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# Primitive Christianity Reviv'd:

IN

# FOUR VOLUMES.

VOL. I.

Containing the

EPISTLES of *IGNATIUS*, Both Larger and Smaller, in *Greek* and *English*.

VOL. II.

The Apostolical Constitutions, in *Greek* and *English*.

VOL. III.

An ESSAY on those Apostolical Constitutions.

VOL. IV.

An Account of the *Primitive Faith*, concerning the TRINITY and INCARNATION.

By *WILLIAM WHISTON*, M.A.

There is scarce any Church in *Christendom*, at this Day, that does not obtrude not only Falsehoods, but such Falsehoods, that will appear to any Free Spirit pure Contradictions and Impossibilities; and that with the same Gravity, Authority, and Importunity, that they do the Holy Oracles of God. Dr. *H. More*, *Mystery of Godliness*, Lix. C. 2. §. 6.

*LONDON*: Printed for the AUTHOR; And are to be Sold by the Booksellers of *London* and *Westminster*. 1711.

To the most Reverend

# *THOMAS*

Lord *Archbishop* of CANTERBURY,

PRESIDENT;

And to The Right Reverend

# The BISHOPS

Of the same Province,

His GRACE's Suffragans;

And to the Reverend

# The CLERGY

Of the Lower House

Of CONVOCATION;

THIS

# Historical Preface,

WITH THE

Four ensuing VOLUMES

therein refer'd to,

Are with all due Submission offer'd

To Their, and the Publick serious CONSIDERATION, By

*The Author.*

# Advertiſement

## TO THE

# READER.

MY *Hiſtorical Preface*, eſpecially, as now including both the Univerſity's and Convocation's Proceedings, is ſo full and particular, that it prevents the Neceſſity of any other long Preliminary Diſcourſe in this place. I ſhall therefore be as brief as poſſible; and rather call this an *Advertiſement*, than a *Preface* to the Reader; Who is here to obſerve, that I have been oblig'd to make ſome Alterations in this Deſign ſince it was firſt propos'd; tho' not at all to his diſadvantage, either as Purchaſer or Reader. Thus I have not publiſh'd the Arabick *Didaſcaly* as I formerly intended, ſince it proves to be not the Genuine *Doctrine of the Apoſtles*, as I once hoped, but a partial and ſpurious Edition of the καθολικὴ διδασκαλία, or former Six Books of the Conſtitutions, and to be generally taken from them *verbatim*; ſo that there was no neceſſity of repeating it. Yet is its *Preface*, which ſeems plainly to belong to the Original *Doctrine of the Apoſtles*, exactly here ſet down; and the Contents of its ſeveral Chapters alſo. And for a compenſation I have added the *Accounts* of the Univerſity's and Convocation's Proceedings relating to me; as alſo the *Apologetick of Eunomius*, together with the common Edition of the *Se-*

*cond Book of Apocryphal Esdras* in a distinct Column, beyond what I promis'd: all which is much more than I at first estimated that *Arabick Didascaly*, and about as much as it really proves to be, by Dr. *Grabe*'s Account of it. 'Tis also to be observed, that I have directed the placing of that larger Additional Piece, of Apocryphal *Esdras*, at the end of the Smaller Fourth, and not of the Larger First Volume, for greater Conveniency both of the Binder and Reader. 'Tis farther to be noted, as to *Ignatius*'s Larger Epistles, that I have almost always printed by A. B. *Usher*'s most accurate Edition; and that in the Various Readings at the bottom of each Page, *A.* signifies the *Augustan* or *Augsburgh* Copy; *B.* the *Leicestershire* Copy, now in the *Bodleian* Library: *N.* that of *Gasper Nidpruck*: and *T.* that of *Thuanus*, which are all the *Greek* MSS. which we have of those Larger Epistles. The *Greek* of the smaller is according to the last *Oxford* Edition, which was made from Professor *Salvinus*'s exact Transcript out of the *Medicean*, or only *Greek* Copy of them; and so can have no various Readings at all. I include *Ruinart*'s Copy of the Epistle to the *Romans* under this Head; tho' it be wanting in the *Medicean* MS. The *English* Translation of the Larger Epistles is my own; but as carefully revis'd by some Learned Friends, especially by one excellently skill'd in such matters: The *English* of the Smaller is that of the Right Reverend and Learned the Lord Bishop of *Lincoln*, in his Second and more accurate Edition of the Apostolical Fathers. The *Greek* of the Constitutions themselves is according to the Original *Venice* Edition *A. D.* 1563. whence all the other are deriv'd, and which was chiefly made from a very good Copy from *Crete*, and also in part from two interpolated

lated ones from *Calabria* and *Sicily*. And the various Readings at the bottom of the Pages are taken either from the Margin of that Edition, noted *al.* for *aliter*; or from the Two *Vienna* MSS. now first collated by the Reverend Mr. *Anderson*, lately Chaplain to our Ambassador there, noted *v.* for the later, but more correct; and *V.* for the Older, but more interpolated Copy. I have omitted those other various Readings which may be fetch'd from ancient Citations, and spurious Editions or Extracts, since they are more proper for a distinct work, and, excepting a few Cases, will not, I believe, very often afford us the truer Reading. In this Volume I have printed even all the interpolated Texts, even where I knew them to be such, but in double Brackets thus [[ ]] to gratify the Learned: but I have not in that case added a Translation, that I might not puzzle the English Reader; for whose sake only the Version is made. Yet where I was at all doubtful, I put the *Greek* into single Brackets thus, [ ] and have translated it, and left it to every one's own consideration. In one place indeed I have added a Passage, which is not in any of our modern Copies, I mean the Genuine Rule for *Easter*, but with Comma's for distinction; and from the undoubted Authority of *Epiphanius*, in the Fourth Century. And in the Eight Book, I have put the Spurious καὶ of several Doxologies into the Margin, and insert a small ἐν into the Text, for Genuine: as Dr. *Grabe* has done in the like Cases of his *Septuagint* also. I have all along preserv'd the smaller Division of Chapters in *Le Clercs Cotelerian* Edition, but have my self parted the whole into Seventy great Sections, which appears to have been the original number thereto belonging. As to the Pages, I have broken through

Custom for Convenience, and omitting the numbers of Leaves, or of Sides, have only set down the Pages of the last mention'd Edition in the Margin, that all Quotations may equally fit them both, without any confusion. I have only set down the Contents at once by themselves, and have not prefix'd them to their respective Chapters, as was partly done in the *Venice* Edition also; since those Contents and that division into Chapters, are both of late date, and of very little consequence. I have moreover divided the last Chapter, or Apostolical Canons, into 85 as they were in old time, and as they still are in many Copies, particularly that Ancient one in *Joannes Antiochenus* of the Sixth Century; nay I once thought to have set down the 85th Canon exactly from his Copy, as best agreeing with the Original Quotations and Testimonies, but have not taken that liberty. The *English* of these Constitutions is my own, but as almost entirely revised by the same accurate Hand that revised *Ignatius*; and some of the more difficult places by another very Learned and Judicious Person. Nor did I often trust wholly to my self in my Translation of the Original Testimonies in the Fourth Volume, but had them generally revis'd by the Hand twice intimated already: So that I hope all the Versions are tolerably exact, excepting that of *Eunomius*; so far I mean as has not been already publish'd; for otherwise even this Translation has been revised as far as *Basil*, or Dr. *Cave* could assist us, after the MS. it self was taken away. When the *Oxford*, *Greek*, and *Latin*, Edition is publish'd, it will be easy to correct any mistakes therein. I would also, I confess, willingly have given the unlearned Reader a Translation of the *Greek* and *Latin* Passages both in the *Dissertation on* Ignatius

and

and in the *Eſſay on the Conſtitutions*; but perceived it would ſwell the Volumes ſo much, and be ſo troubleſome to the Learned, and yet not give the Unlearned the full force of the Evidence; which in ſuch caſes frequently depends on a nice compariſon of the Originals, not to be eaſily expreſs'd in a Tranſlation; that I was deterr'd from attempting it. Nor is this, I think, abſolutely neceſſary for their ſatisfaction; ſince there is, I believe, ſufficient evidence for *them* without it, tho' not for the *Learned*. For I cannot but think, that thoſe Pious, and Honeſt, Unlearned Readers, who are leſs prejudic'd by Modern Notions, Diſputes, and Diſtinctions, are ſo much better Judges of plain Reaſoning, obvious Teſtimonies, and common Senſe, than moſt of the Learned that a much leſs Degree of Evidence is neceſſary for their Conviction.

I need not here ſay, that the Tranſlation of the *Second Book of* Eſdras is the Learned Mr. *Ockley*'s; and that of the *Preface to the Doctrine of the Apoſtles*, for the main the Learned Mr. *Gagnier*'s; becauſe the Publick has been already prepar'd by Dr. *Grabe* to expect ſuch Tranſlations of the *Arabick* from them; ſince neither Dr. *Grabe* nor my ſelf do pretend to underſtand that Language. And ſo much ſhall ſuffice by way of Advertiſement. Only before I conclude, I muſt here publickly return my ſincere and hearty Thanks to thoſe already intimated, and to all others who have any way contributed to this Work, either by aſſiſting directly this Honeſt and Chriſtian Deſign it ſelf, or by ſupporting its Author in any of his Straits and Difficulties. And I do earneſtly pray to God to return an Hundred-fold into their Boſom. As I do with the ſame Sincerity and Openneſs forgive all that have any way directly diſcourag'd or oppos'd the ſame deſign,

ſign, or ſlander'd and perſecuted its Author; and with the ſame Earneſtneſs pray that God will mercfully forgive ſuch their heinous Offences; nay, and open their Eyes to ſee the things that truly belong to their own, and the Churches real Peace, Advantage, and Reformation; that ſo inſtead of fighting againſt God, or againſt one another, we may all unanimouſly agree in an honeſt Enquiry after, and ready Obedience to the Divine Will, as it was entirely reveal'd to the World in the firſt and pureſt Age of the Goſpel. I conclude with thoſe Words which I ſometime ſince made uſe of in my Fourth Letter to my Lord Archbiſhop of *Canterbury*, concerning my ſelf, and my own Management in theſe Important Matters; owning that they do ſtill repreſent the Senſe of my Soul, and deſiring the Chriſtian Reader to attend to them as my ſolemn Intention and Profeſſion before God and Man.

*Firſt Reply to Dr. Allix p. 35, 36.*

'As to the *Manner* of my Writing upon theſe Subjects, it is, I confeſs, too agreeable to the Warmth and Vehemence of my Natural temper, increas'd by an hearty, and, I am ſure, an honeſt Zeal, for what things ſoever at any time appear to me to be true, and of Importance in Chriſtianity. I hope God, who knows the inmoſt Receſſes of my Soul, will not impute all that appears to be raſh, and aſſuming, to ſuch a proud and conceited Temper as it may ſeem to others to proceed from: and that he will mercifully forgive any Offences of that Nature, where he finds the Heart in the main ſincere and upright; and honeſtly labouring, to the beſt of its knowledge, to promote Truth and Piety in the World. And as I earneſtly wiſh that this uncorrupt Faith and Practice of the Goſpel, in every part may prevail among us; ſo do I heartily deſire,

'that

‘ that I may not be found guilty of breaking
‘ any of the Rules of Chriſtian Meekneſs, Hu-
‘ mility, Modeſty, and Deference to Lawful
‘ Authority while I am aiming to promote, to
‘ the beſt of my Judgment and Ability, the Pu-
‘ rity of Chriſt's Religion among Men. And
‘ I muſt own, that I am, upon Reflection ſenſible,
‘ that in ſeveral Expreſſions, and in many Cir-
‘ cumſtances of my Management, I have not
‘ always kept within thoſe ſtrict Rules of the
‘ Goſpel, which the Meekneſs and Gentleneſs
‘ of Chriſt, and of his Religion requires in
‘ ſuch Caſes; and that therefore I may ſometimes
‘ have given Occaſion of Offence to my Chri-
‘ ſtian Brethren, and to thoſe in Authority in
‘ particular. For which Faults, wherever they
‘ have appear'd, either by Word or Writing, I
‘ do heartily beg forgiveneſs of God, and of
‘ all good Men. And I now add, that as I have
aim'd ſince that time, not to break the promiſe
I then made, ‘ That I would thenceforward
‘ be more careful not to be guilty of the
ſame Fault afterward, ſo do I again promiſe
hereby to keep it, if poſſible, ſtill more faith-
fully for the time to come; being heartily
deſirous, that I may by the *Chriſtian Manner*,
as well as *Honeſt Zeal* of my future Procedure,
endeavour to recommend theſe Sacred Truths
and Books of Genuine Chriſtianity to the
World.

And now to conclude the whole, and detain
the Reader no longer from the work it ſelf,
I muſt ſtill add one thing more, *viz.* That
ſince I have now honeſtly diſcharg'd my Duty,
been faithful to my Truſt, and laid my full
Thoughts, Diſcoveries, and Evidence, before
the Chriſtian World in theſe Four Volumes,

I have no Design hereafter to reply to such hasty, and injudicious Pamphlets as may be written against me, by those that cannot stay fully to consider, and throughly to examine, as I have been sometimes prevail'd on to do hitherto; but shall desire rather to leave all for a considerable time with the Church and the Learned; and to wait till some well qualifyed and judicious Persons, after full and mature examination, shall publish somewhat really considerable upon these important Subjects, before I trouble the World any farther with my own Thoughts about them. But in the mean time I shall take care to have the whole translated into *Latin* for the use of Foreigners, assoon as conveniently may be; and shall review the Translation my self, that so it may, as exactly as possible, express my Sense all the way.

I have also just now an Hint, as if the Constitutions themselves are found in *Arabick* at *Cambridge*, and at least one MS. more thereto relating; but can yet give no partticular Account of them.

*WILL. WHISTON.*

*Novemb.* 15.
1711.

Pri-

Primitive Christianity Revived.

VOLUME I.

# THE EPISTLES OF *IGNATIUS*, Bp of *Antioch*;

BOTH

Larger and Smaller, in *Greek* and in *English*, with the various Readings from all the *Greek* MSS.

To which is Prefixed:

An HISTORICAL PREFACE, Including the Accounts of the University's and Convocation's PROCEEDINGS, With Relation to the AUTHOR.

AS ALSO,

A Preliminary DISSERTATION, Proving that the Larger Copies of *IGNATIUS* are alone Genuine, and the Smaller only Heretical Extracts from them, made in the Fourth Century of the Church.

To which is Subjoin'd the Apologetick of *Eunomius* entire in *English*.

By *WILLIAM WHISTON*, M. A.

Μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης, ὅτι αὐτῶν ἐστιν ἡ βασιλεία τῶν οὐρανῶν. *Matt.* V. 10.

*LONDON*: Printed for the AUTHOR; And are to be Sold by the Bookſellers of *London* and *Weſtminſter*. 1711.

To the most Reverend

# JOHN

Lord Archbishop of *YORK*,

PRESIDENT;

And to the Right Reverend

# The BISHOPS

Of the same Province,

His GRACE's Suffragans;

And to the Reverend

# The CLERGY

Of the Lower House

Of CONVOCATION;

THIS

# *ESSAY*

ON THE

Epistles of *IGNATIUS*,

WITH THE

*EPISTLES* themselves;

Are Humbly Dedicated,

And with all due Submission offer'd to Their and the Publick serious CONSIDERATION, By

*The Author.*

# AN Hiſtorical Preface.

THE Aſſertions contain'd both in my *Eſſay on the Apoſtolical Conſtitutions*, and in my *Account of the Primitive Faith*, to ſay nothing here concerning the *Diſſertation on the Epiſtles of* Ignatius, are ſo ſtrange, and ſo contrary to the general Belief of Chriſtians in theſe latter Ages, that it will not be improper to give ſome Account by what Methods, and on what Occaſions the ſeveral Particulars were diſcover'd, and the whole brought to its preſent State. For tho' the *One* vindicates an Original Divine and Sacred Book of our Religion; & the *Other* contains the Original Divine and Sacred Doctrines of the ſame; both which univerſally obtain'd in the firſt and pureſt Ages of the Goſpel; yet are theſe things now ſo ſurprizing to the Ears of moſt Chriſtians, even of the moſt learned themſelves, that they do not know how to believe the Former to be other than a ſpurious or groſly interpolated Work, and ſo not worthy of any great Value or Conſideration among us; or the Latter to be any thing elſe than wild and dangerous *Paradoxes*, or rather bold and pernicious *Hereſies*. Now, that the Reader may come a little better prepar'd to the Peruſal of theſe Papers, and be at leaſt ſatisfy'd in my Care, Honeſty, and Sincerity in this whole Management, I ſhall here faithfully ſet down the Hiſtory and Occaſion of thoſe Writings, and of the ſeveral main Circumſtances thereto belonging; ſo far as my Memory, or the Original Papers now by me can enable me to do it. The

Reader therefore is to know, that about the Month of *Febuary* 17c⅞. I was desired by a Friend or two to draw up such a Method, or *Directions for the Study of Divinity*, as I us'd in Conversation to propose to them and others, as the only way for the Union of Christians, and the Restoration of the Primitive Faith and Practice. This I consented to; and that the rather, because I was then at Liberty from those Lectures of Mr. *Boyle*'s Foundation, which I had been engag'd in the foregoing Year. When I was drawing up those Papers, I enlarg'd in my first Draught more particularly upon one great Advantage of that Method I then propos'd, *viz.* That it would make us distinguish between the Articles of the Christian Faith, especially that of the ever-blessed Trinity, so far as it was *really* a part of our Religion, and believ'd by the first Christians, and so far as later Inferences and Explications had been *since* added to it. And in those first Papers, I had given some Account, how far I apprehended that Doctrine to be True and Genuine; and how far Modern, and of Men's devising. In short, I therein plainly own'd that the Original Doctrine in that important Mattter was very different from the common Opinion, and was most certainly nearer that of the *Arians*, than of the *Athanasians*, and present Orthodox: Tho' I had not then examin'd the Matter so exactly as to know whether the Doctrine of that Part of the Church, which was call'd *Arian* in the Fourth Century, (for those I always mean by *the Arians*; not *Arius* himself only, with a few of his particular Followers,) was *entirely* the same as to this Point, with that deliver'd and believ'd in the first times of the Gospel, or not. When I had drawn up this *Advice for the Study of Divinity*, (which has been since in part made publick;) and

began

began to ſpeak of it to ſome Friends, and freely to declare my Thoughts about the Doctrine of the Trinity, I was immediately made ſenſible what a nice Point I was engag'd in; and what a noiſe, and buſtle, and *odium*, and perhaps Perſecution, I ſhould raiſe againſt my ſelf, if I ventur'd to talk and print at that rate; and how I and my Family would probably be ruin'd by ſuch a Procedure. As to my own worldly Intereſt, and that of my Family, I very well knew the Duty of a Chriſtian; and all along firmly reſolv'd that ſuch Arguments ſhould have no Influence upon me, nor in the leaſt diſcourage me from Speaking and Writing the Truths of *Chriſt Jeſus*, when upon a through-Examination I found them to be ſuch. However, the Conſideration of the Importance of the Subject, of the deep Prejudices of the preſent Age, and of the great Care I ought to take, and ſure Ground I ought to go upon in Points of this Nature; and withal the Conſciouſneſs that my preſent Thoughts were taken up, rather from my former gradual and occaſional Obſervations in the Holy Scriptures, and in the moſt ancient Writers, than from a direct and particular Examination of this diſtinct Subject in both; made me reſolve to ſatisfy my ſelf ſtill more authentickly, and on ſet purpoſe to re-examine the whole Matter; not in the modern Books of Controverſy, that *grand Method of Impoſition on the Chriſtian World*); but as before, in the Books of the New Teſtament, and in all the moſt ancient genuine Monuments of our Religion now extant; that ſo afterwards I might either go on with Aſſurance, if I ſhould find my former Opinions fully confirm'd; or elſe might meddle no farther, in caſe I ſhould ſee Reaſon but to *doubt* concerning the Meaning of the original Do-

ctrines of Christianity, as to these Matters; still, all the way, resolving with my self not to make use of any vain Deductions or Philosophick Reasonings in such sacred Points of reveal'd Religion, but exactly and singly to be guided by the *Original Testimonies*, and determin my Faith and Practice as a Christian by them, and them only; and at the same time resolving, as much as possible, to keep clear from the Modern Writers, and the darling Notions of any Church or Party whatsoever; that so my Mind might not be at all prepossess'd or byas'd by them. And all this I did as in a Point of great Consequence, with all possible Honesty and Sincerity of Mind, and hearty Prayers to God, that I might not be deceiv'd my self, nor become the Cause of deceiving his Church in any thing, by my Enquiries or Opinions. In this manner, and with these Resolutions and Designs, I ran over, on purpose, the New Testament, as now own'd for Canonical among us, twice; to collect all the remarkable Texts belonging to this Matter. And in the same manner did I again read over all the known Catholick Books and Fragments, till near the conclusion of the second Century, to collect all the next most ancient Testimonies relating to the same Subject; having still, in a Paper by me, Heads for both sides of the several Questions, *pro* and *con*, all the way. Nay, that I might be secure of not omitting any Testimonies for modern Orthodoxy, I so far dispens'd with my proposed Method, as to run over Bishop *Bull*'s celebrated Work of this Nature; and to examine his Testimonies by the Originals themselves, for more compleat Satisfaction. But about the time of my entring on this last particular Examination, I light upon a very strange and surprizing Book, I mean the Learned Mr.

*Brocklesby*'s

*brockleby's Gospel Theism*: where casting my Eye on a certain Place, I met with this Assertion, which was then to me very new and surprizing, *viz.* "That Christ had *no human* or *rational Soul* "distinct from the *Logos*; but that at the Incar- "nation the *Logos* supply'd the place of such a "Soul. This *Arian* or *Apolinarian* Notion, as I afterward found it to be, tho' rather hinted at by him, than fully pursu'd, appear'd to me exceeding considerable, and of the utmost consequence to the right Understanding those truly Christian Mysteries of the Incarnation and Sufferings of the Son of God: and I immediately perceiv'd that, if it prov'd true, it would give the greatest Light possible, not to those Points only, but to the intire Subject I was then about; so I resolv'd to be very Curious in my Observations as to that matter in the ancient Testimonies. Accordingly, I exactly noted the several Passages hereto relating, as I went along, and generally found them favourable to that Notion; insomuch that I began to be not a little secure of the Truth of it: till coming to *Justin Martyr*, I found him expresly asserting, That the entire Person of Christ included a ψυχὴ, as well as the λόγος, and a σῶμα: a *Soul*, as well as the *Divine Nature*, and a *Body*; which Assertion I then did not know how to reconcile with the foregoing Opinion, as having yet no Notion of any more than two Parts, a *Soul* and a *Body*, in human Nature, according to our present Philosophy. But when, upon the Examination of that matter, I found that the ancient opinion was always, that Man was peculiarly *compositum animal*, or a Being that contain'd more Parts than Brutes; as having besides the gross Body, and its ψυχὴ or sensitive Soul, a πνεῦμα, a rational Soul or Spirit bestow'd upon him from above, to be the

*Lib.* VI. *Cap.* 8. *Sect.* 4.

τὸ ἡγεμονικὸν, the *Governor* of the rest, I found *Justin*'s Testimony not to imply what it seem'd to do before, but that it well agreed with the foregoing Notion. Nay, what was the principal Thing of all, upon the perusal of a noble Fragment of this Author, *De Resurrectione*, in Dr. *Grabe*'s *Spicilegium*, I found that the very same *Justin*, who affirm'd, That Christ in his entire Person did include the λόγος, a ψυχὴ and a σῶμα, did as expresly affirm, That Man does include just the same Number of Parts, a πνεῦμα, a ψυχὴ, and a σῶμα: and that by consequence, the λόγος in Christ, supply'd the place of the πνεῦμα, or *rational Soul* in Man, without any other Rational Soul at all, exactly according to the other Testimonies. I found also that *Ignatius*, in his larger Epistles, was expresly of the same Opinion; and that *Athanasius* himself, in his Book *De Incarnatione Verbi*, written before the *Arian* Controversy, appears ever to have entertain'd no other Notion of that Matter. And indeed, I cannot but look on this Discovery as one of the most certain, and most important of all others; especially as to the Points I was engag'd in, the *Trinity* and *Incarnation*. But to go on with my Narrative. When I had made my self an Index or Collection of the Places where the most material Passages relating to these Points were to be found, and had observ'd all along my Reading, that the Testimonies for *Arianism* were vastly superior in *Number*, *Plainness*, and *Antiquity*, to those which are commonly suppos'd to be for the *Athanasian* Doctrine, I went to *London*, on purpose to shew my Papers to, and converse with some worthy and learned Persons of my Acquaintance there; who, as I knew, did already shrewdly suspect, if not know, that Part, at least, of the common Notions now current,

*Tom.* II. *Sect.* 13. *p.* 191, 192.

*Ad Philad Sect.* 6.

were

were ungrounded and false; and were willing to examine and be assur'd, what were really the genuine Doctrines of Christianity in these Matters. Upon this I was advis'd to take the Pains to transcribe those Testimonies themselves at large, which I before did only refer to; and was then promis'd a fair Examination and Correction of my Papers, when they should be sent up in a manner fit for the same. Upon my return to *Cambridge*, I set my self immediately to perform my Promise, and wrote out above a thousand Texts and Testimonies at large; and afterwards, in a second Copy, added several Notes for farther Illustration, and very much also for the obviating those false Reasonings or Colours which Bishop *Bull* had advanc'd. And now it was, and indeed not till now, that I had all my Evidence at once before me, and that I was able to affirm, and assuredly pronounce, that the *Arian* Doctrine was in these Points most certainly the Original Doctrine of Christ himself, of his Holy Apostles, and of the most Primitive Christians: That that sort of *Eternity* of the Son of God, of which some of the Fathers began to speak towards the latter Part of the second Century, after Philosophy was come into the Church, and of which the most Doubt might arise, (the rest of the Particulars being almost indisputable;) was plainly, not, as we have been made to believe of late, a *real existence*, as of a Son properly *coeternal* with his Father, by a true *Eternal Generation*; but rather a *Metaphysick Existence*, *in potentiâ*, or in the like higher and sublimer Manner *in* the Father, as his *Wisdom* or *Word*, *before* his real *Creation* or *Generation*: (For both those Words are frequent in the earliest Writers:) Which real *Creation* or *Generation* was then ever suppos'd a little before the Creation of the World:

That accordingly, the Council of *Nice* it self eſtabliſh'd no other Eternity of our Saviour, as all the Original Teſtimonies do ſhew. And by the way, upon my asking the very learned Dr. *Grabe*, whether that ſeeming *Eternity* of the Son of God, of which ſome of the Ancients ſpeak, was not *prior* to his Creation or Generation? He readily own'd that it was ſo: And accordingly had no other way to ſupport the ordinary Notions, but by ſaying that by this *Creation* or *Generation* of Chriſt was only meant his *Emiſſion*, or *Proceeding out* of God his Father, and *condeſcending* to create the World; as Biſhop *Bull* and Dr. *Cave* are alſo forc'd to ſuppoſe. Upon which I could not but think, that if our beſt Writers for Orthodoxy have nothing but ſuch poor, unintelligible, ill-grounded Evaſions as theſe to ſupport their Faith withal, 'tis high time to lay them all aſide: and to have our Recourſe to the Original Primitive Texts and Teſtimonies themſelves for Satisfaction. However, I then alſo obſerv'd, that Philoſophical Notions, deriv'd generally from the ancient Hereticks, and propagated in the Weſt, and at *Rome*, and thence to *Alexandria*, and the Eaſt; and this chiefly in the Days, and by the Means of the famous, but unhappy *Athanaſius*, were the Cauſe of that fatal Change which was afterwards made in the Church's Faith and Practice; and that this novel Faith and Practice was the Firſt Branch of that Antichriſtianiſm which was begun by the *old Hereticks* themſelves, and afterwards ſtarted up under the Name of *Orthodoxy*; and that this Orthodoxy was not fully eſtabliſh'd, nor did finally prevail over *Chriſtendom*, but by the Means of the over bearing Tyranny of the See of *Rome*, and thoſe that ſupported it. This diſcovery made me reflect upon two Paſſages which I well remember, tho' they happen'd

*Defenſ. Syn. Nicæn Sect.* III. *Cap.* 9.

*Hiſtor. Literar. Vol.* II. *Diſſert.* 3 *p.* 65. 66.

pen'd many Years ago. The one of the very Learned Dr. *Allix*; who being in my Hearing ask'd by Dr. *Pain*, (who was then busy in the Enquiry about these matters, & had discouered that the *One God* of the Christians was no other than *God the Father*; & therefore was so far *beginning* to see the falshood of the common Opinions; nay was in great Danger of Suffering for his Boldness in speaking his Mind therein;) whether there were any Instance of *Invocation* of the Holy Ghost in the three first Centuries? He readily answer'd that there was not. The other Passage was of an excellent Friend of mine whom I have not liberty to name, who discoursing with my self and another Person of great Eminence about such Matters, and particularly about the then so much disputed Doctrine of the Trinity, He began with this Declaration of his Mind, "That for his part, had it not been for "the Church's farther Determination, he had "been contented with the *Arian* Scheme. Which words at that time a little shock'd us both: tho now I have examined that Matter to the Bottom, I am more shock'd that the same excellent Person does not more freely declare the Reasons of such his ancient Sentiments, and more freely endeavour the Alterations of such Things in our Church, as he cannot but know or suspect to be unsupported by the Christian Revelation in these Matters. About this Time it was also, as far as I remember, that I drew up some Questions, proper to be propos'd to the Consideration of the Learned: which, because they are not elsewhere inserted, I shall here set down; and thereby offer them to such their Consideration.

PLAIN

## PLAIN QUESTIONS.

I. Where are the Father, Son, and Holy Ghost called *One God*, in the Scripture, or the most primitive Writers? I desire but one plain Instance.

II. Where is Christ said to be properly *Equal* to the Father, in Scripture, or the Most Primitive Writers? I desire but one plain Instance.

III. Where is Christ called by any of the known Titles or Epithets of the *Supreme God*? such as, *God the Creator*; the *Invisible God*; the *True God*, (ἀληθινὸς Θεὸς) the *Blessed*, or the *Blessed God*; the *Eternal God*; the *One God*; the *Only God*; the *Living God*; the *Good God*; the *God of Heaven*; the *God over all*; the *Wise God*; the *Immortal God*; the *Highest*, *&c.* either in the New Testament, or the most Primitive Writers? I desire a few plain Instances.

IV. Where do the Scriptures or most Primitive Writers say any thing of the *Substance* or *Essence* of God; and where do they affirm the Father and Son to be *Coessential* and *Consubstantial*? One plain Instance is only desir'd.

V. By what new Revelation did the Council of *Nice* consecrate the Word ὁμοούσιος, when it had been directly rejected by the Council of *Antioch* so long before?

VI. Whether it be a Sign of the sacred Authority of the same ὁμοούσιος that it was therefore introduc'd, because it was known that a great Part of the Christian Church highly disapprov'd of it?

*Contr. Celf. L. VIII. p. 387.*

VII. How the *Sameness* or *Equality* of the Son with the Father, which in the days of *Origen*, was barely the mistake of a few rash Christians,

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can now become a fundamental Article of the Christian Faith?

VIII. How the *Eternal Generation* of the Son of God, which was so utterly unknown at the Council of *Nice*, came to be in latter times advanc'd into a fundamental Doctrine of Christianity?

IX. How it comes to pass that the known Heresy of *Cerinthus*, in denying the Sufferings of the *Divine Nature* of our Saviour, is now so current and Orthodox Doctrine in our Days?

X. Where is the Holy Ghost directly called *God* or *Lord*, in the Scripture or most Primitive Writers. I desire but one plain Instance?

XI. What one Christian till some time after the Council of *Nice*, ever ventur'd to *Invocate* the Holy Ghost? A Single Instance is here alone desired also.

XII. How it comes about that we esteem those and only those Doctrines *Orthodox* in these Matters, which are approv'd and establish'd by the Church of *Rome*? and this at a time when Antichristianism was rising apace in her.

XIII. How it comes to pass in particular, that a Creed made under Antichristianism, and not received till it was at the height, is still the *Standard of Orthodoxy* in any of the Reformed Churches?

XIV. How the *first Four general Councils* come to be so sacred and infallible; when all the succeeding ones are of so little Authority with us?

XV. Why *Athanasius* must be esteem'd almost infallible, while those much greater and more learned Men, *Origen*, *Eusebius*, and *Apollinarius* are rejected as Heretical, without Examination?

XVI.

XVI. Why so many of the ancient Books are lost? and in particular why almost all the *Arian* and *Apollinarian* Writings are utterly perished?

XVII. Why do we cry out against the *Socinians*, for setting up *human Reasonings* again *plain Testimonies*, when so much of our Modern Belief is wholly built on *human Reasonings* against *as plain Testimonies* also?

XVIII. Why do we cry out against the *Papists*, for taking away the Cup, and for Prayers in a strange Tougue, notwithstanding the Institution and Command in Scripture, while we assert that the *Father is not Greater then the Son*, and that the *Son was not ignorant of the Day of Judgment*, notwithstanding our Lord's own expres's Declarations to the contrary?

Joh. XIV. 28. Mat. XXIV. 36. Mar. XIII. 32.

XIX. How the implicit Faith in General Councils, nay in *Athanasius*, and in the Church of *Rome* as to these Matters, is consistent with the owning the Protestant Rule of Faith, the Holy Scriptures; with the Duty of all to search those Scriptures; and with our Belief that the Church of *Rome* is Antichristian?

XX. Why the Disputants for the common Notions, never state and prove the meaning of the Words they use and Reason from? such as Θεὸς· υἱὸς· μονογενὴς· ἀΐδιος· ἀιώνιος· ψυχὴ· κτίζειν· κτίσμα· ποιεῖν· ποίημα· γεννᾶν· γενητός· ἀγενήτος. *&c.* nor shew that the modern Signification of them is the same in this Controversy that it was in the first Ages of the Gospel? especially when the whole Controversy turns upon the right stating the same?

XXI. Why the *Athanasians* so often charge the *Arians* with falsifying the Scripture, and Ancient Authors, without the least Proof? while 'tis notorious that they have themselves been so wicked, in this Matter.

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But to return to the Series of my History. After I had made my entire Extract out of the acknowledg'd Books of the New Testament, and of the two first Centuries, I, upon some Occasion, met with an excellent Book concerning these matters, which is own'd to be near Seventy Years older than the Council of *Nice*, and rather earlier than the Council of *Antioch*, and which is entituled *Novatian*'s Treatise of the *Trinity*: tho' the word *Trinity* be not in it; nor does it on any sufficient Evidence appear to be *Novatian*'s. Upon the perusal of this noble Work, written by a learned Catholick, from the known Rule of Faith and from the Scriptures, against some Hereticks of those times, and which is the only large and judicious Book of so great Antiquity upon that Subject now Extant in the Church; I was exceedingly pleas'd to find there, almost in every Thing the very same Account of the Original Doctrines of the Gospel, as to these Matters, which I had before learn'd and collected from the more ancient Testimonies: and so I was secure, that, for the main at least, I had not mistaken the most Primitive Opinions thereto relating. But the Confirmation I received from the Book ascrib'd to *Novatian*, was nothing in Comparison of what I received soon after from the *Apostolical Constitutions*. For about the beginning of *July* this Year, my Learned Friend (to whose honest, impartial, and laborious Assistance and Sagacity, I am too deeply indebted, to be ever able to make a suitable Return;) coming one Day to see me, brought along with him a Paper, wherein he had transcrib'd several Passages, favourable to the *Arian* Opinions, from the same Constitutions: (a Work which to that Day, as far as I can remember, I had never seen in all my life) and desired me to look a little into that

that Book, the best Edition whereof he had gotten, and offer'd to lend me. I well remember that my first Answer to him was, that I did not care to meddle with spurious or grosly interpolated Writings; such as I perceiv'd those Constitutions were generally esteem'd to be by the Learned; but had much rather confine my self to Authors really genuine and uncorrupt. Yet upon his shewing me withal a small Prayer or Collect transcrib'd thence also; which I could not but readily own to be most pious, primitive, and affectionate in its Composition; I was perswaded to borrow and peruse that Work. And indeed I do not know that I was ever so perfectly surpriz'd and mightily pleas'd in all my Life: To find so compleat and large a Book, so plainly sacred, and belonging to the Companions of the Apostles, if not to the Apostles themselves; so full of the Simplicity, Piety, Honesty, Strictness, and Discipline of the most Primitive Ages; and yet so little known, and of so little Esteem among us, was very amazing. Tho' indeed this Disregard, as I soon perceiv'd, was principally on Account of that old plain Christianity or *Arianism* contain'd in it, without the least Colour for any of those Novel Notions or Expressions which Philosophy began to introduce in the very Second Century; and which advanc'd to a mighty System in the Fourth, under the Conduct of *Athanasius*. And I could hardly tell how to forgive my self as a Clergyman, (so I then us'd to express my self,) when I consider'd how long I had been in Holy Orders, without so much as once seeing or perusing so inestimable a Work. For I soon found that, as it does most plainly put an end to almost all the Disputes that are now among Christians, so that, at the lowest Supposition possible, its

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Authority is sufficient for that Purpose; and that all the Writings of these last Fourteen Hundred Years must needs be comparatively of very small Value or Consideration. Upon this, with the faithful Assistance of my Learned Friend above-mentioned, I immediately set my self to the through-Examination of the Nature and Authority of the same Constitutions, both from the *internal* Marks and Characters therein contain'd; and from the *external* Evidence, Quotations, and Testimonies of the following Writers. What was the Result of my Enquiries, and what the Authority of those Constitutions prov'd to be upon that Examination, my *Essay* upon them, which is to be the Third Volume in this Collection, will shew at large; and I have already intimated in particular in one of my Letters to the Lord Bishop of *Worcester*, to be set down hereafter; whither therefore I must refer the Reader for Satisfaction. But about the Time of my setting my self to examine this Matter of the Apostolical Constitutions, it was that I ventured to apply my self, to the Most Reverend the Two Archbishops of this Church; to both whom I had the Honour to be known; and in Two Copies of the same Letter to give them an Account what Discoveries I had already made in Points of the greatest Consequence; and to beg their Advice in what Manner and Method those Discoveries might with the greatest Quiet, Peace, and Advantage, be communicated to the World, and especially to the Learned; that so upon their Examination and Corrections, an Authentick Account might be publish'd of these great Doctrines of our Religion, in the very Words of the Sacred and most Primitive Writers themselves, and free from the Per-

Perverſions of the Writers of Controverſy. A true Copy of which Letter does here follow :

*Camb. July* 17. 1708.

*May it pleaſe your GRACE.*

HAving been lately examining with all the Care, Application, & Impartiality I could, the *Original Doctrines* of Chriſtianity, concerning the ever-bleſſed *Trinity*, and the *Incarnation* of our Lord and Saviour, both in the New Teſtament and in the moſt Primitive Antiquity; And having in that Enquiry obſerv'd, as 'tis very eaſy to do, that the Opinions of the *two*, and almoſt *three firſt Centuries* were very different from thoſe of the Fourth & following ones; I think it my duty to propoſe the Conſideration & Examination of theſe matters to the *Chriſtian World*; but more eſpecially to the *Proteſtant Churches*; becauſe they have never yet been examin'd in any publick Manner, either at or ſince the *Reformation*: and becauſe the common Doctrines appear all along to have been ſetled and eſtabliſh'd by the *See of Rome*, and thence to have been propagated to the reſt of the Chriſtian World. It ſeems to me plain, that the *Scripture*, the *Apoſtolical Fathers*, and, in the main, the *ſecond Century* do agree in the explication of theſe ſacred Doctrines. Nay even the Body of the Chriſtion Church appears to have been of the ſame Opinions ſo low as the *Council of Antioch* itſelf, in the latter part of the *third Century*, abating only one or two particular Perſons, (contradicting themſelves) and ſuch Parts of the Church as were under the Influence of the *Biſhops of Rome*; who, ever ſince the Days of Pope *Victor*, have taken upon them to be the Arbitrators

tors of theſe and other Controverſies among Chriſtians. I hope your Grace will believe that I am *honeſt* and *ſincere* in my *Intentions*; and that if I were not fully convinc'd of the great *Importance* of what I have to propoſe, I would not trouble your Grace, or the World, in this Matter. I am ſure I have no Difficulty upon me in believing *Myſteries*, whenever I find them reveal'd by God. Nor have I the leaſt Deſign to detract from the great Dignity of, or from the Divine Worſhip due to the Son of God, and the Bleſſed Spirit; on whoſe *Redemption* and *Sanctification* all my own Hopes of Salvation are entirely grounded. But I cannot eaſily believe that the Doctrine of the *Fourth* and following *Centuries*, I mean that which at length prevail'd in them, can be purer than that of the Two firſt; that *Vigilius Tapſenſis*, *Athanaſius*, or *Councils* themſelves can *make Articles of Faith*; or that their *late* Authorities can excuſe me, or any honeſt Chriſtian from examining and embracing that *Original Faith*, *which was once deliver'd to the Saints*, and receiv'd in the firſt Ages of the Goſpel.

As to the moſt proper *Method* of Propoſing theſe Matters to the Publick, I ſhall have the greateſt Deference for your Grace's Judgment and Directions, and thoſe of my Lord Archbiſhop of *York*; who, as the Principal Guides of this Church, have a juſt Right to be conſulted in Matters of this Nature and Moment. For my own Part, I not only *believe*, but *know*, that, for the main, what I affirm to have been the Ancient Doctrine, is ſo; having examin'd all the certainly Genuine and moſt Ancient Books and Fragments hitherto publiſh'd. I have alſo a pretty compleat *Collection of the Teſtimonies* by me, and a ſhort *Chronological Account* by what

Steps the Primitive Faith was gradually either alter'd or improv'd, till it came to the Model of the Creed of *Vigilius Tapsensis*, the *Standard of Modern Orthodoxy* in these Matters. So that I think my self in some measure prepar'd to give an Authentick Account of the Faith of the *Two First Centuries*. Nor do I find any plain Testimonies to be alledg'd on the other Side. But then, because in some Particulars I may easily have made Mistakes, or Omissions; because, as a peaceable Member of this Church, I ought to consult its Unity and Quiet as much as possible; and because, if it may be, I would have this Matter calmly and fairly debated and settled by the Learned, before it comes into the Hands of the Ignorant: Upon all these Accounts, I humbly propose it to your Grace's Consideration, What Way I should take in the particular Management of this Matter? My own Thoughts are, That it might be convenient to have some Copies transcrib'd, or rather a few printed, for the Use of the Learned. But, if any other Method shall be propos'd, which may better attain the same Ends, I shall very readily comply with it. I am aware that several Political or Prudential Considerations may be alledg'd against either the doing this *at all*, or at least the doing it *now*: But then, if the Sacred Truths of God must be always suppress'd, and dangerous Corruptions never enquir'd into, till the *Politicians* of this World should say it were a *proper Time* to examine and correct them, I doubt it would be long enough e're such Examination and Correction could be expected in any Case. I think my self plainly *oblig'd* in point of *Duty*, to communicate my Collections to the Publick Consideration: And therefore, from this *Resolution* in general, no worldly Motives whatever,

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by the Bleſſing of God, ſhall diſſuade me. But, as to the particular Propoſitions themſelves when they are ſent, your Grace will pleaſe to look upon them as a ſomewhat haſty Account, I do not ſay of *mine own* Opinions, for *they* are of ſmall Conſideration, but of the Opinions of the *Two firſt Centuries of the Church of Chriſt*, ready for all well-grounded Alterations, Corrections and Improvements, if my own farther Enquiries, or the Suggeſtions of the Learned, ſhall make any of them neceſſary hereafter. I moſt humbly crave your Grace's Pardon, for the great Freedom and Boldneſs of this Addreſs, with the Continuance of that Candid and Favourable Opinion of me, my Intentions and Labours, which hitherto your Grace has been pleas'd to afford to,

[*I have ſent the ſame Letter to the* Archbiſhop *of* York.]

Your Obliged & moſt Obedient Servant,

*WILL. WHISTON.*

Soon after the Receipt of this Letter, both the *Archbiſhops* were ſo fair and kind, as to return me their ſeveral Anſwers. True Copies whereof do here follow.

*SIR,* *Lambeth, July* 24. 1708.

I Received your Letter; but cannot judge of your Work therein mention'd without Peruſing it: And I had rather at firſt ſee it in Writing, than in Print. Perhaps your Second Thoughts may be different from your firſt, after you have drawn them out, and laid them before others, and they have given you their Opinions upon them. Amongſt them, it ſeems to me

very proper to consult the Learned Bishop *Bull*, who hath shew'd himself a great Master in this Argument. For my self, when I see your Scheme, I shall freely, and without Byas, give you my poor Thoughts of it. May the God of Wisdom guide us all in all our Researches, and make us wise to Sobriety. I am,

*SIR,*
*Your Loving Brother,*
*CANTERBURY.*

*Dear Sir,* *Bishops-Thorp, Aug. 6.* 1708.

I Had the Favour of your Letter above a Fortnight ago. I earnestly beg your Pardon for not sooner returning my Thanks to you for it; which I certainly had done, had not something or other continually happen'd when I design'd it. I say, Returning my Thanks to you, for the Civility you express to me in that Letter; For, as for giving an Answer to it, I profess I am not able. I must own, I do by no means approve of the Design which you tell me in your Letter you are upon; (as thinking that, if you do pursue it, you will do a great deal more Hurt to the Christian Religion among us, than you will do Good;) and being of this Opinion, to be sure I can give you no Advice as to the Method in which you should make the World acquainted with it; which is that you desire in your Letter. If I was able to give you any Advice, it should be this; That you would lay aside this Project, at least so long as till you have had Opportunity of talking freely about this Matter with your Friends at *London*; which you may have in the Parliament-time, if you will then be so kind as to make a Journey thither.

ther. A great many Things may be offer'd in Discourse, for the Conviction of either of the differing Parties, which cannot be so easily writ in Letters. I my self now think that I have as great Reason to believe, that it will be a great Sin in you, to disturb the Peace and Unity of the Catholick Church, by endeavouring to impose new Articles of Faith upon us about the Blessed Trinity, different from, or contrary to the Definitions of the Council of *Nice*; as you have to believe that it is your Duty to expose the *Nicene* Creed, as contrary to the Common Belief, for almost Three Centuries, of the Primitive Church. But perhaps, if you and I were to talk of these Matters together, we should not part at so wide a Difference one from the other. I do sincerely profess that I not only love you, but have a great Esteem of your extraordinary Abilities in all the Sorts of Learning of which you have treated in your Books. And indeed, I know no Author, whose Works I read with more Pleasure, than I do yours: And I do likewise really believe you to be a sincere, honest, undesigning Man. But then, give me leave to add, (for I would desire that you should think me an honest Man also,) that, if you have any Weakness, it is this; That you are too fond of new Notions, and oftentimes lay too great Stress upon them; at least it appears so to me. Forgive me this Freedom: I dare say you will; because it is the pure Effect of Hearty Friendship and Good-Will to you. You seem in your Letter to intimate, that you have a Collection of your Authorities and Reasons, *&c.* in order to your Designs, already drawn up. If you have a Copy of them by you, which you can spare, and would be so kind as to send it down to me, either by the Carrier,

or some other safe Hand, I should own it as a very great Favour; and will return it you again assoon as I have perus'd it. By this Means I shall be the better able to form a Judgment of what you are now designing; and consequently more fit to give my Opinion, when I shall have the Happiness of seeing you. I heartily wish you all Health and Happiness: And I pray God most earnestly to direct you in all your Undertakings, that they may be for his Glory, and the Good of his Church.

*I am sincerely, with the most hearty*
*Esteem and Affection,*
*SIR,*
*Your Faithful Friend,*
JO. EBOR.

Upon the Receipt of these Kind and Christian Letters from our most Reverend Metropolitans, I resolved to comply with their Direction, tho' it was likely to occasion me some farther Pains, and that of a Nature not very agreeable, I mean the repeated transcribing of Ancient *Greek* and *Latin* Quotations: Of which more hereafter.

About this Time I received a long Letter from the most Learned and Right Reverend the Lord Bishop of *Worcester*; who had been misinform'd about me, as if I was running into *Socinianism*. So much of it as concerns these Matters I shall here transcribe, as also my Answer, so far as it belongs thereto.

*SIR,*

*Hartlebury, July* 30. 1708.

I Have been very much grieved for your sake; and much more on the Churches Account; to see that one with whom I had so great a Friend-

Friendship, and of whom I expected so much Good, as I reasonably might; (knowing the good Parts that God had bless'd you with, and the honest Zeal you seem'd to have, to employ them for the Glory of God, and the Service of his Church,) should suffer himself to be carried away as you have been by an extravagant Fancy, greedily set upon hunting after Novelties, into Things not only untrue, but also hurtful in every Book that you have published of late Years. And now at last, to my great Grief, I hear you are running into *Socinianism*; & are about to publish a Book of that Sort. Which if it be true, will make it necessary for me to break Friendship with you once for all. For after that, I cannot but look upon you as a Subverter of Souls, and an Enemy to the Church of Christ. God forbid it should ever come to this! ——— God knows I desire nothing else but your good, and to keep you from doing Hurt to the Church. I beseech God that these Notices I have given you may have the Effect that I design by them. I am,

*SIR, Your sincerely Affectionate Friend and Servant in* Christ,

WILL. WORCESTER

To which Letter I immediately reply'd in this Manner.

*My very Good LORD,*

*Aug.* 26. 1708.

I Received the last Night your Lordship's kind and Christian Admonitions; and your Reasons against one Proposition in my *Harmony*. I

have some Cause to be surpriz'd at both. As to your Lordship's Admonitions I take them very kindly: But must beg leave to say the main Foundation of them is not true, *viz.* That I am going over to *Socinianism*: To which I have not the least Disposition, nor ever had in my Life. I own my self not satisfy'd with the Creed of *Vigilius Tapsensis*, and some other novel Notions, which were introduc'd long after the first Times of the Gospel. But that I might go upon sure Grounds, as to my Determination in such Matters, I have made an Extract of almost all the Texts of Scripture, and most Ancient Testimonies relating to the Trinity and Incarnation, under their several Heads, and, without any Hypothesis of my own, have exactly followed those Ancient Testimonies. And that the World may be no longer impos'd on by the Partiality and Unfairness of Writers of Controversy, I design to publish that original Collection in the Authors own Words, with a very few Notes or Observations as I go along. If the common Doctrines disagree with those Texts and Testimonies, they ought certainly to be discarded. If they agree, my Book will be an unanswerable Vindication of them. And it would make an honest Man amaz'd to see what Fears and Jealousies are conceiv'd from so fair and unexceptionable a Method as this. Good my Lord, let us act like Christians, concern'd for the *Faith once delivered to the Saints* by our Saviour and his Apostles; and not like Men ready to maintain all the Corruptions which *Pagan Philosophy* and *Antichristian Tyranny* have brought in and impos'd upon the Church since the first Ages. I plead for nothing but this; and beg that the Texts of Scripture and Testimonies of Antiquity may be heard *by themselves*, without the Colours and Sophistications

phiſtications of Writers of Controverſy. And I venture to ſay that they are, in the main, plain and intelligible to honeſt and impartial Minds; as will appear on their Publication; and yet not a little different from the Notions that paſs current among us, and have been deriv'd to us from the Antichriſtian Church without Examination. ——— Your Lordſhip muſt allow me to govern my own Sentiments and Practices by my own Judgment and Enquiries; and not expect that Modern Authority muſt ſerve inſtead of Original Evidence with me, whatever it does with others in moſt Caſes. And if this be eſteem'd Pride, and Vanity, and Obſtinacy, and Heretical Pravity, I muſt be contented with thoſe Imputations; having an aſſured Hope that the juſt Judge of all the Earth will one Day acquit me, whatever the Paſſion or Prejudice of Man may now think of, or do to me. I ſincerely enquire after, and honeſtly embrace all the Truths of God, which I find either in Scripture, or the firſt Writers. But when I ſee Corruptions plainly *come in*; when I ſaw *how* they came in, and *when* they came in; when I ſee *by what Authority* they were eſtabliſh'd; and by what *forbiding*, or *dropping*, or *corrupting* the ancient Records of our Religion they have been ſo long continued, I cannot hold my Peace, leſt I my ſelf be condemned for my Silence and Hypocriſy another Day. Your Lordſhip is ſo great a Maſter of the moſt Ancient Fathers, that I ſhall wonder if my Collection out of them ſhould be thought of any dangerous Conſequence by your Lordſhip. And I hope the Apoſtolical Conſtitutions, *Novatian's* Account of the Ancient Doctrines of the Trinity and Incarnation, and the moſt Primitive Fathers in particular, are by Providence preſerv'd on purpoſe to retrieve to the Church the truly

truly Primitive Faith, and Practice and Discipline; that when our Saviours, Kingdom begins, it may be establish'd upon the very same Foot whereon it was Originally settled in the first Times of the Gospel. I am with all Respect, Duty, and Observance,

*Your Lordships, most obedient*
*Son and Servant,*

WILL. WHISTON.

To this Letter my Lord Bishop of *Worcester* was pleas'd to answer in a little Time. Such Parts of which his Second Letter, as concern the present matter, I shall here transcribe.

*SIR,* *Hartlebury-Castle, Sep.* 8. 1708.

YOur Letter of *August* 26. came to me not till *Sunday* the fifth Instant: And then having several Letters of Business to write by the *Monday*-Post, I was constrain'd to put off the answering of your's to the present. But I cannot answer it now as I would if I had Time to consider. For, to do any thing to the Purpose, I must have more Time than Men of quicker Parts need. God help me, my Parts have been always very slow, and are so now more than ever, by Reason of my Age; and will be more and more so to the End of my Life. But to husband the little Time I have to write by this Post, I will shorten my Work, and speak of nothing more than the Things I find in your Letter. —— In the Account you are pleas'd to give me of the Work you are about, I am glad to see this in the first

first Place, that you are no *Socinian*. God be thanked for that. But then you *own your self not to be satisfied with the Creed of* Vig. Tapſ. *and some other Novelties*. By the Creed of *Vig. Tapſ.* I ſuppoſe you mean the Confeſſion of our Chriſtian Faith, *which is commonly called the Creed of St.* Athanaſius: That, you know, is the Title that is given it in our *Liturgy*. But what then are thoſe *other novel Notions*, as you call them? Are they likewiſe ſuch as are own'd by our Church? If they are not, I have no more to ſay to them in this Place. But if they are, then I have the ſame to ſay for them, as I have for the Creed above-mention'd. I am heartily ſorry for that which you ſay, that you are not ſatisfy'd with them. But if that be all, you may keep your Diſſatisfaction to your ſelf; if you find it very uneaſy, you may try how it may be remov'd by Reading, or Conference, or the like; always joined with *Prayer to God*, Eph. III. 15. And, if you are ſure you are in the Right in any Matter, whereing you have the Church's Judgment againſt you, yet you ſhould be very careful not to break the Peace of the Church by Writing againſt it. If it were but one Brother that would take Hurt by your Writing, the Apoſtle ſaith, *It is not good* to venture That, *Rom.* XIV. 21. even though you know you are in the Right: For, as it followeth, *Haſt thou Faith? have it to thy ſelf.* How much more when the Peace of the Church you are of, is to be broke or weakned by it? I know nothing can excuſe you from this, unleſs the Church holds ſome *damnable* Error; and that in the Caſe you are ſpeaking of, muſt be ſuch an Error as the Church hath been in ever ſince the Third Century. Can you think this is poſſible? I am ſure it is very unlikely. What? that any Part of the Faith once deliver'd

to the Saints, hath been loſt ever ſince the *Nicene* Times; and had been ſo ſtill, but that my Friend Mr. *Whiſton* hath found it? Believe this who will; for my part, if my Friend were an Angel, I ſhould not believe it. Pray, my Dear Friend, be not over-fond of this *Fœtus* of your Brain, as you will be ſurely tempted to be, becauſe it is yours. But pray get ſome thinking judicious Friends well to view it, and to judge whether it be fit to be rear'd: If they adviſe you againſt it, if they tell you it will ſurely do Miſchief, do not think much to bury it; do it even for His ſake that kept in many Truths till his Diſciples *ſhould be able to bear them*, Joh. XVI. 12. It is the Advice and very earneſt Requeſt of,

*SIR, Your truly Affectionate*
*Friend and Servant,*

W. WORCESTER.

My Anſwer to this, as I find upon the Review, was rather too ſharp, and ſo unbecoming as to the Stile, which I am very ſorry for: but becauſe it is deſigned to recommend the ſacred Truths of Chriſtianity; and becauſe the Nature of this Account requires me to give a true Copy of it without Amendment, I ſhall here tranſcribe it exactly.

*My very Good LORD,*

*Camb.* Sept. 18. 1708.

I Received your Lordſhip's Letter in Anſwer to mine: and I confeſs, My Lord, I am not a little Surpriz'd at the Contents of it. - - - - - - As to my preſent Deſign, your Lordſhip amazes me in intimating your own Satisfaction with the

the Creed of *Vigilius Thapsitanus*. One that knows the Original State of Christianity so well as your Lordship, might as well say the same of the Worship of Images, but that violent prepossession for what is in the Church hinders the plainest Truths from being believ'd. That Creed is most evidently a gross Corruption, compos'd under, and establish'd by the Antichristian Church; and a great shame to all Protestants that 'tis not yet excluded. But that is only one Point. My design is general, to give an Authentick Account of the most Primitive Faith in these matters in the very Words of Scripture, and the first Writers. And if Persons of your Lordship's Character shall discourage this Honest and Christian Design, I shall be obliged to let all the Church see how grosly they have been impos'd upon, by putting all the Testimonies into *English*. Give me leave to reason freely with your Lordship, because it is in behalf of the Original Christian Faith, against the Corruptions of Philosophy and Tyranny: *Pagan Philosophy* and *Antichristian Tyranny*. What is Popery and Priest-craft, if this be not so? to suppress or corrupt the Ancient Books: to vouch spurious or suspected Authorities: to make Metaphysical Niceties, Articles of the Christian Faith: to overlook or evade express Testimonies: to put forc'd and absurd Interpretations on the plain Words of Scripture: to lay aside the undoubted Genuine Work of *Clemens Romanus*, I mean the *Apostolical Constitutions*; and the Original, Jewish, and Gentile Liturgies contain'd in the Seventh and Eight Books of it; in comparison of which, all the Books of Divinity now extant, excepting the Sacred ones, are inconsiderable: and all this for fear of the Imputation of *Arianism, i. e.* because we dare not

not own the plain Truths of God, when they lie under the Odium of Men. Good My Lord, what is the Duty of honest Men, of good Christians, of Clergy-men, of Bishops of the Church in this case? Your Lordship is too well acquainted with the first Books of our Religion not to guess in part at my meaning. And, if you could have laid aside Prejudice for the present Establishment, must have seen long since that the modern Notions are and only can be supported by the former Methods. And can your Lordship in Conscience go on to support them? Dare your Lordship discourage this honest Attempt to correct them? I take the most peaceable and prudent Method I can of proposing these things to publick *Examination*: And I hope to have a Copy ready for your Lordship's Perusal and Correction in a short time. But as to the Thing it self, I am resolv'd by the Grace of God to propose it to the World; and am so fully assur'd in the main of the Truth and Importance of these things, that I am resolv'd to endeavour their Corrections; and if Occasion require, to perish in the Attempt. And if such as your Lordship, who are bound by all the Ties of Truth, Sincerity, and Christianity to assist and support me, do on the contrary, discourage and reject me, I must appeal to the Justice of an higher Tribunal to judge between us. I have written to both the *Archbishops*, and am preparing two Copies for them; One of which I will endeavour may be sent to your Lordship. As to my self, upon a through Examination, I am satisfy'd that the common Doctrines have no more Foundation in genuine Antiquity, than Purgatory and Transubstantiation: and I fully believe are the first part of the Antichristian Corruptions; in casting out of which therefore

I have all the Reason in the World to expect your Lordship's Concurrence. And since your Lordship is so throughly sensible of the Antichristianism of Popery, I would fain know how the *Consubstantiality* and *Coequality* of the Holy Ghost to the Father and the Son, on which soon followed his *Invocation*, which only stands upon *one Letter* of Pope *Liberius* or *Damasus*, can by your Lordship be look'd on under any other Denomination? That wicked State arose very gradually: and I fear the Reformed Churches have not yet cast out all the Relicks of it till this Day. Your Lordship will forgive the Boldness of this Address, on Account of the Importance of the Points concern'd, and of your Lordship's Knowledge of the Sincerity of the Proposer, who is with great Submission and Respect,

*Your Lordships most obliged*
*and Obedient Son and Servant*

*WILL. WHISTON.*

To this Letter I received no Reply till the following *April*: when his Lordship was pleas'd to send me a very long Letter; relating chiefly to some other Debates between us. What therein directly concerns this Matter I shall here transcribe.

*SIR,*

IN your Letter of *September* 18. you tell me you were not a little surpriz'd at the Contents of my Second Letter. I assure you I am very much grieved, at what I read in your Answer to it. There are such Things as would dishearten me from writing to you any farther concerning

concerning these Matters; but that the Matters themselves are such as are of very great concern to the Christian Faith, and to the Peace and Unity of the Church. These great and publick Concerns are much endanger'd by your excessive gratifying of your Love of Novelty. It is plainly Natural to you, as all your Friends too well know. But to our greater sorrow it is visibly grown, and daily increases, by your indulging your self so much in it. When you came first to publish this in Writing of Books, you began with Philosophical Matters: From thence you went on to Scripture-History; and from thence to the Prophecies of Scripture. Now at last you are come to Matters of Faith. Wherein I doubt not to find you are as grosly mistaken as I am sure you are, and I will prove it to you, in every one of the Books you have publish'd hitherto. I except only your first Book, because in that, as I understand, Mr. *Keill* has taken you to task, and I am told he handles you somewhat severely. With what Justice he does it I leave to the Judgment of the *Virtuosi*. ——— My grief is much increas'd by reading those vehement Declarations you make of a full Resolution to go on in the Work that I so earnestly desir'd you to put a stop to, till you had advis'd with your Friends. And, as it were on purpose, to take away all hope of your hearkning to any Advice, you tell me, *If this proceeding of yours be esteemed Pride, and Vanity, and Obstinacy, and Heretical Pravity, you must be content with those Imputations.* Would to God there were no Occasion for any of these. Indeed I cannot charge you with Pride and Vanity in any other Instance than what I have met with in your Writings. But I cannot deny that in them I have seen so much Appearance of these Things.

things, that I know not how to excuse you from either of them. And therefore there being great Reason to believe, that there must have been some Sins of Yours that have provoked God to send this heavy Judgment upon you, in suffering you to write and publish such Things as you have done, and are now doing, and knowing no other Sins to charge you with but those of Pride, and Vanity, I am of Opinion that those are the very Sins that have given that Provocation to God. Pray think of it, as it highly concerns you to do, before you go any farther in the Work that you have now in your Hands. As for *Obstinacy*, and *Heretical Pravity*, I am sorry to tell you I see too much of both these in your second Letter now before me. —— And if the Imputation of *Obstinacy* be just, then it highly concerns you to take heed of the last Imputation, I mean that of *Heretical Pravity*, for if that be just also, and you think to pass it over by saying as you do, *I am content to bear it*, nay more, *I am resolved to go on, tho' I perish in the Attempt*; what will this come to at last? I tremble to think of it; if God should once withdraw his Grace, and give you up to him whose Work you are doing. God will defend his Church against all you can do: But for your self, if you go on, your End will be miserable. Yet I hope better; and therefore I will endeavour to make you see whither you are going. I beseech God my Endeavours may have that blessed Effect. In what you tell me of the Work you are about, you begin with a very bold Censure of that Confession of Faith which is often us'd in our Church, and which, as I mention'd to you before, our Church saith *is commonly call'd the Creed of Athanasius*. You call it the Creed of *Vig. Tupf.* though that is more

than you know. But be it so. *Vigilius* was one of those Orthodox Bishops that were under the heavy Persecution of those *Arian* Kings of the *Vandals*, about *A. D.* 500. and then he did write Books against the reigning Heresie; which, for concealment sake, he put out in the Name of S. *Athanasius*. Thus did some of the *Jews* in Times of Persecution, write Books against Heathen Idolatry. One that is call'd the Wisdom of *Solomon*: Another call'd the Book of *Baruch*; whereof also part is called the Epistle of *Jeremiah*. I cannot commend them, that to conceal themselves used these Arts; But nevertheless their Books were highly approv'd. Insomuch that they were read by the Hellenist *Jews* in their Synagogues, and so coming into the Christians Hands, they were also read in Christian Churches, in and next after the Apostles times. The Censure you pass upon that Creed is in these Words, *That Creed is most evidently a gross Corruption; compos'd under and establish'd by the Antichristian Church; and a great Shame to all Protestants that it is not yet excluded.* This is indeed a thing not to be endur'd; that any Member of a Christian Church, should take the Liberty to himself, to throw such a Censure upon any part of its Liturgy, especially on a Confession of Faith that is enjoyn'd by Authority to be us'd in the publick Offices of the Church; and not only so, but to cry Shame upon the Church for continuing it. All that can be said for you in this Case, is only that you do it in a private Letter to a Friend, acquainting him with your Opinion of the Thing, and your Reason for it; promising you will publish nothing of your Opinion, nor of your Reasons, till first you have communicated them to the two *Archbishops* of this Church. Upon these Terms I go on with



you;

you; and come to consider the particular Things that you object against the Confession of Faith, and consequently in the Prayers of our Liturgy. I find them toward the end of your second Letter in these Words; There, speaking of the Antichristian Corruptions, you say, *I would fain know how the Consubstantiality and Coequality of the Holy Ghost to the Father and the Son, on which soon followed his Invocation, which only stands upon one Letter of Pope* Liberius *or* Damasus, *can be look'd upon by your Lordship under any other Denomination.* To this Demand of yours I shall give you my Answer in as few Words as I can. First, *for the Doctrine of the Consubstantiality and Coequality of the Holy Ghost to the Father and the Son,* I take it to be part of the Creed which our blessed Lord gave us in his Form of Baptism. He commanded us all to be Baptized, *In the Name of the Father, and of the Son, and of the Holy Ghost.* God was pleased, when our Saviour himself was baptized, to make a visible and audible Appearance of three Persons concern'd in his Baptism. Our blessed Saviour gave a plain Intimation of the same Three, at the Entrance upon his Prophetick Office, *Luke* iv. He declared them more than once in his last Discourses to his Disciples; tho' as yet he could speak to them no more than their Weakness would bear. *John* xvi. 12. 25. St. *John* tells in his Gospel what he heard our Saviour say to the *Jews*, *John* x. 30. *I and my Father are One,* ἕν ἐσμεν. The same Apostle tells us in his Catholick Epistle, Of the Father, the Son, and the Holy Ghost, *These Three are One,* οἱ τρεῖς ἕν εἰσι. 1 *John* V. 7. These last words are quoted by *Tertullian*, that wrote toward the end of the second Century, within an Hundred Years after the Death of that Apostle. They are quoted also by *Cyprian* that wrote about the

Middle of the Third Century; and after them by many other of the *African* Fathers. If you doubt whether these were the Words of the Apostle, You may see it prov'd by many Learned Writers, and particularly by Dr. *Mills*, in his various Readings on that Text. It is evident that not only those Fathers themselves did not doubt but that St. *John* wrote those Words, but that neither did those that they wrote against question it. For those Fathers did not only quote those Words, but they argued from them; which had been ridiculous if there had been any doubt of the Text. Particularly *Tertullian* urges it against *Praxeas*, cap. 25. *Qui Tres unum sunt, non unus*, as *Praxeas* would have it. This I take to be a sufficient Proof of the Unity of the Three Persons in the Divine Nature: and I think there needs no other Proof of their *Consubstantiality* and *Coequality*. For the *Invocation* of the Holy Ghost, which you say *only stands on one Letter of Pope* Liberius *or* Damasus, I can't imagine whence you had this. For I know of no Letter of either of those Popes that has any thing of this Invocation. My ground for it is what I have shew'd you: The Holy Ghost is God, and therefore he is to be pray'd to. There can be nothing plainer than this. But if you would have Practice for it too, you may see it in St. *Paul* the Apostle; who as he concludes his other Epistles with a Prayer to our blessed Saviour, *The Grace of our Lord* Jesus Christ *be with you all*; so he concludes his second Epistle to the *Corinthians* with a Prayer to the ever blessed Trinity, 2 *Cor.* xiii. 14. *The Grace of our Lord* Jesus Christ, *and the Love of God, and the Fellowship of the Holy Ghost be with you all, Amen.* First, the Apostle applies to our Lord *Jesus Christ*, for the Grace of his Redemption and Intercession.

tercession. Then to our Heavenly Father, for his Love to us, as his Children by Adoption. Then to the Holy Ghost, for his κοινωνία, the communication of his Gifts. I know some have said that all this is only so many Wishes. It is true: and so are commonly the Prayers of Superiors for them that are under their Charge. Such were the Blessings of *Jacob* to the Two Sons of *Joseph*. *Gen.* xlviii. 15. 16. Such were the Priest's Blessings to the People of *Israel*, *Num.* vi. 23, 26. They were Blessings to the People, but they were Prayers to God. That Blessing of St. *Paul* to the *Corinthians* had Three Comma's in it; of which each was a Prayer, specifying first the thing that he desir'd, and then the Person from whom it was properly to be receiv'd. I have shew'd this before in a sort of Paraphrase on the Words, and therefore I think I need not shew it again more particularly. What Forms of Prayer were us'd in the Church in the Apostles Times we have no Account of: And indeed very little of any that were us'd in those Times which you call *Genuine Antiquity*. You perhaps may expect I should ask your Pardon for saying this, after you have told me that the Original *Jewish* and Gentile Liturgies are contain'd in the VIIth and VIIIth Books of the Apostolical Constitutions. But as to these you must give me leave to be of another Opinion, for Reasons that I shall shew you. I do a little wonder indeed why you should so much concern your self for them; for to me they seem to be plainly against you in this Point, of the Invocation of the Holy Ghost. There are in the 8th Book before-mention'd, at least a Dozen Doxologies, to all Three Persons in the Holy and Blessed Trinity. In every one of these Three is expressly given, to the Father, together

the Son, and the Holy Ghoſt, all Honour, Glory, Praiſe, Thankſgiving, Worſhip, and Adoration, σέβας, καὶ σεμνότητας, as I remember are the Words. Could any one ſay this without believing the Conſubſtantiality and Coequality of the Holy Ghoſt with the Father and the Son? I am ſure none can reaſonably deny Invocation to one to whom theſe Things are due: Therefore they that made theſe Prayers were ſurely of the Faith that is profeſs'd in the Creed of our Communion Service; where we ſay, *I believe in the Holy Ghoſt ------- who together with the Father and the Son is worſhipped and glorifyed.* This Creed in common ſpeaking is call'd the *Nicene*. But that has not the laſt clauſe that I quote here; for this clauſe was added to the *Nicene* Creed in the Second general Council, that of *Conſtantinople*, *A. D.* 381. But for ought I know, that Second Council was Antienter than the Time of making thoſe Forms, which you call the *Original Jewiſh and Gentile Liturgies*. As for thoſe Liturgies we know no more when they were made, than we know who were the Authors or Compilers of them. Nor do we know any thing more of thoſe pretended Apoſtolical Conſtitutions. Only this we know, that the Makers of theſe Conſtitutions, were ſuch as made no Conſcience of abuſing the Names and Authorities of the Apoſtles of Chriſt. I cannot think of it without Indignation; how they made them their Puppets to ſay whatſoever they were pleas'd to ſay in their Names. Some indeed of the Things they made them ſay, were ſuch as the Apoſtles had ſaid in their Writings. Other Things they ſaid were agreeable enough to their Writings: Such Things they muſt take in for their own Credit; but other Things they made them ſay, that were very diſagreeable, and ſome plainly

plainly false, and inconsistent with what we have in the Scripture. It is hard to guess what they should drive at in their writing of such Things. But, if it were only to get Money by Publishing such Books as they knew all Men would be ready to buy, there was a double Wickedness in it; The abusing those Sacred Names which they assum'd; and the cheating of them that bought their counterfeit Wares. It is plain that the Writers were in haste to have their Books out, by the Blunders they made in many Places, where they wrote Things only out of Memory, and could not stay to correct them by turning of Books. It were endless for me to go about to reckon up all the Instances I could give you of this Kind. But I will lay two or three of them before you; by which you may judge of the rest. My first Instance shall be out of Constit. Apost. v. 14. There the Impostor brings in St. *John* the Apostle to give an Account what he saw, being present all the Time of the Passion of Christ. You rightly observe of St. *John*, Harm. 113, 114. *How studiously and punctually in his Gospel he avoids repeating what was in the other Gospels; and yet supplies their Omissioas and Methodizes their Histories.* Accordingly in his History of the Passion of Christ. *John* xviii. 13, *&c.* he tells us diverse Things which none of the other Evangelists had written. He tells us how they took our Saviour, led him first to *Annas*, who sent him *immediately* to *Caiaphas* the High Priest. He tells us how *Peter* follow'd him to *Caiaphas* his House; and so did *John* the Apostle himself, who being acquainted there, got the Door-Keeper to let in *Peter*. He tells us how this gave Occasion for *Peter*'s thrice de nying of Christ: after which the Cock crew. All this St. *John* in his Gospel accounts for very particularly. He also tells us there how the

High Priest having examin'd our Saviour concerning his Disciples and his Doctrines, Our blessed Lord told him, that as to these Things, being such as were publickly known, there could not want Witnesses enough; and therefore there ought to have been Witnesses examin'd against him, and not he to be interrogated against himself. *John* tells us how thereupon one of the Officers buffeted our Saviour, who answer'd him with a most suitable reproof. Then St. *John* tells us how they led the blessed Jesus from *Caiaphas*'s House to the *Prætorium*; and so he goes on to other Things which I have no Occasion to repeat. All this exactly answers the Character you gave of St. *John*'s way of writing in his Gospel. But plainly this Impostor never troubled himself to look into that Sacred Book, and to take things from thence into the Account that he pretends the Apostle to have given of our Saviour's Passion; as he would certainly have done, if he had meant honestly in it; but he makes the Apostle say such Things as he had ready for him in his Memory. Some little Rags he has out of St. *John*'s Gospel; to which he pieces Things out of the other Three Gospels; not regarding how they agree with one another. For example, He makes his St. *John* say, That they that had taken our Saviour, brought him to the House of *Caiaphas*. He has not a Word of *Annas* in this Place, where St. *John* first mentions him. But he goes on and tells us, how to *Caiaphas*'s House the *Sanhedrin* came together; and how there they abus'd our Blessed Saviour, scoffing at him, reviling him, spitting at him, boxing him, beating him, *&c.* he tells us, thus they spent their Time μέχρις ὄρθρου βαθέως, *till it was broad day.* (Not a Word of their eating

eating the Passover.) Then he makes his Puppet tell us how they led Christ away to *Annas*; which quite breaks St. *John*'s Measures. There, at *Annas's* House, he makes his Puppet tell us there was another Scene of such like Actings for a while, before they delivered our Blessed Saviour to *Pilate*. Then this Juggler makes his Puppet tell us how our Saviour being now before *Pilate*, there they brought in against him Two false Witnesses. Of these there is not a Word in St. *John*'s Gospel; nor in any other, while our Saviour was before *Pilate*. But indeed St. *Matthew* says, there were Two false Witnesses brought against our Saviour when he was before the *Sanhedrin* in *Caiaphas*'s House. This was only a slip of the Juggler's Memory. I will not detain you with this Stuff any longer, than to show you how you may surely distinguish it by another of your own Observations. You have it in Harm. p. 115. That the Three first Evangelists reckon'd their Hours by the Jewish Account, from six in the Morning, till six in the Evening: But St. *John* reckons his Hours the *Roman* Way, from Twelve at Midnight, and at Noon. According to this way of reckoning, You and I understand what St. *John* tells us, *John* xix. 14. that when *Pilate* sat down on the Judgment-Seat, it was ὡσὶ ἕκτη, *about the sixth Hour*. But how did this Juggler understand it? Not as we do to be sure; for he makes his Puppet say, that at the sixth Hour they crucify'd our Saviour, having receiv'd the Sentence at the Third Hour. What he said of the sixth Hour we know he had from St. *John*; but what he makes St. *John* say of the Third Hour, is out of his own Head. You do also rightly observe, that St. *John* was very exact in methodizing

dizing the things that he found in the Three former Gospels. St. *Luke* indeed takes this to himself, that he had written Things καθεξῆς in order as they happen'd; so that he had no need of any other to correct the order in which he deliver'd them. But this Impostor makes his St. *John* neglect all that St. *John* the Apostle had told us in his Gospel. Instead of that, he takes up Things from the other Three Gospels, as I have shewn; and with these he goes on to the end of his History of our Saviour's Passion. Particularly from the Two first Evangelists he tells us how *about the Ninth Hour, i. e.* about Three of the Clock in the Afternoon, *Jesus cryed saying, My God, My God, why hast thou forsaken me?* *Mat.* xxvii. 46. *Mark* xv. 34. He goes on and says, μετ' ὀλίγον: A LITTLE AFTER THIS *he cryed, Father forgive them, for they know not what they do.* But where are we now? This which he calls *a little after,* was some five or six Hours before. For he has this out of *Luke* xxiii. 34. Where St. *Luke* tells us these Words were spoken by our Saviour on the Cross, immediately after it was set up with his Body nail'd to it; which St. *Mark* tells us, *Mark* xv. 25. was at the Third Hour, *i. e,* at Nine of the Clock in the Morning. But here this Impostor makes his *John* tell us it was a little after Three in the Afternoon. That must be his Meaning; for his next Words are these, that *Jesus* said, *Father, into thy Hands I commend my Spirit; and having thus said he gave up the Ghost;* which he has from St. *Luke* xxiii. 46. What an Impudent Fellow was this, to impose on his credulous Readers, and so wickedly to abuse the Holy Apostle in making them believe that he had all this from his Mouth? I should have question'd the Judgment or Honesty of his most Learned Editor

Editor *Cotelerius*, if he had let this pass without a Stricture. But he does not. For in his Note 44. which is on these very Words, μετ' ὀλίγον, he calls him *Pseudoclements*: And says, *Tirrianus* does in vain endeavour to excuse him. The most unpleasant Pains that I take in my Studies, is that which I bestow in the detecting of Impostures; and therefore I willingly go off from that Work. Only that I may not seem to be Singular in this Detection, I shall add what others have observ'd of these Constitutions; and particularly what that great Man Primate *Usher* has told us in his Dissertation before his *Ignatius*'s Epistles. There, CXVI. he charges this *Pseudoclements*, as he also calls him, with κακοπλασία, wicked Forgery: Which he proves against him in several Instances. First, from *Const. Apost.* VI. Book 12, 13, 14 Chapters; where this pretended *Clement* brings together all the Twelve Apostles, after the Council at *Jerusalem*, of which we have the History in the XVth Chapter of *Acts*. There among the Twelve he brings in *James* the Brother of *John*. But of him we certainly know from *Act.* XII. 1. that he was kill'd some Years befor that Council. With them this Impostor joins *James* the Brother of the Lord, and *Paul* the Teacher of the *Gentiles*; as he makes them here stile him. But St. *Paul* in *Galat.* II. Chapter giving an Account of his Business then at *Jerusalem*, does certainly shew that at that Time there was no other Apostle at *Jerusalem* but *Peter* and *John*, and *James* the Brother of the Lord. And they are the only Apostles then at *Jerusalem* that are spoken of in the History of the Council before-mention'd. But for *Barnabas*, the Impostor seems to have forgotten that he was S. *Paul*'s Fellow-Apostle. Next, from *Const. Ap.* the VIIIth Book the 4th Chapter, where again

again this Impostor, bringing the same Twelve Apostles together, makes them say, *We the Twelve Apostles of the Lord being here, together with our Fellow-Apostle* Paul, *and* James *the Bishop, and the other Presbyters, and the Seven Deacons with us, do charge you with these Divine Constitutions.* It is certainly false that ever the Apostles at *Jerusalem* did own *Paul* to be their Fellow-Apostle while *James* the Brother of *John* was living. And when they of the Twelve who were then at *Jerusalem*, who were only *Peter* and *John*, did own St. *Paul* to be their Fellow-Apostle, they own'd *Barnabas* with him, as we see in *Gal.* II. abovementioned. Again, in *Const. Ap.* VIIIth Book *cap. ult.* this Impostor, coming to speak of Ordination, brings in the Twelve, and *Paul* with them, saying, *We Twelve Apostles were ordained by our Saviour* : ( Surely not at the Time spoken of in *John* XX.) Then he makes *James* and *Clement* speak for themselves, *I* James *was ordained by the Apostles* ; *and I* Clement, *and others with us* ——— *and we all ordained Priests, and Deacons, and Subdeacons, and Lectors.* How this pretended *Clement* was ordained he makes St. *Peter* tell us in these Words, *Const. Ap.* VII. 46. *Of the* Roman *Church the first Bishop was* Linus, ——— *ordain'd by* Paul ; *and after the Death of* Linus, *the Second Bishop was* Clement, *ordain'd by me* Peter. There is no Church-Historian that makes the Death of *Linus* to have been before *A. D.* 64. and that was full 20 Years after the Death of *James* the Apostle : Yet here in the VIIIth Book, *cap. ult.* this Impudent Fellow takes upon him to say, *I* Clement *was ordained by the Apostle* ; and he said it as in the Presence of *James*, tho' *James* was dead 20 Years before that Ordination. There follow more Instances in that Chapter of Primate

mate *Usher*. But these are enough to justify the Censure of that Pious and Learned Man, in calling the Writer of these Constitutions *Idle Impostor*, and *Larvatus Clemens*, and *Pseudo-Clemens*, as he usually does. The best Account that any one has given of these *Constitutions*, as far as I am able to judge, was given by that great Man Bishop *Pearson*, in his *Vind. Ignat.* l. IV. There he sheweth that there were anciently several spurious Books that were said to be written by the Apostles, or dictated by them to their Disciples, who put them in Writing under the Names of the Apostles; or perhaps they were only pretended to have been received from the Disciples of the Apostles, and so have been put out under their Names. Of the first sort he is of Opinion that one was called Διδαχὴ Ἀποστόλων, another Δι]άξεις Ἀποστόλων· And perhaps there might be several of these. Of the other Sort, one was called Διδασκαλία Κλήμεν]ος· another Διδαχὴ, of *Ignatius*: Another of *Polycarp*; another of *Hippolytus*: And perhaps there were those that went under the Names of several others. The Consarcinator of these, he saith, had his Choice of all these great Names. But he took a particular Fancy to that of *Clemens Romanus*, whom he plainly imitates in some little Things, not worth mentioning; for which Bishop *Pearson* justly calls him the Ape of St. *Clement*, p. 63. l. X. But that he should put out such Stuff under the Name of *Clemens Romanus*, was surely a horrible Abuse to that Holy Bishop, whom St. *Paul* mentions with Honour in his Epistle to *Philemon*, [it should be to the *Philippians*:] And salutes *Timothy* in his Name, in his last Epistle before his Death. [This is a Mistake also, for *Linus*.] But that these should be the *Genuine* Work of that *Clements*, I think never came into the Head of any Learned Man since

Learn-

Learning came to flouriſh in the World, ſave only ſuch as having given up themſelves to a Sect, have thought they could do great Service to their Sect by ſuch Things as they had found in that Book. This was ſurely the Caſe of *Turrian* the Jeſuit, who wrote warmly for this Opinion, becauſe he found Things in theſe Conſtitutions which he thought might do great Service to the *Roman* Church. But the great Champions of that Church, the Two Cardinals, *Baronius* and *Bellarmin*, having better conſider'd this Matter, have given them up, as more likely to diſgrace their Cauſe than to ſerve it. For *Baronius*, you may find his Opinion of them in his Annals, *A.D.* 102. *N.* IV. You have *Bellarmin*'s Opinion of them, *p.* 53, *&c.* of the *Paris Octavo* Edition of his Book, *De Scriptor. Eccl.* There have been ſome alſo of the Proteſtant Side, who, tho' not altogether of *Pſeudo-Clements*'s Opinion in other Things, yet finding ſome Touches of *Arianiſm* in this Book, have been thereby tempted to judge it to be the Work of *Clemens Romanus*. One of theſe I ſhall name to you, *i. e. Chriſtopher Sandius*, in his *Nucleus, Hiſt. p.* 66, *&c.* And if you pleaſe you may ſee the moſt Learned Dr. *Bull*, now Biſhop of St. *David*'s, Opinion of him for it: It is in his *Defenſio fidei Nicenæ*, *p.* 50. of Dr. *Grabe*'s *folio* Edition. He ſays of *Sandius*, *Credas hominem, poſt fidei & bonæ Conſcientiæ naufragium, pudorem quoque omnem perdidiſſe: Quippe conſentiunt Reformati Theologi omnes, neque reclamant hodie ex Pontificiis Critici Doctiores, clamat vero res ipſa Conſtitutiones illas Clementis non eſſe.* Now I ſee you are under the ſame Temptation that drew *Sandius* into this Opinion. For it could be certainly nothing elſe but that you think you have this Book on your Side for thoſe Opinions, that ſhould make you rave at the rate that you do, in making

making it *Popery* and *Priest-craft* in us *to lay aside the undoubtedly genuine Work of* Clements Romanus, *I mean the Apostolical Constitution, and Original* Jewish *and* Gentile *Liturgies contain'd in the Seventh and Eighth Books of it: In Comparison of which all the Books of Divinity now extant, except the Sacred Ones, are inconsiderable.* I tell you my Opinion that this is raving. I am heartily sorry to see; and should rejoice and bless God for it, if I could do any thing for the Cure of it. Pray forbear publishing any Thing till I have seen you; as I hope I may shortly at *London*, if you please. But if you go on at this Rate, I must leave you to God; and content my self to do what I can to prevent your doing farther Mischief by the spreading of your Opinions. I am,

*SIR*,

*Your much griev'd Friend*
*but not yet out of Hope,*

W. WORCESTER.

After this follow'd a long *Appendix* concerning our Saviour's last Passover and Death, which was in Debate between us: Which Death of Christ I had plac'd on the 15th, and his Lordship on the 14th of the *Jewish* Month *Nisan*. This placing it on the 15th his Lordship look'd upon as the most pernicious Mistake in my whole Harmony of the Gospels; and by convincing me of which, he was to make me sensible how unfit I was to write about the present Matters. But this *Appendix*, and the rest of that Nature in his Lordship's Papers, is so remote from the Affairs now before us; and I am so well prepar'd

par'd to ſet that Matter in a clearer Light than ever upon a ſuitable Occaſion elſewhere; that I ſhall wholly omit it here. Only I muſt aſſure the Reader that my Lord's grand Foundation, That the *Conſtitutions* do bring in St. *John* in particular as giving us the Relation of the Trial and Condemnation of our Saviour, is utterly groundleſs, without any juſt Occaſion from the ſame *Conſtitutions*: As he will eaſily ſee upon Examination. And I muſt obſerve to him that thoſe few ſeeming ſmaller Differences in the Accounts, as to the Circumſtances of our Lord's Paſſion, here mention'd by the Biſhop, are ſo far from Signs of Spuriouſneſs in theſe *Conſtitutions*, as his Lordſhip ſuppoſes, that it is a great Mark of their Original Derivation from the Apoſtles themſelves: There being ſtill the like ſmall Varieties in the undoubted Accounts of the Four Goſpels compar'd together; and no later Authors ever giving us the like, but all along following one or other of the Original Accounts taken from the ſame Goſpels; as is evident in all the later Writers. However, theſe Letters of my Lord Biſhop of *Worceſter* were eſteem'd ſo convictive to the Reverend Dr. *Bray*, by whom they all were copied and tranſmitted to me, and ſhewn to ſeveral others; and gave ſo great Aſſurance of an entire Victory over me, that my Caſe was, I underſtand, much pitied among ſeveral of my Friends at *London*; till I ſent my Anſwers open the ſame way: Which were frequently ſhew'd in *London* alſo. This that follows in particular was read, I perceive, by the Lord Archbiſhop of *York*, and this or another by Dr. *Hickes*. And it ſoon put an End to their Triumphs. It was in theſe Words;

*My*

*My very Good LORD,* *Camb. Apr.* 14. 1709.

I Am very much obliged to your Lordship for the great Pains and Trouble you have been at upon my Account: And, when I have receiv'd all the Papers you intend me on my former Books, I shall consider them all carefully; and either change my Opinions, or shew good Reasons why I cannot do it. For Evidence, true Original Evidence, I ever submit to when I see it. But Modern Opinions and Authorities, unsupported by others, I have not the least Regard to. Only, while the Original *Constitution of the Apostles* preserv'd by *Epiphanius* from his Eastern uncorrupt Copy, and made the Reason for their Rule about *Easter*, (ever observ'd by the same Apostles, as your Lordship grants,) directly affirms that Christ was crucify'd on the *Fifteenth* of *Nisan*, *Hæres.* LXX. §. 11. *pag.* 823. Ἐν τῇ ἡμέρᾳ τῆς ἑορτῆς τὸ πάσχα ἐσταύρωσε, Your Lordship must excuse me if I expect very strong Demonstrations e're I alter my Opinion in that Matter, and say, he was crucify'd on the *Fourteenth.* However, Good My Lord, how does my differing from your Lordship's Opinion in a Point ever esteem'd so difficult by the Learned; and in which I believe the most, and most Judicious of this Age are of my Mind, how, I say, does this affect the *Arian* Controversy; or prove me rash, and proud, and obstinate in my Assertions on that Subject? If indeed the Original Texts and Testimonies were as doubtful in that, as they are in this Point, I should never be so vain as to speak and act as I do. But on a full, impartial, and honest Enquiry into those Matters I am abundantly satisfy'd that the *Arian* Doctrines are those deliver'd by our Saviour, and

his Apoſtles, and all the Firſt Chriſtians; till Philoſophy from the Ancient Hereticks, particularly from *Tertullian*, prevail'd at *Rome*, the Seat of Antichriſt; and thence ſpread like a Torrent over the Chriſtian Church. Nay, were it not improper perhaps to make ſo bold a Challenge, I do verily believe, that I might engage to burn my own Collection of the Texts of Scripture and Ancient Teſtimonies, in caſe any one would bring me but the *Tenth Part* of ſo many, ſo ancient, and ſo plain Texts and Teſtimonies, for the contrary Doctrine now current.

For Example: I have here a Liſt by me of Twenty *Ante-Nicene* Fathers, who have own'd that God *made*, or *created* our Saviour; and that our Lord is his πτίσμα, κτίσμα, δημιούργημα, or a Being really *created* by him; whereas I have met with none, till Pope *Dionyſius*, who was offended at that Language. I ſpeak of *direct Aſſertions and Teſtimonies*, not of poor *remote Inferences* from them, or from Philoſophy and Metaphyſicks, which all the Hereſies have ever ſupported themſelves by. For another Inſtance, Our Lord aſſures us that *His Father is greater than He*; That *He did not know the Day of Judgment*; And that *no Being but his Father knew it*: In this Caſe, I expect Texts as plain on the other Side; and not ſome poor Inferences from other Texts not near ſo plain, e're I at all alter my Opinion. And I wonder that your Lordſhip thinks to prove to me the Conſubſtantiality, Coequality, and Invocation of the Holy Ghoſt, from the Form of Baptiſm, from that of Doxology, from a ſingle Form of Bleſſing, and from an Inference utterly ungrounded, and unknown to the Church in the firſt Ages; ſince I allow that the Bleſſed Spirit is to be worſhipp'd in thoſe Forms, but

but never by *Invocation*. And I appeal to your Lordship, whether you have the least Reason to believe, that even so late as the Council of *Nice*, any Christian ventur'd to *Invocate* the Blessed Spirit of God. For I own, the first Instance I have observ'd, is about 30 Years later than that Council. But as to the most Concerning Part of your Lordship's Letter, about the *Constitutions of the Apostles*, I must beg your Lordship's Pardon, if I speak my Mind more freely. Your Lordship makes a few, and most of them wholly ungrounded Objections against them; as never having, I perceive, particularly and fairly examin'd upon what Authority they stand, nor what Parts are genuine, and what interpolated by the Orthodox. (For they only have been so wicked: And from their Interpolations of the Original Doxologies of the Church, does one of your Lordship's Arguments proceed for the *Invocation* of the Holy Ghost.) As to my self, I have been for several Months, with the Assistance of a Learned Friend, examining that Matter to the bottom, and have an Essay upon them ready for the Publick: Whereby it will appear, *That*, for the Main, they are certainly Genuine and Apostolical; *That* they are deriv'd from a Second Council of the Apostles at *Jerusalem*, about the Beginning of *A. D.* 64. *That* they were written at the Command of the Apostles themselves, by St. *Clement*; *That* he put his last Hand to them about *A. D.* 86.; *That* Three several Pieces, really Apostolical, are inserted into the Sixth Book: *That* they were by St. *Clement* sent to the Nineteen Bishops of so many Apostolical Churches, as the Secret and Sacred *Rule of the Faith, Worship, and Discipline of the Christian Church*, to be transmitted to all future Generations; *That* accordingly this Book was

all along own'd and cited as such, in all the succeeding Ages, till the Eleventh Century; when the Pope, or his Legate, discarded it; and, in all probability, forg'd a Passage in the Sixth General Council, as if it had been interpolated by Hereticks: *That* the Citations, Allusions, or Attestations in the Four first Centuries, amount to Three or Four Hundred at the least: *That Athanasius*, that grand Corrupter of the Christian Faith, cheated the poor *Ethiopians* with a miserable Extract out of it, and gave it them as the Real Original Constitutions themselves; which, till this Day, they believe it to be: *That* when the Churches Faith and Worship were alter'd, these Secret Constitutions were made publick to all, after the Middle of the Fourth Century: *That* after a little Examination, they were by all own'd to be really Apostolical, and to be really written by St. *Clement*: *That* they are, and ever were, in the Original Canon of the Sacred Books of the New Testament; and were anciently ever esteem'd of equal Authority with the rest of them: *That* the Church of *Rome*, and the *West*, corrupted its Copy in several Points against the *Arians*, and to support her own Novel Decrees; while *Epiphanius*, and all the *Eastern* Churches, preserv'd the true and Original Reading: *That* almost all your Lordship's Objections against it, are taken from those Places interpolated in the *West*, or at *Alexandria*; and which were otherwise in the *Eastern* and Genuine Copies; Nay, from the Old Citations, may generally be restor'd at this Day. When all this appears to the World, and *undeniably* appears, as I hope it soon will, I believe, your Lordship will alter your *Stile*, if not your *Opinion* concerning these Constitutions; and will not think Two or Three appearing Difficulties,

culties, or seeming Contradictions, any more Arguments of their Spurious Character, than above Ten times so many in the Books of the New Testament in our present Canon, are Arguments of their Falshood and Spuriousness also. Nor, if an Interpolation or two should be still suspected as remaining therein, after all our Endeavours to discover them, will that any more affect the Body of the Constitutions, than that *gross Interpolation* in St. *John*'s First Epistle, does affect that whole Epistle, or the rest of the Books of the New Testament. I call it a *gross Interpolation*, whatever your Lordship thinks; to put a Verse into the Bible, without any one *Greek* Copy, Ancient Quotation, or Version, till about the Middle of the Third Century by *Cyprian*: The Origin of which single Citation is also now so probably discover'd by the Learned; and a Verse so very disagreeable, at least as apply'd by your Lordship to the Coherence of the Place, and all the other Texts and Testimonies in Genuine Antiquity. *Tertullian* plainly never saw it; nor any one that we know besides, till it was found useful against the *Arians*; and then, no wonder at its Introduction. Let me beg of your Lordship, to keep one Ear open for Ancient Truth, and Genuine Christianity; and not, like your Great Predecessor, run your self aground in the Defence of Modern Corruptions, which will soon appear utterly indefensible. I am, with all due Submission and Sincerity,

Your Lordship's most Obedient

[*My other Papers have been long with both the* Archbishops.] Son and Servant,

*WILL. WHISTON.*

The Reader is here to Observe, that soon after, if not before the Date of this Letter, Dr. *Bray* receiv'd from the Archbishop of *York* his Copy of my Papers relating to the Trinity and Incarnation, to be sent to the Lord Bishop of *Worcester*; whither they were, a little after, sent accordingly. Yet in all this long Interval since, I have not receiv'd a Line farther from his Lordship, either in Answer to my Letter, or with Relation to the other Papers. I have put all these Accounts together, because they belong to my Debates with my Lord of *Worcester*; altho' the latter Part of them are lower in Point of Time, than that whereto I had brought the present History. I return therefore to the former Series.

Soon after my first Letter to our most Reverend Metropolitans, and their Answers, I received Two Letters from the Right Reverend the Lord Bishop of *Norwich*, with whom I had the Honour of an Intimate Acquaintance many Years; the first only in general, on Occasion of uncertain Reports concerning my Opinions; and the other, after I had given his Lordship some Account of them my self. I shall transcribe what is most material hereto relating, which was in his Lordship's Second Letter, in these Words.

