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# LETTERS

TO

EDWARD GIBBON, Esq.

AUTHOR OF THE HISTORY

OF THE

DECLINE, AND FALL,  
OF THE ROMAN EMPIRE.

BY GEORGE TRAVIS, A. M.  
PREBENDARY OF CHESTER, AND VICAR OF EASTHAM.

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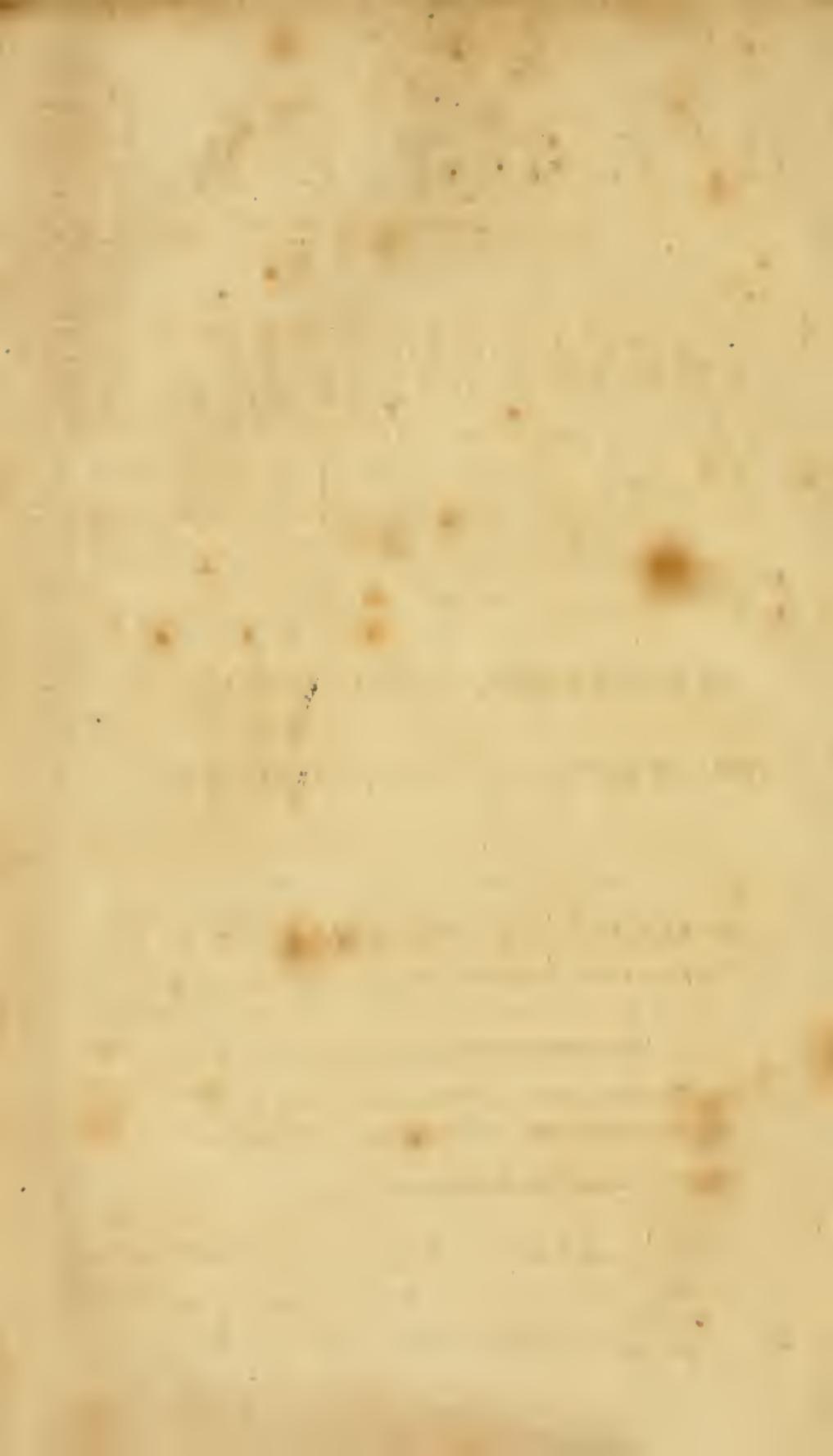
THE SECOND EDITION,  
CORRECTED, AND CONSIDERABLY ENLARGED.

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MDCCCLXXXV.



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## ADVERTISEMENT.

**A**S the present edition of these LETTERS deviates, in many respects, from the former; it will be thought necessary, perhaps, that some account should here be given of some, at least, of those deviations.

1. The LETTERS are, now, FIVE, in number; and they are all addressed to Mr. GIBBON, who was the occasion of them all.

The *first* of them is introductory to the general subject: which is—A VINDICATION OF THE AUTHENTICITY OF THE VERSE, 1. JOHN, v. 7. (a)

The *second* contains all the POSITIVE evidence, which the author has adduced *directly* in proof of that authenticity. Many other proofs are urged thereto, *indirectly*, as it were, or *collaterally*, in the three subsequent letters. (b)

The *third* states, and replies to, the objections, which

(a) Pages 1—16.

(b) —— 17—57.

which Dr. BENSON has brought against the authenticity of this contested passage. (c)

The *fourth* is employed in considering the objections of Sir ISAAC NEWTON, M. GRIESBACH, and Mr. BOWYER. (d)

The *fifth* (e) attends to the THREE, principal, objections, which are, or may be, alledged against this disputed text: and sums up the whole argument, applying it particularly to Mr. Gibbon.

In the three Letters, last mentioned, many allegations, against this verse, are occasionally answered, which have been brought by M. SIMON, EMLYN, MICHAELIS, WETSTEIN, LA CROZE, and LE LONG.

2. Two mistakes, contained in the former edition of these Letters, are now rectified. The former respected the *first* publication of *Valla's* Commentary by ERASMUS; which happened in A. D. 1505, and not in A. D. 1526, as erroneously stated in that edition. The latter related to some portions of Scripture; which it was then said that BEDE had not noted in his Commentary.

But,

(c) Pages 59—221.

(d) —— 222—314.

(e) —— 315—376.

But, fortunately, these errors do not, properly, belong to the author of this Treatise. He confided the examination of the ONLY edition of *Valla's Commentary* in 1505, which is, perhaps, to be found in ENGLAND, (if not in EUROPE) and which is in the *Bodleian Repository*, to the care of one who was disinterested in this enquiry, and competent to that examination. And he positively, and repeatedly, but (it appeared at length) mistakenly, affirmed, that ERASMUS was NOT the editor of that publication ! The other mistake arose in the same manner. It was impossible to rectify these mis-statements in the former edition ; because it was published long before they were discovered.

It is most fortunate, however, that these involuntary errors do NOT, at all, affect the great question, discussed in these Letters. The original insertion of them was an unintentional offence in the author. Their expulsion has not enfeebled, or impaired, his argument.

To those who have honored the former edition of these LETTERS with their approbation, the author will venture to submit the present with some confidence, as being less unworthy of their protection. To those, who have (in any manner, known to the author of these pages) mingled their indulgence with reprobation,—he begs to present his

his thankful acknowledgments for BOTH. The one may have been honorable to him ; the other has been advantageous. They will find that he has, in general, not rejected their strictures, but hath profited by them, wheresoever they were just. (f)

TRUTH is the sole aim, object, and end, of the writer of the following pages. If he shall seem, in any part of those pages, to have animadverted, with some severity, upon Mr. GIBBON, or upon Dr. BENSON ; such invadversions will, he trusts, be, at least, pardoned, when the nature of the offence shall be considered, which excited them. When men, but too evidently, postpone the love of truth to the desire of victory, and sacrifice the faithfulness of facts to their own predilections,—such conduct becomes more than a common transgression : and, therefore, not only calls for, but justifies, a more than common severity of reprehension.

MAY 2, 1785.

(f) One stricture, in particular, by a late writer, respecting a quotation from *Tertullian*, is of so different a description, that, when read, it is also answered.

TO THE RIGHT REVEREND

*B E I L B Y,*

LORD BISHOP OF CHESTER,

THE FOLLOWING LETTERS ARE

MOST HUMBLY

INSCRIBED, AND DEDICATED :

AS SOME TESTIMONY, HOWEVER SMALL,

OF REVERENCE FOR HIS VIRTUES ;

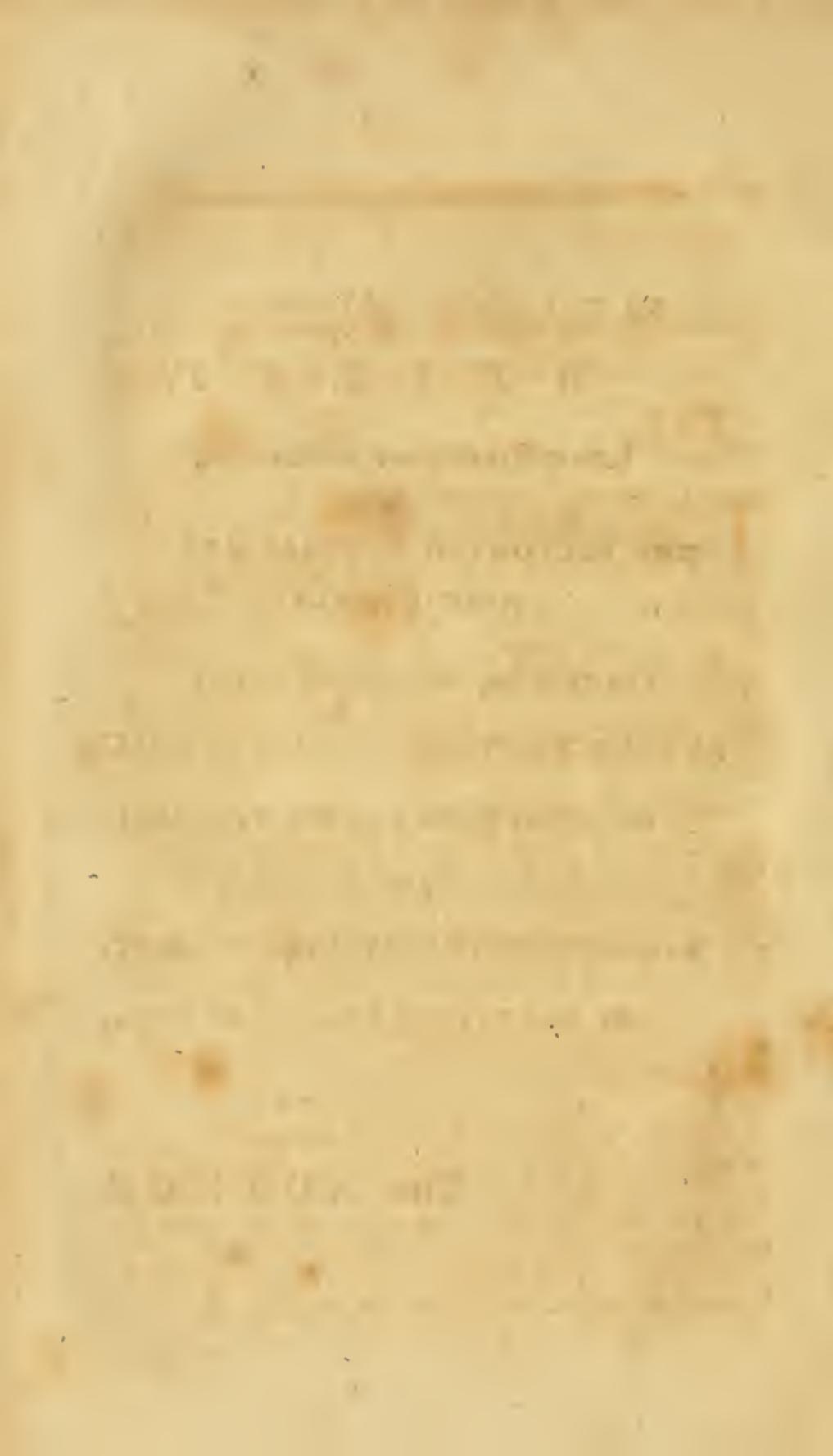
AND

AS SOME TOKEN, HOWEVER INSIGNIFICANT,

OF GRATITUDE FOR HIS FAVORS,

BY

THE AUTHOR.



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## L E T T E R I.

SIR,

I SHALL make no apology to you, for the following address. It is caused by certain assertions, which are contained in a work, lately given by you, to the public, in the truth, or falsehood, whereof the public is materially concerned.

The assertions, here meant, are found in the following note to the third volume of your “History of the Decline, and Fall, of the *Roman Empire*.”

“ The three witnessess” (1 *John*, v. 7.)  
“ have been established in our *Greek Testa-*  
“ ments, by the prudence of *Erasmus*; the  
“ honest bigotry of the *Complutensian Edi-*  
“ tors: the typographical fraud, or error,  
“ of *Robert Stephens*, in the placing a crot-  
“ chet; and the deliberate falsehood, or

B

“ strange

“ strange misapprehension, of *Theodore Beza.*” (a)

The verse of St. *John*, here alluded to, stands thus in our common Testaments—

“ *For there are Three that bear record in Heaven; the Father, the Word, and the Holy Ghost: and these Three are One.*”

As the charges, which you have thus brought against the *Complutensian* Editors, against *Robert Stephens*, and *Theodore Beza*, (*Erasmus* being rather praised, than censured, by you, for a reason which may hereafter appear) seem expressed in terms purposely obscure,—it appears necessary, in the first place, briefly, to enquire, whether they have done any thing to deserve these several accusations;

(a) There is a deficiency in this sentence which ought to be supplied. St. *John* speaks, in two successive verses of the chapter in question, of *six* Witnesses: *three* in heaven, and *three* on earth. Mr. *Gibbon* has no quarrel with the three Witnesses on earth. His Note is levelled against the *three, heavenly, Witnesses*, only. It seemed necessary to state this distinction here, and to keep it constantly in view in the following Dissertation.

accusations; making, however, some previous mention of *Erasmus*.

I. *Erasmus* published his first edition of the Greek Testament at *Basil*, A. D. 1516, in less than a century after the invention of the art of printing. It was the first Greek Testament which the world had, then, seen issue from the press. He published a second edition of the same work, at the same place, in A. D. 1519. In these two editions this verse (*1 John*, v. 7.) was not inserted; which omission first cast the imputation of imposture upon it. Being publicly reprehended, for this omission, by our countryman *Edward Ley*, and by *Lopez Stunica* (or *Astuniga*, as it is sometimes written) a learned Spaniard, *Erasmus* afterwards, in A. D. 1522, published his third edition, in which he restored this text of the *three (heavenly) Witnesses*: declaring, as his apology for having left it out of his two former editions, that he had not found it in five Greek MSS, which he had then consulted; but that he had now replaced ("reposuimus") the verse, because he found

that it did exist in an ancient, *Greek, MS in England.* (b)

II. The famous *Polyglott* of the Old, and New, Testament was printed in *Spain*, at *Complutum*, (or *Alcala de Henares*) under the patronage of Cardinal *Ximenes*, A. D. 1514; but it was not published until several years afterwards. It was the result of the joint labors of many (c) learned men, who were selected, by the Cardinal, for that purpose, and furnished with all the *Greek MSS*, and other aids, which his great political, as well as personal, influence could procure. In this work the “*Complutensian Editors*” have inserted the text of *1 John*, v. 7: which insertion, it seems, deserves no better an appellation, from Mr. *Gibbon*, than that of “*honest bigotry.*”

III. In A. D. 1546, *Robert Stephens* published his valuable edition of the *Greek Testament*. That this work might be as perfect

! (b) Appendix, No. XX.

(c) The number of these learned men, was *forty-two*: —and they were employed in this great work, not less (as is commonly believed) than *fifteen* years. *Alstedii Encyclop.* Book xxxii, Chap. 7. *Gomez*, in *Vita Ximenis*.

fect as possible, great industry was used to collect such *Greek MSS*, as had escaped the enquiries of the editors of *Complutum*. And those endeavours were attended with such success, that *Robert Stephens*, in the prosecution of that work, “ *collated (d) his Greek text with sixteen very ancient, written, copies.*” This edition of A. D. 1546, and a subsequent one in A. D. 1549, not being printed in a volume large enough to admit of marginal remarks, and notations of different readings, contained only the plain *Greek text* of the New Testament. And in both these editions stands this testimony of the *three (heavenly) Witnesses*. In A. D. 1550, *Robert Stephens* gave a third edition to the world, on a larger scale: in which he distinguished the different *Greek MSS*, which he had collated, by *Greek letters* ( $\beta$ ,  $\gamma$ , &c.) and the various readings by an *obelus*, and *semi-parenthesis*, or *crotchet*; which, wherever inserted, were meant to denote, that, from the word, before which the *obelus* was placed, to the station where the *semi-parenthesis* was found, in the *Greek text*, the whole of that

verse, or verses, word, or words, was wanting in the particular MSS cited in the margin. In this third edition, *Robert Stephens* has thus marked, in a great variety of instances, sometimes a single word alone, and sometimes several words following each other. As he found in several of (for it seems to have existed in them all) his own *Greek MSS*, and in the *Complutensian Bible*, this *seventh verse entire*; so in some others he remarked the particular words ( $\epsilon\nu\tauω\varsigma\zeta\alpha\nu\omega$ ) “*in Heaven*,” to be wanting. At the head of these three words, therefore, *Robert Stephens* placed an *obelus*, in his edition of A. D. 1550, and a *semi-parenthesis* at the end of them: thereby denoting, to the reader, that those *three words* were wanting in the particular MSS, referred to in the margin. And this, Sir, you call “*the typographical fraud, or error, of Robert Stephens.*”

IV. *Theodore Beza* (whose erudition, and piety, did honor to the age in which he lived) was born at *Vezelai*, in, or about A. D. 1519, and died in A. D. 1605. He publish-  
ed

ed an edition of the New Testament, with annotations, at *Geneva*, in A. D. 1551. He was urged to this work by *Robert Stephens*, who, on *Beza*'s compliance with his solicitations, permitted to him the free use of all his *Greek MSS.* In his notes on this passage of *St. John*, he says (*e*) " This verse does not " occur in the *Syriac version*," &c. " but " is found in the *English MS*, in the *Com- plutenian edition*, and in some ancient " MSS of *Stephens*. In the *English MS*, the " words Father, Word, and Spirit, are " written without their articles; but they " are read with their articles in *our* (*f*) " MSS. The *English MS* has, simply, the " word Spirit, without adding to it the " epithet Holy; in *ours* they are joined, and " we read Holy Spirit. As to the words, " in *Heaven*, they are wanting in *seven an- cient MSS.*" And he further uses these remarkable expressions (which, indeed, Sir, seems to have drawn down the plenitude of  
your

(*e*) Appendix, No. XI.

(*f*) *Beza*, throughout his annotations, calls the MSS of *Stephens* "*nostri codices*,"—*our MSS.*

The notes, just referred to, supply, in a very small compass, two instances of this appellation.

your anger upon him)--“ *I am entirely satisfied that we ought to retain this verse.*”

This is the plain truth, briefly stated, of the proceedings of *Erasmus*, *Robert Stephens*, *Theodore Beza*, and the editors of *Complutum*, relative to the verse in question. To this short statement permit me to add the following observations.

I. You seem, Sir, not to be more happy in your *indirect commendation* of *Erasmus*, in this matter, than we shall, hereafter, find you to have been in your *direct censures* of the other editors. In whatever light we view the conduct of *Erasmus*, it betrays, at least, great weakness. If he was really possessed of *five* ancient MSS, in which this verse had no place, and had thought it his duty to expel it, accordingly, from his two former editions, he ought not to have restored it, in his third edition, upon the authority of *a single MS* only. It seems impossible to account for the behaviour of *Erasmus*, in this matter, taking the whole of it into contemplation at once, but upon one of these suppositions:

Either

Either he *could not produce* the five MSS, in which he had alledged the verse to be omitted ; or he had *other authorities*, much superior to the testimony of a single MSS, for re-placing the verse, which he was not, however, ingenuous enough to acknowledge. And this conclusion will not, perhaps, seem altogether unwarrantable, when the testimonies which I mean to produce, in my next letter, in favor of the originality of this verse, shall have been fully weighed ; and when it is further considered, that *Erasmus* was secretly inclined (g) to *Arianism* : a circumstance, which rendered him, by no means, *an indifferent editor* of this *fifth chapter* of *St. John*. Upon the face of his own *Apology*, then, the conduct of *Erasmus*, in this instance, was *mean*. Upon the supposition of his having kept back from the world his *true motives of action*, it was *grossly disingenuous*, and *unworthy*. And yet for a proceeding, which must fall under one of these inevitable alternatives, you, Sir, it seems, cannot find a more severe stricture, than, “ *the prudence*

(g) Int. al.—*Chamb. Cyclopæd.* (by *Rees*) Tit. “ *Arianism*.”

dence of Erasmus !” If Erasmus had not possessed the merit of casting the *first*, (b) public, imputation of imposture on this verse, which others have since been industrious to prove,—his subsequent *recantation*, his “ *re-pouimus*,” would hardly have met with so mild a rebuke from Mr. Gibbon.

II. The admission of the text, in question, into the several additions of *Robert Stephens*’s, *Greek Testament*, was not owing to a “ *typographical error*” of that editor. You, Sir, I presume, would say, that *Robert Stephens* meant to have placed his *obelus*, and crotchet, so as to have denoted the whole of the verse *I John*, v. 7, (instead of the three words, *εν τω ερανω*) to have been wanting in *seven* of his MSS; and that his not doing so was a mistake. Without requiring your authority for so arbitrary an assumption, we may satisfy ourselves from the best authority possible, the internal evidence of the volume itself, that the

(b) “ *Præfatio Hieronymi* Interpretes quosdam ob *omissionem ejus*” [this Verse] “ *culpat*; *insertio*, verò, ejus “ *NON, ante Erasmi ætatem, ut fraudis plena, damnata est.*” (*Wolfius, Curæ Philologicæ, Edit. Hamb. Vol. v, pa. 306.*)

the whole of such a supposition must be groundless. To this edition, of A. D. 1550, *Robert Stephens* has annexed a list of *Errata*, or “typographical errors,” wherein he has been so assiduously correct, as anxiously to point out to the reader *one comma forgotten*, and *another misplaced*, in that laborious volume: but there is no reference, in the *Errata*, to this verse of St. *John*. If an argument, like this, could want support, it might be further remarked, that *John Crispin* (an advocate of the parliament of *Paris*, who had retired to *Geneva*, for the sake of the free exercise of the reformed religion) published a new edition of the *Greek Testament*, at *Geneva*, in A. D. 1553; wherein the *obelus*, and *crotchet*, retain the same place, in regard to this verse, that they possessed in the edition of *Robert Stephens*: which is a proof that *Stephens*, who was then *a fellow citizen with Crispin*, never found out (what you, Sir, it seems, have now found out for him) any “typographical error in the placing his *crotchet*.” Nor,

III. Was this text inserted in *Beza's Greek Testament*

Testament through the “*strange misapprehension*,” or through any misapprehension at all, of *Theodore Beza*. The debate between *Erasmus*, *Ley*, and *Stunica*, had awakened the attention of Christians, in general, to this subject, upwards of twenty years before *Theodore Beza* began his commentary. As a principal member of the reformed church, as a man famed for erudition, and integrity, the eyes of all *Europe* were fixed on *Beza*’s expected publication. Indeed, he seems to have felt himself called to the task: and accordingly his own words, before quoted in this letter, shew that he gave the matter a full consideration; that he contrasted the *Syriac* version, &c. with his own authorities, and compared them together so attentively, as even to note in which of them a single article, or epithet, was wanting; that he had, in short, fully weighed the reasons on both sides, and found those for the authenticity of the text so greatly to preponderate, as to enable him to speak his serious conviction in the most decisive terms.—“*I am entirely satisfied that we ought to retain in this verse.*” Such motives for caution, and such marks

marks of diligence, in such a man, leave no room for the idea of *misapprehension*.

Thus acquitted of “error, and misapprehension,” it remains for you, Sir, to shew, how you can substantiate the other parts of your charge against *Robert Stephens*, and *Theodore Beza*,—namely, of “*fraud*” and “*deliberate falsehood*.” It will become one who wishes to live to posterity as a historian, to consider well, how he can justify himself, either in literary candor, or Christian charity, for accusing men so evidently conscientious,—men, whose characters have hitherto been not unfullied only, but illustrious,—of the complicated crime of a deliberate falsification of Scripture !

IV. Nor, are the *Complutensian* editors, as it seems, justly chargeable with *bigotry*, (either *honest*, or *dishonest*) for the part which they took in this transaction. They were assembled to collate the MSS of the original language of the Scriptures, and to perpetuate their contents to posterity by means unknown to former ages. And what was the conduct.

conduct, which they pursued, as far as we, at this distance of time, are enabled to trace it out? It appears, in general, from their Preface (*i*) that these Editors had been favored with several *Greek* MSS, from the *Vatican*, at *Rome*, for the use of their Edition. It appears, in particular, from the testimony of *Stunica* himself, (*k*) that they had procured another, most valuable, *Greek* MS from the Isle of *Rhodes* (which, from that circumstance, is usually stiled the *Codex Rhodienfis*) for their assistance in this undertaking. Possessed of such treasures, it cannot be supposed, with reason, that these Editors would neglect them. Led by such guides, it is not to be presumed, without the most clear and unequivocal proof, that they would wilfully refuse to follow them. They did no more, then, in this transaction, as it seems from this general view of the subject, than insert, in their *Polyglott*, a verse which, we have reason to conclude, (*l*) was found in all these MSS, thus consulted by them.

(*i*) Appendix, No. XIV.

(*k*) *Contra Erasnum*, *passim*.

(*l*) The objections to this conclusion will be considered hereafter.

them. And are you, then, Sir, seriously offended, that these Editors, as far as their conduct can thus be traced out, did not abuse the confidence reposed in them? Are they bigots, because they would not falsify the text, which they were convened to ascertain? *Bigotry* may be defined to be *a perverse adherence to any opinion of any kind, without giving to the evidence, on the contrary part, an open hearing, and a candid judgment*. Surely, then, it is *bigotry* in Mr. Gibbon, (leaving him at liberty to chuse his own epithet for it) to express what might, by any mode of inference, be construed into a wish, that these editors had, in *favor of the opinion to which he adheres*, mutilated those records, which they were urged, by every principle that ought to govern the human mind, to deliver down, to future ages, unabridged, and unperverted. I would not, Sir, willingly remind you of the reproaches of your learned opponents, (m) respecting the quotations, and authorities by which you attempted to support the positions, assumed in the two well-known *chapters* of the first volume

(m) Dr. Watson, Dr. Chelfum, Mr. Davis, and others.

volume of your history. I should still ~~never~~ unwillingly permit myself to draw any inference, either from those instances, or from your present indignation against the editors of *Complutum*, as to the probable manner in which you would have proceeded, had you been the sole editor there. But, I trust, I may be allowed to say, that if these editors had acted as you more than seem to wish they had done, they would, for ought that appears to the contrary, have merited the appellation of *dishonest bigots*—would have proved themselves unworthy betrayers of their trust, and unfaithful stewards of the oracles of GOD !

I now beg leave, Sir, to submit the question to yourself, how far these three Editors have deserved the charges of *error*, and *misperception*, on the one hand, or of *bigotry*, *fraud*, and *deliberate falsehood*, on the other, which you have thus brought against them. And I request your permission to establish, in a future letter, the authenticity of the text in dispute, by proofs, all of them, antecedent to the days of *Robert Stephens*, *Theodore Beza*, or the Editors of *Complutum*.

I am, Sir, &c.

## LETTER II.

SIR,

**I**N my former letter, I trust, it is proved, that the charge, which you have brought against *Theodore Beza, Robert Stephens, and the Complutensian Editors*, relative to the Verse *i John, v. 7*, is not warranted by fact, and cannot be supported in argument. I mean now to proceed, as was at first proposed, to establish the authenticity of the Verse itself, by testimonies of different kinds, all antecedent, in point of time, to the days of any of the Editors here mentioned; (a) by

C proofs,

(a) The testimony of *F. Amelotte*, inserted here in the former Edition of these Letters, is now omitted, because many learned, and worthy, men have expressed doubts of his veracity. His accusation, and defence, are stated at large, by *Emlyn*, on the one hand, and by *Martin* on the other; and also in the *Journal Britanique* for A. D. 1752, and 1753. [I am indebted for this last reference to Mr. *Maty's* NEW REVIEW for August 1784, p. 74.] The deductions from the whole of this accusation, and defence, seem to be greatly in favor of *Amelotte*. But I wish not to bring forward any witnesses, of any kind, against whom any objections may be made, which are even only apparently reasonable; because this Text does not seem to stand in need of any precarious support.

proofs, commencing with the age of *Erasmus*, and ascending, from thence, to that of the Apostles. And

First,—*From the writings of individuals.*

1. *Laurentius Valla*, an *Italian* nobleman, of great erudition, was the first person (as *M. Simon* (b) confesses) who set himself to correct the *Greek* MSS of the New Testament. He lived nearly a century before *Erasmus*. (c) By assiduous, and long continued, enquiries he got into his hands seven *Greek* MSS; a number very considerable, if we reflect, that, through the universal ignorance of those ages, the *Greek* language was then, become

(b) *Hist. des Versions*, C. xii. *Du Pin. Hody, De Bibliorum Textibus originalibus, Edit. Oxon. A. D. 1705*, p. 441, 2. The learned Dr. *Mill* seems to have fallen into several mistakes, in his *Prolegomena*, respecting the MSS of *Valla*. See *Bengelius* (*Introd. in Crisim*) p. 437.

(c) *Erasmus* has, himself, paid a deserved tribute of praise to *Valla's* Annotations. In one part of his Epistle to *Fischer* he says, “ *Laurentius*,—collatis aliquot *vetus* *is*, “ atque emendatis, *Græcorum exemplaribus*, quædam anno-“ tavit in *Novo Testamento*. ” In another place he says, “ *Si quibus non vacat totam Græcorum linguam* “ *perdiscere*, *ii tamen Valla* *studio* non mediocriter adju-“ *vabuntur*, qui mira sagacitate *Novum omne Testa-mentum* *excusserit*. ” (*Appendix, No. XV.*)

come almost a dead letter, and its MSS were perishing with it. This passage of St. *John* was found in all these MSS; and is commented upon by *Valla*, in his Notes upon this Epistle (*d*).

2. In the Commentary upon the Scriptures, written by *Nicholas de Lyra*, this Verse of St. *John* is found, in the place which it now possesses, accompanied by the learned author's Annotations, without the smallest, expressed, suspicion of its authenticity (*e*). He held the professorship of Divinity, at *Paris*, with great reputation, in the fourteenth century.

3. About a century before this last-mentioned time, appeared the Commentary of St. *Thomas* (as he is commonly called) on this Epistle; in which this Verse is not only admitted, but commented upon, without any insinuations of interpolation. He has, also, frequently quoted it in his great work,

C 2

“ *Summa*

(*d*) “ *Opera L. Vallæ*, Edit. *Basil.* A. D. 1543, p. 892.

(*e*) Edit. *Antwerpæ*, A. D. 1634.

“ *Summa totius Theologiae*;” which, for many centuries after its publication, was the admiration of all *Europe* (f):

4. This Verse is found in the *Rationale of Divine Offices*, composed by the celebrated *Durandus* (g) Bishop of *Mende*, in *Langue-doc*, in the thirteenth century.

5. *Lombard*, who was Bishop of *Paris*, (h) in the twelfth century, expressly cites this Verse in the first book of his *Sentences*. His words may be thus translated: “ The Father, and the Son, are one, not by confusion of Persons, but by unity of nature, as St. *John* teaches in his canonical epistle, saying, *There are Three which bear record in Heaven, the Father, the Word, and the Holy Ghost, and these Three are One.*”

6. This

(f) Part 1, Qu. 30. Art. 2, Qu. 31, Art. 1, 2, Qu. 39, Art. 2, 3, and 6, and Qu. 41, Art. 6.

(g) *Rationale Div. Offic.* Edit. *Ludg. A. D. 1551*, Lib. vi, chap. 97, p. 238. *Moreri*, Tom. i. p. 388, Edit. A. D. 1724.

(h) Lib. i. p. 10—Edit. *Paris.* A. D. 1738.

6. This Verse is quoted, in the same century, by *Rupert*, Abbot of *Duyts*, in *Germany*, in his Treatise on the “ *Glorification of the Trinity* (i).”

7. In the *eleventh* century lived St. *Bernard*, whose Sermons are yet extant. This Verse is insisted upon, by him, in several of these discourses, particularly in one upon the *Octave* of *Easter*, and in the *Sixteenth* of his *Parvi Sermones*.

8. In, or about this age, *Radulphus Ardens*, *Hugo Victorinus*, and *Scotus*, with other authors, whose works have survived to the present times, referred to the Verse in question (k). It would be tedious to particularise all the citations made, in this century, of this passage of St. *John*.

9. The *Glossa Ordinaria*, the work of *Walafrid Strabo*, was composed in the *ninth* century.

(i) *Ruperti Opera*, Edit. A. D. 1602, Vol. ii, p. 26, *et alias sparsim*.

(k) *Dorschei* (Calov. Bibl.) *Dissertatio de Spir. Aqua, and Sanguine*, p. 11. *Calov. de Puritate Fontium*, § 131, p. 479.

tury. This performance has been distinguished by the highest approbation of the learned, in every age since its appearance in the world. Even M. Simon confesses, that “ *no comment on the Scriptures is of equal authority with this exposition.* ” In this work, the text, in question, is not only found in the Epistle of St. John, but is commented upon, in the Notes, with admirable force, and perspicuity.

In his Preface to this valuable Commentary, *Walafrid Strabo* lays down the following rules, as means whereby to discover, and correct, any errors that might subsist in the transcripts of his times, either of the Old, or of the New Testament. “ Let it be noted,” (says he, speaking to his readers) “ that where any errors are discovered in the Transcripts of the Old Testament, we must have recourse to the *Hebrew Original*, because the Old Testament was originally written in the *Hebrew tongue*. “ But where any such errors shall be discovered in our Transcripts of the New Testament, we must **LOOK BACK TO THE GREEK**

“ GREEK MSS, because the New Testament  
 “ was originally written in the *Greek* lan-  
 “ guage, except the Gospel of St. *Matthew*,  
 “ and the Epistle of St. *Paul* to the *He-  
 “ brews.*” (1)

If, Sir, it shall be allowed, that this celebrated Commentator followed, in his own practice, the rules which he has thus prescribed to others, (which will hardly be doubted) the *Greek* MSS, which directed him to insert this Verse in his Text, and Commentary, must, in all probability, have been more ancient than any now known to exist. He flourished about A. D. 840. Some, at least, of the *Greek* MSS, which were used by him, cannot well be supposed to have been less than 300, or 400, years old; the latter of which dates carries them up to A. D. 440. But the MOST ANCIENT *Greek*

(1) “ *Nota, quod ubicunque in libris Veteris Testa-  
 menti mendoza reperitur: currendum est ad volu-  
 mina *Hebræorum*; quia *vetus Testamentum* primo in  
 lingua *Hebraica* scriptum est. Si verò in libris *Novi  
 Testamenti*, revertendum est ad volumina *Græcorum*;  
 quia *Novum Testamentum* primo in lingua *Græca*  
 scriptum est, præter *Evangelium Matthæi*, et *Epis-  
 tiam Pauli ad *Hebræos*.*”*

MS, which is now known to exist, is the *Alexandrian*; for which, however, *Wetstein*, who seems to have considered the question with great attention, claims no higher an antiquity than the close of the *fifth* century, or about A. D. 490. (*m*) If this mode of reasoning, then, be not (and it seems that it is not) fallacious, the text, and Commentary, of *Walafrid Strabo* stand upon the foundation of Greek MSS, which are more ancient, in point of time, and therefore, which ought to be more respected, in point of testimony, than any possessed by the present age.

10. In the middle of the *eighth* century *Ambrose Ansbert*, Abbot of St. *Vincent*'s, in *Italy*, wrote a comment upon the *Apocalypse*; wherein this verse of St. *John* is applied, in explanation (*n*) of the fifth Verse of the first Chapter of the *Revelations*.

In his Comment upon this Verse of the *Apocalypse*, he says, “ Although the expression of faithful *Witness*, found therein, refers,

(*m*) See, also, *Mill. Proleg.* 1338.

(*n*) *Biblioth. Max. Patrum, Edit. Ludg. A. D. 1677,* Vol. xiii. p. 415.

“ refers, directly, to *Jesus Christ* alone,—yet  
 “ it equally characterises 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.*”

11. In the same century lived *Elipandus*, Archbishop of *Toledo*, in *Spain*, who maintained that *Jesus Christ* had no existence, antecedent to his coming into the world, and that he was the Son of God by *adoption*, only, and not by any *co-essentiality* in nature. These opinions of *Elipandus* were strenuously opposed by *Etherius*, Bishop of *Uxame*, a Suffragan to *Elipandus*, and by *Beatus*, a Priest in the *Asturias*. In the Treatise which they published against *Elipandus*, on this subject, they quoted several passages of this Epistle of St. *John*; (o) and this verse in particular, which speaks of the *three Witnesses in Heaven*, the Father, the Son, and the Holy Ghost.

12. *Cassiodorius*

(o) *Du Pin, Lond.* Ed. Vol. vi, p. 121—4—*Bibl. Max. Patrum*, Vol. xiii. p. 360.

12. *Cassiodorius* lived in *Italy*, in the middle of the *sixth* century. Among other works, he wrote a Commentary on the Epistles, &c. of the New Testament, which he entitled *Complexiones*. This work had lain long in obscurity, in the great library at *Verona*, where it would, probably, have still remained unnoticed, and unknown, had not the late, very learned, *Maffei* found it there, in some of his various researches, and caused it to be printed, at *Florence*, in A. D. 1721. In his Annotations on this chapter *Cassiodorius* uses these words: “Three mysteries bear witness in earth, the Water, the Blood, and the Spirit, which are, we read, fulfilled in the passion of our Lord; and in *Heaven*, the Father, and the Son, and the Holy Spirit, and these three are one GOD (p).”

The testimony of this writer is of the greatest weight, because it appears from his own work, as well as from the testimonies of *Bengelius*, and *Wolfius*, (q) that he was exceedingly

(p) Appendix, No. X.

(q) *Bengelius*, Edit, *Tubingæ*, A. D. 1734, p. 755. *Hody*, *De Bibl. Text. Orig.* p. 399. *Wolfii*, *Cur. Philolog.* (Index, Tit. *Cassiodorus*, and particularly Vol. v.

exceedingly attentive to the true readings of such works as he commented upon, particularly the Scriptures ; and because he lived antecedently to the revisal of the New Testament, by *Alcuinus* and others, under *Charlemagne*, which will be mentioned hereafter.

13. In the beginning of the *sixth* century flourished *Fulgentius*, Bishop of *Ruspe*, in *Africa*. In that age the tenets of *Arius* were espoused by, at least, two *African* kings, *Thrasimond*, and *Huneric*. *Fulgentius* opposed the *Arians* (although supported at that time by the former (r) of these kings) with zeal, and fortitude. And in his works we find this verse, among other passages of Scripture, expressly cited, and insisted upon, as being conclusive against the tenets of *Arius* :  
 “ The blessed Apostle St. *John*” (says he)  
 “ testifies, that there are three which bear re-  
 “ cord in Heaven, the Father, the Word, and  
 “ the Spirit, and these Three are One. Which  
 “ also

p. 297, and 306.) Also *Simon*, Hist. Crit. des Versions, C. viii.

(r) *Du Pin*,—Art. *Fulgentius*, Edit. *Lond.* A. D. 1693, Vol. iv, p. 14.

“ also the most Holy Martyr, *Cyprian*, de-  
 “ clares in his Epistle *De Unitate Ecclesiae* ;  
 “ wherein, to demonstrate that there ought  
 “ to be an unity in the Church, as there is  
 “ in the Godhead, he has brought the FOL-  
 “ LOWING PROOFS, directly, from SCRIP-  
 “ TURE; the Lord (*Jesus*) says, *I, and my Fa-*  
 “ *ther, are One* ; and again it is written of the  
 “ *Father, Son, and Holy Spirit*, *And these*  
 “ *Three are One* (*s*).”

*Fulgentius*, also, quotes this Verse in his *Treatise on the Trinity*, dedicated to *Felix*.  
 “ *I, and my Father, says St. John, are One*  
 “ *[unum sumus]* ; “ thereby teaching us to  
 “ apply the word *unum* to their nature, *sumus*  
 “ to their persons. So in the following words,  
 “ *There are Three which bear witness in Hea-*  
 “ *ven, the Father, the Word, and the Spirit*;  
 “ *and these three are one*. (*t*)

14. In one of the last editions (*u*) of the  
 works

(*s*) *Responsio contra Arianos*,—Bibl. Max. Patrum,  
 Vol. ix, p. 41. (Appendix, No. IX.)

(*t*) Bibl. Max. Patr. Vol. ix, p. 160.

(*u*) Biblioth. Max. Patrum, Vol. ix. p. 276 and 287.

works of this Bishop, two Tracts are inserted under his name; although some respectable Critics, of modern times, have rather wished to ascribe them to some other Writer of that age. They are addressed to two *Arian* Controversialists, then living, *Pinta* and *Fabian*, in opposition to the tenets which they maintained. In the former of these Tracts the Verse in question is thus quoted.

“ In the Epistle of St. John,—There are  
 “ Three in Heaven which bear record, the Fa-  
 “ ther, the Word, and the Spirit; and these  
 “ three are one.”

The title of the latter Tract is—“ *The Trinity in persons, and the Unity in essence*” [of the Godhead] “ *proved from Holy Scripture.*” The title of this Tract, or Fragment, is striking; and the manner, in which this Verse of St. John is cited therein, is as remarkable as the title (v). “ *The Apostle, St. John, has expressly said, in speaking of the Father, the Son, and the Holy Ghost,— And these three are one.*”

It

(v) This Treatise is affirmed, by *Du Pin*, to be the work of *Fulgentius*. Vol. iv, *Lond. Edit.* p. 18.

It seems to be of little moment, in this disquisition, whether we conclude these Tracts, or Fragments, to have been the work of *Fulgentius*, or of some contemporary Writer. They, prove, under either supposition, (in corroboration of other authorities here adduced) both those points, by which the present question is affected; namely, that this verse *was quoted in the Arian controversy*,—and was there *appealed to*, as indubitably *proceeding from the pen of St. John*.

15. A few years before *Fulgentius*, lived *Vigilius*, who was Bishop of *Tapsum*, situated in the same province, and kingdom, with *Ruspe*. He thus urges the testimony of this Verse, in opposition to the errors of *Arius*, in the *first book of his Treatise on the Trinity*.  
 “ The names of the Persons in the God-  
 “ head” (says he) “ are evidently set forth  
 “ by St. John, the Apostle, who says in his  
 “ Epistle, *There are three which bear record*  
 “ *in Heaven, the Father, the Word, and the*  
 “ *Spirit, and in Christ Jesus they are one (w).*”  
 Again,—

(w) *Bibl. Max. Patrum*, Vol. viii, p. 775.—“ *Unum;*  
*non tamen unus est, quia non est in his una persona,*” are  
 the words of the original. (Appendix, No. VII.)

Again,—“ To what purpose is it” (says he, in his *seventh* Book, addressing himself to the *Arians*) “ that ye read in *John*, the “ Evangelist, *These Three are One*, if ye still “ persist that there are different natures in “ their persons ? I ask, in what manner are “ the *Three One*, if the nature of their di- “ vinity is different in each ?” (x)

In the *tenth* Book he repeats the argument, herein before cited from the *first* Book, with little variation.

And, lastly, in his contest with *Varimadus*, the *Arian*, he uses these expressions : “ *John*, the Evangelist, in his Epistle to the “ *Parthians*, says,—There are Three, which “ bear witness in Earth, the Water, the “ Blood, and the Flesh [*et tres in nobis sunt*] ; “ and *there are Three*, which bear witness in “ *Heaven, the Father, the Word, and the Spirit* “ [*et hi tres unum sunt*], and *these three are one*. (y)

16. A

(x) Appendix, No. VII.

(y) *Magna Bibl. Veter. Patr.* Vol. ii, p. 623—*Edit. Col. Agripp.* A. D. 1618. (Appendix, No. VIII.)

16. A little before the days of *Vigilius*, flourished in the West, the good *Eucherius*. He was consecrated Bishop of *Lyons* (z) about A. D. 434. There was not a Bishop, in the western world, more revered for learning, and piety. Permit a quotation from his works (a): “As to the Trinity” (says he) “we read in the Epistle of St. *John*, There are Three which bear record in Heaven, the Father, the Word, and the Holy Spirit. And there are Three which bear witness in Earth, the Spirit, and the Water, and the Blood.”

17. When the pious *Jerome* (who died (b) A. D. 420) had compleated that great work, of correcting the *Latin* version of the Old, and settling the text of the New, Testament, which he undertook at the request of Pope *Damasus*, he closed the arduous task with a solemn protestation, (c) that, in revising the New Testament, he had adhered entirely to the *Greek* MSS:

“ *Novum*

(z) *Du Pin*, Art. *Eucherius*.

(a) *Formulæ*, C. XI, Sect. 3.—*Bibl. Max. Patrum*, Vol. vi, p. 838. (Appendix, No. VI.)

(b) *Moreri*, Art. *Jerome*.

(c) *Catal. Eccles. Scriptor. ad finem. (Hieronymi Opera, per Erasmus, Vol i, Edit. Parisiis, A. D. 1546.)*

“ *Novum Testamentum fidei Græcæ reddidi.*”  
 And in *Jerome*’s Testament this verse of St. *John* is read, without any doubt of its authenticity.

18. Nor is the insertion of this verse, in his Testament, in obedience to his *Greek* MSS, the only testimony which *Jerome* hath given to its authenticity. He has also quoted it in the solemn confessions of his Faith, which are inscribed, respectively, to Pope *Damasus*, before mentioned, and to *Cyrillus*, then Bishop of *Jerusalem*.

“ And as, in opposition to *Arius*, we  
 “ affirm that the *Trinity* is of one and the  
 “ same essence, and confess, in three persons,  
 “ one God: so, shunning the heresy of  
 “ *Sabellius*, we distinguish those three per-  
 “ sons by their several properties. The Fa-  
 “ ther is always the Father; the Son is al-  
 “ ways the Son; and the Holy Ghost is  
 “ always the Holy Ghost. In essence,  
 “ therefore, THESE” [three] “ ARE ONE”  
 “ [unum sunt]. They are distinct in person,  
 “ only, and in names.”

And again, in the explanation of his faith to *Cyrillus*--“ *To us, therefore, there is one Father ;—one Son, who is very God; and one Holy Ghost, who is very God: AND THESE THREE ARE ONE.*” The words of *Jerome* are, “ *Et hi tres unum sunt,*” which are also a literal quotation from this Verse of St. *John*. (d)

19. *Augustine* was contemporary with *Jerome*, and corresponded with him on many Biblical subjects. In his Commentary upon the first Epistle of St. *John*, and upon this very Chapter of that Epistle, *Augustine* uses these expressions. “ And why is Christ the end of the commandment? Because Christ is God; and the end of the commandment is Love; and God is Love. For the Father, and the Son, and the Holy Ghost” [UNUM SUNT] “ are one.”

Again, in his Treatise against *Maximinus*, the *Arian*, he expresses himself in these remarkable terms. “ For there are three persons” [in the Godhead] “ the Father, the Son,

“ Son, and the Holy Ghost: AND THESE  
 “ THREE (because they are of the same es-  
 “ sence) ARE ONE”. [*Hi tres unum sunt.*]  
 “ And they are compleatly one, [*unum sunt*]  
 “ there being no diversity either in their na-  
 “ tures, or in their wills. THESE THREE,  
 “ therefore, *who ARE ONE*” [*hi tres qui unum  
 sunt*] “ through the ineffable unity of the  
 “ Godhead, in which they are incompre-  
 “ hensibly joined together, *are one God.*” (e)

The striking reiteration, in these passages, of the same expressions,—*Unum sunt*,—*Hi tres unum sunt*,—*Unum sunt*, and *Hi tres qui unum sunt*,—seems to bespeak their derivation from the Verse, now in debate, too clearly to require any comment.

20. In the exposition of the Faith, written to *Cyrillus*, by *Marcus Celedensis*, an *African*, the writer thus expresses himself: “ To  
 “ us there is one Father, and one Son, who  
 “ is truly GOD, and one Holy Spirit, who  
 “ is also truly GOD; and these Three are

“ *One (f)* :”—the precise words of the verse in question.

21. *Phæbadius* was Bishop of *Agen*, in *France*, in the *fourth* century. He thus cites this Verse, in his Book against the *Arians* :—  
 “ The Lord says, I will ask of my Father,  
 “ and he shall give you another comforter.  
 “ Thus is the Spirit different from the Son,  
 “ as the Son is from the Father. Thus the  
 “ Spirit is the Third Person, as the Son is  
 “ the Second, yet they all constitute but  
 “ one GOD, because *these Three are One*.”  
*Quia tres unum sunt (g)* are the words of *Phæbadius*, which are also a literal quotation from St. *John*.

*Jerome* gives the most honorable testimony to this author, in his *Catalogue of Ecclesiastical Writers*. “ *Phæbadius*,” (says he) “ Bishop of *Agen*, in *France*, published a Book against the *Arians*. It is said that he has been the author of other works also,—but *those I have not yet read*. He is “ alive

(f) *Bengelius*, p. 753.

(g) *Bibl. Max. Patrum*, vol. IV, p. 305.

“ alive at this day, in a very advanced age  
 “ (b).”

22. *Cyprian* was made Bishop of *Carthage*, (i) A. D. 248. In his treatise *De Unitate Ecclesiæ*, written against *Novatus*, he uses these words: “ Our Lord declares ; *I and my Father are One* ; and again it is written, “ *ten* of the Father, the Son, and the Holy “ *Spirit*,—And these *Three are One*.” *Et hi tres unum sunt* (k) are the exact words of this Holy Martyr. Here *Cyprian*, therefore, manifestly makes two quotations from the Scriptures ; the former from the Gospel (l) of St. *John*, the latter from *1 John*, v. 7, the Verse in question. “ *It is written*,” says he ; but in what part of Scripture is it so written, in those particular terms, save in *1 John*, v. 7? In that Verse, alone, through-

D 3 out

(b) *Catal. Eccl. Scriptor.* p. 125. (Appendix, No. V.) In *Erasmus*’s edit. his name is written *Sæbadius*.

(i) *Annales Cyprianici*, Edit. *Oxon.* A. D. 1682, p. 9. *Jerome*’s character of *Cyprian* is given in his usual, nervous, manner. “ *Cyprianus Afer*,—Hujus ingenii super-“ *fluum est indicem texere, cum Sole clariora sint ejus opera.*” [*Catal. Scriptor. Eccl.* p. 125.]

(k) *Cypriani Opera*, Edit. *Oxon.* *De Unitate Ecclesiæ*, p. 109. (Appendix, No. III.)

(l) *Chap. x, V. 30.*

out the whole of those sacred pages, is the precise phrase, *Et hi tres unum sunt*, applied to the Trinity of persons in the Godhead. This quotation, then, was made, and was meant to be made, (m) from this Verse of the Epistle of St. John.

In his Epistle to *Jubaianus*, *Cyprian* again urges this testimony of the three (heavenly) Witnesses, by a reference to the same Verse, “*Cum hi tres unum sunt* (n).”

23. *Tertullian* was born about the time of St. John’s death, if some Chronologists may be (o) credited. But other computations, which indeed seem to be much more accurate, place his birth about A. D. 140. In either

(m) See the words of *Fulgentius*, No. 13, before quoted; whose testimony renders all argument on this head superfluous.

(n) *Cypriani Opera*, (inter Epistolas) p. 203. (Appendix, No. IV.)

(o) *Eusebius*, in his *Chronica*, p. 165, says that St. John was alive in A. D. 101. And *Tertullian* died (in A. D. 196, according to Dr. Blair’s Chronology, but according to Dr. Playfair, which, indeed, seems to be the more accurate account) about A. D. 234, in a very advanced age. “*Fertur vixisse usque ad decrepitam ætatem*” are the words of *Jerome*, who was born in A. D. 331, or little more than a century after the death of *Tertullian*. (*Catal. Scriptor. Eccl. Art. Tertullianus.*)

either case, it will be no incredible thing to suppose, that *Tertullian* had conversed with Christians of his own times, who had actually sat under St. *John*'s ministration of the Gospel. In those days arose, in *Asia*, the heretic *Praxeas*, who maintained that there was no plurality of persons in the Godhead, but that the Father suffered on the cross. Against the opinions of this man *Tertullian* wrote a treatise, in the twenty-fifth chapter of which he thus alledges this passage of St. *John*: “ The connection of the Father in “ the Son, and of the Son in the Holy Spi- “ rit, makes an unity of these three, one with “ another, which *Three are One*.” The *Latin* is, *Qui tres unum sunt* (*p*), a literal quotation of the Verse in question. And the testimony of *Tertullian* seems to carry irresistible conviction with it, to every unprejudiced mind, not only from its proximity to the age of the Apostles, but because he testifies, that, in those times, *their authentic Epistles were actually read to the Churches* (*q*), not through

(*p*) *Lib. adv. Praxeam Cap. xxv, ad init.* (Appendix, No. II.)

(*q*) “ *Percurre ecclesias Apostolicas, apud quas ipsae adhuc cathedræ Apostolorum suis locis præsident, apud*

through the medium of the *Latin*, or of any other translation, but in the *original Greek*; to which originals *Tertullian*, himself, directly appeals in the eleventh chapter of his *Monogamia*. “ *Sciamus plane*” (says he, speaking of some erroneous opinions which were then attempted to be proved by Scripture) “ *non sic esse in authentico Græco.*”

I have now, Sir, gone through the testimonies of many individuals to the authenticity of this Verse, all of whom wrote antecedently to the days of *Erasmus*. Others might be adduced; but it seems, at present, unnecessary to call for their assistance.

To

“ *quas ipsæ authenticæ literæ eorum recitantur, sonantes  
vocem, et repræsentantes faciem uniuscujusque.*” (*Tertullianus, de præscriptionibus adversus Hæreticos, Edit. Fran. A. D. 1597, p. 211.*)

It appears, most clearly, from the Epistle of *Ignatius* (Cap. 8.) to the *Philadelphians*, that, in his times, the *original MSS* of the *Apostles* were extant, and were held in great veneration. He died early in the *second century*. And *Peter*, Bishop of *Alexandria*, in the *fourth century*, refers to the *original* of *St. John's Gospel*, which, he says, was then preserved, with even a religious respect, at *Ephesus*. *Michaelis* seems to doubt (*Introd. Lect. Edit. Lond. A. D. 1761, Sect. 12.*) as to the truth of this latter testimony; but without much reason. For, surely, it seems far from being improbable, that a *MS* of such importance, and kept with such peculiar care, should subsist a little more than *two hundred years*.

To the evidence thus furnished by *Individuals*, I now beg leave to subjoin—THE TESTIMONY OF COUNCILS, AND OTHER COLLECTIVE BODIES OF MEN,—in support of the originality of the Verse in question.

1. The Council of *Lateran* was held at *Rome*, under *Innocent III*, A. D. 1215. Of all the assemblies, of this kind, which the Christian world ever saw, this was the most numerous. It was composed of more than 400 (r) bishops, of about 800 abbots, and priors, and of an equal number of deputies from prelates, colleges, and chapters, who could not attend in person. Among others, the *Greek* patriarchs of *Constantinople*, and *Jerusalem*, were present; and the several patriarchs of *Antioch*, and *Alexandria*, sent, each, a bishop, and a deacon, as their representatives. The chief purpose of convening this council, was, for the examination of certain opinions of the famous *Italian*, Father *Joachim*, founder of the congregation of *Flora*. These opinions were accused of *Arianism*, and were unanimously condemned by

by the council: in whose act, or decretal, containing the reasons of such condemnation, we find the Verse now in question, among other passages of Scripture, thus particularly set forth (s). It is read in the Canonical Epistle of *John*, that “ *there are Three which bear Witness in Heaven, the Father, the Word, and the Holy Spirit, and these Three are One.*”

It may be permitted to me, perhaps, just to remark, that the universal deference yielded to the known learning, and integrity, of the members of this council, caused its decrees, in matters even of a secular nature, to be received as law, not only in *England*, (t) (where they still continue so) but through the rest of the *Christian* world.

2. About the close of the *eighth* century, the Emperor *Charlemagne* called together the learned of that age, and placed *Alcuinus*, an *Englishman*, of great erudition, at their head;

(s) Collection of Councils, by *Labbe*, and *Coffart*, Edit. *Paris*. A. D. 1671, vol. XI, pa. 144.

(t) *Bacon's Abridgment*, vol. V. title *Tithes*. *Burn's Eccles. Law*, vol. III, (8vo. edit.) p. 381.

head (*u*) ; instructing them to revise the MSS of the Bible then in use, to settle the text, and to rectify the errors which had crept into it, through the haste, or the ignorance, of transcribers. To effect this great purpose, he furnished these commissioners with every MS, that could be procured throughout his very extensive dominions. In their *Correctorium*, the result of their united labors, which was presented in public, to the Emperor, by *Alcuinus*, the *testimony of the three (heavenly) Witnesses* is read, without the faintest impeachment of its authenticity. This very volume Cardinal *Baronius* affirms to have been extant, at *Rome*, in his life-time (*x*), in the library of the Abbey of *Vaux-Celles* ; and he styles it “ *a treasure of inestimable value.*”

It cannot be supposed, that these Divines, thus assembled under the auspices of a learned prince, would attempt to settle the text of the New Testament, without referring to the

(*u*) *Le Long*, Bibl. Sacra, vol. I, c. iv, sect. 2. Edit. Paris. A. D. 1723, p. 235. M. *Simon*, Hist. Crit. des Vers. C. ix. *Hody*, p. 409.

(*x*) He was born in or about A. D. 1538, and died in A. D. 1607. *Du Pin* confirms this account of *Baronius*: *Lond.* Edit. A. D. 1693, vol. VI. p. 122.

the *Greek* Original, by which alone that text could be ascertained ; or that they would, in that arduous investigation, collate MSS only of a modern date, just wet, as it were, from the pen of the copyist. Candor requires us to admit, that their researches must have extended many centuries upwards,—in all probability even to the age of the Apostles.

3. In A. D. 484, an assembly of *African* Bishops was convened at *Carthage*, by King *Huneric*, the *Vandal*, and the *Arian*. The style of the edict, issued by *Huneric*, on this occasion, seems worthy of notice. He therein requires the Bishops, of his dominions, to attend the council thus convened, there “ to “ defend, by the *Scriptures*, the consubstan- “ tiality of the Son with the Father,” against certain *Arian* opponents. At the time ap- pointed nearly *four hundred* bishops attended this council, from the various provinces of *Africa*, and from the isles of the *Mediterranean* Sea ; at the head of whom stood the venerable *Eugenius*, bishop of *Carthage*. The *public professions* of *Huneric* promised a fair, and candid, discussion of the divinity of *Jesus Christ* ;

*Christ*; but it soon appeared that his *private intentions* were, to compel, by force, the vindicators of that belief to submit to the tenets of *Arianism*. For when *Eugenius*, with his *Anti-Arian* prelates, entered the room of consultation, (y) they found *Cyrila*, their chief antagonist, seated on a kind of throne, surrounded by armed men; who quickly, instead of confuting the arguments of their opponents, offered violence to their persons. Convinced, by this application of force, that no deference would be paid to reason, *Eugenius*, and his prelates, withdrew from the council-room; but not without leaving behind them a protest, in which (among other passages of Scripture) this Verse of St. *John* is thus especially insisted upon, in vindication of the belief to which they adhered.—

“ That it may appear more clear than the  
 “ light, that the divinity of the Father, the  
 “ Son, and the Holy Spirit, is one, see it  
 “ proved by the Evangelist St. *John*, who  
 “ writes

(y) *Victor Vitenſis*, who was then an *African* bishop, and *present at this council*, has left us a circumstantial account of the whole transaction. Vide *Biblioth. Max. Patrum*, vol. VIII, p. 686: *Grynaei Coll. Patr. Orthod.* (Edit. *Bafſl. A. D. 1569*) p. 799: and *Appendix*, No. V.

" writes thus : *There are Three which bear record in Heaven, the Father, the Word, and the Holy Spirit, and these Three are One.*"

*Hi tres unum sunt* are the very words thus quoted by these bishops, as we have before seen them cited by *Cyprian, Tertullian, and others*, in the same literal order.

This remarkable fact appears to be, alone, amply decisive as to the originality of the Verse in question. The *manner*, in which it happened, seems to carry irresistible conviction with it. It was not *a thing done in a corner*, a transaction of solitude, or obscurity. It passed in the metropolis of the kingdom, in the court of the reigning prince, in the face of opponents exasperated by controversy, and proud of royal support, and in the presence of the whole, congregated, *African* church. Nor is the *time*, when this transaction happened, less powerfully convincing than its *manner*. Not much more than *three* centuries had elapsed, from the death of St. *John*, when this solemn appeal was thus made to the authority of this Verse. Had the Verse been forged by *Eugenius*, and his

his bishops, all Christian *Africa* would have exclaimed, at once, against them. Had it even been considered as of *doubtful original*, their adversaries, the *Arians*, thus publicly attacked by this protest, would have loudly challenged the authenticity of the Verse, and have refused to be, in any respect, concluded by its evidence. But nothing of this kind intervened. *Cyrila*, and his associates, received its testimony in sullen silence ; and, by that silence, admitted it to have proceeded from the pen of St. *John*.

To the authority of these councils, and of the revision of *Charlemagne*, let me now subjoin the most sacred sanction, which any collective body of Christians can give to the truth of a passage of Scripture, namely, the admission of it into the public rituals, or service-books, of their churches. For,

4. This Verse of St. *John* was inserted in the ancient service-books of the *Latin Church*. It was read in them, as part of the office for Trinity Sunday, and (as it now is in the church of *England*) for the *octave* of Easter.

