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Letter No. March 25th 1858

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A FULL INQUIRY INTO THE Original Authority OF
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.


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

LONDON:
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To the Most Reverend

WILLIAM
Lord ABp of Canterbury,
President;

And the Right Reverend the Bishops of the same Province, his Grace’s Suffragans;

And to the Reverend the Clergy of the Lower House of Convocation now assembled;

This Inquiry is Humbly Presented and Submitted, by,

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

It is possible the laborious Inquiries of many Learned Critics, who, with great Diligence and Accuracy, have lifted 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 oft 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 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 recompensed 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 ἔσολον 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
Authority of 1 John 5. 7.

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 Evidence 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,

1. In the first place (for the sake of others, who need more information) lay down the Sum.
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 itself, 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 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?
An Inquiry into the

(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 Theaurus Orientalis, and the most preciouis 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.

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 Complutenian 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,
Authority of 1 John 5. 7.

Authority of 1 John 5. 7.

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 slipped 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.

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 ancient 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 the Coptick, that it was from one of the best and 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, Strasbourgh (800 or 900 Years old) and two others, Duo Donatianici, 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.

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, Colinaeus, printed in di-

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* Certum est hunc Verficulum abluiffè è vetuliffimis 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 Differt. certain it has been wanting in the Greek Copies very near from the Apostle’s writing this Epistle. And 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. Jerom'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 Irenæus, 1. 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 opposite 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 allege 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 pur-
purpose. They needed not twice have cited, *My Father and I are One*, which yet did not in-clude 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 Fa-ther and Son, in his Epistle, *Theodor. l. i. c. 4.*


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 al-ledges the next Words, but not these.


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; *Thesauri 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 Cesarius.

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 Cappadocia 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, fo 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 antient 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 Ecclesiæ in usu suffe credo, nisi qui ad mutilatos quos dicimus, descriptus sit, pene ab iphus Archetypi Scriptura usque ad Seculum unum vel alterum post Athanasium.
nor Novatian, nor Hilarius, nor Calaritanus, nor Phæbadius, have ever cited these Words. Nor Ambrose, who also has the Verses on both sides; nor Jerom, nor Faustinus, nor Austin, who yet would have the Father, Son, and Spirit, to be mystically signified 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 produced, not merely for not mentioning these words (for then a much greater number might have been brought) but because they treated professedly of such Subjects as required 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 could 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 superior 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 Cafe; 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 refuseth 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 passeth for current among the People, and is
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 Arian 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 Gnostic Heretics 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 Catholic 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 Heretics, as being without just cause suspected in this matter: I don’t think any Heretic 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 à contextu Græco 150 annis ante quem Arian nasceretur?
† Non puto quenquam hæreticorum S. Textum in aliquo, nemum 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 Jerom with Falshood and Forgery. And the Learned Bishop Fell was at the needless pains of vindicating St. Jerom, 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. Jerom’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.

So that the Learned will no more be troubled with this pretended Authority of St. Jerom’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 fallly ascrib’d to, but long after Athanasius †. And he is suspected to be a Latin Author †.
too; who only says, ἡμεῖς φανερώσατε σας τῷ τῷ ἐν ἑαυτῷ. John says these Three are One. Which τῷ ἐν, 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 Erasimus 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 τῷ ἐγνώρισμα, 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 noted
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 Ecclesiæ, 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

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* De meo sumet, inquit, sicut ipse de Patris, ita connexus Patris in Filio, & Filii in Paraclete, tres efficit cohaerentes, 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.
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Africa, and says that Cyprian in the former words had respect to St. John’s Testimony.

3. Victor Vitensis, 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 Tapensis, Fulgentius, and the Author of the Explication of the Faith, ad Cyrilium.

And thus you have the Whole of what must over-ballance 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 Tapensis and Victor Vitensis, 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
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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 would 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 Vitensis, because the Doctor lays such a stress upon it, as if the urging these Words, in a Confession of Faith, so publickly presented to Hunnericus, 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 annum anum alterum, the Age or two before, in which this Text had been admitted? I rather think it must only have been some private Composures, 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 Fe- Biblioth. rationensi, & Bonifacio Gatienensi, Episcopis Vizace- Parum.
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 forts.

(1.) The British Copy which Erasimus 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?

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 loft again, in so critical an Age. What! cannot all the Learned Men of our two Universities, nor our

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* Ex hoc Codice Anglicano reposuimus, quod in nostris discebatur 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 Erasimus. 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 Erasimus saw it: but where does Erasimus 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, Suspicor, &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 supposeth 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

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

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 Complutenfian Editors kept to their Manuscripts here? F. Simon saw the contrary, and says they follow'd the Reading of the Latin Copies here; and to vindicate it, have inserted 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 Catena 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 in οὐκ ἐγένετο, 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 Miftake, 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 in οὐκ ἐγένετο; 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 s essos libros confaluisse; 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.

'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 εν το δειγμα were wanting.

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

the best and most of his Copies †; I would ask then, how he came to put in the ἐν τῷ οὐρανῷ, in Heaven, when every one of his seven Manuscripts wanted 'em? 'Tis plain Critics 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 inaccurate 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 specific 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 codicem suffragio.
and Syllable; and if the Conceit is but spread and propagated, within a few Years that Printer's Infallibility 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 saies from himself, not as any part of Scripture, as he saies 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 Two 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 allusisse, 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) says*

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

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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 the 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

to 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 alludes 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; alluding 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 deduced 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 coelo, Pater, Verbum, & Spiritus; & tres unum sunt. Quod etiam B. M. Cypriannus in Epitola de Unitate Ecclesiae confiteur, 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, contestatur.

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.

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 N.T. part following African Writers into the Opinion that St. John had said them expressly.

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'Dissert. 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 μαρτυρίας, or Witness, in the eighth Verse, instead of the same Word in the seventh; and so went on, unawares omitting the one μαρτυρίας, or Witnesses, and all the words between them both. And then by reason of Persecution Christians were in haste, and said 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

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* Curiosissimus omnium doctrinarum explorator, Irenæus. Tertu 1. cens. Valens. from
Authority of 1 John 5.7.

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

I grant, Mistakes of this kind have happen’d to Transcribers, where Ὄμωοτελεύτα, 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 μαςτερεῖοι, which are, ἐν τῷ γῇ, 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 alleged 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 τῷ γῇ tanquam superstia dele· rentur.
† Nullum omnino codicum Ecclesiis Graecis in usu fuisse cre· do, nisi qui ad mutilatos, quos dicimus, descriptus sit.
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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 transcriptferis, &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 public 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

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* Adeo non vacabant recensioni librorum, ut ne quidem convenire iiis licuerit nifi ante lucem.
† Libri cum primum exarati, avidissime à Christianis arrepti sint, & in varias regiones diffracti.
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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 Apologies: 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 mis’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 evily 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 these 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.
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Since therefore he has made such a surprizing Conclusion in favour of this Text, so unfituble 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 soward, which we must forgive.

* Si acutum Criticum hic se minime praefitit Millius, at certe ingenium & candide virum se ostendit, in proferendis rationibus, quibus sententia, quam ipse amplexus est, evertitur. Nec tam ejus judicio ascripserim, quod rationum pondere se permovei non passus sit, quam iis qui libere veritatem proseffos maligne infamare solent, quasi haeresibus nescio quibus favent; quia nonunt eas depravatis locis oppugnari. Scilicet, optimi qui-que viri factiosis nonnihil concedere necesse sepe habent, quod facile ignoscimus. Clerici Epis. de Editione Milliana.
And yet at the same time I willingly confess, 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.*

* Meliora, si quid melius certiusque dederit longior dies, difficere parato.
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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 Classic 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 terour, 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
Authority of 1 John 5.7. 43

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

The Oracles of God are a Sacred Depositus 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 transmitted 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 should 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 faith 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 Religion 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 prophesy 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. ἐν δὲ ἑαυτῷ must give place to ἐν καρδίᾳ.

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 Suspícions 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
In an Inquiry into the

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-Scrip-
turists, when they object the different Readings in
the several Copies of the New Testament. To
which 'tis a very good Answer, that these Differ-
ences are only in Circumstances, or in matters of
very little consequence to Religion; and which
'tis morally impossible thou'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 above-said An-
swer so much as this. How shall we say that
this Text is of small consequence in Religion,
which is so oft all'd by Preachers and Writers,
as of eminent force in proof a Fundamental Ar-
ticle of Christianity? Is it not pity we shou'd
needlesly leave 'em such an unjust Pretence? Were
it not better to cut off all Occasion, from them
who seek Occasion to cen'ure the Holy Scrip-
tures, 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 Cano-
nical Books of the Old and New Testament, of whose
Authority
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 advance'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 should be done, by such a Text as has nothing, even of that lesser Evidence, which hath not yet advance'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
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 Complutenfian 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,
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
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are One, of an Unity of Consent, or in Witness-bearing; as Bullinger, Calvin, Beza, and many other, both Protestant and Popish 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 Bugenhagius, 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-

* Obsequro igitur Chalcographos & Eruditos Viros qui Chalcographis adfect, ut cum rursum posthac N. Teft. gracè excludendum est, illam additionem omitant, & ita rettulant Graeca sua priori integritati & puritati, propter veritatem, ad gloriam Dei. In Epis. Jona.
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dition, and to 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

† AEp 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 proposed; 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 Re-
verend Bishops or Clergy in Convocation will abide
by any such slender Apologies, yet for the Satis-
faction of private Persons, I will set them down
here, and consider the Force of them.

Excuse 1. There is no need to urge this mat-
ter 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 de-
fence; 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 Cor-
rupitions. 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 undif-
tinguish'd in the Church, and urg'd from the
Pulpit, in proof of a fundamental Point of Reli-
gion: and while Commentators still deliver it as
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
Authority of 1 John 5. 7.

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 found 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
An Inquiry, &c.

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.

THE END
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.

LONDON:

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THE PREFACE.

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 suppositious. 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 establisht'd, and which yet serve for its foundation? It may
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.
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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.

PART I.

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

CHAP. I.

How this Passage first came to be thought Sup-
portitious; 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 genuiness I was
not strictly convinc'd. I have learnt from the Book
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of aJob, that God forbids we should talk deceitfully for his cause; and I have read in bIsaiah and cMalachi, 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 dApocalypse.

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

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a Job. xiii. 7.  b Isai. lxi. 8.  c Malach. i. 13.  d Rev. xxii. 18, 19.
the Seraphim in Isaiah'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 Hénarés, 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-

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2 Isaiah 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 fam'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,

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

THO' 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 Strasbourgh, 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 Transcribers 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 haste 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
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 itself 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 obser'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, * 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 mire vetustatis, Manuscripts of a wonderful antiquity; and this, when he could not carry 'em higher than six or seven hun-

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* 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 Strasbour g, 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. Jerome'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 obfuscure.

a Pag. 211.  b chap. 9.  c Biblioth. Sacr. T. i. cap. 4. ff. 2.
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.

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
passage have either form’d their remarks and com-
ment 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 Nicho-
las de Lyra, one of the most learned men of his Age,
and a Professor of Divinity at Paris with much reputa-
tion, 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 for-
gery.

In the thirteenth Century S. Thomas put out a
Commentary 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 sam’d Durandus Bishop of
Mende, had brought it into his Rationale, and plac’d
it after the three Witnesses 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 Chap-
ter 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 oth-
er Instances are given by Dr. Mills in his New Te-
stament. Now, a transcriber might fall into this mis-
stance 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 compleated 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 IIId. held at Rome in the Church of St. John Lateran one of the most numerous Councils, was ever seen. 'Twas compos'd, a says 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,

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a Bibl. Eccles. Tom. 10. p. 103.
passage of the three witnesses in heaven is alluded to, 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 shewed 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 surnamed for his extensive knowledge Master of the Sentences; he flourished 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 should 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 Duyts, near Cologne, composed 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 preserved 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 entitled, Glossa ordinaria, drawn up by Walafred 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 reverence'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. Jerome'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 pres'd'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; a '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

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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 suppositious in the bosom of the Church of Rome: Cardinal Baronius, F. Labbe, Balufius, 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 Isidorus 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 Apocalypse, 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, 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 consult'd at once both the Copies of St. Jerom's Bible, which had then been receiv'd for one or two hundred years; and the

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Manuscripts of the old Italick, 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.

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.

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 Bibliæ. 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 Bibliarum a 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, cries 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 alledged against an au-
authority so convincing? Nothing sure that's reasonable: Mr. Simon owns this Corre\torium 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; insomuch, 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 Baptifmal 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.

*Chap.*
CHAPTER 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 (faith he) one chief Support of the Catholic 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 insert'd 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 indubitably 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 saw this Preface in a Bible at Geneva at least of seven hundred years standing; in another at Ba-
fil said to be above eight hundred years old; in a third of the same antiquity at Zurich; and in three others at Strasburg, wrote in the time of Charles the Great. But why should I press Mr. Simon with for-

He tells us in several places of his Critical Hist-
y 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 Grand-
father: 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 amaz-
ed 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 one of the Correctors employ'd by Charles the Great in revising the Bible, who compil'd this Preface to the seven Epistles. 'Tis prob-
able, he says, the Collector of the Books of the Vul-
gar 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 expres-
sions he has follow'd, and withal added the Name of Eu-
stoichium.

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

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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 descry one of the Correctors of the Bible compiling this Proem according to the Taft, and in the Style of St. Jerom. Mr Simon's imagination should not have cease'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.

—Piftoribus atq; Poetis
Quidlibet audendi semper fuit aqua 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 itself 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.

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

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too visible a mistake, to urge that Manuscripts copy-
ed 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
between 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. Jer-
rom 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 * rejects this Argument, and
observes, the Preface upon the Books of Esdras, 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

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 misunderstand'd; 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 bas 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; quœ Canonica, 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 sty’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 to 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.

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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 falsity 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.

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

THO' the Greek Tongue had spread itself 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 dif-
ferent nature, increasing with time, made it very de-
sirable that an able hand should be set to work in cor-
recting ’em. There was no man more capable to ex-
ceute this great design than St. Jerom. He had al-
ready amended the Latin Version of the Old Testa-
ment, 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
carneftly pres’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 cor-
rect the MSS. of the New Testament. The pious
and learned Reclusè 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 follow-
ed 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 Eccle-
siastical 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 Graecè fidei reddidi: Vetus juxta Hebrai-
cam transfusi.

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 other-
wise have been an addition in his Bible; and com-
plaints 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 Italick 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 Italick Version was only read in the Churches. This pious Bishop, with the other Africans of his Age, suffer'd much from the Arian Kings. 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 all'dg'd in proof of the Son's Consubstantiality with the Father this Passage of S. John, There are three, that have 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

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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 concerning the Trinity, and urges it withal in his dispute against Va-
rimadus, an Arian Heretic.

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 Consubstan-
tiality of the Son with the Father in a publick dis-
pute against the Arian Bishops. This Edict was sig-
nified 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 abili-
ties in form of a Confession of Faith, to present the Emperor with, in case the disorder and oppression he forelaw on the part of the Arians should prevent the Orthodox from maintaining their opinion with free-
dom. This momentous instrument was compil'd by

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*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 Africa and many Isles (multarum insularum) says Victor Vitensis, who flourisht 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 Corsica with Sardinia bordering upon Italy, as being all dependent on the Vandal King then reigning in Africa.

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.
MSS. might easily be incorrect, but the Faith of the Church was not to be built on faulty and inauthentic 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 Genserick, 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 Genseric 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 Africa 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 410. and Victor was Bishop at least in 483. and it may be, above ten years before, for the year of his installment 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 alleg'd the passage: I shall shew the contrary in the next Chapter. But to come to another weighty answer of Mr. Simon's.

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This great number of Bishops (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 Corsica compil'd this Confession of Faith. But Victor, who had been an Evidence 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 Colleagues and the whole Clergy, and next upon the Arian Bishops, by a suppositious 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 cries out, whether one will or no, against an imputation so vile, so absurd, so rashly advance'd.