——— I thank you for the Account you give me of the Work you have in Hand: And as I see no Hurt in such a fair and entire Collection as you speak of, so I see none of that Good you propose by it: Because People, the Learned at least, will think of these Matters, as they have done from such a Perusal of the Scriptures and Fathers, unless by some Comment of yours they

they are ſhewn that they ought to do otherwiſe. And when it comes to the drawing of Inferences from ſuch a Collection, I leave it to you to conſider, whether it is likely that your Inference ſhould be more juſt, that that which the Church in the general has ſo long acquieſced in, after ſo much acute Contention and Search as has been into, and about theſe Matters. I think you have already ſhewn that you can err; and that a little more Coolneſs would do you no Hurt. I cannot believe that you your ſelf think ſo well of your Deſign, as that it will end all Diſputes about theſe Things, as you ſeem to expreſs. I ſhall moſt heartily rejoice with you if it does, and bleſs God for you: As I do now pray that he would lead you into all neceſſary and uſeful Truth; for I am, very ſincerely,

*Your Affectionate Friend and Servant,*

*C. NORWICH.*

About the ſame Time, *i. e.* about *Aug.* 1708. I drew up a ſmall imperfect *Eſſay upon the Apoſtolical Conſtitutions*, and offer'd it to the Reverend Dr. *Lany*, Maſter of *Pembroke-Hall*, the then Vicechancellor, for his Licenſe to be printed at *Cambridge*; having taken Care that it ſhould be as inoffenſive as poſſible, and ſhould contain nothing but what related to that Critical Queſtion, Whether they were Genuine and Sincere; or, whether they were Spurious and Interpolated? The Anſwer I receiv'd from the Perſon employ'd to carry my Eſſay, was in theſe Words:

Mr. *Professor,*

*The* Vice-Chancellor *does not think it fit to give an* Imprimatur *to it: He thinks it is not Orthodox.*

Upon this I went in some Time to *London*, in order to print it there. But was delay'd by Reason of somewhat that happen'd upon the Learned Dr. *Grabe*'s Perusal of it, and upon my Discourse with him about it. This Matter occasion'd a current Report of my having falsely related what pass'd between us, insomuch that a Learned Foreigner, (who was desired by several considerable Men at *Oxford* to enquire about me, and discourse me, when he came to *Cambridge*, as he did accordingly) was so Zealous for Orthodoxy as to send a particular Letter to *Cambridge*, as from Dr. *Grabe*'s contrary Relation, to my Disparagement. To this Letter I immediately made my Answer. Take therefore the whole of this Matter in the very Words of this Foreigner's Letter, and in my own Words, then subjoin'd thereto, as follows:

*Mr.* Wilkins *Letter to Mr.* Hues, *Fellow of* Jesus-College.

*Reverend SIR,* *Oxford, Nov.* 22. 1708.

I Cannot but gratefully remember the great Kindness and Civility you have been pleas'd to bestow on me when I was at *Cambridge*: So that in a great Measure I profess my self to be in your Debt: Which that I may pay, your self must give me an Occasion. Not long after I came

came from your University, Dr. *Grabe* came to *Oxford*; and as he is used to be kind and free with me, I told him about Mr. *Whiston*'s Design: But he knowing every Thing very well, especially of *Clement's Constitutions*, (which Mr. *Whiston* thinks to prove Genuine, tho' he is never able to do't,) wonders that Mr. *Whiston* pretends to say that (he) Dr. *Grabe* is in this Thing of his Opinion. Nay, he is so far from that, that he thinks himself oblig'd to write against Mr. *Whiston*, assoon as his Treatise comes out. The Reason is this: Mr. *Whiston* (as you know) was last *Michaelmas* at *London*; and in his staying there thought to print the *Constitutions* of St. *Clement*, with some Annotations, which should establish his following Tract of *Arianism*. Tho' before he went to his Bookseller, he came to Dr. *Grabe*, directed by the Spirit of God, to whom he shewed his Treatise, written in *English*, desiring to give his Censure. But Dr. *Grabe* looking in his Presence over his Treatise *oculo cursorio*, answer'd him with such Arguments that Mr. *Whiston* promis'd him not to print it now, till he had seen the MS. of *Vienna*; (containing these *Clement's Constitutions*,) which, as Dr. *Grabe* says, will knock him down with one Shock; and Mr. *Whiston* himself told Dr. *Grabe* that he would think himself wrong if he could procure him the Sight of that Manuscript. Concerning his *Arianism*, Dr. *Grabe* could never bring him to speak of it: At least as Dr. *Grabe* urg'd Bishop *Bull*'s Works, and his own Annotations upon him, Mr. *Whiston* said these very Words; 'I have 'nothing to say against your Notes upon Dr. 'Bull's Tract. How does that agree with his Obstinacy that he uses at *Cambridge*? Sure he that hath read the Fathers but of late, and (not all, but some few, is not a true Judge of the Doctrine

ctrine taught by them, which requires 20 or 40 Years to do. But I am afraid I detain you long with my trifling Letter: I must beg your Pardon and Excuse for the Faults I have committed therein. Pray remember me kindly to Mr. *Ockley*, and believe me that I am in all Sincerity,

*Dear SIR,*

*Your ever Affectionate Friend,*
*and Humble Servant,*

DAVID WILKINS.

*An Account of what pass'd between* Dr. Grabe *and* Mr. Whiston *about* Michaelmas *last at* London, *so far as relates to Mr.* Wilkins's *Letter.*

Mr. *Whiston* coming to Dr. *Grabe*, and bringing him an *Essay* on the *Apostolical Constitutions*, left it with him for his Perusal and Opinion. When Mr. *Whiston* came for his Papers, Dr. *Grabe* said, he had read them but once: but that he design'd to read them again, had not his Business about the *Septuagint* hindred him; a Sheet of which was just then come from *Oxford*. Dr. *Grabe* both then and before seem'd highly pleas'd with the Design; said more than once that he had, but the Day before Mr. *Whiston* came, had an Impression upon him to write to *Vienna* for a small MS. mention'd in his *Spicilegium* [*p.* 287. *Tom.* 1.] which was likely to give Light who was the Collector or Writer of these *Constitutions*. Since Dr. *Grabe*, tho' he own'd the first Book written by *Clemens*, as being his Stile, and could not deny the Fifth Book to be written in the *West*, where *Clement* liv'd; yet suppos'd *Ignatius* the Collector of the Second Book,

Book, as having several of his Words and Expressions, as *Hippolytus* was the Collector of the Eighth. But own'd, with great Zeal and Concern in general, the genuine Truth and Apostolical Antiquity of this Collection; excepting some Points wherein the later Alterations in the Church's Discipline had occasion'd Alterations in this Collection. Mr. *Whiston* said that such Alterations he did not deny; but that for the Doctrine he thought it wholly Right, and agreeable to the Scripture, and the other Antient Books now extant; and particularly had met with no Examples of any *Arian* Interpolations; and desir'd Dr. *Grabe* to tell him whether he knew of any. Dr. *Grabe* paus'd, and gave no Examples; appearing utterly at a loss for any: but all along own'd his high Esteem for these Constitutions, and that several Years ago he offer'd to have set out a new Edition of them; and said it was his Opinion, that till the Three first Centuries are made our Rule; and particularly these Constitutions restor'd to be the Guide of the Church, instancing in the Form of Consecration of the Eucharist, which was always at first according to that in the Eighth Book, he expected no Amendment, nor better Times. In all which, Mr. *Whiston* fully agreed with him, and told him, that he had written a *Direction for Studies* to the same Purpose, which he design'd to propose to the World; and that he had made an Extract of the Testimonies of the earliest Times about some of the great Points of our Religion: in the very Method Dr. *Grabe* propos'd for the Determination of Modern Controversies. Mr. *Whiston* did not tell Dr. *Grabe* that he had found the Original Doctrine to be that of the *Arians*: nor did Dr. *Grabe*, he supposes, at all know before that that was his Opinion. Nor indeed

had

had they any direct Discourse about that Matter at all. Only on the mention of *Hyppolitus*, Mr. *Whiston* said, that the common Citations in Bishop *Bull* out of him were of weak Authority; as being either Suppositious or very doubtful, as to our Saviour's Divinity: but that Dr. *Grabe* had given us more Authentick ones from him in his Additions to Bishop *Bull* on the same Subject: [which Mr. *Whiston* had inserted into his present Extract, but that they were later than the Times he confin'd himself to.] After all, Dr. *Grabe* was so kind as to inform Mr. *Whiston* of Two eminent Citations of the *Constitutions*; the one by *Origen*, the other by *Chrysostom*, which Mr. *Whiston* thank'd him heartily for: And Dr. *Grabe* also promis'd to write immediately to *Vienna* for the forementionn'd small MS. [not for the *Constitutions* themselves,] that if possible we might have some more Light in this Matter before Mr. *Whiston* publish'd his Essay; to which Mr. *Whiston* readily agreed. Afterward, Dr. *Grabe* met with Mr. *Whiston* in the Street, and ask'd him why he said the Paraphras'd Epistles of *Ignatius* [or the larger Epistles] were written in the Second Century? Mr. *Whiston* reply'd, *Because all the Characters in them were no later.*

I believe that Mr. *Wilkins* wrote the Account above-mention'd, because I see it under his own Hand; but that Dr. *Grabe* ever gave him that Account, as it is there contain'd, I do not believe. Nor, since I find Mr. *Wilkins*'s Heat and Mistakes, shall I much value his Account of what pass'd between him and my self at *Cambridge*. He that imagines 20 or 40 Years Study necessary to know the meaning of Authors, who may be carefully read over in a part of one Year; and dares not trust Authors of the First, Second, and Third Centuries, till he has the Explicati-

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ons of the Fourth, Fifth, and Sixth, to understand them by, [as he said in his Conference with me,] shall not be the Guide of my Faith. And indeed, if he had added, that we cannot well understand those of the Fourth, Fifth, and Sixth, till we also have the Explications of the Seventh, Eight, and Ninth Centuries, he had spoken notably, and said more for the Primitive Antiquity of the Novel Doctrines of Popery than any Body. But I know Dr. *Grabe* has no such Notions; and so they are not at all to be charg'd upon him.

*December* 16. 1708. *WILL. WHISTON.*

Soon after this began the Correspondence by Letters between my Excellent Friend Dr. *Bradford* and my self, occasion'd by some Reports spread of me in *London*, with Relation to himself, and our common and highly valued Friend Dr. *Lucas*. There pass'd in all, Three or Four Letters on each Side: But because the Two first were the most Material, and I find my self not to have preserv'd the Copies of my Answers any farther, as thinking it probably of no Consequence, I shall only transcribe the Doctor's Two former Letters and my Answers to them, as follows.

*London, Decemb.* 28. 1708.

*SIR,*

BY what you said when last in Town, I had some Expectation of seeing you here about this Time; but not being certain of your Intentions, I was oblig'd to trouble you with these Lines upon the Occasion following. Dr. *Lucas* and

and I have each of us ſeverally been inform'd, that in diſcourſing on the Subject which was the Matter of our Debate when we ſaw you, you have ſaid that He and I were of the ſame Mind with you. You cannot but remember, Sir, that both of us did in very good earneſt endeavour to convince you that you was in the Wrong; and were ſo far from being convinc'd by you, that we urg'd (as to us appear'd) ſeveral ſtrong Arguments againſt your Perſuaſion. And if you act by the Rule of Chriſtian Charity you ought to believe that, if we were ſatify'd with what you offer'd in defence of your Sentiments, we would not from any Worldly Conſiderations perſiſt in denying it. I cannot therefore aſcribe this Accuſation to any thing elſe, but that Zeal with which you have entred into your New Scheme; which it ſeems appears to you ſo clear that you determine that every honeſt Man muſt be of your Mind; and he that does not own himſelf to be ſo cannot be ſincere. As to Dr. *Lucas*, he deſires me to aſſure you, that the more he thinks of the Matter, the farther he is from approving your Judgment in this Inſtance. As to my ſelf, I have entred upon the Courſe I promis'd, *viz.* to take into ſerious Conſideration the Authorities on which you depend, beginning with the *Conſtitutions*. And I cannot forbear telling you, that there appear to me ſo many Marks of Forgery in them, that I wonder how a Perſon of your Judgment can give ſuch Deference to them. They ſeem to me a Compoſition of ſome Antient Cuſtoms and Opinions, and ſome other of much later Date, and by no means to be depended upon till we have a ſure Method of diſtinguiſhing one from the other. And whatever you may think of Dr. *Grabe*, he tells me he is perfectly of the ſame Mind

Mind with me herein. What Account he has from *Vienna* I do not know: but I believe you will hear that from himself, he being lately come to Town. And if you should find your self mistaken in the *Constitutions*, I hope you will think it reasonable to reconsider your other Authorities also, and not venture to expose your Thoughts to publick View till you have heard what your Friends have to offer against them. However, tho' you are at Liberty to determine for your self, both what you will think, and what you will do, yet Justice will oblige you to let your Friends think and speak for themselves, and to charge them with holding no other Opinions than what themselves do own: and I am sure, that if you keep to this Rule you must allow me to be utterly dissatisfy'd with what you have drawn up in the Papers you left with me; tho' at the same Time I retain a very great Esteem for your Person, and am with all Sincerity,

*SIR,*

*Your affectionate Friend*
*and humble Servant.*

*SAM. BRADFORD.*

*My Reply to this Letter was as follows,*

*Dear SIR,* *Camb. Decemb.* 18. 1708.

I Received yours, which occasion'd some Wonder and Surprize in me; altho', after this Account from you and Dr. *Lucas*, as well as from the Retreat of another Person once in great part of my Mind also, I shall no more wonder

wonder at the like Procedure in others, of less Courage, Integrity, and Impartiality. Your Letter, instead of bringing any Original Testimonies against my Account, which is the Principal Point, and without which all you can say, will at last come to Nothing, brings me the News, you have been misinform'd as well as Dr. *Lucas*, that I charge you both with *Arianism*, or that in general you are of my Mind, which is utterly false, as all I converse with can testify. In some things, and those of Consequence, you were both of my Mind when I was with you. Whether you have chang'd your Opinions since, I know not: and in such Points where we were of a Mind I suppose I may have said so; and when I know that either of you have alter'd your Mind, I will certainly say so also. But why you believe the Idle Misrepresentations that of Course will pass abroad, I do not understand. I do not desire to know either your or Dr. *Lucas*'s Opinion for my own Satisfaction, for I have taken my Notions from the only competent Witnesses, the Original Authors themselves; and am not to be perswaded by any Opinions of the Eighteenth Century, that those of the First and Second were other than *Arian*. You speak of your and Dr. *Grabe*'s Opinion about the *Constitutions*. Dr. *Grabe*'s I well know from his *Spiciligium* in Print, and from a particular Conversation, and it's well that his is also in Print, or else it would be said that I misrepresent him also. You strangely impose on your self when you think that some Alterations and Interpolations made, since their first Collection, imply that the Passages I depend on are such; since 'tis most plain, that every individual Instance of that Nature was made by the Church, and by the Orthodox, nay some directly *against the*

*the Arians.* And not one Example has ever yet been produc'd, I think, of an *Arian* Corruption or Interpolation in the whole Work. I put this very Question to Dr. *Grabe,* whether he had met with any *Arian* Interpolations in them? And upon a little Consideration he could name none. And I expect it of you, as the Right of Truth and Sincerity, that you put that very Question to him, and own his Answer, whether it will not agree to the same Thing. So that the *Constitutions* are now stronger against the Orthodox, than if they were uncorrupted, as still appearing *Arian,* after all those Corruptions to the contrary. If you can see no Force in this Reasoning I cannot help it; nor shall pretend to prove the Genuine Antiquity of the *Constitutions* here, as reserving it for a Book by it self, which is now almost perfected; and will not fear all the little Exceptions that Modern Orthodoxy has help'd Men to raise in a clear Case: altho' my own Opinion was fix'd in all but one Point before I saw those *Constitutions,* by the other Testimonies. Dr. *Grabe*'s Opinion is in *pag.* 45. in these Words: *Id omnino videtur certum, Librum istum ex traditionibus quas Ecclesiæ ab Apostolis hic illic prædicantibus, & Ecclesiastica negotia ritè constituentibus acceperunt ac religiosè observarunt, compositum fuisse; & quidem sub finem seculi primi, aut saltem ipso seculi secundi initio.* Pray take his Book, and read the Words there with your own Eyes; for, since you suppose me to have falsify'd, in declaring your and Dr. *Lucas*'s Opinions, you may suspect even the fairness of my transcribing his Words. Tho' truly, after all, I fear 'tis not so much your Belief that I charg'd you with what you never said, as an unbecoming fear of unacceptable Imputations, if your real Thoughts should appear in Publick,

which occasion'd your Letter; which I look upon, not, I hope, as *inconsistent with*, but however as *no part* of that Sincerity which you ought to shew upon this, as you do upon other Occasions. I may now be run down with Noise and Number for a Time: but certain Truths, well attested, have a secret Force, and gradually gain Ground, especially in the growing Generation. And a great Day is coming, wherein I am persuaded, that that open honest Courage for the despised Truths of God which I shew, will appear to have the Advantage of the prudential and political Management of the greatest part of Mankind. With humble Service to good Dr. *Lucas* and all Friends, I subscribe my self,

*Your affectionate Friend, and Brother,*

WILL. WHISTON.

P. S. *Pray desire* Dr. Grabe *to send me the* Vienna MS. *if it be come.*

*N. B.* This *Vienna* MS. here mention'd, which Mr. *Wilkins*, as it were from Dr. *Grabe*'s Mouth, affirms in his foregoing Letter *would knock me down with one Shock*, appear'd, when it came, to *knock down Athanasius* instead of Me. It proving to be a part of those *Ethiopick Constitutions* in *Greek*, (indeed I think the two first of the entire Eight Books,) with which *Athanasius*, or somebody under him, cheated the poor Christians of *Æthiopia*; as I shall prove in my Essay on those *Constitutions* themselves. Dr. *Bradford*'s Second Letter was this which follows.

*London,*

*London, St. Thomas Apoſtles, Jan.* 22. 1708.

*Dear SIR,*

I Should have reply'd to yours ſooner, but finding by the Manner of your expreſſing your ſelf in it, you continu'd with full Aſſurance to adhere to your Scheme; even to the paſſing no kind Cenſure on thoſe that differ from you; I was willing to take another View of your Teſtimonies and your Arguments, which I have done with all the ſerious Application poſſible. And after all, I cannot but ſtill wonder, that you ſhould be ſo very poſitive in your preſent Perſuaſion. I very well remember, how far Dr. *Lucas* and I agreed with you, and wherein we differ'd; and as we have not chang'd our Minds in the former, ſo neither have we in the latter. I always did, and freely do aſſent to Biſhop *Bull*'s Theſis concerning the Subordination of the Son to the Father. I always did, and always ſhall heartily wiſh, and, if it were in my Power, I ſhould endeavour that all the Liturgies of the Church were reduc'd to as great a Simplicity and Plainneſs as might be. Thus far I agree with you. But I can as freely and honeſtly declare my ſelf no *Arian*, as you do that you are one. And it ſeems ſtrange, that whilſt you blame the Orthodox for adding new Articles of Faith to the Primitive ones, you ſhould not be afraid at the ſame Time to aſſert other new ones in direct Oppoſition to thoſe you account ſo. You will underſtand me fully, when I tell you that I could no more be perſuaded to ſubſcribe your celebrated *Eunomian* Creed, than you would the *Athanaſian*. If I am not much miſtaken, many

of those Passages you have cited from *Irenæus*, (too many to be here mention'd,) are directly against you. And indeed you seem to me to have improv'd all the Passages that seem for you with much dexterity; whilst you pass over the other too slightly. I can by no means admit your very Superficial and evasive Comment upon *Irenæus*'s saying, that *the Father made all Things per semetipsum.* You should, according to my Apprehension, have taken equal Pains to answer to the Testimonies alledg'd by Bishop *Bull*, and many of them by your self, as to adorn those which you have added. I cannot in a Letter go over Particulars; but I have observ'd many Things in the perusal of your Papers which deserve your Review; and which I still heartily wish you would forbear to publish. At least your Defence of the *Constitutions* ought to appear first, that you may see what will be said to take off so considerable a Part of your Testimonies. I have not met with Dr. *Grabe* since your Letter came; if I had I should not have made any difficulty to have put your Question to him, nor to have return'd his Answer, tho' upon a hasty Perusal of what he says in his *Spicil.* It seems to me that he does not use those Words you produce of the *Constitutions*, as we now have them, but of the Doctrine of the Apostles as first Published. Pray read backward and forward a Page or two from that you mention; and you may possibly agree with me herein. I have many Things to add, but am forc'd to write in haste, being call'd upon by other Business: and therefore with my earnest Prayers that God may preserve us all humble, modest, and sincere, and make us to understand and

obey

obey his Truth, according to his own Revelation, I subscribe my self,

*SIR, Your faithful Friend, and humble Servant.*

SAM. BRADFORD.

*To which I immediately return'd the following Answer.*

*Dear SIR,* *Camb. Jan.* 23. 170$\frac{8}{9}$.

I Received yours; and wonder you should think me desirous of any ones signing any Creed so modern as *Eunomius*. I think his Creed true my self: but abhor the Thoughts of imposing any other than an uncontested one upon the Church: such as is the largest in the *Constitutions*. And if you, and Dr. *Lucas*, and such other honest Men as are of the same Opinion, would openly own the same Thing, and actually leave off that of *Vigilius Thapsitanus*, it would much contribute to the Reformation desir'd. I also hope that you will own so many of my Propositions true as you are satisfy'd in; and let me know which in your Opinion are not sufficiently warranted by the Testimonies, that I may reconsider and alter them. For my design is to publish an Authentick Account of the Christian Faith in the earliest Ages: and if any Mistakes be yet in the Propositions, pray let me beg of you to help me to amend them. Because *Irenæus*, *Tertullian*, and others, *after Philosophy came in*, ventur'd to affirm that the Son was in a secret Manner in the Father *before* his Generation or Creation, and that he was made out of a *Part of the Substance* of his Father, as *Tertullian*, asserts; whence afterward, in all probability, came the ὁμοούσιον, I have said

 nothing

nothing in any Proposition against them; tho' I do not my self believe them, as being plainly no Parts of the Christian Revelation. Nor were they by them pretended to be such; but propos'd as bare Human Deductions. I suppose you would not have me put such things into my Propositions your self: and therefore how this affects my main Scheme I do not understand. You always seem to imagine that the Antients had some Notion that the Generation or Production of the Son was not *voluntary* but *necessary*: of which I find no Footsteps, but always the contrary. Pray observe this in the Antient Expressions. You seem also to think that the Metaphysick, or real *Eternity* of the Son was by the Antients, or by *Irenæu* at least, suppos'd *after* his real Production or Generation; whereas it was always suppos'd *before* it: which I beg of you to observe in the old Authors, and if you please, to ask Dr. *Grabe* also. These are the most Material Points: and I hope you will consider them with Care accordingly. But when *Irenæus* so plainly and expressly owns the Son inferior to the Father; and that he did not know the Day of Judgment, as not being reveal'd to him by the Father; that in his divine Nature he appear'd to the Patriarchs, entred really into the Virgins Womb, and really suffer'd for us in human Flesh, I wonder you should once imagine that he, by that Expression you mention, should suppose him the same Being with his Father. You have heard the Moderns talk mightily of these three Divine Persons being *One in Substance and Divinity*; So you carry that Notion in your Mind, and then the Expression looks that way to you: just as the *Ninth* to the *Romans* looks plain for *Calvinism* to some Modern Authors; whereas the Antients, who never dream'd of any such Opinions, could not

not particularly guard against them in their Expressions. Nither is it *certain* that *Irenæus* refers to the Son and the Holy Ghost at all there; but perhaps to the Attributes of God, his Power and Wisdom only. However, you know and approve my Rule to admit nothing as a Doctrine of Christianity, which can be trac'd no higher than the Philosophic Writers. Dr. *Grabe* in the Passage refer'd to, speaks of the διατάξεις τῶν ἀποστόλων or *Constitutions of the Apostles*, quoted by *Epiphanius*; which by a strange ungrounded Mistake he is ready to confound in Part with the διδαχὴ τῶν ἀποστόλων. Whereas *Epiphanius* has almost given us an Abridgment of the Book he means at the End of his own Book against Heresies; which puts it with me past Dispute, that he means the *Constitutions* we now have: and I wonder the Learned have not yet been so fair to the World as to own so plain a Truth from that Abridgment. The Additions to the Original Collections in Dr. *Grabe*'s Words were, in Points wherein the Churches Practice afterward was alter'd; *exceptis*, says he, *iis punctis quæ recentioris istius ævi consuetudini erunt adversa*, which has no Relation to the *Arian* Interpolations, but I believe will not excuse those of the Church, and of the Orthodox. You caution me against Printing, at least till I have Publish'd the Essay on the *Constitutions*. I thought I had already inform'd you of my Intention to the same Effect. For I have found so much more Evidence for the *Constitutions* since Dr. *Grabe* saw my Papers, that I almost durst put the whole Issue of the Cause upon them; tho' indeed there is no Occasion for so doing. I wish you would carefully read over that judicious Author *Novatian de Trinitate*, and see how very near his Account of the Antient Doctrines is to mine, and yet mine was

drawn up before I read that Book, and has been very little alter'd since. However, I cannot but think it the Duty of honest Men to own freely what is so plain. (1.) That the One and Only Supream God of the Christians, is no other than God the Father. (2.) That the Original Supreme Worship is due only to him. (3.) That the Son is Inferior, as well as Subordinate to the Father. (4.) That he is not equally Omniscient with him. (5.) That the Holy Ghost is Inferior, as well as Subordinate to both the Father and the Son. (6.) That he was never expresly called God or Lord by the first Christians; nor was ever Invocated by them. (7.) That the Son was begotten or created by the Father only *before the World*, whatever secret Eternity he had before his Generation or Creation. These are Truths so plain in the Scripture and first Writers that any one may see them; and yet so miserably perverted or deny'd by the Moderns, that 'tis high time to attempt the restoration of the true Ancient Faith of Christians in these Matters. But why, instead of joining heartily with me where we agree, and trying to correct any occasional Mistakes in the rest, and so assisting in this Honest and Christian Design, you still discourage my Attempt, and are afraid of being thought a Partner in it, I do by no means understand: However, I most heartily join in your Honest and Christian Petitions; and earnestly beg that *God may preserve me and you and all good Christians, Humble, Modest, and Sincere; and make us to understand and obey his Truth according to his own Revelation*; through his well-beloved Son *Jesus Christ* our Lord. I am in all sincerity,

*Your affectionate Brother, and Servant,*

W. WHISTON.

*P. S.*

*P. S.* I cannot but wonder that you ſtill avoid our Saviour's Expreſſion, *The Father is greater than I*, and chuſe the Word *Subordinate*, as being Safer Doctrine at preſent. Till we are not aſham'd of Scripture Language, we muſt never ſay we are entirely impartial in theſe Matters. I do not know of any Authentick Teſtimonies in Biſhop *Bull* within my Period that are omitted in my Papers.

*Dr.* Bradford's *Third Letter was in theſe Words.*

*Dear* SIR, *London, Mar.* 5. 170$\frac{8}{9}$.

I Had reply'd to yours much ſooner, but that my time laſt Month was not my own. I began it with waiting, and was all the reſt of the Month taken up with one or other Buſineſs, which turn'd my Thoughts from what I would have engaged them in, the Subject of your Letter. I have ſeriouſly peruſed and conſidered what you offer; and as I do not charge you with deſiring to impoſe your Belief upon others, (as you ſeem to think in the beginning of yours) ſo I cannot but ſtill wonder at your ſo full perſuaſion, with reſpect to what you profeſs your ſelf to believe. This was what I meant, when I told you, that I could no more ſubſcribe your *Eunomian Creed*, than you could the *Athanaſian*. I have not ſeen Dr. *Grabe* ſince I received yours; but I perceive you do find that you miſtook him in that Paſſage, which you deſir'd me to read with my own Eyes, leſt you ſhould be thought to miſrepreſent him. I farther think it ſtrange, that you ſhould rank *Irenæus* amongſt the *Philoſophick Writers*, and that you ſhould add that *it is not certain that he refers to the Son and Holy Ghoſt* in that Paſſage I cited. If ſo, I ſhall deſpair of knowing what is certain in him, or of looking for

for the Doctrine of the Apostles in any other of the Ancients, lest Philosophy also should have perverted them. After all, as I constantly stand to the Two Things I conceded to you in my former Letter, so I must declare, that I cannot by any means approve your asserting the *Arian* Doctrine, either as the Doctrine of the Scriptures, or of the First Fathers, particularly of *Justin* and *Irenæus*, who, if I can understand them, have divers Passages directly contrary, I cannot yet alter my Thoughts of the *Constitutions*. When I see your Defence, I will endeavour to consider it as seriously and impartially as I have done what you have yet offer'd; and must still challenge it as a *Right*, that you will no more charge me with *Insincerity* than I do you. I thank God I am neither afraid, nor asham'd to use the *Scripture Expressions* in this Controversie. The Dispute between us is not about the Expressions themselves, but the meaning of them. I am far from discouraging any Attempt you shall make in restoring the Ancient Christianity in its greatest Simplicity and Integrity, but I am not convinc'd, that the Method you take is right; however I perceive *jacta est alea*; you have sent your Books as you intended, which will probably produce a Reply to them, the Result of which I heartily wish and pray may be the clear discovery of Truth. In the mean time, unless I see you in Town, I will not enter into farther Particulars, but continue to pray to Almighty God, that he will be pleas'd to Enlighten and Establish our Minds at present, and conduct us to the Regions of Light and Happiness hereafter. I am with all sincerity,

*SIR, Your affectionate Brother*
*and Servant*
SAM. BRADFORD.

*My*

*To which I reply'd immediately, as follows:*

*My Dear Friend,* *Camb. March* 9. 170$\frac{8}{9}$.

YOU must give me leave to deal a little more freely with you than I have yet done. For I plainly find by your last, that because you cannot answer my Arguments, and yet are not willing to undergo the Odium of assisting me, you grow weary of the Debate, and are willing to hope for an Answer elsewhere to what I say, without being your self concern'd. I must freely tell you, that this is deserting your Duty, and being asham'd of the Truths of God out of the Fear of Men. I do not expect you should go one jot farther with me than your Conscience is fully satisfy'd. But so far as it is, 'tis your Duty, and the Duty of every honest Man to own it, and speak your Minds freely, that so the Sacred Truths of God may not be suppress'd, and the false and pernicious Impositions of Men may be laid aside. Accordingly 'tis plainly your Duty, as well as Mr. *Clark*'s and Mr. *Hoadly*'s, to leave off the *Tapsenian Creed*, and to own that you will never use it more. There are but Two of the University who have fully examin'd my Papers, and they have both left off that Creed, and own they will never use it more. And if you go on to use it or dissemble your disuse, I must freely warn you of it as of a plain Sin against God, and compliance against your own Conscience, and that in a Point of the greatest consequence, and wherein a Christian ought not to act but upon a fuller persuasion. These Points do now come to be publickly debated, and your, and others Consciences are appeal'd to. If you therefore desert or are afraid of Truth, when it lies so much in your power to encourage it, it will not be a small offence another

ther Day, whatever Prudence or Discretion may prevail with you to do now. *Erasmus*, and Father *Paul*, saw in great part the Truths of God, but would not venture this Worlds disadvantages for them. I am sure, I would not be in either of their Cases at the Day of Account for all this World; and pray my Friend consider whether you will venture the same. Men sooth one another up in very great Sins, and then presume upon God's Mercy. I really believe the Method you and others take in this case is no small wickedness; and pray be secure of your Steps in a Point of this moment, whether you will desire another Day to be found a sincere Promoter of the Religion, the unpolluted Religion of Christ, or a Complier with and Promoter of the Corruptions of Men, of Antichristianism it self? However, I have now discharged my own Conscience, and shall be easie at home, do you as you please. I care not to descend to those little things you say in your Letter, because they discover only want of somewhat more substantial; and when I see you, I can better tell you how weak they are. Only since our Saviour says, *The Father is greater than I*; and assures us most expresly, *That he did not know the Time of the Day of Judgment*: I may add since the Scripture and no less than Twenty of the *Antenicene* Fathers say, That God *Created*, or *Made*, his Son; that he is his Κτίσμα, ποίημα, or Δημιούργημα, I think you ought to own and use the Sacred and Primitive Language, and Expressions, and Truths; and if you see reason to add any thing by way of Explication, let it be as Explication: the expres Words and Assertions themselves being still freely own'd. If you will not comply so far to assist that Honest and Christian Design I am upon, when your,

and

and a few others Courage and Plain-dealing would go such a great way towards its accomplishment, you must use your freedom, but must certainly give an account to God of your Conduct, as I know I must also of mine. I am with all Sincerity and Affection,

*Your very loving Brother,*
*and Humble Servant,*

WILL. WHISTON.

*London, Mar.* 22. 1708.

I Did not design to trouble my good Friend any farther by Letter, but to wait till I had an Opportunity of proposing to his cooler Thoughts what I had to offer in Personal Conference; but his last to me extorts one more from me, that I may for once be *as free* with him as he is with me. It had been but fair, Sir, to have convinc'd my Judgment, before you proceeded to censure my Practice; and to have let me told you I was convinc'd, before you rashly concluded it to be so. I always have profes's'd to you, and now repeat it, that I am by no means satisfied with your Scheme on the Subject in debate, but am verily persuaded that you assert what you cannot prove; and that the Authorities you cite, do not only fail of Evidence, but several of them do directly contradict you. I did not think what I urg'd was to be reckon'd amongst such *little Things as you care not* to descend to take into your consideration; nor did I in the least *decline answering your Arguments* in hopes of an *Answer elsewhere.* For I assure you I am resolv'd by God's Grace, not to suffer

suffer my Judgment to be over-rul'd, either by you or your Answerer, (whoever he shall be,) nor will your rash Censures affright me into the doing what you say Two of your *Cambridge* Friends have determin'd to do, till I see better Reasons for it than yet I do. Let me therefore admonish you, my Friend, once more to forbear judging your Brethren, till you know their Hearts better than they do themselves, & to permit them to speak and act for themselves, without being deem'd Hypocrites and Worldlings, because they don't agree to your Sentiments or Practices. But I have done writing on this Argument at present, remembring an usual saying of Dr. *Whitchcott*, when he perceiv'd any grow warm in Discourse; *Let us leave off. I perceive I am like to do you no good, and you* (by making me as warm as your self) *may do me hurt.* However, let us not cease to love and pray for each other, in which nothing shall be wanting on the part of him who is,

*SIR,*

*Your Faithful Friend and Servaat*

SAMUEL BRADFORD.

*Dear SIR,* *Camb. March* 25. 1709.

YOUR strange and unexpected resentment of my Christian Freedom with you in my last, puts me in mind of that Observation, that of all Men those of the Clergy are the most uneasie at Reproof and Government. And if good Dr. *Bradford* cannot bear it, whom can we except that can? I told you plainly of your Du-

ty,

ty, and what I know to be your Duty, *i. e.* without regard to this World, to impartially examine the Points now in dispute; and so far as you are satisfied to act also, and to encourage the Design of bringing all to the Primitive Standard. Thus to Baptize by *Immersion*: *To avoid eatting of Blood, and Things strangled*: *To invocate only the Father and the Son*, without meddling with Philosophick Notions about the Consubstantiality or metaphysick Eternity, which only were deriv'd from Platonism, and Disputes with the Old Hereticks, and embrac'd first at *Rome*, are, without question, Plain Duties of Christians. And if you cannot bear to be told so, 'tis no part of your Sincerity, but a branch of some other Nature. I bless God, I have all along readily comply'd with my Duty in these Points, when by searching I found them to be so. And I do know the Old State of Religion too well, to doubt about things so plain as these are. But that you should not bear the motion of omission as to the *Tapsenian Creed*, the most certain and indefensible remains of *Antichristianism* among us, I am a little surpriz'd, and can by no means reconcile it with that Opinion I have of your uncommon *Sincerity* and *Integrity*. I confess it gives me a strange disgust at the Spirit of Orthodoxy when I hear you, and Dr. *Lucas*, and Mr. *Bennet*, making poor Evasions, and Excuses, and putting unnatural Constructions on Words, that you may make a shift to palliate the use of that Creed, which the Wise and Good Men of our Church have been so long asham'd of; and several have omitted without Publick Notice. Nor do I know how to reconcile, with your *Judgment* the opposing a very few doubtful Texts and Testimonies, against that vast current of plain ones on the other side, which I have produc'd.

duc'd. When I mention'd no less than Twenty *Antenicene* Fathers who freely said our Saviour was *Made* or *Created*, by God; or was a *Creature*: whilst but One Pope of *Rome*, in the latter part of the Third Century, ever excepted against it, that I can find instead of examining whether I said true, you alledge that you imagine that *Irenæus*, *&c.* have a few Testimonies which do not quite come up to *Arianism*. I desire you not to be either *Arian* or *Orthodox*, but to examine the Propositions in which I have included the Christian Faith, as it was at first, and to shew me how any may be alter'd to agree better with the Original Testimonies. Tho' after all, I do not yet find that those Testimonies do require any such Alteration; I mean on account of plainer and stronger, and more numerous Testimonies on the other side; for till such appear, you your self, I suppose in your cool Thoughts, will not desire an Alteration. Indeed, if you continue in that Temper with which you wrote your last Letter, I shall not be fond of any more Intercourse of this Nature, tho' I believe I have such Evidence to produce for the Constitutions, the *Arian* Constitutions, as deserves the serious Consideration of all true Christians; I mean of those who make the Revelations of our Lord and his Holy Apostles, the real Guides of their Faith and Practice. If you dare not in earnest venture to be of that Number, I have nothing more to say to you, but must leave you to answer your Conduct another Day. I hope I may be in *London* in about a Fortnight. If You, and Mr. *Clarke*, and Mr. *Hoadly*, nay and Dr. *Lucas* also, will spend a few Hours or Days in examining my *Essay on the Constitutions* with me, coolly and impartially, you shall then all judge whether I have spoken so positively, without

out ground or not. If you are then satisfy'd, we may then go all hand in hand to promote their reception; if not, we may leave those Papers to the Examination of others. For, as I have not done without great Evidence what I have done already, so do I verily believe I have strong, very strong Evidence, for the Genuine and Apostolick Authority of the Constitutions. And if you are once convinced of that, tho' you will not hear me, yet do I hope you will hearken to the Apostles of our Lord in these matters.

*I am, SIR,*

*Your Affectionate Brother,*
*and Humble Servant,*

WILL. WHISTON.

But to return to, and go on with my Narrative; which has been, as it were, interrupted by the Letters to and from my Lord of *Worcester* and Dr. *Bradford*, with the other intervening Matters. After I had received both the *Archbishop*'s Answers to my former Letter above recited; by both which I was desir'd or advis'd to send my Papers in Writing before I ventured to Print; I resolv'd to comply with their Graces Inclinations. Accordingly, besides the one imperfect Copy without Notes, and the other more compleat one with them, which I had before written with my own Hand; I did also transcribe a Third Copy my self, and procur'd a Friend to transcribe a Fourth also for the same Purpose: and then at last I sent a Copy to each *Archbishop*, and at the same Time took the boldness to write them a Second Letter upon the same Subject: a true Copy whereof here follows.

*Camb. Jan.* or *Feb.* 170$\frac{8}{9}$.

*May it please your Grace;*

I Have now presum'd to send the MS. Papers I formerly mention'd, containing the Account of the Faith of the Two first Centuries concerning the Trinity and Incarnation: which Account seems to me so certain and undoubted, that I cannot but think it sufficient to satisfy all honest, free, and impartial Enquirers: Nor to be otherwise evaded but by judging of the Faith and Practice of the *First* and *Second* Centuries, by the Writers of the *Fourth* and *Fifth*, contrary to the plain Declarations of all those Catholick Authors themselves which liv'd in the same Primitive Ages: which how very absurd and unreasonable it is I leave to all Mankind to determin. Nor is there indeed occasion for a great part of the Testimonies here produc'd; since the *Apostles* of our Lord themselves, in their genuine *Constitutions* do, by St. *Clement*, most clearly assure us of the Truth of the same Doctrines. I have had Occasion to take Notice of several great Mistakes in the Right Reverend and very Learned Bishop *Bull* concerning these Articles, which I could not avoid without betraying the Truths of God Almighty; since I think he has too often *perverted Them*, and the *Testimonies* in Antiquity belonging to them. And I hope your Grace and his Lordship will forgive me if I venture to say, that I value those sacred Doctrines reveal'd by our Lord and his holy Apostles, and a steady regard to them, so far as I can possibly discover them, much beyond the Reputation or Esteem of any Mortal Man whomsoever. Nor can I forbear to wish that his Lordship's plain Failure in so celebrated a Work, may be a Warning

ing to all the *Learned* hereafter, how they write in the usual Way of modern Controversy; which has too long, by much, been the Bane of the Church of Christ; and to all the *Unlearned*, how they trust to such Writings in the Determination of their Faith and Practice: whereas a full and impartial Collection of *all the Original Texts and Testimonies* relating to any Subject, such as I have attempted in these Papers for the Trinity and Incarnation, is certainly the only fair and unexceptionable Method, in order to a solid Satisfaction. As for any Reply that may at any Time be made to me, I shall not at all value it, unless it not only gives a plain Answer to those here alledg'd, but also produces more *numerous* and more *plain Original Texts and Testimonies* on the other side; which yet I know to be absolutely impossible. *Two* Things I earnestly beg of your Grace, in order to the through Correction of Modern Errors, and the obtaining the Divine Blessing on our Enquiries: The *First* is, that your Grace would conjure those Learned Men, to whose Examination you may please to commit these Papers, that they would examine fairly without Prepossession; that they would communicate their Observations as they occur; and that they would declare their Thoughts openly and freely relating to these Matters, without any Regards but those to Truth, Sincerity, and a good Conscience; or else all their Enquiries and Examinations will be to little purpose. The *Other* is, that your Grace would also please to consider of the great Pollution of God's Sacred Worship among us by the continuation of that Corrupt and Antichristian Creed of *Vigilius Thapsitanus*; which is so grosly false and ungrounded, that none who impartially examine, can read or join in it but he must cer-

tainly do it *dubitante*, if not also *renitente Conscientia*. Nor is there, I believe, any Thing of this Nature in the Antichristian Church her self more unjustifiable. I must here own to your Grace, that an honest Zeal for the Original Simplicity of the Christian Faith and Practice; and an hearty Indignation against the unhappy Methods and Instruments whereby they have both been so long, and so sadly corrupted, may perhaps have sometimes betray'd me to an indecent Warmth against such Things or Persons as appear'd to me most highly culpable in those Matters; which yet on a friendly Intimation I promise shall be corrected before these Papers are expos'd to a more Publick Consideration. I desire to *offend* no body; but only to *rouze* Men out of their *Lethargy* in these Matters, and excite them to their plain Duty, in diligently searching after, and sincerely embracing the Doctrines and Practices of our *old undefiled Religion*; not as it has been of late, but as it was Originally understood and observ'd in the first and purest Ages of the Gospel; that so all Christians, as far as possible, may *with one Mind and Mouth glorify the Father*, the Son, and the Holy Spirit, in the same manner as was done in the very first Times of Christianity: than which sure no truly honest and pious Man can desire a greater Blessing in this World. Were I not entirely secure of your Graces real Concern for Truth and Piety, and of your favourable Opinion of my Sincerity in aiming to promote the Designs of both; and were not the Sacred Doctrines and Rules of our Religion here explain'd of the greatest Importance to the Church of Christ, I should not venture thus freely and boldly to address my self to you: nor would such an Address at all become me. But as it

was

was the Courage and Integrity of the firſt Chriſtians which, under God, propagated our Holy Religion in its Infancy in the World; ſo a proportionable Courage and Integrity ought not to be wanting in any who in earneſt attempt a Reformation therein. Nor therefore will your Grace, I hope, blame the Freedom and Reſolution I have ever ſhewed in this Matter. What I now do is, I am perſuaded, the bounden Duty of every ſincere Chriſtian, much more of every faithful Miniſter of the Goſpel: Among whom I had much rather be eſteem'd by My Lord and Saviour, even under the bittereſt Reproaches and Calumnies among Men, than at the Expence of a good Conſcience, and the Hazard of being unfaithful to the Truths of God, enjoy all the Reputation and Advantage this World can afford me. I am, May it pleaſe your Grace, with all due Gratitude for paſt Favours, with all becoming Humility and Submiſſion,

*Your obliged, and moſt obedient Servant,*

WILL. WHISTON.

To this ſecond Letter I have never receiv'd any Anſwer from either of the *Archbiſhops*. But they were both ſo fair as not only to peruſe my Papers themſelves, (in which peruſal My Lord Archbiſhop of *Canterbury*, as I am certainly inform'd, ſpent no ſmall Time; and compar'd the Originals alſo for greater Satisfaction;) but encourag'd others to follow their Example, by committing the ſame to ſeveral Learned Men alſo for their Peruſal and Opinions. Thoſe who on one Occaſion or other have peruſed them, ſo far

as has come to my Knowledge, are theſe: Both the *Archbiſhops*, the Biſhop of *Worceſter*, Dr. *Potter*, Dr. *Sydal*, and Dr. *Richardſon*, Chaplains to the *Archbiſhops*, Dr. *Grabe*, Dr. *Smalridge*, Dr. *Bray*, Dr. *Bradford*, Dr. *Hare*, Dr. *Clarke*, Dr. *Hancock*, Mr. *Broughton*, Mr. *Bennet*, Mr. *Hoadly*, Mr. *Anderſon*, and Mr. *Robinſon*, and probably many more that I do not know; I mean this, beſides ſeveral here at *Cambridge* alſo. All which are ſo far from having given or undertaking an Anſwer to them, that, on the contrary, ſome of the fitteſt of them who have been earneſtly preſs'd to undertake it, have wholly declin'd the ſame. I ſhall not name Perſons; but I believe I have not been miſinform'd as to the Matter of Fact. Mr. *Bennet* indeed of *Colcheſter*, a Learned Writer of Controverſy, and one who has publiſh'd a kind of Vindication of the Creed aſcrib'd to *Athanaſius*, and ſo muſt be ſuppos'd to have ſtudied this Controverſy, has been ſometimes reported to have been upon it; and ſince he was one of thoſe to whom my Papers were committed by the Archbiſhop of *York*, the Expectation was not wholly ill grounded. Yet do I not perceive that he has a Mind to ſet about it: and if he dares not, I am ſecure the more cool and cautious Perſons among the Learned will not venture upon it. Nay, he has not ventur'd upon a private Conference with me about theſe Matters; no more than Dr. *Jenkins*; who yet has written againſt me on other Subjects alſo; and who would be as ready as any one elſe to confute me in this, if it lay in his Power. That theſe laſt Facts are true, the following Invitation to a friendly Conference, which was intirely refus'd me, ſhall be a Teſtimonial: which was ſent to Mr. *Bennet*, or rather, I think, delivered by my

ſelf

self into his own Hand, when Dr. *Jenkins* was also in *Cambridge*, in these Words:

*Dear SIR,* *May* 20. 1709.

I Understand that my Papers were put into your Hands by the Archbishop of *York*, for your Examination and Opinion. You are therefore a Debtor to the Publick on those Accounts: and I must expect that you do not avoid nor delay such your Examination and Declaration of your Opinion. These are Points of greater Consequence than to bear either your Refusal or Delay: especially when you have so publick a Call from the *Archbishop*; and are therefore appeal'd to in a solemn Manner not to conceal your Sentiments. In the mean Time it may much tend to the clearing up the Truth in these Points if we have a friendly Conference about them, while you and Dr. *Jenkins* are in Town. I leave the Time and Place to your self. The Company need be no other than some common Friends. I expect your Answer concerning this Proposal, to

*Your affectionate Brother and Servant,*

WILL. WHISTON.

But, as I have already hinted, all was to no Purpose. Several indeed do venture out of the Pulpit, where they know I am not to contradict them, and where they suppose the Audience favourable, to aim at an Opposition and Confutation of me: yet do they elsewhere most studiously avoid any Conference with me: as being

either wholly unacquainted with the Controversy, any farther than Bishop *Bull*, or their other Modern Authors have instructed them; or inwardly Conscious that the Original Books of Christianity are not so clear on the side of Orthodoxy as the World is to be perswaded. But then, As to my Papers about the *Constitutions*, tho' they have also been seen by several, I mean an imperfect Draught of them, yet have I received no considerable Intimations relating to them from abroad. The Learned generally appearing almost as much Strangers to them, at least as to their real genuine or Spurious Nature, and as to the Number and Nature of their Interpolations, as if we had no such Books extant among us. Bishop *Pearson* indeed of late, and since him Dr. *Grabe*, found a few MSS. that began to make them think they were Antienter, and of more Authority than is vulgarly suppos'd: and *Cotelerius* has written such admirable Notes upon them, as are sufficient to shew that their Authority is vastly great as to the Ancient State of the Church, and its Original Settlements. But the Prejudices against the *Arian* Passages did so overbear all, that none of these either did or durst really and throughly examine into their Sacred *Authority*: Which yet, upon a full Examination, I take to be undeniable. And truly as to my self, whatever other honest Men may look for or promise themselves in this Matter, I have never expected any *Answer* to the Papers about the Primitive Faith, or indeed to those other about the *Constitutions*, and about *Ignatius*: and I own I have had but *one Argument* why I did not expect any, *viz.* Because I was fully satisfy'd they were really *Unanswerable*. And as I have now had the Satisfaction, almost this Two Years, of observing the Fact to correspond, and not so

ſo much as a Pretence to a Reply to appear as to thoſe firſt Papers; ſo do I fully believe that for the Time to come the Fact will alike correſpond as to all of them. Had I found Matters doubtful or uncertain in the old Authors, I had not acted as I have done: but finding them otherwiſe, at the ſame Time that I publiſh the Account, I know no Anſwer can be made to it. Some Improvements and Corrections, no Doubt, all ſuch Writings muſt be long capable of: but to think of *Anſwering* a Matter of Fact, when it is once prov'd from all the Original Witneſſes that are capable of being examin'd, which muſt be the Caſe here, is abſurd and ridiculous. I meddle not therein properly with the Truth, or Reaſonableneſs, or Philoſophy of the Doctrines or Practices; but taking the Things our Saviour deliver'd, and the Apoſtles receiv'd and preach'd to the World as *Antient Facts*, and therefore no otherwiſe to be known than by the Teſtimonies of all the earlieſt Writers, I have honeſtly, and faithfully, and impartially given an Account of the ſame from all thoſe earlieſt Writers, and that almoſt wholly in their own Words: and that Account has, in every Part, been review'd, examin'd, and corrected by a Learned, Cautious, and Impartial Friend, and found to be juſt and fair. So that I not only know it to be, for the Main, *Unanſwerable*; but I can hardly forbear ſaying that thoſe of the Learned who have carefully perus'd it, and are able to judge of it, cannot but know that they are not able to anſwer it. Not that my Papers are of ſuch a perſuaſive Nature, or the Antient Teſtimonies every one ſo clear and expreſs, that when they are read by even Learned Men with their former Notions, and Prejudices, and Fears about them, they may not leave them doubtful and uncertain in ſeveral

ral Things. But this I affirm, that if any Learned Persons do as I did, *i. e.* come with a full Resolution to be under no Manner of Byas at all, but barely to believe, as they see the Original Testimonies shall sway them; and not only pray for God's Blessing on their Enquiries, but sincerely resolve to alter their present Faith and Practice according as they shall see Reason from the same Testimonies; (which I bless God I have still done all along; and without doing so could not have expected the Success of my Endeavours;) They will then soon see that, in the Main, my Account is *certainly true*; and by Consequence my Papers *Unanswerable*. Tho' how long it will now be e're this will be own'd by the Learned, and the necessary Alterations made in the Articles, Creeds, and Liturgy of the Church, I cannot tell: nor indeed when Things will be own'd to deserve such a publick and solemn Consideration and Examination as they ought to have before such great Alterations are attempted. Could I but once see a Publick Fast proclaim'd, to lament all our crying Sins of this Nature; and to implore a Blessing on our Enquiries hereto relating; with publick Leave or Commission to examine freely and impartially, without any Fears from this World, I should then easily foresee the Suddenness of this great Reformation. But till I see some such Signs of the Churches being in earnest, and really desirous of Truth and Christianity in these Matters, I cannot foretel that Time; I mean any farther than the near Approach of our Saviour's Kingdom in the Scripture-Prophecies does assist me: For which Period I must refer the Reader to my *Essay upon the Revelation of St. John*. But to leave this Digression, and to proceed. About *May* 1709, I was accus'd to my Diocesan, the Lord Bishop

Biſhop of *Ely*, by the Miniſter of that Pariſh in *Cambridge*, where, by his Lordſhip's Favour, I enjoy'd a Catechetick Lectureſhip, that in my Explication of the Church-Catechiſm I did aſſert Things that were *contrary to the Doctrines of the Church*; and alſo that when I once read Prayers for him, I omitted the third and fourth Petitions of the Litany, or the *Invocation of the Holy Ghoſt*, and *of the Trinity*. Theſe Accuſations I confeſs'd to be true; and was very ready to juſtify and ſupport my Opinions and Practices as to thoſe Matters. Accordingly, when my Dioceſan appointed a Time for hearing the Accuſation and my Defence, I appear'd at the Time and Place appointed: But my Accuſer not appearing there at the ſame Time; tho' he afterwards came, as I was told, when the Biſhop was gone, as well as my ſelf; this Accuſation, in a manner, came to nothing. Some Time after this I was told by a Friend that there was a direct Deſign againſt me by ſome of the Univerſity, and that there had accordingly been the Form of a *Grace*, (as we call it,) drawn up and carried to the Reverend Dr. *Covel*, Maſter of *Chriſt's-College*, our then Vicechancellor, in order to my Degradation or Expulſion; at leaſt ſo far as lay in the Power of the Senate of the Univerſity to do either of them. All which proved to be true: tho' I perceiv'd no publick Hearing was deſign'd to be allow'd me; nor could I ever obtain a ſight of that *Grace* which was intended againſt me. And indeed the Steps taken were ſo unjuſtifyable, and the Vicechancellor, with the reſt of the *Caput Senatus*, and ſuch others as knew the fairneſs of my Procedure all along, appear'd ſo unwilling to go into them, that this was ſoon dropt; tho' not without ſome remaining Threats and Contrivances againſt me one way

way or other: which yet the good Providence of God has hitherto deliver'd me from; and I aſſuredly hope and truſt will ſtill deliver me. I ſay nothing of the Rudeneſs offer'd, and Imputation intended to be laid upon me at Dr. *Clark*'s remarkable Act in the Divinity-Schools; becauſe the unfair Procedure on the one ſide, and the prudent Caution on the other, did ſo wholly prevent any Diſgrace to me thereby, that after the Heats, which were then excited, were a little over, and the Univerſity began to conſider better of it, all ſuch Attempts turned rather to my Advantage. But what Endeavours were elſewhere us'd againſt me, and how far they ſucceeded, will fully appear from the two following Letters which I wrote to the Lord Biſhop of *Ely*, about the ſame Time that the foregoing Particulars happen'd: which I ſhall therefore here tranſcribe.

*My* LORD, *Camb. Sept.* 29. 1709.

I Receiv'd by Mr. *L.* and Mr. *P.* a Meſſage from your Lordſhip concerning my quitting that Lecture which I have hitherto by your Lordſhip's Favour enjoy'd; tho' with the Aſſurance of the private Continuance of the ſame Allowance to me. I own this laſt Offer, which your Lordſhip was alſo pleas'd to make me at *London*, to be an Inſtance of your Lordſhip's great Regard and Kindneſs to me and my Family; and I do heartily thank your Lordſhip for it: Nay, I own the Acceptance of this Propoſal would be both for my own private Eaſe and Advantage at preſent; and, if other ill Conſequences could be prevented, for my Satisfaction alſo, ſo far as it tended to your Lordſhip's own Eaſe, and the preventing ſome Clamors which are to your Diſturbance.

ſturbance. But when I conſider what will be the unavoidable Conſequence of ſuch a Procedure; and how it will ſtill the more imbitter vaſt Numbers of the Laity againſt the Clergy, when they ſee thoſe of the moſt Freedom and Temper among them go into the way of Diſcouragement and Suppreſſion of the faireſt and honeſteſt Enquiries into the Truths of our Religion, and thereby plainly encourage thoſe who aim to carry Things farther, and to proceed to direct Violence and Perſecution againſt me; and that for no other Cauſe but becauſe I dare to examine and openly declare thoſe Sacred Truths of Chriſt which the Antichriſtian Church has ſo long ſuppreſs'd: When, I ſay, I conſider theſe and the like Conſequences of this Propoſal, I muſt own I cannot poſſibly give my Conſent to it. I know very well that your Lordſhip does not need my Conſent to this or to a worſe Propoſal. 'Tis in your own Breaſt to take the Allowance away, as well as to forbid me to officiate. And I aſſure your Lordſhip I am prepar'd for the worſt, both in this, and any the like Caſe: being fully reſolv'd to hazard not only my Eſtate, but, by God's Aſſiſtance, my Life in this Cauſe: which, on a full Examination, I am entirely ſatisfy'd is the Cauſe of Chriſt, and of his Sacred Truths reveal'd to Mankind. However, I am almoſt tempted to wonder that your Lordſhip is moved by ſome idle Clamors, when your Lordſhip may perceive that thoſe that make them are ſo little aſſur'd of the Truth of the contrary Doctrines, that they induſtriouſly avoid both any Conference about them, and the peruſal of my Papers concerning them. May your Lordſhip pleaſe either to peruſe my Papers your ſelf: or if your other Affairs will not permit that, to recommend

mend them to some Number of Learned and Fair Persons for their Examination and Opinion, before you proceed to any Thing like a Punishment on any such Account. This seems so near to strict Justice, that I may almost claim it at your Lordship's Hands; especially since I am well assur'd your Lordship does not design to go to the Rigor of that with me. But upon this Occasion give me leave, My Lord, to insist on what I formerly propos'd, and have hinted already, *viz.* That your Lordship will please so far to Countenance Truth and Honesty, as to recommend the Examination of my Papers to the University, and to intimate your Desire, that some such fair Method may be taken, before any harsher Methods are thought of. My Papers are ready for them, and of Consequence sufficient to perswade to such a Method. And to encourage them to hope for all possible fairness on my side, I do here, under my Hand, promise your Lordship, that if the Examiners can produce a *Tenth Part* of so many Original Texts and Testimonies *for* the Doctrines now current, as I do *against* them, I will *burn my Papers*, and the Church of Christ shall be no farther troubled with them. But if this cannot be done, I hope your Lordship will consider well e're you discourage and discountenance such plain Truths of Christianity. I am, with all due Gratitude and Submission,

*Your Lordship's obliged,*
*and obedient Servant,*

WILL. WHISTON.

*The*

*The Second Letter, which was wrote a Month afterward, was in these Words.*

*My* LORD, *Camb. Octob.* 27. 1709.

I Perceive that your Lordship is much disturb'd with Complaints, and made uneasy with regard to that Lecture at St. *Clements*, which I have hitherto enjoy'd by your Lordships Favour. It has certainly been all along in your Lordship's Power to have taken away both the Liberty and the Salary of my officiating there: Altho' your Lordships Regard to me, as well as to my Family, on Account of the Relation I have formerly born to your Lordship, has hitherto prevented any such harsher Procedure. I must profess here before your Lordship that the Doctrines I have taught in those Lectures, as well as declared elsewhere, are no other than such as, on a full Examination, I am satisfy'd are the Sacred Truths of Christianity reveal'd to Mankind. So that 'tis impossible for me to renounce or conceal them, without being condemn'd by my own Conscience of Hypocrisy and Prevarication in the most Sacred Concerns possible. Nor therefore could I formerly consent to your Lordship's kind Proposal of continuing the Salary, if I was willing to drop the Lecture; because I then understood it to be intended in such Circumstances as carried too great an Appearance of Discouragement to these Truths I had there declar'd; and a kind of Publick Discountenance to those free and honest Enquiries whereby alone the true Genuine and Primitive Faith, and Worship, and Discipline can be recover'd among us. The fear of those Consequences is now in good Measure over, by your Lordship's more open continuance of my former Salary,

Salary, and leaving the continuance of the Lecture it self to my own Discretion. I confess to your Lordship I am so sensible of the Inconveniences which have already arisen from so great diversity of the Opinions of Mr. *T.* who is the Minister, and my self the Lecturer; and the yet greater Inconveniencies which I have Reason to fear if it be still continued, so directly against his Inclination, as well as against the Bent of the Body of the University it self, that I chuse to relinquish it voluntarily for the future; at least till it may be reviv'd with more Quiet and Ease on all sides. Accordingly, I do hereby heartily thank your Lordship for your continuance of it to me all this Time; for your thus leaving the continuance or ceasing of it to my own Choice; and for your Regard still abundantly shew'd in the kind Promise of the same Salary which I had before. Only I beg leave still to put your Lordship in Mind of my former Motion, that your Lordship would please to encourage a fair and publick Examination of these important Points which I have to propose to the Christian World; and to use your good Offices with all those concern'd, that no sudden and rash Attempts upon me here may be set on Foot; but that I my self may be publickly heard, and my Papers carefully read, and examin'd before any Discountenance or Censure be pass'd upon me. I am, My Lord, with all due Gratitude and Submission.

Your Lordship's much obliged, and
most obedient Servant,

*I have given Notice to Mr. T. that the Lecture will be discontinued.*

*WILL. WHISTON.*

But

But to go on now with my Narrative. After these Things, the latter part of *January* last 17$\frac{0}{10}$, I discover'd another Thing of the greatest Consequence to the Christian Church, and to my main Designs, *viz.* That the *larger Epistles* ascrib'd to *Ignatius*, and which have of late been stil'd his *interpolated Epistles*, were not only a Work sufficiently early in the Second Century, (which indeed I had discover'd long before, upon my first perusal of them; and had thenceforward stil'd them the *Paraphras'd Epistles* of that Father,) but that they were the Original Genuine Epistles themselves; nay that those three inscrib'd to *Tarsus*, to *Antioch*, and to *Hero*, which all the Learned have long given up for spurious, do appear to be genuine also. This Discovery I was so highly pleas'd with, and look'd upon it to be of such Importance, and the obvious Arguments for my Assertion so strong, that I could not forbear immediately drawing up and publishing a small imperfect *Essay* on that Subject, on purpose to set the Learned upon the re-examination of that Matter. This Essay need not to be spoken of any farther here, because it is Publick, and because that more compleat *Dissertation* on the same Head, which is prefix'd to this Edition of the Epistles, includes it. Only because I have not there thought it necessary to repeat what I said in my Postscript to that Essay, I shall here set it down entire, lest any one from its omission should suspect that I am now dissatisfy'd with any part of it.

## Postscript.

AMong the Passages of *Blasphemy*, *Irreligion*, and *Heresy*, referr'd to by Dr. *Sacheverell* at his Tryal, some of mine are thus enumerated; *viz.*

*viz. When the Scriptures speak of One God, they mean thereby One Supream God the Father only.* ——— *The Moderns call'd these three Divine Persons but One God; and so introduc'd at least a new, and unscriptural and inaccurate, if not a false way of speaking into the Church* ——— Errata *pag.* 123. *lin.* 23, 24. *To whom with the Father* and *the Holy Ghost, read* in *the Holy Ghost,* and Dele *Three Persons and One God.* These I allow to be mine own Words, and to be agreeable to my own, not uncertain Opinion but certain Faith. I was once, as the World will see by the Occasion of the latter *Erratum,* in the common Opinion, that the Father, Son, and Holy Ghost, the Three Divine Persons were truly, in some Sense, *One God,* or *the One God* of the Christian Religion: that is, before I particularly examin'd that Matter in the Scriptures, and the most Primitive Writers. But since I have throughly enquir'd into it, I am so fully satisfy'd, that the *Father* alone is the *One God* of the Christian Religion, that I must now own, that when once I deny or doubt of that Doctrine I must deny or doubt of our common Christianity; there being no one Article more plain, or more universally acknowledg'd in all the first Ages of the Church than that was. And I here venture solemnly to challenge Dr. *Sacheverell* himself, and all his more Learned Friends to produce *one single direct Testimony* of any Christian and Catholick Writer, (excepting One or Two Expressions of *Tertullian,* contrary even to his own usual way of speaking; if yet he can be call'd a Catholick Writer,) who said these *Three Persons* were *One God,* or *the One God,* before the Days of *Athanasius,* in the Fourth Century; while I am ready to produce above *an Hundred* plain Testimonies on the other side, that this *One God* is no other

other than *God the Father.* Which indeed was the first Doctrine which the *Catechumens* learn'd, and the grand Foundation of our whole Religion. I also thought before my Examination that the Doxology current in all these latter Ages, *Glory be to the Father,* and *to the Son,* and *to the Holy Ghost,* was the true Christian Doxology; but upon enquiry am fully satisfy'd that it was not so; but thus, *Glory be to the Father,* by *the Son,* in *the Holy Ghost*: and more rarely, *Glory be to the Father,* and *to the Son,* in *the Holy Ghost*; as I am prepar'd to shew beyond reasonable Contradiction: to which last Form I therefore desir'd mine might be reduc'd by the former *Erratum.* 'Tis true, that my not revising that reprinted Sermon my self, as I did the rest, occasion'd the omission of the Alterations in their proper Places; which otherwise I had certainly made: as I did make one elsewhere agreeably to the ancient Doxology. This omission I endeavour'd to retrieve by putting the Passages into the *Errata,* little dreaming of the Noise, and Outcry which has been since made upon that Occasion. But this Age is so great a stranger to such Original Enquiries; so busy about Modern Forms, Notions and Phrases, that old Genuine Christianity, both as to Faith and Practice, is almost lost among us. And an honest Man who endeavours in the most inoffensive and peaceable way to retrieve the same, if he ventures to speak plainly and freely in such Matters, is readily rank'd among the vile and wicked Promoters of *Blasphemy, Irreligion,* and *Heresy* among us. But if Men do not, I fully believe Christ will make a Difference between them at the great Day of Judgment.

*March* 25. 1710. W. W.

Now the Reader is to obſerve here, that tho' this Poſtſcript be not dated till the 25th of *March*, as not finiſh'd ſooner, yet that the Eſſay it ſelf was finiſh'd and dated the 27th of *February* foregoing. And he is alſo to obſerve, that this ſmall Eſſay did ſo ſhock the Learned, that upon my diſcourſing ſome of them at *London* and *Cambridge*, I perceiv'd they did not know how to Anſwer the Evidence which that Paper, how ſmall and imperfect ſoever, contain'd in it. However, having obtain'd ſome new Hints at *London*, and there met with Profeſſor *Salvinus*'s moſt exact Copy of the ſmaller *Medicæan* Epiſtles; upon my return to *Cambridge* I ſet my ſelf to compare the two Editions ſtill more nicely and exactly; and to examine that whole Matter more throughly. The reſult of which the following Diſſertation preſents the Reader, to which he is therefore to be referr'd under this Particular. But here, to go a ſmall Matter backward, I muſt acquaint the Reader that before I went to *London* to print the firſt Eſſay, I wrote a Letter to the Reverend Dr. *Roderick*, Provoſt of *Kings-Colledge*, and Dean of *Ely*, our Vice-chancellor, to be communicated to the Heads; which yet I order'd not to be deliver'd to him, till one of the Printed Eſſays themſelves could be preſented with it; as was done accordingly. This Letter is highly proper to be inſerted here; and I ſhall ſet it down *verbatim*; that the Reader may farther ſee how fairly I have acted in this whole Matter; and by conſequence how little Reaſon any of the Univerſity or elſewhere can have to be angry with me, or to endeavour to do me any Harm upon theſe Accounts.

*Mr.*

*Mr. Vicechancellor,* *Camb. Feb.* 22. $17\frac{22}{23}$.

HAving now in good Measure finish'd those Papers which I have been about for some Time, concerning the *Primitive Faith of Christians*, and concerning the *Apostolical Constitutions*; and therein, by the Blessing of God, made Discoveries of such Consequence as ought not any longer to be conceal'd from the Christian Church, I presume to Address my self to you in this Matter, and to Offer the foremention'd Papers to your, and to the Universities *Publick Consideration.* As I have the Honour to be a Member of this Body, and desire ever to be a peaceable Member of it, I think it very well becomes me to submit my Papers to the Examination of the same; both as it is an University, or Society of Learned Men; and as it is mainly an University of Clergy-Men, or of Persons either already of, or design'd for the Sacred Office of the Ministry, and so peculiarly concern'd in these *Sacred Enquiries.* I am well aware that not a few of the Discoveries contain'd in my Papers are contrary to the receiv'd Notions, and the Establish'd Doctrines and Practices upon them, not only of this, but of almost all the other Christian Churches. But then, I am so well, so fully assur'd of the certain and undeniable Truth of the same Discoveries notwithstanding, that the commonness of the opposite pernicious Errors, so fatally overspreading the Christian Church, dishonouring the Gospel of Christ, and hindring the Propagation and Effects thereof in the World, ought to inspire all sincere and honest Christians, that is, all those that make the Doctrines and Laws of their Blessed Lord, and of his Holy Apostles, the proper

Rule and Standard of their Faith and Practice, with the greater Concern and Zeal in the Examination and Correction of them. 'Tis not yet Two Centuries since all these Parts of *Christendom* did almost as universally believe Purgatory and Transubstantiation as they now do those Doctrines which I oppose. And I venture to say, that the Foundations for those strange and absurd Opinions are yet full as good and as plausible in the Scriptures, and the most Primitive Fathers, as they are for the common Doctrines in these Matters; and so they ought upon Examination to be equally rejected with them. But then, the Correction of those *Doctrines*, and the Practices founded on them, is not all, nor the main thing that I labour for. The Discoveries I have made are of still a higher Nature. For I have, I think, certainly found that those *Apostolical Constitutions*, which the Antichristian Church has so long laid aside as Spurious or Heretical, are no other than the Original Laws and Doctrines of the Gospel: The *New Covenant*, or most Sacred Standard of Christianity; equal in their Authority to the Four Gospels themselves; and superior in Authority to the Epistles of single Apostles: some parts of them being our Saviour's own *Original Laws* deliver'd to the Apostles; and the other parts the *Publick Acts* of the Apostles themselves met in Councils at *Jerusalem* and *Cæsarea* before their Death: and this was the constant Opinion and Testimony of the earliest Ages of the Gospel. Nay, I have discover'd also very lately, that the larger Epistles of *Ignatius*, which are stil'd the Interpolated ones, and which give undeniable Attestation to these *Constitutions*, are alone the Original and Genuine Epistles of that Apostolical Bishop; and that by consequence the smal-

ler

ler Epistles, which now pass for the Genuine and Original Ones themselves, are only later *Extracts* made out of the former for the Purposes of Orthodoxy. These Discoveries, if true, are certainly of the highest Importance to every Christian; and therefore they ought most certainly, without farther delay, without all Passion and Prejudice, to be honestly enquir'd into and openly examin'd among us. I am my self so fully satisfy'd of their certain and undoubted Truth, and Divine Authority, that I am willing and ready to hazard all I have or hope for in this World for their Reception and Establishment: and do hope, that if Violence and Persecution should be my Lot on this Account, God would afford me Grace and Courage to resist even unto Blood, with Patience and Submission, in so good, and glorious, and Christian a Cause. But I hope, the Churches of Christ, especially the Reformed Churches, begin to lay aside that *Antichristian Spirit of Persecution* which has so long prevented the free Enquiries of Christians into the Original Doctrines and Duties of the Gospel. And I do also believe, that our Saviour Christ is bringing on soon his Kingdom of Peace and Holiness, when all such Designs shall be vain and fruitless for ever. Good Mr. *Vicechancellor*, do but so far encourage Truth and Honesty, as to allow my Papers a *fair*, a *publick*, and a *careful Examination*; and when that is over, take what Resolutions you shall think meet concerning them and their Author. These are Matters of the Highest and most Sacred Nature that have ever come before the Church of Christ. And as we may all hope for Mercy at the Hands of God, as to our past Subscriptions, Creeds, and Practices, so contrary to Christianity, in case we now readily set our selves to examine and

correct them for the Time to come, with a sincere desire to know, and firm Resolution to practise the Truths and Duties of Primitive Christianity, how contrary soever they may prove to our Modern Notions, Customs and Interests: So will any Degree of wilful Ignorance, Obstinacy, and Disobedience, be hereafter a Crime of much greater Guilt, and so bring down upon us a much heavier Punishment. *The Times of the former Ignorance*, St. *Paul* tells us, *God winked at*: But when the Divine Truths were plainly reveal'd, he more expresly commanded, and justly expected, that *all Men every where should repent*. 'Tis of no Consequence how inconsiderable the Means or Instruments are which our Saviour makes use of to discover his Truths and his Word to Mankind. If they appear to be *his Sacred Truths*, and *his holy Word*, we have no farther Excuse to make for our Disobedience. Nor can all the Authority of Articles, Canons, and the like Acts of Human Contrivance excuse us either from a serious Enquiry into, or from a suitable compliance with the Will of Christ, when it is plainly reveal'd to Mankind. If you, Sir, with the rest of the Heads and Members of this University please to encourage that fair Examination which I desire and insist upon, I will immediately apply my self to the Governors of the Church, the Archbishops and Bishops, for their Permission and Directions therein, which I have good Hope they will not deny in so important a Matter. And indeed, I look upon it as the peculiar Duty and Business of *the Clergy*, to reform and amend the Corruptions which at any Time appear to be crept into the Faith or Practice of the Church. Accordingly, I most earnestly desire that *the Clergy* would *themselves* set about the present Examination,

amination, while my Papers are in mine own Power; leſt otherwiſe the Neglect and Refuſal of ſuch Examination be juſtly laid to their Charge, to their Reproach and Condemnation, both in this World, and in that which is to come. I have my ſelf acted with all Sincerity in this Matter. I have fairly ſet down the Reſult of my own Enquiries; and earneſtly deſir'd the Aſſiſtance of others; that ſo all even leſſer Miſtakes or Omiſſions might be avoided, and the whole be as compleat and Authentick as poſſible, before it comes to be publiſh'd to the World. I do ſtill earneſtly deſire the ſame Aſſiſtance; which a fair and ſolemn Examination, by a ſelect Number of Learned Men, empower'd and requir'd to enquire and ſpeak freely, would afford me. If this be refus'd or neglected, eſpecially by the Univerſity and by the Clergy, I think no ſmall Guilt will lay upon them both before God and Men. Only after this direct Offer and Repreſentation here; as I have already made, and do again intend to make the ſame Offer and Repreſentation to the moſt Reverend the Arch-biſhops, on account of the Body of the Clergy, I hope I ſhall my ſelf be eſteem'd wholly clear and blameleſs, as having ſincerely diſcharg'd my Duty and Conſcience in this ſerious and weighty Concern. And I heartily wiſh that the reſt of my Brethren of the Clergy would think themſelves oblig'd to do that which is now, without Diſpute, become their *bounden Duty*. I am Sir, with all due Reſpect and Obſervance,

*Your moſt humble, and*
*obedient Servant,*

WILL. WHISTON.

But

But this Letter had no Effect at all, as far as I could perceive; nor do I know that it was then so much as shewed to any of the other Heads of the University. However, I still went on to guide my own Faith and Practice by the Original Rules of the Gospel, and the Apostolical Constitutions, without concerning my self with our later Guides, the Doctrines and Rules of the present Age. [I mean only in such Matters as were too sacred to be chang'd; or too plainly enjoyn'd to be liable to Human Determination; while in all other Matters of Indifferency and Christian Liberty, I carefully conform'd my self to the Rules and Appointments of the Church of *England*, as a peaceable Member of the same.] Accordingly upon the Birth of a Child in *June* this Year 1710. I resolved, as exactly as possible, to observe the Laws of Christ deliver'd in the New Testament, and more fully in the Apostolical Constitutions, as to its Baptism. And for that end I drew out of the same Constitutions as exact a Form for the Baptizing of Infants as I could, which I made use of Accordingly; and do here present it to the Pious and Christian Reader for his *Instruction* and *Edification*, and when he is satisfy'd that the Use of it is his Duty, for his *Imitation* also.

## A Form for the Baptism of Infants, agreeable to the *Constitutions of the Apostles.*

[ *The Lesson,* Rom. vi. ]
[ *The Explication.* ]

DEarly Beloved: Baptism is a Sacred Ordinance given by Christ himself, as a solemn Representation of his own Death. The descending into the Water represents his Burial. The holy Oyl, which ought to be first us'd, represents the Effusion of the Holy Ghost. The Holy Ointment, used in the Sealing afterward, is for the Confirmation of the Profession of the Person baptiz'd. The mention of the Father in the Form of Baptism, is to put us in Mind that God the Father is the Original Author of the Dispensation by Christ, and he that sent his Son into the World. The mention of the Holy Ghost after the Father and the Son, is to put us in Mind that he was the grand Witness to our Saviour's Mission. The Immersion of the Person under Water represents his dying together with Christ. The Emersion of the Person out of the Water, represents his rising again with him. The Father, who is first named, is the supreme God. Christ, who is named in the second Place, is the only begotten God; the Beloved Son of God; and the Lord of Glory. The Holy Ghost, who is named in the third Place, is the Comforter; who was sent by Christ, and taught by Him, and who proclaim'd Him to the World. *Constit. L. III. C. 17.*

[ *The*

[*The Exhortation.*]

*Cap.* 18. Now every Baptiz'd Perſon is to remember, that he muſt repent of and forſake all ſorts of Wickedneſs; and muſt no longer go on in Sin; but muſt behave himſelf as one in Friendſhip with God, and at Enmity with the Devil; as the Heir of God the Father, and the Fellow-heir with his Son; and as one that has renounc'd the Devil himſelf, with his Dæmons, and his Deceits. He muſt be chaſt, pure and holy, as a Friend of God, and as a Son of God: One that prays to him as a Son prays to his Father, and accordingly uſes the Lord's Prayer, as in the Name of the common Society of all the faithful.

*Hear the Words of the Goſpel written by* Mark, *in the Tenth Chapter, at the Thirteenth Verſe.*

They brought young Children to Chriſt that he ſhould touch them; and his Diſciples rebuked thoſe that brought them. But when Jeſus ſaw it, he was much diſpleas'd, and ſaid unto them, ſuffer the little Children to come unto me, and forbid them not, for of ſuch is the Kingdom of God. Verily I ſay unto you, whoſoever ſhall not receive the Kingdom as a little Child, he ſhall not enter therein. And he took them up in his Arms, put his Hands upon them, and bleſſed them.

*Hear now what the Apoſtolical Conſtitutions and Canons ſay farther concerning Baptiſm; and particularly concerning the Baptizing of Infants; and concerning the Dipping three Times in Baptiſm.*

He

He that will not be baptiz'd, out of Contempt of this Sacred Ordinance, shall be condemn'd among the Unbelievers; and shall be reproach'd as an ungrateful Person. For our Lord says, *Except a Man be born of Water and of the Spirit he cannot enter into the Kingdom of Heaven.* And again, *He that believeth and is baptized shall be saved; but he that believeth not shall be damned.* But as to him that says, "I will defer to be baptiz'd "till my Death; lest I should sin afterward, "and so defile my Baptism: he is ignorant of God, and unacquainted with his own frail Nature. For the Scripture says, *Delay not to turn unto the Lord*, for *thou knowest not what a Day may bring forth.* Do ye also Baptize your Infants, and bring them up in the Nurture and Admonition of God: For our Lord says, *Suffer the little Children to come unto me, and forbid them not.*

L. VI. c. 15. Joh. III. 5. Mar. XVI. 16. Eccles. V. 7. Prov. XXVII. 1. Mat. XIX. 14. Mar. X. 14.

If any Bishop or Presbyter does not dip three Times in the Celebration of this Sacred Ordinance of Initiation into Christianity; but dips once only, and uses the Form of Baptizing, *Into the Death of the Lord*, let him be depriv'd. For the Lord did not say, *Baptize them into my Death*; but he said, *Go ye and teach all Nations, Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.*

Can. 1. Matth. XXVIII. 19.

*Hear also what the same Constitutions say of the Sufficiency of Baptism by Water alone, without the Holy Oyl and Ointment; where no such Oyl and Ointment are to be had.*

If there be neither Oyl nor Ointment, Water is sufficient, both for the Anointing with the Oyl, and Sealing with the Ointment; and for the Profession of his Faith who dies together with Christ.

L. VII. c. 22.

[ *The*

[ *The Baptiſmal Inſtruction.* ]

c. 39.-45. Thoſe who at Years of Diſcretion offer themſelves to be *Catechumens*, are to be fully inſtructed before they are admitted to *Baptiſm*: and the ſame Things are to be taught thoſe that are Baptiz'd in their Infancy, before their Baptiſm is compleated by *Confirmation*. The Heads of which Baptiſmal Inſtruction, as they are contain'd in the Apoſtolical Conſtitutions, are as follows. A Catechumen muſt be taught the Knowledge of the unbegotten God the Father: the Acknowledgment of his only begotten Son: and that full Aſſurance which is deriv'd from the Holy Ghoſt. He muſt learn in what order God made the ſeveral Parts of the World; with the Series of his Providence towards it; and what diſtinct Laws he has given to Mankind. He muſt be inſtructed why God made the World; and in particular why he plac'd Man as the Principal viſible Creature therein: and what is his own proper Nature and Conſtitution as a Man. He muſt be inform'd how God puniſhed the Wickedneſs of Men by the Flood, and by the burning of *Sodom and Gomorrah*; but rewarded and advanc'd the Godly in every Generation; as *Seth*, and *Enos*, and *Enoch*, and *Noah*, and *Abraham*, with his Poſterity; and *Melchiſedech*, and *Job*, and *Moſes*, and *Joſhua*, and *Caleb*, and *Phineas* the Prieſt, and the reſt of the Saints in their ſeveral Ages; and how God out of his providential Care did not caſt off Mankind; but called Men in the ſeveral Ages of the World from Error and Vanity to the Acknowledgment of the Truth; in order to reduce them from Slavery and Impiety, unto Liberty and Piety; from Unrighteouſneſs to Righteouſneſs; from Eternal Death

Death unto Everlasting Life. He must also be farther Instructed afterward concerning the Incarnation and Passion of our Lord, his Resurrection from the Dead, and Ascension into Heaven. Furthermore, when the Catechumen is almost ready to be baptiz'd, he must learn his Duty as to the Renunciation of the Devil, and Dedication of himself to Christ, which he is to perform at Baptism. For he must first forsake all Things contrary to his Christian Profession, and after that be admitted to the Christian Mysteries. He must first purify his Mind from all naughty Affections, from all Spots and Wrinkles, and then partake of the Holy Things. For as a wise Husbandman will first cleanse his Field from the Thorns which have sprung up in it, and will then, but not before, sow his Corn therein: So are the Ministers of Christ to do in this Matter; first to purge Men from all Wickedness; and then to instruct them in the Rules of Piety; and so admit them to the Privilege of Baptism. For so did our Lord himself exhort us, saying, First *Teach all Nations*; and then he added, *Baptize them in the Name of the Father, and of the Son, and of the Holy Ghost.*

[*Then the Surety for the Infant to be baptiz'd says thus, looking Westward.*]

I, in the Name of this Child, renounce the Devil, and his Works, and his Pomps, and his Worship, and his Angels, and his Inventions, and all Things that are under him.

[*Then the Surety goes on thus, turning Eastward.*]

I do also, in the Name of this Child, dedicate my self to Christ: and do believe, and am to be

be baptiz'd into the One unbegotten Being, the Only True God Almighty, the Father of Christ, the Creator and Maker of all Things; From whom are all Things. And in the Lord Jesus Christ, his only begotten Son, the First-born of every Creature, who was begotten by the Good Will of the Father before the World began; By whom all Things were made which are in Heaven and on Earth, visible and invisible: who in the last Days descended from Heaven, and took Flesh, and was born of the Holy Virgin *Mary*, and conversed Holily, according to the Laws of his God and Father; and was crucify'd under *Pontius Pilate*, and died for us; and the Third Day after his Suffering, rose again from the Dead, and ascended into the Heavens; and is sat down at the Right Hand of the Father; and shall come again at the End of the World with Glory to Judge the Quick and the Dead: of whose Kingdom there shall be no End. I am also to be baptized into the Holy Ghost, that is, the Comforter; who wrought in all the Saints from the beginning of the World; and was afterward sent down upon the Apostles, from the Father, according to the Promise of our Saviour and Lord Jesus Christ; and after his Descent on the Apostles was sent down upon all Believers in the Holy Catholick Church. I am also to be baptiz'd into the Resurrection of the Flesh; into the Remission of Sins; into the Kingdom of Heaven; and into the Life of the World to come.

[*Then the Bishop, or Presbyter, uses this Eucharistical, or Consecration-Prayer.*]

We bless thee, We glorify thee, O Lord God Almighty, the Father of the Only begotten God:

We

We give Thanks to thee that thou hast sent thy Son to be Incarnate for our Sakes, and for our Salvation; that he submitted to become like a Man in all Things, that he might Preach the Kingdom of Heaven, the Remission of Sins, and the Resurrection of the Dead. We also adore thee, O thou only begotten God the Son, after the supreme God, and by his Appointment; and give thee Thanks that thou hast undergone Death for all Mankind, even the Death of the Cross; a Representation whereof thou hast given us in this Baptism of Regeneration. We also glorify thee, O God the Father, that thou, who art the Lord of all Things, for the Sake of Christ, in the Holy Spirit, hast not utterly rejected Mankind; but in the several past Ages hast all along us'd various Dispensations of thy Providence for their Sake. Accordingly, when *Adam* was in Paradise, thou in the first Place didst assign him that very Paradise for an Habitation of Pleasure. Afterwards, as an Instance of thy Providence, thou gav'st him a Command to try his Obedience to thee: and when, upon his Disobedience, thou didst justly drive him out of Paradise, yet, out of thy Goodness didst thou not cast him off for ever. Nay, thou dist but as a Father chastise his Posterity after him. And on his Account, in the End of the World, thou hast sent thy Son to become Man for the Sake of Men; and to take upon him all the Passions of Human Nature, Sin only excepted. Look down therefore, O Lord God, from Heaven upon us in the Celebration of this thy Ordinance of Baptism; and sanctify this Water for that Holy Purpose. Bestow upon it Grace and Power, that this Infant now to be Baptiz'd therein, according to the Command of thy Christ, may be crucify'd with him, and dye with him, and be

buryed with him, and riſe again with him to the Adoption of Children which is by him, that ſo he may dye to Sin, and live unto Righteouſneſs: through the ſame Jeſus Chriſt our Lord. *Amen.*

[*Then let the Biſhop, or Presbyter dip the Infant Thrice under Water, at the diſtinct Names of the Father, Son, and Holy Ghoſt, in the uſual Form of Baptiſm.*]

*N.* I Baptize thee in the Name of the Father, and of the Son, and of the Holy Ghoſt.

[*Then let the Biſhop or Presbyter return Thanks in this or the like Manner.*]

O Lord God, who art Unbegotten, and the Lord, the Ruler and Governor of all Things: Who haſt ſpread the Light of thy Goſpel throughout all the World: We yield thee hearty Thanks that it hath pleas'd thee to regenerate this Infant by Baptiſm, and to receive him for thine own Child by Adoption, and to incorporate him into thy Holy Church. And humbly we beſeech thee to grant that he being dead unto Sin, and living unto Righteouſneſs, may, when he grows up, ſhew that he has been, by Baptiſm, buried with Chriſt in his Death; that he may really crucify the Old Man, and riſe again to Newneſs of Life. So that finally, with the Reſidue of thy Holy Church, he may be an Inheritor of thine Everlaſting Kingdom. And give every one of us Grace, that we may always remember, that Baptiſm does repreſent unto us our Profeſſion, which is to follow the Example of our Saviour Chriſt, and to be made like unto him; that as he dyed and roſe again for us, ſo may

may we who are Baptized die from Sin, and rise again unto Righteousness, continually mortifying all our Evil and corrupt Affections, and daily proceeding in all Vertue and Godliness of living.

[*Then all standing up, and turning to the East, the Bishop or Presbyter shall conclude with the Lord's Prayer; adding the usual Blessing.*]

The Grace of our Lord Jesus Christ, and the Love of God, and the Fellowship of the Holy Ghost be with you all evermore.

*A Collect to be us'd next after the Lord's Prayer, by such Adult Persons as are newly Baptiz'd; which is proper for Confirmation, as to those that are Baptized in their Infancy; taken out of the Constitutions.*]

Almighty God, the Father of thy Christ, thine Only-begotten Son. Grant to me a Body undefil'd; an Heart pure; a Mind watchful; with the sure Knowledge of thee, and the Assistance of thy Holy Spirit: that I may fully understand and be establish'd in thy Truth: through thy Christ. By whom, Glory be to thee, in the Holy Spirit, for ever. *Amen.*

About the same Time that this Sacred Office was drawn up, I happen'd to read over the Learned *Monfaucon*'s Accurate Account of the Life of *Athanasius*; which appear'd to me a very remarkable One, and such an One as deserv'd a Nicer Review, especially as compar'd with other Facts and Observations belonging to him: and indeed such an one as afforded Suspicions of not a few Instances

of *Insincerity*, if not of direct *Forgery* also. Upon this I read it over again more carefully, and with a watchful Eye upon several Particulars therein related; which did now more plainly appear lyable to the same Suspicions. This occasion'd my drawing up the following Paper upon that Subject, which I shall here therefore offer to the farther consideration of the Learned; as being wholly New; and highly worthy of the most exact Examination of the Church of Christ.

## SUSPICIONS concerning *Athanasius*.

It is well known, that no small Part of the History of the Church, so far as belongs to the Fourth Century, and so far as the Christian Faith is therein concern'd, relies mainly upon the Writings and History of *Athanasius*; and that the Truth and Certainty of very many important Facts depend entirely, as to us, on the Integrity and Veracity of the same *Athanasius*. Now the Reasons why I dare not in such Matters believe Things on his sole Authority are these.

(1.) *Athanasius* was plainly a violent *Party-Man*, and the known *Head of a Party*, and is therefore to be no more depended on in Matters wherein himself and his own Affairs were peculiarly concern'd than others, the like *Party-Men*, and *Heads of Parties* are to be in parallel Cases. And I need not tell the Honest and Impartial, especially in this Age of Division and Faction, how little Regard is to be given to such Testimonies.

(2.) *Athanasius* was peculiarly the Author of a *New System of Divinity*, or the Author of a *New Sect in the Church*; whose *Language*, at least, and *Practices*, if not *Notions*, were most certainly unknown

unknown to the earlier Ages of Christianity. This is too plain to be deny'd; and *Monfaucon* does in a Manner confess it: *Indicare ne pigeat,* says he, *cum nihil periculi ex indicio sit; salvis semper & integris rebus, ac fide nihil mutatâ, multa Athanasiii ævo, ejusque ope inducta Verba fuisse, & ad certam formam reducta fidei capita; ut* Pater hodiernæ Theologiæ *jure ille vocare possit.* "Give me "leave, says he, freely to Declare, since there "is no Danger in such a Declaration, that "while the Things themselves and the Church's "Faith have ever continued immutably the "same, there were many new Words or Terms "of Art introduc'd into the Church in the Age "of *Athanasius*, and by his Means; and thence "the Articles of our Faith became fix'd and "determinate. Insomuch, that *Athanasius* may "justly be stil'd *The Father of the Modern System "of Divinity.* And *Gregory Nazianzen* says thus, in his Panegyrick upon our *Athanasius*: τοῦτο ἦν νόμος αὐτοῖς ὅ, τι ἐκείνῳ ἐδόκει, καὶ τοῦτο ἀπώμοτον πάλιν ὃ μὴ ἐδόκει· καὶ πλάκες μωϊσέως αὐτοῖς τὰ ἐκείνου δόγματα. καὶ πλεῖον τὸ σέβας ἢ παρὰ ἀνθρώπων τοῖς ἁγίοις ὀφείλεται. --- νομοθετεῖ δὲ οἰκουμένῃ. "What *Athanasius* deter- "min'd was a Law to the rest, and what he dis- "allowed was rejected by them. Nay, his Do- "ctrines were the very *Mosaick* Tables of the "Law to them. The Honour that was paid "him was greater than what is due from Men "to the Saints themselves. Indeed, He gave "Laws to the whole World. Now certainly, when so bold and daring a Person appears, who is not afraid to innovate so vastly in the Christian Religion as this amounts to, all true Lovers of the Antient *Faith once deliver'd to the Saints* should be upon their Guard, and not rashly believe all he says, lest he should prove to be one of the Forerunners and Introducers of that Antichristian

*Præf. pag.* 17.

*Op. Vol.* II *P.* 385.

*Pag.* 392

tichristian State whom the Scriptures have so fully caution'd us against, and of whom they give so dismal an Account before-hand.

(3.) A Person of his general Character, which I take to be that of one Resolute, Ambitious, and Tyrannical; of admirable Parts, but little Learning, and small Appearance of Sincerity; who would never submit to either Emperor or Council; and who would rather set the Christian World in a Combustion on all Occasions than recede in the least from his Pretensions; who reasons generally very weakly; yet treats his Adversaries with the most unchristian Names of Reproach and Scorn possible; and who still alter'd his Notions, or at least his Language as he saw Occasion, and as Matters would bear, and yet us'd plausible Words and Insinuations all along; a Person, I say, of this general Character cannot but afford great Room for Suspicion to considering Men.

(4.) *Athanasius*'s reproachful Account of the Origin of the *Meletians*, who afterward join'd with the *Arians* against him, is so entirely different from that which *Epiphanius* gives us to their great Advantage, while yet *Epiphanius* was certainly Honest and Orthodox enough not to be suspected of any Partiality to them, that we have great Reason to question *Athanasius*'s Fidelity in this Matter. And the Council of *Nice* it self are known to have dealt so much more gently with these *Meletians* than they did with the *Arians*, and than *Athanasius* would have had them done, that the Suspicion is confirm'd that his Account was rather the Effect of Hatred and Ill-will, than the real and exact Truth of their Case.

*Pag.* 1. *Hæres.* LXVIII.

*Vit. Athan. P.* 10.

(5.) *Atha-*

(5.) *Athanasius*'s Works drawn up before the Rise of the *Arian* Controversy are so very different from those written afterward, as shew that Opposition and Disputation had quite alter'd and spoil'd the Man; and that his later Writings are of small Authority. I wish, the Honest Reader, that desires to see the true Doctrines of the Church, nay even of *Athanasius* himself, as they were taught and believ'd in his younger Days, and to adjust them with the other broach'd afterwards, would carefully compare his youthful noblest Treatises *Contra Gentes.* & *De Incarnatione Verbi*, with the rest. Those containing, so far as I can judge, in a Manner the same Doctrines that he afterwards so violently oppos'd under the Notion of *Arianism*. Nor need the Reader go elsewhere than to those Treatises of *Athanasius* himself to be satisfy'd what a mighty Change the same Person made in Christianity. This is certainly a Matter that highly deserves every good Christian's serious Consideration.

(6.) *Athanasius* and others from him tell us an incredible Story about the *Meletian* Bishop *Arsenius, viz.* That when *Athanasius* had been solemnly and publickly accus'd of killing this *Arsenius*, and of the cutting his Hand after he was dead, which dead Hand was shew'd publickly also; yet that he produc'd the Man alive before his Judges with both his Hands unhurt; a Letter of which *Arsenius* to *Athanasius* we have in his Works: whilst the *Arians* did still all his Life notwithstanding accuse him publickly upon all Occasions of the same Murder. This seems to me utterly incredible, that he should ever be charg'd with the Murther of a Person, who yet, if *Athanasius* says true, must have been known by all the World to be still alive. Nor does his Introduction of the Emperor's Letters, which

imply his being alive, at all satisfy me. not to say, that we have no Assurance that any pretended Person was the true *Arsenius*, or the Hand produc'd real, we have certainly no other Evidence for even this Letter but *Athanasius* himself; which he knew how to produce for his Purpose as Occasion should serve. And one great Reason of Suspicion here is, that the same Emperor *Constantine*, whose Letter does in this Case so justify *Athanasius*, and express his Wonder at the Impudence of the Charge of murdering one who was still alive among them, did yet soon banish him notwithstanding. And certainly had *Athanasius* had such undeniable Vouchers for his Innocence as he long afterward publish'd, he needed not have run away from the Council of *Tyre* as he did, for fear not only of being condemn'd but even of being torn in Pieces also at the same Time.

