

A
COLLECTION
OF
Authentick Records
Belonging to the
Old and New Testament.

Translated into ENGLISH.

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PART II.

4 ESDRAS IV 36, 37.

The most High hath weighed the World in a Balance;
By Measure hath he measured the Times, and by Num-
ber hath he number'd the Times; and he doth not move
nor stir them, until the said Measure be fulfilled.

ECCLES. XXXIX. 16, 17, 33, 34.

All the Works of the Lord are exceeding Good; and what-
soever he commandeth shall be executed in due Season;
And none may say, What is This? Wherefore is
That? for in time convenient they shall all be sought
out. All the Works of the Lord are Good, and He
will give every needful thing in due Season. So that a
Man cannot say this is worse than that; for in time they
shall all be well approved.

L O N D O N .

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APPENDIX X.

Armenian Records.

Taken out of Moses Chorenensis, L.

II. C. 29. 30. Pag. 172, &c.

A Bout this time *Marinus*, the Son of *Storoges*, the Legate of *Cæsar*, was President of *Phœnicia*, *Palestine*, *Syria*, and *Mesopotamia*. To whom *Abgarus* sent two of his Princes, *Marjbab* Governour of the People of *Aldna*, and *Shamsbagram*, chief of the Family of the *Apahuns*, and his faithful Servant *Anan*, to the City of *Bethcoubin*: to shew him the League he had made with *Artashes*, and his Brethren; and thereby acquaint him with the Reasons of his Journey into the East, and to gain him for a Partner to support him. When therefore they came, they met him at *Eleutheropolis*; who received them with Marks of Friendship and Respect: and gave this Answer to *Abgar*; that ‘ He had no reason to be afraid of *Cæsar*; but that he ought to take great care of paying the Tribute which was appointed him’ When therefore they were upon the return thence, they

they went up to *Jerusalem*, to see our Saviour Christ, to which they were induced by the fame of his wonderful Works. Now when they had accordingly been Eye witnesses of them, they gave *Abgar* an account of the same. Who was amazed at them, and believed in Him, as in one that was really the Son of God. He said also, ' These are the Effects of the Power of God, and not of Man: For no Man can raise the Dead but God only ' But because his Body was afflicted with a sore Disease, which had seized him in *Persia*, above seven Years before, nor could any way be cured by Men; He sent Him an Epistle, beseeching him that He would come and ease the Pains he endured. A Copy of which here follows:

The EPISTLE of *Abgar* to Christ the Saviour.

Abgar [the Son] of Arsham, the Governour of the Country [τοῦ ἀρχῆου] To the beneficent Saviour, who hast appeared in the Region belonging to Jerusalem; sendeth Greeting.

I Have been informed of Thee, and of thy Cures, which are performed by Thee without medicines or roots. For, as it is reported, thou makest the blind to see and the lame to walk; thou cleansest the lepers; and castest out unclean spirits

spirits and dæmons ; and healest all that are tormented with chonical distempers ; and thou raisest the dead. Now when I heard all this of thee, I determined in my own mind, one of these two things, either that thou art a God come down from heaven to do this, or else that thou art the Son of God, and so dost it. For this cause it is therefore that I have written to thee, to pray thee that thou wilt not disdain to come to me, and cure the distemper with which I am afflicted. Moreover I have heard that the Jews also greatly murmur at thee, and have a mind to evil intreat thee. Now I have a small but beautiful city ; and it will suffice us both.

Those that carried this Letter found him at *Jerusalem*. This is attested by those Words of the Gospel, *That there were certain of the Gentiles who came up to him.* Wherefore those that heard durst not tell *Jesus* ; but tell it to *Philip* and *Andrew*, [while] *Philip* and *Andrew* tell *Jesus*. But our Saviour himself, at the time when he [*Augur*] sent for him, did not grant his Request, but vouchsafed to send him a Letter. of which this is the Copy

John xii
20, 21, 22.

*The Answer to the Epistle of Abgar,
which Thomas the Apostle wrote, at
the command of our Saviour.*

Blessed be he who believes in me, when he hath not seen me.' For it is written of me thus, that ' Those who see me ' should not believe in me ; and that those ' who should not see me they shall believe ' and live.' But as to what thou hast written to me, that I would come to thee, It is fit for me to perform here all that for which I was sent to *Jerusalem*. When I shall have finished that, then I shall ascend up to him that sent me : And after I shall have ascended up, I will send from hence one of my Disciples, who shall cure thy distemper, and shall freely give life to thee and thine.

This Epistle did *Anan* the Currier of *Abgar* carry. Together with a Picture of our Saviour, which is still in the City of *Edesa*.

AFTER the Ascension of our Saviour therefore, *Thomas*, one of the twelve Apostles, sent *Thadæus*, who was one of the seventy, to the City of *Edesa*, to cure *Abgar* ; and to preach the Gospel, according to the word of the Lord. Who when he was come, entred into the house of the principal

principal Jew, who, they say, was of the stock of the *Bagratidae*. And when he had spoken to *Arsham*, He did not deny his Judaism to another of his own nation, but continued under those Laws till he believed in Christ. And his [*Thadæus's*] fame went out over the whole city.

When *Abgar* had heard of this, he said, This is he concerning whom Jesus wrote: and sent for him immediately. And it came to pass that as *Thadæus* was entering, a wonderful appearance was seen in the face of *Thadæus*. He [*Abgarus*] rising, fell at his feet, from his throne, upon his face, and worshiped him. But All the Nobles who stood round about him wondered, for they did not know of the Appearance. And *Abgar* says to him, Art thou indeed a Disciple of the blessed Jesus? and Hast thou power to cure my distempers? *Thadæus* gave him this Answer, If thou shalt believe in Jesus Christ the Son of God, The desire of thine heart shall be granted unto thee. *Abgar* says to him, I have believed in Him, and in his Father. Wherefore I had resolved in my mind to take an Army, and go to cut off those Jews who crucify'd him, unless the *Roman* Empire had hindered me. And hence *Thadæus* made a beginning, and Preached the Gospel to him and to his city, and Laying his hands upon him he Healed him;

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and Healed * *Patagrus* [the Son] of *Abdius*, a chief Man of the City, who was honourable through all the King's House. He also Healed all that were sick, and languished with diseases in the City. And they all believed. And *Abgar*, with the whole City, were Baptized. And they shut the doors of the Temples that were dedicated to Idols. And for the Images which stood upon Altars and Pillars they hid them, and encompassed them with Reeds. But [altho'] he drew no body to the faith by force, yet did the number of those that were added to the faith increase day by day. But when the Apostle *Thadæus* had Baptized one *Choharar*,—and had given him the name of *Addæus*, He laid his hands upon him, and set him over *Edefa*, leaving him with the King, in his stead. And when He had obtained leave of the King that the Gospel might be preached to all, He goes to *Sanaturuc* his [*Abgar's*] Sister's Son, whom He had set over his Province and Armies.

101d
P. 178.

101n xx.
28

N. B. That famous Address of *Thomas* to Christ, immediately after he was satisfy'd of the truth of his Resurrection, where he calls him *My Lord and My God*, seems to me derived from no other occasion than from this Letter of *Abgar* to Christ, which had openly call'd him either

* This Name is so like *ωδίαγπα* in *Eusebius*, that one may suspect the Original reading was, He healed *Abdius* of the Gout, as in *Eusebius*.

God

God or the Son of God, and yet was no way found fault with by our Saviour. And this is the more to be regarded, because it is the very first Example of his being called *God* in the whole New Testament.

N. B. That other famous Expression also of Christ to this *Thomas*, immediately after that Address, *Because thou hast seen me thou hast believed; Blessed are they that have not seen and yet have believed*, seems to me to be no other than a like Allusion to what *Thomas* here wrote to *Abgar*, from the Mouth of Christ, about a Fortnight before, *Blessed is He who believes in me when he hath not seen me. For it is written of me thus, that Those who see me should not believe in me; and that those who should not see me they shall believe and live.* Both which Observations seem to me not a little remarkable, and give great light to these Epistles, and to those Passages in *St. John's Gospel* at the same time.

