



Bodleian Libraries

UNIVERSITY OF OXFORD

This book is part of the collection held by the Bodleian Libraries and scanned by Google, Inc. for the Google Books Library Project.

For more information see:

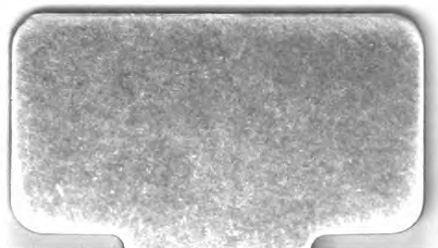
<http://www.bodleian.ox.ac.uk/dbooks>

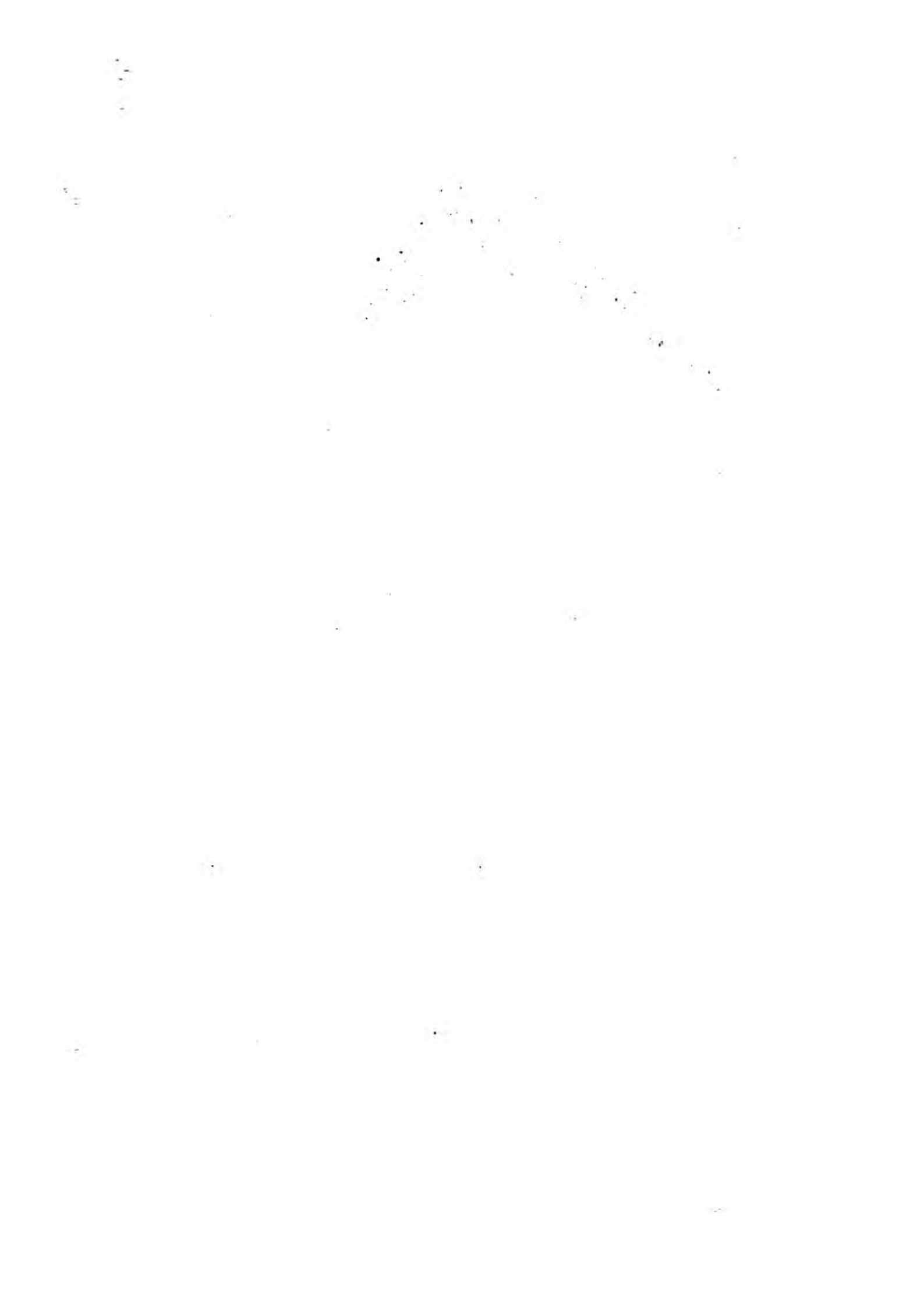


This work is licensed under a Creative Commons Attribution-NonCommercial-ShareAlike 2.0 UK: England & Wales (CC BY-NC-SA 2.0) licence.



1243 e. 131







THE 75
GENUINENESS

OF THE
TEXT of the First Epistle
of Saint JOHN.

Chap. v. V. 7.

There are Three in Heaven, &c.

Demonstrated by Proofs which are beyond
all Exception, taken from the Testimonies
of the *Greek* and *Latin* Churches, and par-
ticularly from a *Greek* MS. of the New
Testament, found in *Ireland*.

By *DAVID MARTIN*, Rector of
the *French* Church at *Utrecht*. Author of
the Dissertation upon this Text, &c.

Translated from the *French*.

L O N D O N :

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

MDCCLXXII.

1243 e. 131

e

BODL. LIBR.
29. NOV. 1920
OXFORD



T H E
P R E F A C E.



HO' I engage a third time upon the subject of this famous Text in St. John's Epistle, *There are three in Heaven which bear record, the Father, the Word, and the Holy Ghost, and these three are one*; it is not to continue the defence of it against Mr. Emlyn. There would be no end in removing the mistakes he commits in this matter, and I am naturally an enemy to strife and debates. I have always been of opinion, that when a truth is sufficiently clear'd up, all that is added thereto by reiterated disputes, rather carries it off from its true point of sight, than is capable of fixing the mind upon it. Questions are multiply'd, new difficulties are started that are foreign to the principal subject, personal interests are insensibly mix'd with it, and in this confusion the Reader's mind, divided betwixt so many different matters,

The P R E F A C E.

gives but an imperfect attention to the subject upon which it should be wholly employ'd.

Mr. *Emlyn* has lately publish'd a Piece, under the name of a Reply to the Examination I had made of his Answer, by which he had pretended to confute my Dissertation upon the passage of *St. John*, but as he has but slightly run over some passages, and not touch'd upon divers others which carry demonstration and conviction along with 'em, I shall have no need to return frequently to him; and if this was all I had to do, I might have dispens'd with writing again upon the same subject. The only thing which could have engag'd me in it, would have been to defend my innocence in the quotation I had made of a Manuscript of *Berlin*, upon occasion of which Mr. *Emlyn* has thought fit to triumph; but one or two Sheets 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, defended against those, who thro' the malignant force of prejudice, or an express hatred to this sacred mystery, endeavour to take from it this Apostolick passage, and deny it to be *St. John's*.

I had prov'd the genuineness of it by the most solid arguments, that can be urg'd for a fact of this nature; and these proofs are so numerous, and of so many different kinds, that 'tis impossible not to be convinc'd by 'em, unless an obstinate resolution

The P R E F A C E.

resolution form'd of set purpose against this sacred Text, shuts mens eyes to Reason it self. I have produc'd the testimony of the *Latin* Church from the second Age up to the last; the testimony of the *Greek* Church; and lastly, the *Greek* Manuscripts of St. *John's* Epistle, in the first of all the Editions which were made of the New Testament in *Greek*, in which Cardinal *Ximenes* employ'd several learned Men, and which was printed at *Complutum* from excellent Manuscripts in 1513. After this famous Edition comes that of *Erasmus* in 1522. in which this learned Critick and Divine, inserts this passage of St. *John* in the manner it lay in a Manuscript found in *England*. These two ancient Editions were follow'd by those of *Robert Stephens*, who in the year 1546. and 1549. publish'd the *Greek* New Testament with this Text, agreeably to several Manuscripts which he had from the Library of King *Francis* the First, and some other Libraries of that time.

Divers attempts have been made to enervate the force of this proof; I have given 'em in my two former Treatises; and have shew'd the weakness of them. But ^a *F. le Long*, of the Oratory, has lately taken a new method of opposing the Editions of *Robert Stephens*; namely, by producing the Manuscripts he thinks to have been those of this learned Printer, in which the passage of St. *John* is not found. I have shewn that this Father, as learned as he is, has been too credulous in taking the Manuscript he produces from the King's Library for those of *Stephens's*; and I prove invincibly from the Manuscripts themselves, that

^a *F. le Long's* Letter dated April 12. 1720. and inserted in the *Journal des Savans* in *June*.

The P R E F A C E.

they cannot have been those of *Stephens*. This is a point wholly new, which has never been brought into this Controversy, and which deserves to be examin'd with so much the more accuracy and exactness, as the subject of it is extremely momentous, and the manner *F. le Long* has follow'd, is dazzling and apt to lead into mistake.

To return now to the Testimonies of the *Latin* Churches, I confirm the quotation which *Tertulian* and *St. Cyprian* have made of the Text of the witnesses in Heaven with new reasons, and I add withal to the instances by which I had prov'd that this passage was anciently in the *Italick* Version, and in that of *St. Jerom*, several authorities, taken from divers Divines, which had never been quoted, at least that I know of, upon this important subject.

Coming then to the *Greek* Church, I shew that it has own'd this Text to be authentick in the past ages as well as the present; and I do it by the testimony of the *Muscovite* Church, which, as all the world knows, is an ancient branch of the *Greek*. I have not seen that hitherto any of the Divines, who have wrote upon this Text, have made use of this proof, to shew it to be authentick. I have had upon this all the informations I judg'd necessary, and was possible for me; and I hope that every Reader, who seeks after edification, will be satisfy'd therewith.

Another sort of proof, which had no less than the former escap'd the enquiry of the Criticks and Divines, is a very curious Edition of the New Testament in modern *Greek* made in 1638. plac'd over against the literal *Greek* in two Columns, by a *Greek* Monk, nam'd *Maximus*, of the Town of *Callipolis*, which is a suffragan Bishoprick to the Patriarch of *Constantinople*. The famous

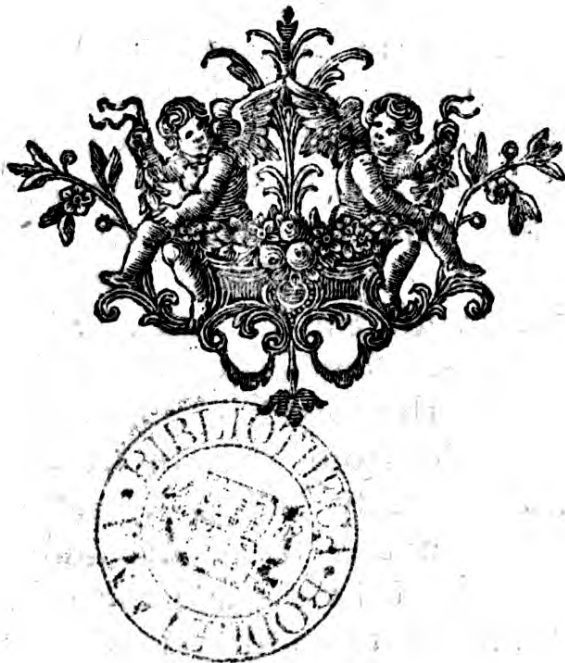
The P R E F A C E.

mous *Cyriil Lucar*, a Patriarch zealous for the instruction of his Flock, in a Preface set before this Edition, has recommended in pressing terms the reading of this Work, which is a sort of translation of the New Testament into modern *Greek*. It will be seen from the remarks I have made upon the nature of this Version, what advantage it affords us for the genuineness of the Text of *St. John's Epistle*.

Lastly, we shall find in this Discourse an authentick Piece never yet produc'd, and which gives the finishing stroke to all the proofs urg'd for the genuineness of this Text; and this is the extract of an ancient *Greek* Manuscript of the New Testament found at *Dublin* in the University Library. I am indebted for this Extract to the good nature and zeal of *Mr. Ycard*, formerly Minister in *France*, and now Dean of *Aconry* at *Dublin*. I receiv'd it about the end of last *October*, when I began to recover from a languishing state of illness, which join'd to my great age, was likely to put an end to my life. It was no small joy to me to see the sacred Text, which found so many contradictors, arise from the obscurity in which it had lain hid with the Manuscript that contains it. *Mr. Ycard* sent me a very long discourse with the Extract, which tended to shew that this Manuscript is the same which was expressed in the *English Polyglott* by the name of *Mont.* abridg'd from that of *Montfortius*, to whom it had formerly belong'd, and which was afterward the famous *Usher's*, Archbishop of *Armagh* in *Ireland*. I have made use of some particular observations upon divers passages of this excellent Manuscript, which are also communicated to me by the same *Mr. Ycard*, with whom I have since had, upon this occasion, correspondence

The P R E F A C E.

dence by Letters. If I had judg'd it necessary to produce a greater number of this sort of particulars, I should not have fail'd to do it; but I contented my self with those which have appear'd to me most proper to shew the nature of the Manuscript, whose testimony and authority are so advantagious to the proofs I have urg'd for the genuineness of the passage of *St. John's* Epistle. They have requir'd a Manuscript own'd to be ancient and genuine, which had this passage; here is one found and produc'd; thanks to the Divine Providence which has preserv'd it to us, to take away all pretence from the incredulity of the one, and to confirm the Faith of the others.



T H E



THE
CONTENTS.



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. Page 1

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. P. 7

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 urged against it. P. 19

CHAP. 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. P. 23

CHAP. V.

Other proofs that the Text of the witnesses in Heaven was in the old *Italick Version*. P. 31

CHAP.

The CONTENTS.

CHAP. VI.

Containing some new reflexions upon the Profession of Faith, which was presented to Huneric by the African Bishops. p. 39

CHAP. VII.

Other quotations of the Italick Version in favour of the passage in St. John's Epistle, taken from two ancient Tracts, ascrib'd to St. Fulgentius. p. 44

CHAP. VIII.

Of the judgment St. Jerom has made of this Text, in his Prologue to the seven Catholick Epistles. p. 47

CHAP. IX.

That the Text of the three witnesses, the Father, the Word, and the Holy Ghost, and these three are one, was always in St. Jerom's Version. p. 54

CHAP. X.

What judgment must be pass'd upon the Latin Manuscripts of the Vulgate of St. Jerom, which have not the Text of the Father, the Son, and the Holy Ghost. p. 59



PART II.

In which, the passage of St. John's Epistle, There are three in Heaven, &c. is prov'd to be genuine from the Greek Copies, and the use of the Greek Church.



CHAP. I.

THAT the two ancient Latin Versions, the Italick and the Vulgate of St. Jerom, are a proof that the disputed passage was in the Greek Copies. p. 65

CHAP.

The CONTENTS.

CHAP. II.

Of the first Greek Editions, in which the Text of the three witnesses in Heaven is read, and of those in which this Text is not inserted. P. 69

CHAP. III.

The passage of St. John prov'd to be genuine from the Greek Manuscripts with some particular considerations upon the Manuscripts of Laurentius Valla, upon that of Complutum, and that of England or the Codex Britannicus. P. 75

CHAP. IV.

Of Robert Stephens's Manuscripts. p. 85

CHAP. V.

Of the obelus plac'd in the middle of the 7th Verse, There are three in Heaven, &c. of the Manuscripts mention'd by the Divines of Louvain, and of that of which F. Amelotte says he saw at Rome. P. 92

CHAP. VI.

A Defence of the Manuscripts of Robert Stephens against certain Manuscripts produced from the Library of the King of France, which are pretended to be the same that Stephens used in his Editions. P. 102

CHAP. VII.

Of the Manuscript of Berlin. P. 115

CHAP. VIII.

Particular reflexions upon the genuineness or forgery of the Manuscript of the Greek New Testament which is at Berlin in the King's Library. P. 123

CHAP. IX.

Of the ancient Greek Writers, who have quoted this Text of the first Epistle of St. John, There are three, which bear record, &c. p. 135

CHAP.

The CONTENTS.

CH A P. X.

That the Greek Church has always own'd this Text to be genuine: prov'd from its Rituals, its Confessions of faith, and the testimony of the Muscovite Church.

P. 141

CH A P. XI.

Of the Version of the New Testament in modern Greek by Maximus a Monk of Callipolis, in which is the Text of the three witnesses in Heaven, the Father, the Son, and the Holy Ghost; and these three are one.

150

CH A P. XII.

Of the ancient Greek Manuscript found at Dublin, which has the passage that makes the subject of this Dissertation.

P. 155

CH A P. XIII.

The Panoplia dogmatica of Euthymius Zygabenus, the Manuscript of Dublin, the Greek Translation of the Council of Latran, and the Codex Britannicus of Erasmus, blended together, and reciprocally giving light to each other, in behalf of the genuineness of the passage of St. John, There are in Heaven, which bear record, &c.

p. 166

CH A P. XIV.

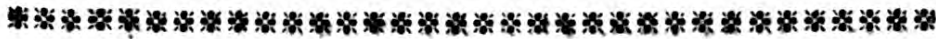
A brief recapitulation of the principal proofs urg'd for the genuineness of the passage of St. John's first Epistle, There are three that bear record in Heaven, the Father, the Word, and the Holy Ghost; and these three are one.

P. 175

The

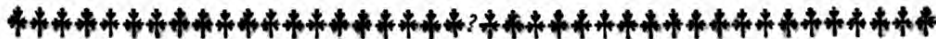


The 7th Verse of the vth Chap. of St. John's first Epistle, There are three, &c. prov'd to be genuine beyond all Exception, from the ancient Latin Bibles, the Quotations of the Fathers, the Testimony of the Greek Church, and lastly from an old Greek MS. of the New Testament in the Library at Dublin.



P A R T I.

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



C H A P. I.

That to maintain the genuineness of this Text is of great importance to the doctrine of the Trinity.



THE first ground of all religion in general is to believe that there is a God; and the great foundation of the Christian Religion in particular, is to believe three divine Persons in one only and the same divinity. The sole light of natural reason may suffice to every one, who is carefully attentive to consult it, for the simple belief of a God, an eternal and almighty Being, from whom
 B every

every thing that exists has deriv'd its original; but the brightest and purest lights of natural reason, could never attain to the belief of one God in three Persons; faith alone can soar so high, and that only by the assistance of divine Revelation. This Revelation is contain'd in the Holy Scripture, but is most plainly disclosed in the Books of the New Testament. The great truth of one God in three Persons, Father, Son and Holy Ghost, which lay hid to all human understanding, and in the first ages of the Church was discern'd by faith amidst the shadows of an obscure Revelation, has happily seen that obscurity disappear at the approach of the Gospel day: faith is no longer at a loss to acknowledge that to be there, which it finds spread thro' every part; since with God the Father is in all places found the Son of God, his only Son, his own Son, Creator of the world; and with this eternal Son, the Holy Ghost, proceeding from the Father and the Son, the Author and principle of the faith of the elect, the adorable source of all spiritual gifts, and sanctifier of souls. These three divine Persons are seen together in several Texts of Holy Scripture, in which their distinction is so clearly express'd, that faith discerns 'em with the eye that reads 'em. The command which *Jesus Christ* gave the Apostles to baptize *in the Name of the Father, and the Son, and the Holy Ghost*, has render'd the Trinity of persons in one Godhead in a manner visible in Baptism: the distinction of Father, Son, and Holy Ghost, each with the essential characters of true God, presents it self at one single view in the xiith chapter of the first Epistle to the *Corinthians*, from the 4th verse to the 11th inclusively: and the Prayer of St. *Paul* for the same *Corinthians* at the close of his second Epistle has united these three adorable Persons, as forming all three together the fruitful source of all benediction; *The grace of our Lord*
Jesus

Jesus Christ, the love of God, (i. e. God the Father,) and the fellowship of the Holy Ghost be with you all. Lastly, the Apostle St. *John* in the 7th v. of the vth chap. of his first general Epistle presents at once the same Trinity of divine Persons, and in a manner so express, that 'tis impossible not to be sensible of it: *There are three, says he, which bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one.*

Heresy has form'd no opposition against the genuineness of the three other passages, I have just mention'd; it has been contented to elude their force and conviction, as well as it could: but for the latter, which is that of St. *John*, it can't resolve with it self to own it for the genuine Text of the Apostle. For fifteen hundred years a forc'd silence has been kept as to this matter; but the farther ages have been advanc'd, and the more remote they are grown from those first times, when the Churches had that Scripture in the holy Apostle's own hand writing, the *antitrinitarian* heresy has become proportionably bold to deny, that this sacred Text was really St. *John's*. This happen'd not 'till after the year one thousand five hundred and eighteen, or twenty; as I have observ'd in my Dissertation upon this celebrated Text.

It has found, and yet finds, among the Orthodox, zealous defenders of its genuineness; and their zeal is so far from being *without knowledge*, that on the contrary it proceeds from the exact enquiry they have made into this particular subject. If among the real Christians, who sincerely believe the mystery of the Trinity, some persons are found, who dazzled with the false light of the objections brought by the Heterodox, continue in a manner undetermin'd whether this Text be genuine or no; I will venture to say, that 'tis only for want of giving themselves the trouble to weigh maturely the

reasons on both sides: they might find in my Dissertation all those of the opposite party, with the solid answers I have given to 'em, and against which the enemy of the Text I have defended has been able to make but slender efforts; but for the proofs which make out this passage to be genuine, they are so evident and strong in the same Discourse, and will receive such an additional augmentation in this, that for the future no doubt can remain concerning a truth of this importance.

To this want of examination and study, there is join'd in some mens minds, I know not what confidence in the other proofs of the adorable Trinity, taken from passages which the Hereticks don't dispute to be genuine; and imagining hereupon that this may be dispens'd with, they don't think themselves much concern'd to retain it. We have, say they, so many others, which teach us this profound mystery, and even several that are no less strong than that of St. *John*, that nothing would be lost, tho' we had not this Passage, or tho' the question should be left undetermin'd, whether it really belongs to the Epistle of that Apostle, or is an interpolation.

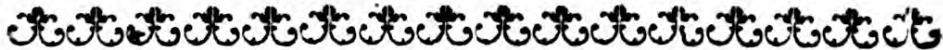
I own, I find no edification in such an opinion, and in my judgment a Christian ought not to be so indifferent concerning a Passage, which he finds in the Holy Scriptures. If the Holy Ghost has plac'd it there, 'tis a crime to give it up to the audacious criticism of the enemies to the doctrine it contains; and I conceive nothing more injudicious, I will even say, nothing which comes nearer contempt, than to assert that this Text may well be dispens'd with, for this frivolous reason, because we have many others in which the doctrine of the Trinity is clearly made good. The opposite error could not be better gratify'd, than by seeing a Text disappear, by which it finds it self confounded.

confounded. It yields, it falls under the weight of the rest, but this gives the finishing stroke, and prevents all means of rising again. In all the other Texts, that are urg'd against it, the three Persons of the Trinity are seen; but they are in none set down by the precise number *three*; that of the Epistle of St. *John* is the only one where this number is express'd, and 'tis by the force of the word *three*, that the ancient Fathers oppos'd the error of *Praxeas*, and of *Sabellius*, who acknowledging in the Divinity the Father, the Son, and the Holy Ghost, yet refus'd to allow of *three*, and made but one person, of the Father, of the Son, and of the Holy Ghost. The *Arians* have, with us, own'd the *three*; and having form'd after their manner a sort of Trinity, they baptiz'd in the name of the Father, the Son, and the Holy Ghost, without owning the Son to be God co-essential with the Father, but God notwithstanding, according to their deceitful way of explication, as the *Socinians* do now; and for the Holy Spirit, they made such a person of him, as they pleas'd, and their heresy could admit of; but they did not own him to be God, as the Son, nor did they believe him to be a divine Person. 'Tis for this reason I have said in my Examination against Mr. *Emlyn*, that they did not own the Holy Ghost *to be a person really existing*, so as to make with the Father and the Son a Trinity of divine Persons. According to them, the Holy Ghost is but a kind of Angel, who was created by the Son, and is infinitely inferior to him.

However it be, the *Arians* have own'd three persons. Now the Texts which I have quoted, *viz.* that of the administration of Baptism, and the two others, taken from the Epistle of St. *Paul* to the *Corinthians*, go no farther than to 'denote these three persons. To convince then the *Arians* in-
tirely

tirely by one Text of Scripture, in this Text the Trinity and Unity both together must be equally set before their eyes; for 'tis the unity in the number three, which is the stumbling-flock to the *Arians* and the subject of their incredulity. The only Text which comprehends all this, (the Trinity, I say, and the Unity,) is this passage of St. *John*, *There are three, which bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one.* If the *Arian* gives me up this Text, he leaves in my hands the strongest weapon I can employ against him, and he will hope in vain to secure himself by mean subtleties and imaginary distinctions. The advantage then, which so visibly accrues to us from these words against the most pestilent of all heresies, the *Arian* or *Socinian*, should make it be look'd on, at least by all the Christians who believe the mystery of the Trinity, as an Apostolick Text, and entirely remove from their minds, that sort of indifference, which they pretend to have for its being authentick. If those, who openly oppose it, as the *Socinian* party does, or those who waver betwixt its being genuine and supposititious, had arguments to urge against us, which it was not possible to give very satisfactory solutions to; or if we, who defend its genuineness, had not any good proofs to support it, I own that in all these cases it would be the wisest conduct to suspend our judgment upon a question of fact, which might then pass for problematical: but this Text is found in all our Bibles; 'tis in all the Greek Editions of the New Testament, except three only, two of *Erasmus*, and one of *Aldus*; the whole Church owns it to be genuine, and this is enough to form a conclusion in favour of its being so. But should they yet urge against all this, arguments which were very near of the same force, and which might justly strike upon the mind; then, I say, there might

might be room for doubts and uncertainties. But the case is very different: The evidence, force, and number of proofs all speak the passage of the three witnesses in heaven to be genuine, and they have nothing to urge against it, but conjectures drawn from the silence of some old *Greek* and *Latin* Fathers, of some MSS. of the New Testament, in which this passage is not found; and lastly, of some ancient Versions, in which it is wanting. As for real proofs, and proofs of fact which impugn this passage, and are contradictory to those which are drawn from the ancient Versions, the quotations of antiquity, and the *Greek* and *Latin* MSS to shew that it really belongs to the Epistle of St. *John*, they have not been able to produce one, after so many attempts they have made to find it; and without any hazard, I'll venture to say, they never will find one of this sort.



C H A P. II.

The Text of the three witnesses in heaven clear'd up, for the better understanding the importance and force of it, which were spoke of in the foregoing Chapter.

THE first thing, which here offers it self to be clear'd up, and which may create some difficulty in the minds of those persons, who rather seek for a pretence to doubt of the Text's being genuine, than to be convinc'd of its authority, is that 'tis there said of the three witnesses, that they bear record *in heaven*: for how is it possible, they streight cry, that an Apostle should have said, that 'tis in heaven the Father, the Son, and the Holy Ghost bear record in honour of *Jesus Christ*, in order

der to prove that he is really the Son of God, and the *Messiah*? A testimony is given in the places, and before the Persons, 'tis necessary it should be given, either thro' ignorance of the matter in debate, or the contradictions that incredulity opposes to it; but as nothing of all this can be found in heaven, of what use are these witnesses and their testimony? I have slightly touched upon this small difficulty in my *Dissertation*, and in my *Examination*; but because without enlarging farther upon it, I contented my self with saying, that 'twas one of those transpositions of words, which are very common in all languages, especially in the more ancient; and that even divers instances were seen of it in Holy Scripture, without giving my self the pains to produce one, it will not be inexpedient, if as I design in this treatise to take my leave of this passage, (that I may not return to it again,) I should here set down some instances of transpositions of words in the style of the sacred Writers. I say then, that these two words *in heaven* are transpos'd in the Text under examination, and put out of their natural and grammatical place; for instead of saying, *there are three that bear record in heaven*, the order of the construction in the *Greek* phrase should be, *there are three in heaven that bear record*. I have observ'd that *Socinus* himself has allow'd of this in his Commentary upon these words of the Epistle of St. *John*, and I have withal insinuated in favour of those, who are not acquainted with the *Greek* tongue, that the transposition of these words is far less sensible in the phrase of the Original, than in our Versions; but if instances are requir'd, here are some taken from the Old and New Testament.

We read in the book of *Genesis*, ch. xv. v. 13. these words of God to *Abraham*; *Know of a surety, that thy seed shall be a stranger in a land that is not theirs,*

theirs, and shall serve them, and they shall afflict them four hundred years. These words *four hundred years* are most certainly there out of their true place; for the bondage and persecution of the people of God in *Egypt* endur'd but about an hundred years, as I have shewn in my note upon this passage: thus these last words must be construed with that of *being or sojourning*, which is in the beginning of the verse; *thy seed shall be a stranger four hundred years, &c.* which was verify'd in the abode they made in *Canaan* and *Egypt*. Here then is a transposition somewhat more harsh, than the bare placing the two words of S. *John's* passage out of their natural order.

In the Epistle to the *Romans*, these last words of the 4th v. of the 1st chapter, *Jesus Christ our Lord*, should be join'd to these *concerning his Son*, which are at the beginning of the 3^d v. In the first Epistle to the *Corinthians*, ch. i. v. 3. *their Lord and ours*, are also out of their natural place. In the 2 *Cor.* ch. v. v. 19. we see a transposition, which small as it is, has yet given place to an observation not worthy the Divines who have made it: The words of the Text are, *God was in Christ reconciling the world to himself*: The word *reconciling* is transpos'd from the verb *was*, with which it must be construed in this manner, *God was reconciling the world*, that is, *God has reconciled the world to himself by Jesus Christ*; this transposition is evident, yet for want of attending to it, many of those ancient Divines, who out of respect are styl'd by the venerable name of *Fathers*, reading *God was in Christ*, and stopping there, as if these words made the sense compleat without the word following, have form'd 'em into a proof of the essential unity of *Jesus Christ* with the Father, and to shew that the Divinity of the Father was the same as in the Son.

C

Lastly,

Lastly, (for to what purpose should we multiply instances in so clear a case?) in the 8th ψ . of the xviith chap. of the *Revelation*, mention is made of those, *whose names were not written in the book of life from the foundation of the world*: Now who is there that does not see these words *from the foundation of the world* are transpos'd, and that they should be join'd in this manner to the foregoing word, *were not written from the foundation of the world*? Thus then in the Text of the same Apostle by placing backward the words *in heaven* before that of *bearing witness or record*, (for this word precisely answers to the Greek phrase,) our translation will stand thus; *There are three in heaven which bear record, &c.* for 'tis thus in reality that this Text is quoted in the dispute printed among the works of St. *Fulgentius*, against *Pinta the Arian*; *Tres sunt in caelo qui testimonium reddunt, &c.* "There are three
" in heaven which bear record, &c."

After having thus first clear'd up the phrase of the sacred Text, we must come to the subject itself, and enquire narrowly into it.

I find three sorts of heresies which have been started one after another against the sacred Trinity, a sublime truth which has always been a stumbling stone to the pride and haughtiness of human understanding. The first of these heresies was that of *Praxeas* in the second Century, and push'd on with yet more vigour by *Sabellius* in the age following. It allow'd of the sole person of the Father in the Divinity, and reduc'd the Son and Holy Ghost to mere names, or attributes, of the person of the Father.

The second *antitrinitarian* heresy was that of *Arius*, a Century after. This at the first solely terminated in the person of the Son, depriving him of the degree of perfect and eternal equality which he has with the Father, in order to place him a
degree

degree lower, and leaving him only a sort of resemblance with the person of the Father; a God, without being God. As to what regards the Holy Ghost, we don't learn from history that *Arius* in the beginning fell foul upon his divinity, but we may well imagine, that his judgment was not more sound with reference to him than to the person of the Son: what follow'd soon made it appear; the Holy Ghost was degraded by that heresy of the dignity of God; they didn't leave him the very name; they made him no more, as I have already observ'd, than a sort of Angel, created by the Son.

In these last times *Socinus* invented a third heresy, which is in a manner made up of the two foregoing: It approaches to that of the *Sabellians* in this, that it confounds the Holy Ghost with the person of the Father, not allowing the Spirit, or Holy Ghost, to be a person, but merely spiritual gifts, which being nam'd in Scripture the Spirit, or the Holy Ghost, are there in some sort *personalized*, that is, describ'd and represented under the name of Spirit, as if they were a Person. On the other hand the heresy of *Socinus* adheres to that of *Arius* in this, that it takes away from the Son the quality of true God co-essential with the Father, and co-eternal; and makes him no more than a *titulary* God, in virtue of his offices and dignity: But *Socinus* does not pretend that the Son had any real existence before he was born of *Mary*; whereas *Arius*, in part at least, keeping more closely to the Texts of the Holy Scripture, which express the eternity of the Son, left him a part, or shadow of that eternity, by saying that he was created of the Father before all Worlds.

The Text, which I undertake to defend, is equally opposite to all these heresies. It manifestly destroys that of *Sabellius*, who own'd but one Person in the Father, the Son, and the

Holy Ghost, whereas this Text says there are three.

By the same number of three thus distinctly specified, at the same time, the impious boldness of *Socinus* is confounded; for as he resolves not to own the Holy Ghost for a Person, but only for the spiritual and divine gifts of the eternal Father, 'tis then the same thing as the Father himself in these gifts; so that there remains no more than these two, the Father and the Son; whereas this Text of St. *John* reckons up *three*.

The heresy of *Arius* admits of all *three*, since it acknowledges three persons, but it cannot shew us three *witnesses*; and yet 'tis this the Text clearly teaches us. In short, if the Son, as *Arius* pretends by reducing him to the number of the creatures, be only the Minister of the Father, and the Holy Ghost the Minister of the Father and the Son, there will be no more than one witness, which is the Father; for whether he has given his witness himself immediately, or has caus'd it to be given by his Son, and by the Holy Ghost, 'tis always himself, properly speaking, who is the witness: Now St. *John* says *three witnesses*; in like manner as he says afterward, *three that bear record in earth, the Spirit, the Water, and the Blood*: and as these last are not really three witnesses, but because the Testimony of the one is not comprehended in the testimony of the other, so that 'tis not the Spirit it self, which bears record by the Water, nor the Water by the Blood; in like manner that they may be three witnesses in Heaven, each of these three must be himself a witness, and not all be only one of them, who after having given witness himself, bears record again by the two others.