* Dissert. sur les MSS. p. 89.
The anonymous Author of the English Dissertation appears somewhat ashamed of Mr. Simon in this point, whom otherwise he has highly magnified throughout the whole of the dispute; for leaving here his idle fancies, 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. This is not a place to reason upon miracles: Victor 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 Victor. But whether in the case alleged he has exaggerated the matter or not, what is this to the Confession of Faith subscrib’d by the African Bishops, or wherein is Victor, who has given it us entire, for this cause a less faithful Historian? But I’ll detain my Reader no longer. This great 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.

CHAP. 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 Testament,
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 Italick 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: *As to the Trinity, says he, we read in St. John's Epifle: 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 flourisht'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 Praëlatorum, or De unitate Ecclefiae, 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

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*a Eucher. ch. II. s. 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 leaft importance. However it be as to this treatife, '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 expressily named, 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 adjoin'd 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 significations of terms to explain 'em by other words, which have not literally the same significations. 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 Isaiah 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 vineyard...
yard have any concern, but the proper terms land 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 alleg'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 aver't'd, that the Holy Martyr had rehears'd 'em only with a view to the Trinity, and to shew St. Cyprian had
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 Africa, in which Age St. John died, about the year 102, according to Eusebius, or according to others 104, or 107. 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 allégor’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 dixit erat, Ego & Pater unum sumus. The words, qui tres unum sunt, are manifestly the same with the seventh verse of St. John.

’Tis pretended 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

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a Du Pin Dissert. Prelim. sur la Bible, lib. 2. ch. 2. §. 6.
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 Author's 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 express 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 o-
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 advance'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 Graee 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 laugh-

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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 afferted, but nothing withal has been more rashly advance'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 affert, that 'tis in none. What Mr. Simon says, that 'tis only in the most modern MSS. would do him no service, shou'd 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.  b Hist. des Versions. ch. 11.  c Ibid. ch. 16
^ d Ch. 18.
Near 500 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 500 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 satisfy'd, 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 Alcalá del Henares, in the Kingdom of Castile, 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 Complutensian 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 Complutensian 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 ἐν τῷ στηρύω, in heaven, there is a reference, which informs us, they were not in the MSS. cited in the margin: and at the last clause, τέκει ἐν εἰς, we are refer'd to the Complutian Edition, where we read, τέκει εἰς τῷ ἐν εἰς. 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 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

* Hist. des Versions, ch. 11.
of Latin Copies, and over and above by two Greek Copies produc'd by Erasimus, 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 cælo 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: Erasimus has said this verse was wanting in a Greek MS. of the Vatican; but I myself have seen it in the most ancient MS. of that Library. Erasimus 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 Erasimus'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

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* Biblioth. Sacr. Tom. 1. Ch. 3. §. 4.*
us this account upon the testimony of \textit{Saubertus} and \textit{Tollius}; and Dr. \textit{Kettner} relates the same from a Letter, that was sent him by Mr. \textit{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. \textit{John} was found in a very few MSS. only, and those the most modern, as Mr. \textit{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 \textit{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. \textit{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. \textit{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. \textit{Simon}'s view, must it therefore follow that 'twas in no others? \textit{Valla, Ximenes, Erasmus, Stephen}, and many other Learned Men have seen it, some in \textit{Italy}, others in \textit{France}, some in \textit{Spain}, others in \textit{England}, and some in the \textit{Low-Countries}: and has the Text yet no place in the Greek MSS.? The per-

\begin{quote}
\textit{a Biblioth. Critiq. ou Lettres choisies, Tom. 4, Lett. 24.}
\end{quote}
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 pas'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, 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

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

CHAP. 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 com-

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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, ε, η; that is, the 3rd, the 6th and the 8th; and so I find in the Epistles some that are no where seen in the Gospels, to wit, ιε. and ιτ. the 15th and 16th; I speak only of written Copies, for as to the Complutenian 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 ιε. & ιτ. 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 Complutenian Copy,

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i. e. the Manuscripts mark'd & e. 7. 9. 1. 10. 17. But Mr. Roger was not just in his computation, for he over-look'd the Manuscript 18. quoted v. 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 ie. & i5. 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 Complutenian Edition, neither in the Epistle to Titus, nor the second of St. John, which in other Books is allledged 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 suffer’d 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

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a §. 3. pag. 15. b §. 12. c Bez. N. Test. in fol.
in the English Manuscript in the Complutenian 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 Complutenian 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 ὑπὶ τῶ ἀγενῶ from the foregoing ones; for having said the verse was in some ancient Manuscripts of Stephen, he immediately adds, the words ὑπὶ τῶ ἀγενῶ 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
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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.

CHAP. 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 καὶ τῶν σεῦνων 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 σεῦνω, to shew they were wanting in the Manuscripts decrib'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 Curcelleus, who in all probability was the first, that had recourse to this Subterfuge, put out in the year 1678 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 ἐν τῷ ἐγγύῳ, at the close of the words ἐν τῇ γῇ 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 Curcelleus 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 alleldg'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, 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

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a Luc. Brugenfis. Si tamen semicircularis 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 1571. After his death, which happen'd in the year 1579, Henry Stephen his Son, a very learned man, in the Greek Tongue especially, reprinted Beza's

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b Beza's Letter to Queen Elizabeth.

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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 nostri, &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 joynd, 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 Curcellus and others have made of the semicircle by placing it after the words of the eighth verse, ἐν τῷ γῆς, 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 fort 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 \( \varepsilon \alpha \theta \varepsilon \) 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 wherever we please. A very poor Logician may see the unconclusiveness 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 \( \varepsilon \), 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 dres. In the Complutensian Bible the Text of this verse
verse ends with these words, \( \text{o} \ \text{t} \text{e} \text{h} \text{i} \text{s} \ \text{e} \text{i} \text{s} \ \text{t} \text{o} \text{ } \text{e} \text{n} \ \text{e} \text{i} \text{s} \text{i} \); in
Stephen's New Testament with these, \( \text{e} \text{t} \text{o} \ \text{o} \ \text{t} \text{e} \text{h} \text{i} \text{s} \ \text{e} \text{i} \text{s} \ \text{t} \text{o} \text{ } \text{e} \text{n} \ \text{e} \text{i} \text{s} \text{i} \). Too different readings in so few words, \( \text{e} \text{t} \text{o} \ \text{o} \ \text{t} \text{e} \text{h} \text{i} \text{s} \ \text{e} \text{i} \text{s} \ \text{t} \text{o} \text{ } \text{e} \text{n} \ \text{e} \text{i} \text{s} \text{i} \), and \( \text{t} \text{e} \text{h} \text{i} \text{s} \ \text{e} \text{i} \text{s} \ \text{t} \text{o} \text{ } \text{e} \text{n} \ \text{e} \text{i} \text{s} \text{i} \), make a very sensible change. The last above all is remarkable, \( \text{e} \text{i} \text{s} \ \text{t} \text{o} \text{ } \text{e} \text{n} \ \text{e} \text{i} \text{s} \text{i} \), for \( \text{e} \text{n} \ \text{e} \text{i} \text{s} \text{i} \) only. I would withal be informed why Stephen has observed in the margin, that the Complutenian Copy had \( \text{e} \text{i} \text{s} \ \text{t} \text{o} \text{ } \text{e} \text{n} \ \text{e} \text{i} \text{s} \text{i} \), 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 answered without difficulty.

The difficulty will be rendered yet more insuperable by the following observation. If this passage of St. John had been only found in the Complutenian Bible, Stephen instead of marking the place, as we have seen, where that Edition differed from the Text, would have set at the head of the whole passage an obelus with these words in the margin \( \text{w} \text{a} \text{t} \text{i} \text{s} \text{i} \), or the letter \( \text{w} \) by itself, which signifies the same thing, \( \text{w} \text{l} \text{w} \ \text{e} \text{n} \ \text{t} \text{o} \ \text{a} \), that is the passage is wanting in all Copies, except the Complutenian. This has been his method in several places: For instance, in St. Mat. ch. 12. \( \text{v} \text{ } \text{3} \text{5} \), the word \( \text{w} \text{o} \text{g} \text{i} \text{a} \text{i} \text{x} \text{s} \) of the heart has in the Text an obelus, and in the Margin we read \( \text{w} \text{a} \text{t} \text{i} \text{s} \text{i} \), \( \text{w} \text{l} \text{w} \ \text{e} \text{n} \ \text{t} \text{o} \ \text{a} \), i. e. 'tis wanting in all except in the manuscript \( \text{v} \), which is the eighth. In St. John, ch. 3. \( \text{v} \text{ } \text{2} \text{5} \), the Text has the word \( \text{w} \text{a} \text{d} \text{a} \text{i} \text{o} \text{v} \), the Jews, \( \text{a} \) in the margin is wrote \( \text{w} \text{a} \text{d} \text{a} \text{i} \text{o} \text{v} \) a Jew, \( \text{w} \text{l} \text{w} \ \text{a} \text{a} \); i. e. the word \( \text{w} \text{a} \text{d} \text{a} \text{i} \text{o} \text{v} \) is in all Manuscripts except in the Complutenian Edition only, which has \( \text{w} \text{a} \text{d} \text{a} \text{i} \text{o} \text{v} \) 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 Complutenian 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.
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 uprightness 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 uncapable to impose upon others: His enemies and censurers, who were assuredly many in number, could not have wish'd for anything more desirable than to take him in a fault of this nature: But we have the less reason to think he slipp'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 of the business himself, for he declares he did it purely to guard against calumny. We are not concerned to enquire further into this Manuscript, to know what is become of it, or whether others have seen it besides Erasimus: 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 Erasimus had quoted it upon the credit of another person, he on the contrary afferts that Erasimus had seen it in England. All Mr. Simon has done is to refute Erasimus'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: reposeimus quod in nostris dicebatur deesse: quamquam & hunc suspicor ad Latinorum Codices suisse castigatum. Mr. Simon for several good


reasons
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. 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 pleaseth, 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 ἀγαθον and παννουα have no articles; and withal I read in both ητην οι περιας, which seems to have been translated from the Latin, & 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 ἀγαθον and παννουα, '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 Coiffart; and on the other side the

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a Dissert. sur les Manuscrits.  
b Dissert. sur les Manuscrits.
The Greek of the Council |
The Greek of the Codex Britannicus.

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<td>ΟΤι τῇς ης εἰςιν οἱ μαχινηεῖτες ἐν ἑληχω, ὁ πατὴςς, λόγος, ἐπνόμμα ἁγιον, η ἤςπτι οι τῇς ης εἰςιν.</td>
<td>ΟΤι τῇς ης εἰςιν οἱ μαχινηεῖτες ἐν τῷ ἑληχω, πατὴςς, λόγος, ἐπνόμμα ἁγιον, η ἤςπτι οι τῇς ης εἰςιν.</td>
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1. In the Greek of the Council the word ἑληχω is without an article: In the Codex Britannicus it has its article τῷ.

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

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

4. In the Greek of the Council we read ἤςπτι in the Codex Britannicus ἤςπτι.

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
asserts, 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 τῆς ἐν ἐις, we read τῆς ἐς ὅ ἐν ἐς.
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 Palæologia Graeca, are of opinion this work is not St. Athanasius's; Mr. Du Pin thinks it is, and defends it in his a Bibliotheca of Ecclesiastical Writers; however all agree that 'tis very ancient. The name of Athanasius is of great weight, and yet an Author of meamer 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 alltg'd in the mention'd Synopsis: The nature and design of that work would not allow of it: The Book itself is but a summary of the principal mat-

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a Artic. Athanas. p. 40. 58.
pers 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 Arianus, 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 sate 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 ancien
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 hath 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 Writer,

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 of τείγεις τὸ ἐν ἐστι, instead of of τείγεις ἐν ἐστι, 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 here-in full of examples. If Instances in the word ἐν be required, 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. v. 11. If a whole passage in an approv'd Greek Author be demanded, where all these words of the Dialogue, τείγεις τὸ ἐν ἐστι, 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 τείγεις τὸ ἐν ἐστι.

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, \( \delta τρας \) \( \epsilonπ\) \( \epsilonις\), 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 \( \epsilonπ\) \( \epsilonις\), or \( το \) \( \epsilonπ\) \( \epsilonις\), but we read in all \( \epsilonις \) \( το \) \( \epsilonπ\) \( \epsilonις\) 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.

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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 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 ancietly 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 alleg'd with any appearance of truth, that the Churches of a large country 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

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a Dr. Cave in Append. ad Hist. Lit.  b Lib. 2, ch. 4, art. 4.
of the sixth Century, has mention'd it in the Life of  
St. Sabas, who was born in the year 439. and he  
says, 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,  
publis'h'd by Habertus Bishop of Vabres, in Rouergue,  
in the chapter concerning the ordination of Chantors  
and Readers, that when the Patriarch ordin'd a Rea-  
der, he caus'd him to read the Apostolick Book; up-  
on 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, 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 pasage: 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 pro-  
posed herein to establish the genuineness of the Text  
concerning the three witnesles 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 de-  
manded in order to convince men the pasage is ge-  
nuine? 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  

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* Cav. Hist. Lit.  

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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 allege 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 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 insufficiensi 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 Italick 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 alleged’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 Coas-tin, 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
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.


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 'tis 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-

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a Differe. Prelim. sur la Bible. 1. 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 pessimâ Religione, where he accuses 'em of having added several passages to their Bibles not originally in 'em, and instances in the 43d. and 44th verses of the 22d 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 Bibliotheca Critique, or Lettres Choisis. But at he has not said the passage of St. John was of the number of those, which Nicon

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a Hist. des Versions, ch. 32.


accuræs
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 i. 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 between 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 itself, 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 Baptismal 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 Gelusius of Cyzicus, many Ages after the Council was held, and receiv'd as such by all the Learned: I shall rest satis-
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 nowhere 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.

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

4  CHAP.
CHAP. 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. Jerome, St. Augustin, Lucifer, Cæsarius, and I know not how many others on the part of the Latins; for what can be more easy 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 alleged against the consequence? Erasimus in his dispute with Edward Ley lays it down as a good rule in Criticism, that the contentient 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 Caesarea 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 distinctely, 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.

Phæadius 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
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 Hunterick'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, where-in 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 Thrasismond, 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-

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* 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?

CHAP. 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. 'Twould 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 ἐν εἰσιν, says the Greek. Now these last words are the words of the eighth verse of St. John, but those of the seventh are not alluded to; 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, communerari, 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
fame 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 alleged 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 advanced 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 *οί τε θεός καὶ έσω, θη τρεις u-num 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 *Jesu Christi*'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 *Jesu Christi,* 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 alleged.

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 *

* Cassiod. inst. lib. i. 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 believe’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 flourisht’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

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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. Chrysostom, 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. Chrysostom 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, 22d 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
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 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 disproportion?

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.

Remarks upon Nazarenus, 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 Nazarean 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.

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By
Josephus;
Wherein
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.

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THE PREFACE.

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.
THE

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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
Authority. The sum of this marvellous history is, that there was in Judea, 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 Judea, 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.

Gissanius, 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 Gissanius, 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 2d 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.

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

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1649, an excellent treatise against the pretended Sibylline Oracles, which he has so clearly convicted of forgery, that no one since him has judged them 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, says he, hath 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 is possest of being rather pitched 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 suppositional: 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 Fèvre, 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.

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

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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 fallhood 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 Communions! 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 anywhere 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! 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 itself, 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 between 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 abyss; Reason is drown’d in it, and the Faith in extreme danger of sinking withal. What hinders us then from beholding all these frightful consequences, which lye so open? Must we for an affected singularity in passing judgment upon a paragraph in Josephus introduce a principle, which overpreshes all the Historians of antiquity, all the Sacred Books, with doubtfull suspicions of the authenticity 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 contradiction along with it. We have, say they, tho this is urg'd without proof, none but modern MSS. of \textit{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. itself 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, \textit{1st}, That the passage cited is actually in the MS. and \textit{2ndly}, 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 \textit{Josephus}, and quoted by divers celebrated Writers in the \textit{4th} and \textit{5th} Centuries.

