact related by an Historian cannot justly be rejected, under pretence that another Historian, contemporary with the former, or somewhat more modern, has made no mention of it; no more than the deposition of divers persons, who shall say they have not seen some particular thing, will avail against the truth of that fact, provided that several other persons, against whose testimony nothing can be alledg'd, give witness to it. All that can reasonably follow from these differences, whatsoever they be, are doubts and suspicions; and the most nice judgment can require no more in such a case, than that we should examine well the proofs of the fact, sift 'em thoroughly on all sides, and if we find there no shadow of falshood or inconsistency with

with the nature of the thing they are brought to prove, we should no longer doubt of its truth.

To apply these general reflections to our particular subject, 'tis first of all agreed on both hands, that the order or connexion of this Text, with what goes before, and follows after it, is not conclusive either for or against its authentickness. For besides that it very much depends upon the fancy or particular prejudice of an Interpreter, to discern or not discern the connexion of a context, as Mr. *Emlyn* has well observ'd; 'twould be withal to make that sort of paralogism Philosophers call *begging the question*, which consists in taking that for granted which is the point in dispute. Those who find there a coherence, suppose the passage was originally St. *John's*, and those who find it not, suppose the contrary. When then I said in my *Dissertation*, that the words *have a perfect connexion with what goes before 'em, and follows after 'em*, I said not, as Mr. *Emlyn* has wrongfully advanc'd against me, that this was a proof the Text was genuine; I only said, it was an advantage somewhat worthy of notice. Mr. *Emlyn* is not ignorant, that those who embrace the same sentiments with him against the passage, don't fail to observe, that it breaks the connexion of St. *John's* words: *Slitchtingius*, a fam'd *Socinian*, has borrow'd thence an argument against it; and Mr. *Emlyn* has made the same remark in this *Enquiry*: *Let me first observe,* ^asays he, *that the Text it self, and Context, have no internal evidence to persuade us that the words are genuine,—the Context without 'em is rather more smooth and easy.* Why then does he find fault with me for having alledg'd the connexion as a *second advantage* the Text has?

Secondly, As a mere omission cannot be proof against a fact attested by real and positive proofs, as I

have observ'd, it follows from hence, that other proofs must be brought besides those of the omission of the passage in St. *John's* Epistle, in some MSS. *Greek* or *Latin*, and in the Writings of some ancient Fathers of the Church, to take off from the force of the quotations which divers have made of it, and of the other MSS. both *Latin* and *Greek*, wherein 'tis found. To give the strength of an argument to this objection, the omission must either be general, and extend it self to all the MSS. of the *New Testament*, and all the Writings of the ancient Fathers; or, if it can reach only to some particular ones, 'tis requisite that ancient testimonies can be produc'd, from whence it may appear, that 'twas anciently look'd on as an interpolation in St. *John's* Epistle, and that the quotation made of it by divers Writers of antiquity was disapprov'd; but 'twill never be shewn, that this was ever objected against the passage. I had said, this was a third advantage in behalf of its authentickness; Mr. *Emlyn* has not dar'd wholly to disavow it, but that his cause might not be over-born by it, he has attempted to evade the blow, by saying, that it had been indeed strange, if this Text had been really known: but as no person had ever seen or heard of it, 'tis unreasonable to demand why no one made a dispute about it.

This answer would be just, if it was not founded on two false Suppositions; the first, that this Text was never in any *Greek* or *Latin* MS. and never publicly urg'd by Ecclesiastical Writers; a Supposition wholly extravagant, as I have made good from the clearest evidence, against the brightness of which Mr. *Emlyn* won't be able to stand; for I shall shew that his objections against it have not the least appearance of reason.

The other Supposition, by means whereof he has thought to escape, is, that this Text not being found, according to him, in one sole Writer, who liv'd
before

before the Fifth Century, we ought to look upon all that has happen'd with regard to this Text since the fourth Century, as an Innovation which had crept into the Bibles of some private persons, and afterwards multiply'd among such sort of Manuscripts in the Ages of darknes and confusion. We must own, that Mr. *Emlyn*, in this a just imitator of Mr. *Simon*, has a wonderful knack of imagining things to be as he would have 'em ; for who ever was capable of joining such inventions together, in order to oppose 'em against the solidity of a reasoning so true in its principle, and so just in its consequence, as is that which I have said to be the third advantage the passage of St. *John* has in proof its authority? Mr. *Emlyn* charges me with using fine and specious suppositions, instead of real and substantial proofs ; and what he ascribes to me extraordinary, in point of artifice, so much he takes away from the solidity of my reasoning : The compensation is not just, I urge proofs of facts only, and from them I deduce all my reasonings, in order to set 'em in their true light, and display 'em in their full force and strength : This is all the artifice I have us'd, and I should be very sorry to have any other.

I laid down for the first fact, ^a that the passage of St. *John* was always in St. *Jerom's* Bible ; and this fact I prov'd by indisputable witnesses, from one age to another.

Another fact prov'd and maintain'd, against the strongest objections which ever were made to it, was, ^b that the Preface to the seven Canonical Epistles, under the name of St. *Jerom*, was really his.

From the Bible of St. *Jerom* ^c, which at present goes under the name of the *Vulgar Latin*, I pass'd higher to the old Version us'd throughout all the Western Churches, and prov'd the disputed passage

^a Dissert. 1. Ch. 2, 3, & 4. ^b Ch. 5. ^c Ch. 6 & 7.

was also in that : This then is another proof of fact.

From the *Latin* Bibles I went on to the *Greek*, and shew'd, ^a that the Text of the three witnesses in Heaven was in divers *Greek* MSS. of great antiquity : another proof of fact, which alone would be sufficient to demonstrate the passage genuine ; and the truth of this fact I have prov'd in five following Chapters.

Lastly, ^b I produc'd a proof of fact, which is connected with the fore-going, and this is the publick and solemn acknowledgment of the *Greek* Church, that the Text is authentick : This fact I have moreover establish'd upon proofs, against which nothing that is just and substantial can be objected.

Had not we half of these proofs, we should have more than are absolutely requisite to convince a man, who sincerely sought after truth ; and I doubt whether there be many questions, purely of fact, which can find themselves encompass'd with so great variety of proofs, and such proofs, that every one of 'em taken apart of it self, is conclusive, without the assistance of the rest, as are all those which I have just mention'd. If Mr. *Emlyn* should call all this *artful insinuations*, and *fine Suppositions*, he will give the publick leave to say, that he knows not the vast difference betwixt a fine supposition, and a proof of fact, founded upon sure witnesses ; let us now come to the particular examination of his answers.

^a *Ch.* 8, 9, 10, 11, 12. ^b *Ch.* 13.

C H A P. II.

A considerable acknowledgment of Mr. Emlyn's, That the Text in dispute has been in the Latin Bibles from these later ages upwards to the eighth Century.



I can't but be allow'd a great advantage in favour of the Text in St. *John's* Epistle, that it is constantly found in the Bibles of the *Western* Churches, from the Age wherein printing began, upwards to the eighth Century. The proofs I have given of it are so evident, that the most zealous defenders of the opposite side are oblig'd to give into 'em. Mr. *Emlyn* freely allows it us; but that no advantage should be drawn from this confession, ^a he clogs it with this restriction, that this Text is not found in all the *Latin* Manuscripts, nor yet in the most.

As to this last proposition, we must believe he did not well consider what he said; for besides that he brings no proof of it, I have demonstrated the quite contrary in my *Dissertation*; I beg him to look it over again, and reflect upon it a little more at his leisure.

With respect to the former, to wit, that this Text is not found in *all* the *Latin* Manuscripts, I have myself made the same observation, after all the Authors who have wrote upon this subject; but what conclusion can be drawn from thence? Mr. *Emlyn* cannot tell us. For if any thing can be gather'd hence against the genuineness of this Text, all other Texts concerning which the Manuscripts, whether *Greek*

^a Page 6.

or *Latin*, have varied, must no longer be allow'd as authentick; and such a one of these Texts, as shall not be found in all the Manuscripts, tho' it be read in some, does hereby quite lose its authority, and must be regarded as supposititious. If Mr. *Emlyn* cannot draw this consequence from this general principle, neither can he from any inference from the same principle against the passage of *St. John*. I am willing to believe for his honour, he will here see the abyss this principle is like to plunge him into. Let him give himself the trouble, if he pleases, to run over *Dr. Mills's New Testament*, and see how many Texts there are, which are wanting in whole, or in part, in divers Manuscripts of the greatest antiquity, whilst at the same time they are read entire in others, and quoted by the Ecclesiastical Writers of the fourth and fifth, and other ancient ages.

I had plac'd among the ancient Copies of *St. Jerom's* Version, the Emperor *Lotharius's* Bible, in which Mr. *Simon* informs us this Text is read, and which he tells us was copied from that of *Charles the Great*, above 900 Years ago, having been wrote upon the revise made by order of that Emperor in the Year 798. Mr. *Emlyn* was not pleas'd with seeing that I had trac'd so far back the genuineness of this Text, and therefore has attempted to take off from the credit of *Lotharius's* Bible, by saying, That 'tis of much less authority than the Manuscript of *Charles the Great*, tho' 'twas copied from it; because, *says he*, Mr. *Simon* tells us, the place in *Lotharius's* Bible, where the passage of *St. John* is found, is much chang'd and disfigur'd by the Alterations which have been made between the lines. The too uncertain manner, in which Mr. *Emlyn* has given us this account, leaves room for suspicions, that the disputed Text is really not in *Lotharius's* Bible, or at least, that 'tis interlin'd only; and yet this is not the case, the passage is in the Text, like all the

the rest, and the writing inserted by a foreign hand, has respect only to some little different readings in the *Latin Translation*, but which in no wise affect the *Original Greek*, nor in the main the Translation it self, as any one may see from the first view of Mr. *Simon's* words, which I have set down entire; whereas Mr. *Emlyn* has thought fit to spare himself the trouble of transcribing the whole, and has given us that part of 'em only, which might raise the above-mention'd suspicions: The words then of Mr. *Simon* are these; ^a *The Copy is strangely disfigur'd in that place, in that Copy the reading was formerly thus: "Sunt tres qui testimonium dant", the words in terra being interlin'd, "Spiritus, Aqua, & Sanguis, & tres unum sunt: Et tres sunt qui de cœlo testificantur, Pater, Verbum, & Spiritus, & tres unum sunt"; but afterwards these words, "de cœlo testificantur", were eras'd to make room for these, "testimonium dicunt in cœlo".*

The first thing then we see in this Bible, is, that the words of the 8th verse are plac'd there before those of the 7th. I have given divers instances of their being thus wrong plac'd, both in some ancient MSS. of the *New Testament*, and some old quotations. As to the words *in terra*, which a foreign hand had interlin'd, this is a correction of the omission of those words by the Writer who had copied *Charles the Great's* Bible. The different reading plac'd over these words of the 7th verse, *de cœlo testificantur*; instead whereof the emendation reads, *testimonium dicunt in cœlo*, alters nothing the sense of the Text, and keeps closer to the Letter of the *Greek Original*. But the Text it self, of the three Witnesses in Heaven, is so far from being disfigur'd by these slight corrections, that, on the other hand, 'tis hereby the more sure and evident; because if

(a) Hist. Crit. du Texte du N. Testam. ch. 18. pag. 211.

it had not been in *Charles the Great's Bible*, and the Copier had added it to that of *Lotharius*, the Revisor, or Censor, who was so exact as to make such an inconsiderable remark upon the passage, would not have fail'd to have made one upon the Text itself, as a Text which had crept into this Manuscript contrary to the purity of *Charles the Great's Bible*, and the others of that time. Mr. *Emlyn* then is here taken in his own nets. He entangles himself yet more and more, ^aby allowing this Text to be found directly in *Charles the Great's Bible*. But what follows from thence, says he? *Will this prove it to have been in the Greek MSS. at that time? In the Latin*, adds he, *for certain it has long been.*

Mr. *Emlyn* confounds every thing, and observes no manner of order, either with regard to the Tract he undertakes to answer, or the matters themselves of which he writes; I have been forc'd to run from one page to another to form a Connexion, and gather 'em together out of the confusion he has thrown 'em into; and I can assure him, that this is not one of the least troubles I find in confuting him: There is no one, who has read my *Dissertation* and his *Answer*, that won't agree with me in this.

I return to what he has said, That the Text in dispute is found in *Charles the Great's Bible*, a proof that it was in the *Latin Manuscripts* of that time, and before. 'Twas then, as I have observ'd, in *St. Jerom's* Version from the first ages of its being us'd in the Western Churches, which was not 'till the Seventh Century. *Charles the Great's Bible* was made in the Eighth; the passage of *St. John* was in the *Latin Bible* before that time, the consequence forms it self: This passage then was in the Bible of *St. Jerom*, when it gain'd the preference in the

Churches of the West over the *Italick* Version, which was the ancient vulgar Bible; I demand no more at present.

Any other person besides Mr. *Emlyn* would there find himself captive, but he has a refuge which few men would have expected, 'tis a Book that is to be written, and which perhaps never will be written. A Book too of which he is not to be the Author neither, 'tis another, a man of great reputation, and profound erudition; the name of Dr. *Bentley* carries the encomium along with it, and even goes beyond it: I had the honour to see him at *Cambridge*, at *Trinity* College, about twenty years ago. Dr. *Bentley* had receiv'd a letter from one of his friends, who took notice of his having heard, that the Doctor design'd to throw out of the first Epistle of St. *John*, the seventh verse of the fifth chapter, in the Edition he propos'd to publish of the *New Testament*: He answers, That he had collected with much diligence twenty *Latin* Manuscripts of about a thousand years old, or above, and that they agreed exactly with each other; but for the Passage of St. *John*, he knew not yet what would be its fate. Mr. *Emlyn* thereupon takes heart, and proclaims Victory. I shall take leave of this Subject, ^asays he, by shewing only how groundless and false Mr. *Martin's* fundamental Supposition is, viz. That the *Latin* Bibles of the sixth, seventh, and eighth Ages had generally this Text, from the decisive words of that transcendent Critical Genius of this Age, Dr. *Bentley*: And then he gives us the Doctor's Letter. The publick is much oblig'd to that Learned Man for the trouble he has given himself in collecting this great number of Manuscripts of the *Latin* Bible, and himself is not a little indebted to his good fortune, that he has found among so many others, which,

^a Pag. 11.

without doubt, are not very antient, twenty well told, *which are of a thousand Years ago, or above.* 'Tis one of the most extraordinary discoveries in that kind of literature that has been made in our Days. ^a *F. le Long*, a learned and eminent Father of the Oratory, had made very diligent Enquiry, with prodigious care and application, amongst the best Libraries and most famous Authors who have wrote upon these Subjects, what were the most antient Manuscripts we have at present of the vulgar Bible of *St. Jerom*, and he tells us, he found none older than *Theodolphus's*, who first was Abbot of *Fleuri* on the river *Loire*, and afterward Bishop of *Orleans*, which was wrote about the year 790. he mentions another which he says is of the year 795. and a third, of which he doubts a little, that is shewn in the Monastery of *Cistercians*, in the Diocese of *Sens*, which is reputed a thousand years old. *Dr. Bentley* says, he has found twenty of that antiquity, and some more ancient. He takes no notice in his Letter to his friend, whether every one of these Manuscripts has the whole *New Testament*; or whether some have it not but in part only, which is a common thing in antient Manuscripts; for instance, there is at *Cambridge*, in *Trinity-College*, of which *Dr. Bentley* is Master, the famous Manuscript of *Beza* upon the Gospels; and at *Paris*, in the King's Library, the other part of that Manuscript, which is that of the Epistles. So that we don't yet know how many Manuscripts *Dr. Bentley* may have of *St. John's* Epistle; he does not tell us; nay, he declares, he has not yet examin'd that particular Subject. As to that admirable agreement he says he has found between these Manuscripts in the places he has com-

^a In the Dissertation upon the Text of *St. John*, printed at *Utrecht*, *F. le Long* is, by mistake, called *A learned Benedictin*, instead of *A Father of the Oratory*.

par'd; we may assure him, without rashness, that he'll find several wherein he'll see difference enough. *Erasmus*, who had very great Skill in ancient Manuscripts, and had seen an infinite number of the *New Testament*, because that in his time the invention of Printing was but of late standing, and Libraries and private Houses had scarce any thing but Manuscript Bibles, assures us in his *Apology*, that those of a thousand years old and above, did not exactly agree, it not being possible, says he, the matter should be otherwise, partly thro' the ignorance of a great number of Copiers, and partly thro' their negligence or rashness.

To come now to the passage of *St. John*, which is what regards us here in particular. I wish with all my heart that all the ancient Copies were found alike; that would be to the advantage of the cause I defend. The Bible of *Charles the Great*, wrote a thousand years ago, had this passage: The Revisers, who in 798 corrected the faults which had crept into divers Manuscripts of *St. Jerom's* Version, found this Text in those from which they made their revise: This carries it backwards, not to the age of a thousand years only, but much farther. Above forty or fifty years before this famous revise, *Ambrose Authpert*, Abbot of the Monastery of *St. Vincent*, in the Kingdom of *Naples*, had read it in his Bible. If then the Manuscripts of *Dr. Bentley* have all this passage, *Mr. Emlyn* will be much out in his reckoning: If some have it, and others have it not, there will be nothing in this difference, that we have not seen in the Manuscripts mention'd by *Beza*, *Heutenius*, *Dr. Burnet*, and others: If, lastly, none of *Dr. Bentley's* Manuscripts have the passage, why yet we have 'em at hand, as I may say, with the Bible of *Charles the Great*, and all the others from which that Bible was compos'd, with the Bible of *Isidorus Mercator*, of *Ambrose Authpert*, and of

the Author of the *Ordo Romanus*, which all presented this Text to these ancient Writers. The point then in dispute will be, First, to know, whether these Manuscripts lately discover'd be really as old as Dr. *Bentley* takes 'em to be; for tho' the Dr. be an excellent Critick, ye we are not ignorant how difficult it is, not to say impossible, to pass always in these cases a certain judgment, and secure from all doubt: We need but call to mind what I have said concerning F. *Mabillon*, and F. *de Montfaucon*, the two most celebrated Criticks in this kind of learning, that have been ever seen. Secondly, We must enquire whether such a particular number of Manuscripts of the Bible, is a more certain rule to determine concerning a passage they have not, than the express quotations of the same passage in Authors of the same antiquity, or somewhat more ancient, and Authors of reputation too in their several times. A quotation is a positive and formal testimony; the omission of a Text in some Manuscripts, let it be what it will, can be only lookt on as a negative one, a testimony that loses all its weight after the appearance of a positive, express, and formal testimony. One or two ancient Manuscripts may have been copied by a great number of others, and the omissions in the former have pass'd successively into the later copies, without any person's being at the pains to examine whether they were correct or no: In quotations, the case is far otherwise: The Author, who quotes a passage, has not only read it in his Bible, but has also receiv'd it as genuine; 'tis a sort of pass with which he sends it abroad into the world with his book; and if the world admits it therein as a Text which really belongs to Scripture, the quotation this Author has made, becomes that of the publick. In such cases, the unanimous silence of all Writers, whether of the same, or later times, has always held the place of an express and formal approbation. We have first of all

all this quotation of St. *John's* passage in Authors and Writings much esteem'd in their times, which have pass'd from one age to another, and against which, neither in their own time, nor since, any person appears to have ever objected; so far from it, that the Bibles, which have been wrote since the ages these quotations were made in, have had the same passage. Divines have given it in their Writings, and it has not found in its way, in any age or any country, the least contradiction: These facts are very certain, nor do I advance one word which I can't fully prove, was there occasion, and which is not taken notice of in my *Dissertation*. Mr. *Emlyn* can't but have seen it, and what answer does he make to it? Let but any one compare his Book with mine, and after that judge. Weak in himself, and openly to ward off the force of such heavy blows, he has run for Sanctuary to the great name of Dr. *Bentley*, and shelter'd himself under his Manuscripts; but I'm well assur'd, the Doctor and the Manuscripts will give him up to his bad cause; and that mine, which is the cause of truth, has nothing to fear from that quarter. *We can do nothing*, says S. *Paul*, against the truth, and we can do all things for it.



C H A P. III.

That Mr. Emlyn has objected nothing reasonable against the argument drawn from the revise of the New Testament in Charles the Great's Time, in behalf of the authentickness of St. John's passage.



A MONG the great number of proofs I brought to shew the Text in St. *John's* first Epistle concerning the three witnesses in Heaven was genuine, I alledg'd the famous revise of St. *Jerom's* Bible, made by order of *Charles the Great*, in the close of the eighth Century. That Bible had then been receiv'd but about two hundred years as the common Bible of the *Western Churches*, *i. e.* in all *Europe*: Abundance of faults had nevertheless crept into the Copies, which had been made during that time. The matter could scarce be otherwise, Printing was not yet in use; for 'twas not found out 'till the middle of the fifteenth Century; and all Books were then but Manuscripts, in which were multiply'd, Copy after Copy, the faults that the ignorance or inadvertency of the Copiers had suffer'd to creep in. The most part of these faults were inconsiderable, and affected not the fundamentals of Religion; 'twas nevertheless matter of concern, that a Book so sacred as the *New Testament*, for 'tis that only we have now to do with, should be alter'd and disfigur'd by these abundant mistakes. The zeal of a private person had not been sufficient to remedy so great an evil; 'twas requisite a Prince so learned and pious as *Charles the Great*, should form the design of inspecting the Manuscripts of those times,

times, and that to come off with success, he should commit the care of the revise and the choice of the Bibles to divers learned Men of noted abilities and probity. And thus it was the wise Emperor acted: *Alcuinus*, the learned *Alcuinus*, whom History speaks of as a man of consummate skill in Criticism and the Sciences, was plac'd at the head of the small body who were chosen to be the Revisers and Correctors. They all together discharg'd the important Commission, and sent out of their hands a Bible corrected and purg'd from the faults which had made that revise necessary. The passage of *St. John* was, as we have seen, in this Bible, and convey'd with the whole Epistle wherein 'twas read, from the first MS. into the following ones by a Succession which was uninterrupted, 'till the wonderful Art of Printing took away the custom and necessity of writing Manuscript Books.

If this Text had not been constantly in the Bibles before, which were in the hands as well of private families, as of Divines and the Clergy of all sorts, what an uproar and exclamation would the introducing this novel verse have rais'd in the world? With what face could the learned men, employ'd in the revise, have bore the blame of it? *Charles the Great* had given it to them in charge to correct the faults, which, as I have said, were of no great importance: And instead of doing this, they had inserted one of more moment than an hundred others taken together. Instead of doing the duty of *Correctors*, they had taken up the infamous profession of *Corruptors* of the Scripture. What, says *Mr. Emlyn* to this? He has taken care to answer nothing at all; for can it be call'd an answer, is it not rather to accuse these Revisers and Correctors as men who had neither honour nor conscience, to say as he has done in page the eighth, that *if they follow'd one or a few of the Latin Manuscripts, where different*

from the most and best, I think 'tis no great wonder. I am satisfy'd, says he, this has been often done, viz. to prefer the reading that has pleas'd best, when against the most and the best Copies. If nothing better can be offer'd to take off an insuperable difficulty, 'tis the most prudent way to be wholly silent.

And now we are upon the Correctors of St. Jerome's Latin Bible, that we may not be call'd to't a second time, let us see what judgment Mr. Emlyn pass'es upon their abilities. I had said, ^a it was not to be suppos'd they collect'd only the Latin Manuscripts, but had recourse also to the Original Greek of the New Testament, and a little before ^b, But really, said I, would Mr. Simon, if he had liv'd in those days, and Charles the Great had done him the honour to employ him in correct'ing the vulgar Bibles, would he upon the credit of a small number of Manuscripts, or of some few Latin Authors, have added to the Bible a passage, like this of St. John? Mr. Emlyn treats this as a ridiculous question: Mr. Martin, says he, pleasantly asks, if Father Simon, &c. I submit it to the judgment of men of good sense, on which side the advantage lies, Mr. Emlyn's or mine, and I consent with all my heart, if I have said a childish or a foolish thing, to take the shame of it upon my self.

But on what grounds has Mr. Emlyn thought he might be merry at my expence? Why, 'tis absurd to think, says he, the men of that Age would or could take such measures, as the learned of the present age would. But is it to level the one with the other, or to make 'em take the same measures, to say that Correctors employ'd by Charles the Great, would not fail to compare the Latin Manuscripts with the Greek of the New Testament, and that Mr. Simon would have undoubtedly done the same? If Mr. Emlyn's name had appear'd in the front of his anonymous

^a Crit. Dissert. p. 17. ^b P. 16.

Dissertation, I had joyn'd him to Mr. *Simon*, and perhaps his modesty would not have been offended, tho' his zeal for Mr. *Simon's* learning was.

But to dwell a little longer upon this remarkable passage, ^a *The Greek Manuscripts*, says he, *were probably very rare, and hard to be come at in the Western parts, so that the learned of those times had scarce any thing of that Critical Skill, or genius,—which is so necessary for such a Work.* If these learned Men understood no more of the work they were upon, than Mr. *Emlyn* has judg'd of their understanding and the skill men had in *Greek* in their time, *Charles the Great* made but a bad choice of them for a review of the *Latin Bible*. But, first, whence does Mr. *Emlyn* know the *Greek Manuscripts* of the *New Testament* were become very rare in the eighth Century? Who inform'd him they were hard to come at in the *West*, as if no one knew how to write *Greek* there? And, lastly, who told him 'twas necessary to be so great a Critick as he supposes, to revise the *Latin Manuscripts* of the *New Testament* by the *Greek* ones? The most superficial knowledge of that tongue would suffice to know whether such a particular passage, which was found, or was wanting in the *Latin*, was also found or was wanting in the *Greek*. I appeal to all who are not wholly strangers in the two languages, and to Mr. *Emlyn* himself, without supposing him for this to be a mighty *Grecian*; for perhaps he might be displeas'd, should I join him to persons of such little worth.

We don't particularly know any of these Correctors, but *Alcuinus*: *France* was oblig'd to *England* for him, and his reputation made him to be enquir'd after by *Charles the Great*, ^b whose Master he was in several Sciences. He was learned in *Greek* and He-

^a Page 8. ^b Voss. de Hist. Lat.

brew, * so was also *Charles the Great*, insomuch that he undertook of himself to compare the *Latin* of the *New Testament* with the *Greek* and *Syriack*: 'Tis loss of time to dwell longer upon Imaginations so vain as are those *Mr. Emlyn* feeds himself with, and seeks to impose upon others, and 'tis tiresome to see so many idle Notions advanc'd with so much assurance.



C H A P. IV.

Of the Preface of St. Jerom to the seven Canonical Epistles, alledg'd as a proof of the Text concerning the three witnesses in Heaven, and defended against Mr. Emlyn.



E should want no other proof to shew the passage in *St. John's* Epistle was inserted by *St. Jerom* into the *Latin Bibles*, than the Preface which is plac'd before the seven Canonical Epistles, if every body was agreed that this Preface was really his. This passage is not only mention'd there as one of the principal foundations of the Christian Faith; but withal, there is a loud complaint of its being omitted in certain Versions by *unfaithful Translators*. This Preface is found in the Bibles of eight or nine hundred years old; the *Latin Churches* have receiv'd it with their Bibles, in all Countries, and at all times; and no person that we know of, in its passage thro' so many ages and among so many different nations,

^a Eginard, in the *Life of Charles the Great*, and Theyau, c. 7. See *Besialius* upon Eginard.

has charg'd it with being spurious. In some Manuscripts it was without a name ; but this was in no wise peculiar to it, for divers other like prefaces have not had the fam'd name of St. *Jerom* prefix'd to 'em, tho' indubitably his. In other Manuscripts St. *Jerom*'s name was set before it, as before the generality of his other Prefaces : The particular humour or negligence of the Copiers was the sole cause of these small variations ; so that they made not the least impression upon mens minds to the disadvantage of the authentickness of the preface, no more than of others, which were sometimes found to have St. *Jerom*'s name, and sometimes not. The clouds of suspicions and doubts were not form'd around it 'till our days, and from these doubts and suspicions it is that arguments have been drawn against it. I have dispell'd these clouds by the force of truth ; to this end she had no farther occasion than to be shewn, and I am persuad'd that I have sufficiently laid her open to the light, to be discover'd by every one whose eyes are not clos'd thro' prejudice. I fancy my self to have discern'd in Mr. *Emlyn*'s tract, that some of these gleams of light, which have proceeded from the demonstration of truth, have reach'd even to him : he gives way to 'em, and makes no attempt to repel 'em ; but yet his heart holds good against the Preface, and he answers as he can, in loose and general terms, the arguments I employ'd in its defence ; or rather he is afraid to bring them back from the attack, whither I had vigorously push'd 'em. An advocate who does not gradually defend the arguments on his side the question, fairly owns himself defeated ; a formal confession would have cost him too much, and 'tis more than we can require of him. If Mr. *Emlyn* sees not himself describ'd in this short allegorical representation, all those who shall read my *Dissertation* and his performance, however will.

He

He first makes me to say, that I think *some of the reasons urg'd against this Preface not to be sufficient, but that still it may possibly be St. Jerom's.* I'm not sensible I have said this, nor has Mr. Emlyn seen any thing like it in my Discourse. Far from having said faintly, and by way of restriction, that I think *some of these reasons not to be sufficient*: I have found 'em all so inconclusive, that I let not one of 'em pass without a Confutation. Neither have I said, the Preface might possibly be St. Jerom's; I have maintain'd that it is his; all that I have said, is, that tho' it was not his, but compos'd by one of the Correctors employ'd by *Charles the Great*, as Mr. Simon has ridiculously fancied, the genuineness of St. *John's* Text, would thereby lose nothing in the main; but *that yet I would defend it against the imputations of the modern Criticks, for this only reason, because I was sensible they were wholly groundless.* Mr. Emlyn should read with more caution.

Be it so then, he says, but yet Mr. *Martin can never give a good answer to all.* — If I have not, why does not he confute my several answers? The worse they were, the more easy would it have been for him to overturn 'em; and the matter would have been worth his while, was it only for the Pleasure of laying open the weakness of one of the most common proofs of the authority of a Text, he is so unwilling should stand in the Epistle of St. *John*.

The whole of his last Shift against the Preface, to prove it supposititious, amounts to this, that it can be none of St. *Jerom's*, because it speaks with so much force of a Text so fundamental to the Faith, which yet St. *Jerom* has not once mention'd in all his Works: He would say, in all those that

ancient Doctor has wrote against hereticks, and the *Arians* in particular. This reasoning supposes Saint *Jerom* to have wrote some Works, or, at least, one Tract, wherein he has treated the subject of *Arianism* to the bottom; for otherwise the reasoning will be either wholly void, or very near so; and yet 'tis certain, that in all the great Volumes of this Father, we have not one single Discourse of his against *Arianism*; he has not touch'd upon it but by accident, and as occasion offer'd, in divers of his Commentaries upon the *Old and New Testament*, and even there he's very sparing for the most part, and at best makes use only of some passages which came in his way, whose design was not to write a set Book of controversy, and consequently did not make use of all the Advantages which were in his power.

Tho' were it true, that St. *Jerom* had drawn up a particular treatise against the *Arian* heresy, would it follow, that this Text was not in his time in St. *John's* Epistle, because he did not quote it, tho' full to his purpose? Certainly the Consequence would not be just; and Mr. *Emlyn*, before he urges this reasoning as a proof, should call to mind what I have wrote upon this Subject in the third chapter of the second part of my Dissertation, where I have destroy'd this way of writing by divers convincing instances. A little Logick is enough to shew there is no consequence in such an Argument; this or that particular Writer of Antiquity has not quoted a passage in a certain place of his Book, where it would have been to his purpose, and out-thin'd all others that could be brought; this passage therefore was not in the time of that ancient Writer in Holy Scriptures: Those who reason after this manner, should learn better the rules of their Logick: I appeal to all Philosophers in the world.

Among the Authors I quoted in the Chapter just mention'd, were *Vigilius* of *Tapsum*, and Saint *Fulgentius*, the two greatest Antagonists of the *Arians* in the fifth Century, and the beginning of the sixth: And I shew'd, that tho' both these had urg'd the passage of St. *John* in divers of their disputes; they had not yet made use of it in other Treatises upon the same subject, in which 'twas scarce to be conceiv'd they could possibly have omitted it; in the same place may be seen the conclusion I drew from thence; 'tis founded on the most certain rules of reasoning, and 'tis impossible ever to evade it.

I beg leave to add here some other instances, in order to dispel quite these false Lights, which I perceive the Enemies to St. *John's* passage suffer themselves to be led astray with. *Vigilius* of *Tapsum* has wrote against the *Eutychians*, who confounded the Son and the Holy Ghost with the Father: He opposes to them the *Arians* who divided the nature of the Father and the Son; and in the same treatise he confutes these two so opposite Heresies: *Jesus Christ has said, I and my Father are one: In saying I and my Father, he has divided what Sabellius wrongfully confounds; and in adding, are one, he has united what Arius separates.* He then gives us the Text of St. *Matthew*, chap. 28. in which is the form of Baptism, *In the name of the Father, of the Son, and of the Holy Ghost*; and makes the same remark upon it, as upon the foregoing Text: *Jesus Christ, says he, has signify'd the unity of the three by saying in the singular number, In the name.* Ought not the passage of St. *John's* Epistle, which is more express than all these, to have been here alledg'd, wherein the plurality of persons is taught in so plain terms, against the Heresy of *Arius*? And yet this most decisive Text is nowhere seen. But to go on:

The same *Vigilius* wrote against the *Arians*, whom he had always in view, a Treatise in form of a Dialogue, which he divides into two Books. In the former are introduc'd *Athanasius* and *Arius* disputing together before *Probus*, whom they had appointed a Judge in their dispute. *Athanasius* in two places urges against *Arius* these words of *Jesus Christ*, *Go and teach all nations, baptizing them in the name of the Father, of the Son, and of the Holy Ghost*. The passage of *St. John*, *There are three in Heaven that bear record, the Father, &c.* is not once mention'd throughout the Dialogue.

See yet, if possible, somewhat more remarkable. *Vigilius* in his second Dialogue, adds the persons of *Sabellius* and *Photinus* to those of *Athanasius* and *Arius*, in order to prove against those Hereticks the plurality in the Unity. *Athanasius* urges these words in the first Chapter of *Genesis*, *God said, Let us make man in our own image*, and says, *those who consult are three, the Father, the Son, and the Holy Ghost; but these three are one*. The Text of *St. John* would have been more convincing, and yet is not there alledg'd. *Vigilius* goes on, *The Son discoursing of the grand mystery of the Trinity, has said, I am the God of Abraham, and the God of Isaac, and the God of Jacob; in saying, I am, "Ego sum", he has shewn there is but one God; and in repeating three times, the God of Abraham, the God of Isaac, and the God of Jacob, he has more openly declar'd the mystery of the Trinity*. Is this proof comparable with the passage of *St. John*?

From the Texts of the *Old Testament*, *Vigilius* passes on to the *New*; and here sure one might expect to find this excellent passage: Let us see then: *Let us hear, says he, St. Paul speaking more expressly of the same mystery, and saying in his first Epistle to the Corinthians, ch. 12. v. 4, 5. Now there are diversities of gifts, &c. because there is a Trinity, he names three, and because the Trinity is but one God, after having*

nam'd the three persons, he says not in the plural, which work all in all, but in the singular, which worketh. 'Twas very natural to add the passage of *St. John* to that of *St. Paul*, and I own I expected it was there; but this passage is entirely forgot. Tho' then *St. Jerom* had wrote as many Tracts against the *Arians*, as this ancient *African* Bishop, and in none of 'em had urg'd the passage in dispute, it would not follow, that this passage was not then in the *Apostle's* Epistle.

'Tis no answer to say, that what *Vigilius* has not done in these places, he has in others: My reasoning does not turn upon that, nor is in the least affected with it. I only say, that it does not follow, because an ancient Writer, *St. Jerom* for instance, has not quoted this Text in a Discourse, wherein 'twas natural to quote it, and which since has been quoted by others, either contemporary with him, or living a short time after him; it follows not, I say, that the Writer did not look upon the Verse as really *St. John's*: Thus far my reasoning is just and unexceptionable.

But this is not all: *Mr. Emlyn* would argue the Preface, wherein this Text is mention'd, to be none of *St. Jerom's* for this reason, because *St. Jerom* has not quoted it in the Works which are generally own'd to be his: This is another admirable manner of reasoning. We maintain this Preface is not spurious, and answer fully all the Objections brought against it: *Mr. Emlyn* takes no notice of the answers given, and contents himself with faintly saying, 'tis none of *St. Jerom's*, because mention is made in it of the passage in *St. John's* Epistle, which *St. Jerom* has no where else quoted. Do's he reason well, who draws his proof from the matter in dispute? We produce in behalf of *St. John's* passage, the Preface, which has always been receiv'd as *St. Jerom's*; and we are told it is not his, because the passage of *St. John* is in it.

Whose is it then? I would not put this question, was not *Mr. Emlyn* to answer us after *Mr. Simon*, that

'tis

tis the work of one of the Correctors who revis'd the Bible by *Charles the Great's* order. 'Tis surprizing, that after all I have advanc'd against this vain conjecture of *Mr. Simon*, *Mr. Emlyn* should say ^a *the contrary does not appear by Mr. Martin himself*. I shew'd how ridiculous this imagination was, which *Mr. Simon* with his usual assurance had ventur'd to send abroad without any support of authority, or other proof; and yet we are since told with very little thought and reflection, that I have not made the contrary appear; pray, what other confutation does a fiction, a mere idle conceit deserve? If *Mr. Emlyn* would do any thing to the purpose, he should furnish *Mr. Simon* with substantial proofs, which he could not find, to make good what he advanc'd, *viz.* that this Preface was forg'd by some one of the Correctors; but so long as he, or his Author shall forbear to produce any, the fiction will remain always a fiction, and be treated with ridicule by men of sober minds.

However, if *Mr. Emlyn* yet requires I should say somewhat more upon the Subject, I won't refuse to add some other considerations upon it. This person was not the only man entrusted with the revise of the *Latin Bibles*, the burden had lain too heavy upon any one man's Shoulders, and had been too long-winded a piece of work: More than one then were concern'd in the affair; and as in all performances of this nature, the persons employ'd make a distribution of what falls to every ones particular share, and then re-unite their labours in the conferences they have together; by this means, what at first was the work of one private person, becomes afterwards the act of all. If then one of these Revisers had drawn up the Prologue to the seven Epistles, he would but have put in execution the resolution agreed on among 'em

^a Page 9.

all, *viz.* that these Epistles having no Preface before 'em, as Mr. *Simon* pretends, 'twas requisite to prefix one to 'em. And after the Preface was made, it would have been brought before them all when met together, in order to be read and examin'd ; after which it would no longer be the preface of one, but the preface of all. I hope Mr. *Emlyn* won't treat this as *supposition, imagination, fancy*, words he has oft made use of with as little reason. Every wise and judicious man will evidently see the plan is just, and that matters could not be otherwise. Here then these learned, these chosen men, are all of a sudden, and without any real necessity, turn'd cheats and impostors in putting off as St. *Jerom's*, a treatise themselves had forg'd ; a forgery and imposture withal, that would expose 'em to the reproach of all mankind ; for no man could be ignorant that St. *Jerom's* Bible had no such Preface, in case, as Mr. *Simon* will have it, it had really never been inserted in it. Had I not then reason to say, that if they had been the Authors of this Preface, they would not have sent it abroad under St. *Jerom's* name, since if they had put it out of their own head, and not given it the character of a piece of St. *Jerom's*, no person could have complain'd of 'em, and they had done no more than they had a right and liberty to do : Yet Mr. *Emlyn* has diverted himself upon the occasion, as it were at my expence, that I have made a reflection upon the little address the pretended Authors of this preface would in such a case have been Masters of.

Nor has he only advanc'd this pleasant turn against me, he has obliquely thrown a more satyrical reflection upon the Correctors, in supposing they had believ'd the Text in controversy was in all the *Greek* Copies ; for 'tis from this supposition he draws an argument to shew the Preface could not be St. *Jerom's*: ^a Besides, says he, St. *Jerom* surely could never
be

be guilty of such a false insinuation, that all the Greek Copies had this verse: Have the pretended Authors of the Preface then insinuated this? They have spoke only in general and loose terms, they have said no more than that these^b *unfaithful Translators had much departed from the truth*: But cannot a Translator be unfaithful in the Version of an Epistle, unless all Copies have the passage omitted by him? 'Tis sufficient the passage is ordinarily in the Copies of the Epistles, and generally receiv'd as such: Every particular Copy, wherein 'twas wanting, would on such occasions pass for nothing, and a Translator would have but an hard task on't, if in order to deserve the title of a *Faithful Translator*, he must be assur'd of the conformity of all Copies, and that there is no one extant, in which the passage is wanting. St. *Jerom* himself in this case, would oft have been an unfaithful Translator. But we have said enough upon a matter so evident. The Preface then to the seven Canonical Epistles, is neither the Work of one of the Correctors, nor of all of 'em together: 'Tis St. *Jerom*'s own Performance, as I have prov'd in my *Dissertation*, and in this Discourse: The testimony of the three witnesses in Heaven was found in the *Latin Bibles*, as well before as after the Correction. St. *Jerom* complain'd in the Preface, that some Translators in his time had omitted 'em: All this amounts to a full demonstration, that the passage was always in St. *Jerom*'s Bible.

^a Page 13. ^b Prolog. in Epist. Canon. *Ab infidelibus translatoribus multum erratum esse à fidei veritate comperimus.*

C H A P. V.

Of the ancient Correctorium of the Sorbonne, and the Publick-Service-Books.

IT has oft happen'd, as I have observ'd, thro' the fault of the Copiers, that a passage, which is really a part of Scripture, has been omitted in a Manuscript, and from this first, in divers others which have been copied after it ; and as every private person or family tolerably instructed had a Copy of the *New Testament*, 'tis not possible but several, and sometime considerable omissions must creep into these Manuscripts belonging to particular families ; this is generally own'd by all mankind, and in order to be certainly assur'd of the authority of a Manuscript, we must find it in the *Correctoria* of the Bibles, or in the Publick-Service-Books, which were us'd in the Churches. There was made at *Paris*, in the *Sorbonne*, a revise and correction of the Bible about the tenth Century. Mr. *Simon*, who has told us of this *Correctorium*, has observ'd, that the *Correctoria* may serve in the place of Manuscripts. I said hereupon, that the passage of St. *John* being found in this piece, 'twas a certain proof there was no scruple made in publicly owning the Text as genuine, in like manner with all the rest. I don't see that Mr. *Emlyn* has answer'd any thing to this.

Upon this occasion, I shall here carry the matter yet higher. The *Latin* Tongue was the common Language in all *Europe* ; the Bibles were wrote in *Latin*, the Rituals and Commentaries were also *Latin* ; insomuch that a Bible with the Text and Notes was then the same that a Bible with annotations in
the

the language of every particular country is at present. A few years after the revise made in the close of the eighth Century, *Walafrid Strabo* publish'd a Bible with notes, which was in the hands of the Learned, and the People, and of common use in families, and I have observ'd concerning this in my *Dissertation*, that the verse of the three witnesses in Heaven, was in the body of the Text, attended with a very excellent annotation. This proof, which makes it so evidently appear, that the passage was generally read in the vulgar Bible, has been left also without a reply.

The Truth of the same fact was made out from the offices in the Rituals, Lectionaries, or Publick-Service Books: This proof press'd close, and Mr. *Emlyn* was too sensible of its weight to let it pass without notice; that would be to give up the authentickness of the Passage he disputes: and yet, after all, I know not whether a profound Silence would not have been much better than a pitiful Answer.

A Ritual, or Lectionary, intitled, *The Roman Order concerning the Offices throughout the whole Year*, a Book of great antiquity, believ'd to be drawn up in the Year 730. has these words, *Upon the Octaves of Easter are read the seven Canonical Epistles*. Hitherto then we are not got mighty forward in our inference, that the Text of the three witnesses in Heaven was read publickly in the Church: The *Roman Order* has nothing particular, it speaks only in general of reading the seven Epistles, among that is one which has St. *John's* passage: But *Durandus* Bishop of *Mende*, who liv'd in the thirteenth Century, says, in his *Rationale of divine offices*, that 'twas pursuant to the *Ordo Romanus* this passage of St. *John* was read in the Church on *Trinity Sunday*, a custom subsisting for near a thousand years without interruption.

Now,

Now, is not a fact so constant and publickly notorious, a decisive proof, that the whole Church has own'd this passage to be really *St. John's*; and consequently ought we not to look upon the Copies, which have it not, as private Manuscripts, and disapprov'd by the Church for not having this Text? What can be said to this? The fact is certain, and the consequences just. Why, all Mr. *Emlyn* has been able to devise, is this; ^a *Perhaps in St. Bernard's time, viz. in the Eleventh Age, it might be got into the Ordo Romanus, and the Offices of the Church, both Latin and Greek.* *St. Bernard* is here put instead of *Durandus* Bishop of *Mende*, for 'tis he and not *St. Bernard* who has wrote what I have just mention'd concerning the *Ordo Romanus*, nor did *Saint Bernard* live in the XIth but the XIIth Age: But to come to fact. Had I not reason to say, 'twould have been much better to let these *Service-Books* pass quietly without any answer, than to answer 'em only with a *perhaps*? In short, what ground has Mr. *Emlyn* to say, this passage might be got into the *Ordo Romanus*, in the time either of *Durandus* or *St. Bernard*? Is it then, that he has read the passage of the three witnesses in Heaven in the *Ordo Romanus*, to tell us, that not being there in former times, it might be crept into it in *St. Bernard's* time? What means he farther by confounding the Offices of the *Greek Church* with those of the *Latin*, as if the *Greek Church* had taken for its model the Ritual nam'd *Ordo Romanus*? He should weigh Matters with somewhat more attention.

What follows isn't more solid, tho' however 'tis in some respect specious. He says then, that Publick-Service Books, or Rituals, are not works which continue always absolutely the same in every part, and that from time to time alterations and cor-

^a Pag. 7.

rections are wont to be made in 'em: And here-upon he gives us two instances of Alterations made in the *Common-Prayer Book* of the Church of *England* since the reign of *Edward* the VIth; and what is more remarkable, one of these alterations respects the very passage of *St. John*. ^a *These words*, says he, *were introduc'd among the Epistles without any mark of Suspicion, while at the same time, and long after, they were mark'd for doubtful in the publick and common Bibles.* I am ignorant how these Matters stand, as also of his other instance, which is taken from the 28th verse of the 105th Psalm in the same *Common-Prayer Book*. But be these particular facts as they will, they neither of 'em are of weight on the present occasion: These instances prove only that an alteration sometimes happens in Liturgies; but he must prove from authorities and testimonies, that this has happen'd to the ancient Rituals of the *Latin Church* with respect to the Text of the three witnesses in Heaven: And this is what he'll never be able to prove. On the other hand, I have made it appear in my *Dissertation*, that the usage has always been preserv'd the same, from the first of these Rituals that we know of, which is that of the *Ordo Romanus*, down to our times.

Besides, the instances alledg'd above, shew only, either that the translation of a passage has been different, as in the case of *Psalm 105. v. 28.* or, that the manner of writing a Text has been alter'd according to the Reasons which prevail'd at different times: This is a matter properly belonging to the Clergy, who have been concern'd in such alterations; the People had nothing to do with it: And the passage in *St. John's Epistle* not being cast out of the Liturgy, but remaining always the

^a Pag. 7.

same from one end to another, the Church receiv'd no Scandal thereby; and the Edification she always gain'd from a Text so full of instruction, continu'd perfect, notwithstanding the nicety of the Authors of these little alterations which are here spoken of. But all this is nothing to our present purpose; 'tis to deceive himself, and impose upon others, — for 'tis entirely to change the state of the question: The question is only, Whether the Church ever had in her Publick-Service Books a Text which was not Scripture; a supposititious Text; 'tis this alone he must prove from ancient instances, against which no Objection can be made: But when will Mr. *Emlyn* do this? Should he run over all the Libraries in the world, he would not find one single instance of a like passage introduc'd into the publick Offices.

Thus it remains clearly and convincingly made out by several proofs of different kinds, (against which Mr. *Emlyn* has had nothing to oppose, or has return'd only vain answers,) that 'tis true these admirable words, *There are three in heaven that bear record, the Father, the Word, and the Holy Ghost; and these three are one*, have always been in St. *Jerom's* Bible. But they had not been there, had they not belong'd to the Apostle St. *John*, as well as the Epistle, of which they make a part.



C H A P. VI.

Mr. Emlyn's answer to the proof, taken from the African Churches for the authority of the Text in St. John's Epistle, examin'd.



FTER the great number of evident and substantial proofs I brought to shew the Text of the 5th Chapter of St. *John's* Epistle was always in St. *Jerom's* Bible; I prov'd at the same time, that 'twas also in the ancient *Latin* Bible, nam'd the *Italick*. This fact is of sufficient importance to deserve a thorough examination; because if 'tis certain the passage in dispute was in a Version so ancient, and one that was in use too among all the *Latin* Churches both in *Europe* and *Africk*, there can no longer remain the least doubt of its being genuine. The matter then is only to settle well this fact: Now a fact we have observ'd must be prov'd by other facts, bare reason is not sufficient either on one side or the other. We have said withal, that the most certain proofs of fact, in such a case as this, are quotations of the passage in *Latin* Authors, who wrote at a time, and in a country where the *Italick* Bible alone was read in the Churches and Families. If we had the Manuscripts themselves of this Bible, we might compare 'em with the quotations of the Bishops and other learned and pious Writers of those Ages: But alas! this means is entirely taken away from us, for all are lost by length of time, the negligence of men, or the ruin of a prodigious number of Libraries, which have been utterly destroy'd in *Europe* and *Africk*; some by fire, others in the taking and sacking of

Towns, or such like sad accidents. The quotations then of St. *John's* passage, as of divers others, ought at present to hold the place of the Manuscripts of the ancient Vulgar Bible. One or two of these might suffice, because the whole matter being to know whether this verse was in the Bible, an Author who had quoted it in any work, whose antiquity cannot be called in question, would be to us a full warrant that the passage was genuine. But instead of one Author we have three, all three Bishops, and Bishops of reputation too, St. *Eucherius* Bishop of *Lyons* in *France*, *Vigilius* Bishop of *Tapsum* in *Africk*; and *Falgentius* Bishop of *Ruspe* in *Africk* also: The two last were cotemporaries, the other flourish'd about 50 Years before them. *In the mouth of two or three witnessess*, says our Saviour, *shall every word be established*, i. e. the fact well prov'd: But the more the witnessess are to be respected for their piety, their wisdom, and condition, their deposition is the more weighty and decisive of the fact it agrees with. Had I then in my *Dissertation* brought only the deposition of these renowned Servants of God for the authentickness of the contested passage, I must be sure of gaining my cause before the Tribunal of reason, the only Judge I can admit of in this *Affair*. If Mr. *Emlyn* had submitted to it, as I have done, there would have been no dispute betwixt us: But prejudice has also her Tribunal, and it unfortunately happens, that men very often carry their cause thither, and receive judgment thence. However, prejudice must have taken deep root in the mind when it submits not to such testimonies as I have just now produc'd: How great must it then be, when it holds out against the like depositions of three or four hundred Bishops, who, upon the most important occasion of their life, or which happen'd in divers Ages together, represented in their persons all the Churches

Churches of *Africk, Sardinia, Corsica*, and the *Balearick* Islands, *Majorca* and *Minorca*; and who in this Act, so sacred, and at a time so dangerous to Orthodoxy, the cause of which they defended before a furious Tyrant, present him with this Text, and use it as a Shield to the Doctrine of the Trinity. If prejudice stands firm against such an attack, we must not hope that 'twill ever be subjected to reason: And God only can draw it out of the mind by the power of his grace. I bewail, from the bottom of my heart, all persons in this condition; and I earnestly beg of God, both with regard to the authentickness of this Text, and principally to the truth contain'd in it, that he would open the Eyes of all these whom prejudice hinders from seeing it.

Can there really be any thing in it self more evident than the authority of this Text of the Apostle in the quotations I have produc'd from *Vigilius* and *St. Fulgentius*? The former has quoted it thrice in a Work expressly wrote to prove a Trinity of Persons in the Godhead against the *Arians* of the fifth Century: And *St. Fulgentius* has it also in two of his Books wrote against the same *Arians*. Mr. *Emlyn*, who scarce sticks at any difficulty, declares he's not much embarrass'd with these quotations, not because he finds 'em false, nor that he's ignorant *Vigilius* and *Fulgentius* were men of great reputation for learning and piety, and above all very zealous for a belief which, at present, suits not well with some men, *viz.* a Trinity of Persons in the Godhead: Mr. *Emlyn* knows all this; he doubts not but these good Bishops found the verse in their Bibles, but ^a these instances, says he, come too late, they are of the fifth and sixth Centuries. 'Tis true, *Vigilius* wrote in the fifth, and *St. Fulgentius* in the beginning of

^a Pag. 16.

the sixth, but were their Bibles ever the less of the old *Italick* Version? For 'tis expressly on this the stress of my argument lyes: The time a quotation from an Ancient Book is made in, is nothing to the thing it self whereon the quotation turns; as every child knows. In order to wrest this proof out of my hands, and render it unserviceable to me, he must shew me, by good arguments, that the Bibles of these Bishops were not the old *Italick* Version, since my proof here wholly turns upon that ancient Version: But who will do this? There's no man living, that has any reputation for learning, and especially for judgment, will attempt it; the design would prove too unsuccessful. St. *Jerom's* Bible was not us'd in *Africk* in the time of *Vigilius* and St. *Fulgentius*, and I question whether it can be prov'd to have been us'd there ever since. Besides, of what service wou'd this be to invalidate the authentickness of St. *John's* passage? This would be to grant what so much pains is taken to deny, that this passage was from the age of St. *Jerom* found in his Bible. From whence then are the mention'd quotations taken? Why, says Mr. *Emlyn*, from some new Translation, which private persons took the liberty of making, and which did not always agree with the Bible read in the Publick Service. Mr. *Emlyn* is here again egregiously mistaken. For, first, a Translation made by a private person, is not the same thing with the introduction of an entire passage, which had never been in the Original, nor in any Version, and which consequently would be an unknown and spurious passage. A Version made by a private person might be in divers places different from the common translation. This is every day seen, but such a corruption of the Text, as that of the seventh verse of the fifth Chapter of St. *John's* Epistle, would be an attempt that could neither be excus'd, nor tolerat-

ed; and Mr. *Emlyn* should have given us proof, that some one of these pretended private Versions had Texts, which the Bibles read in the Churches had not; otherwise all this is a mere evasion. Secondly, Supposing that some one of these private Versions had added this Text to the Epistle, yet had not the Bishops who quoted it the common Bible of all the *African* Churches? Or were they so ignorant as not to know they had never read this Text in 'em; Or so careless and imprudent, that finding it in these private Versions, they had no regard to the Bible, which alone was publickly authoriz'd? In truth, Mr. *Emlyn* passes no great complement upon the good sense of these Bishops. They were men who saw things with their own eyes, their learning went farther than *Latin*, and they were too well skill'd in the art of disputing with the *Arians*, to urge a Text against 'em, which had been only found in unfaithful Translations; and which consequently could not but have ended in the shame of these Prelates, and dishonour of the orthodox doctrine.

He supports himself with Mr. *Simon's* authority, who has said, ^a that *Tertullian* and St. *Cyprian* read the vulgar Copy with the People, which was in use in their Churches, because they could not do otherwise; but in their Writings they took the liberty to go back to the Original, and translate as they thought fit. We have no need of Mr. *Simon* for such a trifle; there has been no Version of the Bible, the terms and sense of which men have not been at liberty to leave for a better, when they had good reasons for so doing; but this is not the matter we're upon, as I have just now prov'd.

In the nameless *Dissertation*, which Mr. *Emlyn* now fathers, he had pass'd by the testimonies of *Vigilius* and *Victor Vitenfis*: ^b because, says he, they wrote long

^a Hist. Crit. des Versions, ch. 3. ^b Page 19.

after the heats between the Arians and Athanasians, and when the invasions of the barbarous Nations had thrown all into confusion and ignorance. When he had nothing but this to take up with in that *Dissertation*, Mr. *Emlyn* did well not to set his name to his performance, no body requir'd it of him; but since he has resolv'd to run the risque of it, he must give me leave to ask him where he has found the heat of the controversy was over on the side of the orthodox, whom he calls, I know not why, *Athanasians*, as the *Arians* styl'd 'em in contempt: On the other hand, 'twas more hot than ever in *Africk*, and *Africk* is the scene of the present dispute. I beg likewise he would tell us whence he has learnt that the arrival, or as he terms it, the *invasion* of the *Vandals* in *Africk*, for 'tis them he names the *barbarous Nations*, brought confusion and ignorance into that country. Confusion and disorder, 'tis certain, were brought; but for *ignorance*, nothing in the world is less true. This fell out at the time St. *Augustin*, held his Dispute with *Maximinus*, an *Arian* Bishop; at this time liv'd *Vigilius*, *Victor*, and St. *Fulgentius*, who wrote abundance of Treatises against the *Arian* Heresy. I just nam'd *Victor*, who for his share deserves a Chapter apart.



C H A P. VII.

Particular considerations upon the African Church's Confession of Faith, related by Victor, Bishop of Vite, against the answers of Mr. Emlyn.



WE can't have a more glorious monument to prove the passage in the fifth chapter of *St. John's* first Epistle was in the old *Ita-lick* Version, than a publick and solemn, and as I may say, judiciary Instrument presented to the King, or his Commissioners, and put into their hands in a full assembly: An Act so authentick, I will add too so extraordinary in its form, and in all its circumstances, Divine Providence has preserv'd to us in an Original History of that time. This Act then is a Confession of Faith, which by the prudent and grave advice of divers Prelates, and other persons of understanding, was drawn up by four Bishops, chosen out of all the *African* Clergy, to be presented to King *Hunerick* an *Arian* and persecutor; that it might serve for that Prince, as a Defence and Vindication of the Orthodox Faith. The passage of *St. John, There are three in Heaven, which bear record, &c.* is plac'd entire in this Confession of Faith: It is not as it were crept in among others, neither in such sort that it can hardly be discern'd there: It stands bare-fac'd, and shews it self openly, as if alone it was to sustain the main shock of the dispute.

I beg leave to rehearse it here in its full extent, and as I have quoted it in the *Dissertation* I am now defending: This repetition will not be unuseful, and can't but be serviceable to those who have not read my former Discourse, and shall read this. After the quotation of divers other passages, 'tis said, *But that it may appeart more clear than day-light, that the God-*

head of the Holy Ghost is one with the Godhead of the Father and the Son, see it prov'd by the testimony of the Evangelist St. John, who writes thus, there are three which bear record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one. Does the Apostle say, these three are not distinct from each other, except in the case of equality, or some other great differences that distinguish 'em? In no wise; but he says, these three are but one and the same thing. *Hi tres unum sunt.*

Wherein is this proof defective in shewing fully, that this famous Text was read in the Bibles of the African Churches? For that's the only thing I am to prove at present. What would one, or what can one desire more? King *Hunerick* had enjoin'd the Bishops to appear within six months at *Carthage* to dispute there with the *Arian* Bishops upon the doctrine of the Trinity, and to come furnish'd with proofs taken all from passages out of holy Scripture. The Confession of Faith was not drawn up by the Orthodox precipitately and slightly; they had six months time allow'd for't; four Bishops, Mr. *Emlyn* says three, but there were four, all nam'd by their names, and the titles of their Churches, four Bishops chosen to compile this important piece, threw it into the form wherein we now have it. The pious and prudent Bishop of *Carthage*, *Eugenius*, at the head of nine others, presented it to *Hunerick's* Commissioners in the presence of the *Arian* Bishops: The passage of the three witnesses in Heaven makes a notable figure in this Confession, which was subscrib'd or approv'd by three or four hundred Bishops. I have given at large a more particular account of the whole in my *Critical Dissertation*, and have there refuted the vain and nice objections of Mr. *Simon*. What remain'd after this for Mr. *Emlyn*? The order of the dispute requir'd he should oppose my Arguments, if they were not solid, and endeavour to re-
establish

establish those I had defeated: Instead of this he complains, but in vain, of an insinuation in my *Dissertation*,^a that he had put by Victor Vitenfis's *Testimony* for being a fabulous *Writer*: His words were these^b *What the credit of Victor's History, as we have it is I cannot well tell. I know it has found little with many, in relation of strange miracles: And what I have said is this, He contents himself with saying, the testimony of Victor ought not to be of much weight, because in his History he has intermix'd a recital of certain miracles, that have more an appearance of fable, than an air of truth.* Let any one judge, whether I have done him wrong. But at the same time Mr. *Emlyn* complains, I have mis-represented his words; does he not express himself in the like manner concerning *Victor's History*?^c *Supposing Victor's relation of that Confession of Faith to be truly as we have it.* This deserves not that we should dwell one moment upon it. What follows is more remarkable: ^d *I shew'd, says he, (to which Mr. Martin has made no reply) that it was no evidence of the current admission of that Text, or of its long standing; and that from the common way, in that Age and Place, of interpreting the next verse, in such a manner as could not well consist with having this Text also in their publick Bibles.*

Hereupon, I first make this observation, that Mr. *Emlyn*, who would represent my *Dissertation* as a Treatise full of arbitrary Suppositions, and void of proofs, which, as I have divers times said, must be proofs of fact, produces not one of this kind, but perpetually reasons in the air, and draws consequences without any foundation. For I would beg of him to tell me, whence he forms this reasoning, that the Text in dispute, quoted by an assembly of Bishops, who represented all the Churches of *Africk*, was

^a Page. 16. ^b Full Inquiry, page 20. ^c Page 17. ^d Page 16.

not generally in the Bibles of those countries, or that 'tis no evidence of its long standing. If he will conceit, that these Bishops had neither probity, nor honour, nor common sense, to urge against the *Arian* Bishops, a novel and unknown Text, or one Text for another, the eighth Verse for the seventh, and this in favour of an allegorical explication which some persons had conceiv'd, and the *Arians* scorn'd, and the more, because not allegories and explications, but express Texts of Scripture were requir'd; if he will conceit, I say, all these things, as he necessarily must, who gives the same answer with Mr. *Emlyn*, I own I have not learnt to form phantoms at will, nor improve a chimera into a reality.

I take facts as I find 'em: I find three or four hundred Bishops assembled out of all *Africk*, and divers other countries, drawing up a confession of Faith, wherein I see the passage of *St. John*, and see it appear too with all the most singular marks of distinction: In this quotation I see the Bibles of these Bishops; with the Bibles of these Bishops I see also those of their Churches and publick performances: I should think I had lost my senses, if I went about to imagine these Manuscript Bibles were lately wrote, instead of being the Bibles of their Predecessors; nor should I think my mind in a much better state, if I fancy'd the *Arian* Bishops to be men so easy to be impos'd on, as to be made believe, that there was a Text in *St. John's* Epistle, which they had never seen there, they who, as *Erasmus* observes, were mightily vers'd in reading the holy Scriptures: Thus is my mind form'd, if Mr. *Emlyn's* is otherwise, indeed I don't envy him.

Non equidem invideo, miror magis—

In his anonymous treatise he had asserted, ^a that this Confession of Faith, related by *Victor*, must have

been some private compofure, tho' it might be in the name of the other Bifhops, who, fays he, were now fcatter'd and banifh'd. But 'tis very likely Mr. Emlyn had never read *Victor's* History, and that he had conceiv'd the matter fo as would be moft proper to leffen the authority of that Record. For on the contrary, in *Victor's* account 'tis expreffly faid, that all this great number of Bifhops were affembled at *Carthage*, that they chofe ten from among 'em to affift in their name at the Conference, and carry thither their Confeflion of Faith; and then he immediately recounts in the moft affecting manner imaginable, the infults, cruelties and barbarities of *Huneric* againft thefe poor Bifhops, who prefented themfelves in a body before him at the gate of the City, after the day of the conference.

To return to the quotation of the paffage it felf in this Confeflion of Faith: The Text of the 7th verfe is there recited word for word; we have feen it; however this is not yet fatisfactory to Mr. Emlyn; he will have it to be the 8th verfe; this fpeaks of *the Spirit, the Water, and the Blood*; the other mentions *the Father, the Son, and the Holy Ghoft*: the 8th verfe fpeaks of *three witneffes in Earth*; the quotation of the 7th verfe of *three witneffes in Heaven*. Thefe differences are fo fenfible, and make fuch an impreffion upon the mind, that 'tis not poffible to take here the one for the other, the *witneffes in Heaven*, for thofe of *the Earth*; the *Father, the Son, and the Holy Ghoft*, for the *Spirit, the Water, and the Blood*: But notwithstanding, Mr. Emlyn finds that all this is the fame thing.

But how, will fome one fay, is it poffible he fhould thus confound matters, which are fo diftinct? It proceeds from a ftrong notion he can't get rid of, that the myftical interpretation of the eighth verfe, which fome of the Ancients have given in to, allegorically explaining the word *Spirit* of the Father, the *Water* of the
Holy

Holy Ghost, and the *Blood* of the Son, is the same with the quotation of the words of the seventh, *There are three in Heaven, that bear record, the Father, the Word, and the Holy Ghost.* But if he had a little more attentively consider'd what I have said in my *Dissertation* upon this perplexed interpretation of the eighth verse, he would not have return'd to it so often as he has done in his *Answer*; but since he is so fond on't, 'tis necessary for me to take away all danger of his ever deceiving himself with it again. First, I must put him in mind, that he has always made *Eucherius* speak upon this occasion otherwise than he design'd. Mr. *Emlyn*, in his Anonymous performance has made him say, ^a that this was the *common* exposition of these words of the eighth verse, the *Spirit*, the *Water*, and the *Blood*; and in the *Answer* I am confuting, ^b that this interpretation was *current* and of *long standing*: But St. *Eucherius* neither says the exposition was ancient, nor common. His words are, *Plures tamen hic ipsam interpretatione mysticâ intelligunt Trinitatem: i. e.* "Ne-
 "vertheless divers by a mystical interpretation un-
 "derstand it of the Trinity." What is there in all this, that shews the exposition to have been ancient? Does it say, this exposition was after the prevailing Custom of that time, as Mr. *Emlyn* says ^c in the nineteenth page of his *Answer*? Does the word *plures* express the same thing with *commonly* and *currently*? In no wise. But what was the exposition which *divers* gave to these words, the *Spirit*, the *Water*, and the *Blood*? One might believe perhaps 'twas the same St. *Augustin* gave 'em in his Book against *Maximinus*, and which was also *Facundus's*, on whose authority Mr. *Emlyn* much relies: It was in part, but there is one great difference; St. *Augustin* and *Facundus* understood by the

^a Pag. 30.^b Pag. 16.^c Pag. 19.

word *Spirit*, the person of the Father, and by the *Water*, the Person of the Holy Ghost; whereas those whom *Eucherius* speaks of, meant the Father by the word *Water*, and interpreted the word *Spirit* of the Holy Ghost. *Aquâ Patrem indicans, Sanguine Christum demonstrans, Spiritu verò S. Spiritum.* This shews, how small a matter these refin'd, expositions of the three witnesses in the eighth verse were, and how little they were current.

What is over and above certain, is, that no *Arian* would have shewn any regard to this sort of allegorical expositions, the product of pure fancy; 'twas requisite the very persons of the Trinity should be shewn to them under the proper names of Father, Son, and Holy Ghost: This the *African* Bishops knew very well, and 'twas also on this account they produc'd, in their Confession of Faith, the express words of St. *John*, *There are three in Heaven, that bear record, the Father, the Word, and the Holy Ghost, and these three are one.* One of these pious Bishops, *Vigilius* of *Tapsum*, of whom I have already spoke so often, had before told the *Arians*, in urging against 'em this very passage, that themselves read it in their Bibles: *The names of the three persons, he tells 'em, are evidently shewn, and the name of their Divinity, which is one, is also manifestly declar'd by these words of the Evangelist St. John in his Epistle. There are three, that bear record in Heaven, the Father, the Word, and the Holy Ghost; and these three are one:* And somewhat lower in the same Work, *Why DO YOU READ what the Evangelist St. John has said, Three are one, if you conceive there are different natures in the three persons.*

Upon the whole, these words of *Vigilius* to the *Arians*, *Why DO YOU READ, &c.* manifestly shew how much those men are deceiv'd, who think the *Arians* eras'd these words of the seventh verse out of St. *John's* Epistle, and that for this reason

they

they are wanting in divers Manuscripts. 'Tis an imputation, which far from being prov'd, is entirely destroy'd by this sole word of *Vigilius*, who proving to them, by this Text the mystery of the Trinity, tells 'em they read it in their own Bibles; and draws thence an argument against 'em, that in reading it they refus'd to embrace the divine Truth contain'd in it.