It

It appears from the *Rationale* of *Durandus*, mentioned in my former letter (z), that this passage also formed a part of the office for the ministration of baptism, in those ancient liturgies, pursuant to the regulations of the *Ordo Romanus*, or “*The Roman order of Offices to be used throughout the year.*” The precise time of the establishment of this ritual, in the *Latin* churches, is not clearly known: its antiquity has, in some degree, thrown a veil over it. But that it was, in those churches, the established directory of public worship, and consequently, that this Verse was received, by them, as part of the inspired writings, long before the revisal of the Scriptures in the reign of *Charlemagne*, (already stated in this letter) we are certified from authority (a) which will not be disputed.

5. This Verse of St. *John* is found in the *Confession of Faith* of the *Greek* church. The words of this confession where it refers to the passage in question, are these: “*The Father,*

(z) Page 20.

(a) For the antiquity of the *Ordo Romanus*, see *Usher's* works—*Cave, Appendix ad Hist. Lit.*—and *Selden, de Synodus, vol. II, p. 1250.*

“ Father, the Son, and the Holy Spirit, are  
 “ all of the same essence; as St. John testi-  
 “ fies—*There are Three who bear record in  
 Heaven, the Father, the Word, and the Holy  
 Spirit, and these Three are One.*” (b) The  
 time, when this public confession of faith  
 was first compiled by the *Greek* church, does  
 not, now, appear. But the arguments, which  
 were urged on another occasion, and for ano-  
 ther purpose, by one of the most zealous an-  
 tagonists (c) of this Verse, might be here ap-  
 plied to prove, that this confession was drawn  
 up in an age *very remote* from our own times.  
 Its *exact* date, however, like that of the  
 proof last alledged from the *Latin* church,  
 is lost in its great antiquity.

6. This Verse is also found in the liturgy,  
 or public service-books, of the *Greek* church.  
 Among these one in particular, entitled

E

Αποστολο

(b) “ Αλλα μεν &c.—Deus autem est natura verus,  
 “ et æternus, et omnium conditor, visibilium, et invisi-  
 “ bilium: talis etiam est Filius, et Spiritus sanctus.  
 “ Sunt etiam ejusdem inter se essentiæ, juxta doctrinam  
 “ Joannis Evangelistæ, qui dicit,—*Tres sunt qui testimo-  
 “ nium perhibent in cælo, Pater, Sermo, et Spiritus sanctus:  
 “ et hi tres unum sunt.*” Dr. Thomas Smith’s *Miscellanea*,  
 p. 155, Edit. Lond. A. D. 1686.

(c) M. Simon, *Hist. Crit. du Texte, &c.* C. ix.

Αποστολος (a) (the Apostle) bears a distinguished place, being a collection of the *Epistles* of the Testament, taken separately from the *Gospels*: select parts of which are appointed, like those which stand in the Communion-service of the Church of *England*, to be read, in succession, in the proper offices for particular days. Among other portions of Scripture, this Verse of St. *John* is directed, by the *Greek* rituals, to be read in its course, in the *thirty-fifth* week of the year. As to the antiquity of this Αποστολος, we have the most positive proofs (e) that it was used in the *Greek* church, in the *fifth* century. How long it might have been established there before that æra, is known only to *Him*, “in whose sight a thousand years are but as yesterday.”

If there can be, at this time, an *unerring* method

(d) *Smith's Miscellanea*, p. 155. “*In illa COLLECTIONE EPISTOLARUM Novi Testamenti*,” &c. Also *Martin's La Verite*, p. ii. C. v.

(e) *Cave*, Vol. ii. Diff. 2, Edit. *Oxon*, A. D. 1743, p. 23. *Selden de Syndriis*, Vol. ii, p. 1250, &c. *Fabricius, Biblioth. Græc.* Vol. v. Diff. 1, p. 34, Edit. *Hamb.* A. D. 1712. *Cotelerius, Eccl. Græc. Monum.* Tom. iii, p. 222—351<sub>2</sub> Edit. *Paris.* A. D. 1656.

method of demonstrating, that any particular passage of Scripture was considered, by the primitive Christian church, as authentic, as bearing upon it the seal of divine inspiration, it must be by shewing such passage placed in its public creeds, or confessions of faith, and appointed to be read in the solemnities of its religious worship. By the former, the Church speaks to men ; by the latter, it intercedes with God : and in both with sincerity, because all human principles of action concur to forbid even an attempt to deceive, in either. Of both these pre-eminent sanctions the Verse in question can, fortunately, avail itself. It can plead *both* of them in its favor. While numberless other testimonials of its originality have, without doubt, perished by neglect, or by accident ; have been destroyed by the hostile invasions of rude, and unlettered, barbarians, or have been crumbled into dust under the deleterious hand of time, in the long lapse of *seventeen hundred years* : these have, happily, escaped all those perils, and have survived to the present age. And when we can trace (as we are enabled to do in the instance now before us) such confessions, and liturgies,

back into ages so remote as the *fourth*, or *fifth*, century after *Christ*, without being able *even there* to discover the *actual time* of their establishment in the Christian Church ;—we are then, by all the rules of right reasoning, well warranted to conclude, that such creeds, or confessions of faith, such rituals, and formularies of devotion, must have been nearly coeval with Christianity itself.

But the insertion of this Verse in the *Confession of Faith* of the *Greek Church*, and in the public Liturgies of both the *Greek*, and *Latin*, Churches, joined to the authority of the *Councils*, and of the *Revision of Charlemagne*, —which have been just stated,—are not the only testimonies, (however strong, and convincing they may seem) which have been given, by collective bodies of Christians, to the authenticity of this verse. Let it be here, finally, observed, that the New Testaments, which were anciently read in the Churches of *far the greatest number* of those nations, who made an early profession of the Christian faith, either in the *original Greek*, or in the ancient Versions of that original

ginal into the language of those nations, (f) furnish the most powerful proofs of the truth of this disputed passage of St. *John*. For

7. The ancient Version, or Translation, of the New Testament into the *Armenian* language, hath always contained (g) this verse. It is affirmed, by the most respectable opponent of the authenticity of this disputed passage, that this Version hath been used, by the *Armenian* nations, at least ever since the age of *Chrysostom*; who (h) died in A. D. 407. The real date of this ancient Version, however, cannot, perhaps, be carried higher than A. D. 432. But, even in this case, the *original* MS, or MSS, from which this Version must thus have been made, in the *fifth* century, cannot,

E 3 reaſon-

(f) The *Syriac*, and the *Coptic*, Versions, with their Transcripts, are the only exceptions to this general proposition. And those versions were adopted by a very few nations, indeed, when compared with the *Latin*, *Greek*, and *Armenian*, Christians, who comprised three parts out of four, at least, of the then Christian world. (See the objections of Dr. Benson, xlv to xlix, inclusive, hereafter stated, and the answers made to those objections.)

(g) See objection xlix, of Dr. Benson, herein after stated.

(b) See objection xxviii, of the late Sir Isaac Newton, herein also after stated.

reasonably, be supposed to have had a much later date than the age of the Apostles.

8. The *αποστολος*, which hath been already mentioned, was a transcript, or *Collection of the Epistles of the New Testament*, in the *original Greek*. It was read publicly in the *Greek Churches*, as early as, perhaps much earlier than, the *fifth century*; and it hath been just proved always to have contained the Verse, in question.

9. The Version, or Translation, of the *New Testament*, by *Jerome*, from the *original Greek* into the *Latin* tongue, was made (i) in, or about, A. D. 384.--It hath been already observed, that this disputed passage hath constantly stood in this Version.

10. Nor hath the verse, in question, been thus found in the *Armenian Version*, in the *Greek αποστολος*, and in the *Latin Translation of Jerome*, only. The *most ancient* of all the Versions of the Books of the New Testament, from the languages

(i) See page 33, and objection xix of Dr. *Benson*; also *Michaelis*, Sect. 65.

languages in which they were originally written, is the *Old Italic*, or *Itala Vetus*. This Version was made in the *first* (*k*) century, and therefore whilst St. JOHN WAS YET ALIVE; and was used by all the *Latin* Churches of *Europe*, *Asia*, (*l*) and *Africa*, for many centuries after his death. And thus the origin of the Verse in question, is, at length, carried up, not by inferences, or implications, alone, however fair, and obvious, but by **PLAIN, AND POSITIVE, EVIDENCE**, to the age of St. JOHN himself. For this *most valuable*, as well as *most ancient*, Version hath (*m*) constantly exhibited the Verse, *i. John, v. 7.*

E 4

I have

(*k*) The words of *Michaelis*, on this subject, which are the more to be relied upon, because they are the words of a very learned adversary, are, that “ *The Old Latin*” (or *Itala Vetus*) “ *is the most ancient, and best, of all European Versions*,”—that it is “ *of uncommon antiquity*,”—and that “ *no man of learning denies that this Version was done in the FIRST century, except only Dr. Mill, who argues from this, that, in the first century, most of the Christians, at Rome, understood Greek. But how will he prove*,” (continues *Michaelis*) “ *that there were not many of those Christians*,” (particularly in the remoter Provinces, and among the *lower* classes of mankind) “ *who understood no more than their mother tongue.*” (Sects. 61 to 63.)

(*l*) The *Christians* near *Jerusalem*, and in many parts *Syria*, were of the *Latin church*.

(*m*) See objection *xlv* of *Dr. Benson*, where, it is trusted, this point is proved at large.

I have now, Sir, gone through all the positive testimony, which I proposed, *directly*, to adduce in support of the authenticity of the Verse in question. But the subject is too important to be thus dismissed. The **OBJECTIONS**, which have been brought against the originality of this Verse, remain yet to be discussed; and demand from me, what they shall certainly receive, an attentive, and serious, investigation. In this proposed disquisition, many other proofs of the authenticity of this Verse are intended to be urged *indirectly*, and by implication. Such proofs, when produced, will not, it is trusted, lose any thing of their real weight, by the accidental circumstance of the *place*, in which they may be found. It is even possible, that a speculative mind may experience a peculiar satisfaction, in selecting them, hereafter, from those stations, where the necessity of answering those objections, and a desire of avoiding repetitions, compel them now to stand; and in adapting them to other situations, where, if no such necessity had existed, they might, perhaps, with more propriety, have been arranged. And it seems,

moreover,

moreover, that I should be deficient to my own future views, as well as unjust to the evidence which has been already stated, if I did not subjoin, to an examination of those objections, a few observations, which force themselves upon the mind, on an attentive contemplation of the whole subject. For these purposes you will perhaps, Sir, permit me to intrude yet more upon your leisure, at some future opportunity.

I am, Sir,

&c. &c.



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## L E T T E R     III.

SIR,

I HAVE taken the liberty, herein, as well as in the preceding letters, of addressing myself, directly, to you, instead of using, as my means of approach, any fictitious name, or any artificial address. I have, in so doing, submitted to the justice of the rule, which you have prescribed to your opponents, in your *Vindication*; (a) namely, that the author of a work, “ who boldly gives his “ name, and his labours, to the world, im-“ poses on his adversaries the fair and ho-“ nourable obligation of encountering him “ in open day-light, and of supporting the “ weight of their assertions by the credit of “ their names.” And yet, the rule applies only *in part*, on the *present* occasion. The *credit of a name*, little known to the world, will not *support the weight of many assertions*.

But

(a) A Vindication of some passages in the 15th and 16th Chapters of the History, &c.—by Mr. Gibbon, Edit. 2, p. 153.

But I am not, however, much discomfited in this respect, because I purpose to load it with very few: one sound argument, one solid inference, being of more worth than a whole *Chapter* of assertions.

I will now, therefore, proceed to examine, as was before proposed, the most material objections, which have been urged against the originality of this Verse; and will beg leave to superadd, to such examination, some reflections, which seem to arise from an attentive consideration of the whole subject.

In this disquisition it may, perhaps, be the most satisfactory method to state the objections of the chief opponents of this Verse singly, and to subjoin to each its distinct, and separate, reply. Of these *Sandius*, (b) *M. Simon*, (c) and *Mr. Emlyn*, (d) among its more early opponents; and *Dr. Benson*, (e) Sir

(b) *Nucl. Eccl. Hist. and Appendix*, p. 376, &c.—  
*Interpr. Paradox.*

(c) *Hist. Crit. du Texte* &c. *Dissert. sur les MSS* &c. *Hist. des Versions* &c.

(d) *Full Enquiry* &c. See *Emlyn's Works*, 2 Vols. *Lond. Edit A. D. 1746.*

(e) Sir Isaac Newton, (f) M. Griesbach, (g) and Mr. Bowyer, (h) among its more modern adversaries, seem to have been the most diffuse, in the variety of their remarks, and the most determined in their opposition. But as the four last-mentioned writers have collected into one point of view, all, or nearly all, the objections that have, at any time, been urged against the originality of the Verse in question,—and as their works are more generally known than those of Sandius, Simon, or Emlyn,—I will consider them as speaking the sense of their fellow-advocates, and will state their own objections in their own words.

And first, as to Dr. Benson.—

I. “Three of the (i) latin fathers have,  
“been referred to, as having borne testi-  
“mony to this disputed text; namely Ter-  
“tullian, Cyprian, and Jerome.”

By

(e) Paraphrase on the Catholic Epistles, Vol. ii, Edit. A. D. 1756.

(f) History of two Texts (Vol. v. of Newton's Works, by Dr. Horsley.)

(g) Nov. Testam. Græc. Vol. ii, p. 225 &c. (in the Notes) Edit. Halæ, A. D. 1777.

(h) Conjectures on the N. Test. Edit. Lond. A. D. 1782.

(i) Dr. Benson's Paraphrase, Vol. ii, p. 632.

ENSON. By this introductory observation, a candid reader must, at first, presume, that Dr. *Benson* really meant to confine, to the age of *Jerome*, his observations on those *Latin Fathers*, whose works might be made use of, in argument, respecting this Verse ; and not to travel below the *fifth century*, for authorities *on either side of the question*. Yet, under this presumption, Dr. *Benson* ought, at least, to have made his enumeration of those Fathers, who have borne testimony to this Verse, compleat, by adding to this List, (k) *Marcus Celedensis, Phæbadius, Eucherius, Augustine, and Vigilius* ; who lived, and wrote, in the same century with *Jerome*, and have, as well as *Jerome*, given their testimony to the truth of the Verse in question. But Dr. *Benson* does not suffer his readers long to retain this first presumption. They see him, it is true, in the progress of his Dissertation, positively refusing to admit the testimony of *Victor Vitensis*, in FAVOR of this Verse, who lived

(k) See pages 35 to 36, of these letters.

It seems, however, that Dr. *Benson* could not be ignorant of the two Writers, here first named ; for he has referred to *Bengelius*, in p. 620 of his paraphrase, by whom their testimony is particularly set forth.

lived in the same century, and was, proba- Dr. Benson  
bly, alive at the same hour, with *Jerome*.  
But they soon afterwards find him travelling  
down, for authorities (*l*) which oppose (or  
rather for *omissions* which *SEEM* to oppose)  
the authenticity of this Verse, so low as to  
*Bede*, of the *eighth*, and to *Oecumenius*, of the  
*eleventh*, century.

If, then, Sir, we follow Dr. *Benson* to the  
age of *Jerome*, only, the references to *Latin* Fathers, in favor of this Verse, com-  
mencing with the age of the Apostles, will  
be, not to “*three*” only, but at least to *eight*,  
viz. to *Tertullian*, *Cyprian*, *MARCUS CE-*  
*LEDENSIS*, *PHÆBADIUS*, *Jerome*, *AUGUS-*  
*TINE*, *EUCHERIUS*, and *VIGILIUS*. But  
if we pursue him to the age of *Oecumenius*,  
this List, already more than doubled, will  
receive an almost incredible increase; among  
whom the following “*Latin Fathers*” seem  
worthy of being especially *referred to*, name-  
ly, (*m*) *Fulgentius*, *Cassiodorus*, *Ambrose An-*  
*serf*, *Etherius*, and *Beatus*, *Walafrid Strabo*,  
Radulphus

(*l*) Paraphrase, p. 644.

(*m*) See pages 21 to 30, of the preceding letters.

son. *Radulphus Ardens*, *Hugo Victorinus*, *Scotus*, and St. *Bernard*: the four hundred *African* Bishops, who attended the public disputation, proposed by *Huneric* ;—and the Divines of the reign of *Charlemagne*, who, under the presiding care of *Alcuinus*, revised the Bible of that age. To whom must be added, lastly, and above all, the common consent of the whole *Latin Church*, which, *before* the reign of *Charlemagne*, had given the most solemn attestation to the originality of this text, by inserting it in its public Rituals of divine worship. To this mighty *Phalanx*, and within this limit as to time, might be added a great number of other witnesses to the authenticity of this Verse, as unexceptionable, in point of evidence, and as decided in their testimony, as any of those whose suffrages have been already thus particularly collected, and set forth.

II. “ *It is plain he* [Tertullian] *has not quoted the passage*” [viz. because he does not expressly declare his words to be a quotation]

This objection is ill-founded, and inconclusive.

conclusive. It has been the practice of writers, in all ages, to insert quotations from well-known authors, without expressly declaring them *to be quotations*, or introducing them *as quotations*, in any respect. A few instances, of this kind, will be sufficient to shew the weakness of the argument, here used by Dr. *Benson*.

And first from *Irenæus*, who lived in the second Century after *Christ*.

“ Our bodies, being [first] nourished by the earth, [then] deposited in the earth, and [lastly] resolved into earth, shall arise in his time ; the Son of God granting them a resurrection to the glory of the Father : for the strength of God is made perfect in weakness.” (n)

In like manner, from *Clemens Alexandrinus*, who lived in the same age with *Irenæus*.

“ But that which is holy, is dear to that

F

“ from

(n) *Irenæi adversus Hæreses*, Lib. v, Cap. ii. Edit. *Oxon.* A. D. 1702, p. 400,

ENSON. “ from whence it becomes holy ; which is  
 “ properly called light : for ye were (o)  
 “ sometimes darkness, but now are ye light  
 “ in the Lord.”

Again, from *Origen*, who flourished in the  
*third Century*.

“ But let the faithful Christian, more  
 “ wise, as well as more firm, follow reason,  
 “ and the word of God ; and from thence let  
 “ him learn to distinguish between truth,  
 “ and falsehood : even as they delivered  
 “ them unto us, who, from the beginning,  
 “ were eye-witnesses, and ministers of the  
 “ word.” (p)

Again, from *Cyril*, who was Archbishop  
 of *Alexandria*, in the *fifth Century*.

“ As the Lord, and Saviour of all, who  
 “ could have appeared in the form of the  
 “ Father, and altogether equal to him, and  
 “ could have exhibited his Majesty on the  
 “ throne

(o) *Clementis Alexandrini Pædag.* Lib. i, Cap. vi, p.  
 41, Edit. *Commel.* A. D. 1592.

(p) *Origenis Opera, Hom. I.* Edit. *Parisii*, A. D. 1619.

“ throne of the divinity ; thought it not Dr. BE  
 “ robbery to be equal with God, but made  
 “ himself of no reputation, and took upon  
 “ him the form of a Servant.” (q)

The concluding words of all the preceding sentences are quotations from Scripture ; the *first* from 2. *Corinthians*, xii. 9 ; the *second*, from *Ephes.* v. 8 ; the *third* from *Luke* i. 2 ; and the *last* from *Philipp.* ii. 6, 7 ;—although they are all thus introduced—like the example, now in debate, from *Tertullian*,—without any previous expressions, denoting them to be quotations.

Instances of a similar kind, will scarcely be required from the *Latin Fathers*, as they abound in almost every page of their writings. One example, however, may just be produced (to which a thousand others shall be added, if required) from *Jerome*, in the *fourth Century*.

F 2

“ As

(q) *Cyrillus contra Julianum*, Lib. vi. p. 195, Edit. *Lipsiæ*, A. D. 1696.

The learned Reader needs not to be informed, that all the preceding quotations, as they stand here, are translations from the *original language* of these *Greek Fathers*.

NSON.    " As long as we are entangled in the af-  
 " fairs of the world, and our minds are en-  
 " grossed by our earthly possessions, it is im-  
 " possible for us to give up our thoughts  
 " chearfully to God : For what fellowship  
 " hath righteousness with unrighteousness,  
 " and what communion hath light with dark-  
 " ness ? what concord hath *Christ* with Be-  
 " lial ? or what part hath he that believeth,  
 " with an (r) infidel ?

The last words of the foregoing sentence are cited, literally, from 2. *Cor.* vi. 14, 15; although without any previous note of introduction, denoting them to be a quotation.

If more modern instances shall be required, they are here subjoined.

" The man, who proceeds in it with  
 " steadiness, and resolution, will, in a little  
 " time, find, that all her ways are pleasant-  
 " ness, and all her paths are peace."

*Addison—Spect.* No. 447.

" To

(r) *Hieronymi Epis. ad Lucinium* : Edit. *Erasmii, Paris.*  
 A. D. 1546, Vol. i, p. (71, as erroneously marked in  
 that Edition, but properly page) 66.

“ To graft in his heart the principles of Dr. BE  
 “ charity, which some persons ought not,  
 “ by any means, wholly to renounce, be-  
 “ cause it covereth a multitude of sins.”

Dr. *Swift.*

The former of these quotations is from *Prov.* iii. 17,—the latter from *i. Pet.* iv. 8; —and both without any previous expressions of citation.

But, Mr. *Gibbon* will, perhaps, be satisfactorily convinced, that quotations of this nature are not infrequent, among good writers even of the present times, by the following instances.

“ Here, too, we may say of *Longinus*, his  
 “ own example strengthens all his laws.” (s)

“ It never can become (t) a *Christian* to  
 “ be afraid of being asked a reason of the  
 “ faith that is in him; or the Church of

F 3

“ *England*

(s) *Gibbon's Hist. of the Decline, &c.* Vol. i. (2d. Edit.) Notes, p. 10.

(t) Dr. *Watson's Apology*, Edit. 2d. ad init.

ENSON. “ *England* to abandon that moderation, by  
 “ which she permits every Individual et  
 “ sentire quæ velit, et quæ sentiat dicere.”

The Scriptural quotation, contained in the latter of these sentences, is from 1. Pet. iii, 15. I will not offend Mr. *Gibbon*, by pointing out the others.

It is so far, therefore, from being *plain* that *Tertullian* has not quoted this verse, because he has not expressly *stiled his words a quotation from St. John*; that there must, from a candid consideration of the passage, under all its circumstances, be, necessarily, deduced the very opposite inference. The striking peculiarity of the words themselves, the literal order in which they stand in *Tertullian*, and the constant practice of writers, ancient and modern, compel, as well as justify, the conclusion; that these words, when written by *Tertullian*, must have been a direct, intentional, citation of the verse in question.

Thus far, then, Sir, for the imbecility of  
 the

the objection, which supposes the words of Dr. BE *Tertullian* not to be a quotation, merely because they are not declared so to be by *Tertullian*. Let us, now, turn to the *Treatise against Praxeas*, and compare *Tertullian* with himself. Perhaps we may obtain new light by the comparison.

In the *twenty-second* Chapter of this *Treatise*, *Tertullian* quotes the words of *Jesus Christ*, as recorded by St. *John* in his *Gospel*. “ *Jesus Christ* says, *I and the Father are one*. “ His expression is *UNUM sumus* ;” [We are “ one thing, or *Being*] “ not *UNUS*” [one *Person*.] “ He uses the word *UNUM*, in the “ neuter voice ; which does not belong to “ a single person, but to an (*u*) unity of “ persons.”

With these helps, previously acquired, let us proceed to the passage itself, of the *twenty-fifth* Chapter, now in debate.

“ *Jesus Christ*, speaking of the *Holy Ghost*, “ said, *He shall take of mine*, as he himself

BENSON. " had taken of the Father. Thus the connection of the Father with the Son, and of the Son with the Holy Ghost, causes these three to be united together, one with another: which three are one [thing, or Being] not one [Person] IN THE SAME MANNER AS IT IS SAID, *I, and my father are one.*" (v)

Tertullian here, most obviously, looks back to that former quotation, in the twenty-second Chapter, which has just been stated. He had there proved the Divinity of Jesus Christ, by a quotation from St. John, which shewed his unity with the Father. He here proceeds to prove the Divinity of the Holy Ghost, likewise, by another quotation from the same St. John, which shews a like unity of THREE Persons in the God-head. And, lest his meaning should be misunderstood, he, fortunately, adds a Comment, which seems to place the whole matter in the clearest light: " *Which three are one Being, not one Person, IN THE SAME MANNER*

" NER

“*NER AS IT IS SAID, I and my Father are Dr. BEN*  
 “*“ one,”—viz. in the former quotation.*

III. “*In his Book concerning the Unity of the Church, Cyprian is supposed to have quoted this passage. His words are,—Of the Father, Son, and Holy Spirit, it is written, These three are one.—(p. 633.)*

It were much to be wished, that Dr. Benson had been more candid in his extracts, and more faithful in his quotations. The words, above cited, are *a part*, only, of the expressions of Cyprian, some very material words being unfairly passed by, and omitted. The whole sentence taken together, stands thus: (w) “*Our Lord declares, I, and my Father, are one. And again it is written of the Father, Son, and Holy Spirit, And these three are one.”*

Let this sentence be analysed.—“*Our Lord declares, I, and my Father, are one.*” Where does he make that declaration? In Scripture, because

(w) Appendix, No. III.

BENSON. because *that* contains the record of the words of our Lord, as well as of his actions, whilst on earth. And in what part of Scripture is that declaration made ? It is in the *thirtieth* Verse, of the *tenth* Chapter, of the Gospel of St. *John*; and the quotation is literal. Let us now proceed.—“ *And again it is written, of the Father, Son, and Holy Spirit, And these three are one.*” — AGAIN it is written !—When an author thus speaks of a *second* act of any kind, he must be considered as referring to a *former* act, of a similar nature with, or similarly circumstanced to, that which refers to it. And what, in the present case, was *this former act* ? It was a *direct citation*, by *Cyprian*, of a passage in Scripture. What, then, was the *latter* act ?—The inference needs not to be mentioned. It follows too closely to be mistaken, or evaded.

Thus the conclusion,—that *Cyprian* DID mean to “ quote this passage, in his Book “ concerning the *Unity of the Church*,”— seems to be inevitable, when we take the *whole* of his words into contemplation, at once, and place them in the same point of view.

view. But if we even receive their testimony in the mutilated, curtailed, condition, in which Dr. *Benson* has thought fit to state it; the same inference seems fairly deducible from them. For, as the volume of the sacred Writings, is, *emphatically*, called, *the Book*: so the phrase, *it is written*, when employed by writers on sacred subjects, *emphatically*, and *absolutely*, without any other particulars of description, denotes (in general, at least) the expressions, which follow, to be *quotations from Scripture*. It might be tedious to produce many examples from many books. A few from that book alone, *which was written for our learning*, may be sufficient.

“ For *it is written*, I will smite the Shepherd, and the sheep shall be scattered.”—  
[*Mark* xiv. 27.]

“ For *it is written*, thou shalt not speak evil of [or curse] the ruler of thy people.”—  
—[*Acts* xxiii. 5.]

“ For *it is written*, vengeance is mine.”—  
[*Romans* xii. 19.]

“ And

ENSON. “ And so it is written, Adam was made “ [or became] a living soul.”—[1. Cor. xv. 45.]

In these instances, *Zechariah*, xiii. 7,—*Exodus*, xxii. 28,—*Deuteronomy*, xxxii. 35, and *Genesis*, ii. 7,—are literally cited, although without any other previous introduction, than the phrase here used by *Cyprian*, viz. *It is written*. The objection, therefore, that *Cyprian* can only be “ *supposed* to have quoted this passage,” because he has not used introductory words, sufficiently strong (as is alledged) to imply a succeeding quotation from Scripture, comes somewhat unseasonably, when it appears, that he has adopted those very words, to introduce his quotation, which are made use of by *Jesus Christ*, and by his Apostle St. *Paul*, to preface theirs; —the identical expressions employed, in *Scripture itself*, to denote a quotation from *Scripture*.

IV. “ The query is, whether *Cyprian* “ designed to quote the seventh Verse, or “ to give a mystical interpretation of the “ eighth verse, namely, that by the water, “ the

“ *the blood, and the spirit, we are to understand the father, the son, and the holy spirit.*”

Dr. BEN-

There seems to be no query in the case. Had *Cyprian* designed to give a *mystical interpretation*, only, he would not, (as hath been just observed) after having *literally quoted* one passage of Scripture, have instantly followed that quotation with the words,— “ *And AGAIN it is written.*” The assertion would have been utterly false, at the very hour of its being made by *Cyprian*, had not the *seventh Verse* existed at that time. The words, “ *And these three are one,*” were never *WRITTEN*, of the *Trinity* of persons in the *Godhead*, in any part of Scripture, save in *1. John, v. 7*; which is the verse in question.

Let it be further remarked, on this head, that had *Cyprian* designed a *mystical interpretation*, only, he would not have written, *Scriptum est, ET hi tres unum sunt*; but, *Scriptum est hos tres unum esse*: as he *does write* in another place, where he only designs to *allude*,

ENSOR. *allude*, not *quote*, “ *Scriptum (x) est justum fide vivere.*” Taking the sentence in question, as a gloss, comment, or *interpretation* of Cyprian, the conjunction, *Et*, is a most absurd, and a most ungrammatical, Expletive. But, *as a quotation*, it stands perfectly right. “ *It is written of the Father, Son, and Holy Spirit.*”—What is written of them? These words, *Et hi tres unum sunt*,—“ *Ana* “ *these three are one.*” The conjunction, (*Et*) thus viewed, is so far from being inconsistent with Grammar, and common sense, that it stands, with peculiar propriety, in its situation; not only proving the clause, at the head of which it so stands, *to be a quotation*, but marking out the bounds of that quotation most precisely.

V. “ *The loose manner, in which the fathers sometimes quoted, might create a suspicion. But there is more, in the present case, than this general suspicion.*” [viz. That Cyprian did not mean to quote the *seventh*, but to give a mystical interpretation of the *eighth*,

Verse

(x) *De Mortalitate*, p. 157, alluding to *Romans i, 17.*

Verse.] “ For Eucherius, (*de Quæst.* Dr. B.  
 “ *difficil. in loca V. et N. T.*) about the  
 “ year, 434, having cited these words,  
 “ There are three which bear testimony,  
 “ the water, the blood, and the spirit ;  
 “ says, if it be asked, what is the meaning  
 “ of these words ? I answer, many think  
 “ the Trinity is here meant.”

If Dr. Benson did not know that Eucherius has actually quoted this Verse, (*y*) in his works, he has, in this objection, betrayed a most blameable ignorance of his subject. If he did know, and yet suppressed, the quotation, he has proved himself guilty of a most disingenuous concealment of the truth. Let his advocates take either alternative. Want of knowledge renders him *unfit* for the office of a Commentator. Want of integrity makes him *unworthy* of it. They are disqualifications very different, indeed, in their nature; but they, alike, reject him from sitting in judgement on the authenticity of the Verse in question.

Both

(y) Letter ii, p 32, art. 16 ;—where the quotation, here referred to, is stated in the words of Eucherius.

ENSON. Both alternatives are thus offered to the reader. But he will, perhaps, soon perceive on which of them he ought to fix. For Mr. *Emlyn*, an *Englishman*, and a *Disenter*, (the most strenuous opponent which this verse ever had, except *M. Simon*) in the dispute, which arose, in the beginning of the present Century, between him and Mr. *Martin*, Pastor of the *French Church*, at *Utrecht*, in *Holland*, respecting the authenticity of this verse, thus ingenuously confesses the embarrassment, into which this testimony of *Eucherius* had thrown him. “ The  
 “ passage Mr. *Martin* brings out of *Eucherius*,  
 “ (of which indeed I was not aware before)  
 “ will need more consideration; for though  
 “ it only concerns the *fifth Century*, in which  
 “ I did allow that possibly *the words* might  
 “ become *Text* in some books, yet it will  
 “ carry it half a Century higher than the  
 “ *Confession* of the *African Bishops* in *Victor*  
 “ *Vitenfis*: and, I confess, if the passage be  
 “ genuine, it is more to the purpose than  
 “ any, yea than all, the other testimonies,  
 “ before, or after, *Eucherius*, for some hun-  
 “ dreds of years: because here we find both  
 “ the

" the seventh, and eighth verses together, at Dr. BEN-  
 " once to shew us all the six witnesses; and  
 " there was *Father, Word, and Spirit*, beside  
 " what was said of the *Water, Blood, and*  
 " *Spirit*; whereas only *Father, Word, and*  
 " *Spirit*, might have been the same things  
 " mystically interpreted, after the prevail-  
 " ing custom of that time. So that I can-  
 " not deny but Mr. Martin had some ground  
 " to say, *this is decisive*, i. e. as to its being  
 " acknowledged by *Eucherius*, in the fifth  
 " Century." (z)

Dr. *Benson* could not be *ignorant* of this quotation of the Verse, in question, thus made by *Eucherius*, or of Mr. *Emlyn*'s distress on the subject; wherein, as his last poor refuge, he is driven, (as we have just seen) to affect a *doubt of the passage being genuine*. For Dr. *Benson* had read, BEFORE he began his *Dissertation*, not only Mr. *Martin*'s *Dissertation* on this text, which contains this quotation from *Eucherius*; but Mr. *Emlyn*'s reply to it. He confesses BOTH, in the outset

G of

(z) *Emlyn's Answer to Martin's Dissert.* *Lond. Edit.*  
 A. D. 1746, p. 193.

BENSON. of his own (*a*) Dissertation ; although he was not then, perhaps, aware of the consequence. After this confession, which condemns himself, the plea of IGNORANCE,—of *not having seen the quotation*,—can no longer avail him ; and, that being once taken away, there can be no doubt as to the charge, which must be substituted in its place.

VI. “ *Facundus, who flourished in the fifth century, and was of the same African Church ; did not only, himself, interpret the words of the eighth verse, in that mystical manner : but has acquainted us that Cyprian, the Martyr, did so understand them.*”

What *Facundus*, or *Cyprian*, *understood*, or *interpreted*, concerning that Verse, is immaterial to the present enquiry. The question is not about the *eighth*, but about the *seventh*, Verse. And it seems clear that *Cyprian* read the

(*a*) “ *I have read Dr. Mill’s Prolegomena,” &c. “ But above all, I HAVE READ Mr. Martin’s Critical Dissertation on this text ; Mr. EMLYN’S FULL ENQUIRY, &c. and the letters of M. La Croze, and F. Le Long, published by Mr. Emlyn.”* (Dr. Benson’s Paraphrase, 2d Edit. p. 631, and 632.)

the seventh Verse, in his Testament, not Dr. B.  
only from the arguments, which have been  
urged, on that head, in the preceding part of  
this letter, but from the positive (b) testimo-  
ny of *Fulgentius*, who lived in the same cen-  
tury, and was of the same *African* Church,  
with *Facundus*. Nor could *Facundus*, even  
if it should be granted that he *has not quoted*  
this verse, (which is more than ought to be  
granted, unless we were in possession of all  
his works) be ignorant of its existence in this  
Epistle of St. *John*. The public appeal to  
the testimony of this Verse, which was  
made in the *country of Facundus*, by nearly  
four hundred Bishops at once, in the famous  
(c) Convention of *Huneric* ;—made at *Car-  
thage*, the *Metropolis* of that country ;—  
made in opposition to the *Arians*, of that age  
who were supported by the reigning Prince  
of that country ;—made in the life-time, in  
the manhood, of *Facundus* ;—(for it hap-  
pened but a few years before the advance-  
ment of *Facundus* to the Bishopric of *Her-  
miane*)—all these circumstances render it

(b) See pages 27, and 28 ; and also the answers to the  
two next succeeding objections.

(c) See Pages 44—47.

ENSON. impossible to suppose, that this Verse was not found in the Bible of *Facundus*, as well as in that of *Cyprian*: although he, perhaps, may not, like *Cyprian*, have particularised it by a direct quotation.

VII. “ *Fulgentius, who was cotemporary with Facundus, has been thought to represent Cyprian as quoting the words from St. John.*”

These, which follow, are the words of *Fulgentius*, where he speaks of *Cyprian*, and this Verse, conjointly. “ The blessed Apostle St. John, testifies, that there are “ three which bear record in Heaven, the “ Father, the Word, and the Spirit, and “ these three are one. WHICH, also, the “ most holy Martyr, *Cyprian*, declares in “ his Epistle, *De Unitate Ecclesiae*; wherein, “ to demonstrate that there ought to be an “ unity in the Church, as there is in the “ Godhead, he has brought the FOLLOWING “ PROOFS FROM SCRIPTURE: The Lord says, “ I and my Father are one; and AGAIN IT

"IS WRITTEN of the Father, Son, and Holy Dr. BEN-  
"Spirit, And these three are one." (d)

Thus *Fulgentius* has not only "been thought to represent," but has *directly*, and *positively*, represented, "*Cyprian* as quoting" the verse in question. And, not contented with this, he has done more;—he has *quoted the Verse*, himself, in the most explicit, and un-myistical, terms.

But this, it seems, cannot be ; because *Fulgentius* uses the word [confitetur] confesses. For, as Dr. *Benson* further argues concerning *Fulgentius*—

VIII. "He says [so Cyprian confesses]  
"Confesses, what? That these very words  
"were in the epistle of St. John? What  
"a mighty matter was that; to confess  
"what he found in the writings of an

(d) *Responsio contra Arianos*, Bibl. Max. Patrum, vol. ix, p. 41. (Appendix, No. IX.)

It cannot be doubted, that *Fulgentius* read this verse in the *Greek MSS.*, as well as in his own *Bible*; because he was much practised, and eminently skilled, in the *Greek language*. *Du Pin, Lond. Edit. A. D. 1693, vol. iv. p. 13, 14.*

BENSON.

“ *Apostle ! But to confess, or acknowledge,*  
 “ *that by the Water, the Blood, and the*  
 “ *Spirit, were meant the Father, the Son,*  
 “ *and the Holy Spirit, was a very re-*  
 “ *markable confession. And what those*  
 “ *who held the same opinion, would be*  
 “ *glad to find so eminent a father and*  
 “ *martyr confessing,*” —(p. 634.)

If this piece of verbal Criticism, such as it is, were just, it would prove nothing. But it is not just. The Verb, *Confiteor*, may be rendered, to *declare*, to *shew*, to *profess*, as well as to *confess*; and is frequently used in these senses by the best Writers. Without taking the trouble of referring, for examples, to the *Latin Classics*, at large, the Dictionary of *Ainsworth* will sufficiently attest the truth of this construction. And thus this poor cavil falls to the ground.

IX. “ *Yes, (you will say) but inter-*  
 “ *preting is one thing; and saying, so it is*  
 “ *written, is quite a different thing.*”

It has, I trust, been already not only *said*,  
 but

but PROVED, that “ saying, *So it is written*,” Dr. BENSON is, in serious truth, “ quite a different thing from *interpreting* ;” and was meant so to be, by *Cyprian* himself, in the case now before us. And the argument will, perhaps, acquire additional strength, by shewing that *Cyprian* has, in *other* passages of his works, frequently quoted Scripture, without using any other prefatory words, to introduce such quotations, than the phrase, [*It is written*] which is now under consideration.

“ Because *it is written*, He who endureth  
“ to the end, shall be saved.” (e)--[*De ha-  
bitu Virginum*, p. 93.]

“ Since *it is written*, All things are lawful,  
“ but all things are not (f) expedient.”  
“ [*Ibid.* p. 96.]

“ Since *it is written*, Remember from  
“ whence thou art fallen, and (g) repent.”--  
“ [*De Lapsis*, p. 129.]

(e) A literal quotation from *Matthew* x. 22.

(f) From *1 Cor.* vi. 12.

(g) From *Rev.* ii. 5.

BENSON. “ As it is written, A man’s heart deviseth his way, but the Lord directeth his steps.”  
 (b)—[*De zelo*, p. 228.]

“ As it is written, am I a God at hand,  
 “ and not a God afar off? If a man shall  
 “ hide himself in secret places, shall not I see  
 “ him? Do not I fill heaven and (i) earth?  
 “ —AND AGAIN: The eyes of the Lord  
 “ are in every place, beholding the evil and  
 “ the (k) good.”—[*De Oratione Dominica*,  
 p. 140.]

“ Since it is written, The Lord will not  
 “ suffer the soul of the righteous (l) to fa-  
 “ mish. AND AGAIN: I have been young,  
 “ and now am old; yet have I not seen the  
 “ righteous forsaken, nor his seed begging  
 (m) bread.”—[*Ibid.* p. 148.]

The number of these examples might, if necessary, be much increased. The two last are

(b) From *Prov.* xvi. 9.

(i) From *Jerem.* xxiii. 23, 24.

(k) From *Prov.* xv. 3.

(l) From *Prov.* x. 3.

(m) From *Psalm* xxxvii. 25. (Bible Translation.)

are peculiarly apposite ; being instances of Dr. BEN two successive quotations, coupled together, by the very same link [*And again*] which joins the two quotations in the passage now under consideration.

X. “ *Cyprian has, in other instances,*  
 “ *quoted Scripture more by his sense of it,*  
 “ *than by repeating the words of the text.*  
 “ *Thus instead of, Lead us not into tempta-*  
 “ *tion, he quotes it, Suffer us not to be led*  
 “ *into temptation. And, Rev. xix. 10.*  
 “ *Worship thou the Lord Jesus, instead of*  
 “ *Worship thou God.—Which were not*  
 “ *different readings ; but Cyprian's own*  
 “ *interpretations.”—*

There is good reason to believe, that the former of these instances did not fall from the pen of *Cyprian*. It certainly is not *the only*, and it seems not to be *the genuine*, reading of this passage. *Lead us not into temptation*, are the words of the *Arundelian MS*, of those from *Pembroke College, Cambridge*, of those from *York*, from *Lincoln College, Oxford*, of one belonging to the famous *Vossius*, and

ENSON. and of two others from the *Bodleian Library* ; and the sentence stands thus, also, in the Collations of the Monastery of *St. Victor*, at *Paris*.

As to the latter instance, from *Revelations* xix. 10, it is, most probably, a *different reading*, notwithstanding Dr. Benson's positive declaration to the contrary. The old *Italic Version* was the Bible of *Cyprian*, and the public Bible of the age in which he lived. The Version of *Jerome* was not made until nearly *two hundred* years after the death of *Cyprian* ; and it was, at least (*n*) *four hundred* years after his death, before that Version took place of the *Italic*, in the public Churches, as well as in the Libraries of the learned : which, indeed, it has done so completely, that there is not a single MS of the old *Italic Version* now, certainly, *known* (*o*) to exist in the world.

What

(*n*) *M. Simon*, Hist. Crit. des Versions, Cap. vii—ix.

(*o*) *Michaelis* seems to wish the learned world to believe, that the text of the *Old Italic* is annexed to the *Bernerian*, and *Claromontane*, MSS : and that *Martianay* has already published the *Gospel of St. Matthew*, and the *Epistle of St. James*, from that Version. But his own expressions—“ *A Latin Version, which is THOUGHT to*

What then, Sir, shall hinder us from concluding, that the Version, from whence *Cyprian* (*p*) drew his quotations, was the old *Italic*, and that it read the words now in question, as *Cyprian* has quoted them? It has not been sufficiently attended to, by Dr. Benson, and by other writers, of modern times, who have, too hastily, accused *Cyprian*, and other ancient *Latin* Fathers, of quoting loosely, and of giving interpretations, instead of citations; that those fathers did not quote from the present *Vulgate* of the New Testament, or from any other *Exemplar* of it, which is now known to be extant; but from a Version, which is now, probably, lost.

XI. “ *Why might not he*” [Cyprian]  
“ *give*

“ *be the Italic*”—“ *a very ancient Latin Version*”—“ *which* *Martianay caused to be printed from two very ancient MSS*”—are the uncertain language of a person, wavering, and distrustful of his own conclusions. (*Intro. Lect. Sect. 24, 26, and 61.*)

(*p*) Dr. Pearson, in his Edition of *Cyprian's* works, has adopted this idea of a *different reading* in this passage. “ *Legisse videtur Cyprianus non τω θεω προσκυνησον, sed τω κυριω.*” (Note, pa. 220.) But, not recollecting the circumstances above-mentioned, he has not attempted any explanation of this note; but has left it, as it now stands in his Edition, a respectable, yet unsupported, conjecture.

ENSON.

“ give the sense” [of the eighth verse]  
 “ in his own words ; and say, Of the  
 “ Father, Son, and Holy Spirit, it is  
 “ written, These three are one ?” (p.  
 635.)

Because he would, in such a case, have *said the thing which was not*. IT IS NOT WRITTEN, of the Father, Son, and Holy Spirit, *These three are one*, in any part of the eighth Verse of this chapter. To suppose that Cyprian would have affirmed a thing to be written, which *never was written*, is to suppose that he would have been guilty of uttering an intentional falsehood ; a supposition altogether monstrous, and abominable !

XII. “ For my own part, I make no  
 “ doubt but that was the fact.”

INDEED !

XIII. “ The reason, why Jerome has  
 “ been appealed to, in this point, is, that  
 “ there is, in several latin bibles, a pre-  
 “ face to the catholic epistles, which goes  
 “ under his name.”

This

This assertion is true, in part ; but it does Dr. BEN not contain the whole truth. The appeal to the testimony of *Jerome*, in favor of this Verse, is *not* founded on this preface *only* ; but partly on this preface, and partly on his having been the Author of that Translation of the Bible, which is now called the *Vulgar Latin*, or the *Vulgate* :—in which Translation this Verse has always had a place.

XIV. “ But several learned men, and  
“ even some, who plead for the genui-  
“ ness of this text, have given up that  
“ preface, as spurious. Their reasons,  
“ for rejecting it, are such as these,—

“ It is not in Jerome’s catalogue of  
“ prefaces.”

*Jerome* wrote, in the fourteenth year (*p*) of *Theodosius*, A. D. 392, a Catalogue of the works, which he had *then* composed. He lived *twenty-eight* years longer, or until A. D. 420 : in which latter part of his life he composed, not only this preface to the *Ca-*  
*tholic*

(q) See the *Catalogue* itself, *Hieronymi Opera*, per *Mari-*  
*tanay*, vol. iv. Edit. *Parisii*, A. D. 1706.

BENSON. *tholic* (or *Canonical*) Epistles, but also several other similar prefaces, and commentaries, particularly to the *greater Prophets*, as they are commonly called, (r) *Isaiah, Ezekiel, and Jeremiah*; to the *lesser Prophets Zechariah, Malachi, Hosea, Joel, Amos, and Jonah*; to the *Acts of the Apostles*, also, as it seems, and to the *Epistles of St. Paul*.

It is true, then, that this preface is not inserted in *Jerome's Catalogue*: but it is not true, that it is, therefore, spurious. The preface has no place in the Catalogue, not because it was NOT WRITTEN by *Jerome*, but because it was written by him AFTER that Catalogue was composed.

XV. “ *It*” [this preface] “ *is often found in latin MSS, without his*” [*Jerome's*] “ *name.*”

It is found without his name, in some *Latin* MSS. But that omission does not prove its spuriousness. *Jerome's* preface to the Books of the *Chronicles* is not mentioned as his.

(r) *Hody, De Bibl. Text. Orig.* p. 378.

his work, even in his own *Apology*; although Dr. BEN-  
written by him long before the date of that  
*Apology*. (s) His preface to the *Psalms* is  
“without his name” in several ancient MSS,  
particularly in that of *Carcassonne* (t): yet  
that preface is confessedly his work. *Jerome’s*  
preface to the Book of *Esdras* is, also, “with-  
“out his name,” in one of the most ancient  
MSS in the Royal Library at *Paris*. Yet  
this preface is now allowed, by all learned  
men, to be the work of *Jerome*. Omissions,  
of this kind, prove nothing,—but the negli-  
gence of hasty transcribers.

XVI. “ *It*” [the preface] “ *makes*  
“ *use of the words*, canonical epistles:  
“ *whereas Jerome’s title for them was*,  
“ *The Catholic Epistles*.”

*Jerome* has, himself, applied the epithet,  
*Canonical*, to these Epistles, in other parts  
of his works, as well as in the preface  
now in question (u). So hath *Augustine*,  
(v) the

(s) *Idem*, p. 374.

(t) *Hieronymi Opera*, vol. ii. p. 546.

(u) See Notes by *Erasmus*, on *Jerome’s* Treatise on  
Ecclesiastical Writers: vol. i, p. 103, F. and G. Edit.  
*Paris*, A. D. 1546. *Erasmus*, however, was offended with

BENSON. (v) the Contemporary, and Correspondent, of *Jerome*. And so hath *Vigilius*, who also lived in the same age. In his treatise against *Varamodus*, the *Arian*, he says—“ It is written ‘ in the CANONICAL Epistles, *My little children, this is the last time:*’ and the quotation is made from this very Epistle of St. *John*. And so hath *Junilius*, likewise, who lived in the sixth century, about one hundred years after the death of *Jerome*. *Junilius* styles these Epistles *Canonical*, without explanation, or apology, as an appellation well-known, and long applied to them ;

Quæ (w) *Apostolorum CANONICÆ nuncupantur,*”

the epithet ; and, at first, vainly, attempted to substitute *Catholic* in its place : but he soon submitted, and styled them *Canonical*, himself ; viz. “ 2. *Joan. CANONICA*—3. *Joan. EJUSDEM*. (Vol. ii, p. 109.) In another work he even allows, that *Jerome* styled these Epistles *Canonical*. These are his words : “ *De hac quoque secunda Petri epistola, cuius esset, controversia erat. Id testatur Hieronymus, in Catalogo scriptorum illustrium, his quidem verbis : Scripsit [Petrus] duas epistolæ, quæ CANONICÆ nominantur, quarum secunda a plerisque ejus negatur, propter stili cum priore dissonantiam.*” (Annot. *Erasmi* in *Nov. Test. A. D. 1522*, p. 614.)

(v) *De Civitate Dei*, Lib. xv. cap. 23. “ *Scripsisse quidem nonnulla divina Enoch, illum septimum ab Adam, negare non possumus, cum hoc in EPISTOLA CANONICA “ Judas Apostolus dicat.*” (August. *Opera*, Edit. *Paris*, A. D. 1680, vol. vii, p. 408.)

(w) *De Partibus Divinæ Legis*, Cap. 6.—(Max. *Bibl. Patrum*, vol. x. p. 341, Edit. *Lugd. A. D. 1677.*)

*tur,*" are his words. *Cassiodorius* applies the Dr. BEN-  
same epithet to them, in the first Book of his  
*Institutes*; who lived in the same age with  
*Junilius*. Nor was this epithet of *Canonical*  
applied to these Epistles, at that time, by  
*Jerome*, *Vigilius*, *Augustine*, *Cassiodorius*, and  
*Junilius*, alone, but by the whole *Latin*  
Church; which is proved by the best testi-  
mony possible,—the acknowledgement of an  
adversary. “ *The Greeks*” (says M. *Simon*)  
“ have stiled the seven Epistles, *Catholic*;  
“ but the *Western* Churches seem, (x) ~~es-~~  
“ ~~PECIALLY~~, to have given to them the  
“ epithet of *CANONICAL*.”

XVII. “ *That preface is prefixed to*  
“ *some latin copies of the catholic epistles*;  
“ *in which the disputed text is not in-*  
“ *serted.*”

The same adversary, whom we have al-  
ready quoted in reply to the last, shall, sing-  
ly, answer this, objection. “ This is the  
“ fault of transcribers;” (says M. *Simon*,  
speaking on this subject) “ who, being only

H “ just

(x) *Hist. Crit. du N. T. C.* xvii, ad init.

BENSON. “ just equal to the task of *copying* the MSS,  
 “ did not consider the disagreement, which  
 “ there was between the text of their  
 “ copies, and this preface.”

XVIII. “ *The preface is not found in*  
 “ *some of the best and most ancient MSS*  
 “ *of Jerome's version.*”

If by the expression, “ *some*,” it was here meant to insinuate, that this preface is not found in the greater part, or in the *generality*, of the MSS of *Jerome's* version,—the insinuation is not founded in truth. Nor are those MSS of *Jerome's* version, in which this preface “ *is not found*,” either *the best*, or the *most ancient*. The truth is, those MSS of *Jerome's* version, which want this preface, are few, and, in other respects, very incorrect; and (as hath been in part observed before) no conclusion can be drawn, to overturn the authenticity of this preface, from such, or any similar, acts of negligence, or omission, in ignorant, or hasty, transcribers.

XIX. “ *It* [the preface] “ *insinuates*  
 “ *one falsehood--that all the greek copies*  
 “ *of*

“ of the new testament had this verse. Dr. BEN  
 “ Whereas none of them had it. And  
 “ Jerome, above all men, who was so  
 “ conversant in the greek copies of the  
 “ new testament, must needs have known  
 “ this to have been a direct falsehood.” .

It is really astonishing to see such assertions advanced in direct opposition to Jerome's own testimony, and to the plain, and obvious, truth of the case. This Verse stands in Jerome's Testament. Jerome solemnly assures us, that he settled the text of that Testament *by the Greek copies*. “ *No-  
vum Testamentum (y) fidei Græcæ reddidi.*” Jerome, therefore, is so far from knowing

H 2 that

(y) See the reference mentioned in page 33.

In his 28th Epistle (to *Lucinius*) Jerome again makes the same declaration. “ *Septuaginta Interpretum editionem et te habere non dubito, et ante annos plurimos diligentissime emendatam, studiosis tradidi : Novum Græcæ reddidi auctoritati.*” Edit. *Erasmi, Paris. A. D. 1546, vol. i. p. (71, as erroneously marked in the vol. but really page) 66.*

And again, “ *Sicut autem in Novo Testamento, si quando apud Latinos quæstio exoritur, et est inter exemplaria varietas, recurrimus ad fontem GRÆCI sermonis, quo novum scriptum est instrumentum : ita in Veteri Testamento, si quando inter Græcos, Latinosque, diversitas est, ad Hebraicam recurrimus veritatem.*” (*HIERON. Suniæ et Fretelæ, vol. iii, p. 26.—*)

BENSON. that this Verse was in none of the *Greek* MSS, that he has, upon the authority of those very MSS, inserted the Verse in his own Translation. This *Jerome*, “ who, “ above all men, was so conversant in the “ *Greek* Copies of the New Testament,” has transcribed this Verse from those very Copies !

XX. “ *Nor has any of the genuine works of the greek fathers once mentioned it*”—[viz. the Verse, 1. *John*, v. 7.]

If this assertion were true, it would not be conclusive against the originality of this preface. But it is not true; as will appear by the following instances, taken from such parts of the works of those Fathers, as have survived to the present times.

1. *Euthymius Zygabenus* lived at *Constantinople*, in the *eleventh* century, in the reign of *Alexis Comnenus*. In his works he thus refers to this Verse of St. *John*. “ The term **ONE** denotes things, the essence, and “ nature, of which are the same, and yet

" the persons are different (a) ; as in this Dr. BEN  
" instance, AND THREE ARE ONE."

2. A Dialogue, in the Greek language, wherein *Athanasius*, and *Arius*, are the real, or assumed, interlocutors, which was written about A. D. 336; thus expressly quotes the Verse in question. “ Is not that lively, “ and saving, Baptism, whereby we receive “ remission of sins, administered in the name “ of the Father, the Son, and the Holy Ghost ? “ And St. John says, AND THESE THREE “ ARE ONE.” (b) Whether this Dialogue was written by *Athanasius*, or not, has long been a matter of debate among the learned. It is, however, of greater moment, in the present case, to ascertain the time when, than the person by whom, it was written. And this circumstance (the time when it was written) seems to be clearly decided by the following extract from the work itself. *Athanasius*, to-

### H 3 wards

(a) *Orthodoxæ Fidei Dogmatica Panoplia*, Part I. Tit. 7, (Max. Biblioth. Patrum, vol. xix, p. 47. Edit. Lugd. A. D. 1677.

The Council of *Lateran* was composed of GREEK, as well as *Latin*, Fathers, and Bishops; and this Verse is expressly appealed to in their *joint* Decretal. (see p. 41 of this work.)

(b) *Athanasi Opera*, Edit. Paris, A. D. 1698, vol. ii. p. 229.

ENSON. wards the close of the debate, demands of *Arius*, “ *Whether, by saying, the Emperor Constantine reigns by sea, and land, he there- by affirmed that his Son, Constantius, did not reign there also.*” To which *Arius* replies, “ *It is very dangerous to say, that Constantius DOES NOT reign with Constantine, his Father.*” (c)

I need not observe to Mr. *Gibbon*, that the joint reign of *Constantine*, and *Constantius*, ended with the death of the former, in the month of *May*, A. D. 337.

Lastly,—Among the works of *Athanasius*, (a) which are generally allowed to be genuine, is a *Synopsis* of this Epistle of St. *John*. It is not the purpose, or intent, of a *Synopsis* expressly to quote the work to which it refers; but

(c) Οὐ μικρὸς κινδυνὸς &c. Non leve est periculum dicere *Constantinum* non IMPERARE [συμβασιλεύει] cum *Constantino* Patre suo, èo quòd unà cum ipso NUMERATUR. p. 215.

(d) *Du Pin*, Art. *Athanasius*, *Lond.* Edit. vol. ii, p. 34. *Hody*, (De Bibl. Text. originalibus, p. 309) says the author of this *Synopsis*—“ *Qui, si non fuit Athanasius, vetustissimus tamen fuit.*” Dr. *Cave* speaks to the same purpose, *Hist. Lit. Lond.* Edit. A. D. 1688, p. 146.

but to give a compendious Summary of its Dr. BENTON's scope, and subject. The verse in question, therefore, is not directly quoted in this Synopsis; but the author of it seems plainly to refer to this Verse, in these words: The Apostle (says he) "here teaches (*e*) *the Unity of the Son with the Father*:" for this unity is *not taught* in any part of that chapter, save in the *seventh* verse.

These instances, then, are flat contradictions to the assertions above stated. Had the works of the ancient *Greek Fathers* come down to us entire, the number of these instances would, without doubt, have been greatly increased.

XXI. " *It*" . [the preface] " *asserts*  
" *two other direct and notorious falsehoods*,"—viz. first, " *that the Latin*  
" *translators were unfaithful, in leaving*  
" *out the testimony of the father, the word,*  
" *and the spirit.*" p. 636.)

H 4

The

(*e*) " *Kαι την ενοτητα οε την υιον προσ τον πατερα θεικυνσι*;"—(*Athanasii Opera*, Edit. Paris. A. D. 1698, vol. ii. p. 190.)

ENSON. The words of the Preface are, “ In qua  
 “ etiam *ab infidelibus translato*ribus multum  
 “ erratum esse a fidei veritate comperimus.”  
 Jerome does not say, that *the Latin Transla*  
 tors, collectively taken, were unfaithful ;  
 but that a great error had been fallen into  
 by *unfaithful translators*, by some, it might  
 be even by a few, of them, respecting this  
 Verse.

XXII. *The other “ direct and notorious  
 “ falsehood,” which this Preface asserts,  
 “ is—“ That he, [Jerome] had restored  
 “ this Verse.”*

The Preface asserts (f) no such thing !—  
 Its words are—“ The first of these Epistles  
 “ is one, of James; then two, of Peter;  
 “ three of John; and one, of Jude: WHICH,  
 “ if they had been faithfully translated into  
 “ the Latin language, AS THEY WERE  
 “ WRITTEN BY THESE APOSTLES, would  
 “ not have offered ambiguities to their  
 “ readers ;—nor would variations of the  
 “ text have thwarted each other ; particu  
 “ larly

(f) “ See Appendix, No. XIII, where this preface is transcribed at length.

“ Early in that passage of the first Epistle of Dr. BEN  
 “ St. John, where we find the unity of the  
 “ Trinity set forth.”

The obvious meaning of the Preface is—  
 that the existence of this passage of St. John,  
 in some, and its non-existence in others, of  
 those Translations, had caused certain *ambi-*  
*guities*, and *variations of the text*, which are  
 here complained of. Had the Verse been  
 omitted in *all* of them, no such ambiguity  
 could have been offered to the reader, be-  
 cause there would have been no variation to  
 cause, or produce, it. The Preface, there-  
 fore, does not suppose any *restoration* of the  
 Verse by *Jerome*, because it does not suppose  
 the Verse ever to have been *lost*. It goes no  
 further than, simply, to complain, that the  
 Verse had been left out of certain Transla-  
 tions: which we may even conclude to have  
 been few in number, in comparison with the  
 rest who retained the text, with as much  
 reason as any one can have to conjecture the  
 contrary.

XXIII. “ *Augustine, who was inti-*  
 “ *mate*

BENSON.

“ mate with Jerome, kept a correspondence  
 “ with him, read his works, and more  
 “ especially his Latin Version of the New  
 “ Testament, has never once, in all his  
 “ voluminous works, mentioned the dis-  
 “ puted text.

It hath been already proved, (g) as it is trusted, in direct contradiction to the preceding objection, that *Augustine* hath quoted this disputed text. Nor is this quotation the only testimony, which he hath given to its authenticity. He has, moreover, expressed the highest approbation of *Jerome's* Version of the New Testament; which hath always exhibited this verse. “ *We heartily thank God*” (says *Augustine*, writing to *Jerome*) “ *for your TRANSLATION of the New Testament*; because there is scarcely any thing in “ *it, which offends us, (h) when we compare it with the ORIGINAL GREEK.*”

XXIV.

(g) Page 34.

(h) “ *Proinde non parvas Deo gratias agimus de opere tuo, quod Evangelium ex Graeco INTERPRETATUS ES: quia pene in omnibus nulla offendio est, cum Scripturam Graecam contulerimus.*” To which *Jerome* replies— “ *Si me, ut dicens, in Novi TESTAMENTI emendatione*

XXIV. “ *What may put the matter?* ” Dr. BENSON [the spuriousness of the Preface] “ *aut* “ *of all dispute, is, Jerome himself, in* “ *his genuine, voluminous works, bath* “ *never quoted this disputed passage.* ”

If these premises should be admitted, the conclusion, drawn from them, does not, necessarily, follow. *Jerome* may not have quoted this disputed passage in his other works, and yet the preface may be genuine. It is not for me, for Dr. *Benson*, or even for Mr. *Gibbon*, dogmatically to pronounce, that an Author has not written a Preface, in which a particular passage of Scripture *is* quoted, merely because he has written other works, in which that passage is *not* quoted.