Thus these two heresies, that of *Arius*, which for above two hundred years stir'd up the East, the West,

West, and the South against the Christian Faith; and the heresy of *Socinus*, the fatal off-spring of the former, are separately oppos'd by these words of the sacred Text, *There are three that bear record in heaven*: But those which the Apostle adds at the close of the verse, fall upon all these heresies join'd together, and strike 'em down at one blow: *These three, says he, are one*. The *Arian* and the *Socinian* would willingly give us up the *three*, if this number, reduc'd to one, was not the total overthrow of their heresy; thus they do all they can to secure themselves from the stroke. By these extraordinary words, *three are one*, the unity of nature in the Father, the Son, and the Holy Ghost, presents it self without difficulty to the understanding and faith of a Christian; which has its nurture in the sacred Scriptures; and the whole ancient Church saw there this adorable unity with the same eyes, that we see it there now; we have proof of this in *Tertullian*, in *St. Cyprian*, in *Vigilius*, in *S. Fulgentius*, and in three or four hundred *African Bishops*, who all acknowledg'd and ador'd the Father, Son, and Holy Ghost, as being but one God; and have all said with *St. John*, *These three are one*.

The *Greek* word of the original, $\epsilon\upsilon$, which is of the gender which the Grammarians call the *neuter*, cannot be explain'd in our language but by the word *thing*, that is, *one thing*; and this expression is somewhat indeterminate, and does not give a distinct idea of the particular subject of which it is to be understood; so the *Greek* word $\epsilon\upsilon$ 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 *ἐν* denotes this sort of moral unity, improperly so call'd, which is nothing else, but a sort of agreement of opinions, or state, and condition, between different persons. The most expressive of these passages are taken from the xviith chapter of St. *John's* Gospel, in which the Prayer of *Jesus Christ* to God his Father is recited: *Holy Father*, says he recommending to him his disciples, whom he was shortly to leave behind him, *keep through thine own name, those whom thou hast given me, that they may be one.*— *Neither pray I for these alone, but for them also that shall believe on me thro' their word, that they also may be one in us.*— *And the glory which thou gavest me I have given them, that they may be one, as we are one, —that they may be made perfect in one.* In all these verses, where the expression that *they may be one*, and *we are one*, which is the same with that of the Text in St. *John's* Epistle, returns so often; it is evident, that 'tis there us'd in two different senses, in one it signifies an *unity of opinions*, in opposition to all schism and division among themselves; and in the other it denotes an unity of happiness and glory, after they shall have finish'd their ministry in holiness, that *they may be made perfect in one.* The first of these two senses only can have been transferr'd by our adversaries upon these words of St. *John's* Epistle, namely, the unity of will, sentiment, and testimony.

The Abbat *Joachim*, who at the close of the 12th Century seems to have had a design of introducing *Arianism* afresh, did not fail to refer these words of *Jesus Christ*, that *they may be one*, to those of the Text of the three witnesses in heaven, *these three are one*, as parallel passages. The modern

dern *Arians*, and the *Socinians*, their companions, urge the same conformity of passages in their defence, and not only make 'em their strong-hold, but I may venture to say, their only one.

Before I lay open the weakness of it, I shall make one general remark, the application of which will be very easy to the present subject; and this is, that in several Texts of Scripture one and the same expression, or one and the same phrase; has different meanings, according to the different subjects they relate to. I have given several instances of this in the 11th chapter of the second part of my Discourse of revealed Religion, at present I will content my self with these two. It is said in the viith chapter of the Book of *Job*, *What is man that thou visitest him?* We read also these words in the viiith *Psalms*, but the sense is certainly not the same in these two places; as is easily to be seen. 'Tis said in several places of the sacred Books, that *God takes away Sins*, and that he *blots 'em out*: The same thing is also said of *Jesus Christ*, that he *takes away our sins*, and that he *blots 'em out*, or *wipes 'em away*; yet this is in very different senses: *God* takes 'em away by *pardon*; *Jesus Christ* takes 'em away by *expiation*. A bare conformity sometimes sufficing thus to make use of the same terms upon different subjects. We have a proof of this ready in the passages of *Jesus Christ's* prayer, which they compare with the Text of *St. John's* Epistle. Will any one venture to say, that in the words of *Jesus Christ*, *that they may be one as we are one*, the expression *to be one*, which is found there twice together, is absolutely in the same sense, and not barely in a sense of conformity, and by a sort of resemblance?

I know very well that the *Arian* and *Socinian* would persuade us that the case is thus, in order to reduce the unity of the Son with the Father to
a bare

a bare unity of will and sentiments, such as that of the Disciples with each other was, and thus to take away from *Jesus Christ* that adorable unity, by which he is co-essential with his Father. These unhappy hereticks turn all their thoughts this way; but to compass their point they must first take away from *Jesus Christ* the title of *God*, of *true God*, of the *great God*, which the Scripture ascribes to him; they must deprive him of the august dignity of *Creator*, and that of *God over all, blessed for ever*, which the same Scripture attributes to him. Could they indeed shew that *Jesus Christ* is no more than merely the Minister of the eternal Father, then truly they might find the unity he has with his Father to be no other than that which the Disciples had with one another, an unity of sentiments, and not an unity of essence and nature: But when will they be able to take away from *Jesus Christ* all these sublime characters of Divinity?

Let us suppose for a moment, with *Arius* and *Socinus*, that the Son is only a creature of the first rank, and that the Holy Ghost, as *Arius* taught, is of an order far inferior to the Son, a Spirit created by him; or, as *Socinus* has imagin'd, the spiritual gifts, *personaliz'd* under the name of *Spirit*; would there be the bare shadow of good sense in placing them in company with the person of the Father, the sovereign and eternal God, so as to say, that *they are one with him*, under pretext that they had no other Sentiments than he? I should as soon chuse to say it of an Angel, and of one of the glorified Saints, since this Angel and Saint can have no other will than that of God; and yet what man will attempt to make them one with God, and say of them, as St. *John* has said of the Father, the Son, and the Holy Ghost, *these three are one*? Let 'em own then, that these words of the sacred Text have a sense infinitely more profound than

that of an unity of sentiments and will, and consequently that they express that unity of essence and nature, which makes the three to be but one God.

'Tis with this passage as with that of the institution of Baptism; *in the name of the Father, of the Son, and of the Holy Ghost*. The ancient Fathers, who have quoted these words against the *Arians*, have observ'd that it is not said, *in the names, in nominibus*, in the plural; but *in the name, in nomine*, in the singular; as designing an authority common to these three persons, the Father, the Son, and the Holy Ghost; the unity of nature being thus included in the unity of *Name*, which is that of God, since Baptism is administer'd in the name of God alone. As then the Father, the Son, and the Holy Ghost are join'd together in Baptism under this unity of Name, which is no other than the very unity of a God, it must necessarily be thus in these words of *St. John, these three are one*.

The illusion which is form'd in the explication of these words arises from the name of *witnesses*, which is there given to the Father, the Son, and the Holy Ghost; for from thence they conceive that they may terminate in their testimony, and signify that *these three are one*, as witnesses, and with regard to the record they have bore.

But the falsity of this notion may easily be perceiv'd by comparing a testimony with proofs. When these different proofs of one and the same fact are alledg'd, they will never say that they are one and the same thing, tho' they all tend to the same purpose, because the one is not the other. To be able then to say of the Father, the Son, and the Holy Ghost; *these three are one*, from an unity of Testimony, their testimony must necessarily have been but one and the same; but this is not fact, for the Father has bore witness in one manner, the

D

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.



C H A P. III.

Of the nature of the proofs on which the genuineness of the Text of the three witnesses in heaven, the Father, the Son, and the Holy Ghost, must be established; and of the nullity of those, which are urg'd against it.

IT would be of no service, that these words contain'd the great and sublime notion of the Trinity of the Father, Son, and Holy Ghost in one only divine nature, if they did not really belong to St. *John*, and were fraudulently inserted into his Epistle, for the support of the doctrine of the Trinity. We are therefore now to enquire into the nature of the proofs for and against the truth of this passage.

When the wonderful art of printing Books, which till then were all Manuscripts, was found out about the middle of the fifteenth Century, divers Bibles were printed in several Countries from the Manuscripts which were in the hands of all the World, and the Text here in dispute was inserted in the Epistle of St. *John*, in the same place and after the same manner it has been ever since. No person exclaim'd against these impressions; they had then the same MSS. they have now, in which this passage is wanting, but this was not thought of moment against its being authentick; they judg'd it to be a mere omission in these MSS. a case which was not peculiar to this Text; nothing on the other hand being more frequent than such omissions in written Copies. This solemn ac-

quiescence of all Christians in favour of a Text which they were accusom'd to read in the Epistle of St. *John*, cannot be validly contradicted but by strong and solid arguments to prove the Text supposititious. If we could have recourse to the original copy of the Epistle, the matter would soon be decided, but in all likelihood 'tis now above fifteen hundred years since the original of the Canonical Epistles were lost; the transcripts which have been made from age to age, and the early Versions into the vulgar tongue of the people then alive, are since that time the only means, by which we can be assur'd of the truth of facts of this kind. The Books of the New Testament were wrote in the *Greek* language, and consequently the *Greek* Editions must have been made from *Greek* MSS. The *Latin* is the language of the most ancient Version of these sacred Books; and 'tis thus the *Latin* Editions must have been made from the *Greek*. If those who publish'd the first *Greek* Editions of the Epistle of St. *John*, and who have inserted this passage in the body of the Text, did not place it there but upon the credit of MSS. their printed Books must now have the same authority as the MSS. themselves had formerly. And for this authority of the MSS. from which the Editions were made, 'tis not necessary that all the rest should be found to agree with them in the Text, we are upon; first, because what may have been an omission in the one is no proof of its having been an interpolation in the others; a thousand instances make out the contrary. 2. If the *Greek* MSS. in which this Text is not, are such as want also several entire passages in divers places, which yet are own'd to belong to the sacred Text, because they are in other MSS. the want of this passage in any MSS. whatever, is not a sufficient reason to conclude, that it is supposititious in the

Manuscripts

Manuscripts in which it is found. 3. The greater or smaller number of MSS. in which this passage is not read, cannot invalidate those in which it is read, no more than twenty or thirty Historians, who shall have wrote an history, successively and in divers ages, in which a certain fact, tho' of very great importance, shall not be found, but which seven or eight other Historians of undoubted credit shall have mention'd, can be alledg'd in proof from a mere omission of this fact, against the veracity of the others, who mention it. 4. If the *Greek Church* has own'd as genuine the passage, which is not found in this number of *Greek MSS.* this defect can be look'd on only as a pure omission, which has passed from one to another; or which even thro' the inadvertency of a transcriber has been introduc'd into their MSS. Now what is regarded as an omission avails nothing against a passage quoted and approv'd; we shall see in the sequel, that it is not a supposition without ground which I here make of the judgment of the *Greek Church* in defence of the truth of this Text; I have elsewhere given certain proofs of it; and I shall yet produce others, which I am inclin'd to think our adversaries have not consider'd.

I have spoke of the ancient Versions, which may lead us back very near to the time of the Originals of the sacred Books. I don't think, that any person ever attempted to dispute the antiquity of the *Latin Version*, call'd the *Italick*: 'Tis upon this that St. *Jerom* form'd his Version or Correction at the close of the fourth Century, and it was this which the whole Western and Southern Church in *Europe* and in *Africk*, made use of from the age in which the Apostle St. *John* dy'd: If then the Text of the three witnesses in heaven be found in a Version so ancient and authentick, 'tis one of the strongest proofs we can have for the Texts being genuine;

genuine; especially if it has been own'd by the ancient Fathers, in the times, and countries, where the *Italick* Version was us'd by the Churches: 'tis a fact which I shall undertake to prove in the following Chapters, and which I hope to set in a new light, tho' what I have said in my Dissertation has put our adversaries out of the condition of giving any answer to it, that has so much as the appearance of reason; as may be seen in the Examination which I have wrote against Mr. *Emlyn*.

To return to the *Italick* Version, and the proof which we draw thence; I know not how it has happen'd, but those who dispute the genuineness of St. *John's* passage, urge against it the *Oriental* Versions, the *Syriac*, the *Arabick*, the *Coptick*, in which this Text is omitted. As the bare name of these Versions carries with it a certain air of learning and erudition, which is apt to dazzle and lead astray, they fail not to make a great noise about it, and as the *Syriac* is the most ancient of all these, they cry it up in such a manner as seems to bring it near to the original: they forget that it is defective in many other important Texts, as well as in that of the Epistle of St. *John*, as I have shewn in my Dissertation, pag. 166. But the *Syriac* Version, which they have now, must not be confounded with that which was made in the first ages; the most able persons in this kind of learning are of the same opinion; and Mr. *Simon* himself thought so too, since he owns in his *Critical History*, that this Version is more modern than the *Latin* Versions, *i. e.* than the *Italick*, and even the Version of St. *Jerom*. Besides this, there are two great differences which set the *Syriac* Version far below these ancient Versions; the first consists in this, that the *Syriac* Version was us'd only by some people in the remotest part of the East, who understood neither *Greek* nor *Latin*, and consequently

quently it was of no great note in the Church; whilst on the contrary the *Italick* Version first, and then the vulgate of St. *Jerom*, had a progress thro' all the Churches of the *Latin* World, and were receiv'd as Books of great authority. 2. This Version fell under the eyes and pens of the most celebrated Fathers of the Church, who have quoted it in their Writings; and was also the Bible of all the Councils of *Europe* and *Africk*. Nothing in general could contribute more to the authority of this Version; as then the *Syriac* does not come near it, the omission of the passage of St. *John* in this Version cannot balance the authority of the *Italick* Version, and destroy a Text, which that has own'd. What remains is to bring proof of this; and that shall be the subject of several following Chapters; for 'tis too copious to be confin'd to one.



C H A P. IV.

That the Text of the three witnesses in heaven was from the first Ages in the Italick Version, prov'd from the quotations of Tertullian and St. Cyprian.

IT is not from the MSS. themselves of the *Italick* Version, that we can know whether such or such a passage was in it; these MSS. have been lost for many ages: Time which consumes every thing, and carelessness in preserving them, not only in the hands of private persons, but withal in the Libraries of Convents, Princes, and learned Men, who were curious in these matters, has so order'd it, that not one Copy, as I know of, of this famous Version of the New Testament is now extant.

extant. From the time that *St. Jerom's* gain'd the ascendant over the *Italick* in the Churches, as being far more correct than the copies of the former were, into which, thro' the succession of time, a great number of faults were crept, the MSS. of that Version were by little and little suffer'd to be lost. All that we have of it is in the Writings of the Fathers, who have made Commentaries upon some Books of the New Testament; or in the quotations of several Texts of that ancient Version, in divers passages of their Works.

The most ancient Book, in which the passage of *St. John* is quoted, is the Treatise of *Tertullian* against the heretick *Praxeas*; it would be impossible to go back to a more remote age, since *Tertullian* liv'd in the same age this famous Version was made, namely, the second Century. I have quoted the passage, which regards this Text, in my Dissertation, and I would not return to it now, if I had not new observations to make upon it, in order to defend it against the false glosses of those persons, who alledge that *Tertullian* had not the passage of *St. John* in view, under pretence that he has not made an express quotation. 'Tis thus that ancient Doctor speaks in the 25th chapter against *Praxeas*. "*Jesus Christ* speaking of the Holy Ghost said, *He shall take of mine*, as himself had taken of the Father; and thus the connexion of the Father with the Son, and of the Son with the Holy Ghost causes these three to be united together; *which three are one*, as it is said, *I and my Father are one*." There we see clearly 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 *Jesus Christ* in the xth Chapter of the same Apostle's Gospel, *I and the Father are one*. *Tertullian* has not been content with barely quoting the words of the Epistle,

Ale, *Tres unum sunt*, but he has withal made there an observation, in order to illustrate the sense, and to shew that the word *Unum* has express relation to the nature and essence of the three, the Father, the Son, and the Holy Ghost; and not to their persons, *qui tres*, says he, *UNUM sunt, non UNUS*: which he confirms by the authority of our Lord *Jesus Christ*, who express'd himself after the same manner by the word *Unum*, and not by that of *Unus*, when he spoke of himself and his Father, *quomodo dictum est*, adds *Tertullian, Ego & Pater UNUM sumus*. Can any thing be more express? Yet, instead of sincerely owning, that this is the sense and meaning of *Tertullian*, they take what pains they can to elude the force of this proof. They pretend, that it was of himself, and without a view to any particular Text of Scripture, that *Tertullian* said, *qui tres unum sunt*, under pretext that the words are put there without any sign of quotation; as if it was not very common in the writings of the Fathers, and particularly in *Tertullian*, to quote passages of Holy Scripture without any indication which marks 'em to be passages taken from Scripture; they need but open the Book of that ancient Doctor, and numbers of instances will offer themselves to their eyes. Was then the remark he makes upon the word *unum*, to shew the great difference betwixt *unum* and *unus*, with a view towards clearing up his own expression, and not that of a sacred Text? This is absurd to imagine, and still more so, because he had just made the same observation upon the word *Unum* us'd by *Jesus Christ* in the 22^d chapter, *Ego & Pater UNUM sumus*, I and the Father are ONE. He said, *UNUM sumus, non UNUS sumus*.—*Unum dicit neutrali verbo, quod non pertinet ad singularitatem, sed ad unitatem*. “ *Jesus Christ* said, *I and the Father* “ *are one*; and this *one* in the neuter gender does
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 Tapsum*, in two passages of his *Discourse concerning the Trinity*; and in the Fragments against *Fabian* among the works of *St. Fulgentius*? I here quote only the Authors, who have us'd the same Version with *Tertullian*. Now in all these passages the words, *three are one*, are indisputably inserted as belonging to *St. John's Epistle*: and yet they shall not have been in *Tertullian's Book*! They must have very strong proofs to convince an impartial

partial mind of it, which shall have read the same *Italick* Version in these different Authors, and have found there the same words.

This observation leads us to a third, with which I shall conclude my reflexions upon *Tertullian*. Let 'em maintain, as long as they will, that these words, *Three are one*, are properly *Tertullians*, who spoke 'em of his own head, and without having taken them from St. *John*, upon this supposition, that they were not in the *Latin* Version of that Apostle's Epistle; they cannot at least deny, but that several of the Ancients, famous for their orthodox belief in the sacred Trinity, did read 'em in their days in the same Version: I have produc'd so many quotations of it, to which I shall presently join so many others, that this cannot be disputed me; whence then comes it, that these words, *Three are one*, shall be found in the *Italick* Version in the age of St. *Cyprian*, and the ages following; and the same words shall have been us'd by *Tertullian*, yet without having been in the Version, where the others found them? I believe they will wait long for an answer to this powerful difficulty, if they expect an answer that removes it: let them examine it, and look thoroughly into its consequences; I desire no more. I stop here, and pass on to St. *Cyprian*.

This holy Bishop of *Carthage*, who suffer'd martyrdom for the Christian Faith in the year 258. has quoted the passage of St. *John* in two of his Treatises. He produces the last words in the Epistle to *Jubaianus*, and almost the entire passage in the Book of the Unity of the Church, and in these two places he quotes it upon different subjects. That of his Epistle to *Jubaianus* is to shew the necessity there was of re-baptizing, or rather, as he expresses himself in the beginning of that Epistle, of *baptizing* those, who had receiv'd baptism in the Communion of the hereticks, who did not believe the Tri-

nity, because this could not have been look'd on as true Baptism, since Baptism was conferr'd in the Name of the Trinity: *He who receives Baptism, says he, is sanctified and becomes the Temple of God; But of what God? Of the Creator? This cannot be, for he does not believe in him. Of Christ? But how can he be the Temple of Christ, who does not acknowledge him to be God? Is he then the Temple of the Holy Ghost, since THESE THREE ARE ONE? Cum tres unum sint.* These words then are there quoted as a proof of the Trinity of the Father, the Son, and the Holy Ghost, in one only divine essence.

He urges the same passage upon quite another design, and somewhat more at large, in his Discourse of the Unity of the Church. He wrote it against the schism of the *Novatians*; and he reasons there strongly, with that lively and noble eloquence which was natural to him, against the Schism in general, in order to set out the horreur of it. 'Tis there, that, after having said, that he cannot have God for his Father, who has not the Church for his Mother, he adds, *the Lord has said, I and the Father are one; and again, it is written of the Father, the Son, and the Holy Ghost, and THESE THREE ARE ONE.*

All that the enemies to the genuineness of this passage of St. *John* have been capable of imagining to render useless the express quotation St. *Cyprian* has made of it, amounts to this, that it has respect to the 8th verse, where the Apostle speaking of the three witnesses which are in Earth, the Spirit, the Water, and the Blood, says that *these three are one*, according to the *Latin* Version, which has translated the last words of the 8th verse, and those of the 7th in the same manner, tho' they are very different in the *Greek*, as I have elsewhere shewn. I have confuted this illusion with so much force
and

and by such demonstrative arguments in my Critical Dissertation, that the opposite party has been at a loss what answer to give, and all that Mr. *Emlyn*, who at present maintains the contrary side in *England*, has been able to do, is to quote St. *Eucherius*, who has said that several explain'd the three witnesses of the 8th verse mystically of the Father, the Son, and the Holy Ghost, and then to produce *Facundus*, who has observ'd, that St. *Cyprian* explain'd after this mystical manner in his Treatise of the Unity of the Church, what is there said of the Father, the Son, and the Holy Ghost. But I have given such repulsive strokes to these last efforts of a deplorable cause, in my Examination of that Writer's answer, that they have not ventur'd to appear again in the late Piece, he has publish'd, under the title of a *Reply to the Examination of M. Martin*: The Reply has here, as almost every where else, been mute, and pass'd over the proofs and arguments which my Book is full of in silence and confusion. I have shewn under this particular article of St. *Cyprian*, with how little understanding or justice Mr. *Emlyn* had urg'd the words of St. *Eucherius*; and how absurd it is to make *Facundus*, (who out of pure fancy has ascrib'd a meaning to him which that ancient Writer has not given the least hint of,) a supreme judge of the sense and intention of St. *Cyprian*; which will appear yet more and more from the new observations I am going to make upon it; for I avoid, as much as I can, tautology and repetition.

I begin with the Epistle to *Jubaianus*: As *Facundus* has made no mention of the passage of this Epistle which I have quoted, with regard to this he leaves us the field free, to take the quotation which St. *Cyprian* has there made of these words of St. *John*, *These three are one*, according to the
 sense

sense and views which they can have there. There will be no difficulty in being assur'd, that it is the unity of essence in the Father, the Creator of the World; in the Son, whose Temple no one can be, if he is not really God; and in the Holy Ghost, whose Temples likewise we are, and who is one with the Father and the Son. Now what have the *Spirit*, the *Water*, and the *Blood*, which St. *John* says are three witnesses in earth, and which are reduc'd to one in this, that they all three bear the same record, in common with these reasonings and these expressions? *Facundus* here fails the *Socinian*, and Reason is against him too.

Let us now bring this passage of the Epistle to *Jubaianus*, and that of the Discourse concerning the Unity of the Church both together. St. *Cyprian* had there the *Spirit*, the *Water*, and the *Blood* of the 8th verse no more in view, than in his Epistle to *Jubaianus*: We see there only the proper and ordinary names of the three divine persons, the Father, the Son, and the Holy Ghost; by what means then will they introduce the *Spirit* under the name of Father; the *Water* under the name of Holy Ghost; and the *Blood* under the name of Son? Reason will never envy an imagination, which thus abuses it. We have lately seen in *Tertullian* the Text of the Gospel, *I and the Father are one*, plac'd in conjunction with these words of St. *John*, *these three are one*; we find in the same manner these two passages join'd together in the quotation of St. *Cyprian*, why then shall not this be here the *three one* of the 7th verse, as it is in *Tertullian*; or why shall not the *three are one* in *Tertullian* be the *three one* of the *Spirit*, the *Water*, and the *Blood*, if it is so in St. *Cyprian*?

This reasoning is so much the more firm and solid, as St. *Cyprian* does not add these words of the Epistle of St. *John*, but in the same sense
as

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.



C H A P. V.

*Other proofs that the Text of the witnesses
in heaven was in the old Italick Version.*

TO the age of St. *Cyprian* immediately succeeded that, in which St. *Jerom* flourish'd. The first *Latin Version* had already been made three hundred years, and in less time many faults must have crept into the Copies, which were continually dispers'd for the use of the Churches and private Persons. 'Twas then a trade to transcribe Books,

as it is now to print 'em. Both learned and ignorant were equally employ'd in writing and copying: 'twas a means of getting their livelihood; and as they were more or less dexterous at it, they made their profit. Every one, who could write and read, became his own scribe for himself and family; no person had the inspection of his work, or was appointed to make in it the necessary corrections. Books must thus often fall into bad hands, and be insensibly fill'd with faults. Sometimes an ignorant transcriber took one word for another, and put that which he understood in the place of that which he did not. Sometimes, wearied with a labour, which requires a continual attention, he suffer'd words to escape his eyes and his pen, and even lines, especially when the one began with the same words which the other had ended with; instances of these omissions are very common in the ancient MSS. Sometimes a copier, more bold than learned, made alterations in the passage, where he thought the copy, which he transcrib'd, was faulty. These were so many fatal springs from whence numbers of faults arose. St. *Jerom* has specify'd all these sources of irregularity and defects in his Epistle to Pope *Damasus*, who earnestly exhorted him to make an exact revise of the MSS. of the Gospels. Tho' this work appear'd to him very toilsome and difficult, because, said he, of the great diversity he saw in the Manuscripts, and the almost innumerable faults, which had crept into 'em, tho' for the most part very slight, and which did not affect the essentials of Religion, he yet resolv'd to undertake it. He perform'd it with all imaginable care, comparing several MSS. together, and forming his corrections upon the *Greek*. He did the same some time after to the other Books of the New Testament, which makes him say in the Catalogue of his works,

plac'd.

plac'd at the end of his Treatise of Ecclesiastical Writers, that he had revis'd the New Testament by the *Greek* Copies, as he had before done that of the Old by the *Hebrew*.

The Text of the three witnesses in heaven was in the *Italick* Version, as we have seen from the use *Tertullian* and *St. Cyprian* had made of it. This Version fell under the eyes of *St. Jerom*; there then he saw this sacred Text; and he saw it there, either as a fault to be corrected, or as a genuine Text. If the latter, *St. Jerom* own'd it to be the Apostle *St. John's*; if the other, he must have cast it out of the Epistle in his revise; but very far from having rejected it, he left it there with the Text of the three witnesses, which are upon earth, and the whole Church has read it there since, as it had read it there before: I have given indisputable proofs of this in my Dissertation, and shall give more in this. I speak not here of the Prologue to the seven Canonical Epistles, in which *St. Jerom* complains of some particular Version, from which this Text was taken away, thro' the unfaithfulness, as he believ'd, of the Authors of that Version; 'tis a point of Criticism, upon which I have already wrote, and to which I shall be oblig'd to return, in order to remove the difficulty *Mr. Emlyn* has form'd, and with which he imagines I must be very much perplex'd.

Those who have read with any care the writings of *St. Jerom* cannot be ignorant, that when he has happen'd to deviate in some places from the *Italick* Version, he has mark'd them out, and given his reasons. If it was necessary to quote instances, I could give several, which withal concern only one word, or some such other inconsiderable alteration; but this would lead me too far, and carry me off too much from my subject: the matter of fact is known, and disputed by no body. If then *St.*

Jerom had inserted this passage of *St. John* in his Version without having found it in the *Italick*; or having found it there did not insert it in his revise, for one of these two must necessarily be fact, is it to be conceiv'd, that so exact and careful as he was to justify himself upon the smallest points, against his envious adversaries, who sought for an occasion to quarrel with his conduct in relation to his Version, as he has complain'd in several of his Epistles, yet he should have negligently forbore to set down in some of his works the reasons which he had, not to follow the ancient Version with regard to this Text, which is one of the most important in all the New Testament? His perfect silence then is a certain mark, that he had nothing to say upon it, no more than upon all the other passages, where he had left things as he found them.

This reasoning is one of those which the Philosophers name a *dilemma*, the force of which consists in an alternative, in which two cases being propos'd, you must chuse to admit of the one, and reject the other. Here then let them take which side they will; I matter not; my argument will always be convincing.

But what need is there to urge this reasoning from the genius and character of *St. Jerom*, when we have express proofs of the fact in question, namely, that in his time the ancient *Latin* Version contain'd the passage of *St. John's* Epistle? *St. Eucherius* liv'd at the same time with *St. Jerom*, tho' somewhat younger than he; the Church had then no other Version in use but the *Italick*; *St. Jerom's* revise, made at *Bethleem*, could not yet have pass'd the mountains to be known in *France*, where *St. Eucherius* flourish'd in the famous Monastery of *Lerins*, and afterwards at *Lyons*, where he was Bishop. He has quoted in his *Tract de formulis*

formulis spiritualibus the two passages of St. *John's* Epistle, which speak of the three witnesses in heaven, the Father, the Word, and the Holy Ghost; and of the three witnesses in Earth, the Spirit, the Water, and the Blood. One cannot believe how much pains Mr. *Emlyn* has taken to invalidate this quotation; but the more he has turn'd about to different sides, the more he has shewn the perplexity he was in, and the difficulty of getting rid of it; he himself is become so sensible of it by the answers, which I have made to all his objections, that he has prudently thought fit to be silent in the affair. One thing, which seems to have given him the most satisfaction, was an imagination, that the passage where St. *Eucherius* speaks of the three witnesses of heaven, was falsify'd by some transcribers, because, he said, he did not comprehend how that ancient Bishop could have quoted in the same passage the Text of the three witnesses in Earth, the Spirit, the Water, and the Blood, which were mystically explain'd of the three divine persons, since that of the witnesses in heaven would have prov'd of it self, and without recourse to mystical meanings, the Trinity of the persons in the divinity. I have shewn him, that this was an illusion, which he had form'd from imagining that S. *Eucherius* quoted these two passages to prove the doctrine of the Trinity; and I next produc'd to him two instances taken from the Decretal Epistles of *Isidorus Mercator*, in which these two Texts of St. *John's* Epistle are quoted together, and even with regard to this doctrine. We have withal a third instance taken from an Author more ancient than the Author of the Decretals; 'tis *Vigilius* Bishop of *Tapsum*, who has wrote so much against the *Arians*, and who has urg'd against them the passage of the witnesses in heaven no less than five times in divers places of

of his Discourse concerning the Trinity. Being at *Naples*, whither he had retir'd from *Africk*, that he might continue no longer expos'd to the persecuti-
 on of the Emperor *Hunerick*, he compos'd under
 the name of *Idacius Clarus*, a famous Bishop in
Spain in the preceding age, a Treatise against *Va-*
rimadus, an *Arian* Deacon, in which he inserts the
 principal objections of the *Arians* against the Di-
 vinity of *Jesus Christ*, with the answers that were
 to be made to 'em: *If they urge against you, says*
he, these words of the Son of God, The Father is
greater than I: Answer, The Father is greater than
the Son consider'd as man, having taken human na-
ture 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 Parthi-
ans, (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 discon-
 certs Mr. *Emlyn's* scheme against the passage of
St. Eucherius; the second, which is far more con-
 siderable, and is very much to my purpose, is that
 the Text of the witnesses in heaven, the Father,
 the Word, and the Holy Ghost, was in the *Italick*
Version; for *Vigilius*, and the other writers of his
 age, made use of no other. This pious Bishop liv'd in
 the same age with *St. Jerom*; for tho' he had already
 gain'd a great reputation towards the close of the
 the fourth Century, he pass'd a good part of his
 life in the fifth; for which reason he is commonly
 rank'd with the Writers of the fifth Century, with
St. Paulinus, *Rufinus*, *St. Augustine*, and others.
 This remark would not be very important, and
 which

which I should never have thought of making, if it did not serve to remove an illusion, which Mr. *Emlyn* has form'd, and which he would be glad to realize to impose it upon others; which is, that says he, *Vigilius*, *Eugenius*, and the other Prelates, who have mention'd this Text, came too late, for they liv'd in the fifth Century: I have shewn the extravagance of this answer, and have met with no reply: but to draw an advantage from the remark I have made upon the age, in which St. *Jerom* is rank'd, namely, the same with that of *Vigilius*, Bishop of *Tapsum*, and the other *African* Prelates, whom I have quoted; if the argument taken from their being of the fifth Century renders their deposition useless, what can that of St. *Jerom*, or that of St. *Augustine*, have more, unless it derives its authority from the dignity and merit of their persons; which would be the most absurd thing to urge in the world. *Vigilius* of *Tapsum* was no less religious than St. *Augustine*, and he had this advantage above him, that he suffer'd great persecutions in *Africk*, which had not been rais'd there in the time of St. *Augustine*. St. *Eugenius* also, Primate of the *African* Churches, and a Confessor for the Faith, was a person of no less dignity than the Bishop of *Hippo*; and the three or four hundred Bishops who in their profession of faith, presented to *Huneric*, defended the doctrine of the Trinity by the Text of St. *John*, *There are three which bear record in heaven, &c.* in the same age with St. *Augustine* and St. *Jerom*, amounts in my opinion to as much as a quotation which should be found among the works of those two excellent servants of God. It seems as if they had a mind to pass in the world for men who shut their eyes against the clearest truths; or who prostitute their sincerity, when they make use of such pitiful evasions.

In

In short, tho' the times had been far more distant from each other than those of St. *Jerom* and St. *Augustine* were from that of these *African* Bishops, the sole life of a man, might yet have seen them both: There were but sixty four years from St. *Jerom* to the time these Bishops wrote; and scarce more than fifty two or fifty three from the death of St. *Augustine*; now does this make it worth the while to say with scorn, they are writers of the fifth Century? If I had been in that age, and it had pleas'd God I had liv'd so long, as I have done in this, I should not only have been able to see St. *Jerom*, *Vigilius*, and the rest, but also to have exercis'd the sacred Ministry for near three years of St. *Augustine*'s life, and withal in the days of the three hundred *African* Bishops, who drew up that excellent Confession of faith, in which the passage of St. *John* confronts the *Arian* heresy, since I have had the honour to be a Minister 57 years, and am now in the eighty first year of my Age. Opinions may change in passing from one age to another; and in these cases 'tis true one cannot infer from the prevalence of such or such an opinion in the world in one age, that they had been so an age or two before; of this we have an hundred instances: but that the quotation of a passage from a Book known, and esteem'd, and which is withal in the hands of all the world, loses of its weight, because of its being made in one age more ancient than another, is what no body has ever thought, and yet 'tis this which Mr. *Emlyn* has several times ventur'd to assert.





C H A P. VI.

Containing some new reflexions upon the Profession of faith, which was presented to Huneric by the African Bishops.

I N speaking of *Vigilius* Bishop of *Tapsum*, and the frequent quotations he has made of the passage of *St. John*, I have had occasion to place with him the three or four hundred Bishops, who had inserted this triumphant Text into their Profession of faith; I have quoted in my Dissertation, and in the Examination of Mr. *Emlyn's* Answer, the place which concerns this passage; he has been able to make no reply, so that I look upon this matter as concluded: but I am here about to consider it again in another light.