(7.) The Story and strange Miracles of *Anthony*, the Father of the *Egyptian* Monks, and thereby of the Modern Monkery in general, does above all Things make *Athanasius* suspected. As the true Miracles of our Saviour and his Apostles do undoubtedly establish the Christian Doctrine; but if they were known to be either false or diabolical, would as undoubtedly destroy its Reputation: So in good Measure does it seem to me to be with *Anthony* and his pretended Miracles, with Relation to *Athanasius* and his Doctrines. If these be true and divine, they do indeed seem Authentick Credentials to the Person and Cause of *Athanasius*: But if they be either false or Diabolical *Athanasius* and his Cause must sink with them. For they are not only produc'd and attested to by *Athanasius* himself, and that sometimes as done before his Face; in his Life of this *Anthony*; but they seem to have been

been design'd, contriv'd, and alledg'd both by *Anthony* and *Athanasius* on purpose for Testimonials to the *Athanasian* Cause and Doctrine, as the Sagacious Reader will observe in his Perusal of them. Now that this Life of *Anthony* is not written sincerely by *Athanasius* is plain by several Circumstances; besides the general wild incredible Nature of the Things and of the Miracles themselves. *Athanasius* says, that *Anthony* was wholly *Illiterate*. Yet does he tell us of his fine Discourses, and of his Letter to the Emperor for him. Yet does he set down a Notable Answer of his to some Philosophers, full of Heathen Learning. *Athanasius* also, in one Place tells us of a Judgment executed on *Balacius*, one of his Enemies, by an Horse on which that Enemy of his rode; and in another, that it was that Horse on which *Nestorius* rode, and not *Balacius*. Nay, *Athanasius* tells us, that *Anthony* when he dy'd, order'd that Cloak which himself had given him to be restor'd to him again: yet has *Jerom* assur'd us, that it had many Years before been assign'd for the Burial of *Paul* the Monk, by the same *Anthony*. In short, those who take *Athanasius* to have been that great and good Man the Orthodox suppose, must also believe him in his Life of *Anthony*, the best attested of all his Works; which yet is next to impossible to be done without receiving all the like vain Legends and Miracles which have been so common since the Days of *Athanasius*, tho' not heard of before; and which are frequently pretended to in the Church of *Rome* at this very Day. But for the rest, the truly Learned and Judicious, who will readily discover the Knavery or worse Original of these Miracles of Antichrist, *whose coming was to be after the working of Satan, with all Power, and Signs, and lying Wonders*: they ought in Consequence

*Vit. Ant.* §. 1. & 73. §. 16. &c. *Sect.* 72. &c. *Sect.* 86. *with Hist. ariom. ad Monach. Sect* 14.

*Vit. Ant. Sect.* 92. *Chron. & Vit. Paul.*

2 *Thes.* II. 9.

sequence thereof to give up their Author *Anthony*, and their Abettor *Athanasius*; and no longer engage their Belief to such Stories and Doctrines as come in so very Suspicious a Manner recommended to them.

(8.) *Athanasius*'s Character of the Principal *Arians* is not only unsupported by other contemporary Authors, unless by his fellow Heretick *Marcellus*, but is directly contrary to that of *Eusebius*; whose Integrity is yet too well known, as well as his Abilities, to have those of *Athanasius* come in the least Competition with them.

*Vit. Athan. p. 26.*

(9.) *Athanasius*'s Story of the miserable Death of his Enemy *Arius* is not only contrary to *Rufinus*, who relates his being alive till the Reign of *Constantius*; but very suspicious in it self. He says it happen'd in the Reign of *Constantine* at *Constantinople*, under its Bishop *Alexander*, and in the most publick Manner possible: so that not only *Egypt* but the whole Christian World must have rung of it presently, in Case it had been true. Yet Twenty Years afterward is he forc'd to write an Account of it to the *Egyptian* Bishops, to secure them to his own Orthodoxy: nay a little after he is again oblig'd, tho' with great Reluctancy, to write it more largely to *Serapion*, as a grand Preservative against the *Arians*: but still with these Cautions, that no Copy of his Epistle be taken, no not by *Serapion* himself, nor by any of those Monks among whom he took Care to spread the same Story, but that it be safely return'd to him again. And he seems to intimate that he saw no other so certain way of putting a stop to some Disputes of the *Arians*, as by this Story, which he suppos'd would effectually do it. And if the *Chronicon Paschale* or *Alexandrinum* be right, this very *Alexander*, who in this Account was the Bishop of *Constantinople* therein

*Eccl. Hist. L. I. 6. 13.*

*Ep. ad Epis. Egyp. & Lyb. Sect. 19.*

*Ep. ad Serap. de Mor. Arii p. 340 &c.*

*Sect. 5. p. 342.*

*Ad An. Dom. 323.*

therein concern'd, had been then dead no less than Six Years before. All these Circumstances afford such obvious Occasion for Suspicion, especially when the Story is pretended to come only by his Presbyter *Macarius*, so famous or rather infamous in the History of *Athanasius*, that I shall not need to enlarge upon them. *Sect. 2. pag. 340.*

(10.) I shall shew elsewhere that tis highly probable, that this *Athanasius* made and impos'd a spurious and ill-digested *Epitome of the Apostolical Constitutions* on the Churches of *Ethiopia* for the genuine ones; with the Omission of all that contradicted his Notions; which Epitome is entire in *Ethiopick*, and part of it still extant in *Greek* also at this Day.

(11.) I shall shew elsewhere that tis highly probable that this *Athanasius* cited the *spurious Copies of Ignatius's Epistles* lately made by his Friend *Marcellus* or some of his Party, for the genuine ones; and that at the same Time when he discovers his Knowledge of the true Copies also: nay, that he certainly cites *Ignatius* that our Saviour ἀγέννητος; *unbegotten*, contrary to the known Doctrine of *Ignatius*, and of all the first Writers of Christianity.

(12.) The famous Quotation which *Athanasius* makes out of *Origen* for the *Eternity* and *Consubstantiality* of our Saviour is so very Suspicious, as to its being Genuine, that *Petavius*, that Learned Jesuit, cannot here forbear to cry out thus. *Hæc plane mirifica sunt: ac si quis alius quam Athanasius fidem faceret talia ab Origine esse scripta, profecto a Catholicis quibusdam intexta fuisse libris Origenis haud absurda foret suspicio.* And this is the more to be suspected, because *Jerom* particularly accuses *Origen* as being against that Eternity: and because he does most certainly stile Christ the *Antientest of all Creatures*. *De Decret. Synod. Nicen. Sect. 27.* *De Trin. L. I. C. 4. Sect. 6.* *Contr. Cels. L. V. p. 257.*

(13.) The

(13.) The pretended Epistle of *Dionysius* of *Alexandria* for the ὁμοούσιος and Eternity of our Saviour, is so different from the Stile of the Third, and so like that of the Fourth Century, is so wholly omitted by *Eusebius* in his Account of him; is so entirely contrary to the known Doctrine of the same *Dionysius*, as we are assur'd from an unquestionable Witness *Basil* himself; nay does so plainly contradict what *Athanasius* cannot deny to have been the Expressions of the same *Dionysius* elsewhere, as well as the Decrees of that Council of *Antioch* whither he had gone but for extream Old Age, that no Manner of Dependance can be had thereon.

*De Synod. Sect. 43. &c.*
*De Decret. Synod. Nic. Sect. 25.*
*De Sentent. Dionys. Sect. 1. &c.*
*Basil Ep. 41.*

(14.) The Quotation also from *Theognostus* against the *Arians* is by no means free from Suspicion, since *Photius* himself, who saw the same Books that are cited by *Athanasius*, fairly confesses that he is on the *Arian* side, as therein directly owning that Christ was a *Creature*. Nay farther, it is to be exceedingly remark'd that since these four, *Ignatius*, *Origen*, *Dionysius* of *Alexandria* and *Theognostus* are, besides Pope *Dionysius*, all the Antient Fathers whom *Athanasius* any where cites against the *Arians*; (and those certainly a poor Number for a Writer then to alledge;) and since it does not appear that he has cited any one of them fairly, but the contrary; we hence learn either that the Antients were all against the *Athanasians*, and that *Athanasius* was plainly *forc'd* to prevaricate and forge; or that he was an Ignoramus, and knew nothing of their Opinions himself, but was impos'd on by others. At the least we learn that his Testimony and Authority is worth nothing, nor to be at all depended on by any Body in these Matters.

*De Decret. Synod. Nican. Sect. 25.*
*Cod.* CVI.

(15.) But that all this cannot be charg'd on his Ignorance, but is in part deriv'd from his Knavery,

Knavery, is evident not only from the Strength of his Parts in general, not easily liable to Imposition; but from the known Case of the Council of *Antioch* in particular; which, as himself, as well as *Basil* and *Hilary*, does not deny, did expressly affirm of our Saviour οὐκ ἔστιν ὁμοούσιος, that he *was not Consubstantial to the Father*: while the Council of *Nice* affirm'd the direct contrary in so many Words. Yet will not he own the two Councils to be of different Opinions, no not when he cannot pretend to have any Records in the World to reconcile them by; no more than *Hilary* and *Basil*: yet do our Modern Writers for Orthodoxy follow them also, and will needs have them to be both for the *Athanasian* Doctrine notwithstanding. Sure the Church was never so grosly cheated as it has been in this Controversy; not only to be made to believe that Doctrines are true and certain without any Foundation in Antiquity; but that those very Men, at least Seventy in Number, who expresly condemn a Doctrine, did yet believe it all the while. I do not see at this Rate why hereafter I may not be found to be an *Athanasian* also, notwithstanding my direct writing against him. Who knows but my Words may be capable of some witty Reconciliation hereafter, as it seems *Athanasius* found to be between those of the two Councils before us, notwithstanding the expressness of the Contradiction between their Determinations? I am willing to hope, that *Basil* and *Hilary* only followed *Athanasius* blindly in this Matter; otherwise that Comparative very good Opinion I have of their Probity and Integrity would soon diminish. But what to say for the really Learned and Judicious among the Orthodox Moderns, who in other Matters are never to be so impos'd upon, I do not know. But to go on,

*De Synod. Sect.* 43. *Basil. Epist.* 300. *Hilar. de Synod. Sect.* 81.

(16.) *Athanasius*

(16.) *Athanasius*, when he and his Doctrine had been at last condemn'd by the great *Hosius*, pretends in Excuse and Vindication, that the same *Hosius* at his Death declar'd, that what he had done in that Matter was by Compulsion; and that *Hosius* did then Anathematize the *Arians*. This is a famous κειτήριον by which the Fidelity of *Athanasius* may easily be try'd. *Hosius* was a Western Bishop, and died in *Spain*: so the Western Writers are the only Authentick Witnesses in this Case. To them therefore let us appeal. Now here *Hilary*, the grand Western Fountain of Orthodoxy, and *Phœbadius*, not much less Orthodox than the other, are so far from any such Hopes of *Hosius*, that the former calls the famous *Arian* Creed of *Sirmium* the *Blasphemy of Hosius*, as if he were the Principal Composer and Patron of it: and ever writes against him after that as an *Arian*, without the least Hopes of his Recovery, or Tidings of Recantation: and the latter agrees exactly with the former Account. Nay we have still nearer Witnesses, two Orthodox Presbyters, by Name *Marcellinus* and *Faustinus*, who liv'd also in the West where *Hosius* dy'd: and these are so far from any Confirmation of *Athanasius*'s Story, that they tell us *Hosius* was not only become an *Arian*, but a zealous one also; insomuch that the Orthodox complain'd of him as of one of their Persecutors; and that he dy'd upon one of his Acts of Persecution against them. Nor does *Monfaucon* himself seem here willing to engage in *Athanasius*'s Vindication. So that he stands here convicted of Falshood by the Attestatation of Four Substantial Witnesses of his own Party.

*Hist. Arian. ad Mon. Sect.* 45.

*Hilar. de Synod. Sect.* 10, 11, 63. *Phœbad. contr. Arian in Calce.*

*Ad Imperat. Ap. Bibliothec. Patr. Max. Tom.* V. *p.* 655.

(17.) *Athanasius*

(17.) *Athanasius* relates so many Stories that are almost incredible; and produces so many pretended Letters and Monuments which are wholly unsupported by any other Original Testimonies; and sometimes but ill agree with Chronology, that there is the greatest Reason in the World to suspect many of them to be direct *Forgeries*. Had the Violence of the Orthodox spared us the Writings of the *Arians*, tis very likely all might still be detected. But they have taken Care to destroy or drop those Books, which they could not Answer; and so seem to defy all Attempts of this Nature. Yet do not I think the Case quite desperate, if any sagacious and honest Man would go about it. I heartily wish the late Learned Writer of the *History of Montanism* could lay aside his Byas for common Notions, and would set himself about such an Enquiry. Since I doubt not but he would soon discover not only the Prevarication and Tricks of *Athanasius*; but the true Origin of *Athanasianism*; I mean he would soon clearly find, what he has already much ado to avoid seeing, that *Athanasianism* is no other than a Remote Branch of *Montanism*; as convey'd down in *Galatia* and *Ancyra* to the Heretick *Marcellus*, and by him to his known Friend and Companion *Athanasius*. However, These *Suspicions* seem to me to bear so hard upon *Athanasius*, that the Orthodox, who do so very much rely on his Authority for their *History*, their *Faith*, their *Worship*, and their *whole System*, must be oblig'd either to vindicate him

*Vit. Athan. p.* 71.

*See his Life p.* 24, 25, 26, 27, 30, 34, 35, 37, 39, 41, 42, 43, 44, 46, 47, 48, 51, 52, 53, 56, 61, 62, 63, 65, 66, 67, 68, 75, 77, 82, 83. *& Op. p.* 269, 295, 338, 339, 349.

him throughly from the same, or give up this whole Controversy, and return to the old State of Primitive Christianity, as it obtain'd in the Church before that Unhappy *Forerunner of Antichrist* appear'd in the World.

W. W.

*July* 5. 1710.

But to leave this Matter, and to proceed.

Not very long after I had drawn up this Paper I made an Attempt to rectify the *Doxologies* in our Singing Psalms at *Cambridge*. The Case was this. I had been employ'd by the Stewards for the Charity Schools to select the most proper Parts of the new Version of the Psalms by Dr. *Brady* and Mr. *Tate*, for the Use of the Charity-Schools and Parishes in *Cambridge*: which I had done accordingly. But when I came to the End, and was to add the Doxologies, I saw them so different from those in the first Times of the Church, especially as to the *Holy Ghost*, and the stiling the Three Persons *One God*, that I made new ones exactly agreeable to the Antients, and recommended them to the Ministers for their Approbation and Use by a Paper which I drew up for that Purpose; and which here follows with the Doxologies themselves.

GLORIA

# GLORIA PATRI, &c.

## *According to the Antients.*

### Common Meaſure.

TO God the Father, through the Son,
And in the Holy Ghoſt,
Be Glory now, and ever paid,
By us, and all his Hoſt.

### As Pſalm 25, &c.

O Father, through thy Son,
To Thee all Glory be;
By thy good Spirit's aid, until
Thy bleſſed Face we ſee.

### As the 100 Pſalm, &c.

To the Great Lord of all the World,
The God whom Earth and Heav'n adore,
Be Glory, as it was of Old,
Is now, and ſhall be evermore.

### As Pſalm 37, and the laſt part of the 113th Pſalm Tune.

To Thee, Almighty Lord of Hoſts,
(Thro' thy dear Son, and Holy Ghoſt;)
Whom we and all the World adore;
Be Glory, Adoration, Praiſe,
Obedience, Worſhip, all our Days,
'Till Time it ſelf ſhall be no more.

As Psalm 148, &c.

To the most Glorious Name
Of our Creator, blest,
Who Heav'n and Earth did frame
All Worship be addrest;
As heretofore
it was, is now,
and shall be so
For evermore.

*Reasons for the Doxologies.*

The known Books of Scripture never mention the Holy Ghost in any Doxology. So that depends entirely on the Apostolical Constitutions.

L. VI. C. 14. Those Constitutions expresly appoint this Form of Divine Worship to be *To* the Father, *through* the Son, and *in* the Holy Ghost: to Op. p.694. which *Athanasius* exactly agrees.

Accordingly those Constitutions generally now have, and always originally had that Particle *in* as to the Holy Ghost. For where alone the present Copies have now sometimes *and*, we know from *Justin Martyr* that it was otherwise Originally; and *Clemens Alexandrinus* agrees with his Form.

This *Particle* is most frequent in all the old Vid. op. p. 97. 238. 294. 336. 393. 701. 714. 961. Books still at this Day. *Athanasius* often uses it. He rarely ventures on σὺν, and never, that I have observ'd, upon καί. *Basil* has a large Discourse upon this very Subject, to vindicate himself De Spir. S. from the Charge of changing ἐν into σὺν or καί; and plainly confesses that ἐν is the most unquestionable Form, which he says he will not lay aside. He owns that the others need Apology for their Use, and he tries how high he can trace them;

them: which is, even in private Authors, no earlier than the Beginning of the Third Century. He would fain have it believ'd, that originally these others had been sometimes used; but his Adversaries utterly deny'd it; and it does not appear to have been so by any certain Evidence.

Our Church has not concern'd her self in the singing Psalms. So these Forms are not against any Legal Settlement at all.

The calling the Three Persons *One God*, or *the One God*, in any Doxologies is without all Example in our Publick Liturgy, or other valuable Records, that I remember: and came in only from the Poets to make up their Verses; and so ought most certainly to be laid aside. If such a way of Speaking be ventu'rd upon by any, where the Church enjoins it, yet sure there is no Occasion to put it in where the Church has laid no Injunction.

These Forms are undoubtedly right, and can be scrupled by no Christian: whereas the common ones are not such. I should be sorry after my sincere Pains about the Charity Schools, and this Collection of Psalms for them and the Parishes, that the Doxologies after all should be such that I could not in Conscience join in them. Nor shall I give my Consent and Assistance for the other, unless the Bishop over-rules the Matter against me.

*Camb. Aug.* 20. 1710.

*WILL. WHISTON.*

But my Labour was in vain: the Ministers themselves over-rul'd me, and order'd the Doxologies to be added. All I could do was to take Care that my Doxologies should be printed at the

End of a single Hundred of the Copies, which were to be at my own Charge, for my own Use, and the Use of some Friends, that might be willing to Glorify the Father *through* the Son, *in* the Holy Ghost, according to the Original Appointment of the Apostles; and not to go along with common Custom, without, if not against all that Sacred Authority whereby we ought to be guided in such Matters of Divine Worship and Adoration. The next Thing which I shall present the Reader withal in this Preface, shall be a true Copy of my Third Letter to our most Reverend Metropolitans, before I set about the Actual Publication of my Papers; which was in these Words.

*Camb.* Sep. 5. 1710.

*May it please your Grace,*

SINCE I have now compleated my Designs, and am going to Print my *Dissertation on Ignatius's Epistles*, with the *Epistles* themselves; my *Essay on the Constitutions*, with the *Constitutions* themselves; and my *Account of the Primitive Faith* of Christians, severally, in the Order wherein they are here mention'd; I thought it would become me to acquaint your Grace with it; that still, if your Grace and the rest of the Bishops please, all or any of these may come to a solemn and publick Examination before they are printed. I plainly find that hitherto the Learned are no ways able to oppose the Evidence that I have in these Matters: as indeed I have all along known that it was too strong to be oppos'd. But how sensible soever any of them may begin to be of this, till they are impowr'd and commission'd by those in Authority freely to examine, and as freely to declare the Result of such their Examination, there will be little Appearance of their gene-

generally owning the Truth of what I have proved on these Subjects; nay not much of fair, full, and impartial Examination neither. The Reasons of which are very obvious to those that know how far Education, Prepossession, Worldly Interest, Fears for the Reputation of Parties, and Dread of the greatness of the Alterations to be made in Faith, Worship, Practice, and Discipline, do byas and influence Mankind. However, since I am not to judge for your Grace, and the rest of our Governors, but only for my self, and concerning my own Duty in these Matters, I must content my self to act upon the Supposition that no publick and solemn Examination will be allow'd my Papers before their Publication: and so I must make them as compleat as I can, with what private Assistance I have been able to obtain; and leave the farther Success to the good Providence of God. Which good Providence, I believe, will so support and uphold these Sacred Truths and Books of Christianity, that no Opposition nor Persecution will be able to suppress them; but that they will gradually obtain and prevail till all end at last in Christ's glorious Kingdom of Peace and Holiness. In the Preface to the whole Collection, which is Historical, I shall be oblig'd to print your Grace's Letter to me formerly, with other the like Letters and Papers, which are absolutely necessary to such a Design; for publick Information, for the Satisfaction of the Church, and for my own Vindication. A true Account of these Discoveries, of their Times, Occasions, Circumstances, and of the fairness of my procedure all along being a Debt due from me to the Christian Church, to my own Reputation, and to these great Truths themselves. I have put the *Account*

*of the Primitive Faith* last, tho' it was first written; that so it may still be ready for publick Examination before 'tis printed, as long as possible, even after the preceding Parts are in the Press. I could add many more things here not unworthy of your Grace's Notice: But since your Grace was not pleas'd to return any Answer to my Second Letter, I cannot with any Assurance promise my self one to this: So I shall satisfy my self in giving your Grace this Information before I proceed any farther; that no blame may any way lye upon me in this matter. I beg your Grace's Blessing, and subscribe my self

*Your most Dutiful and*
*Obedient Servant,*

WILL. WHISTON.

To which Letter I receiv'd no Reply at all; and so do look upon my self as at perfect Liberty to proceed in the Publication of this and of my other Papers, as I before intended, without any farther Application to any one about them. However, I resolved to try one more Method of Examination with Relation to the Apostolical Constitutions before I publish'd them, than I had hitherto done; *viz.* To search not only the *Greek*, but the *Arabick* Records relating to them in the *Bodleian* Library at *Oxford*. Accordingly, towards the End of the last *September*, I went my self to *Oxford*, with a Person excellently Skill'd in the *Arabick* Language: where, upon a little Enquiry, my Evidence for their most Sacred Authority became most unquestionable.

questionable. For I there found, besides many lesser Testimonies, not only the Attestation of the most ancient, and perhaps inspired Author of the Second Book of Apocryphal *Esdras*, at once corrected and confirm'd by the *Arabick* Copy there; but I discover'd also, what I look upon as really inestimable, two distinct *Arabick* MSS. of that ancient Sacred Book of our Religion, call'd the *Doctrine of the Apostles*, which in the Days of *Eusebius* was reckon'd with *Barnabas* and *Hermas*, if not also with the *Apocalypse* it self; and is cited for Apostolical by *Origen* himself, but has been lost in the *West* for all these latter Ages; and upon the Comparison I perceiv'd that it was taken out of the Original Constitutions themselves, and that generally *verbatim*; nay, and that in the Preface the Apostles intimate plainly, what I had before learned from other Evidence, that the Constitutions were reposited in some particular Churches, and not publish'd; while this large and most authentick Extract was sent to all the Churches for the Common Edification of all Christians; to the putting an End to this Dispute for ever.

Thus, Christian Reader, I have faithfully brought down this History to the present time. And a History it seems to me, of how narrow, and confin'd a Nature soever, as containing the Letters and Papers of a few Persons only, yet of very considerable Importance in it self, and plainly due to the Church of Christ from me. I could have made it much larger, with great ease; and inserted many more Letters from no inconsiderable Persons both of our own Church and of the Dissenters hereto relating, with se-

veral of my Answers to them. But being unwilling to be tedious, and to discover more of the private Intercourse among Friends than was necessary for publick Satisfaction; and for my own Vindication, I forbear to enlarge any farther. May God of his infinite Mercy prosper all well-meant Endeavours for the Purity of the Faith and Practice of Christians: and may I be
1 Cor. IX. 27. enabled so to *Beat under my* own *body*, with all its corrupt affections, *and bring them into Subjection*, that when I have *preach'd* or *proclaim'd* the pure and undefil'd Religion of Christ *to others, I may not my self become a Castaway.*

*Octob.* 4. 1710.

WILL. WHISTON.

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# APPENDIX.

## *An ACCOUNT of the Author's Proſecution at, and Baniſhment from the Univerſity of* Cambridge.

UPON *Sunday, Octob.* 22. 1710. (on which Day a Sermon in Defence of the *Athanaſian* Creed, was preach'd by Mr. *Hughes* of *Jeſus* College, at St. *Mary's*;) I was ſummon'd by Mr. *Atwood* of *Pembroke*, Deputy-Beadle, to appear before the Vicechancellor the next Day, at Three a Clock in the Afternoon. Accordingly, I was that Day about Four a Clock conducted into an Upper-Room of the Vicechancellor's Lodge; and appeared before Dr. *Roderick*, Provoſt of *King's* College, the Vicechancellor; Sir *John Ellis*, Knight, Maſter of *Caius* College; Dr. *James*, Maſter of *Queen's*, Regius Profeſſor of Divinity; Dr. *Blithe*, Maſter of *Clare*-Hall; Dr. *Balderſton*, Maſter of *Emanuel*; Dr. *Covel*, Maſter of *Chriſt's*; Dr. *Richardſon*, Maſter of *Peter-Houſe*; Dr. *Aſhton*, Maſter of *Jeſus*; Dr. *Fiſher*, Maſter of *Sidney*; and Dr. *Lany*, Maſter of *Pembroke*: The Univerſity Regiſter, Mr. *Grove* of St. *John's*, being there alſo. Where note, that the Lord Biſhop of *Cheſter*, Maſter of *Catherine-Hall*, tho' newly come

come to Town, never appear'd with the Heads at any of their Meetings about me; but, *publickly at leaſt*, kept himſelf wholly unconcern'd in the Matter.

I came to the Vicechancellor's Lodge with a Friend, whoſe Preſence and Aſſiſtance I deſir'd. But he was not permitted to go up Stairs: ſo I was all alone before my Judges. I was then immediately ſhewed a Book by Mr. Vicechancellor, and ask'd whether I would look upon it, and own it to be mine. Perceiving that it was the *Sermons and Eſſays upon ſeveral Subjects*, I reply'd, that I would not Anſwer any ſuch Queſtions; nor would I ſo much as look upon the Book; Affirming, that all which I had to ſay was in a written Paper in my Hands; neither would I make any other Anſwer; tho' then, and all along, many enſnaring Queſtions were put to me. But when I ſtill perſiſted in the ſame Anſwers, the Vicechancellor, who with the reſt ſeem'd much ſurpriz'd at this cautious Conduct of mine, was oblig'd to call for other Evidence. Accordingly, Mr. *Crownfield*, our Printer, (who had been terrify'd, and threatn'd with being turn'd out of his Place by ſome of the Heads, for barely permitting his Boy to carry the *Propoſals* for Printing my *Primitive Chriſtianity Reviv'd* to them,) was ſent for, and depos'd ſo much as amounted to *probable Evidence* that I had ſent the ſmall *Eſſay upon the Epiſtles of Ignatius*, to be diſpers'd in *Cambridge*; and that I had ſent a Letter to the Vicechancellor, [which is ſet down already, *p.* 101. *&c.*] and to *plain Proof*, that I deſir'd his Boy might carry the foremention'd *Propoſals* to the ſeveral Heads of Colleges the *Tueſday* before; but could ſay nothing to the *Sermons and Eſſays on ſeveral Subjects*. The *Regius* Profeſſor particularly wondred that I would not clear

clear Mr. *Crownfield*, by owning the ſending the Propoſals; and intimated, that he ſuppos'd the Vicechancellor would alſo have an Order from the Chancery, to oblige Mr. *Benj. Tooke* the Book-ſeller to come from *London*, to prove the *Sermons and Eſſays* upon me, and to inform them how they came to *Cambridge*. I ſaid that it was not yet time to ſay all I intended, but that when I made my proper Anſwer it would be time enough to think of ſuch things. That I had been accuſtom'd to Reaſon, Arguments, and Teſtimonies, but not to Law: ſo I had taken Advice as to my Anſwers, and obſerv'd the ſame Advice all along: which he own'd it was reaſonable for me to do, as one that he believ'd had never before been us'd to ſuch Legal Proceedings. He alſo took notice of an Expreſſion of mine in my Letter to the Vicechancellor before-mention'd, as if I were apprehenſive of ſomewhat like *Perſecution* that might befal me: And he added, that he durſt ſay, *No Body there had any Intention to Perſecute me.* About this time it was that the Depoſitions of Mr. *Hughes* and Mr. *Townſend* of *Jeſus*; of Mr. *Amyas* and Mr. *Macro* of *Caius*; and of Mr. *Thackham* of *King*'s; (which were in Part, if not wholly obtain'd by the Vicechancellor's Procurement, not by the voluntary Appearance of the Parties themſelves) were openly read to me, as they here follow, *Verbatim.*

*Certificates, afterward depos'd upon Oath.*

I well remember, that hearing Mr. *Whiſton* one *Sunday* in the Afternoon, at the Pariſh-Church of St. *Clements*, in the Town of *Cambridge*, explaining the Firſt Article of the Apoſtle's Creed; having eſtabliſhed the Unity of the

the Godhead by several proper Arguments, he asserted, There was but One God, and that God the Father only was that One God; That the Father was in all the Ancient and Primitive Creeds mentioned to be the Only God: That the Son was indeed exalted above all Creatures, and made a Partaker of many Divine Excellencies and Perfections, and as such he was to be worshipp'd with a sort or degree of Divine Worship. This is the Substance of what I heard the said Mr. *Whiston* deliver in that Lecture. There were several other very black and aggravating Expressions, which in so long a space of time have slipp'd my Memory. But as to the Truth of this, I am ready and willing to give my Oath.

*JOHN HUGHES.*

In the Year 1708. in the Parish-Church of St. *Clement's* in *Cambridge*, I heard Mr. *Whiston* in one of his Catechetical Lectures upon the Apostles Creed, deliver these Words, or Words to this Effect; *viz.* As to the Dignity of our Saviour's Person, tho' he be a Being of vastly great and immense Perfections, yet I cannot say, as some do, that he is equal to God the Father, because I should contradict my Blessed Saviour himself, who says expressly, *My Father is greater than I.* Neither can I assert, that he is Omniscient, for if I should, I should contradict my Blessed Saviour himself, who says, He knew not of the Day of Judgment: *Of that Day and Hour knoweth no Man, no not the Angels which are in Heaven, neither the Son, but the Father.* Neither can I assert, that he is Essentially Good; for then also I should contradict my Blessed Lord and Saviour himself, who to a certain Ruler that called him

*Good*

*Good Master*, said, *Why callest thou me Good? None is Good, save One, that is God.*

Octob. 19. 1710. Witness my Hand,

*S A. TOWNSEND.*

The Two First Articles mentioned by Mr. *Townsend* I do likewise attest. To which Mr. *Whiston* at the same time added, That all the Old Books of our Religion witnessed the same; or Words to that Effect.

*J. AMYAS.*

I do declare, that at the same Place and Time, I heard Mr. *Whiston* speak those Words above-mention'd by Mr. *Townsend*, or Words to that Effect.

*Witness my Hand,*

*THO. MACRO.*

*Octob.* 20. 1710.

*Memorand.* That at a Meeting of the Ministers concerning the Charity-Schools, at the Old Coffee-House in *Cambridge*, about *Michaelmas* last was Twelvemonth, Mr. *Townsend* making a Motion for the Removal of Mr. *Whiston* from the Stewardship, by reason of Heretical Tenets interspers'd in his Catechetical Lectures, Mr. *Whiston* enquir'd, What Tenets they might be? I reply'd, The Denial of the Divinity of the Son. He said, He own'd him as God. I ask'd, whether as God *ab æterno*? He answered, No: Nor had

had any of the Fathers for the firſt Three Centuries.

At another Meeting about a Quarter of a Year ſince, on the Occaſion, and at the Place above-mentioned, Mr. *Whiſton* offered a Paper hereunto annexed, in Vindication of his Alteration of the Doxologies ſubjoined to Dr. *Brady*'s Tranſlation of the *Pſalms*; a Part whereof he was authoriz'd to Print, for the Uſe of the Charity-Schools. He having aſſerted his Alteration to be ſuch as we might all join in, (as in the Paper is ſpecified) I ask'd him whether he could not join with us in this,

*To Father, Son, and Holy Ghoſt,*
*One God, whom we Adore.*

He reply'd, He would be a *Turk* as ſoon.

Theſe ſeveral Depoſitions I am ready to Confirm by Oath.

*W. THACKHAM.*

*N. B.* The Paper referr'd to in this laſt Depoſition is that inſerted toward the end of the foregoing Hiſtorical Preface. And Obſerve, that the laſt vehement Expreſſion of mine, *That I would be a* Turk *aſſoon*, was, to the beſt of my Remembrance, followed by theſe Words, or others to the ſame Effect, which are omitted by Mr. *Thackham*; *viz.* That is a raſh Expreſſion: But I mean, that this Language is ſo entirely contrary to the Nature of the Chriſtian Religion, that I cannot go into it for any Conſideration whatſoever.

Some time after theſe Depoſitions were read, I deſired to know when it was a proper time to give

give in my Answer: Which when it was intimated, I publickly read this Paper, and delivered it in as follows, *Verbatim.*

*Mr. Vicechancellor.*

SAving to my self all future Legal Advantages, either as to the Jurisdiction of this Consistory, to the Form of Proceedings therein, or to any other Matters whatsoever; I do now desire that I may have a true Copy of the Statute upon which I am charg'd, and of the Articles and Depositions given me. I do also desire a competent Time may be allow'd me for making my Defence, which is never deny'd in Cases of this Nature: And that I may have Leave, tho' it be *Term-time*, to go to *London* for some Weeks, where those my Papers are, out of which my Defence is in good part to be made; especially since I intend that that Defence shall be very full and particular, and drawn up by the best Advice. And I cannot but beg and hope that you will all hear and consider what I shall have hereafter to offer in my Answer with that Justice, Equity, and Candor, which the Law, of Nature, of the Gospel, and of the Land require; and particularly in so important a Cause concerning the True Christian Faith and Practice; which your selves would expect to be heard with in the like Case; and which the Certainty of all our Appearing before Christ's own Tribunal at the Great Day does demand from you.

*Camb. Octob.* 23. 1710. *WILL. WHISTON.*

Here follows also a true Copy of that 45th Statute of the University, upon which all these Proceedings were grounded.

CAP. XLV. De Concionibus.

*Nullus Concionator sit, vel aliquam concionem pro gradu suo habeat, nisi ad minimum Diaconus sit.*

*Octavo*

*Octavo Maij ad Henrici VII. commendationem sacra concio fit, quam Regius in Theologia Professor faciet. Pridie uniuscujusque Termini concio Latina hora nona antemeridiana in Ecclesia Beatæ Mariæ habeatur. Primo Termino anni concionabitur Regius Professor in Theologia : Secundo Professor Dominæ Margaretæ : Tertio Concionator Academiæ. Unoquoque die dominico de anno in annum conciones in Academiæ Templo fiant. Ordo itidem Collegiorum in concionibus servabitur quem in disputationibus præscripsimus, incipiendo à senioribus qui concionatores sunt in unaquaque combinatione ; & sic progrediendo ad juniores. Qui cursum suum in concionando omiserit viginti solidis mulctabitur. Collegia pro singulis concionibus solvent Bedellis quatuor denarios ; nisi quis pro gradu concionatur. Concionatores autem in concione sua utentur caputio usitato Nonregentis, sub pœna sex solidorum, & octo denariorum, quoties deliquerint. Prohibemus ne quisquam in concione aliqua, in loco communi tractando, in Lectionibus publicis, seu aliter publice infra Universitatem nostram quicquam doceat, tractet, vel defendat contra religionem, seu ejusdem aliquam partem in regno nostro publica autoritate receptam & stabilitam, aut contra aliquem statum, autoritatem, dignitatem, seu gradum vel ecclesiasticum vel civilem hujus regni nostri Angliæ, vel Hiberniæ. Qui contra fecerit errorem vel temeritatem suum Cancellarij jussu cum assensu majoris partis Præfectorum Collegiorum revocabit, & publice fatebitur. Quod si recusaverit, aut non humiliter eo modo quo præscribitur perfecerit, eadem autoritate à Collegio suo perpetuo excludetur, & Universitate exulabit.*

But to go on with my Narrative.

After I had deliver'd my Paper, desiring Copies of the Statute, and of the Depositions, and competent Time for my Answer ; the former Parts were readily granted me; but the Third much debated. I desired six Weeks Time, as

not

not too long in a Matter of such great Importance; and gave particular Reasons for it. I also assured them, that the main of that Answer would not be what they so much, and often, and earnestly fear'd and caution'd against, the producing my Original Testimonies in way of Justification of my Opinions, but would principally turn on those very Two Heads Mr. Vicechancellor propos'd as proper for it; *viz.* the shewing that my Doctrines were either not truly and compleatly represented, or were not so contrary to the Doctrine of the Church of *England* as the Vicechancellor and some others imagin'd. I was Answer'd, that this Consistory-Court used not to allow so long Time as those at *Westminster*; and they were by no means willing to allow any considerable Time. However, the Master of *Jesus* was for a competent Time, that I might send for my Papers from *London*. And somebody hinted as if a Week was more usually the Time afforded in this Consistory. The Master of *Peterhouse*, tho' he did not own the Necessity of a very long Time, yet confess'd that I must have Time allow'd me for my Answer. Accordingly I fully expected such Allowance. And when the Master of *Peterhouse* left them, it seems a Week's Time was intended for that Answer. But all this notwithstanding, when I was finally call'd in, that Master being gone, I heard not a Syllable more about it; but was immediately order'd to appear again on *Wednesday*, to receive the main Charge; (of which presently;) and for other farther Proceedings. And when I once spake of going to *London* for Advice or Assistance, the Master of *Emanuel* said, it was fit I should go live elsewhere, and remove from *Cambridge*, since I had there perverted some already. The Masters of *Sidney* and *Pembroke* not only seem'd to

grudge the leaſt Delay for my Anſwer, but would needs tell me what an Anſwer I was to make. I reply'd, that I ſhould not ask their Advice for the making that Anſwer, but uſe my own Judgment. Nay, when the Maſter of *Jeſus* plainly own'd the Reaſonableſs of ſome conſiderable Time for my Anſwer, the Maſter of *Pembroke* ſeem'd very angry at him for it. Yet when I once, with ſome Vehemence ſaid, "There has "ſomewhat been alledg'd here, which I am ſur-"priz'd to find ſo many Clergymen to ſay, meaning their Aſſertion, That the Three Perſons collectively taken, were the One God of the Chriſtian Religion, and not God the Father, contrary to all manner of Sacred Doctrine and Language; no Notice was taken of it at all. But to go on with the main Narrative. Upon a Second Summons, I appear'd again on *Wedneſday, Octob.* 25. But now in a lower Parlour of the ſame Lodge, none being preſent but my Judges, as before. Dr. *Covel* and Dr. *Richardſon* being now abſent; and Dr. *Gower*, Maſter of St. *John*'s, the Lady *Margaret*'s Profeſſor, preſent in their Room. When I appear'd, expecting the allowance of Time, not only for my main Anſwer, but for the clearing the Exceptions I had to make to their Evidence and Proceedings; inſtead thereof, I had only the fore-mentioned Paper of the main Charge given me, and a ſolemn Admonition therewith to leave my Errors, and return to the Doctrine of the Church of *England*, or elſe on *Monday* they would proceed to execute the Statute upon me. Only I was allowed to read and deliver in what I had prepared as an Anſwer ſo far; or as my Complaints of, and Exceptions againſt their Proceedings. Theſe two Papers, the firſt deliver'd to me, and the ſecond by me, here follow, *Verbatim*.

*Poſitions*

*Positions published and spread about in the University of* Cambridge *by Mr.* Will. Whiston, *contra Religionem, &c. Stat. Acad.* 45.

(1.) —— That the Father alone is the One God of the Christian Religion, in opposition to the Three Divine Persons, Father, Son, and Holy Ghost, being the One God of the Christian Religion.

This Position is contrary to the 1st, 2d, and 5th, of the 39 Articles, and to the *Nicene* and *Athanasian* Creeds.

*Vid.* Postscript thro'-out. *Vid.* Sermons and Essays, *&c. p.* 213. *l.* 19. to 23. *p.* 215. *l.* 3, 4, 5, 6, 7. *l.* 9, 10, 11. 26 to 30. Mr. *Thackham*'s Depos. Mr. *Hughs*'s Depos. Mr. *Townsend*, Mr. *Macro*, and Mr. *Amyas* Depositions. *Vid.* Serm. and Essays, *p.* 276. *l.* 21. to *p.* 278. *l.* 6.

(2.) —— That the Creed, commonly call'd the Creed of St. *Athanasius*, is a gross and Antichristian Innovation and Corruption of the Primitive Purity and Simplicity of the Christian Faith among us.

This Position is contrary to the Rubrick before the said Creed, and the 8th Article.

(3.) —— That the Canon of the Scripture, the Rule and Guide of a Christian's Faith and Practice, is that contain'd in the last of the Ecclesiastical Canons, ordinarily stil'd Apostolical: Which all along appears to have been the Standard of the Primitive Church in this matter. I mean as including all the Books we now own for Canonical, and also the two Epistles of St. *Clement*, and the Constitutions of the Apostles by St. *Clement*: To which the Pastor of *Hermas* is to be added; as well as we have already added the Apocalypse of St. *John*.

*Vid.* Serm. & Essays, *&c.* Note (1.) *p.* 296.

Propoſals, &c. firſt Side, Vol. III. l. 10.

(4.) —— That the *Doctrine of the Apoſtles* appears to be a Sacred Book of the New Teſtament, long loſt to the Chriſtian Church.

Theſe Two Poſitions are contrary to the Sixth of the 39 Articles.

Propoſals, firſt Side, Vol. II.

Mr. *Whiſton* undertakes to prove clearly, that the Apoſtolical Conſtitutions are the moſt Sacred part of the Canonical Scriptures of the New Teſtament.

*Vid.* Poſtſcript, *p.* 47. *l. ult.*

Mr. *Whiſton* aſſerts, that the Doxology, current in all theſe latter Ages, *Glory be to the Father, and to the Son, and to the Holy Ghoſt*, was not the true Chriſtian Doxology.

*Vid. Thackham* his Depoſition.

This Poſition is againſt the Doxology receiv'd and eſtabliſh'd in the publick Liturgy.

Dated *Octob.* 25. 1710.

This Paper was deliver'd to Mr. *Whiſton* the Day and Year above-written by Mr. Vicechancellor's Order.

Witneſs my Hand,

*Robert Grove.*

*My Anſwer: Or Complaints of, and Exceptions to theſe Proceedings; deliver'd in the ſame Day.*

*Mr. Vicechancellor,*

THE Accuſation which now lies againſt me in this Place, gives me but too much occaſion both for *Surprize* and *Complaint*. For truly, I cannot but be *ſurpriz'd*, that after all my Care and Concern, to demean my ſelf honeſtly and inoffenſively both before God and Men, and to diſcharge my ſeveral Duties as a Man, a Chriſtian, a Clergyman, and a Profeſſor of the Mathematicks

thematicks in this University; after an uncommon Search after, and Zeal for the pure, original, uncorrupt Doctrines and Duties of Christianity, as they appear in the Sacred Books of the Old and New Testament, and in all the most Ancient and Primitive Fathers; and yet, as far as possible, with a constant and regular Compliance with the Rules and Orders of the Church of *England*; after my earnest Endeavours to recover and retrieve several of the Original Sacred Books of our Religion, long lost, or despis'd, or neglected in these latter Ages, at least in these Western Parts of *Christendom*; and after such great Success in those and my other Enquiries, that of all the many Learned Persons who have perus'd my Papers, not any one of them has undertaken to write an Answer to them: After all this, I say, I cannot but be *surpriz'd*, that without sending for any of those Papers, or at all examining them; and without allowing me any publick Conference or Disputation about the Notions contained in them; while every one else is permitted, if not encouraged to preach and dispute against me upon all occasions, I am forced to stand here as an Offender, and a Criminal on Account of them. *Nicodemus*, tho' so timerous as to come to Jesus by Night only, yet ventured to say in the midst of the Rulers of the *Jews, Doth our Law judge any Man before it hear him, and know what he doth?* Joh. VII. 50, 51. And certainly, 'tis not consistent with common Justice, with the Nature of the Christian Doctrine, nor with the Honour of this Learned Body, to censure or condemn either me or my Opinions, till upon a mature and solemn Examination it plainly appears, that those Opinions are not only false but groundless; and by Consequence, that I am grossly mi-

ſtaken in them, and ought to retract them. And give me leave to ſay, that this Method of Conference and Examination is that which ought always to be, and has ordinarily been uſed in ſuch Caſes. Nor has it, I ſuppoſe, been any-where denied among thoſe that call themſelves Chriſtians, but in the Popiſh Inquiſition it ſelf. And this is certainly the only way to influence reaſonable Men in ſuch Matters. And as to my ſelf, I promiſe, that it ſhall influence me, even to perpetual Silence, and the burning my own Papers, if the contrary Doctrines can produce but one Tenth Part of that Evidence, that Original Evidence which I ſhall then alledge for what I ſhall there defend. Nor will any other Method at all weigh with me as to my Faith or Practice. For I dare ſay you are all perſuaded that I am not ſo inſincere or fearful, as to retract or renounce any thing, which, upon full Examination, I am really perſuaded to be either a Truth or a Duty of the Chriſtian Religion, out of the Apprehenſion of what any ſuch Tribunal as this can inflict upon me. Permit me, Mr. Vicechancellor, to ſay farther, that this Way of Conference and Examination, is that very Method which is mark'd out by an Ancient and Famous Precedent, when this very Statute now before you was firſt us'd: I mean the Caſe of Profeſſor *Cartwright*, in the Days of Queen *Elizabeth:* whom Archbiſhop *Whitgift*, the then Vicechancellor, and the Univerſity, would not proceed againſt till they had invited him to a Conference, and that in writing, in order to his Conviction: but which he refuſed, and was thereupon Cenſur'd and Expell'd; As the Authentick Record, a Copy of which is hereunto annex'd, will teſtify. The Caſe is here quite otherwiſe. I am not only willing to accept of any

ſuch

ſuch Invitation, but do here ſolemnly Invite the Univerſity to this Conference and Examination. Nay, I Demand it, as the Right of the Sacred Truths of Chriſtianity, and what this Learned Body cannot either in Equity, or Honour deny, that I be thus heard, and my Papers fairly and fully examin'd, before any farther Proceedings be had in this Matter. And to encourage your Acceptance of this Propoſal, I do ſincerely declare, that I will have no regard therein to Victory or Triumph; but will alone ſeek for Truth, and genuine Chriſtianity. For God is my Witneſs, that I am very unwilling to be in the leaſt deceiv'd my ſelf, or to deceive the Church of Chriſt: And that I am always very deſirous of the Opportunity of improving and correcting my Notions and Papers, that ſo the leaſt Syllable of the Truths of Chriſt Jeſus may not receive any Diminution or Miſrepreſentation by me, when my Papers come to be publiſhed.

But then, Mr. Vicechancellor, beſides my *Surprize* at the ſeveral things above-mention'd, with Relation to this Procedure, I think I have great Reaſon for *Complaint* on many Accounts alſo. Accordingly I muſt here take the Liberty to *complain*, That Matters have a long while been very unfairly and clancularly manag'd againſt me: That during the laſt two Years and above half, wherein it has been known that I have been upon thoſe Enquiries whence the preſent Accuſation is taken, No Vicechancellor, no Publick Profeſſor, not any one of thoſe in Authority here, which are known to be the moſt diſſatisfy'd, have ever ſent for me and my Papers, and diſcourſed me freely, or given me a Friendly Caution about them. I think I have alſo Reaſon to complain, that ſo many and ſuch impro-

per Ways have been try'd to procure ſome Cenſure upon me; as if I were ſuch a publick Enemy, that all the Methods that could be thought of were to be uſed for my Deſtruction. Once a *Grace* of the Senate-Houſe was to be procur'd for my Expulſion, without my being heard at all. When that did not do, I have, as I hear, been threaten'd with the Eccleſiaſtical Court, and with the Aſſizes. Then Advice was taken, whether I could not with ſafety be legally convicted of Hereſy, and ſo be Expell'd by Mr. *Lucas*'s Statutes. And now a remote Univerſity-Statute, not at all in its main and Original Deſign, as I conceive, reaching my Caſe; and ſuch an one as, if ſtrain'd to the ſame Rigor as to others, might Expel, I believe, much the greateſt part of the Univerſity, is at laſt produc'd againſt me. This Statute is *De Concionibus*, concerning Publick Sermons, and ſuch like Publick Acts and Lectures before the Univerſity. How can this Statute poſſibly reach me, ſince I never had the Honour to preach before the Univerſity in my Life? I never kept any Divinity-Act, or oppos'd in the Divinity-Schools, ſince I was admitted. My Publick Lectures have been all Mathematical; and being moſt of them printed, will ſhew how remote they have been from any things of this Nature. This Statute muſt therefore be ſtrained beyond all reaſonable Conſtruction e're it can affect me. I have indeed formerly had an Afternoon-Lecture in the Town of *Cambridge*, by the Biſhop's ſole Permiſſion, and upon his ſole Salary. But 'tis the Opinion of the beſt Judges, that whatever I ſaid there, can no way be us'd to my Prejudice in this Place. The Pariſh-Churches, at leaſt ordinarily, when none but the Inhabitants are ſuppos'd to be preſent, being certainly under no

other

other Cognizance than of the Right Reverend the Lord Biſhop of the Dioceſe. And accordingly, one Perſon of this Univerſity about a Year and a half ago did once make ſome Complaint to our Dioceſan, for what happen'd in one of thoſe Churches; who thereupon appointed us to appear before him at a certain Hour the next Day: I came at the Hour appointed, and ſtay'd about an Hour, expecting my Accuſer; but he did not come till the Biſhop and my ſelf were both gone: Which hindred any farther Proceedings. And ſure I cannot be accus'd both before the Biſhop, and before this Conſiſtory, for the ſame pretended Offences, in the ſame Pariſh-Church. I do therefore inſiſt upon it, that the true Extent of this Statute may be fully conſider'd, before any thing be done againſt me by virtue of it. As alſo I deſire it may be conſider'd, whether Words pretended to be ſpoken ſo long ago; eſpecially where the Time is either not ſpecify'd at all, or not nearer than that of a whole Year's ſpace, can be admitted againſt me: And whether Books publiſhed at *London*, and private Diſcourſes elſewhere, can come within the reach of this Statute; where the Offences puniſhable by it muſt be committed, not only *infra Univerſitatem noſtram*, in a Place belonging to the Univerſity, but muſt be done *publicè docendo, tractando, vel defendendo*, in publick and ſolemn Sermons, Lectures, or Diſputations before the ſame Univerſity. I do alſo complain that the Chancellor of the Univerſity has not, as I believe, been acquainted with this Matter; when the Statute ſays all the Proceedings upon it are to be *Cancellarii juſſu*. And tho' in ordinary Affairs the Vicechancellor may have Authority enough to act for the Chancellor, and may well enough

Exerciſe

Exercise that Authority; yet certainly in a case of so uncommon a Nature, and of such mighty Consequence; [the like whereto I will be bold to say never before came into this Consistory;] it was but reasonable that the Chancellor himself should be acquainted, and his Directions receiv'd, before any Proceedings should have been begun by the University. I do also complain that the Accusations or Depositions against me relate generally to Things long since past and gone, without the pretence of any new Offences; unless the Civility of sending some inoffensive Proposals to any of you can be esteem'd of that Nature. I hope I may well call them *inoffensive*, since they plainly are such, and will appear such to every Christian Reader that peruses them. I have also, I think, great Reason to complain that I am, as it were, by this Procedure prevented in my honest Design, recommended to me by a very learned and pious Prelate of our own Church, and readily agreed to by me, of laying all my Papers before the Convocation, which is almost now ready to sit, for their Consideration and Correction. Sure the University will never suppose, or believe, that the Convocation will Censure without Examination; nor is the University to prejudge a Cause which most properly belongs to the Cognizance and Judgment of the Convocation. I do also complain that I have been so exceeding privately conven'd, and particularly interrogated; and not in the Consistory before the University; where all that desir'd might have been present, and I might have had such Assistance as Law and Equity do allow. As if some Men's Hopes of Oppressing me, arose rather from the Prospect of the Terror I should be under in such Circumstances, and the unwary Answers I should there-

thereupon make, than from the Strength of the Evidence, and the Notoriety of the Offences I could be prov'd to be guilty of. I do, laſtly, complain, that, as I am inform'd, ſuch a ſort of Determination has been lately made about the Senſe of that Statute whereby I am charg'd, as might beſt reach my Caſe, before I have been any way heard, or any legal Advice has been taken concerning the true Extent and Meaning of it; contrary, I think, to the plain Rules of Juſtice and Equity in ſuch a Caſe.

Theſe, Mr. Vicechancellor, are the principal Occaſions of that *Surprize* and *Complaint* which I at firſt mention'd. Not that they all directly affect your ſelves; from whom I am willing to hope for nothing but Fairneſs, Juſtice and Equity; but becauſe they all belong to ſome Members of this Univerſity. And, for a Concluſion, give me leave to ſay, that theſe Matters are of ſuch mighty Conſequence, they are become ſo very Publick, and the Fairneſs and Neceſſity of a ſolemn Examination are ſo generally own'd by the Archbiſhops and Biſhops, and the reſt of thoſe Learned Men of all Parties who have peruſed my Papers, that if the Proceeding in this Matter here be with Haſt, Precipitation, and Severity, thoſe that act in it, will not only wound their own Conſciences, commit an heinous Offence againſt God, and thereby expoſe themſelves to ſevere Puniſhment from his Hand, but there will hereby be laid a laſting, an indelible Blot and Reproach upon the Univerſity; as undertaking raſhly and violently to puniſh me, before it appears that I am at all guilty of any Offence to deſerve that Puniſhment: While at the ſame time I ſhall not only have the Comfort of an innocent Conſcience for my Support, but

but ſhall alſo have the Expectation of ſpeedy Relief and Redreſs from the known Juſtice and Equity of thoſe who repreſent Her Sacred Majeſty in Her Courts of Judicature; to which in that Caſe I ſhall be obliged immediately to appeal.

Saving therefore to my ſelf the liberty of making any other future Exceptions to theſe Proceedings againſt me, the Principal ones that I make at preſent are theſe: I ſay,

(1.) That I am charged with breaking that 45th Statute, which I have been uncapable of breaking; becauſe it only concerns ſuch publick Univerſity-Exerciſes as I have never perform'd.

(2.) That the Place where moſt of the Words are pretended to have been ſpoken, St. *Clement*'s Church, is utterly out of the Juriſdiction of the Univerſity, and ſo no ways within this Statute.

(3.) That the want of the Specification of the Time, or the too looſe Specification of it, renders moſt of the Depoſitions of no value.

(4.) That Words charged at ſo great a diſtance of Time, cannot be ſworn to ſo particularly as is neceſſary to affect me.

(5.) That Words ſpoken in private Converſation, or at a Coffee-houſe, or [written] in a private Letter, can no way be within this Statute.

(6.) That no Books printed and publiſhed at *London* can be within this Statute.

(7.) That I ought to have been conven'd publickly in the Conſiſtory, and Evidence fairly there produced againſt me in an open Court; and not privately in a Chamber been ask'd many

ny enſnaring Queſtions, with the Excluſion of even a ſingle Friend, who was willing to have been there to aſſiſt and direct me.

(8.) That any prior Determination of the Senſe of this Statute, before I have had Council allowed me, or legal Advice taken about its true extent and meaning, is of no Force at all againſt me.

And I deſire and demand that I may have Time given me, and Council allow'd me to argue the Validity of theſe Exceptions.

*Octob.* 25. 1710.

*WILL. WHISTON.*

*N. B.* The Record herein referred to about Profeſſor *Cartwright*, is taken out of Dr. *Fuller*'s Hiſtory of the Univerſity of *Cambridge*, Pag. 142. and runs thus:

[Whereas it is reported, that Maſter *Cartwright*, offering Diſputations and Conference, touching the Aſſertions uttered by him, and ſubſcribed with his Hand, and that he could not obtain his Requeſt therein: This is to Teſtify, that in the Preſence of us, whoſe Names are here under-written, and in our hearing, the ſaid Mr. *Cartwright* was offered Conference of divers; and namely of Mr. Doctor *Whitgift*, who offered, That if the ſaid Mr. *Cartwright* would ſet down his Aſſertions in Writing, and his Reaſons unto them, he would anſwer the ſame in Writing alſo; the which Maſter *Cartwright* refus'd to do. Further, the ſaid Dr. *Whitgift* at ſuch time as Mr. *Cartwright* was deprived of his Lecture, did in our Preſence ask the ſaid Mr. *Cartwright*, whether he had both publickly and privately divers Times offer'd the ſame

*Ann. Reg. Eliz.* 12. *Ann. Dom.* 1570-1. *March* 8.

ſame Conference unto him, by writing, or not; To which Mr. *Cartwright* anſwered, that he had been ſo offered, and that he refuſed the ſame. Moreover, the ſaid Mr. *Cartwright* did never offer any diſputation but upon theſe Conditions, *viz*, That he might know who ſhould be his Adverſaries, and who ſhould be his Judges; meaning ſuch Judges as he himſelf could beſt like of. Neither was this kind of Diſputation deny'd unto him, but only he was required to obtain Licenſe of the Queen's Majeſty or the Council, becauſe his Aſſertions be repugnant to the State of the Common-wealth, which may not be called into Queſtion by Publick Diſputation without Licenſe of the Prince or his Highneſs's Council.

*John Whitgift*, Vicechancellor, *Andrew Pearne.*
*John Mey*, *William Chadderton.*
*Henry Harvey*, *Edward Hawford*,
*Thomas B----* *Thomas F---*

[*Note*, Dr. *Fuller* ſays that this *Inſtrument* is Regiſtred in *Cambridge*.]

When I had read and delivered in this Second Paper, I expected ſome Anſwer thereto, and ſome legal Notice to have been taken of it. But all to no purpoſe: The Torrent was too ſtrong to be ſtopp'd by any ſuch Methods. The Vicechancellor pretended, (without the leaſt regard to what I had ſaid,) that they were agreed that the Poſitions charged upon me were both plainly contrary to the Churches Doctrine, and were ſufficiently prov'd againſt me; and ſo they would

would proceed. I thereupon boldly desir'd to know, whether every one there present, (for they were then the least Number possible that could act in such a Case) had entirely agreed to both these Propositions? And particularly ask'd Sir *John Ellis*'s Opinion. He answer'd, that he agreed that the Paper deliver'd to me contain'd Doctrines contrary to those of the Church of *England*: But whether they had sufficiently prov'd that those Doctrines were chargeable upon me, he did not determine, but left that to others. Yet did they proceed as if Sir *John* had equally agreed to both those Particulars; which 'tis certain he did not, and that he declared he did not; tho' he had hardly leave given him to finish that his Declaration. I was then very gravely and solemnly admonished again by the Vicechancellor to leave my Errors and return to the Church of *England*, or else he let me know, that on *Monday* at three a Clock they would proceed to execute the Statute against me; without the least intimation of allowing me so much as one Hours time to answer the Charge, which not till now was properly delivered to me. As to my desire of Conference and fair Examination, the Vicechancellor said, that the *Regius* Professor might take me to his Lodgings and discourse with me if he pleased; to which no Answer was returned by any Body. The Lady *Margaret*'s Professor also once upbraided me, as if I deny'd things there which elsewhere I asserted; which he look'd on as no Argument of that Sincerity I pretended to. Upon this I openly desir'd not to be misunderstood, but that I only requir'd Legal Proof for what was alledged against me, without being ensnared by their Questions, and without affirming or denying any thing

thing my self about them. Whereupon he said no more of that Matter. And the *Regius* Professor, who understood me so all along, did me the Justice to put that Matter right, and to explain in what Sense he suppos'd I did not now own or assert any of the things charged upon me. To which I fully assented; and so that Imputation came to nothing. The *Margaret* Professor farther told me, when I insisted on *Examination* before *Censure*, that I knew well enough, that when Hereticks arose, it was not usual to argue with them, but to quote some Canon of a Council which condemned them, and so to Anathematize them immediately. I said to him; But suppose that what I said about the Apostolical Constitutions, *&c.* should at last prove to be true? He replied, If so, he would come and heartily beg my Pardon. The Master of *Jesus* thought time might be allowed me for my Answer. But so earnest and vehement was the Vicechancellor in his Proceedings, that all such Motions came to nothing. The same Master of *Jesus* also ask'd me why I called the Constitutions *The most Sacred Book* of the New Testament? I answered, Because they really were so, and were so esteemed in the first Ages. I also said to him, that they would repent their Severity to me: And that if he had been by, when Dr. *Smalridge* (who had read my Papers, and of whom I believed he had a very good Opinion) and my self lately discoursed upon these Matters, he would scarce have been against their Examination before they censured me on Account of them. Upon which he owned that he had himself also seen some of my Papers: which I suppose was some time ago, when Mr. *Hughes*, and Mr. *Townsend* of the same College had the Perusal

Peruſal of them; I mean thoſe which concern the Trinity and Incarnation only. But finding the Maſter of *Sidney* exceeding hot againſt me, I ſaid to him, that I believed he had not ſtudied theſe Matters; he grew paſſionate, and ſaid, *That was my Impudence.* I ſaid, I meant particularly as to the Conſtitutions. He reply'd, that he had read them, but however that he knew my Aſſertions were contrary to thoſe of the Church of *England*: which indeed he all along confin'd himſelf to; inſomuch that when on *Monday* the Vicechancellor had ſaid, with ſome Moderation, that my Tenets were *Erroneous*, and *contrary to the Churches Doctrine*, and that therefore I ought to retract them; and I had reply'd, let them be but once prov'd to be *Erroneous*, and I was moſt ready to retract them; the Maſter of *Sidney*, at whoſe Elbow I ſtood; told me, they did not mean *Erroneous*, but *contrary to the Doctrine of the Church.* Nay, when I ſaid to them, Will you condemn or cenſure while none either *will*, or *dare* anſwer me? Somebody that was offended at that laſt Word, reply'd, *dare*? But without any farther Addition. And indeed great Care was all along taken that the Truth or Falſhood of my Doctrines ſhould be wholly wav'd, and all ſet upon their Contrariety to thoſe of the Church of *England*, without ſo much as a Pretence that any Body would anſwer the Arguments and Teſtimonies which I had to produce for them. It was once urged, that my affirming the *Conſtitutions* and *Doctrine of the Apoſtles* to be Sacred Books of the New Teſtament, was contrary to the Sixth Article of our Church. I deſir'd that Article might be read, which was done by the Maſter of *Pembroke.* I ſaid thereupon, 'Tis plain that this Article owns the pre-

ſent Sacred Books, being all the Church then knew, and that had they known of more, they would have ſet them down alſo; but that 'tis not affirmed in that Article that there are no other than thoſe, and ſo my Aſſertion is not contrary thereto. Yet did this paſs as a clear Contradiction to it. And no wonder, when in the Paper given me from the Vicechancellor, the very *Nicene* Creed is it ſelf quoted as condemning my calling God the Father the *One God of the Chriſtian Religion*, while yet that Creed begins with a direct and ſolemn Affirmation of it; *I believe in One God the Father, Almighty.* After all, when the Vicechancellor perceiv'd that I began to draw ſome of the Heads into Arguing and Reaſoning about theſe Matters, he took one of the Candles himſelf, and ſaying a few things to me about a Recantation, which I declared I could not make with a ſafe Conſcience, he ſaid, he pitied me, and then he fairly conducted me out of the Lodge. And ſo I took my leave: having before hinted to them, that I did not deſign to wait on them any more about theſe Matters, but to leave them to do as they pleas'd therein; which Reſolution I kept till *Monday* accordingly. For when on *Sunday* I was again ſummon'd by Mr. *Atwood*, to appear the next Day at Three a Clock, I made this Anſwer, That I ſaw no occaſion for appearing any more. However, for ſome Reaſons, I afterward alter'd my Mind, and came and appeared again on *Monday*, in a lower Room of the ſame Lodge, before the Heads, who were now Twelve in Number, whoſe Names will be ſet down preſently. And upon Mr. Vicechancellor's enquiring of me, whether I came diſpoſed to make a Retractation of thoſe my Errors, concerning which he had before

fore admoniſhed me? Upon Leave given, I read the following Paper as my Anſwer; and deliver'd it in as follows, *verbatim.*

*Mr. Vicechancellor,*

I Did not think to have appear'd to Day at all, becauſe I underſtood that this Meeting was appointed only for my Retractation, for which I have neither had any conſiderable Time, nor any proper Motives for Conviction afforded me; and ſo to be ſure I cannot be diſpoſed for any ſuch thing. Nay, indeed I cannot allow that any Doctrines contrary to thoſe of the Church of *England*, and within your Cognizance by the 45*th* Statute, have been Legally prov'd upon me. However, I have thought fit to appear according to the Summons given me Yeſterday. What I have at preſent to Alledge againſt theſe Proceedings, beſides my former Exceptions is, That the *Advice for the Study of Divinity* quoted againſt me, was written about *Febuary* 170⅞, and that the Depoſitions as to what I ſaid in St. *Clement's* Church, belong to the Year 1708, and that if I committed any Offences in either Caſe, they are fully and compleatly forgiven by the laſt Act of Her Majeſty's moſt Gracious, General, and Free Pardon, which therefore I do here plead in Bar to all farther Proceedings. And I do think the Moleſtation already given me, is Penal by that Act. As to Part of Mr. *Thackham's* Depoſition, which may ſeem to be a little later than that Act, it is not at all charg'd upon me in the Paper deliver'd to me as the whole Charge againſt me; and ſo is of no force at all. And as to the remaining Charges, that from the other Part of Mr. *Thackham's* Depoſition is only that I

would not use a Doxology, which our Church, I think, never uses, nor enjoins; and which stands on the alone Footing of Dr. *Brady* and Mr. *Tate*, or such like Private Persons. And the other, concerning the stiling God the Father the *One and Only God*, 'tis so expresly the Language of our Church in the *Nicene* Creed, and in the Collect for the 18th *Sunday* after *Trinity*, that I am surpriz'd at its being in this manner alledg'd against me. But since you have given no time for the Examination of my Legal Exceptions, nor for my own Answer, I publickly Protest against your Proceedings, and desire that my Protestation may be entred into the Records of the University.

*Octob.* 30. 1710. *WILL. WHISTON.*

Assoon as I had delivered this Paper, and had owned to the Vicechancellor that it contained all that I had to say at present, I took my Leave. Whereupon, the Vicechancellor and the Heads soon came to a Resolution to Banish or Expel me; as the following Publick Act will inform the Reader: A true Copy of which shall be here set down.

*October*

October 30th, 1710.

*At a Meeting of Mr. Vicechancellor, and the Heads of Colleges in the Univerſity of* Cambridge, *in the Vicechancellor's Chamber, in* King's *College, in the ſaid Univerſity.*

Whereas it hath been proved before Us, That *William Whiſton*, Maſter of Arts, Mathematick Profeſſor of this Univerſity, hath aſſerted and ſpread about in *Cambridge*, ſince the 19th Day of *April*, 1709. divers Tenets againſt Religion, receiv'd and eſtabliſh'd by Publick Authority in this Realm, contrary to the Forty Fifth Statute of this Univerſity. And whereas, the ſaid *William Whiſton* being required and exhorted by Mr. Vicechancellor, to confeſs and retract his Error and Temerity in ſo doing, did refuſe to make any ſuch Confeſſion and Retractation; It is therefore agreed and reſolv'd by Us, the Vicechancellor, and Heads of Colleges, whoſe Names are here under-written, that the ſaid *William Whiſton* hath incurred the Penalty of the foreſaid Statute, and that he be Baniſhed from this Univerſity according to the Tenor of the ſame. C. *Roderick*, Vicechancellor; *Jo. Ellys*, *Humf. Gower*, *Hen. James*, *S. Blithe*, *Joh. Covel*, *Jo. Balderſton*, *Gabr. Quadring*, *Tho. Richardſon*, *Ch. Aſhton*, *Bardſey Fiſher*, *Edw. Lany*. *Unde venerabilis vir Dr. Roderick, Dominus Procancellarius, aſſidentibus & conſentientibus Johanne Ellys Milite, Doctore Gower, Doctore James, Doctore Blithe, Doctore Covel, Doctore Balderſton, Doctore Quadring, Doctore Richardſon, Doctore Aſhton, Doctore Fiſher, Doctore Lany, Collegiorum Præfectis, ſententiam ferendo decrevit, declaravit, & pronunciavit prout ſequitur.*

In the Name of God, *Amen.* I *Charles Roderick*, Vicechancellor of this University, do decree, declare, and pronounce, that Mr. *William Whiston*, Mathematick Professor of this University, having asserted and spread abroad divers Tenets contrary to Religion receiv'd and establish'd by Publick Authority in this Realm, hath incurred the Penalty of the Statute, and that he is Banished from this University.

*Lata fuit hujusmodi sententia per dictum Dominum Procancellarium, præsente me Roberto Grove, Not. Pub. & Almæ Universitatis prædictæ Registrario.*

Now the Reader is here to Observe, that since all the Depositions concerning St. *Clement*'s Church are here given up, as being long before the 19th of *April*, 1709, the Date for the Act of Pardon; since the Passages quoted out of the *Advice for the Study of Divinity*, were written still earlier, and there is no pretence of the least Evidence that I any way publish'd it in *Cambridge*; and since one Part of Mr. *Thackham*'s Evidence is made no use of at all in this Matter, 'Tis plain that this Banishment or Expulsion is solely grounded on these Three Things. (1.) My affirming with our Saviour, St. *Paul*, the *Nicene*, and all the Original Creeds, and most Ancient Fathers, that the *One and Only God of the Christians, is God the Father.* (2.) My Asserting an undoubted Matter of Fact, that the Original Christian Doxology was not the Common One, but *Glory be to the Father, through the Son*, or, *and the Son, in the Holy Ghost.* (3.) *My Proposing* to prove that the *Constitutions* and *Doctrine of the Apostles*, are Sacred Books of the New Testament; and the former

*John* 17. 3. 1 *Cor.* 8. 6.

of

of them, the *moſt Sacred of the Canonical Books*, which in time will appear to be undoubtedly true alſo. And all this is done without the leaſt Offer at any Examination into the Truth or Falſhood of the ſame Aſſertions, and ſo without knowing whether the whole Proceeding be not directly *Fighting againſt God*, and *Oppoſing and Perſecuting the Goſpel and Religion of Chriſt Jeſus*. And if it prove ſo at laſt, the Authors had need to think of that timely Repentance and Retractation which they requir'd at my Hands, leſt their preſent Authority, and Pretence of an Univerſity Statute, ſhould be too little to excuſe them at the Day of Judgment.

But who ſhould be the ſecret Movers, or what ſhould be the ſecret Reaſons why, after ſo long a Forbearance, the Vicechancellor and the Heads ſhould all on a ſudden, in this violent manner, reſolve to Cenſure and Expel me, is too deep a Myſtery for me authentickly to dive into, and ſo I muſt leave it to another Tribunal. For certainly it could not be the Vicechancellor's own Motion originally, ſince he had forborn me all along, and was now in a manner out of his Office, and was ever remarkable for Caution and Deliberation in all his Proceedings: Eſpecially when I ſuppoſe, that neither himſelf, nor indeed the Major Part of his Aſſeſſors, do at all pretend to have particularly Examin'd the Matters themſelves, concerning which they took upon them to be Judges; but went plainly at Random, by their own Interpretation of an Old Statute, to Perſecute an Innocent Perſon for the ſake of what they raſhly call *Orthodoxy*. I venture to ſtile my ſelf an *Innocent* Perſon, notwithſtanding this their Sentence againſt me, becauſe I believe that every one of my Judges acquits

me in his own Conſcience, from any baſe or ſiniſter Deſign; and is ſatisfy'd, that I did no other than what is certainly every Chriſtian's Duty; *viz.* The Declaring plainly what, upon the moſt compleat Examination, I was ſatisfy'd were the certain Truths and Duties of Chriſtianity: For which yet, without ſuch Examination, they have now ventur'd to Cenſure and Expel me. Which things I own I durſt not have had a Hand in, in any like Caſe, for any Conſideration whatſoever. But tho' they were my Judges, I am not theirs: *To their own Maſter they muſt ſtand or fall.* And therefore I can only commit my Cauſe to God, the juſt Judge of all the World, and leave it in his righteous Hands to determine between us. However, I do heartily wiſh and hope, that as ſoon as my Papers are publiſh'd, they will ſtill ſeriouſly conſider them, and ſoberly reconſider this whole Matter; and that their ſincere Repentance and Retractation will prevent the Danger of any future Puniſhment from God upon them, from that God *who deſireth not the Death of a Sinner, but his Repentance.*

Thus ended this Univerſity Proſecution and Baniſhment of me; at leaſt, this is all that has been done till the Date of theſe Papers, without the leaſt regard to Mr. *Lucas*'s Statutes, or to my Mathematick Profeſſorſhip depending thereon: And ſo without the direct affecting me as Mr. *Lucas*'s Profeſſor: How plainly ſoever they have depriv'd me of that Memberſhip of the Univerſity, which till now, either by Right or by Courteſy, I was entitled to. So I ſhall go on no farther with this Narration. I ſay in the main, affecting me as Mr. *Lucas*'s Profeſſor only, meaning thereby that I claim ſtill, notwithſtanding this Expulſion or Baniſhment, to be Profeſſor of the Mathema-

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ticks of Mr. *Lucas*'s Foundation ; and have accordingly a juſt Right to the Profits thereof, upon my doing that Duty by a Deputy, (as the Statutes direct on a long Abſence) which I cannot ſo well do in Perſon. Otherwiſe, this Expulſion muſt *affect me* ſenſibly enough, in reſpect of my Maintenance : Since the Allowance to a Deputy, and the Loſs of the Advantages formerly ariſing from the Courſes of Experiments, to ſay nothing of thoſe from Teaching privately in *Cambridge*, and the Charges and Loſſes of a Removal, cannot well be eſtimated under 50 *l.* a Year, which is a great Deduction out of a ſmall Subſiſtence. Nay, there want not thoſe who would ſtrain this Expulſion from the Univerſity to a Deprivation, as to my Profeſſorſhip, and ſo would deprive me of almoſt all, but what the Charity and Kindneſs of Friends might afford me. Which laſt Method of Support is alſo by ſome envied, and complained of before-hand, as if there were no way to ſatisfy their Zeal againſt me, but by ſeeing me and my Family reduc'd to the utmoſt Poverty and Diſtreſs, without a Friend to ſupport and relieve me. But before I conclude, I can hardly avoid ſaying here, that I take the true Original Cauſe of this Severity to be plainly this, That I have written ſeveral *Unanſwerable Books*, which are therefore a terrible Eye-ſore to thoſe who are more concern'd for Modern Orthodoxy, and the pretended Power of the Church in Controverſies of Faith, than for the pure and undefil'd Religion of Chriſt Jeſus. So that when it appear'd, as it has done for a conſiderable time, that none of the Learned could or durſt undertake the Anſwering me, in the way of Reaſon, Argument, and Teſtimony, This Method of Enſnaring me by an Old Statute was thought of. And I ven-

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ture to say this, the rather, because that *Open*, that *Unanswerable* Challenge I made in the *Postscript* of *Ignatius* to the Orthodox, to shew but one single Catholick Testimony before the Days of *Athanasius*, which affirm'd the Father, Son, and Holy Ghost to be *One God*, or *the One God* of the Christian Religion, while I promis'd above an Hundred Testimonies in the same time, that God the Father was that *One God*, appears to have been the principal Evidence against me, and that which was most publickly and solemly read to me by the Master of *Pembroke*, as the main Article of my Charge, and for which chiefly, I am Censur'd and Expell'd. I call it an *Open* and an *Unanswerable* Challenge: And I here again make it to the whole Body of the *Christian* World; and do venture in the most solemn manner, to Appeal to the Consciences of all the truly Learned, whether what I have affirm'd on this Head, be not undoubtedly and indisputably true; and so whether I am not Censur'd and Expell'd, for owning my self a Christian; nay, I may add, for asserting the first and most Fundamental Doctrine of the whole Christian Religion. I know this repeated Challenge may be most easily Answer'd, in the same way that the former was, by a repeated Censure: For in any other way, I am sure it cannot. And if that be again put in Practice by any such like Body of this Church, I shall only beg one Favour, That those who do it, will deal plainly, and declare that they are not, nor do pretend to be *Christians*, but *Members of the Church of England* only: Or at least, that they are just so far Christians, as the Original Doctrines and Duties of Christianity, are agreeable to those that the XXXIX Articles, the Book of Homilies, and the

the Common-Prayer-Book contain, but no farther. And then it will be some small Satisfaction to have the World know, that as in Popish Countries Christianity is generally no farther believ'd and obey'd, than it is agreeable to the Decrees and Practices of the Church of *Rome*, so that in this Protestant, this Reform'd Country, the Case is the very same; only with this Difference, that the former pretends to that Infallibility and Dominion over Conscience, which the latter disclaims; and by consequence, that the latter is, of the two, in this Matter, the most plainly unjustifiable and inexcusable. However, as to my being condemn'd for asserting what was undeniable and unanswerable, we have a famous Parallel Example in the Sacred History. For truly just so it was in the Case of the Protomartyr St. *Stephen*, all due Allowance for the great difference of the Persons concern'd, and of their Circumstances, being still made. For when the *Jews* were *not able to resist the Wisdom and the Spirit by which he spake, &c.* *Acts 6. 30.*
they drew him into their Consistory, and Accus'd him there. And when they could not find any fair Reply to the Force of his Reasoning, *They were cut to the Heart, and gnashed upon him with their Teeth.* And immediately, without any other Formality of Law, put him to a violent Death. *ch. 7. 54.*
*Then they cried out with a loud Voice, and stopped their Ears and ran upon with one accord, and cast him out of the City, and stoned him.* Whether this Violence towards me, may not end in some Attempts not very different from that Case, I cannot tell. However, I shall venture to use his dying Petition for all my Persecutors; *Lord, lay not this Sin to their Charge,* *v. 57. 58.* *v. 60.*

But

But now, if after all, the Reader be desirous to know what sort of Answer I should have made to the present Accusation, had I had competent time allow'd me, I shall plainly tell him in a few Words. I intended therein to have stated some of my Opinions more fully and clearly than the Evidence produc'd did inform my Judges: And in order to shew that then they were not so contrary to the Doctrine and Settlement of the Church of *England* as they suppos'd, I design'd to have insisted on such Heads as these:

To have shew'd,

(1.) That the Protestant Religion in general, and the Church of *England* in particular, were begun upon this Foot; I mean the Acknowledgment of the Churches Errors, and the Attempt for the Correction of the same, even with the Hazard of the very Lives themselves of the Reformers.

(2.) That they are both built on the Foundation of the Holy Scriptures, and most Primitive Writers; and always own that all Errors, when discover'd, are to be amended by those Original Standards.

(3.) That all Protestants, and particularly the Members of this Church, do unanimously own the Fallibility of all Councils and Churches; and so cannot be surpriz'd, if, in Points never yet brought to a fair and publick Examination, some Errors be suppos'd still remaining among them.

(4.) That

(4.) That accordingly they have generally found Reaſon to alter their Opinions in ſeveral Doctrines of Conſequence, as our Church has in particular about the Predeſtinarian Points: Nay, they have generally, even our Church her ſelf, found Reaſon to alter ſeveral Practices of Conſequence alſo, ſince the time of the Reformation. And ſo it can ſeem no Wonder, if there ſhould appear Occaſion for the like farther Enquiries and Alterations at this Day.

(5.) That in the grand Point before us, that of the *Trinity* it ſelf, Our Church ſometimes ſpeaks according to thoſe Ancient Notions which I advance; nay, commonly Prays and Practiſes agreeably thereto. So that the Corrections I plead for would rather be the rendring the Church's Language and Practice all of a Piece, than the entire Subverſion and Alteration of the ſame.

(6.) That the moſt Learned and Impartial, both Papiſts and Proteſtants, and thoſe of our Church in particular, have in this laſt Age been forc'd to leave the vulgar Notions in that Matter, and to come ſtill nearer and nearer, to that moſt Primitive and Rational Account which I plead for, as appears by *Eraſmus*, *Grotius*, *Petavius*, *Huetius*, Dr. *Cudworth*, Bp. *Pearſon*, Bp. *Bull*, the Bp. of *Glouceſter*, Mr. *Locke*, and many others. So that my Notions are ſo far from New, that they are rather the proper and laſt Reſult of the Enquiries of the Learned ſince the Reformation.

(7.) That ſince I have taken all along the moſt Peaceable, Chriſtian, and Inoffenſive Methods

thods of bringing these Important Points to a fair Examination; and have still laid my Papers before the Governors of the Church, and the Learned Members of it, for their Consideration, and the necessary Corrections; I have no way offended against the Laws of the Land, or even the Statutes of the University, as to their main Design and Intention; which can never be supposed to be the Punishment of an Honest and Innocent Man, when in so fair, quiet, and open a manner, he proposes Sacred Books, Doctrines, and Duties of the Gospel, to the serious Consideration of the Christian World. However, if the Laws of the Kingdom, or Statutes of the University be so Expounded, as to forbid any thing that the Laws of God, and of the Gospel require, I know which I am to obey. *Acts* 4. 19. *Whether it be right in the sight of God, to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard.*

These were such Heads as I intended more largely and fully to have pursu'd, had I had time allow'd me for my Answer. But since I was not afforded that, I shall wave the farther Prosecution of them: And conclude, not only with the Declaration of the Readiness of my Submission to any Punishment, which my Governors in any sort do Legally inflict upon me; but with my hearty Thanks to the Divine Providence, which has dispos'd of me into this Kingdom of Freedom and Liberty, where 'tis not very much that by the Laws can be laid upon me for the sake of my Conscience: Where therefore with small Legal Hazard I can greatly promote the true Religion of Christ Jesus; and that I am not in *Spain* or *Portugal*, or the like Countries, subject to the Terror of a Popish Inquisition; wherein

wherein the ſpeaking or writing a ſmall Part of what I have here ſpoken and written, would certainly have condemned me to a loathſome Dungeon, and to an Ignominious Death. The utmoſt Severities of which I hope I ſhould yet, by God's Grace, have endur'd, rather than have retracted and renounced what, upon ſuch full and undoubted Evidence, I am entirely ſatisfy'd, is part of the Revelation of God by his Son Chriſt Jeſus. *If any Man come to me, and hate not his Father, and Mother, and Wife, and Children, and Brethren, and Siſters, yea, and his own Life alſo, He cannot be my Diſciple. And whoſoever doth not bear his Croſs, and come after me, cannot be my Diſciple.* I End the whole with our Saviour's own Words, which in ſome ſmall degree do now plainly belong to me; *Bleſſed are they which are perſecuted for Righteouſneſs ſake, for theirs is the Kingdom of Heaven.* Which *Bleſſedneſs*, I own I had rather have a Share in, than in all the dangerous and enſnaring Pomp of this Vain and Tranſitory World.

Luke 14. 26.

Matt. 5. 10.

*Decemb.* 23. 1710. *WILL. WHISTON.*

THE

# APPENDIX II.

## CONTAINING

## *An Account of the* Convocation's *Proceedings with relation to Mr.* Whiſton.

WHEN my *Hiſtorical Preface* had been publiſhed near Two Months, on *March* 1. 17$\frac{10}{11}$. I was inform'd that my Affair began to be talk'd of privately among the Members of the Convocation, and that they ſoon intended to do ſomewhat therein: That ſome of the Leading Men in the Lower Houſe had been Diſcourſing about it; and that they ſeem'd to have ſome Thoughts of Appointing a ſmall Committee of their own Houſe, during the Summer Interval of Convocation, to examine my Papers, and give in their Report the next Winter. I ſuſpected this might be ſo ſlight a way, as ſhould rather give a Colour for a Deſire of my not Printing this Summer, than be of any great Service to me, or the Publick. I guarded therefore againſt that Danger; and was unwilling to promiſe any Delay of Printing, but upon the Aſſurance of a very full, free, and ſolemn Examination; and yet was very ready to lay my Papers before any Committee of Convocation whatſoever.

And by the way, this small Tendency towards Examination in the Lower House, with one more Open Proposal of the same Examination by a Right Reverend Prelate in the Upper, were all the direct Attempts of that nature, so far as I have heard, which appear'd during the whole Convocation.

A few Days after, while I partly expected a Message from the Lower House; that I might not be surpriz'd, I drew up an Answer thereto, in case it should have prov'd as I then expected. Which Answer, tho' never sent, because I had no such Message, shall be here inserted; that the Reader may fully know my Thoughts on that Occasion.

*Union-Court*, near *Ely-House*, *Holbourn*. March $17\frac{10}{11}$.

Mr. PRŌLOCUTOR,

SInce the Convocation has been pleased so far to take Notice of me and my Designs as to desire my Papers, and to appoint a Committee to Examine them; I take this Opportunity of particularly Addressing my self to them, and of Laying before them, with all due Humility and Submission, what it is that I hope for, and insist upon in this Matter. And I do it the more readily, not only because the Great and Important Concerns of True Religion, of the Faith and Practice of Christians, of the Peace of the Church, and of the Duty and Honour of the Clergy are therein most deeply concern'd; but because, if this be neglected, I may

may not have such another Opportunity of Laying open my Thoughts and Desires before this Church and Nation. I need not be very large here, because that *Historical Preface* which I lately Dedicated to you, and which I suppose you have all seen, does in great Part prevent me, and shew my real Thoughts, Discoveries, and Desires, to you and the Christian World. Only I cannot but now obtest, and conjure you, by all the most sacred Ties and Obligations which lye upon you, as Men, as Christians, as Ministers of Religion, and Representatives of the main Part of the Establish'd National Church; as you all are, or pretend to be, in Earnest for Truth and Genuine Christianity; and as you all equally with me must give an Account to our common Lord, of your Management in this Weighty Matter at the great Day; That laying aside all other Regards of Party, and Policy, and Names of Distinction, you will join with me in the through Examination and impartial Discovery of those Original Truths and Books of our common Christianity, which I have to represent to you, and lay before you. I have done my utmost in those Matters my self. And I am sure I can safely affirm, that I have Things to propose to you highly worthy your most solemn and publick Consideration; and such as ought not to receive any farther Delay from you. When *Hilkiah* the High-Priest found the original compleate Book of the *Mosaick* Law, he was not reprimanded and discouraged from producing it; but had it carried immediately by *Shaphan* the Scribe to good King *Josiah*, and found presently a Reformation according to it undertaken by him. Now, to say nothing of my other Papers, I do verily believe I have found a greater Treasure, the Original

Book of the Christian Law, the *Constitutions of the Apostles*, with their *Doctrine*, and the Genuine *Epistles of Ignatius* giving undeniable Attestation to them. And shall I not be permitted openly to produce the Books, and publickly to alledge their Credentials before the Ministers of that Blessed Lord, whose Appointments, whose sacred and unalterable Appointments are therein contain'd? Must I be oblig'd to leave the Learned among the Clergy, and try whether the Laity, even the honest, and commonly unlearned Christian Laity will hear me? This is what I am greatly afraid of, and would fain prevent if possible. I earnestly desire that the Honour of this great Reformation, which must ensue, may belong first of all to the Clergy, nay to the Clergy of this Church, among whom I have the Honour to be my self numbred: And that all Dangers of Schism or Dissention, with all other Inconveniences both as to Church and State, may be entirely avoided by the Care and Christian Endeavours of the Bishops and Clergy of the same. I say of the Bishops and Clergy of this Church: For I must freely own that till the Bishops and Clergy, or both Houses of Convocation, do publickly join in recommending these weighty Matters to a select Number of the most Learned, whether in or out of Convocation, with a solemn Commission and Charge to Examine throughly, and speak their Minds freely and openly, and a like solemn Promise to endeavour immediately the Correction of those Things which on such Examination shall appear not agreeable to the original Settlements of Christianity, I shall not look on any lesser Attempts of this Nature to be of any Consequence at all; nor shall be moved by them to put any stop to my own Designs on their Account.

count. This is my real Senſe and Reſolution. And if theſe moſt Sacred Matters may not by the Convocation be thought worthy of ſuch a publick Conſideration, they cannot but be ſuppos'd to be plainly ſlighted and neglected by them. Not that I ſhall refuſe Copies of my Papers to either Houſe, or to any Committee of either Houſe, in any way which ſhall be deſired by them: But that I look upon any other Method as of ſmall Conſequence, and utterly beneath the Dignity and Weight of theſe Concerns; as indeed rather tending to avoid the Imputation of an open Refuſal of Enquiry, than to a through Search, Examination, and Reformation. I have however herewith ſent my *Diſſertation on the Epiſtles of* Ignatius, to be perus'd by all that pleaſe, before the riſing of the Convocation: And whenever any Committee ſhall deſire the reſt of my Papers, I will take all the Care I can that they may have Copies of them, and that as long as they pleaſe: So far I mean as ſhall be conſiſtent with my Obligation to the Printing and Publiſhing my Four Volumes this Summer: Which indeed I am ſo far engag'd in, and the Subſcribers may ſo juſtly expect it from me, that nothing leſs than what I have already mention'd can juſtify me in putting a ſtop thereto. I have nothing more to add, but to implore the Divine Bleſſing on your Conſultations; and to pray that all may at laſt tend to the compleat Diſcovery of Divine Truth, to the entire Correction of modern Errors in Faith and Practice, and to the Advancement and Haſtening of the coming of the Kingdom of our Lord and Saviour. All which is ſincerely done by,

*Your very Humble and Obedient Servant,*

WILL. WHISTON.

But all my Proſpect of Examination ſoon vaniſhed away. For, after a few Days, I had a private Intimation given me that other Meaſures were taken; and that I was to be publickly Cenſur'd and Excommunicated, without the Allowance of any Examination.

This was a great Surprize to me, and not eaſily to be believ'd; but ſoon appear'd to be too true. For on *Friday, March* 9. there were Three Speeches made againſt me in the Lower Houſe: The firſt by a Dean, who having the *Hiſtorical Preface* in his Hand, and Reading out of it the Cenſure which had been paſs'd upon me at *Cambridge*, mov'd that an Addreſs might be made to the Upper Houſe, to know their Lordſhips Opinion, what Notice was fit for the Convocation to take of that Book, which was Dedicated to it. This was ſeconded by a long Speech of another Dean, which agreed to the Motion, and tended to aggravate my Offence; and expreſs'd his utter Abhorrence of my Doctrine, and yet great Commiſeration to my Perſon. This was thirded by another Member, who was ſhorter, but in the main agreed to the Motion; with much the ſame Expreſſions of utter Abhorrence of my Doctrine, and great Commiſeration of my Perſon, as the former Dean had us'd. So the Houſe agreed to the Motion. But before this Addreſs came up to the Upper Houſe, on *Wedneſday March* 14. the Biſhop of *Bath and Wells* made a vehement Speech againſt me there; and mov'd that they might proceed with me as a Court. This was not then agreed to: But a Committee was appointed to meet on *Saturday, March* 17. at the Biſhop of *Lincoln*'s, to conſider what was to be done with Relation to me. On *Friday, March* 16. the before-

fore-mentioned Address came up to the Upper House; and a Motion was there made, that Mr. *Dodwell's Epistolary Discourse* concerning the *Natural Mortality of Human Souls*, might be referr'd to the same Committee; which was agreed to accordingly. On *Saturday, March* 17. the Committee came to Two Resolutions; *viz.* That they thought the Convocation might proceed as a Court: And that since the *Historical Preface* was dedicated to them, it was proper to take notice of it. The same Day I sent the following Letter to the Bishops assembled in this Committee; which coming a little too late, was only deliver'd to the Lord Bishop of *Lincoln*, at whose House they met; and so it was sent me back again. It was in these Words.

*March* 17. $17\frac{10}{11}$.

*My LORDS,*

UNderstanding that you are to Consider about me and my Opinions this Day, I thought it very reasonable and proper for me to make my Application to your Lordships, and with all due Humility and Submission to desire a fair and publick Examination of my *MSS.* Papers, before any Censure be past upon me. The *Historical Preface* has such entire Relation to those Papers, that 'tis impossible for any to judge fairly concerning it, without the Perusal of the other; which therefore I do humbly tender to your Consideration. And I am bold to move your Lordships, that the Reverend Dr. *Smalridge*, with such others as the Convocation shall please to nominate, may be directed this Summer to make a Through and Impartial Examination of

the ſame Papers, and to report next Winter whether in their Opinion they contain Things worthy of the more publick Conſideration of the Convocation, and of the Chriſtian Church, or not. I am ſo far from intending upon ſmall Evidence, or by any doubtful Opinions of my own, to make any Diſturbance in the Peace or Faith of the Chriſtian Church, that I ſtill offer to ſuppreſs my Books, in caſe that a Tenth Part of that Original Evidence which I have to produce on my Side, can be alledg'd for the oppoſite Doctrines. And I have ſo great an Averſion to any thing that looks like Schiſm, that I have, as far as poſſible, in all publick Adminiſtrations, kept cloſe to the Rules and Worſhip eſtabliſh'd by Authority in this Realm all along; and am ſtill diſpos'd to do ſo; even at the ſame time that I was, and am fully ſatisfied that I could make uſe of a much more excellent Way of Worſhip appointed by the Apoſtles themſelves. And I ſhould ſtill think it a great Misfortune, if I or others, by any publick Rejection of Examination in theſe moſt Sacred Matters, or by being excluded the Communion of the Eſtabliſh'd Church, ſhould be forc'd to do any thing which might cauſe the leaſt Diſturbance or Diviſion among us: All which 'tis certainly in your Lordſhips Power, by a fair and publick Examination, to prevent. But if the Convocation ſhall reſolve on the way of Force and Perſecution, inſtead of that of Enquiry and Examination, I pray God grant me, and all good Chriſtians who may be concern'd, a clear Senſe what will be our Duty in that Caſe; and ſuch Chriſtian Faith and Patience, as will be neceſſary under ſuch great Trials and Afflictions for the ſake of our Conſciences. I am, My Lords, *Your very Humble and Obedient Servt.*

*WILL. WHISTON.*

About this time it was alſo that, apprehending hard Uſage, and fearing I might be Cenſur'd and Excommunicated by the Convocation, without being heard in my own Vindication, I drew up a Solemn Proteſtation and Appeal, to be then made, when I ſhould find my ſelf in thoſe Unhappy Circumſtances. But this ſhall here be omitted, becauſe it will more naturally come in hereafter.

On *Monday*, *March* 19. the Reſolutions of the Committee were laid before the Lord Archbiſhop of *Canterbury*, their Preſident. On *Wedneſday*, *March* 21. the Archbiſhop's Anſwer was return'd; "That he agreed with the Com-"mittee that my Book was to be taken notice "of; but as to the Manner, and whether in "the way of a Court, he would take Time for "Legal Advice. On *Friday*, *March* 23. the Upper Houſe appointed a Committee of their whole Houſe to Sit the Day following about my Matters; and, as far as I could learn, to examine Preſidents, ariſing chiefly from ſome unpubliſhed Papers of Dr. *Heylin*," which ſeemed to prove that the whole Convocation might act as a Court. And now I perceiv'd that there were Three Opinions in Convocation, as to the manner of treating me; beſides that of thoſe who were for a fair Examination. The firſt was for the whole Convocation's acting as a Court, and proceeding to Cenſure & Excommunication immediately. The ſecond for the Archbiſhop's doing the ſame things, *aſſidentibus & conſentientibus Epiſcopis*, without the Lower Houſe; as in his Court of Audience. The Third, for only paſſing a Synodical Cenſure on my Book, and referring the puniſhing me to the Biſhop of the Dioceſe, by a Proceſs in his own Court. On *Tueſday*, *March* 27.

27. the Bishops sent a Message to the Lower House, that they were adjourn'd till *Wednesday, April* 11. and that the first thing they would then go upon was the Method of proceeding with me. In this Interval I understood that the way which was by some at first propos'd, *viz.* of going upon my Matters much sooner, and making the Trial or Process more full and publick, had been overrul'd by others; and a Resolution had been taken for delay, and for proceeding more summarily toward the Conclusion of the Session. During this Interval also I drew up the following Letter to the Archbishop of *Canterbury*, as President of the Convocation: Which was dated and deliver'd to him *Apr.* 5. Copies of which were also deliver'd to the Archbishop of *York*; to the Prolocutor of the Lower House; and to some others; to be shew'd, as Occasion should serve: Which though it has been already made publick elsewhere, yet cannot be omitted in this its proper Place.

*May it please Your Grace,*

London, Apr. 5. 1711.