But *Abgar* undertook to write an Epistle to *Tiberius*. Of which this is the Copy.

The Epistle of Abgar to Tiberius.

ABGAR, King of the *Armenians*, to my Lord *Tiberius*, the *Roman Cæsar*, sendeth Greeting. I know that nothing at all is hidden from thee in thy Kingdom. Yet have I added farther, as thy true Friend, to give thee information of this thing by an Epistle. For the Jews that dwell in the country of *Palestine* have gather'd together and crucify'd Christ, having been guilty of no crime,

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on account of those stupendous and beneficial signs and miracles which he did among them; insomuch that he raised the dead. Be it therefore known to thee, that this power is not that of a meer man, but of a God. For at the very time in which they crucify'd him, The Sun was darkened, and the earth was shaken and trembled. And after three days He rose again from the dead, and appeared to many. And even now His name does in every place perform very great Miracles, by the means of his disciples: which He has shewed manifestly in me. Your Majesty therefore is not unacquainted what commands are fit to be given about the Jews, who have done this wickedness; and that it is fit you should write through all the world that they worship Christ as a true God. Farewell.

*The Answer of Tiberius to the Epistle
of Abgar.*

*Tiberius the Roman Cæsar to King Abgar
sendeth Greeting.*

YOUR Epistle, the Admonition of a Friend, has been read before me. For which we return you our thanks: altho' we had before heard of those things by many. *Pilate* also gave a clear account of his miracles, and that, after his resurrection from the dead, he was esteemed a God.
For

For which reason I had a mind to do what thou wast thinking of. But because it is the custom of the *Romans*, that no one can be made a God by the Command of the King [*Emperor*] alone, until he has been tried and examined by the Senate, I therefore Proposed this matter to them: But the Senate rejected it, because the Enquiry was not first proposed by themselves. But we have given permission that every one who pleases may receive Jesus among the Gods. And I have threatened death to those that go on to accuse the Christians. As to what concerns the people of the Jews, who have ventured to crucify Him, who, I hear, has no way deserved the Cross, but rather Honour and Worship; when I shall get leisure time from my war with the *Spaniards*, who have departed from their obedience, I will examine that matter, and will reward them according to their deserts.

Abgar wrote again an Epistle to *Tiberius*.

Abgar King of the Armenians, To my Lord Tiberius, the Roman Cæsar, sendeth Greeting.

I Have seen the Epistle that was written worthy of your majesty: and I rejoice at that Decree thou hast mention'd. And truly, if thou wilt not be angry with me, I think

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what thy Senate has done is exceeding ridiculous: since with them Divinity is conferr'd by the examination of Men. So that hereafter, if a God does not please Men, He cannot be a God: whence it seems Man ought now to be propitious to God. But let it be thy pleasure, who art my Lord, to send somebody to *Jerusalem* in the place of *Pilate*, that he may be removed from his Government which Thou gavest him, because he complied with the desire of the Jews, and rashly crucify'd Christ, without thy Permission. I wish Thee thy Health.

So wrote *Abgar* and He placed the Copy of this Epistle, as also of the others, in His Archives [at *Edeſa*.] He wrote also to *Nerſeh*, the young King of *Aſſyria*, to *Babylon*.

Abgar, King of the Armenians, To my Son Nerſeh, ſend Greeting.

I Have received thy Letter of ſalutation, and have delivered *Peroz* out of priſon, and have forgiven his crime. If therefore thou ſhalt think fit, thou mayſt appoint him Governour of *Nimveh*, as thou, it ſeems, deſireſt to do. But as to what thou wroteſt to me, ſaying, ' Send me this ' Phyſician, [*Thadæus*] who does miracles, ' and preaches another God, who is above
' ſue

‘ fire and water, that I may see him and
‘ hear him : ’ He was not a Physician by
humane Skill, but a Disciple of the Son
of that God, who is the Creator of fire
and water ; and was by Lot sent to
preach the Gospel in the parts of *Armenia*.
But there is one of his principal Com-
panions, *Simon* by name, who is sent
into the parts of *Persia*. If therefore thou
seekest after him, thou mayest thy self
hear him ; as may thy Father *Artashes*
at the same time. And He will heal
all your distempers, and will shew you
the way of life

He also wrote besides to *Artashes*, King of
the *Persians*, after this manner.

The Epistle of Abgar to Artashes.

*Abgar King of the Armenians, to Arta-
shes my Brother, King of Kings, sendeth
Greeting.*

I Know that thou hast already heard of
Jesus Christ, the Son of God, whom the
Jews have crucify’d, who is arisen from
the dead, and hath sent his disciples over all
the world, that they might teach all men
every where. Now one of his principal
disciples, *Simon* by name, is in those parts
that belong to thy Kingdom. If therefore
thou

thou wilt inquire-after him, thou wilt find him ; and he will heal all those disorders and diseases which are upon thee, and will shew thee the way of life. And thou thy self, with thy Brethren, and all who willingly obey thy commands, will believe his word. And truly it is very agreeable to me, who am thy Kinsman as to the Body, to be a faithful and friendly Instructor as to thy Soul.

Now *Abgar* died before he received an Answer to these Epistles, after he had reigned 38 Years.

N B. We have here in *Abgar's* first Epistle to *Tiberius*, a most authentick and most ancient Testimony, (if the Letter be genuine,) to the truth of the supernatural *Eclipse of the Sun*, and the *Earthquake* that accompanied it at our Saviour's Passion, in confirmation of the Gospel History the former of which was long afterward own'd by *Thallus* the Historian, in his third Book, as also by *Pblegon of Tralles* in his Chronology at the 4th Year of the CCII. Olympiad. And if we observe that *Tertullian* not only refers to other Heathen Historians, (meaning probably *Thallus* and *Pblegon*,) for this miraculous Darknels at the Death of Christ, and notes that they imagin'd it to be an *Eclipse* according to the course of nature, but tells us that when this appear'd impossible, as being at a Full Moon, they denied the truth of it, He then boldly adds, ' However, ' You have that Event related in your [*Roman*] ' Archives.' By which he means, as I suppose, this

Apologet.
C 21.

this first Letter of *Abgarus* to *Tiberius* there preserv'd Unless he should mean the very *Acts* of *Pilate* themselves seen by him, and own'd in *Tiberius's* Letter as sent to him by *Pilate* in which this wonder must very probably have been also contain'd. Or He might possibly mean both of them. Nor are we to forget the like Appeal of *Lucian* the Martyr, about a Century later than *Tertullian*, to the like *Roman Annals* or *Archives* for the same wonderful *Darkness*; ' Enquire, says he, into your own *Annals*, ' and you will find, that in the time of *Pilate*, ' when *Christ* suffered, the *Sun* was obscured ; ' and the *Light* of the *Day* was interrupted ' with *Darkness*.

*Ap. Ruf. in
Hist. Eccl.
Euseb. ix.*





Reasons for these R E C O R D S being Genuine.

AS for the three first of these Records, The Epistle of *Abgarus* to our Saviour, with our Saviour's Answer; and the Account of *Thadæus's* Cures and Preaching the Gospel at *Edeffa*, they are not Strangers to the Learned World already; as being much the same with those we have in *Eusebius*, taken also from the Archives of *Edeffa*, and translated into the Greek Tongue in his *Ecclesiastical History* and which I have long ago produced in *English*, and prov'd to be genuine in my *Collection of Ancient Monuments*, pag. 5 — 10. Only we must here take notice, that tho' the Epistles themselves be almost *verbatim*, the same here that we have in *Eusebius*, as they ought to be, Yet is not this *Armenian Account* of *Thadæus* the same with that *Syrian Account* in *Eusebius*, but as different from it as *St. Mark's Gospel* is different from *St. Luke's*. tho' hardly
more.