It remains indisputably prov'd that all the *African* Bishops, as well in their own name, as in that of their Churches have own'd as a Text of *St. John* that of the witnesses in heaven, which they have urg'd in the most authentick instrument that perhaps was ever drawn up, and in the nicest circumstances that the Churches of several great Provinces, and of divers other Countries beyond Sea, such as the Churches of *Majorca*, *Minorca*, *Sardinia*, and *Corfica*, which were in the same interests with those of *Africk* were ever found in. It is certain then, that this Confession of faith was actually put into the hands of the *Arians*, who had their Bibles, as the Orthodox had theirs, and were acquainted with the *Greek* tongue, as well as they, and were, no less than the Orthodox, exercis'd in reading the sacred Scripture, and in dispute. Lastly, 'tis most sure, that they gave no other answer to this Tract

of

of the Bishop than by stirring up against them the rage of the Emperor *Huneric*; all these facts are taken from History. This sole recital, tho' very much abridg'd, and destitute of the reflexions I have added to it in my Dissertation, convinces by its own evidence, that at that time neither Orthodox, nor *Arians*, had any doubt but that the passage really belong'd to St. *John's* Epistle. The *Arians* would not have desir'd any thing better than to find in an Act prepar'd with so much care, and upon which four Bishops employ'd to draw it up had spent several Months, a forg'd passage, and especially a passage, upon which the Orthodox relied so much in the defence of the doctrine of the Trinity. Those cunning and obstinate hereticks knew how to exclaim against the simple words of *οὐσία* and *ὁμοούσιον*, *essence* and *co-essential*, which in the Council of *Nice* had been appropriated to the Consubstantial Divinity of the Son with the Father. Shew us, said they continually, the words *essence* and *co-essential* in some Text of Scripture; how then did they not here, where the subject is of more than one word, and where a whole Text is oppos'd to their error, answer that the Text is not in the Scripture, and that it could not be shewn to be there? They would have discern'd the mote, and not have seen the beam!

Vigilius of *Tapsum* enter'd the lists against 'em; St. *Fulgentius* also had with them divers disputes; the passage of St. *John* was urg'd by them both: We find in all these disputes the answers and the arguments of the *Arians* upon divers Texts of Scripture: nothing appears upon this, which looks like the rejecting it as forg'd.

When any passages are brought against them, upon which they can urge the difference of Copies, they never fail to make use of this plea: this may be seen in the case of *Rom. viii. v. 11.* in the second

cond Vol. of St. *Athanasius's* works, p. 228. and upon another passage in the same Volume, pag. 610. but we meet with nothing like this upon the Text of St. *John's* Epistle.

Their whole answer to all the passages urg'd against them out of the Epistle to the *Hebrews* in defence of our Saviour *Jesus Christ's* Divinity, which is there express'd in so many places, is that this Epistle is not Canonical: *The Arians*, says Mr. *Simon*, were the first in the Eastern Church, who obstinately rejected the Epistle to the *Hebrews*, seeing it was not favourable to their new opinions. Urge against them the Text of St. *John's* Epistle! They alledge nothing against its being authentick, nor charge it with forgery.

How then, says Mr. *Emlyn* in his late Tract, pag. 45. do they say nothing, and suffer themselves to fall by a Text, which gives victory to their adversaries, without making the least defence? Those, says he, who have urg'd this passage, must have either necessarily suppress'd the answers of the *Arians*, or they are lost, since they are not come down to us. As to their being lost, 'tis impossible, since as they must have been join'd to the objection, and the objection is by different ways come down to us in the Writings of the Fathers, the answers could not fail of coming in like manner. Nor did even Mr. *Emlyn* think so; he uses this *dilemma* in his reasoning only to manage a little the opposite question, and not too inconsiderately to assert that the ancient Fathers had suppress'd the answers of their adversaries. If he meant to say this, he may find certain persons who out of prejudice and dislike to the Writings of the Fathers will not disallow of it; but natural equity join'd to good sense, which ought every where to preside,

* Hist. des verit. du Texte de N. Testam. ch. xvi.

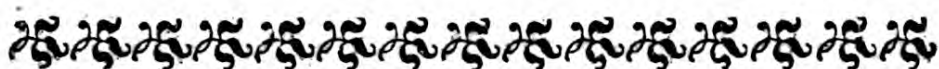
can never approve of a suspicion so injurious to the ecclesiastical Writers, who have recommended themselves so many different ways, and to which their manner of relating the disputes which they had with the hereticks, has given no place. So far from this, that we every where find the passages of Scripture, that seem most favourable to *Arianism*, set in their fullest light, and urg'd with all the force that was possible to the *Arians*. We see there the most subtle and artful reasonings that the *Arians*, and their fellow-brethren the *Socinians*, are able to form at present, sometimes against the Mystery of the Trinity; sometimes against the Divinity and eternal generation of the Son; and sometimes against the procession of the Holy Ghost, and the Divinity of his Person. Consult but what they have said upon the 22^d v. of the viiith Chapter of the *Proverbs* against the eternity of the Son: *The Lord has created me*, &c. relying upon the translation of the LXX. who have thus render'd it instead of, *The Lord has possessed me*, &c. as the *Hebrew Text* imports: Upon the 32^d v. of the xiiith Chapter of *St. Mark*, in order to deprive *Jesus Christ* of his infinite knowledge, *But of that day knoweth no man, no not the Son*, &c. Upon the 29th v. of the xth Chapter of *St. John*, to take off from the supreme dignity of the Son, by these words which he had said himself; *My Father is greater than I*. The Fathers withal have not been forgetful to give us instances of their artfulness in eluding the Texts of Scripture urg'd against them; several are seen in what I have produc'd above; I shall add but one more, that I may not too much multiply things of this nature. The Orthodox made use of the Text, where *Jesus Christ* says, *I and my Father are one*, to prove his unity of nature with the Father, as being but one and the same God. The *Arians* evaded, or pretended to evade this proof by the distinction

inction of unity of nature, and unity of will, explaining these words of *Jesus Christ* of the latter; and it was necessary for the Divines of those times to strengthen themselves with other Texts in defence of that. We must not imagine that these subtle *Arians* did not urge the same answer to the passage of St. *John's* Epistle, since the *three are one* of this Text is the same thing with these words of *Jesus Christ*, *I and the Father are one*. This is manifestly the sum of the seventh Dialogue of *Vigilius* of *Tapsun*, printed among the Works of St. *Athanasius*, Vol. 2. of the *Cologn* Edition: where he says, that where the names of the persons are expres'd, there they believe different natures to be expres'd by those names; so that they assign to the Father, Son, and Holy Ghost an unity of will only, and not an unity of divine nature: And it was also after this manner, that the Abbat *Joachim*, who reviv'd *Arianism*, explain'd the Text of St. *John's* Epistle in the 12th Century; as we see in the Acts of the Council of *Lateran*, held in 1215.

But tho' we were not so well satisfy'd as we are concerning the answer which the *Arians* may have given to this passage, what advantage cou'd accrue to Mr. *Emlyn*, or what consequence could he draw thence? Our question turns only upon this, whether, these words of St. *John's* Epistle, *For there are three, who bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one*, were in the old *Italick* Version, and were urg'd by the Fathers against the *Arians*; I prove it by abundance of authorities; and there is not one which they can dispute, either as falsely al-

^b Sic sentiunt, ut ubi nomina in personis indicant, ibi simul in ipsis nominibus & singulas vel diversas substantias esse pronuntiant, ut unitatem in concordia tantum charitatis esse assignant, & non in unita plenitudine Divinitatis.

ledg'd, or as uncertain; but would it be less true, that the passages extracted from the writings of the Fathers, which I have produc'd, are in their Books, tho' we should be wholly ignorant of what the *Arians* may have answer'd? I am not acquainted with Mr. *Emlyn's* Logick, but no man was ever less regular in fixing his principles, and drawing his consequences: I have made this remark in another place.



C H A P. VII.

Other quotations of the Italick Version in favour of the passage in St. John's Epistle, taken from two ancient Tracts, ascrib'd to St. Fulgentius.

ST. *Fulgentius*, Bishop of *Ruspe* in *Africk*, liv'd in those sorrowful times, when *Arianism* was upon the throne, and true Christianity very much persecuted. I have^e set down in my Dissertation two passages where this holy Bishop makes mention of the passage of St. *John*, but as I have not given the express words, I think it convenient to give 'em here.

The first of these passages, which is in his Answers to ten Objections of the *Arians*, is express'd in these terms: ^d *We acknowledge the unity of essence in the Father, the Son, and the Holy Ghost; yet without confounding the persons; for 'tis this which St. John testifies, when he says, There are three which bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one.* The other passage is in a Discourse, which he wrote con-

^e Pag. 61.

^d Fulg. Rusp. ad 10. Object.

cerning the Trinity at the request of one of his friends, nam'd *Felix*, to explain to him that great subject, which was so much disputed. ^e *I will say then to you in few words, that the Father is one, the Son another, and the Holy Ghost another; distinct I say, as to their persons; but not distinct as to their nature: and for this reason 'tis said, I and the Father are one: the word ONE respects the nature, the term ARE denotes the persons; in like manner, 'tis said, There are three, which bear record in heaven, the Father, the Word and the Holy Ghost, and these three are one.*

After such express quotations of St. *John's* passage, let 'em come and boldly tell us it was not in the *Italick* Version, or that St. *Fulgentius* had not this Version, which was receiv'd in all the Churches, before his eyes, nor took thence the passages he quoted in his Writings; this will be an unpardonable ignorance in those persons who thro' prejudice deny a truth which is disagreeable to them; or a want of sincerity, yet worse than that ignorance, shameful in men who profess themselves Scholars.

In the last Editions of this holy Bishop's Works, and in the ninth Volume of the *Bibliotheca Nova Patrum*, we find two Tracts under the name of St. *Fulgentius*. The one is against an *Arian* Bishop nam'd *Pinta*; and the other is a collection of divers Fragments against an *Arian* also, nam'd *Fabian*.

As to the former Mr. *Du Pin*; in the article of St. *Fulgentius*, proves that this Work does not belong to that famous Bishop, and he gives very good reasons, which if they please they may see in the place I have mention'd. Dr. *Cave* in his history is of the same opinion, and I know no per-

^e Fulg. de Trinit. ad Felicem Notarium, cap. iv.

son who has 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 betwixt the Latin words *ministrare* and *subministrare*, which does not agree with such a man, as he was. I leave the stricter enquiry into these matters to those who are Critics by profession; I shall here insist no longer upon it. Yet if I have done right in not confounding the Author of these Fragments with St. *Fulgentius*, no more than with the Author of the Tract against *Pinta*, the quotation of St. *John's* passage in these Fragments, wherein the Texts of Scripture are all taken from the *Italick* Version, will be a new proof that this Text was read in that Version.

The title of the 21st Fragment of the sixth Book is, *The Trinity in Persons, and the Unity in Nature prov'd from holy Scripture*; under this extraordinary title

title are read these words at the close of the Chapter, *The Apostle St. John has evidently said, and three are one, in speaking of the Father, the Son, and the Holy Ghost*: this is express.

Upon occasion of the manner, after which this passage is quoted, I return to the quotation St. Cyprian has made in his Treatise of the Unity of the Church; *It is written, says he, of the Father, of the Son, and of the Holy Ghost; and these three are one.* I see here no difference with the quotation of the Fragment; in the latter, 'tis indisputably the 7th v. since it can only be said of that verse, *St. John has evidently said*; the consequence tends directly to St. Cyprian, and confirms the reflexions I have made upon him.

If those, who venture to deny the passage we are upon to have been in the *Italick* Version, have never read the Authors I have quoted, their ignorance in a matter, they ought to be acquainted with before they so resolutely deny it as they do, is inexcusable in Men of learning; and if they have read 'em, and taken notice of the passages in 'em I have quoted, their sincerity becomes very much suspected: this is a grievous *dilemma* for 'em.



C H A P. VIII.

Of the judgment St. Jerom has made of this Text, in his Prologue to the seven Catholick Epistles.

THIS impossible but that St. *Jerom* must have seen in the *Italick* Version a Text which *Tertullian* and St. *Cyprian* had read there before him, and which all the world had seen there as well as they, and which the great numbers of Bishops who
liv'd

liv'd in the same age with St. *Jerom* read there also. The toilsome and difficult pains he gave himself to purge that Version from the faults, which had crept into it, did not allow him to spare a Text, which would have been the greatest of all the faults he had to correct, if it did not really belong to St. *John's* Epistle; but far from taking it away, he on the contrary has complain'd in very strong terms, in his Prologue to the seven Epistles, of the omission of this Text in some private Version, which appear'd in his time; the Authors of which he treats as *unfaithful Translators*: a reproach unjust as well as rash, if this passage had not been in the *Italick* Version, which was used by the whole Church; and if withal it was not in the *Greek* of the New Testament, since it was from the *Greek*, as from the Original, that the *Latin* Versions were made.

These consequences are natural, and 'tis impossible to overturn 'em, but by destroying the principle from which they proceed, which is absolutely to deny that this Prologue is St. *Jerom's*. And thus Mr. *Simon* has bent his whole force this way with a view to exclude the passage it treats of, as a forg'd and supposititious Text: Dr. *Mill* and *F. Martianay* have gone into the same opinion concerning the Prologue, but yet with different views, for they believ'd the passage of St. *John* genuine; their prejudice reach'd no farther than the Prologue. I have collected from the Writings of each all the reasons they have urg'd to shew that St. *Jerom* is not the Author: I have examin'd 'em step by step one after another, and have shewn 'em to be so weak, that * Mr. *Emlyn* who has twice enter'd the lists

* See the fifth Chapter of my Dissertation upon the passage of St. John, and the fourth Chapter of the Examin. of Mr. Emlyn's Answer.

since upon these matters, he has not been able to destroy one of my arguments.

The most specious of those which had been urg'd against this Preface, was that the seven Epistles are there call'd *Canonical*, a name which *F. Martianay*, who is the Author of this remark, pretends was not given to these Epistles, 'till after the sixth Century, and consequently that it could not be *St. Jerom*, who wrote the Preface, where they are call'd by this name. This reason would be good, if the remark was just, but I have shewn from several Authors, that it is not: I shall not offend, if I here add two other instances. The first is from *Vigilius*, Bishop of *Tapsum* in the fifth Century, who in his Book against *Varimadus* says, '*Tis written in the Canonical Epistles, my little children, this is the last time*: the quotation is from the first Epistle of *St. 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

H

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 oppos'd 'em in

^f Reply, pag. 37.

his Writings? I had largely answer'd this, and amongst other things had said, that this objection supposed this holy Doctor to have wrote some particular Treatise against *Arianism*: whereas there is no such piece found among all the great Volumes we have of his; and that he had but scarce touch'd upon it as it came in his way in some of his Commentaries. Mr. *Emlyn* returns to me upon this subject, and contents himself with alledging in general the Comment upon *Ezekiel*, without marking any passage where *Arianism* is mention'd. This vague and confus'd manner of quoting a Book has its profit and advantages for those who judge that it is more secure to lurk behind this general form of speaking, than to appear in a distinct and express quotation. I have read St. *Jerom's* Commentary upon *Ezekiel* more than once, and have found him so far from expressly engaging against *Arianism*, that he speaks not of the Holy Trinity but upon occasion of the mystical exposition of some expressions, which are found in this Prophet; and the passages which he quotes, tho' rarely, are always such whose ideas have relation to those of the mystical terms and explications he gives, and which are often far fetch'd: instances of this observation may be seen in the xith Chapter, v. 1. in the xlth Chapter, v. 44. and in divers other places.

To this I add, that a very considerable time having pass'd betwixt the Prologue and the Commentary upon *Ezekiel*, 'tis by no means surprizing that St. *Jerom* not being concern'd in the least with the affair of *Arianism*, should not have present in his mind a Text of which he had spoke with so much force upon a quite different occasion, as that of the revise of St. *John's* Epistle was. He was working upon this revise about the year 389 or 390; for giving in the year 392, (which he notes to be the 14th year of the reign of *Theodosius*) a

Catalogue of his Works, he sets down in the number the review of the New Testament: now he did not finish, as is gathered from his Works, his Commentary upon *Ezekiel* 'till the year 414, and consequently 24 or 25 years after he drew up the Prologue to the seven Epistles. Will Mr. *Emlyn* find that after so long a space of time St. *Jerom* must have present in his mind the noble vivacity with which he had spoke of the Text of the witnesses in heaven against the unfaithful Translators, who had not inserted it in their Version, that this Text must have plac'd it self under his pen, and be necessarily repeated there? If he thinks so, those who know mankind better, and how men of the greatest parts do not always think upon the same thing, how the most judicious content themselves with saying or writing what is most to their purpose, and how 24 or 25 years time are capable of fixing the mind to one thing, without prejudice to that which made a lively impression upon it 24 years before, will not find the least difficulty in comprehending, how 'tis possible that St. *Jerom*, after all the reasons I have given, should not have quoted the passage of St. *John*, of which he had spoke with so much zeal and force in the Prologue to the Canonical Epistles.

Mr. *Emlyn* carries his reasoning yet one step higher, and to give it the greater advantage, he represents the Author of the Prologue as taking upon him the Character of *Restorer* and *Preserver* of this passage, against the omission which he condemns in some *Latin* Versions; from whence Mr. *Emlyn* infers, that these characters cannot belong to St. *Jerom*, since he has made no mention of this Text in his Commentaries, nor in his Epistles.

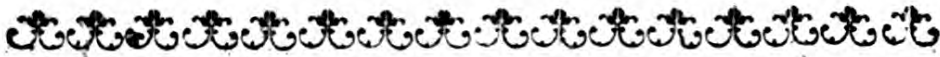
The Author of the Prologue does not give himself the great titles of *Restorer* and *Preserver*, nor represents himself under any of these ideas; 'tis from
from

from himself Mr. *Emlyn* has taken them. The word and idea of *Restorer* would reach much farther than to those particular Versions, which are specify'd in the Prologue, and which, as we learn from St. *Augustine*, were almost of no consideration in comparison of the *Italick*, which was call'd the *Common Version*, because as I have several times observ'd, it was that of all the Churches: and the passage of St. *John* not being wanting in this Version, which was in the hands of all the world, the name of *Restorer* of this Text could not belong to the Censurer of those other obscure Versions, which at most were only in the hands of some private persons. I say the same thing of the word *Preserver*, which is no less a stranger to this Preface than the other. The Text in hand had no need of any other Preserver than the original *Greek*, and the Bible of the Churches.

But has Mr. *Emlyn* well consider'd that in making the Author of this Preface, whoever he was, since he will have him not to be St. *Jerom*, speak thus of himself, he makes him say by a necessary consequence, that this Text was in the *Greek*, and in the ancient Editions; for how otherwise would he have been the *Preserver* of it? And will Mr. *Emlyn* acknowledge this? *He is taken*, as said the Royal Prophet, *in the net which he had laid*. But whilst he extricates himself out of it as well as he can, let us resume his reasoning, and draw an advantage from it in favour of the truth I maintain. The Author of the Prologue charges the Translators with unfaithfulness, who had not inserted this passage in their translation; therefore he must himself have plac'd it in his; for the *Latin* Poets observation was always just,

Turpe est 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. Jerom cannot be charg'd with, if this passage was plac'd in his Version, which these *unfaithful Translators* had not inserted in theirs. Now this passage was no less in St. Jerom's Version than in the *Italick*; 'tis a fact which consists in proof; I have given a great number in my Dissertation, and I shall resume and continue that subject in the following Chapter.



C H A P. IX.

That the Text of the three witnesses, the Father, the Word, and the Holy Ghost, and these three are one, was always in St. Jerom's Version.

MR. *Emlyn* does not deny but this Text has been in the Manuscripts of the *Latin Bibles* since the time of *Charles the Great*, who liv'd at the close of the eighth Century; the testimonies I have produc'd have not left him the least room to dispute it. But how could so remarkable a Text as this, both in its matter and form, be found in the Manuscripts of the New Testament, dispers'd through all Countries among the Clergy and the People?

If it was a Stranger, newly come, it must be own'd they were very easy who admitted it into the Sanctuary of the sacred Scriptures, without having given it any opposition in any countrey of the world. These Manuscript Bibles were several times revis'd, the smallest errors of transcribers were corrected as much as possible, and yet they must have shewn so excessive an indulgence to this entire Text,
lately

lately introduc'd, as to leave it in possession of a place it had so undeservedly usurp'd! Does Mr. *Emlyn* really believe this?

I went back yet farther than the time in which the famous revise was made by the order of *Charles the Great*, wherein we have seen this Text of *St. John*; there's no artifice and Criticism, which can evade this revise; 'tis beyond all the subterfuges which prejudice and error can raise against it; I have set it beyond the reach of both, as may be seen from what I have said.

Passing farther than the time of this famous revise, I searched into the *Decretal Epistles of Isidorus Mercator*, and I shew'd that the two Texts of *St. John*, one of which speaks of the three witnesses in heaven, and the other of the three witnesses on earth, were read in two of these Epistles. The Bible of *St. Jerom* was then only in common use with the Church and its Doctors; this Bible had then the passage of the 7th ψ . 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 Ansbert*, or *Ansbert*, whose words I have quoted, and which I am willing to repeat here, because of the new observations I have to make upon 'em. *Ansbert* then commenting upon these words in the first Chapter of the *Revelation*, *the faithful witness, and the first-begotten of the dead, and the prince of the Kings of the earth*, says, that tho' the expression of *faithful witness* has there reference only to *Jesus Christ*, 'tis yet a character, which equally belongs to the Father, the Son, and the Holy Ghost; according to these words of *St. John*, *There are three, which bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one.* The remarks
I have

I have to make upon this quotation deserve a particular attention.

Ambrose Ansbert, a native of *Provence*, retir'd into the Kingdom of *Naples*, and was there very much esteem'd: he wrote there several Works which gain'd him a great reputation withal tho' they drew upon him the envy of many. They accus'd him of pride, rashness, and in a manner of impiety, for having attempted to write a Commentary upon the *Revelation*, to the great contempt, they cry'd, of that terrible Sentence in the xxii^d Chapter, *If any man shall add unto these things, God shall add unto him the plagues that are written in this Book.* It was easy for *Ansbert* to shew this accusation ridiculous; but as his innocence was not a buckler strong enough to defend him against his enemies, he implor'd the protection of Pope *Stephen*, to whom he dedicated his Commentaries. Would a man so unjustly defam'd in publick, and so rashly accus'd of making additions to the Book of the *Revelation*, under pretence of the explications he gave of it, would he have unadvisedly quoted in this very Commentary a passage, which had not been in the Bible, and said, *it is written, There are three, which bear record, &c.* if it had not been written? Now it was St. *Jerom's* Bible which was then read in the Churches, and which private families had before their eyes. The old [†] *Italick* Version had given place to this, which was far more correct, as I have already observ'd; and this alteration of the Version had been introduc'd into the Church but about a Century, or a Century and an half, before: the *Italick* Version had kept its ground 'till towards the close of the seventh Century, and *Ambrose Ansbert* wrote about the middle of the fol-

† P. Simon Hist. Critic. des Versions du N. Testam. ch. vii. 8, 9.

lowing.

lowing. We cannot then have a greater certainty of the fact in question, namely, that the Text of the witnesses in heaven, the Father, the Word, and the Holy Ghost, &c. were from the first ages, as in the Age of *Charles the Great*, in *St. Jerom's Bible*.

Another instance, very like the former, and of the same Century, is that of *Etherius*, Bishop of *Uxame* in *Spain*, and of *Beatus* Priest in the *Asturias*. *Elipandus* Archbishop of *Toledo*, and *Felix* Bishop of *Urgel*, taught that *Jesus Christ* consider'd as man was only the Son of God by adoption, and thus they struck at the hypostatick union of the two natures in *Jesus Christ*: their doctrine prevail'd mightily in *Spain* out of regard to these two Prelates, whose reputation there was considerable, especially *Elipandus*, who was Primate of all *Spain*. *Etherius*, tho' his Suffragan, and *Beatus*, who was but a bare Priest, wrote against the error of the Archbishop; and the Archbishop in his turn writes a Letter of Spirit against 'em, to an Abbat, call'd *Fidelis*, in which he charges 'em with being *Eutyrians*. To justify themselves, and at the same time to oppose the Error of *Elipandus* and *Felix*, they wrote a Book, in which they quoted a good part of the first Epistle of *St. John*; and among the rest the entire passage of the fifth Chapter, which speaks of the Father, the Son, and the Holy Ghost.

It was already a great undertaking in *Etherius* and *Beatus* to venture openly to oppose their Archbishop and Primate; and it would have been not only an imprudence in 'em, but impious withal, to blend a forg'd passage among the genuine Texts of *St. John's* Epistle, and thus to corrupt the sacred Scripture, if this passage had not been generally in the Bibles of those times. This must necessarily have brought upon 'em the censure of

their Superior, who was already but too much provok'd at their boldness in opposing his doctrine with such open force; they, who according to the ordinary course of Subordination should have regulated their sentiments by his. The conclusion is, and this a very certain conclusion, that the record of the Father, the Son, and the Holy Ghost, one God in three persons, was really in St. *Jerom's* Version; which was all I had to prove.

Now wherein are these proofs defective? We are upon a fact, and a fact which must have been publick, expos'd to the eyes of the whole Church, and we have seen in this Chapter the testimonies from *Germany* in the Works of *Isidorus Mercator*; testimonies from *Italy* in the Writings of *Ambrose* *Ansbert*; testimonies from *Spain* and the *Asturias* in the Book of *Etherius* and *Beatus*. All these testimonies exactly agree, they all depose that the Text of the Father, the Son, and the Holy Ghost was in the Epistle of St. *John*; and all these four witnesses report it as having read it, and reading it in the Version of St. *Jerom*, without any person, even their greatest enemies, accusing 'em of a false translation: and yet nine hundred years after there shall be found men who will venture to assert that these words were not in St. *Jerom's* Bible! A little more equity, but especially more candour, would submit to the genuineness of this Text.



C H A P. X.

What judgment must be pass'd upon the Latin Manuscripts of the Vulgate of St. Jerom, which have not the Text of the Father, the Son, and the Holy Ghost.

WERE we so happy as to have the Manuscripts of the Bible which had pass'd under St. *Jerom's* eyes, or only the Manuscripts which had been made very near the time that ancient Clergyman was upon his revise, we might clear up very many passages, which have given place for several Criticisms. We should see whether the passage they dispute with us was originally in that Version. But all the Manuscripts which are preserv'd fall far short of the time when it was made, the most ancient scarce come within four or five hundred years of it; since *F. le Long* reckons for the most ancient that of *Theodulphus*, made in the year 790. and consequently more modern by half a Century than the quotation of *Ambrose Ansbert*. But suppose they should find, if they will, some other yet more ancient, let it be a thousand years old, and the Text of St. *John's* Epistle not read in it; will this be any more than an omission, a fault of the transcriber, like many others of the same nature? The more ancient this shall have been, the more it may have been copied by others since, in which the same fault shall have escap'd thro' the inadvertency of the transcribers; as we have often seen the faults of an impression to pass from one edition to another, in the very printing of the sacred Books, where the revisers and correctors of the press ought to use all possible care to prevent such

mistakes. The helps of Correctors, which are fix'd in every Printing-house, being wanting to the generality of transcribers, the faults which escap'd their pen remain'd in their Manuscripts; this Manuscript came into the hands of the buyer, who sometimes was a man less careful in reading, than in forming a Library for pomp and shew: nothing is more frequent in the world than this, and we must not imagine that it was ever otherwise. When such a Manuscript met with a buyer who us'd it, and read it for devotion, he might either not perceive the omission, or leave it there without giving himself the trouble to correct it; either because he could not write, (for that art was not always so common as it is in our days;) or if he could, thro' negligence in correcting it; or because of an overcurious niceness he was afraid of spoiling the beauty of his Book. There are at present men of all these Characters, the negligent, the indolent, and the affectedly neat; and men who liv'd a thousand years ago were form'd no otherwise than those who have come after 'em. The omissions thus remaining in one Manuscript which has been preserv'd for many ages, of what weight can this Manuscript and others of the same sort be in a matter which owes its first original to the carelessness of a transcriber, and which is preserv'd only by a like carelessness, or ignorance, or the laziness and negligence of the persons into whose hands it shall have pass'd successively? It even happens, that when such an omission is grown old in a Manuscript, the ages which have pass'd upon it without making any alteration in it, have gain'd it on the other hand a sort of venerable prescription; so that the older a Manuscript is, the more venerable it grows, even 'till the very faults of it sometimes hold the place of law and determination.

When

When a transcriber looking over his copy 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 possess'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 Divines who wrote upon religious Subjects, who had the Bible at hand, and who, in the same age, (from which they offer us some Manuscripts unknown otherwise than from their single quality of Manuscripts in which this passage of St. *John* is not found,) come to us by their Works, each with his Bible, and upon opening 'em lay before our Eyes in the Epistle of St. *John* the Text they have quoted. 'Tis then with regard to this Text quite as much, as if we had their very Copy, as it is with regard to all the other passages, which are set down in their quotations. I see there five of the most ancient Manuscripts they have, I know from what hand they come to me; those from whom I receive 'em assure me by the use they have made of the passage in St. *John's* Epistle, that it really belongs to the Epistle of that Apostle. Have they the same assurance of any Manuscripts in which this passage is not seen; and is there the least comparison to be made betwixt the one and the other?

They will be confirm'd in this thought, if, placing on one side the few Manuscripts in which this Text is wanting with the innumerable multitude of those which have it, (since they are forc'd to own that within these seven or eight hundred years 'tis generally found in the Manuscripts) they attend to the regard which was anciently paid to one and the other. If before the eighth Century there were some Copies in which this passage of St. *John* was wanting, they must necessarily have been but little known in publick; or if they were, they gave themselves no more trouble about 'em, than we do now about the faults of a printed Book, and even of the Bible; all that is done in this respect is to avoid the same faults in another Edition. And 'tis thus the Ancients were wont to act
in

in what concerns the passage of *St. John*; the fault or omission remain'd where it was, and they took care not to let it pass into other Copies.

They went farther, when, at the close of the eighth Century, they made by order of *Charles the Great* that excellent revise of the Copies of the New Testament, of which so much has been said. The learned men who were chosen to make a judgment of the Copies and the faults to be corrected, either met with none of these Manuscripts which wanted this passage, (which would be a sign of their scarceness,) or if they had some of 'em before their eyes, among the great number of others which were necessary to their design, they plac'd the omission of this Text among the faults that were to be corrected; otherwise, one cannot conceive why they should have plac'd it themselves in the Epistle of *St. John*, as has been prov'd. Unless they had directly explain'd themselves against the omission of this Text, they could not better make it known to be a fault of the transcribers, than by following themselves the quite opposite Manuscripts, and inserting from them this forgotten Text. This was all that belong'd to their design, and the nature of their work; critical remarks upon particular Texts, whether they were omitted in some Copies, or were found faulty in some of their expressions, would have gone too far, and not have been necessary for the use of the faithful, which is what *Charles the Great* had solely proposed: a good revise, 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

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



PART the SECOND.

In which, the passage of St. *John's* Epistle, *There are three in heaven, &c.* is prov'd to be genuine from the *Greek* Copies, and the use of the *Greek* Church.



CHAP. I.

That the two ancient Latin Versions, the Italick and the Vulgate of St. Jerom, are a proof that the disputed passage was in the Greek Copies.



THE *Italick* Version being the most ancient of all those of the New Testament, it can have been made only from the *Greek*: 'tis a fact of which no person has ever doubted, and which Mr. *Simon* speaking of this Version in his *Critical History* has own'd. Yet this is not to say, that this Version, how ancient soever it may have been, had not its faults; there is none exempt, and that is a good one which has the fewest. But these faults, which most frequently proceed either from a certain weariness the mind contracts in a long and difficult work; or from a want of a thorough acquaintance with the full meaning of certain words in the original language, and sometimes even with the words of the language into which the translation is made, that are most proper to the subject; these faults, I say, tho' they were in the *Italick* Version, were not carried

so far as to cut off a Text which was in the *Greek*, nor to insert one which was not there. This would have been a most audacious crime, and which those pious translators, who in those first ages made a Version design'd for the instruction of the Church, could not have been guilty of.

The Text of the 7th verse of the vth Chapter of the first Epistle of St. *John* was inserted in that Version; it was read there from the first ages; *Tertullian*, St. *Cyprian*, *Vigilius*, St. *Fulgentius*, and the others who have quoted it from this Version, understood the *Greek*; the last especially was skill'd in it, as we read in his Life, prefix'd before his Works: what room is there left after all this to doubt whether this Text was in the *Greek*? To doubt of it with any sort of grounds, they must be able to deny that this Version was made from the *Greek*; and who will deny it? or they must be able to prove, that it was so unfaithful as to have inserted for Texts of Scripture whole passages, which never were there, and which no body had read there; but how can they prove so odious an imputation, and which none of the Christians and Doctors of the remote ages has ever charged upon a Version so venerable? Or lastly, they must be able to advance that none of those who have taken the passage of St. *John* from this Version was capable of comparing it with the *Greek*, or that if they were capable, they had neither the zeal, nor the care to do it: but for a man to ascribe such sentiments to 'em, would be to expose himself to the derision of all the world. Nothing then would remain but absolutely to deny, that the Text we speak of was in the *Italick* Version; but can they deny this after the proofs I have given of it? Tho' there should be now extant in our days one or more ancient Manuscripts of that Version, and the passage of St. *John* be read in 'em, could they see
it

it there better than those famous Authors did, who have copied it from thence? And would the report of the Learned among the moderns, who should declare this passage to be in those ancient Copies, deserve more credit with us, than the testimonies which have been by the *Tertullians*, the *Cyprians*, the *Vigilius's*, the *Fulgentius's*, and the three or four hundred *African Bishops*? Since then none of these things I have mention'd can be denied, they can't but own, that this first proposition, which is inseparably connected with all the rest, namely, that the Text of *St. John* was in the *Greek*, is by this very means put beyond all contradiction.