But the premises, themselves, are by no means

“ *fuscipis,* ” &c.—( *Hieronymi Opera*, Ed. *Erasmii*, A. D. 1546, vol. ii, p. 111—114.)

*Erasmus* speaks of this intercourse between *Augustine*, and *Jerome*, in the following terms.

“ *Porro divus Augustinus, quoniam ne Græce quidem ad plenum sciebat, non probat Hieronymi studium, qui Novum Testamentum ex GRÆCORUM FONTIBUS, vel verterit, vel emendarit. Quanquam hoc utcunque tolerandum putat, propterea quod, COLLATIS CODICIBUS, deprehendisset Hieronymianam in ea re FIDEM.* ” ( *Erasmii Annot. in Nov. Test. Edit. A. D. 1522*, p. 74.)

ENSON. means to be admitted. It hath already been proved, as it is trusted, that *Jerome* hath quoted this disputed passage. *Erasmus*, indeed, entertained, or affected to entertain, some doubts of the authenticity of (*i*) these quotations. But, when seriously considered, they do not (*k*) seem to have any real weight.

*Jerome* then, as it seems, hath, in the plain sense of the word, *quoted* this verse. But, in

(*i*) Pages 33—35.

(*k*) The words of *Erasmus*, respecting the *Confessions of Faith*, here referred to, are—“*Talia sunt, ut AMBIGI POSSIT, utrum Hieronymi sint, necne.*” Their stile, however, shews them to be *Jerome’s*: which presumption seems to be fully established by the following considerations :

1. *Jerome* frequently refers to *Tertullian*, and *Cyprian*, who have cited this Verse in their writings. (Vide *Hieronymi Opera*, per *Erasmus*, A. D. 1546,—vol. i. pages 8 M, 36 E, 96 H, and 98 G.;—vol. ii. p. 37, 49 M; and vol. iii, p. 65 A : *et alibi passim.*)

2. *Jerome* not only expresses to *Marcus Celedensis*, who was *Jerome’s* friend, and correspondent, the warmest approbation of that *Exposition of the Faith*, (see page 35 of this work) which *Marcus* had written to *Cyrillus*; but, at the same time, positively declares that ONE of these *Confessions*, which are now in debate, was his own composition. “*De fide, autem, quod dignatus es scribere sancto Cyrillo, DEDI CONSCRIPTAM FIDEM.*” (Vol. ii, p. 104.) And of this *EXPOSITIO FIDEI* of *Marcus Celedensis*, and and of his own *CONSCRIPTA FIDES*, here treated upon, *Jerome* further speaks, in these glowing terms : “*Qui sic non credit, alienus a Christo est.*”

in another sense, he hath done much more Dr. BENSON than quote it, by inserting it in his Version of the New Testament; the most laborious, the most important, of all his works. By this insertion, indeed, *Jerome* may be said, most truly, to have “ put the matter out of “ all dispute;” but in a very different manner from the predestinated sentence of Dr. Benson. The Preface of *Jerome* throws light upon his Version; and his Version reflects strength to the Preface: and in both, thus mutually illuminating, and corroborating, each other, *Jerome* has fixed his own seal to the authenticity of the Verse, in question;— “ *a seal, which will continue many days.*”

This, Sir, is the last of the ELEVEN *proofs*, (as he has thought proper to stile them) which are produced by Dr. Benson, to shew the *spuriousness of this Preface*. They have been, I trust, fairly weighed in the ballance, and found wanting. Some of these *pretended proofs* are, most blameably, untrue. The rest, even where not false, are yet, without a single exception, vague, and inconclusive. They are so far from inducing a sober conviction

of

BENSON. of the spuriousness of this Preface, that they do not, when combined together, amount even to a probability of it. Indeed, the aspersions, which have been cast upon this Preface, are but the dream of the present age. The most disturbed imagination did not harbour any such *chimeras*, until the times of *Martianay*, and *Simon*. (l) Former ages would not have listened to them for a moment. Let prejudice, then, give way to moderation. Let candor pronounce her judgment; and let the Preface be, what it affirms itself to be, what even *Erasmus*, and (m) *Socinus*, confess it to be, the work of *Jerome*.

We

(l) See *Cyprian's Works*, Edit. *Oxon.* (Note on the Treatise, *De Unitate Ecclesie*) p. 109.

*Nicholas de Lyra*, in the fourteenth, and *Walafrid Strabo*, in the ninth, Century, having occasion to speak of this Preface, expressly ascribe it to *Jerome*.

*Erasmus* admits it to have been the work of *Jerome*, in his Annotations upon this part of the New Testament. " *Divus Hieronymus PRÆLOQUENS IN EPISTOLAS CANNONICAS, suspicatur hunc locum fuisse depravatum;*" &c. Edit. *Basil.* A. D. 1522, p. 616.

And Dr. *Cave*, also, places this Preface among the genuine works of *Jerome*. (Hist. Lit. Edit. Lond. A. D. 1688, p. 223.)

(m) *Smith's Vindiciae*, Edit. *Lond.* A. D. 1686, p. 136. See also *Calmet*—“ *Mais Erasme, et apres lui Socin, M. Le Clerc, &c. soutiennent que le Prologue, dont on vient de parler, est vraiment de Saint Jerome.*” (Diff. Vol. iii, Edit. *Paris.* A. D. 1720, p. 561.)

We may, Sir, I presume, now quit this Dr. BEX's Preface, allowing it to have been written by Jerome, and proceed to the rest of Dr. Benson's objections to the originality of the Verse, 1. John, v. 7.

XXV. " *As to what Victor Vitensis has said, towards the conclusion of the fifth century; or others in later ages, it cannot be of much moment. And, therefore, I shall say nothing to such late testimonies*" --(viz. in favor of the Verse in question.)

This objection is so extraordinary, that it seems to call for a very particular examination, in all its parts.

First, as to the OBJECTOR,—it seems, on a primary view, peculiarly strange, that Dr. Benson should thus reject the evidence of *Victor Vitensis*, who wrote (about A. D. 488, or) in the *fifth century*, as *late testimony*; when he soon afterwards cites *Bede*, (n) of the *eighth*, and *Oecumenius*, of the *eleventh*, century.

But

ENSON. But this mode of selecting his evidence, strange as it seems, may, perhaps, be accounted for. The suffrage of *Victor Vitensis* SUPPORTS the authenticity of this verse. Those of *Bede*, and *Oecumenius* are, in some sense, ADVERSE to it. It seems but too plain, that these circumstances, alone, have prevailed with Dr. *Benson* to urge the latter testimony, and to reject the former.

This primary presumption seems, further, to become absolute certainty, when applied, comparatively, to the NATURE of the several testimonies, here rejected, or retained, by Dr. *Benson*. For, what is the nature of the proof, which is drawn from *Bede*, and *Oecumenius*, as to this verse? It amounts only to this,—that BEDE, and OECUMENIUS, have NOT quoted this verse, in their works. The whole of the evidence, then, which can be drawn from them, is barely negative. It is, only, an omission in a Commentator; and, as such, affords matter for conjecture, merely, and no more.—But the evidence of *Victor Vitensis* is POSITIVE, clear, and pointed. He has related a plain history of plain facts.

He

He has given an unadorned account of what Dr. BENSON  
he *saw* and *heard*, and *experienced*, when sur-  
rounded by the armed band of the despotic  
*Huneric*. His narrative was composed, whilst  
*Arianism* sat triumphant on the throne, and  
therefore must be *circumspect*. It was writ-  
ten in the face of exasperated enemies; (o)  
and therefore must be *accurate*. It was pub-  
lished, whilst the parties, of whom it treated,  
were living; and therefore must be *faithful*.  
It recorded a transaction, known through all  
the dominions of *Huneric*, and therefore must  
be *true*: because the smallest deviation from  
truth would have been followed by instant  
detection. This narrative of *Victor Vitenis*,  
then, is an argument in favor of this verse,  
which needs only to be read in order to  
compel conviction. It is, in its *nature*, su-  
perior to all sophisms, and inexpugnable by  
any cavils:—and yet, this is the testimony,  
which Dr. *Benson* has thought fit (p) to put

I aside,

(o) The account given by *Victor*, and here alluded to, is stated more at large in pages 44 to 47 of these letters. See also Appendix, No. XIV: and *Du Pin*, *Lond.* Edit. vol. v. p. 170.

(p) If Dr. Benson would have given his *true* reason, for having "*nothing to say to the testimony*," of *Victor Vitensis*; it would, seemingly, have been, that he *knew not how to answer it*.

BENSON. aside, as having nothing to do with, as being utterly unconcerned in, the decision of the authenticity of the verse, 1. *John*, v. 7 !

Nor is this the only absurdity, into which Dr. *Benson* has here betrayed himself. His pretence, about the *TIME*, in which *Victor Vitenfis* lived, which he hath assigned as his reason for rejecting *Victor*'s testimony, is as *futile*, as his real intentions, in rejecting it, seem to have been *blameable*. For in the outset of his Dissertation, he admits the testimony of *Jerome*, in favor of this Verse, as valid *in point of time*; for he sets himself seriously to do away its effect, if possible, by laboring to prove (as we have already seen) that the Preface to the *Canonical Epistles* is not the work of *Jerome*. Now *Jerome* lived in the same Century with *Victor Vitenfis*; nay, it is possible that they might both be alive at the same hour: for *Jerome* survived until A. D. 420, and *Victor* was a *Bishop* in (perhaps long before) A. D. 484, and was present, with *Eugenius*, and his Co-prelates, in that year, at the Council of *Carthage*. Dr. *Benson*, therefore, allows the evidence of *Jerome*,

rome, in the beginning of the fifth Century, Dr. BENSON to be early enough ; and yet rejects that of *Victor*, and his Brethren, the Bishops of *Africa*, “ towards the conclusion of that century,” as “ *late testimony*,—as inadmissible *because MODERN* : for that is the only impeachment which he ventures to cast upon it. But if the former be early enough, why is the latter too late ? By what rule is a testimony of A. D. 414, for instance, to be admitted, by a Critic of the *eighteenth Century*, by an author who writes nearly *one thousand three hundred years* afterwards, as *in time*, (the antiquity of the evidence being the sole point in question) and another, of A. D. 484, to be rejected, as *out of time* : nay, so much out of time, as to be out of all claim to notice,—so very “ *late*,” as that “ *nothing*” is to be “ *said to it* ? ” Will any one, who contends for the spuriousness of this Verse, —will Mr. Gibbon,—attempt to justify Dr. BENSON in this rejection ? If so, Sir, you will, perhaps, condescend to inform the world, what members, what fractional parts, of the *same Century*, (the *fifth*, for instance) are to constitute *ancient*, and what fractions, or

ENSON. parts, thereof, *modern* testimony. But you will not hazard the attempt.

XXVI. “ *In settling the text of the new testament, Robert Stephens made use of fifteen ancient MSS.*” (p. 637.)

He made use of *sixteen*, beside the *Complutensian* Bible, which was a printed book. His own words are (q) “ *Testamentum quā (dictante Spiritu Sancto) scriptum fuit lingua, cum vetustissimis SEDECIM SCRIPTIS EXEMPLARIBUS, quantā maximā potuimus curā, et diligentia, collatum excudimus.*” *Theodore Beza*, who was permitted to collate these MSS for his own Versions of the New Testament, acknowledges himself indebted to the friendship of *Robert Stephens* for the use of *seventeen* (r) of his Copies; taking into the number the *Complutensian* Bible, which *Robert Stephens* had used in his own Editions, and afterwards furnished to *Beza*, along with the *sixteen*, written, Copies.

### XXVII.

(q) Preface to his Edition of A. D. 1550, printed at *Paris*. (Appendix, No. XII.)

(r) Preface to his Editions of A. D. 1582, and 1589.

XXVII. “ *It is very certain that he* Dr. BEN  
 “ [Robert Stephens] *did not scruple va-*  
 “ *rying from his MSS, and has varied*  
 “ *from them all, and from the complu-*  
 “ *tense and vulgate, too, in seventy places,*  
 “ *at least.*”

The plan, which *Robert Stephens* followed in his Edition of A. D. 1550, here alluded to, was,—to take all those sentences, or words, to be original, in which all his authorities concurred, and to place them in the text, generally, (s) without any marginal notes, or references, whatsoever. But where his authorities varied from each other, although by a single letter only, he adopted that sentence, or word, alone, which seemed to be the genuine reading of the passage, inserting it in the body of the page, and noting, in the margin, the principal variations of his other authorities.

If, then, the objection only means, that *Robert Stephens* has sometimes varied from

(s) *Robert Stephens*, in this work, took the last Edition of *Erasmus*, as the general foundation of his text; which he has followed chiefly, but not servilely.

ENSON. some of his MSS, in preference to others ; sometimes from all, or most, of them, in favor of the *Complutensian*, and the *Vulgate* ; and at other times from *them* also, in obedience to his MSS, in proportion as any of these guides seemed to supply the most correct information ;—it describes *Robert Stephens* as an assiduous investigator of truth, as an accurate, and judicious, Critic : a description, in which the whole literary world will concur. But if the objector meant to insinuate (and the plain construction of his words directly infers the insinuation) that *Robert Stephens* has, *in seventy*, or in any number of, places, varied from the whole tenor of his authorities, and interposed an arbitrary, unsupported, lection of his own, in contravention of them all,—the insinuation is illiberal ; and, being unwarranted by any proof, ought to be rejected with disdain.

You will expect me, Sir, before I quit the objection now under consideration, to allow, that it was not originally urged by Dr. *Benson*, but copied by him from the writer of

of the *Memoirs of the late Dr. Waterland*. Dr. BENSON  
 That Dr. BENSON was but a Copyist in this  
 objection, as well as in many others which  
 are urged in his Dissertation, I do most readi-  
 ly admit. But he has so copied them, as  
 to make them his own. On seeing a charge  
 of this reproachful nature, brought against a  
 man of so fair a fame as *Robert Stephens*, one  
 who is acknowledged, even by Dr. BENSON,  
 to be "a learned, worthy, man,"—a man  
 "of extensive learning, indefatigable dili-  
 "gence, and zeal (*t*) to promote useful  
 "knowledge, and particularly that of the  
 "Scriptures," without the shadow of a  
 proof to support the charge, beyond the  
 empty affirmation of the Affertor;—a Com-  
 mentator, without prejudice, without any  
 secret partiality to either side of the question,  
 would, at once, have challenged the impu-  
 tation, and have refused to admit it, against  
 so truly respectable a character, without the  
 most unequivocal demonstration of its truth.  
 He would have treated that Writer's "seventy  
 "places," as the *British* nation did his Ma-  
 jesty of *Spain*'s "hundred injuries" alledged

BENSON. in a late memorable *Manifesto*. He would have called for a specification of them; which not being complied with, he would have condemned the whole as a groundless allegation. But, instead of this, Dr. *Benson* hastens to admit the charge, and, to preserve the appearance, at least, of candor, affects to make this apology for it; viz. " As to his " varying from his copies, it seems plain, " from his Preface, that he had not an op- " portunity to collate all the copies him- " self." An apology, which, unfortunately, is as false, as it is frigid;--for the Preface (*u*) of *Robert Stephens*, so far from making it " plain," does not even afford foundation for a conjecture, that he did not " collate all the copies himself." I think myself justified, therefore, Sir, in asking, whether a Commentator, without prejudice, or partiality, would have acted like Dr. *Benson*? And I should rejoice in being able to give any other solution of the question, than that which the question, itself, pre-supposes, and which the whole tenor of his Dissertation proves, to be the only true one.

## XXVIII.

(u) See the Preface throughout. Appendix, No. XII.

XXVIII. " *The sum of the matter is, Dr. BEN*  
 " *Robert Stephens was a learned, worthy,*  
 " *man. And, therefore, one would not*  
 " *willingly suspect, that he placed the lat-*  
 " *ter semi-circle wrong, on purpose. How-*  
 " *ever, in his famous Greek Testament,*  
 " *1550, it is wrong placed."*

Here is another instance of Dr. Benson's keeping back a part of the truth, in order to give the fairer color to his own predilections. It is true, that *Robert Stephens* could only place the semi-circles wrong, as to the Verse in question, (provided he did place them wrong at all, which is denied) in his *Greek Testament of A. D. 1550*; because that was the only Edition, in which he made use of those semi-circles. But the whole truth is, —that *Robert Stephens* has borne testimony to the originality of this Verse, in *all* the Editions of the *Greek Testament*, ever published by him; which are no less than four, in number. In his Editions of A. D. 1546, and 1549, in which the Semi-circles (or the *Obelus*, and *Semi-parenthesis*) are *not used*, the Verse is read entire, in the text, as well as in

BENSON, in the Edition of A. D. 1550, in which they are made use of. To this third, succeeded a fourth, Edition, published by *Robert Stephens*, in A. D. 1551; wherein the Verse is still continued, still maintained in its place, without the least note of distrust, without the smallest impeachment of its authenticity.

These facts being premised, the whole question, as to this part of *Robert Stephens's* conduct, will be reduced to this single dilemma. Either *Robert Stephens* placed the latter Semi-circle, as we now find it in his Edition of A. D. 1550, *on purpose*; or *by mistake*. Now he placed it there, *not by mistake*; because he had printed the Verse, *entire*, in his two former editions, and he expressly informs us that this Edition had been collated with the *same MSS*, from whence the foregoing Editions were made. *Not by mistake*; because he would, in that case, have cast out of his subsequent Edition, of A. D. 1551, a passage which he had intended to repudiate (for so the objection supposes) by the Semi-circle of the preceding year. *Not by mistake*; because a man, who had

had been so painfully accurate in revising Dr. BENSON's work, as even to point out, in the *Errata* subjoined to it, the mis-placing of one *Comma*, in the body of the text, and the omission of another, cannot even be supposed to have suffered a whole Verse to have escaped his notice; a Verse, too, which on account of the then recent dispute between *Erasmus*, *Ley*, and *Stunica*, must have engaged his particular attention. *Not by mistake*; because the Verse, in question, is inserted in the New Testament of *John Crispin*, whose publication bears date three years subsequent to that of *Robert Stephens*, who was, at the time of his publication, the friend, and fellow-citizen, of *Robert Stephens*, and who must be concluded to have published with his privity, and assistance: for it is impossible to suppose, that *Crispin* would not in such an undertaking, constantly confer with such a neighbour, with such a friend, with such a man, as *Robert Stephens*. *Not by mistake*;—because the Verse is found in the New Testament of *Theodore Beza*, who, like *Crispin*, published whilst *Robert Stephens* was living, who mentions him frequently with the

BENSON. the most affectionate respect; who had in his possession, by the personal favor of *Robert Stephens*, the identical MSS, used by him in this very Edition of A. D. 1550,— and (x) who solemnly declares, that this Verse did actually exist in those MSS.

If *Robert Stephens*, therefore, did not place  
the

(x) “ *Hic Versiculus—extat in Complutensi Editione,*  
“ *et in nonnullis Stephani veteribus libris. In cœlo, deest*  
“ *in Septem vetustis codicibus.*” (Appendix, No. XI.)

Mr. *Emlyn* endeavours to take away the weight of *Beza*’s testimony to this point, by alledging that he *never saw the MSS, themselves*, of *Robert Stephens*; for that *they were not delivered to Beza*, but only a Book, or Transcript, wherein *Robert Stephens* had written down his *Collations* from them. But this objection may be repelled, in the present case, by the most unexceptionable testimony; which is that of Mr. *Emlyn* himself. For in the *second* page after this allegation, Mr. *Emlyn* further affirms, that *Beza* detected a mistake in THOSE *COLLATIONS*, as to the first Chapter, of the *Apocalypse*; in which *Robert Stephens* had marked certain words to be wanting in two, only, of his authorities, whereas (according to *Beza*’s account) those words were wanting in the *rest* of *Stephens*’s MSS likewise. It would have been well worth Mr. *Emlyn*’s pains, when he gave this latter information to his readers, to have apprised them, at the same time, how *Beza* could, possibly, have detected a mistake of this kind, in *Stephens*’s *Book of Collations*, unless by resorting to the *MSS themselves*!

By Mr. *Emlyn*’s own argument, then, it clearly appears, that *Beza* DID possest the original MSS of *Robert Stephens*; because he could not, but by the aid of *Robert Stephens*’s MSS, have detected any mistake, of this nature, in his *Collations*. (See *Emlyn*’s reply, p. 244—9.)

the latter Semi-circle in the situation where Dr. BEN-  
we now find it, *by mistake*, (as he most as-  
suredly did not) the consequence is inevita-  
ble :—He placed it there ON PURPOSE!—  
And, unless we are now, at length, to sup-  
pose, that *Robert Stephens* first advanced an *in-  
tentional* falsehood in the face of the whole  
*Christian* world, as to the existence of this  
Verse in his MSS, and that, afterwards,  
*Theodore Beza*, who had those very MSS put  
into his hands which enabled him to detect  
the falsehood, did, instead of betraying, abet,  
and support, him in it; unless we are now,  
at length, to despoil them both of those char-  
acters of learning, and worth, of probity,  
and honor, with which their memories have  
been so long adorned, and consecrated, and  
to conclude that they conspired to act, in  
concert, the infamous (and, in the present  
case, impious) part of cheats, and impostors:  
Unless we are now become desperately de-  
termined to speak, and act, in contradiction  
to the voice of all *Europe*, in defiance to the  
testimony of ages, past, and present, as well  
as in utter subversion of every principle of li-  
terary candor, and *Christian* charity; we  
must

BENSON. must feel ourselves, of necessity, compelled to acknowledge, that what *Robert Stephens* thus did *intentionally*, he also did *conscientiously*; that he, and *Theodore Beza*, have a right to command our full assent, when they only affirm a plain fact, which lay within their own knowledge, and which, therefore, they were compleatly competent to ascertain; that *Robert Stephens* did not place the latter Semi-circle wrong, either *by mistake*, or *on purpose*;—and that when it is affected to teach us, either by Dr. *Benson*, or by Mr. *Gibbon*, of the “*typographical fraud, or error, of Robert Stephens*,” in the present instance, at least; or of the “*deliberate falsehood, or strange misapprehension of Theodore Beza*;” —such teaching is in vain !

These considerations seem to determine the whole debate, as to the MSS of *Robert Stephens*. Nothing can weigh against them, but the actual production of the MSS themselves, accompanied by indubitable proof that they do not contain the Verse in question. And lo ! the required *Desideratum* stands before us !—For Dr. *Benson* thus proceeds :

XXIX. “ *And his*” [R. Stephens’s] Dr. B.  
 “ *MSS, are, upon the strictest examina-*  
 “ *tion, found to want this disputed pas-*  
 “ *sage.*”

As a decision of this point will materially affect the whole question, respecting the originality of this Verse,—you will, Sir, pardon me, perhaps, if I trespass somewhat longer than usual upon your patience, in examining the foundation of this assertion, and shewing its falsehood at large.

In the course of the controversy (already mentioned in (y) this letter) which arose, in the beginning of the present century, between Mr. *Martin*, and Mr. *Emlyn*, as to the originality of this Verse; the propriety of the *Obelus*, or Semi-circle, as placed in *Robert Stephens’s Greek Testament* of A. D. 1550, was warmly denied by Mr. *Emlyn*, and strenuously defended by his antagonist. During the pendency, and indeed in the very height, of this dispute, Father *Le Long*, a Priest of the Oratory at *Paris*, published in the *Journal des*

ENSON. *des Savans*, A. D. 1720, a letter, in which he affirms, that all the MSS, which had been used by *Robert Stephens*, in his Edition of A. D. 1550, (amounting, he says, to *fifteen* in number) were then in the Royal Library at *Paris*; that *Robert Stephens* had borrowed them from King *Henry the II*; that they still bore the usual mark of the MSS of that Prince, namely, a Crown surmounted by a coronetted H; that they were also marked with the *Greek* numerals, mentioned by *Robert Stephens* in his Preface; that he (F. *Le Long*) had examined them several times; and that, by comparing some of the marginal References of *Robert Stephens*'s Edition, with the MSS in the Library, upon which the corresponding *Greek* numerals were inscribed, he was perfectly satisfied of their identity. (z)

This is the testimony of F. *Le Long*; which, *if it had been true*, might have merited the commendation, which Dr. *Benson* has been pleased to bestow upon it. But, unfortunately

(z) This Letter is printed in *Emlyn's Reply*, vol. ii. of his works, *Lond. Edit. 1746*, p. 372.

tunately for this mis-placed *Eulogium*, the Dr. BEN-  
account, thus given by F. *Le Long*, is a total  
mis-apprehension, or mis-representation, of  
the case. The truth of this assertion will in-  
contestibly appear, by comparing the fore-  
going account of F. *Le Long* with the de-  
scription which *Robert Stephens* has given of  
his own MSS, and with the margins of (a)  
his own Edition of A. D. 1550, the book  
now in question.

For, in the first place, the MSS, which  
*Robert Stephens* borrowed from the Royal  
Library, were not fifteen, but only *eight*, in  
number, as he expressly (b) declares in his  
Preface. Nor were those MSS borrowed  
from *Henry 2*, but from *Francis 1*, his pre-  
decessor. For the first of *Robert Stephens*'s  
four Editions of the *Greek Testament*, for  
which these MSS were procured, and col-  
K lated,

(a) The former Edition of these Letters referred, in  
this place, to *Martin's La Verite*. On a subsequent ex-  
amination, I found his account of *R. Stephens*'s MSS  
tolerably accurate, as far as it proceeded, yet very inade-  
quate and defective. I have, in this Edition, supplied  
these deficiencies by an actual collation of all the re-  
ferences, contained in every page of that great work.

(b) " *Tertio, quarto, quinto, sexto, septimo, octavo, decimo,*  
" *et quintodecimo, ea quæ ex bibliotheca Regis habuimus.*"  
(*Appendix, No. XII.*)

BENSON. lated, and out of which they were ALL (c) composed, and framed,—was published before *Henry 2* began his reign.

Nor lastly, does it all concord with the probability of the case, or with the known probity of *Robert Stephens*, that he, who had only borrowed *eight* MSS from the Royal Library, should return *fifteen* (b) thither, for no other purpose, as it should seem, than to abuse the confidence of those friends, who had lent to him the other MSS, and to deprive them of their property.

These circumstances would, alone, furnish sufficient ground for a strong suspicion, that the MSS of *F. Le Long* are *not* the MSS of

*R. Ste-*

(b) *Mattaire*, in his life of *R. Stephens*, (Edit. *Lond.* A. D. 1709, p. 67) affirms that he [*R. Stephens*] returned to the Royal Library, those MSS, which he had borrowed from thence. This plainly appears to be a mistake, in *Mattaire*; not only from *Beza*'s own words, (Appendix, No. XI) but from the express declaration of *R. Stephens*, in his advertisement subjoined to *Beza*'s Edition of A. D. 1556.

(c) “*Idem nunc iterum, et tertio, cum IISDEM collatum, —tibi offerimus.*” (Appendix, No. XII.)

*R. Stephens*, indeed, in his *Greek Preface*, speaks of these MSS in the following terms:—*τα εκ τηςχρατιστης ημων βασιλεως Ερρικους βιβλιοθηκης ληφθεντα αντιγραφα εσι.*—But this is only an acknowledgement, that his MSS came from the Library *then* belonging to *Henry*; not that they were actually *borrowed* from him.

*R. Stephens.* But this suspicion becomes Dr. BENS<sup>ON</sup> certainty, when fortified by the following observations, viz.

That there is no MS, in the Catalogue (*d*) of F. *Le Long*, which contains the *Apocalypse*; whereas the *Apocalypse* is found in no less than *four*, namely, in the fifth, the eleventh, fifteenth, and sixteenth, of the MSS of *R. Stephens*.

That the MSS of F. *Le Long*'s Catalogue, which refer to the Gospels, are fewer by *three*, than those which refer to the same Gospels, in the Edition of *R. Stephens*.

That in the List of F. *Le Long* there are only *seven* MSS which refer to the *Acts* of the Apostles; whereas *ten* MSS are cited thereto in the margin of *R. Stephen*'s Edition.

That there are *three* fewer MSS, in the Catalogue of F. *Le Long*, which refer to the Epistles to the *Romans*, and *Corinthians*, than are found in the margin of the work of *R. Stephens*. And lastly,

K 2

That

(*d*) (Appendix, No XIX.)

BENSON. That in the List of F. *Le Long*, there is not a single MS, (e) which contains the words, *εν τη γη*, of the *eighth* verse of the chapter in question. But these words were found in *all* the MSS of R. *Stephens*. (f)

Thus it is manifest, that the MSS of F. *Le Long*, taken aggregate, or as a whole, have no parity, or agreement, with those of R. *Stephens*; and, therefore, cannot be the same which R. *Stephens* used in his Edition of A. D. 1550. But this conclusion will become unanswerably clear, when we proceed further to the examination of particular MSS. For

The MS, marked *p*, in the list of F. *Le Long*,

(e) See *Le Long's Letter*, accompanying his List, *Emlyn*, p. 273—283.

(f) Without having recourse, in proof of this last assertion, to the authority of R. *Stephens* himself, the note, which *Theodore Beza* has left upon this part of the eighth verse is, beyond all question, decisive. “ These words” [says he] “ are not in the *Syriac Version*, nor in several “ very ancient *Greek* copies; but they are in our *Greek* “ *MSS*, and in the *Latin Version*.” It has been, before, observed, that this is the expression, “ our *MSS*,” whereby *Beza* constantly distinguishes the *MSS* of R. *Stephens*; by whom they were lent to *Beza* for the use of this very Edition. (Appendix, No. XI.)

*Long*, contains the Gospels, and the *Acts* of Dr. *Ben-*  
 the Apostles, only. But the MS of *R. Stephens*, which bore that mark, contains al-  
 so the Epistle to the *Romans*; for it is cited  
 by him, in the margin of his work, upon the  
 tenth Verse, of the third Chapter, of that  
 Epistle.

The MS, marked  $\epsilon$ , in the Catalogue of  
*F. Le Long*, does not comprise the *Apocalypse*:  
 whereas the MS of *R. Stephens*, which was  
 thus marked, certainly contained the *Apoca-*  
*lypse*; because he has particularly referred  
 to this MS in *Rev.* iii: 18,—and xix: 14.—

The two MSS, marked  $\zeta$  and  $\eta$  in the List  
 of *F. Le Long*, do not contain the *Acts* of  
 the Apostles. But both the MSS, which  
*R. Stephens* distinguished by the same letters,  
 contained the *Acts*; for the former is re-  
 ferred to, by him, in Chapter xvii: 5; and  
 the latter in Chapters xxiv: 7, and 8; xxv:  
 14; xxvii: 1; and xxviii: 11.

The MS, marked with the letter  $\lambda$ , in the  
 list of *F. Le Long*, contains only the *Acts*,

BENSON. and the *Epistles*. But the MS, which is denoted by this letter, in the Edition of *R. Stephens*, comprised also the Gospels of St. *Luke*, and St. *John*. A various reading is quoted, by *R. Stephens*, from this MS, in St. *Luke*, v: 19, and another in St. *John*, ii: 17. Again,

The MS, marked  $\lambda$  in F. *Le Long*'s Catalogue, comprehends, like the last mentioned MS, no more than the *Acts*, and the *Epistles*. But the MS of *R. Stephens*, which bore this mark, contained (besides the *Acts*, and the *Epistles*) the Gospels of St. *Matthew*, and St. *John*, together with the *Apocalypse*. The citations of this MS, in the margin of *R. Stephens*'s Edition, which prove this assertion, are no less than *five*; namely, St. *Matthew*, x: 8, and 10; and xii: 32; St. *John*, ii: 17; and the *Apocalypse*, xiii: 4. Again,

The MS, marked  $\beta$ , in the list of F. *Le Long*, comprises the Gospels, only. But the MS of *R. Stephens*, which was denoted by this mark, comprehended also the first Epistle to the *Corinthians*; for he has referred

ferred to it in the margin of 1. *Corinthians*, Dr. BEN  
xv: 44. Further,

The MS, marked  $\gamma$ , in F. *Le Long*'s Cata-  
logue, contains, like two former ones herein  
before mentioned, no more than the *Acts*,  
and the *Epistles*. (g) But in that of R.  
*Stephens*, which carried this mark, was com-  
prehended, also, the Gospels of St. *Matthew*  
and St. *John*. Various readings are copied  
by him, from thence, in the margins of St.  
*Matthew*, xxvii: 64; and of St. *John*, ii, 17.

The MS, marked  $\delta$ , among those of F. *Le Long*, comprehends only the three Gospels  
of St. *Matthew*, St. *Luke*, and St. *John*. But  
the MS, denoted by these letters, in the Edi-  
tion of R. *Stephens*, comprised likewise, the  
*Acts* of the Apostles, and the second Epistle  
of St. *Peter*. It is cited, by R. *Stephens*, in  
the margins of *Acts*, xiii: 15; (b) and of  
2. *Peter*, i: 4.

K 4

The

(g) It contains, in truth, only a part of the Epistles;  
the third of St. *John*, and that of St. *Jude*, not being  
comprised therein. (Appendix, No. XIX.)

(b) Dr. *Mill* affirms (Proleg. 117.) that this MS con-  
tained no Chapter, but the tenth, or rather a part of the  
tenth, of the *Acts* of the Apostles. Nothing is more

ENSON. The MS of *F. Le Long*, marked *is*, contains no part of the New Testament, except seven of the Epistles of *St. Paul*. But the MS of *R. Stephens*, which bore this mark, differed greatly from that of *Le Long*. Judging by *R. Stephens*'s references, it comprised only *four* of those Epistles. But beside these four Epistles, it comprehended also the *Apocalypse*. The references to this MS, in that part of his work, are too numerous to be here particularised: they abound in almost every page. Finally,

The MS of *F. Le Long*, which is marked *is*, contains, only, the Gospels of the two Evangelists, *St. Luke*, and *St. John*. But the MS of *R. Stephens*, which was thus marked, does not seem to have contained the Gospel of *St. John*, at all; for there is no reference to this MS in the margin of *R. Stephens*'s Edition of this Gospel.—But it certainly did further comprise the second Epistle

certain than that he was mistaken in this assertion. And indeed nothing *seems* more certain than that this, and many other gross errors on the subject of *R. Stephens*'s MSS, have originated in an idea, that those MSS are yet existing; whereas they are *all* (for any thing that appears to the contrary, at least) undoubtedly *lost*.

Epistle to the *Corinthians*, the first Epistle to *Dr. Benson*,  
*Timothy*, and the *Apocalypse*; because this  
MS is referred to, by *R. Stephens*, in the  
margin of his Edition of *all* these parts of  
the sacred Canon.

And now, Sir, will you contend for Fa-  
ther *Le Long* (who cannot answer for  
himself) that you are “ satisfied of the iden-  
“ tity of these MSS ?” Or will you say, with  
*Dr. Benson*, that these are the MSS of *Robert*  
*Stephens*, and that, “ on the strictest exami-  
“ nation, they are found to want this dis-  
“ puted passage ?” You will not venture to do  
either. The MSS, in question, have scarcely  
any thing in common with each other. They  
do not agree even in the general resemblance.  
They differ in almost every separate feature.  
The MSS of Father *Le Long*, therefore, are  
not the MSS of *Robert Stephens*. They are  
a spurious race, fostered, at least, if not be-  
gotten, by the dishonest cunning of some  
Librarian, or of some other person equally  
dishonest: who, nevertheless, was not quite  
cunning enough, for he neglected to look in-  
to *Robert Stephens*’s Preface, else he would

not

ENSON. not have made them into *fifteen*, only, but into *sixteen* Books ;—for such was the real number of *Robert Stephens's* MSS. They are *Counterfeits* ; on whose unresisting Covers some busy impostor has inscribed forged, and false, marks of *Robert Stephens*, from some undue motive,—most probably, in order to advance their reputation by his illustrious name : but they are NOT the MSS of *Robert Stephens*.

XXX. “ *Yet it is insisted upon, that Erasmus speaks of a British copy, which had the disputed text: and that upon the authority of that MS, he inserted it in his third and following editions; though he had left it out, in his first and second editions. But it does not appear that Erasmus ever saw any such thing himself.*”

M. *Simon*, the great adversary of this Verse, acknowledges that *Erasmus* (i) DID see the *British* MS in *England*. And this account might have been presumed to be the truth, without

(i) *Hist. Crit. du N. T.* vol. iii, p. 205.

without much enquiry, because it is the confession of an enemy,—because *Erasmus* spent much time in this country,—and because he has quoted this MS in many other parts of his works. But we need not leave any thing, even here, to presumption. *Erasmus* declares, that he *collated this MS himself*. “*THE MS WHICH I COLLATED IN ENGLAND*,” (k) are his words, when discoursing on this *British* Copy. Indeed if no such proof as this could have been produced, the same conclusion must, in fact, have been adopted on this subject. For to imagine that *Erasmus* would ever introduce to the world a MS which not only thwarted his own private predilections, but vitiated his two former Editions of the New Testament, without being first indubitably satisfied of its existence,—is a supposition, which cannot be admitted for a moment; because it violates every rule of probability, and is repugnant to common sense.

## XXXI.

(k) “*In codice, unde CONTULI in Anglia, fuisse scriptum,*” &c.

“*Collationis negotium PEREGERAM in Anglia,*” &c.  
*Erasti Opera, Ed. Lugd. A. D. 1706, vol. ix, p. 986.*

ENSON.

XXXI. “*It appears that he*” [Erasmus] “*had a bad opinion of it*”—[the British MS] “*For he says, I suspect* “*that copy to have been corrected by ours* ; “*that is, from the latin copies.*”

The words of *Erasmus* are—“*Quanquam et hunc suspicor ad Latinorum codices fuisse castigatum.*” The evidence, however, as far as it can be now collected, is directly adverse to *Erasmus*, in this matter. The *Latin* MSS, universally, read (*Spiritus sanctus*) the *Holy Spirit*, in this Verse: but the *British* MS of *Erasmus* read therein ( $\pi\tau\epsilon\upsilon\mu\alpha$ ) *the Spirit*, only, without the distinguishing epithet of ( $\alpha\gamma\iota\omega\eta$ ) *Holy*. This difference, although of a single word alone, is too strongly marked, to permit any supposition of one of these authorities having been corrected by the other.

But, even if no proof could have been brought in opposition to it, surely, to advance a charge of this kind, *unsupported by any evidence*, or by any thing like evidence, (*l*) favored

(*l*) *Erasmi Opera*, Edit. *Lugdun.* A. D. 1706, vol. X. p. 352. (Appendix, No. XX.)

ed more of pretence, than sincerity ; and was Dr. B.  
unworthy of a Writer much inferior to *Erasmus*. It is incumbent upon all authors, in  
all such cases, openly to relate their *suspicions*,  
(if they have any) and candidly to assign their  
reasons for entertaining them ; that the rea-  
der may judge, for himself, as to the degree  
of credit, which they ought to receive from  
him. It was especially incumbent upon *Eras-  
mus* to have done thus, in the present instance,  
because he was then in the act of *retracting*  
that imputation of imposture, which his con-  
duct had *first* caused to be thrown upon this  
Verse. At such an hour as that, for *Eras-  
mus* to hint suspicions, without proof, and  
to hesitate dislikes, without explanation,  
gives his readers but too much reason to  
consider him, as determined to cast some  
imputation upon the MS, which had so mor-  
tified him ; although impotent of the means  
to do it with any effect.

Attempts of this nature often prejudice  
the cause, which they were meant to serve.  
The present may, at least, convince us of  
the reality of the existence of this MS, at  
that

ENSON. that time ; and of its containing the Verse in question. Had there been the smallest room to doubt either, the sentence, just quoted from *Erasmus*, would have spoken a very different language.

XXXII. “*And he*” [Erasmus] “*plainly acknowledges, that what induced him to insert the disputed text, was, ne sit ansa calumniandi, that he might not give a handle to any, to call him an Arian, or suspect him of heresy.*”

I have, Sir, in a former (*m*) letter, given my sentiments, with some freedom, on the conduct of *Erasmus*, respecting this Verse. It was there observed, that it seemed “impossible to account for the behaviour of *Erasmus*, in this matter, taking the whole of it into contemplation at once, but upon one of these suppositions : Either he could not produce the five MSS, in which he had alledged the Verse to be omitted ; or he had other authorities, much superior to the testimony of a single MS, for placing

“ placing the Verse, which he was not, Dr. B.  
 “ however, ingenuous enough to acknow-  
 “ ledge.” Now, how far it might have  
 been in his power to fulfil the former of these  
 alternatives, is not, perhaps, for the present  
 age to determine. But this may, fortunate-  
 ly, be now determined; namely, that *Eras-  
 mus* “ had other authorities, much superior  
 “ to the testimony of a single MS, for re-  
 “ placing the Verse,” and that he “ was not  
 “ ingenuous enough to acknowledge” them.  
 For, independent of the authority of *Jerome*,  
 who declares his Translation to have been  
 made according to the *Greek MSS*, who ac-  
 cuses certain *Latin* Translators of unfaith-  
 fulness, for having left this Verse out of  
 their copies; (for *Erasmus* believed the pre-  
 face, which contains this complaint, to be  
 the genuine work of *Jerome*)—independent  
 of, at least, some part of the authorities,  
 which have been stated in the preceding  
 pages; (for *Erasmus* was a learned man, and  
 could not be ignorant (*n*) of them all)—In-  
 dependent

(*n*) *Erasmus* was not ignorant of them all; for he has  
 quoted the works of *Cyprian*, *Lyranus*, *Cassiodorus*, *Wala-  
 frid Strabo*, and *Aquinas*, by whom this Verse (as hath  
 been before proved) is expressly cited as an authentic

ENSON. dependent of these, *Erasmus* lay under an obligation, almost peculiar to himself, arising from the authority of the MSS of *Laurentius Valla*, to re-place the Verse in question. He had, just *eighteen* years before the publication of this Edition, of A. D. 1522, obtained possession of the, then, unpublished, Commentary of *L. Valla*. The Greek MSS, on which it was founded, were no less than *seven* (o) in number; and this Verse possessed its place in them all. In the exultation of his mind, arising from this acquisition, *Erasmus* first communicated (p) his discovery to his learned

ed

part of the sacred Canon. (See his *N. Test.* of A. D. 1522, *passim*.)

(o) Dr. *Mill*, in his *Prolegomena*, speaks of *three* only: “Comparatis *tribus* exemplaribus *Græcis*, ac *totidem Latiniis*.” This is one of those mistakes which I ventured to lay to his charge, in a Note to page 18. He seems, also, to have fallen into another mistake, on this subject, in considering the Annotations of *Valla* as of little estimation; for which he is warmly reproved by *Bengelius*. [*Introd. in Crisim.* p. 437.]

*L. Valla* certainly had *SEVEN* Greek MSS; for, in his Annotations on the Gospel of St. *John*, vii: 29, 30, he positively affirms that his number was “*septem Græca exemplaria*.” And *Erasmus* confirms the assertion in his own *Apology*. (See *L. Valla* *Opera*, *Basil.* Edit. A. D. 1543, p. 842;—and *Erasmi Græc. Test. Basil.* Edit. A. D. 1516, *Apol.* p. 3.)

(p) *Appendix*, No. XV.

ed friend, and correspondent, *Fischer*; and Dr. B. then, in the same year, A. D. 1505, published this Commentary, or permitted it to be published, from the press of *Jodocus Badius*, at *Paris*. *Erasmus* had, therefore, the authority of **EIGHT** *Greek* MSS, instead of **ONE** (which alone he held forth) for restoring the verse. For he had, in his own *Apology*, in A. D. 1516, mentioned the number of *Valla's* (*Greek*) MSS to be *seven*, although he was, at that time, secretly meditating the expulsion of this verse from the text of St. *John*, in direct contradiction to them all.

Nor is this the only instance of disingenuousness, which is discoverable in the conduct of *Erasmus*, respecting this verse. He omitted it, as hath been before stated, in his Edition of the New Testament of A. D. 1516. In A. D. 1518, he published his Treatise, entitled *Ratio veræ Theologie*, which he dedicated to Cardinal *Chrysogoni*: wherein he cites, in serious argument, and as a legitimate portion of Scripture, this (*q*) identical verse, which, only two years before, he had ex-

ENSON. pelled from the very text of the New Testament!—Nor is even this all. For in the next, succeeding, year, (A. D. 1519) he condemns the verse again, by leaving it out of his New Testament of that year. And yet he continued but a short time, even in that resolution:—for he restored the verse, finally, to its place, in his very next Edition of the New Testament, in A. D. 1522.

The facts, then, being thus clear, there seems but one consistent method of accounting for this incongruity of conduct in *Erasmus*; which is, to suppose that he became a proselyte to *Arianism*, not before A. D. 1505, but in some part of the interval between that year, and A. D. 1516.—In A. D. 1505, then, not having then imbibed the tenets of *Arianism*, *Erasmus* gave to the world, in the commentary of *L. Valla*, the testimony of seven *Greek MSS*, in favor of the authenticity of this verse. In A. D. 1516, having suffered that leaven to enter into, and to ferment within, his mind, in a long interval of eleven years; he expelled this verse from the text of his New Testament. But he ventured

on this expulsion, as it seems, under a secret Dr. I. fear of a severe attack, on its account, from the Christian world, in general ; for which the commentary of *L. Valla*, itself, would furnish no inconsiderable weapons : which fear apparently induced him to provide some means of retreat, in case of necessity, (such, Sir, was the PRUDENCE of *Erasmus* !) by bringing this verse forward again, in A. D. 1518, in his *Ratio veræ Theologiæ*. In A. D. 1519, he hazarded a second expulsion : but, still fearful, as it seems, of the argument deducible from *Valla*'s MSS, he gave up the whole contest, formally, and finally, but still in a most uncharful, and disingenuous, manner, in A. D. 1522.

Thus, then, Sir, may the whole conduct of *Erasmus*, in this matter, (which you have attempted to dignify by the appellation of *prudence*) be accounted for, at least, and explained :—that meanness, which, upon the face of his own apology, he was guilty of ; that departure from truth, which, when the facts are fully considered, he seems to be justly chargeable with ; his hasty expulsion

ENSON. of the verse, and his full re-admission of it ; his confession of *one* MS only, in favor of this verse, when he ought to have acknowledged *eight* ; and his impotent attempt to depreciate even *that one*, by charging it with having been corrected by the *Latin* copies, although he did not attempt to produce a single instance of such correction, in proof of the charge, so alledged.

This conduct of *Erasmus* seems, in some respects, to have been the cause, and in others the consequence, of his having been seduced, by pre-conceived prejudices, to assign an incompetent, and, apparently, an untrue, motive for his restoration of this verse, in A. D. 1522. And this conduct seems to justify the censure, cast upon him by *Wetstein*, which is the more severe, because it falls from a friend, and fellow-advocate. “ *It is an al-  
most intolerable thing*” (says he) “ *in Eras-  
mus, that he will frequently try to shelter  
himself (r) under EXCUSES, which are even* ”

“ IDLE,

(r) “ *Illud denique in Erasmo minime ferendum est, quod  
sæpe excusationibus parum idoneis nec satis honestis uti, quam  
erroris culpam simpliciter fateri, maluerit.*” (*Wetstein, Pro-  
leg. p. 124.*)

“ IDLE, and DISHONEST, rather than make Dr. BE  
 “ an ingenuous confession of a fault, or a  
 “ mistake.”

XXXIII. “ A MS has been referred  
 “ to, which is now lodged in the Library,  
 “ belonging to the University of Dublin.  
 “ And Wetstein reckons that MS to be  
 “ what Erasmus calls *Codex Britannicus*.”

The *Dublin MS* is not the *Codex Britannicus* of *Erasmus* ;—because (as Dr. *Benson* confesses in another (s) place) the latter reads  $\pi\nu\nu\mu\alpha$  only, the former  $\alpha\gamma\iota\omega\nu\pi\nu\nu\mu\alpha$ , in the *seventh* Verse :—and because, in the *eighth* Verse, the article *oi* is placed before  $\mu\alpha\pi\iota\nu\rho\varepsilon\nu\tau\epsilon s$ , in the MS of *Dublin* ; but the same article is not found, at all, in the *Codex Britannicus*. It is impossible that the same MS should, in the same given passage, differ from itself ; or, in other words, be *the same*, and yet *not the same*, MS.

L 3

XXXIV.

(s) Note on page 640.

See Appendix, No. XX, where these Verses are copied by *Erasmus* himself,—as they stood in the *Codex Britannicus*.

ENSON.

XXXIV. "The learned author of *The Memoirs of the life and writings of Dr. Waterland*, (p. 79.) gives this account of it. *The Dublin MS* now has "it [that is, the disputed text ;] written, "as I am told, by one who has seen it) "in a different hand, (as all the Epistles "are) from the rest of the MS."

I have been favored, by the learned Dr. *Wilson*, of the University of *Dublin*, to whose care this MS is, at present, officially entrusted, with the following account of it: which directly contradicts the assertion, thus brought from the writer of the *Memoirs of Dr. Waterland*.

" 1. *The Dublin MS*, as exactly as I can form an opinion, is WRITTEN BY THE SAME HAND. In the Gospel of St. *Matthew* the letters are smaller, and the lines more slender, than in the other parts of the MS. In the rest of THE WHOLE volume, the letters are uniformly larger, but so similar as to indicate THE SAME SCRIBE,

“ SCRIBE. It abounds in contractions. Dr. B.  
“ There are NO RASURES.

“ The Scribe, when he had immediate-  
“ ly discovered an erroneous letter, or syllable,  
“ drew a line across the mistake, and  
“ straightway subjoined the word correctly  
“ written. When the error was not observed,  
“ until the paragraph, or page, was  
“ concluded, the correction is exhibited in  
“ the margin ; the faulty word crossed,  
“ yet still legible. But some of these corrections,  
“ thus noted in the margin, seem  
“ to have been made when the whole work  
“ was concluded ; because, in them, the  
“ ink is much blacker than in the text,  
“ having acquired, by standing longer, a  
“ deeper tinge.

“ It is written with accents, and spirits.  
“ The ACTS are placed after the EPISTLES OF  
“ St. Paul.

“ 2. The CONTESTED VERSE is, indifferently, WRITTEN BY THE SAME PERSON, who wrote the REST OF THE PAGE,

ENSON. " and the REST OF THE EPISTLE. This,  
 " on inspection, will appear self-evident, and  
 " incontestible.

" 3. As to the antiquity of the MS, I am  
 " incapable of giving a decided opinion,  
 " further than as follows. That it pre-  
 " ceded the æra of Printing seems very clear,  
 " from its having many readings not found  
 " in any edition prior to *Stephens*; there-  
 " fore not a transcript from any of them.  
 " But I do not think that it can be carried  
 " higher than a century, or two, at the ut-  
 " most, before the invention of Printing.  
 " For it is certainly written on thick, po-  
 " lished, paper, which *Ycard* mistook for  
 " parchment. Now no paper records have  
 " been discovered, anterior to the close of  
 " the *twelfth* century, as I find in the *Acta*  
 " *Leipsiensia*. It was, therefore, a transcript  
 " from some MS now, perhaps, lost; and,  
 " on that account, claims the authority of  
 " an original. Whether corrected, and  
 " compleated, according to a *Latin* copy, is  
 " more than I know.—

" 4. The

“ 4. The controverted passage stands thus. Dr. B  
 “ [In MARTIN’s *La Verite*, Ed. Utrecht,  
 “ A. D. 1721, p. 272, it is not accurately  
 “ represented.]

7. Οτι τρεις εισιν οι μαρτυρι  
 γεντεντεν τω ουνω, πηρ, λογος και πνω αγιον,  
 και ουτοι δι τρεις εν εισι.

8. Και τρεις εισιν οι μαρτυρι  
 γεντεντεν τη γη, πνω, υδωρ, και αιμα. (t)

Before such authority as this, the telling  
 of Dr. *Benson*, who is told by the Author  
 of certain Memoirs, who is told by one who  
 has no name, that this text is *written in a  
 different hand from the rest of the MS*,—va-  
 nishes into nothing.

XXXV. “ *It appears thence probable,  
 that that part of the MS has been  
 added since the time of Archbishop  
 Usher. In whose collations it* [the  
 verse in question] “ *is not found.*”

The

(t) The account of the *Dublin MS*, here stated, is more  
 particular than that which was set forth in the former  
 edition of this work; because it is the result of the *whole*  
 of the communications, made to me, by Dr. *Wilson*, as  
 well before, as since, the publication of the former edition  
 of these Letters.

ENSON. The premises, from whence the former part of this objection is drawn, having been just disproved, the conclusion must, of course, fall to the ground. And, as to the latter part of it,—the verse, *i. John, v. 7*, does not appear, it is true, in the Collations, which Archbishop *Usher* made of this MS ;—because he did not live to carry those Collations beyond the first Chapter of the Epistle to the *Romans*.

This circumstance is evident from the *Prolegomena* (*u*) of Dr. *Mill*: which, however, Dr. *Benson* has endeavoured to conceal from his readers. He did not chuse to communicate to them that part of Dr. *Mill*'s account of this MS, which supported its reputation, and character; although he uses all haste (as will appear in the next succeeding extract) to state those parts of the *Prolegomena*, at length, which tend to depreciate the

(*u*) *Millii Proleg.* 1379, 1380. This circumstance is further affirmed by a Memorandum of Dean *Ycard*, prefixed to this MS: “ The readings of this MS were “ not gathered, but to the 22d of the Acts of the Holy “ Apostles, and those of the first Chapter of the Epistle “ to the *Romans*.” (See also *Wetstein's Proleg.* p. 52, and *Emlyn's Reply*, C. v. p. 269.)

the Verse. But this, Sir, you will, perhaps Dr. BE  
denominate the *prudence* of Dr. *Benson*. It  
will, at least, rank, as a fit companion, with  
the “*prudence* of *Erasmus* ;” of which you,  
some time ago, made such honorable men-  
tion. —

XXXVI. “*Dr. Mill says, It is writ-  
ten in a modern and careless hand ; with  
some things blotted out, and others inter-  
polated.*”—(p. 640.)

It seems most probable, that Dr. *Mill*, and  
Mr. *Casley*, had never seen this MS. Dean  
*Ycard*’s account, who HAD SEEN it former-  
ly, and Dr. *Wilson*’s description, who has  
lately inspected it, admit the blottings  
out, and interpolations, but explain them  
in a manner the most honorable to the  
Copyist. “*The Writer*” (says Dean *Ycard*)  
“ has not taken pains to make fair writing.  
“ He has often greatly neglected his hand ;  
“ and, what is very disagreeable to the eye,  
“ but is, nevertheless, *the mark of integrity*  
“ *in a Transcriber*, is, that when, in copy-  
“ ing,

ENSON. “ ing, he perceived any word, or words, to  
 “ have been omitted by him, he erased those  
 “ which he had written” [subsequent to the  
 omission] “ and re-placed them in the body  
 “ of the work, after he had inserted there-  
 “ in what he had before omitted.” (w)

Blots, and interpolations, may be marks of haste in the Copyist; but they are not certain proofs of inaccuracy in the MS itself. It is morally impossible, that the transcriber of so large a book as the New Testament, should travel through his task, without falling into errors, without committing mistakes. And if, upon revision, he should decline to blot, or to interpolate, lest he should be said not to have “ taken pains to make fair writ-  
 “ ing,” the outward fairness of his work would ill atone for its internal errors, and defects.

Thus far as to this charge, of blots, and interpolations, in general. Let it be, finally, remarked, as to this Verse, in particular, that  
 it

(w) *Martin's La Verite*, Part ii, C. 12. Dr. *Wilson's* account of these particulars hath been already stated at large in page 151.

it is *neither BLOTTED, nor INTERPOLATED*; Dr. B.  
but is written in the body of the page, and  
in the same fair, uniform, hand, with the  
rest of the MS.

XXXVII. “ *Mr. Casley calls it a modern MS, probably translated, or corrected, from the latin vulgate. Other learned men have observed, that the form of the letters is the same with that of our printed Greek Testaments, with accents and spirits. So that it may, possibly, have been written, since the invention of Printing:*” —

Dr. Benson ought to have stated the circumstances which make for the antiquity of this MS, as well as those which tend to pronounce it modern. But this, it seems, although greatly his duty, was no part of his design.

Let it be here observed, then, that the vowels *i* and *u* are written, throughout this MS, with double points placed over them: which method of pointing, by the testimony of

ENSON, of (x) *Montfaucon*, the most competent of all men to decide a question of this nature, shews a MS to be more than a thousand years old. This is, at least, a strong presumption in favor of the antiquity of this MS. But this dispute will, perhaps, be the most satisfactorily decided, by referring to the description of this MS, herein before stated: (y) which, at least, proves that it was written *before* (if not long before) “ the invention of Printing.”

As to Mr. *Casley*’s expressions, “ PROBABLY translated, OR corrected,” they are the very language of mere conjecture; and, as such, deserve little, or no, attention.

XXXVIII. “ *I would have truth take place, on which side soever it falls.*”  
[Note, p. 640.]

If

(x) *Palæographia Græca*, Edit. Paris. A. D. 1708, Lib. i. p. 33.

(y) The words respecting the date of this MS, which were copied from it, in the former edition of these letters, are here omitted; because they *may* be applied to the time when St. Mark’s Gospel, itself, was *originally written*: although that time really was, according to Dr. *Cave*’s account, A. D. 56, and, according to Dr. *Pearson*, A. D. 60. I do not wish to urge any evidence in favor of this verse, against which any objections may be brought, which can, in any degree, stand the test of examination.

If Dr. *Benson*, instead of raking together Dr. B every thing that hath been said, however mistakenly, by *Mill*, and *Casley*, in prejudice of the MS in question, and pressing that side of the argument, *alone*, had thought fit, at the same time, to have given to the world what *Martin*, and *Ycard*, had urged in favor of its antiquity, and authority ; his practice would have done as much honor to this declaration, as it now reflects disgrace upon it.

XXXIX. “ *Again ; we have been referred to another MS, which is in the King of Prussia’s library, at Berlin.* “ *That MS has, indeed, the disputed text.* But then it is acknowledged to be a late transcript from a printed Greek Testament, and, particularly, from the Complutensian edition ; which the ignorant transcriber has followed so closely, as to copy exactly and without variation, even the very errors of the Printer.”

This MS was purchased, upwards of a century ago, at a high price, by *Frederic William the Great, Elector of Brandenburgh*, and

BENSON. and was believed to be very ancient, not only by the learned of that age in general, (as by the Librarian *Hendreichius*, by *Saubertus*, Professor of Divinity at *Helmsstadt*, by *Tollius*, and by the great Orientalist, *Jablonski*, at *Berlin*) but by the famous *Spanheim*. If the claim of this MS to antiquity were to be decided by authorities of this kind, it should seem, that very respectable antagonists, and those many in number, should be opposed to names of such eminence as these, to satisfy the world of its being a modern copy. And who are these many, and respectable antagonists? As to number, I know of none, but *one*; and as to the respectableness of that one, in this (z) instance, at least, let the reader (if any reader shall have accompanied me thus far) condescend to afford me a few moments more of his patience, and then judge for himself.

ONE person, then, M. V. *La Croze*, a Librarian at *Berlin*, in the beginning of the present

(z) *Emlyn's Reply*, (Edit. as before) p. 229.—M. V. *La Croze* was, certainly, a very learned man. But his behaviour, in respect to this verse, undoubtedly merits the most severe reprehension.

sent century, in a letter written A. D. 1720, Dr. BEN  
 and published by Mr. *Emlyn*, in his contest  
 with Mr. *Martin*, affirms this MS to be a  
 late transcript from the *Complutensian* Edi-  
 tion. “ I wonder,” (says he) “ that *our*  
 “ MS, a book of no authority, should be  
 “ alledged in confirmation of a dubious  
 “ reading, after I have already made it  
 “ manifest to *many* learned men, and to Mr.  
 “ *Martin* himself, that this book, although  
 “ sold by an artful impostor for an ancient  
 “ MS, and boasted of accordingly, is only  
 “ a late transcript from the *Complutensian*  
 “ Edition: and this” (he proceeds to say)  
 “ I PERCEIVED AT ONCE, when I former-  
 “ ly viewed this Library, as a stranger, and  
 “ before I had any intentions of settling at  
 “ *Berlin*; and I made this declaration open-  
 “ ly to *Hendreichius*, now dead; and ever  
 “ since this Library has been entrusted to  
 “ my care, I have candidly declared the  
 “ same to all persons, nor is Mr. *Martin* ig-  
 “ norant of it.”—In another part of the  
 same letter, the same *La Croze* says, “ He  
 “ who has seen the *Complutensian* Edition,  
 “ has also seen our MS, without excepting

BENSON. " even the very errors of the Printer, which  
 " the ignorant transcriber has followed so close-  
 " ly, as to make it absolutely certain, that  
 " some illiterate copyist was employed by  
 " some learned cheat, in order to accomplish  
 " this imposture."