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dit.

more. Which difference, as it shews the One was not deriv'd from the Other, but each was written by a different Person; so, by Consequence, does it confirm the real Truth of the principal Facts related in them both: In the very same manner as St *Mark's* Gospel confirms the real truth of the principal Facts related both in His and St *Luke's* Gospel. And as the Great *Eusebius* solemnly Appeals to those *Archives of Edessa*, and to the faithful Transcript and Version he had procur'd of his Records in the *Syrian* Tongue, so does our Great *Armenian* Historian, *Moses Chorenensis*, with almost equal solemnity, appeal to the same *Archives of Edessa*, and the Records preserv'd in the *Armenian* Tongue there. Which Archives, in general, he assures us himself had seen: and from which he informs us an earlier Author than himself, *Le-rubnas* by name, had transcribed them. We must Observe farther, that since *Edessa* lay upon the confines both of *Syria* and *Armenia*. it is by no means incredible, that both these Sets of Records were originally written, and all along preserv'd in the Archives of *Edessa*, both in the *Armenian* and in the *Syrian*, if not in the *Greek* Tongue also. I add this last Clause, because the *Greek* of *Eusebius* is in the old *Heilensruk* stile, used in the first and former part of the second Century, but not later; and because the stile of *Eusebius*, who is commonly supposed to have translated these Records into *Greek* himself, which yet he does not directly assert, is very different from that wherein these Records have been delivered by him to us. Not to say; that it does not sufficiently appear that *Eusebius* well understood either the *Hebrew* or the *Syriack* Tongues from which *Syriack* Tongue yet these
 Records

Vid. Mon-faucon Records were Translated, as he directly assures us.

Proem in Euseb. Convent. in Psal. These things being Premised, take both the Preliminary and the Principal Observations proper for our determination about these Matters, under .C. 4 P 9. the following Particulars. I Observe

I. That St. Peter first opened the Door of Faith to the Gentiles, or Profelytes of the Gates that were *uncircumcised*, in *Judea*, and that very soon after our Lord's Ascension. St Peter himself, at the Council of *Jerusalem*, about *A. D. 49* says, that *αφ' αμεραν αρχαιων*, From ancient Days, God made choice, among the Apostles, that the Gentiles by his Mouth should bear the Word of the Gospel and believe. And St James says, at *Act. xv. 7.* the very same Council, that this was *πρωτο*, at the first beginning of the Gospel; as that Word may well be here understood. Which Phrases do ill agree to the time of the Preaching to *Cornelius*, which was but 8 or 9 Years backward, and no less than 12 Years after the beginning of the Gospel, by the Preaching of *John the Baptist*. And it is plain from the Acts of the Apostles, that the *Grecian* or *Gentile Christians* were so numerous long before Peter preached to *Cornelius*, that there was a great complaint and murmuring, because the converted *Grecian* or *Gentile Widows* were not admitted to equal Privileges with those of the converted Jews; or because they were neglected in the daily *Ministration*. 'Tis also plain thence, that the *Samaritans*, tho' distinguished from the *lost Sheep of the House of Israel*, by our Saviour, as not generally to be preached to by the Apostles till after his Resurrection, were now, as *circumcised Profelytes*, not only preached to, but Baptized, and had the Holy Spirit communicated to them long before

Mar. 1 1
2.
Act. vi. 1,
etc

Act. xi. x.
5 6.

before St. Peter's preaching to Cornelius 'Tis farther plain, that upon the Persecution which *Acts xi.* arose about Stephen, long before that preaching *19, 20, 21.* to Cornelius; tho' some of the Christians preached in Phœnice and Cyprus, and Antioch, to none but to Jews only, yet that Others of them, which were of Cyprus and Cyrene, came to Antioch and preached to the Grecians, or Gentiles, till a great number of them believed.

It is indeed, I think, universally supposed, that the Vision of the Sheet let down from Heaven, to St. Peter, full of four-footed Beasts of the Earth, and wild Beasts, and creeping Things, and *Acts x. 11* Fowls of the Air; which he was enjoined to Kill and Eat, without any scruple or distinction, was meant to imply, that He might now first Preach to the hitherto reputed Unclean Gentiles, as well as he had hitherto done to clean Jews only. But surely without sufficient authority for such an Interpretation. Certainly the natural meaning of that Vision is this, that Christian Jews need no longer scruple to converse and keep company and eat with Christian Gentiles, tho' these latter made no distinction in the Sorts of Animals allotted for their Food, but equally eat the flesh of what were called clean and unclean Creatures. Certainly, as the Jews might always preach to the Gentiles, to turn them from their Idolatry unto the Worship of the One true God, without circumcising them, or admitting them to be any more than *Profelytes of the Gate*, such as was Cornelius himself before his Conversion to Christianity, so might the Jewish Christians think themselves at liberty to Preach to the Greeks or Gentiles, to turn from Idols to the living and *1 Thess i* true God, and to own Jesus of Nazareth for a true Prophet sent from God, without being immediate-

immediately satisfied that they might *Baptize*
Acts x 47. them, and convey to them the *Gifts of the Ho-*
 2. 44. *ly Ghost* by Imposition of Hands, and admit them
 to the *Holy Eucharist*, without owning that they
 might converse familiarly with them, and eat
 xi 15, 16, all sorts of Food at their Tables; without ac-
 17 knowledging the *Partition Wall* between Jews
Eph 11. and Gentiles to be taken away, and that these
 14. Profelytes imperfect degree of Christianity would
 13: xv 9. allow *no difference to be put between them* and
 Jewish Christians; either as to the *purifying their*
 xi 18. *Hearts by Faith*, or the availableness of their *Re-*
 pentance to eternal *Life*. Accordingly I take it
 to be clear, that, in *Judea* at least, the Gentiles
 were Preached to for several Years before the
 Jewish Christians were satisfied in admitting
 them to all Privileges equally with themselves.
 Which grant of *equal Privileges*, even that fa-
 mous Admission of *Cornelius*, and the solemn De-
 cree of the Apostles at *Jerusalem*, *Acts xv Consti-*
tut. vi. 12. I mean exclusive of Circumcision and
 the Observation of the Law of *Moses*, did not,
 without great difficulty, extort from the Jewish
 Christians

And what *St Peter* was accused of by the
 Jewish Christians upon the affair of *Cornelius*
 was, not that he preached the Gospel, but that
 xi 3. *He went in unto Men uncircumcised, and did eat*
 x. 48. *with them* as no doubt he had done several times
 during those *certain Days* which the History im-
 plies he had been prevailed on to *tarry with Cor-*
nelius and his Friends at that time. And what
 the same *St. Peter* was afraid of disgusting those
 Jewish Christians withal that *came from James*,
 the Bishop of the Circumcision at *Jerusalem*, to
Antioch, long afterward, was this; that they
 G-1 11 should then and there be seen to *eat with the*
 11 -14. *Gentile*

Gentile Christians which yet at other Times and Places, as *St. Paul* tells him, he did not scruple to do, for the *dissembling* of which known Branch of *Christian Liberty* at that time it was that *St Paul* greatly and justly blamed both Him and *Barnabas* I Observe

II. That we have a pretty compleat Series of the *Abgars*, the Toparchs of *Edeffa*, preserv'd by the ancient Historians, from the Days of *Pompey*, till those of *Gordian III*. Take this Series in the following Table the Collection of which is owing to the industry of the Learned *Dr. Grabe*, in his *Spicilegium*, *Sec. I. Not. ad. Pag. 314, — 319.*

Abgarus I. in the Days of *Pompey* He is said to have betrayed *Cassus* into the Hands of the *Parthians*, in the 53d Year before the Christian Æra His Royal Seat seems to have been at *Nisibis*, which I suppose was then the Capital of *Adiabene*, *Edeffa* being not then built; or however not so well built as to be fit for that purpose.

Whether there were not one or two more *Abgars* before the next mentioned by the Historians, and which I must call *Abgarus II.* cannot now be determined. The largeness of the Interval well enough allows it.