I say the same thing with regard to *St. Jerom's* Version, and the proof of it is more easily to be given. We have no need to suppose that *St. Jerom* was well-skill'd in the *Greek* Tongue, no person ever disputed it; no more have we need to suppose that in revising the *Italick* Version of the *New Testament*, he not only chose the most correct and most exact Manuscripts, but that he had also the the *Greek* Copies in his hand, in order to regulate his corrections by those Copies: He has himself declar'd that he follow'd this method; *Novum Testamentum*, & says he, *Græcæ fidei reddidi*. "I have corrected the Version of the *New Testament* exactly after the *Greek* Copies." Tho' he had not said it, 'tis seen enough from the abundance of remarks he has made in his Commentaries. He had found in the Version, which he revised in order to make it more correct, the passage of the Epistle of *St. John*; and if in comparing the Version of that Epistle with the *Greek*, he had seen that it differ'd from the *Greek* in what regards this Text, is it conceivable that he would have left it there, and that industrious, as he was,

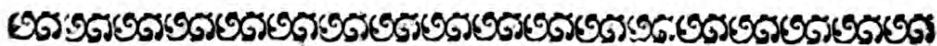
to make alterations in many places, which may seem slight, he would have let pass in his Version so manifest a depravation of the original Text of that Epistle? The absurdity is palpable; he saw then this passage in the *Greek*, as he found it in the *Latin*.

The error which opposes it self to the truth of this Text necessarily yields to the force of this reason, unless it extricates it self by the help of another error, boldly and confidently asserted; and this is to deny that *St. Jerom* has inserted this passage in his Version. But how can they maintain this after the testimonies which I have brought to the contrary? The *Romish* Censors say in their Preface to *Clement* the Eighth's Bible, as reported by ^h *Mr. Simon*, that since nine hundred years all the Authors who have flourish'd in the Church, have only made use of *St. Jerom's* Version; 'tis then from them, and the quotations of that Version which are found in their Books, that we may be informed with most certainty of what was read in that Version; and the certainty which will arise with relation to any particular passage, will be far greater, and beyond all doubt, if this passage is found quoted by several of these famous Doctors. We have here all this, as I have shewn in the ninth Chapter of the first Part; and these Authors are expressly of the same age the *Romish* Censors speak of. These Authors are some of above eight hundred years, and others above nine hundred and near a thousand. This fact being thus prov'd, and this last refuge taken away from those, who declaim against the genuineness of this passage, they will be forc'd to own that *St. Jerom* must have found it in the *Greek*, because for upwards of nine hun-

^h Hist. Critiq. des Verf. du N. Testament. ch. vii. p. 75.
dred

dred years the most celebrated Writers have shewn us, that they read it in St. *Jerom's* Bible.

I had briefly touch'd upon this reasoning drawn from the ancient *Latin* Versions in my ⁱ first Dissertation, to shew that the Text of the witnesses in heaven, which was always read in these Versions, must necessarily have been found in the *Greek*. The shortness I us'd in my explication shou'd not have hinder'd Mr. *Emlyn* from taking notice of it and answering it; but he has thought good not to meddle with it. As I have now been as large upon this proof, as it deserves, its force will be better perceiv'd; and I question whether any answer can be given to it, that will satisfy a person, who seeks after truth and solidity.



C H A P. II.

Of the first Greek Editions, in which the Text of the three witnesses in heaven is read, and of those in which this Text is not inserted.

BEfore I come to speak of the *Greek* Manuscripts which serve to defend the truth of the passage of St. *John*, I think it will not be amiss to make some observations upon the first *Greek* Editions of the New Testament with relation to this famous Text.

The *Latin* Bibles were the first that were printed, about the middle of the 15th Century; the little use which was then made of the *Greek* Tongue in reading the holy Scripture, was without doubt

ⁱ Differt. 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'd, not as Mr. *Simon* has said thro' mistake in 1515. but in 1514. the 10th day of *January*,^k as 'tis set down in the very Edition, which was made at *Complutum*.

The passage of St. *John* is in this *Greek* Edition, which is the first that was made, and which was made from Manuscripts; but it did not appear in the world 'till some years after, by reason of several accidents, which interven'd at that time, and are nothing to our subject.

During this delay of the publication of the *Polygott* Bible of *Ximenes*, known by the name of the *Complutensian*, from *Complutum* the place where it was printed, *Erasmus* having got together four or five *Greek* Manuscripts of the New Testament, put out an Edition at *Basil* in 1516. The passage of St. *John's* Epistle was not in this Edition.

In the year 1518. the *Greek* New Testament was printed at *Venice*; in which also they have not put the passage of St. *John*; this is the Edition that goes under the name of *Aldus*.

That of *Erasmus* in 1516. was reprinted in 1519. without any alteration; at least with respect to this passage.

He publish'd a third in 1522. in which this Text was restored.

Robert Stephens having gather'd together from

* F. le Long. *Bibl. Sacr.* Tom. 1. pag. 13.

the Library of King *Francis* the First, and divers other places, several *Greek* Manuscripts, put out in 1546. a very fine Edition of the New Testament with the passage of St. *John's* Epistle, such as we have it in the common Editions; he put out a second in 1549. from this first.

By this exact account of the first *Greek* Editions of the New Testament, we see those which were made from Manuscripts which had the Text of the Father, the Son, and the Holy Ghost in the Epistle of St. *John*; and those where it was wanting.

As both had been taken from Manuscripts all those which have since been sent abroad, were copied from these first Editions.

I know but three which have follow'd that of *Aldus*, and the two first of *Erasmus* in what regards the omission of this passage in dispute; that of *Haguenan* in 1521. that of *Strasburg* in 1524. and that of *Simon Colineus* at *Paris* in 1534. all the rest of the same age, and since that time have regularly follow'd the former, which read the passage of St. *John*: there's not a translation even to the *German* Version of the New Testament made by the *Socinians*, and printed at *Racovia* in 1630. which has not preserv'd this passage.

The small vogue which the Edition of *Aldus*, and that of *Erasmus* in 1516. had in this respect, is an evident mark of the disapprobation of the Christian World. They look'd upon 'em as ¹ 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 Synops. Burmanni lib. i. 33.

gainst its being authentick; but its not difficult to shew 'em that they are under a mistake. Mr. *Simon* himself, that Mr. *Simon* who has rais'd the standard so high against this sacred Text, shall speak for me, and supply me with the arguments I shall use. Let us hear him explain himself upon the subject of these Editions. *I don't believe,*^m says he, *that either that of Strasbourg in 1524. or that of Simon Colinæus at Paris in 1534. were taken from Manuscripts.* *Wolfius, who publish'd that of Strasbourg, says nothing of it in his Preface; he there witnesses, on the contrary, that he only reprinted in new characters and in a new form what had already been printed.* *Simon Colinæus has put no Preface before his Greek Edition, which makes me believe that he adjusted it according to his own sense from the foregoing Editions.* All the pretended authority of these Editions cannot be more expressly made void, and the proof which men, either of little understanding, or great prejudice, would draw thence against the Text of the holy Apostle. Mr. *Simon* sends us back to the Manuscripts; they alone hold the place of the Original in the Editions; and those which want this support are but Copies, of no authority in themselves. Thus he brings us back, as at one step, to the first Editions, which were copied by *Wolfius*, and *Simon Colinæus*; let us then go back with him so far as to them.

Being thus come to the first Edition of *Erasmus* in 1516. and that of *Aldus* in 1518. our business will be to see from what Manuscripts they were both made. As to that of *Aldus*, we know nothing at all about it; and tho' I do not doubt but that he had some Manuscripts from which he printed the Epistle of St. *John* without the Text of the witnesses in heaven, nevertheless as we do not

^m Hist. du Texte du N. Testam. ch. xviii.

know whether he had several such, and whether what he had was of any esteem or no, his Edition can be of no great weight in what concerns the omission of this Text.

The case is not the same with the Edition of *Erasmus*; he informs us that he had four or five Manuscripts, but whether they were very ancient or no, is not known; there's but one, which he says a friend of his sent him an extract of from *Rome*, that is known to be ancient.

Let us now compare these Manuscripts in which the passage of *St. John* is found to be wanting, with the other from which the Editions, of *Complutum*, that of *Erasmus* in 1522. and that of *Robert Stephens* in 1546. which have all this Verse, were made. I here touch upon what regards these Manuscripts only by the by, and so far as the way of comparison requires; I shall have occasion presently to speak of 'em more at large. We know that *Cardinal Ximenes* had abundance of Manuscripts, and the best that he could find; and that these Manuscripts were put into the hands of able men, who examin'd 'em with care: Nothing like this can be said in favour of the Edition of *Aldus*; and as to that of *Erasmus*, there were but few, and it cannot enter into competition with the three Editions of *Complutum*, of *Erasmus* himself in 1522, and *R. Stephen's* in 1546. either with regard to the number of Manuscripts taken all together, since they all agree in having this Text; or with regard to their antiquity, of which *Stephens* says, speaking of those from which he made his Edition, that they were of the most venerable antiquity; *codices nactus aliquot ipse vetustatis specie pene adorandos.*

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

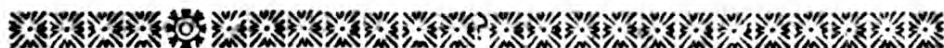
^a Hist. du Texte Grec du N. Testam. ch. xxix. p. 351.

the rules of Criticism, and see, with Hilary the Deacon, which of these Copies are supported by reason, history, and authority: the Greek where these three things shall meet, will be the most ancient and the most correct; whether it be found in old Manuscripts, or in printed Books.

The Editions of *Complutum*, of *Erasmus*, and *Stephens* have visibly these three advantages above those of 1516 and 1518. which have not the Text of *St. John*; the reason taken from the end and design of the Epistle, as well as the connexion of this verse with the following, favours the Text of the Trinity of the Father, the Son, and the Holy Ghost in one only divine essence. The history of the quotations of this passage is entirely for its being genuine; and the authority of the Authors who have quoted it is equally venerable for their antiquity, and their great name in the Church. Can any thing like this be produc'd in favour of the Editions, in which this passage is omitted? Let those Editions then pass for nothing so far as concerns the omission of this Text.

The same arguments will also serve for the *Syriac* Version, which they say is the only one of the *Oriental* Versions, that was taken from the *Greek*: if it is true, as they pretend, that it was made from the *Greek*, and that the Manuscripts from which it was made had not this Text, it was a defect and an omission, since it appears from the proofs drawn from ecclesiastical Authors, more ancient than the *Syriac* Version, that it was in the *Italick*, and with it fell under the eyes of the whole Church: and if it was not wanting in the Manuscripts, 'tis an omission which must be laid to the account of the *Syriac* Version. I should even believe this last rather than the former. In short, if the want of this verse in that Version was a necessary consequence that it was not in the *Greek*,
the

the same consequence must have place in all the other passages, which are wanting to this Version; now as the number of these passages is not small, it would follow that they were not in the *Greek Copies*, when that Version was made, which yet is very false. Mr. *Simon* tells us, that the other *Oriental Versions*, the *Arabick*, the *Coptick*, the *Persian*, were made from the *Syriac*: now as there is not one of these Versions which does not want some passage, it would follow that the same defects would be in the *Syriac*; but the contrary is clearly seen by comparing these Versions with that, which serv'd 'em in some sort for an original. 'Tis not then a good reason to say that the Text of the 7th verse was not in the *Greek Manuscripts*, because it is not in the *Syriac Version*.



C H A P. III.

The passage of St. John prov'd to be genuine from the Greek Manuscripts with some particular considerations upon the Manuscripts of Laurentius Valla, upon that of Complutum, and that of England or the Codex Britannicus.

IT would be very surprizing that two of the three parts of the Christian World, namely, *Europe* and *Africk*, should have constantly had in *St. John's Epistle* the Text which speaks of the Father, the Son, and the Holy Ghost, and that the *Italick Version* made in the second Century from the *Greek Copies*, and the Version of *St. Jerom*, exactly compar'd with the most faithful Manuscripts as Mr. *Simon* owns; it would be, I say, very surprizing, that all these sorts of Copies should have entirely va-

nish'd in these latter ages, so that there should not be found one from which to make a *Greek Edition* of the New Testament in favour of a Text so recommended; yet this its adversaries pretend. Hear them, and one would believe there never were such Copies, and under pretext that the Libraries in *England, France, Germany, and Italy*, have some in which this passage is not read, they boldly and positively conclude, that the Text is not, nor was, in any *Greek Copy*. These sort of conclusions drawn from a particular to an universal are condemn'd by all Philosophers as false and illusory: one or two instances to the contrary are enough to destroy 'em. In the present case two Manuscripts which had this passage would hinder that universal conclusion, that all the *Greek Manuscripts* have omitted it, that it is in none. At most, they could only oppose the great number of those, where it is not, to the small number of those where it would be; but even this decides nothing: Mr. *Simon* shall here again speak for me: *We must prefer,* ° says he, *the fewer number of Greek Copies to the greater, when these few Copies are conformable with the most ancient Latin Fathers.* He makes this reasoning upon the clause of the Lord's Prayer, *For thine is the kingdom, &c.* but he did not dream that one might make use of it against himself in favour of the passage of *St. John*; truth made him speak it, and we reap the profit. We have withal this advantage of him in this reasoning, that he has formed it in opposition to almost all the *Greek Copies* of the Lord's Prayer, which except one or two have all these last words, *For thine is the kingdom, &c.* and which even by his own confession are found quoted in some ancient Fathers of the *Greek Church*: whereas there is no Father, either *Greek or Latin*,

° Hist. Crit. du Texte Grec. chap. xxxii.

whom they can alledge against the passage of *St. John*: so far from this, that we have several *Greeks* who have quoted it, and the *Latins* have constantly made use of it.

Besides this, there is a great difference betwixt the Manuscripts in which an intire passage is found, and those where it is not found at all; the former are a positive proof; the latter form only a difficulty, a conjecture: but a positive and expers 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 expers 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 expers declaration of *Valla*, who in a Note upon *St. John* speaks of seven Manuscripts, and who had never said that he had but three; but since Mr. *Emlyn* does not submit to these testimonies, under the shadow of giving a different sense to 'em, I will add one word farther upon the subject; the matter is of no great consequence, but we must however pay this honour to truth; my own will be found in it.

Erasmus is the person, to whom the Publick is indebted for the impression of *Laurentius Valla's* Works, the Manuscript of which was forgot in a place where the moisture and worms would have

infallibly

infallibly consum'd it. Having drawn it out thence, and read it with all the attention and regard such a Work deserves, he says that *Valla* had seven very valuable Manuscripts from which to make his annotations; as he himself, says he, has declared, *P Laurentius Valla septem bonæ fidei codices se secutum fuisse testatur.* For this once perhaps Mr. *Emlyn* will own that I had reason, and that he had none to say, *this can only prove the number of Manuscripts he had upon the Gospel, and not upon the Epistle of St. John.* I cannot comprehend how he could form to himself such an illusion, since at this rate one might as well say, that he had not even three, tho' Mr. *Emlyn* had adopted that small number: but this is to amuse our selves about trifles. The Main of the affair is that *Valla* had *Greek* Manuscripts of *St. John's* Epistle; that he has found fault with the *Latin* Version for not having follow'd the *Greek* in several passages of that Epistle; that he has withal made an observation against a particular word added in that Version, and which was not in the *Greek*; 'tis the word *Simus* of the 1st v. of the iii^d Chapter, *Behold, what manner of love the Father has bestowed upon us, that we should be called and be the children of God;* for 'tis thus in the *Vulgate.* But says *Laurentius Valla* upon this, the word *be* is not in the *Greek*: the addition of this word was of no consequence, yet *Valla* would not let it pass: how then could so severe a Censor have let go this whole verse of the vth Chapter, *There are three, that bear record in heaven, &c.* which was in the *Vulgate*, without making a remark, that it was not in the *Greek*, if in reality he did not find it there? *Valla* was very attentive to the additions, he met with in the *Latin* Version, to correct 'em by the *Greek*; I could fill

P Erasmi Apol. Edit. N. Test. 1522.

more than two pages with this sort of observations, or corrections, which he has made upon the Gospels, the Acts, and the Epistles, if it was necessary to copy 'em here. In this he only followed the plan he had form'd for that Work; this plan did not lead him to set down the places where the *Latin* was found to agree with the *Greek*: saying nothing then of the Text of the witnesses in heaven, 'tis as much as if he had said, that the *Greek* and the *Latin* agreed. This reasoning which I have urg'd in the Examination of Mr. *Emlyn's* Answer to my Dissertation, has been but slightly glanc'd at in his Reply: he has not touch'd upon the main matter; its force always subsists: it is evident; there I fix.

A few years after the death of *Laurentius Valla* the famous Edition of Cardinal *Ximenes* was made at *Complutum* in *Spain*, of which I have already spoke. As we have not a particular account of the Manuscripts which were us'd on this occasion, and yet less of those which serv'd for the edition of the Canonical Epistles, we cannot know exactly whether that from which the Text in question was taken was the only one in which it was found, or whether they preferr'd it to the rest; it is withal of very little importance to know it. What is certain, is first, that this passage was printed at a time when no one had yet undertook to dispute its being genuine; for it was not 'till some years after, and upon the occasion of *Erasmus's* not inserting it in his Editions of 1516, and 1519, that they began to suspect these words might have crept into that place of St. *John's* Epistle in favour of the doctrine of the Trinity. So that they cannot say, 'twas prejudice of party, which prevail'd upon Cardinal *Ximenes*, or the other learned men who were employ'd in that Edition, to forge this Text, in order to oppose it to the Editions of *Aldus*, and
Erasmus.

Erasmus. Mr. *Simon* has imagin'd, that *Ximenes*, and these Editors, seeing this sacred Text in the *Latin* Bible, and not finding it in any *Greek* Copy, that they might not leave this place of the Epistle empty, and to make the *Greek* answer to the *Latin*, forg'd amongst themselves this new Text. I question whether Mr. *Simon*, who has been so dextrous in inventing such turns of cunning would have been capable of making use of 'em himself, had he been in the place of *Ximenes* and the Editors: Charity forbids me to pass such a judgment upon him; especially since being no longer in the World he cannot answer for himself. But the same charity which I am willing we should have for him, ought to have hinder'd him from forming so injurious an accusation of an enterprize he had no proof of, and against persons famous both for their dignity and their learning, and whose probity was never brought under any suspicion. Thus we see that *Erasmus*, who, as I have elsewhere observ'd, does not appear to have been prejudic'd in favour of the genuineness of the passage of St. *John*, has shewn a great respect to the *Complutensian* Bible with relation to the same Text; and *Robert Stephens* so much valued it, that he gave it the first place amongst all the Manuscripts which he used in his Editions of the New Testament.

So black an imputation as that of Mr. *Simon* would deserve no other treatment than to be sent back to its Author. But because those, who maintain this passage is not found in any *Greek* Manuscripts, are concern'd to let this accusation be current, in order to destroy the Manuscript of *Ximenes*, I would demand of them whether if they had a mind to form a *Greek* passage, that should answer to the *Latin*, they would have plac'd in that, οἱ τρεῖς εἰς τὸ ἓν εἶσι, to answer to the *Latin*, *hi tres unum sunt*? The difference of the sense of the
Greek

Greek and *Latin* is very evident, and it was so easy to put in the *Greek*, ἑπὶ οἱ τρεῖς ἐν εἰσι, which is expressly what the *Latin* imports, that 'tis inconceivable how men of parts, and who were very well acquainted with both languages, would have made so gross a mistake, and so foreign to their purpose. Since Mr. *Emlyn* took in hand to answer my Dissertation, in which I had defended the *Complutensian* Manuscript against Mr. *Simon*, he ought to signalize his zeal for this head of the party, and the interest which he himself takes in his cause. But because it may be that I did not sufficiently apply myself to shew the full absurdity of this gross imputation, I think that as I design to put an end to all these matters in this Discourse, I ought to pass by nothing that I think worthy my observation.

In this view I shall again make this observation upon the Editors of the *Complutensian* Bible: as they saw that these words of their Manuscript, οἱ τρεῖς εἰς τὸ ἐν εἰσι, which regularly speaking are not the same thing with those, ἑπὶ οἱ τρεῖς ἐν εἰσι, in some measure corrected the notion which St. *Thomas* had form'd, tho' without reason, that these words of the *Latin* Version, *hi tres unum sunt*, had been added by the *Arians* at the end of the 7th ψ. they plac'd in the margin of their Edition the very words of St. *Thomas*, so sincere were they in the matter. For what occasion was there for this long remark, and the quotation of the passage from St. *Thomas*, if the form of these words in their Manuscript had not been different from the *tres unum sunt*, which the Abbat *Joachim* had abus'd, and upon account of which St. *Thomas* had made the observation just mention'd?

I admire divine Providence upon this occasion; the first *Greek* Manuscript expos'd to the World by printing, presents us this marvellous Text with

these last words *οἱ τρεῖς εἰς τὸ ἕν εἰσι*, which are taken from the 8th ψ . and which in that Edition are wanting at the close of that Verse; six years after the same Verse of the witnesses in heaven appear'd again in an Edition of *Erasmus*, who finds it in a Manuscript different from that of *Complutum*, and in this Edition the last words of the 7th ψ . are those which are peculiar to it, *ἔτοι οἱ τρεῖς ἕν εἰσι*, and the 8th ψ . keeps those which belong to it, and which the Manuscripts of *Erasmus* and *Aldus* had kept, *οἱ τρεῖς εἰς τὸ ἕν εἰσι*. Lastly come the Manuscripts of *Robert Stephens*, which have the Text of the three witnesses in heaven, with some slight differences in the *Greek* articles, but which are nothing to the thing it self. These small variations in the Manuscripts of the *Greek* Editions seem to have been so order'd by Providence, to prevent the thought that some had been copied from the rest, and that one sole Manuscript had been the foundation of all the three, or even that it had been a forg'd Manuscript.

That of *Erasmus* was the second from whence the passage of *St. John's* Epistle came into the hands of the publick, with a *Latin* Version. *Erasmus* had recover'd it from *England*, and it was for this reason that he gave it the name of *Codex Britannicus*. This Manuscript has met with no better treatment than that of *Complutum* from *Mr. Simon* and *Mr. Emlyn*: both have treated it as forg'd and imaginary. It was a Manuscript says *Mr. Emlyn*, which no body has ever seen, nor any other ever spoke of but *Erasmus*, either before him, or after him, except from what he says of it himself. *Mr. Simon* has not absolutely denied the reality of this Manuscript, nor has he imputed the forgery of it to *Erasmus*; he does not deny also but that the Text of *St. John's* Epistle was there such as *Erasmus* gives it. Well! and have we not then at least

one

one *Greek* Manuscript of the passage in question? It seems so, but Mr. *Simon* knew soon how to take it from us; this, says he, was no other than a Copy from the *Greek* of the Council of *Lateran*, and the *Greek* of this Council, held in 1215. was made from the *Latin*, and thus by a little artifice we are brought back from the *Greek* to the *Latin*, and consequently there's no *Greek* Copy for this Text. ¶ I have sapp'd the foundation of all these Fictions, which only have their source from an incorrigible obstinacy in rejecting this passage, and an unlimited assurance to deny the most certain facts and most undeniably prov'd: my confutation has stood without a reply. Mr. *Emlyn* would have touch'd upon it in his first piece, and have cast some blemish on it, but the examination I have made has taken from him the desire of returning to it again in his last, which he calls a Reply. *The Editors*, † says he, of the *Complutensian Bible* had no Manuscript for this Text; *Erasmus* inserted it in his Edition against his own opinion, for fear of calumny. This is call'd *deciding*; and *deciding* clearly; but to *decide* is, is not to answer: reasons are demanded, and Mr. *Emlyn* gives none. I do not know what he means when he says that *Erasmus* inserted the passage of *St. John* in his edition of 1522. against his own opinion. If he means the opinion of *Erasmus* concerning the genuineness of the passage it self, it is not absolutely true; *Erasmus* never declared against its being authentick: nothing like it will be found either in his Commentary, or in his answers to *Stunica* and *Ley*; all that is seen there is only a kind of perplexity into which the want of this passage in the Manuscripts from which he had made his two first Editions had thrown him; and

¶ *Dissert. on this passage*, chap. xi.

† *Repl.* ch. ii. pag. 34.

the same defect in a certain old *Latin* Manuscript which he highly valued, to which he join'd what he had observ'd concerning *S. Cyril* principally, that he had not quoted this passage upon occasions, where it would have been very much to his purpose. All this held his mind for some time in doubt betwixt these and the contrary reasons he had for believing the Text genuine. Thus when *Ley* and *Stunica* had wrote against him upon his leaving it out of his two *Greek* Editions, he gives no other answer, but that he follow'd his Manuscripts closely, and that if they would shew him one which had the passage, he would streight put out another Edition, in which it should be inserted. Upon this he meets with a Manuscript in *England* where he finds this passage, and without hesitation or offering the least violence to himself, he gives it a place in his Edition. By this means he satisfies his conscience, and silences his calumniators, who spread abroad against him scandalous reports, as if he had meant to favour *Arianism* by suppressing so plain a Text. Mr. *Emlyn* should have better observ'd the frank and open conduct of *Erasmus* in this whole affair, and have thus shewn somewhat more regard to the judgment he had pass'd himself upon the *Codex Britannicus*. He had spoke of it as of an imaginary Manuscript, forg'd and supposititious; now how can this be reconcil'd with what he has just said, that *Erasmus* had produc'd it against his own opinion, for fear of calumny? But what calumny? That he did not insert in a new Edition a passage which he found in a Manuscript that no body besides himself had ever seen? Certainly Mr. *Emlyn* did not think of the matter. The Manuscript which *Erasmus* spoke of really existed, and the Text of *St. John* was in this Manuscript; to attempt to form doubts in so clear a case is to seek for darkness in broad day.



C H A P. IV.

Of Robert Stephens's Manuscripts.

WE have seen in the foregoing Chapter the extreme perplexity in which Mr. *Simon* and Mr. *Emlyn* are found with reference to the Manuscripts of *Complutum* and *Erasmus*; they could not extricate themselves but by denying that the passage of St. *John* was in any of these Manuscripts. The difficulty is considerably augmented by the Manuscripts of *Robert Stephens*: but here again 'tis the same refuge; they have no other; they must deny that the Text of St. *John* was in these Manuscripts: but yet *Robert Stephens* saw it there, and took it thence to place it in his Editions. The Editions speak the passage to be there! What have they to say to all this? They must rack their brains, and amass a heap of trifles, which serve to no other purpose than to perplex the matter; I shall dispatch 'em in this Treatise, and keep close to what is call'd the trunk of the tree, and leave Mr. *Emlyn* to catch at the branches.

To this end, I shall say but two words upon the number of Manuscript Copies in general, which *Robert Stephens* had. They pretend that he had but fifteen of this kind, and he says in his Preface that he had sixteen. *I compar'd*, says he, *very exactly my Edition of the New Testament with sixteen very old written Copies*: the *Complutensian* Copy which he speaks of afterward was a printed Book, which consequently cannot be comprehended in the number of sixteen, which *Stephens* does not call by the general name of *Manuscripts*, but by the particular name of *written Copies*; *cum vetustissimis sedecim SCRIPTIS.*

Beza had in his hands the Manuscripts of his great friend *Robert Stephens*, when he went upon the Version and Notes of the New Testament, and he says in the Preface to his Editions of 1582 and 1589. that he had seventeen Copies of *Robert Stephens*; because he reckon'd in this number the *Complutensian* Copy which *Stephens* had made use of.

In the year 1598. he put out his last Edition of the same Book, and setting down as in the foregoing, the Copies he had in hand, he puts down nineteen, namely, seventeen of *Stephens's*, and two others: one was the old Manuscript he had from *Lyons*, which contain'd the Gospels and the Acts, which he presented to the University of *Cambridge*, where it now is; and the other, which contain'd the Epistles of *St. Paul*, was that which he call'd the Copy of *Clermont*, which is at present in the *French King's* Library.

Mr. *Emlyn* has gone so far as to deny that *Beza* saw and read these Manuscripts, and by a turn of imagination altogether new, has said that what *Beza* has so oft set down in his Annotations, speaking of *Robert Stephens's* Manuscripts, *vidimus, legimus, in Roberti nostri Codicibus invenimus, &c.* meant no more, than that he had seen in *Robert Stephens* Edition in 1550. the *Greek* numeral Letters, by which that learned Man had express'd each of his Manuscripts in the margin of that Edition. He has perceiv'd by my answer that he had made his Readers smile, who could not avoid being merry upon the occasion; he has not return'd to it again, and has handsomly given up that ingenious thought.

Beza however has not been absolutely discharg'd for this. Mr. *Emlyn* no longer disputes his having had these Manuscripts in his hands, since *Beza* says it, and *Robert Stephens* has said it also in the Adver-

tisement put at the end of *Beza's* Edition of the New Testament in 1556. But he accuses him of not having clearly enough express'd himself in what he has said of these Manuscripts upon the Text of the witnesses in heaven; as if he had there 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 my self with collecting

lecting from this very work of *Beza* abundance of instances of this very sort of annotations, *in plerisque*, or *in nonnullis exemplaribus*, &c? I endeavour to make a more prudent use of my Readers time and attention.

Well, say they, but he has observ'd in the following annotation, upon these words of the same verse, *ἐν τῷ ἄρηνῳ* in *heaven*, in how many Copies they were wanting; and why has he not done the same in the preceding Note? Why? Because it was of no great importance to tell us how many Manuscripts among *Stephens's* had this Text. I wish for Mr. *Emlyn's* sake he had done it; but will any one venture to affirm after all this, that a Critick so hard to be satisfy'd as he, would not yet find something to say? We must not, says St. *Athanasius*, expect from an Author that he should express himself as we would, or as we think we should; 'tis enough that what he says may be easily understood. This rule flows from good sense; and there's no Author, either ancient or modern, but what stands in need of the same justice.

Let us continue to make the extract of *Beza's* Notes; coming to these words of the Text *ἐν τῷ ἄρηνῳ* in *heaven*, he says, *these words are wanting in seven ancient Manuscripts*: and these seven are those which *Robert Stephens* had mark'd in the margin by their numeral Letters. I had said, that this distinction of seven Manuscripts which wanted these words from those which *Beza*, saying of this verse that it was in some, had just mention'd, is an evident proof, first, that *Stephens* had more than seven Manuscripts of St. *John's* Epistle; and secondly, that he must necessarily have had several, two only, if they will, in which the verse was entire; since *Stephens* and *Beza* restrain'd those, in which the words *ἐν τῷ ἄρηνῳ* were wanting, to seven. A reasoning so clear and natural ought not to be sub-

ject

ject to dispute; yet Mr. *Emlyn* has not fail'd to call it in question. He denies the Manuscripts *Beza* speaks of in these two annotations to be different; and the reason he gives is drawn from the most refin'd criticism. If these seven Manuscripts, says he, were not the same with those of which *Beza*, (speaking of the verse, that it was read in *St. Jerom*, in *Erasmus*, and in the *Complutenfian*) said that it was also read in *nonnullis Stephani*, "in some of *Stephens's*;" he should have said in the following Note, *deest in septem aliis vetustis Codicibus*, 'tis wanting in seven OTHERS; not having then said *seven others*, but only *seven*, this, says he, does not distinguish these Manuscripts from the rest, but leaves room to judge that they are the same. What pity 'tis, I will not say to answer these things, the meanest Grammarian will do it for me, but that I cannot avoid transcribing 'em from Mr. *Emlyn's* writings into mine!

Robert Stephens, as I have elsewhere observ'd, had already made two Greek Editions of the New Testament before that of 1550. upon which *Beza* made his annotations. This last was in every respect like the two former, and differ'd from them only in the largeness of the characters, and the form of the volume; this being *in folio*, with large margins, and the two former in 16°, and consequently with very small margins. The Manuscripts of the last of these three Editions were the same as of the first and second; *Stephens* says it in express terms, *cum iisdem contulimus*, &c. Now the verse of the witnesses in heaven was inserted entire in the two former. This learned man acted in this according to what prudence and the rules of strict Criticism requir'd, and what all prudent and able Editors have done in like cases; which is to have regarded the two words which were wanting in seven Manuscripts as a mere omission, because he

N 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 τῇ γῆ, *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 profligate forger of supposititious passages; but would one imagine whence this indulgence should proceed? he fancy'd that I spoke of a pretended negligence of this learned Printer in correcting an error of the press, with regard to the *obelus* which ends at the word οὐρανῷ, whereas, says he, it should not have ended till the middle of the 8th verse, and after the words, ἐν τῇ γῆ, *in earth*. What a pleasant notion was this? Either *Robert Stephens*, said I, had the Manuscripts in which the Text of *St. John* was found, which he inserted into four Editions, one after another, or he had not: If he had, all's over, and our cause is gain'd: If he had not,

† Reply pag. 129.

‡ Exam. pag. 148, 149.

Stephens was an impostor, an infamous fellow, who deserv'd the utmost contempt: Mr. Emlyn will place better at another time his soft speeches, and his regard for the memory of Stephens.

I had spoke in advantagious terms of the sincerity and exactness of this learned man, in giving nothing a place in his Edition of the sacred Scripture, which was not in the Manuscripts: and I had confirm'd this by the testimony of *Beza*, and *Hentenius*, Professor in Divinity at *Louvain*; but for my part, ^u 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

^u Reply, pag. 29.

deserv'd : and it was not, 'till since a party has been form'd as by concert against the genuineness of the passage of St. *John*, that an attempt has been made to sapp the foundation of these Editions, by attacking the Manuscripts from which they were made. Let us now pass to the *obelus* which in the third Edition was set before the words ἐν τῷ ἑγενῶ, and which has given occasion to a malicious Criticism against this passage.



C H A P. V.

Of the obelus plac'd in the middle of the 7th Verse, There are three in heaven, &c. of the Manuscripts mention'd by the Divines of Louvain, and of that which F. Amelotte says he saw at Rome.

WE have seen that among the Manuscripts of *Robert Stephens* there were found seven, in which the passage of St. *John* was not entire, for they wanted these words ἐν τῷ ἑγενῶ, i. e. *in heaven*: but as notwithstanding this he did insert 'em in his Edition, for the reasons I have given, he mark'd them with two small points, which he set at the upper end of the line, one before the word ἐν, and the other after ἑγενῶ, which thus form'd a kind of parenthesis nam'd an *obelus*, as if one should, say somewhat *pointed*, or *sharp*. This *obelus*, placed as it is, and ending with the word ἑγενῶ, shews that all the rest of the Verse was in the same Manuscripts, but this not suiting with those who will have the Text to be supposititious, they pretend that the end of this *obelus* is misplac'd, by an error of the press, and that it ought to be put
after

after these words of the following Verse, ἐν τῇ γῆ, *in earth.* * 'Tis pretended that the Divines of *Louvain* pass'd the same judgment upon the misplacing this *obelus* 150 years ago: but they have only said that the Manuscripts of *Stephens* had the Text of the 7th Verse entire, and so as 'tis printed, *unless the obelus be placed wrong*: I would my self say as much, tho' I maintain that it is in its true place. As it is a point of mere Criticism, which requires a nice application and enquiry, no one must be surpriz'd that *Dr. Mill*, who had his mind full of learning, and who could not but be very much wearied with the large Work of the Edition of the New Testament he has left us, has not allow'd all the time and pains necessary to clear up this matter; one man cannot do every thing. Where the Doctor fail'd in attention, I have endeavour'd to supply with mine; it may be seen thro' the whole of what I have said in the xth Chapter of my Dissertation, where I have very largely treated of this matter, and in the xiiith Chapter of the Examination of *Mr. Emlyn's* Answer, that there is no reason to doubt but the *obelus* must be in the place where 'tis put in the Edition without carrying it any farther.