In another letter, much anterior in point of date to this, which has just been abstracted, the same *La Croze* says (with a forwardness, which indicates that he had, *even then*, taken his side, and that the fate of the Verse, in question, was, at that time, not indifferent to him) among other things—

" I read, YESTERDAY, (a) Dr. *Mill's*  
 " Dissertation upon the passage of St. *John*;  
 " and found there ALMOST all that I HAD  
 " THOUGHT upon the same subject.—ALL  
 " the ancient *Greek* and *Latin* MSS, in  
 " reckoning up the three" [THREE!] " Wit-  
 " neesses, mention only the Spirit, the Water,  
 " and the Blood. There is no account to  
 " be made of our *Greek* MS of the New-  
 " Testament; it is a work, which, although  
 " it

{ (a) *Emlyn's Reply*, p. 286.—

" it has deceived many, I never thought a- Dr. BE  
 " bove eighty years old. In the year 1696,  
 " upon coming to *Berlin*, this MS was shewn  
 " to me as being a thousand years old: *After*  
 " *having examined it A MOMENT*, I maintain-  
 " ed that it was modern, and copied from  
 " the edition of the Bible of Cardinal *Xime-  
 nes*. I convinced the late Mr. *Spanheim*,  
 " and the then Librarian, by comparing of  
 " passages, the resemblance of characters,  
 " and other sensible proofs. The passage  
 " of the Three Witnesses is there word for  
 " word, as in the Bible of *Alcala*, AND IT  
 " COULD NOT BE THERE OTHERWISE.  
 " The ancient Fathers have (*b*) NEVER  
 " made use of so remarkable a passage.  
 " The Lectionary, entitled *αωδειος*, IN MY  
 " OPINION, is of no great authority in this  
 " case. I do not doubt its antiquity; but  
 " these ecclesiastical Books are more subject  
 " to alterations than others."—

Such testimony as this (to say nothing of  
 M 2 that

(*b*) M. *La Croze*, it seems, had NEVER consulted any  
 of the authorities, stated in the former part of these let-  
 ters, which directly destroy this assertion; or he would  
 NEVER have made it.

BESIDES that air of affected self-sufficiency, which appears in almost every line, and is truly ridiculous) carries suspicion upon the face of it. There can be but small doubt of the then *Elector* having taken the opinions of the most learned men of his Court, and Country, as to the antiquity of this MS, antecedently to his purchase of it; and of their having given their sentiments in its favor, after having tried it by the best examination in their power. There can be no doubt of this MS being well known to *Hendreicbiius*, because, as the *Electoral Librarian*, he had it under his care many years; to *Saubertus*, because he has set forth nearly *two hundred* various readings from it, in his commentary on the Gospel of St. *Matthæw*, and he stiles it “*Perpetuus, (c) et admodum pretiosus*;”— to *Tollius*, because he is cited, in relation to it, by Father *Le Long*; to *Jablonski*, because he was consulted by *Kettner*, on the subject, previously to his publication; and to *Spanheim*, for *La Croze* affirms that he convinced *Spanheim* of its being an imposture. It is surely, then, on the very face of this account,

a

a most strange, an almost incredible, thing, Dr. B. E. that *La Croze* should PERCEIVE AT ONCE, at a single glance, as it were, and IN A MOMENT, what so many learned men, upon a long acquaintance with, and a close examination of, the MS, could not perceive at all. Such a narration as this, having no support beyond the bare affirmation of the reporter, would deserve little credit, even if no positive proof could be brought to destroy it.

But, unfortunately for *La Croze*, his whole charge is demonstrably false.—For,

i. As to his assertion, that he had made it manifest to Mr. *Martin*, that the MS, in question, was a late transcript from the *Complutensian Edition*,—it turns out, by (d) Mr.

M 3

*Martin's*

(d) *Martin's La Verite*, Part ii, C. 7. *La Croze*, attempted, indeed, to apologise to *Wetstein*, on this subject, by saying, that he had not defended himself, because he was unwilling to offend Mr. *Martin*, or to treat him harshly. “*Hoc mihi significavit Cl. La Croze, per epistola lam, A. D. 1731, sed ad objectiones D. Martini non respon-“ disse, quod senem venerandum offendere, aut ipsi, ægre fa-“ cere, noluisse.*” (Proleg. p. 59.) But this was a mere pretence. Whilst he thought himself able to support his own assumptions, he made no scruple of treating Mr. *Martin* disrespectfully enough. He found himself unwilling to offend this venerable old man, precisely at the time when he found himself unable to answer his arguments.

BENSON. *Martin's* own account, which was addressed to *La Croze*, which it was highly incumbent upon him to have contradicted, if he could, but which stands to the present hour, even uncontroverted,—that he had made, to Mr. *Martin*, no such manifestation at all. Nor was it, indeed, possible that *La Croze* could “make manifest” his assertion, notwithstanding the over-forward zeal which hastily precipitated him into it, either “to “Mr. *Martin*,” or to “many learned men,” or to any person whatever. For,

2. This MS is NOT a transcript from the Complutensian *Bible* :—as will evidently appear by the following observations.

In the Gospel of St. *Matthew*, Chap. ii. Verse 13, the MS of *Berlin* (in question) reads *αποκτειναι*; but the reading of the *Bible of Complutum* is *απολεσαι*, in the corresponding part of that Verse.

In ii. 17, of the same Gospel, the *Berlin* MS has *υπο κυριας δια Ιερεμιας*; but the *Complutensian* Edition has, in the same passage, *υπο Ιερεμιας τα προφητεις*.

In

In v. 32, the *Berlin* MS. reads  $\sigma\tau\iota\pi\alpha\varsigma\circ$  Dr. B.  $\alpha\pi\omega\lambda\omega\omega\circ$ ; but the reading of the *Complutensian* Edition is  $\sigma\tau\iota\circ\circ\alpha\pi\omega\lambda\omega\sigma\circ$ .

In vi. 13, the *Complutensian* Edition has the Doxology compleat—"For thine is the kingdom, the power, and the glory, for ever and ever :" of which the *Berlin* MS has not a single word. (e)

In vii. 18, the *Berlin MS* has  $\varepsilon\delta\varepsilon\pi\alpha\lambda\iota\iota\eta\delta\eta\delta\rho\eta\eta$  ; but the *Complutensian Edition* has only  $\varepsilon\delta\varepsilon\delta\eta\delta\rho\eta\eta$ .

In vii. 24, the Berlin MS reads οὐοιωθῆσται : but the Complutensian Edition only οὐοισω.

In ix. 30, the MS of *Berlin* reads  $\alpha\nu\omega\chi\theta\eta\sigma\alpha\nu$   $\alpha\nu\omega\nu\pi\alpha\rho\chi\rho\eta\mu\alpha$ ; but the *Complutensian* does not exhibit the word  $\pi\alpha\rho\chi\rho\eta\mu\alpha$ , in that passage.

In xv. 22, the MS of Berlin reads  $\epsilon \kappa \rho \alpha \xi \epsilon \nu$   $\omega \iota \sigma \omega \alpha \nu \tau \omega$ ; but the *Complutensian* Edition has, in the same passage,  $\epsilon \kappa \rho \alpha \xi \alpha \sigma \epsilon \nu \alpha \nu \tau \omega$ .

ENSON. In xvii. 2, the *Berlin* MS has  $\omega\varsigma$  Χιων; but the *Complutensian* reads, instead thereof,  $\omega\varsigma$  το φως, in the parallel passage.

In xxvii. 29, the MS of *Berlin* reads  $\epsilon\nu$  τη δεξια; but the Edition of *Complutum* hath, in the parallel passage,  $\epsilon\nu\nu$  την δεξιαν.

In eight of these examples, this MS agrees with one, or more, of the MSS of *Robert Stephens*; in one example, with a MS of *Casaubon*; in two, with the *Codex Montfortius*; in one, with the MSS of *Saubertus*; in three, with the celebrated MS of *Cambridge*; and in the last example, with the still more celebrated MS of *Alexandria*.

If these variations of the *Berlin* MS from the *Complutensian* Edition, selected, by the help of *Saubertus*, from the Gospel of St. *Matthew*, alone, be so numerous, (and yet the List here given, does not comprise them all) how greatly might that number be increased, by an examination, of this kind, pursued through the whole of the New Testament! But, as the task would be irksome, so the attempt

attempt is, happily, unnecessary. The variations, which have been already adduced, concord too nearly with the readings of other MSS, to be mere errors of the transcriber. They are too correct, in their language, and too pointed in their meaning, to be the errors of an “ignorant transcriber.” And they differ too widely, are in every respect too discordant, from the text of the *Complutensian*, to warrant even a possibility, that the MS of *Berlin* can be, at all, “a transcript from that Edition.”

With respect to the information, which M. *La Croze* has further condescended to give us,—namely, that the “*ἀποστολος* is, *in his opinion*, of no great authority,” because it is a *Lectionary*, and because Lectionaries “are more subject to alterations than other ecclesiastical Books,”—it might be asked, whether in any Lectionary, of any Church, any text would, at any time, be inserted, which that Church did not accept as genuine? But questions of this kind need not be proposed, or multiplied, in the present case. For the *ἀποστολος* is NOT a *Lectionary*, in

ENSON. in any other sense than as the Bible itself may be called a *Lectionary*, namely, from being *read in the Church*. The *αποσολος* is a “Collection (f) of the Epistles of the New Testament, written separately ;” that is, separately from the Gospels. The *αποσολος*, then, is the very volume of the Epistles themselves, comprising, among the rest, this Epistle of St. John. And the opinion of *La Croze*, founded on supposed alterations in Lectionaries, can have no place in the present question.

As to Dr. *Benson*’s suggestion, that this MS is ALSO, a “transcript from a printed Greek Testament ;” it seems hardly reconcileable with his other assumption, of its being, withal, “a transcript from the Complutensian Edition.” Taken as a whole, the accusation seems, in no small degree, inconsistent with itself. Considered in parts, the latter clause of it has already been proved to be utterly untrue ; and the former, being made without specification, is empty, and

(f) Dr. *Thomas Smith*’s *Miscellanea*, *Lond. Edit.* A. D. 1686, p. 155. See also *MARTIN*’s *La Verite*, p. ii, C. 5.

and unfounded. As an idle charge, and Dr. B—  
brought at random, it is not worth the pains  
to dwell upon it. It is too vaguely stated to  
receive an answer, and too absurdly expressed  
to deserve one.

XL. “ *And, finally, as to the Com-  
“ plutensian, which was the first edition  
“ of the Greek Testament; which,  
“ (though printed) Stephens has num-  
“ bered as the first of his MSS.*”—

The *Complutensian* was *not*, properly, the  
first Edition of the *Greek Testament*. The  
*Basil* Edition of *Erasmus* was published in  
A. D. 1516, antecedently to the Bible of  
*Complutum*; which, although *printed* in A. D.  
1514, was not given to the world until sev-  
eral years afterwards. Nor has *Robert Ste-  
phens* “ numbered the *Complutensian* as the  
“ *first of his MSS.*,” or as *any* of his MSS.  
Take his own (g) words: “ *Ut primò,  
“ Complutensem EDITIONEM intelligas, quæ  
“ olim ad antiquissima exemplaria fuit ex-  
“ cusa.*”

XLI.

(g) Preface to *R. Stephens's* Edition, in question.  
(Appendix, No. XII.)

NSON. XLI. " *From whence*" [viz. from the Complutensian Edition] " *most probably, he*" [Robert Stephens] " *took this disputed passage, and inserted it into the sacred text.*"

If Dr. *Benson* had stopped to compare the text of this disputed passage, as it stands in the *Complutensian*, with that of the Edition of *Robert Stephens*, he, *perhaps*, would not have hazarded this observation.

The Greek Text of R.  
Stephens's Edition  
of 1. John, v. 7, 8.

7. Ὄτι τρεῖς  
εἰσὶν οἱ μαρτυρ-  
οῦντες ἐν τῷ οὐρα-  
νῷ, οἱ ωληνοὶ, οἱ  
λογοθεῖ, καὶ το-  
ιχιοὶ τνευμα, καὶ  
καὶ ετοὶ οἱ τρεῖς  
\* εἰς τὸ α. \* εν εἰσι.

8. Καὶ τρεῖς  
εἰσὶν οἱ μαρτυρ-  
οῦντες ἐν τῇ γῇ,  
τοι ωνευμα, καὶ  
τοι υδωρ, καὶ το  
αἷμα, καὶ οἱ τρεῖς  
εἰς τὸ εἰσι.

The Greek Text of the  
Complutensian Edi-  
tion of the same  
Verses.

7. Ότι τρεῖς εἰσὶν οἱ  
μαρτυροῦντες ἐν τῷ οὐρανῷ, οἱ  
ωληνοὶ καὶ οἱ λογοθεῖ, καὶ τοι  
ιχιοὶ τνευμα, καὶ οἱ τρεῖς  
εἰς τὸ εν εἰσι.

8. Καὶ τρεῖς εἰσὶν οἱ  
μαρτυροῦντες επὶ τῆς γῆς το  
πνευμα, καὶ τοι υδωρ, καὶ  
αἷμα.

In the *seventh* Verse of this Epistle, then, Dr. BE the Edition of *Robert Stephens* reads *καὶ εἰσὶν οἱ Τρεῖς* ;—That of *Complutum*, *καὶ οἱ τρεῖς*, only. The Edition of *Robert Stephens* also reads *εὐ εἰστι* ; whilst that of *Complutum* conveys not only different words, but, in some respects, a different meaning, from that of *Robert Stephens*, by reading *εἰς τὸ εὐ εἰστι*.

In the *eighth* Verse, the Edition of *Robert Stephens* reads *εὐ τῷ γῷ* ; but that of *Complutum* *εἰς τῷ γῷ*,—a different preposition, governing, in the following substantive, a different case. In the Edition of *Robert Stephens*, the last clause of this Verse, *καὶ οἱ τρεῖς εἰς τὸ εὐ εἰστι*, is read entire ; but there is not one word of it found in the *eighth* Verse of the Edition of *Complutum*.

Beside these palpable discordances, which render the pretence of one of these Editions having been a Transcript of the other, improbable, beyond all seeming ; a little attention to the method, in which *Robert Stephens* proceeded, throughout his Edition of A. D. 1550, will prove the absolute impracticability of this supposition.

When

ENSON. When any particular word, or words, were found in a few of his Copies, which did not exist in the generality, or in the greater part, of them, *Robert Stephens*, on inserting such word, or words, in the text of his work, constantly pointed to the margin, by the help of his index, the *obelus*; where his reader might find the MS, or MSS, particularly specified, on the authority of which he had made the insertion. And when, upon placing his *obelus* in the text, the passage, or word, to which it was prefixed, was found in but a very few (as in one, or two) of his Copies, it was his invariable custom to signify this deficiency, in the margin, by the following description—*εν πασι* (or *παντα*) *πλην τω β* (for instance) viz. *This word, or passage, is wanting in all my authorities, except the Copy marked β*: or, for the sake of brevity, by the single initial *π*. (instead of *εν πασι* or *παντα*) followed by the rest of the reference. Thus in St. *Matthew*, xii. 35, the *obelus* is placed over the words *της καρδιας*; and in the margin is written *εν πασι*, *πλην εν τω π*, or *These words are wanting in all my authorities, except the MS, π*. In St. *Mark*, viii. 2, the mark of reference

reference is placed over the word *ημερας*, and Dr. B.  
the corresponding marginal Note is, *παντα  
πλην τε γ*, or, *Wanting in all, except the MS  
marked γ*. And lastly in St. John, iii. 25,  
the reference is affixed to the word *Ιεδαιων*;  
and in the margin is found *π. πλην τε α*, or,  
*wanting in all, except the Copy α*, which is the  
Complutensian Edition. (b)

Now, what is the Note, or Reference, of  
*Robert Stephens*, in the margin of this dis-  
puted Verse, considered in relation to the  
Complutensian Edition? Not, *εν πασι*, or *παντα*,  
*πλην τε α*, (or, abbreviated, *π. πλην τε α*) which  
is the constant custom of *Robert Stephens*,  
where *one*, only, of his authorities supports  
a particular reading: Not, “*Wanting in all  
“ my copies, except the Complutensian*,”—  
which, certainly, would have been the case,  
if the supposition, advanced by Dr. *Benson*,  
and now under consideration, were just.  
But his Note, or Reference, is to this effect,  
and may be thus fairly paraphrased. *The  
words, εν τε ποσιω, in this Verse, are wanting  
in*

(b) See the Edition itself (of A. D. 1550) pages 21,  
75, and 166.—

ENSON, in seven of my MSS. The Complutensian Copy, and others of my authorities, have the whole Verse in full length, save that the Complutensian has, at the close of the Verse, a reading peculiar to itself, viz. εις το εν, which does not belong to any of the rest. If Robert Stephens, whilst living, had even entertained some latent fears, lest a supposition of the kind, now under consideration, however preposterous, might, at some future time, attempt to impose itself upon the world; it seems that he could not have employed those marginal Notes, and References, which he had adopted, more appositely, than he thus has done, to meet it with a flat negation. It was not well within his power to have done more for our satisfaction herein, unless he had been uneasy enough to have detailed those fears, at large, to the world, by anticipation; and had busied himself, in much circumlocution, to caution his readers, beforehand, not to pay any heed to such an imposition, if it should be attempted to be passed upon them.

These impediments, Sir, being thus removed,

moved, I am enabled to sum up this argument, in *both* its parts, in a few words. Had *Robert Stephens* “ taken this disputed passage “ from the *Complutensian Edition*,” he would not have remarked, as a circumstance peculiar to *that Edition*, that it read εις το εν, in a *part* of the Verse in question; if the *whole* Verse had been peculiar to it, and had not been found in any of his other authorities. But he has *not* inserted the disputed passage, *as it stood* in the text of the *Complutensian*. And he *has* remarked the εις το εν, as a circumstance peculiar to a *part* of the Verse, in the *Complutensian Copy*. The consequence is peremptory; it will not be evaded, and it cannot be repelled: namely, that *Robert Stephens* did *not* take this disputed passage from the *Complutensian Edition*.

XLII. “ *The Editors*” [of the *Complutensian Edition*] “ say, in general, “ that they followed the best and most an- “ cient MSS of the Vatican.—But Mr. “ Wetstein (i) renders it dubious whe- N “ ther

(i) *Prolegomena* to folio Edition, A. D. 1751, page 116.

ENSON.

“ ther they had any Vatican MSS,—not  
 “ only, from their varying, in so many  
 “ places, from the best Vatican copy, but  
 “ because Leo X did not come to the Pope-  
 “ dom, time enough to have furnished  
 “ them, in Spain, with such MSS before  
 “ they undertook that work. For he (be-  
 “ ing then sick) was chosen Pope not a  
 “ year before that Edition was published.  
 “ And they are supposed to have been about  
 “ fifteen years in preparing and publishing  
 “ it.”—(p. 641.)

The Editors of *Complutum* positively, and in the strongest terms, declare, that they had the use of several *Vatican* MSS, which were sent, from *Rome*, to Cardinal *Ximenes*, for that purpose.

“ Let it be known” (say they (*k*) in their preface) “ to the reader, that we have had,  
 “ for the benefit of this work, the use of  
 “ several MSS, of such very great antiquity,  
 “ and correctness, that it seems a kind of  
 “ impiety

“ impiety to doubt their truth : which the Dr. I.  
 “ most holy Father, &c. *Leo X.* desirous to  
 “ favor our undertaking, sent from the Apo-  
 “ stolic Library, to the most reverend the  
 “ Cardinal of *Spain* ; under whose authority,  
 “ and by whose commands, we have com-  
 “ mitted this work to the press.”

The world, surely, owes to these illustrious Editors so much respect, at least, as to credit a declaration, made with such solemnity, unless there shall appear, from circumstances, a moral impossibility of its truth. But the objections, here culled out of *Wetstein*, are far from importing any such impossibility. It by no means follows, that these Editors had no *Vatican* MSS, because they varied, in many places, from the best *Vatican* Copy. It would be just as found a conclusion, to affirm, that *Robert Stephens* had not the *Complutensian* Bible, because he has varied, in many places, from that Edition. And, as to there not being a *Leo X.* at *Rome*, “ time enough to have furnished them, in *Spain*, “ with such MSS, before they undertook “ that work ;” it may be answered, that

ENSON. there was a Cardinal (*l*) *de Medici* there, time

(*l*) He was created Cardinal, by *Innocent VIII*, at 45 years of age. (*Bayle, Dict. Historique, Tom. ii. p. 299. Edit. Rotterdam. A. D. 1697.*)

The learned friend, to whom I am indebted for the account of the *Dublin MS*, set forth in p. 150—153 of this work, has favored me with the following reflections, on the subject of these *Vatican MSS.*

“ I think it probable, that the *Vatican MSS* were lent to *Ximenes*, during the Popedom of his countryman *Alexander VI*, who died in August, A. D. 1503;— that, during the ensuing scenes of turbulence, they were not re-demanded, until at last they were absolutely forgotten; and that they lie dormant in some Library, or Monastery, in *Spain*, where, on examination, they may yet be discovered. I know when *Francis I.* died, and when *Leo*’s Popedom commenced. But the reigning Prince, or Pope, is always thanked for the favours conferred by their predecessors; while it is to their indulgence we owe their continuance, or from their grace we must expect their repetition. *R. Stephens* acknowledges that his MSS came from the Library then belonging to *Henry*. They were lent by *Francis*. So might the *Complutensian* Editors thank *Leo* for the MSS, which they had from his *Vatican*, although they received them from *Alexander*. *Ximenes* was long projecting his work, and long preparing his materials. Is it not probable, that he would take the opportunity of soliciting the loan of the *Vatican MSS* (if they were LENT to him) when his countryman filled St. Peter’s chair? But, as Books, and MSS, were not *Alexander*’s passion, I suspect that he SOLD them to *Ximenes*; and that the loan was a sable, contrived to conceal the infamy of the transaction.”—

This is a most judicious conjecture. And it seems that no objection can be brought against it, save the expressions of the *Complutensian* Editors; who positively say, in their preface, that *Ximenes* received them from *Leo*. “ *Quae Leo decimus educta, &c. MISIT ad Cardinalem Hispaniæ.*”—

time enough to furnish those MSS to his Dr. B. Brother Cardinal, *Ximenes*, for his assistance in this undertaking. And because, in that long series of *fifteen* years, which saw these learned Editors secluded from the world, and anxiously intent on their great work, their original benefactor had been exalted to the Papal throne, and assumed the *new* name of *Leo X*; they would not, in their Preface, mention him by his former, less honorable, appellation, but by the august, and pre-eminent, title, which distinguished him in A. D. 1514, when their *Polyglott* came forth from the Press. As *men*, this lesser kind of *Metonymy* would be natural.—As *Papists*, it would be inevitable.

XLIII. “ *Since that, Pope Urban,  
having recommended those MSS in the  
Vatican, to be examined, it was found  
that all of them, which have the Epis-  
tle of St. John, want this seventh  
Verse of the fifth Chapter.*”

Dr. *Benson* has not been so just to his  
N 3 readers,

ENSON. readers, (m) as to inform them on what authority this assertion is founded.

But, admitting, for the present, and for the sake of argument alone, that the MSS, now in the *Vatican*, have not the text in question,—does it follow from thence, that there were no MSS in that Library, BEFORE the time of Cardinal *Ximenes*, which had the Verse? Dr. *Benson*, indeed, is forward enough to tell us, that “ those MSS,” those identical exemplars which were used by the Editors of *Complutum*, were “ examined,” and that “ all of them, which have the Epistle, “ want the Verse.” Will he prove it to us? He does not attempt it. He trusts to find readers as full of zeal as himself; and then —no proof will be required.

The truth is, the MSS which were *sent* (not lent—for there is a great difference in the two words, and the expression in the original, is *misit*) to *Ximenes*, for the use of the

(m) The search, alledged to have been made by *Caryophilus*, is supposed to be here alluded to. But even *Wetstein*, himself, pays little, or no, credit to it. (Prol. p. 61.)

the *Complutensian* Editors, were not ordered, Dr. B. as far as we know, to be returned, nor are we certified that they ever were returned, to the Library of the *Vatican*. We know, that the MSS, which were borrowed, by *Robert Stephens*, from the Royal Library, at *Paris*, have never found their way back thither, or, at least, that they are not now in that Library: for the MSS, which Father *Le Long* spoke of, have already been proved (n) not to be those which had been used by *Robert Stephens*. And the same conclusion may, with far more probability, for many obvious reasons, be formed, as to the *Vatican* MSS, used by the Editors of *Complutum*.

XLIV. " *And Father Simon has observed very justly, That, when the publishers of the Complutensian edition published this disputed text, they followed the reading of the latin copies here.*"

This objection supposes that *Ximenes*, and his congregated (o) Divines, not finding the

(n) Pages 127 to 138.

(o) They were no less than 42 in number, as hath been before observed; and the expences of *Ximenes*, in

NSON. text of the *heavenly Witnesses* in any *Greek* MSS, confederated to forge this new text, in order to make their *Greek*, correspond with the *Latin*, Copies : nay, it positively affirms that they did so.

Thus stands the *liberality* of this objection. Let us now enquire into its truth.

The text of the *Latin* Copies is “ *Et hi tres unum sunt,* ”—*And these three are one.* But what is the text of the *Complutensian* Edition, in the parallel passage? Not *ετοι οι τρεις εν εισι*, which would have been exactly consonant to the *Latin* text, (*hi tres unum sunt*) *these three ARE one*; but *οι τρεις εις το εν εισι*, *these three AGREE IN one.* Can any person be so much much a *Bæotian*, as to imagine, that, if these Editors had meant to forge a *Greek*

the whole of this publication, are affirmed to be *Ducatorum sexcenties Millena milia*. The Writer of the Appendix to the *Hist. Lit. of Cave*, says, *Quinquaginta millia aureorum*. Edit. *Lond.* A. D. 1688, p. 201.

The delighted mind of *Ximenes* is said, by *Gomez*, in his life of this Cardinal, to have expressed the happiness, which it possessed, on seeing this great work compleated, in these animated words—“ *Grates tibi ago, summe Christie, quod rem, magnopere à me curatam, ad optatam finem perduxeris.* ” *Hody, De Bibl. Text. Orig.* p. 462.

Greek text, “ to follow the reading of Dr. B. — “ the *Latin Copies*,” they would have not have forged one which would have followed those Copies exactly? Is it possible to believe, that, if these Editors had intended to frame, in the *Greek* language, a translation of the *Latin Text*, they would have produced something so utterly dissonant from it? — that so many men of learning, who had spent *fifteen* years in collating *Greek MSS*, in order to compile a *Greek Testament*, were yet so utterly ignorant of the *Greek language*, as to bring forth a gross mis-translation, and, withal, one so foreign to their purpose? — The truth is, that *M. Simon*, and *Dr. Benson*, would not have argued thus absurdly in any other case. There is, upon a fair statement of the proofs, every reason to believe (as hath been remarked in a former letter) that the verse stood, in those *MSS* which the *Complutensian Editors* consulted, (*p*) exactly as they have delivered it to us; and that they did not think themselves at liberty to vary from their *MSS*, either to “ follow the  
“ reading

(*p*) The *seven MSS* of *L. Valla* read εις το εν εισι, in the last clause of this verse, as well as the *MSS* used by the *Complutensian Editors*.

NSON. reading of the *Latin Copies*," or of any other copies whatsoever.

Between this objection, herein last stated, and that to which I now proceed, several miscellaneous observations intervene, which Dr. Benson styles " incidental and internal marks " which may render it" [the authenticity of the Verse] " suspected." Some of these observations are too frivolous to require any animadversion. Those, which seem to deserve it, will receive their answer hereafter.

XLV. " *This disputed text was not in the Italic, or old Latin Version, before the time of Jerome.*" (p. 643.)

The whole tenor of the authorities, from the *Latin Fathers*, who were prior to, and coeval with, and from some, who were subsequent to, the age of *Jerome*, which have been already (q) set forth, proves the absolute falsehood of this assertion. It may not, however, be improper to state this matter, here, at large.

The

The old *Italic* Version, then, or the *Itala* Dr. B.  
*Vetus*, was succeeded, in the *Latin* Church,  
 by the Translation of *Jerome*. But it was  
 not superseded by that Translation, as to  
 general use, until about the end of the *seventh*  
*Century*, (r) or until nearly 300 years after  
*Jerome*'s death. The references, therefore,  
 to, and the quotations of, this Verse, which  
 were made by *Tertullian*, by *Cyprian*, by  
*Phæbadius*, and *Marcus Celedensis*,—by *Eu-*  
*cherius*, *Vigilius*, *Fulgentius*, and *Cassiodorius*,—  
 and which have been already produced, (s)  
 were not, in any instance, taken from *Je-*  
*rome*'s Version. For the three, first named,  
 of these Writers lived before *Jerome*'s Ver-  
 sion was made. The two next in order,  
 were so nearly the contemporaries of *Jerome*,  
 that they can hardly be supposed even to  
 have seen his Version. It seems, moreover,  
 certain, from an examination of their works,  
 as well as from the positive affirmation of  
*Wetstein*, (t) that *Vigilius*, and *Fulgentius* did  
 not quote from the Version of *Jerome*. And  
 the

(r) See the answer to objection LVI of Dr. *Benson*,  
 hereafter stated.

(s) Pages 26 to 40.

(t) *Proleg.* p. 81. He admits that ALL these authors,  
 here mentioned, used the old *ITALIC* Version in their  
 quotations.

NSON. the very learned *Maffeius* (u) affirms the same thing of *Cassiodorus*, in the most positive terms. These references, and quotations, then, being, all, made whilst the *old Italic* Translation was in general use in the *Latin Church*, and **NOT** being taken from that of *Jerome*, seem to bespeak their own derivation in the clearest manner; and to prove the very opposite conclusion to that which is advanced in the objection: namely, that *this disputed text* **WAS** in the *Italic*, or *old Latin Version*, not only **BEFORE** the time of *Jerome*, but from the first hour of that Version being delivered to the Christian world.

XLVI. “ *It*” [the Verse in question]  
 “ *is not in any of the oriental Versions, as*  
 “ *the syriac.*” —

There were **two, ancient, Syriac Versions.**  
 The latter of them was made in the time  
 of *Xenayas*, (who was Bishop of *Hierapolis*,  
 and

(u) “ *Evidenter enim patet, ex quamplurimis harum Complexionum locis, Cassiodorium ALIA versione a Hieronymiana usum esse*” — are the words of *Maffeius*. (Appendix, No. X.)

and died in A. D. 520) and consequently in Dr. B.  
the end of the fifth, or in the beginning of  
the sixth, century. Concerning the age of  
the former of these Versions, there hath  
been a great diversity of opinion. To pass  
over the sentiments of more ancient critics,  
the learned *Michaelis* (x) wishes to carry its  
date up to the *third* century, at least; while  
*Wetstein* (z) degrades it to the *seventh* cen-  
tury. Truth is, generally, *a medium between*  
*two extremes*; and it seems to be peculiarly  
so in the present case. For, from the testi-  
mony of *Bar Hebræus*, in his *Horreum myste-*  
*riorum*, that a *more accurate* Translation of  
the New Testament into the *Syriac* language,  
was made in, or about, the beginning of the  
sixth century; in the time of *Xenayas*;  
it seems evident, that one more ancient,  
although less accurate, subsisted before that  
time.

(x) *Introd. Lectures*, Sect. 49, Ed. Lond. 1761.

The other arguments of this very learned pro-  
fessor, on this head, have no real weight. *Ephrem* quoted  
from the *Greek MSS* themselves, which were then fre-  
quent in *Syria*, translating, as he quoted, for the benefit  
of his unlearned country-men. And the story of the  
*Edessa* Copy is a mere dream.

(z) *Proleg.* Tom. 1. p. 109.—In page 113, he for-  
gets himself so far as to say, that the *latter* (or *second*)  
*Syriac* Version was made in A. D. 506;—thus making,  
by his own account, the *offspring* older than the *parent*.

son. time. Whilst, on the other hand, it seems equally certain, that this, more ancient, *Syriac* Version was made subsequent to the age of *Chrysostom*, who died in A. D. 407; not only because it is divided according to the *Canons of Eusebius*, and contains his letter to *Carpianus*: but because it sets forth the *Doxology* in *Matt. vi, 13*, which was not found (a) in that Gospel until the time of *Chrysostom*.

The (more ancient) *Syriac* Version, then, is posterior, in point of time, to the *Italic* Translation, and to the Version of *Jerome*; both of which, it has been already shewn, have constantly exhibited the Verse in question. The *Syriac* is, moreover, faulty, and incorrect, almost beyond belief. Not words, or sentences, only, but even whole verses, are left out, or passed over, by the Translator, in various parts of his Version (beside the passage now in dispute) which are admitted by all to be genuine. It may not be improper, perhaps, to specify a few instances of these omissions.

In

(a) See (int. al.) *Erasmi*. Annot. in *Nov. Test. A. D. 1522*, p. 31 and 32.

In St. John's Gospel, the following Verses Dr. BEN  
are wholly left out of this Version :—

“ And if I go, and prepare a place for  
“ you, I will come again, and receive you  
“ unto myself ; that where I am, ye may  
“ be also.” (C. xiv. 3.)

“ He shall glorify me : for he shall receive  
“ of mine, and shall shew it unto you.”  
(C. xvi. 14.)

In the *Act*s of the Apostles :—

“ And *Philip* said, If thou believest with  
“ all thine heart, thou mayest. And he  
“ answered and said, I believe that *Jesus*  
“ *Christ* is the Son of God.” (C. viii. 37.)

“ Notwithstanding, it pleased *Silas* to  
“ abide there still.” (C. xv. 34.)

“ And when he had said these words, the  
“ *Jews* departed, and had great reasoning  
“ among themselves.” (C. xxviii, 29.)

MON. In the 1. Epistle of St. Peter.

“ If ye be reproached for the name of Christ, happy are ye: for the spirit of glory, and of God, resteth upon you. On their part he is evil spoken of, but on your part he is glorified.” (C. iv. 14.)

These are examples, which have escaped even the critical eye of *Theodore Beza*. His (b) annotations point out others, almost innumerable.

Instances of omissions, in Copies, in general, when brought to prove that the words, so omitted, did not exist in the original, are but suspicious evidence. Instances of omissions, in a Copy so full of omissions as this, will scarcely amount to evidence at all.

XLVII. “ Nor is it in the Arabic, Æthiopic, or Persic.” --

These

(b) Beza’s Annotations, *passim*. Martin’s Dissertation, Part. 2. C. 1,

These Versions were copied from (c) the Dr. BEN  
Syriac, and, therefore, must have adopted  
its faults; increased, most probably, by others  
of their own.

XL VIII. "Nor in the Coptic."

The Version abounds more, if possible, with faults, and omissions, than the *Syriac*. The same remark applies to both.

The following omissions of compleat Verses, in this Translation, seem to merit a particular reference: viz.

### In the Gospel of St. Matthew.

“ But I say unto you, Love your enemies,  
“ bless them that curse you, do good to  
“ them that hate you, and pray for them  
O “ which

(c) M. Simon, *Hist. des Versions*, C. 17 and 18, and in Book ii, C. 15, of his *Hist. of the Vers. of the Old Testament*: and *Du Pin*, *Dissert. Prelim.* p. 82. *Wetstein*, however, *Proleg.* 110, affirms, “*teste Renodotio*,” that the *Aethiopic* Version proceeded from the *Coptic*. And *Michaelis* affirms (Sect. 54) that some of the *Arabic* Versions, also, were rendered from the *Coptic*. It is of small importance to the *present* disquisition, whether *Wetstein*, and *Michaelis*, are right, or not, in these conclusions.

SON. " which despitefully use you, and persecute  
" you." (C. v : 44.)

" At the same time came the Disciples  
" unto *Jesus*, saying, who is the greatest in  
" the kingdom of Heaven ? (C. xviii : 1.)

" But *Jesus* answered, and said, Ye know  
" not what ye ask. Are ye able to drink  
" of the cup, that I shall drink of, and to  
" be baptised with the baptism that I am  
" baptised with ? They say unto him, We  
" are able.

" And he saith unto them, Ye shall drink,  
" indeed, of my cup, and be baptised with  
" the baptism that I am baptised with :  
" but to sit on my right hand, and on my  
" left, is not mine to give ; but it shall be  
" given to them, for whom it is prepared of  
" my Father." (C. xx : 22, and 23.)

" And they crucified him, and parted his  
" garments, casting lots : that it might be  
" fulfilled which was spoken by the Pro-  
" phet, They parted my garments among  
" them,

“ them, and upon my vesture did they cast Dr. BE  
“ lots.” (C. xxvii : 35.)

In the *Gospel of St. Mark.*

“ If any man have ears to hear, let him  
“ hear.” (C. vii : 16.)

“ But if ye do not forgive, neither will  
“ your Father, which is in Heaven, forgive  
“ your trespasses.” (C. xi : 26.)

In the *Acts of the Apostles.*

“ And *Philip* said, If thou believest with  
“ all thine heart, thou mayest. And he  
“ answered, and said, I believe that *Jesus*  
“ *Christ* is the Son of God.” (C. viii : 37.)

“ But the Chief Captain, *Lyrias*, came  
“ upon us, and, with great violence, took  
“ him away out of our hands.” (C. xxiv :  
“ 7.)

More instances need not be adduced, to  
shew, that no argument is to be drawn from

SON. any omission of any Verse, by any Transcriber, like this (*d*).

XLI. “ *No, nor in the ancient copies of the Armenian Version.*”—

The *Armenians* were converted to the Christian faith, in the third century; at which time Christianity became the established religion of all *Armenia*, under *Tiridates*, who was then the King of that country. Until this æra, the *Armenians* had possessed no alphabet of their own; but had made use of *Persian*, or *Greek*, characters in writing. Not long after the introduction of Christianity into that country, the famous *Miesrob*, who flourished in the end of the fourth, and in the beginning of the fifth century, invented the characters, which have ever since been used by the *Armenians*. To this wonderful man *Armenia* owes the Version of the Scriptures, also, which it now possesses, as well as its alphabet; which Version was finished

(*d*) *Wetstein* ascribes this Version to the fifth, or sixth century. (*Proleg.* 110.)

finished (e) very early in the fifth century. Dr. B

This, however, was not the first, but the *third*, Translation of the Scriptures, which had then been made by this extraordinary man, assisted by *Isaac*, the great Patriarch of *Armenia*. The two former Versions had been rendered from the *Syriac*; because *Meruzan*, who was, at that time, the *Persian Governor of Armenia*, and an enemy to Christianity, had destroyed all the *Greek MSS* in the land: and had even prohibited the *Greeks*, who lived in part of *Armenia*, from using (f) any other than the *Syriac* language. But, in a few years afterwards, the *Armenians*, being delivered from all fear of *Meruzan*, and being anxious to know whether their Ver-

## O . 3

sion

(e) *Michaelis*, Sect. 57, says, that this Version was finished in A. D. 410.—

Sir *Isaac Newton* (Objection XXVIII, hereafter stated) affirms that it hath been used by the *Armenians* ever since the age of *Chrysostom*; who died in A. D. 407. These accounts differ but very little in their *eras*, and may be reconciled by a very easy supposition: which is, that the different books of Scripture were delivered out to the clergy, and people, of *Armenia*, AS THEY WERE SEVERALLY TRANSLATED, [viz. in A. D. 405, &c.] although the WHOLE VERSION was not FINISHED until A. D. 410.

(f) *Hist. Mosis CHORENENSIS*, Edit. *Whistm.* Lib. iii, C. liv, p. 300.

ENSON. sion, having been then rendered from the *Syriac* alone, contained the *true words of life*, sent deputies to the *Greek Council*, which was held at *Ephesus*, in A.D. 431. These deputies, being returned from *Ephesus* (says *Moses Chorenensis*) “delivered to *ISAAC* (the “Patriarch) and to *MIESROB*, the letters, “and decrees, of that *Assembly*, together with “a copy of the *Scriptures* CAREFULLY WRITTEN. When *ISAAC*, and *MIESROB*, had received this copy, they chearfully took upon them the labor of translating again that sacred volume, which they had translated twice before. But finding themselves somewhat deficient in knowledge” [of the *Greek tongue*] they sent us to the famous *School* at *Alexandria*; there to learn compleatly that excellent language.” Such was the great industry, which the *Armenians* of the fourth, and fifth, centuries, used in order to obtain an accurate Version of the *Scriptures*; rendering them twice from the *Syriac Version*, and the third time from the *Greek MSS.*

This Version was not known, in any printed Copy, until the last century; when it was committed to the press, by order of an *Armenian*

menian Council, held in A. D. 1662. *Uscan*, Dr. BEAN an Armenian Bishop, was deputed by that Council, to superintend, in *Europe*, an impression of their Bible, in their own language. He executed his commission, in A. D. 1668, at *Amsterdam*: and this impression contains, without any mark of doubt, or suspicion, annexed to it, the Verse, 1. *John*, v. 7.

Thus far, Sir, I have the good fortune to concur with *Michaelis*; who seems to have given by much the best history of this Version, that has ever yet appeared. I am truly concerned to feel myself compelled to dissent from him, totally, in **EVERY** other part, (which shall hereafter be stated) of his reasonings in respect to this excellent Version. For,

1. *Michaelis* affirms, on the authority of *Sandius*, that “he” [*Uscan*] “did not find the “ passage, 1. *John*, v. 7, in his MS, although “ it stands in *Uscan’s* edition.”

But the account, so given by *Sandius*, was evidently (to say the least of it) a mistake. For M. *Simon* was acquainted, at *Paris*, with *Uscan*,

INSON. whilst he was employed in executing his important commission. And M. *Simon* (who was not only a very learned, but, on the whole, a candid, opponent of this verse) expressly admits, that *Uſcan*'s impression could not but be very accurate. “ *The Bishop*,” (says he) “ *who was a judicious, and discreet, person, brought with him THE MOST CORRECT MSS, which he carefully followed.* “ *And these particulars I learned FROM THE BISHOP HIMSELF.*” (g)

There is no difficulty in determining, whether the preference, in point of credit, is to be given to *Sandius*, or to M. *Simon*, in the present case. If all other circumstances were equal between these two witnesses (which M. *Simon*'s great fund of learning forbids us to suppose) the fact of M. *Simon*'s being a strenuous opponent of the authenticity of this verse, decides the question entirely in favor of his testimony. The account of *Sandius* is the attack of a zealot, supporting his own partialities. The testimony

(g) *Hist. des Versions*, C. 16, and 17.—Also *Millii Proleg. Edit. Oxon. A. D. 1707*, p. 742.

mony of M. *Simon* is the CONFESSION of an *adversary*, overthrowing his own prepos-  
sessions. The ballance of evidence cannot,  
for a moment, hesitate in inclining to the  
latter.

2. *Michaelis* argues, that “ as this verse  
“ was not in the oldest *Armenian* MSS,  
“ *Haitho* (King of *Armenia*, from A. D.  
“ 1224 to 1270) who understood *Latin*,  
“ seems to have added it from the *Vulgate*.”

This is begging the question. It does not appear, by any kind of proof, that this verse was *not* in the oldest *Armenian* MSS. So far, indeed, is this assumption from being true, that the very contrary appears from the testimony of M. *Simon*, himself, which hath been just related.

3. But *Michaelis* further insists, that *Haitho* was “ a superstitious Prince, that he trans-  
“ lated all *Jerome's* prefaces, and turned  
“ Friar before his death.”

And so he might. His being superstitious  
(if

ENSON. (if there be any meaning in that epithet, in the present instance) translating *Jerome*, and turning Friar, does not prove that this verse was not in the MSS of his nation long before he was born.

Indeed, the existence of this passage, in the ancient MSS of *Armenia*, seems clearly to appear from an acknowledgment of *Michaelis*, which follows the charges, which have just been considered. He there confesses, that, “ *thirty-seven* years after *Haitho*’s “ death, this verse is quoted in a Council “ held in *Armenia*, and in other (b) *Armenian* records. Now, this quotation, by the Council, so early after the death of *Haitho*, and without any remark, or comment, upon it, is a very strong argument in favor of this verse. Had it not existed in the *Armenian* Bibles, before the time of *Haitho*, the members of that Council would certainly have annexed, to their quotation of it, some note, to the reader, to inform him that it had been once lost out of their MSS;

(b) *Galani Concilia*, Lib. 1. p. 436—478. And *Thes. Epist. La Croze*, p. 4, and 69.

MSS; or some mark of acknowledgement Dr. BEN to the memory of *Haitho*, for having (as they would, in that case, have expressed themselves) *restored* this verse.

4. *Michaelis*, lastly, urges (Sect. 58) that “ *Uscān* acknowledges, in his Preface, “ that he had altered some things from the “ *Vulgate*. ”

But this observation proves nothing, as to the present question. For *Uscān* makes no acknowledgement, of that kind, respecting this passage of St. *John*.

And this fact, that *Uscān* had made no alteration as to this verse, is further established by M. *Simon*:—who relates, that (i) an *Armenian*, named *Nicon*, published a treatise on this subject, wherein he accused his countrymen of having interpolated several passages in their Bibles. And he mentioned *Luke*, xxii: 43, 44, and diverse other texts, as particular instances of such interpolation. But he brought no charge, of this kind, against

(i) *Lettres Choisies*, Ep. 24. (Bibl. Critique, Tom. iv.)

ENSON. against the verse now in debate:—which is a further proof that it anciently was, as it now is, found in that Version.

Thus, then, Sir, I have produced the *direct* authority of M. *Simon*, to the existence of this passage in the ancient *Armenian Version*. I have further enforced that *direct* testimony, by *circumstantial* proof. In so doing I have, as I trust, not only collected a body of evidence, to this point, which will not be controverted; or, if controverted, will not be set aside:—but have, moreover, adduced a fresh instance of *GREEK AUTHORITY*, the authority of a Council, in favor of the originality of the text, 1. *John*, v. 7.

I should now, Sir, beg leave to dismiss this objection, did it not seem requisite, previously, to take a short, general, review of the conclusions, at which we seem to have arrived, on this subject of the *ancient Versions* of the New Testament.

The ancient Versions, then, of the New Testament into various languages, are,—arranging

ranging them in order of time--the OLD DR. BENSON ITALIC, (or *Itala Vetus*) the VERSION OF JEROME, the SYRIAC, the ARMENIAN, and the COPTIC. These were all made in, or before, the *sixth* century. Of the rest, some are too modern, as the *French*, the *Russian*, and the *Sclavonic*, (which, however, will be mentioned in the next, succeeding objections) to deserve the appellation of ancient Versions. And others, as the *Arabic*, *Persian*, and *Ethiopic*, are merely transcripts from some of those, which have just been mentioned, and therefore are not entitled to a special enumeration. The *Frankish*, erroneously styled the *Gothic* (*k*) by some of the learned, is out of the present question; for it contains the Gospels only. The *five*, then, herein first mentioned, are ALL the ancient Versions of the Epistles of the New Testament, from their *original Greek*, which affect the present debate. And here,—although DR. BENSON has thought proper, in the outset of (*l*) his observations on this part of the subject, to affirm, that “*the ancient versions*  
“ *have*

(*k*) *Michaelis*, Sect. 70, and 71.

*Continet iste codex quatuor Evangelia, sed mutila.*” WETSTEIN, *Proleg.* p. 114.)

(*l*) Page 643.

ENSON. "have NOT this disputed text," yet--it seems, from what has been premised, undeniably certain, that THREE, out of the whole FIVE, of these ancient versions, and TWO out of the THREE *most ancient* of them all, have uniformly exhibited the verse, now in question!—

L. "It is not in the *Russian*."—

The modern *Russian*, is a younger branch of the ancient *Greek Church*. The *Russians* were converted to Christianity, by the *Greeks*, about the close of the tenth Century. From the *Greeks* they received, not only the *Scriptures*, but their ecclesiastical discipline; and they acknowledged the *Greek Patriarch*, at *Constantinople*, as the head of their Church, until the seventeenth Century, when they elected a Patriarch of their own country, but still without causing, or wishing to cause, thereby, any absolute separation from their Mother-Church.

It has been already (m) proved, that the  
ANCIENT

ANCIENT *Greek* Church (as it may be styled Dr. BEN-  
for the sake of distinction) has given the most  
decided judgment in favor of the authentici-  
ty of this Verse, by inserting it in its pub-  
lic Confession of Faith, and by reading it,  
constantly, in its public service. The use,  
in that Church, of the *απόστολος*, (n) of which  
this Verse formed a part, has been traced up  
to the *fourth*, or *fifth*, Century after Christ,  
without finding, even there, the time when  
it began to be so used: from whence, as  
hath been before remarked, the thinking  
mind feels itself compelled to carry up the  
commencement of that use almost to, if not  
entirely as far as, the age of the Apostles. }

Thus, then, the case stands with the an-  
cient *Greek* Church. It might have been  
presumed, without seeking for further proofs,  
that the *Russian*, or modern *Greek*, Church,  
thus deriving its rudiments of Christianity  
from the ancient one, would, with its Mother  
Church, acknowledge this Verse to be ge-  
nuine. But, happily, we need not leave any  
thing, even here, to presumption. The  
Verse,

(n) See pa. 49—50, and 169.

ENSON. Verse, in question, possesses its place in all the *Russian* (o) New Testaments; and is, moreover, cited in the public *Confession of Faith*, or *Catechism*, of the *Russian Church*, in the following express manner:—

“ 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, visible, and invisible, such is  
 “ the Son, and such the Holy Ghost, being  
 “ consubstantial one with another; accord-  
 “ ing to what the Evangelist, St. John,  
 “ teaches, when he says, *There are three*  
 “ *which bear record in Heaven, the Father,*  
 “ *the Word, and the Holy Ghost, and these*  
 “ *three are one.*”

This Confession, (p) or *Catechism*, was drawn up by the *Russians*, and approved of by *Parthenius*, Patriarch of *Constantinople*, in A. D. 1643; was printed in *Greek*, and *La-  
tin*,

(o) The *Sclavonian* Bible, of A. D. 1663, has this text printed in its margin, only: All the *Russian* Bibles have it in the body of the page.

(p) *Martin's La Verite*, Part 2. C. 10.

tin, at *Leipſic*, in A. D. 1695, and at *Moscow*, Dr. BEN in A. D. 1709.

LI. “ *Nor in the old French Version.*”

There was no ancient *French* Version of any part of the New Testament, except the *Frankiſh*, which was formerly called the *Gothic*, through mistake. And that Version, (although not ancient) does not, as was observed (q) before, affect the present question. That which was made by the *Waldenses*, on their separation from the Church of *Rome*, about A. D. 1160, seems to have been (r) the next, in point of time, to the *Frankiſh*, herein before mentioned. But this Version of the *Waldenses*, together with the Translation of *Guiart des Moulins*, in A. D. 1294, and of others, in still later times, have no claim to the appellation of *old*, or *ancient*, Versions.

LII. “ *And there is even a great number.*  
P “ *ber.*

(q) Page 205.

(r) K. Vide *KORTHOLTI de variis Scriptur. Edit.*  
page 311.—

NSON.  
 " ber of MS copies of the vulgar latin,  
 " in various parts of Europe, in which  
 " this text is not found."

And there is a still greater number, beyond all comparison, in which this text is found. Dr. *Benson*, if living, would not consent to have the cause decided by the greater number of these *Latin* MSS. The argument, therefore, was merely *ad captandum*; and proves nothing either to the advantage, or to the credit, of the proposer.

LIII. " *It*" [the Verse in question]  
 " is not once quoted in the genuine works  
 " of any one of the greek fathers. For  
 " instance; *It* is not found, in *Clemens*  
 " *Romanus*, *Barnabas*, *Hermas*, *Ignatius*,  
 " *Justin Martyr*, *Irenæus*, *Clemens A-*  
 " *lexandrinus*, *Eusebius*, *Athanafius*, *E-*  
 " *piphanius*, *Didymus of Alexandria*, *Basil*  
 " *the Great*, *Gregory Nazianzene*, *Gre-*  
 " *gory Nyssene*, *Chrysostome*, *Cyril of*  
 " *Alexandria*, &c."

Before we enter on this wide field of va-  
 cuity;

cuity—this region of night, and nothing,— Dr. BEN—  
let the two following, general rules be laid  
down, as guides to lead us through it with  
safety, and dispatch.

1. That where a part only (perhaps but a small part) of the works of any ancient Father has descended to us, we are not at liberty to conclude, that a particular passage of Scripture has *not been quoted* at all by such ancient Father, merely because it is *not* found in that *part* of his works, which hath come down to the present age. And
2. That where such ancient Fathers have *not* cited, in those parts of their works which remain to our times, other texts, confessedly genuine, which would have been as applicable to the subject then in discussion, as this passage of St. John,—no conclusive argument is to be drawn, from such silence, against the originality of the text in question.

These two general rules being premised,  
let us now proceed to particulars. And first—

ENSON. " It is not found in *Clemens Alexandrinus.*"

A part only of his works hath come down to the present age. In that part he occasionally treats of the *Trinity*; but he has not, on that subject, cited the text of the Baptismal Institution, (s) which would have been as applicable to his design as this passage of *St. John*. By both the preceding rules, therefore, no conclusive argument is to be drawn from his silence, against the originality of the Verse in question.

" Nor in *Alexander, Bishop of Alexandria,*  
 " *Eusebius, Epiphanius, or Gregory Nazian-*  
 " *zene.*"

Nor has the first of these, in his Epistle against *Arius*; the second in his Tract against the *Sabellians*; the third, in his defence of the *Trinity*, against *Noetus*; or the last in his Treatise on the Divinity of *Jesus Christ*; cited the words of the Baptismal Institution.

(t) The

(s) " Go ye, therefore, and teach" (or, *make disciples of*) " all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." *Matthew, xxviii: 19.*

(t) The second of the preceding general Dr. BEN rules applies itself to all these Fathers.

“ Nor in *Athanasius*.”—

Whether the Dialogue between *Athanasius*, and *Arius*, belongs to this Author, or not, the *Synopsis*, (u) herein before mentioned, may, with great probability, be attributed to him: the writer of which has plainly referred to the text in question.

As to the rest of the *Greek Fathers*, recited in the objection, they fall under the former of the foregoing rules. Their works have not descended to us compleat. And it seems that we are not at liberty (as is there observed) absolutely, and entirely, to conclude, that this verse has NEVER been quoted by them, merely because it is not found in that part of their works, which hath survived to the present times.

LIV. “ *They quoted this first epistle of St. P. 3* ”

(t) *Martin’s Dissertation*, Part 2. C. 3.

(u) Page 102.

SENSON.      “*St. John, the fifth chapter, and even  
“the sixth and eighth verses.”* (p. 644.)

By the universality of these expressions, it should seem that Dr. *Benson* believed, or wished his readers to believe, that *all* the Greek Fathers herein before named, had quoted the sixth, and eighth, verses of this Chapter. But that is a mistake, or a misrepresentation; for only three of these Fathers seem to stand in this predicament, namely *Clemens Alexandrinus*, *Gregory Nazianzene*, and *Cyril of Alexandria*.

As to the first of these, no part of his Commentary (if indeed (x) it be his) on this Epistle, hath descended to the present age, except a few scattered fragments. These fragments make no mention of the five first verses of this Chapter; they just touch upon the sixth, giving only the first words of it. They then pass from the eighth, to the end  
of

(x) Dr. *Cave* does not believe these fragments to have been the work of *Clemens Alexandrinus*. (Hist. Lit. Lond. Edit. A. D. 1688, p. 56.)

These fragments may be found (such as they are) in *Max. Bibl. Patrum*, Vol. 3. pa. 232.

of the eleventh, verse ; then omitting the two next following verses, and part of the fourteenth, they end with the last clause of the nineteenth, verse. From such disjointed members of a Commentary, even if allowed to be the work of *Clemens Alexandrinus*, nothing conclusive can be inferred.

With respect to the other two *Greek Fathers*, they seem to fall under the objection of *omissions in general*, which will be considered hereafter.

LV. " As to the latin fathers, The  
" author of the treatise about the baptism  
" of heretics, supposed to be co-temporary  
" with St. Cyprian, hath quoted the  
" sixth and eighth verses; but taken no  
" notice of the seventh. Which, as it  
" shewes he knew nothing of the seventh  
" verse, affords a very strong and cogent  
" argument for the supposition, that nei-  
" ther had Cyprian this text in his  
" copies."

*Du Pin* says of the Author of this Tre-  
a

ENSON. tise, (y)—“ He was, *PERHAPS*, a Contem-  
 “ porary with St. *Cyprian*.”—Dr. *Pearson*  
 (z) calls it, *the work of an unknown Author*.  
 Such testimonies as these are no proofs, even  
 of the *antiquity* of this Treatise. But whether  
 ancient, or modern, the conclusion, here  
 drawn by Dr. *Benson*, is unwarranted, and  
 groundless. The Writer of the Treatise, in  
 the passage referred to, speaks, as was usual  
 with the Divines of that age, of three sorts  
 of Baptism ; namely, by the *Water*, by the  
*Spirit*, and by the *Blood*. On this topic he,  
 properly, quotes the *sixth*, and *eighth*, Verses  
 of this Chapter of St. *John*. The words of  
 the *seventh* Verse did not relate to his sub-  
 ject. (a)

LVI. “ Didymus of Alexandria, in  
 “ the *fourth* ; Bede in the *eighth* ; and  
 “ Oecumenius, in the *eleventh*, century,  
 “ wrote, each of them, a commentary up-  
 “ on this first epistle of St. *John*. But so  
 “ far

(y) *Du Pin*, Vol. I. *Lord. Edit. A. D. 1692*, p. 155.

(z) *Cyprian's works*. *Ed. Pearson (int. op. fals.) p. 21.*

(a) Appendix, No. XVII ; where this part of the Treatise is set forth from the original.

“ far were they from explaining this dis- Dr. BENS  
 “ puted text, that they have not so much  
 “ as mentioned it. Which shews, that  
 “ they either knew nothing of it, or did  
 “ not believe it to be genuine.”

*Didymus* did not write a regular Commentary, but some loose, and desultory, Notes on this Epistle of St. John. In these Notes, all the Verses, from the *fifth* to the *fourteenth*, of this Chapter, are wanting. The inference, then, that *Didymus* “ knew no-  
 “ thing of this text, or did not believe it to  
 “ be genuine,” because he has not made special mention of it in his Commentary, will apply just as forcibly to *all* the other Verses thus omitted, as to the *seventh*. If the argument proves any thing, it concludes equally against all these Verses. But it proves too much; and, of course, proves nothing. (b)

As to *Bede*, who comments upon the *sixth*, and *eighth*, but passes over the *seventh*, Verse, his silence affords grounds for a slight suspicion,

(b) *Wolfius*, Cur. Philol. vol. v. p. 301.

BENSON. picion, that he did not know this text, or that he did not believe it to be genuine. But the suspicion seems to vanish, on a due consideration of the following observations.

1. *Bede* was not ignorant of the existence of this text. He had read the works of *Cyprian*, and *Fulgentius*; and he, virtually, admits the testimony of the four hundred *African* Bishops, recorded by *Victor Vitenfis*: for he has cited all these Authors in his works. But what seems decisive as to *Bede*'s knowledge of the Verse, is, that the Version of *Jerome*, in which this text has always possessed its place, had not only been adopted by the learned, but publicly read in the Churches, for more than a century before *Bede* began his Commentary. “*Remigius*,” (says (c) *M. Simon*) “*Rabanus, Haimo, An-* “*selmus, &c.* and, finally, *all* other Eccle- “*sia*stical Writers for more than *nine hundred* “*years past*, have adhered so closely to the “*New*” (*Jerome's*) “*Edition*, that all other “*Versions*

(c) *Hist. Crit. des Versions*, C. vii, viii, and ix; and *Le Long, Bibl. Sacr.* C. iv. Sect. 1. Edit. *Paris*. A. D. 1723, p. 229.

“ Versions have been utterly lost, at least Dr. BEN  
“ as to their use.”

Nor does this observation depend upon the testimony of M. *Simon* alone. It stands upon the most solid foundation, the authority of *Bede* himself; who very frequently refers to *Jerome*’s Version, entitling it *NOSTRAM editionem*,” and *NOSTROS codices*;” and describing *Jerome* by the affectionate appellation of “ *Interpres noster*.” (d) The supposition, then, that *Bede* “ knew nothing of this text,” cannot be maintained, even for a single moment.

2. Nor does the other supposition, founded also on the silence of *Bede*, namely, that he did “ not believe this text to be genuine,” seem more defensible than that which preceded it. For *Bede* possessed no small share of the learning of those days, particularly as to the *Greek* language; and his practice, in other parts of his *Commentary*, was, constantly

(d) See his works, *paffim*.

*Bede* was, also, the preceptor of *Alcuinus*, of whose *Correctorium* (which contained this Verse) mention is made in p. 43 of these Letters.

BENSON. stantly to advertise his readers, whenever any passage occurred in the vulgar copies, which was not found in the *Greek MSS.* But he has fixed no imputation of this kind on the Verse in question. He has passed it over in silence. And how is that silence to be accounted for? He either found this Verse in his *Greek Copies*, or he did not. If he *did not find it there*, it must be presumed that he would have apprised his readers of the deficiency in this, as he did in other instances. His silence, alone, in such a case, would not have been sufficient. Where it is a duty to speak, to be silent is to be criminal. We cannot presume thus of the “*Venerable Bede*,” without having more substantial grounds, for the presumption, than mere conjecture.

The conclusion, then, seems to be, that *Bede DID FIND this Verse in his Greek Copies*. His practice, in other cases, warrants, the sanctity of his character even hallows, this conclusion. Standing singly, these circumstances form, each, a probable proof,—united, they press conviction home upon the mind,—  
that

that BEDE believed this Verse to be genuine ; DR. BENSON and that, from whatever other motive his silence, in regard to it, may be conjectured to have proceeded, he had no scruples to communicate respecting its authenticity, and truth.

As to Oecumenius, who lived so late as the eleventh Century, no inference can be drawn from any *omission*, on his part, which can impeach the originality of this Verse. It has been already shewn, by *a cloud of witnesses*, by proofs too numerous to be here repeated, that this text DID exist, in his times, in the Epistle of St. John.

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Thus far, Sir, for those objections of Dr. Benson, which appropriate themselves to particular objects, and may be met by particular answers. And thus I beg leave to dismiss, for the present, at least, his Dissertation : which for intrepidity of assertion, disingenuousness of quotation, and defectiveness of conclusion, has no equal,—stands aloof beyond all parallel,—as far as my reading extends, either in ancient, or in modern, times !

I am, Sir, &c.



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## L E T T E R      IV.

S I R,

**I** NOW proceed to a consideration of the **NEWTON**'s objections, which have been urged against the authenticity of the Verse, *i. John*, v. 7, by the late Sir **ISAAC NEWTON**.

The learned Dr. *Horsley* has just given these objections to the public, in the *fifth* Volume of his Edition of the works of this illustrious man; to which he has prefixed the following advertisement.