The first in this list is \textit{Eusebius}, Bishop of \textit{Caesarea}, 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 \textit{De Demonstrazione \& Preparazione Evangelica}. 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 Caesarea in Palestine 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 Caesarea, unless he was somewhat advance'd in years, and had before establish'd his reputation. Eusebius then began to flourish in the 3d Century, and Josephus dyed in the 2d, 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 Evangelica, and then in his Ecclesiastical History, which he wrote several years after the other.

In his Book 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 reserv'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.

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5 Du Pin. Bibl. Eccles. Tom. 2. pag. 2. 6 Lib. 1. c. 2.
He has inserted it withal into his & Ecclesiastical
History, and observ'd as in his Book of Demonstra-
tion, 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 Eccle-
siastical 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 him-
self.

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 ὦ Χριστός οὗτος ἐμὲ, 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 Rufinius, a Priest of Aquileia in
Italy, turn'd into Latin Eusebius's Ecclesiastical Hi-
story. He found there the passage of the Jewish Hi-

5 Lib. 1. cap. 2.

Evelerian,
istorian, 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, Ise-dore 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 suffixes 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 useless 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.

i Sozom. lib. 1. ad princip.

I have
I have made all these remarks upon the quotations of S. Jerom, Sophronius, Ruffinus, Isidore, 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. Isidore 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 Palestine a MS. of the same Author. Ruffinus had read and consult'd 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, Rufinus, S. Jerom, Sophronius, S. Isidore, Sozomen and Suidas, would be receive’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 subtilities, 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.

C H A P. 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 dazzled by its brightness he let fall these expressions: but on the other hand he is represent'd 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 advantagious 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 fury to blacken it with false imputations.

Sozomen
Sozomen judged 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 Celsius; 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, 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 advantageous terms; He was, says the Historian, a man of much piety, who taught the Jews the profession of virtue, and practice of justice, who exorted 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, 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

\[ \text{16} \]

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\[ \text{Sozom. lib. i.} \]

1 \textit{Origen. Antiq. Jud. lib. xviii. cap. 7.}

2 \textit{Ibid. lib. xx. cap. 8.}

\textit{heighten}
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 2d 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 ephemera, 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 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 magick was the same passage, invented by the Bishop of Caesarea, brought into the Books of Jews and Pagans?

Add to this, that Eusebius who, as we have said above, has rehearse'd the passage entire in his Book de Demonstratione Evangelica, 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 convince'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 accu-
lation. 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. Per-
sons 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 them-
selves the trouble of consulting ’em, are apt to con-
found thus the Authors of the Books they cite. ’Tis
a fact I shan’t attempt to deny, multitudes of instan-
ces may be urg’d of it: But then this remark is nev-
er 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 cita-
tion Eusebius has made of the passage in Josephus:
It is in Josephus, but no Author either ancient or mo-
dern is said to have seen it elsewhere: and this alone
resolves the difficulty.

’Tis true, say they, we have now no ancient writ-
er, besides Josephus, who has the passage, but we
learn from Photius, that there was in the 3d Centu-
ry 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 Jo-
sephus’s. I’m surpriz’d how many shifts a strong in-
clination
clination to a particular opinion, how false forever 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. Irenaeus, 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 Caesarea, 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 Jofephus, 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 assured the censures could not be retorted: it had been to give up himself bound to the condemnation he had pronounce'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 Jofephus 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 Jofephus 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 deserve'd credit the more: It is agreed, says he, in general by the whole world, that the wit-
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 Pagan's or Jews, for men who had neither shame nor conscience.

In fine, I observ'd in citing St. Jerom, Sophronius, Rufinus, 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 Demonstratone Evangelica, 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 affirm 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 slip'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. i. 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, as 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

--

o Dial. cum Tryphone p. 249. p Ibid. p. 277. great
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 y. 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 ἄγαθος, 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 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 ἄγαθος, and Origen the compound ἄγαθος, and ἀλοχός. And it is the idiom of the Greek Tongue to express

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more emphatically by compound, than by simple and primitive verbs. In the same sense Origen in his Book against Celcius has 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 follows 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 signifie 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: first. That 'tis more literal, and keeps closer to the meaning of the word φιλεῖν, which properly signifieth 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 acknowledg.
ledge, or to own. 2dly. 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 comparision.

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 3d Century; in the fame Century, and some few years after him Eusebius had acquire’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 3d Century we 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 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 *Bibliotheca*.

The last of the three conclusions, which may be drawn from his silence touching the passage in dispute

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1 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 suppositious 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 Bibliothèque, and are in the least acquainted with his history, won't easily believe that circumspection, fearfulnes, 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, Rufinus, 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.

(31)
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 suppositious. Mr. le Nain Tillemont is of opinion, 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 befel 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 placed 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 prevening 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 figured the Image of the Emperor: And as the Laws of Moses expressly prohibited to the Jews the use of Images, they were much disturbed 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 passes 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 Aqueduct 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, where-with 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 32d 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 32d.

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 Aqueduct 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 3d 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? Hi-
therto 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 straight 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 de-
serves to be so, instead of the words another misfort-
tune, has render’d the passage, thare fell out a great misfortune; this would entirely remove the difficulty, was the translation just, but alas! in Josephus ’tis ano-
other misfortune, not a great misfortune: and a Trans-
lator ought not to change the sense of his Author by putting one word for another. Let us leave the pas-
fage as it is; and see only what could be the mean-
ing of the Historian. Now I readily allow the ac-
count given of the ill accident which befell the Jews has no manner of connexion with the foregoing te-
stimony; but it has relation to the misfortunes reci-
ted in the beginning of the chapter, and this was all that Josephus designd. 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 re-
sumes his subject, and recounts a third accident, which gave ’em much trouble, and thus he relates it at length in the following chapter.

A cer-
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 Aqueduct.

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 fell out directly one after
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 Hi-
storian in time and chapter. I shall give a flagrant in-
stance 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 anot-
her fact, wherein *Pilate* was concern'd: For straight
he "gives a relation of an act of cruelty, that *Pilate* ex-
cercis'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 in-
stances of the like nature might we find in this hi-
storian, if we would be at the trouble of an enquiry?
How many withal in this large number where we
should find the words, *In the same time, Ἐ τοῦ τῶν
καυερῶν, or Ἐ τοῦ τῶν καυένων*, which begin the account
urg'd against us, which follow the testimony in ho-
nour 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 *Nahum* wrote the Book of

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his prophecy against Niniveh, after the King of Assyria had destroy'd the Kingdom of Israel; w now this happen'd in the 9th year of Hosia, King of Israel, and in the 12th of Abaz King of Judah, the son of King Jotham: yet Josephus by an anachronism of 12. or 13. years places the time of Nahum'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 disput'd under the vain pretext of a transposition or wrong placing the stories related in the 4th chapter.

Josephus then gives an account in the 3d chapter of the advancement of Tiberius to the Throne of the Roman Empire, and the prodigious pains Herod the Tetrarch 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 v Ussher 20 years before the birth of Jesus Christ, and consequently 37. or 38. before the 3d 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

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w 2 Kings 16. r. & 17 c. x Antiq. Jud. lib. 9. cap. 2. ad fin.
y Usser. anno mundi 3984.
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. *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-

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*Exercitii 2. in ann. 21.*
ror in place, how sensible forever, 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 care 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 Fervre, and Mr. Huet, Bishop of Arranches, both men of learning, and of an excellent taste in Criticism. Mr. le Fervre 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 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, 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 nobody, 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 telim. Josephi.
a word so distinguished, 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 examined, 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 Critics 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 infil 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 Bibliothèque: The strongest argument, 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.

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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 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; 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 sa-

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[f Phot. art. 48. f Ps. 85. 11.]
feet 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, Ἰησοῦς 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-
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 theauthenticness 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 surprising in it, ’tis only an exaggerating and hyperbolical manner of speech. The wisdom and virtue of Jesus Christ were more than common, Judæa had never seen the like before, especially since

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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 distinguis'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-witnes of what was done, for he was not born in Judea '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
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 fight 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 joynts 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 'tis 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 Lycania, preach’d the Gospel there, and wrought a miracle by healing a cripple, impotent in his feet, who had been lame 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 fright 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 embrace’d it, describe it by the sacred name of truth? This argument might be good, if Josephus had
had us'd the word in the full sense the argument takes it in, but \textit{Josephus} had another meaning; his expression is more general, and does not respect the Gospel as oppos'd to the \textit{Jewish} Religion, which this argument takes for granted. The \textit{Greek} says, he taught those who were ready to embrace \textit{true things}, \(\nu\'\alpha\lambda\gamma\cdot \eta\). But for this we need only see in St. Matthew what were the sermons which \textit{Jesus Christ} made to the multitude of people, who flock'd to hear him, and we shall find nothing there which \textit{Josephus} might not well comprehend under the general name of \textit{true things}. We have said enough upon this head. Let us now come to what follows, \textit{He drew after him multitudes both of Jews and Gentiles.}

As to the \textit{Jews} who were followers of \textit{Jesus Christ}, 'tis certain they were very numerous: as we find in the history of the Gospel: But for the \textit{Gentiles}, we can't perhaps find there six in all, who embrac'd his doctrine, and were converted. St. \textit{Paul} has observ'd of \textit{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 \textit{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 \textit{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. \textit{John}, chapter 12. \(1\) When I shall have been lifted up from the earth, I will draw all men unto me: all men indifferently, \textit{Gentiles} as well as \textit{Jews}. These things are so well known to every one, who has read the \textit{New Testament}, that 'tis scarce possible to believe a Christian could have been so far mistaken.

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\text{Rom. 15.8.} & \quad \text{\textit{k Matt. 15.24.} } \quad \text{\textit{1 Y. 32.}}
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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; Judea 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 curiously 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 continued.

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. Hither-to 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 expressions
ons so ill chosen and decisive would serve only to raise suspicions that Josefhus was not the person who had wrote the testimony, the forgery whereof would be so evident, that every body must stand amazed 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 coyner 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 imposed on by it, and put it off as good and current coin. The application forms it self; the impostor is the false coyner, and the others are those who put off his bad money.

But could it then be possible for Josefhus 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 Christian, 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 Josefhus, 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.

m Tom. 1. patt. 2, pag. 1015.
All this is very agreeable to Christianity, but Mr. Tillemon 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 convince'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 believe'd, that he was the Christ, divers "learned 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, that 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,
and others, the Text alone without that addition. This is all evident of it itself, 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 2d Letter of the 2d Tome of his Critical Bibliothèque. 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 untie 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, 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, 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

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9 Antiq. Praefat.
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 Treatise equally polite and learned, which was sent from France to Mr. le Clerc, who has inserted it into his ancient and modern Bibliothèque, 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 litt-
ile 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 countreymen, among whom he had already too
too many enemies, and that he ran an extreme risk 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 found 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 laid of himself, and in drawing thence just consequences, which being compared with the testimony in dispute will discover to us the Author's design in it.

**C H A P. X.**

*An enquiry into the politics 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 one blood the sacerdotal and regal dignity. By his father's side, Josephus was of the linage 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

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8 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 Almonians, 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 engaged. 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 2d Book of his Antiquities 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 repulse 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-
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 found on the shore. Josepbus 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: Josepbus 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
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 3d 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 posses'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 fate 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, insomuch 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 animat'd his ambition.
The whole of the matter is, J osephus made use of this artifice to prevent his being carried to Rome. Suetonius mentions his prediction in these terms; "When Vespasian was in Judæa, there was one of the most eminent captives, nam'd J osephus, 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, 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; "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

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*Suet. Vit. Vespas. cap. 5.*  
*cap. 14.*  
*Tatit. Hist cap. 5.*
The second Psalm had foretold his triumphs over his enemies even in the remotest corners of the earth; As 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 explained 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 turned 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 History of the Wars of the Jews we find the words which

* Lib. 6. cap. 31.
follow: "After the taking of Antónia, the Jews made the Temple square, when they could not be ignorant of a Prediction in Holy Writ, that Temple and City should be both taken, when that happen'd. But the chief motive to this unfortunate War was the Ambiguity of another Text, importing 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 Vespasian, who was created Emperor in Judea: But they interpreted these predictions by their own fancy, and were not convinced of their mistake but with the irreparable destruction of themselves.

I will not here heighten the palpable mistakes about the sense of prophecies, which Josephus has fallen into in these few words; there's not one throughout all the old Testament that bears any relation to the taking of Antónia; not one importing that in those days a man of their own nation, or as he understands it, a stranger who should be found in Judea, should go out thence to take upon him the command of the whole earth. These were stratagems 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 Latin word ambages, the mark of scorn left upon 'em by Tacitus. And why should a Pagan speak more respectfully of 'em than the Jewish Historian, that very Historian who in this Work declar'd he was an Interpreter 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,
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 the History, 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 itself 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 affection to say nothing of him, had he pass'd over in silence a fact so remarkable in itself, and its consequences. Josephus here acted the part of a fawning Courtier and consummate Politician, he laid hold of this opportunity to dispel 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
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.
envy. But here lay the artifice of Josephus, by inserting a truth so well known to the publick as the solicitation 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 falsehood 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 passagé, 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. Epistl. 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 Judæa 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 fright 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 consist'd in making his name famous throughout the world, and in gathering after him a vast fect of people, who defir'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 replace'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 impiery; 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.

FINIS.

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.


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.
AN ANSWER TO

Mr. Martin's Critical Dissertation on 1 John v. 7. There are Three that bear Record, &c.

SHEWING

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 THO. EMLYN.

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M. T. T.
THE

PREFACE

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 could have said more upon the Point, tho' perhaps some would 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, οὐκ ἐπικελεύω, to whose accurate Labours, little that was new could 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, be 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 Diffenters, I have been very lately attack'd with heavy Censures, and angry Reproaches, in order to vindicate this.
The Preface.

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 be descended to Particulars; viz. Mr. Le Clerc, Mr. Whiston, and P. 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 Hecitor.

'Twas hard he should be so very uncharitably confident, what I would 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 cavilled 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.
The Preface.

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, be 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 be 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.

I am so sensible that Victory, in angry and unchastest Strifes, even for Truth itself, 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 replied, when congratulated upon a great but costly Victory, That a few such Victories will undo us.

Jan. 24. 1718.

T. E.
An Answer to Mr. Martin's Dissertation on 1 John 5.7.

R. 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.
An Answer to Mr. Martin's

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 Calvin 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 *

I am only concerned to do justice to the Sacred Writings, and to discover what is true in itself; not what is convenient or agreeable to my liking. 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 suspicam reddere, si nobis hujusmodi Lemmatis blandiamur. Eras. in locum.
He supposes the Words in debate might not harm the Context, nor disagree to St. John's Style; 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 Suspection 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 Darkness 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 Scripture 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.

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2. That
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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 Flight 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 Erasms of Laurentius Valla, Quid legetis, 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
Greek Manuscripts are not to be found, nor are so much as summoned in for Witness on his side. Indeed, Mr. Martin would fain invalidate this negative Argument, from the total Silence of the 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 shewn, 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 alluded 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 from Charlemain's Bible; yet he says, that it was greatly disfigured, 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.
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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 Sulpician, 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 Psalm 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

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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. Jerome'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 would only consult and compare with the Latin Copies; they would 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 would or could take such Measures as the Learned of the present Age would; 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 arrived 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 pleased best, when against the most and the best Copies. Did not
not the Complutenian 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
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 Italic Version it self; much less that they found it in any ancient 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 could 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. Jerome 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.