Mr. Emlyn has not touch'd upon the reasons I have given, and he had no other way to take, than by calling out for the Manuscripts of *Robert Stephens*; to demand what is become of 'em; let 'em produce 'em; that they cannot be lost; and such other matters which shew a man reduc'd to the last extremity.

Without tarrying to shew that it belongs neither to me nor any other to give an account what is become of old Manuscripts for upwards of 150 years, which may so easily have had the fate of so many others no less considerable, which are lost, I would beg of *Mr. Emlyn* to tell us whither this

objection tends, which appears to him so pressing. For my part, I cannot see that it aims at any thing else, but to insinuate that 'tis a fable, spread by *Robert Stephens*, and confirm'd by *Beza*, his good friend; that there were Manuscripts which had the passage of *St. John*, some the entire passage, others without these two words, *in heaven*. Unless they accuse first *Robert Stephens*, and then *Beza*, of having acted one after the other, and then both together, the infamous part of cheats and impostors, I don't see to what end they call for these Manuscripts. If *Mr. Emlyn* can form suspicions against the probity and honour of these two learned men, whose reputation has been, and is yet in veneration; there will be no candour and sincerity, which in this kind can be secure against his injurious suspicions. There would be withal so much extravagance in this, that I am not willing to believe him capable of it. Tho' then these Manuscripts should be lost since the time that *Stephens* had 'em in his hands, and tho' no person at present knows what is become of 'em, all that we lose thereby, is the satisfaction of seeing there the same Texts, which *Stephens* and *Beza* saw there. The truth of the fact remains always the same: a degree of more or less evidence takes away nothing from the truth, and the evidence is here great enough for the reason I have given, without any need of our seeing these Manuscripts our selves, which they say they saw.

If the *obelus* ought to have been carry'd so far as the middle of the 8th Verse, and all the words together, *in heaven, the Father, the Word, and the Holy Ghost; and these three are one: And there are three that bear record in earth*, be thus cut off at one stroke, in order to join the first words of the 7th Verse, *For there are three, which bear record*, with these other of the 8th, *the Spirit, the Water, and the*

the Blood, &c. as Mr. *Simon* and Mr. *Emlyn* imagine, *Robert Stephens* could not have condemned himself in stronger terms, and given himself up as an impostor to the Publick: For having inserted the 7th Verse intire in two following Editions, and the 8th Verse intire also; making together six 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 press, the first, which was that of 1546. had been follow'd by that of 1549. this by the Edition in 1550. and to this third immediately succeeded a fourth, which was made in the year 1551. If the *obelus* had been wrong plac'd in the Edition of 1550. which is the only one in which it was inserted, as this misplacing would have introduc'd into the Epistle a false Text, namely that of the 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 ἁγιῶτι*, and ought not to be carried farther; but I yet reserve for the close a demonstrative proof of the same truth; I know not whether any one has ever discover'd it; for my part, I have observ'd it but within these few days, as I was reviewing this subject.

Extraordinary pains have been taken, to reduce all the Manuscripts which *Stephens* had of the first Epistle of St. *John* to the number of *seven*, and to shew that they were only the *seven* which are set down in the margin with reference to the *obelus* of the 7th Verse; and as they pretended this *obelus* was inserted in order to cast out of the Epistle the whole Text of the witnesses in heaven, they concluded from thence that this Text not being in his seven Manuscripts it was not therefore in any. I have here and elsewhere shewn in the passages which I have alledg'd the falsity of all these suppositions; but without so many reasons, and having recourse to a discussion upon which they form several difficulties, here is a short and certain way to come at the same end: which is, that the very reason they rely so much upon, destroys it self, and carries with it the conviction of quite the contrary.

The *obelus* refers to seven Manuscripts mark'd in the margin by these Greek numeral Letters, δ. ε. ζ. θ. ι. ια. ιγ. to signify that in these the words mark'd by the *obelus* were wanting; now this is so far from proving that *Stephens* had none but these very Manuscripts of St. *John's* Epistle, that 'tis a convincing proof he had several beside.

To be satisfy'd of this they need but run over with their eyes *Stephen's* Edition; they will there see from one end to the other abundance of Texts mark'd like this with an *obelus*, sometimes upon one word only, sometimes several, and sometimes half a Verse, with the reference of some Manuscripts set down in the margin: some of these *obelus's* refer but to one Manuscript, others to two or three, and several to nine or ten, but this very thing shews that they were not all the Manuscripts of the Gospel or the Epistle, or the like Book of the New Testament which are specify'd by this
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 $\epsilon\upsilon\ \omega\tilde{\alpha}\sigma\iota$, *in all*, to signify that these words were wanting in all: most frequently he set down by abbreviation the single letter ω . which being the first of the *Greek* word $\omega\acute{\alpha}\nu\tau\alpha$, express'd the same thing; but when the passage of the Text where he put an *obelus* was wanting only in some, he mark'd by the numeral letters I have mention'd each of those which had not the words, and 'tis then a perfect demonstration that he had others in which the words were read.

For instance; In the iii^d Chapter of *Matthew*, ψ . 11. *He shall baptize you with the Holy Ghost, and with fire*, the last words *and with fire* are mark'd by an *obelus*, and in the margin are plac'd these seven *Greek* Letters, α . γ . δ . ϵ . ζ . η . θ . which signify'd seven Copies, where these words were wanting. In the vith Chapter, in which the Lord's Prayer is recited, there is an *obelus* over these words, *For thine is the kingdom, the power, and the glory, for ever and ever, Amen*; and in the margin is put the letter β . which specify'd the Copy in which these words, which were found in all the rest, were not. In the same Gospel chap. viii. ψ . 21. the word *first*, is mark'd with an *obelus*, which refers to one Manuscript only, because there was but that which had it not. In the ixth Chapter, ψ . 13. these words *to repentance*, are read in all the Manuscripts excepting two, which are express'd in the margin by β . & $\iota\beta$. It would be endless to quote all the other parallel instances. As then it would be certainly wrong to imagine that *Stephens* had but such Books of the New Testament, as answer to the number of Manuscripts mark'd in the margin by

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 vth Chapter of St. *John's* Epistle, which y Mr. *Simon* has not forgot, and upon occasion of which he commends the exactness of *Stephens*. The passage is entire in this *Latin* Edition, which was made in 1540. but it is there with an *obelus* or *parentthesis*, which includes all these words of the *Latin* Text, *in Cælo, Pater, Verbum, & Spiritus Sanctus, & qui testimonium dant in terra*; which were in all his Manuscripts except three or four, in which they were wanting, and which are noted in the margin to answer to the *obelus*; but for this very reason that only these Manuscripts are

y Hist. Crit. de Verf. du N. Test. ch. xi. p. 133.

there specify'd, 'tis an infallible proof that he had several others in which the Text was entire.

Hentenius, Profefſor 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 caelo*, which answer to the *Greek* ἐν ἰερῶν, 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 caelo* were not read, he has ſhewn by this very thing that they were read in the others: the caſe is the ſame with regard to the ſeven *Greek* Manuscripts of *Stephens*, which had not the words ἐν τῷ ἰερῶν.

The only thing they can object is to ſay that *Stephens* having beſides theſe ſeven MSS. the *Complutenſian* Edition, in which the paſſage of *St. John's* Epistle was entire; he ought not to have put, as he has ſo frequently done in other places, ἐν παντί, or ſimply π. ſince it was not wanting in all: but ought only to have mark'd thoſe, in which it was wanting, which are theſe ſeven.

This answer might take place, firſt, if it was true that *Stephens* had taken the Text we are upon from the *Complutenſian* Edition: but nothing is more evidently falſe: I have ſhewn it in my Diſſertation upon this paſſage; and to repeat it here in two words, the Edition of *Complutum* has ἡ οἱ τρεῖς, theſe words of *Stephens* ἡ οὗτοι οἱ τρεῖς: the *Complutenſian* ſays, εἰς τὸ ἐν εἰς, *Robert Stephens*, ἐν εἰς. Which makes a very great difference, In the

8th Verse the *Complutensian* reads ἐπι τῆς γῆς. *Stephens* ἐν τῇ γῆ· the last clause of this Verse, οἱ τεεῖς εἰς τὸ ἔν εἰσι, is wanting in the Edition of *Complutum*, where the words are plac'd at the end of the 7th Verse; there is nothing like this in the Editions of *Stephens*, and these words are at the end of the 8th Verse, as they ought to be agreeably to the other *Greek* Manuscripts and the *Latin*. *Stephens* cannot then have had that Edition in view.

Secondly, When upon putting an *obelus*, there remain'd but one or two Copies which had the words, that the *obelus* mark'd to be wanting in some Manuscripts; it was his custom to set in the margin ἐν πᾶσι, or π. with the *Greek* word πλὴν, which signifies *except*, to denote that these words were wanting in all, except such or such Copies: for instance, in St. *John*, Chap. vi. ῥ. 45. he places an *obelus* over the word ἀκέσας, and in the margin π. πλὴν τῶ γ. καὶ τῶ η. to express, *in all except* the two Manuscripts γ. & η. In St. *Matthew*, Ch. v. ῥ. 33. πάλιν, in the margin, π. πλὴν β. *i. e.* in all, except the Manuscript β. In Chap. xii. ῥ. 35. τῆ καρδίας, in the margin, π. πλὴν τῶ η. in all except the Manuscript η. In St. *John*, Chap. iii. ῥ. 25. Ἰσδαίαν in the margin, π. πλὴν τῶ α. *i. e.* in all except the Copy α, which is the *Complutensian* Edition: and it is this very Edition they would make to be an exception to the list of the seven Manuscripts mark'd with an *obelus* in St. *John's* Epistle, as if it was the only Copy which *Stephens* had besides those seven, and the only one in which the Text was. But *Stephens* has not put, as in other places πλὴν τῶ α, except the *Complutensian*, and they have no right to make him say what he has not said, and what is withal very different from his common custom. All this shews that if *Stephens* had only had these seven Manuscripts of St. *John's* Epistle, he would
not

not have stood to have nam'd 'em one after another, to let us understand that the *obelus* he had put in the Text respected only these.

Beza, who had *Stephens's* Manuscripts, and who had made his annotations upon these very Manuscripts, leaves no room to doubt of the truth I have just demonstrated, since speaking of the words ἐν τῷ ἄρχαῖῳ, over which we find the *obelus*, he says they were wanting in seven Manuscripts, but with regard to the whole Verse, for 'tis of this he treats in his Note, it was in some of *Stephens's* Manuscripts, besides the *Complutensian* Bible: *Erasmus*, says he, read this Verse in the *Codex Britannicus*; it is in the *Complutensian Edition*; and we read it also in some old Manuscripts of our dear friend *Stephens*.

What remains is only to say two words upon the other Manuscripts mention'd in the title of this Chapter, those which are spoke of by the Divines of *Louvain*, and that which *F. Amelotte* says he saw at *Rome*.

I had quoted in my Dissertation upon this Text a considerable passage from the Divines of *Louvain*, who having printed a *Latin* Bible in the year 1574. speaking of the *Greek* Copies say in their Preface, that besides that of the *Complutum*, the *Codex Britannicus* of *Erasmus*, and the Manuscripts of *Robert Stephens*, they had seen several others of the same sort; that is to say, in what concerns the passage of *St. John*, for 'tis of this they were speaking. *Mr. Emlyn* had answer'd, that this must only be understood of the *Latin* Editions. I shew'd the impropriety of that answer; and he has stopp'd there; thus leaving me by his conviction the *Greek* Manuscripts in which this passage was, which the Divines of *Louvain* said they had seen.

Next came the testimony of *Amelotte* a Father of the Oratory, who says in a Note upon the Text

of

of St. *John*, that he had seen it at *Rome* in a very ancient *Greek* Manuscript of the *Vatican* Library. Mr. *Emlyn* had borrow'd from Mr. *Simon*, (who in several respects appears to have been no good friend to *F. Amelotte*) all that he had advanc'd to render his integrity doubtful. I have examin'd all his reasons, and confuted 'em. Mr. *Emlyn*, who had held himself secure of his fact under the authority of Mr. *Simon*, yields to 'em; and *F. Amelotte's* integrity has remain'd safe as to that matter; nothing that I have said has been confuted: here again then is another very ancient *Greek* Manuscript in which the Text of the three witnesses in heaven is found, as in the *Complutensian*, the Manuscript of *Erasmus*, those of *Robert Stephens*, and some others which had fallen under the eyes of the Divines of *Louvain*: will they after this say, that 'tis in no Manuscript?



C H A P. VI.

A Defence of the Manuscripts of Robert Stephens against certain Manuscripts produced from the Library of the King of France, which are pretended to be the same that Stephens used in his Editions.

THE proof which all those who have wrote before me upon this subject have drawn from the Editions of *Robert Stephens*, and which I have us'd after 'em, for the authentickness of the Text of the three witnesses in heaven, must not be look'd on as a matter of small importance upon the occasion. This Text, 'tis true, is several other ways prov'd to be genuine, as is seen in this Treatise, and in the two others of which this is but the sequel;

quel, but yet to take from it the testimony of *Robert Stephens*, or rather of the ancient Manuscripts from which he made his *Greek Editions* of the *New Testament*, would be to deprive it of one of its principal supports.

Those who have wrote against the authentickness of this Text have demanded where these Manuscripts of *Stephens's* are, that we may be satisfy'd with our own eyes whether this passage is in 'em or no. The Library of the King of *France*, which abounds in Manuscripts, and from whence *Stephens* had several, was the proper place to seek for 'em; but I have not yet seen any thing positive produced from thence. Mr. *l'Abbé Roger*, Dean of the Metropolitanical See of *Bourges*, who printed in 1713. a *Latin Dissertation* to prove this passage genuine, receiv'd several informations with relation to these Manuscripts. *Fa. le Long*, Priest of the Oratory, a learned Man, and very industrious in this sort of enquiries, has endeavour'd to give the finishing stroke to this, and to inform the Publick by a Letter which was insert'd in the *Journal des Savans*, the last *June*, and which was address'd to me, as if it had actually been written to me. It is dated the 12th of *April*, but I did not see it till the end of the month of *July*. My Book was in the press, and the impressiion already got very near as far as the matters which respect *Robert Stephens's* Manuscripts. Thus this Chapter, in which I am about to examine *F. le Long's* Letter, must be look'd on an addition to this Work, which had been finish'd some months before.

F. le Long's Letter is wrote in a very genteel manner with regard to my particular subject. He there declares from the beginning that he does not enter upon the genuineness of the passage of *St. John*, and that what he proposes to clear up is only a point of 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 borrow'd from *Henry II's* Library the eight Manuscripts he has spoke of in the Preface of the Edition of 1550. He restor'd 'em again to the King's Library, and 'tis there they are found with the ordinary mark of the Manuscripts of that Prince, which is a Crown with an H crown'd above, and each with the Greek numeral Letter by which *Stephens* had mark'd his Manuscripts. Of the eight which were lent him out of the King's Library, there were seven which contain'd the Canonical Epistles, and these seven, says he, are precisely the same with those which are mark'd in the margin of the 7th Verse of the vth Chapter of the first Epistle of *St. John*: This Text is wanting entire in these Manuscripts, from whence it follows, says *F. le Long*, that the *obelus* which by an error of the press ends at $\xi\epsilon\gamma\upsilon\omega$, should have been plac'd after the words $\epsilon\nu\ \tau\eta\ \gamma\eta$, which in the ordinary Editions are read in the middle of the 8th Verse, so that there should only have been in *Stephens's* Text these words, *For there are three that bear record, the Spirit, the Water, and the Blood, and these three agree in one.* *F. le Long* has seen these Manuscripts several times, and having had, he says, the foresight to compare several places of the inward margins of the Edition of 1550. with some of the Manuscripts which are there denoted by their *Greek* Letters, he has found they were the same. All this, asserted and related by a man of probity whom we have no cause to mistrust, surprizes the mind, and is capable of staggering it. *F. le Long* was first dazzled, and others may well be so after him, and from his example; but with a little attention to the reflexions I am about to make upon all these matters, the surprize will

will soon be over, and the former persuasion take its place, as well with regard to the genuineness of the Text it self of the 7th verse, as the Manuscripts from which *Stephens* inserted it into his Editions.

There is indeed a very great mistake in all this. First, the Manuscripts we are upon were not borrow'd from *Henry II's* Library; it was from the Library of *Francis I.* since the first Edition made from these Manuscripts came abroad whilst this Prince was living in 1546. Now how much time must be spent by a man so constantly employ'd as *Stephens* was in examining so many Manuscripts collecting from each the different readings, then comparing 'em together with one another, and thus forming by so difficult, so long, so laborious a collection, the result from which arose that famous Edition of the year 1550. Those only who know all the difficulties attending works of this kind can tell us how much it must have cost *Stephens*, and consequently how long he must have had these Manuscripts in his hands.

2. I see from the account of *F. le Long* that *Robert Stephens* says in his Discourse to the Divines of *Paris*, that he had return'd to the King's Library the Manuscripts he had borrow'd thence, which were only to the number of eight; the seven others were borrow'd elsewhere, and from divers places, as *Stephens* says in his Preface. Yet *F. le Long* finds in the King's Library all the fifteen which *Stephens* has quoted, and he gives us 'em all, one after another, quoted by the same numeral letters. This, I own, appear'd to me very suspicious, and rais'd the thought that somebody had formerly taken upon 'em to set the same letters upon these Manuscripts, in order to advance their credit by the fam'd name of *Stephens*. For lastly, 'tis not natural to believe that a man of reputation for honour and probity; such as *Stephens* was, shou'd not

P 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 intire; so that none of the rest has the *Apocalypse*; and I see on the other hand that *Stephens* takes notice of three Manuscripts, besides the *Complutensian* Bible, in his Edition of this Book; he marks 'em in that of 1550. by their numeral letters, *ιι*, that is, the eleventh; *ιε*, which is the fifteenth; and *ις*, 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 list of those of *Stephens*.

The Gospel of St. *Luke* has also one less in the Manuscripts of the King's Library, than in the Edition of *Stephens*.

In

In the Gospel of St. *John*, the Catalogue of *F. le Long* comprehends but twelve Manuscripts, if we take in the *Complutensian*; the Edition of *Stephens* sets down fourteen with the Bible of *Complutum*.

In *F. le Long*'s Catalogue there is found but eight Copies of the Book of the *Acts*, with the *Complutensian*; the margins of *Stephens*'s New Testament set down ten comprehending the Edition of *Complutum*.

In *Stephens*'s Edition there is one Manuscript more of the Epistle to the *Romans*, than in the Catalogue of Manuscripts which *F. le Long* has given us.

So in the first Epistle to the *Corinthians*, there is one Manuscript more than in the said Catalogue.

There is also one more in *Stephens*'s of the second Epistle to the *Corinthians*.

The second Epistle of St. *Peter* has nine Manuscripts specify'd in *Stephens*'s; *F. le Long* owns but eight in his Catalogue.

All the Manuscripts of the Catalogue having the same numeral letters with those of *Stephens*'s, and there not being a greater number mention'd in *Stephens*, than in the Catalogue, these differences can have arose only from this, that such Manuscripts which in the King's Library contain only such or such Books of the New Testament, contain more under the same numeral letter in *Robert Stephens*'s Edition; from whence it follows, that tho' they have set the same marks upon these Manuscripts of the King's Library, as *Robert Stephens* had set upon his, yet they are most assuredly not the same: they are counterfeit.

Among the Manuscripts of *Stephens*, there were eight which were borrow'd from the Library of *Francis I.* he names 'em in his Preface, the 3^d, the 4th, the 5th, the 6th, the 7th, the 8th, the 10th, the 15th, and to these numbers the *Greek* numeral let-

ters answer, which are set down in the margins, $\gamma. \delta. \epsilon. \zeta. \eta. \iota. \kappa.$ In *F. le Long's* list, I see the same Greek letters set upon eight Manuscripts, but he says only seven of these eight belong to the King's Library, namely, $\gamma. \delta. \epsilon. \zeta. \eta. \iota. \kappa.$ there wants the Manuscript $\sigma.$ and yet we see one in this new list that has the same mark; now whence could this come, since that belong'd to one of the King's Manuscripts, and this is not one of 'em? This shews that they have put upon the Manuscripts, which *F. le Long* has given us an account of, such marks as they have thought fit. We shall see withal from the observations upon each in particular, that the Manuscripts where they have put 'em, 'do not at all square with those of *Stephens*, which had these marks.

The Manuscript mark'd $\beta.$ in those of *F. le Long* contains only the four Gospels, and the Book of the *Acts*; that which *Stephens* had mark'd $\beta.$ contain'd also the Epistle to the *Romans*, for he quotes it upon the 10th Verse of the iii^d Chapter.

The Manuscript mark'd ζ in the King's Library has not the Book of the *Acts*; that which *Stephens* has specify'd by the same letter ζ has this Book: 'tis cited at Verse 5th, of the xviith Chapter; the mark therefore of the King's, is counterfeit.

I observe the same thing concerning the Manuscripts where they have put the letter η in imitation of one of those of *Stephens*; but the fraud is here more gross; for this Manuscript has only the four Gospels, whereas that of *Stephens* contain'd also the Book of the *Acts*; it is quoted in two places; at Chap. xxiv. $\psi. 7.$ and Chap. xxv. $\psi. 14.$

Another of these Manuscripts which is falsely pretended to be *Robert Stephens's*, is that which they have mark'd with the letter $\iota.$ which contains only the *Acts* and the *Epistles*: but that which in *Stephens's* Edition is denoted by this letter of the Greek alphabet,

phabet, had also the Gospels of St. *Luke* and St. *John*; a various reading of this Manuscript is seen *Luke* Chap. v. ψ . 19. and another upon St. *John*, Chap. ii. ψ . 17.

The artifice of the forgery has succeeded no better in some other Manuscripts. That which they have mark'd with these two letters together α . has only the *Acts* and the *Epistles*; the Manuscript of *Stephens* contain'd beside this the Gospel of St. *Matthew*, the Gospel of St. *John*, and the *Revelation*, as may be seen in St. *Matthew*, Chap. x. ψ . 8, and 10. in St. *John*, Chap. ii. ψ . 17. in the *Revelation*, Chap. xiii. ψ . 4.

Next to this Manuscript comes according to the order of the alphabetical letters the Manuscript β . That which is seen in the King's Library has only the four Gospels; the Manuscript of *Stephens* had also the Epistle to the *Corinthians*, since there is a various reading in Chap. xv. ψ . 44.

One of *Stephens's* Manuscripts was mark'd with these two letters γ . They have counterfeited one with the same mark, but they have taken no care to counterfeit one that has more than the *Acts* and *Epistles*, whereas that of *Stephens* had also the Gospel of St. *John*; for he gives us a reading thence on the 17th Verse of the ii^d Chapter. To go on; there now remains but three Manuscripts to be consider'd.

The first of these three is that which is mark'd δ . amongst those of the King's Library: it has only the Gospels of St. *Matthew*, St. *Luke*, and St. *John*, but I find it also produc'd by *Stephens* upon the second Epistle of St. *Peter*, Chap. i. ψ . 4. I had alledg'd it in my Dissertation; *F. le Long* maintains that 'tis a fault, and should have been γ . instead of δ . his reason is, because the Manuscript δ . contains only the Gospels; a very weak reason after all the instances we have seen, and which are yet about to be

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 *18.* which is the fourteenth, comes the fifteenth, which was mark'd by these *Greek* numeral letters *18.* 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 *18.* of *Robert Stephens* contain'd the *Apocalypse*; it is seen there in every page.

To conclude, the last Manuscript quoted by *Stephens* in the margin with the foregoing was the sixteenth, the *Greek* numeral letters of which are *15.* In order to fill up the same number, and thus compleat the fraud, it was requisite to mark one of the King's Manuscripts with the same letters; but here again they have done it with so little reflexion and discretion, that they have put these two letters upon the back of a Manuscript, which, says *F. le Long*, has only the two Evangelists, *St. Luke* and *St. John*. I have not been able to perceive in all the Gospel of *St. John* one single passage, where the Manuscript *15.* is quoted by *Robert Stephens*; but what is here decisive is that the Manuscript which bore this mark among those of *Stephens*, contain'd the second Epistle to the *Corinthians*, for it is quoted at the 11th Verse of the xiith Chapter; and the *Revelation*, where its quotations are very frequent.

Are these then the same Manuscripts of *Stephens's*? Can we oppose 'em to his Editions, and say with confidence, the Text of the three witnesses in heaven in *St. John's* Epistle was in no Manuscript of *Stephens's*, because it is in none of those of the King's Library? No certainly, the falshood it too apparent. It was proper to examin exactly into all these matters: the disquisition is tiresome, but the labour of it must be supported in regard of the advantage which thence accrues to the truth.

To set the same truth in a yet stronger light, and to carry its conviction to the highest degree of evidence, let us here bring *Robert Stephens* himself upon the stage. No person could better inform us than he concerning the Manuscripts which he had, and the *obelus* he has inserted in his Edition of 1550. in order to decide the grand question, whether this *obelus* should continue still at the end of the word *ἀγαπᾷ*, or be carry'd beyond the words *ἐν τῇ γῆ* of the 8th Verse; this way is the most secure, and altogether the most short and easy.

Stephens tells us in the Preface to the Edition of 1550, in which he uses the *obelus*, that this was the third time he printed the *Greek New Testament* after having compar'd it *with the same Manuscripts*, from which he had made his two foregoing Editions; without any other difference, save that, not having set down in those the different readings of the Manuscripts because of their small margins, he gave 'em a place in this, which being in a large form could well contain these various readings in the inner margins.

By this advertisement the discreet Printer and learned Critick informs us of two things; the one, that the *Greek Text* of this third Edition is the same as in the foregoing; and the other, that he had revis'd it a third time by the Manuscripts borrow'd from the King's Library, and from divers other places.

places. As then in the Editions of 1546, and 1549. the Texts of the *six* witnesses which are mention'd in St. *John's* Epistle, *three* in heaven, and *three* in earth were inserted, and we find them again in this third Edition, compar'd *with the same Manuscripts*: It follows from hence, First, that the *obelus* of the 7th verse was not inserted therein in order to suppress the three witnesses which are nam'd there; and Secondly, That *Stephens* had found in his Manuscripts the three witnesses in heaven, and the three witnesses on earth. Tho' he should tell us so in so many words, we could not be more sure of it than we are from his Preface; and his Editions.

Thus by joining the Preface of 1550, to the Editions of 1546, and 1549. 'tis clearly seen upon what the *obelus* of the 7th Verse can turn: It cannot be upon the three witnesses which are nam'd in this Verse, so as to take them away, as if they had been inserted there against the authority of the Manuscripts. Nothing would be more senseless and absurd, than to have put 'em into the two following Editions, without their having been in any Manuscript, and to replace 'em again in a third, in order to take 'em away at the same time by an *obelus* which would utterly exclude them. But by leaving the *obelus* where it is plac'd, all will be even, and there will remain no shadow of difficulty: the six witnesses will continue in the Edition where the *obelus* is, as they were before in the Editions of 1546, and 1549. only we shall learn from the last of the three, that the words $\epsilon\nu\ \tau\tilde{\omega}\ \xi\epsilon\gamma\nu\tilde{\omega}$ were wanting in seven Manuscripts, which like the rest had the Text of the three first witnesses, except these words. The *obelus* stops there, there 'tis fix'd, and so is reason too; and *Robert Stephens* is security for both.

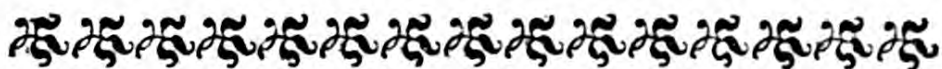
He confirms us withal in this opinion by a fourth Edition, which he publish'd the year after, i. e. in 1551. The 7th and 8th Verses were inserted there in the same manner as they had been in the two first; and can it be believ'd, if the *obelus* had been put, but the year before, in the folio Edition, with design to shew that the 7th verse was not found in any Manuscript, that *Stephens* after such a declaration, would have had the imprudence, the rashness, the dishonesty, to give it a place in this last? They will tell me perhaps that he had inserted the words *ἐν τῷ ἕκκων* 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, *ὃ ἑτοὶ οἱ τρεῖς ἓν εἰσι*, *these three are one*, a various lection, or different reading, taken from the *Complutensian* Bible, in which instead of *ἑτοὶ οἱ τρεῖς ἓν εἰσι*, *these three are one*, we read, *οἱ τρεῖς εἰς τὸ ἓν εἰσι*, *these three agree in one*. Here again *Stephens* must not have known what he hid, and his head must have been turn'd, to give, as he has done, a different reading

reading in these words of the 7th verse with the Manuscripts, from which he had made his Editions, if these words were not in his Manuscripts. I cannot believe that those, who have embrac'd the opinion concerning the *obelus* which I oppose, have ever attended to this variation in the *Complutensian* Bible in the view I have just consider'd it; indeed 'tis impossible not be struck with it, and to resist the evidence of the truth it so plainly teaches.

Lastly, if we were to judge of *Robert Stephens's* Manuscripts from those which are now in the Library of the King of *France*, the words ἐν τῇ γῆ, which *Stephens* had inserted in the 8th verse in four following Editions, would not have been in the Manuscripts which he had borrow'd from the Library of *Francis I.* since they are at present in none of those of the King's Library; and in this case, he should have put there an *obelus*, as over the words ἐν τῷ ἔργῳ, of the 7th verse, but it is certain that they were in the Manuscripts of *Stephens*, such as we find 'em in his Editions. *Beza* had all these Manuscripts in his hands, and made use of 'em in writing his annotations upon the New Testament; he says it in an hundred places, and *Robert Stephens* himself has declar'd it in the advertisement, which he put at the end the Edition of that work of *Beza*, in the year 1556. I have quoted it in the Examination I made last year of Mr. *Emlyn's* Answer. Now *Beza* has made an express note upon these words of the 8th verse ἐν τῇ γῆ, which is decisive. *These words are not*, says he, *in the Syriac Version, nor in several very ancient Greek Copies; but they are in OUR GREEK MANUSCRIPTS and in the Latin Version.* What he calls *our* Greek Manuscripts were those of *Stephens*, his intimate Friend; nothing is more common in his Notes than this manner of expressing these Manuscripts. As then those of the King's Library at present,
and

and those of several other Libraries, have not the words ἐν τῇ γῆ, they cannot be the Manuscripts of *Robert Stephens*. This was all the question betwixt *F. le Long* and me, and it is determin'd to my advantage; unless they destroy all the proofs I have urg'd against the Manuscripts produc'd by *F. le Long* to shew them to be counterfeit: but tho' one alone should remain, that one would suffice to disconcert the whole machine.



C H A P. VII.

Of the Manuscript of Berlin.

TIS here no longer that same Mr. *Emlyn*, who has been silent with regard to the Manuscripts mention'd in the Preface to the *Louvain Doctors*, and that which *F. Amelette* affirm'd he saw at *Rome*; 'tis quite another thing when we come to the Manuscript of *Berlin*. Mr. *Emlyn* has here outdone himself; he is in ecstasies and triumph. Yet it costs him somewhat dear; an acknowledgment that he advanced and maintain'd that the Text of *St. John* was not in the lines of the Manuscript but in the Margin; he knew this, he said, from a good hand; and yet this passage was found to be in the body of the Text; I have prov'd it from the attestation of one of the King's Librarians, and it can no longer be question'd, since Mr. *la Croze*, another Librarian, has said it in the letter which Mr. *Emlyn* has very emphatically produc'd in the first Chapter of his Reply. Let us see that Letter, and clear up the fact.

I had said in my Dissertation that there was also a *Greek Manuscript* at *Berlin*, which was believ'd to

be five hundred years old, which had the Text of the 7th verse, *there are three in heaven, &c.* Mr. *Emlyn* found means by some of his friends to know certainly the case. To this end application was made to a learned man in *Saxony*, who having wrote to Mr. *la Croze*, receiv'd this answer, “ Vir
 “ Ampliffime, — Miror, Codicem nostrum, librum
 “ nullius authoritatis, asserendæ dubiæ lectioni ido-
 “ neum videri, cùm jam ego compluribus viris eru-
 “ ditis, ipsique Reverendo Martino, manifestum
 “ fecerim eum codicem, qui falsarii cujudam fraude
 “ pro antiquo venditus est, & venditatur, manu
 “ recenti ex Editione Polygottâ Complutensi fuisse
 “ descriptum; id statim vidi, cùm anno 1716.
 “ Bibliothecam Regiam, peregrinorum more, non
 “ enim tunc me moras Berolini facturum putabam,
 “ perlustrarem, dixique palam Hendreichio τῶ μα-
 “ ραρίτη; idque, ex quo Bibliotheca mihi credita est,
 “ candidè apud omnes professus sum, neque id ig-
 “ norat Cl. & Reverendus Martinus, cui idem meo
 “ nomine significatum est.” That is, — *It seems*
very strange to me, that ever our Manuscript, a Book
of no Authority at all, should be alledg'd in confirma-
tion of a dubious Reading, since I have already disco-
vered 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 Po-
lyglot of the Complutensian Edition; this I presently
discerned, when as a Stranger only I view'd the King's
Library, before I had any thoughts of settling at Ber-
lin, and I then declared the same openly to Hendrei-
chius now deceased: and ever since this Library has
been committed to my Care, I have freely own'd it
upon all Occasions without reserve; and the Reverend
Mr. Martin knows it very well, who by my means has
been informd of it.

I don't blame Mr. *la Croze* for having wrote to his Friend in *Germany* what he thought concerning this Manuscript, since it was demanded of him; but as that Friend did not, nor could naturally ask him concerning me, what knowledge I had or had not concerning this Manuscript; Mr. *la Croze*, I think, might have forbore to speak of me without wronging his conscience in the least. However he has done it; as if he had design'd to draw a particular attention to it: he repeats it twice together in this Letter, *I had made it evident to several learned Men, and to Mr. Martin himself,*—and some lines after, *Mr. Martin is not ignorant of this, since it has been declar'd to him from me.*

These small reflexions, which without any necessity have fallen from the pen of Mr. *la Croze*, do not favour the candour I profess, and give an idea of me as of a man who affects to be ignorant of what he knows very well; that by means of this affected ignorance, he may more easily compass his design. I am not capable of such dissimulation, and himself shall clear me from it by the very Letter upon which he grounds what he says of me, in that which has been just produc'd by Mr. *Emlyn*.