SInce I perceive that my *Historical Preface* has given Offence not only to several Good Men in particular, but to the Body of the Convocation in general; and to many others who are really desirous that Truth and primitive Christianity may prevail; and that not only on Account of the *Manner* of my Writing, which seems to be with too great Confidence and Assurance; but also because it looks like reviving the very *Heresy of Arius* himself, as it was condemn'd by the Council of *Nice*; The great Regard I have to the Peace of the Church, and my sincere desire to approve my self to my Superiors in

in it, have made me think it might be very proper to Addreſs my ſelf to your Grace, as Preſident of the Convocation, upon this Occaſion; to lay before you my ſincere Thoughts as to theſe Matters, with the utmoſt Humility and Deference: That I may not be eſteem'd ſo perverſe and obſtinate as not to own any Indecencies I may have been guilty of: And that I may not be charg'd with what never was in my Thoughts or Deſigns, with regard to the Revival of the *Arian* Hereſy: And at the ſame time to beg of your Grace to uſe your Endeavours that the Things I propoſe may not any way ſuffer on account of any Raſhneſs in the way of my propoſing them. For as to the *Manner* of my Writing upon theſe Subjects, it is, I confeſs, too agreeable to the Warmth and Vehemence of my natural Temper, increas'd by an hearty, and I am ſure an honeſt Zeal for what things ſoever at any time appear to me to be true, and of Importance in Chriſtianity. I hope God, who knows the inmoſt Receſſes of my Soul, will not impute all that appears to be raſh and aſſuming, to ſuch a proud and conceited Temper as it may ſeem to others to proceed from: And that he will mercifully forgive any Offences of that Nature, where he finds the Heart in the main ſincere and upright; and honeſtly labouring, to the beſt of its Knowledge, to promote Truth and Piety in the World. And as I earneſtly wiſh that the uncorrupt Faith and Practice of the Goſpel in every Part may prevail among us, ſo do I heartily deſire that I may not be found Guilty of breaking any of the Rules of Chriſtian Meekneſs, Humility, Modeſty, and Deference to lawful Authority, while I am aiming to promote, to the beſt of my Judgment and Ability, the Purity of Chriſt's Religion among Men.

Men. And I muſt own to your Grace that I am, upon Reflection, ſenſible that in ſeveral Expreſſions, and in many Circumſtances of my Management, I have not always kept within thoſe ſtrict Rules of the Goſpel, which the Meekneſs and Gentleneſs of Chriſt and his Religion requires in ſuch Caſes; and that therefore I may ſometimes have given Occaſion of Offence to my Chriſtian Brethren, and to thoſe in Authority in particular: For which Faults, wherever they have appear'd, either by Word or Writing, as I do heartily beg Forgiveneſs of God and of good Men, ſo do I faithfully promiſe that I will be more careful not to be Guilty of the ſame hereafter. Humbly deſiring that my ſpeaking plainly what I judge to be Truth, may not be eſteem'd juſt Cauſe of Offence; that I be allow'd with a decent Freedom to produce all the proper Arguments and Teſtimonies for what I propoſe; and that I be permitted modeſtly to declare what Degree of Evidence I think I have for what I aſſert. As to the Imputation of *Arianiſm*, which I confeſs I have not been ſufficiently careful to avoid, I do declare it never was my Intention to aſſert the *Arian Hereſy*, ſtrictly ſo called; or to revive † the *Hereſy of Arius*, and of his peculiar Followers, as it was

† N. B. *By this Hereſy of* Arius, *and of his peculiar Followers, as it was condemn'd at the Council of* Nice; which afterward I explain more diſtinctly, by *thoſe particular Novel Doctrines, and the like particular Novel Expreſſions, of* Arius *himſelf which were condemn'd at the Council of* Nice; and again by *thoſe raſh and Novel Aſſertions and Expreſſions of* Arius, *which caus'd the Diſturbances in the Church at that time, and were condemn'd by the Council of* Nice; I meant and could mean only thoſe raſh and Novel Aſſertions and Expreſſions, which *Arius* and his Followers firſt introduc'd into the Church, or firſt diſturb'd the Publick about: Such as ἦν ὅτε οὐκ ἦν. πρὶν γεννηθῆναι οὐκ ἦν.

condemn'd at the Council of *Nice*. I guarded againſt this expreſsly in my *Hiſtorical Preface*, p. 2. by a particular Declaration, that by that *Arianiſm* which I ſpeak of, I ever mean the Doctrine of that Part of the Church which was call'd *Arian* in the Fourth Century; and not the Doctrine of *Arius* himſelf only, with a few of his particular Followers. And this Diſtinction is ſo plain in all my Papers, that whereas I every where own the Doctrines of that Part of the Church in the Fourth Century, which their Adverſaries would call by the odious Name of *Arian*, yet do not I in any Propoſition aſſert thoſe Particular Novel Doctrines, or uſe the like Particular Novel Expreſſions of *Arius* himſelf, which were condemn'd at the Council of *Nice*; but ever confine my ſelf to the much Ancienter and more Authentick Doctrines and Language of the Scripture and the moſt Primitive Writers. And I take leave to obſerve here a few Things farther; That the main Body of thoſe whom their Adverſaries

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ἐξ ἐκ ὄντων ἦν. For as for that Council's *Anathema* againſt the Uſe of the Word κτιστὸς, *created*, concerning our Saviour, which ſeems to have been brought in under the Pretence that the *Arians* us'd it in the very ſame Senſe of the Son, and of all the Inferior Creatures; (tho' the *Arians* ſo call'd by me, if not *Arius* and his peculiar Followers alſo, ever deny'd it) it was moſt certainly the Ancient and Original Language of the Scripture, and of the firſt Chriſtians, and ſo out of the Power of any Council whatſoever, to abrogate or condemn: any more than they had Power to conſecrate that novel and unſcriptural Expreſſion of ὁμοούσιος, which had been ſo expreſly rejected by the Council of *Antioch* long before. So that, in ſhort, the Council of *Nice*, and *Arius* with his peculiar Followers, were both highly to blame in theſe Matters; and ought neither of them to be followed, without better Authority, by any Chriſtian.

call'd

call'd *Arians* in the Fourth Century, were themselves so far from justifying any of those Rash and Novel Assertions and Expressions of *Arius*, which caus'd the Disturbances in the Church at that time, and were condemn'd by the Council of *Nice*, that they did not approve of them, or insert them into their Creeds; nay, did not themselves publickly admit *Arius* and his Followers into the Church again, till he gave in a Creed without the least Syllable of them; as is evident in the History of that Age. In reality, I think no one ought to be at all led by any particular Men, but to take their Christian Faith and Practice from those most Sacred and Primitive Writers, which liv'd long before the Rise of the Controversies in the Fourth Century; as I have endeavour'd to do in my *Account of the Primitive Faith* of Christians. I take this Opportunity also to beg of your Grace, if you shall think fit, to recommend the serious Consideration of my Papers to the Convocation, or to a Committee of Learned Men this Summer; that so all may proceed with that Fairness, and sincere Regard to Truth and Christianity, which becomes the Ministers of Christ Jesus. If once this Matter be brought to that Method of Proceeding, I shall exceedingly rejoice, and be ready, whenever I shall be requir'd, to lay all my Papers before them for their Consideration; and to correct any Mistakes in them, or retract any Opinions I have advanc'd, that upon due Examination shall appear not to be well grounded. I beg your Grace's Pardon and Blessing, and subscribe my self, with all Submission,

*Your most Humble and Obedient Servant,*
*WILL. WHISTON.*
*April*

*April* 11. the first Convocation Day after *Easter*, the Archbishop of *Canterbury* sent the Upper House my Letter; accompanied with two of his own, which two here follow *Verbatim.*

*To the Right Reverend my Brethren, the Bishops of the Province of* Canterbury, *in Convocation assembled.*

*Right Reverend Brethren,*

WHereas your Lordships, on the 19th of *March* last, came to some Resolutions concerning a Book lately publish'd by Mr. *Whiston*, and in Pursuance thereof did agree at the same time that they should be laid before me, for my Opinion thereupon: I have already signified unto you, that I entirely agree with you in your Resolution, that Notice should be taken of the said Book; and after having consulted such Books and Persons as I thought proper on this Occasion, I do now subjoin and offer my Opinion concerning the further Methods of Proceeding therein, as follows.

To proceed regularly in the Censure of Mr. *Whiston*, Two Points are to be consider'd:

1. The Censure of the Book, or Doctrine.

2. The Censure of the Person.

1. In order to a Censure upon the Book or Doctrine, Two Things seem necessary to be done. First, To have the Book well examin'd, and to fix upon the Particular Passages wherein he has asserted his Pernicious Tenets most plainly and expresly. Secondly, To fix the Particular Places of Scripture, and in the Council of

of *Nice*, and the Articles of our own Church, upon which the Charge of Hereſy may be moſt clearly grounded.

2. In order to a Cenſure of the Perſon in a Judicial way, there are Three ſeveral Methods which you will weigh and conſider well, in order to judge how far each of them will be ſafe and expedient, and how far effectual.

I. The Firſt Method is by Court of Convocation, in which ſuch a Judicature hath been evidently exerciſed in many Inſtances, both before and ſince the Reformation, and ſeems to be the moſt deſirable Method in the preſent Caſe, if the following Difficulties do not ſtand in the way. Firſt, Such a Court being final, or the Laſt Reſort, from which no Appeal is provided by the Stat. 25. *Hen.* 8. Cap. 19. it may ſeem to be doubtful, how far a Proſecution without Appeal to the Crown, will be conſiſtent with 1. *Eliz.* Cap. 1. Sect. 17. whereby all Juriſdiction, and particularly *for Reformation of Errors, and Hereſy, and Schiſms, is united and annexed to the Imperial Crown of this Realm*; and alſo, how far it will be conſiſtent with the Statute of Appeals, 25. *Hen.* 8. Cap. 19. which in the Courſe of the Appeals directed to be thenceforth made, doth not mention Convocation.

Secondly, It ſeems to be another Difficulty, that there does not appear to have been any Exerciſe of ſuch a Judicature for this laſt 100 Years, or thereabout; in which time, Matters of this Nature were uſually conſider'd and adjudg'd in the High-Commiſſion-Court, whilſt that remained; and when that Court was ſuppreſs'd, it was enacted 17. *Car.* 2. Cap. 2. That no Court ſhould be thenceforth erected with like *Power, Juriſdiction or Authority*; but that all Commiſſi-

Commiſſions erecting any ſuch Courts, ſhould be void.

You will therefore think it fit to be duly conſider'd, how far the Revival of this Judicial Authority in a Convocation, empower'd to proceed and act by Her Majeſty's Commiſſion or Licenſe, may be conſtrued an Erecting of a Court with *like Power* as the High-Commiſſion had.

Thirdly, Since the Diſuſe of ſuch Judicial Proceeding, the Writ *de Heretico comburendo* has been taken away by the Statute of 29. *Car.* 2. Cap. 9. And you will alſo conſider whether the Proviſion there made for the *Juriſdiction of Proteſtant Archbiſhops or Biſhops, or any other Judges of Eccleſiaſtical Courts, in Caſes of Atheiſm, Blaſphemy, Hereſy and Schiſm*, extend to Convocation, or only the ordinary Eſtabliſh'd Court of every Archbiſhop or Biſhop.

Fourthly, In the Year 1689, ſeveral Heretical Books having been complain'd of to the Lower-Houſe; the Biſhop of *London* Preſident, and the then Biſhops, after mature Advice and Deliberation thereupon, returned this Anſwer, *Seſſ.* 13. *Quod conſcii ſunt diverſas eſſe clauſulas pernicioſas in libris allatis penes eos, & directione dictæ Domus relictis: ſed informati ſunt per Juriſperitos utriuſq; juris proprias eſſe Curias Judiciales pro punitione delictorum hujuſmodi, & eorum ferunt Opiniones non eſſe conveniens in preſentia ſeſe his rebus immiſcere.*

II. The Second Method of Proceeding in the preſent Caſe, as I humbly conceive, is for the Archbiſhop to hold a Court of Audience; and Calling to him his Provincial Biſhops as Aſſeſſors there, to examine, proceed, and give Sentence as in his Court of Audience: Into

which Court he is fully empower'd by a Special Proviſo, 23. *Hen.* 8. Cap. 9. Sect. 3. to cite any Perſon out of his Dioceſe wherein he dwells, in caſe that the Biſhop, or other immediate Judge or Ordinary, dare not, or will not convene the Party to be ſued before him; and from which Court (as within the Statute of 25. *Hen.* 8. Cap. 19.) a Regular Appeal lies to the Queen's Delegates in *Chancery*.

III*ly*. TheBiſhop, in whoſeDioceſe he inhabits, may of his own accord cite him in his Court, or the Cauſe may be remitted, or ſpecially recommended to him as his proper Ordinary by the Archbiſhop and Biſhops in Convocation; which we find hath oftentimes been done in Caſes of the like Nature.

Of the Three foremention'd Methods the two laſt ſeem to be moſt plain and clear in Point of Legality. But becauſe the firſt is the moſt ſolemn, provided it may be purſued legally, and with ſafety to the Archbiſhop, Biſhops, andClergy of the Province, it ſeems to be neceſſary to lay the Premiſes, or what elſe may be the Reſult of your own Debates and Deliberations,before her Majeſty, with an humble Requeſt, as from the Upper Houſe, that Her Majeſty will be graciouſly pleas'd to lay the Caſe before Her Reverend Judges, for their Opinions thereupon.

I heartily recommend you to God, the Ruler and Guide of his Church; and remain, Right Reverend Brethren,

*Your moſt Affectionate Brother,*

CANTERBURY.

The

## The Second Letter.

*Right Reverend Brethren,*

I ſend you herewith a Letter which I received on the 5th of this Inſtant *Apr.* from Mr. *Whiſton*, whoſe Caſe (as you have given me to underſtand) now coming under your Conſideration, I thought it proper for me to communicate to you for your Peruſal, and thereby alſo to cut off all Occaſion of his complaining, that I ſmother any of his Overtures. You will beſt judge what Uſe is fit to be made of this Paper, and at what time. I deſire the Original may be kept as long as you think convenient, in the Hands of any of my Subſtitutes that ſhall be this Day in the Chair.

I cannot but obſerve one Thing in this Letter, with ſome Degree of Admiration, that 'tis his earneſt Wiſh that the uncorrupt Faith and Practice of *the Goſpel may prevail*; and the Profeſſion which he makes, that he aims to promote, to the beſt of his Judgment and Ability the *Purity of Chriſt's Religion*, whilſt he would obtrude on the World, as a conſiderable Part of the Canon of the New Teſtament, that very ſpurious and corrupt Book of the Conſtitutions.

*I am,*

*Lambeth*, 11. *Apr.* 1711.

CANTERBURY.

Upon the Peruſal of both Letters, the Houſe appointed a Committee to meet on *Friday* Morn-

ing, before their usual Time of sitting as a House, to reconsider the Presidents upon which they had gone, and to add the Consideration of the Acts of Parliament thereto relating, which had been formerly omitted. Upon *Friday* it came to a Division of the House whether they should venture to act as a Court, without Addressing the Queen for the Opinion of the Judges, or not? The Bishops of *London*, *Rochester*, *Bath and Wells*, and *St. David's*, were for proceeding without such an Address and Opinion: But all the rest were for agreeing to the Archbishop's Motion; excepting the Bishop of *Bristol*, who was Neuter. So that the Resolution was to Address accordingly. Upon which the Bishop of *Bath and Wells* produced a Draught of such an Address. But the naming of Persons to present the Address being left to the Archbishop, he appointed the Lord Bishop of *Litchfield* and *Coventry*, and the Lord Bishop of *Ely*: who on *Tuesday*, *Apr.* 17. presented it to the Queen: She enquired whether they expected a present Answer? They reply'd, that the Nature of the Thing rather requir'd Time for Consideration. This Address was in these Words.

## To the Queen's most Excellent Majesty.

### *The Humble Address of the Archbishop and Bishops of the Province of* Canterbury, *in Convocation Assembled.*

*May it please Your Majesty.*

WHereas one *William Whiston*, a Presbyter of the Church of *England*, and late Professor of Mathematicks in the University of *Cambridge*, who was in *October* last expell'd the said University, for asserting and spreading Abroad

broad divers Tenets contrary to Religion receiv'd and eſtabliſh'd by publick Authority in this Realm, has ſince that time, and a little before the ſitting of this Preſent Convocation, printed and publiſhed an *Hiſtorical Preface* to other Writings of the ſame pernicious Deſign, intended for the Preſs, in which he has advanced ſeveral *damnable* and *blaſphemous Aſſertions* againſt the Doctrine and Worſhip of the Ever-Bleſſed Trinity: Expreſly contradicting the Two Fundamental Articles of the *Nicene* Creed; and defaming the whole *Athanaſian*; and has had the Confidence to inſcribe and direct the ſaid printed Preface to the Convocation now Aſſembled:

And whereas we take our ſelves to be both bound in Duty to God, and to his Holy Truths, and in Obedience to Your Majeſty's pious Intentions ſignified to us with Your Gracious Licence, to repreſs the ſaid *Blaſphemy*; and alſo obliged in Vindication of our firm Adherence to the true Faith, and for the Preſervation of the ſame in the Members of our Communion, to call the ſaid *William Whiſton* before us, in order either to his Amendment, or Excluſion from the Communion of the Church of *England*; but do yet find our ſelves hindred from going on, by ſome Doubts ariſing among our ſelves concerning our Power ſo to act and proceed:

For that the Court of Convocation being Final, or the laſt Reſort, from which no Appeal is provided by the Statute made in the 25th Year *Henry* the Eighth, Chap. 19. it may ſeem to be doubtful how far a Proſecution, without Appeal to the Crown, will be conſiſtent with the Statute made in the firſt Year of Queen *Elizabeth*, Chap. I. Sect. 17. whereby all Juriſdiction, and particularly for Reformation of Errors,

Hereſies and Schiſms, is united and annex'd to the Imperial Crown of this Realm; and alſo how far it will be conſiſtent with the Statute of Appeals made in the 25th Year of *Henry* VIII. Chap. 19. which in the Courſe of the Appeals directed to be henceforth made, doth not mention Convocation. May it pleaſe Your moſt Gracious Majeſty, out of your known Zeal for the Honour of God, and the Good of his Church, to lay this Caſe before your Reverend Judges, and others whom your Majeſty in your Wiſdom ſhall think fit, for their Opinion, How far the Convocation, as the Law now ſtands, may proceed in Examining, Cenſuring, and Condemning ſuch Tenets as are declared to be Hereſy by the Laws of this Realm; together with the Authors and Maintainers of them.

Upon this Addreſs to the Queen, Her Majeſty was pleaſed to refer the whole to the Twelve Judges, and to Her Attorney and Sollicitor-General: who being ſeveral times aſſembled together, and debating the Matter, came to the following Reſolutions.

## To the Queen's moſt Excellent Majeſty.

*May it pleaſe Your Majeſty.*

IN Humble Obedience to your Majeſty's Royal Command ſignified to your Judges by the Right Honourable the Lord Keeper; We whoſe Names are ſubſcribed have conſider'd the Queſtions mentioned in the Addreſs hereunto annexed, and are humbly of Opinion, That ſince the Statute of 25 H. of *Henry* VIII. againſt Citing out of the Diocеſe, and thoſe Statutes of the 24th

and

and 25th Years of the ſame Reign touching Appeals, and as the Law now ſtands, the Convocation hath not any Juriſdiction originally to cite before them any Perſon for Hereſy, or any other Spiritual Offence, which according to the Laws of the Realm may be cited, cenſured, and puniſhed in the reſpective Eccleſiaſtical Courts or Juriſdictions of the Archbiſhops, Biſhops, and other Ordinaries; who, we conceive, have the proper Judicature in thoſe Caſes; and from whom and whoſe Courts the Parties accuſed may have their Appeals; the laſt Reſort wherein is lodg'd in the Crown. In which Statute for Citing out of the Dioceſe, and in the others, as far as relates to Appeals for ſuch Offences, no Notice is taken of the Convocation, either as to Juriſdiction or Appeals. Nor doth it any way appear to us in whom the pretended judiciary Power of a Convocation either before or ſince the ſaid Statutes, (if any ſuch they ever had,) reſided; whether in the whole Body of the Convocation, or in Part. But it is plain by the firſt Statute, That the Archbiſhop's Juriſdiction, even in Caſe of Hereſy, is bounded ſo that he cannot proceed againſt ſuch Offenders within any other Dioceſe than his own, without the Conſent, or in the Default of the Dioceſan Biſhops. All which Statutes being made for the Eaſe and Benefit of the Subjects, they cannot, as we humbly conceive, be deprived of the Benefit of them by any pretence of Juriſdiction in the Convocation; from which we cannot find or be inform'd of any Inſtance of Appeal. Nor have any Judicial Precedents or Authorities for Convening or Cenſuring of ſuch Offenders in any Convocation ſince thoſe Statutes, or the Reformation (which is now near 180 Years) appear'd unto us. And if ſuch Power ſhould be

allow'd to the Convocation, we conceive it would invade the ordinary Jurisdiction of the Archbishops and Bishops; which we conceive are preserved by the Act of Parliament made in the 17th Year of the Reign of his late Majesty King *Charles* the First, *Chap.* 11. and by another made in the 13th Year of King *Charles* the Second, *Chap.* 12. and by the Act made the 29th *Car. 2di.* Chap. 9. which took away the Writ *De Heretico Comburendo*; in none of which any mention is made of the Convocation. And by the *Bill of Rights*, 1. Wilh. & Mar. it is enacted, That the Commission for Erecting the late Court of Commission for Ecclesiastical Causes, and all other Commissions and Courts of like nature are illegal and pernicious. But we conceive that Heretical Tenets and Opinions may be examin'd and condemn'd in Convocation, authoriz'd by Royal License, without convening the Authors or Maintainers of them. All which we most humbly submit to Your Royal Majesty's Great Wisdom.

May 5*th.* 1711. *Edw. Ward, Jo. Blencowe, Rob. Dormer, S. Lovell.*

The other Paper here follows.

*May it please Your Majesty.*

IN Obedience to Your Majesty's Commands signified to Us by the Right Honourable the Lord Keeper of the Great Seal, in relation to the Humble Address of the Archbishop and Bishops of the Province of *Canterbury* in Convocation assembled, hereunto annexed; We whose Names are hereunto subscribed, have taken into Consideration the Doubts and Questions therein stated.

And

And after Conference with the reſt of the Judges, We are humbly of Opinion, that of Common Right there lies an Appeal from all Eccleſiaſtical Courts in *England* to Your Majeſty, in virtue of your Supremacy in Eccleſiaſtical Affairs, whether the ſame be given by expreſs Words of any Act of Parliament, or not: And that no Act of Parliament has taken the ſame away. And conſequently, that a Proſecution in Convocation, not excluding an Appeal to your Majeſty, is not inconſiſtent with the Statute of 1. *Eliz.* Chap. 1. but reſerves the Supremacy entire.

As to the Queſtion propos'd in the ſaid Addreſs, How far the Convocation, as the Law now ſtands, may proceed in Examining, Cenſuring, and Condemning ſuch Tenets as are declared to be Hereſy by the Laws of this Realm, together with the Authors and Maintainers of them, we underſtand it to import only theſe two Things: Whether a Juriſdiction to Examine, Cenſure and Condemn ſuch Tenets, and the Authors and Maintainers thereof, could ever be exerciſed in Convocation; and if it could, Whether it be taken away by any Act of Parliament.

And We humbly lay before Your Majeſty, That all our Law-Books that ſpeak of this Subject, mentioning a Juriſdiction in Matters of Hereſy, and Condemnation of Hereticks, as proper to be exercis'd in Convocation, both before and ſince the Acts of Parliament mentioned in the Addreſs; and none of them, that we find, making any doubt thereof; and we obſerving nothing in thoſe or any other Acts of Parliament that we think has taken it away; We are humbly of Opinion that ſuch Juriſdiction, as the Law now ſtands, may be exercis'd in Convocation.

But

But this being a Matter which, upon Application for a Prohibition, on behalf of the Perſons who ſhall be proſecuted, may come in Judgment before ſuch of us as have the Honour to ſerve Your Majeſty in Places of Judicature; We deſire to be underſtood to give our preſent Thoughts, with a Reſerve of an entire Freedom of Altering our Opinions, in caſe any Records or Proceedings, which we are now Strangers to, ſhall be laid before us, or any new Conſiderations which have not occurred to us, be ſuggeſted by the Parties, or their Council, to convince us of our miſtake.

*T. Parker.* *L. Powys.* *Ro. Price.* *E. Northey.*
*T. Trevor.* *T. Bury.* *R. Eyre.* *Ro. Raymond.*
*J. Powell.* *R. Tracy.*

Upon the Receipt of theſe Opinions from the Judges, Her Majeſty was pleas'd to ſend the following Letter, together with thoſe Opinions, to the Archbiſhop of *Canterbury*, Preſident of the Convocation, to be by Him communicated to Both Houſes.

ANNE R.

*Moſt Reverend Father in God, Our Right Truſty and Right entirely beloved Counſellor, We Greet you well.*

UPon Conſideration of the Humble Addreſs deliver'd to Us from You, and from the reſt of the Biſhops of your Province in Convocation Aſſembled, We have conſulted Our Judges, Our Attorney and Sollicitor-General, how far the Convocation, as the Law now ſtands, may proceed in Examining, Cenſuring, and

and Condemning ſuch Tenets as are declar'd to be Hereſy by the Laws of this Our Realm; together with the Authors and Maintainers of them: And We have Ordered the Opinions given by Our Judges, Our Attorney and Sollicitor-General to be tranſmitted to You.

We are pleaſed to find that, according to the Opinion of Eight of Our Twelve Judges, and of Our Attorney and Sollicitor-General, as the Law now ſtands, a Juriſdiction in Matter of Hereſy, and Condemnation of Hereticks, is proper to be exercis'd in Convocation; and We cannot doubt but the Convocation may now be ſatisfied they may employ the Power which belongs to them, in repreſſing the *Impious Attempts, lately made to ſubvert the Foundation of the Chriſtian Faith*; which was one of the chief Ends we propoſed to our ſelves in aſſembling them, as appears from the whole of our Letter, of *December* 12th, and from the firſt Head of Buſineſs, which in our two Subſequent Letters of *January* 29th, and *February* 14th, we recommended to their Conſideration. We truſt that theſe our Royal Intentions, ſo often ſignified, will not be without effect; and ſo Requiring you forthwith to communicate this Our Letter, together with the Opinions of Our Judges, and Attorney and Sollicitor-General herewith tranſmitted to You, to both Houſes of Convocation, We bid you heartily Farewell. Given at Our Court at St. *James*'s the Eighth Day of *May* 1711. in the Tenth Year of Our Reign.

*By Her Majeſty's Command.*

DARTMOUTH.

Ac-

Accordingly, This Letter was communicated to both Houſes, on *Friday May* 11. together with the Opinions of the Judges. The ſame Day a Committee of both Houſes was named to compare my Doctrines with thoſe of the Church of *England*: The Biſhops of *Norwich*, and St. *David*'s, being named in the Upper; and the Prolocutor, Dean *Kennet*, Dr. *Smalridge*, Dr. *Edwards*, and Dr. *Gibſon* in the Lower. Some time after, the Report of the Committee was brought in, which contained Propoſitions extracted from ſome of my late Books, compar'd with the uſual Texts of Scripture, with the Doctrine of the two firſt General Councils, and with that of the Church of *England*.

As ſoon as I heard of this Procedure, and before the Report was brought in, being very deſirous to be heard before any Cenſure, I wrote, and ſent the following Letter to the Archbiſhop of *Canterbury*, as Preſident of the Convocation, in hopes he would pleaſe to communicate it to the ſame: Which was in theſe Words.

London, *May* 11. 1711.

*May it pleaſe your Grace,*

BEing informed that the Convocation has Intentions of Cenſuring ſome of the Aſſertions in my late Book as Heretical, I preſume to Addreſs my ſelf to your Grace on this Occaſion, as Preſident of the Convocation; Humbly to beg the Favour, that before any ſuch Cenſure I be heard by the Convocation, both for the Explication of my Opinions more particularly, and for my own Defence therein, when they are fully underſtood. This, I think, I may inſiſt upon in point of Juſtice; and conſequently cannot

cannot ſuſpect any denyal or difficulty about it. What I farther promiſe my ſelf from your Grace and the Convocation, is this, That as ſoon as the Paſſages which are ſuppoſed Heretical, ſhall be noted, I may have Intimation of them, and ſome competent time to make my Defence. I humbly hope for your Grace's Pardon for the Trouble of this Addreſs; and with all due Submiſſion ſubſcribe my ſelf,

*Your Grace's moſt Humble*
*and Obedient Servant*

Will. Whiſton.

Now the Reader is to note, that I have never been able to procure a Copy of that Report of the Committee before-mentioned, as it was firſt brought in, with its Texts of Scripture, and Citations from the two firſt general Councils, and from the publick Acts of the Church of *England*. For thoſe Texts and Citations were all dropt afterward in the Lower Houſe, and that Omiſſion comply'd with by the Upper; this made the laſt Reſult appear in a very different Form from the firſt Draught. After ſome time had paſt ſince the before-mention'd Letter was delivered, I heard nothing about its being ſent to the Convocation; nay I ſoon heard that it was moſt certainly not ſent; and that it was well known the Convocation did not intend to hear me at all. I reſolved to try once more to be heard, by writing a more free and bold Letter to each Houſe of Convocation, to claim that common Right of Mankind. This laſt Letter was directed thus, for the Upper Houſe, *To the Archbiſhop's Subſtitute*: And, with a very few neceſſary Alterations of Stile, for the Lower, *To the Prolocutor*; and was in theſe Words.

London,

London, *May* 28. 1711.

*May it pleaſe your Lordſhip.*

UNderſtanding that there are ſome Propoſitions extracted out of my Books, in order to their being cenſur'd by the Convocation as Heretical, I cannot but make this Addreſs to your Lordſhip, as the Subſtitute of the Preſident in his Abſence; and thereby to the Upper Houſe of Convocation, to beg the Favour of a true Copy of thoſe Propoſitions, and ſome ſmall time to make my Explication and Apology in relation to them. This is the known confeſſed Privilege of all Men, to be heard before their Doctrines are cenſured or condemn'd; eſpecially where the Crime is ſo heinous as that of Hereſy. I do not remember where either *Papiſts* or *Proteſtants*, *Turks* or *Jews*, *Heathens* or *Chriſtians* have wholly refus'd this common Right of Mankind. And ſo I cannot, without the ſevereſt Reflection upon the Honour and Juſtice of the Convocation, ſuppoſe it will, or can be refus'd me in this Caſe. Nor ſhall I be able to avoid the moſt open and affecting Complaints and Appeals to the Chriſtian World, if this moſt equitable Requeſt be denied me. I am,

My LORD,

*Your Lordſhip's moſt*

*Obedient Servant,*

Will. Whiſton.

This

This Letter I ſent by Mr. *Emlin*, as a faithful Friend, and as a Perſon not generally known by Face to the Members of Convocation; tho' one that had undergone a ſevere Fine and Impriſonment in *Ireland*, for much the ſame Cauſe that this Perſecution has been rais'd againſt me in *England*, and on that Account very dear to me. Mr. *Emlin* could not get the Vergers to carry in that Copy which was for the Upper Houſe; and ſo I was forced to ſend it afterward another way. But meeting with the Prolocutor in *Weſtminſter-Abby*, walking with Dr. *Gaſtrel*, he delivered the other Copy to him, intending to be unknown, and to appear as a bare Meſſenger: But was forc'd by the Importunity of the Prolocutor, and the Knowledge or Gueſs of Dr. *Gaſtrel* to diſcover himſelf to them. This cauſed a current Report, that I aſſociated my ſelf with a *Socinian Diſſenter, who ſtill kept a* Socinian *Meeting*.

Which Character of Mr. *Emlin*, I take to be directly falſe: As I have elſewhere intimated: And I do here venture to recommend his judicious Book Intituled, *An Humble Enquiry into the Scripture Account of Jeſus Chriſt*, for which he ſuffered that hard Proſecution in *Ireland* before-mentioned, to the Chriſtian Reader; and am bold to ſay, that if I could but ſee that ſmall Treatiſe ſatisfactorily anſwered, it would do more to convince me of my being miſtaken, than all that has been yet ſaid or done relating thereto. That Book was indeed reply'd to by Mr. *Boyſe*: But upon Mr. *Emlin*'s Vindication of the Principal Point in it, the Diſpute was prudently dropt by the other, and no farther Rejoinder made to it. And, by the way, that the Honeſt Reader may ſee who Mr. *Emlin* is, and for what he was condemn'd in *Ireland*, I will preſent him with an

*Second Reply to Dr.* Allix, p. 42.

an entire and authentick Copy of the Words charg'd upon him in his Indictment, as they were extracted out of his before-mention'd Treatise: 'I see no Reason, says, he, there will be
Pag. 4. 'to oppose those *Unitarians* who think Jesus 'Christ to be a sufficient Saviour and a Prince, 'though he be not the only Supreme God. Nor 'can any with Reason attempt to prove him to 'be such from his Works and Office as King of 'his Church; since 'tis imply'd, that as such he 'must do Homage to God the Father, in de-'livering up his Kingdom to him. And this 'very Expression, (to God the Father,) makes 'it plain that there is no God the Son in the 'same Sense, or in the same Supreme Essence 'with the Father. ---- So then Jesus Christ in 'his highest Capacity is Inferior to the Father. 'How can he be the same God to which he is 'subject, or of the same Rank and Dignity?
Pag. 9. '——— So that I may safely say thus much, 'That the Blessed Jesus has declar'd himself not 'to be the Supreme God, or equal to the Father, 'as plainly as Words could speak, or in brief 'Express.

This Doctrine of Mr. *Emlin* is far enough from *Socinianism*, and is indeed little different from that which Bishop *Bull*, and with him our present Convocation it self begin freely to assert. Yet was this but Eight Years ago esteem'd so horrid in *Ireland*, that for asserting it poor Mr. *Emlin*, after Two Indictments drawn up which would not bear, was the third time found Guilty of no less a Crime than *Blasphemy*; and this by a Jury of Tradesmen; but at the Direction of a Lord Chief Justice, and by the Terror infus'd from the Presence and Zeal of Two Archbishops upon the Bench, and of several Bishops in the Court; whereof they were reminded

minded by the Lord Chief Juſtice. Nor was the Sentence and Puniſhment ſmall; but proportion'd to ſo heinous a Crime, ſo far as the Law would warrant; I mean a Fine of 1000 *l.* with Impriſonment till it was paid. Part of the Fine, indeed, was afterward remitted; but not till after more than Two Years Impriſonment. Which Puniſhment, together with the publick Odium and Infamy, and the loſs of an 100 *l.* a Year Income beſides, he has born with Chriſtian Patience hitherto. Yet after all this, while his laſt Book remains unanſwer'd, and not one proper Part of the *Socinian* Doctrine can be charg'd upon him; while he has long left off keeping any Diſſenting Meeting; nay, has generally communicated with our Church, ſo far as in Conſcience he can; he is to be a-new Reproach'd and Stigmatiz'd, becauſe at my Deſire he carried a Letter for me to the Prolocutor of the Lower Houſe of Convocation, and intended not to have appear'd any otherwiſe than as an unknown and nameleſs Meſſenger upon that Occaſion. Were not all this plain Fact, one would think it impoſſible for Men of any Character or Figure to behave themſelves ſo partially, unjuſtly, and unchriſtianly, as ſuch a Procedure implies. And I hope the Body of this Nation are too free, and too averſe from Perſecution for Conſcience ſake, to encourage any Man or Number of Men whatſoever in Matters ſo utterly unjuſtifyable and unreaſonable. But to return.

When the Propoſitions came from the Upper Houſe to the Lower; neither of which vouchſafed to hear me, nor ſo much as ſent me a Copy of what they were going to Cenſure, it prov'd to be thus: That Propoſition from the Upper Houſe, which condemn'd as Hereſy my

Affirming, that *the One God of the Christians was not the Three Persons taken together, but God the Father only*, was generally yielded to be Heretical: Though more than one of the Lower House own'd it was not so: And one of them entred his Protestation accordingly, that he did not condemn it as such. That Proposition, or Part of a Proposition also which, as it came from the Upper House, noted my affirming the Son to be *Subordinate* to the Father, as Heretical; upon Deliberation in the Lower, was own'd not to be so; but to be the true Christian Doctrine; and accordingly it was amended or omitted by the Lower House; and at last the Upper House agreed to such an Amendment or Omission. And other such Alterations or Omissions I have heard were made there also; though I have had so very imperfect Hints about them, that I can give no very good Account of them. However, the several Assertions of mine which were condemn'd as Heretical, were Twelve; besides a Thirteenth about the Apostolical Constitutions, as if what I affirmed of them were, tho not Heretical, yet Impious, and such as tended to disturb the Canon of Scripture. But so privately has this Matter been carried, and these Censures are so far from being made publick, as one would think their very Nature and Design requir'd them to be, that I my self have only heard them read over, but have not been able to procure a Copy of them. I hope the Members begin to be sensible of their Error in this way of Proceeding, and are therefore willing to conceal the Effects thereof from the World: Which if it be so, I own there is good Reason for Concealment: otherwise I and all the Church have a Right to be informed of these Matters, and ought to have a Copy of this Censure authentickly

tickly communicated to us. But to ſay no more upon that Head, I ſhall venture to leave theſe pretended Heretical Propoſitions of mine to be confuted by the Learned, when my Four Volumes are publiſhed; as well as they have been thus before-hand cenſur'd, without Examination, by the Convocation. I only Remark here theſe Two Things, (1.) That the Convocation has not, I perceive, thought fit to cenſure my 20th Propoſition, where my Doctrine was moſt authentickly explain'd, concerning the Divinity and Invocation of the Holy Ghoſt, but only an occaſional Paſſage in one of my Letters to the ſame purpoſe: So that the Senſe of the Convocation ſeems to be this, That although it be undeniable that the Scriptures, or the moſt primitive Writers never ventur'd to call the Holy Ghoſt God, or Lord, nor to Invocate him, yet is it Hereſy now to inſinuate that he is not to be ſo called, nor to be ſo invocated by Chriſtians. Which ſort of Determination I cannot but recommend to the honeſt reformed Chriſtian's ſerious Conſideration. I do remark (2.) That over and above the other Miſtakes or Miſinterpretations of my Meaning, the Convocation have, at the Concluſion of its Cenſure, aſſerted an eminent Matter of Fact which is untrue; nay, when the very Foundation of the Cenſure is built on that Fact ſo untruly repreſented, as I have elſewhere noted already. For I am therefore cenſured for affirming the Conſtitutions to be a *Canonical Book*, becauſe they ſay no General Council ever own'd them as ſuch. Whereas the Fact is, that every General Council, till very late Ages, thoſe I mean which ſpeak of the Canonical Books at all, do conſtantly own them for undoubtedly *Canonical*; as will at large appear in my *Eſſay on thoſe Conſtitutions*. This groſs

Second Reply to Dr. *Allix*, P. 24.

Miſtake makes it very evident, that thoſe who drew up this Cenſure, were not ſufficiently careful to underſtand the Hiſtory of theſe Conſtitutions, nor indeed of thoſe General Councils themſelves, on whoſe Authority they rely'd in rejecting them.

I ſhall now add that Speech, that Explication, Defence and Appeal, which I intended to have made *viva voce* before both Houſes of Convocation, had I been permitted ſo to do. For tho' I could not obtain the Favour of being *heard* by the Convocation, yet do I hope I may obtain that of being *read*, both by them and others, upon ſo great an Occaſion. It was intended to have been in theſe Words.

Dr. *Allix*, Remarks, p. 3.

WHat a Learned Writer has lately noted from *Jerom*, that *A Man ought not to bear the Imputation of Hereſy with Indifference*; is certainly not only very true, but very pertinent to my Caſe at preſent. For I find my ſelf under the Accuſation of Hereſy; and that not only from a ſingle Perſon, but from the principal Part of the Repreſentative Body of the Church whereof I am a Member. And the Accuſation, I own, ought to go very near my Heart indeed, in caſe it be well grounded: For I know that St. *Paul* reckons *Hereſies* among thoſe *works of the fleſh* which exclude Men from the Kingdom of God. And St. *Peter* foretels, that ſome ſhall *bring in damnable Hereſies*; and affirms, that ſuch Hereſies as he ſpeaks of, would *bring on* their Authors *ſwift deſtruction*. St. *Paul* alſo requires *Titus*, as Biſhop of *Crete*, to *admoniſh* and *reject a man that is an Heretick*, as one that is a *perverted, ſelf-condemned Sinner*. So that I, who fully believe

Gal. V. 20.

2 Pet. II. 1.

Tit. III. 10, 11.

believe theſe Sacred Texts, and expect to be judg'd according to them, ought certainly to be very careful that I be not guilty of that great and fatal Crime of *Hereſy*, whereof I am accus'd.

But then, on the other ſide, ſeeing the Crime is ſo heinous, and the Puniſhment ſo great, particular Care ought to be taken, that none be accus'd of it, without a through Examination, and full Proof; That the Word *Hereſy* be now taken in the ſame Acceptation that St. *Peter* and St. *Paul* us'd it in; and that nothing be eſteem'd ſuch, but upon Sacred and Divine Authority: Nothing, but what is plainly contrary to the clear Teſtimony of Inſpired Writings: Otherwiſe it may moſt eaſily happen, that the Miſtakes of Men ſhall paſs for the Truths of God, and the Holy Doctrines of our Religion be eſteem'd direct Hereſies. That this is no impoſſible Suppoſition, I believe you will all grant; as knowing that every one of you your ſelves, who ſeem willing to lay this Imputation upon me, are eſteem'd *Hereticks* by the Church of *Rome*; And that theſe Reformed Kingdoms paſs with a great Part of the Chriſtian World, only as the Principal Branch of the *Northern Hereſy*. And I believe few of you can be inſenſible how very frequently theſe Terms, *Hereſy* and *Hereticks*, have in all the latter Ages been made Matter of unjuſt Reproach, and been faſten'd by one Party upon another, without any ſerious Regard to Truth, and the Scripture-meaning of thoſe Words. Nay, if we look into the Books of the New Teſtament themſelves, we ſhall find the whole Chriſtian Church call'd the *Sect* or *Hereſy of the Nazarens*; and that the ſame Chriſtian *Sect* or *Hereſy was* once *every where ſpoken againſt*. And the ſame St. *Paul*,

Acts XXIV. 5. XXVIII. 22.

*Paul*, who passes so hard a Censure on real Heresies, was yet oblig'd to acknowledge himself under the like Imputation; insomuch that he was forc'd boldly to sustain the Charge, and bravely to own it: And I desire his Words may be taken, as at once my Profession and Apology also. *This I confess unto thee, that after the way which they call Heresy, so worship I the God of my fathers, believing all things that are written in the Law and the Prophets.* So that, As I readily own, that in case I be once clearly prov'd to be, in the Scripture Sense, an *Heretick*, you may, nay you are bound to admonish and reject me from the Church of Christ; So do I earnestly beg of you, that you make a through Enquiry into my Opinions, and a full Examination of the Grounds whereon they are built, before you venture upon declaring them Heretical. I am sure I have not gone into them at random; but with an honest and impartial Mind searched all the Sacred and most Primitive Books of our Religion, that I might, if possible, know what was true, uncorrupt, genuine Christianity in these Matters. I went also with a great Dread of being deceived, and of falling into any Errors or Heresies which might be pernicious to the Church, and to my own Soul also. Yet was I overpower'd with the Original Evidence, and oblig'd by my Conscience, and the Convictions of my own Mind, to change the Opinions I had been brought up in. Nay, I was at last oblig'd by that Integrity and perfect Honesty which I love above all Things, tho' with an unwilling Mind, to submit to the Imputation of *Arianism* it self, on account of my Perswasion; after I could not deny that the Sacred Truths I had discover'd, had, for all these latter Ages, pass'd under that odious Name in the World.

XXIV. 41.

This

This is the plain Truth of my Case. And if any of this Great Body will please to go through the same Course of Study, with the same free and unbyas'd Temper of Mind, and an equal Desire of Primitive Truth, on what Side soever it is found; and will then speak and write his Mind as freely as I have done; I believe he will be in great danger of this Imputation also. All that I beg therefore is this; That you, who are willing to be Judges, will but spend Part at least of that Time and Pains which I took before I fix'd my Opinions, in the serious Examination of them before you proceed against me.

In Civil Courts, the Judges always satisfy themselves of the Law, before they determine the Case. Accordingly, since the Sacred Books of our Religion are, even by the Direction of the Act of Parliament relating to this Matter, the first and principal of your Legal Guides; as well as by the Nature of our Religion, both as Christian and as Reformed, your proper Guides in Conscience; I have Reason to expect, that you search and examine the same, before you pass any Censure upon me. Consider what Answer you will make to our Lord at the Great Day of Judgment, in case you be mistaken, and condemn his Holy and Divine Truths for *Blasphemous* and *Damnable* Heresies? And this merely, because you would not search the Scriptures, nor fairly examine the Doctrines, whether they were his Truths, or not. Consider that in such a Case, even tho' you should happen not to be mistaken, but the Opinions condemned should really prove False and Heretical at last; yet that the Condemning the same without a through Examination, will be scarce a less Crime in this than in the for-

mer Case: Since there is no Examination suppos'd, whether the Doctrines were truly Heresies or not; but they are condemn'd while it was not known but they might prove to be the Certain Truths of Christ Jesus. And indeed, what has been already done, I mean the Address, or Representation of my Opinions to the Queen's most Excellent Majesty as *damnable* and *blasphemous Assertions*; and of me, as one of *pernicious Designs*, as guilty of *direct Blasphemy*, and *contradicting Fundamental Articles* of Christianity; and this before any Enquiry or Examination; would afford me very great and very just Occasion of Complaint, did not the Sacredness of the Character of the College of Bishops, under whose Name that Address appears, whom all Christians are to have in the highest Veneration; and whose Authority, when duly exercis'd, Christ (by his Apostles, in their Constitutions) has declar'd to be so indisputable and divine, mightily restrain me; and perswade me rather to *lay my hand upon my mouth* for the present, and sit down contented under those reproachful Characters. However, the good Providence of God will, I hope, afford me in due time some other more inoffensive Means of Recovering my Reputation with the Great Defender of our Faith, and Fountain of Justice; before whom I have been so hardly represented; that I may, if possible, regain Her Majesty's good Opinion, without the least Suspicion of my *speaking evil* of the Ecclesiastical *Rulers of* Christian *People*. Only this, I hope, I may have Leave here to say without Offence; That there can certainly be no Cause to place me among *Blasphemers*; nor to suppose me capable of concurring with any *impious Attempts to subvert the Foundation of the Christian Faith*: Unless it be *Blasphemy* to prefer what,

upon

upon the fullest Evidence, I do really believe to be the Sacred Truths of our Blessed Saviour concerning the Supreme God; and himself his Only-begotten Son, and that Blessed Spirit who is derived from them both; before the late Decrees and Determinations which Human Authority has impos'd upon the Church in those Matters; And unless the writing zealously for, and by both my Labours, Doctrine and Life, heartily endeavouring to promote the Christian Religion, and to spread it over the World, can be interpreted *Subverting the Foundations of it.* Especially such Imputations are with less Reason laid upon me at this time, when I am upon such a Great Design of Recovering the Original Doctrines of Christianity, and Restoring the Purity of its Worship and Discipline among Men: And do verily hope and believe, that the entire additional Evidence for the certain Truth of the Gospel I bring with me; *That* which will arise from a right Understanding of it, and the Vanishing of those pressing Objections which have arisen from our modern Mistakes about it; and *That* which I have to propose anew from that Inestimable and most Sacred Book of our Religion, the *Constitutions of the Apostles*, will scarcely be inferior to those strong and convincing Proofs we have for it already; and so will, I hope, render all the Efforts of Atheism and Infidelity, of which there are such great and such just Complaints among us, for the future perfectly ineffectual. However, my Comfort under so great Reproaches and Accusations is this, That the best and first Confessors and Martyrs for our Holy Religion, nay, the Blessed Author of it himself, and his Apostles, could not escape the like odious Imputations. St. *Stephen* being accus'd and condemn'd Acts VI. 11, 13.

demn'd for *blaſphemous words againſt Moſes, and againſt God, againſt the Jewiſh Holy Place, and againſt the Law.* And the like Crimes of *Blaſphemy*, and of attempting to *ſubvert the Eſtabliſh'd Religion*, being alſo frequently laid upon our Lord Jeſus, and his Apoſtles after him; as you all know from the Books of the New Teſtament.

I paſs over the harſh Interpretation of my Dedication of the *Hiſtorical Preface* to the Convocation; as if it were a Piece of *Confidence* in me, or an Affront offer'd to them; which was ſincerely intended as a real Inſtance of Reſpect and Deference to the Convocation, and to the Church of *England*. But then, as to the Doctrines themſelves which I have advanced, I am ſo well aſſur'd of their certain Truth, and of the Strength of the Evidence that I have for them, that I do here again publickly offer to this Convocation, as I have ſo often done it in other places, that if I be allow'd a fair Hearing, or Conference, or Examination, and the contrary plain Teſtimonies in the earlieſt Antiquity appear to be one Tenth Part ſo many in Number, and ſo weighty as I have to produce for my Aſſertions, I will entirely ſuppreſs my Papers, and they ſhall give no farther Diſturbance to the Chriſtian World. I have made this Offer ſo often in vain elſewhere, that I cannot fully promiſe my ſelf better Succeſs here. All therefore that in caſe of Refuſal I can farther deſire upon this Head, which indeed I fully inſiſt upon, is only this; That till ſo fair and unexceptionable an Offer be accepted, and its Succeſs known, I may not be condemned as an *Heretick*, nor my Aſſertions pronounc'd to be *Heretical*; leſt the free and unbyaſs'd Part of Mankind entertain a too diſadvantagious

vantagious Opinion of the Proceedings of this Convocation, and of that Clergy whom it repreſents: As indeed, I muſt be allow'd to ſay it, not a few of them do already begin to do upon this Occaſion. Permit me farther to ſay, that the ſtiling thoſe Doctrines *Heretical*, which are by all the Learned own'd to be plainly contain'd in the Conſtitutions of the Apoſtles, and the Larger Epiſtles of *Ignatius*, without the leaſt Examination of my Proofs for the Genuineneſs of thoſe Books, is certainly a moſt ſtrange Procedure, and ſuch as cannot, I think, be reconcil'd with the known Rules of Juſtice, much leſs with Chriſtianity. All other bare Human Authorities, and Expreſſions of the Ancient Fathers, may ſometimes be ſet aſide by prejudic'd Men, without the Impeachment of their Chriſtianity; becauſe they may poſſibly ſuppoſe that the Sacred Books of our Religion do deliver Things contrary to thoſe Notions. But to call Opinions *Heretical*, that are own'd to be contain'd not only in St. *Paul*'s own Biſhop *Ignatius*'s Larger Epiſtles, but in the moſt Sacred Apoſtolical Conſtitutions themſelves; while Men not only neglect, but refuſe to examine whether thoſe Books be genuine or not; ſeems to me not at all conſiſtent with our common Chriſtianity. Be pleas'd therefore to appoint a fair Examination, at leaſt of the Papers which vindicate thoſe Books, before you venture to cenſure the Doctrines contain'd in them. And that I may preſs this Matter home upon you, I do here produce and offer to you my *Diſſertation upon the Epiſtles of* Ignatius, which is not very long, and its Subject not too remote from the Studies of the preſent Age, for your immediate Examination accordingly. And I conjure you by all the Ties of Sincerity and of Conſci-

Conſcience, that at leaſt *this one Part* of my Evidence for what I aſſert, may be throughly examin'd, before any Cenſure be paſs'd upon my Aſſertions.

And this I do the more boldly plead for, becauſe, whatever Diſagreement there is in the Opinions of the Reverend the Judges, as to the Juriſdiction of this Body in other Caſes hereto relating, yet do they all unanimouſly agree in this, That the firſt Thing (without Diſpute) in the Power of the Convocation, is, the *Examination* of ſuch Opinions as are repreſented to them as Heretical: Nor do they in the leaſt ſuppoſe that they can cenſure or condemn them, but upon ſuch an *Examination.* And if ſo fair and unexceptionable a Propoſal be refus'd, I muſt appeal from you to God Almighty, and to the whole Chriſtian World for my Juſtification.

But to come directly to the preſent Matter, namely, to that *Accuſation of Hereſy* which is laid againſt me, on Account of ſome of my Doctrines appearing to contradict, I do not ſay the Scriptures, for I am well aſſured there is but ſmall Pretence for any ſuch Imagination, but the Determinations of the Council of *Nice*, whoſe Decrees are one Rule for judging of Hereſy by the Laws of this Kingdom. Now I do humbly preſume that this Convocation cannot of it ſelf alone determine what is *Hereſy*, at leaſt in the preſent Caſe: Since that very Act which is the Principal Legal Guide in this Caſe, expreſly makes the Parliament a neceſſary Part of ſuch Authority: I ſay, in ſuch Caſes as mine at leaſt this Conſent both of Parliament and Convocation is neceſſary to determine what is legal Hereſy; becauſe, as will appear preſently, of the ſeveral Legal Rules which are mention'd in that Act,

Act, thoſe Two which are concern'd in my Matters are expreſly contrary to one another in the principal Point of all. For as to the Creed and Council of *Nice*, which are ſuppos'd in the Addreſs to Her Majeſty to contradict my Aſſertions, eſpecially in two Points really fundamental to our Religion, I ſuppoſe the *Conſubſtantiality* of our Saviour, and his being *begotten ab æterno*, and not *made* or *created*; I muſt declare that I have not ſo far deny'd the Conſubſtantiality of the Son, or ſo far affirmed that our Saviour was *made* or *created* by the Father, in that Senſe I mean wherein the Council of *Nice* intended chiefly to eſtabliſh the one, and condemn the other, as is generally believ'd: Which my MSS. Papers will more fully ſhew. And indeed my MS. Account of the Primitive Faith does ſo diſtinctly explain my real Sentiments in theſe and other Matters, and is ſo perpetually refer'd to by the ſmaller and more imperfect Papers already printed, that I cannot but vehemently complain of great Hardſhip and moſt ſevere Treatment whenever my Opinions are, pretended to be authentickly cenſur'd or condemn'd without the peruſal of thoſe Papers: Eſpecially when you all cannot but know that not only the Convocation, or either Houſe, or any Committee of either Houſe, but every ſingle Member in particular may moſt eaſily command the uſe of the ſame Papers at their own Pleaſure, upon the leaſt Intimation of their Deſires to that Purpoſe. And as to the Term ὁμοούσιος, *Conſubſtantial*, any that read thoſe looſe, uncertain, and improper Significations which were put upon that Word by that Council to the great *Euſebius*, when he ſcrupled the uſe of it; and that conſider the Word it ſelf is no where us'd in Scripture, much leſs applied to our

our Saviour there; that 'tis no where us'd by the ancienteſt Catholicks; and that when it firſt appear'd publickly, at the earlier and more valuable Council of *Antioch*, it was expreſly rejected, will be very tender how they interpret my unwillingneſs to uſe that Word in a Creed, or to own it for an Article of Faith, as a Sign of Heretical Pravity; and how they condemn me for an Heretick upon that Account. Eſpecially when 'tis only the direct Affirmation that the Son is of *another Subſtance* and *another Eſſence* from the Father, which is anathematiz'd by that Council, as really Heretical: Which I am ſure I have no where done in any of my Papers. However, I cannot but here note alſo, how ſtrange the Term *Conſubſtantial*, or of *the ſame Subſtance* with the Supreme God, would have appear'd to thoſe firſt Chriſtians, who ſuppos'd, that while all *Subſtances* were derived from the Father, the very term *Subſtance* was quite beneath the Dignity of his Nature, and that he was himſelf *beyond all Subſtance* whatſoever. But as to the uſe of the word *create*, with its Parallels, and their Derivatives, concerning the Origin of our Bleſſed Saviour, which is indeed directly anathematiz'd by this Council, as well as denied in its Creed, and yet is, I freely own, made uſe of by me upon all occaſions: I muſt firſt obſerve, that it appears by ſome of the moſt authentick Records of this Matter now extant, I mean *Alexander*'s Circular Letter to the Biſhops, and *Euſebius*'s own Letter to his Dioceſe from this Council; that the words *Create* and *Make*, and the Derivative ones of *Creature* or *Workmanſhip of God*, were therefore rejected by it, becauſe it ſuppos'd that the Followers of *Arius* us'd them in the very ſame Senſe of the Son of God, and of the inferior Creatures: Which Suppoſition, whe-

*Socrat.* Hiſt. Eccl. l. 1. c. 6. & c. 8.

whether juſt or not, did plainly give a Handle for the Council's Rejection or Condemnation of thoſe Expreſſions at that time. So that the Senſe wherein they were rejected is ſuch as little concerns thoſe that I call *Arians*; nor among them does it much concern my ſelf; who expreſsly Aſſert, in my third Propoſition, that *Chriſt is in an extraordinary and ſingular manner deriv'd from the Supreme God the Father*; as is alſo more largely explain'd in one of my MS. Notes upon that Article. And that the Council originally did not mean to deny that Chriſt was *created* by God, ſeems plain, becauſe all the Church at that time, and *Athanaſius* among the reſt, ever confeſs'd that the Scripture it ſelf did affirm that He *was created* by him, in thoſe known Words of *Solomon*, ἔκτισέ με πρὸ ἀρχῶν ὁδῶν αὐτοῦ εἰς ἔργα αὐτοῦ· Which I think no Chriſtian ever deny'd to be rightly rendred, and to belong to our Saviour, till after the Council of *Nice*. And were I not apprehenſive that ſuch a long Train of Citations from the ſacred and moſt ancient Books of our Religion would ſeem too tedious in this place, I could moſt eaſily ſhew all along, not only that the *Generation* of our Saviour was own'd to be free and voluntary, which I take to mean the ſame with his *Creation*; but that he was ſtill moſt expreſsly own'd to be *created* or *made* by, and to be the *Creature* or *Workmanſhip* of the Father. I have above Twenty of thoſe Citations now by me, all ancienter than the Council of *Nice*, taken out of the *Proverbs* of *Solomon*, *Eccleſiaſticus*, St. *Paul*, St. *John*, the Apoſtolical Conſtitutions, St. *Hermas*, St. *Ignatius*, *Juſtin Martyr*, *Athenagoras*, *Tatian*, *Melito*, the Recognitions, *Clement* of *Alexandria*, *Tertullian*, *Origen*, *Gregory* of *Neocæſarea*, *Cyprian*, *Dionyſius* of *Alexandria*, *Theognoſtus*, *Methodius*, and *Lactantius*. So that I cannot be con-

condemn'd of Hereſy for affirming that our Lord was *created*, unleſs at the ſame time every one of thoſe Sacred and Primitive Writers partake of the ſame Condemnation with me, and be pronounc'd *Hereticks* alſo. In ſhort, Of the two Legal Rules for Hereſy, the Council of *Nice*, which our Church owns to be fallible, ſays our Saviour *was not Created:* And the Sacred Writers, even ſome of thoſe which our Church has in her very Canon, and owns to be infallible, ſupported by all Antiquity alſo, ſays our Saviour *was Created.* Which of theſe contradictory Authorities muſt the Church judge of Hereſy by? the fallible Council of *Nice*, or the infallible Word of God? If by the Former, I own I may be condemn'd as an Heretick by Law, for venturing to follow the expreſs Words of Scripture, after they had been condemn'd by a General Council: But if by the Latter, I cannot poſſibly be condemn'd at all, but muſt be allow'd to be entirely innocent, and to have kept cloſe to Divine Revelation and Expreſſion in this matter. But now if after all it be ſaid, that the Church does not except ſo much againſt the *Words* as the *Thing*, and only expects that, in compliance with this firſt General Council's Doctrine, I really own the proper *Coeternity*, the real *Eternal Generation*, or *Eternal Creation* of the Son of God, or elſe ſubmit to the Imputation and Puniſhment of Legal Hereſy: I Anſwer, That I have never yet been ſo fortunate as to diſcover ſuch Expreſſions, or ſuch Doctrines, either before or at the Council of *Nice*. Nor do I find reaſon to believe that any Chriſtian ſo early aſſerted ſuch things, as Doctrines of his Religion; whatever Metaphyſick or Philoſophick Notions do then appear among ſome, eſpecially as to the ſecret Exiſtence of the Son of God *in* his Father, *before his real Creation or Generation.*

*Generation.* This I take to be the Truth of the Case, because the Original Writers so inform me; and I always endeavour to judge in such Matters by Original Evidence; and do not presently believe that every Notion *Athanasius* vented some Years afterward was therefore a part of the Doctrine of Christianity, or even a Doctrine of the Council of *Nice* it self. And I venture to promise, as I did before on another occasion, that I will suppress my Papers still, if even this common Opinion can be fully prov'd, that the Council of *Nice* did ever believe the strict *Coeternity* of the Son to the Father, or even his *Eternal Generation*, or *Creation* in the modern Sense of those Expressions. Nay I do verily believe, that the Council of *Nice* never was of those Opinions; nor by consequence can my declaring against them in the least expose me to Censure as an Heretick on account of that Council's Determinations.

But if I be mistaken, and the Second of the Fundamental Articles of Christianity referr'd to in the Address to Her Majesty, as part of the *Nicene* Creed, and deny'd by me, be that concerning the Divinity and Adoration of the Holy Ghost, I must say three Things to it: First, That what is now inserted into this Creed, as to this matter, has no relation to the Council of *Nice*, or its proper Creed; but was added at the Council of *Constantinople* afterward; as all the Learned know: And therefore this should not be represented as belonging to the Creed or Council of *Nice*. Secondly, That whatsoever is even in that our ordinary Creed, which in gross we call the *Nicene*, concerning the Holy Ghost, has been all along used by me, even in the Solemn Offices of Religion, as all my Friends can testify: So that here is not the least shadow of

an Accuſation againſt me on this account. Thirdly, Concerning the Holy Ghoſt, and his Name of *God*, and direct *Invocation* to him, I have kept as cloſe to the Churches Rules and Forms as the Nature of our Religion, and the indiſputable Teſtimonies of Scripture and Antiquity could poſſibly allow. And in my 20th Propoſition hereto relating, and, as I remember, every-where elſe in my late Writings, I have not affirm'd any thing of my own Opinion, but contented my ſelf with ſetting down the bare, certain, undeniable Matter of Fact in this Caſe, as to the firſt Ages of the Church: Which, I hope, is far from the Crime of Hereſy. And indeed, if I have been any way guilty under this Article, either as to my Writings or Practice, it has been in venturing, for the ſake of Peace and Uniformity, to follow ſomewhat too far the Language and Practice of our Church, even where I was not certain of Original Sacred Authority to ſupport and to juſtify me therein. This my own Conſcience does witneſs to me in the preſent Matter, as well as in ſome others. For I muſt own that I have rather had Suſpicions in my own Mind, that I have ſometimes complied too far with the preſent Settlement, than that I have left the ſame too raſhly; which was out of that great Regard I always have to Legal Authority, and to the Peace and Unity of the Church; and that Dread which is upon me, leaſt I ſhould any way be the occaſion of the leaſt degree of any unjuſtifiable Schiſm or Diviſion among Chriſtians; while yet I am ſenſible that the Laws of Chriſt by his Apoſtles, and not the Decrees and Ordinances of Men, are the proper Rule of our Chriſtian Faith and Practice; and that by which we muſt all be judged at the great Day.

Upon

Upon the whole, Since I have done nothing in this Matter but with an honeſt and ſincere Mind; for the Glory of God, for the good of the Church, and for the Advancement of true Religion: Since I have fallen into no Factious Party, nor eſpouſed any pernicious Hereſy: Since I have governed my ſelf, as to my Faith and Practice, to the beſt of my Knowledge and Judgment, in the firſt Place by the Original Sacred and inſpired Books of Chriſtianity, and in the Second by thoſe moſt primitive Writers who lived and wrote in the very next moſt pure Ages of the Church: Since I have, with a quiet and peaceable Temper, and Diſpoſition, kept full as cloſe to the Eſtabliſhed Church, and its Doctrines, Liturgy, and Rules, as the foregoing more Authentick Guides would permit me: Since I have all along applied my ſelf to my Superiors, and to the Learned for their Advice, Aſſiſtance, and the Examination and Correction of my Papers: Since I have had all poſſible regard to the Honour and Reputation of the Clergy, and moſt earneſtly labour'd that they might have opportunity of the firſt Examination, and of correcting by their own Endeavours what things are amiſs amongſt us; ſince I have had no worldly Motives in view in this whole Matter; nay have hazarded and incurr'd many Reproaches, Loſſes, and Diſadvantages to my ſelf and Family in this World, by my Proceedure: and ſince I do verily believe I have been ſo happy as, by the good Providence and Bleſſing of God, to have diſcovered the true Original Chriſtian Faith in the moſt Important Matters, and to have diſcovered likewiſe ſuch Original Sacred Books of Chriſtianity, as are ſufficient to put a mighty Stop, if not a final End to all our Diſputes, and

all our Diſorders, and all our Diviſions, and all our Impieties alſo; I am ſure I have all the Reaſon in the World to expect, inſtead of any Accuſation or Severity, both Encouragement and Thanks from this Convocation, and from the Church of Chriſt. And I do declare I deſire no Favour at your Hands, if I cannot fully demonſtrate, before equal and Impartial Judges, that the Opinions I oppoſe are moſt truly Heretical; and that moſt of them in particular are no better than Branches of the dangerous and fatal Hereſies of *Marcellus* and *Athanaſius* in the Fourth Century. To conclude therefore, with a Proteſtation and an Appeal.

## *My Proteſtation and Appeal.*

SInce you, who are Chriſtian Biſhops and Presbyters, have refuſed to examine the Papers I have offered to lay before you concerning the Original Doctrines and Books of our Chriſtian Religion; and ſeem reſolved to cenſure my Doctrines notwithſtanding, without ſuch Examination, I do ſolemnly Proteſt againſt your Proceedings; and do here, in the Preſence of the great God the Father, of his Only Begotten Son, of his Holy Spirit, and of the miniſtring Angels, who are preſent, and Witneſſes at this Solemn Aſſembly, Appeal from your Cenſure, to that awful Tribunal of Almighty God, at the great and dreadful Day of Judgment; when the Secrets of all Hearts ſhall be reveal'd, and all unjuſt Sentences revers'd. I do alſo ſolemnly here Declare, that on a full Enquiry, I do verily believe the *Conſtitutions of the Apoſtles* to be the moſt Sacred of the Canonical Books of the New Teſtament; and undeniably

deniably attested to by the *Doctrine of the Apostles*, and the larger *Epistles of* Ignatius: That therefore by refusing to examine those Books, you have so far rejected and renounced Christianity it self; and must give a terrible Account at the Great Day, of such your Rejection of the same. I do moreover, with all due Reverence, Fear, and Regard to the Presence of the Searcher of all Hearts, Appeal to his Divine Majesty, that I have acted uprightly and honestly in this Matter; and do solemnly Cite every one of you, who shall, without Examination, consent to any Censure upon my Doctrines, to the Judgment Seat of Christ; there to give an Account of such your Proceedings. I do also humbly Implore of his Divine Majesty, that if, in consequence of this Censure, any of you shall venture, so far as in you lies, to cut me off from the Communion of Christ's visible Church on Earth, for doing my Duty to my Lord and Saviour, in these most Sacred and important Matters, he will be pleased still to continue me a Member of his invisible Church, whose Names are written in Heaven: That he will direct, guide, and support me in all my Doings: That he will enable me to bear this Violence and Persecution with a meek and patient Mind, and entire Resignation to his holy Will; and will still make me an Instrument of spreading his true Religion, and of hastening the coming of the Kingdom of my Blessed Lord and Saviour, *Amen.*

*Will. Whiston.*

And here I intended to conclude my Account of these Matters. But because there is lately printed a *Representation of the State of Reli-*

*gion*; drawn up and laid before a Committee of both Houſes of Convocation, for their Approbation; wherein ſeveral ſevere things are ſaid, which I and all the World muſt take to be meant of me, yet ſome of them are by no means true; I ſhall make bold to ſay ſomewhat by way of Vindication, without taking any farther Notice of that publick Body it ſeems to belong to: Since in this caſe all amounts to little more than the Authority of the firſt Compoſer, not fully enquired into, or openly contradicted by the majority of the reſt. Now in this Caſe, what I vehemently and moſt juſtly Complain of in the Compiler of this Repreſentation, as I did formerly in Dr. *Sacheverel*, is, that I and my Deſigns for the Advancement of Chriſtianity, are immediately, and without diſtinction, ranked with the known Enemies of revealed Religion, and with their pernicious Contrivances for its Deſtruction. Sure never were things ſo diſagreeable and contradictory to one another confounded together, as theſe Authors have done in this Caſe. And I dare appeal to all thoſe that have known me, and been alſo acquainted with thoſe Pious, Charitable, and Religious Deſigns, which have of late been carried on for the promoting Chriſtian Knowledge and Practice, even according to the regular Settlement of the Church of *England*; and which in the Fourth Paragraph of this Repreſentation, and towards its Concluſion alſo are enumerated as the great Antidotes to the Wickedneſs, Hereſie and Prophaneneſs complained of therein; whether I have not, to the utmoſt of my Power, promoted every one of them, and am ſtill ready to do the ſame, upon all Occaſions. And therefore it muſt be very hard and unjuſt, that in this caſe I am ſtill

joined

joined with Deists, Blasphemers and Atheists; and my great and honest Designs for the Restoration of the Primitive Faith, Worship, and Discipline, must be reckoned among the fatal Attempts for the setting up, not only Heresie, but Infidelity & Prophaneness among us. But just so did the first Persecutors of the Christians give them the Name of *Atheists*, or *Enemies to the Gods*, before they could prevail with themselves or the World to bear with their Cruelties towards them. And just so do the Modern Writers of Controversy frequently do with the *Arians* in general, and their Doctrines; first join them with the *Socinians*, if not with the Deists and Atheists, and then make the World believe that they all are, in a manner, equally bad, and almost with equal ease to be confuted. Yet I cannot but say, that how little Honesty and Sincerity soever this Method has in it, yet has it a great deal of Policy and Cunning; there being, I am well assured, no other way to run down that Christianity which has so long been called *Arianism*, but by so far blinding the Eyes of Men that it may pass in common under the Notion of *Socinianism*, or as a Branch of those wicked Designs for Irreligion, Infidelity, and Prophaneness, which it is the Duty of all pious Men, by all Proper and Christian Methods, to put a Stop to. Tho', by the way, some good Men are of Opinion that even this Representation it self, which proposes little but some legal Restraints, and the Exercise of some temporal Power and Penalties, without any through Amendment of those great Scandals which are the principal Occasions of and Temptations to Infidelity among us, especially while Hearing and Examination are refus'd, even in the most Necessary and Important Cases, will rather increase than dimi-

niſh that Diſtemper it ſo mightily complains of.

But to wave this, and to come to Particulars. The Compiler of this Repreſentation ſecurely takes the common Doctrine of a *Trinity of Perſons* in the *Unity of the Godhead*, for a Fundamental Article of the Catholick Faith; when it is ſo obvious in Antiquity that 'tis no more than the Doctrine of *Athanaſius*, not yet publickly examin'd and caſt out of the Church: And when he cannot but ſee that all the truly Learned and Judicious in theſe Matters, nay even the Convocation it ſelf, begin to deſert what has ſo long been call'd Orthodoxy, and do gradually come into ſome main Parts of what has been ſtil'd *Arianiſm*, which yet he in general here calls the *Poiſon of the* Arian *Hereſy*, nay *wicked and peſtilent Errors and Blaſphemies*. However, by the uſe of ſuch terrible and affrighting Epithets and Deſcriptions he does not deſert the original ſubtle Methods made uſe of by *Athanaſius* and his firſt Followers; who when they found themſelves at a Loſs how to anſwer ſome of the ſtrong Arguments of the *Arians*, immediately cry'd out, with great Vehemence, *Blaſphemy*; and ſo affrighted honeſt but ſuperſtitious People into their Sentiments; as is very evident in the Writings of the Fourth Age. After this, our Compiler heavily complains, not only that the *Unitarians* ſet up the publick Worſhip of God according to their own way, as if he would have had them neglect all publick Worſhip to God at all; which yet is elſewhere by him juſtly eſteem'd a great Inſtance of Prophaneneſs and Irreligion; but alſo aſſerts that the ſame *Unitarians had weekly Sermons preach'd in Defence of them*. This every body will certainly underſtand of Mr. *Emlin*, and that Meeting he formerly held in *London*, after his Releaſe out of Priſon in *Ireland*: Who yet utterly denies

nies the Fact; and aſſures me that he ever preach'd the great, known, practical Points of Chriſtianity in that Meeting, while it continued; and never once directly treated of either the *Arian* or *Socinian* Controverſies therein; even while he knew ſome of his Hearers expected it from him. With what Face then can this Author affirm ſuch a thing, and endeavour to draw in a whole Convocation to affirm the ſame, when it is ſo entirely falſe and groundleſs?

After this, we have a large Paragraph, to ſet forth my great Boldneſs in writing and publiſhing the *Hiſtorical Preface*, and Dedicating it to the Convocation: For, I ſuppoſe no body can imagine it belongs to any body elſe.

Now, I deſire to know, how this Compiler comes to call that honeſt, open Appeal, I made to the Learned, and to the Convocation, to enter upon a ſerious Examination of my Papers, and to enquire into thoſe Sacred Truths and Books of Chriſtianity, which I had to lay before them, by the Name of *great Boldneſs*; nay, of *Boldneſs in ſupporting wicked Poſitions* alſo? Is the Convocation above Looking into ſuch Important Matters? Or, To whom could I more properly dedicate that *Preface*, than to this Eccleſiaſtical Body, who alone could legally amend any thing that ſhould appear amiſs upon Examination? Or, Are they indeed Infallible in their preſent Notions, and ſo paſt all Doubts or Diſputes about them? Nay, ſhould not I have been more juſtly reproach'd by them, had I publiſh'd all to the Laity, before any Offer had been made to this Repreſentative Body of the Clergy, when they were met in Convocation? But when a Reſolution is taken to blacken,

blacken, the moſt inoffenſive Things ſhall be miſconſtrued and perverted. Nor is it poſſible, indeed, for me to do any thing, in order to my Deſigns, but ſome or other will pretend they have Reaſon to take Offence: While at the ſame time not only I, but many others among the honeſt and ſincere, have the juſteſt Cauſe of Offence given us, by ſuch an open and barefac'd Rejection of Enquiry and Examination, and this in Points of the greateſt Conſequence to every good Chriſtian's Faith and Practice; nay, by ſuch a Body of Men, as are of all others under the ſtrongeſt Obligations to ſuch a fair and impartial Enquiry and Examination. But then, what he adds at the Concluſion of this Paragraph, which all the World muſt apply to me alſo, 'That he has 'ſome Reaſon to believe the forementiond 'Author is ſupported in his Undertaking, and 'encourag'd to proſecute it, by the liberal 'Contributions, and inſidious Applauſes of 'thoſe, who are the determin'd Enemies of 'all Religion and Goodneſs; is utterly falſe, and highly unchriſtian. As to the Applauſes of any of the Enemies of all Religion and Goodneſs, if he thinks that I can be mov'd thereby to attempt the leaſt Harm to either Religion or Goodneſs, I am ſure he does not know me. But as for his Intimation, 'That I am ſupport-'ed in my Undertaking by ſuch Men's liberal 'Contributions, it is utterly falſe and groundleſs: So falſe and groundleſs, that when upon my Expulſion from the Univerſity, and a particular Strait I was then in, I did not refuſe the kind Aſſiſtance of ſeveral of my Chriſtian Friends; and underſtood that ſome of another Sort had Humanity enough to be willing, if not deſirous to join therein, I utterly refus'd it:

Not

Not barely because I would give no Handle to any such Scandal upon my Designs; but because I well knew the Apostolical Constitutions forbad me to accept of any such Oblations. And that the World, as well as this Author, may see that the Vehemence of my Temper is not only shew'd in Opposing Orthodoxy, I shall set down what I well remember was my direct Answer, when I was first told of that scandalous Report concerning me; *viz. That I would sooner starve in a Goal, than be supported in that manner.* These, indeed, are Things of rather too private a Nature to be publickly told. But such unjust Reflections extort them from me; and so must excuse what they render almost unavoidable. Tho' I must own, I heartily commiserate the Circumstances of many among us; who seeming to have a great Stock of Natural Probity and Humanity, have yet had the Misfortune to take their Notions of Christianity from these latest Antichristian Ages of it; and who therefore are not a little suspicious as to its genuine Truth and Authority: Tho' 'tis certain, no Man of Sense and Reason ought to judge after that manner, but always to go to the Fountain-Head for Satisfaction. And I heartily and sincerely wish that I might, in some measure, be the means of perswading any of these Unhappy Persons to do so; that they might see the undeniable Evidence Primitive Christianity is built upon; and that no Corruptions, or Abuses, or Tyranny, or Persecutions, which the Church, in her Antichristian State, as was foretold, may have been guilty of, can at all affect the Pure and Undefil'd Religion of Christ Jesus, as it was settled first of all by him and his Apostles.

L. III. C. 8. L. IV. C. 6, 7, &

But

But to return. When this Paragraph is over, I seem to be forgotten for a great while, unless it be now and then obliquely; till among the last Causes of the Infidelity of the Age, my *New Theory* is reflected upon; for the Description cannot but include, if it does not alone refer to that Book. This is certainly very strange; when the main and direct Design of that Attempt was to prevent Infidelity; and that in some Points of the greatest Consequence. To shew that Mathematicks, Reason and Philosophy do all attest to Revelation; and that the Grand Periods and Changes mention'd in Scripture, are rationally to be solv'd in Agreement with the Sacred Accounts; and that such Solutions and Accounts do most admirably accord with, and necessarily suppose an Almighty God, and an All-wise Providence in the Government of the World. But I suppose, this Compiler's Thoughts have lain far enough out of the way of such Noble Contemplations, and so he never thinks of Examining, much less of Confuting, but only of Censuring and Condemning such Discoveries as are contain'd in that Book; which I yet take to stand on too firm a Foundation to be hurt by any such ill-grounded and injudicious Reflections as these are. In short, what I Insist on is this; That all my Assertions, there or elsewhere, may first be confuted by Arguments and Testimonies, before they are thus endeavour'd to be expos'd and render'd odious to the prejudic'd and unthinking Part of Mankind. I say, to the prejudic'd and unthinking Part of Mankind only. For I must take leave to assure this Author, that I am not at all afraid of his Representations, as to the truly Impartial, the Learned, and the Judicious in these Matters; who will soon perceive,

ceive, if they do it not already, that all ſuch plauſible Complaints againſt me, are at the bottom no better than the weak and injudicious Reflections of one who is a great Stranger to me, my Books, and Conduct; and that is no ways able to anſwer thoſe Arguments I have for my Aſſertions.

*July* 25. 1711. *WILL. WHISTON.*

*Note,* That it being impoſſible for me to know ſeveral Things contain'd in this Account at the firſt Hand, or from any publick Acts; (thoſe of both Houſes of Convocation having been kept from me;) I cannot equally anſwer for every Circumſtance, as I otherwiſe might have done. Yet have I taken great Care not to be miſinform'd; and am ſure that I have not wilfully made any Miſtakes or Miſrepreſentations: And, upon the whole, do believe it to be, tho' a very imperfect, yet a true and fair Account, ſo far as I had tolerable Materials, and thought my ſelf not oblig'd to Secreſy on one account or other, of the Proceedings againſt me this Convocation.

*W. W.*

A DISSERTA-

# A SUPPLLEMENT TO THE ACCOUNT OF THE Convocation's PROCEEDINGS, With Relation to Mr. *Whiſton.*

AFTER the foregoing Account was finiſhed and printed off, I receiv'd a Copy of that Cenſure upon ſome of my Doctrines, which I therein mention'd, and which has been preſented to the *Queen*, but which I could not then procure a Tranſcript of, encloſed in a Letter to a Friend of mine; but ſent with ſo great Privacy, that I do not perceive that very Friend either knew what was in this encloſed Paper, which was Seal'd up by it ſelf; or whence it came. Yet becauſe I do not at all queſtion but it is a true Copy, I here preſent it to the Reader, without the leaſt Alteration.

## The Judgment of the Archbishop and Bishops and the Clergy of the Province of *Canterbury* in Convocation assembled, concerning divers Assertions contained in the Books lately publish'd by *William Whiston*.

*WHereas great Offence hath been given to the Church of God by several Writings published by* William Whiston, *and particularly by a Book lately dedicated by him to the Convocation of this Province; wherein that rash and insolent Writer declares with the utmost Assurance, that the* Arian *Doctrine concerning the* Trinity *and* Incarnation, *is the* Doctrine of our Blessed Saviour, his Apostles, and the first Christians; *and very uncharitably insinuates, That All who have considered these Matters, want nothing but the* Honesty *or the* Courage, *to own themselves of the same Opinion.*

*We have thought our selves obliged, in Maintenance of our most Holy Faith, and for the Vindication of our own Sincerity, for Checking (if possible) the Presumption of this Author, and for Preserving others from being seduced by him, to compare the Dangerous Assertions he has advanced with the* Holy Scriptures, the Two first General Councils, and Liturgy

## Liturgy and Articles of the Church of England, *in Order to give our Judgment upon them.*

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And now it was, and indeed not till now, that I had all my Evidence at once before me, and that I was able to affirm, and assuredly pronounce, that the *Arian* Doctrine was in these Points (*viz.* the *Trinity* and *Incarnation*, as in *Pag.* 6.) most certainly the Original Doctrine of Christ himself, of his Holy Apostles, and of the most Primitive Christians.

Historical Preface, pag. 7.

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When the Scriptures speak of One God, they mean thereby One Supreme God the Father only.

Preface, pag 81, 82.

The Moderns called these Three Divine Persons but One God; and so introduc'd at least a new, and unscriptural and inaccurate, if not a false way of speaking into the Church.

*Ibid*

Errata, *pag.* 123. *To whom with the Father* and *the Holy Ghost*; *read* in *the Holy Ghost*, and dele, *Three Persons and One God.*

Errata, p. 123.

These I allow to be mine own Words, and to be agreeable to my own, not uncertain Opinion, but certain Faith. I was once, as the World will see by the Occasion of the latter *Erratum*, in the Common Opinion, that the Father, Son, and Holy Ghost, the Three Divine Persons were truly, in some Sense, *One God*, or *the One God* of the Christian Religion: That is before I particularly examin'd that Matter in the Scriptures, and the most Primitive Writers. But since I have throughly enquir'd into it, I am so fully satisfy'd that the *Father* alone is the *One*

*God* of the Christian Religion. that I must now own, that when once I deny or doubt of that Doctrine I must deny or doubt of our common Christianity: There being no one Article more plain, or more universally acknowledg'd in all the first Ages of the Church than that was.

Preface, pag. 65.

*Pos.* 3. That the Son is Inferior, as well as Subordinate to the Father.

*Pos.* 7. That the Son was begotten or created by the Father only *before the World*; whatever secret Eternity he had before his Generation or Creation.

Rep. to *Allix*, pag. 30.

Prop. VIII. *Jesus Christ*, the *Word*, and *Son of God*, is a Divine Being or Person, far *Inferior* to his Father in Nature, Attributes, and Perfections.

Pref. pag. 65.

*Pos.* 5. That the Holy Ghost is Inferior as well as Subordinate to both the Father and the Son.

Rep. to *Allix*, pag. 33.

*Prop.* XIX. The *Holy Spirit of God is a Divine Person*, made, under the Supreme God, by our Saviour; or in a due Sense, *proceeding from the Father and the Son*, of different Perfections and Offices from the Son of God.

Preface, pag. 28.

Since Your Lordship is so throughly sensible of the Antichristianism of Popery, I would fain know how the *Consubstantiality* and *Coequality* of the Holy Ghost to the Father and the Son, on which soon followed his *Invocation*, which only stands upon *one Letter* of Pope *Liberius* or *Damasus*, can by Your Lordship be look'd on under any other Denomination.

This

This Language [*To Father, Son, and Holy Ghoſt, One God whom we Adore*] is ſo entirely contrary to the Nature of the Chriſtian Religion, that I cannot go into it for any Conſideration whatſoever. Append. to Pref. pag. 5, 6.

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I allow that the Bleſſed Spirit is to be worſhip'd in thoſe Forms [*viz.* Baptiſm, Doxology, and Bleſſing] but never by *Invocation.* Pref. pag. 46.

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I connot but look on this Diſcovery, [*viz.* That the λόγος ſupplied the Place of the πνεῦμα or Rational Soul in Man] as one of the moſt Certain, and moſt Important of all others. Pref. pag. 6.

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Prop. XVI. *Jeſus Chriſt*, the *Word*, and *Son of God*, when he was incarnate, was liable to *Temptations* in his *Divine Nature*; and therein *Suffered* for us, as the Rational Soul is tempted, and ſuffers in other Men, by its partaking of the Temptations and Sufferings of the Body. Rep. to *Allix*, pag. 32.

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[*Here the Texts of Scripture propoſed to be compared and oppoſed, were dropt upon the Debate.*]

[*Many others condemned by the Biſhops, were dropt by the Lower Houſe.*]

*WE do declare, That the abovemention'd Paſſages, cited out of the Books of* William Whiſton, *do contain Aſſertions Falſe and Heretical, Injurious to our Saviour and the Holy Spirit, Repugnant to the Holy Scriptures, and Contrariant to* the Decrees of the Two firſt

General Councils, *and to* the Liturgy and Articles of our Church.

*And we do earneſtly beſeech all Chriſtian People, by the Mercies of Chriſt, to take heed how they give ear to theſe Falſe Doctrines, as they tender the Honour and Glory of our Saviour, and the Holy Spirit, the Preſervation of the Purity of the Goſpel, and the Peace of the Church.*

*And whereas the ſaid* William Whiſton, *the better to ſupport his Heretical Opinions, ſpeaking of a Book commonly call'd the* Apoſtolical Conſtitutions, *hath theſe Words,*

Pref. P. 85. I have, I think, certainly found that thoſe *Apoſtolical Conſtitutions* which the Antichriſtian Church has ſo long laid aſide as ſpurious or heretical, are no other than the Original Laws and Doctrines of the Goſpel: The *New Covenant*; or moſt ſacred Standard of Chriſtianity; equal in their Authority to the Four Goſpels themſelves; and Superior in Authority to the Epiſtles of ſingle Apoſtles: Some Parts of them being our Saviour's own *Original Laws* deliver'd to the Apoſtles; and the other Parts the *Publick Acts* of the Apoſtles themſelves met in Councils at *Jeruſalem* and *Cæſarea* before their Death: And this was the conſtant Opinion and Teſtimony of the earlieſt Ages of the Goſpel.

*We cannot but declare this Aſſertion advanced concerning a Book, which was never yet acknowledged*

*knowledged as Part of the Canon of Scripture by any general Council, nor received as such in any Christian Church, to be highly absurd and impious, tending to create in the Minds of Christians great Uncertainties as to their Rule of Faith, and to subvert that Faith which was once delivered to the Saints, and is preserved in the Books of the new Testament received in our Church.*

# POSTSCRIPT.

I Having met with ſeveral other Hardſhips, not included in the foregoing Accounts, I cannot but take this occaſion to Complain of them here alſo. I mean, *Firſt*, the Hardſhip of a very needleſs, and ill-grounded trouble in *Chancery*, for cutting down ſome old decaying Timber that ſhould have been cut down Thirty or Forty Years ago, upon the Lands belonging to my Profeſſorſhip, and deſign'd either for Repairs, or to be diſtributed as every one's Share ſhould be, and reſolv'd on long before I dreamed of ſuch a thing as an Expulſion. I alſo muſt vehemently complain not only of the Lies and Calumnies ſpread abroad concerning that matter, but more eſpecially of an other more notorious one, as if I had cheated the very Charity-Schools in *Cambridge* of a conſiderable Sum; one of the laſt Wickedneſſes in Nature moſt certainly I ſhould be guilty of; whilſt there is no other Foundation for it, than that as thoſe Schools and their Stock were chiefly owing to my Labours and Intereſt; and the latter had ever been entruſted with me; for which the Stewards always had my Hand in the Publick Book of Accounts; and of late my Bond alſo; ſo, do not I know they have had any occaſion or inclination to remove it; tho' I now intend ſoon to pay it in, even without ſuch their deſire, to prevent, if poſſible, the leaſt occaſion for ſo unjuſt a Reproach hereafter. Another Hardſhip was this, that when I paſſed through *Cambridge* in the Spring, upon a little Buſineſs of my own, and only intended to ſtay a very few days there, endea-

endeavouring at the same time to make the Heads easy in the Admission of my Deputy, I had a Beadle presently sent to me by Dr. *Lany* the Deputy Vicechancellor, to know how I durst venture to appear even in the Town of *Cambridge*, under my Banishment from the University. Nay I was inform'd, that one of the Heads said I might be laid by the Heels for my Presumption, So I was oblig'd to hasten away from that Place. A farther Hardship I have reason to complain of, and that is this, that my Professorship it self was declared void by Dr. *Lany*, Deputy Vicechancellor, and Eight other Heads, *Octob.* 25th last; wherein this Circumstance is remarkable, that the Lord Bishop of *Chester*, Master of *Catherine Hall*, was then in *Cambridge*, and was obliged to act *openly* in this case, as he had been there and acted *privately* in my Expulsion the last year; So that now I perceive I must Appeal to the Law for the preserving of my Legal Right to the very Lands of my Professorship, or principal Support for the Maintenance of my Family; and that the Church and University both lay the Stress of their Cause not on Arguments but on Violence; since not one of either the Convocation it self, or appointed by them; not one of the University whereto I belong, have either already answered or undertaken to answer what I produce for my Assertions; while still both Bodies go on to trouble me, and not a few endeavour, as far as 'tis in their power, to ruin me at the same time; altho' they still more and more find, that what I have ever said proves true, *viz.* That my Discoveries, for the main at least, are really Unanswerable; and therefore since they cannot be suppress'd by Argument, they must, if possible, be stifled and run down by Persecution. But the last additional Hard-

ship

ſhip which I muſt complain of, is what goes near my Heart indeed, and that is, that I have been for ſome Months excluded from the Holy Communion, and that directly for doing my Duty to my Lord and Saviour; and, as I think, without any even Legal Incapacity that can be pretended againſt me. This I can truly ſay has drawn from me ſuch a paſſionate expreſſion of Concern, as none of the other Inſtances of Severity ever did, and which I own to be a ſore Tryal to me. But this whole matter will be beſt underſtood from two Letters which I wrote to the Reverend Mr. *Shute*, one of the Curates of St. *Andrews* Pariſh wherein I live, and to which I have never yet receiv'd any full and proper Anſwer. They here follow *verbatim*.

*SIR*, *Aug.* 18. 1711.

MY Lord Biſhop of *Chicheſter*, the Rector of this Pariſh, did ſome time ago deſire me for a little while to forbear coming to the Weekly Communion, on account of the Debates about me in Convocation at that time; and us'd this as the principal Argument to me, That this Abſence deſir'd needed to be only for a little while. I have upon his Lordſhip's deſire abſented my ſelf for ſome time accordingly, to ſhew at once my regard to his Lordſhip, and to the Peace of the Church and Pariſh; without being ſenſible all the while of any Incapacity either in point of Conſcience or Law; but that on all accounts I may, and if I may, I am certainly in duty bound to frequent that Holy Communion, as the New Teſtament and the Apoſtolical Conſtitutions enjoin me. Nay farther, I have been inform'd, that about that very time when my Lord of *Chicheſter* deſired my abſenting my

my self for a while, the Lord Bishop of the Diocese had, upon application, told my Lord of *Chichester* that the Communion was not to be deny'd me. The Convocation indeed have since that time censur'd several Opinions which they take to be mine. But then they have not proceeded against me at all; nor so much as cited me to appear: the Censure is no way Authentickly Published, but indeed rather studiously suppressed. Nor has the Queen, to whom it has been presented, at all ratifyed the same; so that it no way can legally affect me. I do therefore take it to be my Duty as a Christian, and my Right as a Member of this Church, and Parish, to receive the Holy Communion constantly in this Place: and as I am very willing and desirous to perform that Duty, so do I insist on that Right; and beg, that the Lord Bishop of the Diocese, and the Rector of the Parish may be inform'd of my Intention to offer my self accordingly, that no Surprize or Disorder may be in the least occasion'd thereby. I am

SIR, *Your very loving Brother, and Humble Servant*
WILL WHISTON.

*SIR*, *Octob.* 2. 1711.

I Suppose you have before this time received the Bishop of *London*'s Determination as to my Admission to the Lord's Supper. Nay, indeed, I have had some information as to that Determination, tho' not authentickly, nor from your self. I therefore let you know that I expect an account of it from you in a little time, that I may come to some Resolution about my own Practice. I am very unwilling to be excluded from the Communion, on no other account

count but becauſe I have honeſtly done my Duty as a Chriſtian. And yet I am very unwilling to be the occaſion of what any may call a Schiſm or Separation. Nor ſhall I eaſily attempt any ſuch thing, while I, and others of my Perſuaſion are admitted to full Communion with the Church; but cannot tell but it may be our Duty to ſet up ſuch Publick Worſhip as we can with a good Conſcienco more entirely join in, if we are deny'd the other. I have alſo had Advice, and find that by the Laws of *England* I cannot be refus'd the Communion. So that if it be now refus'd me, it ſeems to be by ſuch a Severity or Rigor as the preſent Settlement cannot juſtify, and ſuch as may have Effects by no means to the ſatisfaction of thoſe that are inſtrumental in it. However, I openly take you to witneſs, that in caſe I hereafter find it to be my Duty to ſet up any Publick Worſhip different from that eſtabliſh'd among us, it will not be till I was deliberately, and by thoſe in Authority refuſed this moſt ſolemn Inſtance of Communion with the Church of *England*. This is a matter of great conſequence; and accordingly I give you leave, if you think fit, to communicate this my Letter to the Lord Biſhop of the Dioceſe, and the Rector of the Pariſh, before I receive a final Anſwer.

I am SIR,

*Your Affectionate Brother, and Servant,*

WILL. WHISTON.

And now before I conclude, I muſt after all advertiſe the Reader of what I have lately learned, That the Lower Houſe of Convocation did not directly reject any Propoſition from the Upper

Upper House, mentioning the Son's Subordination to the Father as a part of my Heresy, as I had been before informed; but only owned that part of my third Heresy, *P. 66.* which related to this Subordination was not so, as being it seems own'd by the Body of the Lower House it self, and therefore to be sure by no means Heretical; tho', as far as I can learn, the Upper House esteem'd that *Subordination* Heretical, as well as the *Inferiority*, and that it was the Main, or Second Article of my Heresy, *P. 65.* which was own'd by more than One of the Convocation not to be Heretical, and a Protestation entred by one that He did not condemn it, when it appear'd too late to recall the Censure it self. I must also advertise the Reader, that I now perceive, that the Convocation have censur'd part of my 19th Article concerning the Holy Ghost, that He was *made* by the Son under the Father; and also that he is *Inferior* and *Subordinate* to the Father; without taking notice of the undoubted Facts asserted in the 20th, on which my Doctrine in great part relies; and without the Confutation of which all the rest is to no purpose. For if He was never called *God*, nor *Invocated* by the First Christians, 'tis intolerable to censure the rest of my Assertions about him. And this Procedure is the more strange, because the Council of *Nice* is now generally made the great Standard of Orthodoxy and Heresy, which yet was so far from condemning those Doctrines as to the Holy Spirit, that 'tis highly Probable they generally, if not universally, believed them. There appearing I think no sign in Antiquity, that the Modern Orthodox Doctrine about the Holy Ghost is so Ancient as that Council: nay, by *Eusebius*'s account of it, my Heresy appears to have been the known

*Account of Convocat.* P. 34.

known Doctrine of the Church at that very time; and the contrary Doctrine to have been found, if any where, among such ignorant Hereticks as *Marcellus* only.

I have also lately learn'd, in some measure, what were those *many other* Articles hinted in that Account *P.* 67. which were Heresy in the Upper House, but escaped that name, and were dropt in the Lower. They were no fewer than Six in Number, out of the Original Eighteen; and were as follows, so far as I do remember the Account I have had of them; which I do here freely communicate to the Reader:

*Hist. Pref.* p. 45. On a full, impartial, and honest Enquiry into these matters, I am abundantly satisfy'd, that the *Arian* Doctrines are those delivered by our Saviour, and his Apostles, and all the first Christians.

p. 65. That the One and Only Supreme God of the Christians is no other than God the Father.

*ibid.* That the Original Supreme Worship is due only to Him.

p. 75. I was accus'd, that in my Explication of the Church Catechism, I did assert things that were contrary to the Doctrine of the Church: and also that when I once read Prayers, I omitted the Third and Fourth Petitions of the Litany, or the *Invocation of the Holy Ghost*, and *of the Trinity*. These Accusations I confess'd to be true, and was very ready to justify and support my Opinions and Practices as to those Matters.

*Reply to Dr.* Allix, p. 28. Article 2. God the Father and He alone is to be primarily worshipp'd, and ador'd, or in the most proper sense, and in the highest manner: He only being the Object of the Supreme Degree of such Divine Worship and Adoration, through Jesus Christ.

Jesus

Jesus Christ is truly God and Lord; or really, by the appointment of the Father, our God, and our Lord, our King, and our Judge. *ibid* Art. 4.