Abgarus II. or *Abgarus the Wise*, the Son of *Arsham*, in the Days of *Augustus*, *Tiberius*, *Caius*, and the beginning of *Claudius*. He it was who wrote to our Saviour, and received an Answer from Him, and was cured of the Gout by *Thaddæus*, and under him the *Edeffens* and *Armenians* always own they first received Christianity. He built *Edeffa*; and was allowed to build therein a *Circus*, and to dedicate it to *Augustus*. He removed the publick Records from *Nisibis*

to *Edeffa*. He was King of *Armenia* also: I suppose by the concession of *Augustus*.

His Father *Asham* seems to have been a Jew of the Family of the *Bagratida*, (who perhaps gave name to *Bagradavene* a Country in this Part of *Armenia*, mentioned by *Ptolemy*) which came into those Parts in the Days of *Nebuchadnezzar*, and was alive when *Thaddæus* came to *Edeffa*, as *Moses Chorenensis* informs us

Abgarus III or *Abgarus* the *Wicked*, the Son of the foregoing, in the latter Days of *Claudius*, &c. He is reported to have detain'd *Meberdate*, a young Prince, debauching with him a great while at *Edeffa*, A D 49. till he lost the fairest opportunity in the World of settling himself in the Kingdom of *Parthia*, which the *Romans* had given him.

Abgarus IV. He entertained *Trajan* at *Edeffa*, about A. D. 108.

Abgarus V. Under *Antoninus Pius*.

Abgarus VI. Under *Severus*, by whom He was conquered. In his Days probably it was, that the Council of XVIII Bishops met in *Osroene*, (the Province of which *Edeffa* was the Capital) concerning the Paschal Controversy, which is mentioned by *Eusebius* and whence we may gather the certainty of this History of *Thaddæus*, to whom the *Edeffens* and *Armenians* always ascribe their first Conversion to Christianity, and we may thence learn, that tho' *Sanatru*, the Successor of *Abgarus* the *Wise* in *Armenia*, was able, in great measure, to suppress Christianity for many Years in that Country; yet did not *Abgarus* the *Wicked* do it in *Osroene* or at *Edeffa*. This *Abgarus VI*. seems to have lived till the beginning of *Caracalla*: and has the Character of a cruel Prince.

Hist. Eccl
V. 23.

Abgarus

Abgarus VII. Under *Cnacalla* He was a pious Prince, as *Africanus*, his contemporary, assures us, but was betrayed and imprisoned by *Cnacalli*.

Abgarus VIII. Under *Gordien III.*

No intire Series of these *Abgars* can be traced lower in History.

N B It appears by *Josaphus* and *Tacitus*, that the three several Parts of *Armenia*, were, in the Days of *Cyrus* and *Claudius Cæsar*, intirely distinct as to their Governments. The *Lesser Armenia* was a Kingdom by itself. on the West of *Euphrates*. The *North* part of *great Armenia* was joined to the Kingdom of the *Cimmerii* in *Bosphorus*: and the *South* or largest part of *Armenia* was a Branch of the Kingdom of *Adiabene*; whose Capital seems to have been *Nisibis* which after it had been taken away from *Adiabene*, and join'd to *Osjene*, was restor'd to *Adiabene* again by *Artabanus*, the King of *Parthia*, in the Person of his Son in Law *Izates*. For all these lesser Kingdoms were, in this Age, tributary either to the *Romans* or the *Parthians*; and had their Principalities altered at their Pleasure. I Observe

III That *Abgarus II* whose Letters we have already produc'd, began to reign about *A. D.* 5. And reigned 38 Years, and died about *A. D.* 43. This Chronology of *Abgarus* depends upon what *Mosis Chorenensis* assures us, that the Taxation of *Edessa* or *Armenia* fell into the second Year of his reign. Now we know from *Josaphus*, that *Cyrenus* became President of *Syria*, in the Borders of which lies *Edessa*, and adjoining to it *Armenia*, and taxed it, together with *Judea*. (which was then become a part of *Syria*) upon the death of *Archelaus*, or in the tenth Year after the death of *Herod the Great*, *i. e.*

A. D. 7. So that *Abgarus* had then reigned between one and two Years; whence we justly ascribe the beginning of his 38 Years to some part of *A. D.* 5. and determine his death to some part of *A. D.* 43. or within a few Months sooner or later than those Years respectively. I Observe.

IV. That the time of *St. Peter's* converting the *Gentiles* (I say the *Gentiles*, as the following Texts fully shew, *1 Pet.* i. 14. ii. 9. 10. iv. 3) in *Pontus*, *Galatia*, *Cappadocia*, *Asia*, and *Bithynia*; to whom he directed his first Epistle; seems to have been between *A. D.* 40, and *A. D.* 44. and that the time for his converting the *Persians*, and their Neighbours the *Babylonians*, seems to have been between *A. D.* 44, and *A. D.* 49. and that he seems to have written his first Epistle from *Babylon*, about *A. D.* 47, or 48. We meet with *St. Peter* first in the *Acts* of the Apostles at *Jerusalem*, or in *Judea*, passing through all its Quarters, as the Apostle of the Circumcision. In particular we find that He came to *Lidda* and *Saron*, and then returned to *Jerusalem*, three Years after *St. Paul's* Conversion; who stayed with him there at that time, 15 Days. which three Years ended about *A. D.* 38. After which we find him tarrying at *Joppa* many Days with one *Simon a Tanner*, about *A. D.* 39. We find him going thence to *Cesarea*, and Preaching to *Cornelius*, and tarrying with him and his Friends certain Days, and then vindicating such his Conduct at *Jerusalem*, about *A. D.* 40. We find him at the Passover in *Jerusalem*, and there and then imprisoned by *Herod Agrippa*, and delivered out of Prison by an Angel, *A. D.* 44. And we find him at the great Council at *Jerusalem* about

Act. i. 11.
32.

Gal. 1 18.

Act. 1x.

43.

x.

x1.

x11. 3, &c.

xv.

bout *A. D.* 49. After which the *Apostolical Constitutions* inform us, that the *Apostles* tarried a great while at Jerusalem. But where *St. Peter* was between *A. D.* 40, and *A. D.* 44. and again between *A. D.* 44, and *A. D.* 49. we have hitherto had no Accounts at all. Let us therefore see what farther Light the *Armenian Epistles* of *Abgarus* here produced will afford us. Now by the two last of them we are informed that when they were written, *i. e.* *A. D.* 42, or 43. *St. Peter* was in the Country of *Persia*, or in the Borders of *Babylonia*, as by the former Accounts he might well be. We also know thence, that *St. Peter* was likely to have an Invitation to come and Preach the Gospel at *Babylon* very soon. And we farther know, that when *St. Peter* wrote his first Epistle to the Gentile Converts of *Pontus, Galatia, Cappadocia, Asia, and Bithynia*, He was at *Babylon*, and had settled a Church there; in whose name, or rather in the name of two of its Members, who were the most nearly related to him, his own *Wife and Son Marcus*, he salutes the other Churches. What is the natural Consequence of all this? but that we are to suppose *St. Peter*, towards the latter end of *A. D.* 40. or a little after he had understood by the Vision about *Cornelius*, that Converted Gentiles were to have equal Privileges, all equal Privileges with Converted Jews; and so 12 Years after the beginning of the Gospel, by the Preaching of *John the Baptist*, (which was the exact time when the Apostles were ordered by Christ to spread themselves over the Heathen World,) He went to Preach to the Gentiles in *Pontus, Galatia, Cappadocia, Asia, and Bithynia*, and stayed there till *A. D.* 44. when he returned from thence to celebrate the Passover at *Jerusalem*.

v. 12.