One of our common Friends, who came from *Berlin* to study Divinity here, and who is now a Minister, being return'd to *Berlin*, gave Mr. *la Croze* an account of a Work I was then engag'd in, and which has since been printed under the title of a *Discourse concerning Reveal'd Religion*; amongst other things he spoke to him of the passage of *St. John*, which I maintain'd to be authentic; 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,

S I R,

I Read yesterday Dr. Mills's *Dissertation upon the passage of St. John*, and I found there almost all that I had thought upon the same subject: I shall be very glad if Mr. Martin confirms the authority of this testimony by new proofs; but betwixt you and me the matter appears to me very difficult. I am almost persuaded that 'tis a gloss form'd upon the explication of St. Cyprian, which crept from the margin into the Text. All the ancient Greek and Latin Manuscripts in reckoning up the three witnesses mention only the Spirit, the Water, and the Blood. There is no account to be made of our Greek Manuscript of the New Testament; 'tis a Work, which, tho' it has deceiv'd many, I never thought above eighty years old. In the year 1696. upon coming to Berlin, I went to see the Library, where they shew'd me this Manuscript as being a thousand years old: After having examin'd it a moment, I maintain'd that it was modern, and copied from the Edition of the Bible of Cardinal Ximenes. I convinc'd the late Mr. Spanheim, and the then Librarian by comparing of passages, the resemblance of the characters, and other sensible proofs: the passage of the three witnesses is there word for word, as in the Bible of Alcalá, and it could not be there otherwise—The ancient Fathers have never made use of so remarkable a passage—The *Lectionary* entituled ΑΠΟΣΟΛΟΝ or μεξαποσολον, in my opinion is of no great authority in this case; I don't doubt of its antiquity; but these ecclesiastick Books are more subject to alteration than others—I have written all this in performance of the promise I gave you; for I am persuaded that I have propos'd no difficulty which has not been weigh'd by Mr. Martin, &c.

Here is word for word what is most essential in that letter as to what regards me, and particularly all that concerns the Manuscript.

Two

Two things are here evidently seen: The First, that this Manuscript which was bought for the Elector of *Brandenburg*, and sold for two hundred Rix Dollars, was thought to be very ancient, and even *a thousand years* old, that the then Librarian, Mr. *Hendreichius*, who, I have been told was a very learned man, had shewn it to Mr. *la Croze*, as thinking it to be a very valuable Manuscript; that the famous Mr. *Spanheim*, so well vers'd in the study of ancient Medals and Inscriptions, had also believed this Manuscript to be genuine; and at the same time I saw that Mr. *la Croze* said he discern'd it to be counterfeit *in a moment*, and convinc'd these Gentlemen of it, and several others in like manner; this I own appear'd to me almost a paradox; for in truth, if seeing was enough to discern *in a moment* this Manuscript to be forg'd, since the calx or chalk of the parchment is yet fresh upon it, as Mr. *la Croze* describes it to his Friend in *Saxony*, I cannot comprehend how the eyes of the *Spanheim's*, the *Hendreichius's*, and so many other men of letters, who had seen this Manuscript, and some of whom had doubtless been employ'd to examine it, before the Elector bought it as a treasure to enrich his Library, as an extraordinary Book brought out of the *East*; I say, I cannot conceive how their eyes were blinded to such a degree, as not to see what *in one moment* only Mr. *la Croze* had perceiv'd. I have read withal in a letter of *Tollius* to the late Mr. *Grævius*, the famous Professor in this Town, wrote in 1687, that Mr. *Hendreichius* shewing him at *Berlin* the curiosities in the celebrated Library of the Elector, presented to him this Manuscript, which I believe he would not have done, if the cheat had been so evident, as to be perceiv'd *in a moment*: *Tollius* not being a man so easily to be impos'd upon, tho' the Librarian

rian himself had been so imprudent as not to stick at the account of drawing him into a mistake.

Besides this, I saw that a Librarian when consulted by a person of eminent note in the Court of *Berlin*, whether the passage was in the body of the Text, or in the margin only, and whether this Manuscript was five hundred years old, as I said it was reputed, or if it was only three hundred old, as Mr. *Emlyn* affirm'd, answer'd by a note wrote with his own hand, and printed in my *Examination*, that the passage was in the body of the Text, but as to the antiquity of the Manuscript, they could assert nothing certain about it, *de antiquitate verò nil certi affirmari potest*. Was so much requir'd to be oppos'd to the opinion of Mr. *la Croze*, and to make me follow that of so many learned men, as sufficient grounds for quoting this Manuscript in the plain manner I have done, without relying upon it as an indisputable foundation? Mr. *Jablonski*, who is so well skill'd in the *Oriental* languages, having been before all this consulted about this Manuscript by Dr. *Ketner*, had hinted to him nothing of its being counterfeit, which Mr. *la Croze* says is so plainly to be seen; and he himself tells us in his Letter to his friend in *Saxony*, that even at present several persons cry it up as ancient; for that is the meaning of the word *venditatur*; which he has made use of.

The second thing which is so evidently seen in Mr. *la Croze*'s letter, which was sent to me, is that there is nothing more than a bare account of his opinion, and the argument upon which it was founded; but can this be call'd the *having clearly shew'd me* that this Manuscript was forg'd? That in shewing the Manuscript it self to the persons who desir'd to see it, he had evidently laid before 'em the marks of its being counterfeit, I have nothing

thing to say to that; but that by one and the same expression he should confound me with these persons, as if the impression which their eyes and hands had made in their mind should have likewise passed into mine; by the bare account he has given, equity does not allow 'em to think me oblig'd to have the same sentiment. Mr. *la Croze* should not therefore have said, *jam ego compluribus viris eruditissimis, ipsique R. Martino manifestum fecerim, &c.* nor repeat again, *neque id ignorat R. Martinus.* For what was I not ignorant of? That the Manuscript was counterfeit? By no means. But what I was not ignorant of is that Mr. *la Croze* believ'd it counterfeit; whilst other learned men, who had seen it, believ'd it genuine. I have done nothing therefore in quoting it that can cast the least reflexion upon my integrity; I am even apt to flatter my self that this was not Mr. *la Croze's* intention.

Add to this, that his prejudice against the authority of the passage of St. *John* appear'd to to me so very great, that I might well suspect that he had suffer'd himself to fall into an opinion against a Manuscript which so many others believ'd authentick. As I know he has read my Dissertation upon the passage of St. *John*, and the Examination I made last year of Mr. *Emlyn's* Answer, he might have been convinc'd that this Text is not a Scholion, as he had suggested in his letter; and that it is not true that no ancient Author has quoted it, except what is related in *Victor* and *Fulgentius*. He might have seen also that the *Lectiōnary* call'd *Apostolos*, is of greater authority than he has imagin'd, and he may see it yet more in the sequel of this Discourse.

Lastly, no one can speak with more circumspection of the Manuscript of *Berlin* than I have done. I have but barely quoted it in my Dissertation, pag.

116. *They say there is also a Manuscript at Berlin, said I, in the King's Library which they believe to be five hundred years old; F. le Long reports it upon the testimony of Saubertus and Tollius.*

Mr. *Emlyn* has form'd upon this an accusation against me, as if I had ascrib'd to *Saubertus* and *Tollius* the having said that this Manuscript was five hundred years old. But he should have consider'd that the expression *they believe*, to which I refer the five hundred years, being a vague term, which expresses no person in particular, cannot be appropriated to *Saubertus* and *Tollius*. If he did not comprehend it, it was at least very easy for him to understand it, by seeing after what manner I have spoke of it in the Examination I made of his first Tract against me: *I contented my self*, said I pag. 103. *with marking the antiquity of this Manuscript upon the testimony of Saubertus and Tollius, quoted by F. le Long in his Bibliotheca sacra: where indeed this Copy is call'd pervetustum, i. e. very ancient. They see neither there nor elsewhere that I have spoke of five hundred years, as from those two learned men: and in pag. 164. I quoted, said I, Saubertus and Tollius in relation to the Manuscript it self, and Ketner with regard to the passage of St. John: Mr. Emlyn might have done me more justice.*



C H A P. VIII.

Particular reflexions upon the genuineness or forgery of the Manuscript of the Greek New Testament which is at Berlin in the King's Library.

I Don't know whether we ought at present to make a problem of the genuineness or forgery of this Manuscript. If we were absolutely to judge of it from the value the Librarians and other learned men set upon it, when it was brought to *Berlin* in order to be put into the curious and noble Library of the Elector of *Brandenbourg*, as a very extraordinary and ancient Manuscript brought out of the *East*; one could not avoid coming into the same sentiment. But Mr. *la Croze*, on the contrary, speaks with so much contempt of this Manuscript in the two letters lately produc'd, that day is not more opposite to night. As truth can never lose its rights, and that we ought solely to acquiesce in the dictates of Reason, if it be now found that Mr. *la Croze* has Reason evidently on his side, his opinion must be preferr'd to that of the Librarians his Predecessors, and all the other learned men, who have believ'd this Manuscript very ancient and genuine: But withal, whatever regard we have for Mr. *la Croze's* learning, we must not entirely give up to him the opinion that has hitherto prevail'd concerning the antiquity of this Manuscript.

The first knowledge I had of it, is from what *F. le Long* has said in his *Bibliotheca sacra*, where, upon the testimony of *Saubertus*, he calls it a *very ancient Manuscript brought out of the East*.

Saubertus was a Professor of Divinity at *Helmstad*, 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* Gospel; 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 Testament. This work is become scarce, and tho' I had took a great deal of pains to meet with it, I did not succeed in 'em till a few days ago, and when this Treatise was already prepared to be printed.

The curiosity I had to see this Book of *Saubertus* was satisfy'd, even beyond my expectation, by the great number of different readings, which are there quoted from the Manuscript of *Berlin*, which *Saubertus* marks by the name of *Ravius*, and by abbreviation with the word *Rav.* as he advertises in his Preface. There also he informs us, that all these different readings had been extracted by the care of Mr. *Ravius* at that time Librarian to the Elector, and upon this occasion he styles the Manuscript ² *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 advantagious expressions of *Saubertus* would be only to oppose one learned man to another, and judgment to judgment, which would be no determination. We must therefore follow another method, and do it by the examination of the Manuscript

* *Pervetustus & admodum pretiosus. Proleg. p. 41.*

it self. Mr. *la Croze* leads us to this by the account he gives us in his two Letters; this then we must necessarily pursue.

The first thing which streight offers it self to the eye upon opening this Manuscript is the form of the letters, the manner of writing, the order of the words, the characters of the ink and parchment, all these, says Mr. *la Croze*, discover it to be modern, and betray the fraud of the writer.

The parchment, says he, appears fresh; the chalk us'd in dressing the skin is yet seen, the ink is wholly white, the characters are like the Complutensian, so that he who has seen that Edition has seen the Manuscript, and he that sees the Manuscript sees that Edition; without excepting even the errors of the press which the ignorant transcriber (employ'd in this imposture by some man of letters) had not skill to correct.

As I have never seen this Manuscript, it does not belong to me to give my judgment upon all these particulars, I only find, that being so astonishing, at least those of the letters, ink and parchment, as Mr. *la Croze* represents 'em to us; it is wonderful, as I have observ'd already, that none of those learned men who had seen and handled this Manuscript for upwards of fifty years, should have seen any thing of all this. One might think, without any diminution of the probity and merit of Mr. *la Croze*, that 'tis not impossible but, prejudice has here enlarg'd the object to his view. There is one thing

* Qui codicem Complutensem vidit, is vidit & Manuscriptum codicem nostrum, ne demptis quidem mendis typographorum, quæ scriba indoctus ita fideliter expressit, ut omnino constet hominem illiteratum ab erudito aliquo nebulone ei fraudi perficiendæ fuisse præfectum. Et sanè pro antiquo liber ille venditus est, immani etiam pretio, etsi membranæ recenti adhuc scilicet creta illa inhæreat, quæ pellibus vitulinis parandis adhiberi solet; atramentum ubique albicans. *Mr. la Croze's Letter to his friend in Saxony, produc'd by Mr. Emlyn.*

at least, which he is not ignorant of, and of which he, who has seen so many valuable Libraries and ancient Manuscripts, has more instances of than I, that the marks taken from the parchment, the ink, and the form of the characters, are not always rules so surely to be depended on, as thereby to determine the genuineness or forgery of this kind of Manuscripts; but that men may be mistaken, and even are sometimes so, in spite of the greatest skill in this sort of studies.

I go here even yet farther, and say that the resemblance of the characters of this Manuscript with the *Complutensian* Bible, was it as perfect as Mr. *la Croze* would have us believe, is not a reason for inferring that one is copied from the other. The curious, who have taken the pains to transcribe the form of the *Greek* letters, which have been us'd from one age to another, inform us that several Manuscripts which have been made in the same age, or in ages near to each other, may very easily, and even must in some respect be alike in the form of their characters, and in the composition and order of the words, and yet one not have been copied from the other. Thus this argument from the resemblance is not conclusive in favour of Mr. *la Croze's* opinion.

But this conclusion will be yet less capable of being drawn, if 'tis true that the writing of the Manuscript is different in several things from that of the *Complutensian* Edition. I have receiv'd from *Berlin*, at several times, extracts of the several ways of writing in the Manuscript; and I have also receiv'd divers others of the manner how the writing and the lines are disposed in the Edition made in the very Town of *Complutum* in 1513. and finish'd, as I have elsewhere observ'd, the 10th of *January*, 1514. I have seen one of these Copies at *Amsterdam* in the fine Library of Mr. *Vander Hagen*, Pastor

stor of the *Dutch* Church, which is very much valued; and 'tis from thence I have receiv'd all that I have to produce from this famous Edition. The Manuscript of *Berlin* has no sort of punctuation in its lines and betwixt its words, which separates 'em from each other, nor any mark above the words, which holds there the place of the *Greek* accents. The *Complutensian* Edition has all this: points irregular in several places, and above the words compos'd of several syllables it has strokes or small points, in the place of the *Greek* accents, to express the pronunciation of the syllable over which these points are set, in like manner as in *French* we put them over the shut or close é, as in the words *vérité*, *pénétré*, &c. Thus in the *Complutensian* the *Greek* words, *ἐλθόντες*, *παιδίον*, *πνεῦμα*, and others; of which the Editors of that Bible have given an advertisement in their Preface. These differences appear to me remarkable enough to shew that one cannot be a copy of the other. Yet this is the least thing I have to say upon this subject; the principal remains behind, and decides the fact in question.

Mr. *la Croze* says in his Letter to his friend, that he who has seen the *Complutensian* Copy, has seen by this also the Manuscript of *Berlin*; and in that which he had wrote some years before to be sent to me, he says, that it was by this great agreement of the one with the other, that he convinc'd Mr. *Spanheim* this Manuscript was only a Copy of the *Complutensian* Edition: *I convinc'd*, says he, *the late Mr. Spanheim, and the then Librarian, by confronting of passages, &c. i. e.* by confronting those in which the *Complutensian* Edition was different in some respects from the ordinary Editions of the *Greek* New Testament. This way is indeed the most secure, provided the scrutiny is exact, for otherwise 'tis easy to be deceiv'd, and led into mistake. It will

will soon be seen, that Mr. *la Croze* was first mistaken herein, and that Mr. *Spanheim*, Mr. *Hendreichius*, and others before whom he made this comparison of passages, were mistaken after him, as he assures us, but both only because their inquiry was made upon too superficial a view, for men of their learning and capacity; for I must be allow'd to speak my thoughts freely upon this subject; which derogate nothing from the esteem that is otherwise due to their merit.

This reasoning of Mr. *la Croze*, and the manner after which he has express'd himself, imply a perfect agreement betwixt this Manuscript and the *Complutensian* Bible: This is evident. Now there is nothing less true than this agreement: *Saubertus* is the only person who has given me an opportunity of proving it; for not having, as I have said, in my hands either the *Complutensian* Edition, or the Manuscript of *Berlin*, I must have taken my ideas and knowledge from reading the Book of this curious and learned Critick. He gives near two hundred various readings of the Manuscript of *Berlin* from the common *Greek* Text of the sole Gospel of St. *Matthew*; for, as I have already observ'd, his work is confin'd to this Gospel. Of these variations there are several upon the particles, or upon the articles, which are sometimes less, and sometimes more in the Manuscript than in the *Greek* Editions, either of *Complutum*, or others. I know that these differences, tho' inconsiderable in themselves, may yet be otherwise in an exact comparison; but as I must confine my self to the most important, in comparing one passage with the other, from the lights I have borrow'd at second hand; I have contented my self with extracting a certain number of instances, which will abundantly suffice to shew that the Manuscript of *Berlin* was not copied from the Edition of *Complutum*, nor by an ignorant person,

as Mr. *la Croze* affirms; but on the contrary, by a man of understanding, who wrote nothing rashly, nor any thing which he had not before his eyes in an ancient Manuscript. Let us come to the instances taken from *Saubertus*, and confirm'd by the testimonies which I have receiv'd in the manner I mention'd.

Matt. Chap. ii. ψ . 2. *We have seen his star*, the Greek word $\acute{\omega}\tau\tilde{\epsilon}$, which signifies *bis*, is in the *Complutensian*, but is not in the Manuscript.

Chap. iii. ψ . 13. instead of the word $\acute{\alpha}\pi\omicron\lambda\acute{\epsilon}\sigma\alpha\iota$, which is in the *Complutensian* and the common Editions, the Manuscript of *Berlin* has the word $\acute{\alpha}\pi\omicron\kappa\lambda\acute{\epsilon}\iota\nu\alpha\iota$, which is also in one of the Manuscripts of *Robert Stephens*.

In the 17th verse of the same Chapter, the ordinary Editions read, $\acute{\upsilon}\pi\omicron\iota$ $\text{I}\epsilon\rho\epsilon\mu\acute{\iota}\varsigma$ $\tau\tilde{\epsilon}$ $\pi\rho\omicron\phi\eta\tau\acute{\alpha}$ $\lambda\acute{\epsilon}\gamma\omicron\nu\tau\text{e}$, the Manuscript of *Berlin* $\acute{\upsilon}\pi\omicron\iota$ $\kappa\upsilon\rho\acute{\iota}\varsigma$ $\delta\iota\acute{\alpha}$ $\text{I}\epsilon\rho\epsilon\mu\acute{\iota}\varsigma$, &c.

Mat. v. ψ . 32. $\acute{\omicron}\tau\iota$ $\acute{\omicron}\varsigma$ $\acute{\alpha}\nu$ $\acute{\alpha}\pi\omicron\lambda\acute{\upsilon}\sigma\eta$, in the common Editions and that of *Complutum*; but in the *Berlin* Manuscript it is $\acute{\omicron}\tau\iota$ $\pi\acute{\omega}\varsigma$ $\acute{\omicron}$ $\acute{\alpha}\pi\omicron\lambda\acute{\upsilon}\omega\nu$, in like manner as in five of *Stephens*, and in the Manuscript of *Montfortius*.

In the same Chapter ψ . 36. the Greek Editions and that of *Complutum* have these words thus dispos'd $\lambda\epsilon\upsilon\kappa\eta\nu$ η $\mu\acute{\epsilon}\lambda\alpha\iota\nu\alpha\nu$ $\pi\omicron\iota\eta\sigma\alpha\iota$. In the Manuscript of *Berlin* $\lambda\epsilon\upsilon\kappa\eta\nu$ $\pi\omicron\iota\eta\sigma\alpha\iota$ $\mu\acute{\epsilon}\lambda\alpha\iota\nu\alpha\nu$ and *Saubertus* observes, that they are so in *Brylinger*, in a Manuscript of *Stephens*, in one of *Casaubon*, and in the *Perfick* Version.

These four or five instances are a certain proof that the Manuscript of *Berlin* was not copied from the *Complutensian*, but we have withal several others taken from the same *Saubertus*, and here is one very remarkable.

All the Greek Editions, and with them the *Complutensian* Bible have in the vith Chapter, ψ . 13. at the end of the Lord's Prayer, *For thine is the kingdom,*

the power, and the glory for ever and ever. Amen. Robert Stephens had but one Manuscript only in which this clause was not; it is not also in the famous Manuscript of Cambridge, nor in the Vulgate of St. Jerom: all these words are wanting also, says Saubertus, in the Manuscript of Berlin, except the word Amen.

Matt. vii. 18. ἐδὲ δένδρον Complut. But the Manuscript of Berlin, and one of Stephens's have betwixt these two words, πάλιν.

Ibid. ψ. 24. ὁμοιώσω 'tis thus in the Complutensian; but in the Manuscript of Berlin, and four others produc'd by Saubertus, it is ὁμοιωθήσεθ).

Chap. viii. 13. ἐκαλονιάρχω is in the Complutensian, as Mill has observ'd; but in the Manuscript of Berlin and others it is ἐκαλονιάρχη.

Ibid. ψ. 17. in the Complutensian and common Editions ἔλαβε but the Manuscript of Berlin, and some others have ἀνέλαβε.

Chap. ix. 18 ἐλθών, Complut. but the Berlin Manuscript, Montfort. and others have εἰσελθών.

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

Chap. x. ψ. 19. ἀπαδιδῶσιν Complut. but Berlin, Mont. one of Stephens's, &c. have ἀπαδώσωσιν.

Chap. xii. ψ. 13. ἀποκαλεσάθη Complut. and others: but Berlin, says Saubertus, has ἀπεκαλελάθη.

Ibid. ψ. 35. τῆ καρδίας these words are wanting in the Complutensian; but they are in the Manuscript of Berlin; as I have been inform'd by letter.

Chap. xiii. ψ. 4. after the word ταπεινὰ the Manuscript of Berlin, and several others which Saubertus sets down, add τῶ ἐργῶ which are not in the Complutensian.

Ibid. ψ. 22. after the word λόγον, the Manuscript of *Berlin* adds the word τέτον, which is not in the *Complutensian*.

Ibid. ψ. 40. Καλακαίε. *Complut.* καίε. but the *Berlin* Manuscript has κείε.

Chap. xv. ψ. 22. ἐκράυγασεν αὐτῶ. *Complut.* but the Manuscript of *Berlin*, one of *Stephens*, that of *Cambridge* and others have ἐκράξεν ὀπίσω αὐτῶ.

Chap. xvi. ψ. 26. ὠφελῆ. *Complut.* but *Saubertus* says; that the Manuscript of *Berlin*, one of *Stephens*, and some others, have ὠφεληθήσε.

Chap. xvii. ψ. 2. ὡς τὸ φῶς. *Complut.* but one of the Manuscripts of *Stephens's*, that of *Cambridge*, and that of *Berlin*, have ὡς Χιῶν.

Chap. xxvii. 29. Ἐπὶ τῆ δεξιᾶν. *Complut.* but *Berlin*, the *Alexandrian* Manuscript, and that of *Cambridge* have ἐν τῇ δεξιᾷ.

It would be tiresome to run over *Saubertus*, and transcribe so many variations of the Manuscript of *Berlin* from the Edition of *Complutum*: but how many must there be in the whole New Testament, since such a number is found in the sole Gospel of *St. Matthew*? Especially since I am well assured that *Saubertus* has not produc'd all. For instance, here are two, which he has not set down, and tho' they are very remarkable, escap'd the collection of *Ravius*, or the remarks of *Saubertus*. The first is upon the 11th Verse of the iii^d Chapter of *St. Matthew*, where the words ἐν πυρὶ, and *with Fire*, are wanting in the *Complutensian*, but which, as I am inform'd by letter; are in the Manuscript of *Berlin*: the other is that of the word τῆ καρδίας of the xiith Chap. ψ. 36. which I have produc'd.

It appears clearly from all this small collection of different readings from the Manuscript of *Berlin* and the *Complutensian* Edition, that there is no grounds in the world for believing this Manuscript a Copy of the *Complutensian*, so that he who sees

one, sees the other, as Mr. *la Croze* asserts. Besides this we see from the manner *Saubertus* gives the different readings of this Manuscript, that they are almost all the same with that of *Montfort*, some of *Stephens's*, that of *Alexandria*, and the old Manuscript of *Cambridge*; all which agreements cannot but make this Manuscript of *Berlin* highly valuable, which Mr. *la Croze* so much despises.

But what will then become of his affirmation, that it was by comparing this Manuscript with the *Complutensian*, that he shew'd Mr. *Spanheim*, and Mr. *Hendreichius* that this was no other than a Copy of this printed Bible? What will become of this? Why, as I have said, that this collation was too superficial; and Mr. *la Croze* cannot take it ill, if leaving him, as I truly do, all the honour of integrity and sincerity, I say he has suffer'd himself to be overtaken by some agreements which he may have observ'd in divers places betwixt this Manuscript and the *Complutensian* Bible. I know a great number from the Book of *Saubertus*, and otherwise; but are some agreements enough to make one say roundly it is a Copy, so long as we see so many differences, and differences which can in no respect be taken for faults of the transcriber? Farther, even these agreements are not peculiar to the *Complutensian* Bible, they are common to it with several other Manuscripts; and this should have been first examin'd. It might have been done first by means of the work of *Saubertus*, where there is found a great number of this sort of variations, which are common to the *Berlin* Manuscript and several others, and of which there are also some that do not agree with the *Complutensian*. It would have been more easy for some years past, to have been satisfy'd by Dr. *Mill's* New Testament, who has collected with inconceivable pains all the various readings he could find in a greater number of
Manuscripts

Manuscripts than *Saubertus*, who had wrote above forty years before him. If Mr. *la Croze* had found it convenient to make so particular an examination as that would have been, and had then communicated it to Mr. *Spanheim* and Mr. *Hendreichius*, whom he says he convinc'd by comparing of passages that the Manuscript was copied from the *Complutensian* Bible, I will venture to say, that these Gentlemen would have been far from being convinc'd, and he will permit me to believe he would not have been so himself.

He may have observ'd perhaps in the disposition of the Books of the New Testament, that the *Acts* of the Apostles are plac'd betwixt the Epistles of St. *Paul*, and the seven Catholick Epistles, and that the case is the same in the Edition of *Complutum*; but it is the same also in the Manuscript of *Dublin*, and in many *Latin* ones. I say nothing concerning the great number of Texts where the various readings of the Manuscript are the same as in the *Complutensian*, we very seldom see 'em so with that Edition alone: nothing would be more tedious than to produce 'em here. I observe the same thing as to some others, which are known to me, and which may be of the number of those, upon which Mr. *la Croze* and the other Gentlemen cast their eyes; I speak of those in the *Apocalypse*. The most part agree with the *Complutensian*, and yet not with the *Complutensian* alone, but also with two Manuscripts of *Stephens* mark'd 18. 15. Thus no more conclusion can be drawn from them for the Edition of *Complutum*, than for those two ancient Manuscripts, the case is evident.

In this very passage of St. *John's* Epistle which has given occasion to so many Enquiries, it is not peculiar to the Manuscript of *Berlin*, that it agrees with the Edition of *Complutum* in the 8th Verse, it agrees also with the *Codex Britannicus* of *Erasmus*,
and

and with the Manuscript of *Dublin*, of which I shall by and by produce the extract. The *Berlin* Manuscript agrees with the *Complutensian* Bible in this, that it has not these last words of the 8th Verse $\kappa\iota\ \omicron\iota\ \tau\epsilon\acute{\iota}\varsigma\ \epsilon\iota\varsigma\ \tau\omicron\ \acute{\epsilon}\nu\ \epsilon\iota\sigma\iota$. Neither are they in the *Codex Britannicus* of *Erasmus*, nor the Manuscript of the University of *Dublin*. All the difference betwixt 'em is, that in the *Complutensian* Edition, and in the *Berlin* Manuscript they are plac'd at the end of the 7th Verse; that's all. But since it appears clearly from all these proofs which we have seen, that this Manuscript is different in so many places from the Edition of *Complutum*, and consequently that it must necessarily have been made from a Manuscript different from that Edition, is it not very natural to believe, that the Manuscript from which the *Berlin* Manuscript was copied had these very words at the end of the Text of the three witnesses, which the *Complutensian* Manuscript had there? If in the passages where the *Complutensian* Edition differs from the *Greek* Editions, and several ancient and very valuable Manuscripts, that of *Berlin* agreed with the *Complutensian* and in like manner differ'd from the *Greek* Editions, and all the other ancient Manuscripts, my reasoning would not be conclusive, because I know very well 'tis a principle in Logick, *à possibili ad esse non valet consequentia*; "it does not follow that a thing is, "because it may be." But after having shewn, as I have done, that the Manuscript of *Berlin* was not copied from the *Complutensian*, but from another very different, my consequence is very good, when I say, the transposition of these words was then in the Manuscript as in the *Complutensian*.

I hope that this will suffice to every one who seeks only to be satisfy'd of the genuineness of this Manuscript, which had not hitherto been so carefully discuss'd as it deserves, tho' it were only with
relation

relation to the Text of the witnesses in heaven in St. *John's* Epistle. The proof then, which is drawn from this Manuscript for the authentickness of a Text so advantagious to the Christian Faith, is fix'd upon good grounds by the genuineness of the Manuscript it self, which supplies us with it.



C H A P. IX.

Of the ancient Greek Writers, who have quoted this Text of the first Epistle of St. John, There are three, which bear record, &c.

ONE of the arguments which is urg'd against the genuineness of this Text is, that it has never been quoted by the *Greek* Writers, which they would not have fail'd to do upon several occasions, if it had been in their Copies.

This objection falls no less upon the ancient Fathers of the *Latin* Church, than upon us. I would therefore know what they, who have so frequently quoted this passage, would answer to it. Whence have you taken it? Would the *Greeks* say to 'em. It is not in our Writers. The answer which the *Latins* would make is mine. It is in the *Greek*, they would say; and it is from thence that our Versions have taken it; and tho' your Authors have not quoted it, 'tis yet in the Epistle of the holy Apostle.

But 'tis false, that no ancient *Greek* Writer has quoted this Text. I have shewn that 'tis directly express'd in the Synopsis ascrib'd to St. *Athanasius*, in the passage where running over the vth Chapter of the first Epistle of St. *John*, he says that this
Apostle

Apostle shews there the *unity of the Father and the Son*; words which can only have had respect to this Text of the Epistle, *These three are one*. Mr. *Emlyn* had pretended they might also be understood of what St. *John* had said in the ii^d Chap. v. 23. *Who so denieth the Son, the same bath not the Father; but he that acknowledgeth the Son, bath the Father also*; the rather, says he, because these words in the Synopsis are plac'd immediately after those of *the unity of the Father with the Son*: but they are there only as a consequence of that Unity, not in proof of the Unity it self; now the Author of the Synopsis says St. *John* speaks of the unity.

I had join'd to this testimony given by the Author of the Synopsis, the quotation of this passage of St. *John* in a *Greek Dialogue*, under the names of *Athanasius* and *Arius*; Mr. *Emlyn* had said nothing in his Answer to my Dissertation, which I have not fully confuted in my Examination; even to shew how trifling an observation he had made, in order to turn aside this Author's words to the 8th Verse, which he had in no wise in view, but only the 7th.

He has yet taken pains to invent something farther; he says, 'tis *all at a venture*, that I have imagin'd the Author of this Dialogue was an *Orthodox Christian*. Now no person but such a one as Mr. *Emlyn* can doubt whether this Author was *Orthodox*. And one who does not believe the Trinity of the Father, the Son, and the Holy Ghost in one and the same Godhead, will not most certainly find that an Author, who opposes *Arianism* in defence of it, is *Orthodox*.

As to the imputation he throws upon me of having taken up this opinion concerning this ancient Writer *at a venture*, how does he know it? I am sure that's said *at a venture*, and worse than so, for 'tis directly false. I can assure him, yet without pretending

pretending to give him an account of what I read, that I have read this Dialogue several times, from one end to the other, and that the more I have read and examin'd it, the more I have been surpriz'd that *Dr. Cave*, who was in other respects a man of great learning, should have so far mistaken it as to say, that it was the work of some dotting Monk.

Mr. *Simon* had pass'd a different judgment upon it, as may be seen in my Dissertation upon the passage of the Epistle of St. *John*; and except perhaps one only place where the Author has too much indulg'd his imagination, a very common case among the best writers of those ages, there is nothing in all that piece, which does not suit with the taste of those times, and which is not withal full of learning and piety.

Upon this occasion, I shall here set down a remark which I have made in reading it over again, and which I leave to the examination of the learned Criticks.

I had thought, after Mr. *Simon*, that this Dialogue might have been wrote about the sixth Century, or towards the end of the fifth, but I find that it may belong to the very time of St. *Athanasius*. tho' I don't believe it *Athanasius's* own. The Orthodox, represented in this Dialogue under the name of *Athanasius*, demands of the *Arian*, represented by the name of *Arius*, ^b *whether by saying the Emperor Constantine reigns by Sea and Land, they did thereby say that his Son Constantius did not reign there also.* The *Arian* answers, *it would be very dangerous to say that Constantius does not reign with Constantine his Father.*

It appears plainly from all this, that this Dialogue must have been compos'd whilst the Empe-

^b Athan. Tom. 1. pag. 126. ed. Colon.

ror *Constantine* was living, and at the time *Constantius* was sent into the *East*, where he made himself famous by the victories he gain'd over the enemies of the State, about the year 336. somewhat before the death of the great *Constantine*, which fell out on the 22^d of *May*, 337. which evidently proves that this Dialogue must have been written about the year of our Lord 336. and wrote withal in the *East*, where *Constantius* was that year.

From all this I draw also a convincing proof that the Author of this Dialogue is not the Author of the title we read to it, and upon account of which *Dr. Cave* and others have spoke with great contempt of the Dialogue and its Author. I have said in my Dissertation, that it was one of those additional titles which are seen at the head of several ancient Treatises, to which their Authors having given no title, there has been one form'd, which often does not belong to 'em. This is evidently of that kind; it implies that the dispute contain'd in this Discourse was held in the Town of *Nice* during the time the Council sate, in the year 315. a very gross and inexcusable mistake, since that famous Council was not held till the year 325. Now at that time *Constantius* was but a child of eight or nine years old, being born at *Arles*, according to some in 316, and according to others in 317. and tho' *Constantine* had already honour'd him the year before with the illustrious title of *Cæsar*, yet it would have been a ridiculous thing to say, that he had divided the power with *Constantine*, and that there would be *danger* in denying it, as they make the *Arian* say in this Dialogue; especially when *Crispus* and *Constantine*, his elder brothers, and created *Cæsars* long before him, *Crispus* especially, who was a person of extraordinary merit, were with *Constantine* their Father at the helm of the Government.