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
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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 Doctour's Answer, and some account of what may be expected from that Edition, p. 24, 25.
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I formed a Thought, a priori, that if St. Jerom's true Latin Exemplar could be come at, it would be found to agree exactly with the Greek Text of the same Age; and so the old Copies of each Age (if so agreeing) would give mutual Proof to each other. Whereupon, rejecting the printed Editions of each, and the several Manuscripts of seven Centuries, 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 Doctrine 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
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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 In- sinuation 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. 7, 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 de- signed to put off his own Piece for St. Jerom's, he was certainly not a Master of much Address, in com- plaining 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 pre- tended 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 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
fertntion

I grant they cou’d not justly do fo, unless they knew it had been even in all the Greek Co-
pies 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. Bent-
ley’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: his; since, ’tis granted to be ridiculous, to sup-
pose 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 bro-
en; 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
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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 would infer, from its being in St. Jerom's, which, I hope appears already to be a groundles 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 do defective, that it would 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 Tapensis, 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 Vitensis, 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 infinuates, put by Victor Vitensis'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 hav-
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ving this Text also in their publick Bibles: I say their publick Bibles, because as F. Simon has shewn, Hist. of 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 Italic Version. They 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 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
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; everyone, 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.

The Testimonies of Eucherius, Cyprian, and Tertullian, are to carry on the Proof of the Italic 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 contradicted, 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 Vitensis: 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 per-
haps 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 Spi-
rit: for so I am informed the Manuscripts of
Bede's Works have it, whereas in the printed Edi-
tion, 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 Interpre-
tation of Ver. 8. or the Water, Blood, and Spi-
rit, he declares, that most did by a mystical Interpre-
tation understand thereby the Trinity, i. e. by the
Water the Father, &c. in which he seems entire-
ly to acquiesce also; which is much what St. Cy-
prian had said before, according to Facundus's
Testimony. Now I cannot imagine how to re-
concile 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
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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 Brasicanus, 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 & restituen- dis, &c. in leaving out and adding many things: id quod deberat 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 according-
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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 Italic Version, and so into St. Jerome'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 abscendita Scripturarum, & profe-ramus quomodo secretiora intellectu semitendum sit.
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And indeed if we must not doubt their having such Manuscripts, nor that they exactly corrected the Latin by 'em in every Place that differed, 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 be 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 old:
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 Guesses. 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 Complutenian 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 contented 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 Jerom's Prologue, * This, say they, confirms the reading of the Text, which is likewise supported by very many Latin Copies; agreeable to which Erasimus cites two Greek Copies, one of Britain, the other of Spain; so 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

* Quod pro textus lectione facit, & Latinorum librorum plurimi suffragantur, quibus consentientes duos Graecos codices, unum Britannicum, alterum Hispanicum, Erasimus profert; Hispanico ut ubique & hic conformis est Regius; multis alios his consonantes vidimus.
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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 Erasimus cites, † was only the Complutian 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, Antwerpia 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, where to agrees the Greek Complutian 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.

† Eras. in locum, Perlata est ad nos editio Hispaniensis. Again, Exemplar, ex eadem, ni fallor, Bibliotheca (Vaticana) petium, secuti sunt Hispani.
* Quod pro textus lectione facit, cui Graeca Complutensis Editio, & quae ex ea sunt, cum aliis quas vidimus non paucis, consonant. Inter omnes Parisiensium ne unus est qui dissident, &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 perpetuus & Liber antiquissimus: and since we are well affur’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 flight Testimony that it was in the most antient Manuscript there, cannot be consistent with their more accurate and credible Witness. 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 Verl. of N. T. Ch. 32, and 33.
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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. Ketner, 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 would 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
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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 now upon a Survey of all hitherto laid, 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, Erasimus, 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 would 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 Complutenian Copy, Proleg. N° 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, έν τοι θεοι, 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
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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 16, 15, 14, 15. 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 16. 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, if 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.

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?
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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 το ἀναγώ, in Heaven, was waiting; 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—

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ly he treated of it, he did but shew how little or no-	hing in a manner he saw into those Matters, tho o-
- therwise a learned and sagacious Man. How Mori-
nus 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 al-
ready 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 pur-
pose does Mr. Martin make to force the con-
trary 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 mis-
taking him, argues so, since 'tis against plain Fact.

And therefore I judge Beza's Words can do him
but very little service, in his 100th Chapter, to jus-
tify the Marks of Stephens's Edition being rightly
placed; it being what he probably never exami-
ned 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 In-
- quiry.

sin ought to have taken notice of, and then he
would have blush'd to say, in the Conclusion of his
Book, that his Opposers allege nothing but Reason-
ings without Proof, but that he establishes Facts up-
on Testimony; and, that his Adversaries argue
from the Text's not being in the Vatican nor A-

D 2  lexandrian
lexandrian 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 corrupt 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 πᾶσιν, &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 κείμενῷ, 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 ἐς τινὶ ἐς τῆς ἐν ἔωι, rather than the ἐς τῆς ἐς τῷ ἐν ἐωι.

Nor is it any such puzzling Question as Mr. Martin fancies, viz. Why did Stephens observe that Ch. 10. the Complutensian Edition had ἐς τῷ 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 ἐς τοῖ and τῷ, when a very little Knowledge of the Greek would suggest that it was only an Erratum; probably the Mark over the ἐς τοῖ, 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 τὰ ἐκ, will agree to the 8th Verse, by omitting (ἐς), 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 lay any of their Offices, which from Age to Age have been subject to variations or additions, have it now, is to lay 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 could not have thought, if the Words had not been in their Greek Bibles before, i.e. that it could 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 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 would 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?

3. The
An Answer to Mr. Martin's

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.

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
Dissertation on 1 John 5. 7.

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. Chrysostom 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
An Answer to Mr. Martin's

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?
Dissertation on 1 John 5.7.

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 Ostenta-
tion and Opinion of his Performance. On the opposite Part, says he, we have nothing but Reasonings without Proofs; on ours, evident Proofs and Rea-
onings upon 'em. We settle a Matter of Fact on positive Testimonies of Witnesses, without ambiguity, without exception: they allege 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 if suppose Jerom's Preface, and the British invisible Manuscript; &c. here are Facts indeed alleged, 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.

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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 Ἰησοῦς; 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 Favou- rers of Mahomet in the first setting up their Re- ligion? And have we not all this Evidence a- gainst this Verse? If I produce a blank Paper, does not it prove there is no writing in it, only be- cause ’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.

FINIS.
An Examination of Mr. Emlyn's Answer to the Dissertation upon 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.

London:
Printed for W. and J. Innys at the Prince's Arms at the West End of St. Paul's Churchyard. 1719.
THE PREFACE.

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 Authenticity 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
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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.

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Telumque imbelle fine iētu
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
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 require'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 Distruft 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 no-
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ble a Fear; but if he imagines I have a Di-
strust 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 Suspi-
cions 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 Scrip-
ture, 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 af-
sumingly given out in his Title-Page.
AN EXAMINATION OF Mr. Emlyn's ANSWER TO THE CRITICAL DISSERTATION
On the Seventh Verse of the Fifth Chapter of St. John's Epistle, There are three that bear record in Heaven, &c.

CHAP. 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.

ET 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 expres'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 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

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Page 2. maintain'd
maintained, and altogether as I have defended it in my Discourse.

This latter is properly the point now in dispute betwixt Mr. Emlyn and myself; '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 it, themselves ought to be of such a nature, as not to be contested; and, dij, 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 premises.

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 falsehood 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 parti-
cular 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 no-
tice. 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 con-
nexion 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, says he, that the Text
it self, and Context, have no internal evidence to per-
suade us that the words are genuine,—the Context with-
out 'em is rather more smooth and easy. Why then
does he find fault with me for having allelg'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 darkness 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

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a Dissert. i. Ch. 2, 3, c. 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 establisht'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.

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a Ch. 8, 9, 10, 11, 12. b Ch. 13.

C H A P.
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.

It 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, 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 my self 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 genuiness of this Text, all other Texts concerning which the Manuscripts, whether Greek...
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. Jerome'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 itself, 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 them only, which might raise the above-mentioned 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 coelo testimonian- tur, Pater, Verbum, & Spiritus, & tres unum sunt"; but afterwards these words, "de coelo testimonianur", were eras'd to make room for these, "testimonium dicunt in coelo".

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 terrâ, 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 coelo testimonianur, instead whereof the emendation reads, testimonium dicunt in coelo, alters nothing the sense of the Text, and keeps closer to the Letter of the Greek Original. But the Text itself, 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. Test. 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 Re-
visor, 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 it
self, as a Text which had crept into this Manu-
script 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, *by* 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 Con-
nexion, and gather 'em together out of the confu-
sion 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 Dis-
sertation 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, "says 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,

* 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 com-
mon 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 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 be-
tween 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 Bene-
dictin, 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. Erasimus, 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.
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.

Among 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 allegov'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 their 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. Jerom's Latin Bible, that we may not be call'd to't a second time, let us see what judgment Mr. Emlyn pass'd 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 correcting 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

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a Cmt. 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-

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a Page 8. b Voff. de Hist. Lat.

D 2 brew,
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.
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 suspicion 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 persuaded 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 proceed'd 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 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
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 Ari-
anism 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 Ariandm; 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 juit; 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 convin-
cing 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 alleldig'd, wherein the plurality of persons is taught in so plain terms, against the Heresy of Arius? And yet this most decisive Text is no where seen. But to go on:
The same Vigilus 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. Vigilus in his second Dialogue, adds the persons of Sabellius and Photinus to those of Athanasius and Arius, in order to prove against those Heretics 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 all'd. Vigilus 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 shown 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, Vigilus 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 S. 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 the work of one of the Correctors who revis'd the Bible by Charles the Great's order. 'Tis surprizng, that after all I have advanc'd against this vain conjecture of Mr. Simon, Mr. Emlyn should say 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 revile 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 one's 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

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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 advance'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: 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 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 as sure'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.

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\[\text{Page 13.} \quad \text{b Prolog. in Epist. Canon. Ab infidelibus tran-}
\quad \text{slatoribus multum erratum esse à fidei veritate comperimus.}\]
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 publickly 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 revife made in the clofe 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 obferv'd concerning this in my Dissertation, that the verse of the three witnefles in Heaven, was in the body of the Text, attended with a very excellent annotation. This proof, which makes it fo evidently appear, that the passage was generally read in the vulgar Bible, has been left also without a reply.

The Truth of the fame 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 fenfible 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 Epiftles. Hitherto then we are not got mighty forward in our inference, that the Text of the three witnefles in Heaven was read publiquly in the Church: The Roman Order has nothing particular, it speaks only in general of reading the seven Epiftles, among that is one which has St. John's paflage: But Durandus Bishop of Mende, who liv'd in the thirteenth Century, says, in his Rationale of divine offices, that 'twas purfuant to the Ordo Romanus this paflage of St. John was read in the Church on Trinity Sunday, a cuftom subsifting for near a thoufand years without interruption.

Now,
Now, is not a fact so constant and publicly 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 XI\textsuperscript{th} but the XII\textsuperscript{th} 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-

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sections 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 Eng-
land since the reign of Edward the VI th; and what
is more remarkable, one of these alterations respects
the very passage of St. John. These words, says
he, were introduced among the Epistles without any
mark of Suspicion, while at the same time, and long
after, they were marked for doubtful in the publick
and common Bibles. I am ignorant how these Mat-
ters 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 particu-
lar 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 dif-
f erent, 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 diffe-

rent times: This is a matter properly belonging to
the Clergy, who have been concern'd in such alte-

rations; 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
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fame 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 passagé introduced 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.
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.

After 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 lacking of Towns,
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 Tagjum in Africk; and Fulgentius 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 witnesses, says our Saviour, shall every word be established, i.e. the fact well prov'd: But the more the witnesses 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 those 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 ficks at any difficulty, declares he's not much embarras'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

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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 pass'd 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, 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 Dissertatlon, which Mr. Emlyn now fathers, he had pass'd by the testimonies of Vigilius and Victor Vitensis: because, says he, they wrote long

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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.
Chap. VII.

Particular considerations upon the African Church's Confession of Faith, related by Victor, Bishop of Vite, against the answers of Mr. Emlyn.

E 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 Italic 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 arian 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 appear 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 proved 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 Huneric had enjoyn'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 it; 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 Huneric'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 those I had defeated: Instead of this he complains, but in vain, of an insinuation in my Dissertation, that he had put by Victor Vitenis's Tesimony for being a fabulous Writer: His words were these: 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? 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: 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

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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 imposed 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, minor magis—

In his anonymous treatise he had asserted, a that this Confession of Faith, related by Victor, must have

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a Page 23.
been some private composure, tho' it might be in the name of the other Bishops, who, says he, were now scatter'd and banish'd. But 'tis very likely Mr. Emlyn had never read Victor's History, and that he had conceiv'd the matter so as would be most proper to lessen the authority of that Record. For on the contrary, in Victor's account 'tis expressly said, that all this great number of Bishops were assembled at Carthage, that they chose ten from among 'em to assist in their name at the Conference, and carry thither their Confession of Faith; and then he immediately recounts in the most affecting manner imaginable, the insults, cruelties and barbarities of Hure- rick against these poor Bishops, who presented themselves in a body before him at the gate of the City, after the day of the conference.

To return to the quotation of the passage itself in this Confession of Faith: The Text of the 7th verse is there recited word for word; we have seen it; however this is not yet satisfactory to Mr. Emlyn: he will have it to be the 8th verse; this speaks of the Spirit, the Water, and the Blood; the other mentions the Father, the Son, and the Holy Ghost: the 8th verse speaks of three witnesses in Earth; the quotation of the 7th verse of three witnesses in Heaven. These differences are so sensible, and make such an impression upon the mind, that 'tis not possible to take here the one for the other, the witnesses in Heaven, for those of the Earth; the Father, the Son, and the Holy Ghost, for the Spirit, the Water, and the Blood: But notwithstanding, Mr. Emlyn finds that all this is the same thing.

But how, will some one say, is it possible he should thus confound matters, which are so distinct? It proceeds from a strong notion he can't get rid of, that the mystical interpretation of the eighth verse, which some 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 mysticae 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

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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. Aquis Patrem indicans, Sanguine Christum demonstrans, Spiritum 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 Tarsus, 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.

T. 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, "That St. Augustin, Eucherius, and Cerealis, of the same Country, and in

• 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 Levins, 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 clofe; 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 allged'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 no-thing to urge against that, he would most certainly invent other reasons either against the work, from whence the quotation would he taken; or the terms, wherein 'twould be express'd, were they the very words of the seventh verse; as we have seen in the

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*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 Answer, 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. *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

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*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, etc. 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 disappares 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 bearly 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 v. 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 acribe
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 no-verit; 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 au-
thorities 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, be-
cause 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 se-
venth verse was. The challenge is extraordinary,
Mr. Emlyn may be well assure'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 se-
venth verse of St. John was in the Copy St. Cy-
prian 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 us
ts the words of the seventh verse, this verse was then in St. Cyprian's Bible.

The second thing the anonymous Writer had advanced 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 2d witness is nam'd 

\[\text{Verbum}, \text{ or the Word; whereas in St. Cyprian he is call'd the Son;}\]

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 too 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 design to speak only of the last words, \textit{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 \textit{λόγος}, 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 \textit{God} instead of \textit{Lord}; in St. Leo, who instead of the word \textit{Glory} has wrote \textit{Majesty, 1 Cor. 2. 8.} in St. Cyprian himself very frequently; thus St. Luke 2. 11. he has put \textit{Jesus Christ} for \textit{Christ the Lord}; in St. John 3. 15. he has said, that \textit{whosoever believeth on the Son}, for \textit{whosoever believeth on him; as it is in the Greek,}\n
\[\text{in 1 Cor.}\]
Cor. ch. 7. v. 32. the Greek reads, how be may please the Lord; St. Cyprian, how be 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 Manuscrits 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 Manuscrits 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 Manuscrits thrown into certain corners of private houses; they are Manuscrits 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 Africa, Sardinia, Corsica, 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 bis 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 lay with
Dr. Bentley, will be a proof that this Text was for-
merly in the Greek: This agreement is found exact,
as I have just prov'd in the Manuscripts of the Ita-
luck Version: This Text then which is thus disputed,
was in the Greek of that Version. The first propo-
sition 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 parti-
cular passage, are the Manuscripts of their Bibles:
The consequence is certain, this passage was then in
the Greek Manuscripts.