1 Pet. v.
13.See pag.
670, prius.
and Case
in Pet.

AE xx.
16.

lem, Which Sort of Jewish Solemnities one may observe the Apostle Paul also still aiming to frequent when he could, altho' he were otherwise Preaching in remote Countries. After this St. Peter seems to have gone by *Edessa* into *Persia* and *Babylonia*; and when he had settled a Church at *Babylon*, He wrote from thence *A. D.* 47, or 48. his first Epistle to his new Converts in the Places already mentioned; and then, the very next Year, *A. D.* 49. he returned to *Jerusalem*, and joined himself to the rest of the Apostles, when they celebrated the first famous Council at that Place. And what considerably strengthens this Chronology of St. Peter is this, that about the very time here stated for his Preaching in *Persia*, and near *Babylon*, *Josephus* informs us, that *Izates*, [the Son of *Abgar*] near the very same Place was converted to *Judaism*, by the Accounts in *Josephus*; but, as I have already shew'd, in reality to *Ebionite Christianity*. I Observe.

Apoc. xiv
8

xvii 5.
xviii. 2.

V. That this *Babylon*, from which St. Peter wrote his first Epistle, was not *Mystical-Babylon* or *Rome*, but that real City then so called in *Babylonia*. This is clear from the Premises. Nor could St. Peter well call the City of *Rome* by the name of *Babylon* at this time: since it never appears to have had that name given it among Christians till about 50 Years afterward, when St. *John* saw his Revelation. Nor would any judicious Commentator, who had known that St. Peter did at this time really Preach the Gospel at *literal Babylon*, ever interpret him here of *mystical Babylon* or *Rome*. I Observe

I P. A. iv.
16

VI That we meet with One, and I think, but One Chronological Character in this first Epistle of St. Peter, viz That He calls a Believer a *Christian*; which name is supposed first given

given Believers at *Antioch* about *A. D. 43.* which perfectly agrees to the present determination of the time when that Epistle was written. I Observe *Hist. xi. 26.*

VII. That *Eusebius* himself, who produces the two Letters between our Saviour and *Abgarus*, with the largest Account of *Thaddæus*, directly prepares the way for our expectation of *other Records*, then laid up in the same Archives of *Edesa*, besides those he had procur'd and published; and such indeed as peculiarly belonged to this *Abgarus* also: For so are his Words, that 'In those publick Monuments were preserv'd what contained the *Edeffene* Antiquities, and what concerned the *Acts of this Abgarus.*' Which last Character is exactly answered by these four additional Epistles of *Abgar's* own, with *Tiberius's* Answer to one of them, here produc'd out of the same Archives by *Moses Chorenensis.* I Observe *Hist. Eccl. I. 13.*

VIII. As to the *Internal Characters*, that the Contents of all these Records are very natural, and very agreeable to the Circumstances of the Times and Persons whereto they belong, so as to afford no just Suspicion of Forgery, but the proper Marks of genuine sincerity.

Thus the History here informs us, that some time before the Messengers or Ambassadors of *Abgar* went up to *Jerusalem* to see our Saviour, they were sent to one *Marinus*, who was *Cæsar's* Legate in the *East* at that time, and found him in *Judea*. Now we know from *Tacitus* that *Ælius Lamia*, then President of *Syria*, was never permitted to go thither, and that one *Julius Marinus* was till *A. D. 32*, a great Favourite of *Tiberius*. and so might well be his Legate in the *East* at that time. Tho' *Tacitus* informs us farther, that He had soon after this the common *Annal VI. 10. 27.*

Fate of many other of *Tiberius's* Favourites, to be by him put to death, and that as it seems before the Year *A. D.* 33 began; Which circumstance, by the way, fixes this Interview between the Messengers or Ambassadors of *Abgar* and this *Marinus* to *A. D.* 32, tho' probably it might be towards the end of that Year, and just before the departure of *Marinus* out of *Judea* to *Tiberius*. Nor is it very unlikely that one reason why *Tiberius* a little after found reason to complain, that he could get no proper Consular Person to undertake the Government of *Syria*, was this, that *Aelius Lamia* had never been permitted to go to that his Province; and that his favourite *Marinus*, who was his Legate and President there, had been put to death by him upon his return from it.

Tacit VI.
27.

Thus the language of *Abgarus*, when he calls the then *Parthian* Monarch *Artashes*, not *King of Parthia*, as the modern *Greeks* and *Romans* always did, but of *Persia*, as did all the *Orientalists*: is next to a Demonstration that these Letters were not deriv'd either from the *Greeks* or *Romans*, but from an *Eastern* People, to whom they pretend to belong. For as the Name *Parthia*, Hear the Words of the most skillful of all the *Europeans* in these Matters, I mean of *Dr. Hyde*: 'Whence the *Greeks* had their Word *Parth* or *Parthia*, ' says he, I am not able to guess: because that ' found cannot be founded by the Mouth of either a *Persian* or *Parthian*. To be sure it is ' corrupted from *Pars*.' We may also take notice here of the Inscription to this King of *Persia* or *Parthia*, the *King of Kings*, which 'tis well known was the peculiar Character which those Kings claimed in these Ages. I Observe

De Relig.
Vet Pers.
C. 35
P. 417

Dio. ap
Usser ad
Ann. ante
Ær Christ
1.

Thus

Thus we here twice meet with the mention of *Fire and Water*, as of two of the great visible Deities honoured by the *Parthians* or *Perfians*, who reigned over the *Babylonians* also, at this time Which Deities we otherwise know were peculiar to *Media* and *Persia*. Thus also the omission of the spurious Clause both here and in *Eusebius*, which in the latter Part of the 4th, in the 5th and 6th Centuries, as we shall soon see, was added to our Saviour's Letter, as if 'the *Ediffens* should be sufficiently secur'd from being ever conquer'd by any Enemy,' which Clause *Procopius* assures us, as we shall see presently also, was not extant in any of the old Historians; is a farther Mark of genuine Antiquity and Sincerity. Thus what *Abgarus* press'd *Tiberius* to, with reference to the Nation of the Jews, which had unjustly procured the death of Christ, viz. That he would be avenged on them for their Wickedness; and what *Tiberius* in his Letter here shews himself ready to do, agrees well with what this *Tiberius* actually did, when he sent the younger People of that Nation into Banishment, unto unhealthful Countries; and when he banished the rest of them, together with their Profelytes, out of the City of *Rome*, as *Suetonius* informs us. And tho' he does not inform us at what time of his reign it happened, yet since *Philo*, who then lived and wrote, assures us, that such things were not done before, even at the desire of *Sejanus*, it could not well be on any other occasion. Thus what the same *Abgarus* persuaded *Tiberius* to, with relation to *Pilate*, who at the solicitation of the Jews had most unjustly condemned Christ, that He would turn him out of his Government of *Judea*, agrees well also with what happened to *Pilate* after-

*Hyde De
Relig. vet
Pers. C
VI*

*In Tiber.
§ 36.
Legat.
p. 1015.*

Joseph.
Antiq.
XVIII 5

See *Uffer*
ad 4 D.
39 &

Constitut.
VIII 2.