“ *A VERY imperfect copy of this tract,*  
“ *wanting both the beginning and the end, and*  
“ *erroneous in many places, was published at*  
“ *London in the year 1754, under the title of*  
“ *Two Letters from Sir Isaac Newton to Mr.*  
“ *Le Clerc. But in the Author’s MS. the*  
“ *whole*

EWTON. " whole is one continued discourse ; which, al-  
 " though it is conceived in the epistolary form,  
 " is not addressed to ANY particular person.

" It is now first published entire from a MS.  
 " in the AUTHOR's hand-writing, in the pos-  
 " session of the Rev. Dr. EKENS, Dean of  
 " CARLISLE." (a)

The objections, urged by this most respectable antagonist of the verse, in question, are, principally, as follows.—

I. " The arguments alledged for the  
 " testimony of the Three in Heaven, are  
 " the authorities of Cyprian, Athanasius,  
 " and Jerome, and of many Greek MSS,  
 " and almost all the Latin ones."—(p.  
 496.)

This enumeration is candid, and has no fault but that of being incompleat. Beside these authorities, and within the limit, as to time, of the century, in which Jerome lived,  
 the

(a) Dr. Horstley has obligingly informed me, that he finds nothing in the MS to ascertain the time when this tract was composed.

the reading of this Verse in the *αὐτοσολος*, the NEWTON, direct references to, or express citations of, it, by *Tertullian*, *Phæbadius*, *Marcus Celedensis*, *Augustine*, *Eucherius*, and *Vigilius*, and its existence in the *Armenian*, and *Old Italic*, Versions, (b)—are concurrent testimonies of its authenticity: all of which, nevertheless, are here totally passed by, and omitted.

II. “ *Cyprian's words run thus* : The  
 “ Lord faith, I and my Father am One.  
 “ And again of the Father, Son, and  
 “ Holy Ghost it is written ; And these  
 “ Three are One. *The Socinians here*  
 “ *deal too injuriously with Cyprian*, while  
 “ *they would have this place corrupted* :  
 “ *for Cyprian in another place*” [Epis. ad *Jubaianum*] “ *repeats the same thing*.  
 “ *These places of Cyprian*, being in my  
 “ *opinion genuine*, seem so apposite to prove  
 “ *the testimony of the Three in Heaven*,  
 “ *that*”--(p. 497.)

This extract contains another, pleasing, instance of candor in this illustrious objector. These passages in *Cyprian* are, undoubtedly,

EWTON. as “ genuine,” as they are clearly “ apposite to prove the testimony of the *Three in Heaven.*”—

III. “ *I should never have suspected a mistake in it,*” [viz. the testimony of the *Three in Heaven*, as set forth by *Cyprian*] “ *could I but have reconciled it with the ignorance I meet with of this reading in the next age, amongst the Latins of both Africa, and Europe, as well as among the Greeks.*”—

*Cyprian* suffered martyrdom in the latter part of the third century. The “ *next age*,” therefore, to that of *Cyprian*, is the fourth century. And in that century, *Phæbadius* among the *Latins* of Europe, *Jerome* among those of *Asia*, and *Marcus Celedensis*, and *Augustine*, among those of *Africa*, have directly quoted, or referred to, this testimony of the *Three in Heaven*. The same century, also, holds forth to us the disputation (whether real, or feigned) between *Arius*, and *Athanasius*, the *Synopsis* of St. *John’s Epistle*, and the use of the *αποστολος*, among the *Greeks*: (c) which,

(c) Pages 30—56, and 101—103.

which, all, exhibit the same testimony. NEWTON.

Sir Isaac Newton's argument, then, is this. "There is an IGNORANCE of this verse, in the next age to Cyprian, amongst both Latins, and Greeks. Had it not been so, I should not even have SUSPECTED a mistake in Cyprian's quotation."—The answer to which is—The next age to Cyprian was NOT IGNORANT of this verse, as Sir Isaac Newton improperly imagined. The quotation of it therefore by Cyprian, was NOT a MISTAKE, as he erroneously suspected."—The supposed ignorance, then, upon which Sir Isaac Newton here builds his suspicion of a mistake in Cyprian's quotations, does not exist. The suspicion itself, consequently, falls to the ground. And thus, by Sir Isaac's own argument, the question is already decided in favor of the authenticity of the verse, in question.

It appears evident, from these considerations, that had Sir Isaac Newton been acquainted with the *whole* of the evidence, which tends to support the authenticity of this Verse; (a considerable part of which, seems to have been entirely unknown to

NEWTON. him) he would not have written this treatise, now under consideration, which strives to overthrow it. The plain import of his own argument warrants the former conclusion. His known candor infers the latter.

IV. " *For had it been in Cyprian's Bible, the Latins of the next age, when all the world was engaged in disputing about the Trinity, and all arguments that could be thought of, were diligently sought out, and daily brought upon the stage, could never have been ignorant of a text, which, in our age, now the dispute is over, is chiefly insisted upon.*"

Sir Isaac Newton, in this objection, still presumes the former argument of a supposed ignorance of this Verse, in the fourth century, and during the *Arian* controversy. The supposition of such an ignorance hath been already refuted. The argument, as to the *Arian* controversy, will be more properly considered hereafter. (d)

V. " *In*

(d) See objection XXXII, of Sir Isaac Newton;—where this question is stated, and considered.

V. " *In reconciling this difficulty, I NEWTON*  
 " *consider, therefore, that the only words*  
 " *of the text quoted by Cyprian in both*  
 " *places, are, And these three are one:*  
 " *which words may belong to the eighth*  
 " *verse as well as the seventh. For Eu-*  
 " *cherius, Bishop of Lion in France, and*  
 " *contemporary to St. Austin, reading the*  
 " *text without the seventh verse, tells us,*  
 " *that many then understood the Spirit,*  
 " *the Water, and the Blood, to signify*  
 " *the Trinity." —*

Cyprian's words are (as hath been before stated) " *Of the Father, Son, and Holy Ghost,*  
 " *IT IS WRITTEN, (e) And these three are*  
 " *one.*" These words *cannot* be understood to have been taken, by Cyprian, from the eighth verse; because it is *NOT* so written, in the eighth verse.

And, as to *Eucherius*, the argument here insisted upon, overthrows itself. For *Eucherius* has, in another part of his works, (f) directly cited the *seventh* verse.

Q 3

VI. " *And*

(e) Pages 73—93.

(f) Pages 32, and 79—82.

NEWTON.

VI. " *And St. Austin is one of those many, as you may see in his third book against Maximus, where he tells us, that the Spirit is the Father, for God is a Spirit; the Water the Holy Ghost, for he is the Water, which Christ gives to them that thirst; and the Blood, the Son; for the word was made flesh.*"—  
(p. 498.)

*Augustine* may be one of those, who have wished to understand the *eighth* Verse, as being typical of the Trinity. And this passage from the *third* book of his treatise against *Maximinus* (not *Maximus*) the *Arian*, may be a proof of it. But it is no proof that he did not read the *seventh* verse in his bible. In fact, he not only read it there, but has shewed us, in his *second* book against the same *Maximinus*, that, like *Eucherius*, he knew how to interpret it, when he thought proper to bring it forward. (g) For his words there are (as hath been before stated,—  
" *There are three persons*" [in the Godhead]  
" *the Father, Son, and Holy Ghost*; AND  
" *THESE*

(g) See page 35.

“ THESE THREE (because they are of the NEWTON  
 “ same essence) ARE ONE. And THEY ARE  
 “ completely ONE, there being in them no differ-  
 “ ence in nature, or in will. THESE THREE,  
 “ therefore, who ARE ONE ; through that in-  
 “ describable union, in which they are joined  
 “ together in the Godhead, are ONE GOD.”

Whatever might be the case, with the expressions which are quoted in the objection, it seems impossible that *Augustine* COULD have the eighth verse in view, in the last preceding extract. For he therein speaks of the Father, Son, and Holy Ghost, who are of the *same essence, or substance*, and in whom there is *no difference in nature, or in will*. Whereas the *things, not persons*, spoken of in the eighth verse, are not either of the *same nature, or of the same substance* ; nor can they be said to have any *will* at all.

VII. “ Now if it was the opinion of  
 “ many, in the Western Churches of those  
 “ times, that the Spirit, the water, and  
 “ the blood, signified the Father, the Son,  
 “ and the Holy Ghost, it is plain, that the

NEWTON.

“ *testimony of the Three in Heaven was not crept into their books.*”

It might be the opinion of both *Eucherius*, and *Augustine*, as hath been already observed, that the Spirit, Water, and Blood, in the *eighth* verse, did signify (typically) the Father, the Son, and the Holy Ghost. And yet is plain, that the testimony of the *Three in Heaven*, in the *seventh* verse, had, nevertheless, then *crept into their books*. For they not only tell us, very plainly, that they found that testimony *in their books*; but they give us this information without any marks either of surprise, or of indignation:—which shews that they had no doubts either of its antiquity, of its authenticity.

VIII. “ *Even without this testimony, it was obvious for Cyprian, or any man else of that opinion, to say of the Father, Son, and Holy Ghost, It is written, And these three are one.*”

It is obvious that *Cyprian*, or any other Writer, might, and perhaps would, expound the

the *eighth* verse, as being typically expressive of the Trinity, if he really thought so. But he would not say, at the same time, “ IT IS WRITTEN, in the eighth Verse, of the Father, Son, and Holy Ghost, AND THESE THREE ARE ONE,”—if he paid any regard to truth: because it never was so written, in any part of the eighth verse.

The objections, which follow, as to *Facundus*, and *Tertullian*, have already been obviated; (b) and therefore require no further consideration.

IX. “ *So then this interpretation seems to have been invented by the Montanists for giving countenance to their Trinity. For Tertullian was a Montanist, when he wrote this.* ” (p. 500.)

This objection seems to abound in mistakes.

It is, in the first place, far from being clear that *Tertullian* was a *Montanist*, when he

(b) Pages 64—73, and 82—84.

NEWTON. he wrote his Treatise against *Praxeas*. In the life of *Tertullian*, prefixed to the Edition of his works by *Rigaltius*, (i) this treatise is affirmed to have been written, before the opinions of *Montanus* were adopted by *Tertullian*.

But admitting, for the sake of argument alone, that *Tertullian* was a follower of *Montanus*, when he wrote his treatise against *Praxeas*,—what was the Trinity of the *Montanists*? *Epiphanius* affirms, that the *Montanists* (k) held the same opinion, as to the Trinity, which was entertained by the catholic Church, in general. While *Jerome* positively asserts, that the *Montanists* (l) thought like *Sabellius* in that respect,—*Trinitatem in unius personæ angustias cogentes*.

And

(i) Edit. *Paris*. A. D. 1675.

(k) Περὶ δε πατρὸς, &c. *De Patre, enim, et Filio, et Spiritu sancto*, similiter cum ecclesia catholica sentiunt.

EPIPH. *adv. Hær.* Lib. ii. Tom. i. Edit. *Paris*. A. D. 1622, p. 402.

(l) *Nos Patrem, et Filium, et Spiritum sanctum, in sua unumquemque persona ponimus.* Illi, (viz. *Montanistæ*) dogma *Sabellii* sectantes, *Trinitatem in unius personæ angustias cogunt*.

HIERON. *adversus Montanum*, vol. ii. p. 44, A. (Ed. *Eraſm*. A. D. 1546.)

And now, Sir, whether of these interpretations of the “Trinity of the *Montanists*,” shall we adopt, in order to give countenance to the preceding objection? If that of *Epiphanius*,—the *Montanists* wanted no countenance to be given to their Trinity, in particular, because it was the same with that of the Christian Church, in general. And if that of *Jerome*,—the *Montanists* had no TRINITY, to which they could give countenance; because, being *Sabellians*, they did not hold the doctrine of a Trinity at all.

The facts, however, upon the whole, seem to be, that *Jerome*’s account of the *Montanists* is the true one. For *Jerome* lived in the vicinity of the ancient *Phrygia*, where the errors of *Montanus* were almost universally followed: from which circumstance the appellation of *Cataphryges* is frequently applied to the *Montanists* by ancient writers. And that *Tertullian* was not a *Montanist* (as hath been already observed) when he wrote the treatise against *Praxeas*; but a believer, with *Jerome*, in the catholic doctrine of a Trinity, of three persons, and one God (qui

NEWTON. TRES UNUM SUNT, are *Tertullian's* own words) as then, and now, taught by the catholic [or universal] Church of Christ.

X. “ *What is said of the testimony of Tertullian, and Cyprian,*” [viz. that their words were only a forced interpretation of the eighth verse] “ *may be much more said of that in the feigned disputation of Athanasius with Arius at Nice.*” “ *For there the words cited are only These three are one, without naming the persons of the Trinity before them.*” (p. 500.)

The expressions of this Dialogue, or Disputation, (as hath been before stated) are, (m) “ *Is not that lively, and saving, baptism, whereby we receive remission of sins, administered in the name of the Father, the Son, and the Holy Ghost?*” *And moreover St. JOHN says, AND THESE THREE ARE ONE.*”

The words thus cited, then, are NOT *These three are one, WITHOUT naming* (for they do expressly

expressly name) the persons of the Trinity before (and immediately before) them. NEWTON.

XI. “*They*” [also] “*are*—καὶ οἱ λεῖψαις  
“*τὸν εὐεισιν*—and they are taken out of the  
“*eighth Verse.*”

This conclusion is by no means to be admitted. The premises warrant the very contrary deduction, viz. that the words, cited in this Dialogue, are *not* taken from the eighth verse. For the clause, here referred to, wherever it stands in the eighth Verse, is (not *τὸν εὐεισιν* only, but) *εἰς τὸν εὐ*, universally.

XII. “*The Greeks interpreted the Spirit, Water, and Blood, of the Trinity, as well as the Latins; as is manifest from the annotations they made on this text in the margin of some of their MSS. For in the margin of one MS. in the Library of the King of France (about 500 years old) over against the former clause of the eighth Verse are written—The Holy Ghost, and the Father, and He of himself—and over against*

“ *against the latter clause, One Deity,*  
 “ *one God. And the margin of the same*  
 “ *Verse, in another in M. Colbert’s Library,*  
 “ *these words, One God, one God-*  
 “ *head—The testimony of God the*  
 “ *Father, and of the Holy Ghost.”*  
 (p. 501.)

Some of the *Latins* did, we know, interpret the expressions of the eighth Verse in this manner. And some of the *Greeks* might do the same. But it will not follow, from thence, that they had not the *seventh* Verse in their MSS. *Eucherius*, for instance, *Augustine*, and *Facundus* have adopted this mystical interpretation of the *eighth* Verse. And yet it is most certain, that *Eucherius* DID read the *seventh* Verse in his Bible. The quotations, which have been before referred to, from *Augustine*, will hardly permit a serious doubt as to its being found in his Bible, likewise. And the same conclusion has been already drawn, (n) in respect to the Bible of *Facundus*; and stands as it seems, upon the most solid foundations.

XII. “ *These*

(n) Pages 32, 35, and 79—84.

XII. " *These marginal notes sufficient- NEWT*  
 " *ly shew how the Greeks used to apply*  
 " *this text* " [the eighth Verse] " *to*  
 " *the Trinity, and, by consequence, how*  
 " *the author of that disputation is to be*  
 " *understood.*"

This conclusion is defective in all its parts. If the two marginal notes, in question, shall be admitted to shew that the *two* respective possessors, or copyists, of those *two* particular MSS. applied the *eighth* Verse to the Trinity; they will be still very far from proving the same thing of the *Greeks*, in general. But even if both these propositions should be granted, the consequence, just alledged, will be as remote as ever from the premises. For " *the Author of this Dispu-*  
 " *tation, is not to be understood,*" as applying the eighth Verse to the Trinity, in this passage; because, as hath been before observed, he has *not* cited, in this passage, the words of the eighth Verse.

XIV. " *But I should tell you also, that*  
 " *that Disputation was not writ by Atha-*  
 " *nasius,*

“ *natus, but by a later author; and there-*  
 “ *fore, as a spurious piece, uses not to be*  
 “ *much insisted on.*”

The question, whether this Disputation is spurious, or, in other words, whether it was written by *Athanasius*, or not,—has been much debated, but does not seem to be as yet determined. The *time, when* it was written, is of much more importance in the present enquiry. And that seems to have been already fixed, by the aid of the Treatise itself, (o) to the joint reign of *Constantine* and *Constantius*, which ended in A. D. 337. The circumstances of its being written in the *Greek* language, of its very high antiquity, and of its referring to *St. John* by name, will always give a most powerful influence to the testimony of this Dialogue, or Disputation, in favor of the authenticity of the Verse, 1. *John*, v. 7.

XV. “ *The first upon record, that inserted it, is Jerome, if the Preface to the canonical epistles be his.*”

The

The preface to the canonical Epistles, it NEWTON is trusted, hath been already proved (*p*) to be Jerome's. And yet he is NOT *the first upon record, that inserted* the Verse. It was received by the Latin Church long before Jerome's Translation was made, and indeed long before Jerome himself was born; because it hath always stood in the old *Italic Version*, which was made in the (*second, if not in the*) *first century after Christ*. This matter hath been already stated at large. (*q*)

XVI. “ *For which he*” [Jerome]  
 “ *composed not a new translation of the*  
 “ *New Testament, but only corrected the*  
 “ *ancient vulgar Latin.*” —(p. 502.)

He composed a new Translation of the New Testament, from the *Greek*. *Augustine* calls it so, who was Jerome's contemporary, and correspondent. “ *We heartily thank God for your TRANSLATION.*” (*r*) Nay Jerome himself calls it so, in effect. His ex-

R expression

(*p*) Pages 92—110.

(*q*) Pages 186—188.

(*r*) Page 106.

NEWTON. pression, upon this subject, is not *correxi*, or *castigavi*, but *REDDIDI*, (s) repeatedly.

XVII. “ *He* [Jerome] “ complains,  
“ in the same Preface, how he was there-  
“ upon accused, by some of the Latins,  
“ for falsifying Scripture.” —

Permit me, Sir, to take this objection in detail. It may assist us, perhaps, in coming to an early, as well as a satisfactory, conclusion.

Jerome, then, in his Preface to the Canonical Epistles, complains of the malicious accusations of his enemies. *They pronounce me* (says he) *a falsifier of Scripture*—“ *me falsarium pronunciant.*” But have they specified their accusations, and mentioned the particular parts of Scripture, which they affirm

(s) Pages 33, and 99.

Jerome, it is true, upon one occasion uses the word, *emendatione*, when speaking of his own New Testament. And the learned *Hody* (p. 351) has argued, from that expression, that Jerome did not make a *new* Translation, but only corrected the old one. And, indeed, had Jerome never used *any other* expression, respecting his work, than that,—*Hody’s argument* would have been as strong, and valid, as it now seems weak, and unsatisfactory.

affirm to have been falsified by him?—They *Newton* have specified them. They have, in the Old Testament, particularised his inserting *hædera*, for *cucurbita*, in the Book of *Jonah*,—his accusations of the *Septuagint*,—and his objections as to the Prophet *Daniel*. And, as to the New Testament, among many other charges, they have accused him of following the tenets of *Origen* in his Commentary on St. Paul's Epistle to the *Ephesians*,—they have objected to his notions concerning predestination,—his interpretation of *No man ever yet hated his own flesh*,—his exposition of *From whom the whole body fitly framed together*,—his opinion concerning the remission of sins by baptism,—his conjectures as to the condition, and office, of Angels,—and his explanation of the resurrection of the body.—But have they said any thing against his retention of the Verse, 1. *John*, v. 7, in his Translation? Not a single syllable.—How, then, do these accusations prove, that the accusers of *Jerome* were offended with his insertion (or, to speak more properly, his *retention*) of this Verse in his Testament?—They do NOT prove it at all, in any manner, or in any respect, whatsoever!

NEWTON. Nor have we, further, any reason even to *suspect*, that these, or any other, accusations were brought against Jerome, on account of *any part* of his Translation of the first Epistle of St. John. Those accusations are thus recorded by Jerome himself.

“ But now, because, according to our Saviour’s precept, I am desirous to labor for the meat which perisheth not, and to clear the primitive paths of the Scriptures from thorns, and brambles, an accusation doubly injurious is brought against me. Anxious to correct the falsifications of others, I am, myself, called *a falsifier*” [FALSARIUS *dicor*] “ of Scripture; and am charged with sowing errors, instead of plucking them up.” (t)

“ Inasmuch as I am called a *falsary*” [FALSARIUS *vocor*] “ I am contented to deny

(t) “ *Nunc autem, quia juxta sententiam Salvatoris, volo operari cibum qui non perit, et antiquam divinorum voluminum viam sentibus, virgultisque, purgare, error mihi geminus infligitur. Corrector vitiorum, FALSARIUS dicor, et errores non auferre, sed scerere.*” (Præf. alt. in Lib. Job.)

"deny, without retorting, the accusa- **Newton.**  
"tion." (u)

I will beg leave, Sir, to state the rest of Jerome's complaints of this kind, in his own language. My own may not do him justice.

“ Sed et vos, famulas *Christi*, rogo, quæ  
“ Domini discubentis preciōssissima fidei  
“ myrrha ungitis caput, quæ nequaquam  
“ Salvatorem quæritis in sepulchro, quibus  
“ jam ad Patrem *Christus* ascēdit: ut con-  
“ tra *latrantes canes*, qui *adversum me rabido*  
“ *ore desæviunt*,—*orationum vestrarum cly-*  
“ *peos opponatis.*” (x)

“Obtrectatoribus meis—qui canino dente  
me rodunt.” (y)

“ Cogor PER SINGULOS SCRIPTURÆ  
“ DIVINÆ LIBROS adversariorum respon-  
“ dere maledictis.” (z)

R 3 "Quanto

(u) Ad *Pammach.* vol. ii, Edit. *Eraf.* A. D. 1546,  
pa. 123, B.

(x) Præf. in Lib. Regum.

(y) Præf. in Lib. *Paralip.*

(z) Präf. in Lib. *Job*.

EWTON.     “ *Quanto plus amatis*” [Christum] “ O  
 “ *Paula, et Eustochium, tanto magis ab eo*  
 “ *petite, ut pro obtrectatione præsenti, qua*  
 “ *me indefinenter æmuli laniant, ipse mihi*  
 “ *mercedem restituat in futuro: qui scit me*  
 “ *ob hoc, in peregrinæ linguae eruditione*  
 “ *sudasse, ne *Judæi* de falsitate scripturarum*  
 “ *ecclesiis ejus diutius insultarent.*” (a)

“ *Quis enim doctus, pariter, vel indoctus,*  
 “ *cum in manus volumen assumpserit, et a*  
 “ *saliva, quam semel imbabit, viderit discre-*  
 “ *pare quod lectitat, non statim erumpat in*  
 “ *vocem, me falsarium, me clamitans esse*  
 “ *sacrilegum, qui audeam aliquid in veteri-*  
 “ *bus libris addere, mutare, corrigere.*” (b)

These accusations, then, of Jerome, as a *falsary*, were brought against him BEFORE he published either his Translation of the Canonical Epistles themselves, or his Preface to them, which is now under consideration. And they were not increased, or even repeated, (as far as is known) after his publication

(a) *Præf. in Esaiam.*

(b) *Præf. in quatuor Evangelia.*

lication of those Epistles. *Jeroime*, therefore, was *not THEREUPON* (that is, upon the publication of this Preface, or upon the *retention* of the Verse 1. *John*, v. 7, in his New Testament) accused of falsifying Scripture; as is asserted in the above objection. The transient mention of his accusers, in this Preface, is merely the retrospection of a feeling mind, still smarting under a sense of former injuries; and bears no reference whatsoever to his Translation of any part of the first Epistle of St. *John*.

XVII. “*In this defence he*” [Jerome]  
 “ *seems to say, that he corrected the Vul-*  
 “ *gar Latin Translation by the original*  
 “ *Greek; and this is the great testimony*  
 “ *the text relies upon.*”

*Jeroime* not only *seems* to say, but *does* positively say, not in this defence only, but in other parts of his works, that he made his Translation from the *original Greek*. Several proofs have already (c) been produced to this point. To those let the following pas-

R 4 sage

(c) Pages 241, and 242, and their references; viz.  
 p. 33, 99, and 105.

NEWTON. sage be subjoined, from his Epistle to *Marcella*. “ *Latinorum codicum vitiositatem, quæ ex diversitate librorum omnium comprobatur, ad GRÆCAM ORIGINEM, unde et ipsi translatæ non denegant, voluisse revocare.*”

XIX. “ *But whilst he*” [Jerome] “ *confesses it*” [the Verse 1. *John*, v. 7] “ *was not in the Latin before,—he satisfies us that it has crept into the Latin since his time.*”

Jerome makes no such confession. The premises are not true; (*d*) and must, therefore, produce an unsound conclusion.

XX. “ *And whilst he was accused by his contemporaries of falsifying the Scriptures in inserting it, this accusation also confirms, that he altered the public reading.*”

The premises, here, are as untrue as the former. For Jerome never was accused, by any

(*d*) See Pages 104 and 105; where objections, of this kind, have been already considered, and refuted.

any of his contemporaries, of falsifying the **NEWTON.** Scriptures in inserting this Verse. On the contrary, *Augustine*, who doubted as to some of *Jerome*'s corrections of the Old Testament, expresses the highest (I had almost said the most devout) approbation of *Jerome*'s New Testament. (e) Nor was such a charge ever brought against *Jerome*, by any person whomsoever, for more than *twelve hundred* years after his death. I appeal to all antiquity for the truth of this observation.

XXI. “ *He*” [Jerome] “ *accuses former Translators of falsifying the Scriptures in omitting it*”—[viz. the Verse in question.]

This objection has (f) been already answered.

XXII. “ *For had the reading been dubious before he made it so, no man would have charged him with falsification for following either part.*”

No

(e) Page 106; where *Augustine*'s words are stated at large.

(f) Pages 103 and 104.

EWTON. No man ever *did* charge Jerome, in the sense here meant, with falsification for following either part. Jerome, therefore, did not make the reading dubious. Nor, moreover, does he even declare it to have been made dubious at all, in his times, except through the error of certain "*unfaithful Translators*;" who (he says) *had not rendered the Canonical Epistles into the Latin language, " AS THEY " WERE WRITTEN BY THE APOSTLES :*" which unfaithfulness had produced ambiguities, and variations of the text, "*particularly in that passage of the first Epistle of St. John, where the Unity of the Trinity is set forth.*" (g)

It was the fault of those unfaithful Translators, then, whom Jerome reprehends, and not of Jerome himself, that the reading of this Verse was ever rendered, in the smallest degree, dubious, in the *Latin Church*, either in his age, or in any part of the Christian æra, which preceded him.

XXIII. "*They that have been con- " versant*

“ *versant in his*” [Jerome’s] “ *writings*, NEWTON.  
 “ *observe a strang liberty*, which he takes  
 “ *in asserting things*. Many notable in-  
 “ *stances of this he has left us in composing*  
 “ *those very fabulous lives of Paul, and*  
 “ *Hilarian*” [Hilarion] “ *not to mention*  
 “ *what he has written upon other occa-*  
 “ *sions. Whence Erasmus*”—(p. 503.)

What *Erasmus* says of the compositions, here censured, is only,—that *Jerome* seems to have *amused himself with writing such trifles*, merely for the sake of exercising his *genius*. (b) He wrote them as *Apologues*, or stories contrived to teach some moral, or spiritual duty; and not as strict details of positive facts. They were, therefore, *fabu-*  
*lous*;

(b) “ *Videtur et hoc Hieronymus, exercitandi ingenii gratia, lusisse.*” Vol. I. p. 81, F.

In another place he says, speaking of another instance of this kind of composition—“ *Lusit in hac epistola Divus Hieronymus artificio scribendæ Historiæ; et sicut, jam scribendi desuetudine torpescerent, hac exercitatiuncula re-novavit.*”

And in the life of *Malchus*, another instance of this kind, *Erasmus* says—“ *Depinxit [Hieronymus] solitarium,*” (meaning this *Paul*, the *Hermit*) “ *depinxit celebrem,*” (meaning *Hilarion*) “ *depinxit hic,*” (meaning *Malchus*) *captivum, et agitatum. Lusit et in hoc argumento, ingenii exercitandi gratia.*” (Vol. I. p. 80 and 87.)

WTON. *ious*; and were meant, by *Jerome*, to be fabulous: as appears even by the testimony of *Erasmus*. And so were the Fables of *Pilpay*, the Apologues of *Æsop*, the two magnificent Epics of *Homer*, and *Jotham's* parable of the Trees; (*i*) which last is much more ancient, perhaps, than any other example of this species of composition, which is now extant.

These prolusions of *Jerome*, then, were, like the other instances just mentioned, feigned narrations, designed to inform, to encourage, to reprove, or to correct. They are—instruction disguised under the allegory of an action. They are “*liberties taken*” to suppose, rather than to assert, what is “*strange*,” and unusual; in order to inculcate what is useful, and good.

XXIV. “*Whence Erasmus said of him,*” [*Jerome*] “*that he was in affording things, frequently violent, and impudent, and often contrary to himself.*”—

*Erasmus*

(*i*) *Judges*, ix, 7—20.

Erasmus has spoken thus of Jerome; but NEWTO NOT on account of the lives of Paul and *Hilarion*. He applied these expressions to Jerome, from another motive, and for another, and a far different, purpose. (k) Erasmus, when he used these words, was agitated by a dispute, which ruffled his temper, and has added no honors to his name. When his mind was more at ease, he gave a very different description of the same Jerome; as the following picture (which, however, is drawn by the hand of a master) will abundantly testify.

" Cæterum, in optimo Theologie generere, primas" [scil. laudes] " tenet Divus Hieronymus, de Latinis loquor: et ita primas tenet, ut omneis post se longo relinquat intervallo. Inter tam innumerabiles Theologos, vix quenquam habeat et ipsa docta Græcia, qui nostrum æquet Hieronymum, si modo non unam aliquam laudem, sed universas ejus dotes simul expendas. Tantam uno in homine reperias secularium, ut vocant, literarum cognitionem, tantam omnis antiquitatis peritiam, tot linguarum absolutam scientiam, tam admirandam locorum, et historiarum,

(k) Annot. in *I. John*, v. 7.—Edit. 1522.

NEWTON. “ arum, omnium notitiam, tam non vulgarem  
 “ mysticorum voluminum eruditionem, tantum  
 “ inimitabilis eloquentiae, tam EXACTUM UBI-  
 “ QUE JUDICIUM, tam sacrum afflati pec-  
 “ toris ardorem, rerum adeo diversarum tam  
 “ digestam ac præsentem memoriam, tam fæli-  
 “ cem juxta et divitem mixturam ; denique,  
 “ tanto lepore conditam severitatem, ut, quem-  
 “ admodum per se facundi, si cum Cicerone  
 “ conferantur, protinus videntur obmutescere :  
 “ ita cæteri doctores, quos ciira collationem  
 “ suspicimus, cum Hieronymo compositi, vix  
 “ sapere, vix loqui, vix vivere, videantur.” (l)

Again—“ Nullum est enim argumenti genus,  
 “ in quo ille non luserit : NUSQUAM SUI DIS-  
 “ SIMILIS.” (m)

And again—“ Multis defuit linguarum pe-  
 “ ritia,

(l) Preface to vol. iv. of Jerome's Works, by Erasmus, Edit. Paris, A. D. 1546.

(m) Vita HIERONYMI per Erasmus, vol. i. Ed. Paris. A. D. 1546.

It would not be credited, perhaps, if it were not here repeated, that the *Exactum ubique judicium*, the *Nusquam sui dissimilis*, and the *Omnium concentus virtutum*, of these characters ;—and the *Sæpenumero violentus, sepe varius, parumque sibi constans*, of the other,—were written of the same Jerome, and by the same Erasmus!

" ritia, nonnullis fidei sinceritas, quibusdam NEWTON  
 " vitæ integritas :— Hieronymus, et unus  
 " Hieronymus, sic omnia præstítit, ut si non  
 " non ad unam aliquam virtutem, sed ad OM-  
 " NIUM CONCENTUM et summam respicias :  
 " dicam audacter, sed vere, nihil habeat vel  
 " ipsa Græcia, quod nostro opponat Hierony-  
 " mo."

XXV. " Yet since his" [Jerome's]  
 " contemporaries accused him, it is but  
 " just that we lay aside the prejudice of  
 " his great name, and hear the cause im-  
 " partially. Now the witnesses between  
 " them, are partly the ancient Translators  
 " of the Scriptures into the various lan-  
 " guages, partly the writers of his own  
 " age, and of the ages next before and  
 " after him, and partly the Scribes, who  
 " copied out the Greek MSS of the Scrip-  
 " tures in all ages. And all these are  
 " against him. For by the unanimous  
 " evidence of all these, it will appear,  
 " that the testimony of the Three in Hea-  
 " ven was wanting in the Greek MSS  
 " from whence Jerome, or whoever was  
 " the

NEWTON.

“ the Author of that preface to the canonical epistles, pretends to have borrowed it.”

It hath been before observed, that Jerome's contemporaries have *not* accused him, as is here alledged. The persons, therefore, mentioned in the objection, are not wanted, as *witnesses*, because there are no accusers, who require their testimony. But they shall, nevertheless, be examined, in relation to Jerome, in like manner as if such an accusation had been actually brought: not only for the sake of the very respectable author of this objection, but for the sake of truth; which always appears to the greatest advantage, when put the most severely to the trial.

First, then, it is alledged--(to state this objection in parts)--that, “ *It appears by the unanimous evidence of all the ancient Translators of the Scriptures into the various languages, that the testimony of the Three in Heaven, was wanting in the Greek MSS, from whence*

“ whence Jerome pretends to have bor- NEWTO  
 “ rowed it.”

The evidence of these ancient *Translators of the Scriptures into the various languages* is so far from being *unanimous*, that the *testimony of the Three in Heaven was wanting* in those ancient *Greek MSS*, from which even their own respective *Versions* were derived ; that *three (n)* out of the whole *five* (as hath been already proved) and *two* of those the most ancient of them, have uniformly contained the *testimony of these heavenly witnesses*. And the *two, (o)* of these *five* ancient *Versions*, which have *not* exhibited this disputed text, if we admit their evidence to the utmost, do not establish any part of the proposition advanced in the objection. Those two *Versions* may give room for presumptions as to the readings of the particular *MSS*, from whence *they themselves* were derived. But they prove nothing as to the *MSS*, which *Jerome* used in his *Translation* ; and from which he.

S not

- (n) The *Italic*, that of *Jerome*, and the *Armenian*. See pages 53—55, 187, and 196—206.

(o) The *Syriac*, and *Coptic*.

NEWTON. not only *pretends to have borrowed*, but undoubtedly *did borrow*, the verse in question.

2. “ *The same appears, also, by the unanimous evidence of all the writers of Jerome’s own age, and of the ages next before, and after him.*” --

There is NOT ONE Writer, in all those ages, who will justify this assertion. Some of them, indeed, have *not mentioned* this verse (as hath been before remarked) in such parts of their writings as have descended to the present times. But other writers, of the same ages, have cited it in the most pointed terms. The mere *silence* of the former, as to this verse, will not prove that it *was wanting* even in their own *Greek MSS.* Far less will such silence prove, that this verse was wanting in those MSS, by which *Jerome* regulated his translation.

3. “ *The same appears by the unanimous evidence of all the Scribes, who have copied out the Greek MSS of the Scriptures in all ages.*”

How

How a Scribe, who copied out a *Greek MS* NEWTON at *Paris*, or at *Rome*, in the *tenth century*, for instance, in which the testimony of the *Three in Heaven* was, admittedly, wanting, can be a proof that the *Greek MSS*, which *Jerome* used in *Palestine*, in the *fourth century*, did *not* contain that testimony,—is utterly inconceivable. Such assertions (for they are not arguments) are too extravagant for a serious confutation.

If it shall be asked, *what is become of Jerome's MSS*,—let it be considered, that he executed his translation of the New Testament in a Monastery, at *Bethlehem*, near *Jerusalem*; where he also died. When we recollect, how soon, after *Jerome's* death, the *Saracens* invaded the Holy Land, and kept its territory under their iron rule for near five hundred years, until their strong holds were retaken, by storm, from them, by the soldiers of the *Croisade*, under the command of *Robert*, Duke of *Normandy*, in the last year of the *eleventh century*;—we need not be very doubtful, as to the fate, which befel the MSS of *Jerome*.

XXVI. “ *The ancient Interpreters,*  
 “ *which I cite as witnesses against him,*  
 “ *are chiefly the authors of the ancient*  
 “ *vulgar Latin, of the Syriac, and the*  
 “ *Ethiopic Versions.*” —

These three witnesses are, in the first place, only *two*. For the *Ethiopic* is no more than a transcript from the *Syriac*; which reduces them to a single testimony. Of these, thus reduced to *two*, witnesses, the *ancient vulgar Latin*, the most ancient Version in the world, is a witness on the other side of the question. For it hath already (p) been proved, that this Version hath constantly, and uniformly, contained the passage, *1. John, v. 7.*

XXVIII. “ *For as he* [Jerome]  
 “ *tells us, that the Latins omitted the tes-*  
 “ *timony of the Three in Heaven in*  
 “ *their Version before his time.*” —

Jerome tells us no such thing. He complains, indeed, of certain unfaithful translators,

tors, who had omitted this passage of St. *Newton John*; but who might be, and (if we may judge by the vast majority of *Latin* MSS, which read the verse at this day) were, few in number, compared with those which retained it. He makes no complaints, of this kind, against the *Latin* Versions in general; or against the public Version of that age, the *Old Italic*, in particular. (q)

XXVIII. “ *It*” [i. *John*, v. 7.] “ *is wanting also in other ancient Versions; as in the Egyptian Arabic,*” [and,] “ *in the Armenian Version, used ever since Chrysostom’s age, by the Armenian nations.*” —

This objection is true of the *Coptic*, here called the *Egyptian Arabic*. But it is not true (r) of the *Armenian*: for that Version hath always read this verse.

The objections, which follow, as to the  
S 3 Russian,

(q) Pages 103—5.

(r) Pages 195—206; where this point hath been discussed at large.

WTION. *Russian, or Scalavonic, Bibles, have been considered already.*

XXIX. “*And that it*” [the verse in  
“*question*] “*was not written in the an-*  
“*cient Versions—Nor in the Greek*”—  
[viz. original of this Epistle.]

Every ancient Version, which contained this verse, every ancient Church, which received it, and every individual writer, of ancient times at least, who quoted it, is a *positive* proof against this objection. To state them here at large, would be to recapitulate the whole of the preceding pages. The evidence, or rather the presumption, to the contrary, is merely *conjectural*, arising from *omissions*. The difference, in degree, between these two kinds of evidence, shall be appreciated hereafter.

XXX. “*But was wholly unknown*  
“*to the first Churches.*”—

It was not unknown to the first *Latin* Churches.

Churches. For their public Versions, the *Newton*, *Itala Vetus*, and that of *Jerome*, have constantly exhibited this passage of St. *John*, from the first hour of the existence of that Church, to the present moment.

It was not unknown to the first *Armenian* Church. For its public Version hath (s) been proved to have contained this Verse, from the age of *Chrysostom* to the present times.

It was not unknown to the *Greek* church. For it hath been proved by the use of the *πτεροσολος*, that this passage was constantly read in that church, even in the earliest ages of Christianity.

Nor was it, lastly, unknown to the *African* church. The citation of it, so early as A. D. 484, by no less than (nearly) *four hundred* Bishops; the reliance upon its evidence, by those Bishops, in opposition both to the fraud, and force, of *Huneric*, and *Cyrila*;

S 4 and

EWTON. and the utter inability of the Tyrant, and his mock-patriarch, to repel its testimony, but by violence, and persecution ;—prove that this passage was known, read, and received, in that church, even from the earliest æra of its conversion to the Christian faith.

The plain truth, therefore, is, that this verse was unknown to **NONE** of the first churches of Christians ; except, perhaps, to the *Syriac*, and the *Coptic*, with their few, and, comparatively unimportant, derivatives.

XXXI. “ *In all that vehement, universal, and lasting, controversy about the Trinity in Jerome’s time, and both before and long enough after it, this text of the Three in Heaven was never once thought of.*”—

This objection is inaccurate in its *form* (but it is not worth the time to stop for inaccuracies only) and untrue in its substance. The text of the *Three in Heaven* was not only *thought of*, but actually quoted, and insisted

listed upon, not only a little *after* the age of *Newton*, by *Fulgentius*, and *Vigilius*; and in the same century with *Jerome*, by the author of the disputation between *Arius*, and *Athanasius*, by *Eucherius*, and *Augustine*, and by the *African Bishops* under *Huneric*; but also **BEFORE** *Jerome*'s time, by *Phæbadius*, and, as it seems, by *Marcus Celedensis*. And **ALL** these quotations of this verse were expressly made in the controversy about the *Trinity*, and in open, and avowed, opposition to the *Arians* of those ages.

The treatise, now under consideration, next enumerates several ancient writers, who have omitted to cite this verse in those parts of their works, which remain to the present times. But the list is not accurate. For, of these, *Phæbadius*, *Augustine*, *Athanasius*, *Jerome*, *Eucherius*, and *Cassiodorus*, have, in some instances, quoted, and in others plainly referred to, this disputed passage.

XXXII. “ *And therefore if this reading were once out*,” [viz. in *Jerome*'s age] “ *we are bound in justice to believe*,

WTON. " lieve, that it was out from the begin-  
 " ning ; unless the razing of it out can be  
 " proved by some better argument, than  
 " that of pretence, and clamour." —(p.  
 409.)

It was OUT of some copies, in Jerome's age, and IN others ;—as Jerome, himself, informs us. And this single circumstance does more than confute the objection,—by turning it against its author. For, (to use this illustrious objector's own stile) *if this reading were once IN, [viz. in Jerome's age,-- which Cyprian's Bible, as well as Jerome's information, assure us of]* we are bound in justice to believe that it was in FROM THE BEGINNING ;—unless the putting of it in, at some later period, can be proved by some better argument, than unfair, and violent, constructions. (t)

XXXIII. " *The Greeks received it*  
 " *not*"

(t) Whenever Mr. Gibbon shall find himself disposed to attempt a refutation of these strictures, the preceding one is particularly recommended to his notice. It will require his most serious attention.

I speak thus of the foregoing stricture, without dreading the imputation of vanity. For it is not my own ; it was suggested to me by Dr. HORSLEY !

“ *not*” [viz. Jerome’s reading of 1. John, NEWTON v. 7.] “ *till this present age, when the Venetians sent it amongst them in printed books.*”

Was the *αποσολος*, then, not known to the Greeks, “ until this present age ?” Was the *αποσολος* “ a printed book ?” Did *Euthymius Zygabenus* live only “ in this present age ?” Was the treatise, containing the debate (whether real, or feigned) between *Arius*, and *Athanafius*, written in “ this present age ?” Were any of these works *first* known to the Greeks “ in printed books ?”—It is irksome to see such assertions brought forward ; and to lie under the necessity of repelling them.

XXXIV. “ *It*” [the verse in question]  
“ *is wanting in the MSS of all languages but the Latin.*”

It was, perhaps, wanting in those particular Greek MSS, from whence the *Syriac*, and *Coptic*, Versions were translated. But even that is not certain ; because the omission  
of

EWTON. of this passage, in those ancient Versions, might have been, and probably was, the fault of the Translator, or Transcriber: who have, or one of them hath, been guilty of much greater mistakes, (u) and omissions, than this, in those respective Versions.

This is all that can be granted to this objection. For the *Arabic*, *Perſian*, and *Ethiopic*, Versions are (as hath been before remarked) transcripts, only, from the *Syriac*, and *Coptic*. And the *Greek*, and *Armenian*, (as well as the *Latin*) both deny the truth of the objection, as applied to them.

The question of *omissions*, in general, will be considered hereafter.

XXXV. “ *The Lateran Council, A.D.*

“ 1215, mentions Joachim quoting the  
“ the text in these words: *Quoniam in*  
“ *canonica Johannis epistola; Quia Tres*  
“ *sunt, qui testimonium dant in cælo,*  
“ *Pater, et Verbum, et Spiritus; et*  
“ *hi tres unum sunt: statimque subjun-*  
“ *gitur,*

“ *gitur, Et tres sunt, qui testimonium* NEWTO  
 “ *dant in terra, Spiritus, aqua, et san*  
 “ *guis, et tres unum sunt : sicut in co*  
 “ *dicibus quibusdam invenitur. Therefore*  
 “ *this reading*” [I. John, v. 7] “ *was*  
 “ *then got but into some books. For the*  
 “ *words, Sicut in codicibus quibusdam*  
 “ *invenitur, refer as well to the first*  
 “ *words of Joachim*” [about the three  
 heavenly witnesses] “ *as to the second*  
 “ *part*” [about the three witnesses on  
 earth.] (p. 511.)

*Joachim* interpreted the final clause of the seventh verse [*Tres unum sunt*] to signify an unity of consent, only, in those heavenly witnesses. And he attempted to justify that interpretation, by alledging, that the same words [*Tres unum sunt*] stood in some copies [*sicut in codicibus quibusdam invenitur*] in the eighth verse, as well as in the seventh ;—that, being, there, applied to the spirit, water, and blood, they could import an unity of consent, alone, in that verse ; and that, being so interpreted in the eighth, he had a right to

give

WTON. give the same interpretation to them in the *seventh*, verse, likewise.

This, Sir, was the argument of *Joachim*:— in which, by the expressions, *Sicut in codicibus quibusdam invenitur*, he referred, not to the three, *heavenly*, witnesses, but to the *three witnesses on earth*, singly, and exclusively. And I am happy in being able, further, to alledge the most respectable authority against Sir *Isaac Newion*, on this head, which is the testimony of Sir *Isaac Newton* himself: who has, in another part of this treatise, (x) given to the words of *Joachim* a similar interpretation.

XXXVI. “ *Eugenius, Bishop of Carthage*, in the *seventh year of Huneric*,  
 “ *anno Christi 484*, in the *summary of his faith exhibited to the King*, cited it  
 “ *the first of any man, so far as I can find.*” —(p. 512.)

I have no objection to this remark, save that the summary of faith, here spoken of, is

(x) Page 521.

is described as the Creed of *Eugenius* alone: NEWTON --and that he is said to have been the *first* who cited this text. It does not appear to have been the Creed of *Eugenius* alone, in any sense; for, although presented by him to *Huneric*, it does not carry his signature, but (y) that of four other *African* Bishops: who were most probably, from that circumstance, the persons deputed, by their brethren, to compose, and prepare, it. And *Eugenius*, or the person, or persons, who drew up this summary, was not (or rather were not) the *first* who cited this text; because the express citations, and references, of *Tertullian*, *Cyprian*, *Phæbadius*, *Marcus Celedensis*, *Augustine*, and *Eucherius*;—the use of the  $\alpha\piοσολ\Theta$  in the Greek Church, the *Synopsis* attributed to *Athanasius*, and the disputation (real, or feigned) between him and *Arius*; together with the *Old Italic*, and *Armenian*, Versions, as well as the Version of *Jerome*; all of which have recognised this disputed text:—were, *all*, antecedent to the year 484.

Dr.

(y) In pages 44—7, and 111—116, this whole transaction is briefly stated. The original record is copied in Appendix, No. XIV.

NEWTON. Dr. *Benson* (2) has represented this identical testimony of the *African Church* to be so very late, in point of time, as not to be worth *his* notice. Sir *Isaac Newton* here places it in the *first rank* of proof. But—  
*Non nostrum est tales componere lites.*

XXXVII. “ Of the MSS which have  
 “ not the testimony of the Three in Hea-  
 “ ven ; some have the words in terrâ, in  
 “ the eighth verse, but the most want it.  
 “ Of those which have the testimony of  
 “ the Three in Heaven, some in the  
 “ eighth verse have hi Tres Unum sunt.  
 “ Others not. And that testimony is in  
 “ most books set before the testimony of the  
 “ Three in earth ; in some, it is set af-  
 “ ter. So *Erasmus* notes two old books,  
 “ in which it is set after ; *Lucas Bru-*  
 “ *gensis* a third ; and *Hesselius* a fourth ;  
 “ and so *Vigilius Tapsensis* (advers.  
 “ *Varim. Cap. v.*) sets it after : which  
 “ seems to proceed from hence, that it  
 “ was sometimes so noted in the margin,  
 “ that the reader or transcriber knew not  
 “ whether

" whether it were to come before or after. NEWT  
 " Now these discords, as they detract  
 " from the authority of the Latin MSS, so  
 " they confirm to us, that the old vulgar  
 " Latin has in these things been tampered  
 " with, and corrected by Jerome's ver-  
 " sion." (p. 514.)

The discords, which are here complained of, seem to have been entirely owing to the oscitancy, and negligence, of transcribers. Had they originated, in these MSS, from a desire of correcting them by Jerome's Version, it seems very difficult to assign a reason, why these supposed *tamperers* ceased from *tampering*, until they had rendered their MSS *exact copies*, in this passage at least (which *ex confessu* they are not) of the Version of Jerome.

But, taking the objection as granted, for the present, and for the sake of argument,--let it be observed, that, before it can be imputed, as a fault, to any *Latin* MSS, that it has been corrected by Jerome's Version;--it must be proved, that the Version of Jerome is, in itself, erroneous, and of no authority.

T

This

NEWTON. This illustrious objector has, indeed, endeavoured to disparage this Version, as we have already seen ;—by affirming, that *Jerome* was accused by his contemporaries of having altered the public reading, in respect to the passage, in question,—that he wrote the fabulous lives of *Paul*, and *Hilarion*, and that *Erasmus* called him *impudent*. But it hath been already proved, that these intended disparagements of that Version have no solid foundation ; and cannot, therefore, support the inference, which is thus attempted to be built upon them.

XXXVIII. “ *The original MSS*” [of *R. Stephens*] “ *he*” [Beza] “ *does not* “ *here*” [in the preface to his annotations] “ *pretend to have* ; *nor could he* “ *have them, for they were not Stephens’s* “ *MSS* ; *but belonged to several libraries* “ *in France, and Italy.*” (p. 516.)

Beza has expressed himself with so little precision, in this preface, on the subject of *R. Stephens*’s original MSS, that it might be doubted whether he had, or had not, the use

use of those MSS, did he not, in other parts *Newton* of his works, clear up those doubts in the most satisfactory manner. *Ego in omnibus nostris vetustis LIBRIS inveni*: And—*Sic legitur in omnibus Græcis exemplaribus, quæ quidem MIHI INSPICERE licuit* :—are his expressions on other occasions, which are so plain as to need no comment.

Nor does the fact of *Beza*'s possessing these original MSS depend on his own assertion, alone, however truly respectable that may be. For *R. Stephens* has affirmed the same thing (as hath (a) been already remarked) in his postscript, or advertisement, subjoined to *Beza*'s edition of A. D. 1556.

XXXIX. “ *Stephens had fifteen MSS in all, yet all of them did not contain all the Greek Testament.* ” (p. 517.)

*R. Stephens* has not CITED all his MSS to all parts of his *Greek Testament*. But it does not follow, from thence, that all his

T 2

MSS

(a) Page 130, note d.

*Emlyn* hath, in fact (however unintentionally) proved this point, in favor of *Beza*. (See page 124, note x.)

NEWTON. MSS did not contain all the Greek Testament.

XL. "Four of them" [R. Stephens's MSS] "noted γ, ε, β, δ, had each of them the four gospels only."

This assertion is not just. The MS, noted β, contained the first epistle to the *Corinthians*. And that marked δ contained, also, the *Acts of the Apostles*, and the second epistle of *St. Peter*.

XLI. "Two noted β, γ, contained only the Gospels, and the *Acts*. One, noted ε, contained the *Apocalypse* only. The MS, ζ, contained the Epistles, and Gospels; ι, ω, ρ, the Epistles, and *Acts*; and δ, ε, θ, the Epistles, Gospels, and *Acts*." (p. 518.)

This enumeration abounds with mistakes. Beside the particulars, here mentioned, the MS of *R. Stephens*, marked β, contained the Epistle to the *Romans*;—ρ, the Gospel of *St. Luke*, the second Epistle to the *Corinthians*,

ans,

ans, and the first Epistle to *Timothy* ;— $\beta$ , the *NEWTE*  
 A&ts ;— $\gamma$ , the Gospels of St. *Luke*, and St.  
*John* ;— $\alpha$ , the Gospels of St. *Matthew*, and  
 St. *John*, and the *Apocalypse* ;— $\gamma$ , the Gosp-  
 pels of St. *Matthew*, and St. *John* ;—and  $\epsilon$ ,  
 the *Apocalypse*.

XLII. “ *For in the various lections of*  
 “ *the canonical epistles, and those to the*  
 “ *Thessalonians, Timothy, Titus, and*  
 “ *the Hebrews, are found these seven*  
 “ *MSS,  $\delta$ ,  $\epsilon$ ,  $\zeta$ ,  $\theta$ ,  $\iota$ ,  $\alpha$ ,  $\gamma$ , every where*  
 “ *cited, and no more than these.*”

This observation is incorrect, like the former. The MSS  $\delta$ , and  $\epsilon$ , are cited by *R. Stephens*, to these, enumerated, parts of the sacred Canon, as well as the MSS mentioned in the objection.

XLIII. “ *And this any one may ga-*  
 “ *ther, by noting what MSS the various*  
 “ *lections are cited out of, in every book*  
 “ *of the New Testament.*”

He certainly may. It is the very method

EWTON. which I have pursued; and which has enabled me to correct all the preceding mistakes.

XLIV. “ Stephens, therefore, did collect various lections of the epistles out of only these seven MSS, δ, ε, ζ, θ, ι, υ, ρ. And in all these seven he found the testimony of the Three in Heaven to be wanting; as you may see noted in the margin of his edition.”

The former clause of this objection hath been just disproved. And the latter is utterly groundless. The margin of *R. Stephens*’s edition denotes, that the particular words, *εν τω ερανω*, were wanting in the *seven* MSS there referred to:—but no more.

The objections, which follow, as to *Erasmus*, have (b) been replied to already.

XLV. “ And so here, where the testimony, of the Three in Heaven, is generally wanting in the Greek copies, they”

“ they” [the Complutensian Editors] NEWTON  
 “ make a marginal note, to secure them-  
 “ selves from being blamed for printing  
 “ it.”—And that note “ being set in  
 “ the margin of the Greek text, shewes  
 “ that its main design is to justify the  
 “ Greek, by the Latin thus rectified and  
 “ confirmed. But to us Aquinas is no  
 “ Apostle.” (P. 520, and 521.)

The marginal note, here referred to, was evidently designed to justify the omission of *ετοι οι τρεις εις το εν εισι*, in the eighth verse ; and for no other purpose. A single, impartial, perusal of the (c) note itself, will amply justify this observation.

XLVI. “ *A third reason why I con-*  
 “ *ceive the Complutensian Greek to*  
 “ *have been in this place a translation*  
 “ *from the Latin, is, because Stunica,*  
 “ *when, in his objections, he comes to this*  
 “ *text, cites not one Greek MS for it a-*  
 “ *gainst Erasmus, but argues wholly*  
 “ *from*  
 T 4

(c) See Appendix, No. XVIII ; where this marginal note is copied at full length.

EWTON: “from the authority of the Latin.” (p. 522.)

I am ready, Sir, to acknowledge the truth of this objection. And, as far as the conduct of *Stunica* can affect the authenticity of the verse, in question,—I own myself unable satisfactorily to account for it. *But to us STUNICA (as Sir Isaac properly observes of Aquinas) is no Apostle.* Whether the rest of *Stunica*’s writings, if they had survived to the present times, would have dissipated these doubts, or not,—cannot now be determined. But this may be now, and indeed has (*d*) been already, determined, and, in truth, it is the chief point, which requires determination in the present disquisition: viz. that “*the Complutensian Greek was NOT a translation from the Latin,*” as is assumed in the preceding objection.—

XLVII. “*So then the Complutensian Divines*

(*d*) Pages 184—186.

These Editors positively affirm, that they had (*how many* they do not mention) *Greek MSS*, from the *Vatican*. And we are certified, by various authorities, that they had another *Greek MS* from *Rhodes*, commonly called the *Codex Rhodiensis*.

“ Divines did sometimes correct the Greek NEWTON  
 “ by the Latin, without the authority of  
 “ any Greek MS; as appears by their  
 “ practice in Matthew, vi: 13.”—(p.  
 523.)

The marginal note, in *Matthew*, vi: 13, contains an account, given by the *Complutensian* Editors, of their having omitted the Doxology, in that verse. And the reason which they assign for the omission, does them infinite honor, as it shews them to have been conscientiously scrupulous, in not admitting any thing to stand in the sacred canon, which had not, in their judgment, an indubitable claim to originality. Had they entertained any doubts of its authenticity, it must be presumed that they would have acted in the same manner with the verse *1. John*, v. 7.

XLVIII. “ Nor has all the zeal for  
 “ this text been able since to discover one,”  
 [viz. Greek MS which contained the  
 verse *1. John*, v. 7.] “ either in Spain,  
 “ or any where else.”

This

EWTON. This objection will be best repelled; perhaps, by a reference to *Wetstein*; whose testimony, on *this point*, at least, will not be contested.

*Wetstein*, then, in his last Edition of the New Testament, affirms (e) that he has availed himself of the different readings of *sixty five Greek MSS* (exclusive of four *Lectionaries*) for that portion of his work, which contains the canonical Epistles. But as *Val-la's* MSS are classed with the rest, by the numeral 44, as if they were but one MS, whereas they were seven; the whole number of these *Greek MSS* is, properly, *seventy-one*. Of these the *lettered MSS*, C, D, E, and F, do not contain the first Epistle of St. *John*. And, of the *sixty-four numbered MSS*, that marked 49 is the *Gospel of St. Mark* only; 52 is the *Codex Rhodienfis*, which *Wetstein* never saw, and which, most probably, did contain this disputed passage; 53 does not contain that part of St. *John's Epistle*; 55 is *Jude*, only; and 56 is no more than a collection of some various readings, noted

(e) *Amst. A. D. 1752, vol. ii, p. 449, &c.*

noted in the margin of a printed book ; and *Newton* 58 is only a duplicate of 22. Setting these aside, there remain, in *Wetstein's List*, *sixty-one* (to which *Griesbach* adds *four others*) lettered, and numbered, MSS, which set forth the first epistle of St. *John*.

Of these *sixty-five* *Greek* MSS, *Wetstein* admits, that those marked 34, 44, 48, 51, 57, and 58, DO EXHIBIT this disputed passage. But, as *Wetstein* has not taken the *Codex Britannicus* into the account, which *Erasmus* affirms that he collated (*f*) in *England* ; and as *Valla's* MSS were *seven* in number, and have been so stated in the general enumeration, an allowance must here be made for them, as *for seven*.

But this is not all. In the foregoing list *Wetstein* has taken the *eight* MSS of *R. Stephens*, which are respectively marked  $\delta$ ,  $\epsilon$ ,  $\theta$ ,  $\iota$ ,  $\iota\alpha$ ,  $\iota\gamma$ ,  $\iota\epsilon$ , and  $\zeta$ , into the number of those MSS of the canonical, or catholic, Epistles, which, [he says] do *not* exhibit the verse, in question. And he has acted thus, upon the idea, originally

NEWTON. ginally held forth to the world by F. *Le Long*, which (g) hath been already proved to be visionary, and vain. Yet, as F. *Le Long* hath proved, that there are, now, such *Greek MSS* of these Epistles, in the Royal Library at *Paris*, which do not contain this disputed passage, the List, which *Wetstein* has thus drawn up, of *Greek MSS* not containing this verse, must not be abridged; but instead thereof, the whole number *R. Stephens's Greek MSS* (which were sixteen in all) must be brought to the opposite side of the computation: because they did exhibit this disputed passage.

This mode of calculation, then, will advance the *sixty-five Greek MSS*, herein before brought to account, to **EIGHTY-ONE**. From whence it, finally, follows, by the  
very

(g) Pages 127—138.

Sir *Isaac Newton*, in p. 516 of his treatise, argues, that *R. Stephens* “never saw the *MS* marked  $\beta$ ; but had only various *lections* **COLLECTED** out of it by his friends in *Italy*.” The words of *R. Stephens*, upon which this assumption is built (for there is no other foundation for it) are—“ *Exemplar vetustissimum, in Italia ab amicis COLLATUM.*” It was the *exemplar*, the *book itself*, then, (and not the *lections* out of it) which was (*collected*, or rather) *procured* for *R. Stephens*, by his friends in *Italy*.

very admissions of *Wetstein*, thus commented *NEWTON* upon (if these reasonings are not, and it seems that they are not, unjust) that, of the whole number of *Greek MSS*, containing the catholic, or canonical, Epistles, now known (by any *special description*) ever to have existed in the world, *thirty-one* out of *eighty-one*, or (more than) *three* out of *eight*, or (nearly) *ONE HALF* of that *WHOLE NUMBER*,—actually did exhibit, or do now exhibit, the verse *i. John, v. 7.*

XLIX. “ *The differences*” [of terms, in these two verses, in different MSS]  
 “ are too great to spring from the bare  
 “ errors of Scribes, and arise rather from  
 “ the various translations of the place,  
 “ out of Latin into Greek, by different  
 “ persons.”—

This objection confines itself to the readings of the *Codex Britannicus*, and the *Complutensian Polyglott*. But in order to give all possible force to the objection, *all* the readings, which have been mentioned in this treatise, shall be here combined together, in one view.

The

The contested passage, I. JOHN, v: 7, 8—as stated by, or in,

*The Council of LATERAN :*

*The DUBLIN MS.:*

*The CODEX BRITANNICUS :*

7. Οτι τρεις εισιν οι μαρτυρι-  
ζουτες εν τω αριστω, ο πατηρ, λο-  
γος, και πνευμα αγιον· και  
τρισιν οι τρεις εν εισιν.

[ευθευς τε προσιθησι]

8. Και τρεις εισιν οι μαρτυ-  
ριζουτες εν τη γη, πνευμα, υδωρ,  
και αιμα· και τρεις εν εισιν.