CHAP. IX.

Containing some general considerations re-
lating 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 au-
thentickness 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 foreging chap-
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, 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

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*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, afferts 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 require'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 Hift. de Verf. cii. 11. 16. 18. b Page 53.
of the Greek Copies: At another time, 'tis in making a remark of his own head upon the Coptic 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.

FTER 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 authenticity 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 affirms 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 laid 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 Erasimus, for having omitted it in his Editions of the New Testament in Greek, in 1516, and 1519. Erasimus answers only in an indirect manner, and both Ley's allegation, and Erasimus'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 Erasimus, 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 foever 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.

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, 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.

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a Miilibi Proleg. No. 1086. b Tres Codices Latinos, & totidem Graeos habeo, cum hac compono; & nonnunquam alios Codices habeo, & cum in omnibus Graecis 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 Erasimus to Fisher the Apostolick Protonotary, which Revisus 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. Revisus, who has adopted this Title, and prefix'd it to his Edition, recites 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 curiositv 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,* *είς το ἐν εἰς,*
these three agree in one. In the seventeenth verse of
the same chapter the Vulgar Bible has, *Omnis ini-
quitas 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,* *καλ ἐσν ἀμαξία ή πέσι Ἀναλον,* 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 keep-
eth him pure; Valla's note is, *Græcè est,* *sed genus
ex Deo conservat seipsum; ἀλλ' ο γενηθές εν ἡ Θεός
τηγει ἐαυτόν.*

As yet there had been no dispute against the pas-
sage, which speaks of the three witnesses in Hea-
ven, no one had brought it into question whether
'twas really St. John's, or supposititious. This Con-
trovery 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 differ-
ce, 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 Judaeus 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 otherwize, 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 caelo;* in some others the last clause, *hi tres unum sunt;* and in a Manuscript of Constance mention'd by Erasmus, the words *testimonialium 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 Erasimus has set down in his Commentary; the words παλης, λόγος, and πνευμα, were without articles in the Manuscript of England; and they had each their respective Articles in the Complutensian Edition, ὁ παλης, ὁ λόγος, τὸ πνευμα. The word ἄγιον Holy before the word Spirit was left out in the Manuscript of England; the Complutensian Copy had this word, τὸ ἄγιον πνευμα: In the Manuscript of England was read ἦτοι οἱ τρεῖς, ἢ τρεῖς, these three; the word ἦτοι, these, is not in the Complutensian, which says barely, οἱ τρεῖς, the three. We read there, οἱ τρεῖς εἰς τὸ ἐν εἰς, τρεῖς ἐν ἑνὶ, 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 ἦτοι οἱ τρεῖς εἰς τὸ ἐν εἰς, τρεῖς ἐν ἑνὶ, "These three are "one." Twas then natural after all this for Erasimus 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 withdrawal at present of no concern to us to be certify'd of what Erasimus 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, Erasimus 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 indebted 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 duit or mouldiness of neglected closets.

C H 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 Erasimus.

EXT 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 forelew 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 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, ἢ τετελείεται ἦσυ, &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
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 Erasmsus, 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 Erasmsus.

Lastly, 'Tis so true, that Erasmsus 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 Erasmsus, in advancing no fact upon this head without mature deliberation, and whereof he was not in himself sufficiently assur'd.

*Chap.*
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 160. 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 laborious
ous indeed, but very necessary detail of it, in order to remove whatever might remain obscure or con-
fus'd.

I had begun with determining expressly the num-
ber of Manuscripts R. Stephens had made use of in his Edition of 1550. This fact had stood in much con-
fusion; and Dr. Mill himself, whom Mr. Emlyn quotes as an Author, who said R. Stephens had six-
teen Manuscripts, had no better succeeded in this affair than others; for under the number sixteen he
comprehends the Complutenian 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 let-
ters. This affair has lain under much misrepresen-
tation: 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. Em-
lyn 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 se-
ven 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 con-
jecture cannot seem weak to any but those who know
not that in the Manuscripts these last Epistles ordina-
rily made but one Volume with those of St. Paul,
as they do in the printed Editions. All Mr. Emlyn's answer to this consists in saying, 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 14, 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 14 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-
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 run 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 Complutenian, 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 Complutenian 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 slightingly 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 εν τῷ θεῷ, in Heaven, were wanting. In speaking of this verse he says, Erasmus read it in the Manuscript of England. The Complutienian 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 εν τῷ θεῷ, 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 Complutienian Bible had read it, and the other MSS. to the number of seven, wherein the words εν τῷ θεῷ 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.

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 he 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 pursuig 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 witnes of it, and Mr. Emlyn gives no an-
swer 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 Manu-
scripts, "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 Libra-
ry, 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 Ma-

nuscripts, and barely from having found cyphers or alphabetical numeral letters, by which the Manu-

scripts are mark'd in the margin. This is a very in-
genious discovery, and Mr. Emlyn may assure him-
self no man will rob him of the honour of being its author.

To this fine thought he adds another, which is no lefs so; for here all is wit and fancy. b Henry Stephens, the Son of Robert, had collected the read-
ings 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 mar-
gin; this Treasure was put into Beza's hands, who be-

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a Lectori. Quod ad vetera Novi Testamenti Graeci exempla-
ria attinet, quorum fides & authoritas in his Annotationi-
bus saepissime citatur, sunt cum alia, tum ea omnia, quae in
Regis Galliarum Bibliothecā 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 to 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 Complutenian Copy, wherein the Text of the seventh verse was found; seven, wherein 'twas not entire, the words έγείρων 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.
That Mr. Emlyn has confuted none of the proofs I urg'd against the pretend-ed misplacing the obelus in R. Stephens's Edition over-against the words ἐν τῷ ἐγνω.

The obelus, which R. Stephens has plac'd before the words ἐν τῷ ἐγνω, is in this grand affair decisive for the authority of the passage; for if this little mark re-
spects only two words, as being wanting in the se-
ven 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 authentick-
nes of the passage. The whole question then has been, whether the obelus ought to be plac'd after ἐγνω, as it is in the Edition, or after the words ἐν τῷ γῇ, in terrā, 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 pro-
duc'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 impression, 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 3rd Edition, nor any other such marks, as he had inserted 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 εν, and ends at της γης, ought to be plac'd after the words εν της γης, 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 alledged' 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 urg'd 'em, never look'd upon 'em as suppositional, 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 blusht'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 blusht'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 blusht, if he will, for having either through negligence, or otherwise,
himself best knows the reason) restrain'd my words to those two Manuscripts: I added an &c. under which I comprehended all the other Manuscripts that are oppos'd to us: This &c. blunts the edge of Mr. Emlyn's Satyr; he takes away that, and Mr. Martin must blush. But this little figure of an &c. 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 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; Calvin urg'd him withall very earnestly to undertake this Work: He resolv'd upon it, and in the mean while being call'd to Lausanne 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 Lausanne 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 ῶ ῶ, 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-

Bookfeller, 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 falsehood 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 print-ed 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...
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 con-
tempt. 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 1746. 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 hav-
ing 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 imagina-
tion; 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 Complu-
tensian 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 δύο οἱ τεῦχος ἐν ἐσώ, he took from the later Editions of Erasmus; where-
as in the Edition of Complutum we read οἱ τεῦξ ἐς ἐς ὑπὸ ἐσώ.

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 con-
trary method; this is evident from what I have
wrote in the ninth and tenth chapters of my Differ-
tation. 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, ipsa 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; \textit{Textum sacrum ita recensuiffe se, ut nullo ommino 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 \textit{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 \textit{Latin}, when the first Editions of the \textit{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 \textit{Latin} Bible, 

\textsuperscript{9} \textit{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 ἀν τῷ ἁγγείῳ 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 itself, 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 Erasimus, one of which was in Great-Britain, the other in Spain: King Philip II'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 ἀποκρύπτῳ were wanting, these Doctors had made the same distinction.

I have shew'd that the obelus respect'd the words ἐν τῷ ἀποκρύπτῳ 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, where-in 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 Erasimus; Mr. Emlyn is of a different Opinion; mine is the same with that of these Divines.

They speak of the Complutenian 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 Erasimus; this fame truth I have esta-
blifh'd.

They say the King's Bible, viz. the Polyglott of Philip II. agrees in this Text, as throughout the whole, with the Complutenian 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 sen-
tence 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 num-
ber of Latin Copies, a with which two Greek Copies agree, one in England, the other of Spain, quoted by Erasimus: 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 Erasimus, viz. the Manu-
scripts from which was made the Complutenian Edi-
tion, with which King Philip II's Bible exactly agreed, and the Manuscript of England, they had not themselves seen other Greek Manuscripts which*
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 Complutenstian 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 Complutenstian Edition, and with all those of R. Stephens.

I know
I am apt to think Mr. Emlyn has a little per-
ceiv'd the force of this connexion which I had
taken notice of, for having some mistrust of his for-
er answer, he approaches nearer to us, not abso-
lutely denying but these words, We have seen se-
veral others conformable, might be understood of Ma-
nuscripts; 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, whi-
ther he retreats very frequently, as to his last refuge :
However, I am not for pursing him thither; there
let him rest in quiet, and at present let us be con-
tented with having sufficiently defended the Testi-
mony 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 affur'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-

* Page 27. b Page 28.
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 Manuscriptsthemelves; 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. Carioophilus, 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 Carioophilus 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 Manucripts 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 Manucripts 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 sollicitations 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. a 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 Manucripts; 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

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a Du Pin Dissert. Prelim. sur la Bible, Lib. 2. ch. 3. § 1. found
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 myself 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 itself, 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 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
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; *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, Loci 1 Job. 7. 7. in Novo Testamento Græco Manuscripto, quod Berolini Bibliotheca Regia habet, extat in contextu: De antiquitate vero nihil certi affirmari potest: that is, the passage of the first Epistle of St. John, ch. 7. v. 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 discours'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.

* 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 Complutenian Edition, publish'd about the year 1518. from the Codex Britannicus, which influence'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?

CHAP. 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.

HEN 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 others: But yet this is not wanting. I have pro-
duc'd two authorities, one from the Synopsis of St. A-
thanafius, and another from a very ancient Dialogue
under the feign'd names of Athanafius and Arius.

The passage of the Synopsis upon the first Epiftle
says, that St. John there fhews the unity of the Son
with the Father; but this, said I, is only fhewn in
the seventh verse of the fifth chapter: Mr. Emlyn
coming to this quotation, pag. 28, 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 Scripturae among
Athanafius's Works, by saying, that St. John fhews
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 fhew 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 laft come to the fifth, and
'tis upon the 5th he says, that St. John fhews the
unity of the Son with the Father. There's no going
back. Very well! be it fo; 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 contin'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. Montfaucon 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 does 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 Taphson, 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 itself.

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 τε λέγει, this ἂν, says he, agrees with the eighth verse, ’tis but adding εἰς before τε, 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

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*Pag. 38.*
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 αὐτὸς 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 straight the eighth verse is referred 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.

ROM the quotation of this Text by very ancient Greek Writers, I pass'd to the more modern Greeks, and 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 to 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 Ἀποστολή, 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 consisits 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
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 whith 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 itself 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 Erasimus. Mr. Simon has imagin'd that the Text Erasimus 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 τατοι, which is in the Council's Translation of this passage, was put there by an error of the press for the word ετοι, which is in the Manuscript of England, and every where else; and this by virtue of the circumflex and the aspirate set over ετοι in this manner τε, which approaches very near to a τ; and that this pretended τε was drawn down from the top of the word ετοι, to be plac'd in the beginning of the word τατοι, and so to make a τ, 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 inserted 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.
That Mr. Emlyn has had nothing solid to answer to the Solutions I have given the objections urged against this passage.

Who I had sufficiently establish'd the authenticity 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 page 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 laid upon every one of my answers to these objections.

The first, and most specious of all, is, that this Text is wanting in the Greek Manuscripts, and the ancient Oriental Versions. As to the Greek Manuscripts, this Objection fell of itself, 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 Erasmus, of R. Stephens, and others. But because I had laid, 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

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* Differt. Part. 2. ch. 2.  b Ch. 3.

excessive
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 all'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 all'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 shou'd 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 flourished in the eighth Century, and who having commented on St. John's Epistle, has said nothing concerning this passage. I have shewed 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. Jerome in the fourth, St. Eucherius 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 lived partly in the seventh Age, being born, according to Dr. Cave in his Historia Literaria, 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 lived exactly in the midst, between these times; he approaches near the age of St. Fulgentius, who went before him; he lived 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 urged against us is Oecumenius: I have answered 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 lived 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 ourselves 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 employed 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.

FINIS.

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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 Josephus. 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 Mr. 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 Mr. Martin, Pasteur de l'Église Francoise d'Utrecht.
A Reply to Mr. Martin's Examination of the Answer to His Dissertation on 1 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.

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Price 6 d.
A Reply to Mr. Martin's Examination, &c.

The Introduction.

It 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 Recommendations, 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 Ille 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 born.

* 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 Xth, but the XIIth Age. Whereas the truth of the whole Matter is just the contrary: for he was born towards the end of the Xth 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 Controvery, how much or how forcibly foever 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 above-said 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.
CHAP. 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 argued against the Authority of 1 John 5.7. that 'tis not found in any one ancient 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 Diliingenuity, 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.
Mr. Martin's Examination, &c.

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 itself; 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 Happines 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 quae nomine C l. C—— flagitas, quam ab eo ipso, ad quem, utpote ad virum mihi minus cognitum, litteras destinare nolui. Miror Codicem nostrum, librum nullius auctoritatis, afferendae dubiae lectioni idoneum videri, cum jam ego compluribus viris eruditis, ipsique Reve- rendo Martino, manifestum fecerim, cum Codici- cem, qui falsarii cujusdam fraude pro antiquo B

ven
A REPLY to

venditus est, & venditatur, manu recenti ex
Editione Polyglotta Complutensi fuilfe descriptum.
Id statim vidi cum Anno MDCXVI. * Bibliothecam Regiam peregrinorum more, non enim
tunc me moras Berolini facturum putabam, per-
lustrarem, dixiue palam Hendreichio τος μακεττυ;
idque, ex quo Bibliotheca mihi credita est,
candide apud omnes professus sum; neque id
ignorat Cl. & Reverendus Martinus, cui idem
meo nomine significatum est.

Hic ergo habes compendium Quæstiorum tua-
rum: Quo codicem editum Complutensem vidit, is
vidit & Manuifcriptum Codicem nostrum, ne
demptis quidem mendis typographorum, quæ
scriba indocetus ita fideliter expreftit, ut omnino
confitet hominem illiteratum ab erudito aliquo
nebulone ei fraudi perficiendæ fuilfe praefedum.
Et fane pro antiquo liber ille venditus est,
immane etiam pretio, eti membrane recenti
adhuc calx, five creta illa inhaerat, quæ pel-
libus vitulinis parandis adhiberi folet: atra-
mentum ubique albicans, demptis aliiis criteriis,
fraudi agnoceendæ sufficeret.