C H A P. VIII.

The passages of St. Eucherius, and Saint Cyprian defended against the Answers of Mr. Emlyn, with a recapitulation or general conclusion, concerning the citations of the Text of St. John, taken from the old Italick Version.



ST. *Eucherius* liv'd in great reputation for learning and piety in the Isle of *Lerins*, at the same time *St. Jerom* was yet alive in his Monastery of *Bethlehem*, and *St. Augustin* in his Bishoprick of *Hippo* in *Africk*. I have given in my *Dissertation* the quotation *Eucherius* has made of the passage of *St. John* in his Treatise *de formulis Spiritualibus*. This quotation by so worthy a man, and a contemporary of *St. Augustin* and *St. Jerom*, has given *Mr. Emlyn* excessive trouble; he saw the consequence, but was not so happy as to follow and embrace it. He had said in his anonymous Discourse, ^a *That St. Augustin, Eucherius, and Cerealis, of the same Country, and in*

^a Full Enquiry, &c. pag. 21.

the same Age, knew not this Text. And in these few words he had fallen into two egregious errors; the one, in saying these Bishops were all of the same Country: St. *Augustin* and *Cerealis* liv'd in *Africk*, and were Bishops there: St. *Eucherius* liv'd in *France* in the Monastery of *Lerins*, and was afterward Bishop of *Lyons*. The other mistake is in saying *Eucherius* knew not this Text: I pass'd over the former fault, not confining my self, as I have said above, to follow him close; but for the second I confuted it in my *Dissertation*, and quoted there a passage from *Eucherius*, wherein he recites this Text: This is positive. How does he extricate himself from this affair? We shall see, by the manner Mr. *Emlyn* is here caught, that instead of sincerely enquiring after truth, and embracing it when laid before him, he uses his utmost effort to wrest and evade it.

First, he says that this quotation ^a *concerns only the fifth Century, in which possibly the words might become Text* in the Epistle of St. *John*. 'Tis then upon a *possibility* this argument turns; a very unfleady support: but was not this also the Age of St. *Augustin*, and in part of St. *Jerom*? And if this Text had been quoted by St. *Augustin*, or St. *Jerom* had alledg'd it in some of his Works, would he reject the quotations of these two Ancients upon pretence, that they liv'd in the fifth Century? I am persuaded he would not; for from the humour I see him in, no Age will stop him; and if he had nothing to urge against that, he would most certainly invent other reasons either against the work, from whence the quotation would be taken; or the terms, wherein 'twould be express'd, were they the very words of the seventh verse; as we have seen in the

^a Pag. 19.

case of the Confession of Faith drawn up by the *African Bishops*.

We must however say here in honour of his judgment, that he has perceiv'd the weakness of this first *Aufwer*, and therefore not daring to rely upon it, has sought out for another, wherein he keeps himself close, after having attempted to form around it the strongest fence he was able. In this passage of *St. Eucherius*, he found both the verses of the fifth chapter of *St. John's Epistle*, the seventh and eighth, recited one after the other, and has hence infer'd the passage might possibly be faulty, because the joining together of the two verses in one quotation seem'd to him wholly singular. From this first very curious observation he has pass'd on to a reflexion he appears to be well satisfy'd with, *viz.* it being sure, according to him, that the eighth verse was at that time constantly us'd in proof of the Trinity, 'tis not natural to suppose the words of the seventh verse should be us'd withal; but that in process of time, he knows not when, nor must we ask him, some body having found this passage in some private Bible, had unadvisedly added it to *St. Eucherius's Work*. Be it so! Who will say after this that *Mr. Emlyn* has not skill in forming Systems of Criticism? Here's one of his making, that would be entirely perfect, was not the whole a mere fiction.

In advancing that a passage of any ancient Author whatsoever is alter'd in the quotations, 'tis not enough to say in general, that many faults have been observ'd in the Manuscript. The *Arian Sandius* would by this means get off from the passage of *St. Cyprian* concerning the Text in *St. John's Epistle*, and *Mr. Emlyn* urges the same reasoning against the passage of *St. Eucherius*; but no Critick or Man of Letters has any regard to such an observation. The Text may be faulty in divers places of

one

one or more Manuscripts, without being so in another place; there is no consequence to be drawn from the one to the other. To do the business effectually, he must prove either that the particular place in dispute is not in the Manuscript Copies, or that 'tis not so largely set down there as in the printed Editions. Nor will this always suffice, for an Edition may be made from such a Manuscript as contain'd in it all that is printed, tho' the whole be not found in divers others. And this is the case of that very instance Mr. *Emlyn* produces to shew these words of the seventh verse, *There are three that bear record in Heaven, &c.* might be there an interpolation, and not originally inserted by St. *Eucherius*. ^a *This*, says he, *was but natural; and I understand this is the Case in a like instance with Bede's Comments on the eighth verse; There are three that bear record, the Water, Blood and Spirit: For so I am inform'd the Manuscripts of Bede's Works have it, whereas in the printed Editions the words, in terrâ, "in earth," are added.* I have nothing to say against the information he has receiv'd, but I'm very sure that 'twas not given in those general terms Mr. *Emlyn* has express'd himself, *I am inform'd the Manuscripts of Bede's Works have not these words; he should have said some Manuscripts.* But Mr. *Emlyn* saw this would do him no service, because it does not follow that one or more passages are interpolations in the printed Books which have 'em, from their being omitted in *some* Manuscripts, the words *in terrâ* are in an old Manuscript of *Bede* belonging to the Library of *Utrecht*: I have seen 'em there with my own Eyes.

To go higher: Mr. *Emlyn* grounds his conjecture, that the Text of the seventh verse is an interpolation in St. *Eucherius* upon this, that the eighth

^a Pag. 20.

verse was very commonly urg'd in proof of the mystery of the Trinity; this is a mistake he perpetually makes, and brings in upon all occasions: I have shewn it to be so; and he must be delighted with it beyond all imagination, if yet he refuses to abandon it. He has withal suffer'd himself to be impos'd on in his first discovery, in believing it a singularity in this passage of St. *Eucherius*, that both the seventh and eighth verses are found there together. If he had read the spurious Decretals of *Isidorus Mercator*, he would have found 'em both twice quoted in the Decretal of Pope *Hyginus*, which I had refer'd to, pag. 31. and in that of Pope *John* the II^d. He will tell me, these Decretals are far more modern than the time *Eucherius* liv'd in. I know it, but these Decretals, as spurious as they are, in being attributed to those Popes, are yet very ancient, as I have observ'd after the most learned Criticks among both Protestants and Papists. And then, what is it to the quotation of two passages together, whether 'tis more ancient, or more modern? What strikes with Mr. *Emlyn*, and serves to set out his remark, is, that he does not comprehend how any who had before 'em the Text of the seventh verse, wherein the three Persons of the Holy Trinity are express'd by their own names, should go about to quote along with so formal a Text the words of the eighth verse, which can only be apply'd to the Trinity allegorically, and by a mystical exposition. Whether Mr. *Emlyn* conceives or not how this could possibly be, is a matter we have no concern in; the fact remains notwithstanding, and the instance of the two Decretal Letters do's not allow us to doubt of it.

I will say farther, and I have reserv'd this observation for the last, which must entirely disconcert Mr. *Emlyn*'s whole machine, that he has not consider'd, that the mystery of the Trinity is in no wise
the

the subject treated of in the passage of St. *Eucherius*. 'Tis true, we there read these words, *ad Trinitatem*, which in their primary notion signify, *as to the Trinity*, but here they are taken in a quite different sense, and to denote the number three, as we should say, *as for the number three*. We must know then, St. *Eucherius* purpos'd in the chapter, wherein these are read, to make some small observations upon divers numbers express'd in Scripture. He begins with *one*, and says it has respect to the Unity of God, upon which he quotes several passages, wherein there is, *God is one*. He comes next to the number *two*, and finds for this number the *two* Tables of the Law, the *two* Cherubim, &c. He goes on, and coming to the number three, 'tis there he says, *ad Trinitatem*; and upon this number he produces the two passages of St. *John*, because the number *three* is express'd in both, *three* witnesses in Heaven, and *three* witnesses in Earth, and the *three* Vine-branches, Gen. 40. 12. From the number *three* he passes to *four*, and so on to others. The Publick will be much surpriz'd to see a man of Letters, a Writer of *Critical Dissertations*, fatiguing himself 'till he sweats, as I may say, water and blood after an imaginary difficulty, a Phantom which flies upon sight, and disappears at the bear reading St. *Eucherius's* passage. As for my part, 'tis all one to me for what ends, and upon what occasion he has quoted it, since I draw my proof from this only, that being taken from the *Italick* Version, for *Eucherius* us'd no other, it follows that this passage was in that Version in the time of St. *Jerom*, as we have seen it there towards the close of the fifth Century, in the Writings of *Vigilius*, St. *Fulgentius*, and other *African* Bishops.

From the quotation of St. *Eucherius* I went backwards to St. *Cyprian*, who had even in the third Century recited this Text in his Discourse of *the Unity of the Church*. I had treated this matter at large from
the

the 79th to the 87th page of my *Dissertation*, where I had examin'd and confuted all the false arguments of Mr. *Simon* and others against this passage. Mr. *Emlyn* makes no reply to this, but as if I had but barely touch'd upon it, he triumphs in such wise for his having so well explain'd St. *Cyprian's* meaning, that he wonders I should again bring him back upon the board. If any one will give himself such mighty airs of sufficiency, he ought to have more reason for't than Mr. *Emlyn* has here. If I had barely recited St. *Cyprian's* testimony, without taking notice of the evasions which he and Mr. *Simon*, and such others had invented to enervate the force of this testimony, he might have grounds for his presumption, and for saying he had so solidly establish'd his cause, that we must no more cite again St. *Cyprian*; but far from this, I have evidently shewn the force of this testimony, and have set it above all exception: In this state it still remains, since Mr. *Emlyn* has thought himself too weak to renew the attack, and wrest him from us; I submit my self to the judgment of every Reader, who shall take the pains to compare our Books together.

'Tis pretended, that when St. *Cyprian* said in his *Treatise of the Unity of the Church*, *Again, it is written of the Father, the Son, and the Holy Ghost, that these three are one*, he had respect to the *Spirit*, the *Water*, and *Blood* of the 8th ψ . of which it is also said, and *these three are one*; but instead of giving the proper terms of this Text, which are the *Spirit*, the *Water* and the *Blood*, he only had 'em in view, and contented himself with giving their Signification, which is said to be that of the *Father*, *Son*, and *Holy Ghost*. Without repeating here what I have objected to this very singular pretence, I would ask whether any thing is found in St. *Cyprian* which may have given place to't; for if nothing be found, 'twill be mere fancy and imagination to ascribe

to him a meaning which no one can shew he ever had; now 'tis certain there is nothing like this in *St. Cyprian*. 'Tis true, say they, but *Facundus* two hundred Years after him understood him in this sense. But has *Facundus* prov'd what he says? He has only said it, and that's all. In truth, 'tis to make a bad use of reason entirely to acquiesce in the bare *ipse dixit* of any person whatsoever, unless we believe him infallible, and he is also believ'd such by those upon whom this *ipse dixit* is magisterially impos'd. Is it well then to affix a sense to *St. Cyprian's* words, which no one dare say they naturally and of themselves have, upon the bare imagination of one man, I will not say who liv'd two hundred Years after him, but who was his contemporary, and if they please, his Successor in the See of *Carthage*? We have seen how the learned and pious *Vigilius*, Bishop of *Tapsum*, urg'd against the *Arians*, that *St. John* do's not only say there were three, but ascribes to every one of these three his distinct name, the Father, Son, and Holy Ghost: Let us here again repeat the very words of that ancient Bishop: *St. John has expressly mention'd the names of the persons and their Unity in the Godhead, when he said in his Epistle, There are three that bear record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one.* *St. Cyprian* had said in like manner, *'Tis written of the Father, the Son, and the Holy Ghost, that these three are one.* Can any thing be more alike than these two passages of *St. Cyprian* and *Vigilius*? *Qui unum novit, ambos novit*; who sees one, sees the other also. In *Vigilius* 'tis the Text of the seventh verse, and it shall not be so in *St. Cyprian*, tho' there is nothing in all the Discourse wherein these words are found, nor in any other place throughout the Writings of this holy Bishop and Martyr, which takes 'em away from the same verse *Vigilius* had in view, to transfer 'em to another,

another, where the names of the three persons in the Godhead are not specify'd.

I was about to put an end to this subject, and draw my conclusion from the great number of authorities which I have produced to shew the Text of the three witnesses in Heaven was in all Ages in the *Italick* Version; when taking again in hand the anonymous *Dissertation*, I found there two things concerning the quotation of St. *Cyprian*, which are certainly of a very singular character. As I made no account of 'em when I wrote my *Dissertation*, I left 'em quietly to their Author; but at present, because Mr. *Emlyn*, who lays hold of every advantage, would perhaps imagine I could not answer 'em, I find my self under a sort of necessity to speak my Opinion.

The first of these is what he says, *Page 11.* that no one could shew St. *Cyprian* had a particular Copy of St. *John's* Epistle, wherein the Text of the seventh verse was. The challenge is extraordinary, Mr. *Emlyn* may be well assur'd no one will offer to accept it, *i. e.* to prove to him what Manuscripts of the *New Testament* St. *Cyprian* had; but if he means only here of shewing that this holy Bishop had the common Bible of all the Churches of his time, that will be by no means difficult. I shall be answer'd: This is not precisely what he demands; he requires it should be prov'd to him, that the seventh verse of St. *John* was in the Copy St. *Cyprian* us'd. If this is the sense of his question, why do's he talk of a *particular* Copy, since this would be visibly to make a captious and deceitful challenge, in that it would give out the Copy, wherein this Text was, would be a *particular* or *singular* Copy, different from others. The great proof a passage is in a Book, is the quotation of it by a Writer of known honour and probity. St. *Cyprian* has given

tis the words of the seventh verse, this verse was then in St. *Cyprian's* Bible.

The second thing the anonymous Writer had advanc'd against St. *Cyprian's* quotation, was, that it could not respect the seventh verse as it stands in the Bibles, because in the Bibles the 2^d witness is nam'd *Verbum*, or the *Word*; whereas in St. *Cyprian* he is call'd the *Son*; for tho' in the main 'tis the same thing, yet the letter of the Text is not follow'd, as it ought to be in a quotation. I own, I was so much disgusted with these trifles, that judging 'em not worthy of a grave and serious man, such as a Critick ought to be, I thought it not worth while to speak of 'em; but since we are here engag'd, we'll dispatch this affair in a few words.

I say then; first, that the quotation of St. *John's* passage in St. *Cyprian*, properly designs to speak only of the last words, *these three are one*; the Father, the Son, and the Holy Ghost are nam'd there merely, because these words bear relation to them. Secondly, Tho' it should be true, that this was equally a quotation of the three persons, and of their Unity, Mr. *Emlyn's* objection, taken from St. *Cyprian's* saying the *Son*, instead of the word *λογος*, as it is in the Text of St. *John*, would come to nothing, for he must be much a Stranger to the writings of the ancient Fathers, who has not observ'd that in their quotations of a Text of Scripture, they often put one word for another of the same sense; instances of this kind we have in St. *Hilary*; who in the seventeenth verse of the sixth chapter of the first Epistle to the *Corinthians*, has the word *God* instead of *Lord*; in St. *Leo*, who instead of the word *Glory* has wrote *Majesty*, 1 Cor. 2. 8. in St. *Cyprian* himself very frequently; thus St. *Luke* 2. 11. he has put *Jesus Christ* for *Christ the Lord*; in St. *John* 3. 15. he has said; *that whosoever believeth on the Son*, for *whosoever believeth on him*; as it is in the Greek; in

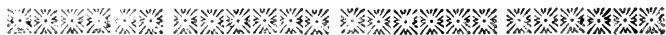
1 Cor. ch. 7. v. 32. the Greek reads, *how he may please the Lord*; St. Cyprian, *how he may please God*. 'Tis tiresome to dwell upon such observations: To quit 'em then, and come to somewhat more serious, and more worthy the important subject we are upon.

I have prov'd by indisputable authorities, that the Text of the seventh verse of the fifth chapter of St. *John's* first Epistle, was always in the old *Italick* Version, as before I had shewn it was in the Version revis'd by St. *Jerom*: From all this I at present draw this conclusion with regard to the *Italick* Version, that since all the monuments of this ancient Translation we have extant in the Writings of the Fathers, agree in giving us this passage, 'tis as much, and even more, than if we had the Bibles of those Ages. We might have some few of 'em without having a great number; four or five Copies wrote in Ages so remote, would at this day be one of the most valuable treasures in Libraries: and if we found 'em all agree in having the passage in St. *John's* Epistle, so highly would their agreement be cried up, that we should look on those men, and with reason too, as head-strong and obstinate, who should oppose so pressing a testimony. But tho' we have not these Manuscripts of the whole Epistle of St. *John*, we have 'em at least so far as concerns the disputed passage, 'tis in the quotations of the Fathers, and 'tis there as a sentence engraven in brass or marble. Nor are these quotations two or three, which in the case of this Text are to us instead of perfect Manuscripts of the Epistle or the Bible; we have 'em in *France* and *Africk*, *i. e.* in the West and South. Nor have they been made and copied one from the others, nor are they in Manuscripts thrown into certain corners of private houses; they are Manuscripts which belong'd to the Bishops, to Bishops who were famous for their zeal and orthodoxy. The number of 'em withal is not small, not two, nor three, nor four; we have
that

that of *St. Cyprian*, that of *Eucherius*, those of *Vigilius* and *St. Fulgentius*, for their names are come to our knowledge. To these we may join the Manuscripts of the four *African* Bishops who drew up the Confession of Faith of all the Churches in their Country, from the Manuscripts of their Bibles; their names also are known to us, and thus we have eight plainly notify'd. The ten Bishops, with *St. Eugenius* their Patriarch at the head of them, were able to prove to the *Arians* by their Bibles, the authentickness of the Text of the three witnesses in Heaven, which stands so admirably distinguish'd in their Confession: Lastly, The three or four hundred other Bishops of *Africk*, *Sardinia*, *Corfica*, and the *Balearick* Islands, who all subscrib'd, was it only by their presence, to this Confession of Faith which ten of 'em had presented to *Hunerick*; where have we ever seen at once so many witnesses, and so authentick depositions for the certainty of a fact? Now 'tis purely a fact which is here concern'd, *viz.* whether this passage was, or was not in the old *Italick* Bible? 'Twas there then, and this truth remains clearly demonstrated: Mr. *Emlyn* has taken care not to touch upon it, his silence gives victory to my proof. But I am now about to carry the matter yet farther, and confute him from his own principles.

We have seen with what vivacity and confidence he has embrac'd the project of the learned *Dr. Bentley* concerning the ancient Copies of *St. Jerom's* Bible. One would say, seeing the flattering hopes he has conceiv'd merely because he easily entertains any thing in his favour; that the passage which so strangely displeases him was not found in those ancient Manuscripts: but upon this very principle, should all these twenty Manuscripts of *Dr. Bentley* happen to agree in having this Text, Mr. *Emlyn* might necessarily conclude with this celebrated Doctor, that the *Greek* Copies which were extant at the time

St. *Jerom* made his revise by the *Greek*, had the same passage. I subscribe, for my part, to the Doctor's Thesis, and for this once, at least, Mr. *Emlyn* and I shall be found to have the same sentiments: The misfortune is, we sha'n't long continue so. The agreement of the Manuscripts we both say with Dr. *Bentley*, will be a proof that this Text was formerly in the *Greek*: This agreement is found exact, as I have just prov'd in the Manuscripts of the *Ita-lick* Version: This Text then which is thus disputed, was in the *Greek* of that Version. The first proposition of this argument is both Mr. *Emlyn*'s and mine, the second has an entire proof in the quotations of the Fathers; and their quotations, as to this particular passage, are the Manuscripts of their Bibles: The consequence is certain, this passage was then in the *Greek* Manuscripts.



CH A P. IX.

Containing some general considerations relating to the Greek Manuscripts, in confutation of those of Mr. Emlyn.



His chapter is but preliminary, before I enter upon the particular discussion of the *Greek* Manuscripts, I produc'd for the authentickness of the Text of the Apostle *St. John*. This subject being perfectly critical, proofs of fact are here more necessary than ever.

The first I made use of in the eighth chapter, was one of those proofs, which tho' indirect, are yet extremely solid, as being consequences drawn from certain and indisputable principles. Such is for instance the conclusion I made in the foregoing chapter,

ter, taken from the *Italick* Bibles, and their agreement upon this Text, recited by the great number of Authors I quoted. Such was withal the revise St. *Jerom* made of the Books of the *New Testament* towards the close of the fourth Century; for this revise being properly no other than the *Italick* Version purg'd from the faults which had crept into it, and corrected by the *Greek*, and this passage being constantly found in his Bible, as I have largely prov'd, the consequence is here again perfectly just; this passage then was in the *Greek* Copies.

A third consequence like the former, was that I drew from the revise which *Alcuinus*, and some other learned men had made of the Manuscripts of St. *Jerom*'s Bible in the eighth Century. I had said these learned men could not have possibly made this revise with honour, and agreeable to the will of *Charles the Great*, who understood *Greek* very well himself, without having before 'em the *New Testament* in *Greek*, to consult it; especially upon the places, wherein the *Latin* Copies might differ from them, or disagree among themselves: From whence it follows, that the Text of the seventh verse being plac'd in their Bible, revis'd and corrected, they must necessarily have found it in the *Greek* Manuscripts. I don't believe we can form, upon a question of fact, reasonings better connected, nor draw consequences more just. If Mr. *Emlyn* has found either that the facts express'd in all this are not true, or that being true, we can't reasonably deduce from 'em these consequences, he could not do better than by shewing it, and this he must necessarily do; but he has not done either the one or the other: He answers nothing to the point of the *Italick* Version, nor upon the correction made by St. *Jerom*, nor the consequences drawn from these two facts; so that these two first proofs remain in their full force. And yet Mr. *Emlyn* has been so bad a manager of his expressions as

to say upon this occasion, ^a that I advance so many things with such undaunted confidence and positive assurance, that if it be found I have said 'em without truth and evidence, he thinks it will not gain my Work any credit in the end, tho' it may stagger the unlearned Reader at first. Truly, I believe, they are not the Readers he intitles ignorant or unlearned, who have been convinc'd of the force and evidence of my proofs, but Gentlemen of the Clergy of England, and other learned men, who have read 'em; for these are more capable to penetrate to the bottom of things, and have infinitely more taste for matters of Criticism and Learning, as this is, (which is in divers places found burden'd with dry and knotty Criticism) than the ordinary Readers, whose whole capacity is confin'd within the bounds of good sense. However, 'twas Mr. *Emlyn's* part to sink the reputation of those things which he asserts I have said with so much presumption, without truth and evidence.

To judge yet better of the perplexity he is in, let us hear what he says concerning the inference taken from the Correctors employ'd by *Charles the Great*. And indeed, says he, if we must not doubt of their having such Manuscripts, (viz. Greek Manuscripts,) nor that they exactly corrected the Latin by 'em in every place they differ'd, nor that they really put this Text in their Bibles; then the work is done, if we may really doubt nothing: But is there so much as one of these things whereof we can doubt after the reasons I have given? Let us hear him yet again, *Mr. Martin* knows these things are doubted; just on the contrary, I know very well they are certain, and I myself have prov'd 'em effectually.

As the strongest prejudice against the passage I defend, is deriv'd from the want of it in most of the Greek Manuscripts, the matter is push'd so far

^a Pag. 22.

as to maintain that 'tis in none. I first oppos'd to this Mr. *Simon's* own confession, who has expressly said, that this passage ^a *is in very few Greek Copies*; and a little after, *it is not in the most part of the Greek Copies*; and again, *'tis only in the most modern Greek Manuscripts*. Without naming the Libraries, and marking these Manuscripts by their numbers, and such other particular distinctions, one could not say more expressly, that this passage is certainly in some Copies or *Greek Manuscripts*. Mr. *Simon* who wrote against this passage, and sets up in all his Works for a man who had search'd into the most valuable Libraries, could not more expressly avow it, and I think one might very well conclude from thence, as I have done, ^b *Well then! tho' 'tis not in the generality of 'em, tho' 'tis but in a few, yet 'tis in some of 'em*. Mr. *Emlyn* who absolutely denies it to be in any of 'em, asserts that my consequence is not just, *for*, says he, *F. Simon never intended hereby to say it was in any*; and this because Mr. *Simon* has retracted it in a Letter he afterwards wrote to one of his Friends, to whom he said he had not found this Text in any Manuscript. Mr. *Simon* was a man with whom *yes* or *no* were almost the same thing, according as particular views led him to say the one or the other: But what is here very remarkable, is, that all these so frequently reiterated declarations, which we find in his History of the Versions of the *New Testament*, are not words which might drop from him, and which requir'd not his particular attention. He said, or wrote 'em, one while in a sort of quarrel he had with the *Lutherans* concerning this passage, *tho'*, says he, *they add a remark upon the seventh verse of the fifth Chapter of St. John's first Epistle, they had not acquainted their Readers, that this verse is in very few*

^a Hist. de Vers. en. II. 16. 18. ^b Page 53.

of the Greek Copies: At another time, 'tis in making a remark of his own head upon the *Coptick* Manuscript of the *New Testament*, which he says is in the King's Library; wherein the testimony of the Father, the Word, and the Holy Ghost is wanting in St. *John's* Epistle, in like manner as in the most part of the *Greek Manuscripts*; and lastly, in criticizing upon *Walton*, because that in his *Prolegomena* to the *Polyglott*, printed in *England*, he had pretended to prove the antiquity of the *Arabick* and *Syriack* Versions, from the seventh verse of the fifth chapter of St. *John's* first Epistle, which is not in those Translations, NO MORE THAN IN THE OLD GREEK MANUSCRIPTS.



C H A P. X.

The Manuscripts of Laurentius Valla, in favour of St. John's passage, and the Codex Britannicus, or of Erasmus, in behalf of the same subject defended against the answer of Mr. Emlyn.



AFTER having defended the general proofs I produc'd to shew the disputed passage has from its original been in the *Greek* of St. *John's* Epistle, I descended to particular proofs, and have specify'd divers famous Manuscripts wherein this Text is found. The Learned, who in our Age have doubted of the authentickness of this passage, or who have openly declar'd against it, have been somewhat reserv'd touching the *Greek* Manuscripts which have it not. Mr. *Emlyn*, more daring than them all, says and repeats it an hundred times, that there is not so much as one
which

which has it; and his courage increasing with his zeal, he asserts that no person ever saw any Manuscript wherein it was, nor is there any who says he read it in one. This is what's call'd to speak sure, to put on a decisive air, and cut the knot. He found in my *Dissertation*, that I had said, after a thousand others, who have wrote upon this subject before me, that *Laurentius Valla*, a Nobleman of *Rome*, and a learned Man, had near three hundred years ago divers *Greek Manuscripts*, wherein this passage was: As Mr. *Simon* had confin'd it to some few of the modern Manuscripts, I took occasion from *Valla's Manuscripts* to say, they might then be three or four hundred years old; and I think that supposition was reasonable enough: I am not oblig'd to defend it, because the main of the dispute is not concern'd in't, and 'tis only a small incident in relation to what Mr. *Simon* had advanc'd concerning the little antiquity of the Manuscripts wherein this Text is read. This however has drawn upon me from Mr. *Emlyn* this little stroke of haughtiness; *I dare say, a this Gentleman knows nothing of the matter, but speaks all upon fancy and guess.* He adds, if any one imagines I have got *Laurentius Valla's Manuscripts* in my possession, or at least, that I have seen 'em fully: *I shall tell 'em, that neither I, nor any man else that I know of, has either seen Valla's Manuscripts, or knows what is become of 'em.* Mr. *Emlyn* joins all this together, as if 'twas in my *Dissertation*, or that I had said these last words with the same view, and upon the same occasion as I did what concerns the antiquity of *Valla's Manuscripts*: The matter is however quite otherwise; those who desire to be satisfy'd, need but consult the eighth and eleventh chapters. But these are such trifles, as don't deserve to be answer'd, and which I highly despise. I come now

to the fact, and beg every judicious Reader to attend, and I'll endeavour to give him satisfaction.

Many persons have spoke of these Manuscripts of *Valla*; *Edward Ley* is the first, at least that I know of, who urg'd 'em in favour of the passage in Saint *John's* Epistle, in the accusation he brought against *Erasmus*, for having omitted it in his Editions of the *New Testament* in *Greek*, in 1516, and 1519. *Erasmus* answers only in an indirect manner, and both *Ley's* allegation, and *Erasmus's* reply concerning these Manuscripts are so general, that nothing very clear or express can be gather'd from 'em. Since this dispute of *Ley* with *Erasmus*, few have wrote upon this Subject, without mentioning *Laurentius Valla's* Copies; but I dare say most of 'em have only spoke after others: I have not been so happy as to have found one who has given a particular account of this matter, and clear'd it up; however, 'tis a business worth ones while, and stands thus.

Laurentius Valla was, about the middle of the fifteenth Century, the first man of Letters who had the noble curiosity to collect the *Greek* Manuscripts of the *New Testament*. As the *Latin* Copies of *St. Jerom's* Vulgar Bible were then only in use, this learned man had a mind to compare that Version with the *Greek*, which to him seem'd faulty in many respects. The design was daring for the time he liv'd in, because of the great prejudice men labour'd under in favour of the vulgar *Latin*, which prevail'd but too much in the following Age, and could not yet be entirely destroy'd, what light soever we have had since. I dare not give out for certain, that the industrious art of Printing was then known, when *Valla* undertook the work we speak of; he saw that wonderful art in its birth, but the beginnings of it were so slow and small, that there came not out in his time so much as one edition of the *New Testament* in *Greek*. There being then none but *Greek*
Manu-

Manuscripts extant in his time, whereby he might make his *Collations* of the *Latin* with the *Greek*; he collected all of this sort he could find; the number was not great, 'tis said to be *seven*; I have said it also; but Mr. *Emlyn* will not allow me this small number, and opposes to me upon this head Dr. *Mill*.^a Dr. *Mill*, says he had ONLY three *Greek Manuscripts*, Mr. *Martin* says *seven*. The word *only* is Mr. *Emlyn*'s, who is wont to diminish or heighten the most part of his quotations by some such small turn, but always to his own advantage. Dr. *Mill* says barely, that *Laurentius Valla* collated three *Greek Copies* with three *Latin ones*; and this is true, for *Laurentius Valla* himself says it in his note upon the twenty second verse of the twenty seventh chapter of *St. Matthew*; but if Dr. *Mill* has pretended in virtue of this note, that *Valla* had in all but three *Greek Manuscripts*, as Mr. *Emlyn* has made him say by the addition of the word *only*, I'll venture to affirm, either that the Doctor is mistaken, or that Mr. *Emlyn* has made him say more than he has said. The Text of *St. Matthew* according to the *Latin* is this, *What shall we do to the man, who is nam'd Jesus? They all say, Let him be crucify'd*; and *Valla*'s note upon it runs thus,^b *I have three Latin Manuscripts, and so many Greek ones, which I compare; and sometimes I consult other Manuscripts, and as in all the Greek I find, they all say unto HIM, the word him I find in none of the Latin.* Now *Valla* is so far from saying, he had but three *Greek Manuscripts*, that on the other hand he says he had more, we must only understand, that ordinarily he contented himself with comparing three *Latin* with three *Greek Manuscripts* when he was upon *St. Matthew*'s Gospel.

^a Milii Proleg. No. 1086. ^b Tres Codices Latinos, & totidem Græcos habeo, cum hac compono; & nonnunquam alios Codices habeo, & cum in omnibus Græcis legam, dicunt ei omnes, nomen illud ei in nullo Latinorum lego.

To come, if they desire it, yet closer, tho' in the main it matters not much whether *Valla* had seven or three Manuscripts, we will however prove the first article; and for this we need only transcribe one of his Notes, 'tis upon the thirtieth verse of the seventh chapter of *St. John*, *They sought to take him*, is the Text; and the note runs thus, *I have read SEVEN Greek Copies, in every one of which it was written, &c.* This is full, but this isn't all, 'tis but a small matter, the principal remains behind, which is to shew, that *Valla* found the passage of *St. John* in his *Greek Copies*: Has he said it, or has he made a remark upon it? The difficulty is no more than upon this; I shall now clear it.

Laurentius Valla gave to his Work no other than the general title of *Annotations*, tho' at the bottom 'tis a Critical Performance upon the *Latin Version*, in comparing it with the *Greek*. Every other title would have startled his Readers, and might have brought him into trouble, by reason of the extreme affection, which, as I have observ'd, was shewn towards the *Latin Version*: Any one may be convinc'd of this from the excellent Letter of *Erasmus* to *Fisber* the Apostolick Protonotary, which *Revius* took care to place before the Edition of *Valla's* Work in 1638. 'tis worth reading: We see there with what extraordinary respect he speaks of *Valla* and this Work, and with what life and force he defends him against certain superstitious persons, who made him guilty of a kind of Sacrilege, for having attempted to alter the *Latin Version*. Tho' the title of this Book was only, as I have said, that of *Annotations upon the New Testament*; *Valla* gave it another in his particular Writings, he call'd it *Collationes Novi Testamenti, &c.* *Revius*, who has adopted this Title, and prefix'd it to his Edition, relates in the preface to his own Remarks divers places where *Valla* calls his work by this name.

I mention

I mention this only, because it serves to give us a true Idea of these Annotations. It seems then this learned Critick had purpos'd to set down in the places where he judg'd it necessary, the differences betwixt the *Latin* Bible, and the *Greek* Manuscripts; but where they agreed, there he made no remark, nor mention'd the *Greek* Manuscripts, 'twas chiefly after this manner he form'd the whole work: Those who have read it, or shall have the curiosity to read it, will find it to be as I say: I shall give here a small pattern for the Satisfaction of those who have not read this Book.

1. *Valla* often remarks the omissions either of a Text, or of a part of one, and sometimes of a single word, and restores it from the *Greek*.

2. When he finds in the *Latin* any small differences with the *Greek*, either concerning the singular or plural number of nouns, or the tenses of verbs, he puts it down in his note.

3. If he had in the *Latin* half a verse, or barely two or three words, sometimes one word more than in the *Greek*, there he made his remark. Instances of these corrections are innumerable.

This is in general the plan of his Work, and the manner wherein 'twas perform'd.

Coming then now to the passage of the seventh verse of the fifth chapter of St *John's* first Epistle, *Laurentius Valla* read it in the *Latin* Bibles, as we do at present: This is not, nor can it be disputed; he has made no observation upon it, because he made none upon the Texts where the *Latin* and the *Greek* agreed. This happen'd, as we have seen, in that case only where the *Latin* differ'd from the *Greek* of his Manuscripts. He carry'd his exactness so far, that he suffer'd not one small word to escape him, of this we have instances throughout his whole Book. One of this kind is to be seen upon the twenty second verse of the twenty seventh chapter of St. *Matthew*;
this

this accuracy is discern'd here in a like remark upon the eighth verse; the reading of the *Latin Bible*, is, *hi tres unum sunt*, "these three are one:" *Valla's* note is, *Græcè est, hi tres in unum sunt, εἰς τὸ ἓν εἰσι, these three agree in one.* In the seventeenth verse of the same chapter the *Vulgar Bible* has, *Omnis iniquitas peccatum est, & est peccatum ad mortem: i. e.* "all unrighteousness is sin, and there is a sin unto death." *Valla* does not find these last words to stand thus in the *Greek Copies*; *addenda*, says he, *negatio est, legendumq; sic, & est peccatum non ad mortem, καὶ ἐστὶν ἀμαρτία ἢ πρὸς θάνατον, there is a sin not unto death.*

In the following verse, *Sed generatio Dei conservat eum*, i. e. as 'tis translated, or rather paraphras'd by *Port-Royal*, *the birth he has receiv'd from God keepeth him pure*; *Valla's* note is, *Græcè est, sed genitus ex Deo conservat seipsum; ἀλλ' ὁ γεννηθεὶς ἐκ τοῦ Θεοῦ τηρεῖ ἑαυτὸν.*

As yet there had been no dispute against the passage, which speaks of the three witnesses in Heaven, no one had brought it into question whether 'twas really *St. John's*, or supposititious. This Controversy arose not 'till an age after, and when, as I have said, *Erasmus* publish'd his Editions of 1516. and 1519. If this difficulty had sprung up in the days of *Valla*, he would not have fail'd to resolve it, when having this passage before his eyes in the *Latin Manuscripts*, he compar'd 'em with the *Greek*. However he takes no notice of it, he left the *Latin* as it was, and as he left it throughout the whole Epistle, and elsewhere, when he found no variation from the *Greek*; for where he found the least difference, he has mark'd it. The *Vulgar Latin* has the word *simus* in the first verse of the third Chapter; *Valla* says hereupon, *non legitur Græcè*; yet 'tis a word that in no wise alters the sense; but 'tis enough for this strict and rigid Censor, that 'tis a word that's

that's added, to make a remark that this word is not in the *Greek*. He must have seen then both there and elsewhere the *mote* of the Vulgar Bible, an addition which amounts to almost nothing; and saw not the *beam*, the addition of a whole verse.

Credat Judæus Apella, non ego.

It has more than once befallen Mr. *Emlyn* to be entrap'd in his own nets: We have an instance of it in this place; to take away from us the proof we draw from the Manuscripts of *Laurentius Valla* concerning the passage of *St. John*, he objects against us the words of *Erasmus* in his Commentary upon this Text, *Quid Laurentius legerit, non satis liquet*: As if *Erasmus* would say, that it does not appear *Valla* had read this passage in the *Greek Copies*; and yet 'tis quite otherwise, as 'tis easy to learn from the very words of Mr. *Emlyn's* translation, who has thus render'd these *Latin* words. How *Valla* found or read (this place in *St. John*) does not fully appear; since this is expressly to say, that *Valla* found it; that he read it; but the only thing *Erasmus* was not satisfy'd about, was how this passage was read in *Valla's* Manuscripts, and whether there were no variations, as there were among the *Latin Copies*, in some of which, tho' but few of 'em, were wanting these words of the verse, *in celo*; in some others the last clause, *hi tres unum sunt*; and in a Manuscript of *Constance* mention'd by *Erasmus*, the words *testimonium dant*. Some of these differences in the *Latin Copies* might be also found in the *Greek*; as might others withal depending purely upon the nature of the *Greek Tongue*, as in particular are those relating to the Articles. In short, *Erasmus*, as himself tells us, knew only of two *Greek Manuscripts*, wherein was found the Text of the three witnesses in Heaven, the Father, the Word, and the Holy Ghost: The one was the
Manu-

Manuscript of *England*, and the other, that which was made use of by the famous *Complutensian* Editors; this Text was indeed in both these; but with divers variations, which *Erasmus* has set down in his Commentary; the words *παλῆς*, *λόγος*, and *πνεῦμα*, were without articles in the Manuscript of *England*; and they had each their respective Articles in the *Complutensian* Edition, *ὁ παλῆς*, *ὁ λόγος*, *τὸ πνεῦμα*. The word *ἅγιον* *Holy* before the word *Spirit* was left out in the Manuscript of *England*; the *Complutensian* Copy had this word, *τὸ ἅγιον πνεῦμα*: In the Manuscript of *England* was read *ἔτσι οἱ τρεῖς*, *hi tres*, these three; the word *ἔτσι*, *these*, is not in the *Complutensian*, which says barely, *οἱ τρεῖς*, *the three*. We read there, *οἱ τρεῖς εἰς τὸ ἓν εἰσι*, *tres in unum sunt*, i. e. “the three agree in one,” which properly belong to the eighth verse; the Manuscript of *England*, like all those we have seen of *R. Stephen*, has *ἔτσι οἱ τρεῖς ἓν εἰσι*, *hi tres unum sunt*, “These three are one.” ’Twas then natural after all this for *Erasmus* to say he did not fully see after what manner the Text of the Father, Son, and Holy Ghost was read in *Valla’s* Manuscripts, since *Valla* had not recited it in his Book. Nor had he any occasion to produce it there, for the reason already given, because that learned Man didn’t propose to quote the *Greek* Texts, where he found ’em to agree with the ordinary *Latin* Version: For as to that sort of different readings, which might be found in some particular Manuscripts, *Laurentius Valla* didn’t trouble himself to set them down, this being a work of infinite labour, and no great importance. ’Tis without at present of no concern to us to be certify’d of what *Erasmus* says he didn’t fully know concerning the precise manner, or the exact terms wherein this Text was read in the *Greek* Manuscripts of *Laurentius Valla*: the main point is not affected by it;

the Text was there, *Erasmus* does not say he doubted of it; and to put an end to this Article, I shall observe after *Revius*, that 'tis to this Learned Man the publick is endebted for the discovery of this Book of Annotations, which had drawn upon *Valla* abundance of reproach from the passionate admirers of the *Latin* Version; he found it out in the year 1504. amongst divers old Manuscripts in I know not what place, and the year after causes it to be publish'd; without which in all probability this valuable work had met with the fate of abundance of other Manuscripts which have been lost under the dust or mouldiness of neglected closets.



CH A P. XI.

An examination of Mr. Emlyn's answers relating to the passage of Cajetan, and the Codex Britannicus, or Manuscript of England, produc'd by Erasmus.



NEXT after the Manuscripts of *Laurentius Valla* I had produc'd the testimony of Cardinal *Cajetan*, who, in his Comment upon this Text, has said, *that he found it not in all the Greek Manuscripts, but only in some.* As this Cardinal has quoted no one in particular, I foresaw an Objection which might be made, that these words being general, *Cajetan* might have said in a loose sense, and upon the credit of another, that this Text was found in some Manuscripts; and I dispers'd this small cloud by the reflections I

L

made

made upon *Cajetan's* character, upon the time, and place he wrote in. My reflexions stand without a reply; so that the testimony of *Cajetan*, which Mr. *Emlyn* only touches slightly, remains in its full force.

Indeed, *Cajetan* was not one of those common Writers, who positively assert uncertain and doubtful facts upon the credit of another; nor of those other Writers, who through a blind prejudice, the too common effect of ignorance, and a mistaken party interest, inconsiderately give in to the truth of facts reported by others; nor lastly, did he live in a country, where he could not inform himself, and see whether in his own Library, or in others at *Rome*, was found any one of those copies, wherein he says the passage of *St. John* was: He was himself somewhat doubtful concerning its authentickness, for this only reason, *because he found it not in all the Greek Manuscripts*. The profound veneration the Church of *Rome* had for the *Latin* Version, was enough for this learned and judicious Cardinal to set it in competition with the *Greek* Manuscripts, in which this passage was wanting, and that placing himself betwixt the *Vulgar Latin* and these Manuscripts, he should remain undetermin'd; but instead of this he opposes *Greek* Manuscripts to *Greek* Manuscripts; and having plac'd some on one side, and others on the other, and having heard all, some for, and others against it, he dares not decide concerning the Text's authentickness.

Non nostrum inter vos tantas componere lites.

And this is as much to my thinking, as if he had said, I have seen several Manuscripts which have not this Text, and I have seen others which have it: 'Twas not in all, but it was in some.

Erasmus says, that the Manuscript, wherein he had seen it, was found in *England*, upon the credit
of

of which he restores this Text in his third Edition in 1522. All those who have spoke of it after him, have said *Erasmus read it*, and Mr. *Simon* among the rest. Mr. *Emlyn* on the other hand maintains that 'tis an imaginary Manuscript which no person has ever seen, and which *Erasmus* himself, who quotes it, never says he read, but only *there is found among the English one Manuscript which has it in this manner*, ἐπι τῆς εἰσω, &c. I have confuted this pretence of Mr. *Emlyn*, whilst under the covert of his nameless piece, of which I have oft had occasion to speak here; and he makes no express answer.

Erasmus was not one of those credulous men, who take every thing for true they hear say'd, especially in matters which suit with their own inclination. He was a learned and judicious man, an exact Critick, who lov'd to see things at hand, and by himself, and as to the present fact, he was in no wise prejudic'd in favour of the disputed passage; all this is certain. When *Edward Ley* complains heavily against him for not having inserted this Text into his two first Editions of the *New Testament* in *Greek*, *Erasmus* answers him, that the only reason why he did not, was because he found it not in any of the Manuscripts from which these Editions were made; that if he had found it, he would most certainly have inserted it; and if, adds he, *I had met with but one Copy wherein it had been, I would have plac'd it there*. As soon as he did find such a Copy in *England*, *Erasmus* forthwith puts out a third Edition, and inserts this Text in it, copied word for word from this Manuscript. 'Tis not possible to see in any man more sincerity, integrity, and all together more judgment and precaution, than this learned Critick has shewn upon this occasion. Had he said, as Mr. *Emlyn* desires, that he had seen this Manuscript, and read the passage in it, he could not have said more than in his answer to *Edward Ley*; nor

would it be more difficult for Mr. *Emlyn*, in such a case, to find other evasions: *He saw it*, and where would he say, and in whose hands, for no body besides him says he saw it. *He read it*, but do's he say he found it *in the Text*, or whether it was not between the lines, or in the margin, as Mr. *Emlyn* says of the Manuscript of the King of *Prussia*? Such an one as he, well or ill, gets over all difficulties.

To return to *Erasmus*, he shews he had in such wise seen, read, and examin'd this *Codex Britannicus*, as he always names it, that he made divers remarks upon it: I have given 'em in my *Dissertation*, with the opposite observations of Mr. *Simon* on those of *Erasmus*.

Lastly, 'Tis so true, that *Erasmus* has carried his exactness in regard to this passage as far as one can wish, and as ought to be expected from a man of his sagacity and integrity, that quoting upon this Text another sort of Manuscript, which he had not seen, he declares 'tis upon the credit of one of his Friends, who sent him from *Rome* the Copy of an ancient Manuscript of *St. John's* Epistle in the *Vatican*, wherein the words of the seventh verse were wanting. Nothing discovers to us better the veracity and judicious foresight of *Erasmus*, in advancing no fact upon this head without mature deliberation, and whereof he was not in himself judiciously assur'd.



C H A P. XII.

Of R. Stephen's Greck Manuscripts, and Beza's Testimony concerning 'em, against the vain evasions of Mr. Emlyn.

T IS here Mr. *Emlyn* has gone beyond himself in finding out artificial turns to secure his cause from the invincible proof, which *R. Stephen's* Manuscripts afford to the genuineness of *St. John's* passage ; but the more pains he takes, the more he lays open the weakness of that side he thought to defend ; the whole he produces are only *perhaps*, *'tis probable*, *'tis possible*, and such other expressions, which signify nothing, or decide nothing, and yet decisive proofs are here necessary ; nor must any thing be allow'd to conjecture, 'till after the decision of facts. This is the method I have follow'd, and 'tis the only one we must take in this place.

The main of the dispute is to prove, that the *Greek* Editions of the *New Testament*, wherein the Text of the three Witnesses, the Father, the Son, and the Holy Ghost is read, have been made from ancient *Greek* Manuscripts. Mr. *Emlyn* positively assures us, there is none such, and that no person has said he saw or read one, wherein this passage was. The arguments and proofs I have brought to the contrary shew, that 'tis an unwarrantable assurance to advance a fact so evidently false. The falsity of it has been demonstrated too in the most clear manner in the world, by the Editions *R. Stephen* publish'd of the *New Testament*, with this Text, in 1546, 1549. in 16°. and in 1550. in *Folio*, with references to the *Greek* Manuscripts. As I thought that matter had not been fully clear'd, I enter'd into a labori-

ous indeed, but very necessary detail of it, in order to remove whatever might remain obscure or confus'd.

I had begun with determining expressly the number of Manuscripts *R. Stephens* had made use of in his Edition of 1550 This fact had stood in much confusion; ^a and *Dr. Mill* himself, whom *Mr. Emlyn* quotes as an Author, who said *R. Stephens* had sixteen Manuscripts, had no better succeeded in this affair than others; for under the number sixteen he comprehends the *Complutensian* Edition, which was instead of a Manuscript to that learned Critick and Printer; whereas I have shewn that *R. Stephens* had sixteen Manuscripts besides that of *Complutum*.

From thence I pass'd on to examine the question, whether he had no more Copies of the first Epistle of *St. John* than the seven Manuscripts, which are quoted in the margin of the seventh verse of the fifth chapter by their numeral or alphabetick letters. This affair has lain under much misrepresentation: I shew'd the mistake, and urg'd in proof of it two observations, the one of which is a very solid conjecture, and the other an evident proof. *Mr. Emlyn* treats the former as an extravagant conceit, and says nothing of the latter but what's pitiful.

My first observation consisted in this, that the seven Canonical Epistles being ordinarily join'd in one Volume with the Epistles of *St. Paul*, it follow'd from thence, that *R. Stephens* had as many Copies of the seven Canonical Epistles as of the others. Now I had found fourteen Manuscripts of *St. Paul's* Epistles mark'd in the margins; whence I concluded there were so many of the seven Epistles. This conjecture cannot seem weak to any but those who know not that in the Manuscripts these last Epistles ordinarily made but one Volume with those of *St. Paul*,

^a *Mill. Proleg.* 1156.

as they do in the printed Editions. All Mr. *Emlyn's* answer to this consists in saying, ^a *that I cannot be so weak to think this will pass for a good and invincible proof with men of sense.* I own frankly, that 'tis true, I am not so weak as to think men of Mr. *Emlyn's* sense can be well pleas'd with this remark; for how should they like it, when the most evident proofs are not perceiv'd by 'em? He asks if I didn't know, that Dr. *Mill* has observ'd in divers of his *Prolegomena*, that there are frequent defects in several Manuscripts; that in one is sometimes wanting a whole chapter, in another somewhat else. This is to change the fact; I had no need to have read Dr. *Mill* to know this, I knew it many years before the Doctor set pen to paper; but Mr. *Emlyn* himself also knows, that we have right to presume nothing is wanting to a Volume, 'till it can be made appear that some part of it is. This then is what he must prove.

I had also observ'd, that a Copy mark'd *id*, that is, the 14th, was quoted in the margin to the fourth verse of the first chapter of the second Epistle of St. *Peter*. This Epistle comes next before that of St. *John*, and can't make with it above one or two leaves in a Manuscript, the consequence then was very natural to say, that this Manuscript *id* contain'd also the Epistle of St. *John*.

In order then not to be mistaken in reckoning up the Manuscripts of *R. Stephens* upon the first Epistle of St. *John*, if we confine 'em to the number of seven, because seven are only quoted in the margin, we must reason in this manner; *R. Stephens* had only the precise number of Manuscripts of every Book of the *New Testament*, which are quoted in the margin of that Book; but there are only seven quoted upon the first Epistle of St. *John*; therefore he had only seven Manuscripts of that Epistle. This conse-

^a Page 32.

quence wholly depends upon the first proposition, which being notoriously false, the consequence can't be true. I can't enough wonder, that any man should not see a reasoning so just and natural, who has but cursorily ran over *R. Stephens's New Testament*.

In short, without going out of the seven Canonical Epistles; I find in the second Epistle of *St. Peter* one Manuscript more than in the first; in the first Epistle of *St. John* two Copies more than in the second, *viz.* the *Complutensian*, and the Manuscript ζ , or 7. which was one of those belonging to the King's Library. In the third Epistle there is none but the *Complutensian* Copy, and four Manuscripts, which are the only ones in the Epistle of *St. Jude*. The Consequences which flow from all these variations, are so evident, that 'tis not possible to over-look 'em without shutting ones eyes. The first is, that it follows not from *R. Stephen's* having set down in the margin of some one of these Epistles, but a certain number of Manuscripts, that he had not so many of it as of the other Epistles; so many, say I, of the first Epistle of *St. Peter* as of the second, and so of others. The other consequence is, that this judicious Critick quoted only in the margin such Manuscripts as he found different with those from which he printed the Text. So that this first reasoning, which *Mr. Emlyn* has spoke so slightly of, whereby I shew'd that *R. Stephens* had more than seven Manuscripts of the first Epistle of *St. John*, cannot fail to find more solidity *with men of sense*, than he has imagin'd.

My second reason for a greater number of Manuscripts of the first Epistle of *St. John*, than the seven which are there mark'd in the margin of the seventh verse of the fifth chapter, was taken from the testimony of *Beza*: 'Tis positive; for this learned Divine distinguishes in his notes the Manuscripts wherein this verse was, from the other Manuscripts
wherein

wherein the words ἐν τῷ ἑξενῷ, *in Heaven*, were wanting. In speaking of this verse he says, *Erasmus read it in the Manuscript of England. The Complutenſian Editors read it alſo, and we have read it in ſome ancient Manuscripts of our Friend R. Stephens.* Then in a ſecond note upon the words ἐν τῷ ἑξενῷ, he obſerves *they were not in ſeven of Stephens's Manuscripts.* Stephens had then more than ſeven Manuscripts of this Epistle; ſeven wherein theſe two words of the Verſe were not, and ſome others, wherein the Verſe was entire, as inſerted in the Text. Can any thing be more evident? And can there be a more manifeſt diſtinction between the MSS. wherein *Beza* read the Verſe entire; for 'tis of the whole Verſe, that he ſays *Erasmus* and the *Complutenſian Bible* had read it, and the other MSS. to the number of ſeven, wherein the words ἐν τῷ ἑξενῷ were wanting, words which are alſo found mark'd in five ancient Manuscripts of the *Latin Bible*, as we have ſeen in *Hentenius*? When any man ſubmits not to ſo perfect a demonſtration, 'tis in vain to reaſon with him any longer.

^a *But ſuppoſing*, ſays *Mr. Emlyn* generouſly, and as if it were a favour, *ſuppoſing Beza did, as perhaps he might, imagine that ſome other Manuscripts of Stephens had this verſe; this has been long thought by others thro' miſtake, and why might not be miſtake as well as others?* Others have thought, and thro' miſtake; *Mr. Emlyn* ſays ſo, that's all: and *Beza might miſtake as well as others; Beza could read, and he did read; Et nos legimus, &c.*

But adds he, in purſuing his point, *it no way appears that ever Beza had all, if any of Stephens's Manuscripts, or that he had the Manuscripts of the King's Library to compare at all.* It well appears *Mr. Emlyn* talks like a man who knows little of the

matter. *Beza* had all *Stephen's* Manuscripts ; I have brought witness of it, and *Mr. Emlyn* gives no answer to't. I will add here besides the declaration of *R. Stephens* himself, who in his advertisement to the Reader, plac'd at the end of *Beza's* Edition of the *New Testament* with Notes, wherein he cites at every turn the Manuscripts he usually calls *our Manuscripts*, "*nostri Codices*". This very *R. Stephens*, who himself put out that Edition in 1556 says, ^a *that these Manuscripts are those of the King's Library, and others, viz. those Stephens had collected from divers places; and which added to the King's made up the number of sixteen.* I will speak by-and-by of this Edition, which *Mr. Simon* says he never saw, because indeed it's very scarce. *Mr. Emlyn* a little after goes on in the same tone; *Beza*, says he, *might well enough use the Phrases, Legimus & invenimus in nostris, &c. without reading 'em any where but in Stephens's own notes and collections.* A man then may have read and found somewhat in the Manuscript of a Book, without having ever seen or read those Manuscripts, and barely from having found cyphers or alphabetical numeral letters, by which the Manuscripts are mark'd in the margin. This is a very ingenious discovery, and *Mr. Emlyn* may assure himself no man will rob him of the honour of being its author.

To this fine thought he adds another, which is no less so; for here all is wit and fancy. ^b *Henry Stephens, the Son of Robert, had collected the readings of ten more Copies, and written 'em into one of the New Testaments of his Father's fair Edition, which had already so many various readings noted in the margin; this Treasure was put into Beza's hands, who be-*

^a *Lect. i.* Quod ad vetera Novi Testamenti Græci exemplaria attinet, quorum fides & authoritas in his Annotationibus sæpissimè citatur, sunt cum aliis, tum ea omnia, quæ in Regis Galliarum Bibliothecâ extant. ^b Page 34.

ing thus furnish'd, seems to have taken little or no further care to make any search of himself into those Copies or Manuscripts, nor perhaps ever to have seen 'em. 'Tis a disagreeable thing to have do with men who hazard every thing, and fear not what they say. *Beza* receiv'd not this valuable Copy from *H. Stephens*, 'till after the death of *Robert* his Father, who liv'd full three years after himself had printed the *New Testament* and Annotations of *Beza*. That Edition was publish'd in 1556. *R. Stephens* didn't die 'till 1559, and the Edition of the *New Testament*, with *Beza's* Notes, by *H. Stephens*, came not out 'till the year 1565. The rest of what *Mr. Emlyn* says in this place is nothing better; that *Beza* took no further care to make any search of himself into 'em, and perhaps had never seen these Manuscripts. But where did *Mr. Emlyn* find this, since we have proofs to the contrary? From all that we have said concerning the number of Manuscripts of the first Epistle of *St. John*, it clearly follows, that there were at least nine, besides the *Complutensian* Copy, wherein the Text of the seventh verse was found; seven, wherein 'twas not entire, the words $\epsilon\nu\ \tau\tilde{\omega}\ \epsilon\epsilon\gamma\nu\tilde{\omega}$ being wanting, and two others at least, wherein 'twas perfect; for the expression *in some*, which *Beza* uses in speaking of those, in which he had read 'em, must be understood of two at least. The following chapter will corroborate all these remarks, and carry on the matter to the highest degree of conviction.



C H A P. XIII.

That Mr. Emlyn has confuted none of the proofs I urg'd against the pretended misplacing the obelus in R. Stephens's Edition over-against the words
 ἐν τῷ ἔργῳ.



HE *obelus*, which *R. Stephens* has plac'd before the words ἐν τῷ ἔργῳ, is in this grand affair decisive for the authority of the passage; for if this little mark respects only two words, as being wanting in the seven Copies quoted in the margin, 'twill follow that all the rest of the verse was in those very Copies; and also, that it was entire in the other Copies *R. Stephens* consulted. These two consequences are just, and decide fully in favour of the authentickness of the passage. The whole question then has been, whether the *obelus* ought to be plac'd after ἔργῳ, as it is in the Edition, or after the words ἐν τῷ γῆ, in *terra*, which are in the middle of the eighth verse, as those persons pretend who oppose the authentickness of this Text; and this I have fully shewn to be false.

Without repeating here the proofs already produc'd, I demand whence one may know that an *obelus*, or Semicircle, in an ancient edition is wrong plac'd, and goes beyond the word where it ends. In my opinion one of these two answers must be given: First, That the Author of that Edition has mark'd it in his *Errata* as a fault of the impresson, or that he has corrected it in a later Edition; and secondly, That the Copy, whereby he was influenc'd in placing the *obelus* in his Edition, not only wanted the words
 where

where the *obelus* terminated, but several other words also immediately following, which make up the whole period: Now neither of these answers can be urg'd against the place of the *obelus* in the seventh verse. *R. Stephens* has not mark'd it in any other Edition; he publish'd one the year after, and the Text is found in it entire: 'Tis true indeed, he didn't propose to place an *obelus* in this 8^{vo} Edition, nor any other such marks, as he had insert'd in the margins of the foregoing Edition; but if his design, and the nature of the size of the Edition in 1551. didn't allow him to place there *obelus*'s, he ought, as exact and judicious as he was, to have set before, or at the end of that Edition, which is in two Volumes, a small advertisement to correct so considerable a fault as this was: *R. Stephens* has done nothing by way of emendation; a sign he was not sensible of any fault he had committed.

The second way of proving the *obelus* wrong plac'd, would be by the Manuscripts themselves, from which *R. Stephens* made this observation; but this method is impracticable, because these Manuscripts are no longer in being; and if *Stephens* had acted contrary to what he found in his Manuscripts, he would have been a most egregious cheat, which none of his greatest enemies ever objected against him. *Beza* witnesses of him in a Note upon the first chapter of *St. Matthew*, that his exactness and accuracy in printing the Holy Scriptures, were own'd by all the learned and valuable part of mankind; and *Hentenius* Professor of Divinity at *Louvain*, has given the same testimony in his Preface to the Edition of the *Latin Bible* in 1547. Upon what grounds then is the pretence now form'd that the *obelus* which begins at the word ἐν, and ends at ἐξενῶ, ought to be plac'd after the words ἐν τῇ γῆ, which are in the middle of the eighth verse? The only reason they have, and *Mr. Emlyn* has

has been able to give no other in both his performances, is that these words, *in Heaven, the Father, the Word, and the Holy Ghost*; and there are three that bear record in earth, are in no Greek Manuscript. But this reasoning contains two paralogisms. The first is what is call'd in Philosophy *ab enumeratione insufficienti*: These words are not found in the ancient Manuscripts of the *Vatican*, nor in the *Alexandrian*, nor in any other we have at present; they were then in none of *Stephens's*: The falsity of this way of reasoning is seen at first view. The other paralogism consists in this, that the reason alledg'd against the *obelus*, is taken from a supposition, that these words are not *St. John's*; whereas 'tis evident from the proofs I have given, that the whole Church has receiv'd 'em as the genuine words of that Apostle, and withal that the greatest enemies to the doctrine of the Trinity, against whom the Orthodox u g'd 'em, never look'd upon 'em as supposititious, and read 'em themselves in their own Bibles, as the Orthodox did in theirs: This I have clearly demonstrated. And can any thing be thought of more weak than a reasoning founded upon two sophisms?

Notwithstanding this, and as if it was the most admirable reasoning in the world, *Mr. Emlyn* here insultingly exclaims against me; *Mr. Martin*, says he, *would have blush'd to say in the conclusion of his Book, that his Opposers alledge nothing but reasonings without proof, — and that his Adversaries argue from the Texts not being in the Vatican nor Alexandrian.* I should have blush'd indeed to have been so stupid, or have acted with so little integrity, as to charge 'em with bringing no other proof of the pretended misplacing the *obelus*, than that the Text of the seventh verse is not in the *Vatican nor Alexandrian Manuscripts*. But *Mr. Emlyn* shall blush, if he will, for having either through negligence, or otherwise,

(himself

(himself best knows the reason) restrain'd my words to those two Manuscripts: I added an *Ec.* under which I comprehended all the other Manuscripts that are oppos'd to us: This *Ec.* blunts the edge of Mr. *Emlyn's* Satyr; he takes away that, and Mr. *Martin* must blush. But this little figure of an *Ec.* could not but be seen by Mr. *Emlyn*; 'tis fairly printed in my *Dissertation*, and is plain to be read in the first line of the 129th page, 'tis also in the *English Translation*, and I didn't put it down in my Book, 'till after I had said, *no other answer have they to give, than that this Text is not in such and such Greek Manuscripts*; this is general, and not confin'd to the two Manuscripts of the *Vatican*, and of *Alexandria*.

Mr. *Emlyn* closes this paragraph with urging again what he has said and repeated an hundred times, *that we bring not one Manuscript in proof*: And in proof of what? That the *obelus* is rightly plac'd? For 'tis that only we are now upon: But such an answer would be very ridiculous; we must not charge it upon Mr. *Emlyn*: What then? That we bring no Manuscript in proof of the Text: But would not this also be very pleasant, that at a time we produce a large number of *R. Stephens's* Manuscripts, we should be told, that we bring not one Manuscript?

But who has seen, says he again, these Manuscripts; we bring *not one witness that says he saw such a one upon his own immediate search*? 'Tis enough that *R. Stephens* has said it, and that he has given an account of the seven by which he was guided in placing the *obelus*; *R. Stephens* is a person of credit, so is *Beza* too; and *Beza* has said in a hundred places he read and compar'd these Manuscripts; and as to what respects the *obelus* in particular, nothing can be requir'd upon that head more express than the passage I have recited.

We

We are now come to the place where 'tis necessary to return to the Edition, which was made of *Beza's* Notes in 1556. perhaps Mr. *Emlyn* will see that matter more clearly, when he shall have read what I am about to say.

Beza and *R. Stephens*, who both fled for refuge to *Geneva* upon the account of Religion, and were both very learned men, had a particular esteem and friendship for each other. *Stephens*, who was not a Divine by profession, mightily press'd *Beza*, who was both a Critick and a Divine, to write upon the *New Testament*; ^a *Calvin* urg'd him withal very earnestly to undertake this Work: He resolv'd upon it, and in the mean while being call'd to *Lauzanne* to be Professor of Philosophy there, he went on with his work upon the *New Testament*. As soon as he had prepar'd some sheets or quires of his performance for the press, he sent 'em to *Geneva* to his Friend *R. Stephens*; and he, who had that work much at heart, printed 'em off as soon as he receiv'd 'em. Thus was this Edition begun, and carried on, 'till all was finish'd. *Beza* dates his preface from *Lauzanne* in 1556. and *R. Stephens* inserts in his advertisement what I have just related concerning the manner, after which this Edition was printed by him.

Beza has said in his annotations upon the passage in *St. John's* Epistle, that he had read it in some ancient Manuscripts of *R. Stephens*, but for the two words ἐν τῷ ἀρχαίῳ, which stand in the middle of the Text, he says, they were wanting in seven Manuscripts, which precisely agrees with the mark of the obelus. The sheets of *Beza's* Work were sent, as we have seen, to *R. Stephens*, and pass'd under his eyes, and were printed by him. If *Stephens* had been only one of the Working Printers, or a com-

^a *Teiffir*. Eloge des hommes savans art. de *Theodor. Beza*.

mon Bookseller, who gives the Copies of Authors into the Printers hands, without having the curiosity to read 'em, or the ability to judge of 'em, one might imagine him unacquainted with the notes he printed, or which were printed under his name: But it would shew we knew but little of *R. Stephens* if we pass'd such a judgment upon him, especially in regard to a Work he had so earnestly wish'd for, and which he printed off as fast as his Friend sent him the quires, which made the reading of 'em more easy to him, and gave him time to consider of 'em. Besides, 'twas a very nice and curious matter to see in what manner *Beza* had spoke of the passage concerning the Trinity of Persons in the Godhead in *St. John's* Epistle. This passage had rais'd great contests, as we have seen; *Stephens* had inserted it in his Editions of 1546. 1549. and 1551. without an *obelus*: He had given it a place in his Edition in folio in 1550. All this deserv'd, that having in his hands the quires of his Friend, to whom he had communicated his Manuscripts, he should see what use *Beza* had made of 'em, especially upon a Text of this importance, and wherein *Stephens* himself was concern'd. He prints it with the foremention'd annotations, and in his advertisement informs us what Manuscripts were quoted in these annotations. Who can doubt after this, that if *Beza* had advanc'd a falshood in asserting he had read all that he says he had read in *Stephens's* Manuscripts, that learned Printer would not have perceiv'd it, or that he would have printed it?

Mr. *Emlyn* will tell us, these are only reasonings; 'tis true, but such reasonings as turn upon the facts themselves, facts which are notorious and certain; and in such a case reasonings are proofs.

Lastly, either *R. Stephens* had the Manuscripts wherein the Text of *St. John* was found, which

he inserted into four Editions one after another, or he had not: If he had, all's over, and our cause is gain'd: If he had not, *Stephens* was an Impostor, an infamous fellow, who deserv'd the utmost contempt. Mr. *Emlyn*, I hope, will be kinder than to treat him in this cruel manner.

How happen'd it then this Text was put into the Edition in 1546. which was the first, and from whence it afterward pass'd into the others? For, in short, if they won't allow that *Stephens* found it in any of his Manuscripts, nor will accuse him of having added it of his own head, they must tell us whence he had it; we won't believe Mr. *Emlyn*, nor the others upon their bare word, and imagination; we must have proofs: Terrible perplexity; and yet not so terrible, but Mr. *Emlyn* can extricate himself out on't, and that without much trouble. *R. Stephens*, says he, had read the *Complutensian* Edition, and those of *Erasmus*; from the *Complutensian* he took this part of the verse, *for there are three that bear record in Heaven, the Father, the Word, and the Holy Ghost*; the last words of the verse, *and these three are one*, καὶ ἕτοι οἱ τρεῖς ἐν εἰσιν, he took from the later Editions of *Erasmus*; whereas in the Edition of *Complutum* we read οἱ τρεῖς εἰς τὸ ἐν εἰσιν.