[καθισας εν τησ κωδικηιν]

7. Οτι τρεις εισιν οι μαρτυ-  
ριζουτες εν τω αριστω, πατηρ, λο-  
γος, και πνευμα αγιον· και  
τρισιν οι τρεις εν εισιν.

τρεις εν εισιν.

8. Και τρεις εισιν μαρτυρι-  
ζουτες εν τη γη, πνευμα, υδωρ,  
και αιμα.

αιμα.

*The Complutensian  
Polyglott:*

ROBERT STEPHENS:

*The Berlin MS.*

( 287 )

7. Οτι ἥρεις εἰσιν οι μαρτυρί-  
ριαντες εν τω ἡρανω, ο πεζῆιρ, και ο  
λογος, και το αἴσιν πενεμα. και  
οι τρεις εις το εισι.

7. Οτι τρεις εἰσιν οι μαρτυ-  
ριαντες εν τω εραιω, ο ωατηρ, ο  
λογος, και το αἴσιν πενεμα. και  
και ετοι οι τρεις ει εισι.

8. Και τρεις εἰσιν οι μαρτυ-  
ριαντες εν τη γη, το πνευμα,  
το οδωρ, και το αιμα, και οι  
τρεις εις το ει εισι.

7. Οτι τρεις εἰσιν οι μαρτυ-  
ριαντες εν τω εραιω, ο πεζηρ, και  
ο λογος, και το αἴσιν πενεμα.  
και οι τρεις εις το ει εισι.

8. Και τρεις εἰσιν οι μαρτυ-  
ριαντες εν τη γη, το πνευμα,  
και το οδωρ, και το αιμα, και οι  
τρεις εις το ει εισι.

NEWTON

NEWTON. Upon the face of this collection of the Greek readings of this contested passage, compared with the *Latin* copies, the following observations offer themselves to the mind.

1. The *Latin* copies, universally, read *Spiritus SANCTUS* [the *Holy Spirit*] in the *seventh* verse; which epithet is not found in the *Codex Britannicus*.

2. The same *Latin* copies, universally, read *Tres UNUM sunt* [*Three ARE one*] in the conclusion of the *seventh* verse. But the *Complutensian Polyglott*, and the *Berlin MS*, read *Τρεις εἰς τὸ εἷς εἰσι*, which is equivalent to *Tres IN unum sunt*, or *These three AGREE IN one*.

3. The *Latin* copies have, universally, the concluding clause of the *eighth* verse. It stands thus (with so few exceptions as not to merit any notice) in those copies, *IN unum sunt*, or *These three AGREE IN one*. But the *Dublin MS*, the *Codex Britannicus*, the Edition of *Complutum*, and the *Berlin MS*, do not contain this concluding clause, under any

any terms, or mode of expression, whatsoever. NEWTON

Now these differences, from their *nature*, cannot be imputed to any translators, with any reasonable degree of probability. For, if these expressions (nay whole clauses) were lost by any Translators;—they must have so lost them by *incapacity*, or by *inadvertence*. Now no translator can be supposed to have been so **INCAPABLE**, as not to know how to render these *omitted* expressions, and clauses, from the *Latin*, into the *Greek*, language. And the omissions seem to be too large, and to contain too many words, to permit a well grounded idea of their having been lost, through **INADVERTENCE**, by a *translator*; whose office, *verbum de verbo reddere*, requires him to yield an incessant attention to his original, and to give to his translation frequent, and painful, revisals, lest he should injure, or betray, the meaning of his author.

It seems, therefore, to be almost an impossibility, that these aberrations should have

NEWTON. arisen from any (*supposed*,—for there is no proof that there *ever were* any such) translators. From whence it seems to follow, that they have arisen from the other cause, stated in the objection,—namely, the *bare errors of Transcribers*, whose object hath always been to hurry through their task, as fast as possible, without much regard to any thing, beyond the reward expected at the close of it.

L. “ Erasmus tells us, that he never  
 “ saw it” [the verse, 1. John, v : 7.]  
 “ in any Greek MS; and, by consequence,  
 “ not in that corrected one” [the Codex  
 Britannicus] “ which fell into his hands.”  
 —(p. 528.)

Erasmus did, in the earlier part of his controversy on this subject, affirm, that he had, at *that time*, never seen any Greek MS, which contained this disputed passage. But he admits, in another place, that he (*g*) did afterwards

(*g*) Pages 139—149.

The charge, here insinuated, of this MS having been corrected by the Latin, has been considered in the pages just referred to.

afterwards find this verse in the *Codex Britannicus* ; which HE COLLATED in England.

LI. “ *He that shall hereafter meet  
“ with it*” [this disputed text] “ *in any*”  
[Greek] “ *book, ought first, before he in-*  
“ *sist upon the authority of that book, to*  
“ *examine, whether it has not been cor-*  
“ *rected by the Latin, and whether it be*  
“ *ancienter than the Lateran Council; for*  
“ *if it be liable to either of these two ex-*  
“ *ceptions, it can signify nothing to pro-*  
“ *duce it.*”

This conclusion,—although, in general, just,—is liable to many exceptions. One of them, at least, ought here to be mentioned: which is,—that, where any *Greek* MS now exists, which was, probably, or even confessedly, copied, or written, SINCE the thirteenth century (the æra of the *Lateran Council*)—such MS is not to take its estimation, *strictly*, from the *time*, when it was so copied; but from some higher æra, which gave date to *that Copy*, from which it was so transcribed.

NEWTON. But, Sir, I am contented to take the conclusion in its *strictest* terms, as to several parts of the evidence, herein before adduced to the originality of this verse. For I find myself, even in that situation, at liberty to affirm, that the *πεποιηθεν*,—the *Confession of Faith* of the Greek Church,—the *Disputation*, and the *Synopsis*, of *Athanasius*,—the *Greek MSS* of *Walafrid Strabo*, and of *Jerome*,—the quotation of *Euthymius Zygabenus*,—and the authority of the Council of *Ephesus*, in A. D. 431, upon which the *Armenian Version* was framed, and adjusted,——(b) form an accumulation of GREEK testimonies, the authority of which cannot be denied, even upon the terms of the objection itself. For there is no color of reason, to assert that ANY of them have been “*corrected by the Latin.*” And there is no ground, to suppose, that they are not, ALL, more ancient, in point of date, than the *Lutheran Council*.

This most respectable objector, lastly, states his own paraphrase of this passage, in order

(b) Pages 22—24, 48—50, 100—103, and 196—264.

order to shew that the *sense* of St. John, NEWTON,  
without the testimony of the *Three in Heaven*, is (to use his own words) “ *plain, and*  
“ *strong; but if you insert that testimony, you*  
“ *spoil it.*”

This *sense*, or *internal evidence*, of the passage, will be considered hereafter: in which consideration, I trust, the very opposite conclusion will appear. At the same time I most freely admit, in common with this illustrious objector, (i) that I “ *have that ho-*  
“ *nor for St. John, as to believe that he wrote*  
“ *good sense; and, therefore,*” do most implicitly “ *take that sense to be his, which is*” [or which, at least, appears to me to be] “ *the best.*”

And here, Sir, I wish to take my leave of the objections, urged by this great ornament of human nature, this “ *first, and chiefest, of the race of men:*” — from whom it will detract little, that he cherished an erroneous opinion as to this disputed passage; his errors being more than redeemed by his candor,

Newton. his mistakes by his unaffected magnanimity.—His own declaration, stated in the outset of these observations, affords the fairest reason, the most available pretensions, to conclude, that, if Sir *Isaac Newton* had been apprised of ALL the *positive* evidence, which has been alledged, in the preceding pages, on behalf of the authenticity of this text (a great part of which was utterly unknown to him) : he would not have cast the weight of his name into that scale, which (as it seems, he would then have confessed) OUGHT NOT to preponderate in the present question.

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It seems necessary, now, to attend to M. *Griesbach*, and Mr. *Bowyer*, according to the plan heretofore laid down. But as the objections, insisted upon by these Writers, stand on foundations very similar to those of Dr. *Benson*, and Sir *Isaac Newton*, which have been already discussed ; they will, fortunately, require no more than a very brief consideration.

And first, for M. *Griesbach*.

L. " R.

I. "R. Stephens consulted, indeed, GRIESBACH  
"some" [Greek] "MSS, but they were  
"few; viz. in the Gospels, ten; in the  
"Acts, and Epistles, eight; and two in  
"the Apocalypse." (k)

This is but an indifferent specimen of the accuracy of M. Griesbach. In the Gospels, R. Stephens consulted **FOURTEEN** MSS, at least, instead of *ten*, as here alledged; in the Acts, **TEN**, at least, instead of *eight*; in the Epistles, **TWELVE**, at least, instead of *eight*; and in the Apocalypse, **FOUR**, at least, instead of *two*.

The margins of *R. Stephens's* Edition prove (*l*) these allegations, beyond all contradiction. And there is no room to conclude, either from *R. Stephens's* preface, or from any mode of sound argumentation, that these particular MSS, thus cited, were

U 4 all

(k) Vol. ii, Preface, page 25.

(1) To the Gospels R. Stephens has cited the MSS  $\beta$ ,  $\gamma$ ,  $\delta$ ,  $\epsilon$ ,  $\zeta$ ,  $\eta$ ,  $\theta$ ,  $\iota$ ,  $\varsigma$ ,  $\alpha$ ,  $\beta$ ,  $\gamma$ ,  $\delta$ , and  $\iota\varsigma$ .  
To the Acts,  $\beta$ ,  $\delta$ ,  $\epsilon$ ,  $\zeta$ ,  $\eta$ ,  $\theta$ ,  $\iota$ ,  $\alpha$ ,  $\gamma$ , and  $\iota\varsigma$ .

To the Epistles,  $\beta$ ,  $\delta$ ,  $\epsilon$ ,  $\zeta$ ,  $\theta$ ,  $\iota$ ,  $\alpha$ ,  $\beta$ ,  $\gamma$ ,  $\delta$ ,  $\epsilon$ ,  
and  $\zeta$ .

And to the Apocalypse, ε, ω, ε, and ς.

SEBACH. all the MSS, of *R. Stephens*, which contained those several portions of Scripture. *Fourteen* MSS, only, are directly CITED, by him, to the Gospels ; but that circumstance does not prove, that the whole *sixteen* did not contain the Gospels. *Twelve* MSS, only, are directly CITED to the Epistles ; but that circumstance does not prove, that the Epistles were not exhibited in all the *sixteen* MSS, possessed by *R. Stephens*.

The Divines of the University of *Louvain*, who were contemporaries with *R. Stephens*, positively affirm, in their Bible, published A. D. 1574, that ALL the MSS. of *R. Stephens* did contain (*m*) not only the Epistle of St. John, but *this disputed passage* also. And this testimony, at least, proves the *general belief*, and reputation, of that age, and time, to be so ; and, added to the evidence of *R. Stephens*'s own marginal references, on this verse, form a body of proof, which no cavils, or conjectures, of modern times,—which nothing but the production of

(*m*) “ *Inter OMNES Stephani ne UNUS est, qui diffideat*” — are the expressions of these Divines, on the subject, now under consideration.

of *R. Stephens's* MSS themselves,—can ever GRIESB discredit, or destroy.

II. “*And these MSS were not collated by R. Stephens himself, but by Henry, his Son, a boy of eighteen years of age.*”

It appears, from *Mattaire*, as well as from other proofs, that *Henry Stephens*, under the tuition of his Father, acquired, very early, a compleat knowledge of the *Greek* language. Thus capacitated for the employment, it is no wonder that the father required, or that the son afforded, his *affistance* in these laborious collations. But that *R. Stephens's* MSS were “*NOT collated by R. Stephens,*” at all; but that the task of collation was devolved on *Henry*, his Son, singly, and exclusively,—as is asserted in the preceding objection;—is not to be admitted for a moment;—because there is no pretence for the assertion, and because reason, propriety, and probability, are uniformly *against* it.

III. “*There are very many good, and valuable, readings, in R. Stephens's MSS*

GSBACH.

“ MSS, which are not inserted in the  
“ margin of his Book.”

When M. *Griesbach* shall be able to produce these original MSS, he may be at liberty, perhaps, to bring this accusation against *R. Stephens*. It is, at present, as groundless, and improbable, as it is uncandid, and injurious.

IV. “ *R. Stephens* has very often  
“ closely followed the footsteps of Eras-  
“ mus, or some other Editor, in opposition  
“ to the faith, and authority, of all his  
“ MSS: and the boasts, which he makes  
“ in his preface, as to his very great care,  
“ and diligence, in collating his MSS, and  
“ his faithfulness in settling his text, are  
“ empty and false.” (n)

The answer to the last, preceding, objection, will suffice for this also. It merits no further attention.

Thus far for M. *Griesbach*’s Preface to his second volume.

In

(n) Preface, p. 26.

In his dissertation (o) upon this contested GRIESBACH text, he affirms that it exists in no Greek MS, except that of *Dublin*, which, he says, is the *Codex Britannicus* of *Erasmus*--that *Valla*'s *Latin*, as well as his *Greek*, MSS did not contain this verse--that it first appeared, in *Greek*, in the *Acts* of the Council of *Lateran*--that it was not read in the ancient, *Armenian* Version, (which he asserts on the bare authority of *Sandius*)--that the Preface to the canonical Epistles is not *Jerome*'s, --that *Eucherius*, (*p*) *Jerome*, and *Augustine*, have not quoted the verse--that *Fulgentius* uses the word *confitetur*--that the confession of faith of *Eugenius*, and the *African* Bishops under *Huneric*, has no subscription, or signature (whereas it is signed by no less than four Bishops)--and that *Vigilius* was the first who explicitly quoted this disputed passage. It is sufficient to have barely mentioned these objections: not only because they

are

(o) Pages 225--226.

(p) The proofs, which he brings, as to *Eucherius*, are, that *Flacius* published an edition of the *Formula*, in which he left out this passage; and that *Eucherius* has not quoted it in other parts of his works.

LIESBACH, are, in general, brought forward without even the decency of an attempt to support them ; but because they have been already replied to, and, as it is trusted, overthrown, without a single exception, in the preceding pages.

The objections, which follow, seem to require a more particular consideration.

V. “ *It is now beyond a doubt, that R. Stephens had no more MSS of the catholic Epistles than seven ; and that none of these contained any part of this disputed passage.* ” (p: 226.)

It is truly astonishing, to see so many men of learning, *Le Long*, (taking them in order of time) *Emlyn*, *La Croze*, Sir *Isaac Newton*, *Dr. Benson*, and *M. Griesbach* (not to mention any other modern Writers in *Germany*) follow each other so implicitly in so gross an error. Those *Greek* MSS, which now subsist in the Royal Library, at *Paris*, have been already proved not to be those, of *R. Stephens*. And yet this is the supposition, upon

on which this charge, and all similar charges, against *R. Stephens*, are founded.—But *R. Stephens* can bear them all. Such accusations tarnish not his well-earned honors. They prove nothing—but the precipitancy of his accusers.

VI. “*The obelus, which is rightly fixed in R. Stephens’s Latin editions, is found out of its proper place in his Greek*” [Edition of A. D. 1550.]

In printing his *Latin* (as well as his *Greek*) Testaments, when *R. Stephens* did not find certain words, or sentences, in some of his MSS, which stood in the rest,—he marked, in his text, the words, so omitted in these MSS, with an *obelus*, and crotchet; referring, in his margin, to the particular MSS, in which those words were so wanting. He acted thus in his *Latin* Edition of A. D. 1539. He placed this passage entire in the text; he then fixed his obelus, and crotchet, so as to comprehend, within them, all the words of this disputed passage, from *in cælo* to *in terra*, inclusively; and lastly, inserted in

IESBACH. in his margin the *insignia* of four only, of his *Latin* MSS: Thus signifying to his readers, that the words so included within his obelus, and crotchet, were not, indeed, contained in *those four* MSS,—but that they were for that very reason (*q*) contained in *all the rest*.

Let *R. Stephens*, then, by his *Latin* Testament of A. D. 1539, determine the dispute about his *Greek* Testament of A. D. 1550. His sentence, in respect of these two Testaments, will stand thus:

*In all my Latin MSS from whence I compiled my Latin Edition of A. D. 1539, the whole of the disputed passage, John, v: 7, and 8, is read, except in four MSS only; in which four, the words from in cælo to in terra (inclusive) alone are wanting:—*

*In all my Greek MSS from whence I compiled my Greek Edition of A. D. 1550, the whole of the same disputed passage is also*

(*q*) *Exceptio probat regulam, in non exceptis.*

also read, except in seven only; in which GRIESB  
seven the words, *εν τω σπανω*, alone are  
wanting.

This is the plain language of *R. Stephens's* crotchets, in both his *Latin*, and *Greek*, Testaments. And this is, also, as to the *Greek*, what hath been uniformly contended for, throughout the preceding pages. The collation, and comparison, of *R. Stephens's* *Latin* Edition (r) with his *Greek* one, seem only to prove, that his conduct hath been uniformly sincere, in both. His, admitted, integrity as to the *Latin* Testament, is a warranty, a pledge, for the like integrity in his *Greek* Testament. And the defenders of the authenticity of this verse, of St. *John*, ought not to wish for a more favorable arbitration, in the debate, as to the intentions of *R. Stephens* in placing his crotchets, than this exposition of them by *Stephens* himself.

VII. “ *What learned men have long  
“ seen” [as to the MS of Berlin]* “ *I  
“ have*

(r) He printed several Editions of both. But these two, principal, Editions alone are here stated, for the sake of argument.

ESBACH.

“ have found to be most certain, on a strict  
 “ examination of the MS itself, and on a  
 “ comparison of it in part with that Edi-  
 “ tion; namely, that it is nothing but a  
 “ transcript from the Bible of Complu-  
 “ tum.” (p. 226.)

In addition to the arguments which I ventured to urge against this objection, in some (s) of the preceding pages, I have just been obliged, and honored, by M. I. F. ZOELLNER, of Berlin, with a very particular description of this MS: by which it appears, (as I have before contended) that it is NOT a transcript from the Bible of *Complutum*.

“ *Gratissimum* sane mihi fuisse, vir plur.  
 “ reverende, si literas Tuas ad GIBBONEM  
 “ legere potuissim, quo melius ea Tecum com-  
 “ municarem, quæ præcipue scire Tua interest.  
 “ Libris autem Anglicanis plerumque serò ad  
 “ nos venientibus, hanc quoque discussionem eru-  
 “ ditam BEROLINI frustra quæsivi. Sed ut  
 “ nihilominus Tibi officium meum probem, quæ  
 “ ad

“ ad lucem disquisitionibus Tuis affundendam GRIESE  
 “ valere opinor, breviter ea commemorabo.

“ Quod, quidem, ad antiquitatem Codicis  
 “ RAVIANI attinet, vereor ut sufficiat, si  
 “ meam tantum sententiam Tecum communicare  
 “ velim. Sunt enim tam multa in Germania  
 “ recentissimis temporibus, hac de re, a viris  
 “ eruditissimis disputata, ut meum non sit inter  
 “ criticos tantos tantas componere lites.

“ Quod La Crozius simpliciter dicit, scribam  
 “ indoctum etiam mendas typographicas ex-  
 “ pressisse, ut omnino constet, &c,—id quidem  
 “ nimis festinanter ab illo dictum est. Codex  
 “ Ravianus a textu Complutensium INNU-  
 “ MERIS LOCIS discrepat.”

And, after assigning many, and, as it seems, unanswerable, reasons for his opinion, and judgement, he subjoins this very probable conclusion.—“ Quæ cum ita sint, haud ab-  
 “ sonum foret, si cui placeret, codicem nostrum  
 “ apographum esse, NON è Complutensibus,  
 “ sed ex ALIO codice manuscripto, quem Edi-

ESBACH. “ *tores Complutenses potissimum secuti sunt, concinnatum.*” (t)

VIII. “ *This verse was not read*” [or quoted] “ *at the Council of Nice.*” — (p. 227,) and is, therefore, spurious.

This hath been often said:—but, as it seems, without sufficient grounds. For how is this assumption to be proved? Not by the *Acts* of this Council. For they are Decrees only, and Ordinances, and set forth no texts of Scripture, whatever, respecting the nature, the attributes, (u) or even the existence, of the Deity. Nor can it be proved by the (*Nicene*) Creed of this Council. For that, although infisting strongly on the divinity of *Jesus Christ*, does not contain a single citation from Scripture. Nor is this assumption to be proved from those pretended disputes of Bishops, and others, at that Council. For these are mere fables, composed by *Gelasius Cyzicensis*, (x) some centuries

(t) Appendix, No. XXIII; where this letter is given more at large.

(u) The only texts, cited in them, refer to Eunuchs, and usury. *Harduin. in loco.*

(x) *De P. Art. Gelasius.*

fies after that Council was held, as is now GRIESBAC  
universally admitted. The *Nicene Fathers*,  
therefore, are silent, as to this contested verse,  
in their *Acts*, and *Creed*; but that silence is a  
thing the most remote in nature from a  
proof, that it did *not* then subsist in their  
*Greek MSS*; or that it was not even quoted  
at the council of *Nice*.

Whenever it shall be affirmed, then, that  
the *Acts*, and *Creed*, of the *Nicene Fathers*  
have not mentioned the verse, i. *John*, v: 7,  
and that it is, therefore, spurious:—it  
would, as it seems, be no very unapt *corol-  
lary*, to such a proposition, to say—*Nor have  
they mentioned the baptismal institution*,—there-  
fore that is spurious: *Nor that passage in St.  
John's Gospel, I, and my father, are one*,—  
therefore that is spurious: *Nor any part ei-  
ther of that Gospel, or of his Epistles*,—there-  
fore they are spurious: *Nor yet any one pas-  
sage, from any one part of the Bible, respecting  
the nature of the God-head*,—therefore, in  
fine, those passages are all spurious!—The  
inference is either valid in all its parts, or  
it is valid in none. But, in truth, it is ut-  
terly invalid. It has no soundness in it. It

IESEBACH. proves too much, and therefore proves nothing.

M. *Griesbach* proceeds to remark, (y) that *Latin MSS*, written before the *tenth century*, do not contain this disputed passage;—that the MSS of the *Vulgate* had it not, at the time when *Jerome's* preface was written;—that some copies have the preface, and yet do not read the verse; and that, in others, it is not placed in the body of the text, but in the margin.

I shall content myself, with just remarking, in reply to these observations, that the *second*, and *third*, of them have been answered (z) already. The *first* should be answered now, if the learned professor had sufficiently ascertained his own meaning. The last of them will receive its answer hereafter.

IX. “ *The preface of Jerome is not found in any MS, written before the time of Charles the Bald, in the ninth century.* ” (p. 235.)

Admitting

(y) Page 228.

(z) Pages 97—104, and 241—266.

If this allegation were true (which, however, (a) is not the case) it would not prove that this preface was not written by *Jerome*. A considerable space of time must elapse, after the writing of this preface in *Asia*, before the *Latins* of *Europe*, in general, could know (by the slow, and expensive, method of propagating books then in use) that such a preface even existed. And, when the fact became, in some measure, known, the MSS, prior to that time, could not receive it; for it was too large a piece of composition to be *interlined*, or written *in the margin*. As it was no part of the sacred Canon, many would refuse to insert it, even in the MSS written *after* the knowledge of it became general. Those Christians, who favored the *Arian*, *Semi-Arian*, *Sabellian*, or even the *Eunomian*, and *Eutychian*, systems, would *certainly* deny it a place in their books. And thus it is possible, that some few MSS (for they cannot be many) written in, or *before*, the *ninth* century, may now be produced, in which this preface is not found. But this circumstance (as before observed) is

(a) M. SIMON, *Hist. du Texte*, p. 208. *Hist. des Versions*, p. 105.—MARTIANAY, Proleg. Vol. I. Op. Hieron. Dr. BURNET, Letter 1.

is far from proving the preface to be spurious :—especially when it is further considered, that, in the ninth century, this preface was publicly admitted to be the work of *Jerome* ; as appears by the *Glossa ordinaria* of *Walafrid Strabo*, which hath been already called (a) in evidence to this point, in the preceding pages.

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And now, Sir, I beg to be dismissed from M. GRIESBACH,—in order that I may, lastly, attend to Mr. BOWYER, as was originally proposed.—And his objections are, chiefly, these which follow.

BOWYER.

I. “ *St. Cyprian does not quote the verse, totidem verbis, as the text is now read, though Bishop Pearson (Not. ad Cyprian. de Unitate Ecclesiæ, p. 109) rather too strongly asserts Cyprianum citasse ante Hieronymi tempora. The words of Cyprian are—Et hi tres in unum sunt.* ”

X 3

*Cyprian*

(a) Page 110—Note 1.

See also *Bengelius*, Edit. *Tubingæ*, A. D. 1734, pa. 763.

*Cyprian* DOES quote the verse *totidem Bowye verbis*, (as far as his words are meant to be a quotation) and Bishop *Pearson*'s assertion is NOT too strong. *Cyprian*'s words are NOT “*Et hi tres in unum sunt*,” but “*Et hi tres (b) unum sunt*,” an exact Transcript of the *Latin Text* of St. *John*.

II. “*And in another place, Cyprian*  
 “*(Epis. ad P. Julianum, p. 223, Ed.*  
 “*Pearson (Quæro cuius Dei, &c.—*  
 “*Cum tres unum sunt. It is certain*  
 “*St. Cyprian does not cite it in terms*  
 “*from the text, nor yet, in both places,*  
 “*agreeably to himself.”*

The Epistle, here referred to, is *Ad Iu-bianum*, not *Julianum*. In the former instance, which has been considered under the last, preceding, objection, *Cyprian* cites the clause *in direct terms* from the Text of St. *John*. The latter instance is rather an allusion, or a reference, (c) than a direct quotation.

III. “*He*

(b) Page 37, and Appendix, No. III.

(c) Appendix, No. IV.

BOWYER.

III. "He does not say in either, the  
 "Father, the Word, and the Holy Ghost :  
 "but in the former, the Father, Son,  
 "and Holy Ghost ; and in the latter,  
 "the Creator, Christ, and the Holy  
 "Ghost."

Cyprian only meant to quote, directly, the concluding clause of the verse, "Et hi tres unum sunt." And this he has literally done in the former of these examples.

IV. "The Montanists, soon after this  
 "time, generally interpreted the Spirit,  
 "Water, and the Blood, in the eighth  
 "verse, to denote, in their mystical sense,  
 "the Father, Son, and Holy Ghost."

The Heresy of Montanus began long before (not after) the time of Cyprian. What the Montanists interpreted of the eighth verse is of no consequence, unless it could be proved that the seventh verse did not exist in the times of the Montanists.

V. "If so, it will be no hard thing

“ *to suppose Cyprian to do the same.*” BOWYE

If *to suppose* would have been *to succeed*, the question would have been decided long since. But if *Cyprian* had really done as this objection *supposes*, his quotation would have been “ *Et hi tres in unum sunt,*” according to the invariable (*d*) tenor of the *eighth* verse; which it is not. Mr. *Bowyer* has, indeed, endeavoured to give color to this objection, by affirming, as we have just seen, that *Cyprian* did quote “ *in unum.*” But the affirmation is invalid; and the inference, is, therefore, inadmissible.

VI. “ *It*” [the verse in question]  
 “ *first appeared to the public in Greek, in*  
 “ *the Complutensian Edition, upon the*  
 “ *authority of Thomas Aquinas, whose*  
 “ *note is printed in the margin of the*  
 “ *Greek.*”

If Mr. *Bowyer* here means that the verse first appeared to the public in *printed Greek*,  
 in

(*d*) The exceptions to this description are so very few, as not to merit notice.

WYER, in the *Complutensian* Edition, the assertion may be just. The *Complutensian* was not, however, the *first*, printed, *Greek*, Testament which appeared to the public ; for the *first* Edition of *Erasmus* was published long before the *Complutensian*, viz. in A. D. 1516.

But the verse, in question, did *not* appear, in the *Greek* of the *Complutensian* Edition, upon the authority of *Aquinas*, in any respect ; the marginal note, here (*e*) mentioned by Mr. *Bowyer*, having no such import, and being capable of no such construction.

And here, Sir, I take my leave of Mr. *Bowyer* :—who has, indeed, urged several other objections against the originality of this verse. But they have been already considered, in some part, or parts, of the preceding pages.

I am, Sir,

&c.

(*e*) Appendix, No. XVIII.

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L E T T E R V.

SIR,

I HAVE now replied to all those *objections*, which it seemed necessary for me to examine in detail.—And I am encouraged to hope, that (in having been thus enabled to detach those incumbrances from it,) the whole question, as to the authenticity of this contested passage, may be, henceforth, discussed in a less desultory manner. The subject appears to be now compressed within a small compass; and may now, therefore, as it seems, be quickly determined by a discerning mind.

UPON A FULL CONSIDERATION, then, of the whole question (setting aside those objections which have been already refuted)  
the

the only impeachments of this verse, which claim the serious deliberation of an unprejudiced mind, seem to be comprised in these three, following, particulars: namely,

1. Its not being found in those parts of the works of many *Greek*, and of some few *Latin*, Fathers; which have descended to the present age:

2. Its not being found in any of the *Greek* MSS of the Scriptures, which are now extant: And

3. The (supposed) injury done to the context of the Apostle, by the admission of the text in question.

As to the first of these objections,—it undoubtedly seems, on a primary view, a strange circumstance, that this verse should not be found in those parts of the works of certain ancient *Christian* Fathers, which have remained to the present age. And this circumstance appears the more peculiarly strange, when it is considered, that many of these

these Fathers wrote upon subjects, which seemed to call for a citation of this verse ; as the Divinity of *Jesus Christ*, and of the *Holy Spirit* ; or that awful subject, which involves them both in itself, the Trinity of persons in the Godhead.

But, in answer to this objection, it ought to be observed, in the first place, that, at least, some of these Fathers, perhaps all of them, conceived the words of this verse to indicate an *unity of consent*, only, and not an *unity of nature*, in these *three*, heavenly, *Witnesses*. We know, that many learned men have given this exposition to the verse ; for their works, particularly those of *Calvin*, and *Beza*, prove it to us. Upon this *hypothesis* (and it seems very far from being a forced, or an extravagant, idea) every difficulty vanishes at once. Those pious *Christian* Fathers, whose citations of this verse have, fortunately, survived to the present age, have quoted it in affirmation of the Divinity of the second, and third, Persons in the *Holy Trinity* ; because they interpreted the verse, as holding forth a proof of such Divinity.

Those

Those ancient Fathers, equally pious, perhaps, and equally sincere, whose private judgement restricted their interpretation of this text to an *unity of consent*, alone, would not cite it, at all, in their Treatises upon those mysterious subjects: because, in their apprehension, it did not establish the doctrines, for which they contended. The former class of these Fathers, would *speak*; because they had no doubts as to the exposition of the verse, but were convinced. The latter would *be silent*; because they had their doubts as to its interpretation, and were perplexed. But, had not the verse *existed*, at all, in their Bibles, it cannot even be imagined that these last-mentioned Fathers would have contented themselves with *silence* only. They would certainly have enquired of those, who thus quoted the verse, —*Why do you impose such words upon us, as parts of Holy Writ? They do not exist in our Bibles. Shew us, whence they are derived!* But they have urged no such questions, have expressed no such doubts, at any time, in any part of their writings.

The *fact*, that some of these ancient Fathers have, and that others have not, quoted this verse, is undoubtedly true. It is admitted by all. And this method of accounting for the ambiguity is, at least, obvious, and easy, as well as candid. It does not suppose Men wilfully to betray the truth, which Dr. *Benson* more than supposes *Robert Stephens*, *Theodore Beza*, and the *Complutensian* Editors, to have done. It only presumes Men formerly to have been, as they now are, of different opinions in disputable matters. It involves itself in no painful perplexities. It offers no violence to the plain dictates of common sense: and is, therefore, most likely to be the truth.

When this argument is still further extended to the *opponents* of those Doctrines, in support of which this verse hath been thus alledged, it seems to become insuperable. Throughout the vast series of *one thousand four hundred* years, which intervened between the days of *Praxeas*, and the age of *Erasmus*, not a single Author, whether *Patriginian*, *Cerinthian*, *Ebionite*, *ARIAN*, *Macedonian*,

cedonian, or *Sabellian*, whether of the *Greek* or *Latin*, whether of the Eastern, or Western, Church,—whether in *Asia*, *Africa*, or *Europe*,—hath ever taxed the various quotations of this verse, which have been set forth in the preceding pages, with interpolation, or forgery. Such silence *speaks*, most emphatically *speaks*, in favour of the verse. Had it, in any of these ages, been even suspected as supposititious, those adversaries (especially the *Arians*) would not have been silent only.—They would have exclaimed aloud, vehemently, and without ceasing; they would have filled the *Christian* world with their invectives against those who quoted it: they would have charged them with absolute falsehood, with impiety, with blasphemy.

Thus it seems, that the circumstance of this verse *not having been quoted* by some ancient Fathers (as it has been by others) may be candidly, and satisfactorily, accounted for; without suffering any impeachment to rest upon the authenticity of the verse, and without seeking any refuge for it, in such parts

parts of the works of those Fathers, as are now lost. But, supposing for a moment, and for the sake of argument, that no rational account could be given of these omissions; what would their weight be, in the scale of sound judgment? All these *omissions* could amount, only, to a sort of *negative* evidence. They might perplex the mind, indeed, and lay it under difficulties; but they could do no more. If there were no *positive* evidence, that other Writers, of those ages, had quoted the verse, these omissions, indeed, ought to turn the balance against the authenticity of this Text. But there is such evidence. It is ample, it is various, it is particular;—and it has been particularly stated. These omissions, therefore, cannot make what is in itself, and in its own nature, only a difficulty, or a *negative presumption*, become a *positive proof*, to destroy a fact well established. It is impossible for Writers of this age positively to pronounce, on what grounds, or for what reasons, certain *Greek*, or *Latin*, Authors, who wrote more than a thousand years ago, have omitted to quote this text. This,

Y however,

however, may be said,—that such omissions are, at the most, only negative evidence. But *negative* evidence, although multiplied infinitely, will still be no more than *negative*. And the slightest *positive* testimony (which, however, is, in the present case, not slight, but most powerful, most convincing) will, at all times, and on all occasions, totally overbalance, and destroy it.

The **SECOND** of these objections is,—That *the verse, in question, is not found in any of the Greek MSS of the Scriptures, which are now extant.* But to this objection let it be answered,

First, that the assertion is not strictly true. “*Apparent rari nantes in gurgite vasto.*” The MSS of *Dublin*, and *Berlin*, at least,—(and, as it seems by the admissions of *Wetstein*, *three others*)—yet remain to justify this observation.

But if it should be granted, for the present, that the verse, in question, is found in none of the very few *Greek MSS*, which are now

now extant,—does it thence follow, that it was not found in many which formerly did exist, but are now perished? What may have been an omission in one MS, is no proof of interpolation in another. Such a conclusion, at all times weak in itself, is, in the present case, overthrown by irresistible evidence. *Robert Stephens* points to this verse in his MSS; *Theodore Beza* confirms his testimony: and the (*f*) misrepresentations of Father *Le Long*, on this great question, have been, in the preceding part of these letters, compleatly refuted. *Laurentius Valla* had seven Greek MSS for the use of his Commentary; he sets forth the very terms in which those MSS read this verse: and the mistakes (*g*) of Dr. *Mill*, on this subject, have been rectified. The Divines, of the University (*h*) of *Louvaine*, affirm that this

Y 2

verse

(*f*) Pages 127—138.

(*g*) Notes on Pages 18, and 144.

(*h*) An Edition of the New Testament was published, by them, in A. D. 1574; in which they speak of this contested verse, in the following terms.

“ *The reading of this text is supported by very many Latin copies, and also by two Greek copies, produced by Erasmus, one in England, the other in Spain. The King’s Bible agrees with the Spanish MS in this passage, as well as in every other. WE HAVE, OURSELVES, SEEN SEVERAL*

verse existed in several ancient *Greek* MSS of their times : and their affirmation has never been disproved. *Erasmus* confesses ONE such MS ; although, in truth, he ought to have acknowledged EIGHT. *Walafrid Strabo* directs his readers, in all cases of difficulty, to resort to the *Greek* copies ; which implies that to have been his own practice :— and this contested passage hath always stood in his *Glossa ordinaria*. The ancient *Armenian* Version was rendered from the *Greek* of the Council of *Ephesus* : and that Version hath constantly exhibited this disputed text. *Jerome* declares, that the *Greek* MSS of his times read the verse ; for he makes his appeal, in behalf of his Version, to the authority of the *Greek* text : and this passage hath always existed in his Version. The *αποσολος* contained the Epistles themselves, in the original *Greek*, read in the *Greek* Churches as early as (perhaps much earlier than) the fourth, or fifth, century : and this *αποσολος* has always exhibited this verse. And *Tertullian*, who quotes this verse in the second century,

“ OTHERS LIKE THESE. This verse is also found in  
“ ALL Stephens’s MSS ; save that the words, in Heaven,  
“ are wanting in seven of them.”

century, appeals to the “*authentico Græco*,” the “*ipsæ literæ Apostolorum*,” the *Autographs*, the very originals written by the Apostles themselves, which were extant in his times. Above all, the old *Italic Version*, which is believed to have been made in the first century, and was read publicly among the Assemblies of *Christians* for several centuries afterwards, has always had this passage. Now, the Compilers of this very ancient Version must, either, have surreptitiously introduced this verse into their Translation; or they must have found it in the *Greek Original*, from whence they translated. But the former alternative seems impossible to be adopted. For if it shall even be granted that this Version was not made until the *second century*; it is decisively certain, from the authority of *Tertullian*, which has just been referred to, and of *Ignatius*, (i) that the *original Epistles* of the Apostles were then extant, to detect the daring impiety of inserting a forged, a false, text in the sacred Volumes, if any such had been committed. But if this Version were executed in the *first*

Y 3

century,

(i) See page 40—Note q.

century, which we have every reason to believe, St. John himself was then alive, to strike the bold impostors dead (as St. Peter, (k) and St. John, together, had before punished *Ananias*, and *Sapphira*) for “*agreeing together to tempt the Spirit of the Lord, and lying unto the Holy Ghost.*”—The former alternative, therefore, being absurd, and inadmissible, the latter is at once substantiated: namely, that the Translators of the old *Italic Version* found this verse in the original *Greek*; and therefore, that this *Italic Version* holds the place, not of a *Greek Copy* only, but of the very *Autograph* itself, the original Epistle written by the pen of St. John.

Let it be further observed, on this head, that some, tolerably satisfactory, account may yet be given (although none can reasonably be required) why some of these ancient *Greek MSS*, now in debate, would probably (I had almost said *necessarily*) be lost to the present times. The MSS of *Lauren-tius Valla*; those which were sent into *Spain*, from the *Vatican Library*, for the use of the

*Complutensian*

(k) *Act*s of the *Apostles*, v. 1—11.

*Complutensian* Editors ; those which were in the possession of *Robert Stephens*, of *Theodore Beza*, and of the University of *Louvain* ; existed at a time when the Art of Printing, then recently invented, was beginning to extend itself to the *Greek Testament*. Esteemed, as these written Copies, or MSS, must be before the invention of Printing, the Books, multiplied by that invaluable Art, were so much more compendiously corrected, (a single revision serving for a thousand Copies) were so much less expensive, so much more easy to be obtained, and so much more convenient for use, that the value, *at that time*, of MSS must be so exceedingly depreciated at once, as almost to sink into nothing. All these early Editors, when their MSS had served the purpose of settling the text of their respective Editions, would consider them as defunct, in some degree, and neglect them accordingly. This must be the case, in general, for a long season after the printed Copies began to spread themselves over the *Christian* world. It was not until more modern times, when a taste for critical enquiries of this kind arose,

that these MSS (or rather the remnants of them) have been so much sought for, and so highly valued. In this interval of neglect, the MSS of *L. Valla*, and of the *Complutensian* Editors; the MSS seen by the Divines of *Louvaine*; the MSS of *Robert Stephens*, and, by consequence, of *Theodore Beza* :—have perished. Had it not been for a fortunate (<sup>1</sup>) adventure of *Erasmus*, the MS of *L. Valla* had, in all probability, been utterly lost. Had it not been for *Maffei*, it can hardly be imagined that the *Complexiones* of *Cassiodorus* would ever have seen the light. But we need not travel into *Italy* for instances to illustrate this argument. Our own country exhibits an example sufficiently conclusive. There was not a Cathedral, a Parish-Church, a Monastery, Nunnery, or Chantry, (not to bring private families into the account) within this kingdom, which may not be supposed to have possessed, at the æra of the invention of Printing, one MS Copy of the Scriptures, in the *Latin* language, at least. And yet, where are those

MSS

(<sup>1</sup>) “ *FORTE in casses meos incidit præda,*” &c.  
(Appendix, No. XV.)

MSS now?—Out of the many THOUSANDS, which then existed, it may be doubted whether there is a single *hundred* (there may, perhaps, be a solitary score, or two) which can now be produced. Let us hear, then, no more of the improbability of lost MSS, or of questions framed on the idea of such an improbability. If the MSS of *Dublin*, and *Berlin*, had been annihilated some centuries since, and if it could be now satisfactorily proved, that there did not subsist, at this hour, a single *Greek* MS, which exhibited the verse, in question: yet still the testimonies of its *former* existence, which have been already produced, would greatly over-ballance any presumption which might arise from such a circumstance; would controul, would subdue, would govern, every unprejudiced mind.

These reflections on the loss of those ancient *Greek* MSS, which contained this verse, will derive additional strength, perhaps, from a recollection of similar destructions, which have befallen other monuments of ecclesiastical, as well as prophane, learning; for

for which no adequate account can, humanly, be given. If the demand be made, *What is become of those ancient Greek MSS, which contained this verse; and why are they, in general, lost, rather than those which did not contain it?* It may, in return, be asked, what is become of the lost Books of *Livy*? What of the rest of the History of *Polybius*? Why hath the whole of *Claudian's Poem*, on the *Gildonic War*, perished, the first Book only excepted? Why hath *Origen's Confutation of Celsus* survived to our times; although the work itself is lost, which *Origen* so confuted? Why have we a part, only, of the *Chronicon of Eusebius*; and that scarcely the hundredth part, if *Joseph Scaliger* may be credited? Why have we *Tacitus* only in part? And why have THOSE PARTICULAR PARTS, of all these MSS, been lost, RATHER THAN THE OTHERS which have, fortunately, come down to our hands? Such questions as these may be infinitely multiplied, whether they relate to the records of things sacred, or profane, in general, or to those, now lost, *Greek MSS* of the New Testament, in particular, which contained this verse of

St.

St. *John*: but they will prove nothing, and, therefore, will deserve no attention. Whether these particular MSS, last mentioned, have perished by the slowly, yet surely, destructive efforts of Time; or by accident, negligence, or fraud; it matters not to enquire. Although “dead,” they “yet speak” to us, in those faithful transcripts, and quotations, which are stated in the preceding Letters. And their testimony will be rejected only by prejudice; because it cannot be so rejected, but by a violation of all those rules of reasoning, and acting, by which men govern themselves on all other occasions.

The THIRD, and last, of these objections, is—*the supposed injury done to the context of the Apostle, by the admission of the verse in question.*

But this objection seems to have still less foundation than either of those, which preceded it. Before this Epistle was written, the two, opposite, Heresies of the *Cerinthians*, and the *Docetæ*, had arisen, to the great disturbance of the Christian Church. The *Docetæ* denied the *INCARNATION* of *Christ*; refusing

refusing to admit that he was ever cloathed with human flesh, or ever took our nature upon him. The *Cerinthians*, on the contrary, denied his DIVINITY; affirming that *Jesus Christ* had no other than the human. Against such errors as these it was highly needful to protest, and to contend for the faith once delivered to the Saints: and St. *John* (m) alone, probably, then remained, of the sacred College of Apostles, to undertake the work with the authority of an inspired writer. In a few of the first verses of his *Gospel* he asserts the God-head of the WORD, the Almighty, and Eternal WORD, in confutation of the errors of *Cerinthus*. “ *In the beginning was the Word, and the Word was with God, and the Word was God. The same was, in the beginning, with God. All things were made by him; and in him was life.*” And in a succeeding verse he stops to affirm the incarnation of *Christ*, with a plainness, and precision, equally fatal to the opposite error of the *Docetæ*. “ *And the Word was MADE FLESH, and dwelt among*

(m) Dr. *Townson's Discourses on the Gospels*. Ed. 1778, p. 204—5.

“ among us.” He condemns the *Docetæ* also, in the exordium of this Epistle. “ That which was from the beginning, which we have HEARD, which we have SEEN WITH OUR EYES, and our HANDS HAVE HANDLED, of the WORD of life: declare we unto you.” He confounds the Cerinthians in the close of it. “ And we know that the Son of God is come, and hath given us an understanding that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ: THIS is the TRUE GOD, and eternal life.”

These separate condemnations are found united together, and are urged in conjunction, in that passage of this Epistle, which is the object of this present disquisition, and in a few words antecedent, and subsequent, to it. The text stands, literally, thus:

“ This is the victory that overcometh the world; even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by Water, and Blood, even Jesus Christ,

" Christ, not by Water only, but by Water and  
 " Blood. And it is the Spirit that beareth  
 " witness, because the Spirit is truth. For  
 " there are three that bear record in Heaven ;  
 " the Father, the Word, and the Holy Ghost.  
 " and these three are one. And there are three  
 " that bear witness in earth ; the Spirit, the  
 " Water, and the Blood : and these three agree  
 " in one. If we receive the witness of Men,  
 " the witness of God is greater ; for this is  
 " the witness of God, which he hath testified  
 " of his Son."

And these words may, in the sense just  
 stated, be thus paraphrased.

" It is this conviction, which giveth us  
 " that victory which overcometh the world,  
 " which rises superior to its terrors, as well  
 " as to its temptations, even our faith that  
 " Jesus is the Son of, a partaker of the same  
 " nature with, God. But this Jesus is not  
 " a partaker of the divine nature, only ; for,  
 " when he came on earth, he took our hu-  
 " man nature also upon him, as appeared  
 " by the Water, and Blood, which flowed  
 " from

" from his side, when pierced by the Spear,  
 " upon the Cross. These two truths, di-  
 " rectly opposite to both your errors, ye  
 " Cerinthians, and ye *Docetæ*, are establish-  
 " ed by the most powerful proofs. *For*  
 " *there are three in Heaven, that bear record*  
 " to the DIVINE nature of Christ: namely,  
 " *the Father*, who declared by his own voice  
 " from Heaven, This is my beloved Son,  
 " in whom I am well pleased; *the Word*,  
 " who continually affirmed of himself, that  
 " he was the predicted Messiah, that he had  
 " existed before Abraham, that he was the  
 " true Christ, the Son of God; *and the Holy*  
 " *Ghost*, who descended, in bodily presence,  
 " like a Dove, upon his head, at his Bap-  
 " tism, and sat in cloven tongues, like as of  
 " fire, upon the heads of his Apostles after  
 " his resurrection. *And these three are one*  
 " in nature, or, at least, in unity of testi-  
 " mony, proving against you, ye Cerinthians,  
 " the DIVINITY of Jesus Christ. *And*  
 " *there are (moreover) three which bear wit-*  
 " *ness on earth, against you, ye Docetæ; and*  
 " *these three agree in one*, as to the reality of  
 " Christ's taking our HUMAN nature upon  
 " him:

“ him : namely, the *Spirit*, (n) Soul, or  
“ Life,

(n) The last words of the first Martyr, St. Stephen, were, Κύριε Ἰησοῦ, δέξας το πνευμα μου. Which are rendered, in our Translation, as to the word πνευμα, by the same expression, *spirit*, as in this passage, and in the same sense. “ Lord Jesus, receive my *spirit*.” (Acts, vii : 59.)

To which the following examples may not improperly, perhaps, be added.

*Luke* xxiii : 46—εἰς χεῖρας σε παρθε- } *Into thy hands I*  
θυτομαι το πνευμα } *commend my*  
μα— } *SPIRIT.*

— viii : 55—Καὶ επεισρεψε το πνευ- } *And her SPIRIT*  
μα αὐτῆς— } *came again, and*  
she arose.

*Matt.* xxviii : 50—αφηκε το πνευμα— } *yielded up [the*  
ghost, or] *his*  
*SPIRIT.*

*John* xix : 30—κλίνας την κεφαλην, } *He bowed his head,*  
παρεδώκε το πνευ- } *and gave up [the*  
μα— } *ghost, or] his*  
*SPIRIT.*

I have herein endeavoured to keep the paraphrase of *Erasmus* in view: but the elegance, and force, of his *Latin*, are not, easily, to be transfused into another language.

“ *Tres sunt enim in cælo, qui testimonium præbent Christo,*  
“ *pater, sermo, et spiritus sanctus. PATER, qui semel,*  
“ *atque iterum, voce cælitùs emissâ, palam testatus est hunc*  
“ *essè filium suum, egregriè charum, in quo nihil offenderet :*  
“ *SERMO, qui tot miraculis editis, qui moriens, ac resurgens,*  
“ *declaravit se verum esse Christum, Deum pariter atque*  
“ *hominem, Dei & hominum conciliatorem : SPIRITUS*  
“ *SANCTUS, qui in baptizati caput descendit, qui post resur-*  
“ *rectionem delapsus est in discipulos. Atque horum trium*  
“ *summus est consensus : Pater est autor, Filius nuntius,*  
“ *Spiritus suggestor.*

“ *Tria sunt item in terris, quæ attestantur Christum :*

" Life, (*Spiritus humanus*) which he breath-  
 " ed forth upon the Crofs, when he gave  
 " up the Ghost ; and *the Water, and the*  
 " *Blood*, which flowed from his side (as  
 " was before obſerved) when they looked  
 " on him whom they pierced. These, ye  
 " Cerinthians, these, ye *Docetæ*, are the  
 " testimonies which overthrow both your  
 " errors : proving *Jesus Christ* to have a di-  
 " vine, as well as a human, nature ; to be  
 " God as well as man. *If ye receive the*  
 " *witness of Men, the witness of God is*  
 " *greater : for this is the witness of God,*  
 " *which he hath testified of his Son.*"

If this comment, and paraphrase, be juſt,  
 the context of the Apostle is ſo far from re-  
 ceiving any injury, by the retention of the  
 verſe, in question ; that it would lose all its

Z genuine

" *Spiritus humanus, quem posuit in crucem ; et aqua, et fain-*  
 " *guis, qui fluxit è latere mortui. Et hi tres testes conſen-*  
 " *tiunt.*"

(PARAPHRASEON Erasmi in Nov. Test. Tom. ii.  
Page 347, Edit. Basil. A. D. 1541.)

This paraphrase was published by *Erasmus*, about nine-  
 teen years after his re-admission of the verſe, *1. John*,  
 v. 7, into the ſacred page. It ſeems imposſible to read it,  
 without believing, that *Erasmus* was, at *that time*, at leaſt,  
 fully convinced of the authenticity of this text.

genuine spirit, would become unapt, and feeble in its application, and therefore could hardly be said to subsist, without it.

Indeed, the existence of the seventh verse appears to be essential to the context, under any interpretation whatsoever, which may be annexed to this part of the Epistle of St. *John*. In whatever point of view we place these six, successive, verses, the expressions, “*Witness of God*,” in the ninth verse, can find no due antecedent in any of them, can, indeed, bear no proper reference to any preceding passage of the whole Chapter, save to the seventh verse. So that if this verse (the verse in question) should be expunged from the Epistle, it seems that the other must, necessarily, be involved in the like proscription.

If, Sir, it shall be further required, that some probable account be given of the absence of the text, now in debate, from some of the ancient MSS of this Epistle of St. *John*,—I feel no repugnance in believing, I see no absurdity in concluding, that this verse

verse was thus, *partially*, lost in some period of that interval, which elapsed between the death of St. *John*, in A. D. 101, and the revision of the New Testament by *Jerome*, about A. D. 384. Whether this defalcation happened by accident, or fraud: Whether some hasty, and heedless Scribe, having just inserted the *οι μαρτυρεῖτες* of the *seventh* verse in his copy, suffered his eye, in its next glance from his Transcript to the Original, to fix itself on the same words, *οι μαρτυρεῖτες*, which also occur in the *eighth* verse; and, being satisfied with the identity of the expression, travelled onwards through his task, without perceiving the error into which he had fallen: OR, Whether, in the violent contests which arose within this period, between the opponents of *Arius*, and his abettors, the *Arian* Writers purposely left out of their own transcripts the words, which stood, in the (o) Original, between those two *Greek* Participles, and which are the very words now in dispute, hoping that their Copies might, in time, be followed as originals,

(o) In some erroneous Copies, the words *εν τη γη*, are also omitted in the eighth verse. But that seems to have been the case with a few of them, only.

nals, and divide, at least, if not govern, the *Christian* world :—is not now very important to enquire, because it is not possible to determine the fact, with precision, at this distance of time. But, as *Arianism*, during a considerable part of this interval, sat upon the throne of the *Cæsars*; as the Emperors *Constantius*, and *Valens*, in particular, had their *Arian* Archbishops, and Bishops, who, for a long time, possessed the supreme ecclesiastical power, and banished their opponents: it is, perhaps, not utterly impossible to conceive, that some of the warmest of the followers of *Arius* should conspire, at that time, to devise some subdolous means of banishing this obnoxious verse, along with its supporters. Far be it, however, from the present age, absolutely to affirm that this latter was the real truth of the case. Either cause is equal to the effect; and each is, at least, *possible*. For, as one, single, *mistaken*, Copy might, with perfect purity of intention in the several successive Copyists, generate all the erroneous MSS of this kind, which have ever yet been produced: So the *Arians*, on the

the other hand, are not so free (*p*) from imputations of the opposite nature, as to be entitled to demand, from an impartial Historian, a certification of their innocence. And when a single erroneous Transcript, of this kind, had been once made, whether through intention, or inadvertence, within any part of the interval herein before mentioned ; it would certainly propagate its own errors, for some time unchecked, and uncorrected, on account of the various, and continued, persecutions of the *Christians*, which prevailed through the greatest part of that period : and oftentimes prevented them from meeting together but by stealth, “ *ante lucem*,” and in too much terror, and trepidation, to think, at such meetings, of comparing their MSS with each other. But when the rage of persecution began (*q*) to

Z 3

abate,

(*p*) The *Arians* are expressly accused of having mutilated the Scriptures during *this*, *their reign*. (*Ambrose, De Fide, Lib. ii. C. 15, p. 494* :—And *Lib. v. C. xvi, p. 586*.—Also *Epif. Clasis i. pa. 795*.)

And *Socrates (Hist. Eccl. vii, 32—and Tripart. xii, 4.)* directly charges them with having garbled this very Epistle of St. *John*, for the purpose of detaching, if possible, the *Divinity of Christ* from his *human nature*. See also *Wittius, vol. ii: Exercitat. 3, pa. 113. Edit. Herbornæ Nassavior A. D. 1712.*

(*q*) These impediments were not compleatly removed,

abate, and when the different assemblies of *Christians* had leisure to communicate together, and to consult, in security, their originals, or such authentic Transcripts thereof as held, with them, the place of Originals — then the absence of this verse was discovered, and the omissions of it were, in some degree, rectified. Private persons corrected their erroneous MSS, in the most compendious, as well as least expensive, method : namely, by interlining the omitted verse in the text, or by adding it in the *margin* (r) of their Copies of this Epistle. The public Bibles, the old *Italic* (and afterwards the *Vulgate* of *Jerome*) of the *Latins*, the Version

until the *sixth* Century ; for *Arianism* was not compleatly subdued until that time.

(r) The Adversaries of this verse have founded, on this latter circumstance, their idea of a *marginal gloss*, or comment. But, surely, nothing can be more affected, or absurd. When the possessor of a MS of this Epistle had discovered the omission of this verse, in his copy, how is it to be supposed that he would act ? He would not *re-copy the whole of his MS*, beginning with this omission ; for that expedient would be too troublesome, or too expensive. He must, of necessity, correct his erroneous MS, either by an *interlineation* (which, however, would be impracticable in some MSS) or by inserting the omission *in its margin*. And this seems to be the true, the obvious, and the only, reason why some MSS have interlined, and others have exhibited in their margins, this verse of St. *John*.

sion of the *Armenians*, and the *αποστόλος* of the *Greeks*, needed no correction, as to the text in question, and consequently received none. And this verse hath ever since maintained its place in every (ancient) public Version of this Epistle, wheresoever the name of *Christ* hath been professed, except in the *Syriac*, (5) and the *Coptic*: both of which, however, have been proved to be so very incorrect, so very full of omissions of other verses, as to render their omission of this passage not to be even a matter of any surprise.

THUS, Sir, I have travelled through the task, which I first prescribed to myself, of stating, and replying to, the chief objections, which have been urged against the originality of the verse 1. *John*, v: 7. The undertaking hath been, occasionally, rendered arduous by actual difficulties, cast in its way by the adversaries of this verse. But it hath been, much more frequently, made disgusting, by their sophistical (as it seems) perversions of the truth. The labor, and activity, which

(5) The *Arabic*, *Ethiopic*, and *Perſic*, are no more than Copies of these Versions: and, therefore, not entitled to a special enumeration in this place. (See page 193.)

were requisite to encounter the former, have borne no comparison with the patience, and forbearance, which became necessary to endure the latter. But, whether originating in truth or fallacy, whether holding forth real, or feigned, perplexities, those objections have been (such of them, at least, as appeared deserving of notice) all fairly stated, and fully considered. I have not suppressed, I have not shrunk back from, even one of them. And now, Sir, let me intreat you to estimate for me, for yourself, for the public, the real value of such objections, when compared with the answers which they have received. Lest, however, you should, through modesty, (our language will not convey the full import of the *Latin* word, *pudor*) decline the unpleasing office—I must, of necessity take it upon myself. The employment may, in some sense, be assumed improperly; but it shall be discharged impartially.

THE RESULT, THEN, FROM THE WHOLE, is,—that THE VERSE, in question, SEEMS, BEYOND ALL DEGREE OF SERIOUS DOUBT, TO HAVE STOOD IN  
THIS

THIS EPISTLE, WHEN IT ORIGINALLY PROCEEDED FROM THE PEN OF ST. JOHN. In the *Latin*, or Western, Church, the suffrages of *Tertullian*, and *Cyprian*, of *Marcus Celedensis*, and *Phæbadius*, in its favor, aided by the early, the solemn, the public, appeal to its authority, by the *African* (*t*) Bishops under *Huneric*; the Preface, Bible, and *conscripta fides*, of *Jerome*; the frequent, and direct, citations of the verse by *Eucherius*, *Augustine*, *Fulgentius*, *Vigilius*, and *Cassiodorus*: —these, supported, as to the *Greek*, or Eastern, Churches, by the Dialogue between *A ius*, and *Athanasius*, as well as by the *Synopsis* of this Epistle,—by the *Armenian* Version, which was framed from *Greek* MSS; by the very early, and constant, use of the  $\alpha\pi\sigma\alpha\lambda\theta\sigma$  in the same *Greek* Church (an usage which seems to be deducible even from the Apostles (*u*) them-

(*t*) The authority of *Victor Vitenensis*, as a historian, will not be resisted by Mr. *Gibbon*, when he turns to pages 337, 342, 343, 448, 393, and 442, of the third Volume of his own *History*.

It is remarkable, that these *African* Bishops, in their public Confession of Faith, stile the disbelief of a Trinity of persons in the Godhead, “*quandam novitatem*,” a NEW OPINION; and that this description was given in A. D. 484! (Appendix, No. V.).

(*u*) *Fabricius*, treating of this  $\alpha\pi\sigma\alpha\lambda\theta\sigma$ , affirms—“*E-*

themselves) and by its *public Confession of Faith* :---- ALL THESE evidences, arising within the limit of the *sixth* century, (to pass over the immense accumulation of testimony which has been produced subsequent to that æra) offering themselves to the test of the judgement, combined in one point of view, unchecked by a single negation, unrebuted by any *positive* contradiction, unrefuted by any the smallest, *direct*, impeachment (w) of the authenticity of the verse, throughout all the annals of all antiquity :-- ALL THESE CIRCUMSTANCES seize the mind, as it were, by violence, and compel it to acknowledge the verity, the original existence, of the verse in question. For, *although* it undoubtedly

“ *pistolarum hujusmodi lectionem non esse Novatorum inventum, sed aE APOSTOLIS IPSIS ad nos transmissam.*”  
And he quotes, on this subject, *Clement. Constit. Lib. II. Cap. 57*—*Jacobus in Liturgia*—and *Justini Mart. Apolog. 2.*

(*Fabricius, Bibl. Græc. vol. V, Diss. I. p. 36—Edit. Hamb. A. D. 1712.*)

(w) *Omissions* of the verse, in ancient MSS, or by ancient writers, are neither *positive contradictions*, nor *direct impeachments*, of its authenticity. They are *good for conjecture*; and no more. But *CONJECTURE* has no weight, whatsoever, in any case, or under any circumstances, when put into the ballance against the evidence of *POSITIVE FACTS*.

doubtedly appears strange, on a first consideration of the subject, that several ancient *Greek*, and *Latin*, Fathers have not quoted, or commented upon, this verse, in those parts of their works, which have descended to the present age; although it appears, on a primary view, still more strange, that those numerous *Greek* MSS (not *Latin*, for a vast majority of these have **ALWAYS** read the verse) which formerly exhibited this passage of St. *John*, should be now in general (not totally) lost, rather than those few, which did not contain it: Yet both these objections, when aggravated to the utmost, are but *presumptions*, amount to no more than *negative* evidence; and they have been already, as it should seem, compleatly, and satisfactorily, explained, and avoided,—or accounted for, and defeated. And from whethersoever of the sources, which have been heretofore assigned, the partial occultation of this verse, antecedent to the times of *Jerome*, proceeded, that temporary obscuration was dispersed at once, and the verse was summoned forth to shine in its proper sphere, by his Preface, and Version; which are confirmed, and established

tablished (if they could be said to need any confirmation, or establishment) by the Revision of *Charlemagne*. And this verse hath EVER SINCE (if we may now descend to modern times) not only maintained its place in EVERY public Version, which hath been in use since the days of *Jerome*; (x) but it hath also been EVER SINCE uniformly quoted, and referred to, by individual Writers, of the first eminence for learning, and integrity, in *Asia*, and in *Africa*, as well as in *Europe*, without the least question, without the smallest interruption: EXCEPT the invasion of *Erasmus*, which, however, was soon repelled, and of which he lived to repent, and be ashamed, (y) unless his own Paraphrase, on this verse, be the compleatest piece of literary hypocrisy, now subsisting;— and EXCEPT the assaults of some more modern objectors, which nevertheless, it is hoped, and trusted, have been repulsed, in the preceding Dissertation, in a manner (although unequal to the subject, yet) sufficiently

(x) The exceptions of the *Syriac*, and the *Coptic*, with their Transcripts, have already been made, and accounted for, in pages 188—190.