It can only be urg'd against what I have been saying concerning the time in which this Dialogue may have been wrote, that the Divinity of the Holy Ghost is there spoke of as a doctrine which the *Arians* denied, and which the Orthodox there defends from Scripture; whereas *Arius* had not touch'd upon that matter. 'Tis true, that *Arius* did not immediately explain himself upon this subject, but they saw very well that denying the external Divinity of the Son, which is prov'd by so many Texts of Scripture, he would soon come to declare against that of the Holy Ghost, the proofs of which are not so numerous, nor so evident. For they did not tarry long before they heard the *Arians* blaspheme against the Person of the Holy Ghost; as against that of the Son: the Council of *Nice*, in which *Arius* had been condemn'd upon the article of the Divinity of *Jesus Christ*, had been held ten or twelve years when this Dialogue was wrote; now how many courses might not, and indeed did not, the antitrinitarian hereby run, during these ten or twelve years?

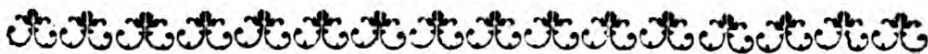
I return from my digression upon the time of this Dialogue, to the quotation which is there made of these words of *St. John*, *these three are one*. 'Tis but at the end of the piece, says *Mr. Emlyn*, that these words are set; *St. John says, and these three are one*, which, says he, *looks like a little postscriptum*. *Mr. Emlyn* makes a jest of the most serious thing in the world, and which requires the utmost veneration, by treating thus disdainfully *as a little postscriptum*, part of a Discourse so well connected, as the passage we are upon. From pag. 145. to the middle of pag. 147. the Orthodox Author, who defends the Divinity of the Holy Ghost against the *Arian*, after having establish'd at large in this Dialogue the eternal and consubstantial Divinity of the Son, and prov'd by divers Texts of Scripture

these two fundamental truths, that the Son is God with the Father, and that the Holy Ghost in like manner God with the Father and the Son, concludes the mystery of the Trinity, pag. 147. with some reflexions upon *Moses, Elias, and St. Paul*. He says “ that this Apostle was therefore carried “ up into the third Heaven because he bore the “ Trinity in his heart ; God, says he, being wil- “ ling to teach us by this example, that no person “ can ascend into Heaven, unless he has the same “ faith which *St. Paul* had. And, adds he, the “ quickning and salutary Baptism, by which we re- “ ceive remission of sins, and without which no “ person was ever admitted into Heaven, is it not “ administer’d to the Faithful in the name of the “ Father, the Son, and the Holy Ghost? Besides “ all this *St. John* says, *AND THESE THREE* “ *ARE ONE*.

Is then a Discourse so connected, a reasoning so closely kept up a little *postscriptum*, a postscript? And yet 'tis not the end of the Dialogue. But what did Mr. *Emlyn* pretend by this expression, which suits so ill with his subject. If he meant to insinuate into the mind of his Readers that 'tis an addition made after the work by a foreign hand, he has acted unfairly; and if he believ'd, and would have others believe, that they are the words of the same Author with the rest of the Dialogue, will it be less true upon this account that it is the quotation of the passage of *St. John*? Certainly Mr. *Emlyn* knows not what to lay hold of.

A third *Greek* writer which I have not yet quoted, and have found since, shall be here join'd to the two foregoing, in defence of the Text of the three witnesses in Heaven; 'tis *Euthymius Zyga- bemus*, a *Greek* Monk, who flourish'd at *Constantinople* at the end of the eleventh Century, and the beginning of the twelfth. Among several works,

works, which gain'd him the esteem of the Publick, he drew up, by the order of the Emperor *Alexis Comnenus*, who was rais'd to the Throne of *Constantinople* a collection of divers works of the *Greek Fathers*, who had wrote against the heresies. For this reason he call'd his work *Penoplia dogmatica*, which signifies a *compleat armour for the doctrines of the Faith*. In the first part of this Book, *Tit. 7.* towards the end, he produces these words, *THREE ARE ONE*, to prove the unity of the divine persons in the unity of essence; his words are, τὸ ἐν ἐπὶ τῶ ὁμοσιῶν λέγεθ', ἐνθα ταυτότης φύσεως μὲν, ἑτερότης δὲ ὑποστάσεων· ὡς τὸ, καὶ τὰ τεῖα 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.



C H A P. X.

That the Greek Church has always own'd this Text to be genuine: prov'd from its Rituals, its Confessions of faith, and the testimony of the Muscovite Church.

THE proofs of the truth which I have the honour and satisfaction to defend, present themselves, as crowding in, as it were, in a body, from all parts. The opposite error could not stand against the number and weight of those which the *Latin Church* has supply'd us with; this modern error thought to be more secure in presence of the
Greek

Greek Churches, but it every where lyes open, and crush'd down with authorities.

I had prov'd in the 13th Chapter of my Dissertation upon this Text, that the *Greek Church* own'd it to be a genuine Text of *St. John's Epistle*; and I had produc'd the exprefs terms of its Confession of Faith, where 'tis 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 intitl'd *Apostolos*, which from that age was become a kind of publick 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 *Apostolos*, or *Praxapostolos* of the *Greeks*, tho' he believes it very ancient. In the examination of Mr. *Emlyn's* Piece, I have given an answer, to which he has made no reply, but this would be quite another thing, if I had been aware of a mistake, which those who have spoke of the *Apostolos* after *Leo Allatius* have led me into. They have all mention'd it as a 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

Latin Church has its Lectionaries, or Rituals; the *English* has its Liturgy, or Common Prayer; we have also ours; and the *Greeks* have withal a greater number of these Rituals, but their *Apostolos* is by no means of this order, it is but so far a Lectionary as it is read in the Church, and they chuse, as I have observ'd, out of it the portions that are more suitable to certain days, than they are to others. This then is the very Epistles of the Apostles, put all together in one Volume, which is for this reason call'd *Apostolos*, i. e. the *Apostle*; as the other Volume is call'd the *Gospel*, because it contains all the four Evangelists. I might have observ'd this, if I had attended to the manner Dr. *Tho. Smith*, who liv'd so long in *Greece*, has express'd himself concerning the *Apostolos*. For he says that it is a *Collection of the Epistles of the New Testament wrote or printed separately*; that is, separately from the Gospel. I might also have observ'd it in a passage which I have quoted from the *Euchologium* of the *Greeks*, where it is said, that *they present to him whom they are to ordain Reader, the Book in which are contain'd the Acts of the Apostles and their Epistles*. I owe the advantage of this remark which spreads so great a light over the present subject to two *Muscovite* Gentlemen, whose Letters I shall give. For since the *Apostolos* is the very Volume of the Epistles, the thought of alterations made from time to time in the Rituals can have no place here.

To come now to the new proof which I add to those of the *Greek* Rituals, and which I take from the use of the *Muscovite* Church; few men are ignorant, that this Church is a very ancient branch of the *Greek* Church. As the *Muscovites* or *Russians*, were converted by the *Greeks* at the end of the tenth Century, they receiv'd the Holy Scripture from them, took their Rites and Ceremonies

monies in the exercise of their Religion, and own'd for their Head the Patriarch of *Constantinople*. They remain'd fix'd to him till the last age, when they made in their own Countrey a Patriarch of their own Nation, yet without breaking with him of *Constantinople*, with whom they held correspondence, as being the principal Head of the *Greek Church*. Their adherence to this Church has always made the *Latins* look upon 'em as Schismatics, in the same manner and for the same reasons they treat the *Greeks* as schismatical, namely the article of the procession of the Holy Ghost, whom they don't believe to proceed from the Son, but from the Father only, and especially the article of the Pope's authority, which the *Greeks* and *Muscovites* have always refus'd to submit to, as the *Latins* do.

This great distance betwixt the *Muscovites* and *Latin Churches*, with which they have never had any communion, has kept them in all things stedfast to their ancient Religion, and to all its Rites. They took from 'em neither their Bibles nor their Lectonaries, and if they are found therein to agree in some things, 'tis only so far as that which was brought there by the *Greeks* at the time of their conversion.

Since then their Bibles are absolutely the same with those of the *Greek Church*, without the introduction of any new Text from the *Latin Bibles*, if I shew that the *Muscovites* have in St. *John's Epistle* the same passage of the Trinity as we have in the *Greek* of that sacred Epistle, and if withal they have 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 genuine : now all this is easy to be prov'd.

The

The first of these three things, which is that the *Muscovites* read this Text always in their New Testament, here meets with an immediate difficulty which must be clear'd up. We have in the Library of this Town a *Sclavonian* Bible, printed at *Moscow* in 1663. The Editors advertise in their Preface, that they have follow'd exactly an ancient Edition made at *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 *Sclavonian* translation was made, was one of those I have mention'd; in which this passage being omitted, the same hand, or another like it, had wrote it in the margin. To be convinc'd that this is properly but an omission, and not an addition of a passage foreign to St. *John's* Epistle, we need only see the manner after which this and the following Verse is written; I shall therefore produce both as they stand in that Edition: these then are the words of the 7th Verse plac'd in the margin, *For there are three bearing record in Heaven, the Father, the Word, and the Holy Ghost; and these three are one:* and those of the 8th Verse in the very line of the Text, *And there are three bearing record in Earth; the Spirit; the Water, and the Blood; and these three agree in one.*

In both Verses we see the *Greek* phrase εἰσι μαρτυροῦντες, *are bearing record, for that bear record*, and the *Greek* word ὅτι *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 ὅτι *for* the 8th Verse begins with the particle καὶ, *and*, which is a necessary consequence of what has gone before; as in reality it is found in all the *Greek* and *Latin* Copies, where the six witnesses, the three in Heaven, and the three on Earth are express'd. I owe the read-

ing and Version of these passages of the *Sclavonian Bible* to Mess. *Oladin* and *Crouschof*, *Muscovite Gentlemen*, attendants upon Prince *Kourakin*, Embassador from his *Czarian Majesty* at the *Hague*. 'Tis to them also I owe the insight I am about to give into the use which their Church has always made of the passage of *St. John*, copied from the letters they did me the honour to write to me from the *Hague*, one dated the 27th of *April* in the year 1720. and the other *May* the 11th following.

S I R,

“ THE Commission you have been pleas'd to
 “ honour us with, turns upon the 7th Verse
 “ of the vth Chapter of the first Epistle of *St.*
 “ *John*, whether it is in the Text of our New
 “ Testaments, in our Confession of Faith, and in
 “ our Lectionary. Upon which we assure you,
 “ that it is inserted in our Confession of Faith,
 “ printed at *Lipsick* in *Greek* and *Latin* in 1695. and
 “ at *Moscow* in 1709. entituled, *Orthodox Confession*
 “ of the Faith of the *Catholick, Apostolick, Oriental*
 “ Church, translated from the *Greek*, of which we
 “ send you a Copy, and which has been approv'd
 “ by our *Greek Patriarchs*, by several *Metropolitans*,
 “ *Archbishops*, and others of the *Clergy*.

“ In all our New Testaments this passage is also
 “ found, and every where in the body of the Text,
 “ and not in the margin, betwixt the 6th and 8th
 “ Verses: it begins with, *for there are three, &c.*
 “ and the 8th with *And there are three, &c.*

“ The same verse is found withal in our *Apostol*,
 “ which the *Greeks* call *Apostolos*, of which you
 “ have treated in your *Dissertation* upon the 7th
 “ verse, pag. 156.

“ *Leo Allatius* reckons it among the *Rituals*, in
 “ which he is mistaken, because all the *Rituals*
 “ that we have are translated from the *Greek*, and
 “ contain

“ contain only the order how the Liturgy, those
 “ of St. *Chrysoſtom* and St. *Baſil* the Great, with
 “ the other divine ſervices, are to be celebrated in
 “ the Churches: whereas the *Apoſtolos* is nothing
 “ eſe but the New Teſtament it ſelf without the
 “ four Evangeliſts, which is made thus expreſſly
 “ for the uſe of the Church; for the Epistles may
 “ be read during divine ſervice by any Layman,
 “ who can read, but the Goſpel cannot be read
 “ but by the Prieſt who celebrates the Liturgy, or
 “ by a Deacon, who officiates together with the
 “ Prieſt. For this reaſon the four Goſpels and the
 “ Epistles are uſually printed ſeparate.—For the
 “ reſt, this paſſage of the three witneſſes in Heaven
 “ is read in our Church the *Thursday* of the thirty
 “ fifth week after *Pentecoſt*; as it is ſet down in
 “ your Diſſertation, pag. 157. Now, Sir, all that
 “ you have ſaid in your Diſſertation upon the
 “ three witneſſes in heaven in pag. 158. and 159. is
 “ moſt certainly true, for all this is practis'd in our
 “ Church, without the leaſt alteration to this day.
 “ As they print in our Country the Epistles of
 “ the Apoſtles ſeparate from the Goſpel for the
 “ uſe of the Church, they have begun for ſome
 “ time paſt to print the ſaid Epistles of the Apo-
 “ ſtles conjointly with the Goſpel for the conve-
 “ nience of travellers. When our nation began to
 “ viſit foreign countries: then the firſt edition of
 “ the New Teſtament appear'd at *Kiof* in 1692.
 “ in 4°, another alſo at *Kiof* in 1703. in 12°, at
 “ *Moscow* alſo in 8°. Here, Sir, are already three
 “ Editions of the New Teſtament which we have
 “ with us at the *Hague*. We have alſo the *Apo-*
 “ *ſtolos* printed at *Moscow* in 1679. and the Text
 “ of the 7th verſe is in all theſe Editions.”

As theſe Gentlemen did not ſeem to me to have ſufficiently explain'd themſelves as to the manner,

after which the *Apostolos* is read in their Churches, I wrote to them my difficulties upon that article, to which they gave the following answer the eleventh of *May*.

“ To satisfy, Sir, your curiosity we have the
 “ honour to tell you, that all you have taken from
 “ *St. Saba* is practis’d in our Church very exactly,
 “ as well as in the *Greek Church*. We have Rea-
 “ ders expressly appointed to read the Epistles, but
 “ not in all places; they are only in the Cathedral
 “ Churches of all the Bishopricks, in all the Cloy-
 “ sters, and in the Parochial Churches of some
 “ Diocesess; for there are some Diocesess in which
 “ there are no Readers appointed in the Parochial
 “ Churches, either for want of persons who will
 “ take upon ’em that ecclesiastick office, or rather
 “ thro’ the negligence of the Bishops. Now where
 “ there are no Lectors and Chantors appointed,
 “ there private men have the liberty of chanting
 “ and reading the Epistles, either upon their own
 “ motion, or by the permission or order of the
 “ Priest, that the congregation may not be depriv-
 “ ed of the divine service—after which the Priest
 “ reads the Gospel.

These particulars are not much known to the publick, by reason of the little commerce the *Muscovites* have had with the rest of *Europe* till within these twenty years, that the present *Czar* has opened ’em the way to all Countries of *Europe*, having himself visited the principal parts.

We shall conclude this matter with extracting from the Confession of Faith, that has been sent me, the article which regards the passage of *St. John*.

QUESTION.

“ *If there is but one God, it seems as if there must be but one Person.*

“ Part I. Quæst. 9.

ANSWER.

A N S W E R.

It does not follow; because God is one according to his Nature and Essence, but the number of three respects the Persons; for which reason what the Father is according to his Nature, the same is the Son, and the Holy Ghost: now as the Father is in his Nature true and eternal God, and creator of all things, both visible and invisible, such is the Son, such the Holy Ghost, being consubstantial one with the other; according to what the Evangelist St. John teaches, when he says, that there are three which bear record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one.

This Confession of Faith, which is a Treatise in form of a Catechism upon the principal parts of the the Christian Religion was sent by the *Muscovites* to the Greek Church. *Parthenius*, who fill'd the Patriarchal See of *Constantinople*, assembled a Council of the Patriarchs of *Alexandria*, *Antioch*, and *Jerusalem*, the Archbishops, and others of the Clergy in great numbers, who having read and examin'd this body of Doctrine all approv'd it, and subscrib'd it the tenth of *March* 1643. The manner in which this very solemn Act begins is remarkable: *Parthenius, by the Mercy of God, Archbishop of Constantinople, new Rome, and Oecumenical Patriarch. Our mediocrity together with the Assembly of sovereign Pontiffs, and the Clergy has receiv'd the Book which has been sent us from our Sister, the Church of Lesser Russia, intituled, Confession of the Orthodox Faith, &c.*

An Act so authentick, in which the *Greek* and *Muscovite* Churches are in a manner blended together, proves equally that the *Greek* and *Muscovite* Church owns in the most solemn manner in the world, that the Text of the three witnesses in Heaven, the Father, the Son, and the Holy Ghost, is really a Text of *St. John's* Epistle. This is what

I had

I had undertook to prove, and I think there cannot be a more evident demonstration.



C H A P. XI.

Of the Version of the New Testament in modern Greek by Maximus a Monk of Callipolis, in which is the Text of the three witnesses in Heaven, the Father, the Son, and the Holy Ghost; and these three are one.

THIS sacred truth of the original Text of the Apostle finds withal an inviolable Sanctuary in a New Testament printed in modern *Greek*, or *Barbarian Greek*, as 'tis call'd, in distinction from the ancient *Greek* of the New Testament, and the other ancient Books. It has happen'd to the *Greek* tongue, as to the *Latin*, to degenerate by little and little in the countries and among the People, where it was the ordinary language; for of all the fine *Latin* which was anciently spoke in *Italy*, there remains only some few lame words, and certain phrases deriv'd from it. The ancient language of *Greece* is not indeed altogether so much lost among the modern *Greeks*; the words have continued more entire, and the constructions are less alter'd; yet this does not hinder but that people, naturally ignorant and very ill-taught, can scarce understand the *Greek* of the New Testament, tho' it is easy in comparison of the other Books of antiquity which are wrote in that language. *The Greeks*, says ^d Mr. *Simon*, do not for some ages past speak their ancient *Greek*, which is no longer understood by the people.

^d Hist. des Versions du Nouveau Testament ch. xx.

To remedy this ignorance, and provide for the instruction and consolation of the *Greek Churches*, a Monk, nam'd *Maximus*, of the town of *Callipolis*, within the district of the *Dardanelles*, a suffragan Bishoprick to the Archbishop of *Heraclea*, in the Patriarchate of *Constantinople*, undertook a kind of Version, or Paraphrase of the original Text of the Books of the New Testament in vulgar *Greek*. The difficulty, or rather the impossibility of printing this Work in their own Country, was the cause why they sent it into *Europe*, by means of the Resident of the States General at the *Port*; and upon the entreaty of the Patriarch of *Constantinople*, *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^o, in two Columns; in one of which is the *Greek Text* of the New Testament, and in the other the vulgar *Greek*. The 7th and 8th Verses of the 5th Chapter of *St. John's Epistle* are there in this twofold form, and as they may be seen here;

The *Greek* of *St. John's Epistle*.

Ψ. 7. Οτι τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῷ ἔρανω, ὁ πατήρ, ὁ λόγος, καὶ τὸ ἅγιον πνεῦμα, καὶ ἕτοι οἱ τρεῖς ἓν εἰσι.

Ψ. 8. Καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῆ, τὸ

The vulgar *Greek* of the same Epistle.

Ψ. 7. Οτι τρεῖς εἶναι ἐκεῖνοι ὁ πατὴρ μαρτυροῦσιν εἰς τὸ ἔρανόν, ὁ πατήρ, ὁ λόγος, καὶ τὸ ἅγιον πνεῦμα, ἅ ἐπέτοι οἱ τρεῖς ἓνα εἶναι.

Ψ. 8. Καὶ τρεῖς εἶναι ἐκεῖνοι ὁ πατὴρ μαρτυροῦσιν εἰς τὴν γῆν

πνεῦμα, ἢ τὸ ὕδωρ, ἢ τὸ γλῶ, τὸ πνεῦμα, ἢ τὸ ὕδωρ,
 αἷμα, ἢ οἱ τρεῖς εἰς τὸ ἓν ἢ τὸ αἷμα, ἢ οἱ τρεῖς εἰς
 εἷςιν. ἓνα εἶναι.

The differences of one *Greek* from the other are very small in these passages, as in abundance of others of the same Version, but they are much greater in several places; and 'tis this which makes the ancient *Greek* no longer understood by the people, who besides their great ignorance, have sunk into an extreme negligence with regard to Religion and the sacred Scripture.

Mr. *Simon* expresses a great regard for this Version of *Maximus*; he says, *that 'tis one of the most exact and most judicious that has been made in this last age, and that it answers up to the sense of the original Greek.* Yet 'tis in this Version that he must have seen this Text of the Epistle of St. *John*, which has caused him so much pains, and against which he has so frequently declar'd. Whence is it then, and from what original *Greek* did *Maximus* take it? If from the *Greek* Editions^e 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^e they read there the New Testament in its proper *Greek*, with-

^e Langius quoted by F. le Long.

out tying themselves to the vulgar *Greek* of a Version which was useless enough.

But this Priest would have had a quite different charge against this Version, if it had been unfaithful to such a degree as to contain a forg'd Text, and unknown to all the *Greek Church*; yet he only blames it as useless. But this *Greek Priest* evidently shew'd in this his hatred against *Maximus*, (who declares in his Preface that he had not undertook this work but to make the New Testament understood by his Nation) and against the Patriarch *Cyril*, who has complain'd in the same manner of the ignorance of his people, for want of understanding the *Greek* of the New Testament. If we must produce witnesses of this ignorance of the *Greeks*, which *Cyril* and *Maximus* complain of, besides what Mr. *Simon* has said, let us hear the report of three eminent men, who have witnesses of it, as having been upon the spot, and known very well the sad condition of the *Greek Churches*; these are Sir *Paul Rycant*, 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
“ Vespers, the Priest chanted 'em after the most
“ miserable manner in the world, not one word of

† Voyage de Mr. Spon en Grece, p. 157.

“ what was said was understood: ’tis probable
 “ withal he understood nothing of it himself, for
 “ they are for the most part so ignorant in the
 “ Villages, that they do not know barely how to
 “ read their office, and what they say, they ordi-
 “ narily say by heart. At least if they can read it,
 “ there are few who understood it, because it is
 “ in literal *Greek*, which is almost as different
 “ from the modern *Greek*, as the *Latin* is from
 “ the *Italian*.

Sir G. *Wheler*, an *English* Gentleman of very
 great worth, who had travell’d into *Greece* with
 Mr. *Spon*, and who publish’d the account of it
 sometime after that of Mr. *Spon* came abroad, says,
 in the very curious description and full of learned en-
 quiries which he gives of the Town of *Athens*, that
 tho’ the *Athenians* have preserv’d more of the an-
 cient *Greek* in their language, than any other mo-
 dern *Greeks*, yet he found only at *Athens* the Arch-
 bishop, and *Ezechie* the *Papa* of *Cyriani*, who un-
 derstood the ancient *Greek*; *There was also*, adds
 he, *another Greek* of *Candia*, who knew a little of
 the *Greek* of the *Schools*; *there were but few others*
who understood it better than the Italians do Latin.

All these testimonies prove but too much the
 necessity there was of giving *Greece* a New Testa-
 ment in common *Greek*, as the Monk *Maximus* has
 done from the very *Greek* of the sacred Authors.

I will add for the close, that ’tis clearly seen from
 reading this Version, that *Maximus* had other *Greek*
 Copies than our printed ones. I have examin’d it
 from one end to the other, and compar’d it with
 the *Greek* of our Editions, and have collected a
 great number of instances, but shall content my
 self with these two: all our *Greek* Editions have
 these words in *St. Matthew*, Chap. xxvii. v. 9. *as*
it was said by Jeremy the Prophet; but the Edition
 of *Maximus* has barely, as it was said by the Pro-
 phet.

phet. In the 2^d Chap. ψ . 23. of the first Epistle of St. *John*, the Editions of *Complutum*, of *Erasmus*, of *Aldus*, and *R. Stephens*, which are the only ones from which the others were made, have only this first part of the verse, *whosoever denieth the Son, the same hath not the Father*; but the Greek of the Monk *Maximus* hath the other part of the verse, which has been found since these Editions of *Complutum*, *Erasmus* and others, in some ancient Greek Manuscript. *He that acknowledgeth the Son hath the Father also.*

The Greek Church had its own Copies which the foregoing ages had transmitted to it, there is no doubt of it; the Monk *Maximus*, a Greek, and translator had 'em also; neither can this be doubted of; the Text of the witnesses in Heaven is in his Version, *his version was exact, judicious, and made from the Greek original*, by Mr. *Simon's* own confession; this Text was therefore in the Greek Copies.



C H A P. XII.

Of an ancient Greek Manuscript found at Dublin, which has the passage that makes the subject of this Dissertation.

THERE are a certain sort of men in the world, who under pretence of seeking for satisfaction concerning a truth, use their utmost efforts to find means how to oppose it. These are two opposite extremes, and which are both faulty; to yield too easily to the proofs of a disputed question, and to be satisfy'd with nothing, or to take pains only to form objections to render these proofs useless. One is the mark of a superficial and two

credulous mind; the other is that of a contentious spirit, and too fond of it self; to which we may very justly apply these words of the *Latin Poet*, *Faciunt næ intelligendo ut nihil intelligant.*

We find this sort of persons, more nice and difficult than solid, in the case of the present question. They would have us believe they should be very glad to be persuaded that the Text of *St. John* is genuine; because, say they, they acknowledge with us the mystery of the Trinity, which this passage contains, but they dare not affirm that it is really *St. John's*. They cannot indeed destroy the proofs we urge for the genuineness of this Text, at least there are several which appear convincing to 'em; but one thing is wanting, which is to produce to 'em an ancient *Greek Manuscript* that is indisputable, in which this passage is found.

This subtilty, (I must be allow'd to say it) appears to me unworthy either a man of learning or candour, one or the other is wanting to it. A man of learning cannot be ignorant that the *Greek Editions* of *Ximenes*, *Erasmus*, and *Stephens* were made from ancient Manuscripts; and a man of candour cannot doubt of these Manuscripts no more than if they were set before his eyes, unless he suspects *Ximenes*, *Erasmus*, and *Stephens* to have been cheats and impostors.

I would ask 'em upon this, what would become an hundred or two hundred years hence, supposing such a Manuscript to be found now as they require, and that this Manuscript should then be lost like the rest, of the proof which would at present be drawn from thence, in favour of the disputed passage? Men would have equal grounds then as they have now to require some Manuscript to be produc'd, which has this passage; that which is now a convincing proof will be no longer; such Manuscripts are not
daily

daily to be found; and thus this excellent passage will be but a float in mens minds, betwixt doubt and certainty, tho' from other very solid reasons it is prov'd to be St. *John's*. Those persons who cry out so loudly *to the Manuscripts, to the Manuscripts*, as to the only decisive demonstration, should reflect upon the terrible inconvenience their principle leads 'em into; I hope they will open their eyes upon it: And in the mean time, I shall give them the satisfaction they demand.

Divine Providence, which visibly takes care to preserve in the Church the truth of a Text so valuable for the doctrine it contains, has thrown into my hands the extract of an ancient *Greek* Manuscript which I had no knowledge of, and which therefore it was impossible for me to think of. Mr. *Ycard*, a refugee Minister, whom I had known in *France*, and who is now Dean of *Aconry* at *Dublin*, sent me in *October* last an extract of this passage taken from an ancient Manuscript which is in the Library of that capital City of *Ireland*; this extract was compar'd with the original by the Librarian; and Mr. *Ycard* join'd thereto several remarks, which all tended to shew the nature of the Manuscript. Since that time I have had a pretty large correspondence with him by letters, in order to be satisfy'd concerning several particulars which I thought necessary. Before I enter into the account, which would be matter for a long Discourse, I shall begin with transcribing the *Greek* Text of three entire verses, the 7th, 8th and 9th, which have been communicated to me, and are written almost in the manner following.

Ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῷ ἁγίῳ, πῆρ, λό-
 γος, ἢ πᾶσα ἁγία, καὶ ἔτσι οἱ τρεῖς ἐν εἰσίν· ἢ τρεῖς
 εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῆ, πᾶσα, ὕδωρ ἢ αἷμα· εἰ ἢ
 μαρτυρίαν

μαρτυρίαν τῶν ἁγίων λαμβάνομεν, ἡ μαρτυρία τῶν Θεῶν μετὰ
 ἑαυτῶν ἐστίν, ὅτι αὕτη ἐστίν ἡ μαρτυρία τῶν Θεῶν ὅτι μεμαρ-
 τύρηκε πάλαι τῶν ἁγίων αὐτῶν.

At the foot of this Text is wrote the attestation of the Librarian in these terms.

Supra scriptæ Græcæ lineæ novem, quæ cœlestium trium, triumque terrestrium Testium testimonium perhibent, hæ lineæ, inquam, exscriptæ fuere ex manuscripto Codice Græco totius Novi Testamenti; qui Codex in dorso inscriptus G. 97. membranaceus est in 8º, ex manuscriptis nomine Usserii nuncupatis, quod revera celeberrimi Præsulis Jacobi Usserii Armachani, dum in vivis, fuere. Insuper asseverans meipsum verbatim, ipsas scilicet lineas, cum Autographo suo, ex quo exscriptæ fuere, contulisse, nullamque in iis, ne quidem in apice uno, discrepantiam ab ipso reperisse. In cujus rei testimonium manum meam apposui, 25. die Augusti 1719. Gulielmus Lewis, Librarius Bibliothecæ Collegii S. Trinitatis, Dublinii.

Nothing can be more exact than this attestation. The Greek of the Extract is in nine lines in the sheet that was sent me, the faithfulness of this Extract and its perfect Conformity with the Original, cannot be better express'd than in these words of the attestation, which implies that there is not the least difference betwixt 'em. The nature of the Manuscript is not there omitted, 'tis a Manuscript in parchment in 8º, which contains the whole New Testament, mark'd in the back by the Letter G. and the number 97. and what is yet very remarkable is, that it is one of those, which belong'd to the famous *Usher*, in his life time, Archbishop of *Armagh*, in *Ireland*. This attestation is very full for the validity, both of the Extract, and the Original.

Few

Few men are ignorant how *Usher*, who was born at *Dublin* in 1580. began early to gain a name among the Men of Letters, and to what degree his reputation afterwards was rais'd. As he was curious and indefatigable in his studies, so he was also in his enquiry after the best Books, and most valuable & Manuscripts. To this end he run over all the most considerable places in *England*, and by means of labour and money, he form'd a most excellent and valuable Library. It suffer'd several diminutions from the then civil wars, which caus'd it to be carry'd to divers places, but at last it was brought from *England* into *Ireland*, and plac'd at *Dublin*, where it now is.

Among the *Greek* Manuscripts of the New Testament, that out of which the extract of these passages of St. *John* was taken and sent me, is the only one, which has the New Testament entire; and the only one, at least that we know of, from which *Usher* took the pains to collect the various readings, in order to have them inserted in the famous *Polyglot* publish'd by *Walton*. This collection of *Usher's* reaches no farther than the first Chapter of the Epistle to the *Romans*, beginning with the Gospel of St. *Matthew*, according to what *Mills* has observ'd in the *Prolegomena* to his New Testament, *Art.* 1379, and 1380.

The question will be now to know, whether the Manuscripts from which the three verses of St. *John's* Epistle were copy'd, is the same with that which *Mills* has spoke of after *Walton*; and 'tis in this enquiry that Mr. *Ycard* has us'd all the pains and exactness that could be desir'd. The Dissertation I had wrote upon the disputed passage, was

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

doubtless what did raise in him the curiosity to see whether it was in this Manuscript, and he had the satisfaction to find it there. Then running over several places of this Copy, he saw at the bottom of a page in St. *Matthew's* Gospel, these words in *Latin*; *sum Thomæ Clementis, olim fratris Froyht*, that is, *I belong to Thomas Clement, and formerly to Fryar Froyht's*. These two words brought into his mind what he had read in *Walton*, and in *Mills*, that one of the Manuscripts whose various readings are given in the *Polyglott of England*, and in *Mills*, mark'd by the word *Mont*. which is the abridgment of *Montfortius*, had the same words, *sum Thomæ Clementis, olim fratris Froyht*. This was almost enough to determine it to be the same Manuscript, but to be more fully assur'd of it, Mr. *Ycard* gave himself the trouble to compare the different readings which *Walton* and *Mills* have taken from the Manuscript *Mont*. with that which he had in hand; he saw that they were every where the same, and he found that some were by another hand than the Text of the Manuscript. He saw there also the *Canons of Ammonius*, and the *Stichometry* which *Mills* says was in *Mont*. and after all these so perfect agreements there was not the least cause to doubt, but the Manuscript he had before his eyes, was this Manuscript *Mont*. which had belong'd to a Professor in Divinity, one *Montfortius*, from which by abbreviation, as I have observ'd, was made the word *Mont*. by which it is express'd by *Walton*, *Mills*, and others.

This Manuscript is remarkable in many respects: it is not gilded or illuminated, nor has any other like ornaments, which are only for shew and pomp. 'Tis wrote after a plain and ordinary manner, for the proper use of the person who copied it from another, and not to be sold, as those were which were made by the men who were writers by Profession,

cession, such as since the Art of printing are the Booksellers. The writer of this has taken no pains to write it very fairly; he has even much neglected his hand in many places, and that which is very disagreeable to the eye; but which is yet the mark of integrity in a Copier is that when in writing he perceiv'd some word or several forgot, he eras'd out those he had wrote, and replac'd 'em in the body of the Text, after he had wrote there those which he had forgotten; Mr. Ycard has taken notice of several of this kind of rasures and corrections, and has given me divers instances.

As to what regards the main of the Manuscript it self, there are few perhaps, which are more correct; the different readings which are found in *Walton*, and in *Mills*, shew that they oft agree with the famous Manuscript of *Cambridge*, with that of *Alexandria*, with the old *Lincoln*, and such others as are most valued, I shall give two or three examples.

Rom. Chap. xii. ψ. 11. several Mannscripts and some *Greek* Editions have τῷ καιρῷ δαδόντες, i. e. *erving the time*, or *complying with the time*. *Grotius* observes that the most ancient and best have instead of the word καιρῷ, which signifies time, that of κυρίῳ which signifies the Lord; and 'tis thus indeed that we read in our Bible, *erving the Lord*; the Manuscript of *Dublin*, or *Mont.* has the word κυρίῳ abbreviated in this manner κῳ.

The doxology which contains the three last verses of the Epistle to the *Romans*, *Now to him that is able to strengthen you*, &c. was inserted in all the Manuscripts of *Stephens*, and in several others, at the end of the xivth Chapter, and 'tis there also, and not at the end of the last Chapter, that it is in the Manuscript of *Dublin*.