And thus there's no difficulty so great but by the help of a dextrous and inventive faculty of mind it may be got out of. I don't think 'tis expected I should throw away my time in the pursuit of so vain an imagination, which vanishes as soon as form'd. I come back to this only: *R. Stephens* had not the villany to forge a Text which had never been in his own Manuscripts, and he has said nothing which looks that way, or rather he has taken a quite contrary method; this is evident from what I have wrote in the ninth and tenth chapters of my *Dissertation*. Besides, he has assur'd us in the Preface to that
first

first Edition in 1546. that he had, amongst others, some Manuscripts of the most venerable antiquity, *ipsâ vetustatis specie penè adorandos*, and that he had absolutely put nothing into that Edition which he could not justify by divers of his Manuscripts, and those the best; ^a *Textum sacrum ita recensuisse se, ut nullam omnino litteram secus esse pateretur, quàm plures iique meliores codices, tanquam testes comprobarent.* This admits of no objection, and therefore the Text of the three witnesses in Heaven was inserted into the Greek Editions of the *New Testament* upon the credit of the ancient Greek Manuscripts of that sacred Epistle.

C H A P. XIV.

Of other Greek Manuscripts mention'd by the Louvain Divines, and by Father Amelotte, and of the Berlin Manuscript.



Here would be no occasion for me here to take upon my self the defence of these Manuscripts; if I had design'd only to prove, that the disputed Text was found in the Greek Manuscripts as well as the *Latin*, when the first Editions of the *New Testament* in Greek were publish'd. Mr. *Emlyn* denies it to have been in *any one*, but I have shewn by *R. Stephens's* Editions, that 'twas even in a great many. I had added to this proof the testimony of the *Louvain* Doctors, who in the year 1547. declar'd in the preface to a *Latin*

^a Mill. Proleg. 1155.

Bible, that *R. Stephens* had in reality read this Text in all his Manuscripts, with this Difference only, that in seven the words ἐν τῷ ἔργῳ were wanting. The testimony of an University so famous as that of *Louvain* then was, is certainly of no small weight; the more so, because in this point these Doctors said nothing but what *Beza* had said before 'em, as we have seen. And here, by the way, I beg of Mr. *Emlyn* to take a little more notice of an uniformity so exactly harmonious.

These Doctors declare, that themselves had seen several others in which the passage of *St. John* was to be found. I had cited their words just as Mr. *Simon*, that great enemy to the authentickness of this Text, had translated them. It seems Mr. *Emlyn* fancies I had some design in it. *With what design*, says he speaking of me, *he best knows*: Yes, I do know best; Mr. *Simon's* translation could not be suspected, and now my design is unfolded. As to the citation it self, I had omitted a short sentence, because I could not see the inserting it was any thing to my purpose. Mr. *Emlyn* represents this as done with design, and for fear this intermediate sentence should be prejudicial to the proof I had drawn from the Testimony of these Doctors. Upon this he most certainly lends me a thought I never entertain'd: Let us then produce here the whole passage, and we shall see which of us was in the wrong, I for omitting this sentence, or Mr. *Emlyn* for reproaching me thus upon this occasion. The passage is this, which I give once more in Mr. *Simon's* Translation, in the eleventh Chapter of the *Critical History of the Translations*: *St. Jerom complains in his Preface to the Catholick Epistles of the unfaithfulness of the Latin Interpreters, who have omitted the witness of the Father, the Word, and the Holy Ghost. This makes good the reading of the Text, which is likewise confirm'd by abundance of Latin Copies, and over and above by two Greek*

Greek Copies cited by Erasmus, one of which was in Great-Britain, the other in Spain: King Philip II^{d's} Bible, agrees exactly with these last. We have seen several others like these. The same passage is read in all Stephens's, only there are seven which have not in *coelo*, unless in his Edition the semi-circle is mark'd wrong, which assigns what is not read in this place in his Manuscripts.

These Doctors seem to have been before-hand in taking my part, and espousing my interest. I have maintain'd that *R. Stephens* had more than seven Manuscripts of *St. John's* Epistle; these Doctors have said the same near one hundred and fifty years ago.

I have distinguish'd betwixt those Manuscripts of *Stephens*, which had the passage entire, and those wherein the words *ἐν τῷ ἄρῳ* were wanting, these Doctors had made the same distinction.

I have shew'd that the *obelus* respected the words *ἐν τῷ ἄρῳ* only, the *Louvain* Doctors had made the same discovery, in case, said they, the Edition is not faulty in this place: I would have also said as much, if after the strictest examination I hadn't found that in that point, there was no mistake in the impression: Nothing then can be more harmonious throughout this whole affair than my exposition, and that of the University of *Louvain*.

These Doctors, in like manner, bear witness, that the Prologue to the seven Canonical Epistles, wherein complaint is made concerning this passage, for its having been omitted in unfaithful Translations, is *St. Jerom's* own; here again these Doctors agree with me.

They don't shew they have any suspicion of the *Codex Britannicus* of *Erasmus*; *Mr. Emlyn* is of a different Opinion; mine is the same with that of these Divines.

They speak of the *Complutensian* Edition, as form'd upon another Greek Manuscript, so that after he had
retrieved

retriev'd the Manuscript of *England*, these were the Manuscripts of *Erasmus*; this same truth I have establish'd.

They say the King's Bible, *viz.* the *Polyglott* of *Philip II.* agrees in this Text, as throughout the whole, with the *Complutensian* Edition, this is the passage I didn't mention, because it made nothing to my purpose, and the cause I defend had no concern in this exact agreement of the King's Bible with the Edition of *Complutum*: 'tis however from this sentence Mr. *Emlyn* takes his answers to wrest what these Doctors add, *We have seen this Text in several other Manuscripts*, to a quite different sense from that I thought these words to have; this deserves to be a little examin'd.

To this end, let us here again give the words of these Doctors without the least omission; *The reading of the Text, say they, concerning the Father, the Word, and the Holy Ghost, is confirm'd by a great number of Latin Copies, ^a with which two Greek Copies agree, one in England, the other of Spain, quoted by Erasmus: The King's Bible does here, as every where else, agree with that of Spain; we have seen several others conformable to these: Among those of Stephens there's not one which disagrees with 'em.* I would ask of every one who understands the *Latin*, which I have here very faithfully translated, whether these Divines have not said, that besides the two *Greek* Manuscripts quoted by *Erasmus*, *viz.* the Manuscripts from which was made the *Complutensian* Edition, with which King *Philip II.*'s Bible exactly agreed, and the Manuscript of *England*, they had not themselves seen other *Greek* Manuscripts which

^a Quibus consentientes duos Græcos codices, unum Britannicum, alterum Hispanicum Erasmus profert: Hispanico, ut ubique, & hîc conformis est Regius: multos alios consonantes vidimus: inter omnes Stephani nè unus est qui diffideat.

had the same passage, that was also in all the Manuscripts of *R. Stephens*; nothing in the world is more evident.

Mr. *Emlyn* has drawn a double curtain before his Eyes to prevent his seeing it: First, That these words, *we have seen many others conformable to these*, didn't refer to the Manuscripts of *Erasmus* and *Complutum*, but the Edition it self publish'd by *Erasmus*, and the Bible printed at *Complutum*, with which the printed Bible of King *Philip* agreed; and secondly, that it was of those printed Editions they had seen several others, which had also the Text of *St. John*.

But that Mr. *Emlyn* may see here more clearly, I beg him to attend a little more to the connexion of the discourse; for 'tis by this means an Interpreter enters into the sense of a passage: This connexion has here a double advantage, and is equally taken from what goes before and follows after. What goes before is, that *Erasmus* had found in a *Greek Manuscript of England*, the Text concerning the Father, the Word, and the Holy Ghost; and besides this, he had seen also the same Text in the Edition of *Complutum*, this Edition had not been made without a *Greek Manuscript*, so that it was with relation to that Manuscript *Erasmus* cited the *Complutensian Copy*. The King's Bible was exactly copied from that Edition. After this come the words, *we have seen several other Copies conformable to these*; to which? To these *Greek Copies of Erasmus* and of *Complutum*. What follows is to the same purpose: *Among those of Stephens there's not one, which do's not agree with 'em*. What mean they by *those of Stephens*? His Editions, or his Manuscripts? Without doubt his Manuscripts. These *Greek Copies* then, which the *Louvain Doctors* say they saw, are rank'd with that which *Erasmus* had cited, with that of the *Complutensian Edition*, and with all those of *R. Stephens*.

I am apt to think Mr. *Emlyn* has a little perceiv'd the force of this connexion which I had taken notice of, for having some mistrust of his former answer, he approaches nearer to us, not absolutely denying but these words, *We have seen several others conformable*, might be understood of Manuscripts; he's at last reduc'd to say, that *perhaps* these Doctors meant no more than that they had seen the cyphers which in *Stephens's* Edition distinguish'd the different Manuscripts he made use of in forming that Edition. I know not what Mr. *Emlyn* would do without a *perhaps*; 'tis his grand intrenchment, whether he retreats very frequently, as to his last refuge: However, I am not for pursuing him thither; there let him rest in quiet, and at present let us be contented with having sufficiently defended the Testimony the *Louvain* Doctors give of their having seen in several *Greek* Manuscripts, the Text concerning the Father, Son, and Holy Ghost.

Father *Amelotte*, of the Oratory, has assur'd us also he saw the same passage in a very ancient *Greek* Manuscript of the *Vatican* Library: His words are, *Erasmus has said this verse was wanting in a Greek Manuscript of the Vatican, but I FIND IT in the most ancient Manuscript of that Library.*

To this we have three answers; First, *These words do not fully determine, whether F. Amelotte found it by his own search, or others information.* We shall be at a loss for the future what terms to make use of to be understood by Mr. *Emlyn*; when *Beza* said, *I have read, I have found, I have observ'd* in *Stephens's* Manuscripts, this did not mean, that *Beza* had seen and read these Manuscripts, but only that he had seen the cyphers or numeral letters in the margins of a printed Book; and when *F. Amelotte* says, *I have found* this passage in a Manuscript, this neither im-

plies not that he had found it himself, but that others had found it for him, and given him an account on't; this is to divert himself with humane language, and with reason.

The second answer is, that *Erasmus not only says it was wanting in one Manuscript of the Vatican, but in a most ancient Manuscript.* Be it so, but I have already observ'd upon this, that *Erasmus* and *F. Amelotte* might both be in the right; because there was more than one ancient Manuscript in the *Vatican Library*; this would take away all contradiction: What says *Mr. Emlyn* to it? Nothing at all. But what if I should here turn his own arms against himself? He won't have us give credit to *Cajetan*, nor *Erasmus*, nor *Beza*, nor *F. Amelotte*, nor any other person whatsoever, who have said this passage was in the *Greek Manuscripts*, because they don't say they saw and read these Manuscripts themselves; and here he opposes *Erasmus*, who had not seen the Manuscript of the *Vatican*, and who knew nothing of it but from the information one of his Friends had given him, to *Amelotte*, who says he found this passage himself in a very ancient Manuscript of the *Vatican*; this is very singular. But I will here again pass him over, that I may come sooner to the main point. *Cariophilus*, adds he after *F. Simon*, in the Pontificate of *Urban VIII.* made an Inventory of the *Vatican Manuscripts*, in which Inventory he found not one *Greek Manuscript* which had the passage *F. Amelotte* says he found in the most ancient Manuscripts of that valuable Library. This observation is more specious than all the rest, but amounts to nothing in the end. ^a *Cariophilus* dy'd in the Year 1635. He had drawn up an Inventory of the Library in the Pontificate of *Urban VIII.* *F. Amelotte*, who dy'd in 1678. saw not above twenty five or thirty years after the Manuscript he mentions,

since that happen'd most probably when the Clergy of *France* in 1655. had set him to work upon the *New Testament*, which was not printed 'till 1666. The Manuscripts he says he saw might have been forgot or mislaid, when *Cariophilus* drew up the Inventory of that Library : This is no extraordinary thing, or it might well have been deposited there since, as it oft happens that after Catalogues are made, divers Manuscripts are recover'd, and plac'd in Libraries : So that this Inventory concludes nothing against *F. Amelotte's* account.

Mr. Emlyn urges as a third reason, That this Author is not an accurate and credible witness. He cites for this *Mr. Du Pin*, who says *F. Amelotte* was not very exact, and *Mr. Simon*, who represents him as a man whose testimonies ought not much to be relied on. I don't know whether *Mr. Simon* is more credible than *F. Amelotte* : Many persons question it, and upon good grounds. The Clergy of *France* assembled at *Paris* in 1655. being desirous to have a good Translation of the *New Testament* in the *French Tongue*, and knowing no person more capable of that important Work than *F. Amelotte*, deputed divers Bishops of their own body to engage him to undertake that Translation, he yields to their solicitations and entreaties, and in 1666. this Translation came abroad with his notes, attended with the approbation of several Bishops. All this heightens much the merit of this Divine, and shews the high esteem they had of him. *Mr. Du Pin* has not found him very exact in the places where he has found some differences betwixt the *Latin Translation*, and the *Oriental Versions*, and divers Manuscripts ; but in what ? In respect of his notes. But 'tis one thing not to be perfectly exact in the choice of different readings, and another to have no integrity : Which *Amelotte* would not have had, was it not true, that he had

2 *Du Pin Dissert. Prelim. sur la Bible, Lib. 2. ch. 3. f. 1.*

found in a *Greek Manuscript* of the *Vatican* a Text which was not there.

We are now come at last to the *Berlin Manuscript* : I contented my self with giving its antiquity upon the testimony of *Saubertus* and *Tollius*, two learned men, as recited by *F. Long* in his *Biblioth. Sacr.* ch. 3. of the *Greek Manuscripts*, and I had joyn'd with this the account *Dr. Kettner* has given of a Letter from the celebrated *Mr. Jablonski*, without perceiving an omission in that article, as it stands in my printed Book, concerning the passage in *St. John*, which *Mr. Jablonski* had sent word to *Dr. Kettner* was in that Manuscript, without which it would have been to no purpose to have quoted it. The omission is very sensible ; no one ought to be surpriz'd that I didn't discover it: An Author oft believes he sees in his Copy what in reality is not there, when his mind is full with the idea. *Mr. Emlyn* has attempted to take an advantage from this omission ; I ought to have perceiv'd it first ; but in the main 'twas easy upon consideration to see 'twas a mere omission. The Translator saw it plain, and made amends for it by giving the passage this sole turn, 'Tis said to be also in a Manuscript at Berlin, &c. I am much oblig'd to him.

To come then to the fact, I had quoted *Saubertus* and *Tollius* only in relation to the Manuscript it self, and *Kettner* with regard to the passage : His words are, *There is a Greek Manuscript of the New Testament in the King's Library at Berlin, very old, on parchment, in^b great Letters, and without accents, in two Volumes, which John Ravius, Professor at Upsal, brought out of the East, and sold for 200 Rix-dollars : The famous Mr. Jablonski has wrote me word the passage is plainly there.* At the same time I was writing upon this subject, I receiv'd a Letter from *Berlin*, wherein 'twas signified that this Text was

• *Kettner. Hist. dict. Johann. 1 Ep. c. 5. v. 7.* ^b *Onciales.*

in that Manuscript; it could not naturally come into my mind, that 'twould one day be urg'd against me, that 'twas not in the body of the Text, but only in the margin, as Mr. *Emlyn* assures us he knows from a good hand; ^a *I have receiv'd information*, says he, *from a very sure hand, that this Verse is not in the Body of that Manuscript, but that it has been since inserted in the margin.* We must believe, for Mr. *Emlyn's* honour, that some body has diverted himself with writing him this account; for nothing is more expressly false; and he can name no man, who has any reputation to lose, that can have given him this information, as of his own knowledge. I have hereupon receiv'd new advices from *Berlin*; and these are the very words of one of the King's Librarians, *Locus 1 Job. 5. 7. in Novo Testamento Græco Manuscripto, quod Berolini Bibliotheca Regia habet, extat in contextu: De antiquitate verò nihil certi affirmari potest: that is, the passage of the first Epistle of St. John, ch. 5. § 7. is in the Text of the Greek Manuscript of the New Testament in the King's Library at Berlin, but we can affirm nothing certain concerning its antiquity.*

Whether this Manuscript be 500 years old, or more, or less, if they will have it so, is a point to be discuss'd by those learned Men, whose particular Study has been about the Ink, the parchment, the form of the characters, and such other matters, whereby they judge almost exactly of the time a Manuscript was wrote in; and yet with all their knowledge and application they are oft mistaken; we have instances of it every day. I make my self no party in this affair; I stand to what I quoted from *F. Long*: My quotation is faithful; and whatever be determin'd concerning the antiquity of the Copy, the passage of *St. John* is found in it, and stands in the body of the Text; that's enough.

^a *Pag.* 30.

Even less would suffice; since the truth I maintain has no need of the *Berlin* Manuscript; after so many proofs as I have produc'd, this last comes not, as I may say, 'till after the action: All I am to prove, is, that the *Greek* Editions of the *New Testament*, wherein are read these important words, were made from *Greek* Manuscripts; now have I not given in the utmost evidence of this from the Manuscript of the *Complutensian* Edition, publish'd about the year 1518. from the *Codex Britannicus*, which influenc'd *Erasmus*, who had not inserted it in his two first Editions, to restore it in the third in 1522. from a considerable number of Manuscripts from which 'twas copied by *R. Stephens*, and put into his Editions of 1546. 1549. 1550. and 1551. These are the proofs I urg'd, and yet, as we have seen, these are not all: How then dares any one after this assert *the Text is in no one Manuscript*?



C H A P. XV.

This same truth, viz. that this Text was in the antient Greek Manuscripts prov'd from a passage in St. Athanasius's Synopsis, and from a quotation of a very ancient Divine of the Greek Church.



W H E N forc'd to allow, that the Text of the Father, Son, and Holy Ghost in the first Epistle of St. *John* is found in a great number of *Latin* Manuscripts of that Epistle, and that it was cited by several famous Bishops against the *Arians*, the refuge is to maintain, that however it has been cited by no *Greek*. Was this so, the Text would lose but one proof, which may well be dispens'd with, since there are found so many

ny

ny others: But yet this is not wanting. I have produc'd two authorities, one from the Synopsis of *St. Athanasius*, and another from a very ancient Dialogue under the feign'd names of *Athanasius* and *Arius*.

The passage of the Synopsis upon the first Epistle says, that *St. John there shews the unity of the Son with the Father*; but this, said I, is only shewn in the seventh verse of the fifth chapter: Mr. *Emlyn* coming to this quotation, pag. 38. has been pleas'd to answer, that *it has been observ'd to be no plain evidence of any regard to this Text, let the Author be who it will*. To know the bottom of this remark, we must turn back to page the third of his *Answer*, where he says, *the spurious Synopsis Scripturæ among Athanasius's Works, by saying, that St. John shews us the Unity of the Son with the Father, gives no ground to say, that this uncertain Author had this Text in his Eye; probably it refers rather to some other passages (to ch. 2. 23.) or to the eighth verse mystically interpreted, &c. However, who, or at what time, this Author, whether Greek or Latin, was, is not known*.

It appears by all this, that Mr. *Emlyn* was under no small difficulty; he keeps close to nothing. *This Author*, says he, *may have had his Eye in the twenty-third verse of the second Chapter*; but does this verse shew the unity of the Son with the Father? On the other hand, this Author had already given the substance of the second chapter, and having pass'd from that to the third, and from the third to the fourth, he was at last come to the fifth, and 'tis upon the 5th he says, that *St. John shews the unity of the Son with the Father*. There's no going back. Very well! be it so; will Mr. *Emlyn* say, however *probably it refers to the eighth verse mystically interpreted*. No, this is in no wise probable; for besides that there is nothing in this Synopsis, nor its Author, which gives us to understand, that he was acquainted with that mystical exposition of the eighth verse, of which Mr. *Emlyn* has so often spoke,

spoke, this Synopsis has nothing to do with expositions, but is confin'd to the express Texts of Saint *John*.

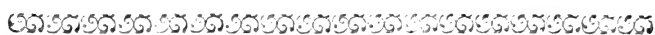
But who was the Author of this Synopsis? *who*, adds Mr. *Emlyn*, or at what time, this Author, whether Greek or Latin, was, is not known: The last, but poor subterfuge, against the Synopsis. Down to our days it has been look'd on as St. *Athanasius's*, and divers learned men do yet esteem it his: Others think 'tis not; I'm unacquainted with their reasons, but yet they all declare 'tis very ancient, and the least favour ^a *F. Montsaucon* bestows on it, is to say, that 'tis 800 years old. As to what Mr. *Emlyn* says, that we know not whether its Author was a *Greek* or *Latin*; 'tis apparently himself alone, who do's not know it, because perhaps he will not know it, and I don't believe he ever read of any suspicions form'd about it. 'Tis therefore a matter which remains very sure, that the Text concerning *the Unity of the Son with the Father*, mention'd in the seventh verse of the fifth chapter of St. *John's* first Epistle, was receiv'd as the Text of that Apostle, either by St. *Athanasius*, or such another *Greek* Divine, of great antiquity, and even more ancient than any *Greek* Manuscripts we at present have of that Epistle: I have no need of more than that.

We find among the Works of the same *Athanasius* a Dialogue betwixt him and *Arius*, in which these two names serve only for Interlocutors, as in the Dialogues of *Vigilius* Bishop of *Tapsum*, to represent an *Orthodox Christian*, and an *Arian* disputing together upon the mystery of the Trinity. The *Orthodox* says to the *Arian*, *we receive remission of Sins by Baptism, in the form of which are nam'd the Father, the Son, and the Holy Ghost; and St. John hath said, THESE THREE ARE ONE.* I have defended this passage against the two only

reasons urg'd against it; the one, that he is rather a *Latin* Writer, who wrote in *Greek*, than a real *Greek*; and the other, that he might have had in view the words of the eighth verse: For this idle fancy is always sure to be mention'd, when there's nothing else to answer. Here again Mr. *Emlyn*, to extricate himself from the difficulty, has taken upon him to say, against all appearance of reason, ^a *Mr. Martin does not know but he was a Latin, tho' he thinks he possibly might be a Greek.* I don't strictly know what he means by saying, that I am uncertain whether this Author was a *Greek* or a *Latin*, and that I barely think he might possibly have been a *Greek*. I have on the contrary so validly refuted their Opinion, who would suspect him to be a *Latin*, that I can't conceive how it could come into Mr. *Emlyn's* head, that I had the least doubt concerning it, and that I am not fully convinc'd this Writer was a *Greek*: Let but any one read the 149th and 150th pages of my *Dissertation*. The Book is in *Greek*, it has been written eleven hundred or a thousand years ago; no man has ever yet been able to prove the Author a *Latin*; the Book then speaks for it self.

Mr. *Emlyn* here again returns to his favourite supposition, that the Author of the Dialogue might have had in view the words of the eighth verse: but he returns such a way as no body had ever found out before him. In the *Greek* Dialogue we read, *οἱ τρεῖς τὸ ἐν εἰσιν*, this τὸ ἐν, says he, agrees with the eighth verse, 'tis but adding *εἰς* before τὸ, and then you will have the eighth verse. Hitherto Criticks had paid such regard to the Manuscripts, as to add nothing to the places where they all agree, but if Mr. *Emlyn's* example is follow'd, we shall be no more straitned so hereafter; and when we want in any passage a word which can change the sense

of it, and put in its stead what we would have to be there; 'tis but to add that word, and the business is done: The word *eis* is here wanting; without it the seventh verse is hinted at; but we would have it refer to the eighth, add but this word there, and freight the eighth verse is refer'd to; we say then, 'tis an omission, let us place this word there: The invention is commodious, but 'twill never suit with right reason.



CHAP. XVI.

The Confession of Faith, and Publick-Service Books of the Greek Church defended against Mr. Emlyn, with regard to the witnesses in Heaven mention'd in St. John's Epistle.

FROM the quotation of this Text by very ancient *Greek* Writers, I pass'd to the more modern *Greeks*, and shew'd they had inserted it into their Confession of Faith, and Publick Offices. Mr. *Emlyn* says, this *may be*; but why does not he frankly own, that so it is, since he has nothing to urge against the proofs I have given of it? He has upon this a very pleasant evasion: 'Tis but, says he, of late date. First, 'tis not true to say its not ancient; the testimony I quoted from the Ritual intituled *Ἀπόστολος*, is very ancient; I have shewn 'tis at least as old as the fifth Century. And besides, both as to the Ritual and the Confession of Faith of the *Greek* Churches, the force of the proof consists in this, that the Churches, which gave this Text a place in such publick Acts of their Religion, have not done so without having read it in their *Greek* Manuscripts of

St. *John's* Epistle; and if it be said, they have done so without having read it, it lies upon those who shall have the assurance to charge 'em with so odious an imputation to prove their Assertion; which is what they will never do. Let these Rituals then, and this Confession of Faith be, if they will have it so, modern pieces, will the passage cited in them be one whit the less ancient on that account? The falsity of this consequence is apparent. Our Confessions of Faith of *England, Scotland, France, Holland,* and other Reform'd Countries, are but of the sixteenth Century, which was the age of our most happy Reformation; but would it follow from thence that the passages of Holy Scripture, which are quoted therein, are not ancient, and as ancient as the Scripture it self from whence they are taken?

Upon this head of the *Greeks*, I will here recall what I have pass'd over in speaking of the *Codex Britannicus* of *Erasmus*. Mr. *Simon* has imagin'd that the Text *Erasmus* has copied from this Manuscript, might well have been taken from the *Greek* of the Council of *Latran*; in order to refute this vain conceit I mention'd four differences, which are found betwixt the *Greek* of the Council, and the Text of the *Codex Britannicus*, they are to be seen distinctly set down in the 138th page of my *Dissertation*: Mr. *Emlyn* has meddled only with the last of the four, where, by a new Grammatical Observation he pretends the *Greek* word $\tau\acute{\epsilon}\tau\omicron\iota$, which is in the Council's Translation of this passage, was put there by an error of the press for the word $\xi\tau\omicron\iota$, which is in the Manuscript of *England*, and every where else; and this by virtue of the circumflex and the aspirate set over $\xi\tau\omicron\iota$ in this manner $\xi\tau\omicron\iota$, which approaches very near to a τ ; and that this pretended ξ was drawn down from the top of the word $\xi\tau\omicron\iota$, to be plac'd in the beginning of the word $\tau\acute{\epsilon}\tau\omicron\iota$, and so to make a τ , in bringing along with it a new accent, and losing
its

its aspirate in its descent ; for all this is necessary to ground this curious remark upon. It may be well imagin'd I sha'n't trouble Mr. *Emlyn* much upon this affair, 'tis a matter which deserves only to be laugh'd at : But he must give me leave to ask him why he has said nothing upon the other three differences, which I have taken notice of betwixt the *Greek* of the Manuscript in *England*, and the *Greek* in the Translation of the *Latran* Council : This makes one believe he had nothing to answer. The Texts of the seventh and eighth verses are plac'd immediately one after the other in the Acts of that Council, as in the Epistle of St. *John* ; the place they stand in may make us look on 'em as insert'd there by the very Authors of the Council, or as being cited by *Joachim* himself, whom the Council condemn'd ; I have at first view given in to the first thought ; if any one prefers the second, as the more natural, I acquiesce with all my heart : The seventh verse will be never the more or less in the Acts of the Council upon that account, and that's all that is here essential ; since the point we are upon concerns only the fact it self ; and the quotation, by whomsoever made, is a proof of the fact.



C H A P. XVII.

That Mr. Emlyn has had nothing solid to answer to the Solutions I have given the objections urg'd against this passage.



HO' I had sufficiently establish'd the authentickness of the passage of *St. John* in the first part of my *Dissertation*, I did not omit to examine, in a second part, the most specious objections the adversaries of this passage bring against it. *Mr. Emlyn* has pretended to reply to the solutions I had given to these objections, but has said nothing upon any of 'em that deserves a confutation. However, that he may not turn my silence to his own advantage, I will here spend a few moments in the examination of what he has said upon every one of my answers to these objections.

The first, and most specious of all, is, ^a that this Text is wanting in the *Greek Manuscripts*, and the ancient *Oriental Versions*. As to the *Greek Manuscripts*, this Objection fell of it self, after the demonstrative proofs I had brought, and which we have here just repeated, that 'tis only in some Manuscripts this Text is wanting, since I have shewn it to be in those of *Valla*, of *Complutum*, of *Eraasmus*, of *R. Stephens*, and others. But because I had said, chiefly upon the occasion of the *Vatican* and *Alexandrian* Manuscripts, which are reputed the most ancient, that these two Manuscripts want several other Texts also, *Mr. Emlyn* answers, that this makes nothing for the present purpose, because a Text which is in no one Manuscript, is of no authority, supposing thus that the passage in *St. John's* Epistle is in none. But this is no answer to my solutions, 'tis to throw the

question into the condition 'twas in at first, altogether as if I had own'd the Text to be in no Manuscripts, or had produc'd no proof of its being in any or that 'twas receiv'd as genuine by all the ancient Fathers, who urg'd it against the *Arians*.

As to the answers I gave in relation to the Oriental Versions, wherein this Text was omitted, Mr. *Emlyn* has not thought fit to advance any thing against 'em.

He had objected in his *Inquiry* against this Text, that the Councils of *Nice* and *Sardica* had made no use of it against the *Arians*. I clear'd up this matter so fully, ^a that Mr. *Emlyn* lets all pass, and contents himself with saying over again, that this passage would have been extremely useful against the *Arians*, as being a proof of the Trinity. I don't love to repeat the same things, 'tis too tiresome for the Reader, and too insipid for a man who thinks he can employ his time better: He ought either to confute what I have wrote upon that Subject, or say nothing at all.

A third objection had took up a whole chapter in my *Dissertation*; this was, that the Text had not been cited by any of the *Greek* or *Latin* Fathers of the first ages; as I had observ'd the anonymous Writer, who is now Mr. *Emlyn*, then pretended, as he continues to do in his late Answer, that the proofs of this Text taken from the fifth and following Centuries, were not very considerable; I had made some observations upon this vain pretence, the weakness of which is self-evident, that Mr. *Emlyn* ought to have confuted, had he been able; he has been so artful as not to touch upon 'em. As for the ancient *Greek* Writers; the Authors of the *Synopsis*, and the Dialogue betwixt *Athanasius* and *Arius*, are sure witnesses that the Text in their days was in the Apostle's Epistle; there's no more returning to this Shift, the fact is demonstrated. And for the *Latins*, 'tis inconceivable that any man should have such an

^a *Dissert. Part. 2. ch. 2.* ^b *Ch. 3.*

excessive assurance, as to deny that St. *Eucherius*, *Vigilius of Tapsum*, and the three or four hundred *African Bishops* own'd this Text to be part of Saint *John's* Epistle.

It had been objected in the fourth place, That certain ancient Writers had cited the words of the eighth verse without those of the seventh, upon occasions, wherein the words of the seventh would have been more proper; from whence they infer'd, they were not in those days in the Epistle they now are. I had answer'd, the particular subject did not require it, and Mr. *Emlyn* owns, that this has sometimes been actually the case; here then one part of the testimonies alledg'd in proof are abandon'd, as not coming up to the purpose they were produc'd for. He confines himself to St. *Cyril* and St. *Augustin*, but yet even here he has been willing to spare himself the pains of confuting my answers. This, however, was what he ought properly to do. After these two he brings us back to *Facundus*, without having taken off any thing I had alledg'd; these are meer repetitions.

They had urg'd, that no ancient Commentator on St. *John's* Epistle had spoke of this passage. These ancient Commentators are reduc'd to four, the first of which, *Clement of Alexandria*, had wrote a Comment upon the seven Canonical Epistles, which has been lost several hundred years ago: We have only some *Latin Scholia* remaining, and which are so defective, that one half of the Texts is wanting in 'em: The other is *Didymus*, of *Alexandria* also, and what we have of his I have shewn to be rather the fragments and broken remnants of a Work, than the Work it self. Mr. *Emlyn* then ought to confess, with respect at least to these two *Greeks*, that reason was on my side, and that these should no longer be urg'd as Commentators, to prove the Text of the witnesses in Heaven was not in St. *John's* Epistle.

The grand effort is here upon *Bede*, who flourish'd in the eighth Century, and who having commented on St. *John's* Epistle, has said nothing concerning this passage. I have shew'd we could not conclude from thence the passage was not in the Apostle's Epistle, because I had demonstratively prov'd that St. *Cyprian*, about the middle of the third Century, St. *Jerom* in the fourth, St. *Eusebius* towards the middle of the fifth, *Vigilius* and the other *African* Bishops, towards the close of the same Age, and St. *Fulgentius* in the sixth, had read it in their Bibles. *Bede* liv'd partly in the seventh Age, being born, according to Dr. *Cave* in his *Historia Litteraria*, in the year 672, and partly in the eighth. The time of his death is not absolutely certain, some place it in the year 762, others in 766. Dr. *Cave* thinks it most probable to be in the year 735. The *Ordo Romanus*, which had the Text of the Epistle of St. *John*, was drawn up about the year 730. Near the same time *Authbert*, Abbat of St. *Vincent*, recites this Text, so does also *Isidorus Mercator: Alcuinus*, *Bede's* Scholar, inserts it into the revise of the *Latin* Bibles: *Bede* liv'd exactly in the midst, between these times; he approaches near the age of St. *Fulgentius*, who went before him; he liv'd and wrote in the same age, and almost in the same years with the others, who were somewhat his juniors: The passage of the witnesses in Heaven is found in the Bibles of all these; and yet some will even dare to say, that 'twas not extant in *Bede's* time, under the pretext that *Bede* has not quoted it; they might as well tell us 'tis dark at noon-day.

The last of the Commentators, whose silence is urg'd against us is *Oecumenius*: I have answer'd this Objection, and Mr. *Emlyn* does nothing more than say over-again, that I have not prov'd this Text was in St. *John's* Epistle in *Oecumenius's* time, who liv'd at the close of the tenth Century, or beginning of the

the eleventh. What pity: 'tis that we must be continually repeating the same things over and over?

Let us now leave to Mr. *Emlyn* the sorry employment of exercising his mind and pen in defending, as well as he can, so deplorable a cause as his is; or rather, let us content our selves with desiring that the truth may at length reach even to him, and that acknowledging with us the authentickness of *St. John's* passage, both he and we may ever hereafter be employ'd in worshipping with one heart and one mind, the Holy Trinity of the Father, Son, and Holy Ghost, in one only and the same God, blessed for ever-more; which Trinity is so evidently demonstrated to us in this passage.

F I N I S.



BOOKS Printed for WILLIAM and JOHN INNYS.

A Critical Dissertation upon the seventh Verse of the fifth Chapter of *St. John's* first Epistle, There are Three that bear Record in Heaven, &c. Wherein the Authentickness of this Text is fully prov'd against the Objections of *Mr. Simon* and the modern Arians. Written originally in French by *Mr. Martin*, and now translated into English, Octavo, 1719.

A second Dissertation by *Mr. Martin*, in Defence of the Testimony given to our Saviour by *Joséphas*. Wherein the Paragraph in the fourth Chapter of the eighteenth Book of his Jewish Antiquities is proved to be authentick. Written originally in French, and now Translated into English, Octavo, 1719.

Examen de la Réponse de *M^r. Emlyn*, à la Dissertation Critique sur le verset 7. du ch. 5. de la 1. Epître de *S. Jean*; Il y en a trois qui rendent témoignage dans le Ciel, &c. Par *M^r. Martin*, Pasteur de l'Eglise Française d'Utrecht.

R E P L Y

T O

Mr. Martin's Examination

O F T H E

A N S W E R

T O

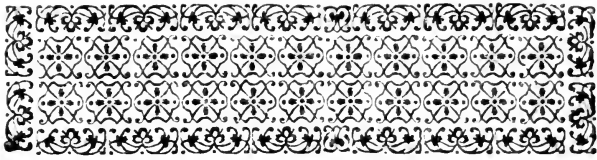
HIS DISSERTATION on *John*
5. 7. There are three that bear Record in
Heaven, the Father, the Son, and the Holy
Ghost, and these three are one.

By THOMAS EMLYN.

L O N D O N :

Printed by J. DARBY in Bartholomew-Close,
and sold by JOHN NOON near Mercers
Chappel in Cheapside, and A. DODD without
Temple-Bar. M.DCC.XX.

Price 6 d.



A REPLY to Mr. Martin's EXAMINATION, &c.

THE INTRODUCTION.



IS not my Design to make this *Reply* equal in Length to Mr. *Martin's Examination*: He has mingled so many long historical *Narrations* concerning late Authors; has introduced his Arguments with such flourishing *Preambles*; and afterwards confirms them with so many high *Commendations*, that I find a great deal which I need take no notice of.

I pretend not to say that I am not mistaken in any accidental Matter whatever: and therefore if I neglected to distinguish *Eucherius*, from the *African Bishops*, when *he* liv'd in an Isle on the opposite Coast; or if I had mistaken, in calling the XIth Age *St. Bernard's Time*, instead of the XIIth, it had been no great Matter; for as to this, Mr. *Martin* himself had said, That toward the end of the eleventh Century, *St. Bernard* quoted this Text in many of his *Writings**. And I thought I had been very sure that he could not make very many Quotations an Age before he was

* *Dissertat.* ch. 3.

born; and so I ventur'd to say he liv'd in that *eleventh* Age in which he wrote: but Mr. *Martin* corrects me, saying, † *Nor did St. Bernard live in the XIth, but the XIIth Age.* Whereas the truth of the whole Matter is just the contrary; for he was born towards the end of the Xith Age, (*Anno 1091, says Dr. Cave*) so that he did not quote *this Text* in the XIth Age, which Mr. *Martin* has affirm'd, but yet he did live in the XIth Age, which he denies; so little Caution does he use in what he writes. But I pass on to what more nearly affects our main Argument.

I observe two things in Mr. *Martin's* Entrance upon his Work, in his very first Leaf, that are a little surprizing:

1. That he should presume to say, p. 2. *That the universal antient Church has supposed this Text to contain the Doctrine of the Trinity of Persons in the Godhead; when 'tis not pretended to be once mention'd by any one of the antient Greek Church or Writers; and but once is pretended, with any, and that very little, colour, to be quoted by any Latin till the fifth Century.* If this amount to a Testimony of the *universal antient Church*, I dare engage to produce her Testimony, and one much more ample, for many strange things which Mr. *Martin* would not believe.

2. I wonder, that when he will not contest against the *Arians* from the last Words, *These three are one*, whether they don't mean only an *Unity of Testimony*, he should yet think them distress'd by proving the Father, Son, and Spirit, to be *three Persons* from their being *three Witnesses*; and that I, for this Reason, *was in a Mistake*, in saying, the Words, if genuine, were as favourable to them call'd *Arians*, as to any; and adds,

† *Examin. ch. 5.*

I know not whence he learned that the Arians ever believed the Holy Spirit to be a Person really subsisting. And truly I as little know whence it is that he has not learn'd it, except it be from his not having look'd much into the Controversy, how much or how forcibly soever he may have written upon it, as his *Preface* tells us. And I dare assure him, that if he have no occasion for *this Text* but to prove the Holy Spirit a Person, those call'd *Arians* will grant him the Benefit of it in some other Text more express; and he has less reason to seek for it here, where the *Water* and *Blood* are called *Witnesses* also, which yet are not Persons.

I observe also, that Mr. *Martin* * reckons it a mighty Advantage, that *this Text* has been found (tho not constantly, as he says) in the Latin Bibles of the Western Churches, from the Age when Printing began, upwards to the eighth Century: which with me, I confess, is of small account, when the Inquiry is, whether ever it was in the Greek Original, or in the Bibles of the first Ages; which is not to be proved by its being now in those of the latter times.

And tho he says a Text does not lose its Authority because the Manuscripts vary, yet the learned and judicious will allow me to tell him, that when, as he supposes, any Texts are varied, or are wanting in divers Manuscripts of the greatest Antiquity, tho read in others, (which is not the Case of our Text) their Authentickness as to us, becomes less certain and more doubtful in proportion to the want of Evidence of their Genuineness: and yet Mr. *Martin* is not so ingenuous as once to confess *this Text* to be so much as doubtful, tho wanting in all the known Greek Manuscripts, without any Disagreement or Varia-

* *Examin.* ch. 11.

tion; but always speaks of it as most certainly genuine, *proved by indisputable Witnesses*, and by a *great Variety of Proofs, every one of which is conclusive, without the Assistance of the rest*, and the like: in which as I believe he is almost singular, so it shall not affright me from pursuing my Arguments for the contrary.

The Sum of my Argument against Mr. *Martin* in relation to *this Text*, was in *three Conclusions* :

1. That no one antient nor genuine *Greek* Writer mentions *this Text* upon any Occasion whatever. To which he opposes only *two* Passages of some uncertain counterfeit *Athanasius*, but relies more upon some of the *Latins*.

2. That, among so many which want the *Verse*, there is not one antient *Greek* Manuscript produced to countenance its Admission into the *Text*. To this he has opposed one Manuscript at *Berlin*, of which he has made some Pretences of a shuffling Defence.

3. That we have no well attested Evidence, or satisfactory Account, of any one having formerly seen any such *Greek* Manuscript, tho it has been much presumed, and in general Terms said, there were *some*. To this he has opposed *Robert Stephens's* Manuscripts, attested, as he thinks, by *Beza*; and also *St. Jerom's* Testimony, taken from his *Preface*, and his *Version* of the *New Testament*.

These *three* principal Points, with which some smaller things will naturally stand or fall, I shall again consider and defend, that I may confirm the abovesaid *three Conclusions*. Only I intend to leave that about the *Greek* and *Latin* Fathers to the last Place, and begin with the *Second*, concerning the *Berlin* Manuscript, which formerly I was not fully informed of.

C H A P. I.

A true Account of the Berlin Manuscript, which Mr. Martin says is reputed to be 500 Years old; and his very disingenuous Concealment of the Evidence he had of the contrary.

I HAVE argu'd against the Authority of *1 John 5.7.* that 'tis not found in any one antient *Greek* Manuscript before Printing, as far as yet appears to the learned World: So that it seems to have been inserted in the publick Impressions without any good Warrant. Mr. *M.* on the contrary tells us, that 'tis in a *Manuscript* at *Berlin* in the King's Library, reputed 500 Years old*; and that *F. le Long* gives this Account upon the Testimony of *Saubertus* and *Tollius*; and *Dr. Kettner* relates the same, &c. This indeed was something to the purpose, if true. But when I look'd into *F. le Long* and *Tollius*, I found not a word of this Account there; neither that the Manuscript was reputed to be 500 Years old, nor that the Passage of *St. John* is in it, (tho' this latter proves in fact to be true:) Hereupon I thought it meet to make some further Enquiry about this *Berlin* Copy.

Understanding there was a Gentleman from *Berlin* then at *London*, capable of giving a good Account of this Matter, I desir'd a Friend, who was likely to see him, to ask him about it; which he did, and brought me for an Answer, that the Text in dispute was only in the *Margin* of the *Berlin Greek* Manuscript. Whether the

* *Dissertat.* ch. viii.

Question put, or the Gentleman's Answer to it; was mistaken, I know not; but it seems by the following Letter, here was an Error, and I was misinform'd as to the *Greek* Manuscript; it being only the noted *Latin* Manuscript which wanted this Verse in the Text, but had it in the Margin. Mr. *M.* who it appears knew the whole Matter (more than he had the Ingenuity to confess) confirms one part of his Account by fresh Advice from *Berlin*, * viz. that the *Passage*, 1 John 5. 7. *is in the Text of the Greek Manuscript*; but the other part, viz. the *Antiquity of the Manuscript*, (without which the other is nothing at all) is in a manner given up by his Friend, who adds, *but we can affirm nothing certain concerning its Antiquity.* I wish Mr. *M.* had let us know whether this was all that in this Letter was said relating to the *Manuscript*, and whether his Correspondent, who could say nothing for its *Antiquity*, did not at the same time acquaint him with Arguments of its *Novelty*, which in justice ought not to be concealed by an honest Inquirer after the Truth.

Immediately after the foremention'd Words of the Letter from *Berlin*, Mr. *M.* adds a Paragraph, in which I presently thought I discerned the Marks of great Disingenuity, Confusion, and Guilt. *Whether*, says he, *this Manuscript be 500 Years old, or more, or less, if they will have it so, is a Point to be discussed by those learned Men, whose particular study has been about the Ink, the Parchment, the form of the Characters, and such other Matters, whereby they judge almost exactly of the time a Manuscript was wrote in; and yet are oft mistaken. I make myself no Party in this Affair; I stand to what I quoted from F. Long: My Quotation*

* His Examination of Mr. Em's. Answer, ch. xiv.

is faithful; and whatever be determined concerning the Antiquity of the Copy, the Passage of St. John is found in it, and stands in the Body of the Text; that's enough: Even less would suffice; since the Truth I maintain has no need of the Berlin Manuscript. Here is such shifting and shuffling, saying and unsaying, laying all on the Back of F. Long, (who yet had not said what Mr. Martin quotes him for, as shall be shewn) such a modest Willingness to be content with the Truth of one half of his own Assertion, that yet was utterly insignificant by it self; nay, to be content without any part of it, and to account it enough tho it were nothing at all; that I had reason to suspect here was something very unfair, if the true State of the Berlin Copy could be fully known.

Having the Happiness of an intelligent Friend, who held Correspondence with a very learned and eminent Person in Saxony, I obtained the favour of him to write to his Correspondent to enquire into this Matter; who received (and transmitted hither in the Original) the following Letter from the celebrated Mr. La Croze, the learned Library-Keeper of the King of Prussia; in which, with the Candor and Ingenuity, becoming a Person of Integrity and true Learning, he has given this full Account of the Manuscript under his Care.

Vir Amplissime,

‘ M A L O discas ex litteris meis ea quæ
 ‘ nomine Cl. C—— flagitas, quam ab eo
 ‘ ipso, ad quem, utpote ad virum mihi minus cog-
 ‘ nitum, litteras destinare nolui. Miror Codi-
 ‘ cem nostrum, librum nullius auctoritatis, asse-
 ‘ rendæ dubiæ lectioni idoneum videri, cum jam
 ‘ ego compluribus viris eruditis, ipsique Reve-
 ‘ rendo Martino, manifestum fecerim, eum Codi-
 ‘ cem, qui falsarii cujusdam fraude pro antiquo

' venditus est, & venditatur, manu recenti ex
 ' *Editione Polyglotta Complutensi* fuisse descriptum.
 ' Id statim vidi cum Anno MDCXVI. * Biblio-
 ' thecam Regiam peregrinorum more, non enim
 ' tunc me moras *Berolini* facturum putabam, per-
 ' lustrarem, dixique palam *Hendreichio* τῷ μακροβίτῃ;
 ' idque, ex quo Bibliotheca mihi credita est,
 ' caudide apud omnes professus sum; neque id
 ' ignorat Cl. & Reverendus *Martinus*, cui idem
 ' meo nomine significatum est.

' Hic ergo habes compendium Quæstionum tua-
 ' rum: Qui codicem editum *Complutensem* vidit, is
 ' vidit & Manuscriptum Codicem nostrum, ne
 ' demptis quidem mendis typographorum, quæ
 ' scriba indoctus ita fideliter expressit, ut omnino
 ' constet hominem illiteratum ab erudito aliquo
 ' nebulone ei fraudi perficiendæ fuisse præfectum.
 ' Et sane pro antiquo liber ille venditus est,
 ' immani etiam pretio, etsi membranæ recenti
 ' adhuc calx, sive creta illa inhæreat, quæ pel-
 ' libus vitulinis parandis adhiberi solet: atra-
 ' mentum ubique albicans, demptis aliis criteriis,
 ' fraudi agnoscendæ sufficeret.

' Quicumque ergo ad hunc codicem provocat, is
 ' omnino se nihil agere norit. Certe quod ad me at-
 ' tinet, pertenas sum fidei *Nicææ*, & *Orthodoxæ*;
 ' at illi tuendæ absit ut fraudes unquam adhibeam.
 ' Cæterum *versus* 7. eodem tenore in Codice illo
 ' legitur quo 6 & 8, nec quicquam margini
 ' adscriptum est. Nullos alios novi testamenti
 ' Codices *Græcos* Manuscriptos habemus; *Latinos*
 ' vero quam plurimos, sed recentiores; inter
 ' quos quidam est bonæ notæ ex antiquissimo,
 ' ut mihi constat, descriptus, in quo *versus* octa-
 ' vus sextum statim excipit, addito tamen sep-
 ' timo in margine ab eadem manu. Hæc habui,
 ' quæ rescriberem aliò vocatus, eodem tamen

* Read MDCCXVI.

‘ momento, quo litteræ tuæ ad me delatæ sunt :
‘ nec plura in præfenti addere licet, nisi quod
‘ me benevolentia tuæ iterum, iterumque com-
‘ mendo.

Amplissimi nominis tui studiosissimum,

Berolini, pridie Cal. Januar.
MDCCXX. quem annum
tibi faustum, & felicem
precor, & voveo.

M. V. La Croze.

— It seems very strange to me, that ever our Manuscript, a Book of no Authority at all, should be alledg'd in confirmation of a dubious Reading, since I have already discovered it to very many learned Men, and even to the Reverend Mr. Martin himself, that this Manuscript, tho' much boasted of, and sold by a cunning Cheat for an antient Book, is but a late Transcript from the Polyglot of the Complutensian Edition ; this I presently discerned, when as a Stranger only I viewed the King's Library, before I had any thoughts of settling at Berlin, and I then declared the same openly to Hendreichius now deceased : and ever since this Library has been committed to my Care, I have freely owned it upon all Occasions without reserve ; and the Reverend Mr. Martin knows it very well, who by my means has been informed of it.

Take this therefore in short for an Answer to all your Questions : He that has seen the Complutensian printed Copy, has at the same time seen our Manuscript, without excepting so much as the Errors of the Printer, which the unskilful Scribe has so exactly copy'd, that it plainly appears some learned Knave had committed the Work to an illiterate Man.

The Book indeed was sold for very antient, and therefore at an huge Price ; and yet the Parchment is so new, that the very Lime or Chalk made use of in the dressing Calve-skins, is yet upon it ; and were

there no other Marks of Fraud, the Ink is enough to discover it, in that 'tis whitish in every Part. It is therefore to no purpose to appeal to this Copy. For my part I firmly hold the Nicene and Orthodox Faith; but God forbid I should ever go about to defend it by Fraud. However in this Manuscript, the 7th Verse is in the Text, in the same manner as the 6th and 8th are, nor is there any thing written in the Margin.

We have no other Greek Manuscripts of the New Testament; many Latin ones we have, but them not old; among which there is one indeed of good esteem, which appears to me to be transcribed from a very antient Copy; in this the 8th Verse immediately follows the 6th, and the seventh Verse is added in the Margin by the same hand. This is what I have to write in answer, &c.

I have no leave given me, nor am I restrained from making this Letter publick; and hope it will give no offence to the worthy Author, whose critical Genius, and honest Regard to Truth in a matter of Fact, will surely merit the Esteem of the Learned and Impartial. I have therefore set down the entire Letter according to the Original, that none may suspect me of withholding any thing that might be against my Cause; and shall now make a few Remarks upon Mr. Martin's dishonourable Conduct in this Matter of the Berlin Manuscript, which he asserted, and pretended to prove, had the Reputation of being 500 Years old.

1. It appears plainly by the abovesaid Letter, and by what he has said in his *Examination of my Answer*, that Mr. Martin had good Evidence of the little or no Reputation of this Manuscript for Antiquity; and that it was at least reasonably suspected, if not rather fully proved, to be a late Transcript, since Printing has been in use. How
exactly

exactly do his Words, *about the Ink and Parchment, &c.* answer to the Account in Mr. *LaCroze's* Letter, and confirm the Truth of his having been informed of the State of this Copy? And yet he was not so ingenuous as to own any thing of it; only from a Scrap of a Letter he tells us, *we can affirm nothing certain of its Antiquity*: But I judge Mr. *Martin* could have told us a great deal that had been affirmed of its *Novelty*, and of its being a Fraud. And ought not an impartial Lover of Truth to have discover'd this in a *Critical Dissertation*, or else not alledg'd this Manuscript at all in the Argument?

With what ingenuous Honesty could he proceed to say, *Whether this Manuscript be 500 Years old, more or less, is to be discussed, &c.* As if, by the Information sent him, it was as likely to be of *greater* Antiquity, as of less than 500 Years, for any thing that he had heard; or as if he had not known, that a Judgment had been made of its *Novelty* from the Ink and Parchment, and the like.

2. Mr. *Martin* has not produced any one Authority or Testimony that justifies his Affirmation; *viz.* that this Manuscript had the Reputation of being 500 Years old; on the contrary, tho he says, *F. Long* gives *this Account* on the Testimony of *Tollius* and *Saubertus*, yet *F. Long* (in the Place refer'd to) says not a word of 500 Years old; much less does he ground it on the Testimony of *Tollius*, for he says not a Word of it neither: and I suppose the same of *Saubertus*, whom I have not met with.

Indeed Mr. *Martin* had father'd the whole Assertion on *Le Long*, *viz.* 'Tis said to be in a Manuscript at Berlin reputed 500 Years old; *this Account F. Long gives, &c.* but in his last Tract he tells us, he contented himself with giving the Antiquity

ty of the Manuscript on the Testimony of Saubertus and Tollius, as recited by F. Long: So that we must quit him of the first half; one would hope then that the other remaining half should be well proved from F. Long, viz. reputed 500 Years old; which is what Mr. Martin said of its Antiquity, and was to prove. But tho Mr. Martin says, *I will stand to what I quoted from F. Long, * and my Quotation is faithful*, yet I think he had better confess his Unfaithfulness, than to deny it.

All that F. Long says, is, That there is a Greek Manuscript of the New Testament very old, on Parchment, in great Letters and without Accents, which John Ravius bought for 200 Rix Dollars, and brought out of the East, and, as is reported, gave it to the King's Library at Berlin, in two Vol. and then only refers to the Places in Saubertus and Tollius. † Where is the Account of 500 Years old in this? He calls it indeed a very antient Manuscript, but determines not the particular Age of it, which Mr. Martin affirmed, and brought him for a Witness of; and not very ingenuously intimates, that F. Long must bear all the blame if it be not so old: But when himself only, and not F. Long said it, how could he say, *I make my self no Party in this Affair, I quoted it from F. Long?*

3. When he saw he could no longer justify his Argument, how unfairly does he come off with

* *Exaimnat.* p. 102.

† *Novum Test. Græcum MS. pervetustum, membranaceum, literis uncialibus, & absque accentuum notis exaratum, quod ducentis Imperialibus emptum ex Oriente attulit, & uti fama fert, Sereniss. Electoris Brandeburgici illustri Bibliothecæ consecravit Johannes Ravius Professor Upsaliensis, 2 Vol.*

Jo. Saubertus in Proleg. ad varias lectiones S. Matthæi, p. 61. de hoc Codice loquitur Tollius in Epist. Itinerariis, Ep. 11. p. 45. Berolini Bibl. Brandenburg.

F. Long, *Biblioth. S. To. 1. C. 3. Sect. 4.*

this pitiful Conclusion? *Whatever be determined concerning the Antiquity of the Copy, the Passage of St. John is found in it, and in the Body of the Text; that's enough.* Is it so? But what is it enough for? Is it enough to prove the Copy to be old, and before the Art of Printing, if it be but a Transcript from the Print? or does Mr. *Martin* think so meanly of Mankind, that they will take the Passage to have been *St. John's* originally, because somebody of late has written down the Words? He might even as well have said, the Passage is now printed, and that's enough; no matter what Authority they had for it. But it must be *enough*, tho it be nothing to the purpose, because Mr. *Martin* could prove no more from it. From the whole of this matter, I take leave to make a few *Inferences*.

1. That Mr. *Martin* should not think it strange, nor take it ill, if some Suspicion be entertained concerning others in what they have spoken in general Terms, of the Manuscripts made use of by them, in revising the New Testament; at least so much as to put us upon examining into the Grounds they went upon; lest perhaps, thro a cautious Fear of opposing the strong and general Prejudices of the Age, or from some other Bias, they also, like Mr. *Martin*, might conceal some things known to them, which they did not care to have known.

2. That he should not censure others too hardly and vehemently, if any have made some such slip, much less if it were only a Mistake thro Inadvertency. He should not call *Robert Stephens* a *Cheat* and *Impostor*, if he failed to put his Marks exactly in the right Place. I should be very sorry if any should give Mr. *Martin* such hard Words, whom I will by no means censure as an evil Man, tho I can't help thinking he has imposed on the
World,

World, and dealt unfairly in this matter, *viz.* in recommending the Antiquity of the *Berlin Copy*, while he concealed what he knew of its Novelty.

3. That it still remains true what I had formerly asserted, That the Passage of *St. John* is not now found in any one antient *Greek Manuscript* yet known to the learned World; this *Berlin Manuscript* being the only one *Mr. Martin* pretends to instance in, and the Copies of *Stephens* and others no longer *in being*, as he says, or *mislaid*; which are the frivolous Excuses he makes.

C H A P. II.

Of R. Stephens's Greek Manuscripts.

TH O *Mr. Martin* can find no antient *Greek Manuscript* in being which has the *Text* in dispute, yet he thinks time was when there were such Manuscripts in great plenty; especially in the Days of *R. Stephens*, to whose Manuscripts he appeals as an *invincible Proof of the Genuineness of this Passage**. To make this appear, he undertakes, 1. To shew that *Stephens* had more than seven Copies of this Epistle of *St. John*, and that the Text under debate was in some of them *entire*. And, 2. That the seven Copies, refer'd to by *Stephens's* Marks in his Folio Edition, wanted only the Words *ἐν τοῖς οὐρανοῖς*, in *Heaven*; and that there was no Mistake in placing the *Obelus*, as has been long suspected. Which two Points I shall consider again; tho I think what I have said in my former *Answer*, is sufficient to confute what *Mr. Martin* has said in reply to it.

* Ch. xii.

But I must first take some notice of what he says as to the Number of *Stephens's* Manuscripts.

Mr. *M.* thinks he has done a considerable thing in determining the Number of *Stephens's* Manuscripts to be Seventeen; pretending to correct Dr. *Mill's* Error, in that under the Number of *Sixteen* he comprehends the *Complutensian* Edition. Now tho I judge it nothing to the purpose whether there were sixteen or seventeen Manuscripts, so long as there were but seven of St. *John's* Epistle, yet I am not convinced that this was any Error in Dr. *Mill*; because *Stephens* himself in his Preface speaks but of sixteen, and expressly says, the *Complutensian* was one of them. He marks the Manuscripts in his Margin, by the numeral Letters in *Greek*, one, two, three, and so on, says he, unto sixteen; *ad sextum decimum usque*: And directs us by the first to understand the *Complutensian* *. What can be more plain? And therefore whatever *Beza* meant by speaking of seventeen, and tho he may seem to be a better Judge in the Case than Dr. *Mill*, yet I think *Stephens* himself a better Judge than either of them, who mentions no more than *sixteen*; and which is more still, the Work it self shews it, since Mr. *Martin* pretends not to find any *seventeenth* Number once refer'd to throughout the whole; which is a Demonstration that *Stephens* made use of but *sixteen* Manuscripts. I thought in one Place Dr. *Mill* had allow'd *sixteen* besides the *Complutensian*; but I perceive on a more strict Review of his Words, that he did not. Let us now examine the two main Points about these Manuscripts.

1. Whether more than *seven* had St. *John's* Epistle?

2. Whether *Stephens's* Marks, as to them, were right?

* *Ut primo, Complutensiam Editionem intelligas, secundo, &c.*

1. Mr. *Martin* has not proved that *Stephens* in all his sixteen Manuscripts had more than seven Copies of St. *John's* Epistle; or that Dr. *Mill* and Dr. *Roger of Bourges, &c.* were in a Mistake in so judging: on the contrary, Mr. *Martin's* way of Reasoning about it is weak and ridiculous; their's solid and just who argue against him. To shew this we must take a View of both.

Mr. *Martin's* pretended Proof of more than seven Manuscripts, is grounded on his own *Observations*, which he expresses thus: 'The seven Canonical Epistles being ordinarily joined in one Volume with the Epistles of St. *Paul*; it follows from thence that *R. Stephens* had as many Copies of the seven Canonical Epistles as of the other. Now I have found fourteen Manuscripts of St. *Paul's* Epistles marked in the Margins, whence I concluded there were so many of the seven Epistles.' *And he adds*, 'We have a Right to presume nothing is wanting to a Volume, till it be made appear that some part of it is so.'

But if Mr. *Martin* had duly consider'd the State of the Manuscripts of the New Testament, as they are related in *F. Long's Biblioth. Sacra*, and Dr. *Mill's Proleg.* he would have known that there is such a great Variety and Diversity in the Volumes of Manuscripts, that there is no room for determining what they *ordinarily* contain; or for concluding from one part of the New Testament being in a Manuscript, how many other Parts are connected with it. Sometimes in one Manuscript all the four Gospels are; sometimes but one, or two, or three of them; and sometimes the *Acts*: and of what Mr. *Martin* calls the second Volume, sometimes the *Acts* may be with only the seven Catholick Epistles, and not St. *Paul's*; sometimes St. *Paul's*, and none of the seven, which made
often

often a third Volume, nay sometimes two or three of St. Paul's alone. So that the Foundation of Mr. Martin's Argument is a weak and childish Fancy, viz. That the Manuscripts are ordinarily made up in compleat Volumes, like our printed Books, where the whole Impression being uniform, one may indeed presume nothing is wanting till it be made appear: but to talk so of Manuscripts which are oft but small scatter'd Parts, written at the Pleasure and Choice of various and particular Persons, is very absurd.

Mr. Martin himself can discern this at another time: When Dr. Bentley's Manuscripts were objected to him, he says, and very properly, * *We don't know how many Manuscripts Dr. Bentley may have of St. John's Epistle.* He furnishes what is reasonable, and I doubt not very true in Fact, that some of those Manuscripts are but of one part, and others of other parts: the like I say of Stephens's Manuscripts, and therefore I can't but pity his Rashness and Confidence in daring to say, † *If then there were eleven Manuscript Copies of St. Paul's fourteen Epistles, there were so many of the Canonical Epistles, for all the one and twenty were bound together.* This is a very absolute and peremptory Assertion of what Mr. Martin cannot prove to be true, and what the most capable Judges will think to be very false. He is angry with me for using often the Words *perhaps*, and *possibly*, and the like (which yet I shall not forbear in reasoning about distant Facts or Words not fully known) but if he had used some such softning Word here and in many other Parts of his Writings, he need not have been ashamed of his Modesty, for his Argument would very well bear it.

* *Examin.* ch. iii.

† *Dissertat.* ch. ix.

Mr. *Martin's* other *Observation* from the Copy mark'd *1^o*, is sufficiently refuted by what I shewed from Dr. *Mill's* particular Account of that Copy in my former *Answer* ||, which I suppose is accepted. These are the Observations by which, if we believe himself, *he has undeniably proved that Stephens's Manuscripts of St. John's Epistle were not reduced to the number of seven.* But if this be his undeniable Proof, we need not be much moved with the highest Commendations he oft gives of his own Arguments.

I am next to represent the Method which is used on the contrary side, in order to shew that *Stephens's* Manuscripts of *St. John's* Epistle were no more than *seven*; which Mr. *Martin* dislikes. Since *Stephens* hath not given an Account how much each Manuscript contained of the New Testament, (of which Dr. *Mill* complains) the Learned have thought this the only way of finding it out, *viz.* by observing how far he has made use of each Manuscript in noting the various Readings; for which he had so many occasions, that tho they did not offer in every Chapter, or in such a small Epistle as the 2d or 3d Epistle of *St. John*, (which Mr. *Martin* remarks) yet in a much larger Compass, there could not but be some various Readings in them, to be taken notice of by one that carefully collated the Manuscripts. If then *Stephens*, who had made frequent References to the other Manuscripts in the other Parts of the New Testament, has never once referred to any but the *seven*, throughout the whole Epistles of *St. John*, nor throughout all the seven *Catholick* Epistles, (which indeed generally went together) is it not rationally concluded, he had no other Manuscripts of *them* but these *seven*

|| *pag.* 33.

before him? How strange were it to suppose there should not be any sort of different Reading in all that Compaſs!

We find one ſingle Chapter of *St. Peter's* 2d Epistle was (according to *Dr. Mill's* relation of * it) annexed to a Manuscript of the Gospels, mark'd 18, and this indeed is refer'd to by *Stephens* in that Chapter. Could there then be other Manuscripts of all the seven Epistles, and yet never be taken notice of? *Mr. Martin* has not observed to us any Mark of any other but the seven Manuscripts, save that on 2 *Pet.* 1. 4. which I have been speaking of. Let it be judged then if this be not the most equal and rational Process: Tho I do not say it was not possible in *Stephens* to have Manuscripts, and not make use of them till he came just to 1 *John* 5. 7. yet I think no Man will ever presume it, if *Mr. Martin* do not.

Nay, if I mistake not, *Mr. Martin* himself has owned this way of Reasoning to be just: for however he slight it in others when against his Cause, yet himself has naturally gone into it before he was aware, in his *Dissertation* †. For thus he proves some of *Stephens's* Manuscripts to have been not compleat ones of the whole New Testament: *The Reason*, says he, *why I say Stephens had some Copies thus imperfect, is, that I find in the Tome of the Gospels, mention made of certain Manuscripts that no where occur in the Epistles, as are the 3d, the 6th, and 8th; and so I find some in the Epistles that are no where seen in the Gospels.* And again, *As for the 2d Volume, (i. e. the latter Part of the New Testament, or the Epistolary Code) I have observed eleven Manuscript Copies, whereof nine had also the first Volume, but the two others, viz. 12 and 15, must have belonged to a defective Book.* Is not

* *Proleg.* N^o 1174, 1175, 1176. † Chap. ix.

this the very Method which in his *Examination* he condemns?

If because the Manuscripts mention'd in the Gospels are not mention'd in the Epistles, we may, nay *must* conclude, that those Manuscripts did not contain the Epistles; (tho ordinarily they went together, for he says, *nine* of them had both,) then surely, where the Manuscripts mention'd in St. Paul's Epistles never occur in all the seven Catholick Epistles, we may conclude they belong'd to *defective Books*, which had not those seven Epistles in them: for it was common to have St. Paul's Epistles separate from the others. So that upon the whole, I think hitherto we have much stronger Proof of Stephens's having but seven Manuscripts of St. John's Epistles, than Mr. Martin's pretended undeniable *Proofs* of his having more.

But he insists on further Proof from the Testimony of *Beza*, who in his first Note on this Verse says, *Erasmus read it in the Manuscript of England: The Complutenian Editors read it also; and we read it in some Manuscripts of our Friend R. Stephens; tho these do not agree in all the Words, &c.* And afterwards, in another Note upon the Words, *in Heaven*, he says, *These Words were wanting in seven Manuscripts: Whence Mr. Martin infers, that Stephens had more than seven Manuscripts of this Epistle; seven wherein those two Words were not, and some others in which the Verse was entire as inserted in the Text; and that Beza makes a manifest Distinction between the Manuscripts of the one and of the other, or between the some Manuscripts and the seven.*

To this I answer, that the Words of *Beza* do not at all imply that the seven Manuscripts in the second Note, were not among the *nonnullis*, or the

the *some* mention'd in the first ; for he does not say, *in septem aliis Codicibus*, in seven other Manuscripts : and 'tis absurd to imagine when he says in one *Note*, this is wanting in *two* ; and in the next *Note*, this is wanting in *three* or in *four* Manuscripts ; that therefore all these are different Manuscripts : How many hundred Manuscripts must we have at this rate ? No, the same Manuscripts are again oft produced under several Heads ; and I doubt not but it was so here, and that the seven which wanted the Words, *in Heaven*, were of the *some* which he thought had the *Verse* ; because according to *Stephens's Marks*, they would appear to have it all but *these* Words.