(y) Page 336, Note n.

ciently adequate to the serious, the compleat, conviction of every unprejudiced enquirer after truth.

I beg leave to close these reflections with a quotation from a work, which, by its peculiar felicity in combining metaphysical learning with the Scriptural scheme of *Revelation*, has ennobled the one, whilst it has illustrated the other ; (z) which admonishes,

*" That, in questions of difficulty, or such as are thought so, where more satisfactory evidence cannot be had, or is not seen; if the result of examination be, that there appears, upon the whole, any, the lowest, presumption on one side, and none on the other, or a greater presumption on one side, although in the lowest degree greater; this determines the question, EVEN IN MATTERS OF SPECULATION: and in matters of practice, will lay us under an absolute, and formal, obligation, in point of prudence, and of interest, to act upon that presumption, or low probability, although it be so low, as to leave the mind in very great doubt, which is the truth."* At the same time,

(z) *Butler's Analogy*, Introduction, *ad initium*.

time, however, I do not mean to seek any shelter for the authenticity of this verse, under the *strict* terms of this quotation, but will venture to claim a much higher protection for it, than the *literal* expressions of the quotation will support ; by affirming, that the *result of examination*, in the present disquisition, is, that, upon the whole, a **VERY STRONG POSITIVE PROOF** appears on one side, and nothing but a **VERY LOW PRESUMPTION** on the other ; and, therefore, that the question is determined, even when viewed as a **MATTER OF SPECULATION** : but when considered as a **MATTER OF PRACTICE** (and surely there is no speculation, as to the nature of the Deity, which will not, in some degree, at least, influence our *practice*) we shall find ourselves laid under an **ABSOLUTE, AND FORMAL, OBLIGATION**, in point of **PRUDENCE, AND OF INTEREST**, to act upon such a speculation ; and the more emphatically so, because the evidence, in the present case, does NOT appear to be so low, as to leave the mind in any (reasonable) **DOUBT**, WHICH IS THE TRUTH.

Having

Having now, Sir, discussed the general question as to the originality of this verse, I should beg to take my leave of you, did it not seem, in some respects, requisite that this intercourse should be continued yet a few moments longer.

And first, let me submit to your consideration a few remarks on the general design of your several publications, as far as they disclose it to your readers. But, as this is not the direct object of this Dissertation,—I will be brief, yet plain.

You have, Sir, throughout the whole of your publications, seemed to snatch, with avidity, at every occasion, apt, or unapt, of lessening the power of *Christianity* over the human mind. You have not, indeed, attempted to produce this effect by open impeachments of the external evidences of its truth (for those would have been speedily confuted) or by direct charges against the internal purity of its doctrines (for those would have confuted themselves): but you have endeavoured to effectuate your purpose by

by indirect machinations. You have, artfully enough, suggested ambiguous insinuations, where you durst not hazard a positive accusation. You have labored to raise a sneer, where you durst not risk an argument. When such passages, as these, occur to your readers—

“ *Rome submitted to the Yoke of the Gospel—*” (a)

“ Some advocates would disgrace Christianity, if Christianity could be disgraced.”  
—(b)

“ If I had designed to investigate the Jewish Antiquities, reason, as well as faith, must have directed my enquiries to the sacred Books, which, even as human productions, would deserve to be studied as ONE” (I cannot help Mr. Gibbon’s bad English) “ of the most curious, and original, Monuments of the East.”—(c)

“ *Apollonius,*

(a) *History*, vol. iii, p. 77.

(b) *Vindication*, ad init.

(c) *Vindication*, p. 29.

The *Parenthesis*, in this quotation, will find its precedent in Mr. Gibbon’s *Vindication*.

“ *Apollonius, of Tyana*, was born about  
 “ the same time as *Jesus Christ*. His life  
 “ (that of the former) is related in so fabu-  
 “ lous a manner, by his fanatic *Disciples*,  
 “ that we are at a loss to discover, whether  
 “ he was a Sage, or an Impostor.”—(d)

“ This prohibitory Law” (viz. of *Theodo-  
 fius*, when he abolished the sanguinary, as  
 well as idolatrous, worship of the *Greek*, and  
*Roman*, pagans) “ was expressed in the  
 “ most absolute, and comprehensive, terms.  
 “ *It is our will and pleasure* (says the (e)  
 “ Emperor) *that none of our subjects shall*  
 “ *presume, in any city, or in any place, to*  
 “ *worship an inanimate Idol by the sacrifice of*  
 “ *a guiltless Victim*. The *Act of sacrificing*,  
 “ and the practice of divination by the en-  
 “ *trails of the Victim*, are declared High  
 “ Treason against the State. The rites of  
 “ Pagan superstition, which might seem

A a “ less

(d) The *regular confusion* of this sentence bespeaks de-  
 sign. “ Mais j’ ai d’abord vu qu’ il en vouloit à *Jesus*  
 “ *Christ*, sou le charactere de *Mahomet*.” (Lord Chester-  
 field to Crebillon, respecting Voltaire’s Tragedy of *Ma-  
 homet*.)

(e) History, vol. iii, p. 89.

" less bloody and atrocious, are abolished,  
 " as highly injurious to the truth, and ho-  
 " nour, of religion; and the HARMLESS  
 " CLAIMS of the domestic Genius, of the  
 " household Gods, are included in this *ri-*  
 " *gorous proscription.* Such was the *perse-*  
 " *cuting Spirit* of the laws of *Theodosius*,  
 " which were repeatedly enforced by his  
 " Sons, and Grandsons, with the loud,  
 " and unanimous, applause of the Christian  
 " world."

" Neither the violence of Antiochus, nor  
 " the arts of Herod, nor the example of the  
 " circumjacent nations, could ever persuade  
 " the Jews to associate, *with the institutions*  
 " *of Moses, the elegant Mythology of the*  
 " *Greeks.*" (f)

When such passages as these occur to your readers, the interpretation, which was most intended, although least expressed, cannot lie hid even from the commonest apprehension.

But

(f) History, C. XV, p. 451.

But, Sir, passing over other enquiries, Why are you not consistent with yourself? After having, in the former part of these extracts, thus endeavoured, however vainly, to overturn the System of Revelation by ridicule, by indecent sarcasms levelled at it, and at its divine Author; after having thus attempted, however feebly, to support the cause of Deism;—why do you, at once, carry over your faithlets colors to the Hosts of Heathenism,—and Idolatry? What was the principal institution of *Moses* (if you are resolved to attribute those institutions to *Moses, alone*) upon which all the rest depended? It was—“ *Hear, O Israel,* “ *the Lord thy God is one God. Thou shalt* “ *have none other Gods but Him. Him only* “ *shalt thou worship, and him only shalt thou* “ *serve.*” But what was “ *the elegant Mythology of the Greeks?*” It was—*Gods many, and Lords many.* And do you, then, Sir, really wish to censure the *Jews*, because they would not associate, with the worship of the God of *Abraham*, of the great I AM, “ *Him. beside whom there is no God; the Lord, who is God in Heaven a-*

“ bove, and in the earth beneath,—and there  
 “ is none else ; the Lord, who prepared the  
 “ light, and the sun,—who set all the borders  
 “ of the earth, who made summer and winter ;  
 “ before whom the nations are as the drop of a  
 “ bucket, and are counted as the small dust of  
 “ the ballance ; who holdeth the sea in the  
 “ palm of his hand ; and taketh up the isles as  
 “ a very little thing :”—Do you, seriously,  
 condemn the Jews, because they would not,  
 in the days of *Antiochus*, and *Herod* (for be-  
 fore that time they had but too often, and  
 too fatally, tried the experiment) defile the  
 adoration of this sole God of the Universe,  
 with the worship of the adulterous, and in-  
 cestuous, *Jupiter*,—the passionate, and re-  
 vengeful, *Juno*,—*Venus*, the strumpet, and  
*Mercury*, the pickpocket ? I forbear to pur-  
 sue you through the inferior *Godlings*, the  
*Pan* and *Priapus*, the (g) *Laverna*, and *Clo-  
 cina*, of this “ elegant Mythology.” No-  
 thing exhibits human reason in a more hu-  
 miliating light, than to take a view of its  
 mythological Reveries, when unaided by  
 divine

(g) ————— “ Pulchra *Laverna*,  
 “ Da mihi fallere.”— HOR.

divine Revelation. If the most inventive mind should study for absurdity, what could it devise more ludicrous on the one hand, or more abominable on the other, than the worship of Calves, and Serpents,—Monkies, and Onions? It may be granted, that part, at least, of these ADORABLE EXISTENCES belong, properly, to the *elegant Mythology* of the *Egyptians*. But are the Serpents, and Monkies, of the Borderers upon the *Nile*, more preposterous, as objects of worship, than *Gods and Goddesses*, (*b*) in *Hell*—than *Dog-Gods, Horse-Gods, Fish-Gods, and Goat-Gods*? And yet this hideous host, this beastly herd, this contemptible (*i*) “crew, de-“based with every human weakness, and “polluted with every human vice,” are, in your opinion, it seems, fit compeers, as ob-

(b) *Pluto, Proserpine, Cerberus, Pegasus, Triton, Pan, and the Satyrs, &c.*

(i) Sermons by THE (where merit is pre-eminently conspicuous, *epithets* are needless) PRELATE, to whom this dissertation is humbly inscribed. (4th Edit.)

A certain self-delegated, anonymous, *Critic* (I mean in the *English*, not the *Greek*, sense of the word) hath censured the expression, *crew*, here quoted, as low and mean. If it hath any fault, it is that of not being low and mean enough. It is much too good for the subject, provided a more contemptuous expression could either have been adopted, or invented.

jects of worship, with the self-existent, omnipotent, and eternal God: and the Jews are, as you inform us, guilty of inexcusable obstinacy, in refusing to place, on the throne of Heaven, this *elegant Mythology*, and to yield to BOTH a like adoration !

This then, Sir, it seems, is your System (if any thing so mutable, now *Deistical*, now *Pagan*, can merit the name of a System) of Theology. And your plan of morality is the amiable offspring (*k*) of so engaging a parent. It exposes itself to your readers, occasionally, and, as it were, in momentary glances, in the preceding parts of your History; but it seems to look out at full upon them in the following passage (*l*).

“ The Sister of Valentinian was educated  
 “ in the Palace at Ravenna; and as her  
 “ marriage might be productive of some  
 “ danger to the State, she was raised, by  
 “ the title of Augusta, above the hopes  
 “ of the most presumptuous *subject*. But  
 “ the

(*k*) “ *O Matre pulchra Filia pulchrior!* ” HOR.

(*l*) History, vol. iii, p. 404.

" the fair Honoria had no sooner attained  
 " the sixteenth year of her age, than she de-  
 " tested the importunate greatness, which  
 " must *forever* (m) exclude her from the  
 " comforts of honourable love : in the midst  
 " of vain, and unsatisfactory, pomp, Ho-  
 " noria sighed, yielded to the impulse of  
 " nature, and threw herself into the arms  
 " of her Chamberlain, Eugenius. Her  
 " guilt, and shame (such is the absurd lan-  
 " guage of impious man) were soon be-  
 " trayed by the appearances of pregnancy :  
 " but the disgrace of the royal family was  
 " published to the world by the impru-  
 " dence of the Empress Placidia ; who dis-  
 " missed her daughter, after a strict, and  
 " shameful, confinement, to a remote exile  
 " at Constantinople."

To the conduct of *Honoria*, then, in thus  
 foregoing every consideration that was due  
 to her rank, and station ; in thus betraying  
 her own personal honor, and, at so early an

A a 4

age,

(m) Why, **FOREVER**? She was only raised, by the  
 title of *Augusta*, above the "honorable love" of subjects.  
 Foreign Princes, of any country, might (as indeed *Attila*  
 afterwards did) ask her in marriage.

age, breaking through all the bashful restraints of virgin modesty; in thus equally disregarding the laws of God, and man, and prostituting herself to one of her domestics, merely because the dignity of her title (the only poor apology held out for her) placed her above the *subjects* of her Brother, the Emperor: to such a conduct neither *guilt*, nor *shame*, is, in your opinion, to be imputed; for such imputations, in such a case, you affirm to be "*absurd language.*" It is even proper, in your judgement, that other *Honorias*, of distinguished birth, and high race, of the present, and of future ages, should be instructed to act, or at least to reason, in this manner: for, if they should become your readers, they are here told, that to apply the expressions of *guilt*, and *shame*, to such a conduct, would be only "*the absurd language of imperious MAN.*" It is, it seems, a sufficient justification for those present, or future, *Honorias*, when they have thus played the strumpet with (pardon, Sir, the inadvertency—"when they have thus yielded to the impulse of nature, and thrown themselves into the arms of") their Footmen, or their *Chamberlains*,

*Chamberlains*, to say, that they were “ *in their sixteenth year*,” and that they “ *fighted*”—And the indignation, and affliction, of a Royal parent, anxious to interrupt so offensive a commerce, and to prevent the introduction of any more spurious issue into the imperial House of the *Cæsars*, by separating her daughter from the object of her libidinous, and criminal, attachment,—ought, it seems, to be reprobated as “ *a strict, and shameful, confinement*,” ending in a “ *remote exile!*” Surely, Sir, the honest blush of ingenuous shame hath long since forsaken your cheek. Are these the grave instructions of the Historic Matron, combining truth with majesty; or are they the meretricious artifices of an abandoned Procurer, pleading, in her choicest terms, the cause of prostitution? I intreat your aid, Sir, to assist me in solving the difficulties which you have thus thrown around me. If left to my own guidance, I can find but one way of extricating myself from them: which is,—to suppose that, in Mr. Gibbon, the School-boy is not yet lost in the Man; that, although when he *was a child*, it was allowable for him

him (even by the suffrage of an Apostle) to *think as a child*, and to *speak as a child*, yet that, when he became a man, he could not *put away childish things*, but even now *understands as a child*, and believes in the senseless, and idolatrous, Polytheism of the ancients. In this point of view, Mr. Gibbon is, indeed, entitled to claim one merit, that of being consistent with himself. Beyond all doubt, a writer teaches such morals, as these, with the most perfect consistency, who announces his partiality for a *Theology*, which represents them as the **PRACTICE** of its Deities ; who openly declares, that the “ *claims*” of some of those Deities are “ *harmless*” at least, (although they are claims of *divinity* in themselves, and of *worship* from men) and who seems to lament, in terms not very ambiguous, or obscure, that “ *the elegant mythology*,” which contains them, is no longer the established religion of the world !

If, Sir, this delineation, the outlines of which have been sketched by your own hand, be a just representation of your mind, your Creed is already known : and the present

sent age may, future ages most certainly will, be at no loss to form their judgment of you accordingly. If it be not just, if either your own text, or my comment, hath wronged you,—do justice to yourself. You have the remedy in your own power. Favor the public with your systems of Theology, and Morals. Delineate them at full length. Describe them at large. Stand forth in the open field. The world is weary of seeing you fight so long in ambush. Walk no more forth with your Stiletto in the Twilight. Seek your adversary honorably, with your naked sword, in the face of day. Aspire to the credit of *Toland*, and *Tindal*,—of *Chubb*, and *Morgan*,—of *Vanini*, and *Spinoza*, by a direct attempt to break this “ *Yoke of the Gospel*.” Take to yourself the honors of *Rousseau*, at least, and give us the Creed of your *Savoyard Curate* also. Assume the distinction of *Voltaire*, and favor us with your *Dictionnaire Philosophique Portatif*. Distinguish the grounds of your opposition to *Christianity*, with plainness, and perspicuity. Leave your readers no longer at liberty to confound, in you, modern Deism with ancient

ancient Polytheism, or either of them with Atheism. If any of these *Baals* be God with you,—tell us which of them you worship. Your friends expect from you some plan of unbelief, which may, at least, *appear* to be tolerably regular, and consistent, or they will soon despair (*n*) of being able, in any degree, to enter upon your defence. The impartial public demand it from you; or the persuasion, already entertained by many, will soon become universal, that you conceived a decent *modicum* of infidelity, no matter how prepared, to be necessary to give *fashion* to a work, pompous, yet not substantial,

(*n*) One of the most (perhaps *the most*) truly respectable of them seems already to have lost the very hope of your defence, in despair.

Think not my verse means blindly to engage  
In rash defence of thy profaner page!  
Though keen her spirit, her attachment fond,  
Base service cannot suit with Friendship's bond;  
Too firm from duty's sacred path to turn,  
She breathes an honest sigh of deep concern,  
And pities Genius, when his wild career  
Gives faith a wound, or innocence a tear.  
Humility herself, divinely mild,  
Sublime Religion's meek, and modest child,  
Like the dumb son of *Cræsus*, in the strife,  
When force assail'd his Father's sacred life,  
Breaks silence, and, with filial duty warm,  
Bids thee revere his Parent's hallow'd form.

*Hayley's Essay on History, Epistle iii, ad finem.*

tial,—specious, yet not satisfactory,—labor-ed, yet not accurate. And *Christianity* calls you to the test, dares you to the onset ; it being her supreme wish, her only *prayer*, where she hath any enemies, that she may, like the *Grecian* Warrior, so well described by the *Grecian* Bard, be permitted to *confront her Adversaries in open day*. She challenges your strictest scrutiny. She loveth not “ *darkness rather than light, because her deeds are evil ;*” she “ *hateth not the light, lest her works should be reproved :*” but she “ *doeth the truth,*” and therefore wisheth to come “ *to the light, that her deeds may be made manifest, that they are wrought in God !*” (o)

But, Sir, your History, *in general*, is not my principal concern. I leave that subject to the impartial Tribunal of future times, which will do it ample justice. A *particular* part, only, of your work is my proper ob-ject. Let me, then, cease from pursuing this digression any longer. Let me return, for a few moments, to my original design, and

(o) *John*, iii. 19—21.

and then conclude this long, perhaps to you tedious, address.

In addition to the NOTE, in page 545 of your third Volume, which has caused you the trouble of these letters, you declare, in the body of the correspondent pages, and in their Notes, with Dr. Benson, that at this *text*, which asserts the unity of the THREE in Heaven, is condemned by the UNIVERSAL SILENCE of the orthodox fathers, ancient versions, and authentic MSS; and that the two MSS of Dublin, and Berlin, are unworthy to form an exception. You then refer to Mr. Emlyn's works, and insinuate, rather than affirm (for your expressions are constrained, and obscure) that this text owes its present existence to an allegorical interpretation, in the form, perhaps, of a marginal Note, invading the text of the Latin Bibles, which were renewed and corrected, in a dark period of ten centuries. You affirm, with Sir Isaac Newton, that this verse was FIRST alledged by the Catholic Bishops, whom Hunneric summoned to the Conference of Carthage. And from your own Treasures you produce a confident assertion, that

that *Gennadius*, Patriarch of *Constantinople*, was so much amazed at the extraordinary composition (the Creed of *Athanasius*, commonly so called) that he frankly pronounced it to be the work of a drunken Man: in support of which remark, you refer to the *Dogmata Theologica* of *Petavius*. (p)

These,

(p) "The famous Creed, which so clearly expounds the mysteries of the Trinity, and the Incarnation, is deduced, with strong probability, from this African school.<sup>113</sup> Even the Scriptures themselves were profaned by their rash, and sacrilegious, hands. The memorable text, which asserts the unity of the Three who bear witness in Heaven,<sup>114</sup> is condemned by the universal silence of the orthodox fathers, ancient versions, and authentic MSS.<sup>115</sup> It was first alledged by the Catholic bishops whom Hunneric summoned to the conference of Carthage. An allegorical interpretation, in the form;

" 113 The P. Quesnel started this opinion, which has been favourably received. But the three following truths, however surprising they may seem, are now universally acknowledged (Gerard Vossius, tom. vi. p. 516—522. Tillemont, Mem. Eccles. tom. viii. p. 667—671.) 1. St. Athanasius is not the author of the Creed which is so frequently read in our Churches. 2. It does not appear to have existed, within a century after his death. 3. It was originally composed in the Latin tongue, and consequently in the Western provinces. *Gennadius*, patriarch of *Constantinople*, was so much amazed by this extraordinary composition, that he frankly pronounced it to be the work of a drunken man. *Petavius*, *Dogmat. Theologica*, tom. ii. l. vii. c. 8. p. 687."

" 114 1. John, v. 7. See Simon, *Hist. Crit.* &c. and the elaborate *Prolegomena* and annotations of Dr. Mill, and Wetstein, to their edition of the Greek Testament. In 1689, the Papist Simon strove to be free in 1707 the Protestant, Mill, wished to be a slave; in 1751, the Armenian Wetstein used the liberty of his times, and of his sect."

" 115 Of all the MSS now extant, above 80 in number, some of which are more than 1200 years old. (Wetstein, ad loc.) The orthodox copies of the Vatican, of the Complutensian editors, and of R. Stephens, are become invisible; and the two MSS of Dublin, and Berlin, are unworthy to form an exception. See Emlyn's works, vol. ii. p. 227—255. 269—299; and M. de Missy's four ingenious letters, in tom. viii. and ix. of the *Journal Britannique*."

These, Sir, are your assertions. And it seems that they ought not to pass without some (but they shall be brief) animadversions.

In the first place, then, let it be observed, that by having thus adopted the objections, just stated, you are now become responsible for them as your own. If this adoption were, originally, no more than the result of a cursory, and imperfect, examination of the subject, and if any part of the preceding letters (in which, I trust, those objections have been proved to be *in general FALSE*, and *universally INCONCLUSIVE*) shall have been fortunate enough to convince you of your error; you will, without doubt, as the best reparation in your power, hasten to efface the stigma, with which you have endeavoured to brand this text, by cancelling those

“ perhaps, of a marginal note, invaded the text of the Latin Bibles, which were renewed, and corrected, in a dark period of ten centuries. After the invention of Printing, the editors of the Greek Testament yielded to their own prejudices, or those of the times; and the pious fraud, which was embraced with equal zeal at Rome, and at Geneva, has been infinitely multiplied in every country, and every language of modern Europe.” (p. 543—4.)

those pages which contain it. Such a proceeding would do justice to the text, and honor to yourself. But if upon a patient, and attentive, review of the subject, you shall see no reason to reverse your former sentence, shall still pronounce the verse, in question, to be spurious;—it will be highly incumbent upon you to demonstrate, to the world, the incompetency of the facts stated, and the insufficiency of the arguments urged, in the preceding letters, in support of its authenticity. Attempt this confutation, then, without delay. Silence will be a proof of conscious impotence. And attempt it with candor, and seriousness. Tinselled phrases, and empty sarcasms, will have no effect, but to double the load which now lies heavy upon you. I press not, however, this caution through private, or personal, considerations. It is a matter of no small indifference to the Writer of these pages, whether (to use your own language) you *salute him* (q) *with gentle courtesy, or stern defiance.* Your facts, if you shall produce any to explain the question, shall be received with

B b

compla-

complacence. Your arguments, if you shall urge any to illuminate the subject, shall be weighed with candor, and coolness. But your cavils, if you shall practise any, shall be checked with steadiness ; and your insolence, if you shall affect any, shall be repelled with disdain.

Let me in the next place, Sir, but still more briefly, remark, on these Extracts, that they convey no very favorable idea of your impartiality, as a Historian. You have, in them, brought forward Mr. *Emlyn*, on the subject of this verse, because he is your fellow-advocate. And you have consigned even the name of Mr. *Martin*, his respectable antagonist, to deep silence,—*no friendly Note to tell where his work lies*,—because his opinions were directly adverse to yours, and because he has overthrown many of *Emlyn's* misrepresentations. But, Sir, is this the part of an impartial Historian ? To state authorities, and to urge arguments, on *one side* of a question, alone, is but barely tolerable in a hired Advocate. A Historian, who acts in this manner, is——but his description

tion will be best given in your own words.

“ WHATEVER SUBJECT he has chosen,  
 “ WHATEVER PERSONS he introduces, he  
 “ owes to himself, to the present age, and to  
 “ posterity, a just and perfect delineation of  
 “ ALL that may be praised, of ALL that may  
 “ be excused, and of ALL that must be censured.  
 “ If he FAILS in the discharge of his important  
 “ office, he partially VIOLATES THE SA-  
 “ CRED OBLIGATIONS OF TRUTH.” (r)

But, Sir, this is not all. Let me, in the third, and last, place, remark, that the extracts, in question, supply the most palpable proof of your partiality, and prejudice, in respect to the great question of the authenticity of this verse of St. John. They shew you to be capable even of forging authorities in a matter, which bears no more than a collateral, or rather an implied, relation to it. You have *wilfully* (for your reference is too exact to allow you shelter under any supposed *inadvertence*) misrepresented both *Petavius*, and *Gennadius*, in the last of those extracts. Your own words have been al-

ready set forth. The words of *Petavius* may be thus translated.

“ It is certain, that the Creed, which  
 “ passes under the name of *Athanasius*, was  
 “ not only read, but had in great authority,  
 “ by the *Greek*, as well as by the *Latin*,  
 “ Church. In this Creed are these expres-  
 “ sions, as is known to all: *The Holy Ghost*  
 “ *is of the Father, and of the Son, neither*  
 “ *made, nor created, nor begotten, but pro-*  
 “ *ceeding*. Which plain, and weighty, tes-  
 “ timony was so offensive to the *Greeks*, that  
 “ they carried up their frantic, and foolish,  
 “ rage even to *Athanasius* himself; which  
 “ *Gennadius* RELATES, and LAMENTS.  
 “ They fear not (says he) to affirm that *A-*  
 “ *thanasius was a drunkard, and that he was*  
 “ *drunk when he wrote this passage: a*  
 “ *SENSELESS, and RIDICULOUS, CALUM-*  
 “ *NY, which merits silent contempt, rather*  
 “ *than a serious confutation.*” (s)

What

(s) “ *Symbolum dico quod vulgo Athanasii dicitur—*  
 “ *Certè sub Athanasii nomine, non modo ab nostris, sed*  
 “ *a Græcis etiam, et legitur, et in magnam auctoritatem*  
 “ *assumitur. Est autem in eo ita scriptum, quod igno-*  
 “ *rat nemo: Spiritus sanctus a Patre, et Filio, non factus,*  
 “ *nec creatus, nec genitus, sed procedens. Quod tam grave,*

What say you, Sir, to this quotation? May it not be suspected, that by fondly studying Dr. *Benson*, you have imbibed no small portion of his spirit? You have, in your History, confidently placed this assertion, as to the expressions of *Gennadius*, among certain *truths*, which you affirm to be now universally acknowledged. But you will not repeat the assertion. Let me beseech you to compare the real expressions of *Gennadius*, with your own account of them; and then to inform the world how far *your account* is distant from a DIRECT FALSEHOOD. Is it not practicable for you to utter truth, even whilst you have its sacred name in your mouth? Surely, Sir, "this seemeth to argue " a bad cause, or a bad conscience, or (t)

B b 3 " both."

“ ac disertum, testimonium Græculos sic offendit, ut in  
“ Athanasium ipsum stolidè debacchati sint: QUOD RE-  
“ FERT, ac DEPLORAT, Gennadius. Non verentur, in-  
“ quit, dicere sanctum Athanasium ebriosum fuisse, et, cum  
“ ista scriberet, vino plenum. STULTA, et INEPTA,  
“ CALUMNIA, risuque potius, et contemptu, quam  
“ seria expostulatione digna.”

(Petav. Dogm. Thcol. vol. ii. lib. vii. c. 8. p. 687.)

For the words of *Gennadius*, himself, to which *Peta-  
vius* here refers, see Appendix, No. XXIV.

(t) The Translators' Preface to the Bible of James 1:—a performance, which seems not to be so generally known, as it deserves.

“ both.” Is there any physical, or moral, impossibility, for those who deny the authenticity of this verse, to quote fairly, to argue candidly, and to speak truly? *Is there any reason in nature for such hard hearts?* Those *reasons*, such as they are, can only be found (but they may be there plentifully found) in pride, and prejudice. If a false tenet, or opinion, is to be defended, *at all events*, to what auxiliaries must it look for assistance? Not to truth ;—for she is all fair, and artless, uniform, and consistent, simple, and sincere. It must seek the treacherous aid of cavils, and equivocations ; it must practise the foul (*u*) arts of sophistry, and deceit, of simulation, and dissimulation : by selecting a part only, and stating them as the whole, of an Author’s words ; by ascribing to him expressions which he never uttered, and meanings which he never meant ; by suppressing what is known to be true, and insinuating, if not asserting, what is known to be false. This description seems to apply, with all its energy, to Dr. *Benson*.

It

(u) *Rien n'est beau que le vrai, le vrai seul est aimable.*  
BOILEAU.

It is very far, Sir, from being inapplicable to yourself.

IN FINE,—The defence of this *Text of the three (heavenly) Witnesses*, which you affirm to have been *profanely* introduced into *the scriptures, by rash, and sacrilegious hands*, hath been thus attempted with, at least, upright intentions, and a serious persuasion of its originality, the result of much patient, and, as I believe, impartial, investigation. This defence, fixing its foundation upon the impeachments alledged against the text, in a part of your History, hath, almost necessarily, produced a counter-charge against yourself. This general defence, on the one hand, and this particular accusation, on the other, are now, both, laid before the tribunal of an impartial, and discerning, Public. You are called upon to traverse, or to acknowledge,—to resist, or to submit. If you *refuse to plead*, the charge will be taken as confessed. And the definitive judgment may, in such a case, perhaps, with no very great impropriety, be framed out of some part, at least, of these, your own (x) words—

“ *If*

(x) *Gibbon's Vindication*—Edit. A. D. 1779, p. 7.

“ *If I am indeed INCAPABLE OF UNDER-  
STANDING WHAT I READ, I can no  
longer claim a place among those Writers,  
who merit the esteem, and the confidence of  
the Public. If I am CAPABLE OF WIL-  
FULLY PERVERTING WHAT I UN-  
STAND, I no longer deserve to live in the  
society of those men, who consider a strict and  
inviolable adherence to TRUTH, as the foun-  
dation of every thing that is virtuous or ho-  
nourable in human nature.”* ”

I am, Sir,

&c.

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## APPENDIX.

### No. I.

*Ego et Pater unum sumus.* Hic ergo jam grā-  
dum volunt figere stulti, immō cœci, qui non  
videant, primō, *Ego, et Pater*, duorum esse signifi-  
cationem; dehinc in novissimo, *sumus*, non ex u-  
nius esse persona, quod pluraliter dictum est; tum  
quod, *unum sumus*, non *unus sumus*. Si enim dix-  
isset, *unus sumus*, potuisset adjuvare sententiam il-  
lorum. Unus enim singularis numeri significatio-  
videtur. Adhuc cum duo, masculini generis.  
*Unum dicit, neutrali verbo, quod non pertinet ad sin-  
gularitatem, sed ad unitatem, ad similitudinem, ad  
conjunctionem, ad dilectionem Patris qui Filium  
diligit; et ad obsequium Filii, qui voluntati Patris  
obsequitur.* *Unum sumus*, dicens, *Ego et Pater*, of-  
tendit esse quos aequaliter et jungit. (*Tertullianus adver-  
sus Praxeam*, Cap. xxii, ad finem.)

### No. II.

Post *Philippum*, et totam substantiam quæstionis  
istius, quem in finem Evangelii perseverant in  
eodem genere sermonis, quo Pater et Filius in sua

A

proprietatē

proprietate distinguuntur, Paracletum quoque a Patre se postulaturum, quum ascendisset ad Patrem, et missurum repromittit, et quidem alium, sed jam præmisimus quomodo alium. Cæterum, *de meo sumet*, inquit, sicut ipse de Patris. *Ita connexus Patris in Filio, et Filii in Paracleto, tres efficit cohærentes*, alterum ex altero; *qui tres unum sunt, non unus, QUOMODO dictum est, Ego et Pater unum sumus*; ad substantiæ unitatem, non ad numeri singularitatem. (Idem, Cap. xxv, ad initium.)

## No. III.

Dicit Dominus; *Ego et Pater unum sumus*. Et iterum de Patre et Filio et Spiritu sancto scriptum est: *Et hi tres unum sunt*. Et quisquam credit hanc unitatem, de divina firmitate venientem, sacramentis cælestibus cohærentem, scindi in Ecclesia posse, et voluntatum collidentium divortio separari? Hanc unitatem qui non tenet, Dei legem non tenet; non tenet Patris, et Filii, fidem; et veritatem non tenet ad salutem. (Cyprianus, De Unitate Ecclesiæ, Edit. Oxon. p. 109.)

## No. IV.

Si peccatorum remissam consecutus est, et sanc-tificatus est, et templum Dei factus est; quæs-o cuius Dei? si *Creatoris*, non potuit, qui in eum non credidit: si *Christi*, nec hujus fieri potest tem-  
plum. qui negat Deum Christum: si *Spiritus sancti*,

cum

*cum tres unum sint, quomodo Spiritus sanctus placatus esse ei potest, qui aut Patris, aut Filii, inimicus est?* (Epistola ad Iubaianum, lxxiii, circa medium partem, p. 203.)

## No. V.

*Pbæbadius, Agenni Galliarum Episcopus, edidit contra Arianos librum. Dicuntur et ejus esse alia opuscula, quæ necdum legi. Vivit usque hodie, decrepitâ senectute. (Hieronym. Catal. Scriptor. Eccl. p. 125.)*

## No. VI.

*Ad Trinitatem in Joannis Epistola: Tres sunt qui testimonium dant in cælo, Pater, Verbum, et Spiritus sanctus; et tres sunt qui testimonium dant in terra, spiritus, aqua, et sanguis. (Eucherius, C. xi. Sec. 3.)*

## No. VII.

Ergo quamvis in superioribus exemplis Scripturarum tacita sint nomina personarum, tamen unitum nomen divinitatis per omnia tibi est in his demonstratum: sicut et in hoc exemplo veritatis, in quo nomina personarum evidentēr sunt ostensa, et unitum nomen divinitatis clausē est declaratum, Dicente Johanne Evangelista in epistola sua, *Tres sunt qui testimonium dicunt in cælo, Pater, et Verbum, et Spiritus, et in Jesu Christo unum sunt; non tamen unus est, quia non est in his una persona.* (Vigilius, Liber primus, p. 775.)

## No. VIII.

Jam audisti superius Evangelistam *Johannem* in Epistola sua tam absolute testantem, *Tres sunt qui testimonium dant in cælo, Pater, Verbum, et Spiritus sanctus, et in Christo Jesu unum sunt.* Utique sine dubio in Trinitate divinitatis per omnia unum sunt, & in nominibus personarum tres sunt. (*Vigil. Lib. primus, ad calcem, p. 776.*)

Sed et Spiritus Sanctus in Patre, et in Filio, et in se, consistens est; sicut *Johannes* Evangelista in epistola sua tam absolute testatur, *Et tres unum sunt.* (*Lib. v. p. 786.*)

Cur, *Tres unum sunt, Johannem* Evangelistam dixisse legitis, si diversas naturas in personis esse accipitis? (*And a little afterwards*) Rogo quomodo *tres unum sunt*, si diversa in utrisque est natura divinitatis? (*Lib. vii. p. 789.*)

Unde et *Johannes* in Epistola sua ait, *Tres sunt qui testimonium dicunt in cælo, Pater, Verbum, et Spiritus: et in Christo Jesu unum sunt;* non tamen unus est, quia non est eorum una persona. (*Lib. x. p. 793.*)

## No. IX.

Beatus *Johannes* Apostolus testatur dicens, *Tres sunt qui testimonium peribent in cælo, Pater, Verbum,*

&amp;

¶ *Spiritus, & hi tres unum sunt.* Quod etiam beatissimus *Martyr, Cyprianus*, in *Epistola De Unitate Ecclesiæ*, confitetur; dicens, *Qui pacem Christi, et concordiam rumpit, adversus Christum facit; qui alibi præter Ecclesiam colligit, Christi Ecclesiam spargit.*—Atque, ut unam ecclesiam unius Dei esse monstraret, *hæc contestim TESTIMONIA de Scripturis inseruit: Dicit Dominus, Ego et Pater, unum sumus: Et iterum de Patre, Filio, et Spiritu Sancto scriptum est; Et hi tres unum sunt.* (*Fulgentius, Responsio contra Arianos.*)

## No. X.

Sæculo eodem (viz. circiter A. D. 550) *Cassiodorus*, vel *Cassiodorius* potius, *Patricius Romanus*, vixit, Monachisque sibi subjectis delectum antiquissimorum, et correctissimorum Scripturæ sacræ codicium commendavit, et in eorum usum exemplaria, ope contextū *Græci*, emendavit, auctiorque exstitit, ut in locis dubiis duos, tresve, antiquos, et emendatos, codices consulerent. Tanto studio is ferebatur in recognoscendum sacrum contextum, ut, operâ reliquos libros emendandi Notariis suis relictâ, ipse sacrorum librorum curam in se recipere. Testatur porro se de *Orthographiâ* ideo commentatum esse, ut accuratam sacrorum librorum descriptionem provehheret. (*Wolfi Cur. Phil.* p. 305—6.)

EXTRACTS from the Introduction, &c. of  
 MAFFEIUS, to the *Complexiones* of CASSI-  
 ODORIUS.

Membraneus Liber, in quo insigne hoc antiquitatis monumentum unice perennavit, eximiæ, ac venerandæ, vetustatis notas præ se fert omnes; adeo ut videri possit ab ipsius *Cassiodorii* ætate non ita multum abesse.—[Eius titulus] “ CASSIODORII  
 “ SENATORIS COMPLEXIONES IN EPISTOLAS, ET  
 “ ACTA APOSTOLORUM, ET APOCALYPSIM.”

Ex *Cassiodoriano* hoc opere constat non in *Africanis* tantum, (quod patet ex *Eugenio*, *Fulgentia*, *Vigilio*, *Victore*, *Facundo*, *Cypriano* quoque, ut videatur) sed in antiquissimis, et emendationibus, Ecclesiæ *Romanæ* codicibus, versiculum illum scriptum fuisse. Cum enim tanto studio Monachis suis in Div. Lect. id præceperit, ut præstantissimis, et GRÆCI etiam textus collatione repurgatis, codicibus uterentur, utque in ambiguis locis duorum, vel trium, *prisco*rum emendatorumque codicum auctoritas inquiretur;—ipsum imprimis idem præstitisse, quis ambigat?

Clamat isti, Scripturæ versiculum, quo Sanctissima *Trias* perspicuè docetur, S. *Johannis*, Ep. i. C. 5, in priscis codicibus ut plurimum non reperiri,

periri, et ab antiquis Patribus lectum non esse, *Africanis* quibusdam exceptis. At docet vos *Cassiodorii* interpretatio lectum ab ipso fuisse; quo constat et in *Romanis* exemplaribus existuisse. Quibusnam autem? Nimirum *selectissimis*, et qui jam tum haberentur antiqui.

Qui vero *Vulgatae*, seu *Hieronymianae*, Versioni eam περικοπην olim intrusam putant, dditionem tandem faciant, atque arma submittant, necesse est. Evidenter enim patet, ex quamplurimis harum Complexionum locis, *Cassiodorium* alia Versione a *Hieronymiana* usum esse; et nihilominus eam περικοπην legit.

— Quæ in hac explanatione vel afferit *Cassiodorius* hemistichia, vel designat a *Vulgata antiqua*, sive ab *Italica*, verè deprompta esse; id apud me fermè evincit, quod illa Versio probatissima, inter cæteras, a doctissimis Veterum haberetur. Quapropter adhibitam procul dubio arbitror ab erudito Scriptore, facrorumque librorum scrutatore eximio; eoque magis, quo vetustiores Scripturæ codices perquirere solitus erat, et collatos cum GRÆCO TEXTU, quem cælestia testimonia præse tulisse, cum Scriptorum auctoritas, tum optimi qui super sint MSS Libri, testantur. (pag. 42, &c.)

Extract from the Preface of *Cassiodorius*.

Sed quamvis omnis Scriptura divina superna luce resplendeat, et in ea virtus Spiritus sancti evidentèr irradiet; in Psalterio tamen, et Prophetis, et Epistolis Apostolorum, studium maximum laboris impendi, quoniam mihi visi sunt profundiores abyssos commovere, et quasi arcem totius Scripturæ divinæ, atque altitudinem gloriosissimam continere. Quos ego cunctos NOVEM CODICES auctoritatis divinæ (ut senex potui) sub COLLATIONE PRISCORUM CODICUM, amicis ante me legentibus, sedula lectione transivi. Ubi me multum laborasse, Domino adjuvante, profiteor; quatenus nec eloquentiæ modicatae defessim, nec libros sacros temeraria præsumptione lacerarem.

The Words of *Cassiodorius*, in loco.

Sic autem diligimus eum, cum mandata ejus facimus, quæ justis mentibus gravia non videntur, sed potius vincunt sæculum, quando in illum credunt, qui condidit mundum. Cui rei testificantur in terra tria mysteria, *aqua, sanguis, et spiritus*, quæ in *passione Domini* leguntur impleta: IN CÆLO, autem, PATER, ET FILIUS, ET SPIRITUS SANCTUS, ET HI TRES UNUS EST DEUS.

## No. XI.

The Notes of *Theodore Beza* on the Verses

i. *John*, v. 7, 8.

VII. *Nam tres sunt, &c.* οτι τρεις, Hic versiculus omnino mihi retinendus videtur. Explicat enim manifestè quod de sex testibus dixerat, tres seorsim cœlo, tres terræ tribuens. Non legit, tamen, *Syrus*, nec *Vetus Latinus* interpres, nec *Nazianzenus* (oratione 5. de Theologia) nec *Athanafius*, nec *Didymus*, nec *Chrysostomus*, nec *Hilarius*, nec *Cyrillus*, nec *Augustinus*, nec *Beda*; sed legit *Hieronymus*, legit *Erasmus* in *Britannico* codice, & exstat in *Complutensi* editione, & in nonnullis *Stephani* veteribus libris. Non convenit tamen in omnibus inter istos codices. Nam *Britanicus* legit sine articulis πατητ, λογος, και πνευμα. In *NOSTRIS* vero leguntur articuli; & propterea etiam additum erat sancti epitheton Spiritui, ut ab eo distinguatur cuius fit mentio in sequenti versiculo, quique in terra collocatur. ¶ *In cœlo, εν τω εσπερω.* Hoc deest in septem vetustis codicibus, sed tamen omnino videatur retinendum, ut tribus in terra testibus ista ex adverso respondeant. ¶ *Sermo, ο λογος.* Cur filius Dei dicatur λογος, exposuimus *Joan.* i. i. At enim dices, Nemo in sua causa idoneus est testis. Hunc nodum iste Christus explicat *Joan.* viii, 13, & deinceps: qui locus istum mirè illustrat, ut et alii multi

multi apud hunc nostrum Evangelistam, in quibus  
sœpe fit istius testificationis mentio. ¶ *Et bi tres  
unum sunt, καὶ τοι οἱ τρεῖς εὐ εἰσι.* Id est, ita  
prorsus consentiunt, ac si unus testis essent, uti  
revere unum sunt, si *εστιαν* spectes. Sed de illâ  
(ut mihi quidem videtur) non agitur hoc in loco:  
quod et *Glossa ipsa interlinearis*, quam vocant,  
agnoscit. Sed & *Complutensis* editio legit *εις το εν  
εισι, ad unum sunt*, id est, in unum convenient, uti  
legitur in sequenti membro.

VIII. *In terra, επι τη γης.* *Syrus interpres*, &  
plurimi ex vetustioribus, tum *Græcis*, tum *Latinis*, istud non habent: quod, tamen, in *Græcis  
NOSTRIS* codicibus, & apud veterem *Latinum* inter-  
pretem legitur; & sanè videtur retinendum, nisi  
proximè antecedens versiculus expungatur. ¶ *Et  
bi tres in unum consentiunt, καὶ οἱ τρεῖς εἰς το εν  
εισιν.* *Complutensis* editio hæc non legit hoc in loco, quæ  
tamen mihi videntur prorsus retinenda, ut intel-  
ligamus hæc omni testimonia penitus consentire;  
& ad unum, et eundem, illum scopum tendere.

### No. XII.

The Preface of ROBERT STEPHENS to his Edition  
of the Greek Testament of A. D. 1550.

*Robertus Stephanus Typographus regius, Sacrarum  
literarum studiosis, S.*

Superioribus diebus, Christiane lector, Novum  
Domini nostri JESU CHRISTI Testamentum,  
qua,

qua, dictante Spiritu sancto, scriptum fuit lingua; cum vetustissimis *sedecim* scriptis exemplaribus, quanta maxima potuimus cura, et diligentia, collatum, minore forma, minutioribusque Regiis characteribus, tibi excudimus! Idem nunc iterum et tertio, cum iisdem collatum, majoribus vero etiam Regiis typis excusum, tibi offerimus; iis præfixis (nequid desyderes) insertisve, aut in calce positis, quæ usquam in scriptis, aut excusis leguntur codicibus: quæ omnia, augusta alterius forma capere non potuerat. Ad hæc, in margine interiori varias codicum lectiones addidimus: quarum unicuique numeri *Græci* nota subjuncta est, quæ nomen exemplaris, unde sumpta est, indicet: aut exemplarium nomina, quum plures sunt numeri.

Iis nanque placuit, primo, secundo, ad sextum-decimum usque, nomina imponere: ut primo, *Complutensem* editionem intelligas, quæ olim ad antiquissima exemplaria fuit excusa: cui certè cum nostris mirus erat in plurimis consensus. Secundo, exemplar vetustissimum, in *Italia* ab amicis collatum. Tertio, quarto, quinto, sexto, septimo, octavo, decimo, & quinto-decimo, ea quæ ex bibliotheca Regis habuimus. Cætera sunt ea quæ undique corrogare licuit. Cujus, quidem, vetustiorum codicum collationis, doctissimos *Hebræorum* authores habemus: quos post reductum è *Babylonia*

nia populum Dei, quum sacros veteris Testamenti libros discrepare verbis aliquando, aut apicibus, etiam comperissent, diversam in margine lectionem adnotasse, testantur hodie libri ad exemplaria scripta excusi. Capitum, præterea, juxta *Græcos* divisionem, in interiori margine numeris *Græcis* notavimus, quibus respondent in Evangelii κεφαλαια in superiore, & inferiore, paginarum parte: in Epistolis, vero, ipsa κελαφαι singulis Epistolis præfixa. *Latinorum* autem capita numeris & ipsa *Græcis*, in margine exteriori significavimus: ipsosque *Latinos* sequuti, breviora capita in quatuor, longiora in septem, partes distribuimus: literis alphabeticis maiusculis partes illas in eodem margine signantes. Ubi etiam, et *Latinorum* more, notavimus locum, vel ex Evangelista aliquo, vel ex Apostolicis scriptis, qui cum præsenti loco aut idem sit prorsus, aut non parum absimilis: aut qui certe, cum ipso collatus, lucem aliquam afferre posse videatur: adjecta litera maiuscula, quæ capitibus eam partem indicet, in qua quæri locus ille debeat. Locos ex Veteri testamento aut ad verbum, aut eodem sensu citatos, magna cura signavimus. Nec tamen omisimus *Eusebii Cæsariensis* canones, sed iis quoque in interiori margine locum dedimus, ut *Græcis* etiam satisferet. Sed ne numerum quidem συχων, presertim quum is in nostris propè omnibus codicibus inveniretur, in calce cuiusque Evangelii, & Epistolæ. Quam rationem recensendi

recensendi ~~sixtus~~, & apud nonnullos prophanos scriptores videre est.

Hæc verò omnia, ut te alacriorem ad sacrosancti Novi Testamenti *Servatoris nostri, DEI*, lectionem redderemus, nobis esse suscepta existimato. Nostris igitur utere, & fruere laboribus, dum ad tandem deyderata *Justini*, philosophi, & martyris, accingimur opera. Vale.

### No XIII. .

Incipit Prologus septem Epistolarum Canonicarum.

Non idem orde est apud *Græcos*, qui integrè sa-  
piunt, & fidem rectam sectantur, epistolarum sep-  
tem, quæ *Canonicæ* nuncupantur, qui in *Latinis*  
codicibus invenitur. Quòd quia *Petrus* primus  
est in numero Apostolorum, primæ sunt etiam ejus  
epistolæ in ordine cæterarum. Sed sicut Evan-  
gelistas dudum ad veritatis lineam correxi-  
mus, ita has proprio ordini, Deo nos juvante, reddidimus.  
Est enim prima earum una *Jacobi*; *Petri* duæ;  
*Johannis* tres; et *Judæ* una: Quæ si ut ab eis di-  
gestæ sunt, ita quoque ab interpretibus fideliter  
in *Latinum* verterentur eloquium, nec ambiguita-  
tem legentibus facerent, nec sermonum sese varie-  
tas impùgnaret; illo præcipue loco ubi de unitate  
Trinitatis in prima *Johannis* epistola positum legi-  
pgmus. In qua etiam ab infidelibus translatoribus  
multū

multum erratum esse a fidei veritate comperimus; trium tantum vocabula, hoc est, aquæ, sanguinis, et spiritus, in sua editione ponentes, et Patris, Verbi, ac Spiritus testimonium omittentes, in quo maximè et fides Catholica roboratur, et Patris, ac Filii, ac Spiritus sancti una divinitatis substantia comprobatur. In cæteris vero Epistolis, quantum a nostra aliorum distet editio, lectoris prudentiam derelinquo.

Sed tu, virgo Christi, *Eustochium*, dum a me impensius Scripturæ veritatem inquiris, meam quodammodo senectutem invidorum dentibus correspondam exponis, qui me falsarium, corruptoremque sacrarum Scripturarum, pronunciant. Sed ego, in tali opere, nec æmulorum meorum invidentiam pertimesco, nec sanctæ Scripturæ veritatem poscentibus denegabo.

(*Hieronymi* divina Bibliotheca, per *Martianay*;  
Edit. *Parisiis*, A. D. 1693, page 1667—9.

No. XIV.

EXTRACTS from VICTOR VITENSIS,  
DE PERSECUTIONE VANDALICA.

(NOTE. This History is comprised in three Books;  
containing fifty-three pages in folio.)

The

The Edict of *Huneric* mentioned in page 24.

REX HUNERICUS *Vandalorum & Alanorum, universis Episcopis Omousianis.*

Non semel, sed saepius, constat esse prohibitum, ut in sortibus Vandalorum sacerdotes vestri conventus minime celebrarent, ne sua seductione animas subverterent Christianas. Quam rem spernentes, plurimi reperti sunt contra interdictum Missas in sortibus Vandalorum egisse, afferentes se integrum regulam Christianæ fidei tenere. Et quia in Provinciis a Deo nobis concessis scandalum esse nolumus, ideo Dei providentia cum consensu sanctorum Episcoporum nostrorum hoc nos statuisse cognoscite, ut ad diem Kalendarum Februariarum proxime futurarum, amissa omni excusatione formidinis, omnes *Carthaginem* veniatis, ut de ratione fidei cum nostris venerabilibus Episcopis possitis inire conflictum, et de fidei *OMOUSIANORUM, quam defenditis, de DIVINIS SCRIPTURIS proprie approbetis,* quo possit agnosci si integrum fidem teneatis. Hujus autem Edicti tenorem, universis Episcopis tuis per universam *Africam* constitutis, direximus.

Data sub die xiii Kal. Jun. Anno vii *Hunerici.*

Appropinquabat jam futurus dies ille calumniatus Kalendarum Februariarum, ab eodem statutus.

tus. Conveniunt non solum universæ Africæ, verùm etiam insularum multarum Episcopi, afflictione, et mærore, confecti. Fit silentium diebus multis, quo usque peritos quo usque et doctissimos viros exinde separaret, calumniis appositis enecandos. Nam unum ex ipso choro Doctorum, nomine LÆTUM, strenuum, atque doctissimum virum, post diuturnos carceris squalores, incendio concremavit, æstimans tali exemplo timorem incutiens reliquos elisurum. Tandem venitur ad disputationis conflictum, ad locum scilicet quem delegerant adversarii. Evitantes igitur nostri vociferationis tumultus, ne forte postmodum Ariani dicerent quod eos nostrorum oppresserit multitudo, eligunt de se nostri qui pro omnibus responderent, decem. Collocat sibi Cyrila cum suis satellitibus in loco excelsø superbissimum thronum, astantibus nostris. Dixeruntque nostri episcopi: Illa est semper grata collocatio, ubi superba non dominatur potestatis elatio: sed ex consensu communi venitur, ut cognitoribus decernentibus, partibus agentibus, quod verum est agnoscatur. Nunc, autem, qui erit cognitor, qui examinator, vel libra justitiae aut bene prolata confirmet, aut prave assumpta refellat? Et cum talia et alia dicerentur, notarius regis respondit: *Patriarcha Cyrila, dixit, legatur nobis.* Quo concedente istud sibi nomen Cyrila assumpsit. Et exinde strepitum concitantes, calumniari aduersarii cœperunt. Et quia hoc nostri

nostri petierant, ut saltem si examinare non licebat, prudenti multitudini vel expectare liceret, jubentur universi filii catholicæ ecclesiæ, qui aderant, centenis fustibus tundi. Tunc clamare cœpit beatus Eugenius: Videat Deus vim quam patimur, cognoscat afflictionem persecutionum quam à persecutoribus sustinemus. Conversique nostri, Cyrilæ dixerunt: Propone quod disponis. Cyrila dixit: Nescio latine. Nostri episcopi dixerunt: Semper te latine esse locutum manifesto novimus, modo excusare non debes, præsertim quia tu hujus rei incendium fuscitasti. Et videns catholicos episcopos ad conflictum magis fuisse paratos, omnino audientiam diversis cavillationibus declinavit. Quod ante nostri providentes, libellum de fide conscriperant, satis decenter sufficienterque conscriptum, dicentes: Si nostram fidem cognoscere desideratis, hæc est veritas quam tenemus.

### PROFESSIO FIDEI CATHOLICÆ.

Regali imperio, fidei catholicæ, quam tenemus, præcipimur reddere rationem: ideoque aggredimur, pro nostrarum virium mediocritate, divino fulti adjutorio, quod credimus & prædicamus, breviter intimare. Primum igitur de unitate substantiæ Patris & Filii, quod Græci *οὐσίαν* dicunt, exponendum nobis esse cognoscimus. Patrem ergo, & Filium, & Spiritum sanctum, ita in unitate

deitatis profitemur, ut & Patrem in suæ proprietate personæ subsistere, & Filium nihilominus in propria extare persona, atque Spiritum sanctum personæ suæ proprietatem retinere, fideli confessione fateamur: non eumdem afferentes Patrem quem Filium, neque Filium confitentes qui Pater sit, aut Spiritus sanctus: neque ita Spiritum sanctum accipimus, ut aut Pater sit, aut Filius: sed ingenitum Patrem, & de Patre genitum Filium, & de Patre et Filio procedentem spiritum sanctum, unius credimus esse substantiæ vel essentiæ: quia ingeniti Patris, et geniti Filii, & procedentis Spiritus sancti, una est deitas, tres vero personarum proprietates. Et quia contra hanc catholicam, vel apostolicam fidem exorta hæresis NOVITATEM QUAMDAM induxerat, afferens Filium non de Patris substantia genitum, sed ex nullis extantibus, id est ex nihilo, substituisse: ad hanc impietatis professionem, quæ contra fidem emerserat, refellendam, & penitus abolen-  
dam, *μετις* sermo Græcus positus est, quod interpretatur unius substantiæ, vel essentiæ, significans Filium non ex nullis extantibus, nec ex alia substantia, sed de Patre, natum esse. Qui ergo putat *omousion* auferendum, ex nihilo vult afferere Filium extitisse. Sed si ex nihilo non est, ex Patre sine dubio est, & recte *omousios*, id est, unius cum Patre substantiæ, Filius est. Ex Patre autem esse, id est, unius cum Patre substantiæ, his testimonis approbat, Apostolo dicente: Qui cum sit splendor gloriae, & figura substantiæ ejus, gerens quoque omnia ver-

bo virtuis suæ. Et ipse iterum Deus Pater, incredulorum perfidiam objurgans, qui prædicantis per Prophetas Filii vocem in sua substantia manentem, audire noluerunt, dixit: Non audierunt vocem substantiæ. Quam vocem substantiæ cum tam terribili intestatione increpans, ad eumdem Prophetam loquitur, dicens: Super montes accipite planctum, & super semitas deserti luctum, quia defecerunt, eò quod non sint homines: non audierunt vocem substantiæ, à volatibus cœli usque ad pecora. Et rursum eos, qui à professione unius substantiæ declinantes, in eadem fidei substantia stare noluerunt, increpat, dicens: Si stetissent in substantia mea, avertissem utique eos à via sua mala, & à pessimis cogitationibus suis. Et iterum non extra substantiam Patris Filium confitendum, sed eadem fideliter mentis oculis contuendum, aperi-  
tissime declaratur, dum dicit Propheta: Quis stetit in substantia Domini, & vidit verbum ejus? Patris ergo substantiam Filium esse, Propheticis jam olim designatum est oraculis, dicente Salomo-  
ne: Substantiam enim, & dulcedinem tuam, quam in filios habes, ostendebas, quam in figura, & ima-  
gine, panis cœlestis, populo Israel cœlitùs appa-  
ret profluxisse: Quod ipse Dominus in Evangelio exposuit, dicens: Non Moyses dedit vobis panem de cœlo, sed Pater meus dat vobis panem de cœlo: se utique panem esse designans, cum dicit, Ego sum panis vivus, qui de cœlo descendi: de quo etiam

Propheta David dicit: Panem Angelorum man-  
ducavit homo. Namque ut adhuc evidentius Pa-  
tris & Filii substantiæ unitas, & divinitatis æqua-  
litas, ostendatur, ipse in evangelio dicit: Ego &  
Pater unum sumus. Quod non ad unitatem tan-  
tummodo voluntatis, sed ad unam refertur eam-  
demque substantiam, quia non dixit, Ego & Pa-  
ter unum volumus, sed unum sumus. Ex eo enim  
quod sunt, non ex eo tantum quod volunt, paternæ  
unitatis declaratur assertio. Item Joannes Evange-  
lista dicit; Propterea quærebant eum Judæi inter-  
ficere, quia non solum solvebat sabbatum, sed &  
Patrem suum dicebat Deum, æqualem se faciens  
Deo. Quod utique non ad Judæos est penitus  
referendum, quia Evangelista veraciter dixit de Fi-  
lio, quia æqualem se faciebat Deo. Item in Evan-  
gelio scriptum est; Quæcunque Pater facit, ea-  
dem & Filius facit, similiter & sicut Pater susci-  
tat mortuos, & vivificat, ita & Filius quos vult  
vivificat. Item; ut homines honorificent Filium,  
sicut honorificant Patrem. Æqualis enim honor,  
non nisi æqualibus exhibetur. Item ibi Filius ad  
Patrem dicit, Omnia mea tua sunt, & tua mea.  
Item: Philippe, qui me videt, videt & Patrem: Quomodo tu dicis, Ostende nobis Patrem? Hoc  
non dixisset, nisi Patri per omnia fuisset æqualis.  
Item ipse Dominus dixit: Creditis in Deum, &  
in me credite. Et adhuc ut unitatem æqualitatis  
demonstraret, ait: Nemo novit Filium nisi Pater,  
neque

neque Patrem quis novit nisi Filius, & cui voluerit Filius revelare: Et sicut Filius cui vult revelat Patrem, ita & Pater revelat Filium: sicut ipse Petro ait, confitenti eum Christum Filium Dei vivi: Beatus es, inquit, Simon Barjona, quia caro & sanguis non revelavit tibi, sed Pater meus qui in cœlis est. Et iterum Filius dicit: Nemo venit ad Patrem, nisi per me, & nemo venit ad me, nisi Pater qui misit me, attraxerit eum. Unde claret æquallitatem Patris & Filii ad se invicem credentes adducere. Item dicit: Si cognovissetis me, & Patrem meum utique cognovissetis, & à modo nostis eum, & vidistis eum. Verum quia duas in Filio profitemur esse naturas, id est, Deum verum, & hominem verum, corpus & animam habentem, quicquid ergo excellenti sublimitatis potentia de eo referunt scripturæ, admirandæ ejus divinitati tribuendum fentimus: & quicquid infra honorem cœlestis potentiae de eodem humilius enarratur, non Verbo Dei, sed homini reputamus assumpto.

Secundum divinitatem ergo est, quod superius diximus, ubi ait: Ego & Pater unum sumus. Et: Qui videt me, videt & Patrem. Et: Omnia quæcunque Pater facit, eadem Filius similiter: Vel cætera quæ superius continentur. Illa vero quæ de eo secundum hominem referuntur, ista sunt: Pater major me est. Et: Non veni facere voluntatem meam, sed voluntatem ejus qui misit me. Et: Pater, si fieri

potest, transeat à me calix iste : vel cum de cruce dicit : Deus, Deus meus, quare me dereliquisti ? Et iterum ex persona Filii Propheta dicit : De ventre matris meæ Deus meus es tu : Vel cum minor angelis indicatur, & quām plura his similia, quæ studio brevitatis non inferuimus. Filius ergo Dei, nullis conditionem necessitatibus obstrictus, sed libera divinitatis potentia, ita, quæ nostra sunt, mirabili pietate assumpsit, ut à suis, quæ divina sunt, omnino non destiterit : quia dñinitas nec augmentum admittit, nec patitur detrimentum. Unde gratias agimus Domino nostro Jesu Christo, qui propter nos, & propter nostram salutem, de cœlo descendit, sua passione nos redemit, sua morte vivificavit, sua ascensione glorificavit : Qui sedens ad dexteram Patris, venturus est judicare vivos, et mortuos : justis æternæ vitæ præmium largitus, impiis atque incredulis merita supplicia redditurus.