And now sure we may easily learn from the whole Conduct of our present, and other the like late Convocations and Synods, how very fallible such Assemblies are in matter of Religion: Where few or none dare speak their real Sentiments freely and openly; and every single Member is afraid of the rest: Where a very few Notable and Managing Men, supported by others behind the Curtain, can lead whole Bodies as they please: Where Examination is esteem'd very dangerous, and beneath the Dignity of the Body; where the common Right of Mankind, to be heard before Censure, is deny'd: where Facts notoriously false pass for great Motives and Arguments; and particular Drawers up of Censures, or Representations, can engage whole Bodies to assert such Facts: Where Two distinct Houses shall so little agree about the Doctrines of the Church, that out of Eighteen Heretical Articles Censur'd in the Upper, but Twelve shall appear Censur'd by the Lower; and the Upper shall appear so far unconcern'd about one third part of its Censure, as to drop it immediately, in complyance with the Lower, as if several of those Points at least, were no Heresies at all, or however, of no great consequence: Where the Obligation, to compare my Doctrines with *the Holy Scriptures, the Two First General Councils, and Liturgy & Articles of the Church of England,* own'd in the Preamble, seems to be forgot in the Body of the Censure, and all is left to stand on the Authority of the present Convocation alone: and Where, after all, that Censure which does *earnestly beseech all Christian People by the Mercies of Christ, to take heed*

*heed how they give Ear to these false Doctrines;* is most studiously and industriously *conceal'd from all Christian People,* and the very Person whose Doctrines are censur'd, is forc'd, not without great difficulty, to obtain an Account of that Censure. To conclude, I heartily wish however, that all the Honest among the present Orthodox, could but as well know the true History of the Council of *Nice,* as they may of this last Convocation: for I believe it would go near to cure them as to their esteem of the great Authority of such Assemblies; as the knowledge of the true History of the Council of *Trent* has cur'd the Protestants, and I believe some of the moderate Papists also, as to the Infallibiltty of those Councils which are under the Management of the See of *Rome.* Nor do I see how a Protestant Synod, while it owns even General Councils *fallible,* can act as if it self were *infallible*; without giving up the Foundation of her intire Settlement; and cutting the very Sinews of the Protestant Reformation.

*WILL WHISTON.*

*Novemb.* 14. 1711.

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A DISSER-

# A DISSERTATION UPON THE Epistles of IGNATIUS.

## PROPOSITION.

*The* Larger Epistles *of* Ignatius, *which of late have been stil'd his* Interpolated Epistles, *are alone the* Genuine *and* Original *Epistles of that Father. And the* Smaller *are only an* Epitome *of several of the* Larger; *made most probably about the Middle of the Fourth Century of the Church.*

THIS is an Assertion so *very strange* in this Age, and yet of so *very great Consequence* to the Christian Church on several Accounts, that it requires a very careful Consideration: Especially since the Moderns have been so affrighted with some Original, but long since Exploded *Doctrines* of Christianity, and Citations from the *Constitutions of the Apostles* (which have been themselves also exploded on the like Occasion,) therein contain'd, that they have not had Courage or Impar-

tiality enough to enquire throughly into their Antiquity and Authority hitherto, as they ought to have done: Which therefore I shall attempt at present.

But before I come to Particulars, I must make this Declaration in general, that under the *Larger Genuine Epistles*, I include *Ten*. I mean besides the Seven known Epistles contain'd in the *Polycarpian* Collection, of which *Eusebius* gives us a particular Account, and *Jerom* from him, I esteem those Three to *Tarsus*, to *Antioch*, and to *Hero*, to be genuine also; tho' the Silence of *Eusebius* and *Jerom* concerning them makes it not reasonable to pretend to the same Degree of Evidence for those Three, that we have for the other Seven. However, since there is Reason to believe, that *Ignatius* did write more Epistles than those Seven commonly ascribed to him; since the Stile, Genius, Doctrines, and Nature of these Three, are so very much the same with those of the other Seven; since the Notes of Chronology, with the Ancient Quotations and References agree to them, as well as to the other; since *Eusebius*'s Silence only shews, that he had met with no other than those Seven which *Polycarp* collected, and sent to *Philippi*; (whereas the other Three were written from *Philippi*;) as was the Case in the Epistles of *Polycarp* himself: [For tho' *Eusebius*, from *Irenæus*, assures us they were Seven; yet does not he appear ever to have seen any other of them than this to the *Philippians*, which accompanied those of *Ignatius* before-mentioned;] and since all the MSS. that are known, both *Greek* and *Latin*, excepting that single Copy mention'd by Bishop *Pearson*, and now in the *Bodleian* Library, of the Seven Large ones, appear to have all these Three, as well as the rest; even when several of them omit the

Vid. Grab Spicileg. Tom. II. p. 24, 25, 26.

Hist Eccl. L. V. C. 20. p. 188.

Vind. Ignat. Proleg. C. VI. p 257.

Spurious

Spurious Epiſtle to the *Philippians* at the ſame time: All which will hereafter be proved: We have no ſufficient Reaſon to reject theſe Epiſtles; eſpecially when they are inſcrib'd to ſuch Places, and to ſuch a Perſon, as *Ignatius* was more unlikely to forget, than moſt of thoſe to which he wrote his other Epiſtles. This being Premis'd, I come to my main Deſign; and ſhall comprehend what I have to ſay upon this Subject, under the following Heads.

I. I ſhall offer ſome *General Arguments* to prove, that 'tis highly improbable that the Smaller Epiſtles ſhould be the Genuine ones: Which Arguments will alſo infer the great Probability that the Larger are ſo. *p. 1.*

II. I ſhall ſhew, that *Euſebius*'s *Deſcription* of the Epiſtles which he ſaw, do better agree to the Larger, than they do to the Smaller Epiſtles; nay, that One of his Deſcriptions entirely *agrees* with the Larger, and as entirely *diſagrees* with the Smaller Epiſtles. - - - - - *p. 7.*

III. I ſhall ſhew by *Internal Arguments and Characters*, that the Smaller Epiſtles cannot be the Genuine ones, nor ſo early as the Days of *Ignatius*. *p. 10.*

IV. I ſhall ſhew by the like *Internal Arguments and Characters*, that the Larger Epiſtles are the Genuine ones, and agree exactly to the Days and Circumſtances of *Ignatius*. - - - *p. 34.*

V. I ſhall ſhew, that the Ancient *Expreſs Citations* out of theſe Epiſtles, that are not equally in both Editions, for the Firſt Six Centuries at the leaſt, do, in general, much better agree to the Larger Epiſtles than to the Smaller. - - - *p. 46.*

VI. I ſhall ſhew, that the Ancient Obſcurer *References* and *Alluſions* to theſe Epiſtles, are generally taken out of the ſame Larger Epiſtles only.

VII. I ſhall ſhew in Particular, that the Smal-

ler Epistle to *Philadelphia* is certainly Spurious,
p. 76. and the Larger alone Genuine.

VIII. I shall consider the Nature of the Smaller Epistles; shall shew, that they are *Extracts* or *Abridgments* of the Larger; that they are *Orthodox Extracts*, or made for the Uses of Orthodoxy, after the fatal Alteration of the Faith was begun in the Fourth Century; and shall enquire more exactly *at what time*, and *by whom* they were
p. 80. made.

IX. I shall give my Reasons more distinctly, why I esteem the Three Epistles to *Tarsus*, to *Antioch*, and to *Hero*, to be Genuine also, as well
p. 93. as the other Seven.

I. I shall offer some *General Arguments* to prove, that 'tis highly improbable that the Smaller Epistles should be the Genuine ones; which Arguments will also infer the great Probability that the Larger are so. For,

(1.) The Larger Epistles were *generally own'd* for the True ones, by those who believ'd any of his Epistles to be such, till the Middle of the very last Age; both the *Greek* and *Latin* MSS. generally containing no other; and no other being commonly known, or heard of, at the time when such old Books were first printed, but those. Nay, what is very remarkable, all those Three MSS. which had the Smaller, as to Six or Seven, had yet all the rest of these according to the Larger or Vulgar Copies: [For the Want of the End of the Epistle to *Tarsus*, and the Want of the entire Epistles to *Antioch*, and to *Hero* in the *Medicean* Copy, seems rather owing to the present known Deficiency of several Leaves at the End of it, than to any Original Defect;] there appearing indeed no other Edition of those Additional ones ever in the Church, than the Vulgar or Large one. So that

that theſe Larger Epiſtles have plainly this Advantage from general Conſent, till very lately, as well as from the greater Number of the MSS. both *Greek* and *Latin*; as indeed they ſtill have in this laſt Reſpect even at this very Day. Only we muſt note, that none of thoſe Three MSS. contained the Epiſtle to the *Philippians*; which ſeems to be Ancient, but has few or no Internal Characters, little or no External Evidence to ſupport its Pretences to be really Genuine: Nay indeed, whoſe very different Stile, and Genius, and Diſagreement with Chronology, plainly betray its Spurious Original. Which is alſo ſtill more notorious in thoſe Two others from and to *Maria Caſſobolita*. Now I deſire to know, how theſe Facts could poſſibly be ſo, in Caſe theſe Larger Epiſtles were only Spurious and Interpolated? Would the zealous *Athanaſians*, during whoſe Management and Authority all our MSS. were written, encourage forg'd or corrupted Epiſtles, ſo very favourable to the *Arians*? and diſcourage thoſe which they knew to be the Genuine ones, ſo much more favourable to themſelves? Would they ſtill join Interpolated and Heretical Epiſtles with the Genuine and Orthodox ones, had they had ground to believe that to have been the Truth of the Caſe? I cannot eaſily believe this.

(2.) The *Nature* of theſe Larger Epiſtles is ſuch, as will not admit of the Suppoſition, that they are only the Smaller Interpolated. Several Inſertions and Interpolations have been on Purpoſe made in old Books, either from the Margin into the Text, for Illuſtration and Explication; or from the Orthodox Opinions of the Corrupters or Tranſcribers, for Caution, or the like. But then thoſe Inſertions and Interpolations, eſpecially till very late Ages, were ge-

nerally Small, and inconsiderable, in Comparison of the entire Contents of those Books whereinto they were inserted: Nay, and even they are frequently so little of a Piece or Coherence with, if not contrary to the Original Text it self, as to be readily distinguish'd from the same by Critical Readers. [Which indeed is very much the Case in those miserable Insertions of this Nature in the Smaller Epistles, which are wanting in the Larger.] Whereas this is not at all the Case in the present Larger Epistles. They are sometimes more than twice as Large as the Smaller. The suppos'd Additional Passages are entire, and of a Piece one with another, and with the Context. They are indeed the very Marrow, and noblest Parts of the same; and commonly the most undoubtedly Original Language of Christianity, and the most peculiarly suitable to *Ignatius* of all the Coherence: Nay, are cited, alluded, and referr'd to by all, but a few *Athanasians*, in all the first Ages; as will hereafter appear. And truly, I think there is no Parallel Instance of such a thing in all the first Times of the Church; that such Writings as the Smaller Epistles are have been fill'd up in such a Manner as to become like the Larger: Unless we except that equally ungrounded Fancy of one Learned Man, who shall be nameless, as to the *Constitutions of the Apostles* themselves, from which these Larger Epistles are in great Measure deriv'd. When once so strange an Hypothesis can be *fully prov'd* of the *One* of these Books, it will be time enough to think of vindicating the *Other*. But till that is done, a wise Man will be unwilling to believe, that *Clement*'s *Constitutions*, and *Ignatius*'s *Epistles*, or either of them, have had a quite different Fate from that of all other Books of the first Ages of Christiani-

ty;

ty; perhaps of all other Ancient Books whatsoever. But,

(3.) This is the more unreasonable to be suppos'd here, because the Reverse is so easy and obvious; *viz.* that the Lesser Epistles may, for the main, be an *Extract* from, or *Epitome* of the Larger: I mean with only such *Smaller Additions*, as suited the Designs of their Abridger. This Method of Abbreviating or Epitomizing larger Works, is and has been very common in the World, and is very agreeable to the Circumstances of this Case in particular; where we have no plain Characters of Interpolation in the Larger, but a vast Number of Characters of Abridgment in the Smaller Epistles; as will most plainly appear, if we think it worth our while to compare the several Copies all the way. But I shall have Occasion to speak more distinctly to this Matter hereafter.

II. I shall now shew, that *Eusebius*'s *Descriptions* of the Epistles which he saw, do better agree to the Larger, than they do to the Smaller Epistles: Nay, that one of his Descriptions entirely agrees with the Larger, and as entirely disagrees with the Smaller Epistles.

*Eusebius*'s large and direct Account of these Epistles, as they were in his Copy, is in these words: "Ο, τε Πολύκαρπος πλείστοις εἰσέτι νῦν διαδόπτος ἐγνώσθη, τὴν κατ' ἀντιόχειαν πέμψας διαδοχῆς δεύτερος τὴν ἐπισκοπὴν κεκληρωμένην. λόγος δ' ἔχει τὸν ἀπὸ συρίας ὁπὶ τὴν ῥωμαίων πόλιν ἀναπεμφθέντα θηρίων γλυκὺς βορὸν, τὴν εἰς χριστὸν μαρτυρίας ἕνεκεν. Καὶ δὴ τὴν δι' ἀσίας ἀνακομιδὴν μετ' ἐπιμελεστάτης φροντίδος φυλακῆς ποιούμενος, τὰς κατὰ πόλιν ἅμα ἐπεδήμει παρουσίας τὴν διὰ λόγων ὁμιλίας τὴν κατ' ἐκκλησίαν. ὑπερέφαινεν, ἐν πᾶσιν μάλιστα προφυλάττειν τὰς αἱρέσεις ἅρπ τότε πρῶτον ἀναφυείσας καὶ ἐπιπολάζουσας παρήνει· πρέπειν τε ἀπρὶξ ἔχεσθαι τῆς ἀποστόλων παραδόσεως ἣν καὶ ἀσφαλείας καὶ ἐγγέφως

Hist. Eccl. L. III. C. 36. p. 106, 107.

γεγραφως ἤδη μαρτυρόμενον διατυπώσεως ἀναγκαίου ἡγεῖται. Here these Epistles of *Ignatius*, which *Eusebius* saw, seem, in the main, to have been first *preach'd*, or deliver'd in the way of Sacred Instruction personally to the Churches; and then, as in a Case of some *Necessity*, *written* down by himself: They were principally and fully oppos'd to the *Ancient Heresies*, either then newly arisen, or very prevalent in those Days: And they were principally supported from the *Traditionary Doctrine* of the Apostles, which condemned those Heresies, and Established the contrary Christian Truths. Every Part of which Description is more agreeable to the Larger Epistles, than to the Smaller. The Larger alone are like *Sermons*, *Homilies*, or *Religious Discourses*: They alone are such as contain many Passages, not then usually *committed to Writing*: They alone are most fully, and *by Name* oppos'd to the Ancient Heresies and Hereticks: And they alone are directly enforc'd by many and pregnant Passages out of the Sacred and *Traditionary Constitutions of the Apostles*: No one of these Characters well agreeing to the Smaller Epistles. So that it hence seems plain to me, that *Eusebius*'s Copy was that of the Larger, and not that of the Smaller Epistles. And this will be the more evident, if we compare another Occasional Reference to these Epistles elsewhere, by the same *Eusebius*; where he speaks thus against *Marcellus*:

Contr. Marcell. L. I. C. 4. P. 19, 20. Καὶ ἐπειδὴ ταύτην εἴπε μάρκελλος ὁπηνοεῖως νῦν ἄιρεσιν, δεικτέον [ὡς] τροϊὼν ὠειχύϊας τὸ πάλαι γνωμόϑε μέμνηϑ, ὡς ὁμοδοξάντος τοῖς νυνὶ τοὺς ἄνω διαβαλλομένοις. ἐγὼ δ' ἂν ὠειχύϊας παλαιοτέρων ἀνδρῶν πλείοσις ὅσοις ἐκκλησιαστικοῖς συγγράμμασιν ἐντετύχηκα, ὁπηνόπων ἕ ἂν συνόδων ὁπιστολαῖς διαφόροις τροπαλαι χαραξάσης, δι' ὧν εἰς ἂν αὐτὸς ὁ τ πίστεως χαρακτὴρ ἀποδείκνυϑ. What Epistles of very Ancient Bps. earlier than the Days of *Origen*; nay, perhaps *prior*

to

to thoſe of Synods earlier than the Days of *Origen*, could *Euſebius* mean, but thoſe of *Clement*, *Ignatius*, and *Polycarp* in particular? which we know were the Principal Epiſtles of that early Age that he was acquainted with; and of ſuch a Nature as he mainly enquired for, and menti-on'd in his Hiſtory. If ſo, he plainly intimates to us, that thoſe moſt Ancient Epiſtles which he ſaw, were for the Doctrine of *Origen* and his own, in Oppoſition to that of *Marcellus* and *Athanaſius*; which all the World owns to be the diſtinguiſhing Character of the Larger Epiſtles only. So that we have here from *Euſebius* at once an Illuſtrious Teſtimony, that the Ancient Fathers and Synods before *Origen*; a vaſt Number of whoſe Writings *Euſebius* ſays he had ſeen, and does here Appeal to; were on the ſide of *Origen* and his own, againſt the Followers of *Marcellus* and *Athanaſius*; and no obſcure Intimation that among the reſt the genuine Epiſtles of *Ignatius* were ſo alſo: And by conſequence, we have here a noble Teſtimony that the Larger Epiſtles of *Ignatius*, which alone anſwer *Euſebius*'s Character, were alone in *Euſebius*'s Copy. Nay, indeed, I ſhall not need to go here by Probability only, but ſhall put this Matter paſt doubt, by the expreſs Words of the ſame *Euſebius* elſewhere: Τούτων εἰκότως ἐξ ὀνόματος χαρᾷ μόνων τ μνήμην κατατεθείμεθα, ὧν ἔτι καὶ νῦν εἰς ἡμᾶς δι' ὑπομνημάτων τ ἀποστολικῆς διδασκαλίας ἡ ὠφέλειαν φέρει), ὥσπερ [ἔν] ἀμέλει τῷ Ἰγνατίῳ ἐν οἷς κατελέξαμεν ἐπιστολαῖς. So that as certainly as the Larger Epiſtles, and they alone, contain thoſe very Doctrines which *Euſebius* own'd to be the original Doctrines of Chriſtianity; thoſe I mean which contradicted *Marcellus* and *Athanaſius*; which is acknowledged by all; ſo certainly do *Euſebius*'s Accounts and Deſcriptions of thoſe Epiſtles which

Hiſt. Eccl. L. III. C. 36, 37. P. 106, 110.

Hiſt. Eccl. L. III. C. 37, 38. P. 109, 110.

which he ſaw, belong to theſe Larger Epiſtles, and to theſe only. But of this Matter more will be ſpoken hereafter.

III. I ſhall ſhew by *Internal Arguments and Characters*, that the Smaller Epiſtles cannot be the Genuine Ones, nor ſo early as the Days of *Ignatius*. This appears by the Obſervations following:

(1.) The Smaller Epiſtles are plainly *Unworthy* of ſo great a Man as *Ignatius*; and by no means agreeable to the Character we have of him in *Euſebius*, *Jerom*, *Chryſoſtom*, &c. and that mighty Truſt which was repoſed in him by the Apoſtles themſelves, when they made him Biſhop or Patriarch of *Antioch*, one of the Firſt and Principal of the Apoſtolical Churches: Nor indeed at all correſpondent to the Writings of his Fellow Biſhops, *Clement* and *Polycarp*. For truly, if we obſerve that almoſt all that is Valuable in theſe Smaller Epiſtles is *verbatim* taken out of the Larger, at leaſt is ſtill contain'd in them; that when any Variation is here made 'tis uſually for the worſe; that theſe Epiſtles ſeem afraid of ſetting down the Directions for Practice, and of quoting not only the *Apoſtolical Conſtitutions*, but the known Books of the *New Teſtament* themſelves; while the Contemporary Epiſtle of *Polycarp*, and the like Writings of Apoſtolical Men, did then love to quote the ſame perpetually; that their Style and Compoſition, ſo far as they are different from the Larger, is quite contrary to thoſe of *Clement* and *Polycarp*, harſh, confuſed, and ill digeſted; ſo as to be almoſt unintelligible; that they contain many Paſſages very remote from the old Chriſtian Doctrine, and on purpoſe ſeem to avoid the uſual and known Language of the firſt Wri-

Writers about them; nay, to affect that which came into the Church long after the Days of *Ignatius*: When, I say, we observe these things, as we shall all along the rest of this Essay, we shall be dispos'd to think of some other Person for their Author than the Famous *Ignatius* himself. Especially if we come to Particulars, and observe,

(2.) That these Smaller Epistles are not of a *due Bulk* and *Largeness* to be those very Genuine Epistles which the Ancients describe, and which the very Passages inserted still into all the Copies do imply also. *Jerom*, as we shall see presently, speaks of this *Ignatius* as the first of those that did write *plena sapientiæ volumina*, *Volumes full of Wisdom*, against the Ancient Hereticks; and this upon occasion of a Quotation from them which is now only in our Larger Copies, of which hereafter. These Words, *plena sapientiæ volumina*, do much better agree to the Larger than to the Smaller Copies. And then in Three of the present Seven known Epistles, we meet, in all the Copies great and small, with Words implying those Three to be comparatively of the *Lesser sort*; which Circumstance is not true of the Smaller Copies, but exactly true of the Larger. Thus says he to the *Magnesians*, Συντόμως παρεκάλεσα ὑμᾶς. To the *Romans*, Δι' ὀλίγων γραμμάτων αἰτοῦμαι ὑμᾶς. To *Polycarp*, Δι' ὀλίγων ὑμᾶς γραμμάτων παρεκάλεσα. Whereas we have no such Intimations of Brevity in any of the rest. Now that the Reader may be the better able to judge of this Matter without Mistake, I shall set down the Number of Columns and Parts of a Column which every Epistle takes up in *Cotelerius*'s Edition of the old *Latin* Version, both in the Larger and Smaller Copies; and if the Original *Greek* be consulted it will exhibit in a manner the very same Proportions also. To

| | Larger | | Smaller | | |
|---|---|---|---|---|---|
| To the *Ephesians* - - - | 5 | 1/2 | 3 | 1/2 | |
| To the *Magnesians* - - | 3 | 9/10 | 2 | 1/8 | --Συντόμως παρεκάλεσα ὑμᾶς. |
| To the *Trallians* - - - | 4 | 1/9 | 1 | 11/12 | Sect. 14. |
| To the *Romans* - - - - | 2 | 3/11 | 2 | 0 | ---Δι' ὀλίγων γραμμάτων ἀπέστειλα ὑμῖν. Sect. 8. |
| To the *Philadelphians* | 4 | 4/11 | 2 | 0 | |
| To the *Smyrneans* - - | 3 | 2/5 | 2 | 1/4 | |
| To *Polycarp* - - - - - - | 1 | 2/3 | 1 | 3/5 | ---Δι' ὀλίγων ὑμᾶς γραμμάτων παρεκάλεσα. Sect. 7. |

| | | | |
|---|---|---|---|
| To the *Tarsensians* - - | 2 | 1/6 | 0 |
| To the *Antiochians* - - | 2 | 1/5 | 0 |
| To *Hero* - - - - - - - - | 2 | 0 | 0 |

Now upon comparing the Length of the several Epistles in both Editions, it will appear, as to the Larger Copies, that the Epistle to *Polycarp* is by far the Smallest; that that to the *Romans* is the next; that that to *Smyrna* is next; and then that to the *Magnesians*; and that of the other Three, wherein there are no such Expressions of Brevity in any Copy, that to the *Trallians* is the least; yet is it Larger than any of those before-mention'd: That the Epistle to the *Philadelphians* is still Larger; and that to the *Ephesians* the Largest of all, in very good Agreement with the present Character. Nay, if Bishop *Pearson* be in the right, when he thinks that the Note of Brevity, in the Epistle to *Polycarp*, is to be extended to the Epistle to the *Smyrnéans* also, because of the Plural ὑμᾶς there us'd, the Agreement will be still more exact: Every one of the Four Smaller Epistles in that Edition being then suppos'd to be such in all the Copies; and all the Three without Notes of Brevity, being exactly the Three Largest of all. However, this Character

Not. in Loc.

racter will in no Case agree to the Smaller Edition; since it appears by the same Table, that only Two of the Seven can be reconcil'd to it; that to the *Ephesians*, which is still the Largest; and that to *Polycarp*, which is still the Smallest of all: Whilst all the other Five, whether with or without Notes of Brevity, are much of the same Bulk. Only it falls out here somewhat unluckily, that the Epistle to the *Magnesians*, which ought to be of the Smaller Sort, is somewhat Larger than the rest: Which is the Case of that to *Smyrna* also; and that to the *Trallians*, which ought rather to be of the Larger Sort, is somewhat Smaller than the rest. But then we must note, that the Three Additional Epistles are not here concern'd; because we have neither Notes of either Length or Shortness in any of them; nor have we any other Copies to compare with them. And they therefore seem to be Smaller in Bulk, than most of their Fellows of the Larger Edition, because of this Martyr's Haste in Writing them all at *Philippi*, before he was hurried away thence by the Soldiers; which even little Time he seems before not to have at all expected: And because Two of them were sent to *Antioch*, and the Third to *Tarsus* in its Neighbourhood; so that all of 'em might easily be seen in common, and needed not be every one so large, as otherwise perhaps they might have been. Not to say here, that 'tis not impossible but these may be now somewhat shorter, than they were at first written. And indeed since there are extant a few Ancient Citations from *Ignatius*, and one at least probably from one of these Epistles, which no where now appear in our present Copies; there seems to be some Foundation for such a Conjecture; tho' indeed I look upon it as too weak to be much depended on.

Ad Polyc. Sect. 8.

Ap. Grab. Spicileg. Tom. II. p. 24, 25, 26.

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However, as to the former Seven, 'tis plain that if these Notes of Brevity be of any Weight, they determine this Dispute on behalf of the Larger Epistles.

Sect. 7. (3.) In the Smaller Epistle to the *Ephesians*, in all our present Copies, our Saviour is expressly affirm'd to be ἀγέννητος, *ingenitus*, *unbegotten*. Now since 'tis the known Fundamental Doctrine of Christianity, that the Father alone is ἀγέννητος, and the Son is, in this very Respect, I mean as to the Original of his Divine Nature before the World, γέννητὸς, & μονογενὴς, the *begotten*, and *only begotten* Son of the Father, 'tis impossible that *Ignatius* should say what is here ascribed to him: And yet we shall see anon, that this Doctrine runs through these Smaller Epistles, that our Saviour was really so much One with the Father, as to be truly *unbegotten*. Tho' indeed this was so far from the Doctrine of *Ignatius*, or any Apostolical Person, that it was part of the Heretical Doctrine of *Saturninus*, oppos'd by *Ignatius* in these very Epistles; and was afterward in part embrac'd by *Tertullian*, and entirely by *Marcellus*; and after a Sort by *Athanasius* also, as we shall see hereafter; but otherwise rejected with Abhorrence by the whole Church; nay, at last by the *Athanasians* themselves. I Appeal here to the Consciences of all truly Learned Men, whether they can believe, that *Ignatius* could stile our Saviour ἀγέννητος, or not. Yet is this so surely an Original Text in these Smaller Copies, that 'tis quoted thence by *Athanasius*; and is indeed the only certain Quotation from them, till near the Middle of the Fifth Century of the Church; and must therefore stand or fall with the same Smaller Copy.

Iren. L. I. C. 22. p. 97. Tertul. De Carne Christ. C. V. p. 362. Theod. Hæret. Fab. L. I. C. 3. p. 194.

Sect. 8. (4.) In the Smaller Epistle to the *Magnesians*, our Saviour is expressly stil'd ἀΐδιος, or the λόγος θεὸς

Θεοῦ ἀϊδίου, the *Eternal Word of God*; which Epithet, how common soever of late, nay, and even σωματοειδίου also, was, I believe, in the Days of *Ignatius*, not much less unknown and heretical than the former. *Clemens Alexandrinus* indeed ventures, in his Juvenile and Oratorical Writings, before he was fully instructed in the Christian Doctrine by *Pantænus*, to call Christ ἀϊδίου ὄντος ἰησοῦ· and λόγου ἀγεννήτου, αἰῶν ἄπλητος, φῶς ἀϊδιον. But then this was long after the Days of *Ignatius*; this, if taken strictly, is contrary to the known Doctrine of the same *Clement*, after he was better instructed; and this is unsupported by all truly Ancient Writers besides, that I know of, till the Days of *Marcellus* and *Athanasius*, who spread such an Heresy in the Church in the Fourth Century. I might here therefore, as before, appeal to the Consciences of all truly Learned Men, whether they can believe that *Ignatius* could use such an Expression, as λόγου Θεοῦ ἀϊδίου, but that they have been so long possess'd with the common Doctrine of the *proper Eternity* of our Saviour, that they have lost their Ability of judging in such Matters: And while they boggle at calling our Saviour ἀγέννητου, *unbegotten*, they do not scruple at this Title of ἀϊδίου, even in the strictest Sense of *Coeternal with the Father*. Whereas it appears in all the first Books of our Religion, that our Saviour's Original *Generation* before the World began was meant in direct Opposition to his *Coeternity* with his Father: That Modern, Unintelligible Notion of *Eternal Generation* being not then known among Christians. So that *Ignatius* could not much more use ἀϊδίου, than he could use ἀγέννητου, of the Son of God.

Protrept. p. 74, 75. Hymn. ad Calcem Pædag.

(5.) In the same Smaller Epistle to the *Magnesians*, in the very same Place, these Words are

are added; ἐκ ἀπὸ σιγῆς προελθὼν, *non a silentio progrediens*; that Christ is the Eternal Word, *not proceeding from* σιγὴ, that Famous Female Origin of Things, so much alluded to by *Marcellus*, the Heretick of the Fourth Century; but taken at first from the old Heretick *Valentinus* of the Second. This Allusion, at the highest, to the *Valentinian* σιγὴ, is so plain at the first Sight, that the greatest Patrons of these Smaller Epistles are asham'd directly to deny it; tho' it be so very strong, and indeed almost an undeniable Argument against them. One cannot but pity the Mistakes and Prejudices of the greatest Men, when one sees no less a Man than Bishop *Pearson* himself labouring, in Four several most Learned Chapters, to assoil this grand Objection, and yet with so little Success. For the only valuable Answer which he is able to betake himself to at the last, is this, That the σιγὴ of *Valentinus* might be known in the World before the Death of *Ignatius*. Whereas 'tis certain, that *Hyginus*, in whose Pontificate *Irenæus* assures us *Valentinus* first came to *Rome*, began not till *A. D.* 126. Ten Years after the lowest Date for the Death of *Ignatius*; and 'tis almost equally certain from *Tertullian*, a contemporary Author, and very near the Place also, that *Valentinus* was alive, and at *Rome*, in the Pontificate of *Eleutherus*, or between *A. D.* 170. and 185. and so could not be a noted Heretick before *A. D.* 116. Nay, the same *Tertullian* elsewhere assures us, that *Valentinus* was *Marcion*'s Scholar for some little time; which *Marcion* yet came not to *Rome* till *A. D.* 130. and then learned of *Cerdon* for some time himself, before he set up for a Master. So that *Valentinus* could not be a Famous Heretick at the soonest, till about 20 Years after the Death of *Ignatius*; no, not even at *Rome*, the Seat of his Fame

Vind. Ignat. L. II. C. 4, 5, 6, 7.

L. III. C. 4. p. 206.

De Præsc. Hæret. C. XXX, p. 242.

De Carn. Christ. C. I. p. 358.

Fame for Heresy; much less at *Smyrna* and *Magnesia* in *Asia*, where alone this Epistle of *Ignatius* was concern'd with him. Nay, it was in probability still somewhat longer e're his Fame was spread Abroad, since *Justin Martyr*, about 22 Years after the Death of *Ignatius*, does not vouchsafe to name him among those noted Hereticks which are enumerated by him, tho' he does it a few Years afterward. Some indeed are ready to tell us, that *Eusebius*, who certainly puts the Rise of *Valentinus* no less than 36 Years after his own placing the Death of *Ignatius*, does however ascribe the Origin of this Famous σιγὴ to *Simon Magus* himself, in these Words of his concerning *Marcellus* and his σιγὴ, Κατ' αὐτὸν ἐκεῖνον ἡ ἀθέων αἱρεσιωτῶν ἀρχηγόν, ὃς τὰ ἄθεα δογματίζων ἀπεφαίνετο λέγων, ἣν Θεὸς ἡ σιγή. But certainly this is a most unfair Construction of *Eusebius*'s Words, to make him speak of *Marcellus*'s σιγὴ, as deriv'd from a σιγὴ of *Simon Magus*; when neither he, nor any other of the Ancients ever tell us, that *Simon Magus* had any such Doctrine, when the σιγὴ of *Valentinus* (the Arch-heretick of the Second Century, as *Simon Magus* had been of the First,) was then alone every where so Famous in the World; and when *Acacius* of *Cæsarea*, in *Epiphanius*, directly assures us, that *Marcellus* took his Notion from the *Æons* of *Valentinus*. and I cannot but wonder, that any Impartial Man should explain *Eusebius*'s Words of *Simon Magus*, and not of *Valentinus*. This *Valentinus* indeed took several particular Hints and Notions from the ancienter Hereticks; but that he took this σιγὴ, this Original Goddess *Silence*, from any of them, does no way appear: Nay, the earliest and most Authentick Account in *Irenæus* rather implies the contrary; that himself brought this Matter into Form, and did himself frame his 30.

Apol. I. Sect. 34, 35. Dialog. cum Tryph. p. Chron. ad Annum 10. Trajan. & 6. Antonin. Pii. De Eccles. Theolog. L II. C. 9. p. 114.

Epiphan. Hæres. LXXII. Sect. 7. p. 839.

*Æons*; one of the Original Pair of which was this σιγή. ὁ μὲν γὰρ πατὴρ ἀπὸ τῆς λεγομένης γνωστικῆς αἱρέσεως τὰς ἀρχὰς εἰς ἴδιον χαρακτῆρα διδασκαλείας μεθαρμόσας, ὅπως ἐξηπατήκασιν. And that the Author of these Epistles of *Ignatius*, does here and elsewhere allude to the σιγή of *Valentinus*, or rather of *Marcellus* himself, who had it originally from *Valentinus*, will be so plain from other parallel Passages, which shall be produc'd hereafter, that all those other Answers which suppose the contrary, will deserve to be esteem'd as of no Value at all. So that this Argument is decretory, and unanswerable; and is it self sufficient to destroy the Reputation of these Smaller Epistles, with all Men of Impartiality and Integrity.

Iren. L. I. C. 5.. p. 49.

(6.) In the Smaller Epistle to *Smyrna*, we have this strange Passage concerning certain Persons esteem'd by this Author as Hereticks: Εὐχαριστίας καὶ προσευχῆς ἀπέχονται, διὰ τὸ μὴ ὁμολογεῖν τὴν εὐχαριστίαν σάρκα εἶναι τοῦ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, τὴν ὑπὲρ ἁμαρτιῶν ἡμῶν παθοῦσαν, ἣν τῇ χρηστότητι ὁ πατὴρ ἤγειρεν. *Ab Eucharistia & Oratione recedunt, propter non confiteri Eucharistiam Carnem esse Salvatoris nostri Jesu Christi, pro peccatis nostris passam, quam benignitate Pater resuscitavit.* These Hereticks, it seems, whosoever they were, Absented themselves from the Christian Assemblies, *because they did not own the Eucharist to be that Flesh of Christ, which suffered for them, and was raised again by the good Will of the Father.* This is a strange Passage indeed; and probably so far from the Age of *Ignatius*, when Christians did not permit any Hereticks to communicate with them at all; and when indeed there are no Footsteps of any such thing as this in the World; that 'tis hard to say how long after his Days it must be. Perhaps some of the *Montanists* in the Third and Fourth Centuries, might pretend to a kind of Transubstantiation-

Ad Smyrn Sect. 7.

*See Hist. of* Montanism. Artic. 13. p. 163.

in

in the Eucharist, and thereupon condemn the Catholicks, who would not communicate with them. But I shall not spend any time in this Enquiry, nor write a large Comment on a Text, which perhaps is of too little Authority to deserve it. I suppose it will easily be granted, that the Fourth Century was nearer the first Preludes to the Doctrine of Transubstantiation, which these Words seem to hint at, than the Beginning of the Second; and that therefore the Fourth is the more proper Age for our Enquiries concerning these Hereticks before us than either the First or Second. Yet was it proper to set down this Passage here, to put Men upon the farther Enquiry after these hitherto unknown Hereticks; that so, if they can be any where found, some more Light may thereby be afforded to the Origin and Author of these Epistles before us.

(7.) These Smaller Epistles cannot belong to *Ignatius*, because of those many later Expressions, absurd Reasonings, disorderly Periods, and that perplexed way of Writing, which is quite disagreeable to his own Stile, Character, and Time; and to the Stile, Language, and Genius of the Apostles, and of the other Apostolical Men in those early Ages. For notwithstanding the present Dispute about the Genuine Writings of *Ignatius*, we have two sure ways of judging, by the Stile and Contents of the several Copies, whether they belong really to this Father, or no: The one is from the Stile, Language, and Genius of his Contemporaries and Fellow Bishops, such as *Clement* and *Polycarp*; with those of all the Sacred Books of our Religion beside; whence the first Christians fram'd their Notions and Expressions about Sacred Things. The other is from such Parts as are common both to

the Larger and Smaller Editions, especially the Epistles to the *Romans*, and to *Polycarp*, which, as we shall note hereafter, are almost the same in both, and so afford us a true Taste of his Stile and Language, and help us to a plain Method of Examination, whether the Parts peculiar to the Larger, or those peculiar to the Smaller Copies, do best agree to the Stile and Genius of *Ignatius*. To which Tryals I do now appeal, and am willing to be determin'd by them in the present Argument: And do not fear to affirm, that, if these be allow'd fair Rules of Arbitration, the Smaller Epistles must be certainly condemn'd, and the Larger alone must be own'd for Genuine. This I shall prove by a large Induction of particular Examples or Passages, taken out of those Parts of the Smaller Epistles, which are peculiar to the same; and shall be so fair as neither to insist on all that might be produc'd, for then I must have set down almost every Expression that is peculiar to them; they being generally of a piece, awkward, confused, and absurd: Nor to set down any Passages from the *Medicean* Copy alone, where the Old Version of the same gives any room for Excuse and Apology, as if they were not in the *Greek* Copy which that Translator made use of. Which Equity I am also willing to allow in this Case; since 'tis plain that the *Medicean* Copy it self is the worst in the World, and has great need of all the Advantages possible.

Ad Smyrn Sect. 1. (1.) In the Epistle to *Smyrna*, we have this Expression in the Larger Copy concerning Christ crucify'd, Ἀφ' ἧς ἡμεῖς ἐσμεν: Which is very clear Sense. But in the Smaller 'tis Ἀφ' ἧς καρπὸς ἡμεῖς: *a cujus fructu nos*: The Meaning of which Words are to me somewhat obscure.

(2.) Soon

(2.) Soon after we have these Words in the Smaller concerning the δοκηταί· Καὶ καθὼς φρονῆσιν καὶ συμβήσεται αὐτοῖς, ὄντα ἀσωμάτοις καὶ δαιμονικοῖς. *Et quemadmodum sapiunt & accidet ipsis, existentibus incorporeis & dæmoniacis.* Which I own I do not understand; unless they imply that these Hereticks, when once unbodied, should never rise again in their Bodies; contrary to the undoubted Christian Doctrine in that Matter. Sect. 5.

(3.) Presently after follow these Words, Μηδεὶς πλανάσθω· καὶ τὰ ἐπουράνια, καὶ ἡ δόξα τῶν ἀγγέλων, καὶ οἱ ἄρχοντες, ὁρατοὶ καὶ ἀόρατοι ἐὰν μὴ πιστεύωμεν [πιστεύσωσιν] εἰς τὸ αἷμα Χριστοῦ κακείνοις κρίσις ἐστίν. ὁ χωρῶν χωρείτω· τόπος μηδένα φυσιούτω. *Nullus erret: & supercœlestia, & gloria angelorum, & principes visibiles & invisibiles si non credant in sanguinem Christi & illis judicium est. Qui capit capiat; qualiter nullus infletur.* Whether this Doctrine explain'd in this Manner be true, will it self admit of great Dispute. However, I observe the Coherence is here very poor, in Comparison of that in the Larger Copy; and that the Words run here, as if the invisible World were principally concern'd in the Death of Christ: And yet the Conclusion is wholly turn'd to this visible World. So that the Larger Copy does certainly reason best, as its Doctrine is certainly true: Whereas the Reasoning of the Smaller is very obscure; and its Doctrine not a little questionable also. Sect. 6.

(4.) A little lower we have this Passage, concerning probably those Hereticks which this Author says absented from the Christian Assemblies already mention'd; Σωφέρειν γὰρ αὐτοῖς ἀγαπᾶν, ἵνα καὶ ἀναστῶσι. *Conferens autem esset ipsis diligere, ut resurgant.* The Meaning of which Words I do not well understand, unless they intimate the same Opinion which seems to be suppos'd above, *viz.* That these Hereticks were to expect no Sect. 7.

Resurrection at all. If so, *Ignatius* could not write a Doctrine so entirely contrary to the first Principles of Christianity.

§. 13. (5.) In the same Epistle we have these Words, Καὶ τὰς παρθένους, τὰς λεγομένας χήρας. *Et Virgines vocatas viduas.* How Virgins should be called Widows in the Days of *Ignatius*, tho' when they were ancient they might be sustain'd in common with them, I do not well understand: Especially when the Larger Copy here, and all the like Parallel Places of Antiquity elsewhere, speak distinctly of these two Orders in the Church.

Ad Polycarp. §. 2. (6.) In the Smaller Epistle to *Polycarp* we have this Clause; Ἵνα τὸ φανόμενά σε εἰς πρόσωπον κολακεύῃς. *Ut manifesta in tuam faciem blandiaris.* The Larger I easily understand, where the Verb is ἐπανορθώσῃς. But what Sense to make of κολακεύῃς, I cannot tell: Nor can I imagine how so improper a Word came into this place.

§. 5. (7.) In the same Epistle we have these Words, τὰς κακοτεχνίας φεῦγε· μᾶλλον δὲ περὶ τούτων ὁμιλίαν ποιοῦ. *Malas artes fuge: magis autem de his homeliam fac.* This is directly contrary to the Coherence, to leave out the negative Particle in the last Clause; and equally contrary to the Larger Copy also.

Ad Ephes. §. 1. (8.) In the very Beginning of the Smaller Epistle to the *Ephesians*, we have these Words, Ἀναζωπυρήσαντες ἐν αἵματι Θεοῦ. *Reaccendentes in sanguine Christi Dei.* If these Words, as is universally suppos'd, relate to the Famous Text in the *Acts of the Apostles*, where we now read Ἐκκλησίαν τοῦ Θεοῦ, ἣν περιεποιήσατο διὰ τοῦ ἰδίου αἵματος, they are plainly of the Fourth Century: It appearing from Dr. *Mills*, that no Copy, Version, or Citation, had that Verse so till *Athanasius*. Nay, since the *Latin* here has both *Christi*, *Dei*; just as some Copies in the *Acts* have κυρίου καὶ Θεοῦ, one wou'd think

Acts xx. 28.

think the several Interpolations arose from the same Original, or had some near Relation one to another. But whether that be so or not, this Passage is a shrewd Sign, that the Smaller Epistles were not written before the Fourth Century. And this is indeed so notable a Character of the late Date of these Copies, that it might have made a distinct Argument by it self; and deserves the cautious Readers particular Observation.

(9.) In the same Epistle, the Use of the Word συνδιδασκαλίᾳ, especially as spoken of *Ignatius* and the *Ephesians* jointly, is no good Sign of Genuine Antiquity: There appearing no just Occasion for that Word here; and the Word it self, either Simple or Compound, as Bishop *Pearson* observes, is not elsewhere found in the *Greek* Language. The Larger Epistle has a better Word, ὁμόδουλοι, without all Dispute or Ambiguity. Sect. 3.

(10.) Nor do the Criticks well know what to do with the Clause immediately following, Ἐμὲ γὰρ ἔδει ὑφ' ὑμῶν ἀναλειφθῆναι, πίστει κ. τ. λ. *Me enim oportet à vobis suscipi, fide*, &c. The Larger Epistle has here ἀναμνησθῆναι, as the Sense requires. Ibid.

(11.) A little lower we have this Period in the same Smaller Epistle, Καὶ γὰρ Ἰησοῦς Χριστός, τὸ ἀδιάκριτον ἡμῶν ζῆν, τῆς τοῦ πατρὸς ἡ γνώμη· ᾧ οἱ ἐπίσκοποι, οἱ κατὰ τὰ πέρατα ὁρισθέντες, Ἰησοῦ Χριστοῦ γνώμῃ εἰσίν. *Etenim Jesus Christus, incomparabile nostrum vivere, Patris sententia; ut & ipsi secundum terræ fines determinati Jesu Christi sententia sunt.* This obscure Language is not at all like that of *Ignatius*; but must belong to some difficult and confus'd Writer afterward. Ibid.

(12.) Nor is this, which soon follows, at all better; Ἵνα ὑμῶν καὶ ἀκούσῃ, καὶ ὑπομνώσκων δι' ὧν δι' ἐμοῦ πράσσετε, μᾶλλον ὄντας τοῦ ὑμᾶς αὐτόν. *Ut & vos audiat, & cog-* Sect. 4.

*noscat per quem bonum operamini, membra existentes filii ipsius.*

Sect. 5. (13.) Presently after we have this Clause: Ἐι γὰρ ἑνὸς καὶ δευτέρου προσευχὴ τοσαύτην ἴσχυν ἔχει. *Si enim unius & alterius oratio tantam vim habet.* Sure the Reddition in the Larger compleats the Original Sentence of *Ignatius*, Ὥστε τὸ χεῖρον ἐν αὐτοῖς ἰσχύειν. Which Reddition is entirely wanting in the Smaller. This Defect seems to imply, that the Smaller here is only an Abridgment of the Larger.

Sect. 8. (14.) Soon after we have this Phrase, Μυστήρια ἔχεις ἐνειλεῖσθαι ἐν ὑμῖν. *Neq; una lis complexa est in vobis.* Which Phrase is, I believe, a perfect Stranger to the *Greek* Language.

Ibid. (15.) As is also this which follows, Καὶ ἁγνίζομαι ὑμῶν ἐρεισάντων ἐκκλησίας. *Castificetur a vestra Ephesiorum ecclesia.* This seems only a Blunder, or Mis-reading of some ignorant Fellow, for the true one in the Larger Copy, Καὶ ἡ ἁγιοτάτης ἐφεσίων ἐκκλησίας.

Ibid. (16.) This next Assertion is not much better, Ἃ δὲ καὶ κατὰ σάρκα πράσσετε ταῦτα πνευματικά ἐστι. *Quæ autem & secundum carnem operata sunt hæc spiritualia sunt.* Hear the Parallel Words of the Larger Epistle, and tell me which are the most like to *Paul* and *Ignatius*: ἐστὶν σαρκικὸν, ἀλλὰ πνευματικὰ πάντα πράσσετε.

Sect. 9. (17.) Hear another Passage in the Smaller, which presently follows: Βύσαντες τὰ ὦτα, εἰς τὸ μὴ παραδέξασθαι τὰ σπειρόμενα ὑπ' αὐτῶν, ὡς ὄντες λίθοι ναοῦ πατρός. *Obstruentes aures, ad non recipere semenata ab ipsis, ut existentes lapides templi Patris.* This seems an ill contriv'd Abridgment of a Noble Context in the Larger; and by introducing Men *stopping their Ears, that they may not hear what is sowed by the Hereticks, as being Stones of the Temple of God,* does so jumble together inconsistent

stent Metaphors, that one cannot, without great Injustice, ascribe it to so great a Man as *Ignatius*.

(18.) Soon after follow these Words: Πρὸς τὰς ἐργὰς αὐτῶν ὑμεῖς σκεπτεῖς. Πρὸς τὰς μεγαλορημοσύνας αὐτῶν ὑμεῖς ταπεινόφρονες. Πρὸς τὰς βλασφημίας αὐτῶν ὑμεῖς προσευχάς. Πρὸς τὴ πλάνην αὐτῶν ὑμεῖς ἑδραῖοι τῇ πίστει. *Ad iras ipsorum vos mansueti; ad magniloquia eorum vos humilia sapientes; ad blasphemias ipsorum vos orationes; ad errorem ipsorum vos firmi fide.* This is plainly an ill-digested Abridgment of the Larger Copy here; which never wants Verbs and Words of Connection, as the Smaller so often does. Sect. 10.

(19.) Then it follows, Τίς πλέον ἀδικηθεῖ; τίς ἀποστερηθεῖ; τίς ἀθετηθεῖ; ἵνα μὴ τὸ διαβολικὸν βοτάνη τις εὑρεθῇ ἐν ὑμῖν. *Quis plus injustum patiatur? quis fraudetur? quis contemnatur? ut non diaboli herba quis inveniatur in vobis.* A fine Passage for *Ignatius* to write. Ibid.

(20.) Yet is the next rather worse: Ἢ γὰρ τὴν μέλλουσαν ὀργὴν φοβηθῶμεν, ἢ τὴν ἐνεστῶσαν χάριν ἀγαπήσωμεν. ἐν τούτων δύο. μόνον ἐν Χριστῷ Ἰησοῦ εὑρεθῆναι εἰς τὸ ἀληθινὸν ζῆν. χωρὶς τούτου μηδὲν ὑμῖν ἀρεσκέτω. ἐν ᾧ τὰ δεσμά περιφέρω, τοὺς πνευματικοὺς μαργαρίτας, ἐν οἷς χαρίσαιτό μοι ἀναστῆναι. *Vel enim futuram iram timeamus, vel præsentem gratiam diligamus: unum duorum. Solum in Christo Jesu invenitur in verum vivere. Sine ipso nihil vos deceat. In quo vinculo circumfero, spirituales margaritas, in quibus fiat mihi resurgere.* To set down such incoherent Passages is sufficiently to expose them. Sect. 11.

(21.) Soon after the Words πάσχω ἐστε, seem only put for παραδοθείς γε, which are in the Larger, according to good Sense, and the Coherence of the Place. And indeed this Abridger seems in many Places, either not to have been able, or at least not to have been willing to read and abridge truly Sect. 12.

truly those Words that lay before him in the Larger.

Ibid. (22.) Presently we have this Assertion concerning *Paul*: Ὃς ἐν πάσῃ ἐπιστολῇ μνημονεύει ὑμῶν. *Qui in omni Epistola memoriam facit vestri.* I doubt this is by no means true in any fair Sense whatsoever. *Polycarp* intimates, that *Paul* wrote Ἐπιστολὰς, more than one Epistle to the *Philippians*: And *Paul* himself seems to hint the same thing; Epist. ad Philip. Sect. 3. p. 185. Τὰ αὐτὰ γράφειν ὑμῖν ἐμοὶ μὴ ὀκνηρὸν, ὑμῖν δὲ ἀσφαλές. Phil. III. 1. But that *Paul* wrote more than one Epistle to the *Ephesians*, we have no Reason to believe. And to say that *Paul* made mention of them *in every Epistle*, supposing he had written two to them, is still not very proper. But to say so with Regard to the rest of *Paul*'s Epistles, is utterly false: And yet to render those Words *in the whole Epistle*, seems hardly satisfactory. So that after all, I fear these are not the Words of *Paul*'s Bishop *Ignatius*.

Sect. 13, 14. (23.) It follows soon after; Ἐν ᾗ πᾶς πόλεμος καταργεῖται ἐπουρανίων καὶ ἐπιγείων· ὧν οὐδὲν λανθάνει ὑμᾶς. κ. τ. λ. *In qua omne bellum evacuatur cœlestium & terrestrium: quorum nullum latet vos*, &c. I doubt this is utterly false; for I do not perceive that any Christian is so perfectly acquainted with the invisible Powers, that none of them are hidden from him. The Larger Copy is more rational and consistent in this Place.

Sect. 14. (24.) Yet is the next Assertion more hardly to be reconcil'd with Truth, and with the Scripture: Οὐδεὶς πίστιν ἐπαγγελλόμενος ἁμαρτάνει. *Nullus fidem repromittens peccat.* The Larger has it, ὀφείλει ἁμαρτάνειν. I suppose every body will allow this to be the truer Reading.

Sect. 15. (25.) Soon after we have these Words: Ἵνα ὦμεν αὐτοῦ ναοὶ, καὶ αὐτὸς ᾖ ἐν ἡμῖν Θεὸς ἡμῶν. ὅπερ καὶ ἔστιν καὶ φανήσεται ἐν προσώπῳ ἡμῶν, ἐξ ὧν δικαίως ἀγαπῶμεν

μὴν αὐτόν. *Ut simus ipsius templa, & ipse in nobis Deus noster. Quomodo & est & apparebit ante faciem nostram, ex quibus juste diligimus ipsum.* The Coherence here is a little unaccountable:

(26.) A little lower we have these Words, Λαβόντες Θεοῦ γνῶσιν, ὅ ἐστιν Ἰησοῦς Χριστός. *Accipientes Dei cognitionem, qui est Jesus Christus.* Which would appear a strange Expression, but that we have so many of a like Nature in the same Author. Sect. 17.

(27.) Who presently has this Phrase: Περίψημα τὸ ἐμὸν πνεῦμα τοῦ σταυροῦ. *Peripsima meus spiritus crucis.* The Translator did not, it seems, understand these Words: Nor shall I pretend to any greater Penetration in this Matter. Sect. 18.

(28.) Presently after we have this Reasoning: Ὃς ἐγεννήθη, καὶ ἐβαπτίσατο, ἵνα τῷ πάθει τὸ ὕδωρ καθαρίσῃ. *Qui natus est, & baptizatus est, ut passione Aquam purificaret. Theodorit* quotes this Passage otherwise: Ἵνα τὸ δηνητὸν ἡμῶν καθαρισθῇ. Yet do I prefer the Larger Copy here, as taken from the Apostolical Constitutions; Ἵνα περποιήσηται τὴν διάταξιν τὴν ἐγχειισθεῖσῃ τῷ σωφρονῃ. Ibid. Dialog. I. P. 34.

(29.) The next is the strangest Insertion of all: Ἐάν με καταξιώσῃ Ἰησοῦς Χριστὸς ἐν τῇ προσευχῇ ὑμῶν, καὶ θέλημα ᾖ, ἐν τῷ δευτέρῳ βιβλιδίῳ, ὃ μέλλω γράφειν ὑμῖν, προσδηλώσω ὑμῖν τῆς ἠρξάμην οἰκονομίας εἰς τὸ καινὸν ἄνθρωπον Ἰησοῦν Χριστόν. κ. τ. λ. *Si me dignificet Jesus Christus in oratione vestra, & voluntas sit, in secundo libello quem scripturus sum vobis, manifestabo vobis quam inceperam dispensationem in novum hominem Jesum Christum.* To say nothing of this Authors stiling Jesus Christ the *New Man*; which it self is a little strange: How can we believe that the true *Ignatius*, who was at the Mercy of his Band of Soldiers; and who therefore desir'd *Polycarp* to write to the rest of the Churches, because he *was not able to write to them all himself*, should here, as it were, promise the *Ephesians*, to whom he now Sect. 20. Ad Polycarp. Sect. 8.

now wrote the longest of all his Epistles, a Second Epistle, or *Little Book.* I rather suppose, that this counterfeit *Ignatius* intended to make way by this forged Clause for some other Heretical Book, to pass under the same Name of *Ignatius*: Especially when the Larger Copy has not a Syllable relating to any such Matter here or elsewhere. If the Διδασκαλία Ἰγνατίου, mentioned in later Ages, were a Book distinct from his Epistles, Genuine or Spurious, 'tis not impossible but it might be that very little Book here hinted at by this Interpolator. But it being entirely lost to us, we can determine nothing in this Case.

Ad Magnes. Sect. 3.

(30.) In the Smaller Epistle to the *Magnesians* we have the Phrases, μὴ συγχαίρειν τῇ ἡλικίᾳ τοῦ ἐπισκόπου: *Non couti ætate Episcopi.* And μὴ προσποιούμενον νεωτερικὴν τάξιν· *Non assumentes juniorem ordinem*: For not despising the Bishop on Account of his Youth. These Phrases I do not understand the Propriety of; especially in Comparison of the proper Word in the Larger, καταφρονεῖν, which, as Bishop *Pearson* here observes, is *Paul's* own Word upon the like Occasion: And so I should think most likely to be us'd by *Paul's* own Bishop, *Ignatius.*

1 Tim. iv. 12.

Ibid.

(31.) Soon after we find God the Father stil'd the Universal Bishop: Τῷ πάντων ἐπισκόπῳ. *Omnium Episcopo.* Accordingly in the Smaller Epistle to the *Romans,* we have the like Phrase: ἥτις, speaking of the Church of *Antioch,* ἀντὶ ἐμοῦ ποιμαίνει τὸν Θεὸν χριστόν. *Quæ pro me Pastore Deo utitur.* Yet do I not remember, that any other but Christ, is stil'd the Shepherd of the Church in all the Records of Primitive Christianity. As he is also by the Larger Copy in this later Place: and the Phrase excellently confirm'd by a Quotation out of the New Testament: Ἥτις ἀντὶ ἐμοῦ ποιμαίνει

Ad Rom. Sect. 9.

ποιμὴν χρῆν τὸν κύριον, τὸν ἐπίσκοπον, ἐγώ εἰμι ὁ ποιμὴν ὁ καλός. Nay, the Words following, both in the Larger and Smaller Copy, confirm this to be the Genuine Sense of *Ignatius*. For so the next Words are, even in the Smaller Copy, Μόνος αὐτὸν Ἰησοῦς Χριστὸς ἐπισκοπήσει, καὶ ὑμῶν ἀγάπη. *Solus ipse Jesus Christus vice Episcopi sit, & vestra Charitas.* So that here the Smaller Copy it self, if it do not mean Christ by God, contrary to the Language in such Cases in the Days of *Ignatius*, is an Attestation to the Larger, as containing the True and Genuine Reading in the present Case.

(32.) We have next this Period: Τὸ δὲ τοιοῦτον οὐ σαρκικὸς ὁ λόγος. *Tale autem non ad carnem sermo.* Which is a way of speaking *Ignatius* could not easily fall into; if it be at all us'd in the *Greek* Language. Ibid.

(33.) In the next Section but one we have Incoherence enough in this Sentence: Ἐπεὶ οὖν τέλος τὰ πράγματα ἔχει, καὶ ἐπίκειται τὰ δύο ὁμοῦ, ὅ, τε θάνατος καὶ ἡ ζωὴ, καὶ ἕκαστος εἰς τὸν ἴδιον τόπον μέλλει χωρεῖν. ὥσπερ γάρ ἐστιν νομίσματα δύο. κ. τ. λ. *Quia igitur finem res habent, & proponuntur duo simul, mors & vita, & unusquisq; in proprium locum iturus est. Quemadmodum enim sunt numismata duo,* &c. Wherein neither the ἐπεὶ, nor the ὥσπερ the *quia*, nor the *quemadmodum*, have any following Words to answer them at all. Sure *Ignatius* never wrote so absurdly. Sect. 5.

(34.) Soon after we have this Phrase: Ἀλλ' ἑνώθητε τῷ ἐπισκόπῳ, καὶ τοῖς προκαθημένοις, εἰς τύπον καὶ διδαχὴν ἀφθαρσίας. *Sed uniamini episcopo, & presidentibus, in typum & doctrinam incorruptionis.* I believe *Ignatius* scarce wrote thus. Sect. 6.

(35.) This that follows is worse: Μηδὲ πειράσητε ἔλογόν τι φαίνεσθαι ἰδίᾳ ὑμῖν, ἀλλ' ἐν τὸ αὐτό. κ. τ. λ. *Nec; tentetis rationabile aliquid apparere proprie vobis,* Sect. 7.

sed

*sed id ipsum*, &c. This is not so clear a Stile as that of *Ignatius*.

Sect. 8. (36.) We have again presently a new-coin'd *Greek* Word, μυθάμασιν, in the Smaller Copy; to Tit. I. 14. & alibi. the Exclusion of *Paul*'s own Word, μύθοις, in the Larger. Which is no mighty Sign that the Smaller was really written by *Ignatius*.

Sect. 10. (37.) This Author's Word ἀναιδήτῳμεν, tho' no ill one, is yet probably but the Contraction of ἀναίδητοι ὦμεν, which is in the Larger Copy.

Ibid. (28.) Presently we have this Sentence: ἀλίσητε ἐν αὐτῷ, ἵνα μὴ διαφθαρῇ τις ἐν ὑμῖν· ἐπεὶ ἀπὸ τῆς ὀσμῆς ἐλεγχθήσεσθε. *Salvificemini* [*salificemini*] *in ipso: ut non corrumpatur aliquis in vobis: qui ab odore redarguemini.* This seems more remotely Metaphorical, than we any where else find in *Ignatius*.

(39.) It follows soon after; Εἰς τὸ ἀξιωθῆναι τὴν Sect. 14. ἐν συρίᾳ ἐκκλησίαν διὰ τῆς ἐκκλησίας ὑμῶν δροσισθῆναι. *In dignificari eam quæ in Syria Ecclesiam per ecclesiam vestram irrorari.* This Metaphor is not to me so likely to be written by *Ignatius*, as what the Larger Copy here affords us, διὰ τῆς εὐταξίας ὑμῶν ποιμανθῆναι.

Sect. 15. (40.) This Epistle to the *Magnesians* concludes thus; ἔρρωσθε ἐν ὁμονοίᾳ Θεοῦ, κεκτημένοι διάκριτον [ἀδιάκριτον] πνεῦμα, ὅς ἐστιν Ἰησοῦς Χριστός. *Valete in concordia Dei, possidentes inseparabilem spiritum, qui est Jesus Christus.* This Language is hardly that of *Ignatius*.

Ad Philadelph. Sect. 1. (41.) The Smaller Epistle to the *Philadelphians* begins thus; Ὃν ἐπίσκοπον ἔγνων, κ. τ. λ. *Quem Episcopum cognovi*, &c. without any proper Continuance of the Sense afterward. I esteem this as a plain, but confused Abridgment of the Larger; θεσπίζω ὑμῶν τὸν ἐπίσκοπον, ἔγνων ὅτι, κ. τ. λ. Nor can any other Account, I think, be fairly given of this Matter.

(42.) We

(42.) We have presently the old Hereticks stil'd, λύκοι ἀξιόπιστοι, *Lupi fide digni.* An Epithet that *Ignatius* would scarce have bestow'd upon them. The Words of the Larger, κακοῖς ἡμφιεσμένοι, is vastly more agreeable. Sect. 2.

(43.) It soon follows, ἐχ' ὅτι παρ' ὑμῖν μερισμὸν ἔσχον, ἀλλ' ἀποδιυλισμόν. *Non quoniam apud vos partitionem inveni, sed abstractionem.* This is sufficiently unintelligible to the Criticks themselves. Sect. 3.

(44.) Then comes a Famous Passage: Καλοὶ μὲν οἱ ἱερεῖς· κρεῖσσον δὲ ὁ ἀρχιερεὺς, ὁ πεπιστευμένος τὰ ἅγια τῶν ἁγίων, ὃς μόνος πεπίστευται τὰ κρυπτὰ τοῦ Θεοῦ. αὐτὸς ὢν θύρα τοῦ πατρός. κ. τ. λ. *Boni & Sacerdotes: Melius autem Princeps Sacerdotum, cui credita sunt sancta sanctorum, cui soli credita sunt occulta Dei. Qui ipse est janua Patris,* &c. If the Reader compare this with the Larger Copy here, it will, I think, most sensibly appear, that this is no other than an Abridgment thereof, and a bad one too: Nay, that it was made for the sake of Orthodoxy also. Where the Word ἀρχιερεὺς is made to signify, at the same time, the Bishop and our Saviour; without any thing in the Coherence to justify such an Absurdity: And where a most eminent Passage is omitted, that did not agree with the Abridger's Notions, tho' it is most unquestionably consonant to the Original Doctrine and Language of Christianity. Sect. 9.

(45.) In the Epistle to the *Trallians* we have a strange Context: Οὓς λογίζομαι καὶ τοὺς ἀθέους ἐντρέπεσθαι, ἀγαπῶντας ὡς καὶ φείδομαι ἑαυτοῦ πάντων δυναμένου θεάφειν ὑπὲρ τούτου, εἰς τοῦτο φθάσαν, ἵνα ὡς [ὢν] κατάκριτος, ὡς ἀπόστολος διατάσσωμαι. *Quem existimo & impios revereri, diligentes quod non parco ipsum aliqualem potens scribere pro illo, in hoc existimer, ut existens condemnatus, velut apostolus vobis præcipiam.* So much Incoherence and Nonsense I have not often met with in so few Words. The last part is Ad Trall. Sect. 3.

also

also remote from this Business, and belongs to another Matter; as one may plainly see in the Larger Epistle. And indeed *Ignatius* ever refuses elsewhere, to *Ordain like an Apostle*, as here he is made to do.

Sect. 4. (46.) Presently *Ignatius* is brought in, saying, Οἱ λέγοντές μοι μαστιγῶσί με. *Dicentes mihi flagellant me.* Sure no one can doubt, but ἐπαινοῦντες in the Larger Copy, is the true Reading.

Sect. 5. (47.) Soon after it follows: Παρὰ τοῦτο εἰ δὲ καὶ μαθητὴς εἰμι, πολλὰ γὰρ ὑμῖν λείπει ἵνα Θεῷ μὴ λειπώμεθα. *Præter hoc jam & discipulus sum, multa enim vobis deficiunt ut Deo non deficiamus.* This is scarcely the Language of *Ignatius*.

Sect. 6. (48.) Yet is this which follows worse: Ἥτις ἐστὶν αἵρεσις· οἱ χαρτὸν παρεμπέκτοντες Ἰησοῦν Χριστὸν, κατ' ἀξίαν ἀσεβοῦντες ὥσπερ θανάσιμον φάρμακον διδόντες μετὰ οἴνου μέλιτος, ὅπερ ὁ ἀγνοῶν ἡδέως λαμβάνει ἐν ἡδονῇ, κακεῖ τὸ ἀποθανεῖν. *Quæ est hæresis, quæ & implicatis implicat Jesum Christum: quemadmodum mortiferum pharmacum dantes cum vino mellito, quod qui ignorat delectabiliter accipit, & in delectatione mala mori.*

Sect. 8. (49.) Soon after this Author coins another new Word, προαπόθεια, instead of *Paul*'s own Word πρεσβύτης in the Larger: Which I by no Means believe *Ignatius* would do.

Ibid. (50.) A little after we have this Passage: Ἀνασώσασθε ἑαυτοὺς ἐν πίστει, ὅς ἐστιν σὰρξ τοῦ κυρίου· καὶ ἐν ἀγάπῃ, ὅ ἐστιν αἷμα Ἰησοῦ Χριστοῦ. *Recreate vosmet-ipsos in fide, quod est caro Domini; & in Charitate, quod est sanguis Jesu Christi.* This is like this Author's Language elsewhere; but not like the Language of *Ignatius*.

Sect. 10. (51.) Soon after follows this Sentence: Εἰ δέ, ὥσπερ τινες ἄθεοι ὄντες, τυγχάνουσιν, ἄπιστοι, λέγουσιν, τὸ δοκεῖν πεπονθέναι αὐτὸν, αὐτοὶ ὄντες τὸ δοκεῖν· ἐγὼ τί δέδεμαι; τί δὲ εὔχομαι θηριομαχῆσαι; δωρεὰν ἄρα ἀποθνήσκω· ἄρα καὶ ψεύδομαι τοῦ κυρίου. *Si autem, quemadmodum quidam*

*fili*

*sine Deo existentes, (hoc est infideles) dicunt, secundum videri passum esse, ipsi existentes secundum videri: Ego quid vinctus sum? quid autem & oro cum bestiis pugnare? gratis igitur morior: ergo non reprehendor mendacii a Domino.* This is a clear and noble Period in the Larger Copy: But here 'tis very different, and sufficiently perplex'd.

(53.) We have presently this Passage: Τῷ Θεῷ ἕνωσιν ἐπαγγελλομένῳ, ὅς ἐστιν αὐτός. *Deo unionem repromittente, quod est ipse.* This is like the rest of this Abridger's peculiar unintelligible Language; but not like the easy and natural Language of *Ignatius.* Sect. 11.

(54.) Afterwards these Words follow: Ἁγνίζετε ὑμῶν τὸ ἐμὸν πνεῦμα. *Castificate vestrum meum spiritum.* Which I own I do not understand. The Larger Copy has it thus; Ἁσπάζεται ὑμᾶς τὸ ἐμὸν πνεῦμα. Which was no doubt the Original Reading. Sect. 13.

(55.) In the Smaller Epistle to the *Romans* we have these Words: Ὁ δὲ τόκος μοι ὄφκειται. *Ille lucrum mihi adjacet.* What the *Greek* can signify, or how it comes in here, I am utterly at a loss. Ad Rom. Sect. 6.

(56.) Soon after in the same Epistle we have these Words: καὶ ἔκ ἐστιν ἐν ἐμοὶ πῦρ φιλόυλον· ὕδωρ δὲ ζῶν καὶ λαλὲν ἐν ἐμοὶ ἔσωθέν μοι λέγον. κ. τ. λ. *Et non est in me ignis amans aliquam aquam: sed vivens & loquens est in me, intus me dicit,* &c. This is a strange Period. See how clear and natural it is in the Larger Copy: καὶ ἔκ ἐστιν ἐν ἐμοὶ πῦρ φιλὲν π. ὕδωρ δὲ ζῶν ἀλλόμυον ἐν ἐμοὶ ἔσωθέν μοι λέγει. κ. τ. λ. Which therefore is alone worthy of *Ignatius.* Sect. 7.

Upon the whole: These numerous *Internal Arguments* seem to me so plain and evident, and the general Character of the Larger Epistles, appears so vastly and indisputably better than that of the Smaller in all respects; that I cannot but wonder and stand amaz'd at the Judgment

of almost all the Moderns: Especially of such Great Men as Archbishop *Usher*, and Bishop *Pearson*, who have written for the Smaller. Or rather, I cannot but reflect on the Weakness of Human Understanding, and the insuperable Power of Prejudice in Points of this Nature. For certainly, had these Larger Epistles never quoted the Constitutions of the Apostles, nor otherwise favour'd the *Arian* Doctrines; especially had they at all appear'd for the Support of the *Athanasian* Orthodoxy, they would never have been in the least question'd by any of these Writers: And the miserable *Medicean* Copy, with its *Latin* Version, would hardly have been so much as thought worthy of any Consideration or Confutation by them.

IV. I am now to shew, by the like *Internal Arguments and Characters*, that the Larger Epistles are the Genuine ones; and agree exactly to the Days and Circumstances of *Ignatius*. For,

(1.) The *Stile* of these Larger Epistles is most truly Primitive, and most agreeable to that of the Apostolical Age, and of Apostolical Men: Yea, without Dispute, much more so than that of the Smaller Epistles. 'Tis free, entirely free, from the least Tincture of that Philosophy, which came into the Church very soon after the Death of *Ignatius*; and must therefore, with the greatest probability, be earlier than the Days of *Justin Martyr* himself. This in general is a most obvious Mark of Antiquity. For as a Man may easily know by the Stile and Language, whether any Modern Book in Philosophy were written before or after *Des Cartes*, in the last Age; and whether any Book in Divinity were written before or after *Athanasius*, in the Fourth Age; So in the Second Age may one easily discern, within

within a due Latitude, whether a Primitive Book were written ſooner or later than the firſt known Chriſtian Philoſopher, *Juſtin Martyr*. After whoſe Time, but not before, we generally find the Original, Plain, Pious, Helleniſtical, and Apoſtolical Stile worn off; and the Rational, or Philoſophick Stile every where current in the Church. On which Account, when I firſt peruſed theſe Larger Epiſtles, I ſoon diſcover'd that they muſt, in all Reaſon, be nearly, if not quite as old as the Days of *Juſtin Martyr*; tho' it be very lately that I diſcover'd, that they are no other than the Original Genuine Epiſtles themſelves. And 'tis not a little ſtrange, that the critical Sagacity of theſe latter Ages has not diſcover'd this mighty Antiquity both of theſe Epiſtles, and of the Apoſtolical Conſtitutions; whatever might have been thought of their real Genuine Origin and Authority. Since *this Degree of Antiquity*, rather earlier than the Middle of the Second Century, is ſo plain and obvious at the firſt ſight to any impartial Reader, who is at all vers'd in the ancient Writers of Chriſtianity. And I ſuppoſe, when once any one is ſatisfy'd that theſe Epiſtles and Conſtitutions are for certain no later than that Time, he will be eaſily perſuaded that they are not ſpurious Books, but do really belong to thoſe Perſons whom they pretend to be written by. So that this Argument it ſelf goes a great way in our preſent Buſineſs; and makes it very probable, that theſe Larger Epiſtles were really written by *Ignatius*.

(2.) Theſe Larger Epiſtles, which ſo perpetually *quote* the more known and undoubted Books of Scripture, I mean thoſe both recommended and cited in the Body of the Apoſtolical Conſtitutions themſelves, do yet confine

themselves to those Books; and so do *not quote* such as are not recommended and cited therein. Either as exactly and wholly following those Constitutions; or as implying withal, what was true in Fact, that the rest of the Sacred Books, written after the Body of the Constitutions was finish'd, were not then commonly receiv'd and known every where in the Church: I mean the Epistle of *James*, the Second of *Peter*, the Second and Third of *John*, *Jude*, *Hermas*, *Barnabas*, the *Apocalypse*, and *Esdras*: None of which are here directly cited in all the Ten Larger Epistles. Tho' *Hermas* seems to be sometimes alluded to; and the Banishment of *John* into *Patmos* is occasionally intimated therein also. This is is a great Mark of very early Antiquity, before the Days of *Justin Martyr*; and best of all agrees with the Time and Circumstances of *Ignatius* himself. Nay, what is very remarkable, this Observation does equally confirm the great Antiquity of the Three Additional Epistles, to *Tarsus*, to *Antioch*, and to *Hero*, with that of the other Seven contain'd in *Polycarp*'s Collection. Which is to be noted all the way in the rest of these Internal Characters also.

(3.) All the *Heresies* which are oppos'd or nam'd in these Larger Epistles; such as those of *Simon Magus*, the *Ebionites*, *Menander*, *Saturninus*, *Basilides*, the *Gnosticks*, the *Nicolaitans*, the Δοκηταί, *Theodotus*, and *Cleobulus*, are plainly those of the First, and very Beginning of the Second Century, before the Martyrdom of *Ignatius*. For as to *Theodotus* here nam'd, he is plainly an Heretick of the First Times: A Fragment of whose *Eastern Doctrine* we still have at the End of the Works of *Clemens Alexandrinus*, as drawn up in the Times of *Valentinus*: And not that later *Theodotus* of *Byzantium*, as some have been ready

to

to suppose. Nay, the *entire Omission* of *Valentinus* himself, who a little above 20 Years after the Martyrdom of *Ignatius*, made so great a Noise, and almost obscur'd those Elder Hereticks, is a most forcible Argument, that these Larger Epistles were written at this very Time, and no other. Just as the contrary Allusion to the Famous ἀγνῶ, originally deriv'd from this *Valentinus* in the Smaller Epistles, has afforded us a most strong Argument, that they were compos'd or extracted after that Heretick's publick Appearance in the World.

(4.) The *Doctrines* of Christianity, and the *Expressions* wherein they are here delivered, are such as were alone us'd and strictly kept to in the First Times of the Gospel; without the least Sign either of *Arian*, or of any Earlier Philosophical Interpolations, Phrases, or Distinctions: Some of which yet began in the Days of *Justin Martyr*, within Thirty Years after the Death of *Ignatius*. And as to *Arian* Interpolations here, our present *Greek* Copies are not only free from the least just Suspicion of any such; but have rather Marks on the other Side, of the leaving out some Clauses that too plainly favour'd their Opinions: Which Clauses yet are preserved to us in the old *Latin* Version; which it self is known to be at the least as old as the Ninth Century. Nor indeed do I find either in the Scripture, the Apostolical Constitutions, or these Epistles of *Ignatius*, any such *Arian* Interpolations at all. Tho' it be notorious, that not any one of these, nay, scarce any one of the Original Books of our Religion besides, have escaped the Corruptions and Interpolations of the *Athanasians* or Orthodox; as it were most easy to prove beyond Contradiction. But now, that this Argument from the particular *Doctrines* of Christianity, and

the *Expressions* wherein they are here deliver'd, may have its due Weight with the Christian Reader, I shall, for a Specimen, set down some of the known Expressions occuring in these Larger Epistles, concerning our Blessed Saviour; and shall set over against them the Parallel Expressions in the Smaller Epistles: And leave it to the Judgment of those Readers, who are acquainted with the Doctrines and Languages of the First Ages in this Matter, to determine which of them are most agreeable to the Apostolical Writings; and so most likely to be written by our Apostolical Bishop *Ignatius*.

| | Larger Epistles. | Smaller Epistles |
|---|---|---|
| Ad Smyrn Sect. 1. | Δοξάζω τὸν θεὸν καὶ πατέρα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, τὸν διὰ ἄπιστον ὄντως ὑμᾶς σοφίσαντα. | Δοξάζω Ἰησοῦν Χριστὸν, τὸν θεὸν, τὸν οὕτως ὑμᾶς σοφίσαντα. |
| Ibid. | Πεπληροφορημένους, ὡς ἀληθῶς, εἰς τὸν κύριον ἡμῶν Ἰησοῦν Χριστὸν, τὸν ἀναντίρρητον πάσης κτίσεως, τὸν θεὸν λόγον, καὶ μονογενῆ υἱὸν, ὄντα ἐκ γένους Δαβὶδ, κατὰ σάρκα. | Πεπληροφορημένους εἰς τὸν κύριον ἡμῶν, ἀληθῶς ὄντα ἐκ γένους Δαβὶδ, κατὰ σάρκα υἱὸν θεοῦ καὶ θέλημα, καὶ δυνάμιν θεοῦ. [καὶ θέλημα καὶ θεότητα. Theod.] |
| Sect. 3. | Καὶ σωτέφαγεν αὐτοῖς, καὶ σωτέπιεν, ἀχρὶς ἡμερῶν ὅλων τεσσαράκοντα· καὶ ὅτω, σὺν τῇ σαρκὶ, βλεπόντων αὐτῶν, ἀνελήφθη πρὸς τὸν ἀποστείλαντα αὐτόν. | Συνέφαγεν αὐτοῖς, καὶ συνέπιεν, ὡς σαρκικὸς, καίπερ πνευματικῶς ἡνωμένος τῷ πατρί. |
| Sect. 10. | Ὡς διακόνους Χριστοῦ. | Ὡς διακόνους Χριστοῦ θεοῦ. |
| Ad Polycarp. Sect. 3. | Περισσότερα χρεῖττον, τὸν υἱὸν τοῦ θεοῦ, τὸν ἀχρόνον καὶ ἀόρατον τὴν φύσιν ὁρατὸν καὶ σαρκὶ, καὶ ἀψηλάφητον καὶ ἀναφῆ, ὡς ἀσώματον, δι' ἡμᾶς ὃ ἀπάθον καὶ ψηλα- | Τὰς καιρὰς καταμάνθανε, τὸν ὑπὲρ καιρὸν περισσότερα, τὸν ἀχρόνον, τὸν ἀόρατον, |

ψηλαφητὸν ἐν σώματι, τ ἀπαθῆ, ὡς θεὸν, δι' ἡμᾶς δὲ παθητὸν, ὡς ἄνθρωπον.

ἐατὸν, τὸν δι' ἡμᾶς ὁρατὸν, τὸν ἀψηλάφητον, τὸν ἀπαθῆ, τὸν δι' ἡμᾶς παθητόν.

Ἐν θελήματι θεῦ πατρὸς, κ κυρίε ἡμῶν Ἰησῦ χριστῦ, τῦ σωτῆρος ἡμῶν.

Ἐν θελήματι τῦ πατρὸς, κ Ἰησῦ χριστῦ, τῦ θεῦ ἡμῶν. Ad Eph. Præf.

Μιμηταὶ ὄντες θεῦ φιλανθρωπίας ἀναζωπυρήσαντες ἐν αἵματι χριστῦ.

Μιμηταὶ ὄντες θεῦ· ἀναζωπυρήθητες ἐν αἵματι θεῦ. Sect. 1.

Καὶ γὰρ Ἰησῦς χριστὸς πάντα κτ' γνώμιν πρέπει τῷ πατρί· ὡς καὶ αὐτὸς που λέγει, ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ πάντοτε. ἐκεῖν' κ ἡμᾶς χρὴ ζῆν κτ' γνώμιν θεῦ, ἐν χριστῷ.

Καὶ γὰρ Ἰησῦς χριστὸς, τὸ ἀδιάκριτον ἡμῶν ζῆν, τῷ πατρὶ ἡ γνώμη. Sect. 3.

Ἰατρός ἐστιν ἡμῶν ὁ μόνος ἀληθινὸς θεὸς, ὁ ἀγέννητος, κ ἀπρόσιτος, ὁ πάντων κύριος, τῦ δ μονογενῦς πατὴρ κ γεννήτωρ. ἔχομεν ἰατρὸν κ τ κύριον ἡμῶν, θεὸν, Ἰησῦν τ χριστὸν, τ πρὸ αἰώνων ὢν μονογενῆ κ λόγον, ὕστερον δ κ ἄνθρωπον ἐκ μαρίας τ παρθένε· ὁ λόγος γὰρ σὰρξ ἐγένετο, ὁ ἀσώματος ἐν σώματι, ὁ ἀπαθὴς ἐν παθητῷ σώματι, ὁ ἀθάνατος ἐν θνητῷ σώματι, ἡ ζωὴ ἐν φθορᾷ.

Εἷς ἰατρός ἐστιν σαρκικός τε κ πνευματικός, γεννητὸς κ ἀγέννητος, ἐν σαρκὶ γενόμενος θεὸς, ἐν ἀθανάτῳ ζωὴ ἀληθινῇ, κ ἐκ μαρίας κ ἐκ θεῦ, πρῶτον παθητὸς κ τότε ἀπαθής. [γεννητὸς ἐξ ἀγεννήτε, ἐν ἀνθρώπῳ θεός. Theodorit.] Sect. 7.

Ὅταν Ἰησῦ χριστῦ ὀπτύχω.

Ὅταν θεῦ ἐπτύχω. Sect. 12.

Ὁ γὰρ τῦ θεῦ υἱὸς, ὁ πρὸ αἰώνων γεννηθεὶς, κ τὰ πάντα γνώμη τῦ πατρὸς συνεπάμενος, δεῖ ἐκνοφορηθῆναι ἐκ μαρίας, κατ' οἰκονομίαν θεῦ.

Ὁ γὰρ θεὸς ἡμῶν Ἰησῦς ὁ χριστὸς ἐκνοφορήθη ὑπὸ μαρίας, κατ' οἰκονομίαν θεῦ. [Compare the present Reading in 1 *Tim.* III. 16! with this Text.] Sect. 18.

Sect. 20. Πάντες ἐν χάριτι ἐξ ὀνόματος συναθροίζεσθε κοινῇ, ἐν μιᾷ πίστει Θεοῦ παιδὸς, καὶ ἑνὸς χριστοῦ τοῦ μονογενοῦς αὐτοῦ υἱοῦ, τοῦ καὶ πρωτοτόκου πάσης κτίσεως, κατὰ σάρκα ὄντος ἐκ γένους Δαβὶδ, ἐφοδηγέμενοι ὑπὸ τοῦ πνεύματος. [*Note*, These most undoubted Phrases of Primitive Christianity, μονογενὴς υἱὸς, and πρωτότοκος πάσης κτίσεως, are ever omitted in the Smaller Epistles.]

Πάντες ἐν χάριτι ἐξ ὀνόματος συνέρχεσθε, ἐν μιᾷ πίστει, καὶ ἐν ἑνὶ χριστῷ, τῷ κατὰ σάρκα ἐκ γένους Δαβὶδ, τῷ υἱῷ ἀνθρώπου, καὶ υἱῷ θεοῦ. [This Author here omits God the Father at the beginning, & the Holy Ghost at the Conclusion.]

Sect. 21. Ἐρρωσθε ἐν θεῷ πατρὶ, καὶ κυρίῳ Ἰησοῦ Χριστῷ, τῇ κοινῇ ἐλπίδι ἡμῶν, ἐν πνεύματι ἁγίῳ. [This last undoubted Phrase of Primitive Christianity is thrice omitted in the Smaller Epistles. See *Ad Philadelph. in calce*; & *Ad Rom.* Sect. 8.]

Ἐρρωσθε ἐν θεῷ πατρὶ, καὶ ἐν Ἰησοῦ Χριστῷ, τῇ κοινῇ ἐλπίδι ἡμῶν.

Ad Magnes. Sect. 6. Ἰησοῦ Χριστοῦ, ὃς πρὸ αἰώνων παρὰ τῷ πατρὶ γεννηθεὶς, ἦν λόγος θεὸς, μονογενὴς υἱὸς· καὶ ὕστερον σωτηρίαν πᾶσι αἰώνων ὁ αὐτὸς διαμένει· ἡ γὰρ βασιλεία αὐτοῦ οὐκ ἔστι τέλος, φησὶ Δανιὴλ ὁ προφήτης.

Ἰησοῦ Χριστοῦ, ὃς πρὸ αἰώνων παρὰ πατρὶ ἦν, καὶ ἐν τέλει ἐφάνη.

Sect. 7. Ἐπὶ ἕνα Ἰησοῦν Χριστὸν, τὸν ἀγέννητον θεοῦ. [*Note*, The Smaller Epistles always avoid the word ἀγέννητος of the Father, lest it should seem appropriated to him; yet do they give it to the Son.]

Ὡς ὄντι ἑνὶ Ἰησοῦ Χριστῷ, τὸν ἀφ' ἑνὸς πατρὸς προελθόντα, καὶ εἰς ἕνα ὄντα, καὶ χωρήσαντα.

Sect. 8. Ὅτι εἷς θεός ἐστιν, ὁ παντοκράτωρ, ὁ φανερώσας ἑαυτὸν διὰ Ἰησοῦ Χριστοῦ, τοῦ υἱοῦ αὐτοῦ· ὅς ἐστιν αὐτοῦ λόγος, ἀπ' ἀϊδίου οὐ ῥητὸς, ἀλλ' ἐνσώματος· οὐ γὰρ ἔστι λαλιᾶς ἐνάρθρου φώνημα, ἀλλ' ἐνεργείας θείκης ἐστὶ γνωστή.

Ὅτι εἷς θεός ἐστιν, ὁ φανερώσας ἑαυτὸν διὰ Ἰησοῦ Χριστοῦ, τοῦ υἱοῦ αὐτοῦ. ὅς ἐστιν αὐτοῦ λόγος ἀϊ-

Ἵνα πάντα ὅσα ποιῆτε κατὰ σοφωθῆσον σαρκί τε καὶ πνεύματι, πίστει καὶ ἀγάπῃ. —— ὑποτάγητε τῷ ἐπισκόπῳ, καὶ ἀλλήλοις, ὡς ὁ Χριστὸς τῷ πατρί. [Here we may observe that the Author of the Smaller Copy has inserted Three Clauses, and they such as contradict the Doctrine of the Larger Epistles, and favour the *Athanasian* Doctrine of the Trinity.]

Ἐάν τις θεὸν νόμῳ καὶ προφητῶν κηρύσσῃ ἕνα, Χριστὸν δ' ἀρνῆται υἱὸν εἶναι θεοῦ, φάσις ὄφις ἐστίν, ὡς καὶ ὁ πατὴρ αὐτὸς ὁ διάβολος· καὶ ἔστιν ὁ τοιοῦτος τέλεος ἀπάτης, [See *Phil.* III. 2.] φθαρησόμενος. ἐάν τις ὁμολογῇ Χριστὸν Ἰησοῦν, ἀρνῆται δὲ τὸν θεὸν τὸν νόμῳ καὶ τοῖς προφήταις, ἐκ τοῦ λέγων τὸν οὐρανὸν καὶ γῆν ποιήσαντα πατέρα τοῦ Χριστοῦ, ὁ τοιοῦτος ἐν τῇ ἀληθείᾳ οὐκ ἔστηκεν. κ. τ. λ.

Εὐχαριστῶ τῷ θεῷ, διὰ Ἰησοῦ Χριστοῦ.

Πᾶσιν ἐν τοῖς μετανοοῦσιν ἀφίησιν ὁ θεὸς, ἐὰν σωφρόνωσιν εἰς ἑνότητα Χριστοῦ.

Καλοὶ μὲν οἱ ἱερεῖς, καὶ ὁ τοῦ λόγου διάκονοι κρείσσων δὲ ἀρχιερεύς, ὁ πεπιστευμένος τὰ ἅγια τοῦ ἁγίου, ὃς μόνος πεπίστευται τὰ κρυπτὰ τοῦ θεοῦ· καλαὶ αἱ λειτουργίαι τοῦ θεοῦ δυνάμεως· ἅγιος δὲ ὁ προκαλούμενος· καὶ ἅγιος ὁ λόγος; ὁ τοῦ παντὸς υἱός, διὰ οὗ ὁ πατὴρ τὰ πάντα ποιήσας, ἐκ μὴ ὄντων εἰς εἶναι ἀγαγών.

Ἵνα πάντα ὅσα ποιῆτε κατὰ θεὸν ἦτε, σαρκὶ καὶ πνεύματι, πίστει καὶ ἀγάπῃ, ἐν υἱῷ, καὶ πατρὶ, καὶ ἐν πνεύματι. —— ὑποτάγητε τῷ ἐπισκόπῳ καὶ ἀλλήλοις, ὡς Ἰησοῦς Χριστὸς τῷ πατρὶ, κατὰ σάρκα, καὶ οἱ ἀπόστολοι τῷ Χριστῷ, καὶ τῷ πατρὶ, καὶ τῷ πνεύματι. Sect. 13.

Ad Philadelph. Sect. 6.

This is entirely wanting in the Smaller Copy.

Εὐχαριστῶ τῷ θεῷ μου. Ibid.

Πᾶσιν ἐν μετανοοῦσιν ἀφίησι ὁ κύριος, ἐὰν μετανοήσωσιν εἰς ἑνότητα θεοῦ. Sect. 8.

Καλοὶ καὶ οἱ ἱερεῖς, κρεῖσσον δὲ ἀρχιερεὺς, ὁ πεπιστευμένος τὰ ἅγια τοῦ ἁγίου, ὃς μόνος πεπίστευται τὰ κρυπτὰ τοῦ θεοῦ· αὐτὸς ὢν Sect. 9.

| | | |
|---|---|---|
| | πεποίηκε, καὶ τῶν ὅλων σεσηοεῖ. ἔτις ἔστιν ἡ πρὸς τὸν πατέρα ἄγουσα ὁδὸς, ἡ πύλη, ὁ φύλαξ, ἡ κλεὶς, ὁ ποιμὴν, τὸ ἱερεῖον, ἡ θύρα τῆ γνώσεως, δι' ἧς εἰσῆλθεν Ἀβραὰμ, καὶ Ἰσαὰκ, καὶ Ἰακώβ. κ. τ. λ. | ὢν θύρα τῆ παθὸς, δι' ἧς εἰσέρχονται Ἀβραὰμ, καὶ Ἰσαὰκ, καὶ Ἰακώβ. κ. τ. λ. |
| Ad Trall. Sect. 1. | Ὃς παρεγένετο ἀληθῶς θεὸς, καὶ κυρίε Ἰησῆ Χριστῆ, τῆ υἱῆ αὐτῆ, σωτηρίᾳ πνεύματος. | Ὃς παρεγένετο ἀληθῶς θεὸς, καὶ Ἰησῆ Χριστῆ, ἐν σαρκί. |
| Sect. 7. | Δωρεὰν ὑμῖν ἔστιν ἵνα ἀληθείσης ζῆτε. | Τοῦτο ὃ ἔστιν ὑμῖν μὴ φυσιωμένοις, καὶ ἔστιν ἀληθείσης θεῆ Ἰησῆ Χριστῆ. |
| Sect. 9. | Κωφώθητε ἂν ὅταν ὑμῖν χωρὶς Ἰησῆ Χριστῆ λαλῇ τις, τῆ υἱῆ τῆ Θεῆ, τῆ γεννηθέντι ἐκ παρθένε. | Κωφώθητε ἂν ὅταν ὑμῖν χωρὶς Ἰησῆ Χριστῆ λαλῇ τις, τῆ ἐκ γένους Δαβίδ. |
| Ad Rom. præf. | Τῆ μονογενῆ υἱῆ αὐτῆ. | Τῆ μόνῃ υἱῆ αὐτῆ. |
| Ibid. | Κατὰ πίστιν καὶ ἀγάπην Ἰησῆ Χριστῆ, τῆ Θεῆ καὶ σωτῆρι ἡμῶν. | Κατὰ ἀγάπην Ἰησῆ Χριστῆ, τῆ θεῆ ἡμῶν. |
| Ibid. | Ἣν καὶ ἀναπάζομαι ἐν ὀνόματι Θεῆ παντοκράτορος, καὶ Ἰησῆ Χριστῆ, τῆ υἱῆ αὐτῆ. | Ἣν καὶ ἀναπάζομαι ἐν ὀνόματι Ἰησῆ Χριστῆ, υἱῆ παθός. |
| Ibid. | Πλεῖστα ἐν Θεῷ καὶ πατρὶ, καὶ κυρίῳ ἡμῶν Ἰησῆ Χριστῷ ἀμώμως χαίρειν. | Πλεῖστα ἐν Ἰησῆ Χριστῷ, τῷ θεῷ ἡμῶν, ἀμώμως χαίρειν. |
| Sect. 3. | This is entirely wanting in the Larger Copy. | Ὁ γὰρ θεὸς ἡμῶν Ἰησῆς Χριστὸς ἐν πατρὶ ὢν μᾶλλον φαίνεται. |
| Sect. 6. | Τὸν κύριον ποθῶ, τὸν υἱὸν τῆ ἀληθινῆ θεῆ καὶ παθός. | This is entirely wanting. |
| Sect. 8. | Ὁ θεὸς καὶ πατὴρ, καὶ ὁ κύριος Ἰησῆς ὁ Χριστὸς φανερώσει ὑμῖν ταῦτα, ὡς ἀληθῶς λέγω. | Ἰησῆς ὁ Χριστὸς ὑμῖν ταῦτα φανερώσει, ὅτι ἀληθῶς λέγω. |

*N. B.*

*N. B.* From these, and a vast Number of other Passages in the Larger Epistles, not here set down, because there was nothing in the Smaller to answer them, we learn how exactly the same Larger Epistles express the Original Language of the Church, as delivered by the Apostles and their Companions; before the old Hereticks, and among them *Tertullian*, by Degrees introduc'd their Philosophical Notions and Hypotheses into Christianity afterwards. And from the Parallel Places in the Smaller Copies, we learn that their Language is either not at all Christian, but Heretical; or at least that the most common and usual Ways of speaking among the Christians, are there the most rare and unusual: That God the Father is therein never call'd ἀληθινὸς Θεὸς, παντοκράτωρ, nor ἀγέννητος· nor the Son μονογενὴς, nor γέννητος, in the ancient Sense, of his *Generation before the World*; but expressly ἀγέννητος· and that instead of the usual Words, Κύριος, σωτὴρ, and the like, he is stiled *God* very frequently, as if he were the principal Person concern'd, even to the Neglect of the Father himself: All in direct Contradiction to the other Original Remains of our Religion. Nay indeed, I hardly know of one single Place in all the Seven Smaller Epistles, where they have the Advantage in this Respect; or express the Doctrines of the Gospel more agreeably to the other most Primitive Monuments of Christianity.

(5.) The Rules for *Practical Religion* contain'd in these Larger Epistles, and generally omitted in the Smaller, especially those for *Domestical Duties*; for the Clergy, the Laity, for Husbands and Wives, Masters and Servants, Parents and Children, Virgins and Widows, *&c.* are frequent, serious, and full; and are exactly agree-

able

able to the like constant, serious Directions and Exhortations of the Apostles and their Companions elsewhere: When Religion consisted mainly in Practice; when Preaching consisted in serious Exhortations and Divine Instructions; but not in fine Oratory, and florid Compositions. Indeed I believe there is no Example of Epistles of Apostolical Men, written with so little that is practical and serious in them, as are the Smaller ones before us. Insomuch, that a Handle has been given to some to suspect that they aim chiefly at the Grandeur of the Clergy, and that they do only ἐυκαίρως ἀκαίρως, cry up the Episcopal Authority; as if little but a Compliance with the Bishops Commands, were necessary to Christianity. And then, as to *Domestical Duties* in particular, wherein so great a part of our Holy Religion does consist; and the Rules about which are so frequent and full in the other Writings of Apostolical Men, 'tis surprizing to observe, how very little is said of them in the same Smaller Epistles. And in general, how dull and dry they are in all such Matters, in comparison of the other. I am sure, if any Pious and Serious Christian were to peruse both Editions, and were to pronounce his Judgment from his own Taste & Relish; by the bare Temper and Spirit which breath'd in them, he would, without the least Hesitation, determine on the Side of the Larger; and heartily wish, for the Sake of true Religion, and the Edification of Christian People, that they might be prov'd to be the Genuine Writings of *Ignatius*. Now certainly this being so, I cannot easily believe, that a villanous Interpolator in After-Ages, could write more devoutly, religiously, and practically, than an Apostolical Bishop himself, going to Martyrdom: And by Consequence I cannot

not easily believe, that these Smaller Epistles were the Work of *Ignatius*, but that the Larger Epistles, so much fuller of the Zeal, and Temper, and Disposition of a Primitive Bishop, and Christian Martyr, are for certain, and are alone the Writings of that Excellent Primitive Christian Bishop and Martyr before us.