'Tis evident that *Beza* could not in his way of reckoning, but account these *seven* Manuscripts to be among those that had the *Verse* in gross, tho they wanted *these* Words, (unless he knew also they wanted more than the Words, *in Heaven*, which Mr. *Martin* will not yield) because he reckons the *Complutensian* and the *British* Copies among them, which yet had not the *entire* Words as inserted in *Stephens's Text* ; and he owns that they disagreed in several Particulars ; and indeed in one there is a Difference, judged to be of more Importance than the Omission of the Words, *in Heaven*, amounts to : so that here was no more reason for distinguishing the *seven* Manuscripts from those which had the *Verse* in gross, than for distinguishing the others which had their different Readings too, but yet are said by him to have the *Verse*. These then were intended in *Beza's nonnullis*, or *some* Manuscripts, if he spake rationally and consistently ; but if he talked confusedly and obscurely (which I must own I suspect he did) then 'tis in vain to guess at his Meaning, or to argue from it.

That

That *Beza* writes confusedly and obscurely, as a Man uncertain, and that had not fully inquired into the Manuscripts, as ought to be done in so critical and important a Case, (unless he had a mind to leave it in the dark) seems to me very plain; else why did he in so nice a Matter, and so much contested, only say in general, *this Verse, tho wanting in such and such, &c. is yet in some of Stephens's Manuscripts?* Why did he not tell the World in which Manuscripts it was, at least in how many of them; as in the next Note, and in the foregoing Notes, he did? Sometimes he mentions *two*, sometimes *three*, and *seven*, &c. Why were we in this extraordinary Subject to be put off with a loose and careless indefinite *some*? I can't but suspect, that having *Stephens's* Copy before him, where *he* had set down *seven* in the Margin, *Beza* could easily say *seven* too in his Notes; but in this Place where there was no such Guide, he only ventures to say 'tis in some, since it was in the Text of *Stephens*.

That *Beza* took little care to make any search into the Manuscripts himself, I had noted from *Dr. Mill*; so that *Mr Martin* need not ask, *Where did I find this?* And whereas I had said *Beza* was furnished with *Henry Stephens's* (Son of *Robert*) Collection of the various Readings of *more Copies* (*Dr. Mill* says *ten*) added to those of his Father; by which means, I judge, he was eased of his own laborious Search: *Mr. Martin* breaks out into these angry and censorious Words, * 'Tis a disagreeable thing to have to do with Men who hazard every thing, and fear not what they say. But wherein have I been so regardless of Truth as this Censure represents me? *Beza*, says he, *received not this valuable Copy from H. Stephens, till after the*

* Chap. xii. at the End.

Death of Robert his Father, who liv'd three Years after himself had printed the New Testament and Annotations of Beza, published Anno 1556.

But as I never said *Beza* received this Copy from *H. Stephens*, so I doubt *Mr. Martin* has spoken at all hazards, in saying positively that *Beza* never received this Copy of *H. Stephens* till after the Death of *Robert* his Father. I demand his Evidence for this: for *Dr. Mill*, who was a considerate and wary Man, tells us, that it was *Rob. Stephens* who gave *Beza* this Collection of his Sons (and I think I shall not hazard any thing if I say, that he gave it in his Life-time.) And till *Mr. Martin* brings his Vouchers for what he so earnestly and positively asserts, I shall take leave to credit *Dr. Mill* rather than him; and the more, because I think *Beza* himself says, that he had this Copy of various Readings (which I take to be the same) in *R. Stephens's* time, even before the Edition in 1556. In the *Preface* to which, speaking of what helps he had in this Work, he says, *Moreover I had a Copy from my Friend Stephens's Library, which had been carefully compared with about twenty five Manuscripts, and almost all the printed Editions: which one thing has eased me of a great deal of trouble, since I could here sometimes see the Conjectures of Interpreters confirmed by some Manuscripts**. So that instead of his saying, *I fear'd not*, it may perhaps be thought, that *Mr. Martin* here *car'd not what he said*.

* Ad hæc omnia accessit Exemplar ex *Stephani* nostri Bibliotheca, cum viginti quinque plus minus MSS. Codicibus, & omnibus pene impressis, diligentissime collatum. Quæ res una, præ ceteris, magnopere me sublevavit, quum interdum viderem quæ alioqui sola Interpretum conjectura nitebantur aliqujus Codicis autoritate confirmata.

In short, if *Beza's nonnullis*, or *some* Manuscripts, were only the *same* with his seven which wanted the Words, *in Heaven*, then he mentions no more than *seven*; and so it proves not *Mr. Martin's* Point, *viz.* that *Stephens* had more than seven Manuscripts of *St. John's* Epistles: but if he meant *some others* besides, tho' not excluding the seven, then he should have said, that the *Verse* was in *all Stephens's* Manuscripts, since it was both in the seven, (as is supposed by him) and in the others also; unless *Mr. Martin* will say, as he seems to do; that of those *others*, some had, and some wanted the whole *Verse*. Of which I shall make some use hereafter, in relation to *Stephens's* Care and Accuracy in placing and correcting his Marks of Reference; upon which alone *Mr. Martin* depends for making good his Authority for this *Verse*, from those *seven* Manuscripts; to the Consideration of which I now pass. And add,

Secondly, That *Mr. Martin* has not clear'd *Stephens* from a Mistake in his Marks, referring to the seven Copies, which alone he had, of *St. John's* Epistle.

Whatever becomes of the rest of *Stephens's* Manuscripts, yet, if those *seven*, which are noted in his Margin, did want only the Words *ἐν τοῖς οὐρανοῖς*, *in Heaven*, it will follow, I grant, that all the rest of the *Verse* was in those very Copies. But tho' *Stephens's* Marks are placed so as to signify that only those *two* Words are wanting, yet it will not be granted that this is *decisive* for the Authority of this Text, or for proving that it was in those Manuscripts, if there be good Reason to suspect that one of *Stephens's* Marks was placed wrong; and that instead of being set after the Words, *in Heaven*, it should have been set after the Words, *in Earth*, in the next Verse.

Many

Many learned Men, who could be glad to secure the Authority of *this Text*, have greatly doubted, that there is a Mistake in *Stephens* in this matter. Near 150 Years past, the Divines of the University of *Louvain* made an exception upon this Article. Mr. *Martin* can't think, but they had some weighty Reason for making this Scruple; probably it was because they had never seen or heard of any such Copy which wanted those two Words, *in Heaven*, and no more; and then it would seem strange that *Stephens* had so many of them as *seven*: this stagger'd those Divines almost at the beginning, and the stumbling Block remains unremov'd to this Day. For,

That which strengthens the Objection against *Stephens's* Mark, is, that upon inquiry in the *French King's* Library, where *Stephens* had some of his Manuscripts, there is no such Manuscript found there, nor elsewhere that I ever heard of, which wanted *those* Words, and no more: and this is what I ask, to have one Manuscript *in proof of it*; and it is not *ridiculous*, but reasonable; for Mr. *Martin* grants the way to determine this Point of the *Obelus*, would be by the *Manuscripts themselves*: but he says, this is impracticable, because, as he pretends, *the Manuscripts are no longer in being**. But I know not what Warrant he or any have for saying so, save that they can find none which answers to their Expectation in this Affair. Manuscripts, I mean antient ones, have been of greater esteem and value, and so more worthy of careful Preservation, from *Stephens's* time than they were before; and as they are of no Value but to him that preserves them, so it is not likely very many of them should be destroy'd,

* *Examinat.* ch. xiii.

that had once been taken notice of, and highly prized: and 'tis strange if not so much as *one* out of *seven* should escape, to tell us there had been such a Copy.

What way then will Mr. *Martin* take to assure us that *Stephens* has been exact and just, and that those strong Suspicions are all groundless? Truly only this, that *Stephens* has not corrected himself as he ought, and as he thinks he would, if he had set his Marks wrong: he tells us, as he was *exact and judicious*, he ought to have given an Advertisement of so considerable a Fault as this, by way of Emendation, which he has not done; and that *Beza's* Annotations were printed by *Stephens* himself; that it was a *nice and curious Matter*, to see in what manner *Beza* had spoken of this Passage concerning the Trinity in the God-head, which had raised great Contests: That all this deserved that he should see what use *Beza* had made of his Manuscripts, on a Text of this importance: And then infers, *Who can doubt after this, that if Beza had advanced a Falshood in asserting that he read the Verse in Stephens's Manuscripts, that learned Printer would not have discerned it, or that he would have printed it?* concluding, that if *Stephens* had not such Manuscripts in which the Text was found, he was an *Impostor, an infamous Fellow, and deserv'd the utmost Contempt.*

But what is there in all this more than the bare telling us what *Stephens* ought to have done? And so he ought in all the other Parts of his Work; but yet he has not by his Care and Faithfulness, either prevented or corrected all considerable Faults: and therefore this alone is no sufficient Satisfaction that there is no Fault in the Matter before us, where we have such grounds to suspect it.

I am far from detracting from the Praise and Esteem of *R. Stephens* as a Critick, and a curious Printer; nor do I think him at so little a distance from the Character of an *infamous Fellow, worthy of utmost Contempt*, that nothing stands between him and it, but only the slender Supposition of his having set his Marks exactly right *here*. 'Tis *Mr. Martin* who uses him thus *cruelly*, forgetting how easily Men run into little Arts of Disguise and Concealment about Manuscripts.

But still I cannot rely on *Stephens's* Care and Faithfulness, with such a Confidence as *Mr. Martin* requires, nor yet clear him from all Faults, either in other Texts, or in this it self. How *Beza* and he manag'd it, I know not, nor what their Intention was; but I see plainly they, with *Mr. Martin*, have left the Business in uncertainty and inconsistency, as I will shew anon.

That *Stephens* made many Omissions, is so apparent, that *Dr. Mill* found above 700 of them in one Article, *viz.* in comparing the *Complutensian* Edition, in which he found so many different Readings not taken notice of by him *. And so far was he from unerring Exactness, that he sometimes put into the Text what he had no sufficient Authority for. I will give one Instance, which I observed without much search, in *Rev. i. 11.* where the Words, *I am Alpha and Omega, the first and the last*, are put into *Stephens's* Text, and his Margin notes 'em to be wanting only in *two Manuscripts* α and ιε; whereas *Beza* on the Place tells us, *these Words are not in the Complutensian Edition, nor in any other of Stephens's Manuscripts* †. Here then let me ask *Mr. Martin* the same Questions which he asks in relation to the

* *Proleg.* N^o 1472. † Neque extant in *Complut.* Edit. neque in alio quodam vetusto Codice ex nostris.

Text of St. John, Whence came it there? Or where did Stephens meet with it to give it that Place, if it was in none of his Manuscripts? And why did he mark only two Copies as wanting the Words? Why did he not say, ἐν πάνσι, or in all, as Mr. Martin pretends he would, if he saw them not in any Manuscripts? And why did he not give an Advertisement of this Fault, &c?*

Will Mr. Martin say he was an infamous Fellow for inserting these Words without Manuscripts? I hope he will not treat him in this cruel manner. Now apply but all this to his insertion of the Passage of St. John, and his misplacing the Marks, and all Mr. Martin's long Flourishes upon the Exactness and Faithfulness of that learned Printer, will do him little service. What tho he said in his Preface, that he put nothing into the Text, nullam omnino literam, not a Letter, but upon the Authority of the most and best Manuscripts? We see 'twas not so in fact; and therefore 'tis but empty Harangue to run out into an Encomium of Stephens's Care and Concern, and his Duty in the Case, when we are enquiring what he has, not what he should have done. Mr. Martin says, He had not the Villany to forge a Text which had not been in his own Manuscripts; nor do I say any thing of his Villany: but he has put in some Text which Beza (Mr. Martin's own Evidence) says was not in his own Manuscripts; and why should he not be as likely to do it in St. John's Epistle, where he might be under more fear of offending others, and where he had the Complutensian Edition to countenance the Passage, as in St. John's Revelation, where he had not that Precedent?

It may perhaps be said, that Beza however has corrected this Fault of Stephens's; true, he

* *Dissertat. ch. x.*

did say what is contrary to *Stephens's* Account, but does not take notice of *Stephens's* fault in the Matter. And I conceive also that I see the like in *Beza's* Notes on the Passage in *St. John's* Epistle, how that tho he finds not fault with his Friend *Stephens's* Marks, yet he has said something which is inconsistent with him, and that shews there was something wrong in his *Marks*; for he only says this Verse was read *in nonnullis, in some of Stephens's* Manuscripts, as well as in the *Complutensian*: by which it appears, that it was not in all of them (for he would not have concealed that) and so *Mr. Martin*, I think, takes it; for he says, *We cannot determine in how many of them the Verse was, only 'twas in some of them.* And in his *Examination, &c.* he says, *That at least there were two wherein it was perfect, for the Expression in some, which Beza uses, must be understood of two at least; so that there were at least nine in which the Verse was found, besides the Complutensian Copy.**

Now, if *Beza* spake exactly upon his own accurate Search, as *Mr. Martin* thinks, and not at adventures, this plainly contradicts *Stephens*, who represents the Verse to be in all his Manuscripts, but without the Words, *in Heaven*, in seven of them; for he does not mark one in the Margin as wanting the whole. And so the *Louvain* Divines understood it, that all *Stephens's* Copies had the Verse.† And if *Mr. Martin* will have it, that he had fourteen Manuscripts, and we should suppose, by his Reasoning from *Beza*, that nine had the Verse, then I ask, What had *Stephens* done with the rest? Where is there any Mark or Note shewing us those other *some*, which wanted the whole Verse? Ought not that to have been marked, if he dealt so carefully and

* Ch. xii. † Inter omnes *Stephani* ne unus est qui dissideat. honest-

honestly in a Matter so *curious* and *important*, and *that had raised great Contests*? But where is this *advertised*, or corrected by him? And yet *Beza* tacitly, perhaps unawares, discovers it; and in his Notes on the 8th Verse, seems not to judge the Authority certain and undeniable for *our 7th Verse*, by observing that the Words, *on Earth*, tho not in all Copies, should yet be kept, *nisi*, says he, *expungatur proxime antecedens versus*. But I think if all the Manuscripts confirmed so strongly that Verse, he need not have made such an exception, viz. *unless the preceding Verse be put out*.

It seems plain then that *Stephens* has not done right to the Manuscripts, in not marking what wanted the Verse; and *Beza*, if he saw it, and had a mind to be open in such an important Point, could have set the Matter in a clear light by mentioning what, or how many Manuscripts had it, and not have left us in the dark still, by an uncertain *nonnullis*, or *some* of them.

If Mr. *Martin* to avoid the Argument shall retreat, and say, that all *Stephens's* Manuscripts had the Verse in gross, he must remember, that 'tis what *Beza* would not pretend to say; and what also carries in it very absurd Suppositions, viz. 1. That he should have thirteen or fourteen Manuscripts all agreeing in having the Verse. *Cajetan* speaks of but *some*; *Erasmus* could find none; *Caryophilus* none, and *F. Simon* none: But *Stephens* could find none other, it seems! What not one that wanted it? What strange Luck had he? How different from all other Enquirers after the antient Manuscripts? 2. And what is further strange, is, that all these are lost: What, fourteen, or eleven, or nine Manuscripts, be which it will, all in a Cluster, and not one to be found since! Did
Stephens,

Stephens, think we, burn them when he had done? or had no body any value for such a Manuscript to spare and to preserve it, as they did so many others? How much more easy is it to think *Stephens* might make a silent slip, and drop his *semicircle* too short, than to admit so many Absurdities all at once?

And as for his Edition with *Beza's* Annotations, it was done hastily: the Author was weary, and the Printer in haste; and since, in his *Advertisement* at the end, he bespeaks Favour and Pardon of his Omissions or Neglects upon that Account, I think we ought to accept his Excuse, *Hac tantæ festinationi condona.*

Nor is it unworthy of our Consideration, that *Beza's* Annotations were printed by *Stephens* at *Geneva*, at a Time and Place flaming with bitter Zeal and Prejudice against all *Antitrinitarians*: but three Years before *Servetus* had been cruelly burnt there at the Stake, partly at the instigation of *Calvin*; and *Beza* was so full of it, that in these very Annotations, he could not forbear justifying the fact; having mentioned *Servetus's* standing in his Opinions even to Death, on 2 *Pet.* 1. 4. he adds an ironical Scoff not much less cruel than his Death it self*, yet good Man, some think he had great wrong done him. Is it any great Wonder then if they durst not, or would not cast out such a Text, that was thought a principal Support of the Orthodox Faith, and had been in their *Latin* Bibles, and in some Impressions of the *Greek*? No doubt it was more safe to say little, and to let it pass with a silent Omission; and perhaps we may say (as *Mr. Martin* says of him, in relation to his inserting the Words $\epsilon\nu\ \pi\alpha\rho\ \epsilon\theta\epsilon\rho\alpha\iota\omega\varsigma$, in *Heaven*, tho against the Authority of all, at least of most of his Manu-

* Sunt tamen qui magnam bono viro injuriam putant factam.

scripts) *discerning this could be no other than an Omission, he gave them a place in his Text.*

Upon the whole of this Subject of the Manuscripts, I cannot but make this Reflection; What a strange slippery Text do some make this to be? who suppose that at first it was left out generally in the most early Transcripts of *St. John's Epistle*, (which they can't well deny from its being wanting in the antient *Versions*, and from the Silence of the primitive Writers;) that afterwards it was found in *Africa*, or somewhere else, and was brought back again into the Copies as a choice Treasure; but now when we come to look for it, it is gone again, and none knows how long: So that at *first* and *last* 'tis wanting, as if no Care nor Caution were sufficient to hold it fast in the Bible.

When *Mr. Martin* can give us the like Instance of any other Verse in the New Testament thus managed, we shall be less ashamed to give Credit to this.

As for the rest of the *Greek Manuscripts* which others, besides *Stephens*, are presumed to have seen, I see nothing more that need be said of them, but refer my Reader to what I have offered in my former *Answer*.

Amelot's Evidence, that he found it in the most antient Manuscripts in the Vatican Library, has been fully overthrown in my *Answer*, p. 28. The *Complutensian* Editors had no Manuscript for the Text where it was presumed: *Erasmus* put it into his 3d Edition against his Judgment, for fear of reproach: *Cajetan* says only, 'tis found but in some; (just so *F. Simon* once said, when he knew none :) And who at that time could have presum'd less? *Laur. Valla* is silent, and says nothing; which Silence *Mr. Martin* takes for good Authority, that it was in all his seven Manuscripts; and yet he has not proved he had so many as three,
of

of St. *John's* Epistle; for he only shews he had seven of the *Gospels*; which might be, and yet not one of them of *that* Epistle. Nor is it any wonder that *Valla* should hold his peace, if he found *this Verse* wanting in the *Greek*; when Mr. *Martin* tells us, that he durst not give his Book the true Title of the Latin *Version compared with the Greek*, since it would have startled his Readers, and might have brought him into trouble, by reason of the extreme Affection which was shewn towards the Latin *Version*; and that some made him guilty of a kind of Sacrilege, for having attempted to alter the Latin *Version* *. What then had become of *Valla*, if he had thrown out this Text? And yet his Silence must be a convincing Proof that he found it! Truly Mr. *Martin* has quite spoiled his Evidence by talking too much about him.

So that I think I might justly say, there is no Evidence of one antient *Greek* Manuscript yet known to the World, which warrants *this Text*; which yet is very different from saying absolutely, that there is not so much as one which has it, which Mr. *Martin* unjustly affirms of me, and adds, that I repeat it an hundred times †. I may urge him indeed with the Omission of it in all, as what I think probable, but I did not assert that 'tis not in any Manuscript in the World.

C H A P. III.

Of St. Jerom's Preface and Bible.

FORasmuch as St. *Jerom* reformed the *Latin* Version by the best *Greek* Manuscripts in his time, 'tis reasonable to conclude that *his* New Testament should be very agreeable to the original

* Exam. ch. x.

† Exam. ch. x. at the beginning.

nal Greek. His Testimony therefore who search'd into the primitive Manuscripts, must needs be of greatest Weight to determine the Genuineness of this Passage of St. John: But how shall we know what St. Jerom thought of this Matter? It must be either from his *Writings*, by shewing that he quoted this *Text*; or from the most antient Copies of his *Bible* it self: but neither of these give any Countenance to the *Text*.

There is no Pretence for it from any of *Jerom's* undorhted *Writings*, where he had very great Occasion for such a *Text*: All that is pretended is from an uncertain *Preface* to the seven Epistles, which has been in some *Latin* Bibles and not in others; and in the former, sometimes it was attributed to *Jerom*, and sometimes without any Author named. The Learned in our Age, are pretty generally agreed that this was not *Jerom's*, (even as many other *Prefaces* have been attributed to him in the Manuscripts which apparently belong not to him, as *F. Simon* has observed *.) *Du Pin*, *Martianus*, *Dr. Mill*, &c. have given it up. But *Mr. Martin*, who being secure in nothing, lays hold of every thing, maintains it to be genuine; and has the Vanity to say, he has proved the *Fact*, and maintained it against the strongest *Objections* that were ever made to it †. And yet I think he has not said one Word in *Proof* of it, but that it has bore *St. Jerom's* Name, and passed under that Title a long time; when yet himself can tell us, when 'tis in favour of his own Cause ||, that a thousand Examples may be given of Titles prefix'd to the Works of the Antients afterwards by others, who finding a Treatise without a Title, judg'd it convenient to make one; so it might be here.

Nor has *Mr. Martin* maintained it against all *Objections*; he has said something indeed to shew

* *Crit. Hist. of Vers.* ch. ix. † *Examin.* ch. i. || *Dissertat.* ch. xii.

that possibly it might be St. *Jerom's* notwithstanding some of the Objections; viz. notwithstanding it be not in his own *Catalogue of Prefaces*; notwithstanding it be often without his Name; notwithstanding the Use of the Word *Canonical Epistles*, instead of *Cathelick*; and notwithstanding *Bede* took no notice of this *Preface*, nor yet of the *Text* which it speaks of, tho he commented on St. *John's* Epistles. But what does all this amount to? It does not shew it to be so much as probable and likely; only that 'tis possible, while 'tis on many Accounts very improbable, and more than possible to be false.

But he has not answered the Arguments I insisted on, which only are what I need defend; and yet he is so trifling and vain as to say, that if *I defend not the Arguments on my side of the Question, I fairly own my self defeated.* Mr. *Martin* may be one of those Writers, if he will, who are sure to defend every thing said by any one on his side of the Question; but I beg leave to defend what I my self judge to be valid and convincing. I had said, that St. *Jerom*, in this *Preface*, appears to insinuate that all the *Greek Copies* had this *Text*, which, from the total Silence of the *Greek Fathers* as to this *Text*, must be false: Mr. *Martin* denies any such Insinuation to be in the Complaint of *unfaithful Translators who had departed from the Truth.* But why then should he complain only of the *Translators*, as the Cause of all this Mischief? If there were the same Corruption in the *Greek Copies*, then the *Translators* might have been very faithful still, and not the Authors of this Corruption, as he makes them to be; and thereby he clearly insinuates, that he knew not of any *Greek Copies*, but what had those Words omitted by the *Translators*.

I had also argued, that if St. *Jerom* had, not only look'd on this *Text* as a *principal Support of*
the

the Christian Faith, by which the one Substance of Father, Son, and Holy Spirit, is confirmed, but also on himself as the Restorer and Preserver of it, when it had been lost among the Latin Versions; it were a most strange thing that he should never mention this Text in all his genuine Writings, which he had so many Occasions for, and which wanted to be inculcated and revived, because left out in the Latin Translations. Surely he would soon have loudly alarm'd the World with this Danger, or this Treachery, which he had espied. But not one Word is there of such a Text in all his voluminous Works.

In answer to this Mr. *Martin* says, *It does not follow that, because an antient Writer has not quoted this Text in a Discourse wherein it was natural to quote it, and which since has been quoted by others, the writer did not look upon it as really St. John's: and gives an Instance in Vigilins to this purpose, who among his many proper Occasions for this Text, does but sometimes mention it. But he should have read with more Attention, and then he had found that I argued not barely from St. Jerom's Silence, tho' that were a strong Presumption, but from his Sense of the Importance of this Text, and his being the Restorer of it, when it was in danger of being lost, and had been left out of the Latin Versions by unfaithful Translators, as the Preface pretends: Would such a Man as St. Jerom have always forgotten to produce and to revive this Text? This was a peculiar Case, to which no other Instance comes up.*

And tho' *Jerom* have no particular Treatise against the *Arians*, yet frequently he falls upon them in his Epistles and Commentaries: Methinks he that so oft produces the Words, *I and the Father are one*; and, *Baptize all Nations in the Name of the Father, Son, and Holy Spirit*, to prove the Trinity; and who could find that Mystery so often

often in *Ezekiel's* Prophecy, would as well have produced this Text for it, if he had as much known of it as of the others; since it must needs have been *more* upon his Thoughts than others, if he had accounted it the *chief Support* of that Doctrine, and had been so offended with others for omitting it. I think this is very fair Reasoning, and shews that the *Preface* is no ways agreeable to *St. Jerom*, especially when there is no Proof offer'd that it was his, but only that it has been thought so; and I am willing others should judge which of these is the strongest and most rational Presumption.

I have yet more to add to confirm the Argument from *St. Jerom's* Silence; and that is, that *St. Austin* had not *this Text*; which will go far to prove that it was not in *St. Jerom's* Bible, or Version of the New Testament; and then 'tis certain the *Preface* could not be *St. Jerom's*.

St. Augustin has given us a great part of the Scripture in his numerous Writings; he has written a great deal expressly of the *Trinity*, and against the *Arians*, and had the greatest Occasion of any Man for *this Text*, in order to prove the Unity of the three Persons (as I have shewn in my *Answer to Mr. Martin*.) He says his Adversary could not find an Instance in the Scriptures, where it was ever said of different Substances, *They are one*. Himself shews 'tis said so of such as were of one Substance, as *John* 10. 30. and of *Paul* and *Apollos*, 1 *Cor.* 3. 8. Now how apposite had *our Text* been for this Illustration, had he known of it? Nay more, supposing it might be alledged from the next Verse, that *the Water, Blood, and Spirit*, are said to be *one*, which are different Substances, he flies to the common mystical Sense of these Words, as signifying Father, Son, and Spirit, which he thought made for him, as being of one Substance; of *whom*,
says

says he, *it might most truly be said, There are three that bear witness, and these three are one; by the Spirit meaning the Father; by the Blood, the Son; by the Water, the Holy * Spirit.* To what purpose should he make use of this forced uncertain Interpretation of the Words, (which he a little after allows to be expounded by others, if they think fit, after *another manner*;) if he had the express Words of *our Text* before him? Why does he say, *potuit dici, it might be said of the Father, Son, and Spirit, these three are one*, if actually it had been said so directly in this very Place? Would any Man in his Senses argue thus? 'Tis clear as the Day, he knew not *this Text* which does say it, when he only brings the next Verse which *might* say it.

Indeed this is so very clear, that Mr. *Du Pin* † says peremptorily *St. Augustin* knew *nothing of this Passage, else he had not failed to quote it.* *Beza* himself grants, in his *Notes on the Verse*, that *Austin* did not read it in the Text. None, I believe, but Mr. *Martin* will pretend the contrary; and he himself faints under the Difficulty of it, by saying, || *For my part I maintain this Passage either was in St. Augustin's Bible, or in case it was wanting, his Bible was defective.* 'Tis very true! His Bible then had this Defect; which is what at present I aim at.

From hence I infer, that *St. Jerom's Bible* had the same Defect also as to this Verse; because they *two* had such free Intercourse by Letters in relation to the Bible, and *St. Augustin* knew so well what was in *St. Jerom's Version*, that 'tis just to suppose, if there had been a Difference in so important an Article, as *this Text* being in one Bible and wanting in the other, we should have heard

* L. 3. Cont. *Maxim.* de quibus verissime dici potuit, tres sunt testes, & tres unum sunt. — Si quo alio modo, &c.

† Canon of N. T. p. 78. || *Dissertat.* ch. vi.

of it from them, among many other Matters of that kind, of smaller moment. *Jerom* had many Opposers who censured his Performance, and accused him of altering the Scriptures against the Authority of the Antients; and *St. Austin* himself for some time found fault with his *Old Testament*; but yet in his Epistle to him, he highly commended his Version of the New Testament in these Words, *We heartily thank God for your Translation of the Gospel, because there is nothing in it which offends us when we compare it with the * Greek.* It seems then that *St. Augustin* compared it with the *Greek*, and found it to agree: but neither from the *Greek* Manuscripts, nor from *St. Jerom's* E-*mendation of the New Testament*, (as *St. Jerom* in the next Epistle, in answer to him, calls that which *Augustin* named the *Translation of the Gospel*) did he learn this Text in *St. John*; nor does he object any thing from the *Italick* Version about it; tho, I suppose, he had as good a Right to have the *common* Bible, which *Mr. Martin* talks of, as others after him.

I may carry this Matter yet further. It appears that *St. Augustin* was well acquainted with *Cyprian's* Works, who had been eminent in a neighbouring *See*, and whose Writings he oft refers to; and tho he had very probably read, at least heard of his Testimony from *St. John* concerning the Trinity, yet had he not gathered from thence, that there were any such Words in *St. John* as these, *there are three that bear witness, the Father, Son, and Holy Spirit*, any otherwise than as it might be said so, by a mystical Interpretation of the other three Witnesses in the 8th ver. which, *Facundus* expressly tells us, was also *St. Cyprian's* Meaning in that famous Testimony.

Which, by the way, may satisfy us, that if the

* *Aug. Hieronymo* Epist. x. Ed. *Basil*, MDLVI. Quia pene in omnibus nulla offensio est, cum Scripturam *Græcam* contulerimus.

*African Bishops had this Text in their Bibles after St. Augustin's time, yet it was not in the Italick Version used by him, who was more Eminent and Inquisitive than any of them; which may check Mr. Martin's confident Conclusion with regard to the Italick Version, That all the Monuments of this antient Translation we have extant in the Writings of the Fathers, agree in giving us this * Passage. For we see St. Austin did not agree in it; nor consequently did St. Jerom's Bible, if that and St. Austin's were so much alike. And then I hope the Preface pretended for such could not be St. Jerom's; nor any Proof that this Verse was in his Bible.*

There is but one thing more I need say upon this Head, and that is concerning the most learned Dr. Bentley's Latin Manuscripts, of a thousand Years old or upwards, which is higher than the Bible of Charles the Great; these I have intimated are like to shew that St. Jerom's Bible had not *this Text*. Mr. Martin suspects they are not so antient; this indeed must rest, at present, on the Judgment of that excellent Critick, as Mr. Martin does, and all must allow him to be. Next he says, the Book is yet *to be written*; but I hope the Manuscripts are not. Then he observes that the Dr. takes no notice whether every of these Manuscripts be of the whole New Testament, or only of Parts of it. I know not well how this matter lies; but I suppose this latter, with Mr. Martin, and understand it so, that some have one part, and some another, one can't expect it otherwise: but if all that contain St. John's Epistle, want this Verse, 'tis all we need.

But when he concludes so daringly against me, *I am well assured the Doctor and the Manuscripts will give him up to his bad Cause; and that mine, which is the Cause of Truth, has nothing to fear from that † Quarter*: I know not what to say, but that Mr. Martin is a Man of great Assurance; for whatever

* *Examinat.* ch. viii.

† *Examinat.* ch. ii. at the end.

the Dr. may do, I am not afraid of the Manuscripts; and I wonder how Mr. *Martin* pretends to come at this Assurance, when any other Man will see no Encouragement to it from the *Letter* I mention'd; and I have reason to think Mr. *Martin*, if the Dr. publish them in *his* time, may fall from the Height of his vain Assurance into a shameful Disappointment, and yet the *Cause of Truth* receive no hurt. Nor shall I be ashamed to shelter my self, which Mr. *Martin* upbraids me with, under these *Manuscripts*; I'm sure not so much, as if I had shelter'd my self under the *Berlin Manuscript*. But I can forgive his Contempt of Manuscripts, when I consider that he has none to take shelter under; and shall only tell him, as confident as he is, that this *great Critick* who has these Manuscripts, in a late publick Lecture at the University of Cambridge upon *this Text*, has been very far from defending it.

And the learned Dr. *Waterland*, Master of *Magdalen College* in that University, has not thought *this Text* once worthy to be mention'd by him, in his late very large *Vindication of Christ's Divinity*: which none will think to be from Forgetfulness; tho Mr. *Martin*, with as little reason, supposes it of the primitive Writers.

C H A P. IV.

Of the two antient Greek Writers that are pretended to quote this Text, and of the Latin Writers.

I Have urged against *this Text*, that not one genuine *Greek* Writer is found to have cited it on any occasion, for many hundred, I believe not for a thousand Years; and yet who so likely to know the *Greek* Copies, as the *Greeks* themselves?

Mr. *Martin* says, that if it be so, the Text will lose but one Proof, which may be dispensed * with.

* *Examinat.* ch. xv.

But yet he will not let it go without a struggle for it: And therefore produces the *two* Passages from uncertain Authors among *Athanasius's* Works; the first from the *Synopsis Scripturae*, which, he says, *F. Montfaucon* allows at least to be *800 Years old*. *Mr. Martin* thinks it to be *Athanasius's* own. However 'tis no matter which, because 'tis little to the purpose what he has said, *viz.* That *St. John*, in his first Epistle, *shews the Unity of the Son with the Father*; which I have said might well be a Reference to *Ch. 2. v. 23*. *Mr. Martin* says, this Verse *does not shew that Unity*; and also that this Writer had done with the 2d, 3d, and 4th Chapter, and that *these Words were spoken upon the 5th.* and on this cries out, *There's no going back.*

As to my self, I am not about *going back*, but can prove my Point; but if he means that the Author must not go back from the 5th *Chap.* to the 2d. he has spoken too late; for he has done it long ago. For, as he did not keep any strict Order, but wrote as things occur'd to his Memory, after something said on the 3d *Ch. v. 8.* going back to the 2d. and after mentioning the *Sin unto Death*, and *not to Death*, in the 5th, returning to the 4th, about *trying the Spirits, whether they be from God*; so having mention'd these Words, of the *Unity of the Son and Father*, he immediately connects with them the express Words of *Ch. 2. 23.* *And that he who denies the Son hath not the Father*; by which we may see what his Eye was upon: And indeed was it *Athanasius*, and had he referred to our *Text*; who can doubt but he would have said, *St. John* shews the *Trinity*, or the *Unity of the Father, Son, and Spirit*; and that he would have mention'd this *Text* twenty times over in his other Writings? So that this is but a very poor Evidence.

His other Author is that of a Dialogue between *Athanasius* and *Arius*; none knows who he

he was, and 'tis disputed whether a *Greek* or a *Latin*. Dr. *Cave* says, it was some *raving Monk*: Mr. *Martin* asserts at all adventures, that he was an *honest Orthodox Christian*. Near the end of his Work he drops a short Sentence, *Add to this, St. John* says, *the Three are One*; which looks like a small Postscript added. The Words $\delta\iota\ \tau\rho\epsilon\iota\varsigma\ \tau\omicron\ \epsilon\nu\ \epsilon\iota\varsigma\iota$, have one little Particle, one Syllable, *too much* for the 7th Verse of *St. John*; and one *too little* for the 8th: so that it determines nothing. Mr. *Martin* takes no notice of this, and is not just in saying, that *without the Word εἰς, the 7th Verse*, (any more than the 8th) is hinted at. So that we have not one single Testimony to depend on from any or all the *Greek* Writers, who yet were possessed of the *Greek* Testaments.

I shall not therefore be very anxious about the *Latin African* Writers in the *fifth Century* or afterwards; tho' this indeed is Mr. *Martin's* only plausible Plea for the Authority of the *Text*. As to *St. Cyprian*, nothing is said to invalidate the Account of *Facundus*, which is confirmed also by *Fulgentius*, (as I conceive from the Word *Confiteretur*) and which clears that matter. But as for all the others after him, in the *fifth Age*, above a hundred Years after *Arius* and *Athanasius's* time; and to whose Allegations we have no *Answers* of the *Arians* handed down to us, all being suppress'd or lost; for there is no doubt but they had something to say, or they yielded the Victory to their Adversaries, who would not have been wholly silent of such a Triumph, obtained by means of a Text which their Forefathers, in the Heat of that long Controversy, had never once thought of: I say, as for these, *supposing* their Testimonies to be taken from the 7th Verse, and that they had the 8th besides, which does not appear; and *supposing* their Writings have not been alter'd by the Revisers or Publishers that caus'd them

them to be printed; who so often have adapted their Scripture Citations to the *Vulgar Version*, (which *F. Simon* says we must keep in mind, in reading the *Latin Fathers* who liv'd before *St. Jerom's* Version was receiv'd;) of which I took notice formerly in speaking of *Eucherius's* Testimony; yet there is one thing to be consider'd, of great weight, which is more than *supposed*, and is fully proved, *viz.* That in *their* time, and before it, there was a great deal of Confusion and Variety in the *Latin Copies* of the New Testament, and many *Illustrations added*, even in *Cyprian's* * time: And this was the Occasion of *St. Jerom's* correcting the New Testament; as *Mr. Martin* cannot deny. *St. Jerom* complains of these Matters, in his *Preface* to the Gospels.

In answer to some who found fault with his Design, *If*, says he, *they say that the Latin Copies are to be credited; let them tell me which? For there are almost as many different Copies as there are Books; why should we not have recourse to the Greek Original, to correct the Faults which proceeded either from bad Translation, or unjust Corrections, or from Additions and Alterations by careless Copiers? And St. Augustin* had such an Opinion of these Corruptions of the *Latin Bibles* of the New Testament, that, with respect to their Difference from the *Greek Originals* and *St. Jerom's* new Version, he calls them the *old Falsities* in his afore-mention'd Epistle: *If any one, thro Contention, shall plead for the old Falsity, he is easily convinced or confuted by producing and comparing the (Greek) † Copies.* By this we may discern how the *Latin Bibles* differ'd, and that it was very possible, nay easy, for *St. Augustin's* to want, what some other *African's*

* *F. Simon's* Crit. Hist. of Vers. of N. Test. ch. vi.

† Unde si quispiam veteri falsitati contentiosius faverit, prolati collatiſque Codicibus, vel docetur facillime, vel refelliur.

Bible might *have*, at least after his time; and 'tis absurd to talk of one *common Bible of all the Latin Churches*, out of which their *Citations* were taken; when 'tis from these *Citations* that the Difference of their Books appear.

And therefore since St. *Jerom's* Business was to correct such *Interpolations, Omissions, and Alterations*, it follows that if he did not retain *this Verse* in his Bible, he, if he found it at all, esteem'd it as a spurious Addition. Indeed 'twas likely enough such a fine mystical Sense of the *Water, Blood, and Spirit*, being so common among them, some or other would add it (as they oft did other Words) by way of Illustration, to the Text it self; and so 'twould remain: for tho St. *Jerom* reform'd the *Latin* Version, yet it was not received presently, but made its way by degrees in some Ages before the other Version was laid aside: and many reformed, and *corrected* the other by St. *Jerom's*, in the Places which they thought to be corrupted, some in one Place, some in another; which caus'd great Confusion in the *Latin** Manuscripts; and, I may add, gave great trouble to the *Revisers* who came after: but withal it gave them an handle to omit, or keep in some Passages, as might be most agreeable to the Sentiments of the Time they liv'd in.

And therefore if St. *Jerom* had not this *Text*, it is of no great weight, that some Copies, supposed to be taken from that of *Charles the Great*, have it. Indeed Mr. *Martin* supposes such abundance of good and great Things, concerning those *Revisers* under that Prince, that they were so judicious, so exact, so careful, so impartial; and consulted so many, and the best *Latin* Manuscripts, and *Greek* ones too, and that they kept in this

* Ch. viii. *Also Bingham's Antiq.* Vol. 6. p. 443.

Verse also; that he would leave us no room for any doubt, but that all was right: but the World has been so oft deceiv'd with such Pretences, that they will not now pass, when contradicted by rational Arguments; and by strong Evidence on the other side, from all the *Greek* Manuscripts which are older, as some of them are, than those times, and from all the *Greek* Fathers, and even from St. *Jerom* himself, as I hope is made to appear. For tho' Mr. *Martin*, with all his Pretences to Logick, is unreasonable in expecting positive Proofs of a *negative* Point; yet I have just Reason to require a positive Proof of the *Affirmative*, (not mere Presumptions) *viz.* That this Text is, or ever was, in any antient *Greek* Manuscripts, or even in St. *Jerom*'s own Version corrected by them.

And therefore, when Mr. *Martin* can inform us truly, that one of his many supposed, *mislaid*, or *lost Greek* Manuscripts, is found again, the World will be ready to hear of it; but when a Controversy comes to consist only of tedious Repetitions, and personal Reflections, 'tis a sign it either is near to an end, or ought to be so.

F I N I S.

Errata.

PAG. 10. l. II. r. *Questionum.* Pag. 14. in the Notes,
r. *Ravius.*

///
THE

GENUINENESS

OF THE

TEXT of the First Epistle
of Saint JOHN.

Chap. v. V. 7.

There are Three in Heaven, &c.

Demonstrated by Proofs which are beyond
all Exception, taken from the Testimonies
of the *Greek* and *Latin* Churches, and par-
ticularly from a *Greek* MS. of the New
Testament, found in *Ireland*.

By *DAVID MARTIN*, Rector of
the *French* Church at *Utrecht*. Author of
the Dissertation upon this Text, &c.

Translated from the *French*.

L O N D O N :

Printed for W. and J. INNYS at the Prince's Arms
at the *West* End of *St. Paul's* Church-yard,
MDCCLXXII.



T H E
P R E F A C E.



HO' I engage a third time upon the subject of this famous Text in St. *John's* Epistle, *There are three in Heaven which bear record, the Father, the Word, and the Holy Ghost, and these three are one*; it is not to continue the defence of it against Mr. *Emlyn*. There would be no end in removing the mistakes he commits in this matter, and I am naturally an enemy to strife and debates. I have always been of opinion, that when a truth is sufficiently clear'd up, all that is added thereto by reiterated disputes, rather carries it off from its true point of sight, than is capable of fixing the mind upon it. Questions are multiply'd, new difficulties are started that are foreign to the principal subject, personal interests are insensibly mix'd with it, and in this confusion the Reader's mind, divided betwixt so many different matters,

The P R E F A C E.

gives but an imperfect attention to the subject upon which it should be wholly employ'd.

Mr. *Emlyn* has lately publish'd a Piece, under the name of a Reply to the Examination I had made of his Answer, by which he had pretended to confute my Dissertation upon the passage of *St. John*; but as he has but slightly run over some passages, and not touch'd upon divers others which carry demonstration and conviction along with 'em, I shall have no need to return frequently to him; and if this was all I had to do, I might have dispens'd with writing again upon the same subject. The only thing which could have engag'd me in it, would have been to defend my innocence in the quotation I had made of a Manuscript of *Berlin*, upon occasion of which Mr. *Emlyn* has thought fit to triumph; but one or two Sheets insert'd in some one of the Critical Journals would have suffic'd for this, and all the rest of his Piece.

Mr. *Emlyn* therefore and his Reply will be here but incidentally spoke of, and according as the matters I shall have to treat of will require: the principal design of this Work does not turn upon that; and the purpose of it is of more concern to Christians, who owning no other foundation of their Faith than the sacred Scripture, cannot but with singular edification see a Text, in which the mystery of the Trinity is evidently taught, defended against those, who thro' the malignant force of prejudice, or an express hatred to this sacred mystery, endeavour to take from it this Apostolick passage, and deny it to be *St. John's*.

I had prov'd the genuineness of it by the most solid arguments, that can be urg'd for a fact of this nature; and these proofs are so numerous, and of so many different kinds, that 'tis impossible not to be convinc'd by 'em, unless an obstinate resolution

The P R E F A C E.

resolution form'd of set purpose against this sacred Text, shuts mens eyes to Reason it self. I have produc'd the testimony of the *Latin* Church from the second Age up to the last; the testimony of the *Greek* Church; and lastly, the *Greek* Manuscripts of St. *John's* Epistle, in the first of all the Editions which were made of the New Testament in *Greek*, in which Cardinal *Ximenes* employ'd several learned Men, and which was printed at *Complutum* from excellent Manuscripts in 1513. After this famous Edition comes that of *Erasmus* in 1522. in which this learned Critick and Divine, inserts this passage of St. *John* in the manner it lay in a Manuscript found in *England*. These two ancient Editions were follow'd by those of *Robert Stephens*, who in the year 1546. and 1549. publish'd the *Greek* New Testament with this Text, agreeably to several Manuscripts which he had from the Library of King *Francis* the First, and some other Libraries of that time.

Divers attempts have been made to enervate the force of this proof; I have given 'em in my two former Treatises, and have shew'd the weakness of them. But ^a *F. le Long*, of the Oratory, has lately taken a new method of opposing the Editions of *Robert Stephens*, namely, by producing the Manuscripts he thinks to have been those of this learned Printer, in which the passage of St. *John* is not found. I have shewn that this Father, as learned as he is, has been too credulous in taking the Manuscript he produces from the King's Library for those of *Stephens's*; and I prove invincibly from the Manuscripts themselves, that

^a *F. le Long's* Letter dated April 12. 1720. and inserted in the *Journal des Savans* in *June*.

The P R E F A C E.

they cannot have been those of *Stephens*. This is a point wholly new, which has never been brought into this Controversy, and which deserves to be examin'd with so much the more accuracy and exactness, as the subject of it is extremely momentous, and the manner *F. le Long* has follow'd, is dazzling and apt to lead into mistake.

To return now to the Testimonies of the *Latin Churches*, I confirm the quotation which *Tertulian* and *St. Cyprian* have made of the Text of the witnesses in Heaven with new reasons, and I add withal to the instances by which I had prov'd that this passage was anciently in the *Italick Version*, and in that of *St. Jerom*, several authorities, taken from divers Divines, which had never been quoted, at least that I know of, upon this important subject.

Coming then to the *Greek Church*, I shew that it has own'd this Text to be authentick in the past ages as well as the present; and I do it by the testimony of the *Muscovite Church*, which, as all the world knows, is an ancient branch of the *Greek*. I have not seen that hitherto any of the Divines, who have wrote upon this Text, have made use of this proof, to shew it to be authentick. I have had upon this all the informations I judg'd necessary, and was possible for me; and I hope that every Reader, who seeks after edification, will be satisfy'd therewith.

Another sort of proof, which had no less than the former escap'd the enquiry of the Criticks and Divines, is a very curious Edition of the New Testament in modern *Greek* made in 1638. plac'd over against the literal *Greek* in two Columns, by a *Greek Monk*, nam'd *Maximus*, of the Town of *Callipolis*, which is a suffragan Bishoprick to the Patriarch of *Constantinople*. The fa-

mous

The P R E F A C E.

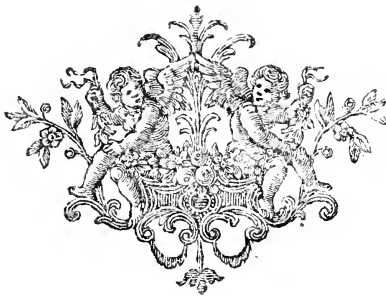
mous *Cyril Lucar*, a Patriarch zealous for the instruction of his Flock, in a Preface set before this Edition, has recommended in pressing terms the reading of this Work, which is a sort of translation of the New Testament into modern *Greek*. It will be seen from the remarks I have made upon the nature of this Version, what advantage it affords us for the genuineness of the Text of *St. John's Epistle*.

Lastly, we shall find in this Discourse an authentick Piece never yet produc'd, and which gives the finishing stroke to all the proofs urg'd for the genuineness of this Text; and this is the extract of an ancient *Greek* Manuscript of the New Testament found at *Dublin* in the University Library. I am indebted for this Extract to the good nature and zeal of *Mr. Ycard*, formerly Minister in *France*, and now Dean of *Aconry* at *Dublin*. I receiv'd it about the end of last *October*, when I began to recover from a languishing state of illness, which join'd to my great age, was likely to put an end to my life. It was no small joy to me to see the sacred Text, which found so many contradictors, arise from the obscurity in which it had lain hid with the Manuscript that contains it. *Mr. Ycard* sent me a very long discourse with the Extract, which tended to shew that this Manuscript is the same which was expressed in the *English Polyglott* by the name of *Mont.* abridg'd from that of *Montfortius*, to whom it had formerly belong'd, and which was afterward the famous *Usher's*, Archbishop of *Armagh* in *Ireland*. I have made use of some particular observations upon divers passages of this excellent Manuscript, which are also communicated to me by the same *Mr. Ycard*, with whom I have since had, upon this occasion, correspond-

ence

The P R E F A C E.

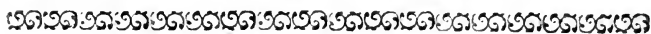
dence by Letters. If I had judg'd it necessary to produce a greater number of this sort of particulars, I should not have fail'd to do it; but I contented my self with those which have appear'd to me most proper to shew the nature of the Manuscript, whose testimony and authority are so advantagious to the proofs I have urg'd for the genuineness of the passage of St. *John's* Epistle. They have requir'd a Manuscript own'd to be ancient and genuine, which had this passage; here is one found and produc'd; thanks to the Divine Providence which has preserv'd it to us, to take away all pretence from the incredulity of the one, and to confirm the Faith of the others.



T H E



T H E
C O N T E N T S.



P A R T I.

In which it is most evidently shewn, that the *Latin* Church has always own'd this Text to be authentick



C H A P. I.

THAT to maintain the genuineness of this Text is of great importance to the doctrine of the Trinity. Page 1

C H A P. II.

The Text of the three witnesses in Heaven clear'd up, for the better understanding the importance and force of it, which were spoke of in the foregoing Chapter. P. 7

C H A P. III.

Of the nature of the proofs on which the genuineness of the Text of the three witnesses in Heaven, the Father, the Son, and the Holy Ghost, must be established; and of the nullity of those, which are urged against it. P. 19

C H A P. IV.

That the Text of the three witnesses in Heaven was from the first Ages in the Italic Version, prov'd from the quotations of Tertullian and St. Cyprian. P. 23

C H A P. V.

Other proofs that the Text of the witnesses in Heaven was in the old Italic Version. P. 31

CHAP.

The CONTENTS.

CHAP. VI.

Containing some new reflexions upon the Profession of Faith, which was presented to Huneric by the African Bishops. p. 39

CHAP. VII.

Other quotations of the Italick Version in favour of the passage in St. John's Epistle, taken from two ancient Tracts, ascrib'd to St. Fulgentius. p. 44

CHAP. VIII.

Of the judgment St. Jerom has made of this Text, in his Prologue to the seven Catholick Epistles. p. 47

CHAP. IX.

That the Text of the three witnesses, the Father, the Word, and the Holy Ghost, and these three are one, was always in St. Jerom's Version. p. 54

CHAP. X.

What judgment must be pass'd upon the Latin Manuscripts of the Vulgate of St. Jerom, which have not the Text of the Father, the Son, and the Holy Ghost. p. 59



PART II.

In which, the passage of St. John's Epistle, There are three in Heaven, &c. is prov'd to be genuine from the Greek Copies, and the use of the Greek Church.



CHAP. I.

THAT the two ancient Latin Versions, the Italick and the Vulgate of St. Jerom, are a proof that the disputed passage was in the Greek Copies. p. 65

CHAP.

The CONTENTS.

CHAP. II.

Of the first Greek Editions, in which the Text of the three witnesses in Heaven is read, and of those in which this Text is not inserted. p. 69

CHAP. III.

The passage of St. John prov'd to be genuine from the Greek Manuscripts with some particular considerations upon the Manuscripts of Laurentius Valla, upon that of Complutum, and that of England or the Codex Britannicus. p. 75

CHAP. IV.

Of Robert Stephens's Manuscripts. p. 85

CHAP. V.

Of the obelus plac'd in the middle of the 7th Verse, There are three in Heaven, &c. of the Manuscripts mention'd by the Divines of Louvain, and of that of which F. Amelotte says he saw at Rome. p. 92

CHAP. VI.

A Defence of the Manuscripts of Robert Stephens against certain Manuscripts produced from the Library of the King of France, which are pretended to be the same that Stephens used in his Editions. p. 102

CHAP. VII.

Of the Manuscript of Berlin. p. 115

CHAP. VIII.

Particular reflexions upon the genuineness or forgery of the Manuscript of the Greek New Testament which is at Berlin in the King's Library. p. 123

CHAP. IX.

Of the ancient Greek Writers, who have quoted this Text of the first Epistle of St. John, There are three, which bear record, &c. p. 135

CHAP.

The CONTENTS.

CHAP. X.

That the Greek Church has always own'd this Text to be genuine: prov'd from its Rituals, its Confessions of faith, and the testimony of the Muscovite Church.

P. 141

CHAP. XI.

Of the Version of the New Testament in modern Greek by Maximus a Monk of Callipolis, in which is the Text of the three witnesses in Heaven, the Father, the Son, and the Holy Ghost; and these three are one.

150

CHAP. XII.

Of the ancient Greek Manuscript found at Dublin, which has the passage that makes the subject of this Dissertation.

P. 155

CHAP. XIII.

The Panoplia dogmatica of Euthymius Zygabenus, the Manuscript of Dublin, the Greek Translation of the Council of Latran, and the Codex Britannicus of Erasmus, blended together, and reciprocally giving light to each other, in behalf of the genuineness of the passage of St. John, There are in Heaven, which bear record, &c.

p. 166

CHAP. XIV.

A brief recapitulation of the principal proofs urg'd for the genuincness of the passage of St. John's first Epistle, There are three that bear record in Heaven, the Father, the Word, and the Holy Ghost; and these three are one.

P. 175



The 7th Verse of the vth Chap. of St. John's first Epistle, There are three, &c. prov'd to be genuine beyond all Exception, from the ancient Latin Bibles, the Quotations of the Fathers, the Testimony of the Greek Church, and lastly from an old Greek MS. of the New Testament in the Library at Dublin.

P A R T I.

In which it is most evidently shewn, that the *Latin Church* has always own'd this Text to be authentick.

C H A P. I.

That to maintain the genuineness of this Text is of great importance to the doctrine of the Trinity.



THE first ground of all religion in general is to believe that there is a God; and the great foundation of the Christian Religion in particular, is to believe three divine Persons in one only and the same divinity. The sole light of natural reason may suffice to every one, who is carefully attentive to consult it, for the simple belief of a God, an eternal and almighty Being, from whom

B every

every thing that exists has deriv'd its original; but the brightest and purest lights of natural reason, could never attain to the belief of one God in three Persons; faith alone can soar so high, and that only by the assistance of divine Revelation. This Revelation is contain'd in the Holy Scripture, but is most plainly disclosed in the Books of the New Testament. The great truth of one God in three Persons, Father, Son and Holy Ghost, which lay hid to all human understanding, and in the first ages of the Church was discern'd by faith amidst the shadows of an obscure Revelation, has happily seen that obscurity disappear at the approach of the Gospel day: faith is no longer at a loss to acknowledge that to be there, which it finds spread thro' every part; since with God the Father is in all places found the Son of God, his only Son, his own Son, Creator of the world; and with this eternal Son, the Holy Ghost, proceeding from the Father and the Son, the Author and principle of the faith of the elect, the adorable source of all spiritual gifts, and sanctifier of souls. These three divine Persons are seen together in several Texts of Holy Scripture, in which their distinction is so clearly express'd, that faith discerns 'em with the eye that reads 'em. The command which *Jesus Christ* gave the Apostles to baptize *in the Name of the Father, and the Son, and the Holy Ghost*, has render'd the Trinity of persons in one Godhead in a manner visible in Baptism: the distinction of Father, Son, and Holy Ghost, each with the essential characters of true God, presents it self at one single view in the xiith chapter of the first Epistle to the *Corinthians*, from the 4th verse to the 11th inclusively: and the Prayer of St. *Paul* for the same *Corinthians* at the close of his second Epistle has united these three adorable Persons, as forming all three together the fruitful source of all benediction; *The grace of our Lord*
Jesus

Jesus Christ, the love of God, (i. e. God the Father,) and the fellowship of the Holy Ghost be with you all. Lastly, the Apostle St. *John* in the 7th v. of the vth chap. of his first general Epistle presents at once the same Trinity of divine Persons, and in a manner so express, that 'tis impossible not to be sensible of it: *There are three, says he, which bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one.*

Heresy has form'd no opposition against the genuineness of the three other passages, I have just mention'd; it has been contented to elude their force and conviction, as well as it could: but for the latter, which is that of St. *John*, it can't resolve with it self to own it for the genuine Text of the Apostle. For fifteen hundred years a forc'd silence has been kept as to this matter; but the farther ages have been advanc'd, and the more remote they are grown from those first times, when the Churches had that Scripture in the holy Apostle's own hand writing, the *antitrinitarian* heresy has become proportionably bold to deny, that this sacred Text was really St. *John*'s. This happen'd not 'till after the year one thousand five hundred and eighteen, or twenty; as I have observ'd in my Dissertation upon this celebrated Text.

It has found, and yet finds, among the Orthodox, zealous defenders of its genuineness; and their zeal is so far from being *without knowledge*, that on the contrary it proceeds from the exact enquiry they have made into this particular subject. If among the real Christians, who sincerely believe the mystery of the Trinity, some persons are found, who dazzled with the false light of the objections brought by the Heterodox, continue in a manner undetermin'd whether this Text be genuine or no; I will venture to say, that 'tis only for want of giving themselves the trouble to weigh maturely the

reasons on both sides: they might find in my Dissertation all those of the opposite party, with the solid answers I have given to 'em, and against which the enemy of the Text I have defended has been able to make but slender efforts; but for the proofs which make out this passage to be genuine, they are so evident and strong in the same Discourse, and will receive such an additional augmentation in this, that for the future no doubt can remain concerning a truth of this importance.

To this want of examination and study, there is join'd in some mens minds, I know not what confidence in the other proofs of the adorable Trinity, taken from passages which the Hereticks don't dispute to be genuine; and imagining hereupon that this may be dispens'd with, they don't think themselves much concern'd to retain it. We have, say they, so many others, which teach us this profound mystery, and even several that are no less strong than that of St. *John*, that nothing would be lost, tho' we had not this Passage, or tho' the question should be left undetermin'd, whether it really belongs to the Epistle of that Apostle, or is an interpolation.

I own, I find no edification in such an opinion, and in my judgment a Christian ought not to be so indifferent concerning a Passage, which he finds in the Holy Scriptures. If the Holy Ghost has plac'd it there, 'tis a crime to give it up to the audacious criticism of the enemies to the doctrine it contains; and I conceive nothing more injudicious, I will even say, nothing which comes nearer contempt, than to assert that this Text may well be dispens'd with, for this frivolous reason, because we have many others in which the doctrine of the Trinity is clearly made good. The opposite error could not be better gratify'd, than by seeing a Text disappear, by which it finds it self confounded.

confounded. It yields, it falls under the weight of the rest, but this gives the finishing stroke, and prevents all means of rising again. In all the other Texts, that are urg'd against it, the three Persons of the Trinity are seen; but they are in none set down by the precise number *three*; that of the Epistle of St. *John* is the only one where this number is express'd, and 'tis by the force of the word *three*, that the ancient Fathers oppos'd the error of *Praxeas*, and of *Sabellius*, who acknowledging in the Divinity the Father, the Son, and the Holy Ghost, yet refus'd to allow of *three*, and made but one person, of the Father, of the Son, and of the Holy Ghost. The *Arians* have, with us, own'd the *three*; and having form'd after their manner a sort of Trinity, they baptiz'd in the name of the Father, the Son, and the Holy Ghost, without owning the Son to be God co-essential with the Father, but God notwithstanding, according to their deceitful way of explication, as the *Socinians* do now; and for the Holy Spirit, they made such a person of him, as they pleas'd, and their heresy could admit of; but they did not own him to be God, as the Son, nor did they believe him to be a divine Person. 'Tis for this reason I have said in my Examination against Mr. *Emlyn*, that they did not own the Holy Ghost *to be a person really existing*, so as to make with the Father and the Son a Trinity of divine Persons. According to them, the Holy Ghost is but a kind of Angel, who was created by the Son, and is infinitely inferior to him.

However it be, the *Arians* have own'd three persons. Now the Texts which I have quoted, *viz.* that of the administration of Baptism, and the two others, taken from the Epistle of St. *Paul* to the *Corinthians*, go no farther than to denote these three persons. To convince then the *Arians* intirely

tirely by one Text of Scripture, in this Text the Trinity and Unity both together must be equally set before their eyes; for 'tis the unity in the number three, which is the stumbling-flock to the *Arians* and the subject of their incredulity. The only Text which comprehends all this, (the Trinity, I say, and the Unity,) is this passage of *St. John*, *There are three, which bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one.* If the *Arian* gives me up this Text, he leaves in my hands the strongest weapon I can employ against him, and he will hope in vain to secure himself by mean subtleties and imaginary distinctions. The advantage then, which so visibly accrues to us from these words against the most pestilent of all heresies, the *Arian* or *Socinian*, should make it be look'd on, at least by all the Christians who believe the mystery of the Trinity, as an Apostolick Text, and entirely remove from their minds, that sort of indifference, which they pretend to have for its being authentick. If those, who openly oppose it, as the *Socinian* party does, or those who waver betwixt its being genuine and supposititious, had arguments to urge against us, which it was not possible to give very satisfactory solutions to; or if we, who defend its genuineness, had not any good proofs to support it, I own that in all these cases it would be the wisest conduct to suspend our judgment upon a question of fact, which might then pass for problematical: but this Text is found in all our Bibles; 'tis in all the Greek Editions of the New Testament, except three only, two of *Erasmus*, and one of *Aldus*; the whole Church owns it to be genuine, and this is enough to form a conclusion in favour of its being so. But should they yet urge against all this, arguments which were very near of the same force, and which might justly strike upon the mind; then, I say, there might

might be room for doubts and uncertainties. But the case is very different: The evidence, force, and number of proofs all speak the passage of the three witnesses in heaven to be genuine, and they have nothing to urge against it, but conjectures drawn from the silence of some old *Greek* and *Latin* Fathers, of some MSS. of the New Testament, in which this passage is not found; and lastly, of some ancient Versions, in which it is wanting. As for real proofs, and proofs of fact which impugn this passage, and are contradictory to those which are drawn from the ancient Versions, the quotations of antiquity, and the *Greek* and *Latin* MSS to shew that it really belongs to the Epistle of St. *John*, they have not been able to produce one, after so many attempts they have made to find it; and without any hazard, I'll venture to say, they never will find one of this sort.



C H A P. II.

The Text of the three witnesses in heaven clear'd up, for the better understanding the importance and force of it, which were spoke of in the foregoing Chapter.

THE first thing, which here offers it self to be clear'd up, and which may create some difficulty in the minds of those persons, who rather seek for a pretence to doubt of the Text's being genuine, than to be convinc'd of its authority, is that 'tis there said of the three witnesses, that they bear record *in heaven*: for how is it possible, they streight cry, that an Apostle should have said, that 'tis in heaven the Father, the Son, and the Holy Ghost bear record in honour of *Jesus Christ*, in order

der to prove that he is really the Son of God, and the *Messiah*? A testimony is given in the places, and before the Persons, 'tis necessary it should be given; either thro' ignorance of the matter in debate, or the contradictions that incredulity opposes to it; but as nothing of all this can be found in heaven, of what use are these witnesses and their testimony? I have slightly touched upon this small difficulty in my *Dissertation*, and in my *Examination*; but because without enlarging farther upon it, I contented my self with saying, that 'twas one of those transpositions of words, which are very common in all languages, especially in the more ancient; and that even divers instances were seen of it in Holy Scripture, without giving my self the pains to produce one, it will not be inexpedient, if as I design in this treatise to take my leave of this passage, (that I may not return to it again,) I should here set down some instances of transpositions of words in the style of the sacred Writers. I say then, that these two words *in heaven* are transpos'd in the Text under examination, and put out of their natural and grammatical place; for instead of saying, *there are three that bear record in heaven*, the order of the construction in the *Greek* phrase should be, *there are three in heaven that bear record*. I have observ'd that *Socinus* himself has allow'd of this in his Commentary upon these words of the Epistle of St. *John*, and I have withal insinuated in favour of those, who are not acquainted with the *Greek* tongue, that the transposition of these words is far less sensible in the phrase of the Original, than in our Versions; but if instances are requir'd, here are some taken from the Old and New Testament.

We read in the book of *Genesis*, ch. xv. v. 13. these words of God to *Abraham*; *Know of a surety, that thy seed shall be a stranger in a land that is not theirs,*

theirs, and shall serve them, and they shall afflict them four hundred years. These words *four hundred years* are most certainly there out of their true place; for the bondage and persecution of the people of God in *Egypt* endur'd but about an hundred years, as I have shewn in my note upon this passage: thus these last words must be construed with that of *being* or *sojourning*, which is in the beginning of the verse; *thy seed shall be a stranger four hundred years, &c.* which was verify'd in the abode they made in *Canaan* and *Egypt*. Here then is a transposition somewhat more harsh, than the bare placing the two words of *S. John's* passage out of their natural order.

In the Epistle to the *Romans*, these last words of the 4th v. of the 1st chapter, *Jesus Christ our Lord*, should be join'd to these *concerning his Son*, which are at the beginning of the 3^d v. In the first Epistle to the *Corinthians*, ch. i. v. 3. *their Lord and ours*, are also out of their natural place. In the 2 *Cor.* ch. v. v. 19. we see a transposition, which small as it is, has yet given place to an observation not worthy the Divines who have made it: The words of the Text are, *God was in Christ reconciling the world to himself*: The word *reconciling* is transpos'd from the verb *was*, with which it must be construed in this manner, *God was reconciling the world*, that is, *God has reconciled the world to himself by Jesus Christ*; this transposition is evident, yet for want of attending to it, many of those ancient Divines, who out of respect are styl'd by the venerable name of *Fathers*, reading *God was in Christ*, and stopping there, as if these words made the sense compleat without the word following, have form'd 'em into a proof of the essential unity of *Jesus Christ* with the Father, and to shew that the Divinity of the Father was the same as in the Son.

Lastly, (for to what purpose should we multiply instances in so clear a case?) in the 8th v. of the xviith chap. of the *Revelation*, mention is made of those, *whose names were not written in the book of life from the foundation of the world*: Now who is there that does not see these words *from the foundation of the world* are transpos'd, and that they should be join'd in this manner to the foregoing word, *were not written from the foundation of the world*? Thus then in the Text of the same Apostle by placing backward the words *in heaven* before that of *bearing witness* or *record*, (for this word precisely answers to the Greek phrase,) our translation will stand thus; *There are three in heaven which bear record*, &c. for 'tis thus in reality that this Text is quoted in the dispute printed among the works of St. *Fulgentius*, against *Pinta* the *Arian*; *Tres sunt in cælo qui testimonium reddunt*, &c. "There are three
" in heaven which bear record, &c."

After having thus first clear'd up the phrase of the sacred Text, we must come to the subject itself, and enquire narrowly into it.

I find three sorts of heresies which have been started one after another against the sacred Trinity, a sublime truth which has always been a stumbling stone to the pride and haughtiness of human understanding. The first of these heresies was that of *Praxeas* in the second Century, and push'd on with yet more vigour by *Sabellius* in the age following. It allow'd of the sole person of the Father in the Divinity, and reduc'd the Son and Holy Ghost to mere names, or attributes, of the person of the Father.

The second *antitrinitarian* heresy was that of *Arius*, a Century after. This at the first solely terminated in the person of the Son, depriving him of the degree of perfect and eternal equality which he has with the Father, in order to place him a
degree

degree lower, and leaving him only a sort of resemblance with the person of the Father; a God, without-being God. As to what regards the Holy Ghost, we don't learn from history that *Arius* in the beginning fell foul upon his divinity, but we may well imagine, that his judgment was not more sound with reference to him than to the person of the Son: what follow'd soon made it appear; the Holy Ghost was degraded by that heresy of the dignity of God; they didn't leave him the very name; they made him no more, as I have already observ'd, than a sort of Angel, created by the Son.