In the first Epistle of St. *John*, the 23^d verse of the ii^d Chapter has only these words in several
Y
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, *ἔγραψεν κτὶ χρόνος δέκα τῷ τῷ χϞ ἀναλήψεως*, i. e. *it was wrote ten Centuries after Christ's Ascension*; which would express the eleventh Century.

But to advance nothing of my own head upon a matter so difficult as this, I shall content my self with giving some particulars concerning the writing of this Manuscript, upon which the learned, who are conversant in these studies, may form their judgment, and know almost exactly, what age it may be of.

The form of the letters is in the main the same with that of our *Greek Editions*, with accents, spirits, and the iota subscript; but one thing among others is considerable in the writing of the Texts of the Epistle of *St. John* which have been lately seen, and this is the *υ* vowel in the word *μαρτυρίαν* is mark'd with two points upon the top of it; that the *ι* also has the same two points in the words *εἰσι* and *ὅτι*, and withal in *μαρτυρίαν*. *F. Montfaucon*, who of all men living is most capable to judge of these

these matters, has said in the first Book of his *Pa-
leographia Græca*, that this manner or marking the
ι's and the υ's is above a thousand years old. I
know very well, it does not thence follow that we
can ascribe such an antiquity to all the Manuscripts
where it is found; but this may be inferr'd from
it, with regard to this, that it was copied from a-
nother 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 μαστρεῖντ in this extract,
and to the abbreviation in the word οὐνῶ for ἕξενῶ,
in πῆε for πάλῆε, in ἀνῶν for ἀνθρώπων, and in θῦ
for θεῶ. 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; ιλήμ for ἱερουσαλήμ, δαδ for δαυιδ; ερον
for σαρον, Ις for Ἰησοῦς, Χς ὁ Κς in the first Epistle
of *St. Peter*, Chap. ii. ῥ. 3. for χειρὸς ὁ κυριῶ Κῶ
for κυριῶ, *Rom.* xii. ῥ. 11. as I have observ'd al-
ready; πρὸς for πάλῶς, πρῆς for πάλῆες, Ἔς.

But whether one can or cannot draw from these
ways of abridging certain words, and placing in
some two points over the letters α, ι, and υ, certain
proofs that the Manuscript in which these things
are found is precisely of such an age, this will be
yet a mark of antiquity, and even antiquity which
may equal it, with the Manuscripts of the eleventh
or twelfth Century. There are few of those that
are collected in Libraries, which by *Mr. Simon's*
own confession, are above six or seven hundred
years old; now this will have that age, tho' it
were only of the twelfth or thirteenth Century.
But was it yet more modern, being copied from
one more ancient, as all that I have related shews,
its antiquity would lead us farther back, and we

should find our self upon the level with the other Manuscripts I have nam'd.

Yet this is not what we have need of to give weight to the authority of this Manuscript, with relation to the Text of St. *John's* Epistle; Mr. *Simon*, who of all men living is the least to be suspected in this matter, will give us very sure rules to judge rightly of the validity of a Manuscript, and its just authority with regard to some particular passages in which it is found different from the rest, and he will inform us, that the genuineness of such or such a passage does not properly depend upon the antiquity of a Manuscript, and that often on the contrary a very modern Manuscript should be preferr'd to another far more ancient. See how he has explain'd himself in his Preface to the Critical History of the Text of the New Testament. *The most ancient Greek Copies of the New Testament which we have at present are not the best, since they are conformable to those Latin Copies, which St. Jerom found so alter'd, that he judg'd it convenient to reform them.* And in the very History of the Greek Text, Chap. xxx. *We must not always prefer the reading of ancient Greek Copies to those which are now call'd modern, for these last may agree with those of St. Jerom.*

The Manuscript of *Dublin* is not properly one of those which may be call'd *modern*, since it can be no less than five or six hundred years old; but tho' it was actually one of the modern ones which were made a little before the use of printing, and which consequently would not be above three hundred years old, Mr. *Simon* determines that where these modern Manuscripts are found to agree with the Version of St. *Jerom*, they must be preferr'd to the old ones, which dissent from it. The consequence here forms it self; the Manuscript of *Dublin*, which has the passage of St. *John's* Epistle in
this

this agrees with the Bible of St. *Jerom*, which has it self this passage, as I have largely prov'd; it must then in this case be preferr'd to all the other Copies, which have not this Text, let their antiquity be what it will.

Let 'em no longer boast of the *Vatican* and *Alexandrian* Manuscripts, the two oldest which want this Text, since they are both later by several ages than St. *Jerom's* Version. This omission, tho' it has grown old in their parchments, is of no authority against a Manuscript, which notwithstanding its being more modern in its writing and parchment, is more ancient than the others in its agreement with those from which St. *Jerom* made the revise of the Epistle, in which this Text is read.

Here again to conclude this matter, another very important piece of advice of Mr. *Simon*, *We must*,^h says he, *be very cautious in quoting this sort of Manuscripts which are not the better FOR THEIR BEING VERY ANCIENT, as I have several times observ'd.*

^h Differt. sur les Manuscrits, pag. 61.





C H A P. XIII.

The Panoplia dogmatica of Euthymius Zygabenus, the Manuscript of Dublin, the Greek Translation of the Council of Latran, and the Codex Britannicus of Erasmus, blended together, and reciprocally giving light to each other, in behalf of the genuineness of the passage of St. John, There are three in Heaven, which bear record, &c.

AFTER having given the quotation of the passage of *St. John* in the *Panoplia* of *Euthymius Zygabenus*, and the passage it self entire, as it is seen in the Manuscript of *Dublin*, I think it will not be disagreeable to those, who as good Christians are concern'd for the genuineness of this Text, to bring these two authorities together, and to join with 'em the *Greek Translation* of the Council of *Latran*, with the *Codex Britannicus* or Manuscripts of *England*, from which *Erasmus* restor'd this passage in the Edition of 1522. These four pieces belong to times so near to each other, and being in the same tongue, that serving all as witnesses to the genuineness of the Text of *St. John*, this important truth cannot but receive a new light from the combination of all these together, when it shall be seen that they reciprocally support each other.

As there can be no dispute about the time in which *Euthymius Zygabenus* liv'd, of which I have spoke in the 7th Chapter, nor concerning the quotation he has made of the passage of *St. John*, I don't see why we should not place the Manuscript of *Dublin* to the same time, which is towards the

close of the eleventh Century, or at least the beginning of the twelfth, since there is nothing in this Manuscript to hinder our believing it to be of this age. It may withal in my opinion be very reasonably inferr'd, that this is its true antiquity; but tho' it should be one or two hundred years, if they will, more modern than the *Panoplia* of *Euthymius Zygabenus*, this Manuscript will yet not have been the first *Greek New Testament*, in which this Text was found, since *Zygabenus* had read it there two hundred years before.

At the beginning of the thirteenth Century, and in the year 1215. the Council of *Latran* quotes this Text; the Acts of this Council are in *Latin*, but they were no sooner carry'd into the *East* by the *Greeks*, who had assisted at the Council, than they translated 'em into *Greek*. We have only a very defective Copy of it, and full of *lacunæ*, in a Manuscript of the *French King's Library*; but divine Providence has not suffer'd the passage where the *Latin* quotes the Text of the 7th verse of the 5th Chapter of *St. John's Epistle* to be one of those where the *lacunæ* render the *Greek Version* defective; 'tis preserv'd there, and the *Greek Text* is read in it entire. There is nothing to be said against the antiquity of this Version; ⁱ Mr. *Simon* owns that 'tis as old as the Council, but in order to take from us all the advantage we might draw thence for the genuineness of the controverted Text, he advances with his usual boldness to disguise the clearest and most certain facts, that the *Greek* of this passage was not taken from any *Greek Copy* of the *New Testament*, and that 'tis only a copy of the *Latin* turn'd into *Greek*, and hereupon he says several things to depreciate this Translation, as a translation almost barbarous and bad *Greek*. These

ⁱ *Dissert. Critic. sur les 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 raken entirely from the *Latin*, except a transposition, which is found in the 4th verse of the 7th Chapter of the first Epistle to the *Corinthians*; but this was not to take the *Greek* from the *Latin*, but to follow the order in which the *Latin* quoted this Text.

F. F. Labbee and *Coffart* have put this note upon the quotation which is there made of the last verse of the fifth Chapter of St. *Matthew*, *Non utitur verbis Textus Græci, præterea legit Pater noster, non Vester.* The *Greek* of the Text says Εσεθε τέλει,
the

the *Greek* of the Council has γίνεθε τέλειοι* the *Text* of the *New Testament* has ὁ ἐν τοῖς ἔθαινοῖς, *which is in heaven*, the *Greek* of the Council reads ὁ οὐρανόθεν* *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* πάλῃ ὃς δέδωκέ μοι μείζων πάντων ἐσί.

The 21st and 22^d verses of the xviith Chapter of *St. John* are seen separately, as they are in the *Greek* of the Council, in the piece of *Eusebius* against *Marcellus* at the end of the xixth Chapter of the third Book.

The *Greek* μηκέτι ἀμάρτανε, of the 14th verse of the vth Chapter of the Gospel of *St. John*, which is the same as in the *New Testament*, cannot be look'd on as *Greek* form'd upon these *Latin* words, *amplius noli peccare*; the phrase and the words are very different.

2 Cor. ix. 6. *Qui parçè seminat, parçè ἔμεtet, ἔ qui seminat in benedictionibus, de benedictionibus ἔ μεtet in vitam æternam*. The *Greek* of the Council is, ὁ σπείρων φειδομένως, φειδομένως ἢ θερίζει, ἢ ὁ σπείρων ἐπ' ὀλόγῃ, ἐπ' ὀλόγῃ θερίσει ζῶνῃ 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 testimo-*
Z
nium

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 μαρτυρεῖντες, bearing record; is the one then made word for word from the other, the Greek from the Latin? I am somewhat ashamed to take up my Readers time with these 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 set 'em one over against the other, that with one cast of the eye they may see that one is no less than the other the original Greek of St. *John's* Epistle. Mr. *Boivin*, Librarian of the Manuscripts in the *French* King's Library, and famous for his great learning, has been pleas'd to give himself the trouble, at the desire of one of my Friends, to take a Copy himself of this passage of the Council, in the same manner as the Greek Text of St. *John* is written there; it stands thus.

The Manuscript of the
Council.

Οτι τρεῖς εἰσὶν οἱ μαρτυ-
ρεῖντες ἐν οὐνῶ, ὁ πῆρ, λό-
γος, ἢ πναῖ ἅγιον, ἢ ἔπει
οἱ τρεῖς ἐν εἰσίν.

The Manuscript of
Dublin.

Οτι τρεῖς εἰσὶν οἱ μαρτυ-
ρεῖντ' ἐν τῷ οὐνῶ, πῆρ, λό-
γος, ἢ πναῖ ἅγιον, ἢ οὔτοι
οἱ τρεῖς ἐν εἰσι.

We see not only the same thing and the same words in the Manuscript of the Council, and in that of the New Testament of *Dublin*, but we find in both the same abbreviations οὐνῶ for ἐθρῶν, πῆρ for παλῆρ, and πναῖ for πνεῦμα, which draws the time in which both were written very near together. That of *Dublin* is the very Greek of the New Testament; why then should not that of the Council

cil be so too? It appears, lastly, from this Copy which has been sent me, that there is in the King's Manuscript $\xi\tau\omicron\iota$, and not $\tau\tilde{\xi}\tau\omicron\iota$, as *F. F. Labbee* and *Coffart* have put it in their Edition.

After having defended the *Greek* of the Council of *Latran* against the vain imagination of *Mr. Simon*, we must come to the *Codex Britannicus*, or Manuscript of *England*, which his bold Criticism has no more spar'd than the *Greek* of the Council.

The *Greek* Manuscript found in *England*, from which *Erasmus* inserted in the Edition of 1522. the Text of the Father, Son, and Holy Ghost, has given *Mr. Simon* no less trouble than the *Greek* of the Council of *Latran*. This was an authentick Act in favour of the genuineness of this passage; he must provide against this Act, or own that the passage in dispute was in the Epistle of *St. John*; a thing that *Mr. Simon* was invincibly bent against. How shall he extricate himself from so terrible a difficulty? To suspect *Erasmus* of having introduced an imaginary Manuscript upon the stage, and which no body had ever seen, were insinuations reserv'd for *Mr. Emlyn's* pen. *Mr. Simon*, who was better acquainted with the character of *Erasmus*, left him all his reputation for uprightnes and veracity; but for the *Codex Britannicus* he did not care to think it originally *Greek*; he sought for another rise for it, and from supposition to supposition he has made it descend from the *Latin*. This kind of genealogy is extremely curious; the *Greek* of *Erasmus* was taken from the *Codex Britannicus*, the *Codex Britannicus* came from the *Greek* of the Council of *Latran*, and the *Greek* of the Council of *Latran* was only *Latin* in another form;

O curas hominum! o quantum est in rebus inane!

How men make a sport of the most serious matters to satisfy their passion, and compass their end ! I have shewn the illusion that Mr. *Simon* has form'd in all this. But without having recourse to what I have said in my Dissertation upon the Text of St. *John*, we need but cast our eyes once more upon the Extract of the 7th and 8th verses of the Manuscript of *Dublin*, and place 'em on the side of the Extract of the same two verses which *Erasmus* has left us in his Apology against *Stunica*, and in his Commentary upon the Epistle of St. *John*.

The Manuscript of
Dublin.

Ψ. 7. Ὅτι τρεῖς εἰσὶ οἱ μαρτυροῦντες ἐν τῷ ἔθνει, πῆρ, λόγος, ἢ πᾶν ἅγιον, καὶ ἕτοι οἱ τρεῖς ἐν εἰσίν.

Ψ. 8. Καὶ τρεῖς εἰσὶν οἱ μαρτυροῦντες ἐν τῇ γῆ, πᾶν, ὕδωρ, ἢ αἷμα.

The Manuscript of
England.

Ψ. 7. Ὅτι τρεῖς εἰσὶν οἱ μαρτυροῦντες ἐν τῷ ἔθνει, πατήρ, λόγος, ἢ πᾶν ἅγιον, καὶ ἕτοι οἱ τρεῖς ἐν εἰσίν.

Ψ. 8. Καὶ τρεῖς εἰσὶν μαρτυροῦντες ἐν τῇ γῆ, πᾶν ἅγιον, ὕδωρ, ἢ αἷμα.

The resemblance of these two verses in the Manuscript of *Dublin*, and in that of *Erasmus* is so great, that I thought at first view the famous *Codex Britannicus*, of which no account can be given where it is, was found again in this Manuscript of *Dublin*, which had remain'd so long conceal'd; at least as to what concerns the two verses, of which we here give the Extract.

The great agreement we there see of the 8th verse with the *Codex Britannicus* of *Erasmus*, made me at first imagine that as this Manuscript of *Dublin* might be one of those which *Usher* had formerly collected in *England*, it might be also the same which *Erasmus* had formerly seen there, and of which

no person has since said that he saw it, or knew what was become of it since that time. In this the last words are wanting, which in all the Editions, except that of *Complutum*, are part of the eighth verse, *ὃ οἱ τρεῖς εἰς τὸ ἓν εἰσι*, 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, *ὃ ἕτοι οἱ τρεῖς ἓν εἰσι*: 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 γῆ*, i. e. *in Earth*, which are wanting in all the Manuscripts I know of, which have not the Text of the three witnesses in Heaven; and which are withal not found in the two first Editions of *Erasmus* in 1516, and 1519. in that of *Aldus* in 1518. in that of *Cephaleus* in 1524. and in that of *Simon Colinaeus* in 1534. All these so particular agreements betwixt the Manuscript of *England* and that of *Dublin*, seem'd at first view to shew me these two Manuscripts reduc'd into one, and the famous *Codex Britannicus* of *Erasmus* found again in the Manuscript of *Ireland*. But two things hinder'd my being fix'd in this thought; the first is, that the word *ἅγιον* of the 7th verse, which in the Manuscript of *Dublin* is join'd to the word *πνεῦμα*, *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 *πνεῦμα* 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 *oi* in the *Codex Britannicus* before the word *μαρτυροῦντες* of the 8th verse, which is join'd to this word in the Manuscript of *Dublin*, where we read *oi μαρτυροῦντες*. This difference would be nothing in bare Copies, but is essential here, when we talk of the Manuscript it self: because it is impossible that one and the same Manuscript should actually have and not have the same words, the same syllables.

These then are two ancient *Greek* Manuscripts which have both equally the Text of the witnesses in Heaven, the Father, the Word, and the Holy Ghost, as it is in the common Editions: and in this respect the Manuscript of *England*, whether it has been lost since the time of *Erasmus*, like abundance of others, or that it yet subsists in some corner expos'd to the mercy of worms and damp, finds again its authority under that of the Manuscripts of *Ireland*, by the agreement that it has with it in the Text of the three witnesses in Heaven, and this sacred Text thus receives from these two ancient Manuscripts combin'd together, a new proof of its being authentick.



C H A P. XIV.

A brief recapitulation of the principal proofs urg'd for the genuineness of the passage of St. John's first Epistle, There are three that bear record in Heaven, the Father, the Word, and the Holy Ghost; and these three are one.

QUestions of fact the most clear in themselves usually become obscure by the difficulties which prejudice and party form against 'em. We have a sensible instance of it in what we have seen concerning the passage of St. *John's* Epistle.

To remove it from the place it has so long held in this sacred Epistle, and which was never disputed in any Countrey of the World, they must have very good reasons. Such a fact as this, and a fact which maintains its ground from the first ages of Christianity, cannot be treated as forg'd, unless other facts be produc'd directly contrary, or arguments that will admit of no reply, taken from certain and incontestable principles. I have prov'd in my Dissertations, that nothing of this kind can be brought against this Text, nor any ancient Ecclesiastick Writer be found, who has rejected it, or who has only suspected it not to be St. *John's*.

If there was any expression in this passage which did not belong to the language of Holy Scripture, this would be a good reason to oppose to it; but far from this, all the terms of it are sacred, and are even all peculiar to the Style of St. *John*: the term *Word* for that of the Son of God, is an expression,

expression, which St. *John* has in a manner made his own in his writings: the following words, *and these three are one*, do not differ from those, which are read in his Gospel, *I and the Father are one*: the three witnesses of Heaven answer to the three witnesses of the Earth; and the verse which speaks of these last is universally own'd to be St. *John's*. Lastly, if the doctrine, which the Text of the witnesses in Heaven contains, was not in some respect the same that it is in other places of the sacred Books, this reason alone would suffice to make us reject these words, and condemn 'em to an eternal silence; but the doctrine contain'd in this Text is far from being peculiar to it, and no where else to be found in Scripture; 'tis seen there throughout; and by the very confession of *Julian* the Apostate, shines no where in the New Testament with so much force and brightness as in the Writings of St. *John*. Lastly, if this was a passage that broke the thread and connexion of the Discourse, and was foreign to it, this would be, perhaps, something to be said; but nothing would be more absurd than such an assertion: The three witnesses in Earth are perfectly connected with the three witnesses in Heaven, and their testimony is indeed but a sequel of that of the witnesses in Heaven. I have demonstrated all these things, and there is not so much as one, the truth of which can be shaken: they have not ventur'd to touch upon one of 'em.

Instead of these reasons and these proofs, which are the only ones that can justly be urg'd, they have nothing but conjectures and negative arguments, which at most can produce only doubts, and form difficulties; but doubts and difficulties can never be proofs, nor be grounds for a sure and solid principle, from which a certain conclusion

clusion may be drawn against a fact so well established.

All they have reduc'd themselves to is to urge against us that this Text is not in some ancient *Latin* Manuscripts. I have shewn that 'tis in abundance of others, of the same or greater antiquity than those; and its being wanting in them is not conclusive against the others, in which this Text is express'd. This is indisputably evident. Farther, I have shewn that the quotation of a passage by Authors of the same or greater antiquity than the Manuscripts is beyond comparison of greater authority than the Manuscripts in which it is wanting, because in a quotation we have at once, both the Manuscript from which it was taken, and the confirmation of the Writer, who uses it; and thus there are too proofs in one. 'Tis requisite they should be able to answer this argument; but they never will.

They have had recourse to the Oriental Versions, the *Syriac*, the *Coptick*, and the *Arabick*, which have not this Text: This indeed may be said to those who do not know how modern all these Versions are in comparison of the *Italick* Version, and how defective they are in several very considerable Texts. If my answer is strictly true, the objection vanishes; but when will they shew that I have advanc'd a falshood in either of these two characters of the Oriental Versions, *viz.* their being modern, and defective.

Lastly, they have cry'd out upon the silence of some of the Ancients, who have not urg'd it against the *Arians*, to whose heresy it is so opposite, when yet this Text might have been very serviceable to 'em, if in their days it had

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

stantly advanc'd nothing there but the truth in what concerns facts and quotations. The principle then is very certain; the consequence only would remain to be oppos'd; but it is so much according to the rules of the most exact Logick, that I have nothing to fear from that quarter.

The Text of the three witnesses in Heaven thus supporting it self by the weakness of the efforts which have been made to remove it from its place, one might dispense with proving that it is in rightful possession of it: a long prescription in all cases holds the place of a sufficient proof, when nothing conclusive is urg'd against it. But I did not lay hold of this maxim of right, as to the genuineness of the passage. I have made it good by proofs almost without number, and taken from so many different places that 'tis impossible they should all concur in one and the same object, and be reunited there, as lines drawn from a circumference to one and the same center, without our clearly seeing therein the passage of St. *John* to be genuine.

My first proof was drawn from the old *Ita-lick* 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 consequences

sequences I have drawn from 'em ; and this they cannot do.

As to St. *Cyprian*, who has quoted in his Book *de Unitate Ecclesiæ* the express words of St. *John*, they will never compass their end of metamorphosing them into those of the 8th verse, unless they set up *Facundus* for an infallible interpreter ; but there's no man who will not blush at this audacious proposition. The Epistle of St. *Cyprian* to *Jubaianus* speaks withal in favour of the genuineness of this passage ; and there is neither ancient, or modern *Facundus* that can substitute there the 8th verse in the place of the 7th.

This idol after which they have so long run, that the words of the 8th verse, *the Spirit, the Water, and the Blood*, were mystically explain'd of the Father, the Son, and the Holy Ghost, has fallen at the feet of St. ⁱ *Eucherius, Vigilius, Ethe-rius, Beatus, and Isidorus Mercator*, who have all distinguish'd these two Texts in their quotations, by quoting them separately from each other, and equally owning them both for the passages of St. *John*. They will never extricate themselves from the abyss into which all these quotations cast this idle pretence of changing the words of the 7th verse into those of the 8th ; there's no mysticism which holds good against the allegations, which are there made of these two passages together. Besides, that not one of the Ancients ever took into his head the ridiculous notion of explaining *the Father, the Word, and the Holy Ghost, and these three are one*, mystically of the Spirit, the Water, and the Blood, mention'd in the 8th verse. Thus where-ever

ⁱ See Part I. Chap. v.

they are found, there they can only be in their natural sense.

Vigilius of Tapsun, and all the other *African* Bishops of his time look'd upon this Text as so exprefs for the doctrine of the Trinity, that they have produc'd it in their disputes and in their Confession of Faith as a Text entirely confounding the *Arian* heresy. With the Books of these holy Doctors we have in a manner the *Italick* Bible at hand, and under our eyes, in which they read it, and the *Arians* in like manner, according to what *Vigilius* says to 'em in his dispute concerning the unity in the Trinity: ^h *Cur, TRES UNUM SUNT, Johannem Evangelistam dixisse LEGITIS, si diversas naturas in personis esse accipitis?* i. e. "Why do you read that St. *John* the Evangelist said, *THREE ARE ONE*, if you hold "that the Natures are different in the Persons?" Tho' we had no other passage than this in all the Writings of the Fathers, they should blush, who venture to say, the Fathers have never urg'd this Text against the *Arians*?

I have withal carry'd my reflexions upon this subject, and my consequences yet farther; the *Arians*, said I, not only had this Text in their Bibles, but it must also have been in the *Greek* of the New Testament, for otherwise they, who were so well vers'd in the *Greek* tongue, which was well-known in that age, would not have own'd it as a Text of St. *John's* Epistle. And because this Text was quoted by all the *African* Bishops, in their Confession of Faith, a few years after the death of St. *Augustine*, I inferr'd also, that this Text was in the very Bible of that ancient Doctor, which was no other than the *Ita-*

† *Vigil. Taps. lib. 7.*

lick Version, as appears from all his Writings. These reasonings flow from one and the same principle; the principle is prov'd, namely, that this Text was in the *Italick* Version; this would suffice for me; the consequences which I have drawn thence are all natural; the genuineness then of this Text finds in this its proof, its demonstration, and the opposite opinion its full conviction.

The *Italick* Version continued to be us'd publicly by the Churches 'till the seventh Century was pretty far advanc'd; that of St. *Jerom* made at the close of the fourth was all this time, that is to say, upwards of two hundred years, only a Library Book for the Learned and Curious. There is no room to doubt but the Text of the witnesses in Heaven, which had always remain'd, as I have observ'd, in the *Italick* Version, was withal in that of St. *Jerom*. This learned Doctor had in his Prologue to the seven Canonical Epistles declar'd himself in too strong terms against some Translators who had negligently forbore to insert this important Text in their Versions, to have left it out himself in his own. Yet they will have it that it was not inserted in it, and to this end they deny this Prologue to be St. *Jerom's*. I have asserted his right to it in the fifth Chapter of my Dissertation upon this Text; and I have answer'd the new objections of Mr. *Emlyn*. This famous Prologue is in the most ancient Manuscripts of St. *Jerom's* Bibles, *Walafrid Strabo*, Author of the *Glossa Ordinaria*, has quoted it as a Work of this ancient Father's and has also made some observations upon it: now *Walafrid Strabo* liv'd in the time of *Charles the Great*, and his authority cannot but be here of great weight, as well for the great reputation of that Author and his work, as for the age in which

which he liv'd. These are very certain facts; the quotations I have made cannot be charged with falshood: they must betake themselves to the Prologue it self; and that's what they have done; but whoever will give himself the trouble to compare my answers with the objections, will very soon see the weakness of these, and for this very reason will conclude the Prologue is really *St. Jerom's*.

But they will be withal more satisfy'd and convinc'd, that the passage which was in the *Italick* Version was no less in *St. Jerom's*, if they come to the direct and express proofs, which I have produc'd from the ancient Authors, who have quoted it from this Bible.

To comprehend well the whole force of this proof; we must call to mind what I have said, after *Mr. Simon*, *Mr. Du Pin*, and several others, that the Version of *St. Jerom* was not publickly receiv'd by the Churches 'till the seventh Century; for 'tis easy to infer from thence, that the Copies of this Version were very scarce 'till that time; for which reason there are found so few whose antiquity reaches so high as the seventh Century; and I do not know even one which we can be assur'd is a thousand years old. *F. le Long* of the Oratory who has searched very narrowly into this affair, has express'd himself to that effect in his *Bibliotheca sacra*, in the passage I have quoted.

The consequence which is naturally drawn from all this is, that there is no better means, nor surer way of knowing whether the passage of *St. John's* Epistle was in *St. Jerom's* Version, at the time it was publickly introduc'd into the Churches, and Divines began to quote the Texts of the New Testament in their Works from this
Version,

Version, than, I say, by knowing whether the Text of the witnesses in Heaven is found quoted in the Books of these Doctors, who were the first that us'd the Version of St. *Jerom*, whereas 'till their time the Writers took the passages they quoted from the old *Italick*.

Before we hear these Authors themselves, 'tis necessary to fix this first fact, namely, that the quotations of the Texts of the New Testament were taken from the Version of St. *Jerom*, only since towards the end of the seventh Century, and the beginning of the eighth. To be inform'd of this, I have no need to search by long and laborious reading, Mr. *Simon* has spar'd me the pains by the care he has had to give us in the seventh Chapter of the Critical History of the Versions of the New Testament, the testimony of the *Romish* Censors, who say, that *Remi, Bede, Rabanus, Hugo, Rupert, Peter Lombard, and lastly all other Ecclesiasticks since nine hundred years have follow'd the new Edition*. Those who have quoted the passage of St. *John* are Ecclesiasticks of the same age with the first who are there nam'd. It may be seen in what I have said concerning the Abbot *Ansbert*, Bishop *Etherius*, and *Beatus* the *Presbyter*, in whose Works the Text of the three witnesses in Heaven is found: in that age, say the *Romish* Censors, the quotations of the passages of Scripture were taken from St. *Jerom's* Version; the passage of St. *John* is quoted by all these Authors, it was then in St. *Jerom's* Bible. This proof is decisive, and the more they seek to evade it, the more they will betray their obstinacy and want of integrity.

From the *Latins* I pass'd to the *Greeks*. 'Tis here the enemies to the genuineness of this Text have thought to triumph; but I have shewn the triumph

triumph to be imaginary. No *Greek* Author, said they, has quoted this Text. 'Tis yet mention'd in the Synopsis of St. *Athanasius*, or such other Ancient, for it matters not whose it is; the name signifies nothing to it, 'tis its antiquity which is here of moment. Now this antiquity is upwards of eight hundred years. They have cavil'd upon the passage of the Epistle of St. *John*, which the Synopsis may have had in view; I have prov'd that it can have refer'd only to the fifth Chapter, and the verses of this Chapter, which denotes the unity of the Father and the Son, and this is the seventh Verse.

I have join'd to the quotation of the Synopsis, the Dialogue under the names of *Athanasius* and *Arius*, printed among the Works of St. *Athanasius*. This testimony has given inconceivable pains to the enemies of this Text; it is there quoted, and the three divine Persons are there mentioned with the unity in which this Text represents them. But what forc'd constructions have they not given to enervate the force of this quotation? Sometimes they have fallen upon the person of the Author; they have said that he was a *Latin*, who had undertook to speak *Greek*, and not a *Greek*, who had wrote this Dialogue; a mere chimæra; I have prov'd it invincibly. Sometimes they have attempted to transfer the *Greek* of this Dialogue to those words of the *Latin* Version of the eighth verse, *tres unum sunt*: another chimæra, after which Mr. *Emlyn* had run; but which I have shewn to be absurd.

To these two *Greek* witnesses, I have added a third, *Euthymius Zygabenus*; and I have quoted his own terms, extracted from an ancient Manuscript of the King of *France's* Library, for which I am indebted to the generous good nature of Mr. *Boi-*

vin: for tho' I had read it in the *Latin* Version of *Euthymius Zygabenus*, inserted in the nineteenth Volume of the *Maxima & Nova Bibliotheca Patrum*, yet for the greater certainty, I was glad to have this passage in its proper and original language.

From these *Greek* witnesses to the original Text of St. *John's* Epistle, I came to the Copies of this Epistle themselves. The Manuscripts of *Laurentius Valla*, that of *Complutum*, that of *Erasmus* for the Edition of 1522, those of *R. Stephens*, that of the Version of the Council of *Latran*, and lastly that of the Library of *Dublin*, all these Manuscripts have presented to our eyes the Text which its Enemies have ventur'd to say is in none. They have perplex'd themselves extremely in their debates upon each of these, [that of *Dublin* excepted, which was not then produc'd,] but the more they have labour'd to extricate themselves, the more they have been entangled: I have taken care to secure them from escaping on every side.

Lastly, I have prov'd as clear as the day, that the *Greek* Church, no less than the *Latin*, own'd this passage to be genuine. I have prov'd it from their New Testament in common *Greek*; from their Confession of Faith, in which this Text is inserted; and from their Book call'd *Apostolos*, which is mention'd in the Life of St. *Sabas*, in the fifth Century. I have corrected the error of those who believe that this Book was no other than a Ritual or Ecclesiastick Formulary, and I have shewn that it is the very Volume of the Epistles of the Holy Apostles, in which the *Greeks* constantly read this Text on *Trinity Sunday*. To the *Greek* Church I have join'd the *Muscovite*, a very ancient branch of the *Greek*; and

and I have shewn their entire agreement with it in what regards the Text of the three witnesses, the Father, the Word, and the Holy Ghost.

In all this surprizing number of facts, collected from so many different ages, and so many different climates, which all concur to form the proof of the genuineness of this Text, I dare boldly challenge its most obstinate enemies, to specify one which is false: An admirable consolation to all those, who with me have only the truth at heart, to see that of the passage of *St. John* confirm'd by so many proofs; one half of which would have suffic'd; but divine Providence has preserv'd 'em all for the triumph of a passage which was to find such great contradictions in those last ages, and which is one of the most firm supports of the Faith of one God in three Persons, Father, Son, and Holy Ghost: to whom be Glory for ever and ever. *Amen.*



F I N I S.

BOOKS printed for WILLIAM and JOHN INNYS.

A Critical Dissertation upon the seventh Verse of the fifth Chapter of St. *John's* first Epistle, *There are Three that bear Record in Heaven, &c.* Wherein the Authentickness of this Text is fully prov'd against the Objections of Mr. *Simon* and the Modern *Arians*. Written originally in *French* by Mr. *Martin*, and now translated into *English*, 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*, 12^{mo}, 1719.

A Discourse of Natural Religion, by Mr. *Martin*, 8vo. 1720.

Dr. *Waterland's* Sermons at St. *Paul's* in Defence of the Divinity of our Lord *Jesus Christ*, 8vo.

Dr. *Knight's* Sermons at the same Lecture, 8vo.

Mr. *Bayly's* Sermons, 2 Vols. 8vo. 1721.

The Nature and Necessity of Religious Zeal consider'd.

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

The Lord Bishop of *London's* Letter to his Clergy defend- ed; wherein the constant Worship of Son and Holy Spirit, with the Father, during the first Ages, is set forth; and the Antiquity of the Doxology used by the Church of *England* asserted; 8vo. 1719.

Plain Notions of our Lord's Divinity. Set forth in a Sermon preach'd upon Christmas-day, at the Royal Chapel of *Whitehall*. Publish'd at the Request of many of the Audience. By *Tho. Mangey*, LL. D. Chaplain to the Right Reverend Father in God, *John*, Lord Bishop of *London*: the 2d Edition, 8vo. 1719.

——Practical Discourses upon the Lord's Prayer, preach'd before the Hon. Society of *Lincolns-Inn*. The 3d Edition, 8vo.

——The eternal Existence of our Lord *Jesus Christ*. Set forth in a Sermon preach'd at the Lord Bishop of *Winchester's* Visitation at *Chertsey* in the County of *Surrey*, on *Friday* the 22d of *May*. Publish'd at the Request of the Clergy there present, 8vo. 1719.

——Sermon before the House of Commons on the 30th of *January*, 1719. 8vo.