(6.) The *Facts* which the Author of the Larger Epistles speaks of, as of those that he was well acquainted with, are still such as belong either to the Apostles themselves, or at the latest, to some of their Companions: And that in such a Manner as none much later than *Ignatius*; sometimes scarce any one but *Ignatius* could well know. Thus we here find Mention of *Peter* and *Paul*, as joint Founders of the Church of *Antioch*: Of *John* and *Timothy*, as well as *Paul*, Instructors of the Church of *Ephesus*: Of a Passage or Two of Scripture now lost; which Sort of Citations are commonly Signs of great Antiquity: Of *Stephen*, as Deacon to *James* Bishop of *Jerusalem*: Of *Timothy* and *Linus*, Deacons to *Paul*: Of *Anencletus* and *Clemens*, Deacons to *Peter*: Of Christ's living Three Decads of Years before he was baptiz'd, and preaching Three Years afterwards: Of *Peter* and *Paul*, as having made Constitutions for the Government of the Church of *Rome*; which still appear under their Name in all the Copies of the present Apostolical Constitutions: Of *Elias*, *Joshua*, *Melchisedech*, *Elisha*, *Jeremiah*, *John* the *Baptist*, the *Beloved Disciple*, *Timothy*, *Titus*, *Euodius*, *Clemens*, and *Himself*, as Virgins: Of *Abraham*, *Isaac*, *Jacob*, *Joseph*, *Isaiah*, and the rest of the Prophets; with *Peter*, *Paul*, and the rest of the Apostles, as married: Of *Peter* as crucify'd, of *Paul* and *James* beheaded, of *John* banish'd into *Patmos*, and of *Stephen* ston'd: Of the Church of

Ad Eph. Sect. 6, 11, 12.
Ad Magnes. Sect. 10.
Ad Eph. Sect. 10.
Sect. 7.
Ad Heron §. 3.
Ad Trall. §. 10
Ad Rom. §. 4.
Constitut. L. VIII. C. 33. 34. p. 414, 415.
Ad Philadelph. Sect. 4.
Ad Tars. Sect. 3.

Ad Antioch. Sect. 7. of *Antioch*, as having receiv'd a solemn παράδοσιν from *Peter* and *Paul*: Of *Euodius* their First Bishop: Of *Onesimus* Bishop of *Ephesus*: Of *Damas* Bishop of *Magnesia*: Of *Polybius* Bishop of *Tralles*; but of no Bishop of *Philippi*: (Which is the only Church that we certainly know was at that time without a Bishop.) Of *Hero* a Deacon of *Antioch*, who was afterward Bishop, to whom himself, under Christ, solemnly committed an eminent παράδοσιν also: And of a Reference to the History of *Abgarus* and *Thaddæus* at *Edessa*; not easy to be known to any but to the Bishop or Patriarch of *Syria*, as not then generally made publick: And other the like Passages there are all along, only agreeable to an Apostolical Man in the first Times; and most properly and peculiarly to the Time, Person, and Circumstances of *Ignatius*. In short, all such *Internal Characters* seem to me not less Indications that these Ten Larger Epistles were really written by *Ignatius* himself, as he was going to Martyrdom, than the like *Internal Characters* in *Paul*'s Epistles are Indications, that *Paul* himself was the real Author of them, in the various Circumstances of his Life, therein every where mention'd by him.

Sect. 13, & alibi.

Polycarp. Epist. ad Philip.

Ad Heron. Sect. 7.

Ad Trall. Sect. 9.

Thadd. apud Grab. Spicileg. Tom. I. p. 11,

V. I shall now shew, that the Ancient *Expres's Citations* out of these Epistles, that are not equally in both Editions, for the First Six Centuries at least, do in general much better agree to the Larger Epistles than to the Smaller. In Order to the full Proof of this Assertion, I shall go over the particular Citations themselves, and shew the Truth of the present Observation all the way.

L.V.C. 18. p. 445. & Euseb. Hist Eccl. L III. C. 36. p. 108.

(1.) The first Expres's Citation out of the Epistles of *Ignatius*, is that of *Irenæus*; Ὡς εἴπέ τις τῶν ἡμετέρων

ἡμετέρων διὰ τ μαρτυείαν καταχριθεὶς θεὸς θηεία, ὅπ σῖτός εἰμι θεῦ, χ δι' ὀδόντων θηείων ἀλήθομαι, ἵνα καθαρὸς ἄρτος θεῦ ἐυρεθῶ. These Words are, in the main, with the like Exactness both in the Larger and Smaller Epistles; excepting that the Word θεῦ in the latter Clause, which is dropt in the present Copies of *Eusebius*, is preserv'd in the best MSS. of *Irenæus*'s Latin, and is according to the Reading in the Larger Copy only, and not in the Smaller. Ad Rom. Sect. 4.

(2.) The Two next Express Citations are out of *Origen*'s *Latin* Works, in these Words: *Eleganter in cujusdam martyris Epistola scriptum reperi, Ignatium dico, Episcopum Antiochiæ, post Petrum, secundum, qui in persecutione Romæ pugnavit ad Bestias; Principem Seculi hujus latuit Virginitas Mariæ.* And elsewhere; *Deniq; meminimus aliquem Sanctorum dixisse, Ignatium nomine, Meus autem amor crucifixus est.* Now both these Citations being equally found in both the Editions, determine nothing in our present Case. Homil. VI. in Luc. p. 214. Ad Eph. Sect. 19. In Cantic. Prolog. p. 496. Ad Rom. Sect. 7.

(3.) The next Express Citation or Citations, to put several of the same Author together, are those of the great *Eusebius*; who, of all the Ancients, has given us the most Light concerning *Ignatius* and his Epistles; and whose Citations therefore cannot but be of the greatest Consequence in this Matter. I shall set his Words down at Large, both as they are in his own Copy, and as they are represented in *Jerom*, being transferred by him from *Eusebius* into his Book, *De Viris Illustribus* afterwards: And at the same time shall transcribe the parallel Passages, both from the Larger and Smaller Edition; and after all shall make a few Observations from such their Comparison together, for our present Purpose.

*Eusebius.*

*Eusebius.*

Euseb. Hist. Eccl. L. III. C. 36. p. 107, 108. Hieron. De Viris Illust. C. 16.

Οὕτω δὴ τὰ ἐν σμύρνῃ γενόμενα, ἔνθα πολύκαρπος ἦν, μίαν μὲν ὅπως ὁλὴν τῇ κατὰ τὴν ἔφεσον ἐκκλησίᾳ γράφει, ποιμένα αὐτῆς μνημονεύων ὀνησίμου· ἑτέραν δὲ τῇ ἐν μαγνησίᾳ, τῇ πρὸς μαιάνδρῳ, ἔνθα πάλιν ὁπόσ᾽ ἄττα δόγματα μνήμην πεποίηται· καὶ τῇ ἐν τράλλεσι δὲ ἄλλην, ἧς ἄρχοντα τότε ὄντα πολύβιον ἱστορεῖ· πρὸς ταύτας καὶ τῇ ῥωμαίων ἐκκλησίᾳ γράφει, ἣ καὶ ἀναπέμπειν σπουδάζει, ὡς μὴ παρεμποδίσαι μέλλοι τὸ μαρτυρεῖν, ἢ ποθεμένης αὐτὸν ἀποσπάσαι ἐλπίδι. ἐξ ὧν καὶ βεβαίαν εἰς ὑπόδειξιν ἡμῖν εἰρημένων παραθήσεται ἄξιον. γράφει δὴ ἔν τινι λέξει· Ἀπὸ συρίας μέχρι ῥώμης θηριομαχῶ, διὰ γῆς καὶ θαλάσσης, νυκτὸς καὶ ἡμέρας, ἐνδεδεμένος δέκα λεοπάρδοις, ὅ ἐστι στρατιωτικὸν τάγμα, οἳ καὶ εὐεργετούμενοι χείρους γίγνονται· ἐν ᾗ τοῖς ἀδικήμασιν αὐτῶν μᾶλλον μανθάνομαι· ἀλλ᾽ οὐ δεδικαίωμαι. Ὀναίμην δὴ θηρίων, ἅ μοι ἑτοίμων, ἃ καὶ εὔχομαι σωτρά μοι εὑρεθῆναι· ἃ καὶ κολακεύσω σωτόμως με καταφαγεῖν· οὐκ ὥσπερ τινῶν δειλαινόμενα οὐκ ἥψαντο· κἂν αὐτὰ δ᾽ ἄκοντα

*Ierom.*

Ignatius Antiochenæ Ecclesiæ tertius, post Petrum Apostolum, Episcopus, commovente persecutionem Trajano, damnatus ad Bestias, Romam vinctus mittitur. Cumq; navigans Smyrnam venisset, ubi Polycarpus auditor Joannis Episcopus erat, scripsit unam Epistolam ad Ephesios; alteram ad Magnesianos; tertiam ad Trallenses; quartam ad Romanos: Et inde egrediens scripsit ad Philadelphenos; & ad Smyrnæos; & proprie ad Polycarpum; commendans illi Antiochensem Ecclesiam: In qua & de Evangelio, quod nuper a me translatum est, & super persona Christi ponit testimonium, dicens, Ego vero & post Resurrectionem eum vidi, & credo quia sit: Et quando venit ad Petrum, & eos qui cum Petro erant, dixit eis: Ecce palpate me, & videte,

Larger Epistles.

(1)

Τῇ ἕδρᾳ ἐν τραπέζῃ.

Ἀπὸ συρίας μέχρι ῥώμης θηριομαχῶ, διὰ γῆς καὶ θαλάσσης, νυκτὸς καὶ ἡμέρας, (2) ἐνδεδεμένος δέκα λεοπάρδοις, ὅ ἐστι (3) στρατιωτικὸν τάγμα, οἱ καὶ εὐεργετούμενοι χείρους γίνονται· ἐν δὲ τοῖς ἀδικήμασιν αὐτῶν μᾶλλον μαθητεύομαι· ἀλλ' οὐ δεδικαίωμαι τοῦτο. ὀναίμην τῶν θηρίων, τῶν ἐμοὶ ἑτοιμασθέντων, ἃ καὶ εὔχομαι (4) σωστά μοι εὑρεθῆναι· ἃ καὶ κολακεύσω σωστόμως με καταφαγεῖν· ἐφ' ᾧπερ πινῶν δειλιῶμεν ἐφ' ᾧ φασι· κἂν αὐτὰ δὲ ἐκόντα

Smaller Epistles.

Τῇ ἕδρᾳ ἐν στρατείᾳ τῆς ἀσίας.

Ἀπὸ συρίας μέχρι ῥώμης θηριομαχῶ, διὰ γῆς καὶ θαλάσσης, νυκτὸς καὶ ἡμέρας, δεδεμένος δέκα λεοπάρδοις, ὅ ἐστι στρατιωτῶν τάγμα, οἱ καὶ εὐεργετούμενοι χείρους γίνονται· ἐν δὲ τοῖς ἀδικήμασιν αὐτῶν μᾶλλον μαθητεύομαι· ἀλλ' οὐ δεδικαίωμαι τοῦτο. ὀναίμην τῶν θηρίων, τῶν ἐμοὶ ἑτοιμασθέντων· καὶ εὔχομαι ἕτοιμά μοι εὑρεθῆναι, ἃ καὶ κολακεύσω σωστόμως με καταφαγεῖν· ἐφ' ᾧπερ πινῶν δειλιῶμεν ἐφ' ᾧ φασι· κἂν αὐτὰ (1) ἄκοντα μὴ θελέσῃ,

*Eusebius.*

κοντα μὴ θέλῃ ἐγὼ περισσιάσομαι. συγγνώμῃν μοι ἔχετε· τί μοι συμφέρει ἐγὼ γινώσκω. νῦν ἄρχομαι μαθητὴς εἶναι· μηδὲν με ζηλῶσαι τῶν ὁρατῶν καὶ ἀοράτων, ἵνα Ἰησοῦ Χριστοῦ ἐπιτύχω. πῦρ, καὶ σταυρὸς, θηρίων τε συστάσεις, σκορπισμοὶ ὀστέων, συγκοπαὶ μελῶν, ἀλεσμοὶ ὅλου τοῦ σώματος, κολάσεις τοῦ διαβόλου εἰς ἐμὲ ἐρχέσθωσαν, μόνον ἵνα Ἰησοῦ Χριστοῦ ἐπιτύχω. καὶ ταῦτα μοὶ ἀπὸ τῆς ἀκλωθείσης πόλεως τῆς καταλεχθείσης ἐκκλησίαις διετυπώσατο. ἤδη δ' ἐπέκεινα τῆς σμύρνης γενόμενος ἀπὸ τρωάδος τοῖς ἐν φιλαδελφείᾳ οὖσι διαχαράττει ὁμίλει, καὶ τῇ σμυρναίων ἐκκλησίᾳ, ἰδίως τε περὶ ταύτης περιγεμόμενος πολυχάρπῳ, ὃν δίκαιος ἦν ἀποστολικὸν ἄνδρα ἐν μάλα γνησίζων, τῆς κατ' ἀντιόχειαν ἀπῳκημένην, ὡς ἂν γένηται καὶ ἀγαθὸς ποιμὴν, παρακληθείη, τῆς περὶ αὐτῆς φροντίδα διὰ πασῶν ἔχειν αὐτὸν ἀξιῶν. ὁ δ' αὐτὸς σμυρναίοις γράφων, ἐκ δι' ὁπόθεν, φησὶν συγκέχρηται, ταῦτά τινα περὶ τοῦ Χριστοῦ δεξιῶν· ἐγὼ γὰρ καὶ μετὰ τὴν ἀνάστασιν ἐν σαρκὶ αὐτὸν οἶδα, καὶ πιστεύω ὄντα· καὶ ὅτε πρὸς τοὺς περὶ Πέτρον ἐλήλυθεν, ἔφη αὐτοῖς,

*Jerom.*

dete, quia non sum dæmonium incorporale: Et statim tetigerunt eum & crediderunt. Dignum autem videtur, quia tanti Viri fecimus mentionem, & de Epistola ejus quam ad Romanos scribit pauca ponere. De Syria usq; ad Romam pugno ad bestias, in mari & in terra, nocte diéque, ligatus cum decem leopardis, hoc est militibus qui me custodiunt; quibus & cum benefeceris pejores fiunt, iniquitas autem eorum mea doctrina est: Sed non idcirco justificatus sum. Utinam fruar bestiis, quæ mihi sunt præparatæ! quas & oro mihi veloces esse ad interitum, & ad supplicia, & alliciam ad comedendum me; ne sicut & aliorum martyrum, non audeant corpus meum attingere: quod si venire noluerint, ego vim faciam, ut devorer. Ignoscite mihi, Filioli: quid

AdSmyrn Sect. 3.

Larger Epiſtles.

κόντα με (5) θελη ἐγὼ θεοσβιάσομαι. συγγνώμιν μοι ἔχετε τί μοι συμφέρει ἐγὼ γινώσκω. νῦν ἄρχομαι μαθητὴς εἶναι· μηδέν με (6) ζηλώσαι τῶν ὁρατῶν καὶ τῶν ἀοράτων, ἵνα Ἰησοῦ Χριστοῦ ἐπιτύχω. πῦρ, καὶ σταυροὶ, θηρίων τε συστάσεις, ἀνατομαὶ, διαιρέσεις, σκορπισμοὶ ὀστέων, (7) συγκοπαὶ μελῶν, ἀλεσμοὶ ὅλου τοῦ σώματος, καὶ (8) κόλασις τοῦ διαβόλου ἐπ' ἐμὲ ἐρχέσθω· μόνον ἵνα Ἰησοῦ Χριστοῦ ἐπιτύχω.

Τῇ ἕξει ἐν (9) φιλαδελφίᾳ.

Ἐγὼ (10) οἶδα καὶ πιστεύω ὅτι καὶ μετὰ τὴν ἀνάστασιν ἐν σαρκὶ αὐτὸν ὁρῶ, καὶ πιστεύω ὄντα· καὶ ὅτε πρὸς τοὺς περὶ Πέτρον ἦλθεν, ἔφη αὐτοῖς,

Smaller Epiſtles.

ἐγὼ θεοσβιάσομαι. συγγνώμιν μοι ἔχετε· τί μοι συμφέρει ἐγὼ γινώσκω· νῦν ἄρχομαι μαθητὴς εἶναι· μηδέν με ζηλώσῃ τῶν ὁρατῶν καὶ (2) ἀοράτων, ἵνα Ἰησοῦ Χριστοῦ ἐπιτύχω. πῦρ, καὶ σταυροὶ, θηρίων τε συστάσεις, ἀνατομαὶ, διαιρέσεις, σκορπισμοὶ ὀστέων, συγκοπὴ μελῶν, ἁλισμοὶ ὅλου τοῦ σώματος, κακαὶ (3) κολάσεις τοῦ διαβόλου ἐπ' ἐμὲ ἐρχέσθωσαν· μόνον ἵνα Ἰησοῦ Χριστοῦ ἐπιτύχω.

Τῇ ἕξει ἐν φιλαδελφίᾳ τῇ ἀσίας.

Ἐγὼ δὲ καὶ μετὰ τὴν ἀνάστασιν ἐν σαρκὶ αὐτὸν οἶδα, καὶ πιστεύω ὄντα· καὶ ὅτε πρὸς τοὺς περὶ Πέτρον ἦλθεν, ἔφη αὐτοῖς,

*Eusebius.*

αὐτοῖς, λάβετε, ψηλαφήσατέ με, καὶ ἴδετε, ὅτι οὐκ εἰμὶ δαιμόνιον ἀσώματον· καὶ εὐθὺς αὐτῷ ἥψαντο, καὶ ἐπίστευσαν.

*Jerom.*

quid mihi prosit ego scio: Nunc incipio Christi esse discipulus; nihil de his quæ videntur desiderans, ut Jesum Christum inveniam. Ignis, Crux, Bestiæ, confractio ossium, membrorumq; divisio, & totius corporis contritio, & tota Tormenta Diaboli in me veniant; tantum ut Christo fruar. Cumq; jam damnatus esset ad Bestias, ardore patiendi, cum rugientes audiret Leones, ait, Frumentum Christi sum; dentibus Bestiarum molar; ut panis mundus inveniar.

Larger Epistles.

σαν ἐν σαρκὶ αὐτὸν ὁρῶ, καὶ πιστεύω ὄντα· καὶ ὅτε πρὸς τοὺς περὶ Πέτρον ἦλθεν, ἔφη αὐτοῖς, λάβετε, ψηλαφήσατέ με, καὶ ἴδετε, ὅτι οὐκ εἰμὶ δαιμόνιον ἀσώματον· καὶ εὐθὺς ἥψαντο, καὶ συνέπεσον κραθέντες [κρατηθέντες] τῇ σαρκὶ αὐτοῦ, καὶ τῷ πνεύματι.

Smaller Epistles.

λάβετε, ψηλαφήσατέ με, καὶ ἴδετε, ὅτι οὐκ εἰμὶ δαιμόνιον ἀσώματον· καὶ εὐθὺς ἥψαντο αὐτοῦ, καὶ ὁπίσευσε, κραθέντες [κρατηθέντες] τῇ σαρκὶ αὐτοῦ, καὶ τῷ πνεύματι.

Upon a nice Comparison of these Passages, with the Citations of them in *Eusebius*, it will appear, that, excepting the last Passage that *Eusebius* quotes, of which presently, the Larger Copy has here several Advantages above the Smaller; which Advantages, as well as those few of the Smaller also, I have noted by Figures all the way: Whereby it is evident, that if we keep strictly to the *Medicean Greek*, and *Eusebius*'s own Text, the Citations agree with the Larger Copy in Ten Places, and with the Smaller in only Three. And if we make Allowance on both Sides, from the *Latin* Versions of the Epistles, and from *Jerom*'s and *Ruffinus*'s Translations of *Eusebius*, we shall still have a Concurrence with the Larger Epistles in Seven or Eight Instances, and with the Smaller in only One or Two. 'Tis true; in the last Passage which *Eusebius* quotes, he much better agrees with the Smaller than with the Larger Copy; and that in the Omission of what went before the Passage he refers to; in the Omission of the Two Texts of Scripture interpos'd before the End; and in the Words ὧπερ ἤψαντο, which are entirely wanting in the Larger Copy. And this Advantage seems to me almost all the Foundation upon which the Authority of these Smaller Epistles stands at this Day, in any truly valuable Antiquity. Which yet how very small it is, and inconsiderable, we shall perceive when we take notice, *that Eusebius* does not here pretend to quote an entire Passage, κατὰ λέξιν, as he does before; but only to set down some particular Expressions which he was surprized at; *which Expressions are as exactly in the Larger Copy, as they are in the Smaller: That* these, whether Clauses or Texts omitted, were not in the least to his Purpose; nay, rather a little inconsistent with it:

And

And *that* the last part of the last Sentence is certainly omitted in this Place by *Eusebius*, what Copy soever we suppose him to have made Use of: In the Smaller of which is added, after the Words last cited by *Eusebius*, κραδέντες [κραπαλέντες] τῇ σαρκὶ αὐτοῦ, καὶ τῷ πνεύματι. And in the Larger, more according to the Coherence and the Primitive Language, ὡς αὐτὸς εἶπε ὁ Χριστός. Whether the Words αὐτοῦ ἦσαν should be omitted in *Eusebius*, or added in our Epistles, I cannot certainly say; tho' the latter seems most probable. 'Tis after all a little strange, that *Eusebius*, who by all other Characters never saw any but the Larger Epistles, should here so nearly agree with the Smaller. But the true Occasion seems to me to be this, that *Marcellus*, or one of his Followers, who, as we shall see hereafter, was the Author of these Smaller Epistles, when he was drawing them up, or was Epitomizing the Larger, found this Context already abridg'd to his Hand by *Eusebius*; with whose Works he could not well be unacquainted: And so set it down from him accordingly, as his own Abridgment. Nor indeed is it improbable, that the Abridger did therefore draw up an Epitome of only Seven Epistles of *Ignatius*, because *Eusebius* had given an Account of no more; and because he therefore had no Knowledge of any more. As indeed such ignorant Hereticks as *Marcellus* and *Athanasius*, with their Followers, appear to have known little of any Matters of Christian Antiquity, but what they got out of the Writings of *Origen* or *Eusebius*. Which therefore I believe to be a true Account, why there was never any but the Larger and Genuine Copy of the other Three Epistles of *Ignatius* extant; I mean of those to *Tarsus*, to *Antioch*, and to *Hero*; which otherwise on all Accounts must have been Abridg'd and

Interpolated by the Orthodox, as well as the other Seven before us.

(4.) The next expreſs Citation is that ſtrange one of *Athanaſius*, which moſt plainly betrays the heretical Nature of the ſhorter Edition whence it is taken, and the ſame Heretical Nature of his own, and his great Friend *Marcellus*'s Doctrine concerning our Bleſſed Saviour. And this Citation I own is not at all in the Larger Copy, as to the principal Paſſage, but the direct contrary: And if it were otherwiſe, it would be the ſhrewdeſt Argument againſt the ſame that were poſſible. The Words of *Athanaſius* are theſe, Ἰγνάτ☩ ἓν, ὁ μετὰ τῶν ἀποστόλων ἐν ἀντοχείᾳ καταξιωθεὶς ἐπίσκοπος, καὶ μάρτυς τῦ Χριστῦ γνώμῳ☩, χάριν ἀεὶ τῦ κυρίυ, ἔιρηκεν· ἐις ἰατρός ἐστι σαρκικὸς καὶ πνευματικὸς, γενητὸς καὶ ἀγέννητ☩, ἐν ἀνθρώπῳ Θεός, ἐν θανάτῳ ζωὴ ἀληθινὴ, καὶ ἐκ Μαρίας καὶ ἐκ Θεῦ. ---- ὁ μακάρι☩ Ἰγνάτ☩ ὀρθῶς ἔχαφε, γενητὸν λέγων διὰ τ σάρκα· ὁ γὰρ Χριστὸς σὰρξ ἐγένετο. I have already ſet down the Parallel Words both of the Larger and Smaller Copy, and ſhall not repeat them. Only we muſt here note, that tho' *Athanaſius* quotes this Paſſage according to the Spurious or Smaller Copy, yet does he appear not to have been a Stranger to the Genuine or Larger one, even in this very place. For what elſe does he mean by his immediate Alluſion to thoſe Words of the Larger, which go before, where ἀγέννητ☩ is the peculiar Attribute of the Father, and thoſe which follow, ὁ λόγος γὰρ σὰρξ ἐγένετο, in thoſe of his own, ὁ γὰρ Χριστὸς σὰρξ ἐγένετο: Here *Athanaſius* ſeems to betray himſelf, and to hint to us his Knowledge of the true Epiſtles of *Ignatius*, at the ſame time that he impoſes upon us by a Citation out of the Spurious ones.

DeSynod. Sect. 47. p. 761. Ad Eph. Sect. 7.

Pag. 39. priùs.

(5.) The next expreſs Citation from the Epiſtles of *Ignatius*, is that of *Didymus* of *Alexandria*;

or

or whoever was the Author of the Books under the Name of *Dionysius* the *Areopagite*; whose Words are these, χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ τοῦ ἐκχυθέντος εἰς ἡμᾶς. Which Passage is *verbatim* both in the Smaller and Larger Copies, and so determines nothing to our present Purpose. De Divin. Nomin. L. IV. C. 12. p. 565. Ad Rom. Sect. 7.

(6.) The next express Citation, and that the Largest and most Exact in all Antiquity, is that of the *Chronicon Alexandrinum*, or *Paschale*. I place this noble Testimony here, because it belongs to that Original Part of this *Chronicon* which appears to have been made in the Fourth Century; as reaching no farther than *A. D.* 354. and as omitting the Quotations later than that Age. While the rest of the *Chronicon*, down to the Seventh Century, and the Days of *Heraclius*, with some Additions or Interpolations to the former Branch, was not written till afterward, by one or more later Authors. And indeed we have Authentick Evidence for this: Since *Holstenius* had a MS. of that Original Book, without those Interpolations, and those additional Centuries after *A. D.* 354. And he has noted the several Interpolated Passages all along; which are now published in *Du Fresne*'s Notes to the last and best Edition of this *Chronicon* at *Paris*, *A. D.* 1688. In whose Preface also this Account is given, and fully approved of by that very Learned Person: To which the Reader is referr'd for Satisfaction in this Matter. This Citation is so full and express, and of such great Consequence, that I shall set it down at large; & it is as follows: Præf. Sect. 10. p. 8. Chron. Pasch. ad A. D. 32. p. 221, 222. Ad Trall. Sect. 10.

Ὅτι ὑμεῖς ἐνιαυτὸς κηρύξας τὸ εὐαγγέλιον ὁ κύριος ἐπὶ τὸ ἑκάστου καὶ ζωοποιὸν ἦλθε σαυρὸν, διδάσκει καὶ Ἰγνάτιος ὁ θεοφόρος καὶ μάρτυς, ὁ Ἰωάννου τοῦ θεολόγου γνήσιος μαθητὴς γενόμενος, ὃν καὶ ἐν ἀντιοχείᾳ ἀγιωτάτης ἐκκλησίας ἐπίσκοπος ὑπὸ τῶν ἀποστόλων καταστάθεις. Ἐν τῇ πρὸς τραλλιανοὺς πίνυν ἐπιστολῇ γέγραφεν ἐπὶ λέξεως ὅτως· Ἀληθῶς πίνυν ἐγέννησε μαρία

εἰα τὸ σῶμα, θεὸν ἔχον ἔνοικον· καὶ ἀληθῶς ἐγεννήθη ὁ λόγος ἐκ τῆς παρθένου μαρίας, σῶμα ὁμοιοπαθὲς ἡμῖν ἡμφιεσμένος· ἀληθῶς γάρ ἐστιν ἐν μήτρᾳ ὁ πάντας ἀνθρώπους ἐν μήτρᾳ διαπλάσας· καὶ ἐποίησεν ἑαυτῷ σῶμα ἐκ τῆς παρθένου σπερμάτων, πλὴν ὅσον ὁμιλίας ἀνδρὸς ἄνευ· ἀληθῶς ἐκυοφορήθη, ὡς καὶ ἡμεῖς, χρόνων ὡρισμένος· καὶ ἀληθῶς ἐτέχθη, ὡς καὶ ἡμεῖς· ἀληθῶς ἐγαλακτοτροφήθη, καὶ τροφῆς κοινῆς καὶ ποτῶ μετέσχεν, ὡς καὶ ἡμεῖς· καὶ τρεῖς δεκάδας ἐπὶ τῶν πολιτευσαμένων ἐβαπτίσθη ὑπὸ Ἰωάννου, ἀληθῶς καὶ ὃ δοκήσει, καὶ γ ἑαυτὸς κηρύξας τὸ εὐαγγέλιον, καὶ ποιήσας σημεῖα καὶ τέρατα, ὑπὸ τῆς ψευδοϊουδαίων, καὶ πιλάτου ἡγεμόνος, ὁ κριτὴς ἐκείθη, ἐμαστιγώθη, ὑπὸ δ' ἑλλων ὅτι κόρης ἐραπίσθη, ἐνεπύσθη, ἀκάνθινον στέφανον καὶ πορφυροῦν ἱμάτιον ἐφόρεσεν, κατεκρίθη, ἐσταυρώθη, ἀληθῶς, ὃ δοκήσει, ὃ φαντασίᾳ, ὃκ ἀπάτῃ· ἀπέθανεν ἀληθῶς, καὶ ἐτάφη, καὶ ἠγέρθη ἐκ τῶν νεκρῶν· ἰδὲ, φανερῶς ὁ τοιοῦτος καὶ τηλικοῦτος τῆς ἐκκλησίας διδάσκαλος τρεῖς ἑαυτὸς κηρύξαι τὸ εὐαγγέλιον τῆ σωτῆρα λέγει. This whole Context is so much *verbatim* with the present Larger Copy, and the Lesser having not so much as one Syllable thereof, I do not think it necessary to transcribe the same Passage out of *Ignatius* also. But hereby we plainly see, that the Larger Edition was alone known and made use of by this Learned and Inquisitive Author, as the Genuine Work of *Ignatius*.

(7.) The next expres's Citation is also a very remarkable one, and that of the most Learned of the *Latin* Fathers, *Jerom* himself; and without Dispute belongs to the Larger Epistles only. I shall set down Two Passages out of him, collaterally to other Two in the Larger Epistles, for the Readers easier View and Comparison of them.

| *Jerom.* | *Ignatius.* |
| --- | --- |
| Tunc Simon Magus & Menander discipulus ejus | Πίνης τῆ διάνοιαν, ὡς ἐπικαλεῖ ἐθίων. |

Φάγε-

ejus Dei ſe aſſeruere virtutes: Tunc Baſilides ſummum Deum Abraxas, cum 365 æonibus, commentatus eſt: Tum Nicolaus, qui unus de ſeptem Diaconis fuit, die noctuque nuptias faciens, *&c.*

Nunquid non poſſum tibi totam veterum ſcriptorum ſeriem commovere, Ignatium, Polycarpum, Irenæum, Juſtinum Martyrem; multoſq; alios Apoſtolicos & Eloquentes viros; qui adverſus Hebionem, & Theodotum, † hæc eadem ſentientes plena ſapientiæ volumina conſcripſerunt?

†*I have omitted the Word* Byzantinum *in our ordinary Copies, as very plainly Spurious, and wanting in ſome of the MSS. alſo.*

Φεύγετε ὁ αὐτῶ [διαβόλε] καὶ τὰς κακὰς διδασκαλίας, σίμωνα τὸν πρωτότοκον αὐτοῦ υἱὸν, καὶ μένανδρον, καὶ βασιλείδην, καὶ ὅλον αὐτοῦ τὸ ὀρυγμαῖον τῆς κακίας, [καὶ] τοὺς ἀνθρωπολάτρας † [ἐβιωναίους,] ὃς καὶ ὀπικαταρᾶτος λέγει ἱερεμίας ὁ προφήτης· φεύγετε καὶ τοὺς ἀκαθάρτους νικολαΐτας, τοὺς ψευδωνύμους, τοὺς φιλησύχους, τοὺς συκοφάντας· φεύγετε καὶ τὰ τῆς πονηρᾶς ἔγγονα θεόδοτον καὶ κλεόβουλον, τὰ γυμνῶντα καρπὸν θανατηφόρον, ὃ ἐάν τις γεύσηται ἀποθνήσκει, οὐ τὸ πρόσκαιρον θάνατον, ἀλλὰ τὸ ἀιώνιον.

† I have here inſerted the word ἐβιωναίους, from the confeſſed Senſe of the Place requiring it, and from the Ancient *Latin* Verſion.

De Altercat Lucif. & Orthod. C. 8. p. 170.

Ad Philadelph. Sect. 6.

Ad Trall. Sect. 11.

Adverſ. Helvid. C. 9. p. 116.

Now it is here ſo very plain, that *Jerom* quotes the Larger Epiſtles, but not the Smaller, that there can be no imaginable Pretence to the contrary. Nay, of the Hereticks here mention'd by *Jerom*, *Theodotus* the Elder is no where nam'd, that we know of, by any of the Ancients, but by *Ignatius* in this place; unleſs perhaps *Clement* of *Alexandria* means the ſame Perſon by his *Theodades*; which is not very improbable. I need not here

Strom. VII. p. 764.

here mention *Jerom*'s other express Citation, *Martyr Ignatius enim quartam addidit causam cur a* In Mat. I. *desponsata conceptus sit* [*Christus*]. *Ut partus, inquiens, ejus celaretur diabolo*, because, as has been already observ'd, this is equally in the Smaller and Larger Epistles; and so determines nothing in our present Controversy.

(8.) The next express Citations are those of *Chrysostom*; who being brought up at *Antioch*, the Seat of *Ignatius*, could hardly fail of having a true Copy of his Epistles. Ἐγὼ γοῦν σφόδρα ἐκείνων ἀνείμην· And μηδὲν ἄνευ γνώμης σου γινέσθω· μηδὲ σὺ ἄνευ Tom. V. Orat. 70. p. 504. γνώμης Θεοῦ π ποιήσῃς. The first of these Citations is equally in both Editions. But then the latter is alone, in so many Words, in the Larger: The Smaller having, according to its Custom of shortning Matters, dropt the Word γνώμης in the Conclusion of the Sentence; which yet we know was in *Chrysostom*'s Copy. Ad Rom. Sect. 5. Tom. VI. p. 645. Ad Polycarp. Sect. 4.

Thus far the express Citations of the Ancients do almost wholly favour the Authority of the Larger Edition: For I look upon *Athanasius*'s Quotation of such an Heretical Passage out of the Smaller as *Ignatius* himself could not possibly write, to be so far from a Disadvantage, that 'tis a noble Advantage to the same Larger Copy; which still contains in that very place the contrary Christian Doctrine, and such as is highly agreeable to the Time and Character of *Ignatius*. But now we begin to find that some of the *Athanasians* light upon the Smaller Copy, and made use of it; tho' indeed they are but Two, (9.) *Theodorit* and (10.) Pope *Gelasius*: Whose Quotations are so well known, that they need not be set down here. And these Two are indeed almost all the other Evidence there is for these Smaller Epistles, in the First Six Centuries of Christianity. For truly I do not find Reason

to

to believe that any one of the ancient Quotations, but that of *Athanasius* before-mentioned, and these of *Theodorit* and *Galasius*, till more than Six Hundred Years after Christ, were made out of any other than the Larger Epistles. Only the Smaller Abridgement is so often taken *verbatim* out of the Larger, that it cannot in many Cases be now prov'd, whether the Quotations belonged to that or to the other. However, to ballance these Two Authors of the Fifth Century, I shall produce those of the Sixth, not one of which are on the Side of the Smaller. And here, to pass by the Quotations made from *Ignatius* by *Ephræm* Patriarch of *Antioch*, by *Joannes Rhetor*, by *Jovius* the Monk, by our own *Gildas*, & by *Leontius Byzantinus*, all Authors of this Century; because their Words are too agreeable to both Editions to determine any thing in the present Case; I shall produce some of the same Age which are plainly made from the Larger Copy only. To go on therefore with our former Numbers.

(11.) *Stephen Gobarus*, in *Photius*'s Extracts, plainly quotes the Larger Copy, and that only in these Words: Ἰγνάτιος μέντοι ὁ θεοφόρος, καὶ κλήμης ὁ σωματεὺς, καὶ εὐσέβιος ὁ παμφίλε, καὶ θεόδωρητος ὁ κύρε, τὴν μὲν νικολαϊτῶν καταγινώσκουσιν αἵρεσιν, τὸν δὲ νικόλαον μὴ [τὸν] τοιοῦτον εἶναι ἀποφαίνουσι. I need not set down the Words of the Larger Copy referr'd to here, because they have been just now produc'd under *Jerom*'s Testimony; and because they are by all own'd to belong to no other than the Larger Epistles. Only we may take notice, that this Quotation being produc'd by that great Critick *Photius*, without the least Sign of his Dislike; and none being produc'd by him elsewhere which favour the Lesser, we have hence some Presumption, that *Photius* also himself approv'd of

Phot. Biblioth. Cod. 232. Col. 901.

of the same Larger Edition, as the Genuine one; which is so far a very valuable additional Confirmation of the same.

(12.) *Anastasius* Patriarch of *Antioch*, if not also *Gregory* the Great Bishop of *Rome*, cites the same Larger Copy as Genuine, and no other: As the Answer of this *Gregory* to *Anastasius*, still extant, will inform us. For *Gregory*, when at the End of his Reply he had added these Words, *Amen. Gratia*, explains their Import thus: *Quæ videlicet verba, de scriptis vestris accepta, in meis epistolis pono, ut de S. Ignatio vestra Beatitudo cognoscat quia non solum vester est, sed & noster. Sicut enim magistrum ejus Apostolorum Principem habemus communem, ita quoq; ejusdem Principis discipulum nullus nostrum habeat privatum.* 'Tis hence certain, that *Anastasius* cites the Larger Copy only: And not much less certain that *Gregory*, if he cites any Copy at all, and does not barely repeat *Anastasius*'s Words, cites the same also, and no other. For 'tis plain that the Words ἀμῶν ἡ χάρις, here referr'd to, conclude the Larger Epistles to the *Ephesians*, and to *Polycarp*; but conclude none of the Smaller, as is acknowledg'd by all. 'Tis here also worthy of some Remark, that as *Chrysostom* before, so *Anastasius* now, both belonging to *Ignatius*'s See at *Antioch*, do still best agree to these Larger Epistles.

Greg. Regist. L. IV. Indict. XIII. Ep. 37.

These are all the Authors that expresly quote the Epistles of *Ignatius* in the First Six Centuries of the Church, so far as has been hitherto observ'd by the Learned. And as they are very numerous, and exceeding strong for the Genuine Authority of the same Epistles in general; which accordingly appear to be directly attested to in the Six First Centuries, besides *Polycarp* himself, by *Irenæus*, *Origen*, *Eusebius*, *Athanasius*, *Didymus*, the Author of the *Chronicon Paschale*, *Jerom*, *Chry-*

*Chrysostom*, *Theodorit*, *Gelasius*, *Ephræm* the Patriarch, *Joannes Rhetor*, *Jovius* the Monk, *Stephen Gobarus*, *Gildas*, *Leontius Byzantinus*, *Anastasius* the Patriarch, and *Gregory* the Great also: So does it not certainly appear, that the Smaller Edition is quoted by more than Three of them; I mean *Athanasius*, *Theodorit*, and *Gelasius*; that is, by *Athanasius* himself, and Two of his Zealous Followers, and by no others in all those Centuries. Nor do the Citations of the following Ages for some time give any considerable Advantage to the Smaller. Tho' after the Testimonies of the Six First Centuries, those that are later are comparatively of so very little Authority, that I shall not continue my Enquiry about them any farther.

VI. I shall now shew, that the ancient obscurer *References* and *Allusions* to these Epistles are generally taken out of the same Larger Epistles only. Such kind of Citations of Books, especially of Sacred Books, and most of all of Sacred Books of this Nature, are very common among the ancient Christians; as might easily be shew'd by abundance of Instances, if there were Occasion for it. But because no Learned Man will deny the thing in general, I come to an Induction of several such particular Citations in the present Case.

(1.) *Polycarp* himself wrote his Epistle to the *Philippians* immediately after *Ignatius* had been with him, and had written these Epistles to him, and to the Churches. At the very same time he sent *Ignatius*'s Epistles, all that he had Copies of, to that Church; as he had been desir'd. Now in this inestimable Epistle of *Polycarp* I observe the following Resemblances to or Confirmation of the Larger Epistles; such indeed as seem to me of great Consequence in this Matter.

ter. (1.) The Stile and Genius of this Epistle of *Polycarp* is clear, easy, practical, and affecting; and very much liker that of the Larger than of the Smaller Epistles of *Ignatius*. (2.) This Epistle cites also the Scripture, and refers to the Apostolical Constitutions frequently; which are the distinguishing Characters of the Larger Epistles before us; while 'tis in a remarkable Manner otherwise in the Smaller. (3.) The Expressions here us'd concerning God the Father, παντοκράτωρ Θεὸς, by way of Eminence: παντοκράτωρ *Pater Domini nostri Jesu Christi*; and as ever the principal Person concern'd, is remarkably according to the Larger, and different from the Smaller Epistles. (4.) The Expressions concerning Christ, ἀΐδιος, σωτὴρ, διὰ Ἰησοῦ Χριστοῦ, *Sempiternus Pontifex*, *Dei Filius*; without any of the Words Θεὸς, Λόγος, ἀΐδιος, ἀγήρατος, and the like, which are so much affected in the Smaller Epistles, do plainly favour the Language of the Larger in this Matter. (5.) The Allusions sometimes to the very Words of these Larger Epistles do shew that those and no other were in his Mind when he wrote to the *Philippians*. Thus for Example, when *Polycarp* uses these Words of the Followers of *Simon Magus*, ὃς ἂν ---- λέγῃ μήτε ἀνάστασιν, μήτε κρίσιν εἶναι, ἔστω πρωτότοκος εἶναι τοῦ σατανᾶ. Sect. 7. How can we avoid thinking that he imitated *Ignatius*, who in his Larger Epistle to the *Trallians* has these Words, φεύγετε ---- αἵματα τοῦ πρωτοτόκου ἐστὶ τοῦ [διαβόλου] ὑόν? Sect. 11. And the careful Reader will easily observe other the like References and Imitations therein. (6.) The serious Exhortations to Practical, especially to Domestical Duties here, do exactly agree with the Larger, and only with the Larger Epistles; almost all things of that Nature being, to a surprizing Degree, omitted in the Smaller, as has been

been already obſerv'd, to ſuch a Degree indeed as renders them unlike all the reſt of the ancient parallel Writings of the firſt Chriſtians; and makes them of ſmall Uſe to us, as to any Improvements in the main Parts of our Religion. (7.) Accordingly the Character here given of thoſe Epiſtles which *Polycarp* ſaw, ὧν ἐν μεγάλα ὠφεληθῆναι δυνήσεσθε· πεπέχουσι γὰρ πίστιν, καὶ ὑπομονὴν, καὶ πᾶσαν οἰκοδομὴν τὴν εἰς τὸν κύριον ἡμῶν ἀνήκουσαν, does much better agree to the Larger, than to the Smaller Epiſtles. And a pious Chriſtian, who compares them together, will eaſily ſee that the Larger will much better, according to *Polycarp*'s Character of thoſe that he ſaw, inform his *Belief*, increaſe his *Patience*, and in general tend to his *Edification* than the Smaller. Sect. 13.

(2.) The unknown, but moſt ancient Author of the *Recognitions of Clement*, begins that Book thus, *Ego Clemens in Urbe Roma natus, ex primâ ætate pudicitiæ ſtudium geſſi.* Whence could that Author take this Fact, of the peculiar Chaſtity of *Clemens Romanus*, but from theſe Larger Epiſtles of *Ignatius*? where he is nam'd, as one that maintain'd a Virginal Chaſtity all his Life; as we ſhall ſee preſently. Which Account of him we have not elſewhere, that I know of, in any other Remains of the Apoſtolical Age. L. I. C. 1. p. 487.

(3.) *Melito*, the Famous Biſhop of *Sardis*, ſeems moſt plainly to refer to that Famous Paſſage in the Larger Epiſtles already mention'd, concerning the Three Decads of Years before our Saviour's Baptiſm, and the Three Years after it; ſince we know of no other Original Monument of Antiquity that could inform him of it, but theſe Epiſtles. *Ignatius*'s Words have been already ſet down, as directly cited in the *Chronicon Paſchale*. Thoſe of *Melito*'s Fragment (for his Books are all loſt,) run thus:

Περὶ σαρκώσεως Χριστοῦ. ap. Anast. Ὁδηγ. C. XIII. p. 260. & Cave Hist. Lit. *Part* II. in Melit.

Ὡς δὲ μία ἀνάγκη τοῖς νῦν ἔχουσιν ὑᾷ ὧν μετὰ τὸ βάπτισμα ὁ Χριστὸς ἔπραξε παιδιᾶν τὸ ἀληθὲς. καὶ ἀδύνατον τ ψυχῆς αὐτοῦ καὶ τὸ σῶμα] Θ, τ καθ' ἡμᾶς ἀνθρωπίνης φύσεως. τὰ δὲ μετὰ τὸ βάπτισμα, φησὶν, ὑπὸ Χριστοῦ πραχθέντα, καὶ μάλιστα τὰ σημεῖα τ αὐτοῦ κεκρυμμένην ἐν σαρκὶ θεότητα ἐδήλων, καὶ πιστοῦντα τὸν κόσμῳ. Θεὸς γὰρ ὢν ὁμοῦ τε καὶ ἄνθρωπος τέλειος Θ ὁ αὐτὸς, τὰς δύο αὐτοῦ οὐσίας ὑπεδείκνυτο ἡμῖν· τ μὲν θεότητα αὐτοῦ διὰ τῶν σημείων ἐν τῇ τειετίᾳ, τῇ μετὰ τὸ βάπτισμα· τ δ' ἀνθρωπότητα αὐτοῦ ἐν τοῖς διὰ παντὸς χρόνοις τοῖς πρὸ τοῦ βαπτίσματος· ἐν οἷς διὰ τὸ ἀτελὲς, τὸ κρύφιον, ἀπέκρυβε τὰ σημεῖα τ αὐτοῦ θεότητος, καθάπερ θεὸς ἀληθὴς πρεσβύτης ὑπάρχων. This Allusion seems to me so direct, that it might almost have been alledg'd among the proper Citations of the Larger Epistles themselves.

L. II. C. 39. p. 161.

(4.) *Irenæus* argues, that Christ was not crucify'd when he was barely Thirty Years of Age, as some Hereticks said; (who had introduc'd that Notion, that he preach'd one Year only;) but that he liv'd and preach'd several Years afterwards: And for this alledges not only the Gospel Account of at least Three Passovers, but that of all the Presbyters or Apostolical Men, who convers'd with *John* the Apostle, or with any other of them. This Passage seems, among others, to refer to that Famous Place in the Larger Epistles above recited, from the *Chronicon Paschale*, where *Ignatius*, the Disciple of *John* himself, gives Three Decads of Years to our Saviour's Conversation on Earth before his Baptism, and Three Years to his preaching after it. Yet *Irenæus*'s own Opinion or Hypothesis, which he immediately declares, was, that our Saviour liv'd till above Forty, if not towards Fifty Years of Age; from a Notion of his own about the Periods of the several Ages of Men; and from the *Jews* Words to Christ, *Thou art not yet fifty years old.* However, he only appeals to this Apostolical

Joh. VIII. 57.

lical Tradition, as to the *Senior Ætas*, or somewhat *Ancienter Age* of our Lord when he dy'd, against those that held he dy'd at Thirty. Now in this Appeal he seems to me to have had this Place of the Larger Epistles in his Eye; and is so far an Attestation here to the same Larger Copy.

(5.) To pass over that single Word of the Church of *Smyrna*, προσβιαπάμενος, which Bishop *Pearson* justly thinks may allude to the same Word in *Ignatius*'s Epistle to the *Romans*, because it is equally in both Editions, and determines nothing; *Lucian* the Scoffer has a more remarkable Passage, which, as the same most Learned Person well supposes, belongs to the Epistles of *Ignatius*; by way of Allusion I mean, and under the pretended History of *Peregrinus* the Philosopher. Φασὶ δ' πάσαις σχεδὸν ἐνδόξοις πόλεσιν ἐπιστολὰς διαπέμψαι αὐτὸν, διαθήκας πινὰς, καὶ παραινέσεις, καὶ νόμους, καί πινας ὅπη τούτων προσβυτὰς καὶ ἑταίρων ἐχειροτόνησε, νεκραγγέλους καὶ νεκροδρόμους προσαγορεύσας. This notable Passage does at once wonderfully confirm the Epistles of *Ignatius* in general, and that they were many in Number; and by stiling them διαθήκας πινὰς, καὶ παραινέσεις, καὶ νόμους, intimates that he had no other but the Larger Epistles in his View; which alone have plain and full Quotations out of the *Constitutions of the Apostles*, the most eminent διαθήκη, *Christian Covenant*, or *Testament*; and do alone contain those most serious *Exhortations*, and Sacred *Laws* of the Gospel, which seem here to be referr'd to in this Passage of *Lucian*.

Martyr. Polycarp. Sect. 3. p. 394.

Lucian in Peregrin.

(6.) *Theophilus*, the Sixth Bishop of *Antioch* is by Bishop *Pearson* also suppos'd to allude to these Epistles, when he says, The Reason why Christ was born of a Woman espous'd to an Husband, was this, *Ut partus ejus falleret diabolum, putantem*

Com. in Matth. I. 18.

*putautem Jesum de Uxorata, non de Virgine natum.* But I pass this over, because, as has more than once been observ'd already, the Text in *Ignatius* here referr'd to is equally in the Larger and Smaller Epistles, and so determines nothing.

Strom. III. p. 448. (7.) *Clement* of *Alexandria* affirms, that *Peter*, *Philip*, and *Paul*, were all married Men: Which he might have from a Passage in *Ignatius*'s Larger Epistle to the *Philadelphians*; of which more presently: But as to *Paul*, not so plainly that I know of from any other Original Author whomsoever. The same *Clement* in his ἐκλογαὶ, or the Excerpts out of his last but noblest Work, the ὑποτυπώσεις, has a plain Allusion to the Famous Passage in *Ignatius*, concerning the Star which appear'd to the *Magi*: Διὰ τοῦτο ἀνέτειλε ξένον & ἀσὴς ἡ χμνὸς, καταλύων τ παλαιὰν ἀρροδισίαν, καινῶ φωτὶ, ὁ κοσμικῷ λαμπόμψ&. Which seems also alluded to by *Nazianzen*; Διὰ τοῦτο ἀσὴς ἠγέμψ&, ἡ μάγοι θεοσπίπτοντες, ἡ δωρεοφορῆντες, ἐν εἰδωλολατρείᾳ καταλυθῇ: And more plainly by *Chrysostom*; ὁ γὰ ἐν νυκτὶ φαίνε), ἀλλ' ἐν ἡμέρᾳ μέσῃ, λάμποντος ἡλίε· ὅπερ οὐκ ὄζι δυνάμεως ἀσέρ&, ἀλλ' οὐδὲ σελήνης· ἡ γὰ τοσοῦτον πάντων ὑπερέχουσα ἦν ἀσέρων, τ ἀκῆν& φανείσης τ ἡλιακῆς χρώπε) ἡ ἀφανίζε). ὅλος ὢ τῇ τ οἰκείας λαμπρότητ& ὑπερβολῇ, ἡ τὰς ἀκῆνας ἐνίκησε τὰς ἡλιακάς· φανότερ& ἐκείνοις φανεὶς, ἡ ἐν τοσούτῳ φωτὶ μεῖζον λάμψας, ἄστρον μέγα ἡ ἐξηλλαγμένον, ὥστε ἡ τῷ μεγέθει ἡ τῷ κάλλει τ ὄψεως αὐτὸς ἐκπλῆξαι. But this Passage of *Ignatius* is so nearly the same in both Editions, that there is no sure way of knowing which Copy these Citations allude to: Only the Use of one Word belonging to the Smaller καταλύων and καταλυθῇ, by the Author of the Extracts from *Clement*, and by *Nazianzen*, would incline one rather to suppose, that they had seen the Smaller Copy; as 'tis not impossible but they might. And the Use of the Word φανότερ& by *Chrysostom*, from

Ad Eph. Sect. 19. Ἔκλογ. Sect. p.

Orat. I.

Homil. VI. in Mat.

from φανῷ in the Larger Copy, would a little incline one to think, that he had it from that Larger Copy; as indeed *Chrysostom*'s Citations and Allusions agree still to them only. But these Conjectures are too weak to build any firm Conclusions of this Nature upon. So I place these References rather among the doubtful ones, and such as determine nothing in our present Controversy.

(8.) *Tertullian* has Two Passages, which to some may seem to refer to the Smaller Epistles: the one is in these Words: *Ita omnia in imagines vertunt, [Valentiniani,] plane & ipsi imaginarii Christiani.* Which have some Resemblance to those in *Ignatius*, λέγουσιν τῷ δοκεῖν πεπονθέναι αὐτὸν, αὐτοὶ ὄντες τὸ δοκεῖν. The other is this, cited by Bishop *Bull* as Parallel to, and a Paraphrase on those Words of the Smaller, which are quoted by *Athanasius*, *Theodorit*, and *Gelasius*, and have been already set down. *Itaq; utriusq; substantiæ census hominem & deum exhibuit: Hinc natum, inde non natum. Hinc carneum, inde spiritalem: Hinc infirmum, inde præfortem: Hinc morientem, inde viventem.* But then it is so wholly uncertain, whether there be any Allusion on either Side in these Passages; and if there be, 'tis so much more likely that the Author of these Shorter Epistles took them from *Tertullian*, one of his own Opinion in this Matter, than that *Tertullian* could have them from *Ignatius* himself, that there is nothing at all to be concluded hence, to determine our present Controversy: Or if there be any thing, 'tis an Hint Who was one of the first that brought in this heretical Doctrine in the Church, that our Saviour might be stil'd *Unbegotten*, namely, that injudicious and bold Heretick *Tertullian*; whom I look upon as one of the principal Persons that corrupted the Christian Faith in the *West*;

Contr. Valent. p. 300. Ad Tralli. Sect. 10. Defens. Synod. Nicæn. Part. 2. Sect. 3. p. 94. De Carn. Christ. C. 5. p. 362.

which Corruptions from thence were in the Fourth Century spread over a great part of the Christian World.

(9.) *Origen*, and many others of the Ancients, when they speak of the Heretick *Ebion*, or of the *Ebionites*, say, they were *poor* and mean in their Notions of Christ, according to the Signification of the Name *Ebion*, *Poor*. Thus *Origen*; ἐβίων τε γὰρ ὁ πτωχὸς καλεῖται παρὰ Ἰουδαίοις καλεῖται. And elsewhere, ὃν ἐλαμβάνομεν παῦτα ὡς οἱ πτωχοὶ τῇ διανοίᾳ ἐβιωναῖοι, τὸ πτωχείας τὸ διανοίας ἐπώνυμοι· ἐβίων γὰρ ὁ πτωχὸς παρ' ἑβραίοις ὀνομάζεται. Thus *Eusebius*: Τὸ ἐβιωναίων ὀνόματος τὸ τὸ διανοίας πτωχείαν αὐτῶν ἐμφαίνοντος. And elsewhere more directly, καὶ αὐτὸς ὁ τὸ σωτῆρος ἡμῶν οἱ περιτομὴν ἐβιωναίους ὠνόμαζον, ἑβραϊκῇ φωνῇ πτωχοὺς τὸ διάνοιαν ἐπικαλοῦντες. Which last Words have so plain a Reference to the Apostolical Constitutions, or to *Ignatius*'s Larger Epistles, or rather to both, that they almost deserve a place among the express Citations foregoing. For whom can *Eusebius* mean by his οἱ τὸ σωτῆρος ἡμῶν περιτομὴν κηρυκες, who gave these Hereticks the Appellation of *Ebionites*, and that on Account of their mean and low Opinions of Christ, but the Author or Authors of those Constitutions, where they are nam'd among the Original Hereticks; and *Ignatius*, who in his Larger Epistles gives that very Interpretation of their Name; πένης τὸ διάνοιαν, ὡς ἐπικαλεῖται ἐβίων. And the same Allusion that we have observ'd in *Origen* and *Eusebius*, is in others of the Fathers also. Nor could it come any way so readily into the *Greek* Church as from this place of *Ignatius*. And this is the more likely, because *Ignatius* was Bishop of *Syria*, and so well acquainted with such *Hebrew* or *Syriack* Words, which few of the *Greek* Fathers were; and so the Interpretation thereof it self is a good Argument that this Interpreter

Contr. Cels. L. II. p. 56. Philocal. p. 17.

Hist. Eccl. L. III. C. 27. p. 99.

De Eccles. Theolog. L. I. C. 14. p. 75.

Constit. L. VI. C. 6. p. 333.

Ad Philad. §. 6.

Vid. Chron. Paschal. ad A. D. 104.

terpreter was of *Syria*, or was no other than *Ignatius* himself.

(10.) *Novatian*, or whoever was the Author of that Judicious Book *De Trinitate*, has a Passage which appears to be no other than a kind of Paraphrase on a remarkable Text in these Larger Epistles: Which Text does also seem to be several times alluded to by others also. The Words of *Ignatius*, in that very place where the Smaller has brought in the λόγος ἀΐδιος, ἐκ σιγῆς προελθών, are these in the Larger Edition: Διὰ Ἰησοῦ Χριστοῦ, τοῦ υἱοῦ αὐτοῦ· ὅς ἐστιν αὐτοῦ λόγος, οὐ ῥητὸς ἀλλ' ἐνσώματος· οὐ γὰρ ὅτι λαλιᾶς ἐνάρθρου φώνημα, ἀλλ' ἐνεργείας θείκης ἐστὶ γέννημα. Those of *Novatian* are these, *Ex quo, quando ipse voluit, Sermo Filius natus est: Qui non in sono percussi aeris, aut tono coactæ de visceribus vocis accipitur, sed in substantia prolatæ a Deo virtutis agnoscitur.* Those of Six Bishops, writing, as is suppos'd by all, in the Name of the Council of *Antioch*, the very Seat of *Ignatius*, are these: καὶ λόγον καὶ δύναμιν Θεοῦ προὶ αἰώνων ὄντα, οὐ προγινώσει, ἀλλ' ἐσάρ καὶ ὑποστάσει Θεόν. And a little after, ὡς ζῶσ ἐνέργειαν, καὶ ἐνυπόστατον. *Eusebius* also calls Christ expressly, as here, ἐσαρκον τοῦ Θεοῦ λόγον. *Athanasius* himself, ζῶντα λόγον, καὶ ἐνέσιον σοφίαν. *Epiphanius* also mentions this, ἐσὰρ γεννητὴ ἐσαρκῶς. All which Expressions seem ultimately to be deriv'd from this Parallel one of *Ignatius* before us.

Ad Magnes. §. 8.

De Trin. C. 31.

Apud Labb. Concil. Vol. I. p. 846.

Demonst. Evang. L. V. Proœm. p. 220.

(11.) *Methodius*, *Basil*, and others speak so concerning the Prophets and Apostles, which of them were Married Men, and which not, that they seem to me plainly to refer to that Famous Passage in these Larger Epistles hereto belonging. *Ignatius*'s Words, on Occasion of the Mention he had made of the Virgins, are these: Ὀναίμην ὑμῶν τῆς ἁγιοσύνης, ὡς ἠλίᾳ, ὡς Ἰησοῦ τῷ ναυῇ, ὡς μελχισεδέκ, ὡς ἐλισσαίῳ, ὡς ἱερεμίᾳ, ὡς τῷ βαπτιστῇ ἰωάννῃ, ὡς τῷ ἠγαπημένῳ μαθητῇ, ὡς πέτρῳ, ὡς πίτῳ, ὡς εὐοδίῳ,

De Synod. Hæres. LXXVI. Sect. 5. p. 942.

Ad Philad. Sect. 4.

ὡς κλήμωλ⊙, ἧ ἐν ἀγνείᾳ ἐξελθόντων τὸν βίον. ὃ φέγω ὁ τοὺ λοιπὲς μαχαίρας ὅπ γάμοις πεφωμίληϙ. ὧν ἐμνήσθην ἄρτ. ἔνχομαι γὸ ἄξι⊙ Θεῦ ἐυρεθεὶς πρὸς τοῖς ἴχνεσιν αυτῶν ἐυρεθῆναι ἐν τῇ βασιλεία. ὡς ἀβρααμ, κὴ ἰσαὰκ, κὴ ἰακὼϐ, ὡς ἰωσὴφ, κὴ ἰσαΐας, κὴ ἧ ἄλλων πεφητῶν· ὡς πέτρε, κὴ παύλε, κὴ ἧ ἄλλων ἀποστόλων, ἧ γάμοις πεφωμιλιπσάντων.

Conviv. Virg. Orat I. ap. Combef. Auctar. p.69.

The Words of *Methodius* are these, Πρῶτον ἐξεταστέον δ' ἣν αἰτίαν πολλῶν πεφητῶν κὴ δικαίων πολλὰ κὴ καλὰ διδασκόντων κὴ ἐργασαμένων, παρθενίαν ἕδεις, ὅτε ἐνεγκωμίασεν, ὅτε εἵλετο. Those of *Basil* concerning the Holy Men who were married, δι⊙ ἦν, ἐν μὲν τῇ παλαιᾷ διαθήκη ἀβρααμ, κὴ ἰσαὰκ, κὴ ἰακὼϐ, (for so *Anastasius* quotes it;) κὴ ἕτεροι πλεῖστοι δικαίδ τε, κὴ σωμενὴλ. ἐν δὲ τῇ νεᾷ διαθήκη, δι⊙ πέτρος ἦν, κὴ οἱ λοιποὶ ἧ ἀποστόλων.

Ascet. Serm. de Abdicat. rer. Tom. II. p. 233, 234. Anastas. Quæst. XV p. 174. Vid. Procl. Orat. VI. 1 Cor. IX. 5. Constit. L. VII. C. 46. p. 382. Ps. cix. 9.

And other Passages of the like Nature might be produc'd, all probably deriv'd at last from the foregoing Text of *Ignatius*. Nor can I here but reflect on this Text's exact Agreement with the Scripture, and the Apostolical Constitutions, in several Respects; as particularly with *Paul*'s Question, *Have not we Power to lead about a Sister, a Wife, as well as the other Apostles, and as the Brethren of the Lord, and Cephas?* With the Mention of *Judas*, the Son of *James*, as the Third Bishop of *Jerusalem*, in the Constitutions; and with the *Psalmist*, concerning *Judas* the Traytor; *Let his Children be fatherless, and his Wife a Widow.* So that still all Circumstances conspire to ascertain us of the Genuine Antiquity and Verity of these Larger Epistles of *Ignatius*.

(12.) *Eusebius* informs us of the Manner of the Death of some of the Apostles and their Companions, in Words almost taken from the Epistle to *Tarsus*; which he never mentions; yet probably had he this Account at least at the second Hand from the same Epi- Epistle; since no other Original Record of Christianity, that we know, could so nearly afford

him

him the same Account. The Words of *Ignatius* are these: Τί δήποτε; πέδος μὲν ἐσωρεύτο, παῦλος καὶ ἰάκωβος μαχαίρᾳ ἐτέμνοντο, ἰωάννης ὁ εὐαγγελιστὴς ἐν πάτμῳ, στέφανος δὲ ἐν λίθοις ἀνηρεῖτο. Those of *Eusebius* are these; λίθοις βληθεὶς ἀνῃρεῖτο στέφανος. ---ἡρώδης ---ἀνεῖλεν τὸν ἰάκωβον, τὸν ἀδελφὸν ἰωάννου μαχαίρᾳ· πέτρος δὲ ὑπὲρ ῥώμης κατὰ κεφαλῆς σταυροῦται· παῦλος δὲ ἀποτέμνεται· ἰωάννης τε νήσῳ παραδίδοται. Ad Tars. Sect. 3. Demonst. Evang. L. III. C. 5. p. 116.

(13.) The same *Eusebius* twice calls the Sacred Virgins γυναικῶν ἱερείας· as *Chrysostom* does also speak of the Martyr *Domnina*: καὶ ἱερεία γέγονε. Nay, *Tertullian*, long before, uses the same Language; *Quanto autem magis blasphemabile est, si quæ* sacerdotes pudicitiæ dicimini, *impudicarum ritu procedatis cultæ & expictæ?* Whence came this uncommon Expression, but from the Epistle to *Tarsus*? Where the Words are; τὰς ἐν παρθενίᾳ τιμᾶτε, ὡς ἱερείας χριστοῦ. De Laud. Const. C. 17. p. 661. Demonst. Evang. L. III. C. 6. p. 129. De Bernic. &c. De Cult. Fæm. C. 12.

(14.) *Eusebius* does also apply the Title of the VI. and XI. *Psalms*, according to the Numbers in the LXXII. εἰς τὸ τέλος, ὑπὲρ τῆς ὀγδόης, to the Lord's-Day, or Eighth Day of the Week, the Day of our Lord's Resurrection. Whence came this, but from *Barnabas* or *Ignatius*? Which latter, in the Larger Epistle to the *Magnesians*, says thus; ἣν προεμήνυσεν ὁ προφήτης ἔλεγχον, εἰς τὸ τέλος, ὑπὲρ τῆς ὀγδόης· ἐν ᾗ καὶ ἡ ζωὴ ἡμῶν ἀνέτειλε, καὶ τὸν θάνατον νίκην ἐνέδυσε. Ad Tarsi. Sect 9. In Ps. VI. & XI. Ad Mag. Sect. 9.

(15.) The Council of *Laodicea* orders Christians not to rest from their ordinary Employments on the Sabbath-Day, but to prefer the Lord's-Day, in Words most agreeable to those of the Larger Epistles of *Ignatius*; which run thus in that to the *Magnesians*: μηκέτι σαββατίζωμεν ἰουδαϊκῶς, καὶ ἀργίαις χαίροντες. ------ καὶ μετὰ τὸ σάββατον ἑορταζέτω πᾶς φιλόχριστος ἡ κυριακήν. That Council's Canon is this; Ὅτι οὐ δεῖ χριστιανοὺς ἰουδαΐζειν, καὶ ἐν σαββάτῳ σχολάζειν, ἀλλὰ ἐργαζέσθαι αὐτοὺς ἐν τῇ αὐτῇ ἡμέρᾳ· ἐὰν δὲ κυριακὴν προτιμῶντες, εἴγε δύναιντο σχολάζειν, Sect. 9. Can. XXIX.

χολάζειν, ὡς χρισταί; which Words seem almost taken out of *Ignatius*.

(16.) *Ephrem* the *Syrian*, *Nazianzen*, and others seem to me directly to refer to the Larger Epistles, and to the Clause immediately following that now mention'd, in the Epithets and Characters they give of the Lord's-Day. The Epistle says thus: Τὴν κυριακὴν, τ' βασιλίδα, τ' ὕπατον πασῶν τ῀ ἡμερῶν. *Ephrem*, a Deacon in that very Country of *Syria* of which *Ignatius* had been Patriarch, says thus: ἄντι τ῀ κυριακὴ τ῀ βασίλισσα τ῀ ἡμερῶν. *Nazianzen* also says thus of the *Easter* Lord's-Day; ἡ βασίλισσα τ῀ ἡμερῶν ἡμέρα. And elsewhere, ἡ βασίλισσα τ῀ ὡρῶν τῇ βασιλίδι τ῀ ἡμερῶν πομπεύει. To omit other the like Passages; all seeming ultimately to refer to the foregoing Words of *Ignatius*.

Ibid.

Orat. in S. Cruc.

Orat. XIX. & XLIII.

(17.) *Basil* uses the Word κακωτρεχὴς which is in no Ancient Author but the Epistle *ad Antiochenos*; and *Basil*, *Nazianzen*, and others use the Word χρισέμπορος as do *Irenæus*, *Athanasius*, and *Basil*, use the Word πνευματοφόρος both seldom found in any Original Writings, but these Larger Epistles of *Ignatius*. All which are so much in the way of the Composition us'd peculiarly by *Ignatius*, that they cannot so well be ascrib'd to any other.

Epist. CXCII. Orat. XXI. & XL. Iren. L. V. C. 5 p. 405. De Incarn. p. 600. De Spir. S. C. 9.

(18.) *Chrysostom*, who several times makes Allusions to these Epistles in his Oration upon *Ignatius*, and does it so obscurely, that no Judgment can be made from them; does however elsewhere more plainly allude to them, I mean, when he does more than once affirm, that *Daniel* received Inspirations from God at Twelve Years of Age. How could so great a Man venture to assert so strange a thing, but that he had some Original Sacred Author for the same? Now this is affirm'd in *Ignatius*'s Larger Epistle to the *Ephesians*,

Ad Isa. III. Homil. Dupl. in Psal. L. De Educand. Lib.

*sians*, and in no other most Ancient Author now extant whomsoever. This Testimony I take to be almost equivalent to a direct Quotation: And it exceedingly confirms us, in what has been all along found true hitherto, that *Chrysostom*, the Presbyter of *Antioch*, had no other than the Larger Epistles: Who yet was the least likely to have a Spurious Copy of any Writer in that Age.

(19.) That most frequent and solemn Word for the *Incarnation*, so much us'd by the Ancients, I mean οἰκονομία, seems also deriv'd from one of these Larger Epistles of *Ignatius*; where and where only, as I think, it is directly and formally apply'd to that Matter in all the Original Books of our Religion. More such indirect and occasional Allusions and References to these Larger Epistles might probably be collected, if any one would nicely search for them: But these which readily offer'd themselves shall suffice for the present. And indeed many of these Citations are taken notice of in the Notes upon these Larger Epistles by Archbishop *Usher* or *Cotelerius*. Yet were they so possess'd with that new Opinion of the Authentickness of the Smaller Copy, that they did not sufficiently reflect on the Evidence these Passages afforded to the Authority of the Larger. So over-bearing was the Prejudice against *Arianism*, and so much was the Authority of Two or Three *Athanasians* in the Fourth and Fifth Centuries for the Smaller Copy, over-valued, and the rest over-look'd; altho' they were many more in Number, and much greater in Learning, which supported the Authority of the Larger. But as it has been with the *more Sacred Constitutions* themselves, so also with these *Sacred Epistles*, derived in great part from them; God's Time was not come for the Discovery

Ad Eph. Sect. 19.

very of his Primitive Truths, and the Preparation for the Advancement of his Son's Kingdom. Till which Time *strong Delusions* have obtain'd; and *a Veil has been spread over the Face of all* Christian *Nations*, that they have not been able to see the most obvious Truths in these Matters. *So unsearchable are God's Judgments*, and so certainly are *his ways past* poor Mortals own *finding out*! But to proceed.

2 Thes. II. 11. Isa. XXV. 7.

Rom. XI. 33.

VII. I shall now shew in particular, that the Smaller Epistle to the *Philadelphians* is certainly Spurious, and the Larger alone Genuine. Now this is plain, because the Smaller Epistle pretends to be sent to *Philadelphia* in *Asia*; whereas 'tis clear, that this Epistle was sent to some City of that Name belonging to *Syria*, and the Jurisdiction of *Ignatius*; and most probably to that not very far from *Tarsus* in *Cilicia*: Which was not only within the Patriarchate of *Syria*, but lay near to that Road from *Antioch* to *Smyrna*, along which *Ignatius* went to his Martyrdom. That the Smaller Epistle directly pretends to have been sent to the *Asiatick Philadelphia*, the Preface or Inscription, both of the *Greek* and *Latin* Copies, fully informs us. Ἰγνάτιος ὁ καὶ Θεοφόρος ἐκκλησίᾳ Θεοῦ πατρὸς καὶ κυρίου Ἰησοῦ Χριστοῦ τῇ οὔσῃ ἐν Φιλαδελφίᾳ τῆς Ἀσίας. *Ignatius, qui & Theophorus, Ecclesiæ Dei Patris, & Jesu Christi quæ est in Philadelphiâ Asiæ.* While neither the Larger Epistle, nor *Eusebius*, nor *Jerom* from him have a Syllable here concerning *Asia* at all. Now that this Epistle belongs not to the *Asian*, but to the *Cilician Philadelphia*, appears by the Arguments following.

(1.) *Ignatius* had been at that *Philadelphia* which he wrote to; which no way appears to be true of the *Asiatick*, but could hardly be otherwise

otherwiſe of the *Cilician Philadelphia*. ἐχ' ὅτι παρ' ὑμῖν μερισμὸν ἔυρον ταῦτα χάφω· ſays he to this Church; as if he had *been among* them, tho' he had not found any Diviſion there, when he *was among them*. Thus afterwards, ἐκεκράγασι δὲ μεταξὺ ὤν· *when I was with you I cryed aloud*. And again, ἤκουσά τινων λεγόντων. ---τοῖς δὲ τοιούτοις ἐγὼ λέγω. *I heard certain Perſons ſay.---- But to them I reply*: Still ſuppoſing by the Objection and his Reply, that he had been at this *Philadelphia*, and there *heard* ſuch things ſaid as produc'd the Anſwer there ſet down: Which yet could hardly be true of the *Aſiatick Philadelphia*, at 400 Miles Diſtance from *Antioch*. Sect. 3. Sect. 7. Sect. 8.

(2.) *Ignatius* had not only *been at* this *Philadelphia*, but had preached publickly there, as one that had Authority ſo to do. ἐν πᾶσιν ἐν οἷς ἐλάλησα ἔυχομαι ἵνα μὴ εἰς μαρτύριον αὐτὸ κτήσωνται. And again, ἐκραύγασα γὰρ μεταξὺ ὢν, ἐλάλουν μεγάλῃ φωνῇ. By both Paſſages implying his *publick Preaching* in this Church, and that with great Freedom and Boldneſs alſo, like one that was executing his Function in his own Dioceſe, or Province, or rather *Patriarchate*; (as the Juriſdiction of ſuch Primary Biſhops came afterward to be call'd; tho' the Authority was veſted in them from the Beginning;) which could not well be true of the *Aſiatick Philadelphia*. Sect. 6. Sect. 7.

(3.) *Ignatius* had not only *been* and *preach'd at* this *Philadelphia*, but was plainly one of *great Power and Authority among them*: Such indeed as he could not have any where out of his own *Patriarchate*. This ſeems to me to be undeniable from the following Paſſage, which is alſo in all the Copies Larger and Smaller: εὐχαριστῶ τῷ Θεῷ, διὰ Ἰησοῦ Χριστοῦ, ὅτι ἐυσυνείδητός εἰμι ἐν ὑμῖν, ὡς οὐκ ἔχει τις καυχήσασθαι ὅτε λάθρα, ὅτε φανερῶς, ὅτι ἐδόξησά τινα, ἢ ἐν μικρῷ, ἢ ἐν μεγάλῳ. Than which Words there cannot Sect. 6.

not be desir'd a greater Sign of *Ignatius*'s Power and Authority in this Church of *Philadelphia*.

(4.) The whole Tenor, and all the Circumstances of the Epistle, do best agree to the *Cilician Philadelphia*, or to a Church under *Ignatius*'s Jurisdiction, and to the Stile, Nature, and Contents of those Epistles which alone belong to Places, and to a Person under the same Jurisdiction: I mean to *Tarsus*, to *Antioch*, and to *Hero*; which shall be hereafter prov'd to be Genuine also. Thus when *Ignatius* elsewhere *names* the Bishops, *Onesimus* of *Ephesus*, *Damas* of *Magnesia*, *Polybius* of *Tralles*, *Polycarp* of *Smyrna*, and *Vitus* of some City near *Philippi*, he *never names* the Bishop of this *Philadelphia*, tho' he speaks of him; no more than he does the Bishop of *Tarsus*, of whom he also speaks. Thus when he insists much on *Domestical Duties* in his Shorter Epistles to *Tarsus*, and to *Antioch*, and but a little in those Longer ones to the other Churches; he here enlarges upon them very particularly, and indeed more than any where else. Thus does he here seem to use greater Freedom of Exhortation, and to write more in the way of Authority, than he does elsewhere to any, but those under his own Jurisdiction; and indeed still seems to address himself to them in a Stile more affectionate and familiar, and with fewer Commendations than he does to any Foreign Churches. Thus does he more particularly caution these *Philadelphians* against the dangerous Heresies of those Times, particularly against the Doctrines of *Saturninus* the *Antiochian* Heretick, than he does any of the *Asiatick* Churches; (which were not so much under his Care, and were indeed not so near the Infection of that Heretick;) as we shall hereafter observe. Thus does he speak here of the Sacred Records, or Apostolick Constitutions

Ad Eph. Sect. 1, 2. 21.
Ad Magnes. Sect. 2.
Ad Trall. Sect. 1.
Ad Smyrn Sect. 12.
Ad Polyc. passim.
Ad Heron Sect. 8.
Sect. 1.
Ad Tars. Sect. 8.
Sect. 4.
*See* Sect. 4. *with* ad Tars. Sect. 9.
ad Ant. Sect. 11.
Sect. 6.

stitutions, more directly and fully than any where else, as belonging peculiarly to Bishops, and laid up in their Sacred *Archives*: Nay, and exhorts these *Philadelphians* to be content with the *Publick Gospels*; as if this Church had not those Constitutions repositted in them, which yet were repositted in the *Asiatick Philadelphia*. Thus he expects this Church should chuse a *Bishop* to go to *Antioch*, as some of the neareſt Churches had already done; while he never desires the *Asiatick* Churches to do so. Thus he speaks of *Philo* a Deacon of *Cilicia*, and of *Agathopus* a Deacon of *Syria*, as of those that *gave Testimony* to the Church of *Philadelphia*; which exactly agrees to the *Cilician*, but not so well to the *Asiatick Philadelphia*; with which last these Deacons could scarce have any Concern. Nay, he seems to imply, that he had formerly sent those Deacons thither; and that tho' the Body of this Church had entertained them kindly, yet that some Members thereof had treated them otherwise: For whose Repentance and Pardon he here heartily wishes. And he also concludes the whole with informing them how kindly he had been taken care of by the Churches of *Ephesus* and *Smyrna*; and had had *Burrhus* a Deacon sent jointly by them with him to *Troas*, to minister to him; by whom he sent the Epistles he now wrote from that place: Which Account, and all the foregoing Particulars are much more natural, if referr'd to the *Cilician*, than to the *Asian Philadelphia*. And I suppose, those that shall be forc'd to allow that this Epistle was sent not to the latter, but to the former City; and by Consequence that the Larger Copy of it is alone Genuine, will not doubt but the rest of the Larger Copies are alone Genuine also.

Sect. 7, 8, 9.

Constit. L. VII. C. 46. P. 384. *with* Can. 85. Sect. 10.

Sect. 11.

Ibid.

Ibid.

VIII. I shall

VIII. I shall now consider the Nature of the Smaller Epistles; shall shew that they are *Extracts* or *Abridgments* of the Larger; that they are *Orthodox Extracts*, or made for the Uses of Orthodoxy after the Fatal Alteration of the Faith was begun in the Fourth Century: And shall enquire more exactly *at what Time*, and *by whom* they were made. All which I shall do under the following Observations.

(1.) I observe, that these Smaller Epistles are an *Extract* or an *Abridgment* of the Larger. This is very plain upon the Comparison: And I have therefore printed both the Copies, that the Reader might be the better able to judge himself of this and the like Matters fairly all the way. The Words of the Larger, where they are short, and not inconsistent with the Purpose of the Abridger, are commonly set down *verbatim* in the Smaller: But where they are Large, or belong to any Matter not agreeable to his Purpose, they are commonly quite omitted. The Citations, whether from the Apostolical Constitutions, or even from the known Books of the New Testament, are generally omitted also; which certainly could not be so in those Original Sermons, or Religious Exhortations of *Ignatius*, which *Eusebius* informs us these Epistles were generally derived from. So that we must allow the Smaller to be only an Epitome, instead of supposing the Larger to be Interpolations; unless we will imagine, that *Ignatius*'s Days were like ours; when Discourses, even from the Pulpit, are frequently stil'd *Sermons*, while yet there are no Quotations from the Sacred Books of our Religion at all; perhaps scarce any either Doctrines, Duties, or Motives, proper and peculiar to Christianity concern'd therein. But certainly this Heathenish

Heathenish Custom was not arisen so early in the Church; nor were bare Human Reasonings, or Prophane Authority of any value then in Divine Matters. When indeed little else but Sacred Testimonies, with plain Instructions, and serious Exhortations from them, appear'd in the Sermons made in the solemn Assemblies of the Faithful. And that these Shorter Epistles are no more than an Epitome, appears still farther by the Omission of such Passages as, of all the rest, seem most peculiar to *Ignatius*, and could not probably be written by any body but himself: Several such Examples have been already produc'd; and Two or Three more shall be here added. Of this Sort are these Words to the *Ephesians*, δι' ὃς ἀγαλλιῶμαι & ἀξιώσην δι' ὧν χάρω συσσυμλῆπω τοῖς ἁγίοις, τοῖς ἔσω ἐν ἐφέσῳ, τοῖς πιστοῖς ἐν Χριστῷ Ἰησῦ· which are a noble, a natural, an affectionate Allusion to *Paul*'s own Words to the same *Ephesians*, and most agreeable to his own Bishop *Ignatius*. Of the same Sort are these that follow in the same Epistle; παρακληθείς γε ἐγὼ· ἀλλὰ πᾶν δι' Ἰησοῦν ἀναμιμνήσκων ἀπὸ τοῦ αἵματος & ἄδει τῷ δικαίῳ, ἵνα τῷ αἵματος Ἰγνατίου, ἐλάχιστος. And not unlike to those is this following Allusion to the particular Doctrine of the *Antiochian* Heretick *Saturninus*, who asserted *Two Kinds of Men*, Good and Bad, made by those Angels to whom he ascrib'd the Creation of the World: Of which he says thus; ὃ δύο φύσεις ἀνθρώπων λέγω· κ. τ. λ. These and the like Examples seem to me plain Signs, that Part of the Genuine Epistles are left out in the Smaller; and that by Consequence they are nothing more in their own Nature, than an *Abridgment*.

Sect. 9.

Eph. I. 1.

Sect. 12.

Ad Magnes. Sect. 5.

(2.) I observe, in Confirmation of the former Assertion, that those *Two Epistles*, and those *only*, which were sent on quite different Designs from the rest, and which were not drawn from any

Sermons or Religious Exhortations to the Churches, and so did not originally contain the same Account of the Christian Doctrines, nor equally quote the Constitutions and the Scripture with the rest, have the least Alterations or Omissions of any: I mean that to the *Romans*, and that to *Polycarp*; as is very easy to note upon the Comparison. This Observation at once proves, that the Smaller Epistles are no other than an Abridgment; and no other than an Orthodox Abridgment also. For surely these Two Epistles were capable enough of *Addition* and *Interpolation*, had that been the Case here; but because there is no Sign that it was so, and because these Epistles alone, by their very Nature and Occasions, had little that offended the Orthodox, our Abridger had little Cause to make Alterations therein. I desire the Admirers of the Smaller Epistles to give a clear Account of the visible Difference there is in this Matter between those Two Epistles, and the other Five.

(3.) I observe farther, that if the Three Additional Epistles be Genuine, there is no room to doubt in this Matter: They being plainly of the Larger Sort; and do equally quote the Scripture, and the Constitutions, and favour *Arianism* with them; and do never appear to have had any of the Smaller Sort to correspond to them. Nay, if we should suppose them not to be Genuine, yet, being by all Tokens exceeding Ancient, they will imply that their Author, when he so exactly imitated *Ignatius*, and had a mind to pass for him, counterfeited the Larger Epistles only; as knowing then of no other genuine Copy of them. the same is in like Manner confirm'd by that plainly Spurious one to the *Philippians*; (to say nothing of the grosser Forgeries besides;) which seems to me very Ancient also; and is in

Imita-

Imitation of the ſame Larger Epiſtles only. This Obſervation, as well as the foregoing, is of no ſmall Weight and Conſideration in the preſent Argument.

(4.) I obſerve, which is the principal Thing of all, that theſe Smaller Epiſtles are directly *Orthodox Extracts*, or made for the Uſes of *Orthodoxy*, after the Fatal Alteration of the Faith was begun in the Fourth Century: When the Corrupters of the Original Doctrines of the Goſpel, were in ſuch mighty Want for Ancient Teſtimonies to ſupport their Novel Notions and Decrees; and when ſo great a Part of the Writers on the Side of the Orthodox began to be employ'd in Abridging, Corrupting, and Interpolating the Original Books of our Religion. For now it was that either New Texts of Scripture were fram'd, or the Old ones alter'd and Interpolated by the *Athanaſians*; inſomuch, that there are very few Texts in the whole New-Teſtament, upon which thoſe Controverſies do much depend, but there is either a Certainty or ſtrong Suſpicion that they have been otherwiſe read, ſince the Fourth Century, than they were before. For which I appeal to Dr. *Mills*'s ineſtimable Collection of the various Readings. And I therefore beg of the Honeſt and Chriſtian Readers, that in Diſputes of this Nature they take care ever to diſtinguiſh between thoſe Copies, Verſions, and Citations, which are Ancienter than *Athanaſius*, and thoſe which are later; if they deſire to go on ſure grounds, and would really know what were the Original Words of the Sacred Pen-men themſelves, as to theſe Matters. Now alſo was it, that the Conſtitutions of the Apoſtles were abridg'd and alter'd for the Uſes of the Church of *Ethiopia*; and that, I

think, by or under *Athanasius* himself: And therein all that Christian Faith which was against his Modern Orthodoxy, was entirely omitted, and the rest most injudiciously and aukwardly Epitomiz'd. Which miserable Abridgment is still entire in *Ethiopick*, and Part of it preserv'd in *Greek* to this Day. Now it was that the Original Liturgy of Christians was also alter'd, and made to comply with the later or *Athanasian* Doctrine of the Trinity; and that by no less Persons than *Basil* and *Chrysostom*: And the Apostles Creed and Doxology themselves were alter'd to the present Form, to confront the *Arians*. Now were *Athanasius*, *Eusebius Vercellensis*, *Ruffinus*, *Jerom*, *Hilary*, and others employ'd in transcribing so much out of *Origen* and *Eusebius*, those truly Learned Men of the old Christian Persuasion, as might supply the Necessities of their Party, without the Danger of losing their Orthodoxy in the Perusal either of the Originals, or of entire Translations. For great Care was taken to clear them all along of their old Christianity in these Matters, and to make them not inconsistent with the *Athanasian* Scheme. Nay, this Management soon became so common, and of such good Reputation, that it was rather pleaded for as meritorious. Hear *Jerom*'s own Words upon this Occasion, when some blam'd him for coming into such a Practice: *Si igitur*, says he, *quæ bona sunt transtuli, & mala vel amputavi, vel correxi, vel tacui, arguendus sum, cur* [*cum*] *per me Latini bona ejus* [*Origenis*] *habeant, & mala ignorent? Si hoc crimen est, arguatur & confessor Hilarius; qui Psalmorum interpretationem, & Homilias in Job ex Libris ejus, id est ex Græco in Latinum transtulit. Sit in culpa ejusdem confessionis Vercellensis; qui omnium Psalmorum Commentarios hæretici hominis* [*Eusebii Cæsarienſis*] *vertit in nostrum*

Ludolph. Comment. in Hist. Æthiop. L. III. C. 4. Nº. 30. Sect. 16. &c.

Adv. Vigilant. Op. Tom. II. p. 312, 313. Edit. Erasm.

*ſtrum eloquium; licet hæretica prætermittens, optima quæque tranſtulerit. Taceo de Victorino Pictavionenſi, & cæteris qui Originem, in explanatione duntaxat ſcripturarum, ſeculi ſunt, & expreſſerunt; ne non tam me defendere, quam ſocios criminis videar quærere.* Now alſo it was, that the ignorant *Athanaſians* Abus'd or Anathematiz'd the ſame more Learned *Arians*, *Origen*, and *Euſebius*; and thoſe truly extraordinary Perſons, who in their own Times were juſtly look'd upon by the Church as the greateſt Lights ſhe had, could ſcarcely afterward be eſteemed Chriſtians. Now it was that *Anthony*, that great *Athanaſian*, introduc'd his Novel Scheme of Ignorance and Monkery into *Egypt*; and there either pretended to, or really perform'd thoſe *Wonders of a Lye*, which wrought *ſtrong Deluſions*, and Eſtabliſh'd Orthodoxy there beyond Recovery. An Account of which Miracles *Athanaſius* has given us; ſuch an one as I believe cloys the Stomach of all the truly Learned and Judicious that read it. Now alſo did *Gregory Niſſen*, or ſome body under his Name, tell us ſtrange, and till then unheard-of Wonders of *Gregory* of *Neocæſarea*; and among the reſt, of an Orthodox Creed given to him by *John* the Evangeliſt, and the *Virgin Mary*, to confront the Apoſtles Creed, and other moſt Ancient Confeſſions of the Chriſtian Faith; which did not ſeem favourable enough to the preſent Doctrines of the Church. And now, I believe, it was that the Genuine Epiſtles of *Ignatius* were thus imperfectly abridg'd, and wickedly interpolated; as being themſelves moſt plainly for the *Arians* againſt the *Athanaſians*; and appealing ſo often to the Apoſtolical Conſtitutions, thoſe moſt Sacred κειμήλια of Chriſtianity, which ſtill lay in the Archives of the Apoſtolical Churches, as unconteſtably on the

2 Theſ. ii. 9.

same Side also. And that this was the true Occasion in general of this *Forgery*, for so I make bold to call it, is very plain, by those Omissions, those numerous and remarkable Omissions made in the Smaller Copies. Which Passages are commonly so home and decretory against the *Athanasians*, that no Wonder this *Athanasian* Abridger left them out; tho' they generally contain'd nothing but the plain and undisputed Language and Expressions of most Primitive Christianity. Insomuch that, excepting his once dropping the Words, ὁ εὐλογητὸς εἰς τοὺς αἰῶνας, apply'd to our Saviour in the Larger Copy, and not inserted into the Smaller, probably from his general Rule of omitting the Citations from the Constitutions, of which this is one; I do not remember any hereto relating omitted in the whole, but such as seem to favour the *Arians*, and to condemn the *Athanasians*. Of which Matter the Reader will easily judge from his own Comparison of the several Copies in the present Edition of them. But that I may not seem to pronounce Sentence without sufficient Evidence, I will now produce other more certain Characters, that this Smaller Copy was design'd against the *Arians*; by alledging Passages peculiar to the same Smaller Copy, and so interpolated on purpose to serve the Cause of the *Athanasians* against them. Of which Matter take the Instances following.

L. VIII. C. 13. p. 404.

(1.) These Smaller Epistles most frequently change the other commoner Names of our Saviour into God; as if they would in a manner equal him to the Supreme God himself. Thus; δοξάζω Ἰησοῦν Χριστὸν τὸν Θεόν. ὡς διακόνους Θεοῦ Χριστοῦ. ἐν θελήματι τοῦ παντὸς, καὶ Ἰησοῦ Χριστοῦ, τοῦ Θεοῦ ἡμῶν. μιμηταὶ ὄντες Θεοῦ, ἀναζωπυρήσαντες ἐν αἵματι Θεοῦ. ἐν σαρκὶ γενόμενον Θεόν. ὁ Θεὸς ἡμῶν ἐκυοφορήθη κατὰ μαρίαν. ἔστιν ἀ-

Ad Smyrn Sect. 1. 10. Ad Eph. Præf Sect. 1. 7. Sect. 18.

χωρίστως

χωρείσις Θεοῦ Ἰησοῦ Χριστοῦ. ἐν Ἰησοῦ Χριστῷ, τοῦ Θεοῦ ἡμῶν. ὁ γὰρ Θεὸς ἡμῶν Ἰησοῦς Χριστός. Besides others, where one would think this Abridger meant Christ by the Word God, singly and absolutely taken; such as ἔρρωσθε ἐν χάριτι Θεοῦ. ἵνα ὁ γάμος ᾖ κατὰ Θεόν. ἀγαπᾷ ἐμὲ ποιμὴν τοῦ Θεῷ χαίρῃ, &c. What can be the Meaning of so often changing the usual Words, and so frequently calling Christ *God*; so much more frequently, I mean, than the Scriptures, or any other Remains of the Apostolical Age do; but to serve the Turns of the *Athanasians*, who were then busy in advancing the Divinity of our Blessed Saviour above the Ancienter Christian Doctrine in that Matter? Now this cannot in Reason be suppos'd to be *Omission* in the Larger Epistles; since they still call our Saviour *God*, as often, and in the same Manner as the First Christians did; but must be *Interpolation* in the Smaller: And so must, in all probability, have been design'd for the Purposes of the *Athanasians* in the Fourth Century.

Ad Trall. Sect. 7. Ad Rom. Præf. §. 3. Ad Smyrn Sect. 13. Ad Polyc. Sect. 5. Ad Rom. Sect. 9.

(2.) The same Smaller Epistles not only several times avoid the Ancient Language about the Holy Ghost, as it is contain'd in the Larger, but thrice directly omit that undoubted Expression of the Church, ἐν πνεύματι ἁγίῳ. Which very well agrees with the *Athanasians*, when they chang'd the Original Doxology in that Age.

Ad Eph. Sect. 21. Ad Rom. Sect. 8. Ad Philad. Sect. 11.

(3.) These Smaller Epistles have plain Marks of the *Athanasian* Doctrine of the Trinity, by introducing twice, very closely and needlessly, these Words; ἐν υἱῷ, καὶ ἐν πατρὶ, καὶ ἐν πνεύματι· with the same Particle to each Person: And the Son in the first place. And τοῦ Χριστοῦ, καὶ τοῦ πατρὸς, καὶ τοῦ πνεύματος, with the same Article to every one, and the Son again in the first place: While all those Noble Texts in the Larger Copy, where the Three Divine Persons are distinctly enumerated,

Ad Magnes. §. 13.

with proper Hints of the due Subordination and Inferiority of the Son and Spirit, are entirely omitted. And those last mentioned Words of theirs follow such others, as plainly shew the same Design: ὑποτάγητε τῷ ἐπισκόπῳ, καὶ ἀλλήλοις, ὡς Ἰησοῦς Χριστὸς τῷ πατρὶ, κατὰ σάρκα· καὶ οἱ ἀπόστολοι τῷ Χριστῷ, καὶ τῷ πατρὶ, καὶ τῷ πνεύματι. Whence came the Words κατὰ σάρκα in this Place? since they are not in even the Larger Copy; but to guard against that ancient and undoubted Christian Doctrine that Christ, even as to his Divinity, was ever obedient to his heavenly Father; Which began now to be disrelish'd by the *Athanasians*: and to bring in the Holy Spirit, in common with the Father and the Son, as the Lord, and God, and Governor of Christians; contrary to all the first Books of our Religion beside.

Ad Philadelph. Sect. 6.

(4.) These Smaller Epistles do not only leave out all that Noble Testimony in the Larger, which shews that the Son of God had no Human Soul, and that the λόγος instead thereof inhabited in a Human Body, but their Author puts in one Passage, as it were on purpose, to contradict that *Arian* or Christian Notion: For so does he assert of our Saviour, τὸν τέλειον ἄνθρωπον ἡμῶν· That he was a *compleat* or *perfect Man*; which Words, tho' capable of a true Sense, yet seem here to refer to the later Notion of a Human Rational Soul in Christ, contrary to the Original Doctrine of the Gospel. These Four Characters do plainly enough shew, that these Smaller Epistles were intended against the *Arians*, and for that Orthodoxy which arose in the Fourth Century; and that under the Conduct chiefly of *Marcellus* and *Athanasius*. But then, they do not distinctly shew who was their Author; at what exact Time they were forg'd; nor whether their Compiler belong'd more properly

Ad Smyrn. Sect. 4.

to

to *Marcellus* or to *Athanasius*. For tho' these Two Hereticks were all along intimate Friends, and joint bitter Enemies to the *Arians*; nay and, in the main, of the very same Doctrine in these Matters; yet were they esteem'd so far separate Men, and their respective Followers separate Parties; and did use some such different Phrases, Terms of Art, and Distinctions, that while the one has commonly pass'd in the later Ages for a *pernicious Heretick*, the other has been esteem'd the grand Fountain and *Standard of Orthodoxy*; because the Phrases, Terms, and Distinctions of the one fell to the ground, and were rejected; while those of the other prevail'd in the following Ages, and did *thereby become Orthodox*. Now in this Case I venture to affirm, that the Smaller Epistles have most plain Characters of the peculiar Doctrines, Phrases, and Language of *Marcellus*; and so were, in all probability, compos'd or extracted by him, or some of his peculiar Followers. At least, if *Athanasius*, or any of his peculiar Followers did it, it must have been before there was any considerable Difference in their Notions and Language in these Matters. Now that we may know the real Opinions of *Marcellus*, I shall not only refer to distinct Passages in the Margin, but shall here give the Reader an Authentick Account of them, and that in the Words of the Learned *Montfaucon*, the principal Patron of this *Marcellus* in our Age. *Jam ex Eusebio ipso*, says he, *qui contra Marcellum scripsit, loca adferamus ad Marcellianam illam hæresin intelligendam opportuna. Ait itaq;, Hanc esse Marcelli opinionem, Verbum silens ante Creationem in Patre fuisse, Unum cum Deo Patre, Sempiternum, ἀΐδιον, non genitum, ita ut Pater quidem & Filius diversis nominibus efferantur, sed Unum tamen sint essentia & hypostasi:* ἑνὰ δ' ἂν ὑποστάσει ἓν ὄν-

Diatrib. de Cauſ. Marcel. ap. Collect. Nov. Tom. II. Præfat. p. 55.