In these last times *Socinus* invented a third heresy, which is in a manner made up of the two foregoing: It approaches to that of the *Sabellians* in this, that it confounds the Holy Ghost with the person of the Father, not allowing the Spirit, or Holy Ghost, to be a person, but merely spiritual gifts, which being nam'd in Scripture the Spirit, or the Holy Ghost, are there in some sort *personalized*, that is, describ'd and represented under the name of Spirit, as if they were a Person. On the other hand the heresy of *Socinus* adheres to that of *Arius* in this, that it takes away from the Son the quality of true God co-essential with the Father, and co-eternal; and makes him no more than a *titulary* God, in virtue of his offices and dignity: But *Socinus* does not pretend that the Son had any real existence before he was born of *Mary*; whereas *Arius*, in part at least, keeping more closely to the Texts of the Holy Scripture, which express the eternity of the Son, left him a part, or shadow of that eternity, by saying that he was created of the Father before all Worlds.

The Text, which I undertake to defend, is equally opposite to all these heresies. It manifestly destroys that of *Sabellius*, who own'd but one Person in the Father, the Son, and the

Holy Ghost, whereas this Text says there are three.

By the same number of three thus distinctly specified, at the same time, the impious boldness of *Socinus* is confounded; for as he resolves not to own the Holy Ghost for a Person, but only for the spiritual and divine gifts of the eternal Father, 'tis then the same thing as the Father himself in these gifts; so that there remains no more than these two, the Father and the Son; whereas this Text of St. *John* reckons up *three*.

The heresy of *Arius* admits of all *three*, since it acknowledges three persons, but it cannot shew us three *witnesses*; and yet 'tis this the Text clearly teaches us. In short, if the Son, as *Arius* pretends by reducing him to the number of the creatures, be only the Minister of the Father, and the Holy Ghost the Minister of the Father and the Son, there will be no more than one witness, which is the Father; for whether he has given his witness himself immediately, or has caus'd it to be given by his Son, and by the Holy Ghost, 'tis always himself, properly speaking, who is the witness: Now St. *John* says *three witnesses*; in like manner as he says afterward, *three that bear record in earth, the Spirit, the Water, and the Blood*: and as these last are not really three witnesses, but because the Testimony of the one is not comprehended in the testimony of the other, so that 'tis not the Spirit it self, which bears record by the Water, nor the Water by the Blood; in like manner that they may be three witnesses in Heaven, each of these three must be himself a witness, and not all be only one of them, who after having given witness himself, bears record again by the two others.

Thus these two heresies, that of *Arius*, which for above two hundred years stir'd up the East, the West,

West, and the South against the Christian Faith; and the heresy of *Socinus*, the fatal off-spring of the former, are separately oppos'd by these words of the sacred Text, *There are three that bear record in heaven*: But those which the Apostle adds at the close of the verse, fall upon all these heresies join'd together, and strike 'em down at one blow: *These three*, says he, *are one*. The *Arian* and the *Socinian* would willingly give us up the *three*, if this number, reduc'd to one, was not the total overthrow of their heresy; thus they do all they can to secure themselves from the stroke. By these extraordinary words, *three are one*, the unity of nature in the Father, the Son, and the Holy Ghost, presents it self without difficulty to the understanding and faith of a Christian, which has its nurture in the sacred Scriptures; and the whole ancient Church saw there this adorable unity with the same eyes, that we see it there now; we have proof of this in *Tertullian*, in *St. Cyprian*, in *Vigilius*, in *S. Fulgentius*, and in three or four hundred *African Bishops*, who all acknowledg'd and ador'd the Father, Son, and Holy Ghost, as being but one God; and have all said with *St. John*, *These three are one*.

The *Greek* word of the original, $\epsilon\nu$, which is of the gender which the Grammarians call the *neuter*, cannot be explain'd in our language but by the word *thing*, that is, *one thing*; and this expression is somewhat indeterminate, and does not give a distinct idea of the particular subject of which it is to be understood; so the *Greek* word $\epsilon\nu$ is also a vague expression, the meaning of which depends upon the subject it is applied to. The *Socinian* and the *Arian* take an advantage from this general way of speaking, and by *the thing* of which *St. John* says, *these three are one and the same thing*, they understand one and the same will, one opinion, one testimony

testimony in the Father, the Son, and the Holy Ghost. To favour this explication, they defend themselves with some other Texts of Scripture, where the same word *ev* denotes this sort of moral unity, improperly so call'd, which is nothing else, but a sort of agreement of opinions, or state, and condition, between different persons. The most expressive of these passages are taken from the xviith chapter of St. *John's* Gospel, in which the Prayer of *Jesus Christ* to God his Father is recited: *Holy Father*, says he recommending to him his disciples, whom he was shortly to leave behind him, *keep through thine own name, those whom thou hast given me, that they may be one.*— *Neither pray I for these alone, but for them also that shall believe on me thro' their word, that they also may be one in us.*— *And the glory which thou gavest me I have given them, that they may be one, as we are one, —that they may be made perfect in one.* In all these verses, where the expression that *they may be one*, and *we are one*, which is the same with that of the Text in St. *John's* Epistle, returns so often; it is evident, that 'tis there us'd in two different senses, in one it signifies an *unity of opinions*, in opposition to all schism and division among themselves; and in the other it denotes an unity of happiness and glory, after they shall have finish'd their ministry in holiness, that *they may be made perfect in one.* The first of these two senses only can have been transferr'd by our adversaries upon these words of St. *John's* Epistle, namely, the unity of will, sentiment, and testimony.

The Abbat *Joachim*, who at the close of the 12th Century seems to have had a design of introducing *Arianism* afresh, did not fail to refer these words of *Jesus Christ*, that *they may be one*, to those of the Text of the three witnesses in heaven, *these three are one*, as parallel passages. The modern

den *Arians*, and the *Socinians*, their companions, urge the same conformity of passages in their defence, and not only make 'em their strong-hold, but I may venture to say, their only one.

Before I lay open the weakness of it, I shall make one general remark, the application of which will be very easy to the present subject; and this is, that in several Texts of Scripture one and the same expression, or one and the same phrase; has different meanings, according to the different subjects they relate to. I have given several instances of this in the 11th chapter of the second part of my Discourse of revealed Religion, at present I will content my self with these two. It is said in the viith chapter of the Book of *Job*, *What is man that thou visitest him?* We read also these words in the viiith *Psalms*, but the sense is certainly not the same in these two places; as is easily to be seen. 'Tis said in several places of the sacred Books, that *God takes away Sins*, and that he *blots 'em out*: The same thing is also said of *Jesus Christ*, that he *takes away our sins*, and that he *blots 'em out*, or *wipes 'em away*; yet this is in very different senses: *God* takes 'em away by *pardon*; *Jesus Christ* takes 'em away by *expiation*. A bare conformity sometimes sufficing thus to make use of the same terms upon different subjects. We have a proof of this ready in the passages of *Jesus Christ's* prayer, which they compare with the Text of *St. John's* Epistle. Will any one venture to say, that in the words of *Jesus Christ*, *that they may be one as we are one*, the expression *to be one*, which is found there twice together, is absolutely in the same sense, and not barely in a sense of conformity, and by a sort of resemblance?

I know very well that the *Arian* and *Socinian* would persuade us that the case is thus, in order to reduce the unity of the Son with the Father to a bare

a bare unity of will and sentiments, such as that of the Disciples with each other was, and thus to take away from *Jesus Christ* that adorable unity, by which he is co-essential with his Father. These unhappy hereticks turn all their thoughts this way; but to compass their point they must first take away from *Jesus Christ* the title of *God*, of *true God*, of the *great God*, which the Scripture ascribes to him; they must deprive him of the august dignity of *Creator*, and that of *God over all, blessed for ever*, which the same Scripture attributes to him. Could they indeed shew that *Jesus Christ* is no more than merely the Minister of the eternal Father, then truly they might find the unity he has with his Father to be no other than that which the Disciples had with one another, an unity of sentiments, and not an unity of essence and nature: But when will they be able to take away from *Jesus Christ* all these sublime characters of Divinity?

Let us suppose for a moment, with *Arius* and *Socinus*, that the Son is only a creature of the first rank, and that the Holy Ghost, as *Arius* taught, is of an order far inferior to the Son, a Spirit created by him; or, as *Socinus* has imagin'd, the spiritual gifts, *personaliz'd* under the name of *Spirit*; would there be the bare shadow of good sense in placing them in company with the person of the Father, the sovereign and eternal God, so as to say, that *they are one with him*, under pretext that they had no other Sentiments than he? I should as soon chuse to say it of an Angel, and of one of the glorified Saints, since this Angel and Saint can have no other will than that of God; and yet what man will attempt to make them one with God, and say of them, as St. *John* has said of the Father, the Son, and the Holy Ghost, *these three are one*? Let 'em own then, that these words of the sacred Text have a sense infinitely more profound than

that of an unity, of sentiments and will, and consequently that they express that unity of essence and nature; which makes the three to be but one God.

'Tis with this passage as with that of the institution of Baptism, *in the name of the Father, of the Son, and of the Holy Ghost*. The ancient Fathers, who have quoted these words against the *Arians*, have observ'd that it is not said, *in the names, in nominibus*, in the plural; but *in the name, in nomine*, in the singular; as designing an authority common to these three persons, the Father, the Son, and the Holy Ghost; the unity of nature being thus included in the unity of *Name*, which is that of God, since Baptism is administer'd in the name of God alone. As then the Father, the Son, and the Holy Ghost are join'd together in Baptism under this unity of Name, which is no other than the very unity of a God, it must necessarily be thus in these words of *St. John, these three are one*.

The illusion which is form'd in the explication of these words arises from the name of *witnesses*, which is there given to the Father, the Son, and the Holy Ghost; for from thence they conceive that they may terminate in their testimony, and signify that *these three are one*, as witnesses, and with regard to the record they have bore.

But the falsity of this notion may easily be perceiv'd by comparing a testimony with proofs. When these different proofs of one and the same fact are alledg'd, they will never say that they are one and the same thing, tho' they all tend to the same purpose, because the one is not the other. To be able then to say of the Father, the Son, and the Holy Ghost, *these three are one*, from an unity of Testimony, their testimony must necessarily have been but one and the same; but this is not fact, for the Father has bore witness in one manner, the

Son in another, and the Holy Ghost in another also; so that they were really three different witnesses of one and the same truth. And as the three proofs of a fact respect the same fact, yet without being one and the same thing; so these three testimonies, that of the Father, that of the Son, and that of the Holy Ghost, do not make these three witnesses to be one, since their testimonies are in number three, (very distinct, and not capable of being confounded one with another,) tho' they have all three reference to the same subject. This is so evidently true, that St. *John* has express'd himself in a very different manner, when after having said of the witnesses in heaven, *these three are one*, he came to speak of the three witnesses in earth, the Spirit, the Water, and the Blood; for he did not then go on to say, *these three are one*, but changing entirely both the idea and expression, he has said, *these three agree in one*; because in reality these three last being each of a different nature from the other, he could only say, that they had relation to the same thing. Will they never open their eyes to see so clear a difference, and discern a truth which is so evidently display'd in the very Text of St. *John*?

From all that I have said in this and the foregoing Chapter, I deduce the confirmation and proof of what I had propos'd to make good, namely, that 'tis the honour and interest of every person, who is really orthodox, constantly to defend the genuineness of St. *John's* passage, against the artifice of the modern hereticks, who use their utmost endeavour to degrade it, or if they cannot do that, at least to render it dubious.



C H A P. III.

Of the nature of the proofs on which the genuineness of the Text of the three witnesses in heaven, the Father, the Son, and the Holy Ghost, must be established; and of the nullity of those, which are urg'd against it.

IT would be of no service, that these words contain'd the great and sublime notion of the Trinity of the Father, Son, and Holy Ghost in one only divine nature, if they did not really belong to St. *John*, and were fraudulently inserted into his Epistle, for the support of the doctrine of the Trinity. We are therefore now to enquire into the nature of the proofs for and against the truth of this passage.

When the wonderful art of printing Books, which till then were all Manuscripts, was found out about the middle of the fifteenth Century, divers Bibles were printed in several Countries from the Manuscripts which were in the hands of all the World, and the Text here in dispute was inserted in the Epistle of St. *John*, in the same place and after the same manner it has been ever since. No person exclaim'd against these impressions; they had then the same MSS. they have now, in which this passage is wanting, but this was not thought of moment against its being authentick; they judg'd it to be a mere omission in these MSS. a case which was not peculiar to this Text; nothing on the other hand being more frequent than such omissions in written Copies. This solemn ac-

quiescence of all Christians in favour of a Text which they were accusom'd to read in the Epistle of St. *John*, cannot be validly contradicted but by strong and solid arguments to prove the Text supposititious. If we could have recourse to the original copy of the Epistle, the matter would soon be decided, but in all likelihood 'tis now above fifteen hundred years since the original of the Canonical Epistles were lost; the transcripts which have been made from age to age, and the early Versions into the vulgar tongue of the people then alive, are since that time the only means, by which we can be assur'd of the truth of facts of this kind. The Books of the New Testament were wrote in the *Greek* language, and consequently the *Greek* Editions must have been made from *Greek* MSS. The *Latin* is the language of the most ancient Version of these sacred Books; and 'tis thus the *Latin* Editions must have been made from the *Greek*. If those who publish'd the first *Greek* Editions of the Epistle of St. *John*, and who have inserted this passage in the body of the Text, did not place it there but upon the credit of MSS. their printed Books must now have the same authority as the MSS. themselves had formerly. And for this authority of the MSS. from which the Editions were made, 'tis not necessary that all the rest should be found to agree with them in the Text, we are upon; first, because what may have been an omission in the one is no proof of its having been an interpolation in the others; a thousand instances make out the contrary. 2. If the *Greek* MSS. in which this Text is not, are such as want also several entire passages in divers places, which yet are own'd to belong to the sacred Text; because they are in other MSS. the want of this passage in any MSS. whatever, is not a sufficient reason to conclude, that it is supposititious in the

Manuscripts in which it is found. 3. The greater or smaller number of MSS. in which this passage is not read, cannot invalidate those in which it is read, no more than twenty or thirty Historians, who shall have wrote an history, successively and in divers ages, in which a certain fact, tho' of very great importance, shall not be found, but which seven or eight other Historians of undoubted credit shall have mention'd, can be alledg'd in proof from a mere omission of this fact, against the veracity of the others, who mention it. 4. If the *Greek Church* has own'd as genuine the passage, which is not found in this number of *Greek MSS.* this defect can be look'd on only as a pure omission, which has passed from one to another; or which even thro' the inadvertency of a transcriber has been introduc'd into their MSS. Now what is regarded as an omission avails nothing against a passage quoted and approv'd; we shall see in the sequel, that it is not a supposition without ground which I here make of the judgment of the *Greek Church* in defence of the truth of this Text; I have elsewhere given certain proofs of it; and I shall yet produce others, which I am inclin'd to think our adversaries have not consider'd.

I have spoke of the ancient Versions, which may lead us back very near to the time of the Originals of the sacred Books. I don't think, that any person ever attempted to dispute the antiquity of the *Latin Version*, call'd the *Italick*: 'Tis upon this that St. *Jerom* form'd his Version or Correction at the close of the fourth Century, and it was this which the whole Western and Southern Church in *Europe* and in *Africk*, made use of from the age in which the Apostle St. *John* dy'd: If then the Text of the three witnesses in heaven be found in a Version so ancient and authentick, 'tis one of the strongest proofs we can have for the Texts being genuine;

genuine; especially if it has been own'd by the ancient Fathers, in the times, and countries, where the *Italick* Version was us'd by the Churches: 'tis a fact which I shall undertake to prove in the following Chapters, and which I hope to set in a new light, tho' what I have said in my Dissertation has put our adversaries out of the condition of giving any answer to it, that has so much as the appearance of reason; as may be seen in the Examination which I have wrote against Mr. *Emlyn*.

To return to the *Italick* Version, and the proof which we draw thence; I know not how it has happen'd, but those who dispute the genuineness of St. *John's* passage, urge against it the *Oriental* Versions, the *Syriac*, the *Arabick*, the *Coptick*, in which this Text is omitted. As the bare name of these Versions carries with it a certain air of learning and erudition, which is apt to dazzle and lead astray, they fail not to make a great noise about it, and as the *Syriac* is the most ancient of all these, they cry it up in such a manner as seems to bring it near to the original: they forget that it is defective in many other important Texts, as well as in that of the Epistle of St. *John*, as I have shewn in my Dissertation, pag. 166. But the *Syriac* Version, which they have now, must not be confounded with that which was made in the first ages; the most able persons in this kind of learning are of the same opinion; and Mr. *Simon* himself thought so too, since he owns in his *Critical History*, that this Version is more modern than the *Latin* Versions, *i. e.* than the *Italick*, and even the Version of St. *Jerom*. Besides this, there are two great differences which set the *Syriac* Version far below these ancient Versions; the first consists in this, that the *Syriac* Version was us'd only by some people in the remotest part of the East, who understood neither *Greek* nor *Latin*, and consequently

quently it was of no great note in the Church; whilst on the contrary the *Italick* Version first, and then the vulgate of *St. Jerom*, had a progress thro' all the Churches of the *Latin* World, and were receiv'd as Books of great authority. 2. This Version fell under the eyes and pens of the most celebrated Fathers of the Church, who have quoted it in their Writings; and was also the Bible of all the Councils of *Europe* and *Africk*. Nothing in general could contribute more to the authority of this Version; as then the *Syriac* does not come near it, the omission of the passage of *St. John* in this Version cannot balance the authority of the *Italick* Version, and destroy a Text, which that has own'd. What remains is to bring proof of this; and that shall be the subject of several following Chapters; for 'tis too copious to be confin'd to one.



C H A P. IV.

That the Text of the three witnesses in heaven was from the first Ages in the Italick Version, prov'd from the quotations of Tertullian and St. Cyprian.

IT is not from the MSS. themselves of the *Italick* Version, that we can know whether such or such a passage was in it; these MSS. have been lost for many ages: Time which consumes every thing, and carelessness in preserving them, not only in the hands of private persons, but withal in the Libraries of Convents, Princes, and learned Men, who were curious in these matters, has so order'd it, that not one Copy, as I know of, of this famous Version of the New Testament is now extant.

extant. From the time that St. *Jerom's* gain'd the ascendant over the *Italick* in the Churches, as being far more correct than the copies of the former were, into which, thro' the succession of time, a great number of faults were crept, the MSS. of that Version were by little and little suffer'd to be lost. All that we have of it is in the Writings of the Fathers, who have made Commentaries upon some Books of the New Testament; or in the quotations of several Texts of that ancient Version, in divers passages of their Works.

The most ancient Book, in which the passage of St. *John* is quoted, is the Treatise of *Tertullian* against the heretick *Praxeas*; it would be impossible to go back to a more remote age, since *Tertullian* liv'd in the same age this famous Version was made, namely, the second Century. I have quoted the passage, which regards this Text, in my Dissertation, and I would not return to it now, if I had not new observations to make upon it, in order to defend it against the false glosses of those persons, who alledge that *Tertullian* had not the passage of St. *John* in view, under pretence that he has not made an exprefs quotation. 'Tis thus that ancient Doctor speaks in the 25th chapter against *Praxeas*. " *Jesus Christ* speaking of the " Holy Ghost said, *He shall take of mine*, as himself had taken of the Father; and thus the " connexion of the Father with the Son, and of " the Son with the Holy Ghost causes these three " to be united together; *which three are one*, as it " is said, *I and my Father are one*." There we see clearly exprefs'd the last words of the passage in St. *John's* Epistle, *Three are One*; in like manner as we see there the very words of *Jesus Christ* in the xth Chapter of the same Apostle's Gospel, *I and the Father are one*. *Tertullian* has not been content with barely quoting the words of the Epistle,

file, *Tres unum sunt*, but he has withal made there an observation, in order to illustrate the sense, and to shew that the word *Unum* has express relation to the nature and essence of the three, the Father, the Son, and the Holy Ghost; and not to their persons, *qui tres*, says he, *UNUM sunt, non UNUS*: which he confirms by the authority of our Lord *Jesus Christ*, who express'd himself after the same manner by the word *Unum*, and not by that of *Unus*, when he spoke of himself and his Father, *quomodo dictum est*, adds *Tertullian, Ego & Pater UNUM sumus*. Can any thing be more express? Yet, instead of sincerely owning, that this is the sense and meaning of *Tertullian*, they take what pains they can to elude the force of this proof. They pretend, that it was of himself, and without a view to any particular Text of Scripture, that *Tertullian* said, *qui tres unum sunt*, under pretext that the words are put there without any sign of quotation; as if it was not very common in the writings of the Fathers, and particularly in *Tertullian*, to quote passages of Holy Scripture without any indication which marks 'em to be passages taken from Scripture; they need but open the Book of that ancient Doctor, and numbers of instances will offer themselves to their eyes. Was then the remark he makes upon the word *unum*, to shew the great difference betwixt *unum* and *unus*, with a view towards clearing up his own expression, and not that of a sacred Text? This is absurd to imagine, and still more so, because he had just made the same observation upon the word *Unum* us'd by *Jesus Christ* in the 22^d chapter, *Ego & Pater UNUM sumus*, I and the Father are ONE. He said, *UNUM sumus, non UNUS sumus*.—*Unum dicit neutrali verbo, quod non pertinet ad singularitatem, sed ad unitatem*. “ *Jesus Christ* said, *I and the Father*
 “ *are one*; and this *one* in the neuter gender does

“ not imply there was but one person in God, “ (which was the error of *Praxeas*,) *but it denotes “ their unity.*” The observation then which *Tertullian* had just made upon the difference of *unum* and *unus*, to explain the meaning of these words of the Son of God, *I and the Father are one*, he here makes upon these, *Three are one*, and yet they will have it, that he had not this Text of the sacred Scripture in view! I desire every person, who sincerely seeks after truth, to give heed to this observation.

A second, which terminates in the same views, and will confirm the former, is the agreement of this passage of *Tertullian* with that of *St. Cyprian* in his Book of the Unity of the Church. *St. Cyprian* joins together, as two Texts which mutually support each other, that of *Jesus Christ, I and the Father are one*, and this of *St. John's Epistle, 'Tis written of the Father, the Son, and the Holy Ghost, these three are one.* Why then shall not the words *these three are one*, join'd in *Tertullian* with *I and the Father are one*, and with the same design too, namely, to prove the plurality of persons in the unity of the divine nature, be the passage of *St. John's Epistle*, as they are in *St. Cyprian*?

To dwell a little longer upon this remark. The same words, *Tres unum sunt*, “ Three are one,” are found thus alone, and without the rest of the same Text, in *St. Cyprian's Epistle to Jubaianus*; in *Vigilius of Tapsum*, in two passages of his *Discourse concerning the Trinity*; and in the Fragments against *Fabian* among the works of *St. Fulgentius*? I here quote only the Authors, who have us'd the same Version with *Tertullian*. Now in all these passages the words, *three are one*, are indisputably inserted as belonging to *St. John's Epistle*: and yet they shall not have been in *Tertullian's Book*! They must have very strong proofs to convince an impartial

partial mind of it, which shall have read the same *Italick* Version in these different Authors, and have found there the same words.

This observation leads us to a third, with which I shall conclude my reflexions upon *Tertullian*. Let 'em maintain, as long as they will, that these words, *Three are one*, are properly *Tertullians*, who spoke 'em of his own head, and without having taken them from St. *John*, upon this supposition, that they were not in the *Latin* Version of that Apostle's Epistle; they cannot at least deny, but that several of the Ancients, famous for their orthodox belief in the sacred Trinity, did read 'em in their days in the same Version: I have produc'd so many quotations of it, to which I shall presently join so many others, that this cannot be disputed me; whence then comes it, that these words, *Three are one*, shall be found in the *Italick* Version in the age of St. *Cyprian*, and the ages following; and the same words shall have been us'd by *Tertullian*, yet without having been in the Version, where the others found them? I believe they will wait long for an answer to this powerful difficulty, if they expect an answer that removes it: let them examine it, and look thoroughly into its consequences; I desire no more. I stop here, and pass on to St. *Cyprian*.

This holy Bishop of *Carthage*, who suffer'd martyrdom for the Christian Faith in the year 258. has quoted the passage of St. *John* in two of his Treatises. He produces the last words in the Epistle to *Jubaianus*, and almost the entire passage in the Book of the Unity of the Church, and in these two places he quotes it upon different subjects. That of his Epistle to *Jubaianus* is to shew the necessity there was of re-baptizing, or rather, as he expresses himself in the beginning of that Epistle, of *baptizing* those, who had receiv'd baptism in the Communion of the hereticks, who did not believe the Tri-

nity, because this could not have been look'd on as true Baptism, since Baptism was conferr'd in the Name of the Trinity: *He who receives Baptism, says he, is sanctified and becomes the Temple of God; But of what God? Of the Creator? This cannot be, for he does not believe in him. Of Christ? But how can he be the Temple of Christ, who does not acknowledge him to be God? Is he then the Temple of the Holy Ghost, since THESE THREE ARE ONE? Cum tres unum sint.* These words then are there quoted as a proof of the Trinity of the Father, the Son, and the Holy Ghost, in one only divine essence.

He urges the same passage upon quite another design, and somewhat more at large, in his Discourse of the Unity of the Church. He wrote it against the schism of the *Novatians*; and he reasons there strongly, with that lively and noble eloquence which was natural to him, against the Schism in general, in order to set out the horror of it. 'Tis there, that, after having said, that he cannot have God for his Father, who has not the Church for his Mother, he adds, *the Lord has said, I and the Father are one; and again, it is written of the Father, the Son, and the Holy Ghost, and THESE THREE ARE ONE.*

All that the enemies to the genuineness of this passage of St. *John* have been capable of imagining to render useless the express quotation St. *Cyprian* has made of it, amounts to this, that it has respect to the 8th verse, where the Apostle speaking of the three witnesses which are in Earth, the Spirit, the Water, and the Blood, says that *these three are one*, according to the *Latin Version*, which has translated the last words of the 8th verse, and those of the 7th in the same manner, tho' they are very different in the *Greek*, as I have elsewhere shewn. I have confuted this illusion with so much force and

and by such demonstrative arguments in my Critical Dissertation, that the opposite party has been at a loss what answer to give, and all that Mr. *Emlyn*, who at present maintains the contrary side in *England*, has been able to do, is to quote St. *Eucherius*, who has said that several explain'd the three witnesses of the 8th verse mystically of the Father, the Son, and the Holy Ghost, and then to produce *Facundus*, who has observ'd, that St. *Cyprian* explain'd after this mystical manner in his Treatise of the Unity of the Church, what is there said of the Father, the Son, and the Holy Ghost. But I have given such repulsive strokes to these last efforts of a deplorable cause, in my Examination of that Writer's answer, that they have not ventur'd to appear again in the late Piece, he has publish'd, under the title of a *Reply to the Examination of M. Martin*: The Reply has here, as almost every where else, been mute, and pass'd over the proofs and arguments which my Book is full of in silence and confusion. I have shewn under this particular article of St. *Cyprian*, with how little understanding or justice Mr. *Emlyn* had urg'd the words of St. *Eucherius*; and how absurd it is to make *Facundus*, (who out of pure fancy has ascrib'd a meaning to him which that ancient Writer has not given the least hint of,) a supreme judge of the sense and intention of St. *Cyprian*; which will appear yet more and more from the new observations I am going to make upon it; for I avoid, as much as I can, tautology and repetition.

I begin with the Epistle to *Jubaianus*: As *Facundus* has made no mention of the passage of this Epistle which I have quoted, with regard to this he leaves us the field free, to take the quotation which St. *Cyprian* has there made of these words of St. *John*, *These three are one*, according to the sense

sense and views which they can have there. There will be no difficulty in being assur'd, that it is the unity of essence in the Father, the Creator of the World; in the Son, whose Temple no one can be, if he is not really God; and in the Holy Ghost, whose Temples likewise we are, and who is one with the Father and the Son. Now what have the *Spirit*, the *Water*, and the *Blood*, which St. *John* says are three witnesses in earth, and which are reduc'd to one in this, that they all three bear the same record, in common with these reasonings and these expressions? *Facundus* here fails the *Socinian*, and Reason is against him too.

Let us now bring this passage of the Epistle to *Jubaianus*, and that of the Discourse concerning the Unity of the Church both together. St. *Cyprian* had there the Spirit, the Water, and the Blood of the 8th verse no more in view, than in his Epistle to *Jubaianus*: We see there only the proper and ordinary names of the three divine persons, the Father, the Son, and the Holy Ghost; by what means then will they introduce the *Spirit* under the name of Father; the *Water* under the name of Holy Ghost; and the *Blood* under the name of Son? Reason will never envy an imagination, which thus abuses it. We have lately seen in *Tertullian* the Text of the Gospel, *I and the Father are one*, plac'd in conjunction with these words of St. *John*, *these three are one*; we find in the same manner these two passages join'd together in the quotation of St. *Cyprian*, why then shall not this be here the *three one* of the 7th verse, as it is in *Tertullian*; or why shall not the *three are one* in *Tertullian* be the *three one* of the Spirit, the Water, and the Blood, if it is so in St. *Cyprian*?

This reasoning is so much the more firm and solid, as St. *Cyprian* does not add these words of the Epistle of St. *John*, but in the same sense

as the former, *I and my Father are one* : Now as according to him, and all the Fathers of the Church, these signify an unity of nature betwixt the Father and the Son, the same unity must be expres'd in the other passage, which is parallel to the former, *these three are one* ; and consequently they cannot, even in the very meaning of St. *Cyprian*, be understood of the Spirit, the Water, and the Blood, which far from having this unity of nature, are three very different natures. But we tarry too long in answering an illusion, which has not the least appearance of reality, and in defence of which they have not been able to produce one reason, that is taken either from the language of St. *Cyprian*, or the subject of the Treatise in which this passage is read, or from any hypothesis of this holy Bishop which can favour it. Is not this to make an Author say what he has not said, and which cannot even have come into his thoughts? The Text then of the witnesses in heaven was in *Tertullian* and St. *Cyprian*'s time in the *Italick* Version; and we shall see it there again in the succeeding ages.



C H A P. V.

*Other proofs that the Text of the witnesses
in heaven was in the old Italick Version.*

TO the age of St. *Cyprian* immediately succeeded that, in which St. *Jerom* flourish'd. The first *Latin* Version had already been made three hundred years, and in less time many faults must have crept into the Copies, which were continually dispers'd for the use of the Churches and private Persons. 'Twas then a trade to transcribe Books,

as it is now to print 'em. Both learned and ignorant were equally employ'd in writing and copying: 'twas a means of getting their livelihood; and as they were more or less dexterous at it, they made their profit. Every one, who could write and read, became his own scribe for himself and family; no person had the inspection of his work, or was appointed to make in it the necessary corrections. Books must thus often fall into bad hands, and be insensibly fill'd with faults. Sometimes an ignorant transcriber took one word for another, and put that which he understood in the place of that which he did not. Sometimes, wearied with a labour, which requires a continual attention, he suffer'd words to escape his eyes and his pen, and even lines, especially when the one began with the same words which the other had ended with; instances of these omissions are very common in the ancient MSS. Sometimes a copier, more bold than learned, made alterations in the passage, where he thought the copy, which he transcrib'd, was faulty. These were so many fatal springs from whence numbers of faults arose. *St. Jerom* has specify'd all these sources of irregularity and defects in his Epistle to Pope *Damasus*, who earnestly exhorted him to make an exact revise of the MSS. of the Gospels. Tho' this work appear'd to him very toilsome and difficult, because, said he, of the great diversity he saw in the Manuscripts, and the almost innumerable faults, which had crept into 'em, tho' for the most part very slight, and which did not affect the essentials of Religion, he yet resolv'd to undertake it. He perform'd it with all imaginable care, comparing several MSS. together, and forming his corrections upon the *Greek*. He did the same some time after to the other Books of the New Testament, which makes him say in the Catalogue of his works,

plac'd

plac'd at the end of his Treatise of Ecclesiastical Writers, that he had revis'd the New Testament by the *Greek Copies*, as he had before done that of the Old by the *Hebrew*.

The Text of the three witnesses in heaven was in the *Italick Version*, as we have seen from the use *Tertullian* and *St. Cyprian* had made of it. This Version fell under the eyes of *St. Jerom*; there then he saw this sacred Text; and he saw it there, either as a fault to be corrected, or as a genuine Text. If the latter, *St. Jerom* own'd it to be the Apostle *St. John's*; if the other, he must have cast it out of the Epistle in his revise; but very far from having rejected it, he left it there with the Text of the three witnesses, which are upon earth, and the whole Church has read it there since, as it had read it there before: I have given indisputable proofs of this in my Dissertation, and shall give more in this. I speak not here of the Prologue to the seven Canonical Epistles, in which *St. Jerom* complains of some particular Version, from which this Text was taken away, thro' the unfaithfulness, as he believ'd, of the Authors of that Version; 'tis a point of Criticism, upon which I have already wrote, and to which I shall be oblig'd to return, in order to remove the difficulty *Mr. Emlyn* has form'd, and with which he imagines I must be very much perplex'd.

Those who have read with any care the writings of *St. Jerom* cannot be ignorant, that when he has happen'd to deviate in some places from the *Italick Version*, he has mark'd them out, and given his reasons. If it was necessary to quote instances, I could give several, which withal concern only one word, or some such other inconsiderable alteration; but this would lead me too far, and carry me off too much from my subject: the matter of fact is known, and disputed by no body. If then *St.*

Jerom had inserted this passage of *St. John* in his Version without having found it in the *Italick*; or having found it there did not insert it in his revise, for one of these two must necessarily be fact, is it to be conceiv'd, that so exact and careful as he was to justify himself upon the smallest points, against his envious adversaries, who sought for an occasion to quarrel with his conduct in relation to his Version, as he has complain'd in several of his Epistles, yet he should have negligently forbore to set down in some of his works the reasons which he had, not to follow the ancient Version with regard to this Text, which is one of the most important in all the New Testament? His perfect silence then is a certain mark, that he had nothing to say upon it, no more than upon all the other passages, where he had left things as he found them.

This reasoning is one of those which the Philosophers name a *dilemma*, the force of which consists in an alternative, in which two cases being propos'd, you must chuse to admit of the one, and reject the other. Here then let them take which side they will; I matter not; my argument will always be convincing.

But what need is there to urge this reasoning from the genius and character of *St. Jerom*, when we have express proofs of the fact in question, namely, that in his time the ancient *Latin* Version contain'd the passage of *St. John's* Epistle? *St. Eucherius* liv'd at the same time with *St. Jerom*, tho' somewhat younger than he; the Church had then no other Version in use but the *Italick*; *St. Jerom's* revise, made at *Bethleem*, could not yet have pass'd the mountains to be known in *France*, where *St. Eucherius* flourish'd in the famous Monastery of *Lerins*, and afterwards at *Lyons*, where he was Bishop. He has quoted in his *Tract de*
formulis

formulis spiritualibus the two passages of St. *John's* Epistle, which speak of the three witnesses in heaven, the Father, the Word, and the Holy Ghost; and of the three witnesses in Earth, the Spirit, the Water, and the Blood. One cannot believe how much pains Mr. *Emlyn* has taken to invalidate this quotation; but the more he has turn'd about to different sides, the more he has shewn the perplexity he was in, and the difficulty of getting rid of it; he himself is become so sensible of it by the answers, which I have made to all his objections, that he has prudently thought fit to be silent in the affair. One thing, which seems to have given him the most satisfaction, was an imagination, that the passage where St. *Eucherius* speaks of the three witnesses of heaven, was falsify'd by some transcribers, because, he said, he did not comprehend how that ancient Bishop could have quoted in the same passage the Text of the three witnesses in Earth, the Spirit, the Water, and the Blood, which were mystically explain'd of the three divine persons, since that of the witnesses in heaven would have prov'd of it self, and without recourse to mystical meanings, the Trinity of the persons in the divinity. I have shewn him, that this was an illusion, which he had form'd from imagining that S. *Eucherius* quoted these two passages to prove the doctrine of the Trinity; and I next produc'd to him two instances taken from the Decretal Epistles of *Isidorus Mercator*, in which these two Texts of St. *John's* Epistle are quoted together, and even with regard to this doctrine. We have withal a third instance taken from an Author more ancient than the Author of the Decretals; 'tis *Vigilius* Bishop of *Tapsum*, who has wrote so much against the *Arians*, and who has urg'd against them the passage of the witnesses in heaven no less than five times in divers places of

of his Discourse concerning the Trinity. Being at *Naples*, whither he had retir'd from *Africk*, that he might continue no longer expos'd to the persecuti-
 on of the Emperor *Hunerick*, he compos'd under the name of *Idacius Clarus*, a famous Bishop in *Spain* in the preceding age, a Treatise against *Va-
 rimadus*, an *Arian* Deacon, in which he inserts the principal objections of the *Arians* against the Di-
 vinity of *Jesus Christ*, with the answers that were to be made to 'em: *If they urge against you*, says he, *these words of the Son of God, The Father is greater than I: Answer, The Father is greater than the Son consider'd as man, having taken human nature upon him; but the Son is equal to the Father, in his divine nature; according to what he has said, I and the Father are one: agreeable to which is that which St. John has said in his Epistle to the Parthians*, (for 'tis thus that several of the ancients have styl'd this first Epistle of *St. John*) *There are three that bear record in earth, &c. and three that bear record in heaven, the Father, the Word, and the Holy Ghost, &c.*

From this quotation I draw two advantages; the first, which is the least, is that it finally disconcerts *Mr. Emlyn's* scheme against the passage of *St. Eucherius*; the second, which is far more considerable, and is very much to my purpose, is that the Text of the witnesses in heaven, the Father, the Word, and the Holy Ghost, was in the *Italick* Version; for *Vigilius*, and the other writers of his age, made use of no other. This pious Bishop liv'd in the same age with *St. Jerom*; for tho' he had already gain'd a great reputation towards the close of the the fourth Century, he pass'd a good part of his life in the fifth; for which reason he is commonly rank'd with the Writers of the fifth Century, with *St. Paulinus*, *Rufinus*, *St. Augustine*, and others. This remark would not be very important, and which

which I should never have thought of making, if it did not serve to remove an illusion, which Mr. *Emlyn* has form'd, and which he would be glad to realize to impose it upon others; which is, that says he, *Vigilius*, *Eugenius*, and the other Prelates, who have mention'd this Text, came too late, for they liv'd in the fifth Century: I have shewn the extravagance of this answer, and have met with no reply: but to draw an advantage from the remark I have made upon the age, in which St. *Jerom* is rank'd, namely, the same with that of *Vigilius*, Bishop of *Tapsum*, and the other *African* Prelates, whom I have quoted; if the argument taken from their being of the fifth Century renders their deposition useless, what can that of St. *Jerom*, or that of St. *Augustine*, have more, unless it derives its authority from the dignity and merit of their persons; which would be the most absurd thing to urge in the world. *Vigilius* of *Tapsum* was no less religious than St. *Augustine*, and he had this advantage above him, that he suffer'd great persecutions in *Africk*, which had not been rais'd there in the time of St. *Augustine*. St. *Eugenius* also, Primate of the *African* Churches, and a Confessor for the Faith, was a person of no less dignity than the Bishop of *Hippo*; and the three or four hundred Bishops who in their profession of faith, presented to *Huneric*, defended the doctrine of the Trinity by the Text of St. *John*, *There are three which bear record in heaven*, &c. in the same age with St. *Augustine* and St. *Jerom*, amounts in my opinion to as much as a quotation which should be found among the works of those two excellent servants of God. It seems as if they had a mind to pass in the world for men who shut their eyes against the clearest truths; or who prostitute their sincerity, when they make use of such pitiful evasions.

In short, tho' the times had been far more distant from each other than those of *St. Jerom* and *St. Augustine* were from that of these *African* Bishops, the sole life of a man, might yet have seen them both: There were but sixty four years from *St. Jerom* to the time these Bishops wrote; and scarce more than fifty two or fifty three from the death of *St. Augustine*; now does this make it worth the while to say with scorn, they are writers of the fifth Century? If I had been in that age, and it had pleas'd God I had liv'd so long, as I have done in this, I should not only have been able to see *St. Jerom*, *Vigilius*, and the rest, but also to have exercis'd the sacred Ministry for near three years of *St. Augustine's* life, and withal in the days of the three hundred *African* Bishops, who drew up that excellent Confession of faith, in which the passage of *St. John* confronts the *Arian* heresy, since I have had the honour to be a Minister 57 years, and am now in the eighty first year of my Age. Opinions may change in passing from one age to another; and in these cases 'tis true one cannot infer from the prevalence of such or such an opinion in the world in one age, that they had been so an age or two before; of this we have an hundred instances: but that the quotation of a passage from a Book known, and esteem'd, and which is withal in the hands of all the world, loses of its weight, because of its being made in one age more ancient than another, is what no body has ever thought, and yet 'tis this which *Mr. Emlyn* has several times ventur'd to assert.



C H A P. VI.

Containing some new reflexions upon the Profession of faith, which was presented to Huneric by the African Bishops.

IN speaking of *Vigilius* Bishop of *Tapsum*, and the frequent quotations he has made of the passage of *St. John*, I have had occasion to place with him the three or four hundred Bishops, who had inserted this triumphant Text into their Profession of faith; I have quoted in my Dissertation, and in the Examination of *Mr. Emlyn's* Answer, the place which concerns this passage; he has been able to make no reply, so that I look upon this matter as concluded: but I am here about to consider it again in another light.

It remains indisputably prov'd that all the *African* Bishops, as well in their own name, as in that of their Churches have own'd as a Text of *St. John* that of the witnesses in heaven, which they have urg'd in the most authentick instrument that perhaps was ever drawn up, and in the nicest circumstances that the Churches of several great Provinces, and of divers other Countries beyond Sea, such as the Churches of *Majorca*, *Minorca*, *Sardinia*, and *Corfica*, which were in the same interests with those of *Africk* were ever found in. It is certain then, that this Confession of faith was actually put into the hands of the *Arians*, who had their Bibles, as the Orthodox had theirs, and were acquainted with the *Greek* tongue, as well as they, and were, no less than the Orthodox, exercis'd in reading the sacred Scripture, and in dispute. Lastly, 'tis most sure, that they gave no other answer to this Tract

of

of the Bishop than by stirring up against them the rage of the Emperor *Huneric*; all these facts are taken from History. This sole recital, tho' very much abridg'd, and destitute of the reflexions I have added to it in my Dissertation, convinces by its own evidence, that at that time neither Orthodox, nor *Arians*, had any doubt but that the passage really belong'd to St. *John's* Epistle. The *Arians* would not have desir'd any thing better than to find in an Act prepar'd with so much care, and upon which four Bishops employ'd to draw it up had spent several Months, a forg'd passage, and especially a passage, upon which the Orthodox relied so much in the defence of the doctrine of the Trinity. Those cunning and obstinate hereticks knew how to exclaim against the simple words of *σεία* and *ὁμοούσιον*, *essence* and *co-essential*, which in the Council of *Nice* had been appropriated to the Consubstantial Divinity of the Son with the Father. Shew us, said they continually, the words *essence* and *co-essential* in some Text of Scripture; how then did they not here, where the subject is of more than one word, and where a whole Text is oppos'd to their error, answer that the Text is not in the Scripture, and that it could not be shewn to be there? They would have discern'd the mote, and not have seen the beam!

Vigilius of *Tapsum* enter'd the lists against 'em; St. *Fulgentius* also had with them divers disputes; the passage of St. *John* was urg'd by them both: We find in all these disputes the answers and the arguments of the *Arians* upon divers Texts of Scripture: nothing appears upon this, which looks like the rejecting it as forg'd.

When any passages are brought against them, upon which they can urge the difference of Copies, they never fail to make use of this plea: this may be seen in the case of *Rom. viii. ὕ. 11.* in the second

cond Vol. of St. *Athanasius's* works, p. 228. and upon another passage in the same Volume, pag. 610. but we meet with nothing like this upon the Text of St. *John's* Epistle.

Their whole answer to all the passages urg'd against them out of the Epistle to the *Hebrews* in defence of our Saviour *Jesus Christ's* Divinity, which is there express'd in so many places, is that this Epistle is not Canonical: *The Arians*, says Mr. *Simon*, were the first in the Eastern Church, who obstinately rejected the Epistle to the *Hebrews*, seeing it was not favourable to their new opinions. Urge against them the Text of St. *John's* Epistle! They alledge nothing against its being authentick, nor charge it with forgery.

How then, says Mr. *Emlyn* in his late Tract, pag. 45. do they say nothing, and suffer themselves to fall by a Text, which gives victory to their adversaries, without making the least defence? Those, says he, who have urg'd this passage, must have either necessarily suppress'd the answers of the *Arians*, or they are lost, since they are not come down to us. As to their being lost, 'tis impossible, since as they must have been join'd to the objection, and the objection is by different ways come down to us in the Writings of the Fathers, the answers could not fail of coming in like manner. Nor did even Mr. *Emlyn* think so; he uses this *dilemma* in his reasoning only to manage a little the opposite question, and not too inconsiderately to assert that the ancient Fathers had suppress'd the answers of their adversaries. If he meant to say this, he may find certain persons who out of prejudice and dislike to the Writings of the Fathers will not disallow of it; but natural equity join'd to good sense, which ought every where to preside,

can never approve of a suspicion so injurious to the ecclesiastical Writers, who have recommended themselves so many different ways, and to which their manner of relating the disputes which they had with the hereticks, has given no place. So far from this, that we every where find the passages of Scripture, that seem most favourable to *Arianism*, set in their fullest light, and urg'd with all the force that was possible to the *Arians*. We see there the most subtle and artful reasonings that the *Arians*, and their fellow-brethren the *Socinians*, are able to form at present, sometimes against the Mystery of the Trinity; sometimes against the Divinity and eternal generation of the Son; and sometimes against the procession of the Holy Ghost, and the Divinity of his Person. Consult but what they have said upon the 22^d v. of the viiith Chapter of the *Proverbs* against the eternity of the Son: *The Lord has created me*, &c. relying upon the translation of the LXX. who have thus render'd it instead of, *The Lord has possessed me*, &c. as the *Hebrew* Text imports: Upon the 32^d v. of the xiiith Chapter of *St. Mark*, in order to deprive *Jesus Christ* of his infinite knowledge, *But of that day knoweth no man, no not the Son*, &c. Upon the 29th v. of the xth Chapter of *St. John*, to take off from the supreme dignity of the Son, by these words which he had said himself; *My Father is greater than I*. The Fathers withal have not been forgetful to give us instances of their artfulness in eluding the Texts of Scripture urg'd against them; several are seen in what I have produc'd above; I shall add but one more, that I may not too much multiply things of this nature. The Orthodox made use of the Text, where *Jesus Christ* says, *I and my Father are one*, to prove his unity of nature with the Father, as being but one and the same God. The *Arians* evaded, or pretended to evade this proof by the distinction

inction of unity of nature, and unity of will, explaining these words of *Jesus Christ* of the latter; and it was necessary for the Divines of those times to strengthen themselves with other Texts in defence of that. We must not imagine that these subtle *Arians* did not urge the same answer to the passage of St. *John's* Epistle, since the *three are one* of this Text is the same thing with these words of *Jesus Christ*, *I and the Father are one*. This is manifestly the sum of the seventh Dialogue of *Vigilius of Tapsun*, printed among the Works of St. *Athanasius*, Vol. 2. of the *Cologn* Edition: where he says, that where the names of the persons are express'd, there they believe different natures to be express'd by those names; so that they assign to the Father, Son, and Holy Ghost an unity of will only, and not an unity of divine nature: And it was also after this manner, that the Abbat *Joachim*, who reviv'd *Arianism*, explain'd the Text of St. *John's* Epistle in the 12th Century; as we see in the Acts of the Council of *Lateran*, held in 1215.

But tho' we were not so well satisfy'd as we are concerning the answer which the *Arians* may have given to this passage, what advantage cou'd accrue to Mr. *Emlyn*, or what consequence could he draw thence? Our question turns only upon this, whether, these words of St. *John's* Epistle, *For there are three, who bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one*, were in the old *Italick* Version, and were urg'd by the Fathers against the *Arians*; I prove it by abundance of authorities; and there is not one which they can dispute, either as falsely al-

^b Sic sentiunt, ut ubi nomina in personis indicant, ibi simul in ipsis nominibus & singulas vel diversas substantias esse pronuntiant, ut unitatem in concordia tantum charitatis esse assignant, & non in unita plenitudine Divinitatis.

ledg'd, or as uncertain; but would it be less true, that the passages extracted from the writings of the Fathers, which I have produc'd, are in their Books, tho' we should be wholly ignorant of what the *Arians* may have answer'd? I am not acquainted with Mr. *Emlyn's* Logick, but no man was ever less regular in fixing his principles, and drawing his consequences: I have made this remark in another place.



C H A P. VII.

Other quotations of the Italick Version in favour of the passage in St. John's Epistle, taken from two ancient Tracts, ascrib'd to St. Fulgentius,

ST. *Fulgentius*, Bishop of *Ruspe* in *Africk*, liv'd in those sorrowful times, when *Arianism* was upon the throne, and true Christianity very much persecuted. I have^c set down in my Dissertation two passages where this holy Bishop makes mention of the passage of *St. John*, but as I have not given the express words, I think it convenient to give 'em here.

The first of these passages, which is in his Answers to ten Objections of the *Arians*, is express'd in these terms: ^d *We acknowledge the unity of essence in the Father, the Son, and the Holy Ghost; yet without confounding the persons; for 'tis this which St. John testifies, when he says, There are three which bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one.* The other passage is in a Discourse, which he wrote con-

^c Pag. 61.

^d *Fulg. Rusp. ad 10. Object.*

cerning the Trinity at the request of one of his friends, nam'd *Felix*, to explain to him that great subject, which was so much disputed. *I will say then to you in few words, that the Father is one, the Son another, and the Holy Ghost another; distinct I say, as to their persons; but not distinct as to their nature: and for this reason 'tis said, I and the Father are one: the word ONE respects the nature, the term ARE denotes the persons; in like manner, 'tis said, There are three, which bear record in heaven, the Father, the Word and the Holy Ghost, and these three are one.*

After such express quotations of St. *John's* passage, let 'em come and boldly tell us it was not in the *Italick* Version, or that St. *Fulgentius* had not this Version, which was receiv'd in all the Churches, before his eyes, nor took thence the passages he quoted in his Writings; this will be an unpardonable ignorance in those persons who thro' prejudice deny a truth which is disagreeable to them; or a want of sincerity, yet worse than that ignorance, shameful in men who profess themselves Scholars.

In the last Editions of this holy Bishop's Works, and in the ninth Volume of the *Bibliotheca Nova Patrum*, we find two Tracts under the name of St. *Fulgentius*. The one is against an *Arian* Bishop nam'd *Pinta*; and the other is a collection of divers Fragments against an *Arian* also, nam'd *Fabian*.

As to the former Mr. *Du Pin*; in the article of St. *Fulgentius*, proves that this Work does not belong to that famous Bishop, and he gives very good reasons, which if they please they may see in the place I have mention'd. Dr. *Cave* in his history is of the same opinion, and I know no per-

e Fulg. de Trinit. ad Felicem Notarium, cap. iv.

son who has stifiy maintain'd the contrary. 'Tis at least true, that this Tract is very ancient. The Author, who drew it up, quotes there several Texts of the sacred Scripture in defence of the Trinity, after which he sets down this: *In the Epistle of St. John. There are three in heaven, which bear record, the Father, the Word, and the Spirit; and these three are one.*

As to the collection of the Fragments of ten Books, which St. *Fulgentius* had written, as the Author of his Life says, against the false accusations of *Fabian, F. Chifflet*, a Jesuit, who publish'd 'em upon the credit of some MSS. does not doubt, but that they really are the Fragments, which some one had collected from the Work of St. *Fulgentius*. I have no concern to engage my self in this point of Criticism: but I will venture to say, that I find in some of these Fragments such things, as in my opinion, suit not with the character and genius of this learned *African*. In the third fragment of the first Book we see remarks upon the *Greek*, unworthy the great skill St. *Fulgentius* had in that language; and a distinction betwixt the Latin words *ministrare* and *subministrare*, which does not agree with such a man, as he was. I leave the stricter enquiry into these matters to those who are Critics by profession; I shall here insist no longer upon it. Yet if I have done right in not confounding the Author of these Fragments with St. *Fulgentius*, no more than with the Author of the Tract against *Pinta*, the quotation of St. *John's* passage in these Fragments, wherein the Texts of Scripture are all taken from the *Italick* Version, will be a new proof that this Text was read in that Version.

The title of the 21st Fragment of the sixth Book is, *The Trinity in Persons, and the Unity in Nature prov'd from holy Scripture*; under this extraordinary title

title are read these words at the close of the Chapter, *The Apostle St. John has evidently said, and three are one, in speaking of the Father, the Son, and the Holy Ghost*: this is express.

Upon occasion of the manner, after which this passage is quoted, I return to the quotation St. Cyprian has made in his Treatise of the Unity of the Church; *It is written, says he, of the Father, of the Son, and of the Holy Ghost; and these three are one.* I see here no difference with the quotation of the Fragment; in the latter, 'tis indisputably the 7th v. since it can only be said of that verse, *St. John has evidently said*; the consequence tends directly to St. Cyprian, and confirms the reflexions I have made upon him.

If those, who venture to deny the passage we are upon to have been in the *Italick Version*, have never read the Authors I have quoted, their ignorance in a matter, they ought to be acquainted with before they so resolutely deny it as they do, is inexcusable in Men of learning; and if they have read 'em, and taken notice of the passages in 'em I have quoted, their sincerity becomes very much suspected: this is a grievous *dilemma* for 'em.



C H A P. VIII.

Of the judgment St. Jerom has made of this Text, in his Prologue to the seven Catholick Epistles.

TIS impossible but that St. Jerom must have seen in the *Italick Version* a Text which *Tertullian* and St. Cyprian had read there before him, and which all the world had seen there as well as they, and which the great numbers of Bishops who liv'd

liv'd in the same age with St. *Jerom* read there also. The toilsome and difficult pains he gave himself to purge that Version from the faults, which had crept into it, did not allow him to spare a Text, which would have been the greatest of all the faults he had to correct, if it did not really belong to St. *John's* Epistle; but far from taking it away, he on the contrary has complain'd in very strong terms, in his Prologue to the seven Epistles, of the omission of this Text in some private Version, which appear'd in his time; the Authors of which he treats as *unfaithful Translators*: a reproach unjust as well as rash, if this passage had not been in the *Italick* Version, which was used by the whole Church; and if withal it was not in the *Greek* of the New Testament, since it was from the *Greek*, as from the Original, that the *Latin* Versions were made.

These consequences are natural, and 'tis impossible to overturn 'em, but by destroying the principle from which they proceed, which is absolutely to deny that this Prologue is St. *Jerom's*. And thus Mr. *Simon* has bent his whole force this way with a view to exclude the passage it treats of, as a forg'd and supposititious Text: Dr. *Mill* and *F. Martianay* have gone into the same opinion concerning the Prologue, but yet with different views, for they believ'd the passage of St. *John* genuine; their prejudice reach'd no farther than the Prologue. I have collected from the Writings of each all the reasons they have urg'd to shew that St. *Jerom* is not the Author: I have examin'd 'em step by step one after another, and have shewn 'em to be so weak, that * Mr. *Emlyn* who has twice enter'd the lists

* See the fifth Chapter of my Dissertation upon the passage of St. John, and the fourth Chapter of the Examin. of Mr. Emlyn's Answer.

since upon these matters, he has not been able to destroy one of my arguments.

The most specious of those which had been urg'd against this Preface, was that the seven Epistles are there call'd *Canonical*, a name which *F. Martianay*, who is the Author of this remark, pretends was not given to these Epistles, 'till after the sixth Century, and consequently that it could not be *St. Jerom*, who wrote the Preface, where they are call'd by this name. This reason would be good, if the remark was just, but I have shewn from several Authors, that it is not: I shall not offend, if I here add two other instances. The first is from *Vigilius*, Bishop of *Tapsum* in the fifth Century, who in his Book against *Varimadus* says, 'Tis written in the *Canonical Epistles*, my little children, this is the last time: the quotation is from the first Epistle of *St. Jobn*. The other instance is taken from *St. Jerom* himself, who in an Epistle to *Paul*, *Marcellus*, and *Eustochium*, the same *Eustochium* to whom the Prologue is address'd, says to 'em, *Jude the Apostle and Brother of James had said in his Canonical Epistle*, &c. *F. Martianay*, who has read so often over the works of *St. Jerom*, of which he has given us a most beautiful Edition, and adorned them with the most learn'd Prefaces which have appear'd, would be much surpriz'd, was he alive, to see his Criticism upon the word *Canonical*, confuted by *St. Jerom* himself; but the most learned men are subject to such mistakes.

'Tho' it be a main point for those Gentlemen who dispute the Text of the witnesses in heaven to be genuine, to take from it the suffrage of *St. Jerom* in the Prologue here in question, yet *Mr. Emlyn* will not answer for the reasons which have been urg'd against this Prologue, and he does not find 'em strong enough for him to keep close behind so

weak a bulwark; Mr. *Martin*,^f says he, *may be one of those Writers, who are sure to defend what others have said upon a subject in debate; but for my part, I undertake to defend that only, which I think valid and conclusive.* Let us pass by what he says of me, he don't know me: let us dwell upon what he tells us of his own turn of genius; *I undertake, says he, to defend that only, which I think valid and conclusive.* He might at this rate have spar'd himself the trouble of writing his two last pieces in order to defend what others had said before him against the passage of *St. John*; he in this had less consulted his strength than his inclination, which has carried him to enter into an engagement which he would have done well not to have meddled with; he gets no honour by it. But whence is it, that after having engag'd so deeply in it, he gives up all the proofs urg'd against a Preface, which, if it subsists, is the total ruine of his side of the question? It is, he says, because he does not undertake to defend reasons which do not appear to him solid and conclusive: such a confession does not make much for their honour, and makes much for me, who have had the same opinion of it before him. Yet you must not believe that he entirely abandons the dispute; he has one shift left which appears to him secure, and with which alone he thinks to triumph. If *St. Jerom*, says he, was the Author of this Prologue, in which the passage that speaks of the three witnesses in heaven is characteriz'd as the principal support of the faith, and the omission of this passage in some Versions mark'd with the odious name of unfaithfulness, would it be possible after this that *St. Jerom* should have never produc'd so terrible a passage against the *Arians*, when he oppos'd 'em in

^f Reply, pag. 37.

his Writings? I had largely answer'd this, and amongst other things had said, that this objection supposed this holy Doctor to have wrote some particular Treatise against *Arianism*: whereas there is no such piece found among all the great Volumes we have of his; and that he had but scarce touch'd upon it as it came in his way in some of his Commentaries. Mr. *Emlyn* returns to me upon this subject, and contents himself with alledging in general the Comment upon *Ezekiel*, without marking any passage where *Arianism* is mention'd. This vague and confus'd manner of quoting a Book has its profit and advantages for those who judge that it is more secure to lurk behind this general form of speaking, than to appear in a distinct and express quotation. I have read St. *Jerom's* Commentary upon *Ezekiel* more than once, and have found him so far from expressly engaging against *Arianism*, that he speaks not of the Holy Trinity but upon occasion of the mystical exposition of some expressions, which are found in this Prophet; and the passages which he quotes, tho' rarely, are always such whose ideas have relation to those of the mystical terms and explications he gives, and which are often far fetch'd: instances of this observation may be seen in the xith Chapter, v. 1. in the xlth Chapter, v. 44. and in divers other places.

To this I add, that a very considerable time having pass'd betwixt the Prologue and the Commentary upon *Ezekiel*, 'tis by no means surprizing that St. *Jerom* not being concern'd in the least with the affair of *Arianism*, should not have present in his mind a Text of which he had spoke with so much force upon a quite different occasion, as that of the revise of St. *John's* Epistle was. He was working upon this revise about the year 389 or 390; for giving in the year 392, (which he notes to be the 14th year of the reign of *Theodosius*) a

Catalogue of his Works, he sets down in the number the review of the New Testament: now he did not finish, as is gathered from his Works, his Commentary upon *Ezekiel* 'till the year 414, and consequently 24 or 25 years after he drew up the Prologue to the seven Epistles. Will Mr. *Emlyn* find that after so long a space of time St. *Jerom* must have present in his mind the noble vivacity with which he had spoke of the Text of the witnesses in heaven against the unfaithful Translators, who had not inserted it in their Version, that this Text must have plac'd it self under his pen, and be necessarily repeated there? If he thinks so, those who know mankind better, and how men of the greatest parts do not always think upon the same thing, how the most judicious content themselves with saying or writing what is most to their purpose, and how 24 or 25 years time are capable of fixing the mind to one thing, without prejudice to that which made a lively impression upon it 24 years before, will not find the least difficulty in comprehending, how 'tis possible that St. *Jerom*, after all the reasons I have given, should not have quoted the passage of St. *John*, of which he had spoke with so much zeal and force in the Prologue to the Canonical Epistles.

Mr. *Emlyn* carries his reasoning yet one step higher, and to give it the greater advantage, he represents the Author of the Prologue as taking upon him the Character of *Restorer* and *Preserver* of this passage, against the omission which he condemns in some *Latin* Versions; from whence Mr. *Emlyn* infers, that these characters cannot belong to St. *Jerom*, since he has made no mention of this Text in his Commentaries, nor in his Epistles.

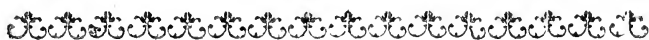
The Author of the Prologue does not give himself the great titles of *Restorer* and *Preserver*, nor represents himself under any of these ideas; 'tis
from

from himself Mr. *Emlyn* has taken them. The word and idea of *Restorer* would reach much farther than to those particular Versions, which are specify'd in the Prologue, and which, as we learn from St. *Augustine*, were almost of no consideration in comparison of the *Italick*, which was call'd the *Common Version*, because as I have several times observ'd, it was that of all the Churches: and the passage of St. *John* not being wanting in this Version, which was in the hands of all the world, the name of *Restorer* of this Text could not belong to the Censurer of those other obscure Versions, which at most were only in the hands of some private persons. I say the same thing of the word *Preserver*, which is no less a stranger to this Preface than the other. The Text in hand had no need of any other Preserver than the original *Greek*, and the Bible of the Churches.

But has Mr. *Emlyn* well consider'd that in making the Author of this Preface, whoever he was, since he will have him not to be St. *Jerom*, speak thus of himself, he makes him say by a necessary consequence, that this Text was in the *Greek*, and in the ancient Editions; for how otherwise would he have been the *Preserver* of it? And will Mr. *Emlyn* acknowledge this? *He is taken*, as said the Royal Prophet, *in the net which he had laid*. But whilst he extricates himself out of it as well as he can, let us resume his reasoning, and draw an advantage from it in favour of the truth I maintain. The Author of the Prologue charges the Translators with unfaithfulness, who had not inserted this passage in their translation; therefore he must himself have plac'd it in his; for the *Latin* Poets observation was always just,

Turpe est doctōri cum culpa redarguit ipsum.

'Tis shameful for a man to reprove others, and fall himself into the same fault he blames in them. But this is what St. Jerom cannot be charg'd with, if this passage was plac'd in his Version, which these unfaithful Translators had not inserted in theirs. Now this passage was no less in St. Jerom's Version than in the *Italick*; 'tis a fact which consists in proof; I have given a great number in my Dissertation, and I shall resume and continue that subject in the following Chapter.



C H A P. IX.

That the Text of the three witnesses, the Father, the Word, and the Holy Ghost, and these three are one, was always in St. Jerom's Version.

MR. Emlyn does not deny but this Text has been in the Manuscripts of the *Latin Bibles* since the time of *Charles the Great*, who liv'd at the close of the eighth Century; the testimonies I have produc'd have not left him the least room to dispute it. But how could so remarkable a Text as this, both in its matter and form, be found in the Manuscripts of the New Testament, dispers'd through all Countries among the Clergy and the People?

If it was a Stranger, newly come, it must be own'd they were very easy who admitted it into the Sanctuary of the sacred Scriptures, without having given it any opposition in any countrey of the world. These Manuscript Bibles were several times revis'd, the smallest errors of transcribers were corrected as much as possible, and yet they must have shewn so excessive an indulgence to this entire Text, lately

lately introduc'd, as to leave it in possession of a place it had so undeservedly usurp'd! Does Mr. *Emlyn* really believe this?

I went back yet farther than the time in which the famous revise was made by the order of *Charles the Great*, wherein we have seen this Text of *St. John*; there's no artifice and Criticism, which can evade this revise; 'tis beyond all the subterfuges which prejudice and error can raise against it; I have set it beyond the reach of both, as may be seen from what I have said.

Passing farther than the time of this famous revise, I searched into the *Decretal Epistles of Isidorus Mercator*, and I shew'd that the two Texts of *St. John*, one of which speaks of the three witnesses in heaven, and the other of the three witnesses on earth, were read in two of these Epistles. The Bible of *St. Jerom* was then only in common use with the Church and its Doctors; this Bible had then the passage of the 7th v. which is that of the witnesses in heaven.

As *Germany* furnish'd me with this very certain proof in the Writings of *Mercator*; *Italy* affords me a like one in the Commentary of a learned Abbat in the Kingdom of *Naples*; this is *Ambrose Anthbert*, or *Ansbert*, whose words I have quoted, and which I am willing to repeat here, because of the new observations I have to make upon 'em. *Ansbert* then commenting upon these words in the first Chapter of the *Revelation*, the faithful witness, and the first-begotten of the dead, and the prince of the Kings of the earth, says, that tho' the expression of faithful witness has there reference only to *Jesus Christ*, 'tis yet a character, which equally belongs to the Father, the Son, and the Holy Ghost; according to these words of *St. John*, *There are three, which bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one.* The remarks

I have

I have to make upon this quotation deserve a particular attention.

Ambrose Ansbert, a native of *Provence*, retir'd into the Kingdom of *Naples*, and was there very much esteem'd: he wrote there several Works which gain'd him a great reputation withal tho' they drew upon him the envy of many. They accus'd him of pride, rashness, and in a manner of impiety, for having attempted to write a Commentary upon the *Revelation*, to the great contempt, they cry'd, of that terrible Sentence in the xxii^d Chapter, *If any man shall add unto these things, God shall add unto him the plagues that are written in this Book.* It was easy for *Ansbert* to shew this accusation ridiculous; but as his innocence was not a buckler strong enough to defend him against his enemies, he implor'd the protection of Pope *Stephen*, to whom he dedicated his Commentaries. Would a man so unjustly defam'd in publick, and so rashly accus'd of making additions to the Book of the *Revelation*, under pretence of the explications he gave of it, would he have unadvisedly quoted in this very Commentary a passage, which had not been in the Bible, and said, *it is written, There are three, which bear record, &c.* if it had not been written? Now it was St. *Jerom's* Bible which was then read in the Churches, and which private families had before their eyes. The old ^f *Italick* Version had given place to this, which was far more correct, as I have already observ'd; and this alteration of the Version had been introduc'd into the Church but about a Century, or a Century and an half, before: the *Italick* Version had kept its ground 'till towards the close of the seventh Century, and *Ambrose Ansbert* wrote about the middle of the fol-

^f P. Simon Hist. Critic. des Versions du N. Testam. ch. vii. 8, 9.

lowing. We cannot then have a greater certainty of the fact in question, namely, that the Text of the witnesses in heaven, the Father, the Word, and the Holy Ghost, &c. were from the first ages, as in the Age of *Charles the Great*, in *St. Jerom's Bible*.

Another instance, very like the former, and of the same Century, is that of *Etherius*, Bishop of *Uxame* in *Spain*, and of *Beatus* Priest in the *Asturias*. *Elipandus* Archbishop of *Toledo*, and *Felix* Bishop of *Urgel*, taught that *Jesus Christ* consider'd as man was only the Son of God by adoption, and thus they struck at the hypostatick union of the two natures in *Jesus Christ*: their doctrine prevail'd mightily in *Spain* out of regard to these two Prelates, whose reputation there was considerable, especially *Elipandus*, who was Primate of all *Spain*. *Etherius*, tho' his Suffragan, and *Beatus*, who was but a bare Priest, wrote against the error of the Archbishop; and the Archbishop in his turn writes a Letter of Spirit against 'em, to an Abbat, call'd *Fidelis*, in which he charges 'em with being *Eutyrians*. To justify themselves, and at the same time to oppose the Error of *Elipandus* and *Felix*, they wrote a Book, in which they quoted a good part of the first Epistle of *St. John*; and among the rest the entire passage of the fifth Chapter, which speaks of the Father, the Son, and the Holy Ghost.