Joseph
Antiq.
XVII 8,
9, 10
XVIII. 7

Act. xi.
Antiq.
XIX. 7

afterward: who by *Vitellius*, *Tiberius's* President of *Syria*, at the complaint of the Jews themselves against another of his cruelties, was actually turned out of that Government, and sent to *Rome* to be judged by *Tiberius*. And altho' the death of *Tiberius* intervening put a stop to any farther Severity from *Tiberius* himself, yet are we still informed, that *Tiberius's* Successor *Caius* did both hate and persecute the Jews immediately, and did so distress *Pilate*, when he was come to *Rome*, that in the 3d Year of *Caius's* reign he slew himself, as did *Caaphas* also do the like, who first condemned him. Nor indeed (to note these things also by the way) did *Herod* the Great, who intended to slay him among the Infants of *Bethlehem*, nor *Herod* the *Tetrach* who insulted Him and slew his Fore-runner *John* the *Baptist*, escape the just Judgments of God. The former dying very soon and very miserably, after the slaughter of the Infants in *Judea*; and the latter dying in Banishment in *Gall*, after his Army had been cut off by *Arctas* King of *Arabia*, which destruction of his Army the very Jews themselves took to be on account of his barbarous Murder of *John* the *Baptist*: of all which *Josephus* informs us. And what a miserable death *Herod Agrippa*, who slew *James* the Apostle, and attempted to slay *Peter*, suddenly came to, both the Acts of the Apostles and *Josephus* do fully inform us. Thus also *Abgarus*, in both Copies of the Acts of *Thaddaus*, says, that 'He did so firmly believe in Jesus Christ, that he would have raised Forces to destroy the Jews who crucify'd him, had he not been restrained from that Purpose by the fear of the Roman Empire.' This Declaration not only agrees in general with the Purport of *Abgarus's* Letters

Letters to *Tiberius*, which persuaded him, who was the Governour of that Empire, to punish the Jews accordingly; but is itself the very same Motive to be quiet, which his Son *Izates* gave to *Bardanes* the Son of *Artabanus*, King of *Parthia*, some Years afterwards, as *Josephus* assures us. Antiq XX
2.

Thus what is usually objected against this History, that so little a Prince as a *Toparch* of *Edeffa*, could never think of fighting with the Nation of the Jews, even setting aside the fear of the *Romans*, appears to be intirely groundless: The same *Abgar* or *Monobazus*, who was *Toparch* of *Edeffa*, appears to have been King of *Adiabene* as well as *Armenia* also, when *Thaddæus* came to him, and he said this. And his Son *Izates*, who succeeded him elsewhere, tho' he seems not to have succeeded him as *Toparch* of *Edeffa*, was yet so Potent a Prince, that He restored *Artabanus*, his Father-in-Law, the great King of *Parthia*, to his Dominions, when he had been ejected by his Subjects, and another had been set on his Throne, as *Josephus* assures. And the single Kingdom of *Armenia*, which was only a part of the Dominions of this *Abgarus*, is said by *Sextus Rufus*, 30 or 40 Years earlier, to have been stronger than that of the *Parthians*. Accordingly *Eusebius* justly calls our *Abgar* II. Governour of the Nations lying beyond Euphrates, in the Plural Number. Ap. Uffer
ad An ant.
Ær
Chr. st. 1.
Hist Eccl.
1 15
11 1.
Et Not. And his Predecessor *Abgarus* I is by *Appian* styled the Governour, and *Abgarus* III. by *Tacitus*, King of the *Arabians*, and *Abgarus* VII. by *Herodian*, *Dio*, and *Eusebius*, King of the *Osracens*, all in the same Plural Number. Thus *Abdus*, the Son of *Abdus*, (which elder *Abdus* is here said to be a chief Man of the City of *Edeffa*, and which younger *Abdus* is here said to be cured by *Thaddæus*

Ap. Uffer
ad A D
35

deus of the Gout) seems to be the very same *Abdus* who is described by *Tacitus* and *Dio*, as an Eunuch of a great Family and Riches in *Parthia*; and that within a Year or two after the coming of *Thaddæus* to *Edeffa*.

Thus when *Thaddæus*, in the *Armenian* Records, is said to have ordained one of his first Converts in his stead, it is not said that he Ordained him *Bishop*, as in all probability it would have been said had those Acts been written but so late as the end of the first Century. when that was the known usual Title for the principal Church Governour in every City.

Antiq. xx.
2.

Thus when the *Armenian* Copy of *Abgarus's* Letter to our Saviour calls him the *Son of Arsham*, which, with a good deal of variety in the Spelling, was in certain Copies of *Eusebius* also, this is so far confirmed by *Josephus*, that he tells us *Izates*, the Son of *Monobazus*, [or *Abgarus*,] once drove his *Arabian* Enemies into a Castle called *Arsam*; which probably took its Name from this *Arsam* or *Arsham*, the Father of *Abgarus*. And that *Arsam* was a noted Name among the *Armenians*, we may learn from the Name of one of their Cities, *Arsamosata*, mentioned by *Ptolemy*.

AE xi.
26.

'Tis true, *Tiberius* calls the Followers of our Saviour in this his Epistle *Christians*, before they are suppos'd to have had that Name given them at *Antioch*; which was some Years after the death of *Tiberius*. However it must be observ'd, that tho' the Text be express as to the Place, that the *Disciples were called Christians first at Antioch*. yet is not there a Syllable in that Text as to the time when they were there first so called. That is only our later Inference. That Name might be given them at *Antioch* therefore when

when the Men of *Cyprus* and *Cyrene* first Preached v. 20.
to the Gentiles at *Antioch*, upon the Persecution
about *Stephen*, and might be considerably earlier
than this Epistle of *Tiberius*. Which early time
is particularly confirm'd by *Tertullian*, who di-
rectly says, that the Name of *Christians* entred
into the World in the Days of *Tiberius*. and this Apologet.
C 5
in that particular Place where he produces part
of the Contents of this very Letter of *Tiberius*,
of which more presently. As if he had learned
the Antiquity of this Name of *Christian* from his
own *Roman* Copy of that Letter, which is not
unworthy of observation. However, give me
leave to take Notice here farther, that we have
reason to believe the *Acts of Pilate*, and this *Epi-
stle of Tiberius* originally wrote the Names with
an *e* instead of an *i*, *Chrest* and *Chrestian*, instead
of *Christ* and *Christian*. For so the unbelieving
Greeks and *Romans* long pronounced them, as
we learn from *Suetonius*, in *Claud C 25*. *Tacitus*
Annal. C. xv. Sect. 44 *Justin. Martyr. Apol I.*
Sect. 3. *Clemens Alexandrinus Admonit. ad Gent.*
p. 56. *Strom. II. p. 366. 391.* *Tertul. Apologet.*
C. 3. *Lactant. iv. 7.* & *Philopatr. p. 1003.* And
this original Mistake might easily occasion the
Church of believing Gentiles at *Antioch* to cor-
rect those Names, and to call themselves imme-
diately by the true Name of *Christians*, which
they have born ever since. Give me leave also
still farther to intimate another reason for the
Catholicks giving themselves very early the Name
of *Christians*, which seems to me not improbable;
I mean in order to distinguish themselves from
those among their Converts who differed but lit-
tle from meer *Jews*, but in their Profession, that
Jesus of Nazareth was the true Messiah · as *Epi-
phanus* truly observes, and all the ancient *Catho-
licks*

Heret
XXIX 1,
4, 5, 6.
XXX 2.

pag 647,
648, 649

Ad A D.
43.

Heret.
XXIX 1.

licks agreed. For the first or earliest Name these Hereticks took was that of *Jessaans*, either from *Jesse*, the Father of *David*, or [rather] from *Je- sus* himself, as the same Author informs us. Now these *Jessaan* Hereticks who never submitted to the very first Preaching of the Apostles, even in *Judea*, immediately after Chr' st's Resurrection, but quickly opposed them, as we have formerly seen, would soon afford the *Apostolical Catholicks* the occasion, if not the necessity of distinguish- ing themselves, by taking another Name; which therefore they presently did by calling them- selves *Christians*. And here what is in part Arch Bishop *Usher's* Observation is considerable, that the manner of deriving the termination of *Chri- stian* from *Christ* is rather *Roman* or *Latin*, than *Greek* or *Jewish*, and seems to shew that they were not *Hellenists* or converted Jews, but *Romans* or converted Gentiles, who first took that Denomination upon them. And that not im- probably, as I have already said, in order to dis- tinguish themselves from those *Hellenist* or *Jewish* Hereticks who at first stiled themselves *Jessaans*, and afterward *Nazaraans*; and at last, upon the rise of *Ebion*, they gave themselves, or others gave to them or their Fellow Hereticks the Name of *Ebionians* or *Ebionites*; which has continued to be their Name till this very Day. Accord- ingly *Epiphanius* says, they called themselves *Jessaans*, till the *Catholicks* called themselves *Chri- stians* at *Antioch*, but no longer. Which Fact well deserves our Remark upon this occasion.