Quicumque ergo ad hunc codicem provocat, is
omnia seu nihil agere norit. Certe quod ad me at-
tinet, pertenax fum fidei Nicene, & Orthodoxæ,
at illi tuenda abifit ut fraudes unquam adhibeam.
Cæterum versus 7. eodem tenore in Codice illo
legitur quo 6 & 8, nec quicquam margini
adscriptum est. Nullois alios novi testamenti
Codices Graecos Manuscriptos habemus; Latinos
vero quam plurimos, sed recentiores; inter
quos quidam est bona notæ ex antiquissimo,
ut mihi confat, descriptus, in quo versus octa-
vus sextum statim excipit, addito tamen sep-
timo in margine ab eadem manu. Hac habui,
quæ rescriberem aliœ vocatus, eodem tamen
Mr. Martin's Examination, &c. 11

momento, quo litteræ tuae ad me delatae sunt: nec plura in præsenti addere licet, nisi quod me benevolentiae tuae iterum, iterumque commend.

Amplissimi nominis tui studiosissimum,

Berolini, pridie Cal. Januari. MDCCXX. quem annum tibi faustum, & feliciem precor, & voceo.

M. V. La Croze.

— It seems very strange to me, that ever our Manuscript, a Book of no Authority at all, should be alleged'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 it is 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 an-
tient Copy; in this the 8th Verse immediately follows
the 6th, and the seventh Verse is added in the Mar-
gin 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 with-
holding anything that might be against my Cause;
and shall now make a few Remarks upon Mr.
Martins'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 above said 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
Mr. Martin's Examination, &c. 13

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 allledged 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
A Reply to

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

*Examinat. p. 102.
† Novum Test. Graecum MS. pervertutum, membranaceum, literis uncialibus, & absque accentuum nostis exaratum, quod ducentis Imperialibus emptum ex Oriente attulit, & uti fama fert, Sereniff., Electoris Brândebrugici illustri Bibliothecæ conscravit Johannes Ravius Professor Upsaliensis, 2 Vol.

this
Mr. Martin's Examination, &c. 15

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,
A Reply to

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.

THO 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 Genuine-ness 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 ε' τοις ουρανοις, 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?

*Ur primo, Complutensiam Editionem intelligas, secundo, &c.

G

1. Mr.
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 Stephen'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 softening 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.

C 2 Mr.
Mr. Martin's other Observation from the Copy mark'd A, 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
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, marked, and this indeed is referred 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 frights 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. 16 and 15, must have belonged to a defective Book. Is not

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 Catholic 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 gros, 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 gros, 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 non-nullis, 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 cenforious Words, *'Tis a disagreeable thing to have to do with Men who hazard every thing, and fear not what they say. But where-in have I been so regardless of Truth as this Cen-ture represents me? Beza, says he, received not this valuable Copy from H. Stephens, till after the

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* 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 can'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. Qve res una, præ ceteris, magnopere me sublevavit, quum interdum videre non quæ alioqui sola Interpretum conjectura nitiebatur, aliquus Codicis auctoritate 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 τῷ οὐρανῷ, in Heaven, it will follow, I grant, that all the rest of the Verse was in those very Copies. But the 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
Mr. Martin’s Examination, &c. 27

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 Godhead, 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 deserved 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 detraotng 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 Complutenian 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. 1. 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 τε; whereas Beza on the Place tells us, these Words are not in the Complutenian 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. No 1472. † Neque extant in Complut. Edit. neque in alio quodam velutfo 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, et alio, 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 litteram, 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.
Mr. Martin's Examination, &c.

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 Complutian: 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 Complutian 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 Stephanii ne unus est qui disdiedit.
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 verus. 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; Caryophillus 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 flip, 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 tanta fessionationi 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 itself *, 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 ἐν τοῖς ἐγών, in Heaven, tho against the Authority of all, at least of most of his Manu-

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* Sunt tamen qui magnam bono viro injuriam purant factam.
Reply to

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.
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 undoubted 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 Verf. ch. ix. † Examin. ch. i. || Dissertat. ch. xii. that
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 Catholick; 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 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 Vigilium 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. Jerome, 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. Jerome's Silence; and that is, that St. Austin had not this Text; which will go far to prove that it was not in St. Jerome's Bible, or Version of the New Testament; and then 'tis certain the Preface could not be St. Jerome'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 opposite had our Text been for this Illustration, had he known of it? Nay more, supposing it might be alleged from the next Verse, that the Water, Blood, and Spirit, are said to be one, which are different Substances, he flees 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,
fays 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 dicit 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 Emendation 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

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.

CHAP. 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 Scripture, 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 try 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 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 τρία ἔστιν τρία εἰς ἕν, 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 Faundus, which is confirmed also by Fulgentius, (as I conceive from the Word Consitetur) 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-mentioned 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 Ver. of N. Test. ch. vi.
† Unde si quispiam veteri falsitati contentiofius favoris, prolatis collatissisque Codicibus, vel docetur facillime, vel refellitur.
Mr. Martin's Examination, &c. 47

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, esteemed 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 itself; and so 'twould remain: for the 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 reform'd, 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 withdrawal 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. 442.
Verse also; that he would leave us no room for any doubt, but that all was right: but the World has been so oft deceived 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 Preten ces 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.

FINIS.

Errata.

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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 particularly from a Greek MS. of the New Testament, found in Ireland.

By D A V I D M A R T I N, 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, MDCXXII.
THE PREFACE.

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 light, 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, gives
The PREFACE.

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 dispensed 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 Manucript of Berlin, upon occasion of which Mr. Emlyn has thought fit to triumph; but one or two Sheets inserted 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, defend'd against those, who thro' the malignant force of prejudice, or an express hatred to this sacred mystery, endeavour to take from it this Apostolic 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
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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 print-ed at Complutum from excellent Manuscripts in 1513. After this famous Edition comes that of Eras'mus 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 produc-ing 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

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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 Tertullian 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 litteral Greek in two Columns, by a Greek Monk, nam'd Maximus, of the Town of Callipolis, which is a suffragan Bishops to the Patriarch of Constantinople. The famous
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. Yeard, 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 contradistors, arise from the obscurity in which it had lain hid with the Manuscript that contains it. Mr. Yeard 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 Montsortius, to whom it had formerly belong’d, and which was afterward the famous Usser’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. Yeard, with whom I have since had, upon this occasion, correpon-
The Preface.

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.
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PART I.
In which it is most evidently shewn, that the Latin Church has always own'd this Text to be authentick.

CHAP. 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 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 xiii\textsuperscript{th} chapter of the first Epistle to the Corinthians, from the 4\textsuperscript{th} verse to the 11\textsuperscript{th} 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.*

Hereby 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 advance'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 herefy 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
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 itself 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 entirely
entirely 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 Erasimus, 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.

CHAP. 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 itself 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 straight 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 or-
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 transposed 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 thole, 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,
their, 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 3d 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 style’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,
Lastly, (for to what purpose should we multiply instances in so clear a case?) in the 8th y. of the xvii th 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 coel o 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 found 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 titular 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
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 itself, 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,
Well, and the South against the Christian Faith; and the heresy of Socinus, the fatal offspring 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 itself 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, ἕν, 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 ἕν 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 \( \text{\textit{\&}} \) 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 \textit{unity of opinions}, in opposition to all schism and division among themselves; and in the other it denotes an \textit{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 \textit{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
modern 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 viiith chapter of the Book of Job, *What is man that thou visitest him?* We read also these words in the viiith Psalm, 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 heretics 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 choose 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
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 fallacy 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 alleug'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
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.
CHAP. 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 exclam'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-

D 2. quiescence
quiescence of all Christians in favour of a Text which they were accus- tom'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 antique 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
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 alledged 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 pass'd 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 Italk: 'Tis upon this that St. Jerom form'd his Version or Corredion 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 receive'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 Praxcas; 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 Dissertatio, 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 express quotation. 'Tis this that ancient Doctor speaks in the 25th chapter against Praxcas. "Iesu 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 express'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 Iesu 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 dicitum 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 22d 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 E "not
"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 Tapfum, 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 throughly 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 pas sage 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 Trinity,
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 offence.

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 everywhere 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
sence and views which they can have there. There will be no difficulty in being affur’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 8\textsuperscript{th} 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, \textit{I and the Father are one}, plac’d in conjunction with these words of St. John, \textit{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 7\textsuperscript{th} 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 express'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.

CHAP. 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 revife of the MSS. of the Gospels. Tho' this work appear'd to him very toilome 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
placed 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 indistinctable 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.
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 choose 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 turned about to different sides, the more he has shown 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 itself, and without recourse to mystical meanings, the Trinity of the persons in the divinity. I have shown him, that this was an illusion, which he had form'd from imagining that St. 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 persecution 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 Varimadus, an Arian Deacon, in which he inserts the principal objections of the Arians against the Divinity 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 impede 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 re-
mark 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 Afri-
can Prelates, whom I have quoted; if the argu-
ment 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, un-
less it derives its authority from the dignity and
merit of their persons; which would be the most
aburd 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. Eu-
genius also, Primate of the African Churches, and a
Confessor for the Faith, was a person of no less dig-
nity 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 eva-
lions.

In
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 Ariam 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.

CHAP.
CHAP. 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 Corsica, 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 σω& and ομοθενον, 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. 3. in the se-
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. 47. 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 heretics, has given no place. So far from this, that we everywhere 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 subtile 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 22d v. of the viii\(^{th}\) 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 xiii\(^{th}\) 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 29\(^{th}\) v. of the x\(^{th}\) 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
Function 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 Tapsum, 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 aassignant, & 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 produce'd, are in their Books, tho' we should be wholly ignorant of what the Arians may have answer'd? I am not acquaint-ed 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 anoth-er place.

CHA P. VII.

Other quotations of the Italick Version in fa-vour 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 perfor-cut. I have c set down in my Difertation two passages where this holy Bishop makes men- tion 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 An-swers to ten Objections of the Arians, is express'd in these terms: d We acknowledge the unity of es-fence 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-
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 Fa-bian.

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-

* Fulg. de Trinit. ad Felicem Notarium, cap. iv.
son who has stiffly 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 between 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 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 inexusable 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.

It is 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 lift

* 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. John. 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.
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 opposed 'em in

\[1 \text{Reply, pag. 37.}\]
his Writings? I had largely answer'd this, and among 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 xi\textsuperscript{th} Chapter, \textit{v. 1.} in the xli\textsuperscript{th} Chapter, \textit{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 14\textsuperscript{th} 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 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 lesa 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 doctori 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. Jerome 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. Jerome's Version than in the Italick; 'tis a fact which consits in proof; I have given a great number in my Dissertation, and I shall resume and continue that subjeft in the following Chapter.

CHAP. IX.
That the Text of the three witneffes, the Father, the Word, and the Holy Ghost, and these three are one, was always in St. Jerome'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 leaft 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 easie who admitted it into the Sanctuary of the sacred Scriptures, without having given it any opposition in any country 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 introduced, 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 Anshert, whose words I have quoted, and which I am willing to repeat here, because of the new observations I have to make upon 'em. Anshert 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 Anserbi, 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 th'o' 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 Anserbi 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 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 Anserbi wrote about the middle of the fol-

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\[ P. Simon Hist. Critic. des Versions du N. Testam. ch. vii. 8, 9. \]
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 hypostatic 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 Euty-chians. 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 boldnefs 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 affert 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.
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.

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 revisal, 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.
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 show: 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 preferv'd for many ages, of what weight can this Manuscript and others of the same sort be in a matter which owns 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.

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When a transcriber looking over his copy happen'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 passage 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 poss'd this copy from that time, or a little after, having perceiv'd that the Text of the three witnesses 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 condemnations brought against the other Manuscripts in which this passage is found wanting; and are a certain 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 authentickness of this Text.

This reasoning, which is so evident and natural, and lets us see of how little moment it is with regard to the passage we are upon, that it is not found in some Manuscripts of seven or eight hundred years old, and which are very few; this reasoning, I say, is confirm'd and render'd insuperable 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 Divine 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 revive 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 fearceness,) 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 proposed: a good revive, and an exact and faithful correction: that was all.

They acted no otherwise in the Correctorium of the Sorbonne, in the tenth Century. Always the Manuscripts in which the Text of the three witnesses in heaven was not, were rejected, as defective in this point; and the only ones in which it is found were follow'd in these Correctoria. 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 gainsay'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

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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 3rd 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, Graece 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 it 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 itself to the truth of this Text necessarily yields to the force of this reason, unless it extricates itself 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 Mr. Simon, that since nine hundred years all the Authors who have flourished 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-

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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 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.

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.

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

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1 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 finish-
ed, not as Mr. Simon has said through mistake in 1515, but in 1514. the 10th day of January, k as 'tis set down in the very Edition, which was made at Com-
plutum.

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 sever-
ral 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 Complutenian, from Complutum the place where it was printed, Eras mus 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 Eras mus 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

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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 Hagenan in 1521. that of Strasburg in 1524. and that of Simon Colinaeus 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 preserve'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 as 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 Synopf. 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, says he, that either that of Strasbourg in 1524. or that of Simon Colinaeus at Paris in 1534. were taken from Manuscripts. Wolfius, who publish'd that of Strasbourg, says nothing of it in his Preface; be there witnesses, on the contrary, that he only reprinted in new characters and in a new form what had already been printed. Simon Colinaeus 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 Colinaeus; 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

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m Hist. du Texte du N. Teftam. 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 Erasimus; 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 Erasimus 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. Stephens'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 ipsè vetusfatis specie pene adorandos.

Here again let us hear Mr. Simon; * We must judge of the readings of the Manuscripts according to

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.

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 Complurum, 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-
nished 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
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 between the Manuscripts in which an entire 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 express 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 express 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 express 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, *Laurentius Valla septem bonae fidei codices fe secutum suisse 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 withhold 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 v^th^ 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


more
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 glanced 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 preferr'd it to the rest; it is with¬al 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 Eras¬mus'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 Eras¬mus.
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 Erasimus, 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 ἐν εἰσὶν, to answer to the Latin, bi 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, Ἐτὶ ὁ τῆς ἐν εἰσιν, 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 Complutenian 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 my self 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 Complutenian Bible: as they saw that these words of their Manuscript, ὃ τῆς εἰς τῇ ἐν εἰσιν, which regularly speaking are not the same thing with those, Ἐτὶ ὁ τῆς ἐν εἰσιν, 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 v. 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 M, these
these last words of τε γεις είς το ἐν εἰσιν, which are taken from the 8th ἣν. 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 ἣν. are those which are peculiar to it, ἦτοι οἱ τε γεις ἐν εἰσιν, and the 8th ἣν. keeps those which belong to it, and which the Manuscripts of Erasmus and Aldus had kept, οἱ τε γεις είς το ἐν εἰσιν. 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 itself. 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 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 fapp'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 Complutenfian 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 itself, 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

9 *Disert. 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 straignt 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.

CHAP.
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 Complutenian 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
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 handomely 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 Advertisement.
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 intended 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 grounded, we need but copy here the two annotations which Beza has made upon this Text: This passage, 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 Chrysostom, 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 England, '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 design. Could I expect pardon from a discreet and understanding Reader, if he saw me running after so pitiful a trifle, and amusing myself with col-
leaving from this very work of Beza abundance of instances of this very sort of annotations, *in pleurisque*, 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, *ευ τῷ ζευγῷ 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 Manucripts 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 *ευ τῷ ζευγῷ 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 refrain’d those, in which the words *ευ τῷ ζευγῷ* were wanting, to seven. A reasoning so clear and natural ought not to be sub-
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 alis verusCodicipus, '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 Grammarians 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 1570. upon which Beza made his annotations. This last was in every respect like the two former, and differ'd from them only in the largetness of the characters, and the form of the volume; this being in folio, with large margins, and the two former in 16°, and consequent ly 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 ipsdem 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
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 τῷ γῇ, in earth, with these foregoing, ἐν τῷ οὐρανῷ, 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 profli-gate 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 οὐρανῷ, whereas, says he, it should not have ended till the middle of the 8th verse, and after the words, ἐν τῷ γῇ, 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,
Stephens was an imposter, 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 advantageous 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, "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
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 at-
tacking the Manuscripts from which they were
made. Let us now pass to the obelus which in the
third Edition was set before the words εν τῷ ἔγγυᾳ, and which has given occasion to a malicious Criti-
cism 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.