It was already a great undertaking in *Etherius* and *Beatus* to venture openly to oppose their Archbishop and Primate; and it would have been not only an imprudence in 'em, but impious withal, to blend a forg'd passage among the genuine Texts of *St. John's* Epistle, and thus to corrupt the sacred Scripture, if this passage had not been generally in the Bibles of those times. This must necessarily have brought upon 'em the censure of

their Superior, who was already but too much provok'd at their boldness in opposing his doctrine with such open force; they, who according to the ordinary course of Subordination should have regulated their sentiments by his. The conclusion is, and this a very certain conclusion, that the record of the Father, the Son, and the Holy Ghost, one God in three persons, was really in *St. Jerom's* Version; which was all I had to prove.

Now wherein are these proofs defective? We are upon a fact, and a fact which must have been publick, expos'd to the eyes of the whole Church, and we have seen in this Chapter the testimonies from *Germany* in the Works of *Isidorus Mercator*; testimonies from *Italy* in the Writings of *Ambrose Ansbert*; testimonies from *Spain* and the *Asturias* in the Book of *Etherius* and *Beatus*. All these testimonies exactly agree, they all depose that the Text of the Father, the Son, and the Holy Ghost was in the Epistle of *St. John*; and all these four witnesses report it as having read it, and reading it in the Version of *St. Jerom*, without any person, even their greatest enemies, accusing 'em of a false translation: and yet nine hundred years after there shall be found men who will venture to assert that these words were not in *St. Jerom's* Bible! A little more equity, but especially more candour, would submit to the genuineness of this Text.



C H A P. X.

What judgment must be pass'd upon the Latin Manuscripts of the Vulgate of St. Jerom, which have not the Text of the Father, the Son, and the Holy Ghost.

WERE we so happy as to have the Manuscripts of the Bible which had pass'd under St. *Jerom's* eyes, or only the Manuscripts which had been made very near the time that ancient Clergyman was upon his revise, we might clear up very many passages, which have given place for several Criticisms. We should see whether the passage they dispute with us was originally in that Version. But all the Manuscripts which are preserv'd fall far short of the time when it was made, the most ancient scarce come within four or five hundred years of it; since *F. le Long* reckons for the most ancient that of *Theodulphus*, made in the year 790. and consequently more modern by half a Century than the quotation of *Ambrose Ansbert*. But suppose they should find, if they will, some other yet more ancient, let it be a thousand years old, and the Text of St. *John's* Epistle not read in it; will this be any more than an omission, a fault of the transcriber, like many others of the same nature? The more ancient this shall have been, the more it may have been copied by others since, in which the same fault shall have escap'd thro' the inadvertency of the transcribers: as we have often seen the faults of an impression to pass from one edition to another, in the very printing of the sacred Books, where the revisers and correctors of the press ought to use all possible care to prevent such

mistakes. The helps of Correctors, which are fix'd in every Printing-house, being wanting to the generality of transcribers, the faults which escap'd their pen remain'd in their Manuscripts; this Manuscript came into the hands of the buyer, who sometimes was a man less careful in reading, than in forming a Library for pomp and shew: nothing is more frequent in the world than this, and we must not imagine that it was ever otherwise. When such a Manuscript met with a buyer who us'd it, and read it for devotion, he might either not perceive the omission, or leave it there without giving himself the trouble to correct it; either because he could not write, (for that art was not always so common as it is in our days;) or if he could, thro' negligence in correcting it; or because of an overcurious niceness he was afraid of spoiling the beauty of his Book. There are at present men of all these Characters, the negligent, the indolent, and the affectedly neat; and men who liv'd a thousand years ago were form'd no otherwise than those who have come after 'em. The omissions thus remaining in one Manuscript which has been preserv'd for many ages, of what weight can this Manuscript and others of the same sort be in a matter which owes its first original to the carelessness of a transcriber, and which is preserv'd only by a like carelessness, or ignorance, or the laziness and negligence of the persons into whose hands it shall have pass'd successively? It even happens, that when such an omission is grown old in a Manuscript, the ages which have pass'd upon it without making any alteration in it, have gain'd it on the other hand a sort of venerable prescription; so that the older a Manuscript is, the more venerable it grows, even 'till the very faults of it sometimes hold the place of law and determination.

When

When a transcriber looking over his copy hap-
pen'd to observe something forgot, if he was a man
who had the perfection of the Text of the sacred
Author more at heart, than the neatness or beauty
of his Manuscript, he himself inserted the passage
he had omitted in the margin; and this is what Mr.
Simon and others have observ'd concerning the pas-
sage of St. *John*, that not being in the very Body of
the Epistle, 'tis found written in the margin, by the
same hand, and with the same ink as the rest. In
other Manuscripts where this Text is not in the
body of the Epistle, some of those who had pos-
sess'd this copy from that time, or a little after,
having perceiv'd that the Text of the three wit-
nesses in heaven was wanting to it, had wrote it in
the margin over against the place where it ought to
have been.

All these wise and pious precautions, as well of
the transcribers of the sacred Scripture, as of the
buyers, or religious readers, are so many condem-
nations brought against the other Manuscripts in
which this passage is found wanting; and are a cer-
tain proof that this defect must be look'd on but
as a mere omission, and consequently as a matter,
which is of no consideration against the authen-
tickness of this Text.

This reasoning, which is so evident and natural,
and lets us see of how little moment it is with re-
gard to the passage we are upon, that it is not
found in some Manuscripts of seven or eight hun-
dred years old, and which are very few; this rea-
soning, I say, is confirm'd and render'd insupera-
ble by the quotations, which I have produc'd in
the foregoing Chapter. The Authors of 'em were not
mere transcribers, transcribers unknown, who got
their bread by writing, as Printers do now-a-days;
they are men of letters, and for the most part of a
venerable

venerable character in the Church, learned Divines who wrote upon religious Subjects, who had the Bible at hand, and who, in the same age, (from which they offer us some Manuscripts unknown otherwise than from their single quality of Manuscripts in which this passage of St. *John* is not found,) come to us by their Works, each with his Bible, and upon opening 'em lay before our Eyes in the Epistle of St. *John* the Text they have quoted. 'Tis then with regard to this Text quite as much, as if we had their very Copy, as it is with regard to all the other passages, which are set down in their quotations. I see there five of the most ancient Manuscripts they have, I know from what hand they come to me; those from whom I receive 'em assure me by the use they have made of the passage in St. *John*'s Epistle, that it really belongs to the Epistle of that Apostle. Have they the same assurance of any Manuscripts in which this passage is not seen; and is there the least comparison to be made betwixt the one and the other?

They will be confirm'd in this thought, if, placing on one side the few Manuscripts in which this Text is wanting with the innumerable multitude of those which have it, (since they are forc'd to own that within these seven or eight hundred years 'tis generally found in the Manuscripts) they attend to the regard which was anciently paid to one and the other. If before the eighth Century there were some Copies in which this passage of St. *John* was wanting, they must necessarily have been but little known in publick; or if they were, they gave themselves no more trouble about 'em, than we do now about the faults of a printed Book, and even of the Bible; all that is done in this respect is to avoid the same faults in another Edition. And 'tis thus the Ancients were wont to act
in

in what concerns the passage of *St. John*; the fault or omission remain'd where it was, and they took care not to let it pass into other Copies.

They went farther, when, at the close of the eighth Century, they made by order of *Charles the Great* that excellent revise of the Copies of the New Testament, of which so much has been said. The learned men who were chosen to make a judgment of the Copies and the faults to be corrected, either met with none of these Manuscripts which wanted this passage, (which would be a sign of their scarceness,) or if they had some of 'em before their eyes, among the great number of others which were necessary to their design, they plac'd the omission of this Text among the faults that were to be corrected; otherwise, one cannot conceive why they should have plac'd it themselves in the Epistle of *St. John*, as has been prov'd. Unless they had directly explain'd themselves against the omission of this Text, they could not better make it known to be a fault of the transcribers, than by following themselves the quite opposite Manuscripts, and inserting from them this forgotten Text. This was all that belong'd to their design, and the nature of their work; critical remarks upon particular Texts, whether they were omitted in some Copies, or were found faulty in some of their expressions, would have gone too far, and not have been necessary for the use of the faithful, which is what *Charles the Great* had solely propos'd: a good revise, and an exact and faithful correction: that was all.

They acted no otherwise in the *Correëtorium* of the *Sorbonne*, in the tenth Century. Always the Manuscripts in which the Text of the three witnesses in heaven was not, were reject'd, as defective in this point; and the only ones in which it is found were follow'd in these *Correëtoria*. If then

they had no regard to the Copies, which have not this sacred Text, upon the occasions of a regular correction, what esteem do they deserve six or seven hundred years after, unless an error is chang'd into truth by tract of time?

Lastly, the constant and universal use the Church has made of the Version and Copies in which this Text was read, without having ever gainfay'd those, in which it was not found, is the most certain approbation they can have of the former, and an indisputable disowning of the latter. Let these Manuscripts make, as much as they will, one of the curiosities in Libraries; they may be valuable in other respects, but the esteem must never be extended so far as to their faults.

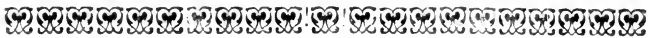
The End of the First Part.





PART the SECOND.

In which, the passage of St. *John's* Epistle, *There are three in heaven, &c.* is prov'd to be genuine from the *Greek* Copies, and the use of the *Greek* Church.



CHAP. I.

That the two ancient Latin Versions, the Italick and the Vulgate of St. Jerom, are a proof that the disputed passage was in the Greek Copies.



THE *Italick* Version being the most ancient of all those of the New Testament, it can have been made only from the *Greek*: 'tis a fact of which no person has ever doubted, and which Mr. *Simon* speaking of this Version in his *Critical History* has own'd. Yet this is not to say, that this Version, how ancient soever it may have been, had not its faults; there is none exempt, and that is a good one which has the fewest. But these faults, which most frequently proceed either from a certain weariness the mind contracts in a long and difficult work; or from a want of a thorough acquaintance with the full meaning of certain words in the original language, and sometimes even with the words of the language into which the translation is made, that are most proper to the subject; these faults, I say, tho' they were in the *Italick* Version, were not carried

so far as to cut off a Text which was in the *Greek*, nor to insert one which was not there. This would have been a most audacious crime, and which those pious translators, who in those first ages made a Version design'd for the instruction of the Church, could not have been guilty of.

The Text of the 7th verse of the vth Chapter of the first Epistle of St. *John* was inserted in that Version; it was read there from the first ages; *Tertullian*, St. *Cyprian*, *Vigilius*, St. *Fulgentius*, and the others who have quoted it from this Version, understood the *Greek*; the last especially was skill'd in it, as we read in his Life, prefix'd before his Works: what room is there left after all this to doubt whether this Text was in the *Greek*? To doubt of it with any sort of grounds, they must be able to deny that this Version was made from the *Greek*; and who will deny it? or they must be able to prove, that it was so unfaithful as to have inserted for Texts of Scripture whole passages, which never were there, and which no body had read there; but how can they prove so odious an imputation, and which none of the Christians and Doctors of the remote ages has ever charged upon a Version so venerable? Or lastly, they must be able to advance that none of those who have taken the passage of St. *John* from this Version was capable of comparing it with the *Greek*, or that if they were capable, they had neither the zeal, nor the care to do it: but for a man to ascribe such sentiments to 'em, would be to expose himself to the derision of all the world. Nothing then would remain but absolutely to deny, that the Text we speak of was in the *Italick* Version; but can they deny this after the proofs I have given of it? Tho' there should be now extant in our days one or more ancient Manuscripts of that Version, and the passage of St. *John* be read in 'em, could they see
it

it there better than those famous Authors did, who have copied it from thence? And would the report of the Learned among the moderns, who should declare this passage to be in those ancient Copies, deserve more credit with us, than the testimonies which have been by the *Tertullians*, the *Cyprians*, the *Vigilius's*, the *Fulgentius's*, and the three or four hundred *African Bishops*? Since then none of these things I have mention'd can be denied, they can't but own, that this first proposition, which is inseparably connected with all the rest, namely, that the Text of St. *John* was in the *Greek*, is by this very means put beyond all contradiction.

I say the same thing with regard to St. *Jerom's* Version, and the proof of it is more easily to be given. We have no need to suppose that St. *Jerom* was well-skill'd in the *Greek* Tongue, no person ever disputed it; no more have we need to suppose that in revising the *Italick* Version of the New Testament, he not only chose the most correct and most exact Manuscripts, but that he had also the the *Greek* Copies in his hand, in order to regulate his corrections by those Copies: He has himself declar'd that he follow'd this method; *Novum Testamentum*, & says he, *Græcæ fidei reddidi*. "I have corrected the Version of the New Testament exactly after the *Greek* Copies." Tho' he had not said it, 'tis seen enough from the abundance of remarks he has made in his Commentaries. He had found in the Version, which he revised in order to make it more correct, the passage of the Epistle of St. *John*; and if in comparing the Version of that Epistle with the *Greek*, he had seen that it differ'd from the *Greek* in what regards this Text, is it conceivable that he would have left it there, and that industrious, as he was,

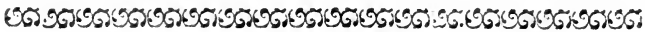
to make alterations in many places, which may seem slight, he would have let pass in his Version so manifest a depravation of the original Text of that Epistle? The absurdity is palpable; he saw then this passage in the *Greek*, as he found it in the *Latin*.

The error which opposes it self to the truth of this Text necessarily yields to the force of this reason, unless it extricates it self by the help of another error, boldly and confidently asserted; and this is to deny that *St. Jerom* has inserted this passage in his Version. But how can they maintain this after the testimonies which I have brought to the contrary? The *Romish* Censors say in their Preface to *Clement* the Eighth's Bible, as reported by ^h Mr. *Simon*, that since nine hundred years all the Authors who have flourish'd in the Church, have only made use of *St. Jerom's* Version; 'tis then from them, and the quotations of that Version which are found in their Books, that we may be informed with most certainty of what was read in that Version; and the certainty which will arise with relation to any particular passage, will be far greater, and beyond all doubt, if this passage is found quoted by several of these famous Doctors. We have here all this, as I have shewn in the ninth Chapter of the first Part; and these Authors are expressly of the same age the *Romish* Censors speak of. These Authors are some of above eight hundred years, and others above nine hundred and near a thousand. This fact being thus prov'd, and this last refuge taken away from those, who declaim against the genuineness of this passage, they will be forc'd to own that *St. Jerom* must have found it in the *Greek*, because for upwards of nine hun-

^h Hist. Critiq. des Verf. du N. Testament. ch. vii. p. 75.
dred

dred years the most celebrated Writers have shewn us, that they read it in St. *Jerom's* Bible.

I had briefly touch'd upon this reasoning drawn from the ancient *Latin* Versions in my ⁱ first Dissertation, to shew that the Text of the witnesses in heaven, which was always read in these Versions, must necessarily have been found in the *Greek*. The shortness I us'd in my explication shou'd not have hinder'd Mr. *Emlyn* from taking notice of it and answering it; but he has thought good not to meddle with it. As I have now been as large upon this proof, as it deserves, its force will be better perceiv'd; and I question whether any answer can be given to it, that will satisfy a person, who seeks after truth and solidity.



C H A P. II.

Of the first Greek Editions, in which the Text of the three witnesses in heaven is read, and of those in which this Text is not inserted.

BEfore I come to speak of the *Greek* Manuscripts which serve to defend the truth of the passage of St. *John*, I think it will not be amiss to make some observations upon the first *Greek* Editions of the New Testament with relation to this famous Text.

The *Latin* Bibles were the first that were printed, about the middle of the 15th Century; the little use which was then made of the *Greek* Tongue in reading the holy Scripture, was without doubt

ⁱ Dissert. sur le 7. v. du ch. v. de la 1 Ep. de S. Jean p. 94.

the cause, why they made no haste to print it in that language. It was not till the beginning of the 16th Century, that Cardinal *Ximenes* having form'd the great and noble design of printing a Bible in several languages, collected with immense care and charge all the Manuscripts he could find for this purpose, and committed the examination to several learned men, who were employ'd in that Edition. That of the New Testament was finished, not as Mr. *Simon* has said thro' mistake in 1515. but in 1514. the 10th day of *January*,^k as 'tis set down in the very Edition, which was made at *Complutum*.

The passage of St. *John* is in this *Greek* Edition, which is the first that was made, and which was made from Manuscripts; but it did not appear in the world 'till some years after, by reason of several accidents, which interven'd at that time, and are nothing to our subject.

During this delay of the publication of the *Polygott* Bible of *Ximenes*, known by the name of the *Complutensian*, from *Complutum* the place where it was printed, *Erasmus* having got together four or five *Greek* Manuscripts of the New Testament, put out an Edition at *Basil* in 1516. The passage of St. *John's* Epistle was not in this Edition.

In the year 1518. the *Greek* New Testament was printed at *Venice*; in which also they have not put the passage of St. *John*; this is the Edition that goes under the name of *Aldus*.

That of *Erasmus* in 1516. was reprinted in 1519. without any alteration; at least with respect to this passage.

He publish'd a third in 1522. in which this Text was restored.

Robert Stephens having gather'd together from

^k F. le Long. Bibl. Sacr. Tom. 1. pag. 13.

the Library of King *Francis* the First, and divers other places, several *Greek* Manuscripts, put out in 1546. a very fine Edition of the New Testament with the passage of St. *John's* Epistle, such as we have it in the common Editions; he put out a second in 1549. from this first.

By this exact account of the first *Greek* Editions of the New Testament, we see those which were made from Manuscripts which had the Text of the Father, the Son, and the Holy Ghost in the Epistle of St. *John*; and those where it was wanting.

As both had been taken from Manuscripts all those which have since been sent abroad, were copied from these first Editions.

I know but three which have follow'd that of *Aldus*, and the two first of *Erasmus* in what regards the omission of this passage in dispute; that of *Haguenan* in 1521. that of *Strasburg* in 1524. and that of *Simon Colinæus* at *Paris* in 1534. all the rest of the same age, and since that time have regularly follow'd the former, which read the passage of St. *John*: there's not a translation even to the *German* Version of the New Testament made by the *Socinians*, and printed at *Racovia* in 1630. which has not preserv'd this passage.

The small vogue which the Edition of *Aldus*, and that of *Erasmus* in 1516. had in this respect, is an evident mark of the disapprobation of the Christian World. They look'd upon 'em as¹ Editions defective in this point, which did not deserve to have any regard paid to 'em, nor that any advantage should be drawn thence against the other Editions, in which the Text of the witnesses in heaven were found. Yet those who believe the Text supposititious pretend this to be of force a-

¹ Synopsis. Burmanni lib. i. 33.

gainst its being authentick; but its not difficult to shew 'em that they are under a mistake. Mr. *Simon* himself, that Mr. *Simon* who has rais'd the standard so high against this sacred Text, shall speak for me, and supply me with the arguments I shall use. Let us hear him explain himself upon the subject of these Editions. *I don't believe,*^m says he, *that either that of Strasbourg in 1524. or that of Simon Colinæus at Paris in 1534. were taken from Manuscripts. Wolfius, who publish'd that of Strasbourg, says nothing of it in his Preface; he there witnesses, on the contrary, that he only reprinted in new characters and in a new form what had already been printed. Simon Colinæus has put no Preface before his Greek Edition, which makes me believe that he adjusted it according to his own sense from the foregoing Editions. All the pretended authority of these Editions cannot be more expressly made void, and the proof which men, either of little understanding, or great prejudice, would draw thence against the Text of the holy Apostle. Mr. Simon sends us back to the Manuscripts; they alone hold the place of the Original in the Editions; and those which want this support are but Copies, of no authority in themselves. Thus he brings us back, as at one step, to the first Editions, which were copied by Wolfius, and Simon Colinæus; let us then go back with him so far as to them.*

Being thus come to the first Edition of *Erasmus* in 1516. and that of *Aldus* in 1518. our business will be to see from what Manuscripts they were both made. As to that of *Aldus*, we know nothing at all about it; and tho' I do not doubt but that he had some Manuscripts from which he printed the Epistle of St. *John* without the Text of the witnesses in heaven, nevertheless as we do not

^m Hist. du Texte du N. Testam. ch. xviii.

know whether he had several such, and whether what he had was of any esteem or no, his Edition can be of no great weight in what concerns the omission of this Text.

The case is not the same with the Edition of *Erasmus*; he informs us that he had four or five Manuscripts, but whether they were very ancient or no, is not known; there's but one, which he says a friend of his sent him an extract of from *Rome*, that is known to be ancient.

Let us now compare these Manuscripts in which the passage of *St. John* is found to be wanting, with the other from which the Editions, of *Complutum*, that of *Erasmus* in 1522. and that of *Robert Stephens* in 1546. which have all this Verse, were made. I here touch upon what regards these Manuscripts only by the by, and so far as the way of comparison requires; I shall have occasion presently to speak of 'em more at large. We know that *Cardinal Ximenes* had abundance of Manuscripts, and the best that he could find; and that these Manuscripts were put into the hands of able men, who examin'd 'em with care: Nothing like this can be said in favour of the Edition of *Aldus*; and as to that of *Erasmus*, there were but few, and it cannot enter into competition with the three Editions of *Complutum*, of *Erasmus* himself in 1522, and *R. Stephen's* in 1546. either with regard to the number of Manuscripts taken all together, since they all agree in having this Text; or with regard to their antiquity, of which *Stephens* says, speaking of those from which he made his Edition, that they were of the most venerable antiquity; *codices nactus aliquot ipse vetustatis specie pene adorandos.*

Here again let us hear *Mr. Simon*; ^u *We must judge of the readings of the Manuscripts according to*

* Hist. du Texte Grec du N. Testam. ch. xxix. p. 351.

the rules of Criticism, and see, with Hilary the Deacon, which of these Copies are supported by reason, history, and authority: the Greek where these three things shall meet, will be the most ancient and the most correct; whether it be found in old Manuscripts, or in printed Books.

The Editions of *Complutum*, of *Erasmus*, and *Stephens* have visibly these three advantages above those of 1516 and 1518. which have not the Text of *St. John*; the reason taken from the end and design of the Epistle, as well as the connexion of this verse with the following, favours the Text of the Trinity of the Father, the Son, and the Holy Ghost in one only divine essence. The history of the quotations of this passage is entirely for its being genuine; and the authority of the Authors who have quoted it is equally venerable for their antiquity, and their great name in the Church. Can any thing like this be produc'd in favour of the Editions, in which this passage is omitted? Let those Editions then pass for nothing so far as concerns the omission of this Text.

The same arguments will also serve for the *Syriac* Version, which they say is the only one of the *Oriental* Versions, that was taken from the *Greek*: if it is true, as they pretend, that it was made from the *Greek*, and that the Manuscripts from which it was made had not this Text, it was a defect and an omission, since it appears from the proofs drawn from ecclesiastical Authors, more ancient than the *Syriac* Version, that it was in the *Italick*, and with it fell under the eyes of the whole Church: and if it was not wanting in the Manuscripts, 'tis an omission which must be laid to the account of the *Syriac* Version. I should even believe this last rather than the former. In short, if the want of this verse in that Version was a necessary consequence that it was not in the *Greek*,

the

the same consequence must have place in all the other passages, which are wanting to this Version; now as the number of these passages is not small, it would follow that they were not in the *Greek* Copies, when that Version was made, which yet is very false. Mr. *Simon* tells us, that the other *Oriental* Versions, the *Arabick*, the *Coptick*, the *Persian*, were made from the *Syriac*: now as there is not one of these Versions which does not want some passage, it would follow that the same defects would be in the *Syriac*; but the contrary is clearly seen by comparing these Versions with that, which serv'd 'em in some sort for an original. 'Tis not then a good reason to say that the Text of the 7th verse was not in the *Greek* Manuscripts, because it is not in the *Syriac* Version.



C H A P. III.

The passage of St. John prov'd to be genuine from the Greek Manuscripts with some particular considerations upon the Manuscripts of Laurentius Valla, upon that of Complutum, and that of England or the Codex Britannicus.

IT would be very surprizing that two of the three parts of the Christian World, namely, *Europe* and *Africk*, should have constantly had in *St. John's* Epistle the Text which speaks of the Father, the Son, and the Holy Ghost, and that the *Italick* Version made in the second Century from the *Greek* Copies, and the Version of *St. Jerom*, exactly compar'd with the most faithful Manuscripts as Mr. *Simon* owns; it would be, I say, very surprizing, that all these sorts of Copies should have entirely van-

nish'd in these latter ages, so that there should not be found one from which to make a *Greek* Edition of the New Testament in favour of a Text so recommended; yet this its adversaries pretend. Hear them, and one would believe there never were such Copies, and under pretext that the Libraries in *England, France, Germany, and Italy*, have some in which this passage is not read, they boldly and positively conclude, that the Text is not, nor was, in any *Greek* Copy. These sort of conclusions drawn from a particular to an universal are condemn'd by all Philosophers as false and illusory: one or two instances to the contrary are enough to destroy 'em. In the present case two Manuscripts which had this passage would hinder that universal conclusion, that all the *Greek* Manuscripts have omitted it, that it is in none. At most, they could only oppose the great number of those, where it is not, to the small number of those where it would be; but even this decides nothing: Mr. *Simon* shall here again speak for me: *We must prefer,* ° says he, *the fewer number of Greek Copies to the greater, when these few Copies are conformable with the most ancient Latin Fathers.* He makes this reasoning upon the clause of the Lord's Prayer, *For thine is the kingdom, &c.* but he did not dream that one might make use of it against himself in favour of the passage of St. *John*; truth made him speak it, and we reap the profit. We have withal this advantage of him in this reasoning, that he has formed it in opposition to almost all the *Greek* Copies of the Lord's Prayer, which except one or two have all these last words, *For thine is the kingdom, &c.* and which even by his own confession are found quoted in some ancient Fathers of the *Greek Church*: whereas there is no Father, either *Greek* or *Latin*,

° Hist. Crit. du Texte Grec. chap. xxxii.,

whom they can alledge against the passage of *St. John*: so far from this, that we have several *Greeks* who have quoted it, and the *Latins* have constantly made use of it.

Besides this, there is a great difference betwixt the Manuscripts in which an intire passage is found, and those where it is not found at all; the former are a positive proof; the latter form only a difficulty, a conjecture: but a positive and expresse proof is by no law in the world destroy'd by a conjecture, or a simple difficulty. If this was once not receiv'd in the World, it would oft happen that facts the best averr'd by positive and expresse proofs would be overturn'd by the difficulties and conjectures which would be found to urge against them.

To come then to the *Greek* Manuscripts which authorize the Text we are upon to be genuine. I have quoted those which the learned Critick *Laurentius Valla* had carefully collected in order to correct divers faults which he found in the vulgar Version of the New Testament. I had said they were *seven*, Mr. *Emlyn* has said only *three*. This was one of his least mistakes in these matters; I thought he would have recollected himself when I had produc'd the expresse declaration of *Valla*, who in a Note upon *St. John* speaks of seven Manuscripts, and who had never said that he had but three; but since Mr. *Emlyn* does not submit to these testimonies, under the shadow of giving a different sense to 'em, I will add one word farther upon the subject; the matter is of no great consequence, but we must however pay this honour to truth; my own will be found in it.

Erasmus is the person, to whom the Publick is indebted for the impression of *Laurentius Valla's* Works, the Manuscript of which was forgot in a place where the moisture and worms would have

infallibly

infallibly consum'd it. Having drawn it out thence, and read it with all the attention and regard such a Work deserves, he says that *Valla* had seven very valuable Manuscripts from which to make his annotations; as he himself, says he, has declared, *P Laurentius Valla septem bonæ fidei codices se secutum fuisse testatur.* For this once perhaps Mr. *Emlyn* will own that I had reason, and that he had none to say, *this can only prove the number of Manuscripts he had upon the Gospel, and not upon the Epistle of St. John.* I cannot comprehend how he could form to himself such an illusion, since at this rate one might as well say, that he had not even three, tho' Mr. *Emlyn* had adopted that small number: but this is to amuse our selves about trifles. The Main of the affair is that *Valla* had *Greek* Manuscripts of *St. John's* Epistle; that he has found fault with the *Latin* Version for not having follow'd the *Greek* in several passages of that Epistle; that he has withal made an observation against a particular word added in that Version, and which was not in the *Greek*; 'tis the word *Simus* of the 1st v. of the iii^d Chapter, *Behold, what manner of love the Father has bestowed upon us, that we should be called and be the children of God*; for 'tis thus in the *Vulgate*. But says *Laurentius Valla* upon this, the word *be* is not in the *Greek*: the addition of this word was of no consequence, yet *Valla* would not let it pass: how then could so severe a Censor have let go this whole verse of the vth Chapter, *There are three, that bear record in heaven, &c.* which was in the *Vulgate*, without making a remark, that it was not in the *Greek*, if in reality he did not find it there? *Valla* was very attentive to the additions, he met with in the *Latin* Version, to correct 'em by the *Greek*; I could fill

P *Erasmi Apol. Edit. N. Test. 1522.*

more than two pages with this sort of observations, or corrections, which he has made upon the Gospels, the Acts, and the Epistles, if it was necessary to copy 'em here. In this he only followed the plan he had form'd for that Work; this plan did not lead him to set down the places where the *Latin* was found to agree with the *Greek*: saying nothing then of the Text of the witnesses in heaven, 'tis as much as if he had said, that the *Greek* and the *Latin* agreed. This reasoning which I have urg'd in the Examination of Mr. *Emlyn's* Answer to my Dissertation, has been but slightly glanc'd at in his Reply: he has not touch'd upon the main matter; its force always subsists: it is evident; there I fix.

A few years after the death of *Laurentius Valla* the famous Edition of Cardinal *Ximenes* was made at *Complutum* in *Spain*, of which I have already spoke. As we have not a particular account of the Manuscripts which were us'd on this occasion, and yet less of those which serv'd for the edition of the Canonical Epistles, we cannot know exactly whether that from which the Text in question was taken was the only one in which it was found, or whether they prefer'd it to the rest; it is withal of very little importance to know it. What is certain, is first, that this passage was printed at a time when no one had yet undertook to dispute its being genuine; for it was not 'till some years after, and upon the occasion of *Erasmus's* not inserting it in his Editions of 1516, and 1519, that they began to suspect these words might have crept into that place of *St. John's* Epistle in favour of the doctrine of the Trinity. So that they cannot say, 'twas prejudice of party, which prevail'd upon Cardinal *Ximenes*, or the other learned men who were employ'd in that Edition, to forge this Text, in order to oppose it to the Editions of *Aldus*, and
Erasmus,

Erasmus. Mr. *Simon* has imagin'd, that *Ximenes*, and these Editors, seeing this sacred Text in the *Latin* Bible, and not finding it in any *Greek* Copy, that they might not leave this place of the Epistle empty, and to make the *Greek* answer to the *Latin*, forg'd amongst themselves this new Text. I question whether Mr. *Simon*, who has been so dextrous in inventing such turns of cunning would have been capable of making use of 'em himself, had he been in the place of *Ximenes* and the Editors: Charity forbids me to pass such a judgment upon him; especially since being no longer in the World he cannot answer for himself. But the same charity which I am willing we should have for him, ought to have hinder'd him from forming so injurious an accusation of an enterprize he had no proof of, and against persons famous both for their dignity and their learning, and whose probity was never brought under any suspicion. Thus we see that *Erasmus*, who, as I have elsewhere observ'd, does not appear to have been prejudic'd in favour of the genuineness of the passage of St. *John*, has shewn a great respect to the *Complutensian* Bible with relation to the same Text; and *Robert Stephens* so much valued it, that he gave it the first place amongst all the Manuscripts which he used in his Editions of the New Testament.

So black an imputation as that of Mr. *Simon* would deserve no other treatment than to be sent back to its Author. But because those, who maintain this passage is not found in any *Greek* Manuscripts, are concern'd to let this accusation be current, in order to destroy the Manuscript of *Ximenes*, I would demand of them whether if they had a mind to form a *Greek* passage, that should answer to the *Latin*, they would have plac'd in that, *οἱ τρεῖς εἰς τὸ ἓν εἰσιν*, to answer to the *Latin*, *hi tres unum sunt*? The difference of the sense of the
Greek

Greek and *Latin* is very evident, and it was so easy to put in the *Greek*, ἑπὶ οἱ τρεῖς ἕν εἰσι, which is expressly what the *Latin* imports, that 'tis inconceivable how men of parts, and who were very well acquainted with both languages, would have made so gross a mistake, and so foreign to their purpose. Since Mr. *Emlyn* took in hand to answer my *Dissertation*, in which I had defended the *Complutensian* Manuscript against Mr. *Simon*, he ought to signalize his zeal for this head of the party, and the interest which he himself takes in his cause. But because it may be that I did not sufficiently apply myself to shew the full absurdity of this gross imputation, I think that as I design to put an end to all these matters in this *Discourse*, I ought to pass by nothing that I think worthy my observation.

In this view I shall again make this observation upon the Editors of the *Complutensian* Bible: as they saw that these words of their Manuscript, οἱ τρεῖς εἰς τὸ ἕν εἰσι, which regularly speaking are not the same thing with those, ἑπὶ οἱ τρεῖς ἕν εἰσι, in some measure corrected the notion which St. *Thomas* had form'd, tho' without reason, that these words of the *Latin* Version, *hi tres unum sunt*, had been added by the *Arians* at the end of the 7th ὕ. they plac'd in the margin of their Edition the very words of St. *Thomas*, so sincere were they in the matter. For what occasion was there for this long remark, and the quotation of the passage from St. *Thomas*, if the form of these words in their Manuscript had not been different from the *tres unum sunt*, which the Abbat *Joachim* had abus'd, and upon account of which St. *Thomas* had made the observation just mention'd?

I admire divine Providence upon this occasion; the first *Greek* Manuscript expos'd to the World by printing, presents us this marvellous Text with

these last words *οι τεεις εις το εν εισι*, which are taken from the 8th ψ . and which in that Edition are wanting at the close of that Verse; six years after the same Verse of the witnesses in heaven appear'd again in an Edition of *Erasmus*, who finds it in a Manuscript different from that of *Complutum*, and in this Edition the last words of the 7th ψ . are those which are peculiar to it, *ετοι οι τεεις εν εισι*, and the 8th ψ . keeps those which belong to it, and which the Manuscripts of *Erasmus* and *Aldus* had kept, *οι τεεις εις το εν εισι*. Lastly come the Manuscripts of *Robert Stephens*, which have the Text of the three witnesses in heaven, with some slight differences in the *Greek* articles, but which are nothing to the thing it self. These small variations in the Manuscripts of the *Greek* Editions seem to have been so order'd by Providence, to prevent the thought that some had been copied from the rest, and that one sole Manuscript had been the foundation of all the three, or even that it had been a forg'd Manuscript.

That of *Erasmus* was the second from whence the passage of St. *John's* Epistle came into the hands of the publick, with a *Latin* Version. *Erasmus* had recover'd it from *England*, and it was for this reason that he gave it the name of *Codex Britannicus*. This Manuscript has met with no better treatment than that of *Complutum* from Mr. *Simon* and Mr. *Emlyn*: both have treated it as forg'd and imaginary. It was a Manuscript says Mr. *Emlyn*, which no body has ever seen, nor any other ever spoke of but *Erasmus*, either before him, or after him, except from what he says of it himself. Mr. *Simon* has not absolutely denied the reality of this Manuscript, nor has he imputed the forgery of it to *Erasmus*; he does not deny also but that the Text of St. *John's* Epistle was there such as *Erasmus* gives it. Well! and have we not then at least
one

one *Greek* Manuscript of the passage in question? It seems so, but Mr. *Simon* knew soon how to take it from us; this, says he, was no other than a Copy from the *Greek* of the Council of *Lateran*, and the *Greek* of this Council, held in 1215. was made from the *Latin*, and thus by a little artifice we are brought back from the *Greek* to the *Latin*, and consequently there's no *Greek* Copy for this Text. ¶ I have sapp'd the foundation of all these Fictions, which only have their source from an incorrigible obstinacy in rejecting this passage, and an unlimited assurance to deny the most certain facts and most undeniably prov'd: my confutation has stood without a reply. Mr. *Emlyn* would have touch'd upon it in his first piece, and have cast some blemish on it, but the examination I have made has taken from him the desire of returning to it again in his last, which he calls a Reply. *The Editors*, † says he, of the *Complutensian Bible* had no Manuscript for this Text; *Erasmus* inserted it in his Edition against his own opinion, for fear of calumny. This is call'd deciding; and deciding clearly; but to decide is, is not to answer: reasons are demanded, and Mr. *Emlyn* gives none. I do not know what he means when he says that *Erasmus* inserted the passage of *St. John* in his edition of 1522. against his own opinion. If he means the opinion of *Erasmus* concerning the genuineness of the passage it self, it is not absolutely true; *Erasmus* never declared against its being authentick: nothing like it will be found either in his Commentary, or in his answers to *Stunica* and *Ley*; all that is seen there is only a kind of perplexity into which the want of this passage in the Manuscripts from which he had made his two first Editions had thrown him; and

¶ *Dissert. on this passage*, chap. xi.

† *Repl.* ch. ii. pag. 34.

the same defect in a certain old *Latin* Manuscript which he highly valued, to which he join'd what he had observ'd concerning *S. Cyril* principally, that he had not quoted this passage upon occasions, where it would have been very much to his purpose. All this held his mind for some time in doubt betwixt these and the contrary reasons he had for believing the Text genuine. Thus when *Ley* and *Stunica* had wrote against him upon his leaving it out of his two *Greek* Editions, he gives no other answer, but that he follow'd his Manuscripts closely, and that if they would shew him one which had the passage, he would streight put out another Edition, in which it should be inserted. Upon this he meets with a Manuscript in *England* where he finds this passage, and without hesitation or offering the least violence to himself, he gives it a place in his Edition. By this means he satisfies his conscience, and silences his calumniators, who spread abroad against him scandalous reports, as if he had meant to favour *Arianism* by suppressing so plain a Text. Mr. *Emlyn* should have better observ'd the frank and open conduct of *Erasmus* in this whole affair, and have thus shewn somewhat more regard to the judgment he had pass'd himself upon the *Codex Britannicus*. He had spoke of it as of an imaginary Manuscript, forg'd and supposititious; now how can this be reconcil'd with what he has just said, that *Erasmus* had produc'd it against his own opinion, for fear of calumny? But what calumny? That he did not insert in a new Edition a passage which he found in a Manuscript that no body besides himself had ever seen? Certainly Mr. *Emlyn* did not think of the matter. The Manuscript which *Erasmus* spoke of really existed, and the Text of *St. John* was in this Manuscript; to attempt to form doubts in so clear a case is to seek for darkness in broad day.



C H A P. IV.

Of Robert Stephens's Manuscripts.

WE have seen in the foregoing Chapter the extreme perplexity in which Mr. *Simon* and Mr. *Emlyn* are found with reference to the Manuscripts of *Complutum* and *Erasmus*; they could not extricate themselves but by denying that the passage of St. *John* was in any of these Manuscripts. The difficulty is considerably augmented by the Manuscripts of *Robert Stephens*: but here again 'tis the same refuge; they have no other; they must deny that the Text of St. *John* was in these Manuscripts: but yet *Robert Stephens* saw it there, and took it thence to place it in his Editions. The Editions speak the passage to be there! What have they to say to all this? They must rack their brains, and amass a heap of trifles, which serve to no other purpose than to perplex the matter; I shall dispatch 'em in this Treatise, and keep close to what is call'd the trunk of the tree, and leave Mr. *Emlyn* to catch at the branches.

To this end, I shall say but two words upon the number of Manuscript Copies in general, which *Robert Stephens* had. They pretend that he had but fifteen of this kind, and he says in his Preface that he had sixteen. *I compar'd*, says he, *very exactly my Edition of the New Testament with sixteen very old written Copies*: the *Complutensian* Copy which he speaks of afterward was a printed Book, which consequently cannot be comprehended in the number of sixteen, which *Stephens* does not call by the general name of *Manuscripts*, but by the particular name of *written Copies*; *cum vetustissimis sedecim SCRIPTIS.*

Beza had in his hands the Manuscripts of his great friend *Robert Stephens*, when he went upon the Version and Notes of the New Testament, and he says in the Preface to his Editions of 1582 and 1589. that he had seventeen Copies of *Robert Stephens*; because he reckon'd in this number the *Complutensian* Copy which *Stephens* had made use of.

In the year 1598. he put out his last Edition of the same Book, and setting down as in the foregoing, the Copies he had in hand, he puts down nineteen, namely, seventeen of *Stephens's*, and two others: one was the old Manuscript he had from *Lyons*, which contain'd the Gospels and the Acts, which he presented to the University of *Cambridge*, where it now is; and the other, which contain'd the Epistles of *St. Paul*, was that which he call'd the Copy of *Clermont*, which is at present in the *French King's* Library.

Mr. *Emlyn* has gone so far as to deny that *Beza* saw and read these Manuscripts, and by a turn of imagination altogether new, has said that what *Beza* has so oft set down in his Annotations, speaking of *Robert Stephens's* Manuscripts, *vidimus, legitimus, in Roberti nostri Codicibus invenimus, &c.* meant no more, than that he had seen in *Robert Stephens* Edition in 1550. the *Greek* numeral Letters, by which that learned Man had express'd each of his Manuscripts in the margin of that Edition. He has perceiv'd by my answer that he had made his Readers smile, who could not avoid being merry upon the occasion; he has not return'd to it again, and has handsomly given up that ingenious thought.

Beza however has not been absolutely discharg'd for this. Mr. *Emlyn* no longer disputes his having had these Manuscripts in his hands, since *Beza* says it, and *Robert Stephens* has said it also in the Adver-

tisement put at the end of *Beza's* Edition of the New Testament in 1556. But he accuses him of not having clearly enough express'd himself in what he has said of these Manuscripts upon the Text of the witnesses in heaven; as if he had there intend'd artifice, and had left with design some obscurity in the Notes, which particularly requir'd, by reason of the nicety and importance of the subject, that he should not leave there the least shadow of obscurity. 'Tis with this Mr. *Emlyn* there finds fault, and by this he thinks to take from us the testimony of this venerable divine and learned Critick, as if *Beza* had not actually found this excellent passage of St. *John's* Epistle in *Stephens's* Manuscripts.

To know whether this reproach is well ground- ed, we need but copy here the two annotations which *Beza* has made upon this Text: *This pas- sage*, says he, *There are three in heaven, &c. clearly explains what the Apostle had said of six witnesses, three in heaven, and three in earth; yet neither the Syriac Translator, nor the old Latin, nor Gregory Nazianzen, nor Athanasius, nor Didymus, nor Chry- sostom, nor Hilary, nor Augustin, nor Bede read it; i. e. they have not quoted it; but St. Jerom read it, and Erasmus found it in a Manuscript of Eng- land, 'tis also in the Complutensian Edition, and in some ancient Manuscripts of Robert Stephens. What is there wanting to this? Why, what is wanting, says Mr. Emlyn, is that Beza should have express'd the Manuscripts of Stephens, in which he says this passage was, and not say in general and confusedly 'tis in some Manuscripts of Stephens. 'Tis then the word some which seems to him to contain an obscurity and not to be plac'd there without de- sign. Could I expect pardon from a discreet and understanding Reader, if he saw me running after so pitiful a trifle, and amusing my self with col- lecting*

lecting from this very work of *Beza* abundance of instances of this very sort of annotations, *in plerisque*, or *in nonnullis exemplaribus*, &c? I endeavour to make a more prudent use of my Readers time and attention.

Well, say they, but he has observ'd in the following annotation, upon these words of the same verse, *ἐν τῷ ἑξενῷ in heaven*, in how many Copies they were wanting; and why has he not done the same in the preceding Note? Why? Because it was of no great importance to tell us how many Manuscripts among *Stephens's* had this Text. I wish for Mr. *Emlyn's* sake he had done it; but will any one venture to affirm after all this, that a Critick so hard to be satisfy'd as he, would not yet find something to say? We must not, says St. *Athanasius*, expect from an Author that he should express himself as we would, or as we think we should; 'tis enough that what he says may be easily understood. This rule flows from good sense; and there's no Author, either ancient or modern, but what stands in need of the same justice.

Let us continue to make the extract of *Beza's* Notes; coming to these words of the Text *ἐν τῷ ἑξενῷ in heaven*, he says, *these words are wanting in seven ancient Manuscripts*: and these seven are those which *Robert Stephens* had mark'd in the margin by their numeral Letters. I had said, that this distinction of seven Manuscripts which wanted these words from those which *Beza*, saying of this verse that it was in some, had just mention'd, is an evident proof, first, that *Stephens* had more than seven Manuscripts of St. *John's* Epistle; and secondly, that he must necessarily have had several, two only, if they will, in which the verse was entire; since *Stephens* and *Beza* restrain'd those, in which the words *ἐν τῷ ἑξενῷ* were wanting, to seven. A reasoning so clear and natural ought not to be sub-

ject

ject to dispute; yet Mr. *Emlyn* has not fail'd to call it in question. He denies the Manuscripts *Beza* speaks of in these two annotations to be different; and the reason he gives is drawn from the most refin'd criticism. If these seven Manuscripts, says he, were not the same with those of which *Beza*, (speaking of the verse, that it was read in *St. Jerom*, in *Erasmus*, and in the *Complutensian*) said that it was also read in *nonnullis Stephani*, "in some of *Stephens's*;" he should have said in the following Note, *deest in septem aliis vetustis Codicibus*, 'tis wanting in seven OTHERS; not having then said *seven others*, but only *seven*; this, says he, does not distinguish these Manuscripts from the rest, but leaves room to judge that they are the same. What pity 'tis, I will not say to answer these things, the meanest Grammarian will do it for me, but that I cannot avoid transcribing 'em from Mr. *Emlyn's* writings into mine!

Robert Stephens, as I have elsewhere observ'd, had already made two Greek Editions of the New Testament before that of 1550. upon which *Beza* made his annotations. This last was in every respect like the two former, and differ'd from them only in the largeness of the characters, and the form of the volume; this being *in folio*, with large margins, and the two former in 16°, and consequently with very small margins. The Manuscripts of the last of these three Editions were the same as of the first and second; *Stephens* says it in express terms, *cum iisdem contulimus*, &c. Now the verse of the witnesses in heaven was inserted entire in the two former. This learned man acted in this according to what prudence and the rules of strict Criticism requir'd, and what all prudent and able Editors have done in like cases; which is to have regarded the two words which were wanting in seven Manuscripts as a mere omission, because he

found 'em in the rest, in the *Complutensian*, in *Erasmus*, and in the *Latin Versions*; and because also the nature of the opposition which is seen in the words of the following verse, ἐν τῇ γῆ, *in earth*, with these foregoing, ἐν τῷ ἔθελω, *in heaven*, evidently enough shew that the words *in heaven* must be join'd with the witnesses which are nam'd in the 7th verse. If *Stephens* had only kept to these two Editions, and had not with the exactness of an honest man and a learned Critick put out this third, in which, as I may say, he gives an exact account of the Manuscripts from which he had made his two former; what would they have said, who upon occasion of this great exactness in setting down in the margin the various readings he had found among all his Manuscripts pretend that this Text was not in any? If the case be so, we cannot avoid looking upon *Stephens* as an egregious Impostor for having given us as a Text of the Apostle *St. John*, an entire verse forg'd by himself, or others like him: Mr. *Emlyn* finds that I am too severe in drawing consequences which reflect upon the honour of *Stephens* in making him pass for a profligate forger of supposititious passages; but would one imagine whence this indulgence should proceed? he fancy'd that I spoke of a pretended negligence of this learned Printer in correcting an error of the press, with regard to the *obelus* which ends at the word ἔθελω, whereas, says he, it should not have ended till the middle of the 8th verse, and after the words, ἐν τῇ γῆ, *in earth*. What a pleasant notion was this? † *Either Robert Stephens*, said I, *had the Manuscripts in which the Text of St. John was found, which he inserted into four Editions, one after another, or he had not: If he had, all's over, and our cause is gain'd: If he had not,*

† Reply pag. 29.

‡ Exam. pag. 148, 149.

Stephens was an impostor, an infamous fellow, who deserv'd the utmost contempt: Mr. Emlyn will place better at another time his soft speeches, and his regard for the memory of *Stephens*.

I had spoke in advantagious terms of the sincerity and exactness of this learned man, in giving nothing a place in his Edition of the sacred Scripture, which was not in the Manuscripts: and I had confirm'd this by the testimony of *Beza*, and *Hentenius*, Professor in Divinity at *Louvain*; but for my part, ^a says Mr. Emlyn, *I do not rely so much as Mr. Martin, upon the integrity and exactness of Stephens*. And why not? Because, says he, *Dr. Mill* has observ'd, that *Stephens* had omitted above seven hundred various readings betwixt his Edition and that of *Complutum*. Is it then to want either integrity or exactness not to fill an Edition with all the various readings that are found in the Manuscripts? Truly, *Stephens* would have made a fine work of it, if he had fill'd his margin with a thousand variations of no significancy: he chose, like a skilful man as he was, those which appear'd to him the most considerable.

These sort of Criticisms concerning the nature of the variations which are met with in the ancient Manuscripts, have nothing common with the addition of a Text which was not in any; for the question here is only concerning that. I come back then to this, that if *Stephens* did not find in his ancient Manuscripts the passage which speaks of the Father, the Son, and the Holy Ghost, he was guilty of forgery, for having inserted it in his Editions, compar'd, as he says, with his Manuscripts. *France*, which assuredly did not love him, tho' they could not but esteem him, receiv'd his first Editions, made at *Paris*, with the applauses they

^a Reply, pag. 29.

deserv'd : and it was not, 'till since a party has been form'd as by concert against the genuineness of the passage of *St. John*, that an attempt has been made to sapp the foundation of these Editions, by attacking the Manuscripts from which they were made. Let us now pass to the *obelus* which in the third Edition was set before the words $\epsilon\nu\ \tau\omega\ \xi\epsilon\gamma\nu\omega$, and which has given occasion to a malicious Criticism against this passage.



C H A P. V.

Of the obelus plac'd in the middle of the 7th Verse, There are three in heaven, &c. of the Manuscripts mention'd by the Divines of Louvain, and of that which F. Amelotte says he saw at Rome.

WE have seen that among the Manuscripts of *Robert Stephens* there were found seven, in which the passage of *St. John* was not entire, for they wanted these words $\epsilon\nu\ \tau\omega\ \xi\epsilon\gamma\nu\omega$, i. e. *in heaven*: but as notwithstanding this he did insert 'em in his Edition, for the reasons I have given, he mark'd them with two small points, which he set at the upper end of the line, one before the word $\epsilon\nu$, and the other after $\xi\epsilon\gamma\nu\omega$, which thus form'd a kind of parenthesis nam'd an *obelus*, as if one should, say somewhat *pointed*, or *sharp*. This *obelus*, placed as it is, and ending with the word $\xi\epsilon\gamma\nu\omega$, shews that all the rest of the Verse was in the same Manuscripts, but this not suiting with those who will have the Text to be supposititious, they pretend that the end of this *obelus* is misplac'd, by an error of the press, and that it ought to be put
after

after these words of the following Verse, ἐν τῇ γῆ, *in earth.* * 'Tis pretended that the Divines of *Louvain* pass'd the same judgment upon the misplacing this *obelus* 150 years ago: but they have only said that the Manuscripts of *Stephens* had the Text of the 7th Verse entire, and so as 'tis printed, *unless the obelus be placed wrong*: I would my self say as much, tho' I maintain that it is in its true place. As it is a point of mere Criticism, which requires a nice application and enquiry, no one must be surpriz'd that *Dr. Mill*, who had his mind full of learning, and who could not but be very much wearied with the large Work of the Edition of the New Testament he has left us, has not allow'd all the time and pains necessary to clear up this matter; one man cannot do every thing. Where the Doctor fail'd in attention, I have endeavour'd to supply with mine; it may be seen thro' the whole of what I have said in the xth Chapter of my Dissertation, where I have very largely treated of this matter, and in the xiiith Chapter of the Examination of *Mr. Emlyn's* Answer, that there is no reason to doubt but the *obelus* must be in the place where 'tis put in the Edition without carrying it any farther.

Mr. Emlyn has not touch'd upon the reasons I have given, and he had no other way to take, than by calling out for the Manuscripts of *Robert Stephens*; to demand what is become of 'em; let 'em produce 'em; that they cannot be lost; and such other matters which shew a man reduc'd to the last extremity.

Without tarrying to shew that it belongs neither to me nor any other to give an account what is become of old Manuscripts for upwards of 150 years, which may so easily have had the fate of so many others no less considerable, which are lost, I would beg of *Mr. Emlyn* to tell us whither this

objection tends, which appears to him so pressing. For my part, I cannot see that it aims at any thing else, but to insinuate that 'tis a fable, spread by *Robert Stephens*, and confirm'd by *Beza*, his good friend; that there were Manuscripts which had the passage of *St. John*, some the entire passage, others without these two words, *in heaven*. Unless they accuse first *Robert Stephens*, and then *Beza*, of having acted one after the other, and then both together, the infamous part of cheats and impostors, I don't see to what end they call for these Manuscripts. If Mr. *Emlyn* can form suspicions against the probity and honour of these two learned men, whose reputation has been, and is yet in veneration; there will be no candour and sincerity, which in this kind can be secure against his injurious suspicions. There would be withal so much extravagance in this, that I am not willing to believe him capable of it. Tho' then these Manuscripts should be lost since the time that *Stephens* had 'em in his hands, and tho' no person at present knows what is become of 'em, all that we lose thereby, is the satisfaction of seeing there the same Texts, which *Stephens* and *Beza* saw there. The truth of the fact remains always the same: a degree of more or less evidence takes away nothing from the truth, and the evidence is here great enough for the reason I have given, without any need of our seeing these Manuscripts our selves, which they say they saw.

If the *obelus* ought to have been carry'd so far as the middle of the 8th Verse, and all the words together, *in heaven, the Father, the Word, and the Holy Ghost; and these three are one: And there are three that bear record in earth*, be thus cut off at one stroke, in order to join the first words of the 7th Verse, *For there are three, which bear record*, with these other of the 8th, *the Spirit, the Water, and the*

the Blood, &c. as Mr. *Simon* and Mr. *Emlyn* imagine, *Robert Stephens* could not have condemned himself in stronger terms, and given himself up as an impostor to the Publick: For having inserted the 7th Verse intire in two following Editions, and the 8th Verse intire also; making together six witnessess; three in heaven, *the Father, the Son, and the Holy Ghost*, and three in earth, *the Spirit, the Water, and the Blood*. This reason carries with it its own conviction.

It will be withal confirm'd by the conduct which *Stephens* continu'd to observe after the Edition in which he had plac'd the *obelus*, which was that of 1550. As all his Editions were sold off, almost as fast as they came out of the press, the first, which was that of 1546. had been follow'd by that of 1549. this by the Edition in 1550. and to this third immediately succeeded a fourth, which was made in the year 1551. If the *obelus* had been wrong plac'd in the Edition of 1550. which is the only one in which it was inserted, as this misplacing would have introduc'd into the Epistle a false Text, namely that of the witnessess in heaven, can one conceive that *Robert Stephens* would not have cast out of this Edition in 1551. a passage which he had printed and rejected by the *obelus* of the preceding year? By such use of forming chimæras, a man must have got such a power over his own mind, as to be able to believe whatever he pleases. This would be more than enough to prove to any reasonable person, that the *obelus* of the 7th Verse respects only the words ἐν τῷ ἕρξανῶ, and ought not to be carried farther; but I yet reserve for the close a demonstrative proof of the same truth; I know not whether any one has ever discover'd it; for my part, I have observ'd it but within these few days, as I was reviewing this subject.

Extraordinary pains have been taken, to reduce all the Manuscripts which *Stephens* had of the first Epistle of St. *John* to the number of *seven*, and to shew that they were only the *seven* which are set down in the margin with reference to the *obelus* of the 7th Verse; and as they pretended this *obelus* was inserted in order to cast out of the Epistle the whole Text of the witnesses in heaven, they concluded from thence that this Text not being in his seven Manuscripts it was not therefore in any. I have here and elsewhere shewn in the passages which I have alledg'd the falsity of all these suppositions; but without so many reasons, and having recourse to a discussion upon which they form several difficulties, here is a short and certain way to come at the same end: which is, that the very reason they rely so much upon, destroys it self, and carries with it the conviction of quite the contrary.

The *obelus* refers to seven Manuscripts mark'd in the margin by these *Greek* numeral Letters, δ. ε. ζ. θ. ι. ια. ιγ. to signify that in these the words mark'd by the *obelus* were wanting; now this is so far from proving that *Stephens* had none but these very Manuscripts of St. *John's* Epistle, that 'tis a convincing proof he had several beside.

To be satisfy'd of this they need but run over with their eyes *Stephen's* Edition; they will there see from one end to the other abundance of Texts mark'd like this with an *obelus*, sometimes upon one word only, sometimes several, and sometimes half a Verse, with the reference of some Manuscripts set down in the margin: some of these *obelus's* refer but to one Manuscript, others to two or three, and several to nine or ten, but this very thing shews that they were not all the Manuscripts of the Gospel or the Epistle, or the like Book of the New Testament which are specify'd by this
fore

fort of references, but that beside these he had others withal.

When *Stephens* mark'd with an *obelus* one or more words which he did not find in his Manuscripts he put in the margin ἐν παντι, *in all*, to signify that these words were wanting in all: most frequently he set down by abbreviation the single letter ω . which being the first of the *Greek* word $\omega\acute{\nu}\tau\alpha$, express'd the same thing; but when the passage of the Text where he put an *obelus* was wanting only in some, he mark'd by the numeral letters I have mention'd each of those which had not the words, and 'tis then a perfect demonstration that he had others in which the words were read.

For instance; In the iii^d Chapter of *Matthew*, ψ . 11. *He shall baptize you with the Holy Ghost, and with fire*, the last words *and with fire* are mark'd by an *obelus*, and in the margin are plac'd these seven *Greek* Letters, α . γ . δ . ϵ . ζ . η . θ . which signify'd seven Copies, where these words were wanting. In the vith Chapter, in which the Lord's Prayer is recited, there is an *obelus* over these words, *For thine is the kingdom, the power, and the glory, for ever and ever, Amen*; and in the margin is put the letter β . which specify'd the Copy in which these words, which were found in all the rest, were not. In the same Gospel chap. viii. ψ . 21. the word *first*, is mark'd with an *obelus*, which refers to one Manuscript only, because there was but that which had it not. In the ixth Chapter, ψ . 13. these words *to repentance*, are read in all the Manuscripts excepting two, which are express'd in the margin by β . & $\iota\beta$. It would be endless to quote all the other parallel instances. As then it would be certainly wrong to imagine that *Stephens* had but such Books of the New Testament, as answer to the number of Manuscripts mark'd in the margin by

obelus's in the Gospels or in the Epistles, they may thence see whether they have reason to say that he had only the seven Manuscripts to which the *obelus* of the 7th Verse refers of the first Epistle of St. *John*, besides the *Complutensian* Bible: since on the contrary 'tis every where a certain proof that he had several others, and that in them the words were read which were wanting in those denoted by the *obelus*.

'Tis a constant use, and a practice so universally observ'd, in such cases not to carry the references of the *obelus*'s, and such other marks, farther than the sole Copies, upon occasion of which they were inserted, that there never yet was made an Edition when the matter was otherwise. Before *Robert Stephens* had made his *Greek* Edition of 1550. he had printed several fine *Latin* Bibles, for which he had made an excellent choice of the most extraordinary Manuscripts. When he did not find a word or a sentence in some which were generally in the others, he mark'd these Manuscripts with an *obelus*: his Editions afford abundance of examples; we have one among the rest upon this very Verse of the 5th Chapter of St. *John*'s Epistle, which y Mr. *Simon* has not forgot, and upon occasion of which he commends the exactness of *Stephens*. The passage is entire in this *Latin* Edition, which was made in 1540. but it is there with an *obelus* or *parenthesis*, which includes all these words of the *Latin* Text, *in Cælo, Pater, Verbum, & Spiritus Sanctus, & qui testimonium dant in terra*; which were in all his Manuscripts except three or four, in which they were wanting, and which are noted in the margin to answer to the *obelus*; but for this very reason that only these Manuscripts are

† Hist. Crit. de Verf. du N. Test. ch. xi. p. 133.

there specify'd, 'tis an infallible proof that he had several others in which the Text was entire.

Hentenius, Professor of Divinity at *Louvain*, printed in 1547. a very beautiful *Latin Bible*, and not finding in five Manuscripts these very words of the 7th Verse in *cælo*, which answer to the Greek ἐν ἄστρον, which were wanting in seven Manuscripts of *Stephens*, *Hentenius*, I say, places there an *obelus* with a reference to five Manuscripts. Now as it would be absurd to infer that *Hentenius* had only these five Manuscripts of *St. John's Epistle*, 'tis just the same to say that *Stephens* had but seven Manuscripts of this Epistle, under pretext that the *obelus* mentions but seven; since on the contrary *Hentenius* taking notice but of five in which the words in *cælo* were not read, he has shewn by this very thing that they were read in the others: the case is the same with regard to the seven Greek Manuscripts of *Stephens*, which had not the words ἐν τῷ ἄστρον.

The only thing they can object is to say that *Stephens* having besides these seven MSS. the *Complutensian Edition*, in which the passage of *St. John's Epistle* was entire; he ought not to have put, as he has so frequently done in other places, ἐν ἀστρον, or simply α . since it was not wanting in all: but ought only to have mark'd those, in which it was wanting, which are these seven.

This answer might take place, first, if it was true that *Stephens* had taken the Text we are upon from the *Complutensian Edition*: but nothing is more evidently false: I have shewn it in my Dissertation upon this passage; and to repeat it here in two words, the Edition of *Complutum* has ἡ οἱ τρεῖς, these words of *Stephens* ἡ οὗτοι οἱ τρεῖς the *Complutensian* says, εἰς τὸ ἐν εἰσι, *Robert Stephens*, ἐν εἰσι. Which makes a very great difference. In the

8th Verse the *Complutensian* reads ἐπὶ τῆς γῆς. *Stephens* ἐν τῇ γῆ· the last clause of this Verse, οἱ τρεῖς εἰς τὸ ἐν εἰσι, is wanting in the Edition of *Complutum*, where the words are plac'd at the end of the 7th Verse; there is nothing like this in the Editions of *Stephens*, and these words are at the end of the 8th Verse, as they ought to be agreeably to the other *Greek* Manuscripts and the *Latin*. *Stephens* cannot then have had that Edition in view.

Secondly, When upon putting an *obelus*, there remain'd but one or two Copies which had the words, that the *obelus* mark'd to be wanting in some Manuscripts; it was his custom to set in the margin ἐν πᾶσι, or π. with the *Greek* word πλὴν, which signifies *except*, to denote that these words were wanting in all, except such or such Copies: for instance, in St. *John*, Chap. vi. ὕ. 45. he places an *obelus* over the word ἀκέσας, and in the margin π. πλὴν τῶ γ. ἢ τῶ η. to express, *in all except* the two Manuscripts γ. & η. In St. *Matthew*, Ch. v. ὕ. 33. πάλιν, in the margin, π. πλὴν ἰβ. *i. e.* in all, except the Manuscript ἰβ. In Chap. xii. ὕ. 35. τὸ καρδίας, in the margin, π. πλὴν τῶ η. in all except the Manuscript η. In St. *John*, Chap. iii. ὕ. 25. ἰσθαίων in the margin, π. πλὴν τῶ σ. *i. e.* in all except the Copy σ, which is the *Complutensian* Edition: and it is this very Edition they would make to be an exception to the list of the seven Manuscripts mark'd with an *obelus* in St. *John's* Epistle, as if it was the only Copy which *Stephens* had besides those seven, and the only one in which the Text was. But *Stephens* has not put, as in other places πλὴν τῶ α, except the *Complutensian*, and they have no right to make him say what he has not said, and what is withal very different from his common custom. All this shews that if *Stephens* had only had these seven Manuscripts of St. *John's* Epistle, he would
not

not have stood to have nam'd 'em one after another, to let us understand that the *obelus* he had put in the Text respected only these.

Beza, who had *Stephens's* Manuscripts, and who had made his annotations upon these very Manuscripts, leaves no room to doubt of the truth I have just demonstrated, since speaking of the words ἐν τῷ ἄρχαῖῳ, over which we find the *obelus*, he says they were wanting in seven Manuscripts, but with regard to the whole Verse, for 'tis of this he treats in his Note, it was in some of *Stephens's* Manuscripts, besides the *Complutensian Bible*: *Erasmus*, says he, read this Verse in the *Codex Britannicus*; it is in the *Complutensian Edition*; and we read it also in some old Manuscripts of our dear friend *Stephens*.

What remains is only to say two words upon the other Manuscripts mention'd in the title of this Chapter, those which are spoke of by the Divines of *Louvain*, and that which *F. Amelotte* says he saw at *Rome*.

I had quoted in my Dissertation upon this Text a considerable passage from the Divines of *Louvain*, who having printed a *Latin Bible* in the year 1574. speaking of the *Greek Copies* say in their Preface, that besides that of the *Complutum*, the *Codex Britannicus* of *Erasmus*, and the Manuscripts of *Robert Stephens*, they had seen several others of the same sort; that is to say, in what concerns the passage of *St. John*, for 'tis of this they were speaking. *Mr. Emlyn* had answer'd, that this must only be understood of the *Latin Editions*. I shew'd the impropriety of that answer; and he has stopp'd there; thus leaving me by his conviction the *Greek Manuscripts* in which this passage was, which the Divines of *Louvain* said they had seen.

Next came the testimony of *Amelotte* a Father of the Oratory, who says in a Note upon the Text

of St. *John*, that he had seen it at *Rome* in a very ancient *Greek* Manuscript of the *Vatican* Library. Mr. *Emlyn* had borrow'd from Mr. *Simon*, (who in several respects appears to have been no good friend to *F. Amelotte*) all that he had advanc'd to render his integrity doubtful. I have examin'd all his reasons, and confuted 'em. Mr. *Emlyn*, who had held himself secure of his fact under the authority of Mr. *Simon*, yields to 'em; and *F. Amelotte's* integrity has remain'd safe as to that matter; nothing that I have said has been confuted: here again then is another very ancient *Greek* Manuscript in which the Text of the three witnesses in heaven is found, as in the *Complutensian*, the Manuscript of *Erasmus*, those of *Robert Stephens*, and some others which had fallen under the eyes of the Divines of *Louvain*: will they after this say, that 'tis in no Manuscript?



C H A P. VI.

A Defence of the Manuscripts of Robert Stephens against certain Manuscripts produced from the Library of the King of France, which are pretended to be the same that Stephens used in his Editions.

THE proof which all those who have wrote before me upon this subject have drawn from the Editions of *Robert Stephens*, and which I have us'd after 'em, for the authentickness of the Text of the three witnesses in heaven, must not be look'd on as a matter of small importance upon the occasion. This Text, 'tis true, is several other ways prov'd to be genuine, as is seen in this Treatise, and in the two others of which this is but the sequel;

quel, but yet to take from it the testimony of *Robert Stephens*, or rather of the ancient Manuscripts from which he made his *Greek Editions* of the *New Testament*, would be to deprive it of one of its principal supports.

Those who have wrote against the authentickness of this Text have demanded where these Manuscripts of *Stephens's* are, that we may be satisfy'd with our own eyes whether this passage is in 'em or no. The Library of the King of *France*, which abounds in Manuscripts, and from whence *Stephens* had several, was the proper place to seek for 'em; but I have not yet seen any thing positive produced from thence. Mr. *l'Abbé Roger*, Dean of the Metropolitanical See of *Bourges*, who printed in 1713. a *Latin Dissertation* to prove this passage genuine, receiv'd several informations with relation to these Manuscripts. *Fa. le Long*, Priest of the Oratory, a learned Man, and very industrious in this sort of enquiries, has endeavour'd to give the finishing stroke to this, and to inform the Publick by a Letter which was inserted in the *Journal des Savans*, the last *June*, and which was address'd to me, as if it had actually been written to me. It is dated the 12th of *April*, but I did not see it till the end of the month of *July*. My Book was in the press, and the impressiion already got very near as far as the matters which respect *Robert Stephens's* Manuscripts. Thus this Chapter, in which I am about to examine *F. le Long's* Letter, must be look'd on an addition to this Work, which had been finish'd some months before.