τα·

τα. *Uti Sabellius docuit. Verbum item ante emissionem esse simile verbo nostro silenti;* ὅμοιον τῷ ἐν ἡμῖν σιωπῶντι *cum emittitur vero ad operationem esse simile verbo nostro cum loquimur. Illud porro Verbum cum carnem adsumpsit tunc Filium Dei factum fuisse, Jesum Christum vocatum, Regemq; appellatum, item imaginem Dei invisibilis, & primogenitum omnis creaturæ. Nihil autem horum prius extitisse; ac post judicium hæc omnia amissurum esse. Ipsumq; nudum esse Verbum humano simile, non autem Filium esse Dei vivum & subsistentem: Non fuisse Dei imaginem antequam homo fieret. Existentiam,* ὕπαρξιν, *& substantiam Filii Dei tollere Marcellum ait; ac dicere ipsum fuisse nudum solummodo verbum ad jussa exequenda. Marcellum item, qui in Sabellium invehitur, Sabellio paria sentire; quiPatrem & Verbum Unum esse dicat; ipsumq; tres* ὑποστάσεις *negare, & Unam* ὑπόστασιν τριπρόσωπον καὶ τριώνυμον, *id est,* Substantiam tri-personalem & trinominem *dicere.* This is *Eusebius*'s Account of the Matter, and well agrees with the other Original Accounts beside. Where, by the way, we may see how very near our Modern Orthodoxy is to the infamous Heresies of *Sabellius* and *Marcellus.* I desire Dr. *Cave*, Dr. *Grabe*, and the other Learned among the Orthodox, to shew us plainly and clearly the Difference between them. But let us now prove, that these very Doctrines, *every one of these very Doctrines* of *Marcellus* are contain'd in these Smaller Epistles; and that in such parts of them as are peculiar to them, and not taken out of the Larger, nay, in direct Opposition to the Doctrines contain'd in the Larger. And,

(1.) We have already seen that these Small Epistles are directly level'd against the *Arians* all along. Now *Marcellus* is well known to have been a violent Enemy to, and Writer against the *Arians.*

(2.) *Marcel-*

(2.) *Marcellus* asserted, that Christ was God's *bare Word*, first *Silent*, and then *Vocal*; that there was an ἡσυχία, or σιγὴ *in God* before his Emission; and that he did προελθεῖν, in a particular Manner *proceed* out of God; instead of supposing he was *begotten* or *created* by him. See how exactly this entire Doctrine is in these Smaller Epistles, in Opposition to the Christian Doctrine in the Larger: ἓις ἔν διδάσκαλος, ὃς εἶπεν καὶ ἐγένετο· καὶ ἃ σιγῶν ἐν πατρὶ πεποίηκεν ἄξια τοῦ παῖδος ὄντι. ὁ λόγον Ἰησοῦ κεκτημένος ἀληθῶς δυνάμει καὶ τὴν ἡσυχίας αὐτοῦ ἀκούειν· ἵνα τέλειος ᾖ. ἵνα δι' ὧν λαλεῖ πράξῃ, καὶ δι' ὧν σιγᾷ γινώσκηται. ὃς πρὸ αἰώνων ἐκ πατρὸς ἦν, [ for γεννηθεὶς, in the Larger ] καὶ ἐν τέλει ἐφάνη. ὡς ἐπὶ ἕνα Ἰησοῦν χριστὸν, τὸν ἀφ' ἑνὸς παιδὸς προελθόντα, καὶ εἰς ἕνα ὄντα, καὶ χωρισθέντα. εἷς θεός ἐστιν, ὁ φανερώσας ἑαυτὸν διὰ Ἰησοῦ Χριστοῦ, τοῦ υἱοῦ αὐτοῦ· ὅς ἐστιν αὐτοῦ λόγος ἀΐδιος, οὐκ ἀπὸ σιγῆς προελθών. ὁ γὰρ θεὸς ἡμῶν Ἰησοῦς Χριστὸς ἐν πατρὶ ὢν μᾶλλον φαίνεται.

Contr. Marcel. L. I. C. 1. p. 4. 6. C. 4. p. 19. 20. p. 27. L. II. C. 1. p. 32. C. 2. p. 39. 41, 42. Ad Eph. Sect. 15. Ad Magnes. Sect. 6, 7, 8. Ad Rom. Sect. 3.

(3.) *Marcellus* asserted, that this Word was not a later προέλευσις, the Third or Fourth in order, which proceeded from the Father after numberless Ages were over, as the λόγος of the *Valentinians* was suppos'd to do; but that it was his ἀΐδιος λόγος, God's *Eternal*, or *Coeternal Word*. This we have just now seen to be the express Doctrine of the Smaller Epistles also.

L. I. C. 1. p. 5. L. II. C. 1. p. 32. C. 2. p. 35, &c.

(4.) *Marcellus* asserted, that this Word was therefore ἀγέννητος, not only Eternal but *Unbegotten*. This we have also formerly seen is the express Doctrine of these Smaller Epistles, and that in a Passage cited with Approbation by *Marcellus*'s own Friend *Athanasius*. So that their Doctrines hitherto are very much the same, since they both agreed that our Saviour was ἀΐδιος, & ἀγέννητος, *Eternal*, and *Unbegotten*.

L. I. C. 1. p. 5. C. 4. p. 23, 25, 27. L. II. C. 1. p. 32. C. 2. p. 35.

(5.) *Marcellus* asserted, that therefore this *Word of God* was not the *Son of God*, the *Begotten of God*, or the *First-born of every Creature*, till his Incarnation

L. I. C. 1. p. 6. C. 4. p. 24.

L. II. C. 1. p. 31, &c. C. 2. p. 35, &c. C. 3. p. 43, &c.

nation by the Virgin *Mary*. This is also ever suppos'd in the Smaller Epistles; where, as we have now seen, tho' he is allow'd to be *in* the Father, yet ἐν τέλει ἐφάνη, it was not till the *latter End* of the World, when he *appeared* out of him. Nor do these Smaller Epistles give us the least Sign of any Sonship or *Generation* till the *Incarnation*. And 'tis worth observing, how nicely the Abridger avoids the known Doctrine to the contrary all along; while yet the Larger Epistles, which he abridg'd, do every where speak of his Generation before the World. But this has been formerly observ'd.

p. 38. &c. prius.

L. I. C. 1. p. 4. L. II. C. 1. p. 32. Ad Smyrn. Sect. 3. Ad Magnes. Sect. 7. Ibid. Ad Rom. Sect. 3. L. I. C. 1. p. 6. L. II. C. 1. p. 32, 33, 34. C. 2. p. 41, 42. C. 4. p. 51, &c. Ad Magnes. Sect. 6.

(6.) *Marcellus* spake of a particular *Union* between Christ and his Father; as if he were in some unintelligible Manner *One* with him. This is also the express Doctrine of these Smaller Epistles: Μετὰ ὃ τὴν ἀνάστασιν σωέφαγεν αὐτοῖς καὶ σωέπιεν, ὡς σαρκικὸς, καίπερ πνευματικῶς ἡνωμένος τῷ πατρί. ὥσπερ ἓν ὁ κύριος ἀνὰ τὸ παθὸς ἐξῆν ἐποίησεν, ἡνωμένος ὢν κ. τ. λ. εἰς ἕνα ὄντα. ἐν πατρὶ ὤν.

(7.) *Marcellus* asserted, that after the Day of Judgment this *Word*, which was *in* God at first, would *return* into him again, and become, as it was before, his inward or silent Word; and no longer be distinct from him: Which time therefore was to put an End to the Incarnation, to the Kingdom, and to the very distinct Existence of the Son of God for ever. Accordingly I observe, that that Passage in the Larger Epistles, which speaks of the Perpetuity of our Saviour's Kingdom, and that it should have *no End*, is entirely omitted in the Smaller. And the same Notion is plain from their express Words already cited, εἰς ἕνα ὄντα, καὶ χωρήσαντα. These Particulars plainly shew, that our Abridger was *Marcellus* himself, or one of his Followers. And if we consider the very bad Character of this Man in History

History; and *Eusebius*'s Charge against him, of corrupting or misrepresenting the Scriptures themselves, we shall not think him uncapable of such a Villany as this is. L. I. C. 2. p. 12, 13.

And now if, after all, any one desires to know about what time in the Fourth Century I suppose these Smaller Epistles to have been fram'd: I answer, Not till after *A. D.* 340. or the Death of the great *Eusebius*; during whose Life-time such ignorant Hereticks as *Marcellus* were less considerable; and yet several Years before *A. D.* 359. when they are quoted as then known by *Athanasius*.

*Corollary.* From this last Branch of the present Proposition it appears to be *certain* that *Eusebius*'s Copy of *Ignatius*'s Epistles was the Larger only. For *Eusebius*, as we have seen, expressly reckons those Epistles as Noble Attestations and Testimonials to the True Original Faith of Christians. 'Tis also certain, that accordingly the *Larger Epistles* do agree with that Ancient Doctrine, as understood by *Eusebius*; and are all along on the Side of *Eusebius*: And 'tis as certain that the *Small ones* are so far from that Character, that they *contain exactly those very Doctrines which* Eusebius *esteem'd highly pernicious and heretical*; *and against which he wrote five Books*, still extant, in the Case of *Marcellus*. The Consequence is easy. Nor do I see how the Force of this *Corollary*, I had almost said of this *Demonstration*, can be fairly answer'd by any. p. 8, 9. priùs.

IX. I shall now, in the last place, give my Reasons, why I esteem the *Three Epistles*, to *Tarsus*, to *Antioch*, and to *Hero* to be *Genuine* also, as well as the other *Seven*.

(1.) Their

(1.) Their *Stile*, Genius, and Composition are so much the same with those of the Larger Epistles, that one cannot well allow of the one Sort, without approving of the other also. And if there be any Difference here, 'tis rather to the Advantage of these before us; as having rather more Citations from the Scripture, and from the Apostolical Constitutions; more particular Instructions as to Doctrine; & more serious Exhortations to Christian, particularly to Domestical Duties, than any but that to *Philadelphia*: Which Things are not at all surprizing; considering what Churches, and what Person they were written to: All in some measure under the peculiar Authority and Jurisdiction of *Ignatius*.

(2.) The *Places to which* Two of these Epistles are inscrib'd, *Tarsus* and *Antioch*; and the Person to whom the Third is inscrib'd, *Hero*, *Ignatius*'s Deacon, who he earnestly desir'd might be his Successor, are more unlikely to be forgotten by him than almost any of those to which the other Seven Epistles are directed.

Ad Polycarp. Sect. 8. (3.) The *Place whence* they are dated, *Philippi*, is agreeable to the History; since his own Words inform us, that he was to sail to *Neapolis*, the ready Road to *Philippi*. And if so, 'tis no wonder, that as he had done before at *Smyrna* and *Troas*, he also wrote Epistles at *Philippi*. Nay, the Letters thence to *Polycarp*, and *Polycarp*'s Answer do seem to me to infer that he did write these Epistles at that Place. For,

Sect. 1. (4.) *Polycarp* himself, in his Epistle to the *Philippians*, owns the Receipt of somewhat very valuable from them: δεξάμενος τὰ μιμήματα τῆς ἀληθοῦς ἀγάπης· *Suscipiens imitabila verba dilectionis.* [The *Latin* and Coherence imply that to be the true Reading of the *Greek*.] Now what can these

*Pledges*,

*Pledges*, or *Tokens*, or *Memorials of true Love* be so well suppos'd to be, as these Epistles of *Ignatius*, dated from *Philippi*, and now sent to *Polycarp*? And this is somewhat the more probable, because they in Return desire the rest of *Ignatius*'s Epistles to be sent them: And they were sent by *Polycarp* to them accordingly.

(5.) At the Conclusion of this Epistle of *Polycarp* we have, as far as I understand the Words, a *direct Mention* of these Epistles, as just sent to him from *Philippi*, and to be sent to the *East*, whither they were directed. ἐχάρατέ μοι ἡ ὑμεῖς ἡ Ἰγνάτ☉, ἵνα ἐάν τις ἀπέρχῃ εἰς συρίαν, ἡ τὰ παρ' ὑμῶν ἀποκομίσῃ γράμματα. What Writings or Letters *sent from Philippi*, could both *Ignatius* and the *Philippians* so properly desire *Polycarp* to send away towards *Syria*, as these Three Epistles dated from *Philippi*? and all belonging to *Syria* or *Tarsus* under its Jurisdiction? For I take *Ignatius*'s Recommendation of the *Antiochians* to *Polycarp*, mention'd in the Epistle to *Hero*, as well as this Desire of *Ignatius* to *Polycarp*, to belong to the *Philippians* Letter now, and not to *Ignatius*'s former Epistle from *Troas*: Since *Ignatius* had not then committed them to *Polycarp*, nor could he then desire Letters *from Philippi* to be sent away, when he had not seen *Philippi*; nor did then expect to write Epistles from that Place at all; as appears by that very Epistle to *Polycarp*. 'Tis also worth our Notice, that these Letters here mentioned were of such Consequence, that *Polycarp* had Thoughts of carrying them himself: ὅπερ ποιήσω, ἐὰν λάβω καιρὸν εὐθετον, εἴτε ἐγὼ, εἴτε ὃν πέμψω πρεσβύσοντα ἡ περὶ ὑμῶν. Sect. 13. Ad Heron Sect. 7. Sect. 8. Ibid.

(6.) There is an Eminent *Chronological Character*, which mightily confirms me in the Belief of the Genuineness of these Epistles; and that is their never mentioning a Bishop of *Philippi*, whence

whence they are all dated; whereas the Spurious Epistle to the *Philippians* does; and any Counterfeit afterward, who saw so very much about Bishops in the rest, would naturally have done. Now *Philippi*, as we know from *Polycarp*'s undoubted Epistle, had then no Bishop: And seems to have been the only Church which so late continued under the Government by Prebyters. At least we have no Assurance of any other in the same Case then in the whole Christian World.

Sect. 5, 6 11.

(7.) *Polycarp* himself in his own Epistle, in Answer to that of this Church of *Philippi* seems to me rather *more to follow* the very Design, Stile, and Language of these Three Epistles, than of any of the rest; as if his Mind was full of the Notions and Phrases therein contain'd. Thus he here stiles the Widows of the Church, Θυσιαστήρια Θεοῦ as the Epistle to *Tarsus* does from the Constitutions. And other Allusions of this Nature the careful Reader will observe in his own comparing them together.

Ad Phi. lip. Sect. 4. Ad Tars. Sect. 9.

(8.) The same *Polycarp*, when he was near his Martyrdom, seems also directly to refer to a peculiar and uncommon Expression in the Epistle to *Antioch*, where the Words are these: Τῷ καίσαρι ὑποτάγητε ἐν ὅις ἀκίνδυνῳ ἢ ὑποταγή. *Polycarp*'s Parallel Words are these: Δεδιδάγμεθα ἀρχαῖς καὶ ἐξουσίαις ὑπὸ τῶ θεῶ τεταγμέναις τιμὰς, κατὰ τὸ πρόσηκον, τοῦ μὴ βλάπτεσθαι ἡμᾶς, ὑπονέμειν.

Ad Antioch. Sect. 11. Martyr. Polycarp. Sect. 10.

(9.) These Epistles sent to *Syria* and its Jurisdiction, are particularly level'd at the Doctrines of *Saturninus*, that known *Syrian* or *Antiochian* Heretick, in the very Days of *Ignatius*; and so have the exactest Character of being really his. Thus, (1.) We know that *Saturninus* asserted, that the Father of Christ was unknown to all, and was not the Maker of the World, nor he that *Moses* and the Prophets spake from under the

Iren. L. I. C. 22. Epiphan. Hæres. XXIII. Sect. 1. p. 62.

the Old Testament. This Doctrine is distinctly describ'd and oppos'd in these Epistles. οἱ δ', ὅτι οὐκ ἔστιν υἱὸς τῦ δημιυργῦ· says *Ignatius* to the Church of *Tarsus*: Which Opinion he confutes soon afterwards in the same Epistle. And, says he to his own Church of *Antioch*: ὅ, τε ὁμολογῶν χριστὸν, ἐ τῦ ποιήσ[illegible]τ@ τ' κόσμον ὑὸν, ἀλλ' ἕτερα πν@ ἀγνώσυ, παρ' ὃν ἐκήρυξεν ὁ νόμ@ κ) οἱ προφῆ), ἐδὲ ὄργανόν ἐστι τῦ διαβόλυ. And to *Hero* the Deacon of *Antioch*: ἔιπε φαυλίζει τ' νόμον, ἢ τῶν προφήτας, ἐς ὁ χριστὸς παρὼν ἐπλήρωσε, ἔξω σοι ὡς ἀντήχησις. Thus, (2.) We know also that *Saturninus* held, that our Saviour was not really born, had not a real Body, and did not really suffer, but that all was done only in *Appearance*. This Doctrine is more spoken against every where by *Ignatius* than any other; and particularly in every one of these Three Epistles. So says he to the Church of *Tarsus*; ἔγνων ὅτι τινὲς ἀφ' τῦ σατανᾶ ὑπηρετῶν ἐβουλήθησ ὑμᾶς ταράξαι· οἱ μὴ ὅτι ἰησῦς δοκήσει ἐφυνήθη, κ) δοκήσει ἐσαρκώθη, κ) δοκήσει ἀπέθανεν. Which Doctrine is confuted in the following Section. And, says he to his own Church of *Antioch*; ὅ, τε τ' ἀναρχώτατον φρονήματι, κ) τ' σωτῆρα ἐπαισχυνόμεν@, δι' ὃν δέδεμαι, ἔτός ἐστιν ἀντήχησις. And to his Deacon *Hero*; ἔιπε ἀρνεῖ) τ' σωτῆρα, κ) τὸ πάθος ἐπαισχύνε), ἔξω σοι ὡς αὐτὸς ὁ ἀντικείμεν@. Thus, (3.) We know that the Followers of *Saturninus* abhorr'd Marriage, and the lawful Use of Women for the Procreation of Children. Accordingly *Ignatius* thus cautions *Hero* against this Doctrine: γυναῖκας μὴ βδελύπ[illegible], αὐτὸ γάρ σε γεγυνύκασι, κ) ἐξέθρεψαν. ἀγαπᾶν δὲ χρὴ τὰς αἰτίας τ' γυνήσεως, μόνον δ' ἐν κυρί@. ἀνὴρ δ' γυναικὸς ἀνὴρ ὁ παιδοποιύσει. --- ὁ βδελυκτὴς ἔστω τῆς νομίμυ μίξεως· κ. τ. λ. Thus, (4.) We know that many of the Followers of *Saturninus* would not eat the Flesh of Animals. Against which Abstinence *Ignatius* thus cautions *Hero*: ἔιπε κ) πρέπον

Theod. Hæret. Fab. L. I. C. 3. p. 194.
Ad Tars. Sect. 2. & 4.
Ad Antioch. Sect. 5.
Ad Heron Sect. 2.
Iren. Ibid.
Tertul. de Præscript. Hæret. CXLVI.
Philastr. in Saturn.
Epiphan. Ibid.
Ad Tars. Sect. 2. & 3.
Ad Antioch. Sect. 5.
Ad Heron Sect. 2.
Iren. Ibid.
Epiphan. Ibid.
Theod. Ibid.
Ad Heron . 4.
Iren. Ibid.
Epiphan. Ibid.
Theod. Ibid.

Ad Heron Sect. 1. Tertul. Ibid. Ad Tars. Sect. 2. Sect. 7.

χρεῶν μὴ πάντη ἀπέχω. ἴσμεν γὰρ ὅτι βδελυκτά. ---- καὶ ἔλεγε χρέα, ὡς λάχανα. Thus, (5.) We know that some of the Followers of the same *Saturninus* deny'd the Resurrection of the Flesh. Accordingly *Ignatius* cautions the Church of *Tarsus* against that dangerous Opinion also: ἕτεροι δέ, ὅτι ἡ σὰρξ αὕτη οὐκ ἐγείρεται, καὶ δεῖ τὸν ἀπολαυστικὸν βίον ζῆν, καὶ μεπένειν. And this Doctrine he afterwards confutes in the same Epistle. This Argument I cannot but look upon as of great Weight in the present Case. 'Tis true, *Ignatius* never names *Saturninus* in any of his Ten Epistles. But this is of no Consequence; since he never names any of the Hereticks, but in that to *Philadelphia*: and never at all willingly. Nor does it appear that *Saturninus*'s Heresy had spread so much in *Asia*, as to make it necessary to name him to the *Asiatick* Churches.

Vid. ad Smyrn. Sect. 5.

(10.) The Obscurer *References* and *Allusions* do all along, and after some time the *direct Quotations* do also belong to these Epistles, as well as to all the rest. Nay, if I have rightly understood *Polycarp* above, their Authority will be not at all inferior to that of the other Seven: His Words implying more than a bare Quotation of them.

(11.) *All the present known MSS.* but one; whether they be *Greek* or *Latin*; whether they be of the Larger or Smaller Epistles, do or did contain these Three equally with the rest; even when some of them did not contain the Spurious one to the *Philippians* at the same Time; as we have formerly observ'd.

(12.) To conclude; These Three Epistles are so *Pious*, *Serious*, and *Practical*; are written in so peculiar and affectionate a Manner, as to Churches, and to a Person which *Ignatius* was nearly related to; of whom he was taking his final Leave, and to whom he was imparting his last Instructions: And they have so many Marks of Genuine Concern, intimate

intimate Friendship, and Pastoral Care, that they seem not easy to be imitated by a Counterfeit Author afterward. I believe the Pious Reader, who carefully peruses these Larger Copies of the Epistles of *Ignatius*, will agree with me, that such an unaffected Strain of Religious Care, Affection, Seriousness, and an Heavenly Conversation, suitable to one going to Martyrdom, as runs through all these Ten, and particularly these Three Epistles before us, are by no means agreeable to the Temper and Character of an Impostor.

*Scholium.* We must here note, that the pretended Ancient Acts of the Martyrdom of *Ignatius* are plainly Spurious and of no Authority. For,

(1.) Their Stile and Composition is harsh, and strange, and disagreeable to all the certainly Genuine Remains of those early Times; and only like the additional Interpolations of the Smaller Copy.

(2.) They include the Smaller or Spurious Epistle to the *Romans* in them; which yet has been prov'd to be no earlier than the Fourth Century.

(3.) They are entirely disagreeable to Chronology: As written long after the Reign of *Trajan*, and at first ascribing the Coming of *Trajan* to *Antioch*, and so *Ignatius*'s Condemnation to the Ninth Year of *Trajan*, or to *A. D.* 106. or at least to the Beginning of *A. D.* 107. and then at last attributing his Martyrdom to the Consuls of *A. D.* 107. also. Whereas 'tis now prov'd that all this belong'd to *A. D.* 116. nine or ten Years afterwards; as is well known by Chronologers. Sect. 2. Sect. 6.

(4.) They directly contradict the Epistles themselves, and directly contradict *Eusebius*'s and *Chrysostom*'s Accounts also. For these Acts make all the Journey from *Seleucia*, the Port of *Antioch*, to *Smyrna*, and from thence to *Troas*, to have been by *Sea*: Whereas 'tis certain that it was perform'd, mainly at least, by Land. Hear Sect. 3.

the Words of the Epistle to the *Romans*, even as they run in that Small Copy which is in these Acts themselves; ἀσπάζεται ὑμᾶς τὸ ἐμὸν πνεῦμα, καὶ ἡ ἀγάπη τῶν ἐκκλησιῶν τῶν ἐξαμφόων με εἰς ὄνομα Ἰησοῦ Χριστοῦ, οὐχ' ὡς παραδεύοντα. καὶ γὰρ οὐ μὴ προσήκασί μοι, τῇ ὁδῷ. τῇ κατὰ σάρκα, κατὰ πόλιν με προῆγον. And *Eusebius* is not less clear in the Passage formerly quoted; καὶ δὴ τοι διὰ σπάνιας ἀνακομιδὴν μετ' ἐπιμελεστάτης φροντίδος φυλακῆς πεπόμφασι, τὰς κατὰ πόλιν ἅπασι ἐπιδήμει παρουσίας τε διὰ λόγων ὁμιλίας τε καὶ προτροπῆς ὀπτῆρωννύς. κ. τ. λ. *Chrysostom* is here also as expres; ἀλλὰ γὰρ κατὰ τὴν ὁδὸν πόλεις σωτηρίχασαι πάντοθεν ἤλειφον τὸν ἀθλητὴν, καὶ μετὰ πολλῶν ἐξέπεμπον τὴν ἐφοδίων. ----- ταῦτα διδάσκων κατὰ πόδας πόλιν ἀπήει. ---- ὁ δὲ γὰρ τοῖς τὴν ῥώμην οἰκοῦσι μόνοις, ἀλλὰ καὶ ἐν τῷ μέσῳ κειμένοις πόλεσιν ἁπάσαις διδάσκαλος ἀπήει θαυμάσιος. --- καὶ τὰς κατὰ τὴν ὁδὸν ἅπαντας ἐνεργετήσας.

Sect. 9.

Hist. Eccl. L. III. C. 36. p. 106. In Ignat. Op. Edit. Savil. Tom. V. p. 502, 503.

(5.) They are never mention'd by any of the Ancients for more than Six Centuries of the Church; *i. e.* not till those ignorant Ages, when Forgery and Interpolation over-ran *Christendom*.

(6.) Their Copies, *Greek* and *Latin*, agree but ill together: And that belonging to the *Cotton* Library contains abundance of Trash and Fables intermix'd: Yet does it want the concluding Branch, which is in the other. The Dialogue between *Trajan* and *Ignatius* is not a little to be suspected: as are the Visions or Dreams at the Conclusion; which also appear to contradict the foregoing Narration: And are therefore rejected by Dr. *Grabe*: to say nothing of the modern Form of Doxology, σὺν τῷ ἁγίῳ πνεύματι, occurring therein. Nor are there any Motives or Arguments, whether Internal or External, to ballance all these strong Arguments against them. In short, they are so evidently Spurious, that 'tis surprizing to find such Learned Men as Archbishop *Usher*, Bishop *Pearson*, Dr. *Grabe*, and Dr. *Smith* owning them for Genuine. And I believe, that

*See* Grab. Spicil. Patr. Tom. II. p. 22. Sect. 2. Sect. 6.

that had not the Smaller Epistle to the *Romans*, of which they were so fond, been therein preserv'd, neither they nor any other Men of Learning, would ever have troubled themselves aboutthem.

*Corollary*. Since these Acts are certainly Spurious, this is a strong Argument against the Smaller Epistle to the *Romans*, wholly depending on them; and by consequence to its Fellows,the rest of the Smaller Epistles also.

*Corollary* (2.) Altho' the Smaller Epistles be themselves Spurious, yet are they so very much *verbatim* extracted from our present Large ones, and are so evidently little later than *Eusebius*'s Days, that they are plain and Authentick Attestations to those Large ones we now have, whence they are deriv'd: Nay, they are such unquestionable Evidences of their Verity, and of the Truth of our present Copies of them for the main; I mean that they are the very same which were own'd and us'd in the Fourth Century, when *Eusebius* gave us an Account of them, as we rarely have for any other Ancient Writings whatsoever.

*Coroll.* (3.) From the *Genuine*, I may add, the *Sacred Authority* of these Larger Epistles of *Ignatius* thus established, we learn, that the *Apostolical Constitutions*, even as, for the main, they stand in our present Copies, are of the *most Sacred and Divine Authority*: They being still in these Epistles not less referr'd to and cited *as Sacred and Divine*, than the other known Books of the New Testament.

*Coroll.* (4.) The *Faith* of that part of the Christian Church, which the *Athanasians* would call *Arian*, is alone the *True, Old, Genuine Christian Faith*; founded on those *most Sacred Constitutions of the Apostles* themselves; and confirmed by the undeniable Citations and Testimonies of our Apostolical Bishop *Ignatius* therefrom: And so is to be embraced by every Christian.

*Aug.* 30. 1711. *WILL. WHISTON.*

# The Epistles of *Ignatius*

## Smaller.

ΠΡΟΣ ΕΦΕΣΙΟΥΣ.

Ιγνάτ☩, ὁ καὶ Θεοφόρ☩, τῇ εὐλογημένῃ ἐν μεγέθει θεοῦ πατρὸς καὶ πληρώματι, τῇ προωρισμένῃ πρὸ αἰώνων εἶναι διὰ παντὸς εἰς δόξαν ἀθάμονον, ἄτρεπτον, ἡνωμένην, καὶ ἐκλελεγμένῃ ἐν πάθει ἀληθινῷ, ἐν θελήματι τοῦ πατρὸς καὶ Ἰησοῦ Χριστοῦ τοῦ θεοῦ ἡμῶν, τῇ ἐκκλησίᾳ τῇ ἀξιομακαρίστῳ τῇ οὔσῃ ἐν Ἐφέσῳ τῆς Ἀσίας, πλεῖστα ἐν Ἰησοῦ Χριστῷ, καὶ ἐν ἀμώμῳ χαρᾷ χαίρειν.

Ἀποδεξάμενον ἐν θεῷ τὸ πολυαγάπητόν σου ὄνομα, ὃ κέκτησαι

## Larger.

ΠΡΟΣ ΕΦΕΣΙΟΥΣ, ΙΑ.

Ιγνάτ☩ ὁ καὶ Θεοφόρος, τῇ εὐλογημένῃ ἐν μεγέθει θεοῦ πατρὸς (*) πληρώματι, τῇ καὶ προωρισμένῃ πρὸ αἰώνων εἶναι διὰ παντὸς εἰς δόξαν ἀθάμονον, ἄτρεπτον, ἡνωμένῃ, καὶ ἐκλελεγμένῃ ἐν πάθει ἀληθινῷ, ἐν θελήματι θεοῦ πατρὸς, καὶ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, τοῦ σωτῆρος ἡμῶν· τῇ ἐκκλησίᾳ τῇ ἀξιομακαρίστῳ, τῇ οὔσῃ ἐν Ἐφέσῳ τῆς Ἀσίας, πλεῖστα ἐν Ἰησοῦ Χριστῷ, καὶ ἐν ἀμώμῳ χαρᾷ χαίρειν.

(†) Ἀπεδεξάμην ὑμῶν ἐν θεῷ τὸ πολυπόθητον ὄνομα, ὃ κέκτησθε φύσει δικαίᾳ, (∴) κατὰ πίστιν

(*) Καὶ. N. B. (†) Ἀποδεξάμ☩. A. (∴) Καὶ. B.

# Biſhop of *Antioch.*

## Larger.

*To the* Epheſians.

Ignatius, *who is alſo called* Theophorus, *To the Church which is at* Epheſus *in* Aſia, *deſervedly moſt happy, being bleſſed by the Greatneſs and Fulneſs of God the Father, and predeſtinated before the World began, that it ſhould be always for an enduring and unchangeable Glory; being alſo united and choſen through the true Paſſion, by the Will of God the Father, and of our Lord Jeſus Chriſt our Saviour. All Happineſs in Jeſus Chriſt, and in his undefiled Joy.*

I. I Have heard of your moſt deſirable Name in God, which you have ob-

## Smaller.

*To the* Epheſians.

Ignatius, *who is alſo called* Theophorus, *to the Church which is at* Epheſus *in* Aſia; *moſt deſervedly happy*; being *Bleſſed thro' the Greatneſs & Fulneſs of God the Father, and predeſtinated before the World began, that it ſhould be always unto the enduring & unchangeable Glory*; being *united and choſen thro'* his *true Paſſion, according to the Will of the Father, and Jeſus Chriſt our God*; *All Happineſs, by Jeſus Chriſt, & his undefil'd Grace.*

I. I Have heard of your Name, much beloved in

## Smaller.

τηθε φύσει δικαίᾳ, καὶ πίστιν καὶ ἀγάπιν ἐν Ιησοῦ Χριστῷ τῷ σωτῆρι ἡμῶν, μιμηταὶ ὄντες θεοῦ, ἀναζωπυρήσαντες ἐν αἵματι θεοῦ, τὸ συγγενικὸν ἔργον τελείως ἀπαρτίσατε. Ακούσαντες γὰρ δεδεμένου ἀπὸ συρίας ὑπὲρ τοῦ κοινοῦ ὀνόματος καὶ ἐλπίδος, ἐλπίζοντα τῇ προσευχῇ ὑμῶν ἐπιτυχεῖν ἐν Ρώμῃ θηριομαχῆσαι, ἵνα διὰ τοῦ μαρτυρίου ἐπιτυχεῖν δυνηθῶ μαθητὴς εἶναι τοῦ ὑπὲρ ἡμῶν ἑαυτὸν ἀνενεγκόντος θεῷ προσφορὰν καὶ θυσίαν. (*) ἐπεὶ ἔν" τ'(†)πολυπλήθειαν" ὑμῶν ἐν ὀνόματι θεοῦ ἀπείληφα ἐν Ονησίμῳ, τῷ ἐπ' ἀγάπῃ ἀδιηγήτῳ, ὑμῶν δὲ ἐπισκόπῳ· ὃν εὔχομαι κατὰ Χριστὸν Ιησοῦν ὑμᾶς ἀγαπᾶν· καὶ πάντας ὑμᾶς, ἐν ὁμοιώματι αὐτοῦ εἶναι. εὐλογητὸς γὰρ ὁ θεός, ὁ χαρισάμενος ὑμῖν τοιούτους ὄντας, τοιοῦτον ἐπίσκοπον κεκτῆσθαι ἐν Χριστῷ.

Περὶ

## Larger.

πίστιν καὶ ἀγάπην ἐν Χριστῷ Ιησοῦ, τῷ σωτῆρι ἡμῶν, μιμηταὶ ὄντες θεοῦ φιλανθρωπίας· ἀναζωπυρήσαντες ἐν αἵματι Χριστοῦ, τὸ συγγενικὸν ἔργον τελείως ἀπηρτίσατε· ἀκούσαντες γὰρ με δεδεμένον ἀπὸ Συρίας ὑπὲρ Χριστοῦ, τῆ κοινῆς ἐλπίδος, πεποιθότα τῇ προσευχῇ ὑμῶν ἐπιτυχεῖν ἐν Ρώμῃ θηριομαχῆσαι, ἵνα διὰ τοῦ μαρτυρίου δυνηθῶ μαθητὴς εἶναι τοῦ ὑπὲρ ἡμῶν ἑαυτὸν ἀνενεγκόντος θεῷ προσφορὰν καὶ θυσίαν. (*) ἐπεὶ ἔν" τ'(†)πολυπλήθειαν" ὑμῶν ἐν ὀνόματι θεοῦ ἀπείληφα ἐν Ονησίμῳ, τῷ ἐπ' ἀγάπῃ ἀδιηγήτῳ, ὑμῶν δὲ ἐπισκόπῳ· ὃν εὔχομαι καὶ Χριστὸν Ιησοῦν ὑμᾶς ἀγαπᾶν· καὶ πάντας ὑμᾶς, ἐν ὁμοιώματι αὐτοῦ εἶναι. εὐλογητὸς γὰρ ὁ θεός, ὁ χαρισάμενος ὑμῖν τοιούτους ὄντας, τοιοῦτον ἐπίσκοπον κεκτῆσθαι ἐν Χριστῷ.

Περὶ

(*) ἐγὼ μὴ. N. (†) πελυπάθειαν. T.

**Larger.**

obtain'd by a righteous disposition, according to the Faith and Love which is in Christ Jesus our Saviour. How that being Followers of the Love of God towards Man, and stirring up your selves by the Blood of Christ, you have perfectly accomplish'd the Work that was proper and natural to you. For you have Heard that I come bound from *Syria* for the sake of Christ our common Hope; trusting through your Prayers to attain to fight with Beasts at *Rome*; that so through Martyrdom I may become the Disciple of Him, *who gave himself to God an Offering and a Sacrifice for us.* I have therefore Receiv'd your whole Multitude in the Name of God, by *Onesimus*, one of unspeakable Charity, who is your Bishop. Whom I pray you may love according to Christ Jesus, and that all of you may be like him. Blessed be God who has granted you who are so worthy of him, the Favour

**Smaller.**

God; which ye have very justly attain'd by a Habit of Righteousness, according to the Faith and Love which is in Jesus Christ our Saviour: *How that* being Followers of God, *and* stirring up *your selves* by the Blood of Christ, ye have perfectly accomplished the Work that was Connatural unto you. For hearing that I *came* bound from *Syria*, for the common Name and Hope, trusting through your Prayers to fight with Beasts at *Rome*; that so by Suffering I may become indeed the Disciple of Him *who gave himself to God, an Offering and Sacrifice for us*, ye hastned to see me. I received therefore, in the Name of God, your whole Multitude in *Onesimus*; who Eph. V. 2.

## Smaller.

Περὶ ὧν τῶ σωθέντα μὲ Βέρρε, τῶ χῡ θεὸν διακόνα ὑμῶν ἐν πᾶσι ἐυλογημένε, ἔυχομαι παρεμεῖναι αὐτὸν εἰς πολλὰ ὑμῶν καὶ τῶ ὀπισθότε. Καὶ Κύριος ὁ θεῶ ἄξιῳ καὶ ὑμῶν, ὃν ἐξεμπλάειον τ' ἀφ' ὑμῶν ἀγάπης ἀπέλαβον, χῡ πάντα με ἀνέπαυσαν, ὡς καὶ αὐτὸν ὁ παπᾶς Ἰησῶ Χριστῶ ἀναψύξαι, ἅμα Ονησίμῳ, καὶ Βέρρῳ, καὶ Ευπλῳ, καὶ Φρόντωνι, δι' ὧν πάντας ὑμᾶς χῡ ἀγάπην εἶδον. Οναί-

## Larger.

Περὶ ὧν τῶ σωθέντα ἡμῶν (*) Βίρρε'', τῶ χῡ θεὸν διακόνα ὑμῶν, καὶ ἐν πᾶσιν ἐυλογημένε, ἔυχομαι φρεμεῖναι αὐτὸν ἄμωμον, εἰς πολὺ τ' ἐκκλησίας, καὶ τῶ ὀπισθότα ὑμῶν τῶ μακαριωτάτε. Κύριος ὧν, ὁ θεῶ ἄξιῳ καὶ ὑμῶν, ὃν ὡς ἐξεμπλάειον τ' ἀφ' ὑμῶν ἀγάπης ἀπελάβομεν, χῡ πάντα με ἀνέπαυσε, καὶ τὼ ἄλυσίν με ἐπηχώιθη, ὡς καὶ αὐτὸν ὁ παπᾶς (†) Ιησῶ Χριστῶ ἀναψύξῃ, ἅμα Ονησίμῳ, καὶ (.·.) Βίρρῳ'', καὶ Ευπλοι, καὶ Φρόντωνι, δι' ὧν πάντας ὑμᾶς χῡ ἀγάπην εἶδον. ὀναίμην ὑμῶν διὰ παντὸς, ἐὰν ὦ ἄξιος ὦ.

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(*) Fortè Βύρρε. (†) τῶ κυρίε ἡμῶν. T. (·.·) Fortè Βύρρῳ.

**Larger.**

vour to have so worthy a Bishop in Christ.

II. Now as to our Fellow Servant *Burrhus*, who is your Deacon in things pertaining to God, and blessed in all things, I pray God he may continue unblamable for the Honour of the Church, and of its most blessed Bishop. *Crocus* also, who is worthy both of God and you, whom we have received as a Pattern of your Love to us, has in all things Refresh'd me, and *has not been ashamed of my Chain*: As the Father of our Lord Jesus Christ will Refresh him, together with *Onesimus*, and *Burrhus*,

**Smaller.**

who by inexpressible Love is Our's, but according to the Flesh is your Bishop: Whom I beseech you, by Jesus Christ, to love; and that you would all *strive* to be like unto Him. And Blessed be God, who has granted unto you, who are so worthy *of Him*, to enjoy such an *Excellent* Bishop.

II. For what concerns my Fellow-Servant *Burrhus*, & your most Blessed Deacon *in things pertaining* to God; I intreat you that he may tarry *longer*, both for your's, and your Bishop's Honour. And *Crocus* also worthy both of God and you, whom I have received as the Pattern of your Love, has in all things refresh'd Me, as the Father of *our Lord* Jesus Christ shall *al-*

2 Tim. I. 16.

*so*

## Smaller.

Ουαίμλω ὑμῶν διὰ παντὸς, ἐάνπερ ἄξιόν ὦ. Πρέπον ἦν ὅξιν χῖ πάντα ὕπον δοξάζειν Ιησῦν Χειστὸν τ̀ δοξάζητα ὑμᾶς· ἵνα ἐν μιᾷ ὑποταγῇ ἦτε κατηρτισμένοι τῷ αὐτῷ νοὶ χὴ τῇ αὐτῇ γνώμῃ, χὴ τὸ αὐτὸ λέγητε πάντες ἐπὶ τοῦ αὐτοῦ, ἵνα ὑποταυόμενοι τῷ ἐπισκόπῳ χὴ τῷ πρεσβυτερίῳ, χῖ πάντα ἦτε ἡγιασμένοι.

## Larger.

ὦ. Πρέπον ἦν ὑμᾶς ὅξι χῖ πάντα ὕπον δοξάζειν Ιησῦν Χειστὸν τ̀ δοξάζητα ὑμᾶς, ἵνα ἐν μιᾷ ὑποταγῇ ἦτε κατηρτισμένοι τῷ αὐτῷ νοὶ χὴ τῇ αὐτῇ γνώμῃ, χὴ τὸ αὐτὸ λέγητε πάντες ἐπὶ τοῦ αὐτοῦ, ἵνα ὑποταυόμενοι τῷ ἐπισκόπῳ, χὴ τῷ πρεσβυτερίῳ, χῖ πάντα ἦτε ἡγιασμένοι.

Ου διατάσσομαι ὑμῖν, ὡς ὢν πς. Εἰ χὴ χὴ

Ου διατάσσομαι ὑμῖν, ὡς ἂν π. εἰ χὴ (*) χῖ δέδεμαι διὰ τὸ ὄνομα

(*) Deeft. B.

## Larger.

*rhus*, and *Euplus*, and *Fronto*, in whom I have seen you all in Love. And may I always have Joy of you, if I shall be worthy of it. It is therefore fitting that every way you should glorify Jesus Christ, who has glorified you; that by an united Obedience you may be *perfectly joined together in the same Mind, and in the same Judgment*; *and may all speak alike concerning the same things*; that being subject to your Bishop and his Presbytery, you may be entirely sanctify'd.

III. I do not *Ordain* things for you, as if I were some great Person. For tho' I am bound for the Name of Jesus Christ, I am

## Smaller.

*so* refresh Him; together with *Onesimus*, and *Burrhus*, and *Euplus*, and *Fronto*, in whom I have, as to *your* Charity, seen all of you. And may I always have Joy of you, if I shall be worthy of it. It is therefore fitting that you should by all means Glorifie Jesus Christ who hath Glorified you: That by a Uniform Obedience *ye may be perfectly joined together in the same Mind, and in the same Judgment*; *and may all speak the same things concerning every Thing*: And that being subject to your Bishop, and the Presbytery, ye may be *wholly and* throughly Sanctified. 1 Cor. I. 10.

III. These *things* I prescribe to you, not as if I were some body *Extraordinary*; For tho' I am

## Smaller.

καὶ δέδεμαι ἐν τῷ ὀνόματι, ἵνα ἀπέρχωμαι ἐν Ἰησοῦ Χριστῷ. Νῦν γὰρ ἀρχὴν ἔχω τοῦ μαθητεύεσθαι καὶ προσλαλῶ ὑμῖν, ὡς σωμαθήταις μου. Ἐμὲ γὰρ ἔδει ὑφ' ὑμῶν νουθετηθῆναι πίστει, ὑποταγῇ, ὑπομονῇ, μακροθυμίᾳ. Ἀλλ' ἐπεὶ ἡ ἀγάπη οὐκ ἐᾷ με σιωπᾶν περὶ ὑμῶν, διὰ τοῦτο προέλαβον παρακαλεῖν ὑμᾶς, ἵνα σωφρονῆτε τῇ γνώμῃ τοῦ θεοῦ. Καὶ γὰρ Ἰησοῦς Χριστὸς, τὸ ἀδιάκριτον ὑμῶν ζῆν, τοῖς παροῦσι ἡ γνώμη· ὡς καὶ οἱ ὑπήκοοι, οἱ κατὰ τὰ πρόσταγμα ὁρισθέντες, ἐν Ἰησοῦ Χριστοῦ γνώμη εἶσαν.

Οὐκ ἔφεπε ὑμῖν σω-

## Larger.

νομία (*) ἀπ' οὗ, ἵνα ἀπέρχωμαι ἐν Ἰησοῦ Χριστῷ. νυνὶ (†) γὰρ ἀρχὴν ἔχω τοῦ μαθητεύεσθαι καὶ προσλαλῶ ὑμῖν, ὡς ὁμοδίδακτος. ἐμὲ γὰρ ἔδει ὑφ' ὑμῶν ὑπομνηθῆναι πίστει, νουθεσίᾳ, ὑπομονῇ, μακροθυμίᾳ· ἀλλ' ἐπειδὴ ἡ ἀγάπη οὐκ ἐᾷ με σιωπᾶν περὶ ὑμῶν, διὰ τοῦτο προέλαβον παρακαλεῖν ὑμᾶς, ἵνα σωφρονῆτε τῇ γνώμῃ τοῦ θεοῦ· καὶ γὰρ Ἰησοῦς Χριστὸς, πάντα κατὰ γνώμην πρᾶξαι τοῦ πατρὸς, ὡς αὐτὸς φησὶ λέγει· ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ πάντοτε. ἐκεῖνος καὶ (∴) ἡμᾶς χρὴ ζῆν κατὰ γνώμην θεοῦ, ἐν Χριστῷ, καὶ ζηλεῖν ὡς Παῦλος· μιμηταί μου, φησὶ, γίνεσθε, καθὼς κἀγὼ Χριστοῦ.

Οὐκ ἐν ὑμῖν φέπει σωτρέχειν

(*) Deest. A. B. (†) Deest. B. (∴) ὑμᾶς. B.

## Larger.

I am not yet perfect. For now I do but begin to be a Disciple, and I speak to you as my Fellow Servants; for I ought to have been admonish'd by you, in Faith, in Instruction, in Patience, in Long-suffering. But forasmuch as Love does not suffer me to be silent towards you, therefore have I first taken upon me to exhort you, that you would conspire together to obey the Will of God. For Jesus Christ does all things according to the Will of his Father; as Himself somewhere saith; *I do always those things that please him.* Wherefore We ought to Live according to the Will of God in Christ, and to Imitate him, as *Paul* did. *Be ye followers of me,* says he, *even as I also am of Christ.*

IV. Wherefore it will become you to agree together in Compliance with the

## Smaller.

am bound for His Name, I am not yet perfect in Christ Jesus. But now I begin to learn, and I speak to you as Fellow-Disciples *together with Me.* For I ought to have been stirred up by you, in Faith, in Admonition, in Patience, in Long-suffering: But forasmuch as Charity suffers me not to be silent towards you, I have first taken upon me to exhort you, that ye would all run together *according* to the Will of God. For even Jesus Christ, our inseparable Life, is *sent by* the Will of the Father; as the Bishops appointed unto the utmost Bounds of the Earth, are by the Will of Jesus Christ.

Joh. VIII. 29.

1 Cor. XI. 1.

IV. Wherefore it will become you to Run together accord-

## Smaller.

σωτρέχειν τῇ τῆ ἐπισκόπε γνώμῃ, ὅπερ καὶ ποιεῖτε. Τὸ γὰρ ἀξιονόμασον ὑμῶν πρεσβυτέριον, τῆ θεῆ ἄξιον, ὅπως σωήρμοσται τῷ ἐπισκόπῳ, ὡς χορδαὶ κιθάρᾳ. Διὰ τῆτο ἐν τῇ ὁμονοίᾳ ὑμῶν, καὶ συμφώνῳ ἀγάπῃ Ιησῆς Χριστὸς ᾄδεται. Καὶ οἱ κατ' ἄνδρα δὲ χορὸς γίνεδε, ἵνα σύμφωνοι ὄντες ἐν ὁμονοίᾳ, χρῶμα θεῆ λαβόντες ἐν ἑνότητι, ᾄδητε ἐν φωνῇ μιᾷ διὰ Ιησῆ Χριστῆ τῷ πατρὶ, ἵνα ὑμῶν καὶ ἀκούσῃ, καὶ ἐπιγινώσκων δι' ὧν εὖ πράττετε, μέλη ὄντας τῆ υἱῆ αὐτῆ. Χρήσιμον ἓν ὄξιν ὑμᾶς ἐν ἀμώμῳ ἑνότητι εἶδ, ἵνα καὶ θεῆ πάντοτε μετέχητε.

## Larger.

σχέχειν τῇ τῆ ἐπισκόπε γνώμῃ, τῆ κατὰ θεὸν πολιτεύονται ὑμᾶς. ὅπερ καὶ ποιεῖτε αὐτοὶ, σοφισθέντες ὑπὸ τῆ πνεύματος. τὸ γὰρ ἀξιονόμασον πρεσβυτέριον, ἄξιον ὂν τῆ θεῆ, ὅπως σωήρμοσται τῷ ἐπισκόπῳ, ὡς χορδαὶ κιθάρᾳ· σωᾄδεδεμένοι ὅπω τῇ ὁμονοίᾳ καὶ συμφώνῳ ἀγάπῃ, ἥς ὄξιν ἀρχηγὸς καὶ φύλαξ Ιησῆς ὁ Χριστός. Καὶ οἱ κατ' ἄνδρα δὲ χορὸς γένεδε εἷς, ἵνα σύμφωνοι ὄντες ἐν ὁμονοίᾳ, σωάφειαν θεῆ λαβόντες, ἐν ἑνότητι ἓν γένηδε (*) τῇ συμφωνίᾳ, τῷ θεῷ πατρὶ καὶ τῷ ἠγαπημένῳ υἱῷ αὐτῆ Ιησῆ Χριστῷ, τῷ κυρίῳ ἡμῶν. δὸς γὰρ αὐτοῖς, φησὶ, πάτερ ἅγιε, ἵνα ὡς ἐγὼ καὶ σὺ ἓν ἐσμεν, καὶ αὐτοὶ ἐν ἡμῖν ἓν ὦσι. Χρήσιμον ἓν ὄξιν ὑμᾶς, ἐν ἀμώμῳ ἑνότητι σύννημμένοις θεῷ, μιμητὰς εἶδ Χριστῆ, ἕ καὶ μέλη ὑπάρχετε.

Ει γὰρ ἐγὼ ἐν μικρῷ

Ει γὰρ ἐγὼ ἐν μικρῷ χρό-

να

(*) ἐν. T.

**Larger.**

the Bishop's Will, who feeds you according to God. Which indeed you already do, as being instructed by the Spirit. For your famous Presbytery, worthy of God, is as exactly suited to their Bishop, as the Strings are to their Harp. Even so being joined together in that Unanimity and agreeing Affection, of which Jesus Christ is the Captain and Guardian, Do ye each Man of you join to make up one Choir: That agreeing together in Concord, and having Union with God, you may become One in Unity and Consent with God the Father, and his Beloved Son Jesus Christ our Lord. For, says He, *Grant to them, Holy Father, that they may be One in us, as I and Thou are One.* Wherefore it is profitable for you, being joined together in an unblameable Unity in God, to be Followers of Christ's Example; whose Members also ye are.

V. For, if I, in this little

**Smaller.**

according to the Will of *your* Bishop, as also ye do. For your Famous Presbytery, worthy of God, is fitted as exactly to the Bishop, as the Strings are to the Harp. Therefore in your Concord, and agreeing Charity, Jesus Christ is Sung; and every single Person among you makes up the Chorus: That so being all Consonant in Love, and taking up the Song of God, ye may in a perfect Unity, with one Voice, sing to the Father by Jesus Christ; to the end that he may both hear you, and perceive by your Works that ye are *indeed* the Members of his Son. Wherefore it is profitable for you to live in an unblamable Unity, that so ye may always have a Fellowship with God. Joh. XVII. 11, 21.

V. For if I in this

## Smaller.

χρῳ χρόνῳ τοιαύτῃ συνήθειαν ἔχον πρὸς τ ἐπίσκοπον ὑμῶν, ἐκ ἀνθρωπίνῳ ἕξ, ἀλλὰ πνευματικὴν, πόσῳ μᾶλλον ὑμᾶς μακαρίζω, τὸν ἐγκεκραμμένους ὕτως, ὡς ἡ ἐκκλησία ιησῦ Χριστῷ, καὶ ὡς ιησῦς Χριστὸς τῷ πατρὶ, ἵνα πάντα ἐν ἑνότητι σύμφωνα ᾖ. Μηδεὶς πλανάσθω. Ἐὰν μή τις ᾖ ἐντὸς τοῦ θυσιαστηρίου ὑστερεῖται τοῦ ἄρτου τοῦ θεοῦ. Εἰ γὰρ ἑνὸς καὶ δευτέρου προσευχὴ τοσαύτην ἰσχὺν ἔχει, ὥστε τ Χριστὸν ἐν αὐτοῖς ἐξάγαι, πόσῳ μᾶλλον ἥ τε τοῦ ἐπισκόπου καὶ πάσης τ ἐκκλησίας προσευχὴ σύμφωνος, ἀνιέσα πρὸς θεὸν, πᾶσιν ἀφεθήσεται αὐτοῖς πάντα τὰ ἐν Χριστῷ αἰτήματα; ὁ ἂν τοίνυν τούτων χωρίζομενος, καὶ μὴ σωτηρίζομενος ἐν βελῇ θυσιῶν, καὶ ἐκκλησίᾳ πεφυτοκὼν ἀποτεγαμένων ἐν ἐρανῷ, λύκος ὄξιν ἐν πρόβατα δορᾷ, ἡμέρον ὀπώρευκυῖς μορφιὸν. πανδάσατε ἀγαπητοὶ ὑποτάγῆναι τῷ ἐπισκόπῳ, καὶ τοῖς πρεσβυτέροις, καὶ τοῖς διακόνοις· ὁ γὰρ τούτοις ὑποτασσόμενος, ὑπακούει Χριστῷ τῷ πεφαλισαμένῳ αὐτούς· ὁ δὲ ἀπειθῶν αὐτοῖς, ἀπειθεῖ Χριστῷ ιησῦ· ὁ δὲ ἀπειθῶν τῷ υἱῷ, ὀφθήσεται τῷ ζωῇ, ἀλλ' ἡ ὀργὴ τοῦ θεοῦ μένει ἐπ' αὐτόν.

Καὶ

## Larger.

νῳ τοιαύτῃ συνήθειαν ἔχον πρὸς τ ἐπίσκοπον ὑμῶν, ἐκ ἀνθρωπίνῳ ἕξ, ἀλλὰ πνευματικὴν, πόσῳ μᾶλλον ὑμᾶς μακαρίζω τοὺς (*) ἀνακεκραμμένους αὐτῷ, ὡς ἡ ἐκκλησία τῷ κυρίῳ ιησῦ, καὶ (†) ὁ κύριος τῷ (||) θεῷ καὶ πατρὶ αὐτοῦ, ἵνα πάντα ἐν ἑνότητι σύμφωνα ᾖ. μηδεὶς πλανάσθω, ἐαν μή τις ἐντὸς ᾖ τοῦ θυσιαστηρίου ὑστερεῖται τοῦ ἄρτου τοῦ θεοῦ· εἰ γὰρ ἑνὸς καὶ δευτέρου προσευχὴ τοσαύτην ἰσχὺν ἔχει, ὥστε τ Χριστὸν ἐν αὐτοῖς ἐξάγαι, πόσῳ μᾶλλον ἥ τε τοῦ ἐπισκόπου καὶ πάσης τ ἐκκλησίας προσευχὴ σύμφωνος, ἀνιέσα πρὸς θεὸν, πᾶσιν ἀφεθήσεται αὐτοῖς πάντα τὰ ἐν Χριστῷ αἰτήματα; ὁ ἂν τοίνυν τούτων χωρίζομενος, καὶ μὴ σωτηρίζομενος ἐν βελῇ θυσιῶν, καὶ ἐκκλησίᾳ πεφυτοκὼν ἀποτεγαμένων ἐν ἐρανῷ, λύκος ὄξιν ἐν προβάτου δορᾷ, ἡμέρον ὀπώρευκυῖς μορφιὸν. πανδάσατε ἀγαπητοὶ ὑποτάγῆναι τῷ ἐπισκόπῳ, καὶ τοῖς πρεσβυτέροις, καὶ τοῖς διακόνοις· ὁ γὰρ τούτοις ὑποτασσόμενος, ὑπακούει Χριστῷ τῷ πεφαλισαμένῳ αὐτούς· ὁ δὲ ἀπειθῶν αὐτοῖς, ἀπειθεῖ Χριστῷ ιησῦ· ὁ δὲ ἀπειθῶν τῷ υἱῷ, ὀφθήσεται τῷ ζωῇ, ἀλλ' ἡ ὀργὴ τοῦ θεοῦ μένει ἐπ' αὐτόν.

αὐθάδης

(*) Ανακεκραμένους. T. (†) Deeft B. (||) Κυείῳ. T.

**Larger.**

tle Time, have had such a Familiarity with your Bishop; I mean this not of a Worldly, but Spiritual Acquaintance; How much more must I think you happy, who so depend on him as the Church does on the Lord Jesus, and the Lord does on his God and Father? That so all things may agree in Unity. Let no one deceive himself: If any one be not within the Altar, he is depriv'd of the Bread of God. For if the Prayer of One or Two be of such Force, that *Christ himself stands among them*, how much more will the Prayer of the Bishop, and of the whole Church, ascending up with one Consent to God, prevail for the granting of all their Petitions in Christ? He therefore that separates himself from them, and does not come together to the Society where Sacrifices are offered, to the *Church of the First-born who are written in Heaven*; is a Wolf in Sheep's Cloathing; while he

**Smaller.**

this little Time have had such a Familiarity with your Bishop, I mean not a Carnal, but Spiritual *Acquaintance with Him*; How much more must I think you happy, who are so join'd *to Him*, as the Church is to Jesus Christ, and Jesus Christ to the Father; that so all things may agree in *the same* Unity? Let no Man deceive himself; if a Man be not within the *Altar*, he is deprived of the *Bread* of God. For if the Prayer of One or Two be of such Force, *as we are told*; How much more *Powerful* shall that of the Bishop and the whole Church be? He therefore that does not come together into the same Place *with it*, is proud, and has already condemned himself. For

Matth. XVIII. 20.

Heb. XII. 23.

## Smaller.

## Larger.

ἀυθάδης γὰρ ὄτι ἡ δύσεις, ὑπερήφανος, ὁ μὴ πειθαρχῶν τοῖς κρείττοσιν. ὑπερηφάνοις (*) δ'', φησὶν, ὁ θεὸς ἀντιτάσσεται. ταπεινοῖς δὲ δίδωσι χάριν· ἡ, ὑπερήφανοι παρωμόμεν ἕως σφόδρα. λέγει δὲ καὶ ὁ κύριος πρὸς τὰς ἱερεῖς, ὁ ὑμῶν ἀκούων, ἐμοῦ ἀκούει· καὶ ὁ ἐμοῦ ἀκούων, ἀκούει τοῦ πέμψαντός με πατρός· ὁ ὑμᾶς ἀθετῶν, ἐμὲ ἀθετεῖ, ὁ δὲ ἐμὲ ἀθετῶν, ἀθετεῖ τὸν πέμψαντά με.

Καὶ ὅταν βλέπει τις σιγῶντα ὀπίσσοπον, πλείονος αὐτὸν φροντίδος· πάντα γὰρ ὃν πέμπει ὁ οἰκοδεσπότης

"Οσῳ ἂν βλέπῃς σιωπῶντα τὸν ὀπίσσοπον, πλείονα αὐτοῦ φροντίδα· πάντα γὰρ ὃν πέμπει ὁ οἰκοδεσπότης εἰς ἰδίαν οἰκονομίαν, ὅπως αὐτὸν δεῖ ἡμᾶς"

(*) γὰρ, T.

**Larger.**

he makes a Shew of that gentle Form. Do you, Beloved, take care to be subject to your Bishop, and your Presbyters, and your Deacons. For he that is subject to them, is obedient to Christ, who has ordained them. But he that is disobedient to them, is disobedient to Christ Jesus: And he that is *disobedient to the Son, shall not see Life, but the Wrath of God abideth on him.* For he that submits not to his Superiors, is self-will'd, and quarrelsome, and proud. But *God*, says the Scripture, *resisteth the proud, but giveth Grace to the humble.* And again, *The proud have greatly transgress'd.* The Lord also himself says to the Priests, *He that heareth you, heareth me; and he that heareth me, heareth the Father that sent me. He that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me.*

VI. The more therefore you see your Bishop silent, the more do you Reverence him. For whomsoever

**Smaller.**

it is written, *God resisteth the Proud.* Let us take heed therefore, that we do not set our selves against the Bishop, that we may be subject to God.

John III. 36.

1 Pet. V. 5.

Luke X. 16.

VI. The more any one sees his Bishop silent, the more let him Revere him.

## Smaller.

κοδεσπότης εἰς ἰδίαν οἰκονομίαν, ὅπως δεῖ ἡμᾶς αὐτὸν δέχεσθαι, ὡς αὐτὸν τὸ πίμψαντα. Τὸν ἔν ἐπίσκοπον δεῖλον, ὅτι ὡς αὐτὸν τὸ κύριον δεῖ προσέλεπειν. Αὐτὸς μὲν ἔν Ὀνήσιμος ὑπερεπαινεῖ ὑμῶν τὴν ἐν θεῷ εὐταξίαν, ὅτι πάντες κατ' ἀλήθειαν ζῆτε, καὶ ὅτι ἐν ὑμῖν ἐδεμία αἵρεσις κατοικεῖ· ἀλλ' ἐδὲ ἀκούετέ τινος, πλέον εἰπεῖν Ἰησοῦ Χριστοῦ, λαλοῦντος ἐν ἀληθείᾳ.

## Larger.

(*) ἡμᾶς" δέχεσθαι, ὡς αὐτὸν τὸ πέμψαντα. τὸν ἔν ἐπίσκοπον δεῖλον ὅτι ὡς αὐτὸν τὸ κύριον δεῖ προσέλεπειν, τῷ κυρίῳ παρεσῶτα· ὁ ἐπίσκοπος ἦν ἀνδρα καὶ ὀξὺν τοῖς ἔργοις βασιλεῦσι δεῖ παρεστάναι, καὶ μὴ παρεσύναι ἀνθρώποις πολλοῖς· αὐτὸς μὲν ὁ Ὀνήσιμος ὑπερεπαινεῖ ὑμῶν τὴν ἐν θεῷ εὐταξίαν, ὅτι πάντες κατ' ἀλήθειαν ζῆτε· καὶ ὅτι ἐν ὑμῖν ἐδεμία αἵρεσις κατοικεῖ· ἀλλ' ἐδὲ ἀκούετέ τινος, ἢ μόνα Ἰησοῦ Χριστοῦ, τὸ ἀληθινὸν ποιμένος καὶ διδασκάλου· καὶ ἐστὲ, ὡς Παῦλος ὑμῖν ἔγραφεν, ἓν σῶμα, καὶ ἓν πνεῦμα, διὰ τὸ καὶ ἐν μιᾷ ἐλπίδι κεκλῆσθαι τῆς πίστεως· ἐπεὶπερ καὶ εἷς κύριος, μία πίστις, ἓν βάπτισμα, εἷς θεὸς καὶ πατὴρ πάντων, ὁ ὀπὶ πάντων, καὶ διὰ πάντων, καὶ ἐν πᾶσιν. ὑμεῖς μὲν ἔν ἐστε τοιοῦτοι, οὕτω τοιῶνδε πεπιστευτῶν στιχειωθέντες, (†) Παύλου τοῦ Χριστοφόρου, καὶ Τιμοθέου τοῦ πιστάτου".

Τινές

Εἰώθασι

(*) ὑμᾶς. N. B. (†) Παύλῳ τῷ Χριστοφόρῳ, καὶ Τιμοθέῳ τῷ πιστάτῳ. A. B.

**Larger.**

ever the Maſter of the Houſe ſends to govern his own Houſhold, we ought in like manner to receive him as we would him that ſent him. It is therefore evident that we ought to look upon the Biſhop even as we would do upon the Lord himſelf, while he ſtands before the Lord. For *one that looks carefully about him, and is diligent in his Buſineſs, muſt ſtand before Kings, and not ſtand before ſlothful Men.* And indeed *Oneſimus* himſelf does greatly commend your good Order in God; that you all live agreeably to the Truth, and that no Hereſy dwells among you. Nor do you hearken to any one but to Jeſus Chriſt alone, the true Shepherd and Teacher. And you are, as *Paul* wrote to you, *One Body, and One Spirit; becauſe you are called in one hope of your Faith. Since there is One Lord, One Faith, One Baptiſm, One God and Father of all; who is over all, and through all, and in all.* Such are you, as taught by ſuch

**Smaller.**

For whomſoever the Maſter of the Houſe ſends to be over his own Houſehold, we ought in like manner to receive Him, as *we would do* Him that ſent him. It is therefore evident that we ought to look upon the Biſhop, even as we would do upon the Lord Himſelf. And indeed *Oneſimus* himſelf does greatly commend your good Order in God: That you all live according to the Truth, and that no Hereſy dwells among you. For neither do ye hearken to any one more than to Jeſus Chriſt ſpeaking to you in Truth.

Prov. XXII. 29.

Eph. IV. 4, 5, 6.

## Smaller.

Εἰ ἀδαπ γάρ πνες δόλῳ πονηρῷ τὸ ὄνομα ϖεφέρειν, ἀλλά πνα ϖεφάνοντες ἀνάξια θεῦ ὃς δεῖ ὑμᾶς ὡς θεία ἐκκλίνειν. Εἰσὶν γὰρ κύνες λυσσῶντες, λαθροδήκται· ὃς δεῖ ὑμᾶς φυλάττεσθαι, ὄντας δυσεραπεύτους. Εἷς ἰατρός ἐστιν, σαρκικός τε καὶ πνευματικὸς, γεννητὸς καὶ ἀγέννητος, ἐν σαρκὶ γενόμενος. Θεὸς ἐν ἀθανάτῳ ζωῇ ἀληθινῇ, καὶ ἐκ Μαρίας καὶ ἐκ θεοῦ, πρῶτον παθητὸς καὶ τότε ἀπαθής.

## Larger.

Τινὲς δὲ φαυλόταλοι εἰώθαπ δόλῳ πονηρῷ τὸ ὄνομα ϖεφέρειν, ἀλλὰ πνὰ ϖεφάνοντες ἀνάξια θεοῦ, καὶ φρενοβλαβεῖς ἐναντία τῆς τοῦ Χριστοῦ διδασκαλίας, ἐπ' ὀλέθρῳ ἑαυτῶν καὶ τῶν ϖειθομένων αὐτοῖς· ὃς δεῖ ὑμᾶς, ὡς θεία, ἐκκλίνειν· δίκαιον γὰρ ἐκκλίνας ζάζεται εἰς τὸν αἰῶνα· ϖρόχειρος ὁ γὰρ καὶ ἐπίκαιρον ἀσκῶν ἀπώλεια· εἰσὶ γὰρ κύνες ἐνεοὶ, ἀδυνάμενοι υλακτεῖν, λυσσῶντες, λαθροδῆκτοι, ὃς φυλάττεσθαι χρή· ἀνίατα γὰρ νοσοῦσιν· ἰατρὸς ὁ ἡμῶν ὢν ὁ μόνος ἀληθινὸς θεὸς, ὁ ἀγέννητος καὶ ἀϖρόσιτος, ὁ τῶν ὅλων κύριος, τοῦ ὁ μονογενοῦς πατὴρ καὶ γεννήτωρ· ἔχομεν ἰατρὸν καὶ τὸν κύριον ἡμῶν θεὸν Ιησοῦν τὸν Χριστόν· τὸν ϖρὸ αἰώνων υἱὸν μονογενῆ καὶ λόγον· ὕστερον ὁ καὶ ἄνθρωπον ἐκ Μαρίας τῆς παρθένου· ὁ λόγος γὰρ σὰρξ ἐγένετο· ὁ ἀσώματος ἐν σώματι, ὁ ἀπαθὴς ἐν παθητῷ σώματι, ὁ ἀθάνατος ἐν θνητῷ σώματι, ἡ ζωὴ ἐν φθορᾷ, ὅπως δυνάτε καὶ φθορᾶς ἐλευθερώσῃ καὶ ἰάτρευσῃ τὰς ψυχὰς ἡμῶν, καὶ ἰάσηται αὐτὰς νοσηλευθείσας ἐν ἀσεβείᾳ καὶ πονηραῖς ἐπιθυμίαις.

## Larger.

ſuch Inſtructors; *Paul*, in whom Chriſt dwelt; and *Timothy* the moſt faithful.

VII. But there are ſome very naughty Perſons who accuſtom themſelves to carry about the Name of Chriſt in Deceit and Wickedneſs; but at the ſame time doing things unworthy of God, and indulging themſelves in things contrary to the Doctrine of Chriſt; to their own Perdition, and the Perdition of ſuch as hearken to them: whom you are to avoid, as you would do ſo many wild Beaſts. For *the Righteous Man, who avoids them, is ſaved for ever.* But *the Deſtruction of the Ungodly is ſudden, and to be rejoiced at.* For they are *dumb Dogs that cannot bark:* but rave for Madneſs, and bite ſecretly. Whom we muſt eſchew, becauſe they are ſick of an incurable Diſeaſe. But our Phyſician is the only True God, Unbegotten and Inacceſſible; the Lord of the Univerſe, the Father and Begetter of the only Begotten Son.

We

## Smaller.

VII. For ſome there are who carry about the Name *of Chriſt* in Deceitfulneſs, but do things unworthy of God; whom ye muſt flee, as ye would do ſo *many* wild Beaſts. For they are ravening Dogs, who bite ſecretly: Againſt whom ye muſt guard your ſelves, as Men hardly to be cured. There is one Phyſician, both Fleſhly and Spiritual; Made and not Made; God Incarnate; True Life in Death; Both of *Mary* and of God: Firſt Paſſible, then Impaſſible; even Jeſus Chriſt our Lord.

Prov. X. 25.

XI. 3.

Iſa. LVI. 10.

VIII.

## Smaller.

Μὴ ἔν τις ὑμᾶς ἐξαπατάτω, ὥσπερ καὶ ἐξαπατᾶσθε, ὅλοι ὄντες θεῖ. ὅταν γὰρ μηδεμία ἔρις ἐνείρισαι ἐν ὑμῖν, ἡ συναμφὶ ὑμᾶς βασανίσαι, ἆρα κατὰ θεὸν ζῆτε. Περίψημα ὑμῶν καὶ ἀγνίζομαι ὑμῶν Εφεσίων ἐκκλησίας τῆς διαβοήτε τοῖς

## Larger.

Μὴ ἔν τις ὑμᾶς ἐξαπατάτω (*), ὥσπερ" καὶ ἐξαπατᾶσθε· (†) ὅλοι" γὰρ ἐστὲ θεῖ· ὅταν γὰρ μηδεμία ἔρις ἐνδυμία ἐν ὑμῖν (‖) ὑπάρχει", συναμφὶ ὑμᾶς ῥυπάναι, καὶ βάσανον ἐπαγαγεῖν, ἆρα κατὰ θεὸν ζῆτε· καὶ (*) ἔστε" χεῖρες. περίψημα (†) ὅ" ὑμῶν καὶ τῆς ἁγνοτάτης ἐφεσίων ἐκκλησίας τῆς διαβοήτε καὶ πολυϋμνήτε τοῖς αἰῶσιν (‖) ἐκβάλλετε". οἱ

(*) ὅπερ. T. (†) ὅλως. N. (‖) ὑπάρχῃ. A. (*) ἔσαι. A B. (†) deest. A. B. (‖) deest. A. B.

**Larger.**

We have also a Physician, our Lord and God, Jesus Christ, the only begotten Son, and the Word before the World began: Who afterward became Man of the Virgin *Mary*. For the *Word was made Flesh*. Being Incorporeal, he was in a Body: Being Impassible, he was in a Passible Body: Being Immortal, he was in a Mortal Body: Being Life, he was liable to Corruption: That he might free our Souls from Death and Corruption, and heal them; and that he might cure them when they were diseas'd with Impiety and wicked Lusts.

Joh. I. 14.

VIII. Let no one therefore seduce you; as indeed you are not seduced; but are wholly devoted to God. For when no evil Inclination is in you, which might defile you, and torment you, then it is that ye live according to God, and belong to Christ. Cast off that which defiles you the most pure Church of the *Ephesians*, which is so famous and celebrated through-

**Smaller.**

VIII. Wherefore let no Man deceive you; as indeed neither are ye deceived, being wholly *the Servants* of God. For inasmuch as there is no Contention nor Strife among you, to trouble you, ye must needs live according to *God's Will*. My Soul be for yours;

## Smaller.

τοῖς αἰῶσιν. Οἱ σαρκικοὶ τὰ πνευματικὰ φρόνειν ὐ δύνανται, ὐδὲ οἱ πνευματικοὶ τὰ σαρκικά· ὥσπερ ὐδὲ ἡ πίστις τὰ τῆς ἀπιστίας, ὐδὲ ἡ ἀπιστία τὰ τῆ πίστεως. Α ὴ χ χ σάρκα φρόνεῖε, τοῦτα πνευματικά ὅτιν· ὲν Ιησῦ γὰ χριςῷ πάντα φρόνεῖε.

Εγνων δὲ παραδεύσαντάς πνας ἐκεῖθεν ἔχοντας κακὴν διδαχήν. ὃς ὐκ εἰάσαῖε εἰπεῖν εἰς ὑμᾶς, βύσαντες τὰ ὦτα, εἰς τὸ μὴ παραδέξαδαι τὰ εἰρημένα ὑπ' αὐτῶν. ὡς ὄντες λίθοι ναῦ πατεῖς, ἡτοιμασμένοι εἰς οἰκοδομὴν θεῦ πατρός. ἀναφερόμενοι εἰς τὰ ὕψη διὰ

## Larger.

οἱ Σαρκικοὶ τὰ πνευματικὰ φρόνειν ὐ δύνανται, ὐδὲ οἱ πνευματικοὶ τὰ Σαρκικά· ὥσε ὐδὲ ἡ πίσις τὰ τῆς ἀπισίας, ὐδὲ ἡ ἀπισία τὰ τῆς πίσεως. ὑμεῖς ὖ, πλήρεις ὄντες τῦ ἁγίυ πνεύματος, ὐδὲν Σαρκικὸν, ἀλλὰ πνευματικὰ πάντα φρόνεῖε· ὲν Χριςῷ Ιησῦ τελεῖδε, ὅς ὅτι Σωτὴρ πάντων ἀνθρώπων, μάλισα πιςῶν.

Εγνων δέ πνας παρεδεύσαντας δι' ὑμᾶν, ἔχοντας κακὴν διδαχὴν ἀλλοκότε ὴ πονηρᾶ πνεύματος· οἷς ὐκ ἐδώκαμεν παρεδον ἀπεῖπαι τὰ ζιζάνια, βύσαντες τὰ ὦτα, εἰς τὸ μὴ παραδέξαδαι τ ὑπ' αὐτῶν καταγγελομένων πλάνων· πεπεισμένοι τὸ λαοπλάνον πνεῦμα, ὐ τὰ Χριςῦ, ἀλλὰ τὰ ἴδια λαλεῖν· ψευδολόγον γάρ ὅτι· τὸ δὲ ἅγιον πνεῦμα, ὐ τὰ ἴδια, ἀλλὰ τὰ

**Larger.**

throughout the World. *They that are after the Fleſh cannot do the Works of the Spirit*, nor *they that are after the Spirit the Works of the Fleſh:* As neither can Faith admit of the Works of Infidelity; nor can Infidelity admit of the Works of Faith. But you being full of the Holy Spirit, do no Works according to the Fleſh, but all according to the Spirit. Ye are compleat in Chriſt Jeſus, *who is the Saviour of all Men, eſpecially of thoſe that believe.*

IX. Nevertheleſs, I have been made acquainted that ſome Perſons have paſſed through you, who held the evil Doctrine of the ſtrange and wicked Spirit: To whom you did not give Entrance to ſow their Tares; but ſtopped your Ears, that you might not admit that Error which was

**Smaller.**

yours; and I my ſelf the Expiatory Offering for your Church of *Epheſus*, ſo Famous throughout the World. They that are of the Fleſh cannot do the Works of the Spirit; neither they that are of the Spirit the Works of the Fleſh. As he that has Faith, cannot be an Infidel; nor he that is an Infidel have Faith. But even thoſe things which ye do according to the Fleſh are Spiritual; foraſmuch as ye do all things in Jeſus Chriſt. Rom. VIII. 5. Gal. V. 17. 1 Tim. IV. 10.

IX. Nevertheleſs I have heard of ſome who have paſſed by you, having perverſe Doctrine: Whom you did not ſuffer to ſow among you; but ſtopp'd your Ears, that you might not receive thoſe things that were

## Smaller.

διὰ τῆς μηχανῆς Ιησῦ Χριςῦ, ὅς ὄςιν σωζὸς, χρινίῳ χεώμενοι τῷ πνεύματι τῷ ἁγίῳ. Η ϑίσις ὑμῶν ἀναγωγεὺς ὑμῶν, ἡ ϑ ἀγάπη ὁδὸς ἡ ἀναφέρουσα εἰς ϑεόν. Εςὲ ϑν καὶ σύνοδοι πάντες, ϑεοφόροι, καὶ ναοφόροι· χριςοφόροι, ἁγιοφόροι· καὶ πάντα κεκοσμημένοι ἐντολαῖς Ιησῦ Χριςῦ· οἷς καὶ ἀγαλλιῶμαι ὅτι ἠξιώϑην, διὰ ὧν γεγραφα, ϖροσομιλῆσαι ὑμῖν, καὶ συγχαρῆναι, ὅτι κατ' ἄλλον βίον ϖεπόλιτευσϑε, εἰ μὴ μόνον τὸν ϑεόν.

## Larger.

τὰ τῦ Χριςῦ, καὶ ὐκ ἀφ' ἑαυτῦ, ἀλλὰ ἀπὸ τῦ κυρίυ. ὡς καὶ ὁ κυρίος τὰ αὐτὰ τοῖς παλαιοῖς ἡμῖν κατήγγειλεν· ὁ λόγος γάρ, φησιν, ὃν ἀκούετε ὐκ ἔςιν ἐμὸς, ἀλλὰ τῦ πέμψαντός με παλαιός· καὶ ϖαλὶ (*) ϖνεύματος τῦ ἁγίυ, ὃ λαλήσει, φησὶν, ἀφ' ἑαυτῦ, ἀλλ' ὅσα ἂν ἀκούσῃ ϖαρ' ἐμῦ. καὶ ϖαλὶ ἑαυτῦ φησὶ ϖρὸς τὸν πατέρα· ἐγώ σε, φησὶν, ἐδόξασα ἐπὶ τ γῆς· τὸ ἔργον ὃ (†) ἐδωκάς" μοι, ἐτελείωσα· ἐφανέρωσά σε τὸ ὄνομα τοῖς ἀνθρώποις. καὶ ϖαλὶ τῦ ἁγίυ ϖνεύματος, ἐκεῖνος ἐμὲ δοξάσει, ὅτι ὐκ τῦ ἐμῦ λαμβάνει. τὸ ϑ πλάνον πνεῦμα, ἑαυτὸ κηρύττει, τὰ ἴδια λαλεῖ· αὐτάρεσκον γάρ ὄςιν· ἑαυτὸ δοξάζει· τύφυ γάρ ὄςι μεςόν· ψευδολόγον ὑπάρχει, ἀπατηλὸν, ϑωπευτικὸν, κολακευτικὸν, ὕπυλον, ῥαψῳδὸν, (||) φλύαρον", ἀσύμφωνον, ἀμεθέρμηνες, γλίχεσιν, ψοφοδεές· (*) ἕ" τῆς ἐνεργείας ῥύσεται (†) ὑμᾶς" Ιησῦς Χριςὸς, ὁ ϑεμελιώσας (||) ὑμᾶς" ἐπὶ τ πέτραν. ὡς λίθυς ἐκλεκτὸς διαμολογημένους εἰς οἰκοδομὴν ϑείαν παῖδας, ἀναφερομένους εἰς τὸ ὕψι διὰ Χριςῦ τῦ ξύλυ ἡμῶν σωροῦ, χρίνῳ χεωμένους τῷ ἁγίῳ ϖνεύματι· ϖίςει ϑ ἀνα-

(*) τῦ. A.B. (†) δέδωκας. C. (||) φλίαρον, C. (*) ἑ. B. (†) ἡμᾶς. T. (||) ἡμᾶς. T.

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| was preached by them: As being persuaded that that Spirit which deceives Mankind, does not speak the Things of Christ, but his own, for he is a lying Spirit. But the Holy Spirit does not speak his own Things, but the Things of Christ; and not from himself, but from the Lord. As also did the Lord preach the Things that he received from the Father. For, says he, *The Word which you hear is not mine, but the Father's which sent me.* And, says he of the Holy Spirit, *He shall not speak of himself, but whatsoever he shall hear from me.* And thus does he speak to the Father concerning himself; *I have,* says he, *glorify'd thee upon Earth; I have finished the Work which thou gavest me. I have manifested thy Name to Men.* And concerning the Holy Ghost; *He shall glorify me, for he receives of mine.* Each of them therefore glorifies him from whom he receives what he does, and preaches him, | were sown by them: As being the Stones of the Temple of the Father, prepared for his Building; and drawn up on High by the Cross of Christ, as by an Engine; using the Holy Ghost as the Rope: Your Faith being your Support; and your Charity the way that leads unto God. Ye are therefore, with all your Companions in the same Journey, full of God; His *Spiritual* Temples, full of Christ, full of Holiness: Adorned in all things with the Commands of Christ: In whom also I Rejoice that I have been thought worthy by this present Epistle to converse, and joy together with you; that with respect to the other Life, ye love nothing but God only. Joh. XIV. 24. XVI. 13. XVII. 4, 6. XVI. 14. |

X. Pray

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| | ἀναγομένους, καὶ ἀγαπᾶτε κυφιζομένους ἐν γῆς πρὸς βραχὺν, (†) συνοδοιπορεῖτε" ἅμα ἀμώμοις· μακάριοι γὰρ, φησὶν, οἱ ἄμωμοι ἐν ὁδῷ, οἱ πορευόμενοι ἐν νόμῳ κυρίου. ὁδὸς δέ ἐστιν ἀπλανὴς, Ἰησοῦς ὁ Χριστός· ἐγὼ γάρ, φησὶν, εἰμὶ ἡ ὁδὸς καὶ ἡ ζωή. ὁδηγεῖ δὲ ἡ ὁδὸς πρὸς τὸν πατέρα· οὐδεὶς γὰρ (‖) φησὶν" ἔρχεται πρὸς τὸν πατέρα, εἰ μὴ δι' ἐμοῦ. Μακάριοι ἂν ἦτε ὑμεῖς οἱ θεοφόροι, ναυμαποφόροι, ναοφόροι, ἁγιοφόροι, καὶ πάντα κεκοσμημένοι ἐν ταῖς ἐντολαῖς Ἰησοῦ Χριστοῦ, βασίλειον ἱεράτευμα, ἔθνος ἅγιον, λαὸς εἰς περιποίησιν, δι' ὃς ἀγαλλιώμενος ἠξιώθην δι' ὧν γράφω παρακληθῆναι τοῖς ἁγίοις τοῖς οὖσιν ἐν Ἐφέσῳ, τοῖς πιστοῖς ἐν Χριστῷ Ἰησοῦ. χαίρω ἐν ἐφ' ὑμῖν, ὅτι μὴ τῇ ματαιότητι προσέχετε· (*) ἐδέν" καὶ χάριν ἀγαπᾶτε, ἀλλὰ καὶ θεόν. |

Καὶ

(†) συνοδοιπορεῖτε. B. (‖) deest. A. B. (*) ἐδέν. A. B.

**Larger.**

and pronounces his Words.] But the Spirit of Deceit preaches himself; speaks his own things. For he is one that pleases himself. He glorifies himself, for he is full of Arrogance. He is a lying, deceiving, soothing, flattering, unsincere, talkative, trifling, inconsistent, verbose, sordid, timerous Spirit. From whose Power Jesus Christ will deliver you; who has founded you upon a Rock, as chosen Stones, well fitted for the Divine Edifice of the Father: You, I say, who are rais'd up on high by Christ, who was crucify'd for you: who make use of the Holy Spirit as a Cord; and are elevated by Faith, and raised upwards by Love, from Earth to Heaven: and have the undefiled for the Companions of your Journey. For, says the Scripture, *Blessed are the undefiled in the way, who walk in the Law of the Lord.* Now the unerring Way is Jesus Christ. For, says he, *I am the Way and the Life*; And this Way

**Smaller.**

Psalm. CXVIII. 1.

Joh. XIV. 6.

**Smaller.**

Καὶ ὑπὲρ πᾶν ἄλλων ὃ ἀνθρώπων ἀδιαλείπτως προσεύχεσθε. Ἔστιν γὰρ ἐν αὐτοῖς ἐλπὶς μετανοίας, ἵνα θεοῦ τύχωσιν. Ἐπιστήσατε ἓν αὐτοῖς καὶν ἐκ πᾶν ἔργων ὑμῖν μαθητευθῆναι. Πρὸς τὰς ὁρμὰς αὐτῶν ὑμεῖς προφεῖς,

**Larger.**

Καὶ ὑπὲρ πᾶν ἄλλων (*) δὲ ἀνθρώπων ἀδιαλείπτως προσεύχεσθε· ἔστι γὰρ αὐτοῖς ἐλπὶς μετανοίας, ἵνα θεοῦ τύχωσι· μὴ ὁ πίπτων γὰρ, οὐκ ἀνίστατε; ἢ ὁ ἀποστρέφων οὐκ ἀποστρέφῃ; (†) ἐπιστήσατε δὲ ἓν (||) αὐτοῖς μαθητευθῆναι ὑμῖν. γίνεσθε ἓν διάκονοι θεοῦ, καθὼς καὶ Χριστός. λέγει γὰρ ὁ κύριος,

(*) Deest. B. (†) Fortè ἀποστρέψατε. (||) αὐτοῖς. A. B.

| Larger. | Smaller. | |
|---|---|---|
| leads to the Father. For, *No man*, says He, *cometh to the Father, but by me.* Blessed are ye therefore who carry God, his Spirit, his Temple, and his Sanctuary within you: and who are universally adorned with the Commands of Jesus Christ; are *a Royal Priesthood, an holy Nation, a peculiar People.* On whose Account I rejoice exceedingly, and have the Honour by this Epistle to speak to *the Saints which are at Ephesus, the faithful in Christ Jesus.* I therefore am glad for your sake, that you do not give heed to Vanity; nor love according to the Flesh, but according to God. | | Ibid.<br>1 Pet. II. 9.<br>Eph. I. 1. |
| X. Do ye also pray without ceasing for all other Men: For there is hope of their Repentance, that they may attain unto God. *Cannot He that falls arise? or he that goes astray return again?* Permit them therefore to be instructed by you. Be you the Ministers of God, and the Mouth of Christ. For thus says the | X. Pray also without ceasing for other Men: For there is Hope of Repentance in them, that they may attain unto God. Let them therefore at least be instructed by your Works, *if they will be no other way.* Be ye mild at their Anger, | Jer. VIII. 4. |

## Smaller.

ἐς, πρὸς τὰς μεγαλορρημοσύνας αὐτῶν ὑμεῖς ταπεινόφρονες, πρὸς τὰς βλασφημίας αὐτῶν ὑμεῖς τὰς προσευχὰς, πρὸς τὴ πλάνην αὐτῶν ὑμεῖς ἑδραῖοι τῇ πίστει, πρὸς τὸ ἄγιον αὐτῶν ὑμεῖς ἥμεροι. Μὴ συνδάζοντες ἀνθιμιμήσασθε αὐτούς. ἀδελφοὶ αὐτῶν δρηθῶμεν τῇ ὀπῳκείᾳ, μιμηταὶ ὄντες τοῦ κυρίου συνδάζωμεν ἑαυτούς, (πῶς πλέον ἀδικηθεῖ, πῶς ἀποστερηθεῖ, πῶς ἀθετηθεῖ;) ἵνα μὴ τὸ διαβόλε βολάνη πὸς δρεθῇ ἐν ὑμῖν· ἀλλ' ἐν πάσῃ ἁγνείᾳ καὶ σωφροσύνῃ μένητε, ἐν Ιησοῦ Χριστῷ, σαρκικῶς καὶ πνευματικῶς.

## Larger.

εος, ἐὰν ὀξαγάγητε ὀξ ἀναξίε πίμον, ὡς σῶμα μὲ ἔσεσθε. γίνεσθε πρὸς τὰς ὀργὰς αὐτῶν ὑμεῖς ταπεινόφρονες. ἀνυπάξατε πρὸς τὰς βλασφημίας αὐτῶν (*) ὑμεῖς τὰς ἐκτενεῖς ἀχὰς αὐτῶν" πλανωμένων, ἦτε ὑμεῖς ἐν τῇ πίστει ἑδραῖοι. νικήσατε τὸ ἄγριον ἦθος, ἐν ἡμερότητι· τὸ ὀργίλον, (†) ἐν" πραότητι· μακρόθυμοι γὰρ οἱ πρῶτοι· καὶ Μωσῆς πραὸς παρὰ πάντας ἀνθρώπους, καὶ Δαβὶδ πρᾶος σφόδρα· διὸ παραινεῖ Παῦλος, σθένων, λέγων, κύριε, ἐὰν δεῖ μάχεσθαι· ἀλλ' ἤπιον εἶναι πρὸς πάντας, διδακτικὸν, ἀνεξίκακον, ἐν πραότητι παιδεύοντα τοὺς ἀντιδιατιθεμένους· μὴ συνδάζοντες ἀμύνεσθαι τοὺς ἀδικοῦντας ὑμᾶς· (‖) εἰ ἀνταποδώσω γάρ, φησὶ, τοῖς ἀνταποδιδοῦσί μοι κακά· ἀδελφοὺς αὐτοὺς ποιήσωμεν τῇ ὀπῳκείᾳ" (*) εἴπατε γὰρ" τοῖς μισοῦσιν ὑμᾶς", ἀδελφοὶ ἡμῶν ἐστε, ἵνα τὸ ὄνομα τοῦ κυρίου δοξασθῇ, καὶ μιμησώμεθα τὸν κύριον, ὃς λοιδορούμενος, οὐκ ἀντελοιδόρει· πασχόμενος, οὐκ (†) ἀντεῖπε" πάσχων, οὐκ ἠπείλει, ἀλλ' ὑπὲρ τῶν ἐχθρῶν προσηύχετο, πάτερ ἄφες αὐτοῖς· οὐ γὰρ οἴδασιν ὃ ποιοῦσιν. ἐάν τις πλέον ἀδικηθεὶς, πλέονα

Εχα-

(*) Desunt. B. (†) Deest. A. B. (‖) Desunt. N.
(*) λέγε δὲ. N. (†) ἀντίτεινε. A. B.

## Larger.

the Lord, *If ye take forth the precious from the vile, ye ſhall be as my Mouth.* Be ye humble at their Anger; to their Reproaches do you oppoſe your earneſt Prayers: when they go aſtray do you ſtand faſt in the Faith. Overcome their cruel Temper by Gentleneſs; their Paſſion by Meekneſs. For, *Bleſſed are the Meek.* And, *Moſes was meek above all men.* And, *David was exceeding meek.* Wherefore *Paul* gives this Exhortation, and ſays, *The Servant of the Lord muſt not ſtrive, but be gentle towards all men, apt to teach, patient: in meekneſs inſtructing thoſe that oppoſe themſelves.* Not endeavouring to avenge your ſelves on thoſe that injure you: as ſays the Scripture, *If I have returned evil to thoſe who rewarded me evil for good.* Let us make them Brethren by our Gentleneſs to them. *Say ye unto thoſe that hate you, Ye are my Brethren; that the Name of the Lord may be glorified.* And let us imitate the Lord, who *when he*

## Smaller.

humble at their Boaſting: To their Blaſphemies, *return* your Prayers: To their Error, your Firmneſs in the Faith: When they are cruel, be ye gentle; not endeavouring to imitate *their* ways: (Let us be their Brethren in all Kindneſs and Moderation, but let us be Followers of the Lord: For who was ever more unjuſtly uſed? More deſtitute? More deſpiſed?) That ſo no Herb of the Devil may be found in you; but ye may remain in all Holineſs and Sobriety, both of Body and Spirit, in Chriſt Jeſus.

XV. 19.

Matth. V. 5. Num. XII. 3. Pſalm CXXXI. *or*, 1 Sam. XXIV. 2 Tim. II 24, 25.

Pſal. V 5.

Deeſt

## Smaller.

Εχαποι χαιρεὶ λοιπόν· αἰσχυνθῶμεν, φοβηθῶμεν τὴν μακροθυμίαν τοῦ θεοῦ, ἵνα μὴ ἡμῖν εἰς κεῖμα γένηται. Η γὰρ τὴν μέλλουσαν ὀργὴν φοβηθῶμεν, ἢ τὴν ἐνεστῶσαν χάριν ἀγαπήσωμεν· ἐν γὰρ δύο μόνον ἐν Χριστῷ Ιησοῦ δύρεθῆναι, εἰς τὸ ἀληθινὸν ζῆν. Χωρὶς τούτου μηδὲν ὑμῖν τρεπέτω, ἐν τῷ τὰ δεσμὰ

## Larger.

ονα ὑπομείνῃ, οὗ μακάριος. ἐάντις ἀποστερηθῇ, ἐάντις ἀθετηθῇ διὰ τὸ ὄνομα τοῦ κυρίου, οὗ ὄντως Χριστοῦ ἐστι. Βλέπετε μὴ τοῦ διαβόλου βοτάνη εὑρεθῇ ἐν ὑμῖν· πικρὰ γάρ ἐστι καὶ ἀλμυρέπις αὐτη. νήφατε, σωφρονήσατε ἐν Χριστῷ Ιησοῦ.

Εχαποι χαιρεὶ λοιπόν εἰσιν· αἰσχυνθῶμεν, φοβηθῶμεν τὴν μακροθυμίαν τοῦ θεοῦ· μὴ τοῦ πλήτους τῆς χρηστότητος αὐτοῦ καὶ τῆς ἀνοχῆς καταφρονήσωμεν· (*) ἢ γὰρ τὴν μέλλουσαν ὀργὴν φοβηθῶμεν, ἢ τὴν ἐνεστῶσαν χαρὰν ἀγαπήσωμεν ἐν τῷ νῦν βίῳ· (†) ἔστω δὲ ἡ ἐνεστῶσα χαρὰ καὶ ἡ ἀληθινὴ τὸ μόνον ἐν Χριστῷ Ιησοῦ εὑρεθῆναι, εἰς (‖) τὸ ἀληθινῶς ζῆν· χωρὶς τούτου, μηδὲ (*) ἀναπνεῦσαι ποτὲ ἕλκοντος

(*) μᾶλλον. A. (†) Deſunt. A. B. (‖) Deeſt. B. (*) ἀγνεῦσαι. A.

| Larger. | Smaller. | |
|---|---|---|
| *he was reviled, reviled not again; when he was crucified he contradicted not; when he suffered he threatned not;* but prayed for his Enemies, *Father forgive them, they know not what they do.* If any one the more he is injured does the more patiently endure it, happy is he. If any one is defrauded or despis'd for the Name of the Lord, he really belongs to Christ. Take heed that no Plant of the Devil be found among you; for it is bitter and salt. *Watch ye, and be sober in Christ Jesus.* | | 1 Pet. II. 23. Luc. XXIII. 34. Matth. V. 11. 1 Pet. IV. 7. |
| XI. The Last Times are come upon us: Let us be very reverent, and have an awful Regard to the Long-suffering of God; lest we *despise the Riches of his Goodness and Forbearance.* Let us rather fear the Wrath to come, than love the present Joy of the Life that now is. But let our present and true Joy be only this, to be found in Christ Jesus, that we may truly live. Do not ever desire so much as to breathe without | XI. The Last Times are come upon us: Let us *therefore* be very Reverent, and fear the Long-suffering of God, that it be not to us unto Condemnation. For let us either fear the Wrath that is to come, or let us love the Grace that we at present enjoy: That by the one or other of these we may be found in | Rom. II. 4. |

## Smaller.

δεσμὰ φέρω, τὰς πνευματικὰς μαργαρίτας, ἐν οἷς ᾠοίλό μοι ἀνασῆναι τῇ προσευχῇ ὑμῶν, ἧς ᾠοίτό μοι ἀεὶ μέτοχον εἶ, ἵνα ἐνὶ κλήρῳ Ἐφεσίων εὑρεθῶ τῶν Χριστιανῶν, οἱ καὶ τοῖς ἀποστόλοις πάντοτε συνῆνεσαν ἐν δυνάμει Ἰησοῦ Χριστοῦ.