W e 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 εν τῷ ἔγγυᾳ, i. e. in hea-
ven: 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
ἐν, and the other after ἔγγυᾳ, which thus form'd
a kind of parenthesis nam'd an obelus, as if one
should, say somewhat pointed, or sharp. This obe-
lus, placed as it is, and ending with the word ἔγγυᾳ,
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 suppositious, 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 Verfe, \( \text{\textcopyright} \text{\textcopyright} \text{\textcopyright} \text{\textcopyright} \) in earth. \text{'Tis} pretended that the Divines of Louvain pafs'd the fame judgment upon the misplacing this obelus 150 years ago: but they have only faid that the Manuscripts of Stephens had the Text of the 7\textsuperscript{th} Verfe entire, and fo as 'tis printed, unless the obelus be placed wrong: I would my felf fay as much, tho' I maintain that it is in its true place. As it is a point of mere Criticifm, which requires a nice application and enquiry, no one mufl be furpriz'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 neceffary 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 faid in the x\textsuperscript{th} Chapter of my Diftertation, where I have very largely treated of this matter, and in the xiii\textsuperscript{th} Chapter of the Examination of Mr. Emlyn's Answer, that there is no reafon to doubt but the obelus muft be in the place where 'tis put in the Edition without carrying it any farther.

Mr. Emlyn has not touch'd upon the reafons 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 loft; and fuch other matters which fhow a man reduc'd to the laft extremity.

Without tarrying to fhow 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 fo easily have had the fate of fo many others no lefs confiderable, which are loft, I would beg of Mr. Emlyn to tell us whither this

\* Reply pag. 27.
objection tends, which appears to him so pressing. For my part, I cannot see that it aims at anything 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 ourselves, 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 witnesses; 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 prefs, 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 misplaced would have introduc’d into the Epistle a false Text, namely that of the witnesses 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 σέγγε, 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.

Extra-
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 shown in the passages which I have alleged 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, $\delta., \epsilon., \zeta., \eta., \iota., \kappa., \lambda.$ 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 sort
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 εν τῇ σε, in all, to signify that these words were wanting in all: most frequently he set down by abbreviation the single letter α, which being the first of the Greek word αὐθεν, 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, v. 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. ἰ. ὶ. ζ. η. η. which signify'd seven Copies, where these words were wanting. In the vi^th 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. v. 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 ix^th Chapter, v. 13. these words to repentance, are read in all the Manuscripts excepting two, which are express'd in the margin by β. & ζ. 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 O obelus's
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 7th Chapter of St. John's Epistle, which 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 1542. but it is there with an obelus or parenthesis, which includes all these words of the Latin Text, in Coelo, 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

7 Hist. Crit. de Ver. du N. Test. ch. xi. p. 133, there
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 coelo, which answer to the Greek εν τῶ οὐρανῷ, 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 coelo 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 εν τῶ οὐρανῷ.

The only thing they can object is to say that Stephens having besides these seven MSS. the Complutenian 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, εν οὐσίᾳ, or simply οὐ. 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 Complutenian 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 εἰς τὰ οὐρανά, these words of Stephens εἰς τὸ εὐβοιας: the Complutenian says, εἰς τὸ εὐ αἰτια, Robert Stephens, εἰς εἰτι. Which makes a very great difference. In the
8th Verse the Complutenian reads \( \varepsilon \tau \iota \tau \zeta \gamma \zeta \). Stephens \( \varepsilon \nu \tau \gamma \gamma \) the last clause of this Verse, \( \alpha \tau \epsilon \iota \epsilon \zeta \tau \varepsilon \varepsilon \) 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 \( \varepsilon \nu \zeta \alpha \zeta \iota \) or \( \sigma \) with the Greek word \( \pi \lambda \eta \nu \), which signifies except, to denote that these words were wanting in all, except such or such Copies: for instance, in St. John, Chap. vi. \( \dot{y} \). 45. he places an obelus over the word \( \alpha \iota \xi \delta \sigma \varsigma \), and in the margin \( \pi \lambda \eta \nu \tau \zeta \gamma \dot{y} \tau \zeta \eta \) to express, in all except the two Manuscripts \( \gamma \) & \( \eta \). In St. Matthew, Ch. v. \( \dot{y} \). 33. \( \pi \lambda \eta \nu \), in the margin, \( \pi \pi \lambda \eta \nu \iota \beta \). i. e. in all, except the Manuscript \( \iota \beta \). In Chap. xii. \( \dot{y} \). 35. \( \tau \) \( \kappa \alpha \equiv \delta \iota \varsigma \), in the margin, \( \pi \pi \lambda \eta \nu \tau \zeta \eta \) in all except the Manuscript \( \eta \). In St. John, Chap. iii. \( \dot{y} \). 25. \( \iota \delta \alpha \iota \varepsilon \varsigma \) in the margin, \( \pi \pi \lambda \eta \nu \tau \zeta \alpha \). i. e. in all except the Copy \( \alpha \), which is the Complutenian 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 \( \pi \lambda \eta \nu \tau \zeta \alpha \), except the Complutenian, 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 ἐσχήνῳ, 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 Complutenian Bible: Erasmus, says he, read this Verse in the Codex Britannicus; it is in the Complutenian 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 fort; 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
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 advance'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 Complutenian, 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?

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.

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 Metropolitical 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 impression already got very near as far as the matters which respect Robert Stephens's Manuscripts. Thus this Chapter, in which I am about to examin 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 genuinencis of the passage of St. John, and that what he proposes to clear up is only a point of Criticism. 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 borow'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 5th Chapter of the firft 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 σερνω, should have been plac'd after the words ἐν τῇ γῇ, 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 flattering 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 itself 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
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 entire; 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, 10, that is, the eleventh, 15, which is 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 perceive 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 lift 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 those 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 3d, the 4th, the 5th, the 6th, the 7th, the 8th, the 10th, the 15th, and to these numbers the Greek numeral let-
ers answer, which are set down in the margins, \( \gamma \cdot \delta \cdot \gamma \cdot \zeta \cdot \eta \cdot \iota \cdot \lambda \). 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, \( \gamma \cdot \delta \cdot \zeta \cdot \eta \cdot \iota \cdot \lambda \cdot \chi \). 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 11th Chapter.

The Manuscript mark'd \( \zeta \) in the King's Library has not the Book of the Acts; that which Stephens has specify'd by the same letter \( \zeta \) has this Book: 'tis cited at Verse 5th, of the xvii\(^{th} \) Chapter; the mark therefore of the King's, is counterfeit.

I observe the same thing concerning the Manuscripts where they have put the letter \( \eta \) 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. \( \nu \cdot 7 \) and Chap. xxv. \( \nu \cdot 14 \).

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 1α. 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 1β. 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 1γ. 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 11th 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 1δ 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 alledged it in my Dissertation; F. le Long maintains that 'tis a fault, and should have been 1γ. instead of 1δ. his reason is, because the Manuscript 1δ. contains only the Gospels; a very weak reason after all the instances we have seen, and which are yet about to be
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 15. 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 16. 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 16. 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 reflection 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 xiiith 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 falsehood 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 σεγνω, or be carry'd beyond the words ἐν τῇ ἡ τῆς 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 ἐν τῷ ἔξωθεν 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 έν τῷ επανεν 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, έν τῷ οί τρεῖς έν εἴσι, these three are one, a various lection, or different reading, taken from the Complutensian Bible, in which instead of έν τῷ οί τρεῖς έν εἴσι, these three are one, we read, οί τρεῖς είς το ἐν εἴσι, 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 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 embraced 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 to 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 τῷ γῷ, 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 ἔγγῳ, 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 τῷ γῷ, 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 έν τη γη, 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.

CHAP. VII.

Of the Manuscript of Berlin.

This here no longer that fame 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. de 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 Amplissime, — Miror, Codicem nostrum, librum nullius auctoritatis, afferenda dubiae lectioni idoneum videri, cum jam ego compluribus viris eruditis, ipsique Reverendo Martino, manifestum fecerim eum codicem, qui falsarii cujusdam fraude pro antiquo venditus est, & venditatur, manu recenti ex Editione Polygottæ Compluteniæ suisse descriptum; id statim vidi, cum anno 1716. Bibliothecam Regiam, peregrinorum more, non enim tuic me moras Berolini facturum putabam, perlustrarem, dixique palam Hendreichio τῷ μάνῳ κατή; idque, ex quo Bibliotheca mihi credita est, candidè apud omnes profèlius sum, neque id ignorant; & 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 alledged 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 ancient Book, is but a late transcript from the Polyglot 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 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 own'd it upon all Occasions without reserve; and the Reverend Mr. Martin knows it very well, who by my means has been informed 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 reflections, 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 myself 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.
SIR,

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 deceived 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 convin'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 Alcala, and it could not be otherwise—The ancient Fathers have never made use of so remarkable a passage—The Lectionary entitled ἄπόσολος or ἡμεῖς ἀπόσολος, in my opinion is of no great authority in this case; I don't doubt of its antiquity; but these ecclesiastic 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 proposed 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 Brandenfurq, 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. Spanbein, 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 Spanbein'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. Graevius, 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 Examinatio, 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 vero 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 no-
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 eruditis, ipsique R. Martino manifestum fecerim,* &c. nor repeat again, *neque id ignorant 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 reflection 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 Lcctionary 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. R
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 perpetuum, 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.
Particular reflections upon the genuineness or forgery of the Manuscript of the Greek New Testament which is at Berlin in the King's Library.

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 hither-to 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 Helm-
stad, eminent for his study of the Languages and
Criticism. He composed in this way of learning
a work made up of different readings from the
most excellent Manuscripts of St. Matthew's Gos-
pel; which was printed at Helmstad 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 Te-
stament. 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 Sauber-
tus was satisf'y'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 Ma-

nuscript "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 oppole one learned man to another, and judg-
ment to judgment, which would be no determina-
tion. We must therefore follow another method,
and do it by the examination of the Manuscript

2 Pervetusius & 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 straight offers itself 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 used in dressing the skin is yet seen, the ink is wholly white, the characters are like the Complutenian, 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 imposition 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 enlarged the object to his view. There is one thing

* Qui codicem Complutensem vidit, is vidit et Manuscriptum codicem nostrum, nèdempts quidem mendis typographorum, quæ scriba indocilis ita deliter exprefuit, ut omnino confet hominem illeratum ab crudito aliquo nebulone ei fraudi perficiendaeuisse praefectum. Et sàne pro antiquo haber ille venditus est, immuni etiam pretio, esti membranae recenti adhuc calx five creta illa inæcreat, quæ pelibus vitulinis paradis adhiberi folet; atramentum unique 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 Complutenian 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 Complutenian 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
tor 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 Complutenfian 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 Complutenfian the Greek words, ἐλέυθερος, ωνίσθαι, ἔνθαμα, 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 Complutenfian 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 Complutenfian Edition: I convinc'd, says he, the late Mr. Spanheim, and the then Librarian, by confronting passages, &c. i. e. by confronting those in which the Complutenfian 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 Complutenian 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 Complutenian 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 Mr. la Croze affirms; but on the contray, 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. v. 2. *We have seen his star, the Greek word ἄφτα, which signifies bis, is in the Complutenian, but is not in the Manuscript.

Chap. iii. v. 13. instead of the word ἀπολίσωμι, which is in the Complutenian and the common Editions, the Manuscript of Berlin has the word ἀπολίατα, which is also in one of the Manuscripts of Robert Stephens.

In the 17th verse of the same Chapter, the ordinary Editions read, ὑπὸ ἱερείμα τῆς ἀριθμῆς ἔγοντο, the Manuscript of Berlin ὑπὸ κυρίων διὰ ἱερείμα, &c.

Mat. v. v. 32. ὅτι ἐὰν ἁπολύῃ, in the common Editions and that of Complutum; but in the Berlin Manuscript, it is ὅτι πᾶς ἂν ἁπολύῃ, in like manner as in five of Stephens, and in the Manuscript of Montfortius.

In the same Chapter v. 36. the Greek Editions and that of Complutum have these words thus dispos'd λειτυχέ ἡ μέλαναν ποιήσας. In the Manuscript of Berlin λειτυχέ ποιήσας μέλαναν, and Saubertus observes, that they are so in Brylinger, in a Manuscript of Stephens, in one of Caubon, and in the Perkins Version.

These four or five instances are a certain proof that the Manuscript of Berlin was not copied from the Complutenian, 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 vii th Chapter, v. 13. at the end of the Lord's Prayer, *For thine is the kingdom, S
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. ἵπτε ἄνθρωπον Complut. But the Manuscript of Berlin, and one of Stephens's have between these two words, ἀδίκησιν.

Ibid. υ. 24. ὄμοιον...tis thus in the Compluten- sian; but in the Manuscript of Berlin, and four others produc'd by Saubertus, it is ὄμοιον ἀπόστολον.

Chap. viii. 13. εὐλόγησεν is in the Compluten- sian, as Mill has observ'd; but in the Manuscript of Berlin and others it is εὐλογήσῃ.

Ibid. υ. 17. in the Compluten- sian and common Editions εὐλαβετε but the Manuscript of Berlin, and some others have ἀδίκησιν.

Chap. ix. 18. ἵλθον, Complut. but the Berlin Manuscript, Montfort. and others have εισῆλθον.

Ibid. υ. 30. ἀνεῳχθετον αὐτῶν, &c. Complut. and others; but the Manuscript of Berlin and one of Stephens's have over and above the word ἀδίκησιν.

Chap. x. υ. 19. ἀδίκησιν Complut. but Berlin, Mont. one of Stephens's, &c. have ἀδίκησιν.

Chap. xii. υ. 13. ἀποκαλεῖσαιν Complut. and others; but Berlin, says Saubertus, has ἀπεκαλεῖσαιν.

Ibid. υ. 35. ἀνεῳχθεῖν: these words are wanting in the Compluten- sian; but they are in the Manuscript of Berlin; as I have been inform'd by letter.

Chap. xiii. υ. 4. after the word τατενα the Manuscript of Berlin, and several others which Sau- bertus sets down, add τα εἴσανε which are not in the Compluten- sian.

Ibid.
(131)

Ibid. \(7\) 22. after the word \(\lambda \dot{0} \gamma o v\), the Manuscript of Berlin adds the word \(\tau \dot{6} \tau o v\), which is not in the Complutenfian.

Ibid. \(7\) 40. \(\kappa \lambda \iota \alpha s \iota \iota\): Complut. \(x \alpha s \iota \iota\): but the Berlin Manuscript has \(x \alpha s \iota \iota\).

Chap. xv. \(7\) 22. \(\epsilon \kappa \alpha \dot{g} \gamma \alpha s e n \omega \tau \omega\). Complut. but the Manuscript of Berlin, one of Stephens, that of Cambridge and others have \(\epsilon \kappa \alpha \dot{g} \gamma \alpha s \omega \pi \tau o \omega \omega \).

Chap. xvi. \(7\) 26. \(\omega \varphi \varepsilon \lambda \iota \iota\). Complut. but Saubertus says; that the Manuscript of Berlin, one of Stephens, and some others, have \(\omega \varphi \varepsilon \lambda \iota \iota \alpha \varphi \iota \).

Chap. xvii. \(7\) 2. \(\omega \varsigma \tau \delta \phi \omega \sigma\). Complut. but one of the Manuscripts of Stephens's, that of Cambridge, and that of Berlin, have \(\omega \varsigma \chi \iota \omega \nu\).

Chap. xxvii. 29. \(\nu \tau \iota \iota \delta \varepsilon \iota \iota \alpha \nu\). Complut. but Berlin, the Alexandrian Manuscript, and that of Cambridge have \(\epsilon \nu \tau \iota \iota \delta \varepsilon \iota \iota \).