F. le Long's Letter is wrote in a very genteel manner with regard to my particular subject. He there declares from the beginning that he does not enter upon the genuineness of the passage of *St. John*, and that what he proposes to clear up is only a point of *Chronology*. He pretends they are much deceiv'd,
who

who believe this passage was in *Robert Stephens's* Manuscripts, and his reasoning and proof amounts to this.

Robert Stephens, says he, had borrow'd from *Henry II's* Library the eight Manuscripts he has spoke of in the Preface of the Edition of 1550. He restor'd 'em again to the King's Library, and 'tis there they are found with the ordinary mark of the Manuscripts of that Prince, which is a Crown with an H crown'd above, and each with the Greek numeral Letter by which *Stephens* had mark'd his Manuscripts. Of the eight which were lent him out of the King's Library, there were seven which contain'd the Canonical Epistles, and these seven, says he, are precisely the same with those which are mark'd in the margin of the 7th Verse of the vth Chapter of the first Epistle of *St. John*: This Text is wanting entire in these Manuscripts, from whence it follows, says *F. le Long*, that the *obelus* which by an error of the press ends at $\xi\epsilon\gamma\upsilon\tilde{\omega}$, should have been plac'd after the words $\epsilon\nu\ \tau\tilde{\eta}\ \gamma\tilde{\eta}$, which in the ordinary Editions are read in the middle of the 8th Verse, so that there should only have been in *Stephens's* Text these words, *For there are three that bear record, the Spirit, the Water, and the Blood, and these three agree in one.* *F. le Long* has seen these Manuscripts several times, and having had, he says, the foresight to compare several places of the inward margins of the Edition of 1550. with some of the Manuscripts which are there denoted by their *Greek* Letters, he has found they were the same. All this, asserted and related by a man of probity whom we have no cause to mistrust, surprizes the mind, and is capable of staggering it. *F. le Long* was first dazzled, and others may well be so after him, and from his example; but with a little attention to the reflexions I am about to make upon all these matters, the surprize will

will soon be over, and the former persuasion take its place, as well with regard to the genuineness of the Text it self of the 7th verse, as the Manuscripts from which *Stephens* inserted it into his Editions.

There is indeed a very great mistake in all this. First, the Manuscripts we are upon were not borrow'd from *Henry II's* Library; it was from the Library of *Francis I.* since the first Edition made from these Manuscripts came abroad whilst this Prince was living in 1546. Now how much time must be spent by a man so constantly employ'd as *Stephens* was in examining so many Manuscripts collecting from each the different readings, then comparing 'em together with one another, and thus forming by so difficult, so long, so laborious a collection, the result from which arose that famous Edition of the year 1550. Those only who know all the difficulties attending works of this kind can tell us how much it must have cost *Stephens*, and consequently how long he must have had these Manuscripts in his hands.

2. I see from the account of *F. le Long* that *Robert Stephens* says in his Discourse to the Divines of *Paris*, that he had return'd to the King's Library the Manuscripts he had borrow'd thence, which were only to the number of eight; the seven others were borrow'd elsewhere, and from divers places, as *Stephens* says in his Preface. Yet *F. le Long* finds in the King's Library all the fifteen which *Stephens* has quoted, and he gives us 'em all, one after another, quoted by the same numeral letters. This, I own, appear'd to me very suspicious, and rais'd the thought that somebody had formerly taken upon 'em to set the same letters upon these Manuscripts, in order to advance their credit by the fam'd name of *Stephens*. For lastly, 'tis not natural to believe that a man of reputation for honour and probity, such as *Stephens* was, shou'd not

have restor'd such valuable Manuscripts as these were, to the persons who had been so kind as to lend 'em him. I should require very good warrants to believe this upon; and none are brought.

I was withal more and more confirm'd in the thought that these *Greek* letters set upon the Manuscripts *F. le Long* speaks of were a fraud, when I came to examin narrowly into these Manuscripts: then the forgery appear'd so evident, and presented it self to me in so many different views, that there no longer remain'd any cause to doubt of it.

In short, I saw that in the Catalogue of *F. le Long*, where there is the same number of Manuscripts, as are set down in *Robert Stephens's* Edition, there is only the *Complutensian* Bible which has the New Testament intire; so that none of the rest has the *Apocalypse*; and I see on the other hand that *Stephens* takes notice of three Manuscripts, besides the *Complutensian* Bible, in his Edition of this Book; he marks 'em in that of 1550. by their numeral letters, $\iota\alpha$, that is, the eleventh; $\iota\epsilon$, which is the fifteenth; and $\iota\zeta$, the sixteenth. How can this agree with the Manuscripts of the King's Library; where I find indeed the same numbers, or *Greek* letters, tho' I no where find the Book of the *Revelation* under the mark of the same letters? 'Tis surprizing that *F. le Long* did not perceivè so great a difference.

This observation leads us to another, which is, that there are not so many Manuscripts of a Book, if we follow *F. le Long's* Catalogue, as are set down by *Robert Stephens*. For instance, the Gospel of St. *Matthew* has one Manuscript less in *F. le Long's* Catalogue, than in the list of those of *Stephens*.

The Gospel of St. *Luke* has also one less in the Manuscripts of the King's Library, than in the Edition of *Stephens*.

In the Gospel of St. *John*, the Catalogue of *F. le Long* comprehends but twelve Manuscripts, if we take in the *Complutensian*; the Edition of *Stephens* sets down fourteen with the Bible of *Complutum*.

In *F. le Long's* Catalogue there is found but eight Copies of the Book of the *Acts*, with the *Complutensian*; the margins of *Stephens's* New Testament set down ten comprehending the Edition of *Complutum*.

In *Stephens's* Edition there is one Manuscript more of the Epistle to the *Romans*, than in the Catalogue of Manuscripts which *F. le Long* has given us.

So in the first Epistle to the *Corinthians*, there is one Manuscript more than in the said Catalogue.

There is also one more in *Stephens's* of the second Epistle to the *Corinthians*.

The second Epistle of St. *Peter* has nine Manuscripts specify'd in *Stephens's*; *F. le Long* owns but eight in his Catalogue.

All the Manuscripts of the Catalogue having the same numeral letters with those of *Stephens's*, and there not being a greater number mention'd in *Stephens*, than in the Catalogue, these differences can have arose only from this, that such Manuscripts which in the King's Library contain only such or such Books of the New Testament, contain more under the same numeral letter in *Robert Stephens's* Edition; from whence it follows, that tho' they have set the same marks upon these Manuscripts of the King's Library, as *Robert Stephens* had set upon his, yet they are most assuredly not the same: they are counterfeit.

Among the Manuscripts of *Stephens*, there were eight which were borrow'd from the Library of *Francis I.* he names 'em in his Preface, the 3^d, the 4th, the 5th, the 6th, the 7th, the 8th, the 10th, the 15th, and to these numbers the *Greek* numeral let-

ters answer, which are set down in the margins, $\gamma. \delta. \epsilon. \zeta. \eta. \iota. \kappa.$ In *F. le Long's* list, I see the same *Greek* letters set upon eight Manuscripts, but he says only seven of these eight belong to the King's Library, namely, $\gamma. \delta. \epsilon. \zeta. \eta. \iota. \kappa.$ there wants the Manuscript $\sigma.$ and yet we see one in this new list that has the same mark; now whence could this come, since that belong'd to one of the King's Manuscripts, and this is not one of 'em? This shews that they have put upon the Manuscripts, which *F. le Long* has given us an account of, such marks as they have thought fit. We shall see withal from the observations upon each in particular, that the Manuscripts where they have put 'em, do not at all square with those of *Stephens*, which had these marks.

The Manuscript mark'd $\beta.$ in those of *F. le Long* contains only the four Gospels, and the Book of the *Acts*; that which *Stephens* had mark'd $\beta.$ contain'd also the Epistle to the *Romans*, for he quotes it upon the 10th Verse of the iii^d Chapter.

The Manuscript mark'd ζ in the King's Library has not the Book of the *Acts*; that which *Stephens* has specify'd by the same letter ζ has this Book: 'tis cited at Verse 5th, of the xviith Chapter; the mark therefore of the King's, is counterfeit.

I observe the same thing concerning the Manuscripts where they have put the letter η in imitation of one of those of *Stephens*; but the fraud is here more gross; for this Manuscript has only the four Gospels, whereas that of *Stephens* contain'd also the Book of the *Acts*; it is quoted in two places; at Chap. xxiv. $\psi. 7.$ and Chap. xxv. $\psi. 14.$

Another of these Manuscripts which is falsely pretended to be *Robert Stephens's*, is that which they have mark'd with the letter $\iota.$ which contains only the *Acts* and the *Epistles*; but that which in *Stephens's* Edition is denoted by this letter of the *Greek* alphabet,

phabet, had also the Gospels of St. *Luke* and St. *John*; a various reading of this Manuscript is seen *Luke* Chap. v. v. 19. and another upon St. *John*, Chap. ii. v. 17.

The artifice of the forgery has succeeded no better in some other Manuscripts. That which they have mark'd with these two letters together *α.* has only the *Acts* and the *Epistles*; the Manuscript of *Stephens* contain'd beside this the Gospel of St. *Matthew*, the Gospel of St. *John*, and the *Revelation*, as may be seen in St. *Matthew*, Chap. x. v. 8, and 10. in St. *John*, Chap. ii. v. 17. in the *Revelation*, Chap. xiii. v. 4.

Next to this Manuscript comes according to the order of the alphabetical letters the Manuscript *β.* That which is seen in the King's Library has only the four Gospels; the Manuscript of *Stephens* had also the Epistle to the *Corinthians*, since there is a various reading in Chap xv. v. 44.

One of *Stephens's* Manuscripts was mark'd with these two letters *γ.* They have counterfeited one with the same mark, but they have taken no care to counterfeit one that has more than the *Acts* and *Epistles*, whereas that of *Stephens* had also the Gospel of St. *John*; for he gives us a reading thence on the 17th Verse of the 11^d Chapter. To go on; there now remains but three Manuscripts to be consider'd.

The first of these three is that which is mark'd *δ.* amongst those of the King's Library: it has only the Gospels of St. *Matthew*, St. *Luke*, and St. *John*, but I find it also produc'd by *Stephens* upon the second Epistle of St. *Peter*, Chap. i. v. 4. I had alledg'd it in my Dissertation; *F. le Long* maintains that 'tis a fault, and should have been *γ.* instead of *δ.* his reason is, because the Manuscript *δ.* contains only the Gospels; a very weak reason after all the instances we have seen, and which are yet about to

be confirm'd by the following. For if they cannot extricate themselves in all the others the numbers of which are so remarkable, but by saying, 'tis an error of the press, I do not see how they can securely say so here; since they can do it in neither case without supposing the point in question, and which I shew to be false, namely, that these Manuscripts produc'd from the King's Library are expressly the same with those which *Robert Stephens* had.

After the Manuscript 14. which is the fourteenth, comes the fifteenth, which was mark'd by these *Greek* numeral letters 14. That of the King's Library, on which they have set the same letters, begins with the first Epistle to the *Corinthians*, and contains only six other Epistles of the same Apostle; but beside these Epistles the Manuscript 14. of *Robert Stephens* contain'd the *Apocalypse*; it is seen there in every page.

To conclude, the last Manuscript quoted by *Stephens* in the margin with the foregoing was the sixteenth, the *Greek* numeral letters of which are 15. In order to fill up the same number, and thus compleat the fraud, it was requisite to mark one of the King's Manuscripts with the same letters; but here again they have done it with so little reflexion and discretion, that they have put these two letters upon the back of a Manuscript, which, says *F. le Long*, has only the two Evangelists, St. *Luke* and St. *John*. I have not been able to perceive in all the Gospel of St. *John* one single passage, where the Manuscript 15. is quoted by *Robert Stephens*; but what is here decisive is that the Manuscript which bore this mark among those of *Stephens*, contain'd the second Epistle to the *Corinthians*, for it is quoted at the 11th Verse of the xiith Chapter; and the *Revelation*, where its quotations are very frequent.

Are these then the same Manuscripts of *Stephens's*? Can we oppose 'em to his Editions, and say with confidence, the Text of the three witnesses in heaven in *St. John's* Epistle was in no Manuscript of *Stephens's*, because it is in none of those of the King's Library? No certainly, the falshood it too apparent. It was proper to examin exactly into all these matters: the disquisition is tiresome, but the labour of it must be supported in regard of the advantage which thence accrues to the truth.

To set the same truth in a yet stronger light, and to carry its conviction to the highest degree of evidence, let us here bring *Robert Stephens* himself upon the stage. No person could better inform us than he concerning the Manuscripts which he had, and the *obelus* he has inserted in his Edition of 1550. in order to decide the grand question, whether this *obelus* should continue still at the end of the word *ἐγενώ*, or be carry'd beyond the words *ἐν τῇ γῆ* of the 8th Verse; this way is the most secure, and altogether the most short and easy.

Stephens tells us in the Preface to the Edition of 1550, in which he uses the *obelus*, that this was the third time he printed the *Greek New Testament* after having compar'd it *with the same Manuscripts*, from which he had made his two foregoing Editions; without any other difference, save that, not having set down in those the different readings of the Manuscripts because of their small margins, he gave 'em a place in this, which being in a large form could well contain these various readings in the inner margins.

By this advertisement the discreet Printer and learned Critick informs us of two things; the one, that the *Greek Text* of this third Edition is the same as in the foregoing; and the other, that he had revis'd it a third time by the Manuscripts borrow'd from the King's Library, and from divers other places.

places. As then in the Editions of 1546, and 1549. the Texts of the *six* witnesses which are mention'd in St. *John's* Epistle, *three* in heaven, and *three* in earth were inserted, and we find them again in this third Edition, compar'd *with the same Manuscripts*: It follows from hence, First, that the *obelus* of the 7th verse was not inserted therein in order to suppress the three witnesses which are nam'd there; and Secondly, That *Stephens* had found in his Manuscripts the three witnesses in heaven, and the three witnesses on earth. Tho' he should tell us so in so many words, we could not be more sure of it than we are from his Preface, and his Editions.

Thus by joining the Preface of 1550, to the Editions of 1546, and 1549. 'tis clearly seen upon what the *obelus* of the 7th Verse can turn: It cannot be upon the three witnesses which are nam'd in this Verse, so as to take them away, as if they had been inserted there against the authority of the Manuscripts. Nothing would be more senseless and absurd, than to have put 'em into the two following Editions, without their having been in any Manuscript, and to replace 'em again in a third, in order to take 'em away at the same time by an *obelus* which would utterly exclude them. But by leaving the *obelus* where it is plac'd, all will be even, and there will remain no shadow of difficulty: the six witnesses will continue in the Edition where the *obelus* is, as they were before in the Editions of 1546, and 1549. only we shall learn from the last of the three, that the words $\epsilon\nu\ \tau\tilde{\omega}\ \xi\epsilon\gamma\gamma\tilde{\omega}$ were wanting in seven Manuscripts, which like the rest had the Text of the three first witnesses, except these words. The *obelus* stops there, there 'tis fix'd, and so is reason too; and *Robert Stephens* is security for both.

He confirms us withal in this opinion by a fourth Edition, which he publish'd the year after, i. e. in 1551. The 7th and 8th Verses were inserted there in the same manner as they had been in the two first; and can it be believ'd, if the *obelus* had been put, but the year before, in the folio Edition, with design to shew that the 7th verse was not found in any Manuscript, that *Stephens* after such a declaration, would have had the imprudence, the rashness, the dishonesty, to give it a place in this last? They will tell me perhaps that he had inserted the words ἐν τῷ ἑαυτῷ in his first Editions, and that he had also replac'd 'em in his last, tho' they were wanting in seven Manuscripts. 'Tis true, but the case is very different: these words were in the other Manuscripts, in the *Complutensian*, and in the Edition of *Erasmus*, which shew'd that it was only a mere omission in the seven Manuscripts in which it was wanting. Now *Stephens* was not oblig'd to comply with an omission to the prejudice of the other Manuscripts, and contrary to the reason he otherwise had for placing these words in the Text: Nothing like this can be alledged to justify *Stephens* for having replac'd a whole Text in the Edition of 1551. which he had mark'd by an *obelus* in the edition of 1550. as that ought to be taken away.

Here is withal another manner of knowing certainly his opinion in relation to all this. After having set the *obelus* in the middle of the verse, and mark'd in the margin the Manuscripts which had given occasion for it, he gives upon these other words of the same verse, καὶ ἔτοι οἱ τρεῖς ἐν εἰσι, *these three are one*, a various lection, or different reading, taken from the *Complutensian* Bible, in which instead of ἔτοι οἱ τρεῖς ἐν εἰσι, *these three are one*, we read, οἱ τρεῖς εἰς τὸ ἐν εἰσι, *these three agree in one*. Here again *Stephens* must not have known what he hid, and his head must have been turn'd, to give, as he has done, a different

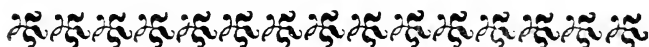
Q

reading

reading in these words of the 7th verse with the Manuscripts, from which he had made his Editions, if these words were not in his Manuscripts. I cannot believe that those, who have embrac'd the opinion concerning the *obelus* which I oppose, have ever attended to this variation in the *Complutensian* Bible in the view I have just consider'd it; indeed 'tis impossible not be struck with it, and to resist the evidence of the truth it so plainly teaches.

Lastly, if we were to judge of *Robert Stephens's* Manuscripts from those which are now in the Library of the King of *France*, the words ἐν τῇ γῆ, which *Stephens* had inserted in the 8th verse in four following Editions, would not have been in the Manuscripts which he had borrow'd from the Library of *Francis I.* since they are at present in none of those of the King's Library; and in this case, he should have put there an *obelus*, as over the words ἐν τῷ ἔργῳ, of the 7th verse, but it is certain that they were in the Manuscripts of *Stephens*, such as we find 'em in his Editions. *Beza* had all these Manuscripts in his hands, and made use of 'em in writing his annotations upon the New Testament; he says it in an hundred places, and *Robert Stephens* himself has declar'd it in the advertisement, which he put at the end the Edition of that work of *Beza*, in the year 1556. I have quoted it in the Examination I made last year of Mr. *Emlyn's* Answer. Now *Beza* has made an express note upon these words of the 8th verse ἐν τῇ γῆ, which is decisive. *These words are not*, says he, *in the Syriac Version, nor in several very ancient Greek Copies; but they are in OUR GREEK MANUSCRIPTS and in the Latin Version.* What he calls *our* Greek Manuscripts were those of *Stephens*, his intimate Friend; nothing is more common in his Notes than this manner of expressing these Manuscripts. As then those of the King's Library at present,
and

and those of several other Libraries, have not the words $\epsilon\nu\ \tau\eta\ \gamma\eta$, they cannot be the Manuscripts of *Robert Stephens*. This was all the question betwixt *F. le Long* and me, and it is determin'd to my advantage; unless they destroy all the proofs I have urg'd against the Manuscripts produc'd by *F. le Long* to shew them to be counterfeit: but tho' one alone should remain, that one would suffice to disconcert the whole machine.



C H A P. VII.

Of the Manuscript of Berlin.

TIS here no longer that same Mr. *Emlyn*, who has been silent with regard to the Manuscripts mention'd in the Preface to the *Louvain Doctors*, and that which *F. Amelette* affirm'd he saw at *Rome*; 'tis quite another thing when we come to the Manuscript of *Berlin*. Mr. *Emlyn* has here outdone himself; he is in ecstasies and triumph. Yet it costs him somewhat dear; an acknowledgment that he advanced and maintain'd that the Text of *St. John* was not in the lines of the Manuscript but in the Margin; he knew this, he said, from a good hand; and yet this passage was found to be in the body of the Text; I have prov'd it from the attestation of one of the King's Librarians, and it can no longer be question'd, since Mr. *la Croze*, another Librarian, has said it in the letter which Mr. *Emlyn* has very emphatically produc'd in the first Chapter of his Reply. Let us see that Letter, and clear up the fact.

I had said in my Dissertation that there was also a Greek Manuscript at *Berlin*, which was believ'd to

be five hundred years old, which had the Text of the 7th verse, *there are three in heaven, &c.* Mr. *Emlyn* found means by some of his friends to know certainly the case. To this end application was made to a learned man in *Saxony*, who having wrote to Mr. *la Croze*, receiv'd this answer, “ Vir
 “ Ampliffime, — *Mirror*, Codicem nostrum, librum
 “ nullius authoritatis, asserendæ dubiæ lectioni ido-
 “ neum videri, cùm jam ego compluribus viris eru-
 “ ditis, ipsique Reverendo Martino, manifestum
 “ fecerim eum codicem, qui falsarii cujdam fraude
 “ pro antiquo venditus est, & venditur, manu
 “ recenti ex Editione Polygotâ Complutensi fuisse
 “ descriptum; id statim vidi, cùm anno 1716.
 “ Bibliothecam Regiam, peregrinorum more, non
 “ enim tunc me moras Berolini facturum putabam,
 “ perlustrarem, dixique palam Hendreichio τῶ μα-
 “ καρίτη; idque, ex quo Bibliotheca mihi credita est,
 “ candidè apud omnes professus sum, neque id ig-
 “ norat Cl. & Reverendus Martinus, cui idem *mea*
 “ nomine significatum est. ” That is, — *It seems*
very strange to me, that ever our Manuscript, a Book
of no Authority at all, should be alledg'd in confirma-
tion of a dubious Reading, since I have already discov-
ered it to very many learned Men, and even to the
Reverend Mr. Martin himself, that this Manuscript,
tho' much boasted of, and sold by a cunning Cheat for
an ancient Book, is but a late transcript from the Poly-
glot of the Complutensian Edition; this I presently
discerned, when as a Stranger only I view'd the King's
Library, before I had any thoughts of settling at Ber-
lin, and I then declared the same openly to Hendrei-
chius now deceased: and ever since this Library has
been committed to my Care, I have freely own'd it
upon all Occasions without reserve; and the Reverend
Mr. Martin knows it very well, who by my means has
been informd of it.

I don't blame Mr. *la Croze* for having wrote to his Friend in *Germany* what he thought concerning this Manuscript, since it was demanded of him; but as that Friend did not, nor could naturally ask him concerning me, what knowledge I had or had not concerning this Manuscript; Mr. *la Croze*, I think, might have forbore to speak of me without wronging his conscience in the least. However he has done it; as if he had design'd to draw a particular attention to it: he repeats it twice together in this Letter, *I had made it evident to several learned Men, and to Mr. Martin himself,*—and some lines after, *Mr. Martin is not ignorant of this, since it has been declar'd to him from me.*

These small reflexions, which without any necessity have fallen from the pen of Mr. *la Croze*, do not favour the candour I profess, and give an idea of me as of a man who affects to be ignorant of what he knows very well; that by means of this affected ignorance, he may more easily compass his design. I am not capable of such dissimulation, and himself shall clear me from it by the very Letter upon which he grounds what he says of me, in that which has been just produc'd by Mr. *Emlyn*.

One of our common Friends, who came from *Berlin* to study Divinity here, and who is now a Minister, being return'd to *Berlin*, gave Mr. *la Croze* an account of a Work I was then engag'd in, and which has since been printed under the title of a *Discourse concerning Reveal'd Religion*; amongst other things he spoke to him of the passage of *St. John*, which I maintain'd to be authentick; and as he desir'd to know the opinion of this learn'd man concerning that disputed passage, in order to communicate it to me, Mr. *la Croze* would give it him in writing, that it might be sent to me: his Letter will acquaint us with it.

S I R,

I Read yesterday Dr. Mills's *Dissertation upon the passage of St. John*, and I found there almost all that I had thought upon the same subject: I shall be very glad if Mr. Martin confirms the authority of this testimony by new proofs; but betwixt you and me the matter appears to me very difficult. I am almost persuaded that 'tis a gloss form'd upon the explication of St. Cyprian, which crept from the margin into the Text. All the ancient Greek and Latin Manuscripts in reckoning up the three witnesses mention only the Spirit, the Water, and the Blood. There is no account to be made of our Greek Manuscript of the New Testament; 'tis a Work, which, tho' it has deceiv'd many, I never thought above eighty years old. In the year 1696. upon coming to Berlin, I went to see the Library, where they shew'd me this Manuscript as being a thousand years old: After having examin'd it a moment, I maintain'd that it was modern, and copied from the Edition of the Bible of Cardinal Ximenes. I convinc'd the late Mr. Spanheim, and the then Librarian by comparing of passages, the resemblance of the characters, and other sensible proofs: the passage of the three witnesses is there word for word, as in the Bible of Alcalá, and it could not be there otherwise—The ancient Fathers have never made use of so remarkable a passage—The *Lectiōnary* entituled *Απόστολῶν* or *μετὰ τὴν ἀπόστολῶν*, in my opinion is of no great authority in this case; I don't doubt of its antiquity; but these ecclesiastick Books are more subject to alteration than others—I have written all this in performance of the promise I gave you; for I am persuaded that I have propos'd no difficulty which has not been weigh'd by Mr. Martin, &c.

Here is word for word what is most essential in that letter as to what regards me, and particularly all that concerns the Manuscript.

Two

Two things are here evidently seen: The First, that this Manuscript which was bought for the Elector of *Brandenburg*, and sold for two hundred Rix Dollars, was thought to be very ancient, and even a *thousand years* old, that the then Librarian, Mr. *Hendreichius*, who, I have been told was a very learned man, had shewn it to Mr. *la Croze*, as thinking it to be a very valuable Manuscript; that the famous Mr. *Spanheim*, so well vers'd in the study of ancient Medals and Inscriptions, had also believed this Manuscript to be genuine; and at the same time I saw that Mr. *la Croze* said he discern'd it to be counterfeit *in a moment*, and convinc'd these Gentlemen of it, and several others in like manner; this I own appear'd to me almost a paradox; for in truth, if seeing was enough to discern *in a moment* this Manuscript to be forg'd, since the calx or chalk of the parchment is yet fresh upon it, as Mr. *la Croze* describes it to his Friend in *Saxony*, I cannot comprehend how the eyes of the *Spanheim's*, the *Hendreichius's*, and so many other men of letters, who had seen this Manuscript, and some of whom had doubtless been employ'd to examine it, before the Elector bought it as a treasure to enrich his Library, as an extraordinary Book brought out of the *East*; I say, I cannot conceive how their eyes were blinded to such a degree, as not to see what *in one moment* only Mr. *la Croze* had perceiv'd. I have read withal in a letter of *Tollius* to the late Mr. *Grævius*, the famous Professor in this Town, wrote in 1687, that Mr. *Hendreichius* shewing him at *Berlin* the curiosities in the celebrated Library of the Elector, presented to him this Manuscript, which I believe he would not have done, if the cheat had been so evident, as to be perceiv'd *in a moment*: *Tollius* not being a man so easily to be impos'd upon, tho' the Librarian

rian himself had been so imprudent as not to stick at the account of drawing him into a mistake.

Besides this, I saw that a Librarian when consulted by a person of eminent note in the Court of *Berlin*, whether the passage was in the body of the Text, or in the margin only, and whether this Manuscript was five hundred years old, as I said it was reputed, or if it was only three hundred old, as Mr. *Emlyn* affirm'd, answer'd by a note wrote with his own hand, and printed in my *Examination*, that the passage was in the body of the Text, but as to the antiquity of the Manuscript, they could assert nothing certain about it, *de antiquitate verò nil certi affirmari potest*. Was so much requir'd to be oppos'd to the opinion of Mr. *la Croze*, and to make me follow that of so many learned men, as sufficient grounds for quoting this Manuscript in the plain manner I have done, without relying upon it as an indisputable foundation? Mr. *Jablonski*, who is so well skill'd in the *Oriental* languages, having been before all this consulted about this Manuscript by Dr. *Ketner*, had hinted to him nothing of its being counterfeit, which Mr. *la Croze* says is so plainly to be seen; and he himself tells us in his Letter to his friend in *Saxony*, that even at present several persons cry it up as ancient; for that is the meaning of the word *venditatur*; which he has made use of.

The second thing which is so evidently seen in Mr. *la Croze's* letter, which was sent to me, is that there is nothing more than a bare account of his opinion, and the argument upon which it was founded; but can this be call'd the *having clearly shew'd me* that this Manuscript was forg'd? That in shewing the Manuscript it self to the persons who desir'd to see it, he had evidently laid before 'em the marks of its being counterfeit, I have nothing

thing to say to that; but that by one and the same expression he should confound me with these persons, as if the impression which their eyes and hands had made in their mind should have likewise passed into mine; by the bare account he has given, equity does not allow 'em to think me oblig'd to have the same sentiment. Mr. *la Croze* should not therefore have said, *jam ego compluribus viris eruditus, ipsique R. Martino manifestum fecerim, &c.* nor repeat again, *neque id ignorat R. Martinus.* For what was I not ignorant of? That the Manuscript was counterfeit? By no means. But what I was not ignorant of is that Mr. *la Croze* believ'd it counterfeit; whilst other learned men, who had seen it, believ'd it genuine. I have done nothing therefore in quoting it that can cast the least reflexion upon my integrity; I am even apt to flatter my self that this was not Mr. *la Croze's* intention.

Add to this, that his prejudice against the authority of the passage of St. *John* appear'd to to me so very great, that I might well suspect that he had suffer'd himself to fall into an opinion against a Manuscript which so many others believ'd authentic. As I know he has read my Dissertation upon the passage of St. *John*, and the Examination I made last year of Mr. *Emlyn's* Answer, he might have been convinc'd that this Text is not a Scholion, as he had suggested in his letter; and that it is not true that no ancient Author has quoted it, except what is related in *Victor* and *Fulgentius*. He might have seen also that the *Lectiōnary* call'd *Apostolos*, is of greater authority than he has imagin'd, and he may see it yet more in the sequel of this Discourse.

Lastly, no one can speak with more circumspection of the Manuscript of *Berlin* than I have done. I have but barely quoted it in my Dissertation, pag.

116. *They say there is also a Manuscript at Berlin, said I, in the King's Library which they believe to be five hundred years old; F. le Long reports it upon the testimony of Saubertus and Tollius.*

Mr. *Emlyn* has form'd upon this an accusation against me, as if I had ascrib'd to *Saubertus* and *Tollius* the having said that this Manuscript was five hundred years old. But he should have consider'd that the expression *they believe*, to which I refer the five hundred years, being a vague term, which expresses no person in particular, cannot be appropriated to *Saubertus* and *Tollius*. If he did not comprehend it, it was at least very easy for him to understand it, by seeing after what manner I have spoke of it in the Examination I made of his first Tract against me: *I contented my self*, said I pag. 103. *with marking the antiquity of this Manuscript upon the testimony of Saubertus and Tollius, quoted by F. le Long in his Bibliotheca sacra: where indeed this Copy is call'd pervetustum, i. e. very ancient.* They see neither there nor elsewhere that I have spoke of *five hundred years*, as from those two learned men: and in pag. 164. *I quoted*, said I, *Saubertus and Tollius in relation to the Manuscript it self, and Ketner with regard to the passage of St. John: Mr. Emlyn might have done me more justice.*



C H A P. VIII.

Particular reflexions upon the genuineness or forgery of the Manuscript of the Greek New Testament which is at Berlin in the King's Library.

I Don't know whether we ought at present to make a problem of the genuineness or forgery of this Manuscript. If we were absolutely to judge of it from the value the Librarians and other learned men set upon it, when it was brought to *Berlin* in order to be put into the curious and noble Library of the Elector of *Brandenbourg*, as a very extraordinary and ancient Manuscript brought out of the *East*; one could not avoid coming into the same sentiment. But Mr. *la Croze*, on the contrary, speaks with so much contempt of this Manuscript in the two letters lately produc'd, that day is not more opposite to night. As truth can never lose its rights, and that we ought solely to acquiesce in the dictates of Reason, if it be now found that Mr. *la Croze* has Reason evidently on his side, his opinion must be preferr'd to that of the Librarians his Predecessors, and all the other learned men, who have believ'd this Manuscript very ancient and genuine: But withal, whatever regard we have for Mr. *la Croze's* learning, we must not entirely give up to him the opinion that has hitherto prevail'd concerning the antiquity of this Manuscript.

The first knowledge I had of it, is from what *F. le Long* has said in his *Bibliotheca sacra*, where, upon the testimony of *Saubertus*, he calls it a *very ancient Manuscript brought out of the East*.

Saubertus was a Professor of Divinity at *Helmstadt*, eminent for his study of the Languages and Criticism. He compos'd in this way of learning a work made up of different readings from the most excellent Manuscripts of *St. Matthew's Gospel*; which was printed at *Helmstadt* in 1672, and gain'd him a great reputation among the learned. Mr. *Simon* among others has spoke in praise of it in his *Critical History of the Text of the New Testament*. This work is become scarce, and tho' I had took a great deal of pains to meet with it, I did not succeed in 'em till a few days ago, and when this Treatise was already prepared to be printed.

The curiosity I had to see this Book of *Saubertus* was satisfy'd, even beyond my expectation, by the great number of different readings, which are there quoted from the Manuscript of *Berlin*, which *Saubertus* marks by the name of *Ravius*, and by abbreviation with the word *Rav.* as he advertises in his Preface. There also he informs us, that all these different readings had been extracted by the care of Mr. *Ravius* at that time Librarian to the Elector, and upon this occasion he styles the Manuscript ^z *very ancient and very precious, or very scarce*, for the *Latin* signifies both. These two words are a great, tho' a short encomium; but 'tis not upon that I stop now. They are contrary to those of Mr. *la Croze*, who maintains this Manuscript is very modern, and that 'tis even no more than a Copy from the Bible of *Alcala*: to dwell then upon these advantageous expressions of *Saubertus* would be only to oppose one learned man to another, and judgment to judgment, which would be no determination. We must therefore follow another method, and do it by the examination of the Manuscript

^z *Pervetustus & admodum pretiosus. Proleg. p. 41.*

it self. Mr. *la Croze* leads us to this by the account he gives us in his two Letters; this then we must necessarily pursue.

The first thing which streight offers it self to the eye upon opening this Manuscript is the form of the letters, the manner of writing, the order of the words, the characters of the ink and parchment, all these, says Mr. *la Croze*, discover it to be modern, and betray the fraud of the writer.

The parchment, says he, appears fresh; the chalk us'd in dressing the skin is yet seen, the ink is wholly white, the characters are like the Complutensian, so that he who has seen that Edition has seen the Manuscript, and he that sees the Manuscript sees that Edition; without excepting even the errors of the press which the ignorant transcriber (employ'd in this imposture by some man of letters) had not skill to correct.

As I have never seen this Manuscript, it does not belong to me to give my judgment upon all these particulars, I only find, that being so astonishing, at least those of the letters, ink and parchment, as Mr. *la Croze* represents 'em to us; it is wonderful, as I have observ'd already, that none of those learned men who had seen and handled this Manuscript for upwards of fifty years, should have seen any thing of all this. One might think, without any diminution of the probity and merit of Mr. *la Croze*, that 'tis not impossible but, prejudice has here enlarg'd the object to his view. There is one thing

* Qui codicem Complutensem vidit, is vidit & Manuscriptum codicem nostrum, nedemptis quidem mendis typographorum, quæ scriba indoctus ita fideliter expressit, ut omnino constet hominem illiteratum ab erudito aliquo nebulone ei fraudi perficiendæ fuisse præfectum. Et sanè pro antiquo liber ille venditus est, immani etiam pretio, etsi membranæ recenti adhuc scælx sive creta illa inhæreat, quæ pellibus vitulinis parandis adhiberi solet; aramentum ubique albicans. *Mr. la Croze's Letter to his friend in Saxony, produc'd by Mr. Emlyn.*

at least, which he is not ignorant of, and of which he, who has seen so many valuable Libraries and ancient Manuscripts, has more instances of than I, that the marks taken from the parchment, the ink, and the form of the characters, are not always rules so surely to be depended on, as thereby to determine the genuineness or forgery of this kind of Manuscripts; but that men may be mistaken, and even are sometimes so, in spite of the greatest skill in this sort of studies.

I go here even yet farther, and say that the resemblance of the characters of this Manuscript with the *Complutensian* Bible, was it as perfect as Mr. *la Croze* would have us believe, is not a reason for inferring that one is copied from the other. The curious, who have taken the pains to transcribe the form of the *Greek* letters, which have been us'd from one age to another, inform us that several Manuscripts which have been made in the same age, or in ages near to each other, may very easily, and even must in some respect be alike in the form of their characters, and in the composition and order of the words, and yet one not have been copied from the other. Thus this argument from the resemblance is not conclusive in favour of Mr. *la Croze's* opinion.

But this conclusion will be yet less capable of being drawn, if 'tis true that the writing of the Manuscript is different in several things from that of the *Complutensian* Edition. I have receiv'd from *Berlin*, at several times, extracts of the several ways of writing in the Manuscript; and I have also receiv'd divers others of the manner how the writing and the lines are disposed in the Edition made in the very Town of *Complutum* in 1513. and finish'd, as I have elsewhere observ'd, the 10th of *January*, 1514. I have seen one of these Copies at *Amsterdam* in the fine Library of Mr. *Vander Hagen*, Pastor

stor of the *Dutch Church*, which is very much valued; and 'tis from thence I have receiv'd all that I have to produce from this famous Edition. The Manuscript of *Berlin* has no sort of punctuation in its lines and betwixt its words, which separates 'em from each other, nor any mark above the words, which holds there the place of the *Greek* accents. The *Complutensian* Edition has all this: points irregular in several places, and above the words compos'd of several syllables it has strokes or small points, in the place of the *Greek* accents, to express the pronunciation of the syllable over which these points are set, in like manner as in *French* we put them over the shut or close é, as in the words *vérité*, *pénétré*, &c. Thus in the *Complutensian* the *Greek* words, ἐλθόντες, παιδίον, πνεύμα, and others; of which the Editors of that Bible have given an advertisement in their Preface. These differences appear to me remarkable enough to shew that one cannot be a copy of the other. Yet this is the least thing I have to say upon this subject; the principal remains behind, and decides the fact in question.

Mr. *la Croze* says in his Letter to his friend, that he who has seen the *Complutensian* Copy, has seen by this also the Manuscript of *Berlin*; and in that which he had wrote some years before to be sent to me, he says, that it was by this great agreement of the one with the other, that he convinc'd Mr. *Spanheim* this Manuscript was only a Copy of the *Complutensian* Edition: *I* convinc'd, says he, *the late Mr. Spanheim, and the then Librarian, by confronting of passages, &c. i. e.* by confronting those in which the *Complutensian* Edition was different in some respects from the ordinary Editions of the *Greek* New Testament. This way is indeed the most secure, provided the scrutiny is exact, for otherwise 'tis easy to be deceiv'd, and led into mistake. It

will

will soon be seen, that Mr. *la Croze* was first mistaken herein, and that Mr. *Spanheim*, Mr. *Hendreichius*, and others before whom he made this comparison of passages, were mistaken after him, as he assures us, but both only because their inquiry was made upon too superficial a view, for men of their learning and capacity; for I must be allow'd to speak my thoughts freely upon this subject; which derogate nothing from the esteem that is otherwise due to their merit.

This reasoning of Mr. *la Croze*, and the manner after which he has express'd himself, imply a perfect agreement betwixt this Manuscript and the *Complutensian* Bible: This is evident. Now there is nothing less true than this agreement: *Saubertus* is the only person who has given me an opportunity of proving it; for not having, as I have said, in my hands either the *Complutensian* Edition, or the Manuscript of *Berlin*, I must have taken my ideas and knowledge from reading the Book of this curious and learned Critick. He gives near two hundred various readings of the Manuscript of *Berlin* from the common *Greek* Text of the sole Gospel of St. *Matthew*; for, as I have already observ'd, his work is confin'd to this Gospel. Of these variations there are several upon the particles, or upon the articles, which are sometimes less, and sometimes more in the Manuscript than in the *Greek* Editions, either of *Complutum*, or others. I know that these differences, tho' inconsiderable in themselves, may yet be otherwise in an exact comparison; but as I must confine my self to the most important, in comparing one passage with the other, from the lights I have borrow'd at second hand; I have contented my self with extracting a certain number of instances, which will abundantly suffice to shew that the Manuscript of *Berlin* was not copied from the Edition of *Complutum*, nor by an ignorant person,

as

as Mr. *la Croze* affirms; but on the contrary, by a man of understanding, who wrote nothing rashly, nor any thing which he had not before his eyes in an ancient Manuscript. Let us come to the instances taken from *Saubertus*, and confirm'd by the testimonies which I have receiv'd in the manner I mention'd.

Matt. Chap. ii. ψ . 2. *We have seen his star*, the Greek word $\alpha\upsilon\tau\grave{\eta}$, which signifies *his*, is in the *Complutensian*, but is not in the Manuscript.

Chap. iii. ψ . 13. instead of the word $\alpha\pi\omicron\lambda\acute{\epsilon}\sigma\alpha\iota$, which is in the *Complutensian* and the common Editions, the Manuscript of *Berlin* has the word $\alpha\pi\omicron\chi\lambda\acute{\epsilon}\iota\upsilon\alpha\iota$, which is also in one of the Manuscripts of *Robert Stephens*.

In the 17th verse of the same Chapter, the ordinary Editions read, $\upsilon\pi\omicron$ $\text{Ierem\acute{i}s}$ $\tau\grave{\eta}$ προφήτῃ $\lambda\acute{\epsilon}\gamma\omicron\upsilon\tau\epsilon$, the Manuscript of *Berlin* $\upsilon\pi\omicron$ κυρίας διὰ $\text{Ierem\acute{i}s}$, &c.

Mat. v. ψ . 32. $\acute{\omicron}\tau\iota$ $\delta\acute{\omicron}s$ $\acute{\alpha}\nu$ $\alpha\pi\omicron\lambda\acute{\upsilon}\sigma\eta$, in the common Editions and that of *Complutum*; but in the *Berlin* Manuscript; it is $\acute{\omicron}\tau\iota$ $\pi\acute{\alpha}\varsigma$ $\acute{\omicron}$ $\alpha\pi\omicron\lambda\acute{\upsilon}\omega\upsilon\upsilon$, in like manner as in five of *Stephens*, and in the Manuscript of *Montfortius*.

In the same Chapter ψ . 36. the Greek Editions and that of *Complutum* have these words thus dispos'd $\lambda\epsilon\upsilon\kappa\acute{\eta}\nu$ η $\mu\acute{\epsilon}\lambda\alpha\iota\upsilon\alpha\upsilon\alpha\upsilon$ ποιῆσαι . In the Manuscript of *Berlin* $\lambda\epsilon\upsilon\kappa\acute{\eta}\nu$ ποιῆσαι $\mu\acute{\epsilon}\lambda\alpha\iota\upsilon\alpha\upsilon\alpha\upsilon$. and *Saubertus* observes, that they are so in *Brylinger*, in a Manuscript of *Stephens*, in one of *Casaubon*, and in the *Perfick* Version.

These four or five instances are a certain proof that the Manuscript of *Berlin* was not copied from the *Complutensian*, but we have withal several others taken from the same *Saubertus*, and here is one very remarkable.

All the Greek Editions, and with them the *Complutensian* Bible have in the vith Chapter, ψ . 13. at the end of the Lord's Prayer, *For thine is the kingdom,*

the power, and the glory for ever and ever. *Amen*. Robert Stephens had but one Manuscript only in which this clause was not; it is not also in the famous Manuscript of Cambridge, nor in the Vulgate of St. Jerom: all these words are wanting also, says Saubertus, in the Manuscript of Berlin, except the word *Amen*.

Matt. vii. 18. ἐδὲ δένδρον *Complut.* But the Manuscript of Berlin, and one of Stephens's have betwixt these two words, πάλιν.

Ibid. ψ. 24. ὁμοιώσω 'tis thus in the *Complutensian*; but in the Manuscript of Berlin, and four others produc'd by Saubertus, it is ὁμοιωθήσε).

Chap. viii. 13. ἐκατοντάρχω is in the *Complutensian*, as Mill has observ'd; but in the Manuscript of Berlin and others it is ἐκατοντάρχη.

Ibid. ψ. 17. in the *Complutensian* and common Editions ἔλαβε but the Manuscript of Berlin, and some others have ἀνέλαβε.

Chap. ix. 18 ἐλθών, *Complut.* but the Berlin Manuscript, *Montfort.* and others have εἰσελθών.

Ibid. ψ. 30. ἀνέωχθησαν αὐτῶν, &c. *Complut.* and others; but the Manuscript of Berlin and one of Stephens's have over and above the word ἀπαρχήμα.

Chap. x. ψ. 19. ἀξειδιῶσιν *Complut.* but Berlin, *Mont.* one of Stephens's, &c. have ἀξειδώσων.

Chap. xii. ψ. 13. ἀποκαλεσάθη. *Complut.* and others: but Berlin, says Saubertus, has ἀπεκαλεσάθη.

Ibid. ψ. 35. τ̄ καρδίας these words are wanting in the *Complutensian*; but they are in the Manuscript of Berlin; as I have been inform'd by letter.

Chap. xiii. ψ. 4. after the word ταπεινά the Manuscript of Berlin, and several others which Saubertus sets down, add τ̄ ε̄ργον̄ which are not in the *Complutensian*.

Ibid. ὕ. 22. after the word λόγον, the Manuscript of *Berlin* adds the word τῶτον, which is not in the *Complutensian*.

Ibid. ὕ. 40. Καλακαίεϛ· *Complut.* καίεϛ): but the *Berlin* Manuscript has κείεϛ).

Chap. xv. ὕ. 22. ἐκροῦγασεν αὐτῶ. *Complut.* but the Manuscript of *Berlin*, one of *Stephens*, that of *Cambridge* and others have ἐκροῦξεν ὀπίσω αὐτῶ.

Chap. xvi. ὕ. 26. ὠφελειϛ). *Complut.* but *Saubertus* says; that the Manuscript of *Berlin*, one of *Stephens*, and some others, have ὠφεληθίσεϛ).

Chap. xvii. ὕ. 2. ὡς τὸ φῶς. *Complut.* but one of the Manuscripts of *Stephens's*, that of *Cambridge*, and that of *Berlin*, have ὡς Χιών.

Chap. xxvii. 29. Ὡπὶ τῷ δεξιῶν· *Complut.* but *Berlin*, the *Alexandrian* Manuscript, and that of *Cambridge* have ἐν τῇ δεξιᾷ.

It would be tiresome to run over *Saubertus*, and transcribe so many variations of the Manuscript of *Berlin* from the Edition of *Complutum*: but how many must there be in the whole New Testament, since such a number is found in the sole Gospel of *St. Matthew*? Especially since I am well assured that *Saubertus* has not produc'd all. For instance, here are two, which he has not set down, and tho' they are very remarkable, escap'd the collection of *Ravius*, or the remarks of *Saubertus*. The first is upon the 11th Verse of the 3^d Chapter of *St. Matthew*, where the words καὶ πνεῦ, and with Fire, are wanting in the *Complutensian*, but which, as I am inform'd by letter, are in the Manuscript of *Berlin*: the other is that of the word τῆς καρδίας of the 12th Chap. ὕ. 36. which I have produc'd.

It appears clearly from all this small collection of different readings from the Manuscript of *Berlin* and the *Complutensian* Edition, that there is no grounds in the world for believing this Manuscript a Copy of the *Complutensian*, so that *he who sees*

one, sees the other, as Mr. *la Croze* asserts. Besides this we see from the manner *Saubertus* gives the different readings of this Manuscript, that they are almost all the same with that of *Montfort*, some of *Stephens's*, that of *Alexandria*, and the old Manuscript of *Cambridge*; all which agreements cannot but make this Manuscript of *Berlin* highly valuable, which Mr. *la Croze* so much disputes.

But what will then become of his affirmation, that it was by comparing this Manuscript with the *Complutensian*, that he shew'd Mr. *Spanheim*, and Mr. *Hendreichius* that this was no other than a Copy of this printed Bible? What will become of this? Why, as I have said, that this collation was too superficial; and Mr. *la Croze* cannot take it ill, if leaving him, as I truly do, all the honour of integrity and sincerity, I say he has suffer'd himself to be overtaken by some agreements which he may have observ'd in divers places betwixt this Manuscript and the *Complutensian* Bible. I know a great number from the Book of *Saubertus*, and otherwise; but are some agreements enough to make one say roundly it is a Copy, so long as we see so many differences, and differences which can in no respect be taken for faults of the transcriber? Farther, even these agreements are not peculiar to the *Complutensian* Bible, they are common to it with several other Manuscripts; and this should have been first examin'd. It might have been done first by means of the work of *Saubertus*, where there is found a great number of this sort of variations, which are common to the *Berlin* Manuscript and several others, and of which there are also some that do not agree with the *Complutensian*. It would have been more easy for some years past, to have been satisfy'd by Dr. *Mill's* New Testament, who has collected with inconceivable pains all the various readings he could find in a greater number of
 Manuscripts

Manuscripts than *Saubertus*, who had wrote above forty years before him. If Mr. *la Croze* had found it convenient to make so particular an examination as that would have been, and had then communicated it to Mr. *Spanheim* and Mr. *Hendreichius*, whom he says he convinc'd by comparing of passages that the Manuscript was copied from the *Complutensian* Bible, I will venture to say, that these Gentlemen would have been far from being convinc'd, and he will permit me to believe he would not have been so himself.

He may have observ'd perhaps in the disposition of the Books of the New Testament, that the *Acts* of the Apostles are plac'd betwixt the Epistles of St. *Paul*, and the seven Catholick Epistles, and that the case is the same in the Edition of *Complutum*; but it is the same also in the Manuscript of *Dublin*, and in many *Latin* ones. I say nothing concerning the great number of Texts where the various readings of the Manuscript are the same as in the *Complutensian*, we very seldom see 'em so with that Edition alone: nothing would be more tedious than to produce 'em here. I observe the same thing as to some others, which are known to me, and which may be of the number of those, upon which Mr. *la Croze* and the other Gentlemen cast their eyes; I speak of those in the *Apocalypse*. The most part agree with the *Complutensian*, and yet not with the *Complutensian* alone, but also with two Manuscripts of *Stephens* mark'd *12. 15*. Thus no more conclusion can be drawn from them for the Edition of *Complutum*, than for those two ancient Manuscripts, the case is evident.

In this very passage of St. *John's* Epistle which has given occasion to so many Enquiries, it is not peculiar to the Manuscript of *Berlin*, that it agrees with the Edition of *Complutum* in the 8th Verse, it agrees also with the *Codex Britannicus* of *Erasmus*,
and

and with the Manuscript of *Dublin*, of which I shall by and by produce the extract. The *Berlin* Manuscript agrees with the *Complutensian* Bible in this, that it has not these last words of the 8th Verse $\eta\ \sigma\iota\ \tau\epsilon\epsilon\iota\varsigma\ \epsilon\iota\varsigma\ \tau\omicron\ \epsilon\nu\ \epsilon\iota\sigma\iota$. Neither are they in the *Codex Britannicus* of *Erasmus*, nor the Manuscript of the University of *Dublin*. All the difference betwixt 'em is, that in the *Complutensian* Edition, and in the *Berlin* Manuscript they are plac'd at the end of the 7th Verse; that's all. But since it appears clearly from all these proofs which we have seen, that this Manuscript is different in so many places from the Edition of *Complutum*, and consequently that it must necessarily have been made from a Manuscript different from that Edition, is it not very natural to believe, that the Manuscript from which the *Berlin* Manuscript was copied had these very words at the end of the Text of the three witnesses, which the *Complutensian* Manuscript had there? If in the passages where the *Complutensian* Edition differs from the *Greek* Editions, and several ancient and very valuable Manuscripts, that of *Berlin* agreed with the *Complutensian* and in like manner differ'd from the *Greek* Editions, and all the other ancient Manuscripts, my reasoning would not be conclusive, because I know very well 'tis a principle in Logick, *à possibili ad esse non valet consequentia*; "it does not follow that a thing is, because it may be." But after having shewn, as I have done, that the Manuscript of *Berlin* was not copied from the *Complutensian*, but from another very different, my consequence is very good, when I say, the transposition of these words was then in the Manuscript as in the *Complutensian*.

I hope that this will suffice to every one who seeks only to be satisfy'd of the genuineness of this Manuscript, which had not hitherto been so carefully discuss'd as it deserves, tho' it were only with
relation

relation to the Text of the witnesses in heaven in St. *John's* Epistle. The proof then, which is drawn from this Manuscript for the authentickness of a Text so advantagious to the Christian Faith, is fix'd upon good grounds by the genuineness of the Manuscript it self, which supplies us with it.



C H A P. IX.

Of the ancient Greek Writers, who have quoted this Text of the first Epistle of St. John, There are three, which bear record, &c.

ONE of the arguments which is urg'd against the genuineness of this Text is, that it has never been quoted by the *Greek* Writers, which they would not have fail'd to do upon several occasions, if it had been in their Copies.

This objection falls no less upon the ancient Fathers of the *Latin* Church, than upon us. I would therefore know what they, who have so frequently quoted this passage, would answer to it. Whence have you taken it? Would the *Greeks* say to 'em. It is not in our Writers. The answer which the *Latins* would make is mine. It is in the *Greek*, they would say; and it is from thence that our Versions have taken it; and tho' your Authors have not quoted it, 'tis yet in the Epistle of the holy Apostle.

But 'tis false, that no ancient *Greek* Writer has quoted this Text. I have shewn that 'tis directly express'd in the Synopsis ascrib'd to St. *Athanasius*, in the passage where running over the vth Chapter of the first Epistle of St. *John*, he says that this

Apostle

Apostle shews there the *unity of the Father and the Son*; words which can only have had respect to this Text of the Epistle, *These three are one*. Mr. *Emlyn* had pretended they might also be understood of what St. *John* had said in the ii^d Chap. v. 23. *Whoso denieth the Son, the same bath not the Father; but he that acknowledgeth the Son, bath the Father also*; the rather, says he, because these words in the Synopsis are plac'd immediately after those of *the unity of the Father with the Son*: but they are there only as a consequence of that Unity, not in proof of the Unity it self; now the Author of the Synopsis says St. *John* speaks of the unity.

I had join'd to this testimony given by the Author of the Synopsis, the quotation of this passage of St. *John* in a *Greek Dialogue*, under the names of *Athanasius* and *Arius*; Mr. *Emlyn* had said nothing in his Answer to my Dissertation, which I have not fully confuted in my Examination; even to shew how trifling an observation he had made, in order to turn aside this Author's words to the 8th Verse, which he had in no wise in view, but only the 7th.

He has yet taken pains to invent something farther; he says, 'tis *all at a venture*, that I have imagin'd the Author of this Dialogue was an *Orthodox Christian*. Now no person but such a one as Mr. *Emlyn* can doubt whether this Author was *Orthodox*. And one who does not believe the Trinity of the Father, the Son, and the Holy Ghost in one and the same Godhead, will not most certainly find that an Author, who opposes *Arianism* in defence of it, is *Orthodox*.

As to the imputation he throws upon me of having taken up this opinion concerning this ancient Writer *at a venture*, how does he know it? I am sure that's said *at a venture*, and worse than so, for 'tis directly false. I can assure him, yet without pretending

pretending to give him an account of what I read, that I have read this Dialogue several times, from one end to the other, and that the more I have read and examin'd it, the more I have been surpriz'd that Dr. *Cave*, who was in other respects a man of great learning, should have so far mistaken it as to say, that it was the work of some dotting Monk.

Mr. *Simon* had pass'd a different judgment upon it, as may be seen in my Dissertation upon the passage of the Epistle of St. *John*; and except perhaps one only place where the Author has too much indulg'd his imagination, a very common case among the best writers of those ages, there is nothing in all that piece, which does not suit with the taste of those times, and which is not withal full of learning and piety.

Upon this occasion, I shall here set down a remark which I have made in reading it over again, and which I leave to the examination of the learned Criticks.

I had thought, after Mr. *Simon*, that this Dialogue might have been wrote about the sixth Century, or towards the end of the fifth, but I find that it may belong to the very time of St. *Athanasius*, tho' I don't believe it *Athanasius's* own. The Orthodox, represented in this Dialogue under the name of *Athanasius*, demands of the *Arian*, represented by the name of *Arius*,^b whether by saying the Emperor Constantine reigns by Sea and Land, they did thereby say that his Son Constantius did not reign there also. The *Arian* answers, it would be very dangerous to say that Constantius does not reign with Constantine his Father.

It appears plainly from all this, that this Dialogue must have been compos'd whilst the Empe-

^b Athan. Tom. 1. pag. 126. ed. Colon.

ror *Constantine* was living, and at the time *Constantius* was sent into the *East*, where he made himself famous by the victories he gain'd over the enemies of the State, about the year 336. somewhat before the death of the great *Constantine*, which fell out on the 22^d of *May*, 337. which evidently proves that this Dialogue must have been written about the year of our Lord 336. and wrote withal in the *East*, where *Constantius* was that year.

From all this I draw also a convincing proof that the Author of this Dialogue is not the Author of the title we read to it, and upon account of which *Dr. Cave* and others have spoke with great contempt of the Dialogue and its Author. I have said in my Dissertation, that it was one of those additional titles which are seen at the head of several ancient Treatises, to which their Authors having given no title, there has been one form'd, which often does not belong to 'em. This is evidently of that kind; it implies that the dispute contain'd in this Discourse was held in the Town of *Nice* during the time the Council sate, in the year 315. a very gross and inexcusable mistake, since that famous Council was not held till the year 325. Now at that time *Constantius* was but a child of eight or nine years old, being born at *Arles*, according to some in 316, and according to others in 317. and tho' *Constantine* had already honour'd him the year before with the illustrious title of *Cæsar*, yet it would have been a ridiculous thing to say, that he had divided the power with *Constantine*, and that there would be *danger* in denying it, as they make the *Arian* say in this Dialogue; especially when *Crispus* and *Constantine*, his elder brothers, and created *Cæsars* long before him, *Crispus* especially, who was a person of extraordinary merit, were with *Constantine* their Father at the helm of the Government.

It can only be urg'd against what I have been saying concerning the time in which this Dialogue may have been wrote, that the Divinity of the Holy Ghost is there spoke of as a doctrine which the *Arians* denied, and which the Orthodox there defends from Scripture; whereas *Arius* had not touch'd upon that matter. 'Tis true, that *Arius* did not immediately explain himself upon this subject, but they saw very well that denying the external Divinity of the Son, which is prov'd by so many Texts of Scripture, he would soon come to declare against that of the Holy Ghost, the proofs of which are not so numerous, nor so evident. For they did not tarry long before they heard the *Arians* blaspheme against the Person of the Holy Ghost; as against that of the Son: the Council of *Nice*, in which *Arius* had been condemn'd upon the article of the Divinity of *Jesus Christ*, had been held ten or twelve years when this Dialogue was wrote; now how many courses might not, and indeed did not, the antitrinitarian hereby run, during these ten or twelve years?

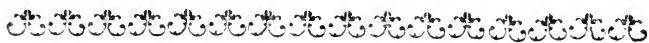
I return from my digression upon the time of this Dialogue, to the quotation which is there made of these words of *St. John*, *these three are one*. 'Tis but at the end of the piece, says *Mr. Emlyn*, that these words are set; *St. John says, and these three are one*, which, says he, *looks like a little postscriptum*. *Mr. Emlyn* makes a jest of the most serious thing in the world, and which requires the utmost veneration, by treating thus disdainfully *as a little postscriptum*, part of a Discourse so well connected, as the passage we are upon. From pag. 145. to the middle of pag. 147. the Orthodox Author, who defends the Divinity of the Holy Ghost against the *Arian*, after having establish'd at large in this Dialogue the eternal and consubstantial Divinity of the Son, and prov'd by divers Texts of Scripture

these two fundamental truths, that the Son is God with the Father, and that the Holy Ghost in like manner God with the Father and the Son, concludes the mystery of the Trinity, pag. 147. with some reflexions upon *Moses*, *Elias*, and *St. Paul*. He says “ that this Apostle was therefore carried
 “ up into the third Heaven because he bore the
 “ Trinity in his heart ; God, says he, being wil-
 “ ling to teach us by this example, that no person
 “ can ascend into Heaven, unless he has the same
 “ faith which *St. Paul* had. And, adds he, the
 “ quickning and salutary Baptism, by which we re-
 “ ceive remission of sins, and without which no
 “ person was ever admitted into Heaven, is it not
 “ administer’d to the Faithful in the name of the
 “ Father, the Son, and the Holy Ghost? Besides
 “ all this *St. John* says, *AND THESE THREE*
 “ *ARE ONE.*

Is then a Discourse so connected, a reasoning so closely kept up a little *postscriptum*, a postscript? And yet ’tis not the end of the Dialogue. But what did Mr. *Emlyn* pretend by this expression, which suits so ill with his subject. If he meant to insinuate into the mind of his Readers that ’tis an addition made after the work by a foreign hand, he has acted unfairly; and if he believ’d, and would have others believe, that they are the words of the same Author with the rest of the Dialogue, will it be less true upon this account that it is the quotation of the passage of *St. John*? Certainly Mr. *Emlyn* knows not what to lay hold of.

A third *Greek* writer which I have not yet quoted, and have found since, shall be here join’d to the two foregoing, in defence of the Text of the three witnesses in Heaven; ’tis *Euthymius Zygahe-mus*, a *Greek* Monk, who flourish’d at *Constantinople* at the end of the eleventh Century, and the beginning of the twelfth. Among several works,

works, which gain'd him the esteem of the Publick, he drew up, by the order of the Emperor *Alexis Comnenus*, who was rais'd to the Throne of *Constantinople* a collection of divers works of the *Greek Fathers*, who had wrote against the heresies. For this reason he call'd his work *Penoplia dogmatica*, which signifies a *compleat armour for the doctrines of the Faith*. In the first part of this Book, *Tit. 7.* towards the end, he produces these words, *THREE ARE ONE*, to prove the unity of the divine persons in the unity of essence; his words are, τὸ ἐν ἐπὶ ᾧ ὁμοουσίων λέγεσθαι, ἕνθα ταυτότης φύσεως μὲν, ἐτερότης δὲ ὑποστάσεων· ὡς τὰ, καὶ τὰ τετρία ἓν. *The term ONE expresses things of the same essence, when the nature is the same, and the persons different, according to this, AND THREE ARE ONE.* These words then of *St. John*, which the Author of the Dialogue against the *Arians* had quoted in the fourth Century, or if they will in the sixth, *Euthymius*, both *Greeks*, urges in defence of the same doctrine of faith, in the eleventh Century.



C H A P. X.

That the Greek Church has always own'd this Text to be genuine: prov'd from its Rituals, its Confessions of faith, and the testimony of the Muscovite Church.

THE proofs of the truth which I have the honour and satisfaction to defend, present themselves, as crowding in, as it were, in a body, from all parts. The opposite error could not stand against the number and weight of those which the *Latin Church* has supply'd us with; this modern error thought to be more secure in presence of the
Greek

Greek Churches, but it every where lyes open, and crush'd down with authorities.

I had prov'd in the 13th Chapter of my Dissertation upon this Text, that the *Greek Church* own'd it to be a genuine Text of St. *John's* Epistle; and I had produc'd the exprefs terms of its Confession of Faith, where 'tis insert'd entire, so as we read it in the *Greek* of the New Testament: I went back from thence, as far as to the fifth Century, by means of a Book intitl'd *Apostolos*, which from that age was become a kind of publick Lektionary, from which the *Greeks* read the passages which particularly belong'd to each solemnity in the year. According to this custom the Text of the three witnesses in Heaven, the Father, the Son, and the Holy Ghost, was read in the Church upon *Trinity Sunday*. By going back from the modern times to ages so remote, as the fifth Century, I cut off the answer that might have been made from the pretended novelty of this custom, and introduction of the Text of St. *John's* Epistle. Mr. *Emlyn* has found no other shift to evade so pressing a proof, but by saying that the Lektionaries were subject to alterations which were made in 'em from time to time; and we have seen that Mr. *la Croze* had the same thought before him, and that in consequence of this, he paid little regard to the proof drawn from the *Apostolos*, or *Praxapostolos* of the *Greeks*, tho' he believes it very ancient. In the examination of Mr. *Emlyn's* Piece, I have given an answer, to which he has made no reply, but this would be quite another thing, if I had been aware of a mistake, which those who have spoke of the *Apostolos* after *Leo Allatius* have led me into. They have all mention'd it as a Lektionary or Ritual; now a Ritual, or Lektionary, is an ecclesiastick work, drawn up by the Doctors for the use of publick congregations. Thus the

Latin

Latin Church has its Lectionaries, or Rituals; the *English* has its Liturgy, or Common Prayer; we have also ours; and the *Greeks* have withal a greater number of these Rituals, but their *Apostolos* is by no means of this order, it is but so far a Lectionary as it is read in the Church, and they chuse, as I have observ'd, out of it the portions that are more suitable to certain days, than they are to others. This then is the very Epistles of the Apostles, put all together in one Volume, which is for this reason call'd *Apostolos*, i. e. the *Apostle*; as the other Volume is call'd the *Gospel*, because it contains all the four Evangelists. I might have observ'd this, if I had attended to the manner *Dr. Tho. Smith*, who liv'd so long in *Greece*, has express'd himself concerning the *Apostolos*. For he says that it is a *Collection of the Epistles of the New Testament wrote or printed separately*; that is, separately from the Gospel. I might also have observ'd it in a passage which I have quoted from the *Euchologium* of the *Greeks*, where it is said, that *they present to him whom they are to ordain Reader, the Book in which are contain'd the Acts of the Apostles and their Epistles*. I owe the advantage of this remark which spreads so great a light over the present subject to two *Muscovite* Gentlemen, whose Letters I shall give. For since the *Apostolos* is the very Volume of the Epistles, the thought of alterations made from time to time in the Rituals can have no place here.

To come now to the new proof which I add to those of the *Greek* Rituals, and which I take from the use of the *Muscovite* Church; few men are ignorant, that this Church is a very ancient branch of the *Greek* Church. As the *Muscovites* or *Russians*, were converted by the *Greeks* at the end of the tenth Century, they receiv'd the Holy Scripture from them, took their Rites and Ceremonies

monies in the exercise of their Religion, and own'd for their Head the Patriarch of *Constantinople*. They remain'd fix'd to him till the last age, when they made in their own Countrey a Patriarch of their own Nation, yet without breaking with him of *Constantinople*, with whom they held correspondence, as being the principal Head of the *Greek Church*. Their adherence to this Church has always made the *Latins* look upon 'em as Schismatics, in the same manner and for the same reasons they treat the *Greeks* as schismatical, namely the article of the procession of the Holy Ghost, whom they don't believe to proceed from the Son, but from the Father only, and especially the article of the Pope's authority, which the *Greeks* and *Muscovites* have always refus'd to submit to, as the *Latins* do.

This great distance betwixt the *Muscovites* and *Latin Churches*, with which they have never had any communion, has kept them in all things stedfast to their ancient Religion, and to all its Rites. They took from 'em neither their Bibles nor their Lecti-onaries, and if they are found therein to agree in some things, 'tis only so far as that which was brought there by the *Greeks* at the time of their conversion.

Since then their Bibles are absolutely the same with those of the *Greek Church*, without the introduction of any new Text from the *Latin Bibles*, if I shew that the *Muscovites* have in *St. John's Epistle* the same passage of the Trinity as we have in the *Greek* of that sacred Epistle, and if withal they have insert'd it in their Confession of Faith, and read it publickly, as the *Greeks* do, on *Trinity Sunday*, I shall have demonstrated, that this passage is not lately introduc'd into the Copies of the *Greek Church*, and that this Church owns it to be genuine : now all this is easy to be prov'd.