Profitemur itaque Patrem de seipso, hoc est de eo quod ipse est, sempiterne atque ineffabiliter Filium genuisse, non extrinsecus, non ex nihilo, non ex alia genuisse materia, sed ex Deo natum esse : et qui de Deo natus est, non aliud est quām id quod Pater est, et idcirco unius substantiæ est, quia veritas nativitatis diversitatem non adiungit generis. Nam si alterius à Patre substantiæ est, aut verus Filius non est, aut (quod nefas est dicere) degener

degener natus est. Est enim verus Filius, sicut Joannes ait: Ut simus in vero Filio ejus. Non est etiam degener, quia Deus verus de Deo natus est vero: sicut idem Joannes Evangelista exequitur, dicens: Hic est verus Deus, & vita æterna. Et ipse Dominus in Evangelio: Ego sum, inquit, via, veritas, & vita. Ergo si aliunde substantiam non habet, de Patre habet. Si de Patre habet, unius substantiæ cum Patre est. Sed si unius substantiæ non est, ergo non de Patre, sed aliunde est: quoniam unde est, inde substantiam habeat necesse est. Omnia enim ex nihilo, Filius vero de Patre. De duobus eligat quisque quod velit: aut det ei substantiam de Patre, aut fateatur ex nihilo substituisse. Sed Propheticum forsitan obijcitur testimonium: Generationem ejus quis enarrabit? Cum ego non dixerim, Enarrâ mihi modum vel qualitatem, divinæ generationis, et tanti secreti archanum humanis verbis enuntia, quoniam unde natus sit, non quem ad modum natus sit, requisiui. Divina enim generatio inenarrabilis est, non ignorabilis. Nam usque adeo non est ignorabilis, id est, non ignoratur unde sit, ut & Pater de ipso genuisse, & Filius de Patre se natum sepiissime protestetur. Quod nullus omnino ambigit Christianus, sicut in Evangelio demonstratur, ipso Filio dicente: Qui autem non credit, jam judicatus est, quia non credidit in nomine unigeniti Filii Dei. Item Joannes Evangelista dicit: Et vidimus

vidimus gloriam ejus, gloriam quasi unigeniti à Patre.

Ergo professionem nostram brevi sermone concludimus. Si vere de Patre natus est, unius substantiæ est, & verus Filius est. Sed si unius substantiæ non est, nec verus Filius est: Et si verus Filius non est, nec verus Deus est: aut si verus Deus est, & tamen de patris substantiæ non est, ingenitus ergo & ipse est. Sed quia ingenitus non est, factura ergo est, ut putatur aliunde subsistens, si de Patris substantiæ non est. Sed absit hoc ita credere. Nos enim unius substantiæ cum Patre filium profitemur, detestantes Sabellianam hæresim, quæ ita Sanctam Trinitatem confundit, ut eumdem dicat esse Patrem quem Filium, eumdemque credat esse Spiritum sanctum, non servans tres in unitate personas.

Sed forsitan obijcitur, cum ingenitus Pater sit, genitus Filius, non fieri posse unam eamdemque esse substantiam geniti, atque ingeniti; cum utique, si sicut ingenitus Pater est, ingenitus esset & Filius, tunc magis diversa posset esse substantia, quia unusquisque à seipso subsistens, communem substantiam cum altero non haberet. Cum vero ingenitus Pater de seipso, id est, de eo quod ipse est, si quid illud est aut dici potest, (immò quia ut est dici omnino non potest) Filium generavit, appa-

ret unam esse gignentis, genitique, substantiam: quia Deum de Deo, lumen de lumine, Filium esse veraciter profitemur. Nam lucem esse Patrem, Joannes apostolus testis est, dicens: *Quia Deus lux est, & tenebræ in eo non sunt ullæ.* Item de Filio ait: *Et vita erat lux hominum, & lux in tenebris lucet, & tenebræ eam non comprehenderunt.* Et infra: *Erat lumen verum, quod illuminat omnem hominem venientem in hunc mundum.* Unde apparet Patrem, & Filium, unius esse substantiæ, dum lucis, & luminis, diversa non potest esse substantia, ejus scilicet quæ de se gignit, & quæ de gignente existit.

Denique ne aliquis inter Patrem, & Filium, diversitatem naturalis luminis introducat, ideo apostolus de eodem Filio dicit: *Qui cum sit splendor gloriæ, & figura substantiæ ejus.* In quo evidenter & coæternus Patri, & inseparabilis à Patre, & unius cum eo esse substantiæ, perdocetur: dum luci splendor est semper coæternus, dum splendor a luce nunquam separatus est, dum splendor à luce, natura substantiæ, nunquam potest esse diversus. Qui enim splendor lucis est, idem & Dei Patris virtus est: Semipiternus ergo propter virtutis æternitatem, inseparabilis propter claritudinis unitatem. Et hoc est quod nos fideliter profitemur, Filium de Patris substantia natum: sicut ipse Pater Deus apertissimum perhibet testimonium. Qui ut de sua ineffabilis naturæ substantia proprium Filium genuisse monstraret,

ad

ad instruendam fragilitatis nostræ imperitiam, ut nos ex visibilibus ad invisibilia erigeret, terrenæ nativitatis vocabulum ad divinæ generationis traxit exemplum, dicens: Ex utero ante luciferum genui te. Quid clarius, quid luculentius, effari divinitas dignaretur? Quibus indiciis, quibus existentium rerum exemplis, proprietatem generationis potuit intimare, quam ut, per uteri appellationem, proprietatem geneticis ostenderet? Non quia corporeis compositus est membris, aut aliquibus artuum lineamentis distinctus; sed quia nos aliter veritatem divinæ generationis, auditu mentis, percipere non possemus, nisi humani uteri provocaremur vocabulo, ut ambigi ultra non posset de Dei substantia natum esse, quem constat ex Patris utero exstuisse. Credentes ergo Deum Patrem de sua substantia impassibiliter Filium generasse, non dicimus ipsam substantiam aut divisam esse in Filio, aut diminutionem pertulisse in Patre: et per hoc passionis potuisse vicio subjacere. Absit enim à nobis, ut talia vel opinemur, vel cogitemus, de Deo: quia nos perfectum Patrem, perfectum Filium, sine sui diminutione, sine aliqua derivatione, sine omni, omnino, passionis infirmitate, genuisse fideliter profitemur. Nam qui obijcit Deo, quod si de seipso genuit, divisionis vicium pertulit: potest dicere, quia et laborem sensit quando universa condidit, et ob hoc, die septima ab omni suo opere requievit. Sed nec in generando de seipso

seipso passionem, vel diminutionem, aliquam sensit, nec in condendo universa fatigationem aliquam pertinet. Namque ut evidentius nobis divinæ generationis impassibilitas insinuaretur, Deum ex Deo, lumen ex lumine, filium profitendum accepimus. Si ergo in efficientia visibilis, ac mundani, luminis tale aliquid invenitur, ut lumine ex lumine sumpto, et per quamdam generationis nativitatem exerto, ipsa luminis origo, quæ ex se lumen aliud dedit, nec minui, nec ullum omnino detrimentum ministrati ex se luminis perpeti contingat: quanto rectius, et melius, de divini et ineffabilis luminis natura credendum est, quæ ex seipso lumen generans, minui omnino non potuit? Unde æqualis est Patri Filius, non natus ex tempore, sed gignenti coæternus: sicut splendor, ab igne genitus, gignenti manifestatur æqualis.

Hæc de Patris et Filii æqualitate, vel de substantiæ unitate (quantum brevitatis ratio finit) dixisse sufficiat: supereft ut de Spiritu sancto, quem Patri, ac Filio, consubstantivum credimus, coæqualem, et coæternum, dicamus, et testimoniis approbemus. Licet enim hæc veneranda Trinitas personis, ac nominibus, distincta sit, non tamen ob hoc à se, atque à sua æternitate, discrepare credenda est, sed manens ante sæcula, divinitatis in Patre et Filio et Spiritu sancto, vere ac proprie creditur, nec dividi nostris interpretationibus potest,

nec

nec rursus versa in unam personam Trinitas ipsa confundi. Hæc fides plena, hæc nostra credulitas est. Idcirco Deos nec æstimari patimur, nec vocari, sed unum Deum in prædictis personis, ac nominibus, confitemur. Inenarrabilis enim divinitas, non ut concludi, aut apprehendi, velut vocabulis posset, intra nomina, personasque, se præsttit: sed ut id, quod erat, esse nosceretur, intelligentiam sui ex parte, quam capere humanæ mentis augustiæ prævalebant, creditibus dedit, Propheta dicente: *Nisi credideritis, non intelligetis.* Una est ergo Trinitatis deitas, et in hujus vocabuli appellatione, significatio est unius substantiæ, non unius personæ. Ad quam rem fidelibus comprobandum in testimonium sui divinitas ipsa multis, et creberrimis, contestationibus semper affuit. Liceat ergo ob brevitatis compendia, ex multis pauca proferre, quoniam veræ probatio majestatis, tametsi habet pluralitatem testimoniorum, pluralitate tamen non indiget, quoniam credenti paucæ sufficiunt.

Primum igitur de Veteris testamenti libris, post etiam novi, Patrem, et Filium, et Spiritum sanctum, unius docebimus esse substantiæ, libro Genesis sic inchoante: *In principio fecit Deus cœlum, et terram.* Terra autem erat invisibilis, et incomposita, et tenebræ erant super abyssum, et spiritus Dei ferebatur super aquas. Ille principium, qui Judæis, quis

quis esset interrogantibus, dixit: Principium qui et loquor vobis. Superferebatur spiritus Dei super aquas, utpote creator virtute potentiae suae continens creaturam, ut, ex his viva omnia productus, ipse rudibus elementis ignis proprii fomenta præstaret, et jam tunc mysterio emicante baptismatis, virtutem sanctificationis liquoris natura perciperet, primaque ad vitam corpora animata produceret: David pro inde aspirante: Verbo Domini cœli firmati sunt, et spiritu oris ejus omnis virtus eorum. Vide quam plena sit brevitas, et quam clare in sacramentum unitatis recurrit. Patrem in Domino, in verbi significatione Filium ponens, Spiritum sanctum altissimi ex ore nuncupavit. Et ne vocis editio acciperetur in Verbo, cœlos per eum afferit esse firmatos. Ne autem flatus in Spiritu reputetur, cœlestis in eo virtutis plenitudinem demonstravit. Nam ubi virtus, ibi necesse est persona subsistens. Ubi omnis non ablata à Patre, et Filio, sed consummata significatur in Spiritu sancto, non ut solus habeat quod in Patre, et Filio est, sed ut totum habeat cum utroque. Et iterum cum de vocatione gentium Dominus loquetur, intra unum divinitatis nomen Spiritum sanctum prædicans, ait: Euntes docete omnes gentes, baptizantes eos in nomine Patris, et Filii, et Spiritus sancti. Et iterum cœlestia Corinthiis precastus Apostolus hæc subdidit: Gratia Domini nostri Jesu Christi, et charitas Dei, et communicatio sancti

sancti Spiritus, cum omnibus vobis. Et ut aperi-  
tius in hac Trinitate unitatem substantiæ fateamur,  
illud etiam nobis est intuendum, quomodo Deus,  
cum de mundi et hominis creatione disposeret,  
sacramentum Trinitatis ostenderet, dicens: Facia-  
mus hominem ad imaginem, et similitudinem, nos-  
tram. Cum dicit nostram, ostendit utique non u-  
nius. Cum vero imaginem et similitudinem pro-  
fert, æqualitatem distinctionis personarum insinuat,  
ut in eodem opere Trinitatis sit aperta cognitio, in  
quo nec pluralitas cassa est, nec similitudo dissentien-  
tis, dum et consequentia sic loquuntur: Et dixit  
Deus, et facit, et benedixit Deus. Et necesse est  
ut creationis totius auctor, Deus unus sit. Quam  
fidei rationem antiqua, denique, per Mosen bene-  
dictio pandit et comprobat, qua benedicere popu-  
lum sacramento trinæ invocationis jubetur. Ait  
enim Deus ad Mosen: Sic benedices populum me-  
um, et ego benedicam illos. Benedicat te Domi-  
nus, et custodiat te. Illuminet Dominus faciem  
suam super te, et misereatur tui. Attollat Domi-  
nus faciem suam super te, et det tibi pacem. Quod  
hoc ipsum Propheta David affirmat, dicens: Bene-  
dicat nos Deus, Deus noster, benedicat nos Deus,  
et metuant eum omnes fines terræ. Quam Trini-  
tatis unitatem supernæ Angelorum virtutes hymno  
venerantur, et ter numero, Sanctus, Sanctus, Sanc-  
tus Dominus Deus Sabaoth, indesinenti canentes  
ore,

ore, in unius fastigium dominationis gloriam ejus exaltant. Quod ut adhuc apertius fidelium sensibus inculcetur, cœlestium mysteriorum conscientiam producimus Paulum. Ait enim: Divisiones autem donationum sunt, idem autem Spiritus: et divisiones ministracionum sunt, idem autem Dominus: et divisiones operationum sunt, idem vero Deus qui operatur omnia in omnibus. Et certe has divisionum differentias pro qualitate ac merito participantium, Spiritum sanctum docuit operari, cum ipsarum gratiarum differentias partiretur, in ultimis intulit, dicens: Hæc autem omnia operatur unus atque idem Spiritus, dividens propria unicuique prout vult. Unde nullius ambiguitati relinquitur locus, quin clareat Spiritum sanctum et Deum esse, et suæ voluntatis actorem, qui cuncta operari, et secundum propriæ voluntatis arbitrium divinæ dispensationis dona largiri, apertissime demonstratur. Quia ubi voluntaria distributio prædicatur, non potest videri conditio servitutis. In creatura enim servitus intelligenda est, in Trinitate vero dominatio, ac libertas. **ET UT ADHUC LUCE CLARIUS UNIUS DIVINITATIS ESSE CUM PATER, ET FILIO, SPIRITUM SANCTUM DOCEAMUS, JOANNIS EVANGELISTÆ TESTIMONIO COMPROBATUS, AIT NAMQUE: TRES SUNT QUI TESTIMONIUM PERHIBENT IN COELO, PATER, VERBUM, ET SPIRITUS SANCTUS, ET HI TRES UNUM SUNT.** Numquid ait tres in differentiæ qualitate sejuncti, aut quibuslibet diversitatum

tatum gradibus longo separationis intervallo divisi? Sed tres, inquit, unum sunt. Ut autem magis magisque sancti Spiritus cum Patre, et Filio, una divinitas in creandis rebus omnibus demonstraretur, habes creatorem Spiritum sanctum in libro Job primo: Spiritus, inquit, divinus est qui fecit me, et Spiritus omnipotens qui docet me. Et David dicit: Emitte Spiritum tuum, et creabuntur, et renovabis faciem terrae. Si renovatio, et creatio, per Spiritum erit, sine dubio et principium creationis sine spiritu non fuit. Post creationem igitur ostendamus, quia vivificat etiam Spiritus sanctus, sicut Pater et Filius. Evidem de persona Patris refert Apostolus: Testor in conspectu Dei, qui vivificat omnia. Vitam vero dat Christus, Oves, inquit, meae vocem meam audiunt, et ego vitam aeternam do illis. Vivificamur vero a Spiritu sancto, ipso dicente Domino: Spiritus est qui vivificat. Ecce una vivificatio Patris, et Fili, et Spiritus sancti, aperte monstrata est. Praescientiam rerum omnium in Domino esse, et occultorum cognitionem, licet nemo Christianus ignoret, tamen ex Danielis libro monstrandum est: Deus, inquit, qui occultorum cognitor es, qui praesciis omnium antequam nascantur. Haec eadem praescientia in Christo est, sicut refert Evangelista. Ab initio autem sciebat Jesus quis esset eum traditurus, vel qui essent non credentes in eum. Quod sit autem occultorum cognitor, ex hoc manifestum est,

est, cum obscura consilia Judæorum traducens dicebat: Quid cogitatis nequam in cordibus vestris? Similiter præscire omnia Spiritum sanctum ipse manifestavit dicens ad apostolos: Cum venerit Spiritus veritatis, docebit vos omnia, & ventura annunciabit vobis. Qui ventura nuntiare perhibetur, præscire omnia non dubitatur, quia ipse scrutatur etiam altitudines Dei, & novit omnia quæ in Deo sunt: sicut memorat Paulus dicens: Spiritus enim omnia scrutatur, etiam altitudines Dei. Item in eodem loco: Sicut nemo scit hominum quæ sunt hominis nisi spiritus ejus qui in ipso est: ita nemo scit quæ sunt Dei nisi Spiritus Dei.

Ad intelligendam vero potentiam Spiritus sancti, pauca de terribilibus proferamus. Vendiderat possessionem, ut scriptum est in Actibus Apostolorum, suppressa parte pecuniæ, dolosus discipulus, reliquum pro toto ante pedes ponens Apostolorum. Offendit Spiritum sanctum quem putabat latere. Sed quid ad eum dixit continuo beatus Petrus: Anania, quare satanas replevit cor tuum, ut mentireris Spiritui Sancto? & infra: non es mentitus hominibus, sed Deo. Atque ita percussus virtute ejus cui mentiri voluerat, expiravit. Quid hic vult beatus Petrus intelligi Spiritum Sanctum? Utique clarum est, cum dicit: Non es mentitus hominibus, sed Deo. Mani-

festum est ergo, quoniam qui mentitur Spiritui sancto, Deo mentitur: & qui credit in Spiritum sanctum, credit in Deum. Tale aliquid, imò fortius quiddam, dominus in Evangelio ostendit: omne peccatum, & blasphemia, remittitur hominibus: qui autem blasphemat in Spiritum sanctum, non remittetur ei neque in hoc seculo, neque in futuro. Ecce terribili sententia irremissibile dicit esse peccatum ei qui in Spiritum sanctum blasphemaverit. Compara huic sententiae illud quod scriptum est in libro Regum: Si peccando peccaverit vir in virum, orabunt pro eo: si autem in Dominum peccaverit, quis orabit pro eo? Si ergo blasphemare in Spiritum sanctum, & peccare in Deum simile, id est inexpiable crimen est, jam quantus sit Spiritus sanctus, unusquisque cognoscit. Deus, qued ubique sit presens, impletat omnia, ore discimus Esaiæ: Ego, inquit, Deus approximans, & non de longinquo? Si absconditus fuerit homo in absconditis, ergo ego non videbo eum? nonne cœlum & terram ego imleo? Quod autem Deus sit ubique, salvator in evangelio: Ubiunque, ait, fuerint duo vel tres collecti in nomine meo, ibi & ego sum in medio eorum. De spiritu adæquè sancto, quod adsit ubique, dicit Propheta ex Persona Dei: Ego in vobis, & spiritus meus stat in medio vestrum. Et Salomon ait: Spiritus domini replevit orbem terrarum, & hoc, quod continet omnia, scientiam habet

habet vocis. Item David dicit: Quo ibo à Spiritu tuo, & à facie tua quò fugiam? si ascendero in coelum, tu illic es; si descendero in infernum, ades: Si sumpfero pennas meas in directum, et habitavero in extremis maris: Etenim illic manus tua deducet me, & continebit me dextera tua. Habitat Deus in sanctis suis secundum promissionem, quia dixerat: Habitabo in illis. Quod vero dominus Jesus dicit in evangelio: Manete in me, & ego in vobis: probat hoc Paulus dicens: An nescitis quia Jesus Christus est in vobis? Hoc autem totum in Spiritus habitatione adimpletur, sicut memorat Joannes: Ex hoc, inquit, scimus quia in nobis est, quia de Spiritu suo dedit nobis. Similiter & Paulus: Nescitis quia templum Dei estis, & Spiritus Dei habitat in vobis? Et iterum dicit: Glorificate et portate Deum in corpore vestro. Quem Deum? Utique Spiritum sanctum, cuius templum esse videmur. Nam quod arguat Pater, arguat Filius, arguat Spiritus sanctus, ita probatum est. In Psalmo quadragesimo nono legitur: Peccatori autem dicit Deus. Et infra: Arguam te, et statuam contra faciem tuam. David similiter orans dicit ad Christum: Domine, ne in ira tua arguas me, quia ipse venturus est arguere omnem carnem. Quod vero de Spiritu sancto salvator in evangelio: cum venerit, inquit, Paraclitus, ille arguet mundum de peccato, et de iustitia, et de judicio. Hoc providens David clamabat Dominum: Quò ibo à Spiritu

tuō, et à facie tua quō fugiam? Nam et quōd bonus sit Pater, bonus Filius, bonus Spiritus sanctus, sic probatur. Dicit Propheta: Bonus es tu, Domine, et in bonitate tua doce me justificationes tuas. De se autem ipse unigenitus: Ego sum pastor bonus. De Spiritu æquè sancto David in psalmo dicit: Spiritus tuus bonus deducet me in terram rectam. Quis autem illam dignitatem Spiritus sancti possit tacere? Antiqui enim Prophetæ clamabant: Hæc dicit Dominus. Hanc vocem Christus adveniens in suam personam revocavit dicens: Fgo autem dico vobis. Novi autem Prophetæ quid clamabant? sic Agabus Propheta in Actibus apostolorum: Hæc dicit Spiritus sanctus. Et Paulus ad Timotheum: Spiritus, inquit, manifeste dicit. Quæ vox omnino demonstrat indifferentiam Trinitatis. Dicit se Paulus à Deo Patre & Christo vocatum fuisse et missum. Paulus, inquit, Apostolus, non ab hominibus, neque per hominem, sed per Jesum Christum, et Dominum patrem. In actibus autem apostolorum legitur quod a Spiritu sancto sit segregatus et missus. Sic enim scriptum est: Hæc dicit Spiritus sanctus: Segregate mihi Barnabam, et Saulum, in opus quo vocavi eos. Et paulo post: Ipsi, inquit, missi ab Spiritu sancto, descendederunt Seleuciam. Item in eodem libro: attendite vobis, et universo gregi, in quo vos Spiritus sanctus constituit episcopos. Ne quis autem Spiritum

tum sanctum, quia Paraclitus dictus est, contemptibile aliquid aestimet. Paraclitus enim advocatus est, vel positus consolator, secundum Latinam linguam. Quæ appellatio etiam Filio Dei communis est, sicut dicit Joannes: Hæc, inquit, scribo vobis, ne peccetis. Sed si quis peccaverit, Paraclitum habemus apud Patrem, Jesum Christum. Nam et ipse Dominus, cum dicit ad Apostolos, Alterum Paraclitum mittet vobis Pater: sine dubio, cum dicit alterum Paraclitum, se quoque Paraclitum manifestat. Sed neque à Patre hoc nomen Paracliti alienum est. Beneficentiae enim nomen est, non naturæ. Denique ad Corinthios Paulus ita scribit: Benedictus Deus, et Pater Domini nostri Jesu Christi, pater misericordiarum, et Deus totius consolationis, qui nos consolatur. Et cùm consolator dicitur Pater, consolator dicitur Filius, consolator etiam Spiritus sanctus, una tamen nobis consolatio à Trinitate præstatur, sicut et una remissio peccatorum, Apostolo affirmante: Abluti, inquit, estis, et justificati, et sanctificati estis in nomine Domini nostri Jesu Christi, et in Spiritu Dei nostri. Possimus plura adhuc de divinis scripturis proferre testimonia, quæ juxta baptismi sacramentum, Trinitatem unius gloriæ, operationis, ac potentiae, manifestant. Sed quia ex his plenus est sapientibus intellectus, multa præterivimus studio brevitatis.

Faciamus ergo recapitulationem dictorum nostrorum. Si de Patre procedit Spiritus sanctus, si liberat, si Dominus est, & sanctificat; si creat cum Patre & Filio, si ubique est, & implet omnia, si habitat in electis, si arguit mundum, si judicat, si bonus & rectus est, si de eo clamatur, Hæc dicit Spiritus sanctus, si Prophetas constituit, si Apostolos mittit, si Episcopos præficit, si consolator est, si cuncta dispensat prout vult, si abluit & justificat, si tentatores suos interficit, si is qui eum blasphemaverit, non habet remissionem, neque in hoc seculo, neque in futuro, quod utique Deo proprium est: Hæc cum ita sint, cur de eo dubitatur quod Deus non sit, cum operum magnitudine quod est ipse manifestet? Non utique alienum esse à Patris et Filii maiestate, qui non est ab opere virtutum alienus. Frustra illi nomen divinitatis negatur, cuius potestas non potest abnegari. Frustra prohibebor eum cum Patre et Filio venerari, quem exigor cum Patre et Filio confiteri. Si ille mihi, cum Patre et Filio, confert remissionem peccatorum, confert sanctificationem, et vitam perpetuam, ingratus sum nimis et impius, si ei cum Patre et Filio, non refero gloriam. Aut si non cum Patre et Filio colendus, ergo nec confitendus in baptismo est. Si autem omnimodo confitendus est secundum dictum Domini, et traditionem Apostolorum, ne semiplena sit fides, quis me poterit ab ejus cultu prohibere? In quem enim credere jubeor,

ei etiam deinde supplicabo. Adorabo ergo Patrem, adorabo et Filium, adorabo et Spiritum sanctum, una eademque veneratione. Quod si quis durum hoc putat, audiat quomodo David ad culturam Dei fideles hortatur. Adorate, inquit, scabellum pedum ejus. Si religionis est adorare scabellum pedum ejus, quanto magis religiosum si ejus Spiritus adoratur? ille utique Spiritus, quem beatus Petrus in tanta sublimitate praedicavit, dicens: Spiritu sancto misso de cœlis, in quem concupiscunt Angeli propicere. Si Angeli eum cupiunt aspicere, quanto magis nos homines mortales despicer non debemus, ne forte et nobis dicatur, sicut dictum est ad Judæos: Vos semper Spiritui sancto restitistis, sicut et patres vestri.

Quod si hæc tanta et talia non inclinant animum ad venerandum Spiritum sanctum, accipe adhuc aliquid fortius. Sic enim Paulus instruit Prophetas ecclesiæ in quibus utique, et per quos, Spiritus sanctus loquebatur. Si inquit, omnes prophetaverint, intret autem aliquis infidelis, aut idiota, convincitur ab omnibus, examinatur ab omnibus, occulta quoque cordis ejus manifesta sunt: et tunc cadens in faciem adorabit Deum, pronuntians quia verè Deus in vobis est. Et utique in eis Spiritus sanctus est qui prophetant. Si ergo infideles cadunt in faciem, et adorant Spiritum sanctum perterriti, et confitentur inviti, quanto magis

fidelibus expedit, ut voluntariè, et ex affectu, adorent Spiritum sanctum? Adoratur autem Spiritus sanctus, non quasi separatim, more gentilium, sicut nec Filius separatim adoratur, quia in dextera Patris est: sed cum adoramus Patrem, credimus nos et Filium, et Spiritum sanctum adorare: quia et cum Filium invocamus, Patrem nos credimus invocare, et cum Patrem rogamus, à Filio nos exaudiri confidimus, sicut ipse Dominus dixit: Quicquid petieritis Patrem in nomine meo, ego faciam, ut honorificetur Pater in Filio. Et si Spiritus sanctus adoratur, ille utique adoratur cuius est Spiritus. Illud autem nullus ignorat, quia divinæ majestati nec addi quicquam, nec minui, humanis supplicationibus potest, sed unusquisque secundum propositum voluntatis suæ, aut gloriam sibi acquirit, fideliter venerando, aut confusionem perpetuam, pertinaciter resistendo. Certum est enim, quia contentio et superbia damnat: honorificentia vero fructum devotionis expectat. Quare autem fideles non honorificant integre Trinitatem, ad quam se pertinere confidunt, cuius nomine se renatos, cuius servos se nominari, gloriantur? Nam sicut ad nomen Dei patris homines Dei appellantur, ut Helias homo Dei appellatus est: sic à Christo Christiani nuncupamur, sic etiam ab Spiritu spiritales appellamur. Si igitur vocetur quis homo Dei, et non sit Christianus, nihil est. Qui si Christianus vocetur, et non fuerit spiritalis, nec sibi satis de salute confidat. Sit

Sit ergo nobis, secundum salutaris baptismi confessionem, fides integra Trinitatis, sit una devotio pietatis, nec more gentilium, potestatum diversitates opinemur, aut creaturam quantum ad deitatem in Trinitatem suspicemur, sed nec Iudeorum scandalo moveamur, qui filium Dei negant, qui Spiritum sanctum non adorant: sed potius perfectam Trinitatem adorantes, et magnificantes, sicut in mysteriis ore nostro dicimus, ita conscientia teneamus: Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth. Ter dicentes Sanctus, unam omnipotentiam confitemur, quia una est religio, una glorificatio Trinitatis, ut audiamus ab Apostolo, sicut audierunt Corinthii: Gratia Domini nostri Jesu Christi, et dilectio Dei, et communicatio Spiritus sancti, cum omnibus vobis.

Hæc est fides nostra, Evangelicis, et Apostolicis, traditionibus, et omnium quæ in hoc mundo sunt catholicarum ecclesiarum societate fundata, in qua nos, per gratiam Dei omnipotentis, permanere usque ad finem vite hujus confidimus, et speramus.

Directa xii kalendarum Majarum, per Januarium Zattarensem, Villaticum à Casis medi-anis, episcopos Numidiæ; Bonifacio Foratianensi, Bonifacio Gatianensi, episcopis Byzacenis.

## No. XV.

Extracts from *Erasmus's Letter to Fischer.*

Christophoro Fischero, Protonotario Apostolico,  
Erasmus Roterodamus S. D.

Æstate superiore, quum in pervetustâ quâpiam  
bibliothecâ venarer, (nullis enim in saltibus vena-  
tus jucundior) forte in casses meos incidit præda  
neutiquam vulgaris, *Laurentii Vallæ* in Novum  
Testamentum Annotationes. &c.

Quòd si quibus non vacat totam Græcorum lin-  
guam perdiscere, hi tamen *Vallæ* studio non medi-  
ocritè adjuvabuntur, qui mirâ sagacitate Novum  
omne Testamentum excusfit, non pauca obiter an-  
notans, et ex Psalmis, quorum usitata editio à  
*Græcis* fluxit, non *Hebræis*. Plurimum itaque stu-  
diosi debebunt *Laurentio*, *Laurentius* tibi, per quem  
publicum accepit, cujusque et judicio bonis in-  
geniis erit commendatior, et patrocinio contra  
maledicos instructior.

*Parisiis, Anno 1505.*

V A L E.

## No. XVI.

## The PREFACE to the BIBLE of COMPLUTUM.

## AD LECTOREM.

Ne mireris aut vitio vertas o studiose lector et in hac novi testamenti Greca editione aliter quam in veteri nude tantum littere sine ulla aut spirituum aut tonorum notis impresae publicentur: opere precium visum est hujus tibi rei rationem assignare. Ea enim hujusmodi est. Antiquissimos grecos absque hisce fastigiis litterarum scriptitasse notius est: quod ut sit multis argumentis comprobandum. Docent enim id aperte antiqua non pauca exemplaria: ut *Callimachi* poemata: nec non et *Sibyllina* carmina: ac preterea etiam marmorea monumenta vetustissima que rome adhuc visuntur nudis solum characteribus incisa. Ut liquido constet hujusmodi virgularum apicumque superscriptiones non in illa primeva grece lingue origine fuisse excogitatas: nec ad ejus integritatem usquequam pertinuisse. Cum igitur universum novum testamentum (preter *Evangelium Matthei*, & epistolas ad *Hebreos*) grece primum sicut a spiritu sancto dictatum est scriptum esse constet: visum est priscam in eo lingue illius vetustatem majestatemque intactam retinere: ac opus ipsum pretermis etiam ipsis quibusvis minimis appendi-

culis

culis excussum ad imaginem antiquarum scripturarum publicare. Ne rei tam sancte authoritati ac venerande majestati adjectiis novitiisque rebus detrimentum afferri videretur: accedit quod (si verum fateri volumus) hic spirituum tonorumque defectus nullum prorsus impedimentum ad rectam intelligentiam afferre valet his qui aliquantum in Greca eruditione promoverunt. Ceterum ne aliqui dubium aliquod possit occurrere in qua vide- licet syllaba accentum oporteat collocari: simplex tantum apex in polysyllabis dictiōnibus adjectus est: et is quidem non tanquam grecus accentus: sed tanquam notula signumque quo dirigi possit lector ne in prolatione modulationeve dictiōnum aliquando labatur. In veteris autem testamenti editione Greca cum ea solum translatio sit non originalis textus: non fuit consilium quicquid ex vulgarī scribendi modo tollere aut immutare. Et quod non doctis solum sed omnibus in universum sacrarum litterarum studiōsīs hoc opere consulendum est: apposite sunt dictiōni cuique litterule Latine ordine alphabeti indicantes que dictio dictiōni e regione respondeat: ne sit novitiis et nondum adhuc in grecis litteris provectis errandi locus. Rursus cum nonnullae dictiōnes grece multiplices sive equivocas aut alias ambiguas significationes aliquò habere videantur: libuit hoc etiam annotare pūncto supposito litterule latine supra dictiōnem grecam collocare. Et ut prefatiuncule tandem huic modus imponatur: illud lectorē non lateat: non quevis exemplaria

exemplaria impressioni huic archetypa fuisse sed antiquissima emendatissimaque ac tante preterea vetustatis ut fidem eis abrogare nefas videatur. Que sanctissimus in Christo Pater et Dominus noster LEO *decimus* Pontifex maximus huic instituto favere cupiens apostolica Bibliotheca educata misit ad Reverendissimum Dominum Cardinalem Hispanie: de cuius autoritate et mandato hoc opus imprimi fecimus. Vos autem litterarum studiosi hoc divinum opus noviter excussum alacri animo suscipite: et si Christi Opt. Max. sectatores videri vultis et esse: nil jam restat quod causemini quominus sacram scripturam adeatis. Non mendosa exemplaria: non suspecte translationes: non inopia textus originalis: solum animus et propensio vestra expectatur. Que si non defuerit: fiet procul dubio ut litterarum divinarum suavitatem degustantes reliqua studia omnia contemnatis. Valete et omnia boni consulite.

## No. XVII.

Et quoniam videmur omne baptisma spiritale trifariam divisisse, veniamus etiam ad probationem narrationis propositae, ne videamur proprio sensu, et temere hoc fecisse. Ait enim *Ioannes* de Domino nostro in Epistola sua nos docens, *Hic est qui venit per aquam et sanguinem Jesus Christus.* Non in aqua tantum, sed in aqua et sanguine. Et Spiritus

Spiritus est qui testimonium perhibet, quia Spiritus est veritas. Quia tres testimonium perhibent, spiritus, et aqua, et sanguis. Et isti tres in unum sunt. Ut ex illis colligamus, et aquam præstare spiritum solitum, et sanguinem proprium hominibus præstare Spiritum solitum, et ipsum quoque Spiritum præstare Spiritum solitum. Nam cum effundatur aqua sicuti et sanguis, Spiritus etiam effusus sit a Domino super omnes qui crediderunt, utique et aqua, et proprio nihilominus sanguine, tunc deinde et Spiritu sancto, possunt homines baptizari.

(*Towards the end of the Treatise*) Ex quibus universis ostenditur,—*Spiritu ablui animas*. Porro per *aquam* lavaci, corpora. *Sanguine*, quoque, festinantius perveniri, per compendium, ad salutis præmia.

(*Tractatus ignoti Auctoris, inter Cypriani Opera, falso illi ascripta, p. 21, Edit. Oxon.*)

### No. XVIII.

*Note, in the margin of the Complutensian Edition of the New Testament, referring to the fifth Chapter of the first Epistle of St. John, verses 7, and 8.*

*Sanctus Thomas* in expositione secunde decretalis  
de

de summa trinitate et fide catholica tractans istum passum contra abbatem *Joachim* viz. Tres sunt qui testimonium dant in celo: Pater: Verbum: Et spiritus sanctus: dicit ad litteram verba sequentia. “Et ad insinuandam unitatem trium per sonarum subditur: Et huius tres unum sunt. Quod quidem dicitur propter essentie unitatem. Sed hoc *Joachim* perverse trahere volens ad unitatem charitatis et consensus inducebat consequentem auctoritatem. Nam subditur ibidem: tres sunt qui testimonium dant in terra. Spiritus: aqua: et sanguis. Et in quibusdam libris additur: Et huius tres unum sunt. Sed hoc in veris exemplaribus non habetur: sed dicitur esse apud positum ab hereticis Arrianis ad pervertendum intellectum sanum auctoritatis premisse de unitate essentie trium personarum.” Hec beatus *Thomas* ubi supra.

## No. XIX.

A TABLE of the MSS (according to the account of F. LE LONG) made use of by ROBERT STEPHENS in his folio edition of the New Testament. 1550.

— The, *Alcala* or *Complutensian* edition; containing all the New Testament.

— The four Gospels, and Acts of the Apostles.

— The.

- γ —— The four Gospels, the King's MS No. 2867.
- δ —— The New Testament, excepting the Revelation, the King's MS. No. 2871.
- ε —— The New Testament, excepting the Revelation, the King's MS. No. 3425.
- Ϛ —— The four Gospels.
- ζ —— The four Gospels, the Epistles of St. *Paul*, St. *James*, St. *Peter*, and the first of St. *John*, the King's MS. No. 2242.
- η —— The four Gospels, the King's MS. No. 2361.
- Ϛ —— The New Testament, excepting the Revelation.
- Ϛ —— The Acts and the Epistles of the Apostles, the King's MS. No. 2878.
- Ϛ —— The Acts and the Epistles of the Apostles.
- Ϛ —— The four Gospels.
- Ϛ —— The Acts and the Epistles of the Apostles, except the third of St. *John* and that of St. *Jude*.
- Ϛ —— The Gospels of St. *Matthew*, St. *Luke*, and St. *John*.
- Ϛ —— Seven Epistles of St. *Paul*, beginning with the first to the *Corinthians*, the King's MS.
- Ϛ —— The Gospels of St. *Luke* and St. *John*.

[*Emlyn's Works*, vol. ii. *Lond.* edit. A. D. 1746,  
p. 283—4.]

## No. XX.

EXTRACT from the words of ERASMUS, where he speaks of the CODEX BRITANNICUS; vol. X, p. 353.—Ed. LUGD. BATAV. A. D. 1706.

Veruntamen, ne quid dissimulem, repertus est apud *Anglos Græcus* codex unus, in quo habetur quod in vulgatis deest. Scriptum est enim hunc ad modum, Οτὶ τρεις εἰσιν οἱ μαρτύρουντες εν τῷ χρανῷ Πατηρ, λογος, καὶ Πνευμα, καὶ οὗτοι οἱ τρεις εν εἰσιν. Καὶ τρεις εἰσιν μαρτυρούντες εν τῇ γη, πνευμα, υδωρ, καὶ αἷμα· εἰ τὴν μαρτυριὰν τῶν ανθρώπων &c.—Quanquam haud scio an casu factum sit, ut hoc loco non repetatur, quod est in Græcis nostris, καὶ οἱ τρεις εἰς τὸ εν εἰσιν. Ex hoc igitur codice Britanlico reposuimus, quod in nostris dicebatur deesse: ne cui sit causa calumniandi.—Quanquam & hunc suspicor ad Latinorum codices fuisse castigatum.

## No. XXI.

Ratio veræ Theologiae, per Erasmus.—(Edit. Le Clerc, 1704, vol. v. p. 74—115.)

Quod apud Joannem capite duodecimo *Pharisæi* destinant & *Lazarum* interficere: typum habet,

D

quod

quod improbi non solum oderunt *Christum* ipsum, sed eos quoque per quos *Christi* nomen illustratur. Adnotandus est apud eumdem circulus, in quo ferè se volvit, ubique & societatem & fœdus *Christianum* commendans: præsertim capite duodecimo, & decimo tertio, se declarat idem esse cum Patre: adeo ut qui Filium norit, norit & Patrem: qui Filium spernat, spernat & Patrem: nec separatur ab hac communione Spiritus sanctus. Sic enim legis in Epistola: *Tres sunt qui testimonium dant in cœlo, Pater, Sermo, & Spiritus: atque hi tres unum sunt.* In idem consortium trahit suos, quos palmites appellat: obsecrans, ut quemadmodum ipse idem erat cum Patre, ita & illi idem essent secum. Impertit iisdem communem Patris suumque Spiritum, omnia conciliantem.

## XXII.

HIERON. Opera, per Erasmus, Edit. Paris. vol. iv, A. D. 1546, p. 42, D.

Atque ut, confundentes *Arium*, unam eamdemque decimus Trinitatis esse substantiam, et unam in tribus personis fatemur Deum: ita impietatem *Sabellii* declinantes, tres personas expressas sub proprietate distinguimus.—Pater semper Pater est, Filius semper Filius est, Spiritus sanctus semper Spiritus sanctus est. Itaque substantia *unum sunt*. Personis, ac nominibus distinguuntur.

EXPLA-

EXPLANATIO FIDEI,—Ad *Cyrillum*; Edit. ERASMI,  
vol. iv, p. 43, K.

Nobis, igitur, unus Pater, et unus Filius verus Deus, et unus Spiritus sanctus verus Deus: ET HI TRES UNUM SUNT, una divinitas, et potentia, et regnum. Sunt autem *tres personæ*, non duæ, non una.

*August. in Epist. Iohann. Cap. 5. Vol. 3. Edit. Paris.*  
A. D. 1680, p. 896.

Et quid est finis *Christus*? Quia *Christus* Deus; et finis præcepti caritas, et Deus caritas; quia *Pater, et Filius, et Spiritus sanctus, unum sunt.*

*AUGUSTINUS contra Maximinum, Arianum, Lib. 2.*  
(Vol. viii. p. 698.)

Tres enim personæ sunt Pater, et Filius, et Spiritus sanctus: ET HI TRES (quia unius substantiæ sunt) UNUM SUNT. Et summè unum sunt, ubi nulla naturarum, nulla est diversitas voluntatum.—Hi, ergo, TRES qui UNUM SUNT propter ineffabilem conjunctionem Deitatis, quâ ineffabiliter copulantur, unus Deus est.

No. XXIII.

GRATISSIMUM sane mihi fuisset, vir plur. rever-  
ende,  
D 2

ende, si literas Tuas ad GIBBONEM legere potuisssem, quo melius ea Tecum communicarem, quæ præcipue scire Tua interest. Libris autem *Anglicanis* plerumque ferò ad nos venientibus, hanc quoque discussionem eruditam BEROLINI frustra quæsivi. Sed ut nihil minus Tibi officium meum probem; quæ ad lucem disputationibus Tuis affundendam valere opinor, breviter ea commemorabo.

Locum 1. *Ioan.* v. 7, diligentissime delineavi, ita ut literæ literis, lineæ lineis, accuratissime respondeant; cumque infra, de similitudine inter *Codicem Ravianum* et editionem *Complutensem* sermo sit faciendus, et ex hac eundem locum depictum cernis in schedula hisce literis adjecta. Quod, quidem, ad antiquitatem Codicis RAVIANI attinet, vereor ut sufficiat, si meam tantum sententiam Tecum communicare velim. Sunt enim tam multa in *Germania* recentissimis temporibus, hac de re, a viris eruditissimis disputata, ut meum non sit inter criticos tantos tantas componere lites. Malo igitur notatu dignissima, quantum in Epistola, quæ in libri molem excrescere non debet, fieri potest, afferre, et tum penes Te arbitrium esto.

Codex *Ravianus* duobus constat voluminibus, in membrana nitidissime conscriptis. Nec scribæ, nec patriæ, nec æræ, uspiam fit mentio. A capite ad calcem cujusvis libri biblici (sive evangelii sive epistola) linea lineam excipit, nulla adjecta nota capitum

capitum, aut commatum *σιχων*, *ερματων*, &c.— Nullus invenitur accentus, spiritus, &c.— **FRI-DERICUS GUILELMUS**, Elector *Brand.* emit codicem ducentis imperialibus à *Christiano Raviō*, qui per aliquod tempus in oriente vitam degerat, et post professoris munere *Upsaliæ*, & denique *Francosurti*, cis-Uiadrum functus est. *Ravius* affirmat, se huncce codicem, multis cum aliis (qui cum hoc bibliothecam Regis ornant) ex Oriente secum asportasse; et non defuere, qui ei vetustatem quinque, imò decem, seculorum tribuerent. *La Croze* primus fuit, inter omnes, qui A. D. 1696, *Berolinum* profectus, codice inspecto palam asseveravit: “*falsarii cujusdam fraude pro antiquo venditum esse*, “*manu verò recenti ex Editione POLYGLOTTA COM* “*PLUTENSI* *fuisse* *descriptum*. *Qui*, ait, *codicem* “*editum* *Complutensem* *vidit*, *is* *vidit* et *manuscrip* “*tum Codicem nostrum*, *ne demitis quidem mendis ty* “*pographorum*; *quas scriba indoctus ita fideliter ex* “*pressit*; *ut omnino constet*, *hominem illiteratum ab eru* “*dito aliquo nebulone ei* *fraudi perficiendæ fuisse præ* “*fectum.*” Et in hac quidem sententia permanxit *La Crozius*, ex quo ipse bibliotheca Regis credita est, id quod è *Thesauro epistol. La Crozii* (Tom. I. p. 63, Tom. III, 1. seqq.) satis constat.

Per longum temporis spatium, multi (ned dicam omnes) Critici inter Germanos, et Batavos, *La Crozii* sententia freti, flocci fecere codicem nos-

trum; nec *Wetsteinus* eum dignum existimavit qui valeret ad confirmandam lectionem aliquam variantem. Nec esse videbatur, cur *La Crozio* diffidebant. Bibliothecæ enim Regiæ præerat; habebat igitur copiam, pro lubitu, scrutandi;—vir erat eruditissimus, fidei *Nicænae* addictus. Non defuere, tamen, qui *La Crozio* assentire dubitarent, id potissimum urgentes, eum nullo argumento sententiam suam confirmasse, nec unicum unquam in medium protulissephalma typographicum, quod è *Polyglottis Compl.* in codicem *Ravianum* irreperferit.

Novitas externa negari omnino non potest. Membrana admodum alba est; et ei adhuc calx, sive creta, adhæret. Verum enim vero vix, ac ne vix quidem, exinde fraudem evinci posse, existimo. Cæta, enim, quæ adhuc in membrana cernitur, saltem a tempore, quo *Ravius* exemplar vendidit, usque ad nostram ætatem superest. Quid nisi quod per seculum unum factum est, per duo, aut tria, ante hæc, fieri potuisset? Et dixerit forsitan codicis *Raviani* fautor: ante *Ravium* illum non adeo multorum manibus esse versatum, id quod sufficiat ad splendorem novitatis ei servandam. Sunt in bibliotheca Regis alii MSS (v. c. *Suetonii*, 1472 scripti) qui majorem etiam præ se ferunt novitatis speciem. Atramentum, quod a *La Crozio*

zio albicans vocatur, jam non nisi *tenuatum* est, et  
vetustatis speciem habet. Magnum quidem ap-  
paret discrimen inter atramentum, quod naturā  
albicat, et quod vetustatis vi evanuit; sed quis  
nostrum hodie dignoscere potest, utrum atramen-  
tum codicis nostri, quod nunc serie annorum pal-  
liuisse videtur, tempore *La Crozii* eandem īdolem  
habuerit, an nunc demum contraxerit? *Liter.e*  
*Codicis Raviani* non congruunt MSS antiquiori-  
bus; contrā simillimae sunt typis in Polyglottis  
*Complutensibus*. Illud statim apparet: hoc vero in  
dubium vocari posset. Magna omnino depre-  
henditur similitudo inter figuram literarum Codicis  
*Raviani*, et Polyglottorum *Complutensium* (si ab  
īdole calamo pictarum et typis impressarum dis-  
cesseris) nec tamen tanta, ut dici queat ad harum  
imitationem illas esse expressas. Quid? quod  
typi, qui *Alcal.e*, a Cardinali *Ximénio* parabantur,  
procul dubio ad exemplar MSS *Græcorum* (præ-  
cipue forsitan *Rhedii*) fusi sunt. Quod si itaque  
Cod. *Ravianus* congruat typis *Complutensibus*, nil  
probaret hæc similitudo; cur enim non respon-  
deat figura literarum unius MS *Græci* literis al-  
terius; et cur igitur non congruat *Ravianus* Co-  
dex *Rhodio*, vel alio archetypo, ad cuius similitu-  
dinem typi *Complutenses* fusi esse possunt? Id ta-  
men manifestum est, ductum literarum Codicis  
*Raviani* non attingere secula ante xv; nec id si-  
lentio præcereundum puto, primas paginas magis  
anxiè

anxiè esse delineatas, in sequentibus vero agilio-rem, expeditioremque manum apparere: ex quo forsan colligi posset opus esse hominis ducen-darum literarum non adeo gnari.

Quod *La Croziers* simpliciter dicit, scribam in-doctum etiam mendas typographicas expressisse, ut omnino constet, &c.—id quidem nimis festinanter ab illo dictum est. *Codex Ravianus* a textu *Complutensium innumeris locis* discrepat. In solo Evangelio *Matthæi*, præter ea quæ absque dubio lapsus scribentis sunt, 50 lectiones variantes in-veniuntur, quibus *Codex Ravianus* ab editione *Complutensi* discedit, quarum notatu dignissimæ sunt: *Matth. ii: 13*, Editio *Complutensis* legit απολεται *Ravianus* contrà απολειναι. *xv. 22* *Complutensis* εκρευγασεν αντω *Ravianus* εκραξεν οπισω αυτω *xvi: Complutensis* ωφελειται, *Ravianus* ωφεληθησεται.—*xvii: 2*, *Complutensis* ως το φως *Ravianus* ως χιων *xxiii: 8*, *Complutensis* κατηγυπτης *Ravianus* διδασκαλος—Cap. *ix: 30*, *Ravianus* post ανεωχθησαν αυτων addit πα-ραχεημο—*xii: 21*, post εποδω addit *Ravianus* κα-θημεναι—*xiii: 4*, post τα πετεινα *Ravianus* addit τα-ρεανς.—*i. Joan. v: 10*, *Complutensis* legit θεω *Ravianus* νιω—*Judæ, 22*, *Complutensis* ελεειτε διαχρινο-μενοι, *Ravianus* ελεγχετε διαχρινομενος. Sufficiant hæc: satis, enim, superque, demonstrant scribam non literarum *Græcarum* rudem fuisse.

Nec id flocci faciendum est, omnes istos va-

riantes lectiones uno vel altero MS confirmari, id quod nostris temporibus post *Millii*, *Wetstenii*, aliorumque recensiones textus *Græci*, nihil probaret, sed ante centum, et quod excurrit, annos haud facile a falsario quovis perfici poterat.

Attamen qui omnem lapidem mouere vellet, ei omnes loci, quibus codex *Ravianus* a *Complutensi* discedit, diligenter colligendi essent, ut inde persiceret an variantes lectiones ex *editionibus principibus*, quarum xix forte conferendi copia fuisset falsario, hauriri potuerint. Qui sententiae *La Cruzii* favent, id inter alia potissimum urgent, *I. Joan.* v. 4, in codice *Raviani* deesse verba *περι τον κοσμον*, quæ in Polygl. *Complutensi* integrum, et quidem unicam lineam compleant. “En” (ait auctor quidam in *Collectionibus Halensibus ad promovendam eruditionem theologicam*, quas *Semlerus* edidit) “scriba transiliit lineam; necesse igitur est, ut “nec plura, nec pauciora, omitteret, quam quæ “in una lineola comprehenduntur?” — Fateor mihi ipsi hoc argumentum validissimum visum fuisse. Ex quo verò curiosius textum examinavi, statim deprehendi *ομοιοτελευτα* induxisse scribam. Bis enim in eodem commate occurrit *κοσμον*; et casu factum esse potest, ut quæ a *κοσμον* priori ad *κοσμον* secundum sequuntur, in editione *Complutensi* lineolam compleant. Et in epistola *Judæ*, v. 15, omisit scriba codicis *Raviani* sex verba (*περι παντων των εργων αθεοειδες αυτων*) quæ in textu *Complutensi*

non

non una lineola comprehenduntur, sed aperte *homoioteleutis* seductus, omisit quæ duo ista *αυτων* interiarent.

Lectiones, quæ singulares vocantur, codici *Raviano* cum Polyglottis *Complutensis* communes esse innumeræ, vix est quod memorem. Nihil vero exinde colligendum esse mihi quidem videtur, nisi quod codex noster eidem familiæ sit annumerandus, cui is, ex quo *Complutenses* editores potissimum textum suum hauserint. Majus faciunt momentum mendæ typographorum, quæ in Polyglottis *Complutensis* leguntur, quæque suspicantur, ex his in codicem nostrum esse transcriptas. Ita, videlicet, in *Raviano*, æque ac in editione *Complutensi*, exaratum est: *Matt.* xxii: 19, προνεγκαν—*Galat.* iii: 19, διαταγεισα—*Act.* xxv: 19, δυσειδαιμονιας—1. *Joan.* i: 6, ψευδωμεθα—1. *Joan.* ii: 27, κρισμα διδασκη—*Cap.* iii: 2, ομιοι—*Apocal.* ii: 17, κενον, &c.

Quid? quod in rebus minutissimis nonnunquam mirabilis consensus servatur inter MS nostrum, et editionem impressam; ambo, exempli gratia, 1. *Joan.* ii: 22, ειμι—*Cap.* iii: διατουτο—*Apocal.* ii: 2, ειμι junctim exhibent:—*Act.* vii: 20, 22, 29, seq. ubi *Complutensia* Μωσης, et Μουσης, legendo alternant, et Codex *Ravianus* iisdem vicibus ponit, et omittit, το ν, et quæ ejusmodi sunt reliqua!

reliqua! — Nec tamen hic elabendi rima codicis *Raviani* defensoribus deest. Dicere enim possent: sine dubio editores *Complutenses* quendam MS (fortasse *Rhodium*) fideliter describendam curarunt, et post variantes lectiones è MSS aliis collectas, quas e re sua arbitrabantur, inseruerunt, parum attenti ad lapsus librarii, quo utebantur, non solùm reperierat, sed et hic illic incurius auxerat. (ex. *Millius* in proleg. § 1091 seqq.) Id saltem manifestum est, perversarum lectionum, quæ plerumque sphal-mata typographica nuncupantur, nonnullas editorum potius, sive incuriæ, sive imperitiæ, quam typographo esse tribuendas, quum eadem in Lexico repeatantur; sic circa αφειδησαν, *Rom.* iv. (pro quo Codex *Ravianus* exhibet αφεθησαν) 1. *Cer.* iv. 11, γομυτευομεν (quod et codex *Ravianus* legit) in lexico quoque chorda oberrant eadem.

Quæ cum ita sint, haud absonum foret, si cui placeret, codicem nostrum apographum esse, NON e *Complutensibus*, sed ex ALIO MS, quem editores *Complutenses* potissimum secuti sint, concinnatum.

Cupidissimus sum literas Tuas ad *Gibbonem* legendi, et me tibi devinctissimum reddes, novæ editionis exemplar mecum communicando. Post *Wetstenum*, enim, in *Germania* tot Critici, præcipue *Semlerus*, *Michaelis*, et *Mosquæ Matthei* (qui decem omnino codices primum examinavit) alii-que,

que, γνωσιοτητα lectionis 1. Joann. v: 7, oppugnârunt,—ut jam statione deceſſisse videantur dicti illius propugnatores.

Vale. Scribo Berolini, xxv Martii,  
MDCCLXXXV.

J. F. ZOELLNER.

No. XXIV.

GENNADII Patriarchæ CONSTANTINOP. *Expositio pro Concilio FLORENT.* Cap. i. Sect. v. (Vide Max. Bibl. Patr. Edit. LUGDUNI, A. D. 1677. Vol. xxvi, p. 566.)

Accedat, gitur, veritatis præco, et confessor magnus, celebris Athanasius, ut mecum eadem testificetur. Hic, enim, in confessione suæ fidei, cuius principium, “ Quicunque vult salvus esse, ante omnia opus est, ut teneat Catholicam fidem,” sic inquit: *Spiritus sanctus, a Patre, et Filio, non factus, nec creatus, nec genitus, sed procedens*—Cum in hunc locum pervenerim, subiit mihi vehementer flere, et in vocem prorumpere cum lacrymis, et ejulatu, et eos deploare, qui sponte sua adversus lucem oculos occludunt, et veritati oppugnant; nec solum veritati contradicunt, verum etiam sanctos ecclesiæ doctores aspernantur; neque aspernantur solum, sed etiam injuria afficiunt. Quamnam defensionem, vel

vel commiserationem invenient, qui hæc faciunt? O tuam patientiam, CHRISTE *Rex*: quomodo blasphemantium ora non comburuntur ATHANASIUM dicere non verentur ebrium fuisse, et vino oppletum, quando hæc scriptis. Verè plenus erat spiritualis poculi, sapientiæ, et gratiæ ex Spiritus sancti fonte scaturientis, non ut hi, miserabiles, dicunt. Propitius sit illis Dominus, ac nobis. Tollatur ab eis hæc imprudentia; nobisque contingat sub Athanasi pedibus consistere!

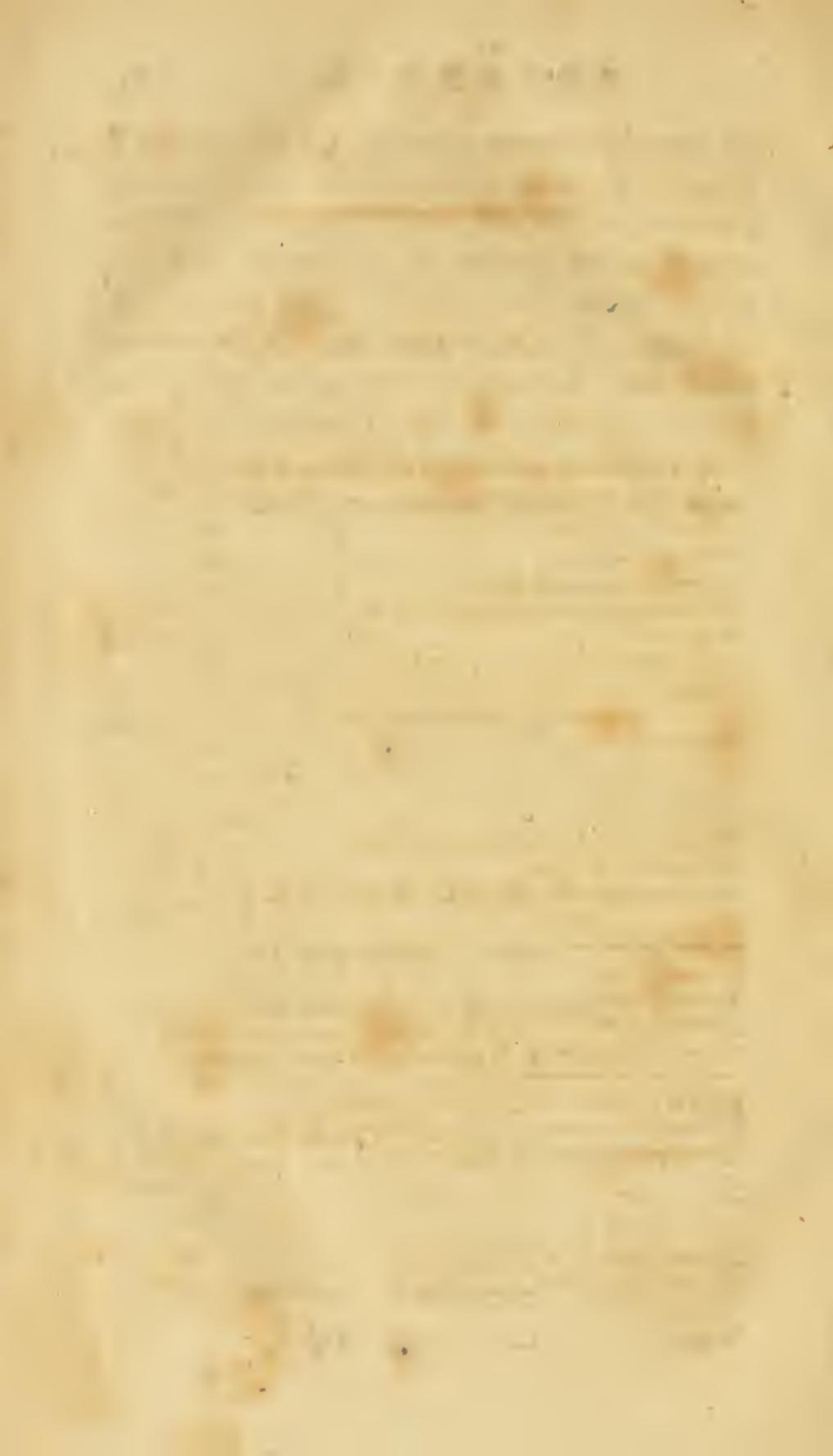
## F I N I S.

## E R R A T A.

For " MSS"	page	9,	line 4,	Read <i>MS</i>
— " correct"	— 18	— 8	—	<i>collect</i>
— " little more"	— 38	— 28	—	<i>somewhat less</i>
— " them"	— 180	— 28	—	<i>those MSS</i>
— " profane"	— 329	— 25	—	<i>profane.</i>

After " parts"	— 55	— 30	Add of
— " to"	— 94	— 8	<i>some, at least, of</i>
— " Remigius"	— 218	— 17	<i>BEDE</i>
— " 337"	— 240	— 23	<i>Be that, however,</i> <i>as it may, the</i>
— " from"	— 263	— 10	<i>nearly</i>
— " and"	— 296	— 19	<i>when</i>
— " verse"	— — —	— 21	<i>they</i>

In page — 19 — 9 Dele it.



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