N. B. If any scruple the Circumstance that is here told, both in the *Syrian* and *Armenian* Acts of *Thaddæus*; that ' As he was entering into the Palace of *Abgar*; a wonderful Appearance was seen in the Face of *Thudæus*; they will cease

cease to scruple it, when they reflect, that a very little after this, *All that sat in the Council* Act vi. *looking stedfastly upon Stephen, saw his Face, as it had been the Face of an Angel.*

N. B. Had not ten Years Accounts of *Suetonius* been here lost, and had not *Dio* and *Tacitus* been so very full of *Tiberius's* Wickedness and Cruelty at *Rome* about those Years, that they say little of the *State of the Provinces*, we might probably, by the knowledge of the Year of the *Spaniards* Revolt, mention'd in *Tiberius's* Letter, have been able to determine the very Year when that Letter was written. Only the Account *Philo* gives us of the universal Peace and universal Submission to the *Romans* there were when *Tiberius* died, and *Caes* succeeded him *A. D.* 37. makes it probable, that this Rebellion was over, and the *Spaniards* reduc'd by that time, which Reduction of them, taking in the Preparations for it, could hardly be done in less than two or three Years. So that this Letter of *Tiberius* could not well be written later than *A. D.* 34 which exactly agrees to the time when any Learned Inquirer would otherwise determine these Epistles pass'd between *Tiberius* and *Abgarus*. As the death of *Abgarus*, at *A. D.* 43. before he received an Answer to his two last Epistles, sufficiently fixes the Date of those Epistles to *A. D.* 42. nearly. I now proceed to the *External Testimonies* which confirm the genuineness of these *Armenian* Records, and go on to Observe.

IX. That *Justin* Martyr for certain once, and very probably twice, Appeals to those Acts of *Pilate* as in his Days among the *Romans*, which *Tiberius's* Letter, his invaluable Letter here produc'd, supposes to have been true. and He says,
 ' The

De Creat.
 p 993.
 994.

Apol I
 § 45 63

‘ The *Romans* might learn out of them that
 ‘ Christ wrought Miracles, that He raised the
 ‘ dead also, and that he suffered greatly before
 ‘ his death.’ Which exactly agree with the
 Contents of the genuine Acts of *Pilate*, as refer’d
 to in this Letter of *Tiberius*. I Observe

X. That *Tertullian*, the first and acutest of
 all the *Latin Fathers*, Appeals also to the same
Acts or *Epistle of Pilate*, here suppos’d in *Tiberius*
 us’s Letter to *Abgarus*, and that in these remarka-
 ble Words: ‘ Of all these things, says *Tertulli-*
 ‘ *an*, [concerning the History, the Miracles, the
 ‘ Sufferings, and the Resurrection of Christ,] did
 ‘ *Pilate*, who was then a Christian in his Heart,
 ‘ sent an Account to *Tiberius Caesar*.’ Which ex-
 actly agrees to the Contents of these *Acts* or *Epi-*
stle of Pilate, refer’d to here by *Tiberius* I
 Observe

Apologet.
 § 21.

XI. That the distinct Account here given by
Tiberius, that He had actually refer’d it to the
Roman Senate, to make Christ a God, upon the
 Relation that *Pilate* and others had made to him
 of his great Miracles, and wonderful Resurrec-
 tion from the Dead, and how that Motion came
 to miscarry in the Senate; is so thoroughly con-
 firmed by the same *Tertullian* elsewhere, and
 from him by *Eusebius*, (whose better Copy of
Tertullian’s Text I here follow,) that one would
 think the *Roman Copy* of this very Epistle of
Tiberius to *Abgarus* lay before him when he wrote.

Tertull.
Apologet
 § 5.
Euseb.
Hist. Eccl
 II. 2.

‘ Now when *Tiberius*, says *Tertullian*, in whose
 ‘ time the Christian Name came into the World,
 ‘ was informed out of *Palestine* in *Syria*, both of
 ‘ the rest of Christ’s Miracles, and how he rose
 ‘ again from the Dead after his death, and was
 ‘ then generally believed to be a God, He refer’d
 ‘ it to the Senate, with the Prerogative of his
 ‘ own

own Vote. The Senate, because it had not it
 self first given its Approbation, rejected the
 Motion. *Cæsar* continued in his Opinion, and
 threatened Death to those that should accuse
 the Christians.' And we may Note here, in
 confirmation of this last Assertion, that the Chri-
 stians had Peace, as to the *Romans*, not only in
 the Days of *Tiberius*, but through the Reigns of
Caius and *Claudius*, till the very Days of *Nero* :
 as we well know from *Acts* ix 31. and from
 this very *Tertullian*, in the Words following those
 now cited. I Observe.

XII. That it appears very probable that the
 same *Tertullian* saw a Copy of even our second
 Epistle of *Abgarus* to *Tiberius* : His Words just
 preceding those here quoted, are these : ' There
 was, says he, an ancient Decree, That no God
 should be consecrated by an Emperor, unless
 he were approv'd of by the Senate. — This
 makes for us [Christians] also ; that with you
 Divinity is to be debated of by humane Arbi-
 tration. Unless a God be acceptable to a Man,
 He shall not be a God. So that now Man is
 to be propitious to God.' This is exceeding
 like to what *Abgarus* says in this Letter to *Tibe-
 rius*. To pass over the well known Authority
 and Relation of *Eusebius*. I Observe

XIII. That we have an unexceptionable Wit-
 nesses to the firmness of the Belief at *Edessa* in the
 fourth Century, that such Epistles did really
 pass between our Saviour and *Abgarus*, I mean
Ephraim the *Syrian*, a Deacon of this very Church
 of *Edessa* His Words, which are taken out of his
Testament, made about *A. D.* 378, are these :
 ' Moreover, says *Ephraim*, Blessed is your City
 and Mother *Edessa*, which has been emphatical-
 ly Blessed out of the Mouth of the Lord, by

his Disciples, but our Apostles. *Abgarus* the King, who built this City, sent and desir'd to receive the Saviour of the whole World, and the Lord Christ, when he appear'd in his sojourning [on Earth,] and said, " I have heard an Account of all Things that thou hast done, and how many Things thou hast suffered of those Jews who reject thee. Wherefore come hither, and dwell with me I have this City of my own ; which tho' it be small, will yet be sufficient for Thee and Me." Moreover, The Lord, wondering at his Faith, sent by his Messengers, and Blessed our City, as one that should last for ever, and established her Foundations. This Blessing will therefore continue and remain upon it, until the Holy Jesus, the Christ, the Son of God, and God of God, shall be revealed.' Where we may note two Circumstances, not mentioned by *Eusebius*, viz. That *Ephram* thought there were more than one that brought Christ's Epistle to *Abgar*, to which the *Armenian* Records agree, as to *Abgar's* Epistle to Christ; and that his Copy had the *Spurious Clause*, as if the City of *Edessa* should never be conquered by any Enemy ; which neither the Copy of *Eusebius*, nor that of *Moses Chorenensis* at all mention. I Observe

Ap. Op
Augustin.
Supplem.
Epist. 264.