The

The first of these three things, which is that the *Muscovites* read this Text always in their New Testament, here meets with an immediate difficulty which must be clear'd up. We have in the Library of this Town a *Sclavonian* Bible, printed at *Moscow* in 1663. The Editors advertise in their Preface, that they have follow'd exactly an ancient Edition made at *Ostrogh* in *Poland*, in the time of one *Constantine* a Prince of that City, which may be about 130. or 140. years ago. The Text of the 7th Verse, which speaks of the Father, the Son, and the Holy Ghost is put in the margin, because the *Greek* Manuscript from which this *Sclavonian* translation was made, was one of those I have mention'd; in which this passage being omitted, the same hand, or another like it, had wrote it in the margin. To be convinc'd that this is properly but an omission, and not an addition of a passage foreign to St. *John's* Epistle, we need only see the manner after which this and the following Verse is written; I shall therefore produce both as they stand in that Edition: these then are the words of the 7th Verse plac'd in the margin, *For there are three bearing record in Heaven, the Father, the Word, and the Holy Ghost; and these three are one: and those of the 8th Verse in the very line of the Text, And there are three bearing record in Earth; the Spirit; the Water, and the Blood; and these three agree in one.*

In both Verses we see the *Greek* phrase εἰσι μαρτυροῦντες, are bearing record, for that bear record, and the *Greek* word εἰ for, plac'd only in the 7th Verse, not in the 8th, as it should be, if the 7th was not there; but instead of the word εἰ for the 8th Verse begins with the particle καὶ, and, which is a necessary consequence of what has gone before; as in reality it is found in all the *Greek* and *Latin* Copies, where the six witnesses, the three in Heaven, and the three on Earth are express'd. I owe the read-

ing and Version of these passages of the *Slavonian Bible* to Mess. *Oladin* and *Crouschof*, *Muscovite Gentlemen*, attendants upon Prince *Kourakin*, Embassador from his *Czarian Majesty* at the *Hague*. 'Tis to them also I owe the insight I am about to give into the use which their Church has always made of the passage of *St. John*, copied from the letters they did me the honour to write to me from the *Hague*, one dated the 27th of *April* in the year 1720. and the other *May* the 11th following.

S I R,

THE Commission you have been pleas'd to honour us with, turns upon the 7th Verse of the vth Chapter of the first Epistle of *St. John*, whether it is in the Text of our New Testaments, in our Confession of Faith, and in our Lectionary. Upon which we assure you, that it is inserted in our Confession of Faith, printed at *Lipsick* in *Greek* and *Latin* in 1695. and at *Moscow* in 1709. entituled, *Orthodox Confession of the Faith of the Catholick, Apostolick, Oriental Church, translated from the Greek*, of which we send you a Copy, and which has been approv'd by our *Greek Patriarchs*, by several *Metropolitans*, *Archbishops*, and others of the *Clergy*.

In all our New Testaments this passage is also found, and every where in the body of the Text, and not in the margin, betwixt the 6th and 8th Verses: it begins with, *for there are three, &c.* and the 8th with *And there are three, &c.*

The same verse is found withal in our *Apostol*, which the *Greeks* call *Apostolos*, of which you have treated in your *Dissertation* upon the 7th verse, pag. 156.

Leo Allatius reckons it among the *Rituals*, in which he is mistaken, because all the *Rituals* that we have are translated from the *Greek*, and contain

“ contain only the order how the Liturgy, those
 “ of St. *Chrysoftom* and St. *Basil* the Great, with
 “ the other divine services, are to be celebrated in
 “ the Churches: whereas the *Apostolos* is nothing
 “ else but the New Testament it self without the
 “ four Evangelists, which is made thus expressly
 “ for the use of the Church; for the Epistles may
 “ be read during divine service by any Layman,
 “ who can read, but the Gospel cannot be read
 “ but by the Priest who celebrates the Liturgy, or
 “ by a Deacon, who officiates together with the
 “ Priest. For this reason the four Gospels and the
 “ Epistles are usually printed separate.—For the
 “ rest, this passage of the three witnesses in Heaven
 “ is read in our Church the *Thursday* of the thirty
 “ fifth week after *Pentecost*; as it is set down in
 “ your Dissertation, pag. 157. Now, Sir, all that
 “ you have said in your Dissertation upon the
 “ three witnesses in heaven in pag. 158. and 159. is
 “ most certainly true, for all this is practis’d in our
 “ Church, without the least alteration to this day.
 “ As they print in our Country the Epistles of
 “ the Apostles separate from the Gospel for the
 “ use of the Church, they have begun for some
 “ time past to print the said Epistles of the Apo-
 “ stles conjointly with the Gospel for the conve-
 “ nience of travellers. When our nation began to
 “ visit foreign countries: then the first edition of
 “ the New Testament appear’d at *Kiof* in 1692.
 “ in 4°, another also at *Kiof* in 1703. in 12°, at
 “ *Moscow* also in 8°. Here, Sir, are already three
 “ Editions of the New Testament which we have
 “ with us at the *Hague*. We have also the *Apo-*
 “ *stolos* printed at *Moscow* in 1679. and the Text
 “ of the 7th verse is in all these Editions.”

As these Gentlemen did not seem to me to have sufficiently explain’d themselves as to the manner,

after which the *Apostolos* is read in their Churches, I wrote to them my difficulties upon that article, to which they gave the following answer the eleventh of *May*.

“ To satisfy, Sir, your curiosity we have the
 “ honour to tell you, that all you have taken from
 “ *St. Saba* is practis'd in our Church very exactly,
 “ as well as in the *Greek Church*. We have Rea-
 “ ders expressly appointed to read the Epistles, but
 “ not in all places; they are only in the Cathedral
 “ Churches of all the Bishopricks, in all the Cloy-
 “ sters, and in the Parochial Churches of some
 “ Diocesēs; for there are some Diocesēs in which
 “ there are no Readers appointed in the Parochial
 “ Churches, either for want of persons who will
 “ take upon 'em that ecclesiastick office, or rather
 “ thro' the negligence of the Bishops. Now where
 “ there are no Lectors and Chantors appointed,
 “ there private men have the liberty of chanting
 “ and reading the Epistles, either upon their own
 “ motion, or by the permission or order of the
 “ Priest, that the congregation may not be depriv-
 “ ed of the divine service—after which the Priest
 “ reads the Gospel.

These particulars are not much known to the publick, by reason of the little commerce the *Muscovites* have had with the rest of *Europe* till within these twenty years, that the present *Czar* has opened 'em the way to all Countries of *Europe*, having himself visited the principal parts.

We shall conclude this matter with extracting from the Confession of Faith, that has been sent me, the article which regards the passage of *St. John*.

QUESTION.

c If there is but one God, it seems as if there must be but one Person.

A N S W E R.

It does not follow; because God is one according to his Nature and Essence, but the number of three respects the Persons; for which reason what the Father is according to his Nature, the same is the Son, and the Holy Ghost: now as the Father is in his Nature true and eternal God, and creator of all things, both visible and invisible, such is the Son, such the Holy Ghost, being consubstantial one with the other; according to what the Evangelist St. John teaches, when he says, that there are three which bear record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one.

This Confession of Faith, which is a Treatise in form of a Catechism upon the principal parts of the the Christian Religion was sent by the *Muscovites* to the Greek Church. *Parthenius*, who fill'd the Patriarchal See of *Constantinople*, assembled a Council of the Patriarchs of *Alexandria*, *Antioch*, and *Jerusalem*, the Archbishops, and others of the Clergy in great numbers, who having read and examin'd this body of Doctrine all approv'd it, and subscrib'd it the tenth of *March* 1643. The manner in which this very solemn Act begins is remarkable: *Parthenius*, by the Mercy of God, *Archbishop* of *Constantinople*, *new Rome*, and *Oecumenical Patriarch*. *Our mediocrity together with the Assembly of sovereign Pontiffs, and the Clergy has receiv'd the Book which has been sent us from our Sister, the Church of Lesser Russia, intituled, Confession of the Orthodox Faith, &c.*

An Act so authentick, in which the *Greek* and *Muscovite* Churches are in a manner blended together, proves equally that the *Greek* and *Muscovite* Church owns in the most solemn manner in the world, that the Text of the three witnesses in Heaven, the Father, the Son, and the Holy Ghost, is really a Text of *St. John's* Epistle. This is what

I had

I had undertook to prove, and I think there cannot be a more evident demonstration.



C H A P. XI.

Of the Version of the New Testament in modern Greek by Maximus a Monk of Callipolis, in which is the Text of the three witnesses in Heaven, the Father, the Son, and the Holy Ghost; and these three are one.

THIS sacred truth of the original Text of the Apostle finds withal an inviolable Sanctuary in a New Testament printed in modern *Greek*, or *Barbarian Greek*, as 'tis call'd, in distinction from the ancient *Greek* of the New Testament, and the other ancient Books. It has happen'd to the *Greek* tongue, as to the *Latin*, to degenerate by little and little in the countries and among the People, where it was the ordinary language; for of all the fine *Latin* which was anciently spoke in *Italy*, there remains only some few lame words, and certain phrases deriv'd from it. The ancient language of *Greece* is not indeed altogether so much lost among the modern *Greeks*; the words have continued more entire, and the constructions are less alter'd; yet this does not hinder but that people, naturally ignorant and very ill-taught, can scarce understand the *Greek* of the New Testament, tho' it is easy in comparison of the other Books of antiquity which are wrote in that language. *The Greeks*, says ^d Mr. *Simon*, do not for some ages past speak their ancient *Greek*, which is no longer understood by the people.

^d Hist. des Versions du Nouveau Testament ch. xx.

To remedy this ignorance, and provide for the instruction and consolation of the *Greek Churches*, a Monk, nam'd *Maximus*, of the town of *Callipolis*, within the district of the *Dardanelles*, a suffragan Bishoprick to the Archbishop of *Heraclea*, in the Patriarchate of *Constantinople*, undertook a kind of Version, or Paraphrase of the original Text of the Books of the New Testament in vulgar *Greek*. The difficulty, or rather the impossibility of printing this Work in their own Country, was the cause why they sent it into *Europe*, by means of the Resident of the States General at the *Port*; and upon the entreaty of the Patriarch of *Constantinople*, *Cyrril Lucar*, whose zeal for the Christian Religion is very well known, as well as the persecutions which were rais'd against him by his enemies, and which did not end but with the cruel death the *Turks* inflicted on him in 1638. This New Testament sent into *Holland* with a very excellent and very pious Preface of the Patriarch *Cyrril's*; was printed at *Leyden* by the *Elzivers* in 1638. in 4^o, in two Columns; in one of which is the *Greek Text* of the New Testament, and in the other the vulgar *Greek*. The 7th and 8th Verses of the 5th Chapter of *St. John's Epistle* are there in this twofold form, and as they may be seen here;

The *Greek* of *St. John's Epistle*.

Ψ. 7. Οτι τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῷ ἔρεινῳ, ὁ πατήρ, ὁ λόγος, καὶ τὸ ἅγιον πνεῦμα, καὶ ἕτοι οἱ τρεῖς ἓν εἰσι.

Ψ. 8. Καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῆ, τὸ

The vulgar *Greek* of the same Epistle.

Ψ. 7. Οτι τρεῖς εἶναι ἐκείνοι ὁ πῶ μαρτυροῦσιν εἰς τὸ ἔρεινόν, ὁ πατήρ, ὁ λόγος, καὶ τὸ ἅγιον πνεῦμα, ἔ ἐτῶτοι οἱ τρεῖς ἓνα εἶναι.

Ψ. 8. Καὶ τρεῖς εἶναι ἐκεῖνοι ὁ πῶ μαρτυροῦσιν εἰς τὴν γῆν

πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ γλῶ, τὸ πνεῦμα, καὶ τὸ ὕδωρ,
 αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἓν καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς
 εἶναι. ἓνα εἶναι.

The differences of one *Greek* from the other are very small in these passages, as in abundance of others of the same Version, but they are much greater in several places; and 'tis this which makes the ancient *Greek* no longer understood by the people, who besides their great ignorance, have sunk into an extreme negligence with regard to Religion and the sacred Scripture.

Mr. *Simon* expresses a great regard for this Version of *Maximus*; he says, *that 'tis one of the most exact and most judicious that has been made in this last age, and that it answers up to the sense of the original Greek.* Yet 'tis in this Version that he must have seen this Text of the Epistle of St. *John*, which has caused him so much pains, and against which he has so frequently declar'd. Whence is it then, and from what original *Greek* did *Maximus* take it? If from the *Greek* Editions made in *Europe*, and the Manuscript Copies of the *Greek* Churches had not this very passage, *Cybil Lucar*, his Patriarch, would have been very ignorant, or very rash to stamp an authority upon this Version, and recommend it as he has done to the *Greek* Churches, especially considering the many enemies he had. What reproaches would not this have drawn both upon him and *Maximus*? We find too that a certain *Greek* Priest, nam'd *Jeremy*, jealous perhaps of the Monk *Maximus* and his Work, has spoke with contempt of this Version, saying that no person scarce bought it in *Greece*, and that ^e they read there the New Testament in its proper *Greek*, with-

^e Langius quoted by F. le Long.

out tying themselves to the vulgar *Greek* of a Version which was useless enough.

But this Priest would have had a quite different charge against this Version, if it had been unfaithful to such a degree as to contain a forg'd Text, and unknown to all the *Greek Church*; yet he only blames it as useless. But this *Greek Priest* evidently shew'd in this his hatred against *Maximus*, (who declares in his Preface that he had not undertook this work but to make the New Testament understood by his Nation) and against the Patriarch *Cyril*, who has complain'd in the same manner of the ignorance of his people, for want of understanding the *Greek* of the New Testament. If we must produce witnesses of this ignorance of the *Greeks*, which *Cyril* and *Maximus* complain of, besides what *Mr. Simon* has said, let us hear the report of three eminent men, who have witnesses of it, as having been upon the spot, and known very well the sad condition of the *Greek Churches*; these are *Sir Paul Rycaut*, *Mr. Spon*, and *Sir George Wheler*.

The first, who had liv'd long in *Greece* as Consul to the *English Nation*, has wrote *the History of the Greek Church*, and he says in his Preface, *That the English Tradefmen are generally better instructed, and more knowing than the Doctors of that Church*. What then must the common people be? *Mr. Spon* enters into a more large and particular account, for speaking of a certain Village, which is not far from *Callipolis*, and in which there were near an hundred *Greek families*,^f he says, “ there was a small
“ Church, into which he and *Mr. Wheler*, his
“ companion in the journey, going at the time of
“ Vespers, the Priest chanted 'em after the most
“ miserable manner in the world, not one word of

^f Voyage de *Mr. Spon* en Grece, p. 157.

“ what was said was understood: ’tis probable
 “ withal he understood nothing of it himself, for
 “ they are for the most part so ignorant in the
 “ Villages, that they do not know barely how to
 “ read their office, and what they say, they ordi-
 “ narily say by heart. At least if they can read it,
 “ there are few who understood it, because it is
 “ in literal *Greek*, which is almost as different
 “ from the modern *Greek*, as the *Latin* is from
 “ the *Italian*.

Sir G. *Wheler*, an *English* Gentleman of very
 great worth, who had travell’d into *Greece* with
 Mr. *Spon*, and who publish’d the account of it
 sometime after that of Mr. *Spon* came abroad, says,
 in the very curious description and full of learned en-
 quiries which he gives of the Town of *Athens*, that
 tho’ the *Athenians* have preserv’d more of the an-
 cient *Greek* in their language, than any other mo-
 dern *Greeks*, yet he found only at *Athens* the Arch-
 bishop, and *Ezechiel* the *Papa* of *Cyriani*, who un-
 derstood the ancient *Greek*; *There was also*, adds
 he, *another Greek* of *Candia*, who knew a little of
 the *Greek* of the *Schools*; *there were but few others*
who understood it better than the Italians do Latin.

All these testimonies prove but too much the
 necessity there was of giving *Greece* a New Testa-
 ment in common *Greek*, as the Monk *Maximus* has
 done from the very *Greek* of the sacred Authors.

I will add for the close, that ’tis clearly seen from
 reading this Version, that *Maximus* had other *Greek*
 Copies than our printed ones. I have examin’d it
 from one end to the other, and compar’d it with
 the *Greek* of our Editions, and have collected a
 great number of instances, but shall content my
 self with these two: all our *Greek* Editions have
 these words in St. *Matthew*, Chap. xxvii. v. 9. *as*
it was said by Jeremy the Prophet; but the Edition
 of *Maximus* has barely, as it was said by the Pro-
 phet.

phet. In the 2^d Chap. v. 23. of the first Epistle of St. *John*. the Editions of *Complutum*, of *Erasmus*, of *Aldus*, and *R. Stephens*, which are the only ones from which the others were made, have only this first part of the verse, *whosoever denieth the Son, the same hath not the Father*; but the Greek of the Monk *Maximus* hath the other part of the verse, which has been found since these Editions of *Complutum*, *Erasmus* and others, in some ancient Greek Manuscript. *He that acknowledgeth the Son hath the Father also.*

The Greek Church had its own Copies which the foregoing ages had transmitted to it, there is no doubt of it; the Monk *Maximus*, a Greek, and translator had 'em also; neither can this be doubted of; the Text of the witnesses in Heaven is in his Version, *his version was exact, judicious, and made from the Greek original*, by Mr. *Simon's* own confession; this Text was therefore in the Greek Copies.



C H A P. XII.

Of an ancient Greek Manuscript found at Dublin, which has the passage that makes the subject of this Dissertation.

THERE are a certain sort of men in the world, who under pretence of seeking for satisfaction concerning a truth, use their utmost efforts to find means how to oppose it. These are two opposite extremes, and which are both faulty; to yield too easily to the proofs of a disputed question, and to be satisfy'd with nothing, or to take pains only to form objections to render these proofs useless. One is the mark of a superficial and two

credulous mind; the other is that of a contentious spirit, and too fond of it self; to which we may very justly apply these words of the *Latin Poet*, *Faciunt ne intelligendo ut nihil intelligent.*

We find this sort of persons, more nice and difficult than solid, in the case of the present question. They would have us believe they should be very glad to be persuaded that the Text of *St. John* is genuine; because, say they, they acknowledge with us the mystery of the Trinity, which this passage contains, but they dare not affirm that it is really *St. John's*. They cannot indeed destroy the proofs we urge for the genuineness of this Text, at least there are several which appear convincing to 'em; but one thing is wanting, which is to produce to 'em an ancient *Greek Manuscript* that is indisputable, in which this passage is found.

This subtilty, (I must be allow'd to say it) appears to me unworthy either a man of learning or candour, one or the other is wanting to it. A man of learning cannot be ignorant that the *Greek Editions* of *Ximenes*, *Erasmus*, and *Stephens* were made from ancient Manuscripts; and a man of candour cannot doubt of these Manuscripts no more than if they were set before his eyes, unless he suspects *Ximenes*, *Erasmus*, and *Stephens* to have been cheats and impostors.

I would ask 'em upon this, what would become an hundred or two hundred years hence, supposing such a Manuscript to be found now as they require, and that this Manuscript should then be lost like the rest, of the proof which would at present be drawn from thence, in favour of the disputed passage? Men would have equal grounds then as they have now to require some Manuscript to be produc'd, which has this passage; that which is now a convincing proof will be no longer; such Manuscripts are not
daily

daily to be found; and thus this excellent passage will be but a float in mens minds, betwixt doubt and certainty, tho' from other very solid reasons it is prov'd to be St. *John's*. Those persons who cry out so loudly *to the Manuscripts, to the Manuscripts*, as to the only decisive demonstration, should reflect upon the terrible inconvenience their principle leads 'em into; I hope they will open their eyes upon it: And in the mean time, I shall give them the satisfaction they demand.

Divine Providence, which visibly takes care to preserve in the Church the truth of a Text so valuable for the doctrine it contains, has thrown into my hands the extract of an ancient *Greek Manuscript* which I had no knowledge of, and which therefore it was impossible for me to think of. Mr. *Ycard*, a refugee Minister, whom I had known in *France*, and who is now Dean of *Aconry* at *Dublin*, sent me in *October* last an extract of this passage taken from an ancient Manuscript which is in the Library of that capital City of *Ireland*; this extract was compar'd with the original by the Librarian; and Mr. *Ycard* join'd thereto several remarks, which all tended to shew the nature of the Manuscript. Since that time I have had a pretty large correspondence with him by letters, in order to be satisfy'd concerning several particulars which I thought necessary. Before I enter into the account, which would be matter for a long Discourse, I shall begin with transcribing the *Greek Text* of three entire verses, the 7th, 8th and 9th, which have been communicated to me, and are written almost in the manner following.

Ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῷ ἐνῶ, πῆρ, λό-
 γῳ, καὶ πανα ἅγιον, καὶ ἔτσι οἱ τρεῖς ἐν εἰσιν καὶ τρεῖς
 εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῆ, πανα, ὕδωρ καὶ αἷμα· εἰ ἢ
 μαρτυροῦντων

μαρτυρίαν τῶν ἀνῶν λαμβάνομεν, ἡ μαρτυρία τῶ θῷ με-
 ζῶν ἐστίν, ὅτι αὕτη ἐστίν ἡ μαρτυρία τῶ Θεῶ ὅτι μεμαρ-
 τύρηκε πρὸς τῶ ὑῶ αὐτῶ.

At the foot of this Text is wrote the attestation of the Librarian in these terms.

Supra scriptæ Græcæ lineæ novem, quæ cœlestium trium, triumque terrestrium Testium testimonium perhibent, hæ lineæ, inquam, exscriptæ fuere ex manuscripto Codice Græco totius Novi Testamenti; qui Codex in dorso inscriptus G. 97. membranaceus est in 8º, ex manuscriptis nomine Usserii nuncupatis, quod revera celeberrimi Præfulis Jacobi Usserii Armachani, dum in vivis, fuere. Insuper asseverans meipsum verbatim, ipsas scilicet lineas, cum Autographo suo, ex quo exscriptæ fuere, contulisse, nullamque in iis, ne quidem in apice uno, discrepantiam ab ipso reperiisse. In cujus rei testimonium manum meam apposui, 25. die Augusti 1719. Gulielmus Lewis, Librarius Bibliothecæ Collegii S. Trinitatis, Dublinii.

Nothing can be more exact than this attestation. The Greek of the Extract is in nine lines in the sheet that was sent me, the faithfulness of this Extract and its perfect Conformity with the Original, cannot be better express'd than in these words of the attestation, which implies that there is not the least difference betwixt 'em. The nature of the Manuscript is not there omitted, 'tis a Manuscript in parchment in 8º, which contains the whole New Testament, mark'd in the back by the Letter G. and the number 97. and what is yet very remarkable is, that it is one of those, which belong'd to the famous *Usher*, in his life time, Archbishop of *Armagh*, in *Ireland*. This attestation is very full for the validity, both of the Extract, and the Original.

Few

Few men are ignorant how *Usher*, who was born at *Dublin* in 1580. began early to gain a name among the Men of Letters, and to what degree his reputation afterwards was rais'd. As he was curious and indefatigable in his studies, so he was also in his enquiry after the best Books, and most valuable & Manuscripts. To this end he run over all the most considerable places in *England*, and by means of labour and money, he form'd a most excellent and valuable Library. It suffer'd several diminutions from the then civil wars, which caus'd it to be carry'd to divers places, but at last it was brought from *England* into *Ireland*, and plac'd at *Dublin*, where it now is.

Among the *Greek* Manuscripts of the New Testament, that out of which the extract of these passages of St. *John* was taken and sent me, is the only one, which has the New Testament entire; and the only one, at least that we know of, from which *Usher* took the pains to collect the various readings, in order to have them inserted in the famous *Polyglot* publish'd by *Walton*. This collection of *Usher's* reaches no farther than the first Chapter of the Epistle to the *Romans*, beginning with the Gospel of St. *Matthew*, according to what *Mills* has observ'd in the *Prolegomena* to his New Testament, *Art.* 1379, and 1380.

The question will be now to know, whether the Manuscripts from which the three verses of St. *John's* Epistle were copy'd, is the same with that which *Mills* has spoke of after *Walton*; and 'tis in this enquiry that Mr. *Ycard* has us'd all the pains and exactness that could be desir'd. The Dissertation I had wrote upon the disputed passage, was

& See the *Life of Usher* by Bernard in the Book entituled *Vitæ selectorum aliquot virorum, &c.* printed at London in 1681.

doubtless what did raise in him the curiosity to see whether it was in this Manuscript, and he had the satisfaction to find it there. Then running over several places of this Copy, he saw at the bottom of a page in St. *Mutther's* Gospel, these words in *Latin*; *sum Thomæ Clementis, olim fratris Froyht*, that is, *I belong to Thomas Clement, and formerly to Fryar Froyht's*. These two words brought into his mind what he had read in *Walton*, and in *Mills*, that one of the Manuscripts whose various readings are given in the *Polyglott of England*, and in *Mills*, mark'd by the word *Mont.* which is the abridgment of *Montfortius*, had the same words, *sum Thomæ Clementis, olim fratris Froyht*. This was almost enough to determine it to be the same Manuscript, but to be more fully assur'd of it, Mr. *Ycard* gave himself the trouble to compare the different readings which *Walton* and *Mills* have taken from the Manuscript *Mont.* with that which he had in hand; he saw that they were every where the same, and he found that some were by another hand than the Text of the Manuscript. He saw there also the *Canons of Ammonius*, and the *Stichometry* which *Mills* says was in *Mont.* and after all these so perfect agreements there was not the least cause to doubt, but the Manuscript he had before his eyes, was this Manuscript *Mont.* which had belong'd to a Professor in Divinity, one *Montfortius*, from which by abbreviation, as I have observ'd, was made the word *Mont.* by which it is express'd by *Walton*, *Mills*, and others.

This Manuscript is remarkable in many respects: it is not gilded or illuminated, nor has any other like ornaments, which are only for shew and pomp. 'Tis wrote after a plain and ordinary manner, for the proper use of the person who copied it from another, and not to be sold, as those were which were made by the men who were writers by Profession,

fection, such as since the Art of printing are the Bookfellers. The writer of this has taken no pains to write it very fairly; he has even much neglected his hand in many places, and that which is very disagreeable to the eye; but which is yet the mark of integrity in a Copier is that when in writing he perceiv'd some word or several forgot, he eras'd out those he had wrote, and replac'd 'em in the body of the Text, after he had wrote there those which he had forgotten; Mr. *Ycard* has taken notice of several of this kind of rasures and corrections, and has given me divers instances.

As to what regards the main of the Manuscript it self, there are few perhaps, which are more correct; the different readings which are found in *Walton*, and in *Mills*, shew that they oft agree with the famous Manuscript of *Cambridge*, with that of *Alexandria*, with the old *Lincoln*, and such others as are most valued, I shall give two or three examples.

Rom. Chap. xii. v. 11. several Mannscripts and some Greek Editions have τῷ καιρῷ δαδύοντες, i. e. *serviug the time, or complying with the time.* *Grotius* observes that the most ancient and best have instead of the word καιρῷ, which signifies time, that of κρείω which signifies the Lord; and 'tis thus indeed that we read in our Bible, *serviug the Lord*; the Manuscript of *Dublin*, or *Mont.* has the word κρείω abbreviated in this manner κῷ.

The doxology which contains the three last verses of the Epistle to the *Romans*, *Now to him that is able to strengthen you, &c.* was inserted in all the Manuscripts of *Stephens*, and in several others, at the end of the xivth Chapter, and 'tis there also, and not at the end of the last Chapter, that it is in the Manuscript of *Dublin*.

In the first Epistle of *St. John*, the 23^d verse of the ii^d Chapter has only these words in several

Manuscripts, *he who denies the Son, has not the Father*; the Manuscript of *Dublin*, as several others, has the words following, *He who acknowledges the Son, has the Father also*.

We may judge from all this of the goodness of this Copy, and how it may serve to mend several uncorrect passages in some very ancient Copies. As to the time when it may have been made, it has this in common with most of the rest, that there is no certain demonstration of it. 'Tis certain, that 'tis not before the eleventh Century, because it has the Prologues of *Theophylact*, who liv'd about the middle of that age; but nothing hinders withal but that it may belong to the close of that Century; nor would there be any room to doubt of it, if we could be satisfy'd that a date which is found there at the end of *St. Mark's Gospel*, was wrote by the same hand with the Copy; this, as it was sent me, runs thus, ἐγγράφη μὲν χρόνος δέκα τ̄ τῷ χϛ̄ ἀναλήψεως, i. e. *it was wrote ten Centuries after Christ's Ascension*; which would express the eleventh Century.

But to advance nothing of my own head upon a matter so difficult as this, I shall content my self with giving some particulars concerning the writing of this Manuscript, upon which the learned, who are conversant in these studies, may form their judgment, and know almost exactly, what age it may be of.

The form of the letters is in the main the same with that of our *Greek Editions*, with accents, spirits, and the iota subscript; but one thing among others is considerable in the writing of the Texts of the Epistle of *St. John* which have been lately seen, and this is the *ü* vowel in the word μαρτυρίαν is mark'd with two points upon the top of it; that the *ι* also has the same two points in the words εἰσὶ and ὅτι, and withal in μαρτυρίαν. *F. Montfaucon*, who of all men living is most capable to judge of these

these matters, has said in the first Book of his *Palaographia Græca*, that this manner or marking the ι's and the υ's is above a thousand years old. I know very well, it does not thence follow that we can ascribe such an antiquity to all the Manuscripts where it is found; but this may be inferr'd from it, with regard to this, that it was copied from another very ancient; which is confirm'd withal from the agreement I have said there is betwixt its different readings and those of the Manuscripts of *Cambridge*, *Alexandria*, and others.

Some attention perhaps may be given to the short manner of writing μαρτυροῦντι in this extract, and to the abbreviation in the word οὐνω for ερενω, in πῆρ for πάλῆρ, in ἀνὼν for ἀνθρώπων, and in Θῦ for Θεῖ. Some others also have fallen under my eyes in several quotations of Scriptures, which have been communicated to me upon other occasions, such as these; ἰλῆμ for ἱεροσαλήμ, δαδ for δαυιδ; ερεν for εαυρον, Ις for Ιησῆς, Χς ὁ Κς in the first Epistle of *St. Peter*, Chap. ii. ῥ. 3. for χριστὸς ὁ κυριος Κω for κυριω, *Rom.* xii. ῥ. 11. as I have observ'd already; προς for παρος, προς for πάρες, &c.

But whether one can or cannot draw from these ways of abridging certain words, and placing in some two points over the letters α, ι, and υ, certain proofs that the Manuscript in which these things are found is precisely of such an age, this will be yet a mark of antiquity, and even antiquity which may equal it, with the Manuscripts of the eleventh or twelfth Century. There are few of those that are collected in Libraries, which by *Mr. Simon's* own confession, are above six or seven hundred years old; now this will have that age, tho' it were only of the twelfth or thirteenth Century. But was it yet more modern, being copied from one more ancient, as all that I have related shews, its antiquity would lead us farther back, and we

should find our self upon the level with the other Manuscripts I have nam'd.

Yet this is not what we have need of to give weight to the authority of this Manuscript, with relation to the Text of St. *John's* Epistle; Mr. *Simon*, who of all men living is the least to be suspected in this matter, will give us very sure rules to judge rightly of the validity of a Manuscript, and its just authority with regard to some particular passages in which it is found different from the rest, and he will inform us, that the genuineness of such or such a passage does not properly depend upon the antiquity of a Manuscript, and that often on the contrary a very modern Manuscript should be preferr'd to another far more ancient. See how he has explain'd himself in his Preface to the Critical History of the Text of the New Testament. *The most ancient Greek Copies of the New Testament which we have at present are not the best, since they are conformable to those Latin Copies, which St. Jerom found so alter'd, that he judg'd it convenient to reform them.* And in the very History of the Greek Text, Chap. xxx. *We must not always prefer the reading of ancient Greek Copies to those which are now call'd modern, for these last may agree with those of St. Jerom.*

The Manuscript of *Dublin* is not properly one of those which may be call'd *modern*, since it can be no less than five or six hundred years old; but tho' it was actually one of the modern ones which were made a little before the use of printing, and which consequently would not be above three hundred years old, Mr. *Simon* determines that where these modern Manuscripts are found to agree with the Version of St. *Jerom*, they must be preferr'd to the old ones, which dissent from it. The consequence here forms it self; the Manuscript of *Dublin*, which has the passage of St. *John's* Epistle in
this

this agrees with the Bible of St. *Jerom*, which has it self this passage, as I have largely prov'd; it must then in this case be preferr'd to all the other Copies, which have not this Text, let their antiquity be what it will.

Let 'em no longer boast of the *Vatican* and *Alexandrian* Manuscripts, the two oldest which want this Text, since they are both later by several ages than St. *Jerom's* Version. This omission, tho' it has grown old in their parchments, is of no authority against a Manuscript, which notwithstanding its being more modern in its writing and parchment, is more ancient than the others in its agreement with those from which St. *Jerom* made the revise of the Epistle, in which this Text is read.

Here again to conclude this matter, another very important piece of advice of Mr. *Simon*, *We must*,^h says he, *be very cautious in quoting this sort of Manuscripts which are not the better FOR THEIR BEING VERY ANCIENT, as I have several times observ'd.*

^h Differt. sur les Manuscrits, pag. 61.





C H A P. XIII.

The Panoplia dogmatica of Euthymius Zygabenus, the Manuscript of Dublin, the Greek Translation of the Council of Latran, and the Codex Britannicus of Erasmus, blended together, and reciprocally giving light to each other, in behalf of the genuineness of the passage of St. John, There are three in Heaven, which bear record, &c.

AFTER having given the quotation of the passage of *St. John* in the *Panoplia* of *Euthymius Zygabenus*, and the passage it self entire, as it is seen in the Manuscript of *Dublin*, I think it will not be disagreeable to those, who as good Christians are concern'd for the genuineness of this Text, to bring these two authorities together, and to join with 'em the *Greek Translation* of the Council of *Latran*, with the *Codex Britannicus* or Manuscripts of *England*, from which *Erasmus* restor'd this passage in the Edition of 1522. These four pieces belong to times so near to each other, and being in the same tongue, that serving all as witnesses to the genuineness of the Text of *St. John*, this important truth cannot but receive a new light from the combination of all these together, when it shall be seen that they reciprocally support each other.

As there can be no dispute about the time in which *Euthymius Zygabenus* liv'd, of which I have spoke in the 7th Chapter, nor concerning the quotation he has made of the passage of *St. John*, I don't see why we should not place the Manuscript of *Dublin* to the same time, which is towards the

close of the eleventh Century, or at least the beginning of the twelfth, since there is nothing in this Manuscript to hinder our believing it to be of this age. It may withal in my opinion be very reasonably inferr'd, that this is its true antiquity; but tho' it should be one or two hundred years, if they will, more modern than the *Panoplia* of *Euthymius Zygabenus*, this Manuscript will yet not have been the first *Greek* New Testament, in which this Text was found, since *Zygabenus* had read it there two hundred years before.

At the beginning of the thirteenth Century, and in the year 1215. the Council of *Latran* quotes this Text; the Acts of this Council are in *Latin*, but they were no sooner carry'd into the *East* by the *Greeks*, who had assisted at the Council, than they translated 'em into *Greek*. We have only a very defective Copy of it, and full of *lacunæ*, in a Manuscript of the *French* King's Library; but divine Providence has not suffer'd the passage where the *Latin* quotes the Text of the 7th versè of the 5th Chapter of *St. John's* Epistle to be one of those where the *lacunæ* render the *Greek* Version defective; 'tis preserv'd there, and the *Greek* Text is read in it entire. There is nothing to be said against the antiquity of this Version; ⁱ Mr. *Simon* owns that 'tis as old as the Council, but in order to take from us all the advantage we might draw thence for the genuineness of the controverted Text, he advances with his usual boldness to disguise the clearest and most certain facts, that the *Greek* of this passage was not taken from any *Greek* Copy of the New Testament, and that 'tis only a copy of the *Latin* turn'd into *Greek*, and hereupon he says several things to depreciate this Translation, as a translation almost barbarous and bad *Greek*. These

ⁱ Dissert. Critic. sur les Manuscripts, p. 12, 13, &c.

are cavils that I have no concern in. The translation into *Greek* may have been made by an unpolite person, and who was not well acquainted with all the regularities of his own Tongue; but does it thence follow that the Text of the three witnesses in Heaven, the Father, the Son, and the Holy Ghost, was not in the *Greek* Epistle of St. *John*, and that the Translator copied it from the *Latin*, and form'd it upon the *Latin* expressions? I expect in a man of learning the natural Science of reasoning consequentially, and here I see it sink under prejudice, and an obstinate passion in resolving not to own that this passage was in any *Greek* Manuscript.

To give some colour to this prejudice against the *Greek* of the Council of *Latran*, Mr. *Simon* has advanc'd a fact which is evidently false, namely, *that a part of the passages of the New Testament are not there quoted as they stand in the original Greek, but after the manner they have been translated from the Latin.*

I can aver, on the contrary, that nothing has been advanc'd with less care and trouble. In all this Translation, which is very long, there are but thirteen passages of the New Testament where the *Greek* is preserv'd, fourteen with that of St. *John*'s Epistle; now there is not one of all those that can be said to have been raken entirely from the *Latin*, except a transposition, which is found in the 4th verse of the 7th Chapter of the first Epistle to the *Corinthians*; but this was not to take the *Greek* from the *Latin*, but to follow the order in which the *Latin* quoted this Text.

F. F. Labbee and *Coffart* have put this note upon the quotation which is there made of the last verse of the fifth Chapter of St. *Matthew*, *Non utitur verbis Textus Græci, præterea legit Pater noster, non Vester.* The *Greek* of the Text says ΕΣΕΔΕ ΤΕΛΕΙΟΙ,
the

the *Greek* of the Council has γίνεθε τέλειοι· the *Text* of the New Testament has ὁ ἐν τοῖς ἔθρονοις, which is in heaven, the *Greek* of the Council reads ὁ οὐράνιος· heavenly : but these are only different readings; for we see that *St. Athanasius* had quoted these words of *Jesus Christ* in the same manner in his Letter to the Bishops of *Africk*. And as to the word *your*, which is in the ordinary *Greek*, and in the *Latin* Version, 'tis very plain that the Translator did not follow the *Latin*, since he put *our* Father instead of *your* Father.

The *Latin* of the Council quotes the 29th verse of the xth Chapter of the Gospel of *St. John* in this manner, *Pater quod dedit mihi majus est omnibus*: the *Greek* of the Council gives it, as we read it in the New Testament πάλῃς ὃς δέδωκέ μοι μείζων πάντων ἐστίν.

The 21st and 22^d verses of the xviith Chapter of *St. John* are seen separately, as they are in the *Greek* of the Council, in the piece of *Eusebius* against *Marcellus* at the end of the xixth Chapter of the third Book.

The *Greek* μηκέτι ἀμάρτανε, of the 14th verse of the vth Chapter of the Gospel of *St. John*, which is the same as in the New Testament, cannot be look'd on as *Greek* form'd upon these *Latin* words, *amplius noli peccare*; the phrase and the words are very different.

2 Cor. ix. 6. *Qui parvè seminât, parvè & metet, & qui seminât in benedictionibus, de benedictionibus & metet in vitam æternam*. The *Greek* of the Council is, ὁ σπείρων φειδομένως, φειδομένως ἢ θερίζει, ἢ ὁ σπείρων ἐπ' ὀλόγῃ, ἐπ' ὀλόγῃ θερίσει ζῶν ἀιώνιον. Is this then *Greek* made from the *Latin*? The difference there is very visible in several respects.

With regard to the passage it self of *St. John's* Epistle, the *Latin* of the Council says, *qui testimonium*

nium dant, i. e. *who bear record*; the *Greek* of the Council, which is the same with that of the Epistle, expresses all this by the sole word *μαρτυροῦντες*, *bearing record*; is the one then made word for word from the other, the *Greek* from the *Latin*? I am somewhat ashamed to take up my Readers time with these *minutiæ*.

The Manuscript of *Dublin* will finally ruin all these vain subterfuges invented against the *Greek* of the Council of *Latran*; for this end I need but set 'em one over against the other, that with one cast of the eye they may see that one is no less than the other the original *Greek* of St. *John's* Epistle. Mr. *Boivin*, Librarian of the Manuscripts in the *French* King's Library, and famous for his great learning, has been pleas'd to give himself the trouble, at the desire of one of my Friends, to take a Copy himself of this passage of the Council, in the same manner as the *Greek* Text of St. *John* is written there; it stands thus.

The Manuscript of the
Council.

Οτι τρεῖς εἰσὶν οἱ μαρτυροῦντες ἐν οὐνῶ, ὁ πῆρ, λόγος, καὶ πῶν ἅγιον, καὶ οὗτοι οἱ τρεῖς ἐν εἰσίν.

The Manuscript of
Dublin.

Οτι τρεῖς εἰσὶν οἱ μαρτυροῦντ' ἐν τῶ οὐνῶ, πῆρ, λόγος, καὶ πῶν ἅγιον, καὶ οὗτοι οἱ τρεῖς ἐν εἰσι.

We see not only the same thing and the same words in the Manuscript of the Council, and in that of the New Testament of *Dublin*, but we find in both the same abbreviations οὐνῶ for ἐσθῶν, πῆρ for πᾶρ, and πῶν ἅ for πῶν ὄμα, which draws the time in which both were written very near together. That of *Dublin* is the very *Greek* of the New Testament; why then should not that of the Council

cil be so too? It appears, lastly, from this Copy which has been sent me, that there is in the King's Manuscript $\xi\tau\omicron\iota$, and not $\tau\xi\tau\omicron\iota$, as *F. F. Labbee* and *Coffart* have put it in their Edition.

After having defended the *Greek* of the Council of *Latran* against the vain imagination of *Mr. Simon*, we must come to the *Codex Britannicus*, or Manuscript of *England*, which his bold Criticism has no more spar'd than the *Greek* of the Council.

The *Greek* Manuscript found in *England*, from which *Erasmus* inserted in the Edition of 1522. the Text of the Father, Son, and Holy Ghost, has given *Mr. Simon* no less trouble than the *Greek* of the Council of *Latran*. This was an authentick Act in favour of the genuineness of this passage; he must provide against this Act, or own that the passage in dispute was in the Epistle of *St. John*; a thing that *Mr. Simon* was invincibly bent against. How shall he extricate himself from so terrible a difficulty? To suspect *Erasmus* of having introduced an imaginary Manuscript upon the stage, and which no body had ever seen, were insinuations reserv'd for *Mr. Emlyn's* pen. *Mr. Simon*, who was better acquainted with the character of *Erasmus*, left him all his reputation for uprightness and veracity; but for the *Codex Britannicus* he did not care to think it originally *Greek*; he sought for another rise for it, and from supposition to supposition he has made it descend from the *Latin*. This kind of genealogy is extremely curious; the *Greek* of *Erasmus* was taken from the *Codex Britannicus*, the *Codex Britannicus* came from the *Greek* of the Council of *Latran*, and the *Greek* of the Council of *Latran* was only *Latin* in another form;

O curas hominum! o quantum est in rebus inane!

How men make a sport of the most serious matters to satisfy their passion, and compass their end ! I have shewn the illusion that Mr. *Simon* has form'd in all this. But without having recourse to what I have said in my Dissertation upon the Text of St. *John*, we need but cast our eyes once more upon the Extract of the 7th and 8th verses of the Manuscript of *Dublin*, and place 'em on the side of the Extract of the same two verses which *Erasmus* has left us in his Apology against *Stunica*, and in his Commentary upon the Epistle of St. *John*.

The Manuscript of <i>Dublin</i> .	The Manuscript of <i>England</i> .
--------------------------------------	---------------------------------------

Ψ. 7. Ὅτι τρεῖς εἰσὶ οἱ μαρτυροῦντες ἐν τῷ ἐνάτῳ, πνεῦμα, λόγος, ἢ πᾶν ἅγιον, καὶ ἔσται οἱ τρεῖς ἐν εἰσίν.

Ψ. 8. Καὶ τρεῖς εἰσὶν οἱ μαρτυροῦντες ἐν τῇ γῆ, πᾶν, ὕδωρ, ἢ αἷμα.

Ψ. 7. Ὅτι τρεῖς εἰσὶν οἱ μαρτυροῦντες ἐν τῷ ἐξατάτῳ, πατήρ, λόγος, ἢ πνεῦμα, καὶ ἔσται οἱ τρεῖς ἐν εἰσίν.

Ψ. 8. Καὶ τρεῖς εἰσὶν μαρτυροῦντες ἐν τῇ γῆ, πνεῦμα, ὕδωρ, ἢ αἷμα.

The resemblance of these two verses in the Manuscript of *Dublin*, and in that of *Erasmus* is so great, that I thought at first view the famous *Codex Britannicus*, of which no account can be given where it is, was found again in this Manuscript of *Dublin*, which had remain'd so long conceal'd; at least as to what concerns the two verses, of which we here give the Extract.

The great agreement we there see of the 8th verse with the *Codex Britannicus* of *Erasmus*, made me at first imagine that as this Manuscript of *Dublin* might be one of those which *Usher* had formerly collected in *England*, it might be also the same which *Erasmus* had formerly seen there, and of which

no person has since said that he saw it, or knew what was become of it since that time. In this the last words are wanting, which in all the Editions, except that of *Complutum*, are part of the eighth verse, $\kappa\iota\ \sigma\iota\ \tau\epsilon\tilde{\iota}\varsigma\ \epsilon\iota\varsigma\ \tau\omicron\ \xi\kappa\ \epsilon\iota\sigma\iota$, and these three agree in one: neither are they in the Manuscript of *Dublin*; which is a very remarkable agreement; and the more so, because both these Manuscripts have the same last words of the 7th verse, $\kappa\iota\ \tilde{\sigma}\tau\omicron\iota\ \sigma\iota\ \tau\epsilon\tilde{\iota}\varsigma\ \epsilon\upsilon\ \epsilon\iota\sigma\iota$: and these three are one, which the Manuscript of *Complutum* has not, with which they yet agree in not having the last clause of the 8th verse. Thus far then nothing can be more alike in this respect than the Manuscript of *Dublin* and the *Codex Britannicus*.

I see there again another place in the same 8th verse in which they exactly agree; and this is that they both have the words $\epsilon\alpha\ \tau\tilde{\eta}\ \gamma\tilde{\eta}$, i. e. *in Earth*, which are wanting in all the Manuscripts I know of, which have not the Text of the three witnesses in Heaven; and which are withal not found in the two first Editions of *Erasmus* in 1516, and 1519. in that of *Aldus* in 1518. in that of *Cephaleus* in 1524. and in that of *Simon Colinaeus* in 1534. All these so particular agreements betwixt the Manuscript of *England* and that of *Dublin*, seem'd at first view to shew me these two Manuscripts reduc'd into one, and the famous *Codex Britannicus* of *Erasmus* found again in the Manuscript of *Ireland*. But two things hinder'd my being fix'd in this thought; the first is, that the word $\alpha\gamma\iota\omicron\upsilon\varsigma$ of the 7th verse, which in the Manuscript of *Dublin* is join'd to the word $\pi\upsilon\tilde{\sigma}\mu\alpha$, *the Holy Spirit*, was not in the Text which was extracted by *Erasmus* in several parts of his works, where he always quotes it with the word $\pi\upsilon\tilde{\sigma}\mu\alpha$ only, *the Father, the Word, and the Spirit*: a difference too sensible to let us possibly
blend

blend these two Manuscripts, and take 'em for the same.

The second difference that is there met with, tho' less remarkable than the former, is however no less conclusive; 'tis the omission of the article *οι* in the *Codex Britannicus* before the word *μαρτυροῦντες* of the 8th verse, which is join'd to this word in the Manuscript of *Dublin*, where we read *οι μαρτυροῦντες*. This difference would be nothing in bare Copies, but is essential here, when we talk of the Manuscript it self: because it is impossible that one and the same Manuscript should actually have and not have the same words, the same syllables.

These then are two ancient *Greek* Manuscripts which have both equally the Text of the witnesses in Heaven, the Father, the Word, and the Holy Ghost, as it is in the common Editions: and in this respect the Manuscript of *England*, whether it has been lost since the time of *Erasmus*, like abundance of others, or that it yet subsists in some corner expos'd to the mercy of worms and damp, finds again its authority under that of the Manuscripts of *Ireland*, by the agreement that it has with it in the Text of the three witnesses in Heaven, and this sacred Text thus receives from these two ancient Manuscripts combin'd together, a new proof of its being authentick.

C H A P. XIV.

A brief recapitulation of the principal proofs urg'd for the genuineness of the passage of St. John's first Epistle, There are three that bear record in Heaven, the Father, the Word, and the Holy Ghost; and these three are one.

QUestions of fact the most clear in themselves usually become obscure by the difficulties which prejudice and party form against 'em. We have a sensible instance of it in what we have seen concerning the passage of St. *John's* Epistle.

To remove it from the place it has so long held in this sacred Epistle, and which was never disputed in any Countrey of the World, they must have very good reasons. Such a fact as this, and a fact which maintains its ground from the first ages of Christianity, cannot be treated as forg'd, unless other facts be produc'd directly contrary, or arguments that will admit of no reply, taken from certain and incontestable principles. I have prov'd in my Dissertations, that nothing of this kind can be brought against this Text, nor any ancient Ecclesiastick Writer be found, who has rejected it, or who has only suspected it not to be St. *John's*.

If there was any expression in this passage which did not belong to the language of Holy Scripture, this would be a good reason to oppose to it; but far from this, all the terms of it are sacred, and are even all peculiar to the Style of St. *John*: the term *Word* for that of the Son of God, is an expression,

expression, which *St. John* has in a manner made his own in his writings: the following words, *and these three are one*, do not differ from those, which are read in his Gospel, *I and the Father are one*: the three witnesses of Heaven answer to the three witnesses of the Earth; and the verse which speaks of these last is universally own'd to be *St. John's*. Lastly, if the doctrine, which the Text of the witnesses in Heaven contains, was not in some respect the same that it is in other places of the sacred Books, this reason alone would suffice to make us reject these words, and condemn 'em to an eternal silence; but the doctrine contain'd in this Text is far from being peculiar to it, and nowhere else to be found in Scripture; 'tis seen there throughout; and by the very confession of *Julian* the Apostate, shines no where in the New Testament with so much force and brightness as in the Writings of *St. John*. Lastly, if this was a passage that broke the thread and connexion of the Discourse, and was foreign to it, this would be, perhaps, something to be said; but nothing would be more absurd than such an assertion: The three witnesses in Earth are perfectly connected with the three witnesses in Heaven, and their testimony is indeed but a sequel of that of the witnesses in Heaven. I have demonstrated all these things, and there is not so much as one, the truth of which can be shaken: they have not ventur'd to touch upon one of 'em.

Instead of these reasons and these proofs, which are the only ones that can justly be urg'd, they have nothing but conjectures and negative arguments, which at most can produce only doubts, and form difficulties; but doubts and difficulties can never be proofs, nor be grounds for a sure and solid principle, from which a certain conclusion

clusion may be drawn against a fact so well established.

All they have reduc'd themselves to is to urge against us that this Text is not in some ancient *Latin* Manuscripts. I have shewn that 'tis in abundance of others, of the same or greater antiquity than those; and its being wanting in them is not conclusive against the others, in which this Text is express'd. This is indisputably evident. Farther, I have shewn that the quotation of a passage by Authors of the same or greater antiquity than the Manuscripts is beyond comparison of greater authority than the Manuscripts in which it is wanting, because in a quotation we have at once, both the Manuscript from which it was taken, and the confirmation of the Writer, who uses it; and thus there are too proofs in one. 'Tis requisite they should be able to answer this argument; but they never will.

They have had recourse to the Oriental Versions, the *Syriac*, the *Coptick*, and the *Arabick*, which have not this Text: This indeed may be said to those who do not know how modern all these Versions are in comparison of the *Italick* Version, and how defective they are in several very considerable Texts. If my answer is strictly true, the objection vanishes; but when will they shew that I have advanc'd a falsehood in either of these two characters of the Oriental Versions, *viz.* their being modern, and defective.

Lastly, they have cry'd out upon the silence of some of the Ancients, who have not urg'd it against the *Arians*, to whose heresy it is so opposite, when yet this Text might have been very serviceable to 'em, if in their days it had

been in *St. John's Epistle*. I have clear'd up this objection in such manner in the second part of my *Dissertation upon this Text*, and in the *Confutation of Mr. Emlyn's Answer*, that 'tis impossible for the nicest subtlety to evade the proofs and instances those *Tracts* are full of.

Have I omitted any of the objections urg'd against this passage? Or have I by artificial terms weaken'd the force of those I have brought? They cannot reproach me with either of these, and I am incapable of such dissimulation. Let 'em then take all these reasons together, the omission of this passage in some *Latin Copies*, and yet more in the *Greek*: the omission of the same Text in four or five *Oriental Versions*; lastly, the omission in the controversial *Tracts of the Greek and Latin Fathers*, of the fourth Century against the *Arians* of their times; these omissions, and others of the same nature cannot form a positive and real proof, against a clear and certain fact; now this fact is, that this Text having been read by the whole Church for upwards of seven or eight hundred years in the *Manuscripts of St. John's Epistle*, and for near three hundred years past been inserted in the printed Editions. All that these different omissions could do would be, as I have said, to perplex the mind, and lay it under some difficulties; but tho' we could not entirely remove 'em by demonstrative solutions, this would never make what in it self and its own nature is but a difficulty, or a negative argument, become a positive proof to overturn a well establish'd fact. But we are not reduc'd to that state, that we cannot give satisfactory answers to these omissions; I think I have given such to every one in the places I have just mention'd: I have constantly

stantly advanc'd nothing there but the truth in what concerns facts and quotations. The principle then is very certain; the consequence only would remain to be oppos'd; but it is so much according to the rules of the most exact Logick, that I have nothing to fear from that quarter.

The Text of the three witnesses in Heaven thus supporting it self by the weakness of the efforts which have been made to remove it from its place, one might dispense with proving that it is in rightful possession of it: a long prescription in all cases holds the place of a sufficient proof, when nothing conclusive is urg'd against it. But I did not lay hold of this maxim of right, as to the genuineness of the passage. I have made it good by proofs almost without number, and taken from so many different places that 'tis impossible they should all concur in one and the same object, and be reunited there, as lines drawn from a circumference to one and the same center, without our clearly seeing therein the passage of St. *John* to be genuine.

My first proof was drawn from the old *Italick* Version, which from the second Century was us'd in all the Churches of *Europe* and *Africk*, and even by those of the *East*, where divine service was perform'd in the language of that famous Version. It prevail'd in the Church till the seventh Century: The Text of the Father, the Word, and the Holy Ghost, was in this Version, I have prov'd it from *Tertullian* down to *Fulgentius*. Let 'em dispute as long as they please, *Tertullians* having quoted it in his Book against *Praxeas*; they will dispute it in vain, because to do it with any grounds, they must prove the authorities I have brought to be false, or the con-

sequences I have drawn from 'em ; and this they cannot do.

As to St. *Cyprian*, who has quoted in his Book *de Unitate Ecclesiæ* the express words of St. *John*, they will never compass their end of metamorphosing them into those of the 8th verse, unless they set up *Facundus* for an infallible interpreter ; but there's no man who will not blush at this audacious proposition. The Epistle of St. *Cyprian* to *Jubaianus* speaks withal in favour of the genuineness of this passage ; and there is neither ancient, or modern *Facundus* that can substitute there the 8th verse in the place of the 7th.

This idol after which they have so long run, that the words of the 8th verse, *the Spirit, the Water, and the Blood*, were mystically explain'd of the Father, the Son, and the Holy Ghost, has fallen at the feet of St. ⁱ *Eucherius, Vigilius, Ethe-rius, Beatus, and Isidorus Mercator*, who have all distinguish'd these two Texts in their quotations, by quoting them separately from each other, and equally owning them both for the passages of St. *John*. They will never extricate themselves from the abyss into which all these quotations cast this idle pretence of changing the words of the 7th verse into those of the 8th ; there's no mysticism which holds good against the allegations, which are there made of these two passages together. Besides, that not one of the Ancients ever took into his head the ridiculous notion of explaining *the Father, the Word, and the Holy Ghost, and these three are one*, mystically of the Spirit, the Water, and the Blood, mention'd in the 8th verse. Thus where-ever

ⁱ See Part I. Chap. v.

they are found, there they can only be in their natural sense.

Vigilius of *Tapsum*, and all the other *African* Bishops of his time look'd upon this Text as so express for the doctrine of the Trinity, that they have produc'd it in their disputes and in their Confession of Faith as a Text entirely confounding the *Arian* heresy. With the Books of these holy Doctors we have in a manner the *Italick* Bible at hand, and under our eyes, in which they read it, and the *Arians* in like manner, according to what *Vigilius* says to 'em in his dispute concerning the unity in the Trinity: ^h *Cur, TRES UNUM SUNT, Johannem Evangelistam dixisse LEGITIS, si diversas naturas in personis esse accipitis?* i. e. "Why do you read that St. *John* the Evangelist said, *THREE ARE ONE*, if you hold "that the Natures are different in the Persons?" Tho' we had no other passage than this in all the Writings of the Fathers, they should blush, who venture to say, the Fathers have never urg'd this Text against the *Arians*?

I have withal carry'd my reflexions upon this subject, and my consequences yet farther; the *Arians*, said I, not only had this Text in their Bibles, but it must also have been in the *Greek* of the New Testament, for otherwise they, who were so well vers'd in the *Greek* tongue, which was well-known in that age, would not have own'd it as a Text of St. *John's* Epistle. And because this Text was quoted by all the *African* Bishops, in their Confession of Faith, a few years after the death of St. *Augustine*, I inferr'd also, that this Text was in the very Bible of that ancient Doctor, which was no other than the *Ita-*

^k Vigil. Taps. lib. 7.

lick Version, as appears from all his Writings. These reasonings flow from one and the same principle; the principle is prov'd, namely, that this Text was in the *Italick* Version; this would suffice for me; the consequences which I have drawn thence are all natural; the genuineness then of this Text finds in this its proof, its demonstration, and the opposite opinion its full conviction.

The *Italick* Version continued to be us'd publicly by the Churches 'till the seventh Century was pretty far advanc'd; that of St. *Jerom* made at the close of the fourth was all this time, that is to say, upwards of two hundred years, only a Library Book for the Learned and Curious. There is no room to doubt but the Text of the witnesses in Heaven, which had always remain'd, as I have observ'd, in the *Italick* Version, was withal in that of St. *Jerom*. This learned Doctor had in his Prologue to the seven Canonical Epistles declar'd himself in too strong terms against some Translators who had negligently forbore to insert this important Text in their Versions, to have left it out himself in his own. Yet they will have it that it was not inserted in it, and to this end they deny this Prologue to be St. *Jerom*'s. I have asserted his right to it in the fifth Chapter of my Dissertation upon this Text; and I have answer'd the new objections of Mr. *Emlyn*. This famous Prologue is in the most ancient Manuscripts of St. *Jerom*'s Bibles, *Walafrid Strabo*, Author of the *Glossa Ordinaria*; has quoted it as a Work of this ancient Father's and has also made some observations upon it: now *Walafrid Strabo* liv'd in the time of *Charles the Great*, and his authority cannot but be here of great weight, as well for the great reputation of that Author and his work, as for the age in which

which he liv'd. These are very certain facts; the quotations I have made cannot be charged with falshood: they must betake themselves to the Prologue it self; and that's what they have done; but whoever will give himself the trouble to compare my answers with the objections, will very soon see the weakness of these, and for this very reason will conclude the Prologue is really *St. Jerom's*.

But they will be withal more satisfy'd and convinc'd, that the passage which was in the *Ita-lick* Version was no less in *St. Jerom's*, if they come to the direct and express proofs, which I have produc'd from the ancient Authors, who have quoted it from this Bible.

To comprehend well the whole force of this proof; we must call to mind what I have said, after *Mr. Simon*, *Mr. Du Pin*, and several others, that the Version of *St. Jerom* was not publickly receiv'd by the Churches 'till the seventh Century; for 'tis easy to infer from thence, that the Copies of this Version were very scarce 'till that time; for which reason there are found so few whose antiquity reaches so high as the seventh Century; and I do not know even one which we can be assur'd is a thousand years old. *F. le Long* of the Oratory who has searched very narrowly into this affair, has express'd himself to that effect in his *Bibliotheca sacra*, in the passage I have quoted.

The consequence which is naturally drawn from all this is, that there is no better means, nor surer way of knowing whether the passage of *St. John's* Epistle was in *St. Jerom's* Version, at the time it was publickly introduc'd into the Churches, and Divines began to quote the Texts of the New Testament in their Works from this
Version,

Version, than, I say, by knowing whether the Text of the witnesses in Heaven is found quoted in the Books of these Doctors, who were the first that us'd the Version of St. *Jerom*, whereas 'till their time the Writers took the passages they quoted from the old *Italick*.

Before we hear these Authors themselves, 'tis necessary to fix this first fact, namely, that the quotations of the Texts of the New Testament were taken from the Version of St. *Jerom*, only since towards the end of the seventh Century, and the beginning of the eighth. To be inform'd of this, I have no need to search by long and laborious reading, Mr. *Simon* has 'spar'd me the pains by the care he has had to give us in the seventh Chapter of the Critical History of the Versions of the New Testament, the testimony of the *Romish* Censors, who say, that *Remi, Bede, Rabanus, Hugo, Rupert, Peter Lombard, and lastly all other Ecclesiasticks since nine hundred years have follow'd the new Edition*. Those who have quoted the passage of St. *John* are Ecclesiasticks of the same age with the first who are there nam'd. It may be seen in what I have said concerning the Abbot *Ansbert*, Bishop *Etherius*, and *Beatus* the *Presbyter*, in whose Works the Text of the three witnesses in Heaven is found: in that age, say the *Romish* Censors, the quotations of the passages of Scripture were taken from St. *Jerom's* Version; the passage of St. *John* is quoted by all these Authors, it was then in St. *Jerom's* Bible. This proof is decisive, and the more they seek to evade it, the more they will betray their obstinacy and want of integrity.

From the *Latins* I pass'd to the *Greeks*. 'Tis here the enemies to the genuineness of this Text have thought to triumph; but I have shewn the triumph

triumph to be imaginary. No *Greek* Author, said they, has quoted this Text. 'Tis yet mention'd in the Synopsis of St. *Athanasius*, or such other Ancient, for it matters not whose it is; the name signifies nothing to it, 'tis its antiquity which is here of moment. Now this antiquity is upwards of eight hundred years. They have cavil'd upon the passage of the Epistle of St. *John*, which the Synopsis may have had in view; I have prov'd that it can have refer'd only to the fifth Chapter, and the verses of this Chapter, which denotes the unity of the Father and the Son, and this is the seventh Verse.

I have join'd to the quotation of the Synopsis, the Dialogue under the names of *Athanasius* and *Arius*, printed among the Works of St. *Athanasius*. This testimony has given inconceivable pains to the enemies of this Text; it is there quoted, and the three divine Persons are there mention'd with the unity in which this Text represents them. But what forc'd constructions have they not given to enervate the force of this quotation? Sometimes they have fallen upon the person of the Author; they have said that he was a *Latin*, who had undertook to speak *Greek*, and not a *Greek*, who had wrote this Dialogue; a mere chimæra; I have prov'd it invincibly. Sometimes they have attempted to transfer the *Greek* of this Dialogue to those words of the *Latin* Version of the eighth verse, *tres unum sunt*: another chimæra, after which Mr. *Emlyn* had run; but which I have shewn to be absurd.

To these two *Greek* witnesses, I have added a third, *Euthymius Zygabenus*; and I have quoted his own terms, extracted from an ancient Manuscript of the King of *France's* Library, for which I am indebted to the generous good nature of Mr. *Boi-*

vin: for tho' I had read it in the *Latin* Version of *Euthymius Zygabenus*, inserted in the nineteenth Volume of the *Maxima & Nova Bibliotheca Patrum*, yet for the greater certainty, I was glad to have this passage in its proper and original language.

From these *Greek* witnesses to the original Text of St. *John's* Epistle, I came to the Copies of this Epistle themselves. The Manuscripts of *Laurentius Valla*, that of *Complutum*, that of *Erasmus* for the Edition of 1522, those of *R. Stephens*, that of the Version of the Council of *Latran*, and lastly that of the Library of *Dublin*, all these Manuscripts have presented to our eyes the Text which its Enemies have ventur'd to say is in none. They have perplex'd themselves extremely in their debates upon each of these, [that of *Dublin* excepted, which was not then produc'd,] but the more they have labour'd to extricate themselves, the more they have been entangled: I have taken care to secure them from escaping on every side.

Lastly, I have prov'd as clear as the day, that the *Greek* Church, no less than the *Latin*, own'd this passage to be genuine. I have prov'd it from their New Testament in common *Greek*; from their Confession of Faith, in which this Text is inserted; and from their Book call'd *Apostolos*, which is mention'd in the Life of St. *Sabas*, in the fifth Century. I have corrected the error of those who believe that this Book was no other than a Ritual or Ecclesiastick Formulary, and I have shewn that it is the very Volume of the Epistles of the Holy Apostles, in which the *Greeks* constantly read this Text on *Trinity Sunday*. To the *Greek* Church I have join'd the *Muscovite*, a very ancient branch of the *Greek*; and

and I have shewn their entire agreement with it in what regards the Text of the three witnesses, the Father, the Word, and the Holy Ghost.

In all this surprizing number of facts, collected from so many different ages, and so many different climates, which all concur to form the proof of the genuineness of this Text, I dare boldly challenge its most obstinate enemies, to specify one which is false: An admirable consolation to all those, who with me have only the truth at heart, to see that of the passage of St. *John* confirm'd by so many proofs; one half of which would have suffic'd; but divine Providence has preserv'd 'em all for the triumph of a passage which was to find such great contradictions in those last ages, and which is one of the most firm supports of the Faith of one God in three Persons, Father, Son, and Holy Ghost: to whom be Glory for ever and ever. *Amen.*



BOOKS printed for WILLIAM and JOHN INNYS.

A Critical Dissertation upon the seventh Verse of the fifth Chapter of *St. John's* first Epistle, *There are Three that bear Record in Heaven, &c.* Wherein the Authentickness of this Text is fully prov'd against the Objections of *Mr. Simon* and the Modern *Arians*. Written originally in *French* by *Mr. Martin*, and now translated into *English*, 8vo. 1719.

A second Dissertation by *Mr. Martin*, in Defence of the Testimony given to our Saviour by *Josephus*. Wherein the Paragraph in the fourth Chapter of the eighteenth Book of his *Jewish Antiquities* is prov'd to be authentick. Written originally in *French*, and now translated into *English*, 8vo. 1719.

An Examination of *Mr. Emlin's* Answer to the Dissertation upon the seventh Verse of the fifth Chapter of *St. John's* first Epistle, &c. By *Mr. Martin* Pastor of the *French Church* at *Utrecht*, 8vo. 1719.

——the same in *French*, 12^{mo}, 1719.

A Discourse of Natural Religion, by *Mr. Martin*, 8vo. 1720.

Dr. Waterland's Sermons at *St. Paul's* in Defence of the Divinity of our Lord *Jesus Christ*, 8vo.

Dr. Knight's Sermons at the same Lecture, 8vo.

Mr. Bayly's Sermons, 2 Vols. 8vo. 1721.

The Nature and Necessity of Religious Zeal consider'd.

A Visitation Sermon preached at *Kingston* upon *Thames*, by *Jos. Clarke*, D. D.

The Lord Bishop of *London's* Letter to his Clergy defend'd; wherein the constant Worship of Son and Holy Spirit, with the Father, during the first Ages, is set forth; and the Antiquity of the Doxology used by the Church of *England* asserted; 8vo. 1719.

Plain Notions of our Lord's Divinity. Set forth in a Sermon preach'd upon Christmas-day, at the Royal Chapel of *Whitehall*. Publish'd at the Request of many of the Audience. By *Tho. Manzey*, LL. D. Chaplain to the Right Reverend Father in God, *John*, Lord Bishop of *London*: the 2d Edition, 8vo. 1719.

——Practical Discourses upon the Lord's Prayer, preach'd before the Hon. Society of *Lincolns-Inn*. The 3d Edition, 8vo.

——The eternal Existence of our Lord *Jesus Christ*. Set forth in a Sermon preach'd at the Lord Bishop of *Winchester's* Visitation at *Chertsey* in the County of *Surrey*, on *Friday* the 22d of *May*. Publish'd at the Request of the Clergy there present, 8vo. 1719.

——Sermon before the House of Commons on the 30th of *January*, 1719. 8vo.