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 of Ravius, or the remarks of Saubertus. The first is upon the ii\(^{1}\) Verse of the iii\(^{1}\) Chapter of St. Matthew, where the words \(\chi \iota \varphi \nu \varepsilon \lambda\), and with Fire, are wanting in the Complutenfian, but which, as I am inform’d by letter, are in the Manuscript of Berlin: the other is that of the word \(\epsilon \kappa \alpha \dot{g} \gamma \alpha s\) of the xii\(^{1}\) Chap. \(7\) 36. which I have produc’d.

It appears clearly from all this small collection of different readings from the Manuscript of Berlin and the Complutenfian Edition, that there is no grounds in the world for believing this Manuscript a Copy of the Complutenfian, 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 disfries.

But what will then become of his affirmation, that it was by comparing this Manuscript with the Complutenfian, 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 Complutenfian 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 Complutenfian 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 Complutenfian. 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 convince'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 convince'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 16, 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 Complutenian Bible in this, that it has not these last words of the 8th Verse η οι τεηις εἰς τὸ ἐν εἰτι. 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 Complutenian 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 Complutenian Manuscript had there? If in the passages where the Complutenian Edition differs from the Greek Editions, and several ancient and very valuable Manuscripts, that of Berlin agreed with the Complutenian 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 thewn, as I have done, that the Manuscript of Berlin was not copied from the Complutenian, 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 Complutenian.

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.

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.

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. Who so denieth the Son, the same hath not the Father; but he that acknowledgeth the Son, hath 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 itself; 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 doting 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, 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-

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b Athan. Tom. i. pag. 126. ed. Colon.
Constatine 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 22d 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 late, 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 Arian had not touch'd upon that matter. 'Tis true, that Arian 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 Arian 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 heresy 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 willing 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 receive 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 Zyga-" hemus, 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 ἕνι ὑμοιότητι λέγετο, ἔνθις ταυτότης φύσεως μέν, ἐτερότης ἡ ὑμοιότης ἀληθείας μέν, τῷ ἐν, ἡ τὰ τελα ἐν. 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.

**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 Mucovite 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 everywhere 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 express terms of its Confession of Faith, where 'tis inserted 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 intitul'd Αποστόλος, which from that age was become a kind of public Lectionary, 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 Lectionaries 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 Αποστόλος, or Πραξαποστόλος 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 Αποστόλος after Leo Allatius have led me into. They have all mention'd it as a Lectionary or Ritual; now a Ritual, or Lectionary, is an ecclesiastick work, drawn up by the Doctors for the use of publick congregations. Thus the
Latin Church has its Lectionaries, or Rituals; the English has its Liturgy, or Common Prayer; we have also ours; and the Greeks have withheld 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 choose, as I have observed, 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 observed 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 observed 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 Countrie a Patriarch of their own Nation, yet without breaking with him of Constantinople, with whom they held correspon-
dence, as being the principal Head of the Greek Church. Their adherence to this Church has al-
ways made the Latins look upon 'em as Schismat-
ticks, in the same manner and for the same rea-
sons 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 fiel'dfast 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 in-
troduction of any new Text from the Latin Bibles, if I shew that the Muscovites have in St. John's E-
piistle the same passage of the Trinity as we have in the Greek of that sacred Epistle, and if withal they have inserted 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 ge-
nuine: now all this is easy to be prov'd.
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 Slavonian Bible, printed at Moscow in 1663. The Editors advertise in their Preface, that they have follow'd exactly an ancient Edition made at Ostrog 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 Slavonian 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 convince'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 εἰς τοὺς εὐαγγελίους, are bearing record, for that bear record, and the Greek word εἰς 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 εἰς for the 8th Verse begins with the particle ὅ, 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 reading
ing and Version of these passages of the Slavonian Bible to Mess. Oladin and Crouschof, Muscovite Gentlemen, attendants upon Prince Kourakin, Embassadior from his Czarian Majeftry 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.

SIR,

"THE Commission you have been pleas'd to " honour us with, turns upon the 7th Verse " of the vth Chapter of the first Epiftle of St. " John, whether it is in the Text of our New " Testaments, in our Confeflion of Faith, and in " our Lectionary. Upon which we affure you, " that it is inserted in our Confeflion of Faith, " printed at Lipfick in Greek and Latin in 1695, and " at Moscow in 1709. entituled, Orthodox Confefion " of the Faith of the Catholick, Aposfolic, Oriental " Church, translated from the Greek, of which we " fend you a Copy, and which has been approv'd " by our Greek Patriarchs, by several Metropolitans, Archbifhops, 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 fame verse is found withal in our Aposfol, " which the Greeks call Aposfolos, of which you " have treated in your Differtation 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. Chrysostom 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 itself 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 4o, another also at Kiof in 1703, in 12o, at
Moscow also in 8o. 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 Ἀποστόλος 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 Readers 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 Clysters, and in the Parochial Churches of some Dioceses; for there are some Dioceses 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 deprived 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.**

"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 Sisiter, 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.

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.

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 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 suffiagan 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, Cyrill 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 Cyrill’s; was printed at Leyden by the Elzivers in 1638. in 4°, 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.  The vulgar Greek of the same Epistle.

\[\text{151}\]

\[\Psi. 7. \text{Oti tereis einai o} \mu\alpha\chi\upsilon\upsilon\nu\upsilon\varsigma \text{en t}h\upsilon \acute{\epsilon}\rho\gamma\nu\omega, \text{o} \varpi\alpha\tau\iota\varsigma, \text{o} \lambda\omicron\upsilon\upsilon\omicron\varsigma, \text{h} \text{to} \acute{a}gion \varphi\nu\sigma\mu\alpha, \text{h} \text{stoi o} \text{t}e\ri\zeta \text{en eini.}\]

\[\Psi. 7. \text{Oti tereis einai e} \kappa\epsilon\iota\omicron\nu\iota\varsigma \text{o} \acute{a} \mu\chi\upsilon\nu\upsilon\upsilon\nu\upsilon\upsilon\varsigma \text{eis h} \acute{e}\rho\gamma\nu\omega, \text{o} \varpi\alpha\tau\iota\varsigma, \text{o} \lambda\omicron\upsilon\upsilon\omicron\varsigma, \text{h} \text{to} \acute{a}gion \varphi\nu\sigma\mu\alpha, \text{e} \text{et} \text{tai o} \text{t}e\ri\zeta \text{e} \eta\varsigma \text{e} \iota\varsigma.}\]

\[\Psi. 8. \text{Kai tereis einai o} \mu\alpha\chi\upsilon\upsilon\nu\upsilon\varsigma \text{en th} \gamma\eta, \text{h} \text{to} \acute{a} \gamma\varsigma \text{e} \kappa\epsilon\iota\omicron\nu\iota\varsigma \text{eis h} \gamma\upsilon\upsilon.}\]

\[\Psi. 8. \text{Kai tereis einai e} \kappa\epsilon\iota\omicron\nu\iota\varsigma \text{e} \kappa\epsilon\iota\omicron\nu\iota\varsigma \text{e} \gamma\upsilon\upsilon.\]
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, Cyril 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 they read there the New Testament in its proper Greek, with-

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*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 Tradesmen 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; he says, “there was a small ‘Church, into which he and Mr. *Wheler*, his ‘companion in the journey, going at the time of ‘Vesper, the Priest chanted ’em after the most ‘miserable manner in the world, not one word of

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1 *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 ordinarily 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 travelled 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 enquiries which he gives of the Town of Athens, that tho' the Athenians have preserved more of the ancient Greek in their language, than any other modern Greeks, yet he found only at Athens the Archbishop, and Ezekiel the Papa of Cyriani, who understood 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 Testament 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 examined it from one end to the other, and compared it with the Greek of our Editions, and have collected a great number of instances, but shall content myself 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 Prophet.
In the 2d 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.

CHAP. 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 satisfied 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
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 intelligant.

We find this fort 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.

"Ωτι τετείχεσ εἰσίν οἱ μαθήματα έν τῷ ἀνώ, πληξ', λόγῳ, ἐκ ἄνα ἀγιων, καὶ ἐκ τοι τετείχες ἐν εἰσίν: η γάρ τετείχες εἰσίν οἱ μαθήματα έν τῇ γῆν ἁνα, ὅπως η ἁμαρται ἐι ὁ μαθήματα.
At the foot of this Text is wrote the attestation of the Librarian in these terms.


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 them. The nature of the Manuscript is not there omitted, 'tis a Manuscript in parchment in 8°, 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 Usser, 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 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. Wcard has us'd all the pains and exactness that could be desir'd. The Dissertation I had wrote upon the disputed passage, was

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8 See the Life of Usher by Bernard in the Book entitled Vitæ selectorum aliquot virorum, &c. printed at London in 1681.

doubtless
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. Matthew's Gospel, these words in Latin; sum Thome 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 Thome 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. Yeard 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,
fession, 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. [illegible] has taken notice of several of this kind of rafures and corrections, and has given me divers instances.

As to what regards the main of the Manuscript itself, 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. vi. Several Manuscripts and some Greek Editions have τῷ καυξῷ δελαφόλες, i.e. serving the time, or complying with the time. Grotius observes that the most ancient and best have instead of the word καυξῷ, which signifies time, that of νοεῖω which signifies the Lord; and 'tis thus indeed that we read in our Bible, serving the Lord; the Manuscript of Dublin, or Mont. has the word νοεῖω abbreviated in this manner ν."  

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 23d verse of the iiid Chapter has only these words in several Manuscripts
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, ἐγέρθη μετὰ τεταρτακτον  δικαίος  ἐπὶ χριστίανωι, 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 converfant 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 ύ vowel in the word μακτυέιαν is mark'd with two points upon the top of it; that the ἐ also has the same two points in the words εἰσὶ and ἑτί, and withal in μακτυέιαν. F. Montfaucon, who of all men living is most capable to judge of these
these matters, has said in the first Book of his *Palæographia Graecæ*, that this manner or marking the 's and the ν'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 Manucripts where it is found; but this may be infer'red 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 μεταπαντι in this extract, and to the abbreviation in the word ουνω for ἐφευ, in ἀφο for παλης, in ἀνων for ἀνθρωπων, and in θυ for Θεο. 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; ἰλημ for ἵσσαλημ, ἰαδ for ἰαναιδ, σον for σαυρει, το for ἦτος, ἵτος ὑπ Κς in the first Epistle of St. Peter, Chap. ii. Τῼ τι τεο for χρησεσ ὑπ κυριει ὑκ for χρησι, Rom. xii. Τῼ τεο. as I have observ'd already; ποοσ for παλης, ποοε for παλης, &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 ν, 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
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 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 autho-

rity 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 Manu-
scripts which are not the better FOR THEIR BEING VERY ANCIENT, as I have se-

veral times observ'd.

h Dissert. 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 Erasimus, 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 Erasimus 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 inferred, 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 verse of the 5th Chapter of St. John's Epistle to be one of those where the lacunæ render the Greek Version defective; 'tis preserve'd there, and the Greek Text is read in it entire. There is nothing to be said against the antiquity of this Version; 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

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1 Dissert. Critic. sur les Manuscrits, 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 taken 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 Graeci, præterea legit Pater noenter, non Væster. The Greek of the Text says ἦσθε τέλειον, the
the Greek of the Council has γίνεται τέλειος: the Text of the New Testament has ὁ ἐν τοῖς ἀνάγνοις, which is in heaven, the Greek of the Council reads ὁ ὠντιος 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 ἡμιν ὅς δέδωκε μοι μείζων ὁμοτων ἦς.

The 21st and 22d verses of the xviiith 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 μνημείαι ὁμαλύται, 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 parce seminat, parce & metet, & qui seminat in benedictionibus, de benedictionibus & metet in vitam aeternam. The Greek of the Council is, ὁ σπείρων θεωμένως, θεωμένως ὁ Θεότηται, ὁ ὁ σπείρων ἐν ὀλόγῳ, ἐν ὀλόγῳ Θεότηται καὶ ἔτεκεν αἰώνιον. 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 ματαιευθαι, bearing record; is the one then made word for word from the other, the Greek from the Latin? I am somewhat ashamed'd to take up my Readers time with these minutiae.

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 let '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.


Oti τεθεις εισιν όι μαθιευθαι ευ υμων, ο άρης, λογος, και ἀνω αγιον, και εύατοι οι τεθεις ευ εισιν.

Oti τεθεις εισιν όι μαθιευθαι ευ τω ουμω, άρης, λογος, και ἀνω αγιον, και εύατοι οι τεθεις ευ εισιν.

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 ευμω for οι άρης, λογος for παλις, and ανω for ἀνδρα, which draws the line 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 ἢτῳ, and not ἤτῳ, 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 Erasimus inferred 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 Erasimus 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 Erasimus, 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 Erasimus 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!

Z. 2 How
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 Dublin.

\[\text{Ý. 7.} \text{Ot}\i t\text{teis eisiv o}i \text{me}l\text{luveit }\text{en t}i \text{e}i\nu, \text{p}i\epsilon, \text{lo}\text{g}o\text{t}, \eta \text{av}a \text{a}gion, \eta \text{h} \\text{st}o\i \i t\text{teis en eisiv.} \]

\[\text{Ý. 8. Ka}i t\text{teis eisiv o}i \text{me}l\text{luveit }\text{en t}i \text{g}\nu, \text{p}i\epsilon, \text{l}u\text{z}i\nu\text{les en t}i \text{g}\nu, \text{a}n\dot{a}m\alpha, \text{u}d\dot{a}w, \eta \text{a}i\mu\alpha.} \]

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
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, ἐν τῇ ἐκ τῷ ἐκ. 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, ἐν τῇ ἐκ τῷ ἐκ: 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 ἐν τῇ ἐκ τῷ, 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 Cephalus 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 ἐγένετο of the 7th verse, which in the Manuscript of Dublin is join'd to the word τοιούτου, 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 τοιούτου 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 ὀ in the Codex Britannicus before the word μαθίους of the 8th verse, which is join'd to this word in the Manuscript of Dublin, where we read ὀ μαθίους. This difference would be nothing in bare Copies, but is essential here, when we talk of the Manuscript itself: 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.
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 Christiainity, 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 e-

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 Manu-
scripts is beyond comparison of greater autho-
rity 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 requi-
site they should be able to answer this argu-
ment; but they never will.

They have had recourse to the Oriental Ver-
sions, the Syriac, the Coptick, and the Arabick,
which have not this Text: This indeed may
be said to those who do not know how mo-
dern all these Versions are in comparison of
the Italick Version, and how defective they are
in several very considerable Texts. If my an-
swer is strictly true, the objection vanishes; but
when will they shew that I have advanc'd a fal-
shood 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 hereby it is so
opposite, when yet this Text might have been
very serviceable to 'em, if in their days it had
A a been
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
ftantly 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 Italic 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 Ecclesiae 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. Eucherius, Vigilius, Etherius, 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

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1 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: k Cur, TRES UNUM SUNT, Johannem Evangelistam dixisse LEGITIS, si diversas naturas in personis esse accipi-tis? i. e. "Why do you read that St. John the E-
"'vangelist 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. Tapf. lib. 7.
lack 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 publickly 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 falsehood: they must betake themselves to the Prologue itself; 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 convinced, that the passage which was in the Italic 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 publicly 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 assure'd is a thousand years old. F. le Long of the Oratory who has search'd 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 Italic.

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 Ecclesiastics since nine hundred years have follow'd the new Edition. Those who have quoted the passage of St. John are Ecclesiastics of the same age with the first who are there nam'd. It may be seen in what I have said concerning the Abbot Anshert, 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 Synophs 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 Synophs may have had in view; I have prov'd that it can have referr'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 Synophs, 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 chimâera; 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 chimâera, 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. Boivin.
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 ventured 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 laboured 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.
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. Emlyn'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, 12mo, 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.

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A Visitation Sermon preached at Kingston upon Thames, by Jof. Clarke, D. D.

The Lord Bishop of London's Letter to his Clergy defended; 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.


—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.