XIV. That this History of the Intercourse between Christ and *Abgarus*, is farther confirm'd by *Darius* the *Comes*, in his Letter to *Augustine* about *A. D. 425*. His Words are these: ' There is extant, says *Darius*, an Epistle of a certain Great Man, or rather of a King, who implored of our Lord God Christ, while he lived in the Country of *Judaea*, and was not returned back into his Heaven, That since he was hindred from coming to him by his Infirmary, and did not

' not believe he could be otherwise healed ; He,
 ' who was the Salvation and Medicine of the
 ' World, would vouchsafe to come to him And
 ' that he might not appear to be Injurious to
 ' so great a Majesty, of which the unskilful
 ' King had a considerable, tho' not a perfect
 ' Notion ; he is reported to have commended
 ' his own City, that the God might be inticed
 ' with the Beauty of the City, and might not in
 ' disdain reject the Prayers of his Supplicant.'
 ' The God was ready to assist the King. He was
 ' cured, and had granted to him more than He
 ' asked For he sent him, in his Epistle, not
 ' only Health, as his Supplicant, but Security
 ' as a King. • He also gave him assurance that
 ' his City should for ever and ever be free from
 ' Enemies.' Where we cannot fail to note, that
 the *spurious Clause*, about this City's being never
 to be conquered by any Enemy, was certainly
 in *Darius's Copy*. I Observe

XV. That *Procopius of Casarea*, in his History
 of the *Persian War* of his own time, at large con- L. II.
 firms this whole Intercourse between our Saviour C 12.
 and *Abgarus*, and judiciously distinguishes between
 the *genuine Copy* of our Saviour's Letter to *Ab-*
garus, as it stood in the Old Histories, and as it
 stood [*interpolated*] at *Edessa* in his Days. His
 Words are these. ' There was, says *Procopius*,
 ' in old Time a *Toparch* of *Edessa*, *Augarus* by
 ' Name, one of the wisest Men of his Age ; and
 ' on that account exceeding dear to the Emperor
 ' *Augustus*. For he went to *Rome* to make a
 ' League with the *Romans*. Whom when *Au-*
 ' *gustus* had admitted to an Audience, He so much
 ' admired his extraordinary Wisdom, that He
 ' immediately had a very great mind to have a
 ' more intimate Familiarity with him. Nor
 ' would

' would he suffer him to be absent from his dai-
 ' ly Conversation. To be sure, when he desi-
 ' red leave to be gone he was denyed By which
 ' means it came to pass that he was a long
 ' while absent from his own Country.—— At
 ' length *Augustus*, tho' unwillingly, gave him
 ' leave to depart — — After this a most severe
 ' Gout afflicted him, when he was old. whose
 ' acute Pains and terrible Confinement were a
 ' fore Grief to him, and made him put himself
 ' under the Care of Physicians, of whom he
 ' got together the most celebrated from all Quar-
 ' ters. But afterwards, when they could apply
 ' no remedy to him, he discarded them. Then,
 ' not knowing whither to turn himself, he la-
 ' mented his hard Case. At that time Jesus, the
 ' Son of God having assumed a Mortal Body,
 ' convers'd with the Inhabitants of *Palestine*, pro-
 ' ving manifestly that he was truly the Son of
 ' God By a Life unpolluted with any blot of Sin,
 ' and by his Works, which were beyond the Powers
 ' of mortal Men. For He raised the Dead by his
 ' Voice, as out of a sleep. He opened the Eyes of
 ' them that were born Blind. He cleansed the Bo-
 ' dies of Men from the white Leprosy and cured
 ' Lameness, and such other Distempers as Phy-
 ' cians say are in curable Which Relations when
 ' *Abgarus* heard, by such as came from *Palestine* to
 ' *Edessa*, he took courage, and desired of Jesus by
 ' Letter, that he would come away from *Judæa*, as
 ' from an ungrateful Country, and vouchsafe to
 ' live with him for the time to come After Christ
 ' had received and read the Letter, He wrote
 ' back to this purpose, That he directly denyed
 ' to come, but promised him the Restoration of
 ' his Health They say also, that he added this
 ' Clause, ' How the City [*Edessa*] should never
 be

' be taken by the *Barbarians.*' This conclusion
 ' of the Epistle has no where been owned by
 ' those who have written the History of that
 ' time, for they have not made the least men-
 ' tion of it any where. But the Inhabitants of
 ' *Edeffa* say, that this Clause was found with the
 ' reit of the Epistle. Whence probably it is
 ' that they have placed such a Copy in the
 ' Gates of their City, instead of any other *P&*
 ' *servative* — Now I cannot help thinking
 ' sometimes, that Christ did not write that last
 ' Clause, which I have set down But I have
 ' added it, because Men persuade themselves
 ' that this City is under His Protection, and
 ' that He will not suffer it to be taken, lest [its
 ' omission] might occasion me to be suspected
 ' of Fraud or Mistake' So far *Procopius*

I say nothing here of the Accounts in *Afri-*
canus, Evagrius, or others; which still confirm
 the Intercourse between our Saviour and *Abga-*
rus. For as to *Africanus,* tho' he was a most
 ancient and authentick Writer, and we have
 some Intimations remaining that he did speak
 of these Matters, yet is not his Testimony pre-
 serv'd to us. And as for *Evagrius,* or others
 since *Procopius,* they are too late to be of any
 distinct Authority Nor in such a Conspiracion
 of so much older and better Evidence, is there
 any necessity for transcribing them in this Place.

Vid. Grabe
Spicleg
Sc. 1.
p 314

As for the Date of the Acts of *Thaddæus* in
Eusebius's Copy, which in the different MSS is
 either in the 34th, or in the 43^d Year of the
 Æra of *Selsucus,* which was that of *Edeffa,* I take
 the Original Reading to have been in the 34th
 Year, which is *A. D* 33, that very Year on
 which our Saviour died; which Date perfectly
 agrees with this whole Account; which implies
Abgarus's

Fol. n xii
20, 21, 22. *Abgarus's* Epistle to have been sent at that very time, and no other, as the the Interpretation here given us, that those *Greeks who desired to see Jesus* at his last Passover, were no other than the Messengers of *Abgarus* directly informs us Nor do I see any sufficient reason to refuse this Interpretation. But as for the Clause that mentions a Picture of our Saviour, which is said in this *Armenian Copy*, 'to be brought back by *Anan* the Courier to *Edeffa*, and to have continued there;' we have no mention of it in *Eusebius*, and are not so certain of its being genuine as we are of the rest in which they both agree. And as there plainly was a spurious Clause added to our Saviour's own Epistle in the Publick Copies of *Edeffa*, even in the fourth Century, tho' not sooner, as we have seen: it may not improbably be supposed that this Clause was also added to these Acts of *Thaddæus* at the same time. Yet certain it is, that the *Edeffens* had such a Picture about *A. D. 964*, when *Nicephorus Phocas* entred that City. Nor indeed do I see any great absurdity if we should suppose this Picture to have been really taken at this time, and to have been genuine.

Not Vale.
in Enseb.

I conclude the whole with this remarkable Observation, that these Records being taken out of the Archives of *Edeffa*, and every way attested to as genuine, appear to be of the like publick Nature with the Records taken out of the Tower of *London*, or the Rolls, or the *Cotton Library*, which are always esteemed most authentick with us As also that they appear intirely to be such on which the Conversion of no small Parts of intire Provinces and Kingdoms to Christianity did originally depend. And it seems to me almost as wise an Hypothesis to suppose,

suppose, that *Charles V. Queen Elizabeth, Luther, Calvin, Cranmer, and Knox* were fictitious Persons; or their universally receiving Letters, Books, and Disputations concerning the *Protestant Reformation* were also fictitious, as to suppose these Records concerning the *Conversion* of vast Numbers of *Edeffens, Armenians, Persians, Babylonians, and Romans* to Christianity to be so. *St. Paul's Words to Agrippa, with Agrippa's Answer, in a parallel Case, will in good measure express my Opinion of the strength of this Evidence. The King knoweth of these things, says* Act. xxvi.
St. Paul, before whom I speak freely: For I am 26.
persuaded that none of these things are hidden from him. For this thing was not done in a corner.
 Which Appeal was owned by *Agrippa* to be so forcible, that he could not forbear crying out,
Almost Thou persuadest me to be a Christian. v. 28.
 And give me leave to conclude with allusion to *St. Paul's* immediate Reply, *I would to God that all* v. 29.
that Read these Papers, were not only almost, but altogether as firmly persuaded of the Truth of Christianity as this and all its other Evidence obliges me to be.

April 20, 1728.

WILL. WHISTON.

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