Οἶδα τίς εἰμι, καὶ τίσιν γράφω. ἐγὼ καθάκεί[ος], ὑμεῖς ἐλεημένοι· ἐγὼ ὑπὸ κίνδυνον, ὑμεῖς ἐσκιρτημένοι. Πάρεδρος ἐστὶ τῶν εἰς θεὸν ἀναιρεμένων· Παῦλε συμμύστα τῶν ἡγιασμένων, τῶν μεμαρτυρημένων, ἀξιομακαρίστε,

## Larger.

οὐδὲ γὰρ μοι ἡ ἐλπὶς, οὐδὲ τὸ καύχημα, οὐδὲ ἀνελλιπὴς πίστις· ἐν ᾧ τὰ δεσμὰ ἀπὸ Συρίας μέχρι Ῥώμης φέρω, τὰς πνευματικὰς μαργαρίτας, ἐν οἷς ᾠοίτό μοι τελεωθῆναι τῇ προσευχῇ ὑμῶν, μέτοχον τῶν παθημάτων Χριστοῦ, καὶ κοινωνὸν τοῦ θανάτου αὐτοῦ ᾠοέμην, καὶ τῆς ἐκ νεκρῶν ἀναστάσεως, καὶ τῆς ἀνεκλιπεῖς ζωῆς· ἧς ᾠοίτό μοι ἐπιτυχεῖν, ἵνα ἐν κλήρῳ ἐφεσίων εὑρεθῶ τῶν χριστιανῶν, (*) οἳ καὶ τοῖς ἀποστόλοις πάντοτε συνῆσαν, ἐν δυνάμει Ἰησοῦ Χριστοῦ, Παύλῳ, Ἰωάννῃ, Τιμοθέῳ τῷ πιστοτάτῳ.

Οἶδα τίς εἰμι, καὶ τίσι γράφω· ἐγὼ (†) μὲν᾽ ὁ ἐλάχιστος Ἰγνάτιος, καὶ τοῖς ὑπὸ κίνδυνον καὶ κρίσιν παρόμοιος· ὑμεῖς δ᾽ ἠλεημένοι, ἐστηριγμένοι ἐν Χριστῷ· βεβαθρωμένοις γε (||) ἐγὼ, ἀλλὰ᾽ τῶν διὰ Χριστὸν ἀναιρεμένων, ἀπὸ τοῦ αἵματος Ἀβελ τοῦ δικαίου, ἕως τοῦ αἵματος Ἰγνατίου (*) ἐλάχιστος᾽᾽ (†) ὑμεῖς δὲ᾽᾽

(*) ἵνα. B. (†) Deeſt. A. B. (||) Deeſt, ἐγὼ A. deſunt, ἐγὼ ἀλλὰ. B. (*) τοῦ ἐλαχίστου. A. B. (†) Deſunt A. B.

**Larger.**

out Him. For He is my Hope; He is my Glorying; He is my never-failing Riches; on whose account I bear about me these Bonds from *Syria* to *Rome*; these Spiritual Jewels; wherein God grant I may be perfected through your Prayers; and become thereby a Partaker of the Sufferings of Christ; a Partner of his Death, Resurrection, and never-failing Life. Which God grant I may attain unto; that I may be found in the Lot of the Christians of *Ephesus*, who always convers'd with the Apostles, in the Power of Jesus Christ; with *Paul*, and *John*, and *Timothy* the most faithful.

XII. I know both who I am, and to whom I write. I am the inconsiderable Person *Ignatius*; one, as it were, under Danger and Condemnation: but you are those that have obtained Mercy, and are established in Christ. I am one delivered up to Death; the least of all who have been put to Death

**Smaller.**

Christ Jesus, unto true Life. Besides him, let nothing be worthy of you; for whom also I bear about *these* Bonds, those Spiritual Jewels, in which I would to God that I might arise through your Prayers: Of which I intreat you to make me always Partaker; that I may be found in the Lot of the Christians of *Ephesus*, who have always agreed with the Apostles, through the Power of Jesus Christ.

XII. I know both who I am, and to whom I write: I, a Person condemn'd; Ye, such as have obtain'd Mercy: I, expos'd to Danger; Ye, confirm'd *against Danger*. Ye are the Passage of those that are kill'd for God; The Companions

## Smaller.

ἔ γὼ οἱτὸ μοι ὑπὸ τὰ ἴχνη εὑρεθῆναι, ὅτ' ἂν θεῦ ὀπτύχω, ὃς ἐν πάσῃ ὀπτολῇ μνημονεύῃ ὑμῶν ἐν Χειςῷ Ιησῦ.

Σπεδάζετε ἓν πυκνότερον συντρέχοντες εἰς εὐχαειςίαν θεῦ καὶ εἰς δόξαν. ὅτ' ἂν γὼ πυκνῶς ὀπὶ τὸ αὐτὸ γίνεσθε, καθαιρῆνται αἱ δυνάμεις τῦ Σαταναᾶ, καὶ λύεται ὁ ὄλεθρος αὐτῦ ἐν τῇ ὁμονοίᾳ ὑμῶν τ πίστεως. Οὐδέν ὄξιν ἄμεινον εἰρήνης, ἐν ᾗ πᾶς πόλεμος καταργεῖτε ἐπεραείων καὶ ὀπιγείων.

Ων

## Larger.

δὲ Παύλε συμμύσαι ἐστὲ, ἡμασμένε, μεμαρτυρημμόε, ὅπ σκώλος ὄξιν ἀκλογῆς· ἔ γὼ οἱτό μοι ὑπὸ τὸ ἴχνη εὑρεθῆναι, καὶ ἧσ λοιπῶν ἀγίων, ὅταν Ιησῦ Χειςῦ ὀπτύχω, ὃς πάντοτε ἐν τ δεήσεσιν αὐτῦ μνημονεύῃ (*) ἡμῶν".

Σπεδάζετε ἓν πυκνότερον συνέρχεσθε εἰς εὐχαειςίαν θεῦ, καὶ δόξαν· ὅταν γὰρ συνεχῶς ὀπὶ τὸ αὐτὸ γίνησθε, καθαιρῆται αἱ δυνάμεις τῦ σαταναᾶ, καὶ ἄπρακλα αὐτῦ ὀπερέφ τὰ πεπυρωμμένα βέλη πρὸς ἁμαρτίαν· ἡ γὰρ ὑμετέρα ὁμόνοια καὶ σύμφωνος πίστις, αὐτῦ μόν ὄξιν ὀλεθρος, ἧσ ἡ ὑπαπισῶν αὐτῦ βάσανος. Οὐδὲν ἄμεινον τῆς ἐν Χριςὸν εἰρώνης, ἐν ᾗ πᾶς πόλεμος καταργεῖται, ἀεείων, καὶ ὀπιγείων πνεύμάτων· ἃ γάρ ὄξιν ἡμῖν ἡ πάλη πρὸς αἷμα καὶ σάρκα, ἀλλὰ πρὸς τὰς ἀρχὰς καὶ πρὸς ἐξκσίας, καὶ πρὸς τὸς κοσμοκράτορας τῦ σκότες, πρὸς τὰ πνεύματικὰ τ πονηρίας ἐν τοῖς ἐπεραείοις.

Οὐκ

(*) ὑμῶν. A. B.

## Larger.

Death for Christ, *from the Blood of righteous Abel to the Blood of* Ignatius: You are the Companions of *Paul* in the Mystery of the Gospel: of *Paul*, who was sanctified, and had this Testimony, that he was a *chosen Vessel*. At whose Feet may I be found, and at the Feet of the rest of the Saints, when I shall attain unto Jesus Christ: *who is always mindful of you in his Prayers.*

XIII. Let it therefore be your Care to come oftner together, to the Praise and Glory of God. For when you meet often together in the same Place, the Powers of the Devil are destroy'd, and his *fiery Darts*, enforcing Men to sin, are rendred ineffectual. For your Concord and Agreement in the Faith is his Destruction, and the Torment of his Associates. Nothing is better than that Peace which is according to Christ: whereby all War from the Aerial and Terrestrial Spirits is abolished. *For we struggle, not*

## Smaller.

panions of *Paul* in the Mysteries of the Gospel; the Holy, the Martyr, the deservedly most Happy *Paul*: At whose Feet may I be found, when I shall have attain'd unto God; who throughout all his Epistle makes mention of you in Christ Jesus.

Matth. XXIII. 35.

Acts IX. 15.

XIII. Let it be your Care therefore to come more fully together, to the Praise and Glory of God. For when ye meet fully together in the same Place, the Powers of the Devil are destroy'd, and his Mischief is dissolved by the Unity of your Faith. *And indeed*, nothing is better than Peace; by which all War both Spiritual and Earthly, is abolished.

Eph. VI. 16.

XIV.

## Smaller.

Ων ἐδὲν λαμβάνῃ ὑμᾶς, ἐὰν τελείως εἰς Ιησοῦν Χειστὸν ἔχητε τὴν πίστιν, ἢ τὴν ἀγάπην, ἥτις ἐστὶν ἀρχὴ ζωῆς ἢ τέλος. Αρχὴ μὲν πίστις, τέλος δὲ ἀγάπη. Τὰ δὲ δύο, ἐν ἑνότητι γιόμενα, θεὸς ἔστιν· τὰ δὲ ἄλλα πάντα εἰς καλοκἀγαθίαν ἀκόλουθά ἐστιν. Ουδεὶς πίστιν ἐπαγγελλόμενος ἁμαρτάνει, οὐδὲ ἀγάπην κεκτημένος μισεῖ. Φανερὸν τὸ δένδρον ἀπὸ τῦ καρπῦ αὐτῦ· ἕτως οἱ ἐπαγγόμενοι Χριστιανοὶ εἶναι, ἐκ ὧν πράσσουσιν ὀφθήσονται. Οὐ γὰρ νῦν ἐπαγγελίας τὸ ἔργον, ἀλλ' ἐν δύναμει πίστεως, ἐάν τις ἀρεθῇ ἢ εἰς τέλος.

## Larger.

Οὐκ ἔν (*) ὲ λήσεται" ὑμᾶς τι τῶν νοημάτων τῦ διαβόλυ, ἐὰν ὡς Παῦλος (†) τελείως" εἰς Χριστὸν ἔχητε τ πίστιν ἢ τ ἀγάπην, ἥτις ἐστὶν ἀρχὴ ζωῆς ἢ τέλος· ἀρχὴ ζωῆς, πίστις· τέλος δ, ἀγάπη· τὰ δ δύο ἐν ἑνότητι γιόμενα, θεὸς ἄνθρωπον ἀποτελεῖ. τὰ δὲ ἄλλα πάντα εἰς καλοκἀγαθίαν ἀκόλουθά ἐστιν. οὐδεὶς πίστιν ἐπαγγελλόμενος ὀφείλῃ ἁμαρτάνειν· οὐδὲ ἀγάπην κεκτημένος μισεῖν τ ἀδελφόν· ὁ γὰρ εἰπὼν, ἀγαπήσεις κύριον τὸν θεόν σε, εἶπε, ἢ τὸν πλησίον σε, ὡς ἑαυτόν. οἱ ἐπαγγελλόμενοι χριστὸν εἶναι, ἐκ ἐξ ὧν λέγυσι μόνον, ἀλλὰ ἢ ἐξ ὧν πράττυσι γινώσκεται. οὐ γὰρ τῦ καρπῦ, τὸ δένδρον γινώσκεται.

Αμενὸν

Αμενὸν

(*) ἐλήσεται. A. B. (†) τέλειος. B.

| Larger. | Smaller. | |
|---|---|---|
| *not against Flesh and Blood, but against Principalities, against Powers, against the Rulers of the Darkness of this World, against Spiritual Wickedness in heavenly Places.* | | V. 12. |
| XIV. Wherefore none of the Contrivances of the Devil shall be hidden from you, if, like *Paul*, you have *perfect Faith and Love towards Christ*; which are the beginning and end of Life: The beginning of Life is Faith; the end of it Charity; and both together, being preserv'd in Unity, do perfect the Man of God: and all other Graces do follow them, to the Perfection of Goodness. No one that professes the Faith ought to sin: nor he that is possess'd of Charity to hate his Brother. For he that said, *Thou shalt love the Lord thy God*, said also, *And thy Neighbour as thy self.* Those that Profess themselves Christians are to be known not only by their Words, but by their Works. For *the Tree is known by its Fruit.* | XIV. Of all which nothing is hid from you, if ye have perfect Faith and Charity in Christ Jesus, which are the Beginning and End of Life. For the Beginning is Faith; the End Charity. And these two joined together, are of God: But all other things which concern a Holy Life are the Consequences of these. No Man professing a true Faith sinneth; Neither does he who has Charity, hate *any*. *The Tree is made manifest by its Fruit*: So they who profess themselves to be Christians, are known by what they do. For *Christianity* is not the Work of | 1 Tim. I. 14. Luc. X. 27. Matth. XII. 33. |
| XV. It | an | |

## Smaller.

Αμεινόν ὅτι σιωπᾶν καὶ μὴ εἶναι, ἢ λαλοῦντα μὴ εἶναι. Καλὸν τὸ διδάσκειν, ἐὰν ὁ λέγων ποιῇ. Εἷς ἦν διδάσκαλος, ὃς εἶπεν, καὶ ἐγένετο· καὶ ἃ σιγῶν ἐποίησεν, ἄξια τοῦ λόγου ἐστίν. Ὁ λόγον Ἰησοῦ κεκτημένος, ἀληθῶς δύναται καὶ τὴν σιωπὴν αὐτοῦ ἀκούειν, ἵνα τέλειος ᾖ· ἵνα δι' ὧν λαλεῖ πράττει, καὶ δι' ὧν σιγᾷ γινώσκηται. Οὐδὲν λανθάνει τὸν κύριον, ἀλλὰ καὶ τὰ κρυπτὰ ἡμῶν ἐγγύς αὐτῷ ἐστιν. Πάντα οὖν ποιῶμεν ὡς αὐτὸς ἐν ἡμῖν κατοικοῦντος, ἵνα ὦμεν αὐτοῦ ναοί, καὶ αὐτὸς ᾖ ἐν ἡμῖν θεὸς ἡμῶν· ὅπερ καὶ ἔστιν καὶ φανήσεται πρὸ προσώπου ἡμῶν, ἐξ ὧν δικαίως ἀγαπῶμεν αὐτόν.

Μὴ

## Larger.

Ἀμεινόν ὅτι ζωπᾶν καὶ εἶ, ἢ λαλεῖν καὶ μὴ εἶ· ἐκ τοῦ λόγου ἡ βασιλεία τοῦ θεοῦ, ἀλλ' ἐν δυνάμει. καρδίᾳ πιστεύεται, στόματι δὲ ὁμολογεῖται· τῇ μὲν, εἰς δικαιοσύνην· τῷ δὲ, εἰς σωτηρίαν. καλὸν τὸ διδάσκειν ἐὰν ὁ λέγων ποιῇ· ὃς γὰρ ἂν ποιήσῃ καὶ διδάξῃ, οὗτος μέγας ἐν τῇ βασιλείᾳ. ὁ κύριος ἡμῶν καὶ (*) θεὸς Ἰησοῦς ὁ Χριστὸς, ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος πρῶτον ἐποίησε, καὶ τότε ἐδίδαξεν, ὡς μαρτυρεῖ Λουκᾶς, οὗ ὁ ἔπαινος ἐν τῷ εὐαγγελίῳ, διὰ πασῶν τῶν ἐκκλησιῶν. οὐδὲν λανθάνει τὸν κύριον, ἀλλὰ καὶ τὰ κρυπτὰ ἡμῶν ἐγγὺς αὐτοῦ ἐστί. πάντα οὖν ποιῶμεν ὡς αὐτοῦ ἐν ἡμῖν κατοικοῦντος, ἵνα ὦμεν αὐτοῦ ναοί, καὶ αὐτὸς ἐν ἡμῖν θεός. Χριστὸς ἐν (†) ἡμῖν" λαλείτω, ὡς καὶ ἐν Παύλῳ· τὸ πνεῦμα τὸ ἅγιον διδασκέτω ἡμᾶς τὰ Χριστοῦ φθέγγεσθαι παραπλησίως αὐτῷ.

Μὴ

(*) ὁ. B. (†) ὑμῖν. A.

**Larger.**

XV. It is better for a Man to hold his Peace, and to be [ a Christian, ] than to say he is one, and not to be so. *The Kingdom of God is not in Word, but in Power.* Men *believe with the Heart*, and *confess with the Mouth:* They *believe unto Righteousness*, and *confess unto Salvation.* 'Tis a good thing to teach, if he that teaches does also practise. For *He that shall both do and teach, the same is great in the Kingdom.* Our Lord and God Jesus Christ, the Son of the Living God, first did and then taught; as witnesseth *Luke*, *whose Praise is in the Gospel throughout all the Churches.* There is nothing hid from the Lord; but our very Secrets are nigh unto him. Let us therefore do all things as those in whom he dwells; that we may be his *Temples, and he may be in*

**Smaller.**

an *outward Profession*, but *shews its self* in the Power of *Faith*, if a Man be found *Faithful* unto the End.

XV. It is better for a Man to hold his Peace, and be; than to say, *He is a Christian*, and not to be. It is good to teach; if what he says, he does *likewise*. There is therefore one Master who spake, and it was done; And even those things which he did without speaking, are worthy of the Father. He that possesses the Word of Jesus, is truly able to hear his very Silence, that he may be Perfect; and both do according to what he speaks, and be known by those things of which he is silent. There is nothing hid from God, but even our Secrets

1 Cor. IV. 20.

Rom. X. 10.

Matth. V. 19.

Acts I. 1.

2 Cor. VIII. 18.

1 Cor. III. 16, 17. VI. 19.

## Smaller.

Μὴ πλανᾶδε ἀδελφοί μου. Οἱ οἰκοφθόροι βασιλείαν θεοῦ ὐ κληρονομήσουσιν. Εἰ δ' οἱ κατὰ σάρκα ταῦτα πράσσοντες ἀπέθανον, πόσῳ μᾶλλον ἐὰν πίστιν θεοῦ ἐν καρδίᾳ διαστρεβλίᾳ φθείρῃ, ὑπὲρ ἧς Ἰησοῦς Χριστὸς ἐσταυρώθη; ὁ τοιοῦτος, ῥυπαρὸς γενόμενος, εἰς τὸ πῦρ τὸ ἄσβεστον χωρήσῃ· ὁμοίως καὶ ὁ ἀκούων αὐτοῦ.

Διὰ

## Larger.

Μὴ πλανᾶδε ἀδελφοί μου, οἱ οἰκοφθόροι βασιλείαν θεοῦ ὐ κληρονομήσουσιν· εἰ δὲ οἱ τὰς ἀνθρωπίνας οἰκίας διαφθείροντες θανάτῳ καταδικάζονται· πόσῳ μᾶλλον οἱ τὴν Χριστοῦ (*) ἐκκλησίαν νοσεύοντα ὀπαδοῦντες, αἰωνίαν τίσουσι δίκην; ὑπὲρ ἧς σταυρὸν καὶ θάνατον ὑπέμεινεν ὁ κύριος Ἰησοῦς, ὁ τοῦ θεοῦ μονογενὴς υἱός· ὃς τὴν διδασκαλίαν ὁ ἀθετήσας λιπανθεὶς καὶ παχυνθεὶς, εἰς γέενναν χωρήσῃ· ὁμοίως ὃς καὶ πᾶς ἄνθρωπος, ὁ τὸ διακρίνον παρὰ θεοῦ εἰληφὼς, (†) καὶ λαλήσεται, ἀπείρῳ ποιμένι ὑξαλοκολεθήσας, καὶ ψευδῆ δόξαν ὡς ἀληθῆ δεξάμενος. πὶς κοινωνία

φωτὶ

(*) διδασκαλίαν. A. B. (†) Deest. N.

| Larger. | Smaller. |
| --- | --- |
| *in us a God.* Let Christ speak in us as he did in *Paul.* Let the Holy Spirit teach us to speak the Things of Christ, as he did. | Secrets are nigh unto Him. Let us therefore do all things as becomes those who have *God* dwelling in them; that we may be his Temples, and he may be our God: As also He is, and will manifest himself before our Faces, by those things *for which* we justly love Him. |
| XVI. Be not deceived, Brethren, Those that corrupt Families shall not inherit the Kingdom of God. If therefore those that corrupt Mens Families are condemn'd to dye, How much more shall those that endeavour to corrupt the Church of Christ suffer everlasting Punishment? for which the Lord Jesus, the only-begotten Son of God, endur'd the Cross, and Death it self. Whose Doctrine whosoever sets at nought, tho he be *waxen fat and grown thick*, he shall go to Hell. In like manner every Man that has received | XVI. Be not deceiv'd, my Brethren: Those that corrupt Families *by Adultery*, shall not inherit the Kingdom of God. If therefore they who do this according to the Flesh, have suffered Death; How much more shall he *dye*, who by his wicked Doctrine corrupts the Faith of God, for which Christ was crucified? He that is thus defiled, shall depart into unquenchable Fire, and so also |

1 Cor. VI. 9, 10.

Deuter. XXXII. 15.

## Smaller.

## Larger.

φωτὶ πρὸς σκότος, ἢ Χριστῷ πρὸς Βελίαρ; ἢ τίς μερὶς (*) πιστῷ" πρὸς ἀπίστου, ἢ ναῷ Θεοῦ μὴ εἰδώλων; φημὶ δὲ κἀγὼ, τίς κοινωνία ἀληθείας πρὸς ψεῦδος, ἢ δικαιοσύνης πρὸς ἀδικίαν, ἢ δόξης πρὸς ψευδοδοξίαν;

Διὰ τοῦτο μοῦσαν ἔλαβεν ἐπὶ τῆ κεφαλῆς αὐτῆ ὁ κύριος, ἵνα πένῃ τῇ ἐκκλησίᾳ ἀφθαρσίαν. Μὴ ἀλείφεσθε δυσωδίαν τῆ διδασκαλίας τοῦ ἄρχοντος τοῦ αἰῶνος τούτου· μὴ αἰχμαλωτίσῃ ὑμᾶς ἐκ τοῦ προκειμένου ζῆν. Διατί δὲ οἱ πάντες φρόνιμοι γινόμεθα λαβόντες Θεοῦ γνῶσιν, ὅ ἐστιν Ιησοῦς Χριστός; Τί μωρῶς ἀπολλύμεθα, ἀγνοοῦντες τὸ χάρισμα, ὃ πέπομφεν ἀληθῶς ὁ κύριος.

Περὶ-

Διὰ τοῦτο μοῦσαν ἔλαβεν ὁ κύριος (†) ἐπὶ κεφαλῆς", ἵνα ἡ ἐκκλησία πένῃ τῷ ἀφθαρσίαν· μοῦσαν δὲ, φησὶν, ἐκάλεσεν ὄνομά (||) σε". διὰ τοῦτο νεανίδες ἠγάπησάν σε, εἵλκυσάν σε, ὀπίσω εἰς ὀσμὴν μύρων σε δραμούμεθα. Μὴ ἀλείφεσθε (*) πε" (†) δυσωδίαν διδασκαλίας" τοῦ αἰῶνος τούτου· ἡ ἁγία τοῦ Θεοῦ ἐκκλησία μὴ αἰχμαλωτισθῇ ὑπὸ τῆ πανουργίας αὐτοῦ, ὡς ἡ προτέρα γυνή· (||) διὰ τί λοιποὶ ὄντες, οἱ γινόμεθα φρόνιμοι; διὰ τί ἔμφυτον τὸ θεῖον Θεοῦ (*) τὸ" Χριστοῦ λαβόντες χριτήριον, εἰς

(*) Fortè πιστῷ. (†) ὡς ἐπὶ κεφαλῆς τῆς ἐκκλησίας, N. (||) φησὶ. A. (*) Deeft. A. B (†) δυσωδίαν, διδασκαλίαν. A. B. (||) Ἐνα. T. (*) Deeft. A. B.

## Larger.

ved from God the Power of diſtinguiſhing, and yet follows an unskilful Shepherd, and receives falſe Opinions for true, ſhall be puniſhed. *What Communion hath Light with Darkneſs, or Chriſt with Belial? Or what Portion hath he that believeth with an Infidel, or the Temple of God with Idols?* And, ſay I, What Communion hath Truth with Falſehood, or Righteouſneſs with Unrighteouſneſs, or the True Doctrine with that which is Falſe?

XVII. For this Cauſe did the Lord receive Ointment upon his Head, that his Church might breath forth Incorruption. For, ſays the Scripture, *Thy Name is Ointment poured forth, therefore have the Virgins loved thee: they have drawn thee, we will run after thee: at the Savour of thine Ointments.* Let no one be anointed with the ill ſmelling Ointment of the Doctrine of the Prince of this World. Let not the Holy Church of God be led captive by his Subtilty, as was

## Smaller.

ſhall he that hearkens to him.

2 Cor. VI. 14, 15, 16.

XVII. For this Cauſe did the Lord ſuffer the Ointment to be poured on his Head; that he might breath *the Breath of* Immortality unto his Church. Be not ye therefore anointed with the evil Savour of the Doctrine of the Prince of this World: Let him not take you Captive *from* the Life that is ſet before you. And why are we not all

Cant. I. 3, 4.

## Smaller.

Περίψημα τὸ ἡμῶν πνεῦμα τῷ σωτῆρι, ὅ ὄζιν σκάνδαλον τοῖς ἀπιστοῦσιν, ἡμῖν δὲ σωτηρία καὶ ζωὴ αἰώνιος. Πῦ σοφὸς ; πῦ συζητητὴς ; πῦ καύχησις πᾶσι λεγομένων συνετῶν ; Ὁ γὰρ θεὸς ἡμῶν Ιησοῦς ὁ Χριστὸς ἐκυοφορήθη ὑπὸ Μαρίας, κατ' οἰκονομίαν θεοῦ, ἐκ σπέρματος μὲν Δαβὶδ, πνεύματος δὲ ἁγίου· ὃς ἐγεννήθη, καὶ ἐβαπτίσθη, ἵνα τῷ πάθει τὸ ὕδωρ καθαρίσῃ.

Καὶ

## Larger.

εἰς ἄγνοιαν καταπίπτομεν ; (*) καὶ διὰ ἀμελείας ἀγνοοῦντες τὸ χάρισμα τὸ εἰλήφαμεν ἀνοήτως ἀπολλύμεθα ;

Ὁ σωτὴρ τῶν Χριστιανῶν, πῖς μὲν ἀπίστοις, σκάνδαλον ὄζι· τοῖς δὲ πιστοῖς, σωτηρία, καὶ ζωὴ αἰώνιος· πῦ σοφὸς, πῦ συζητητὴς, πῦ καύχησις πᾶσι λεγομένων δυνατῶν ; ὁ γὰρ τῶν ὅλων υἱὸς, ὁ πρὸ αἰώνων γεννηθεὶς, καὶ τὰ πάντα γνώμῃ τοῦ πατρὸς συνεσταλμένος, δι' ἐκυοφορήθη ἐν Μαρίᾳ, κατ' οἰκονομίαν (†) Θεοῦ, ἐκ σπέρματος μὲν Δαβὶδ, (||) διὰ πνεύματος δὲ ἁγίου· ἵδρωε γὰρ, φησὶν, ἡ παρθένος ἐν γαστρὶ λήψεται, καὶ τέξεται υἱὸν, καὶ κληθήσεται Ἐμμανουήλ. δι' ἐγεννήθη, (*) καὶ ἐβαπτίσθη ὑπὸ Ιωάννου, ἵνα πιστοποιήσῃ τὴν διάταξιν τῆς ἐγχειρισθείσης τῷ προφήτῃ.

Καὶ

(*) Deest. A. B. (†) Deest. A. B. (||) Deest. A. B. (*) Deest. A. B.

| Larger. | Smaller. |
| --- | --- |
| was the first Woman. Why do we not, as reasonable Creatures, act wisely? When we have received from Christ the Faculty of judging concerning God implanted in us, why do we fall headlong into Ignorance? And through Carelessness do not own the Gift we have received, and so foolishly perish. | Wise; seeing we have received the Knowledge of God, which is Jesus Christ? Why do we suffer our selves foolishly to perish; not considering the Gift which the Lord has truly sent to Us? |
| XVIII. *The Cross of Christ is an Offence to the Unbelievers; but to those that believe Salvation and eternal Life. Where is the wise Man, where is the Disputant? Where is the Boasting of those who are called Great?* For the Son of God, who was begotten before the World began, and disposed all things according to the Will of his Father, He was carried in the Womb of *Mary*, according to the Dispensation of God; and was of the Seed of *David*, through the Holy Ghost. For, says the Scripture, *Behold a Virgin shall be with Child, and shall bear a Son, and he shall be called Emanuel.* He was born; and was baptiz'd by *John*, | XVIII. Let my Life be sacrificed for the Doctrine of the Cross; which is *indeed* a Scandal to the Unbelievers, but to us is Salvation and Life Eternal. *Where is the Wise Man? Where is the Disputer?* Where is the Boasting of those who are called Wise? For our God Jesus Christ, was according to the Dispensation of God, conceived in the Womb of *Mary*, of the Seed of *David*, by the Holy Ghost: He was born, and baptized, that |

1 Cor. I. 18.

1 Cor. I. 20; 23, 24.

Matth. I. 23.

## Smaller.

Καὶ ἔλαθεν ἡ ἀρχοντα τῦ αἰῶνο τότε ἡ παρθενία Μαείας, ϗ ὁ τόκετὸς αὐτῆς, ὁμοίως ϗ ὁ θάνα[το]ς τῦ κυείυ. Τεία μυήσεια χραυγῆς, ἃ πνα ἐν ἡσυχίᾳ ἐφράχθη, ἡμῖν δὲ ἐφανερώθη· ἀσὴρ ἐν ἐρημῳ ἔλαμψεν ὑφ' πάντας τὲς φῶς αὐτῦ, ϗ τὸ φῶς αὐτῦ ἀνεκλάλητον ἦν, ϗ ξενισμὸν παρεῖχεν ἡ καινότης αὐτῦ. Τὰ δ' λοιπὰ πάντα ἄστρα, ἅμα ἡλίῳ ϗ σελήνῃ, χορὸς ἐγένετο τῷ ἀστέι· αὐτὸς δ' ἰῶ ὑπερέβαλλον τὸ φῶς αὐτῦ ὑπὲρ πάντα. Ταραχή τι ἰῶ, πόθεν ἡ καινότης ἡ ἀνόμοιος αὐτοῖς· ὅθεν ἐλύετο πᾶσα μαγεία, ϗ πᾶς δεσμὸς ἠφανίζετο κακίας, ἄγνοια καθηρεῖτο, παλαιὰ βασιλεία διεφθείρετο, θεῦ ἀνθρωπίνως φανερωμένυ εἰς καινότητα ἀϊδίυ ζωῆς. Ἀρχὼ δ' ἐλάμβανεν τὸ ὃ θεῷ ἀπερισπάστον. Ἐνθεν τὰ πάντα

## Larger.

Καὶ ἔλαθε ἡ ἀρχοντα τὸ αἰῶνο τότε ἡ παρθενία Μαείας, ϗ ὁ τόκετὸς αὐτῆς, ὁμοίως ϗ ὁ θάνα[το]ς τῦ κυείυ. Τεία μυήσεια χραυγῆς, ἃ πνα ἐν ἡσυχίᾳ ἐφράχθη, ἡμῖν δὲ ἐφανερώθη· ἀσὴρ ἐν ἐρημῳ ἔλαμψεν ὑφ' πάντας τὲς φῶς αὐτῦ, ϗ τὸ φῶς αὐτῦ ἀνεκλάλητον ἰῶ, ϗ ξενισμὸν παρεῖχεν ἡ καινότης αὐτῦ τοῖς ὁρῶσιν αὐτόν· τὰ δὲ λοιπὰ πάντα ἄστρα, ἅμα ἡλίῳ ϗ σελήνῃ, χορὸς ἐγίνοντο τῷ ἀστέι. αὐτὸς δὲ ἰῶ ὑπερέβαλλον (*) αὐτὰ" τῷ φανῷ· ταραχήτε ἰῶ, πόθεν ἡ καινότης ἡ φαινομένη. ἔνθεν ἐμωραίνετο ζοφία κοσμικὴ, γρηπα ὕθλο ἰῶ, ϗ γέλως ἡ μαγεία· πῶς (†) δεσμὸς" κακίας ἠφανίζετο, ἀγνοίας ζόφο διεσκεδάννυτο, ϗ τυραννικὴ ἀρχὴ καθηρεῖτο, θεῦ ὡς ἀνθρώπε φαινομένυ, ϗ ἀνθρώπε ὡς θεῦ ἐνεργῦντο· ἀλλ' ὅτε τὸ πρότερον δόξα, ὅτε τὸ δεύτερον ψιλότης· ἀλλὰ τὸ μὲ ἀλήθεια, τὸ δ' οἰκονομία· ἀρχὼ δ' ἐλάμβανε τὸ ὃ θεῷ ἀπερισπασμένον, ἔνθεν τὰ πάντα συνεκινεῖτο, διὰ τὸ μελετᾶθ θανάτε καταλυσαι.

Σπή-

(*) αὐτὲς. A. B. (†) Fortè δεσμὸς.

| Larger. | Smaller. |
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| *John*, that he might give Attestation to the Institution which was entrusted with that Prophet. | through his Passion, he might purifie Water, *to the washing away of Sin.* |
| XIX. Now the Virginity of *Mary*, and her Offspring, as also the Death of the Lord, were kept secret from the Prince of this World: Three Mysteries to be noised Abroad, which were done in Silence, but are reveal'd to us. A Star in the Heavens shined above all that were before it; and its Light was unspeakable: and the Novelty thereof surprized those that saw it. Now all the rest of the Stars, together with the Sun and Moon, were but a Chorus to this Star: for it exceeded them all in Brightness: and Men were troubled to discover whence this strange Appearance proceeded. After this, Worldly Wisdom became Folly; the Art of Conjuration became ridiculous; and the Power of Magick a thing to be laugh'd at; every Law of Wickedness vanished away, the Darkness | XIX. Now the Virginity of *Mary*, and He who was born of her, was kept in secret from the Prince of this World; as was also the Death of our Lord: Three of the Mysteries the most spoken of *throughout the World*, yet done in secret by God. How then was *our Saviour* manifested to the World? A Star shone in Heaven beyond all the other Stars, and its Light was Inexpressible, and its Novelty struck Terror *into Mens Minds.* All the rest of the Stars, together with the Sun and Moon, were the Chorus to this Star: But that sent out its Light exceedingly above them All. And |

## Smaller.

πάντα συνεκινεῖτο, διὰ τὸ μελετᾶσθαι δυνάτε καταλυσιν.

Εάν με καταξιώσῃ Ιησοῦς Χριστὸς ἐν τῇ προσευχῇ ὑμῶν, καὶ θέλημα ᾖ, ἐν τῷ δευτέρῳ βιβλιδίῳ, ἃ μέλλω γράφειν ὑμῖν, προσδηλώσω ὑμῖν ἧς ἠρξάμην οἰκονομίας εἰς τὸν καινὸν ἄνθρωπον Ιησοῦν Χριστὸν, ἐν τῇ αὐτοῦ πίστει καὶ ἐν τῇ αὐτοῦ ἀγάπῃ, ἐν πάθει

## Larger.

Στήκετε ἀδελφοὶ ἑβραῖοι ἐν τῇ πίστει Ιησοῦ Χριστοῦ, καὶ ἐν τῇ αὐτοῦ ἀγάπῃ, ἐν πάθει αὐτοῦ καὶ ἀναστάσει· πάντες ἐν χάριτι ὄντες ὁμοῦ συναθροίζεσθε κοινῇ, ἐν μιᾷ πίστει θεοῦ πατρὸς, καὶ Ιησοῦ Χριστοῦ, τοῦ μονογενοῦς αὐτοῦ υἱοῦ, τοῦ καθ' ὁμοιότητα πάσης κτίσεως, κατ' εἰκόνα δὲ καὶ σάρκα ἐν γλύμμασι Δαβὶδ· ἐφοδηγήμενοι ὑπὸ τοῦ παρακλήτου, ὑπακούοντες τῷ

**Larger.**

ness of Ignorance was dissipated, and Tyrannical Authority was abolished: God appearing as a Man; and Man working Wonders as a God. But neither was the former a bare Appearance; nor was the second a real Diminution. But the former certain Truth, and the latter a Divine Dispensation. But that which was compleat before received a new Beginning from God. Hence all things were in a Commotion, because he contrived the Destruction of Death.

XX. Stand fast, Brethren, in the Faith of Jesus Christ, and in his Love; in his Passion, and in his Resurrection. Do ye all assemble your selves together in common, every one by Name, in Grace; In one Faith of God the Father, and of Jesus Christ his

**Smaller.**

Men began to be troubled to think whence this new Star *came* so unlike to all the Others. Hence all *the Power of* Magick became dissolved; and every Bond of Wickedness was destroyed; *Mens* Ignorance was taken away; *and* the old Kingdom abolished; God *himself* appearing in the Form of a Man, for the Renewal of Eternal Life. From thence began what God had prepared: From thenceforth things were disturbed; forasmuch as he design'd to abolish Death.

XX. But if Jesus Christ shall give me Grace through your Prayers, and it be his Will, I purpose in a second Epistle which I will suddenly write unto you to manifest to you *more fully* the Dispen-

## Smaller.

πάθει αὐτῶ καὶ ἀναστάσει, μᾶλιστα ἐὰν ὁ κύριός μοι ἀποκαλύψη ὅτι οἱ κατ' ἄνθρωπον κοινῆ πάντες ἐν χάριτι δέξ ὀνόμα]Θ συνέρχεσθε ἐν μία πίστει, καὶ ἐν Ιησοῦ Χριστῶ, τῶ κτ' σάρκα ἐκ γένους Δαβὶδ, τῶ υἱῶ ἀνθρώπε, καὶ υἱῶ θεοῦ, εἰς τὸ ὑπακούειν ὑμᾶς τῶ ἐπισκόπω καὶ τῶ πρεσβυτερίω ἀδιαστάτω διανοία, ἕνα ἄρτον κλῶντες, ὅς ἐστιν φάρμακον ἀθανασίας, ἀντίδο]Θ τῶ μὴ ἀποθανεῖν, ἀλλὰ ζῆν ἐν Ιησοῦ Χριστῶ διὰ παντός.

Ἀντίψυχον ὑμῶν ἐγὼ, καὶ ὃν ἐπέμψατε εἰς θεοῦ πρὸ

## Larger.

τῶ ἐπισκόπω καὶ τῶ πρεσβυτερίω, ἀδιαστάτω διανοία· ἕνα ἄρτον κλῶντες, ὅ ἐστι φάρμακον ἀθανασίας, ἀντίδο]Θ τῶ μὴ ἀποθανεῖν, ἀλλὰ ζῶ ἐν θεῶ, διὰ Ιησοῦ Χριστοῦ· καθαρτήριον ἀλεξίκακον.

Εἶδον ὑμῶν ἀντίψυχον, καὶ ὃν ἐπέμψατε εἰς θεοῦ πρὸ εἰς Σμύρναν,

**Larger.**

his only-begotten Son, and the *First-born of every Creature*; but of the Stock of *David* according to the Flesh; being conducted by the Comforter, in obedience to your Bishop and Presbytery, with an undivided Mind, breaking one common Loaf, which is the Medicine of Immortality; a Preservative that we may not dye, but live in God, through Jesus Christ: a Purgative to expel Evil.

XXI. My Soul be for yours, and theirs whom ye

**Smaller.**

spensation of which I have now begun to speak, unto the new Man, which is Jesus Christ; Both in this Faith, and Charity, in his Suffering, and in his Resurrection: Especially if the Lord shall make *known* unto Me, that ye all by Name come together in common in one Faith, and in one Jesus Christ; who was of the Race of *David* according to the Flesh; the Son of Man, and Son of God; Obeying your Bishop and the Presbytery with an entire Affection; breaking one and the same BREAD, which is the Medicine of Immortality; our Antidote that we should not die, but live for ever in Christ Jesus. Colos. I. 15.

XXI. MY Soul be for Yours, and Theirs

| Smaller. | Larger. |
| --- | --- |
| πμὼ εἰς Σμύρναν. ὅθεν καὶ γράφω ὑμῖν, εὐχαριστῶν τῷ κυρίῳ, ἀγαπῶν Πολύκαρπον ὡς καὶ ὑμᾶς. Μνημονεύετέ μου ὡς καὶ ὑμῶν Ιησοῦς Χριστός. Προσεύχεσθε ὑπὲρ τῆς ἐκκλησίας τῆς ἐν Συρίᾳ· ὅθεν δεδεμένος εἰς Ρώμην ἀπάρχομαι, ἔχαιρον ἐὰν ἦν ἐκεῖ πιστῶν, ὥστε ἠξιώθην εἰς θεὸν πμὴν φορέσαι ταυτασὶ τὰς ἁλύσεις. Ἔρρωσθε ἐν θεῷ πατρὶ καὶ κυρίῳ Ιησοῦ Χριστῷ τῇ κοινῇ ἐλπίδι ἡμῶν. | ναν, ὅθεν καὶ γράφω ὑμῖν, εὐχαριστῶν τῷ κυρίῳ, (*) ἀγαπῶν Πολύκαρπον, ὡς καὶ ὑμᾶς. μνημονεύετέ μου, ὡς καὶ ὑμῶν Ιησοῦς ὁ Χριστὸς, ὁ εὐλογητὸς εἰς τοὺς αἰῶνας. προσεύχεσθε ὑπὲρ τῆς ἐκκλησίας ἀντιοχέων τῆς ἐν Συρίᾳ, ὅθεν δεδεμένος εἰς Ρώμην ἀπάρχομαι, ἔχαιρον ἐὰν ἦν ἐκεῖ πιστῶν, (†) ὅπερ ἠξιώθην εἰς θεὸν πμὴν φορέσαι πασῶν τὰς ἁλύσεις. ἔρρωσθε ἐν θεῷ πατρὶ καὶ κυρίῳ Ιησοῦ Χριστῷ, τῇ κοινῇ ἐλπίδι ἡμῶν, ἐν πνεύματι ἁγίῳ· ἔρρωσθε. ἀμὴν. ἡ χάρις. |

MAΓ-

[ (*) ἀγαπῶ. N. (†) ὥσπερ. N.

**Larger.**

ye have sent to the Honour of God to *Smyrna*. Whence also I write to you: giving Thanks to the Lord, and loving *Polycarp*, as I do you. Remember me, as Jesus Christ does you, who is blessed for ever. Pray for the Church of *Antioch* which is in *Syria*: From whence I am led bound to *Rome*; being the least of all the Faithful which are there: who yet am thought worthy to carry these Chains, to the Honour of God. Fare ye well, in God the Father, and the Lord Jesus Christ, our common Hope, in the Holy Spirit. Fare ye well. *Amen*. Grace [ be with you. ]

**Smaller.**

Theirs whom ye have sent, to the Glory of God; even unto *Smyrna*; from whence also I write to you; Giving Thanks unto the Lord, and loving *Polycarp* even as I do you. Remember me as Jesus Christ does *remember* you. Pray for the Church which is in *Syria*, from whence I am carried Bound to *Rome*; being the least of all the Faithful which are there, as I have been thought worthy to be found to the Glory of God. Fare ye well in God the Father, and in Jesus Christ our common Hope. *Amen*.

To

To

## Smaller.

ΜΑΓΝΗΣΙΕΥΣΙΝ.

Ιγνάτ(ος), ὁ καὶ Θεοφόρος, τῇ εὐλογημένῃ ἐν χάριτι θεοῦ πατρὸς, ἐν Ἰησοῦ Χριστῷ τῷ σωτῆρι ἡμῶν, ἐν ᾧ ἀσπάζομαι τὴν ἐκκλησίαν τὴν οὖσαν ἐν Μαγνησίᾳ τῇ πρὸς Μαιάνδρῳ, καὶ εὔχομαι ἐν θεῷ πατρὶ καὶ ἐν Ἰησοῦ Χριστῷ πλεῖστα χαίρειν.

Γνοὺς ὑμῶν τὸ πολυεύτακτον τῆς κατὰ θεὸν ἀγάπης, ἀγαλλιώμενος προσειλόμην ἐν πίστει Ἰησοῦ Χριστοῦ προσλαλῆσαι ὑμῖν. Καταξιωθεὶς γὰρ ἐνὸς μαθητοῦ δεσμοῖς, ἅδω τὰς ἐκκλησίας· ἐν αἷς ἔστην εὔχομαι σαρκὸς καὶ πνεύματος Ἰησοῦ Χριστοῦ, τῆς διαπαντὸς ἡμῶν ζωῆς, πίστεώς τε ἧς ἀγάπης, ἧς ἐδὲν προκέκριται, τοῦ δὲ κυριώτερον Ἰησοῦ καὶ πατρὸς, ἐν ᾧ στομφύοντες τὴν πᾶσαν ἐπήρειαν τοῦ ἄρχοντος

## Larger.

Πρὸς ΜΑΓΝΗΣΙΟΥΣ.

Ιγνάτ(ιος) ὁ καὶ Θεοφόρ(ος), τῇ εὐλογημένῃ ἐν χάριτι θεοῦ πατρὸς, ἐν Χριστῷ Ἰησοῦ τῷ Σωτῆρι, ἐν ᾧ ἀσπάζομαι τὴν ἐκκλησίαν τὴν οὖσαν ἐν Μαγνησίᾳ τῇ πρὸς Μαιάνδρῳ· καὶ εὔχομαι ἐν θεῷ πατρὶ, καὶ Χριστῷ Ἰησοῦ, τῷ κυρίῳ ἡμῶν, ἐν ᾧ πλεῖστα χαίρειν ὑμᾶς εἰπεῖν.

Γνοὺς ὑμῶν τὸ πολυεύτακτον τῆς κατὰ (*) θεὸν ἀγάπης, ἀγαλλιώμενος προσειλόμην ἐν πίστει Ἰησοῦ Χριστοῦ προσλαλῆσαι ὑμῖν· ἀξιωθεὶς γὰρ ἑνὸς μαθητοῦ δεῖσι (†) καθ' ὑποθέσεως, ἐν οἷς περιφέρω δεσμοῖς, ᾄδω τὰς ἐκκλησίας· ἐν αἷς ἔνωσιν εὔχομαι σαρκὸς καὶ πνεύματος Ἰησοῦ Χριστοῦ, ὃς ἐστι ζωὴ πάντων ἀνθρώπων, πίστις δὲ πάντων, ἡ τοῦ αἵματος ἐλευχρώσητε· δὲ ἔγνωτε θεὸν, μᾶλλον δὲ ὑπ' αὐτοῦ ἐγνώσθητε· ἐν ᾧ στομφύοντες, τὴν πᾶσαν ἐπήρειαν τοῦ αἰῶνος τούτου (‖) διαφεύξεσθε". πίστις γὰρ, ὃς ἂν ἔλθῃ ὑμᾶς περιπατοῦντας ὁρᾷ· ὃ δύναται.

Ἐπεὶ

(*) Θεοῦ. A. B. (†) Deest. A. B. (‖) διαρρήξεσθε. N.

## Larger.

*To the* Magnesians.

Ignatius, *who is also called* Theophorus, *To the Church which is blessed by the Grace of God the Father, in Christ Jesus our Saviour. In whom I salute the Church which is at* Magnesia, *near the* Meander; *and pray for you in God the Father, and Christ Jesus our Lord: In whom I wish you all Happiness.*

I. WHen I was made acquainted with your well-order'd Love according to God, being full of Joy, I determined to address my self unto you in the Faith of Jesus Christ. For having been thought worthy of a Divine and desirable Name, in those Bonds which I bear about me, I salute the Churches: In which I wish for an Union of the Flesh and Spirit of Jesus Christ, *who is the Saviour of all Men, but especially of those that believe*; by whose Blood ye were re-

## Smaller.

*To the* Magnesians.

Ignatius, *who is also called* Theophorus, *To the Blessed* [*Church*] *by the Grace of God the Father in Jesus Christ our Saviour: In whom I salute the Church which is at* Magnesia *near the* Mæander; *and wish it all Joy, in God the Father, and in Jesus Christ.*

I. WHEN I heard of your well-order'd Love and Charity in God, being full of Joy, I desired much to speak unto you in the Faith of Jesus Christ. For having been thought worthy to obtain a most excellent Name, in the Bonds which I carry about, I salute the Churches; wishing in them a Union both of the Body and

1 Tim IV. 10.

| Smaller. | Larger. |
| --- | --- |
| χρ\|Θ τῦ αἰῶν\|Θ τότε χ\| λαφυγόντες θεῦ πυξόμεθα. | |
| Επεὶ ἦν ἠξιώθλω ἰδεῖν ὑμᾶς διὰ Δάμα τῦ ἀξιοθέε ὑμῶν ὁπισκόπε, χ\| πρεσβυτέρων ἀξίων Βάσσε χ\| Απολωνίε, χ\| τῦ συνδέλε με διακόνε Ζωπίων\|Θ, ἔ ἐγὼ ὠναίμην, ἔπ ὑποτάσετ\| τῷ ὁπισκόπῳ ὡς χάριπ θεῦ, χ\| τῷ πρεσβυτερίῳ ὡς νόμῳ Ιησῦ Χριςῦ. | Επεὶ ἦν ἠξιώθλω ἰδεῖν (*) ὑμᾶς'' διὰ Δαμᾶ, τῦ ἀξιοθέε ὑμῶν ὁπισκόπε, χ\| πρεσβυτέρων θεοῦ ἀξίων, Βάσσε χ\| Απολωνίε, χ\| τῦ Συμβιωτῦ με διακόνε (†) Ζωπίων\|Θ'' ἔ ἐγὼ ὀναίμλω, ἔπ ὑποτάσετ\| τῷ ὁπισκόπῳ, χ\| τῷ πρεσβυτερίῳ, χάριπ θεοῦ, ἐν νόμῳ Ιησοῦ Χριςοῦ. |
| Καὶ | Καὶ |

(*) Deeſt. A. B. (†) Σωπίων\|Θ. A. B.

| Larger. | Smaller. |
| --- | --- |
| redeemed; by whom you have *known God, or rather are known of God*; in whom if you perſevere you ſhall eſcape all the Violence of this World. For *He is faithful, who will not ſuffer you to be tempted above that you are able.* | and Spirit of Jeſus Chriſt, our Eternal Life: *As alſo* of Faith and Charity, to which nothing is preferred: But eſpecially of Jeſus and the Father; in whom if we undergo all the Injuries of the Prince of this preſent World, and eſcape, we ſhall enjoy God. Gal. IV. 9. 1 Cor. X. 13. |
| II. Since then I have been vouchſaf'd the Honour of ſeeing you by *Damas* your Biſhop, who is worthy of God; and your Deacon *Sotio*, my Companion, (whom may I long enjoy; foraſmuch as he is ſubject to his Biſhop and Presbytery, by the Grace of God; in the Law of Jeſus Chriſt;) | II. Seeing then I have been judged worthy to ſee you, by *Damas* your moſt excellent Biſhop; and by your *very* worthy Presbyters *Baſſus* and *Apollonius*; and by my Fellow Servant *Sotio* the Deacon, in whom I rejoice, foraſmuch as he is ſubject unto his Biſhop as to the Grace of God, and to the Presbytery as to the Law of JeſusChriſt; *I determined to write unto you:* |

## Smaller.

Καὶ ὑμῖν ὃ πρέπει μὴ συγχεῖσθαι τῇ ἡλικίᾳ τῶν ἐπισκόπων, ἀλλὰ χρὴ δύναμιν θεῦ παῖδες πᾶσαν ἐντοπὴν ὡπῶ ὑπονέμειν, καθὼς ἔγνων κὴ τοὺς ἁγίους πρεσβυτέρους, ὁ πρὸς τὼ φανομένω ἀφροσύνας νεότητα, ἀλλὰ πρὸς τὼ ἐν θεῷ φρόνησιν· ἐπείπερ ὐχ οἱ πολυχρόνιοι εἰσι σοφοὶ, οὐδὲ οἱ γέροντες ὀΐσασιν σύνεσιν, ἀλλὰ πνεῦμά (*) ὄζιν ἐν βροτοῖς. Δανιὴλ μὲ γὰρ ὁ σοφὸς, δωδεκαετὴς γέγονε κάτοχος τῷ (†) θείῳ πνεύματι, κὴ τοὺς μάτην τὼ πολιὰν φέρονλας πρεσβύτας, ζυκοφάνλας κὴ ὀπθυμητὰς ἀλλοτείας κάλλας, (||) ἀπήλεγξε". Σαμυὴλ δὲ παιδάριον ὢν μικρὸν, τὸν ἐνενηκονταετῆ (*) Ηλεῖ" διελέγχθη, τῶ θεοῦ προτεμνικότα τὸς ἑαυτῦ παῖδας. ὡσαύτως κὴ Ιερεμίας ἀκάθη πρὸς τὸν θεὸν, μὴ λέγε ὅτι νεώτερός εἰμι. Σολομῶν γὰρ, κὴ Ιωσίας, ὁ μὲ, δωδεκαετὴς βασιλεύσας, τὼ φοβερὸν ἐκείνω κὴ δυσερμήνευτον ὀπὶ ταῖς γυναιξὶ κρίσιν ἕνεκα τῆς παιδίων ἐποιήσατο· ὁ δὲ ὀκταετὴς ἄρξας, τὸς βωμὸς κὴ τὰ τεμένη (†) κατέρριπτε", κὴ τὰ ἄλση κατέτμηκε· δαίμοσι γὰρ ὧν, ἀλλ' ὁ θεῷ ἀνα-

## Larger.

Καὶ ὑμῖν δὲ πρέπει μὴ καλαφρονεῖν τῆς ἡλικίας τῶν ἐπισκόπων· ἀλλὰ χρὴ γνάμω θεοῦ παῖδες, πᾶσαν ἐνδοπὴν ὡπῶ ἀπονέμειν, καθὼς ἔγνων κὴ τοὺς ἁγίους πρεσβυτέρους, ὁ πρὸς τὼ φανομένω ἀφροσύνας νεότητα, ἀλλὰ πρὸς τὼ ἐν θεῷ φρόνησιν· ἐπείπερ ὐχ οἱ πολυχρόνιοι εἰσι σοφοὶ, οὐδὲ οἱ γέροντες ὀΐσασιν σύνεσιν, ἀλλὰ πνεῦμά (*) ὄζιν ἐν βροτοῖς. Δανιὴλ μὲ γὰρ ὁ σοφὸς, δωδεκαετὴς γέγονε κάτοχος τῷ (†) θείῳ πνεύματι, κὴ τοὺς μάτην τὼ πολιὰν φέρονλας πρεσβύτας, ζυκοφάνλας κὴ ὀπθυμητὰς ἀλλοτείας κάλλας, (||) ἀπήλεγξε". Σαμυὴλ δὲ παιδάριον ὢν μικρὸν, τὸν ἐνενηκονταετῆ (*) Ηλεῖ" διελέγχθη, τῶ θεοῦ προτεμνικότα τὸς ἑαυτῦ παῖδας. ὡσαύτως κὴ Ιερεμίας ἀκάθη πρὸς τὸν θεὸν, μὴ λέγε ὅτι νεώτερός εἰμι. Σολομῶν γὰρ, κὴ Ιωσίας, ὁ μὲ, δωδεκαετὴς βασιλεύσας, τὼ φοβερὸν ἐκείνω κὴ δυσερμήνευτον ὀπὶ ταῖς γυναιξὶ κρίσιν ἕνεκα τῆς παιδίων ἐποιήσατο· ὁ δὲ ὀκταετὴς ἄρξας, τὸς βωμὸς κὴ τὰ τεμένη (†) κατέρριπτε", κὴ τὰ ἄλση κατέτμηκε· δαίμοσι γὰρ ὧν, ἀλλ' ὁ θεῷ ἀνα-

Πρέ-

(*) ὅ. B. (†) Θεῦ. B. Θεῷ. A. (||) ἀπήδειξεν. A.
(*) Ἠλὶ. T. (†) κατρείπτε. A. N. κατρείπτε. B.

## Larger.

III. It will therefore become you not to despise the Age of your Bishop, but to yield him all Reverence, according to the Will of God the Father: as I have known holy Presbyters do: not having regard to the apparent Youth of their Bishops, but to their Understanding in God. Seeing *the Ancient are not the wise, neither do the Aged understand Prudence: But there is a Spirit in Men.* For *Daniel* the Wise at Twelve Years of Age received Inspirations from the Divine Spirit; and convicted the Elders, who vainly wore their Grey Hairs, that they bare false Witness, and lusted after the Beauty of another Man's Wife. *Samuel* also, when he was a little Child, reproved *Eli*, when he was Ninety Years old, for *preferring his Sons before God.* In like manner *Jeremy* has this Message from God, *Say not, I am a Child. Solomon* also, and *Josias* [appeared wonderful and wise in their doings;] the former

## Smaller.

III. Wherefore it will become you also not to use your Bishop too familiarly upon the account of his Youth; but to yield all Reverence to him according to the Power of God the Father: As also I perceive that your Holy Presbyters do; not considering his Age, which indeed to appearance is young; but as becomes those who are prudent in God, submitting to him, or rather not to him, but to the Father of *our Lord* Jesus Christ, the Bishop of us all. It will therefore behove you, with all Sincerity, to obey your *Bishop*; in Honour of him, whose Pleasure it is *that ye should do so.* Because he that *does not do so*, deceives not the Bishop whom he sees, but affronts him that

Job XXXII. 8, 9.

Dan. XIII.

1 Sam. III.

Jer. I. 7.

1 Kings III.

**Smaller.** **Larger.**

ἀνακείμενα· καὶ τὰς (*) ψευδιερεῖς κατέσφαξεν", ὡς ἂν φθορέας καὶ ἀπατεῶνας ἀνθρώπων, ἀλλ' ὁ θεὸς λατρευτάς. Τοιγαροῦν, ὁ τὸ νέον ἀκαταφρόνητον, ὅταν θεῷ ἀνακείμενον ᾖ, ἀλλ' ὁ τὸ γνώμιμον (†) μοχθηρὸς, κἂν πεπαλαιωμένον" ᾖ ἡμερῶν κακῶν. νέος ὢν ὁ χρηστοήθης Τιμόθεος· ἀλλ' ἀκούσατε, οἷα γεγραφὼς αὐτῷ ὁ διδάσκαλος· μηδείς σου τὴν νεότητα καταφρονείτω· ἀλλὰ τύπος γίνου τῶν πιστῶν, ἐν λόγῳ, ἐν ἀναστροφῇ. πρέπον ἦν ὅτι καὶ ὑμᾶς ὑπακούειν τῷ ἐπισκόπῳ ὑμῶν, καὶ χωρὶς μηδὲν αὐτῷ ἀντιλέγειν· φοβερὸν γὰρ ὅτι τῷ τοιούτῳ ἀντιλέγειν· ὁ γὰρ τυπτὶ τὴν βλεπόμενον πλανᾷ τις, ἀλλὰ τὸν ἀόρατον βλασφημίζει, τὸν μὴ δυνάμενον βλαφθῆναι· τὸ δὲ τοιοῦτο, οὐ πρὸς ἄνθρωπον, ἀλλὰ πρὸς θεὸν ἔχει τὴν ἀναφοράν· τῷ γὰρ Σαμουὴλ λέγει ὁ θεὸς, οὐ σὲ παρελογίσαντο, ἀλλ' ἐμέ· καὶ ὁ Μωσῆς φησὶν, ὁ γὰρ καθ' ἡμῶν ὁ γογγυσμὸς, ἀλλὰ κατὰ κυρίου τοῦ θεοῦ· ἀδεὴς ἔμεινεν ἀπομόρητος, ἐπαρθεὶς καὶ τῷ κρείττονι· ὅτε γὰρ τῷ νόμῳ Δαθὰν καὶ Ἀβειρῶν ἀντεῖπαν, ἀλλὰ Μωσεῖ· καὶ ζῶντες εἰς ᾅδου κατηνέχθησαν.

Κορὲ

(*) ψευδοϊερεῖς κατασφάττει. N. (†) μοχθηρὸν κἂν πεπαλαιωμένον. T.

## Larger.

mer reigned at Twelve Years of Age, and then gave that awful and difficult Judgment in the Case of the Two Women as to their Children: the latter reigned at Eight Years old, and cast down the Altars and Temples of the Idols, and burnt their Groves: for they were dedicated to Dæmons, and not to God: and he slew the false Priests, as the Corrupters and Deceivers of Men, and not the Worshippers of the Deity. Wherefore Youth is not to be despised, when it is dedicated to God. But he is to be despis'd who has a wicked Mind, altho he be old and full of evil days. *Timothy*, who had Christ dwelling in him, was young: but hear what his Master writes to him, *Let no one despise thy Youth; but be thou an Example of the Believers, in Word, and in Conversation.* It becomes you also therefore to be obedient to your Bishop, and to contradict him in nothing; for 'tis a terrible thing

## Smaller.

is Invisible. For whatsoever of this kind *is done*, it reflects not upon Man but upon God, who knows the Secrets of *our Hearts*. 2 Kings XXII. XXIII.

1 Tim. IV. 12.

## Smaller.

## Larger.

Κορὲ ὃ καὶ οἱ Συμφερνήσαντες ἀυτῷ κτὶ Ααρὼν, διακόσοι πεντήκοντα, πυείφλεκτοι γεγόνασιν Αβεσαλὼν παλαιολίας γεμόμενοι, (*) ἐκκρεμὴς" ἐν φυτῷ γέγονε, καὶ ἀκῆσιν ἐβλήθη τὼ κακόβυλον καρδίαν. (†) Αβεδδαδὰν" ὡσυύτως τ κεφαλῆς ἀφαιρεῖται, δι ὁμοίαν αἰτίαν. Θζίας λεπρεῦται, καταπολμήσας ἱερέων καὶ ἱερωσύνης. Σαὰλ ἀπμᾶται, μὴ πεπμείναι τὸν ἀρχιερέα Σαμυήλ. χρὴ ἓν καὶ (||) ὑμᾶς" αἰδεῖσθαι τὰς κρείπονας.

Καὶ

(*) ἐκεῖ κρεμηθεὶς. N. (†) Αβνὲρ. N. (||) ἡμᾶς. T.

**Larger.** **Smaller.**

thing to contradict ſuch a Perſon. For no one does thereby deceive him that is viſible, but impoſes upon him that is inviſible: who yet cannot be impoſed on by any one. For ſuch Procedure has relation not to Man but to God. For God ſays to *Samuel*, *They have not rejected me but thee.* And *Moſes* ſays, *For their Murmuring is not againſt us, but againſt the Lord God.* And indeed not one of thoſe who roſe up againſt their Superiors has eſcaped without Puniſhment. For *Dathan* and *Abiram* did not oppoſe the Law but *Moſes*, and went down quick into the Pit. *Korah* alſo, and thoſe Two Hundred and Fifty who conſpired with him againſt *Aaron*, were conſumed with Fire. *Abſalom* alſo, who had ſlain his Brother, hung upon a Tree, and had his naughty Heart run through with Darts. For the like cauſe was *Abeddadan* beheaded. *Uzziah*, when he preſum'd to oppoſe the Prieſts and the Prieſthood,

1 Sam. VIII. 7.

Exod. XVI. 8.

Numb. XVI.

2 Kings XVIII.

2 Sam. XX.

2 Chron. XXVI.

was

## Smaller.

Πρέπον ἔν ὄξιν μὴ μόνον καλεῖδζ Χειρισανὲς, ἀλλὰ ϗ ἴδ· ὥσπερ ϗ πινες ἐπίσκοπον μὲ καλῶσιν, χωεὶς ἢ ἐυτῦ πάντα πεφύκασιν. Οἱ τοιῦτοι ἢ ὐκ ἀξυνείδητοί μοι εἶναι φαίνονται, διὰ τὸ μὴ βεβαίως κατ' ἐντολὴν συναθροίζεδζ.

Επεὶ ἔν τέλ⊖ τὰ πεφ́γμαλα ἔχει, ϗ ὀπίκειϑ τὰ δύο ὁμῦ, ὅ, τε θάναλ⊖ ϗ ἡ ζωὴ, ϗ ἕκαστος εἰς τ̀ ἴδιον τόπον μέλλει χωρεῖν. Ωσπερ γὰρ ὄξιν

## Larger.

Καὶ πρέπον ὄξὶ μὴ μόνον καλεῖδαι χειρισανὲς, ἀλλὰ ϗ ἴδ· ὲ γὰ τὸ λέγεδαι, ἀλλὰ τὸ ἴδ μακάριον ποιεῖ. (*) Εἴ πνες'' ὀπισκόπον μὲ λέγκσι χωεὶς δὲ αὐτῦ πάν⌋α ποιῦσι, τοῖς τοιύτοις ἐρεῖ ϗ αὐτὸς, (†) ὃς ϗ'' ὁ αληθινὸς ϗ πεφῶτος ὀπίσκοπ⊖, ϗ μόν⊖ φύσει ἀρχιερεύς· τί με καλεῖτε, κύειε κύριε, ϗ ὰ ποιεῖτε ἃ λέγω· οἱ γὰ τοιῦτοι ὐκ ἀξυνείδητοι, ἀλλ' εἰρωνές πνες ϗ μόρφωνες ἴδ' μοι φαίνον⊖.

Επὶ ἔν τέλ⊖ τὰ πεφ́γμαλα ἔχϑ, ϗ πεόκειται ζωὴ ἡ ἐκ φυλακῆς, ϗ θάναλ⊖ ὁ ἐκ θεμωκῆς, ϗ ἕκαστος τῶν (||) ἠρημμένων'' εἰς τὸν τόπον τῦ (*) εὐρεδέντ⊖'' (†) μέλλει'' χωρεῖν, φύγωμεν τὸν θάναλον,

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(*) Fortè ὅτινες. (†) Desunt. N. ὡς ϗ. A. (||) εἰρημένων. A. N. (*) ἀζεδέντ⊖. N. (†) μέλει. B.

| Larger. | Smaller. |
| --- | --- |
| was smitten with the Leprosy. *Saul* also, when he would not stay for *Samuel* the High-Priest, was disgrac'd. It therefore behoves us to reverence our Superiors. | 1 Sam. XIII. |
| IV. It becomes you also not only to be called Christians, but to be so. For 'tis not the being so call'd, but the being so indeed, that renders Men blessed. To those who still speak of the Bishop, but do all things without him, He who is the True and First Bishop, and the only High-Priest by Nature, will himself say, *Why call ye me Lord, Lord, and do not the things which I say?* For such as these seem to me to have no good Conscience, but to be no other than Dissemblers and Hypocrites. | IV. It is therefore fitting, that we should not only be called Christians, but be so. As some call *indeed their Governor*, Bishop; but yet do all things without him. But I can never think that such as these have a good Conscience, seeing they are not gather'd together thoroughly according to *God's Commandment*. Luc. VI. 46. |
| V. Seeing then all things have an End, and there are set before us Life upon our Obedience, and Death upon our Disobedience; and every one that has this Choice given him shall go to his own Place; Let us | V. Seeing then all things have an End, there are these two indifferently set before us, Death and Life: And every one shall depart unto his proper Place. |

## Smaller.

ὄζιν νομίσμαλα δύο, ὁ μὲ θεῦ, ὁ δὲ κόσμος, κὴ ἕκασον ἀυτῶν ἴδιον χαρακτῆρα ἐπικείμενον ἔχι, οἱ ἄπιστοι τῦ κόσμυ τέτυ, οἱ δὲ πιστοὶ ἐν ἀγάπη χαρακτῆρα θεῦ παιρὸς διὰ Ιησῦ Χριστῦ, δι' ἓ ἐὰν μὴ αὐθαιρέτως ἔχωμεν τὸ ἀποθανεῖν εἰς τὸ αὐτῦ πάθος, τὸ ζῆν ἀπ' ἐκ ἔστιν ἐν ἡμῖν.

## Larger.

θάνατον, κὴ ἐκλεξώμεθα τὸν ζωὸν· δύο γὰρ λέγω χαρακτῆρας ἐν ἀνθρώποις εὑρίσκεσθαι· κὴ τὸν μὲ, νομίσματος· τὸν δὲ, θεοχαράγματος. ὁ θεοσεβὴς ἄνθρωπος, νόμισμά ὄζιν τοῦ θεῦ χαρακτθέν· ὁ ἀσεβὴς, ψευδώνυμον νόμισμα, κίβδηλον, νόθον, θεοχάραγμα, ἐκ τοῦ θεῦ, ἀλλὰ τοῦ διαβόλυ ἐνεργηθέν. (*) ἢ" δύο φύσεις ἀνθρώπων λέγω, ἀλλὰ τὸν ἕνα ἄνθρωπον, ποτὲ μὲ θεῦ, ποτὲ δὲ διαβόλυ γίνεσθαι· ἐὰν εὐσεβήσῃ τις, ἄνθρωπος θεῦ ὄζίν· ἐὰν ἢ ἀσεβήσῃ τις, ἄνθρωπος τῦ διαβόλυ, ἐκ ἀπὸ τῆς φύσεως, ἀλλ' ἀπὸ τῆς ἑαυτῦ γνώμης γινόμενος. οἱ ἄπιστοι εἰκόνα ἔχυσι τῦ ἀρχηγῦ τῆς πονηρίας· οἱ πιστοὶ, εἰκόνα ἔχυσι τῦ ἀρχηγῦ θεῦ παιδός, κὴ Ιησῦ Χριστῦ, δι' ἓ ἐὰν μὴ αὐθαιρέτως ἔχωμεν τὸ ὑπὲρ ἀληθείας ἀποθανεῖν εἰς τὸ αὐτῦ πάθος, τὸ ζῆν αὐτῦ ἐκ ἔστιν ἐν ἡμῖν.

Επὶ Επὶ

(*) Deest. A N.

**Larger.**

us eſchew Death, and chuſe Life. For I ſay there are Men of two different Characters: the one true Coin, the other falſe Coin. The Religious Man is true Coin, having its Impreſſion from God. The Irreligious Man is falſe Coin, ſophiſticated, ſpurious, counterfeit, coined not by God, but by the Devil. I do not ſpeak of two different Natures of Mankind; but of the ſame Human Nature; as it ſometimes belongs to God, and ſometimes to the Devil. If any one be Religious, he is a Man of God: But if he be Irreligious, he is a Man of the Devil; made ſuch not by Nature, but by his own Will. Unbelievers have the Image of their Prince of Wickedneſs. The Faithful have the Image of their Prince, God the Father, and of Jeſus Chriſt; thro' whom if we are not readily diſpoſed to dye for the Truth, unto his Paſſion, his Life is not in us.

VI. For-

**Smaller.**

Place. For as there are two ſorts of Coins, the one of God, the other of the World; and each of theſe has its proper Inſcription engraven upon it; *So alſo is it here.* The Unbelievers are of this World; but the Faithful, through Charity, have the Character of God the Father by Jeſus Chriſt: By whom if we are not readily diſpoſed to Dye after the Likeneſs of his Paſſion, his Life is not in us.

VI. For-

## Smaller.

Επεὶ ἓν ἐν τοῖς πεφανερωμένοις προσώποις τὸ πᾶν πλῆθος ἐθεώρησα ἐν πίστει καὶ ἠγάπησα, παρακαλῶ ἐν ὁμονοίᾳ τοῦ καυχᾶσθαι πάντα περίσσευν, πεφανερωμένα τῷ ὀπισκόπῳ εἰς τόπον τοῦ, καὶ τῶν πρεσβυτέρων, εἰς τόπον συνεδρίου τῶν ἀποστόλων, καὶ τῶν διακόνων, τῶν ἐμοὶ γλυκυτάτων, πεπιστευμένων διακονίαν Ιησοῦ Χριστοῦ, ὃς πρὸ αἰώνων ἦλθε παρὰ πατρὶ καὶ ἐν τέλει ἐφάνη. Πάντες οὖν, ὁμοήθειαν τοῦ θεοῦ λαβόντες, ἐνσπέρδετε ἀλλήλοις, καὶ μηδεὶς κατὰ σάρκα βλεπέτω τὸν πλησίον, ἀλλ' ἐν Ιησοῦ Χριστῷ ἀλλήλους διαπαντὸς ἀγαπᾶτε. Μηδὲν ἔστω ἐν ὑμῖν ὃ δυνήσεται ὑμᾶς μερίσαι, ἀλλ' ἑνώθητε τῷ ὀπισκόπῳ, καὶ τοῖς πεφανερωμένοις, εἰς τύπον καὶ διδαχὴν ἀφθαρσίας.

## Larger.

Επεὶ ἓν ἐν τοῖς πεφανερωμένοις προσώποις, τὸ πᾶν πλῆθος ἐθεώρησα ἐν πίστει, καὶ (*) ἀγάπῃ" παρακαλῶ, ἐν ὁμονοίᾳ θεοῦ καυχᾶσθαι πάντα περίσσευν, πεφανερωμένα τῷ ὀπισκόπῳ εἰς τόπον θεοῦ· καὶ τῶν πρεσβυτέρων, εἰς τόπον συνεδρίου τῶν ἀποστόλων· καὶ τῶν διακόνων τῶν ἐμοὶ γλυκυτάτων, πεπιστευμένων διακονίαν Ιησοῦ Χριστοῦ, ὃς πρὸ αἰώνων ἦλθε παρὰ πατρὶ γνωσθεὶς, ὢν λόγος θεοῦ, μονογενὴς υἱός· καὶ ὅτι συντελεία τῶν αἰώνων ὁ αὐτὸς διαμένῃ· ἡ γὰρ βασιλεία αὐτοῦ ἐκ ἔστιν τέλος, φησὶ Δανιὴλ ὁ προφήτης. πάντες οὖν ἐν ὁμονοίᾳ ἀλλήλοις (†) ἀγαπήσωμεν" καὶ μηδεὶς κατὰ σάρκα βλεπέτω τὸν πλησίον, ἀλλ' ἐν Χριστῷ Ιησοῦ. μηδὲν ἔστω ἐν ὑμῖν, ὃ δυνήσεται ὑμᾶς μερίσαι· ἀλλ' ἑνώθητε τῷ ὀπισκόπῳ, ὑποτασσόμενοι τῷ θεῷ ὡς αὐτοῦ ἐν Χριστῷ.



(*) ἠγάπησα. A. B. (†) ἀγαπήσωμεν. A.

## Larger.

VI. Forasmuch therefore as I have, in the Persons before-mentioned, seen the whole Multitude of you in Faith and Love, I exhort you that ye study to do all things in a Divine Concord: Your Bishop presiding in the place of God; and your Presbyters in the place of the Senate of the Apostles: together with the Deacons; who are most dear to me, and are intrusted with the Ministry of Jesus Christ; who being begotten by the Father before the World began, was God the Word, the only-begotten Son; and will abide the same at the End of the World: for, *Of his Kingdom there shall be no End*, says *Daniel* the Prophet. Let us all therefore love one another in Concord; and let no one look upon his Neighbour according to the Flesh, but in Christ Jesus. Let there be nothing among you which may divide you; but be ye united to your Bishop; being through him subject to God in Christ. VII.

## Smaller.

VI. Forasmuch therefore as I have in the Persons before-mention'd, seen all of you in Faith and Charity; I exhort you that ye study to do all things in a Divine Concord: Your Bishop presiding in the place of God; your Presbyters in the place of the Council of the Apostles; and your Deacons most dear to me, being intrusted with the Ministry of Jesus Christ; who was with the Father before all Ages, and appeared in the End *to us*. Wherefore taking the same holy Course, *see that* ye all Reverence one another: And let no one look upon his Neighbour after the Flesh, but do ye all mutually love each other in Jesus Christ. Let there be

Dan. II. 44. VII. 14, 27.

## Smaller.

Ωσπερ ἓν ὁ κύριος ἄνδρα τῶν παίδων ὑδὲν ἐποίησεν, ἡνωμένος ὢν, ὅτε δι' ἑαυτοῦ, ὅτε διὰ τῶν ἀποστόλων, ὅτως μηδὲ ὑμεῖς ἄνδρα τῶν ὀπισόπω, μηδὲ πρεσβύτερον, μηδὲν τοιοῦτον. Μηδὲ πρόσθησε εὔλογόν τι φαίνεσθε ἰδίᾳ ὑμῖν· ἀλλ' ἐπὶ τὸ αὐτὸ μία προσευχὴ, μία δέησις, εἷς νοῦς, μία ἐλπὶς, ἐν ἀγάπῃ, ἐν τῇ χαρᾷ τῇ ἀμώμῳ. εἷς ἐστὶν Ιησοῦς Χριστὸς, οὗ ἄξιον ὑδέν ὅστι. πάντες ὡς εἷς εἰς ναὸν συνέρχεσθε θεοῦ, ὡς ὀπὶ ἓν θυσιαστήριον, ὡς ὀπὶ ἕνα Ιησοῦν Χριστὸν, τὸν ἀφ' ἑνὸς πατρὸς προελθόντα, καὶ εἰς ἕνα ὄντα, καὶ χωρήσαντα.

Μὴ

## Larger.

Ωσπερ ἓν ὁ κύριος ἄνδρα τῶν παίδων ὑδὲν ποιεῖ· ὁ δύναμαι γάρ, φησὶ, ποιεῖν ἀπ' ἐμαυτοῦ ὑδέν· ὅτω καὶ ὑμεῖς ἄνδρα τῶν ὀπισόπω, μηδὲ πρεσβύτερος, (*) μηδὲ διάκονον, (†) μηδὲ λαϊκός. μηδέ τι φαινέσθω ὑμῖν εὔλογον παρὰ τὸ ἐκείνου γνώμην· τὸ γὰρ τοιοῦτον, παράνομον, καὶ θεοῦ ἐχθρόν. πάντες ὀπὶ τὸ αὐτὸ ἐν τῇ προσευχῇ ἅμα συνέρχεσθε· μία δέησις ἔστω κοινὴ, εἷς νοῦς, μία ἐλπὶς ἐν ἀγάπῃ, ἐν πίστει τῇ ἀμώμῳ, τῇ εἰς Χριστὸν Ιησοῦν, οὗ ἄμεινον ὑδέν ὅστι. πάντες ὡς εἷς, εἰς τὸν ναὸν θεοῦ συντρέχετε, ὡς ὀπὶ ἓν θυσιαστήριον, (||) ὀπὶ ἕνα Ιησοῦν Χριστὸν, τὸν ἀγέννητον θεοῦ.

Μὴ

(*) (†) μὴ. A. B. (||) ὡς. T.

**Larger.**

VII. As therefore the Lord does nothing without the Father: *For*, says he, *I can of mine own self do nothing*: so do you, neither Presbyter, nor Deacon, nor Layman, do any thing without your Bishop. Nor let any thing seem proper to you, which is contrary to his Sentiments. For that would be to act unlawfully, and in opposition to God. Do you all Assemble together in the same Place for your Prayers. Let there be one Common-Prayer: One Mind: One Hope, in Charity, and in unblameable Faith towards Christ Jesus: than which nothing is better. Do ye all as one Man run together unto the

**Smaller.**

be nothing that may be able to make a Division among you; but be ye united to your Bishop, and those who preside over you, to be your Pattern and Direction in the way to Immortality.

VII. As therefore the Lord did nothing without the Father, being united to him; neither by himself nor *yet* by his Apostles; So neither do ye any thing without your Bishop and Presbyters: Neither endeavour to let any thing appear rational to your selves apart; but being come together into the same Place, have one *Common* Prayer; One Supplication; One Mind; One Hope; in Charity, and in Joy undefiled. There is One Lord John V. 30.

## Smaller.

Μὴ παραδῷ ταῖς ἑτεροδοξίαις, μηδὲ μύθοις τοῖς παλαιοῖς ἀνωφελέσιν ἔσιν. Εἰ γὰρ μέχρι νῦν χρὶ νόμον" Ιουδαϊσμὸν ζῶμεν, ὁμολογοῦμεν χάριν μὴ εἰληφέναι. Οἱ γὰρ θειότατοι προφῆται χρὶν Χριστὸν Ιησοῦν ἔζησαν. Διὰ τοῦτο καὶ ἐδικαιώχθησαν, ἐμπνεόμενοι ὑπὸ τοῦ χάριτος αὐτοῦ, εἰς τὸ πληροφορηθῆναι τοὺς ἀπειθοῦντας, ὅτι εἷς θεός ἐστιν ὁ φανερώσας ἑαυτὸν διὰ Ιησοῦ Χριστοῦ τοῦ υἱοῦ αὐτοῦ, ὅς ἐστιν αὐτοῦ λόγος ἀΐδιος, οὐκ ἀπὸ σιγῆς προελθών, ὃς κατὰ πάντα εὐηρέτησεν τῷ πέμψαντι αὐτόν.

## Larger.

Μὴ παραδῶμεν ταῖς ἑτεροδοξίαις, μηδὲ (*) μύθοις ἐνέχετε", καὶ γενεαλογίαις, ἀπεράντοις, καὶ ἰουδαϊκοῖς τύφοις· τὰ ἀρχαῖα παρῆλθεν, ἐδοὺ γέγονε καινὰ τὰ πάντα. εἰ γὰρ μέχρι νῦν κατὰ νόμον ἰουδαϊκὸν, καὶ ἀκροβυστίαν (σαρκὸς ζῶμεν, ὁμολογοῦμεν διὰ χάριν εἰληφέναι· οἱ γὰρ θειότατοι προφῆται κατὰ Ιησοῦν Χριστὸν ἔζησαν· διὰ τοῦτο καὶ ἐδικαιώχθησαν· ἐμπνεόμενοι ἀπὸ τῆς χάριτος, εἰς τὸ πληροφορηθῆναι τοὺς (†) ἀπειθοῦντας", ὅτι εἷς θεός ἐστιν ὁ παντοκράτωρ, ὁ φανερώσας ἑαυτὸν διὰ Ιησοῦ Χριστοῦ τοῦ υἱοῦ αὐτοῦ, ὅς ἐστιν αὐτοῦ λόγος, οὐ ῥητὸς, ἀλλ' ἐνσώματος· οὐ γάρ ἐστι λαλιᾶς ἐναρθρος φώνημα, ἀλλ' ἐνεργείας θεϊκῆς οὐσία γεννητὴ, (||) ὃς πάντα κατευαρέστησε τῷ πέμψαντι αὐτόν".

Εἰ

(*) ἀνέχετε. A. B. μύθοις ἐνέχετε. N. (†) ἀπειθοῦντας A. B. (||) ἐν πᾶσιν εὐαρεστος τῷ ποιησαντι. T.

## Larger.

the Temple of God, as to one Altar, to one Jeſus Chriſt, the High-Prieſt of the Unbegotten God.

VIII. Be not deceived with ſtrange Doctrines; nor attend *to Fables, nor to endleſs Genealogies*, nor to ſuch things in which th *Jews* boaſt. *Old things are paſt away, behold all things are become new.* For if we ſtill continue to live according to the *Jewiſh* Law, and to the Circumciſion of the Fleſh, we deny that we have received the Grace [ of the Goſpel. ] For even the moſt Divine Prophets lived according to Chriſt Jeſus: For which reaſon they were perſecuted; being inſpired by his Grace, to convince and fully ſatisfy the Unbelievers that there is One God Almighty, who has manifeſted

## Smaller.

Lord Jeſus Chriſt, than whom nothing is better. Wherefore come ye all together as unto one Temple of God; as to one Altar, as to one Jeſus Chriſt; who proceeded from one Father, and exiſts in One, and is return'd *to One.*

VIII. Be not deceived with ſtrange Doctrines; nor with Old Fables which are unprofitable. For if we ſtill continue to live according to the *Jewiſh* Law, we do confeſs our ſelves not to have received Grace. For even the moſt Holy Prophets lived according to Chriſt Jeſus. *And* for this cauſe were they perſecuted, being inſpired by his Grace, to convince the Unbelievers and Diſobedient, that there is one God who has manifeſted himſelf by Jeſus

1 Tim. I. 4.

2 Cor. V. 17.

## Smaller.

Εἰ ἦν οἱ ἐν παλαιοῖς πεφάσμασιν ἀναγραφέντες, εἰς καινότητα ἐλπίδος ἦλθον, μηκέτι σαββατίζοντες, ἀλλὰ κατ' κυριακὴν ζωὴν ζῶντες, ἐν ᾗ καὶ ἡ ζωὴ ἡμῶν ἀνέτειλεν διὰ αὐτοῦ, καὶ τοῦ θανάτου αὐτοῦ, οἵ τινες ἀργοῦνται· διὰ δὲ μυσηείας ἐλάβομεν τὸ πίστευειν, καὶ διὰ τοῦτο ὑπομένομεν ἵνα εὑρεθῶμεν μαθηταὶ Ιησοῦ Χριστοῦ τοῦ μόνου διδασκάλου ἡμῶν· πῶς ἡμεῖς δυνησόμεθα ζῆσαι χωρὶς αὐτοῦ, ὃς καὶ οἱ προφῆται μαθηταὶ ὄντες, τῷ πνεύματι ὡς διδάσκαλον αὐτὸν προσεδόκων; καὶ διὰ τοῦτο ὃν δικαίως ἀνέμενον, παρὼν ἤγειρεν αὐτοὺς ἐκ νεκρῶν.

Μὴ

## Larger.

Εἰ ἦν οἱ (*) παλαιοῖς γράμμασιν ἀναγραφέντες, εἰς (†) καινότητα ἐλπίδος ἦλθον, ἐκδεχόμενοι Χριστὸν, ὡς ὁ κύριος διδάσκων λέγων, εἰ ἐπιστεύετε (||) Μωσεῖ", ἐπιστεύσατε ἂν ἐμοί· περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγραψε· καὶ Αβραὰμ ὁ πατὴρ ὑμῶν ἠγαλλιάσατο, ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμὴν· καὶ εἶδε, καὶ ἐχάρη· πρὶν γὰρ Αβραὰμ ἐγὼ εἰμι· πῶς ἡμεῖς δυνησόμεθα ζῆσαι χωρὶς αὐτοῦ; ὃς καὶ οἱ προφῆται ὄντες θεῖοι, τῷ πνεύματι προσεώρων αὐτὸν, καὶ ὡς διδάσκαλον ἀνέμενον, καὶ προσεδόκων ὡς κύριον καὶ σωτῆρα, λέγοντες, αὐτὸς ἥξει, καὶ σώσει ἡμᾶς. μηκέτι ὖν (*) σαββατίζωμεν" Ἰουδαϊκῶς, (†) καὶ ἀργίας χαίροντες· ὁ μὴ ἐργαζόμενος γὰρ, μὴ ἐσθιέτω. ἐν ἱδρῶτι γὰρ τοῦ προσώπου σου φάγῃ τὸν ἄρτον σου, φασὶ τὰ λόγια· ἀλλ' ἕκαστος (||) ὑμῶν" σαββατίζέτω πνευματικῶς, μελέ-

τῃ

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(*) ἐν T. (†) κενότητα. A. B. νεότητα. N. (||) Μωσῇ. N
(*) σαββατίζομεν. A. N. (†) ὡς. B. (||) ἡμῶν. B.

| Larger. | Smaller. |
| --- | --- |
| nifeſted himſelf by Jeſus Chriſt his Son; who is his Word, not pronounced, but ſubſtantial. For He is not the Voice of articulate ſpeech, but a Subſtance begotten by the Divine Power: who in all things pleaſed him that gave him his ſubſiſtence. | Chriſt his Son; who is his Eternal Word, not coming forth from Silence, who in all things pleaſed Him that ſent Him. |
| IX. Wherefore if thoſe that were converſant in the ancient Scriptures came to newneſs of hope, expecting the coming of Chriſt, as our Lord teaches us, when he ſays, *If ye had believed Moſes, ye would have believed me, for he wrote of me.* And again, *Your Father Abraham rejoiced to ſee my day, and he ſaw it, and was glad. For before Abraham I am:* How ſhall we be able to live without him? Whoſe Servants the Prophets were, and foreſaw him by the Spirit, and waited for him, as for their Teacher, and expected him as their Lord, and their Saviour, ſaying, *He will come and ſave us.* Let us not therefore any longer keep the Sabbath after the *Jewiſh* manner; and pleaſe our ſelves in days of Reſt. For, | IX. Wherefore if they who were brought up in *theſe* ancient Laws came *nevertheleſs* to the Newneſs of Hope; no longer obſerving Sabbaths, but keeping the Lord's Day, in which alſo our Life is ſprung up by Him, and through his Death, whom *yet* ſome deny: (By which Myſtery we have been brought to Believe, and therefore wait that we may be found the Diſciples of Jeſus Chriſt, our only Maſter:) How ſhall we be able to live Different from Him; whoſe Diſciples the very Prophets themſelves |

John V. 46. VIII. 56, 58. Iſaiah XXXV. 4.

**Smaller.**

**Larger.**

τῃ (*) νόμᾳ" χαίρων, ὁ σῶμαΘ ἀνέτει, ἁμαρτίαν θεῦ θαυμάζων, ἐχ ἕωλα ἐδίων, ϗ χλιαρὰ πίνων, ϗ μεμεγμμένα βαδίζων, ϗ ὀρχήσει, ϗ χρόπεις νῦν ἐκ ἔχεσι χαίρων· ϗ μῦ τὸ Ϛαββατίσαι, ἑορταζέτω πᾶς φιλόχειρος τῲ χειρακὴν, τῲ ἀνασάσιμον, τῲ βασιλίδα, τῲ ὕπατον πασῶν τῆς ἡμερῶν, ὧν ὠειμμένων ὁ θεσφίτης ἔλεγλο, εἰς τὸ τέλΘ (†) ὑπ" τῆς ὀγδόης· ἐν ᾗ ϗ ἡ ζωὴ ἡμῖν ἀνέτειλε, ϗ τὸ θανάτῳ γέγονε νίκη ἐν χειρῷ· ὃν τὰ τίκνα τῆς ἀπωλείας ἀρνῆνλαι, οἱ ἐχθροὶ τὸ σωτῆρος, ὧν ὁ θεὸς ἡ κοιλία, οἱ τὰ ἐπίγεια φρενῆνλες, οἱ φιλήδονοι, ϗ ἀ φιλόθεοι· μόρφωσιν δ'σεβείας ἔχονλες, τ̀ ἢ δύναμιν αὐτῆς ἠρνημμένοι· οἱ χειρέμποροι, τὸν λόγον καπηλδόντες, ϗ τὸν Ιησῦν πωλῆντες· οἱ τῆς γυναικῶν φθορεῖς, ϗ τῆς ἀλλοτρίων ἐπιθυμηΘ, οἱ χρηματολαίλαπες· ὧν ῥυδείητε ἐλάᾳ θεῦ, διὰ τῦ χυρῖ ἡμῶν Ιησῦ Χειρῦ.

(*) νόμων. N. (†) ὠειὶ. T.

## Larger.

*He that does not work, let him not eat: For,* say the Oracles of God, *in the sweat of thy face shalt thou eat thy bread.* But let every one of you keep the Sabbath after a spiritual manner; rejoicing in the Meditation of the Law, not in the Rest of the Body. Admiring the Creation of God. Not eating things prepared the day before; and drinking things lukewarm; and walking but to a certain measure; and delighting in dancing and noises, that have no sense in them. And after the Observation of the Sabbath, Let every Lover of Christ keep the Lord's day as a Festival; the Resurrection-day, the Queen and chief of all the days of the Week: in expectation whereof the Prophet said, *To the End. Upon the eighth day:* whereon our Life sprang up again, and the victory over Death was obtain'd in Christ: whom the Sons of Perdition, the Enemies of their Saviour, deny: *Whose God is their belly, who mind earthly things: who are Lovers of pleasure,*

## Smaller.

selves being, did by the Spirit expect Him as their Master. And therefore He whom they justly waited for, being come, raised them up from the Dead.

2 Thes. III. 10. Gen. III. 19.

Psalm VI. & XI.

Phil. III. 18, 19.

## Smaller.

Μὴ ἓν ἀναιδητῶμεν τ χρηστότητ αὐτ. Αν γδ ἡμᾶς μιμήσητ καλὰ ποιοῦντας, ὐκ ἔστ ἐσμέν. Διὰ τοῦτο μαθηταὶ αὐτ ἡμόμεθα, μάθωμεν χρ Χειστιανισμὸν ζῆν. Ος γδ ἄλλῳ ὀνόματ καλεῖται πλέον τούτ, ὐκ ἔστιν τ θεῦ. Υπέρθεσθε ἓν τ χαλκὸν ζύμῃ τὼ παλαιωθεῖσαν κ ἐνοξύσασαν, κ μεταβάλεσθε εἰς νέαν ζύμωμα, ὅ ἐστιν Ιησοῦς Χειστός. Αλίσθητε ἐν ἀπῷ, ἵνα μὴ διαφθαρῇ τις ἐν ὑμῖν, ἐπεὶ ἀπὸ τ ὁρμῆς ἐλεγχθήσεσθε.

## Larger.

Μὴ ἓν ἀναίδητοι ὦμεν τ χρηστότητ ἀυτ. ἐὰν (*) μιμήσητ ἡμᾶς, καλὰ ποιοῦντας, ὐκ ἔτ ἐσμέν· ἐὰν γδ ἀνομίας διατρίβητε, χύσει, χύσει τίς ἐποίησε; γνώμεθα ἄξιοι τ ἐπωνυμίας ἧς εἰλήφαμεν· ὃς γδ ἂν ἄλλῳ ὀνόματι (†) καλεῖται πλέον τούτ, οὗτ ἐστ τ θεῦ. ὁ (||) γδ' διδακτὴ τὼ προφητείαν τὼ λέγουσαν πρὸς ἡμᾶς, ὅτι κληθήσετ ὀνόματι καινῷ, (*) ὃ χύσει ὀνομάσει αὐτόν. κ ἔσται λαὸς ἅγιος. (†) ὅσπερ κ πεπλήρωται πρόπαλαι ἐν Συρίᾳ· ἐν Ανποχείᾳ γδ ἐχρημάτισαν οἱ μαθηταὶ χρισταναὶ, Παύλου κ Πέτρου διδασκόντων τὼ ἐκκλησίαν. (||) ἀπόδεσθε.

(*) μιμῆσθαι. A. B. (†) καλῆται. A. B. (||) Deest. A.B.
(*) ᾧ. T. (†) ὅσπερ. B. (||) ὑπέρθεσθε. A. B.

## Larger.

*sure, and not Lovers of God: having a form of Godliness, but denying the power of it:* Who make merchandize of Christ, corrupting his Word, and selling Jesus himself: who are debauchers of Women, and covetous of other men's goods: who are insatiable in swallowing up Money. From whom may ye be delivered, by the mercy of God, through our Lord Jesus Christ.

X. Let us not therefore be insensible of his kindness. For should he rebuke us according to our Works, we had not now had a Being. For, *If thou Lord shalt mark iniquities, O Lord who shall stand?* Let us therefore behave our selves worthy of that Name which we have received. For whosoever is called by any other Name besides this, He is not of God; for he has not receiv'd that Prophecy which speaks thus concerning us, *The People shall be called by a new Name, which the Lord shall name, and shall be Holy.* Which was first fulfilled in *Syria*. For *the Dis-*

## Smaller.

2 Tim. III. 4, 5.

X. Let us not then be Insensible of his Goodness; for should he have dealt with us according to our Works, we had not now had a Being. Wherefore being become his Disciples, let us learn to live according to the *Rules* of Christianity: For whosoever is called by any other name besides this, He is not of God. Lay aside therefore the Old, and Sowre, and Evil Leven; and be ye changed into the

Psalm CXXX. 3

Isaiah LXII. 2, 12.

## Smaller.

χθήσεσθε. Ατοπόν ὅζιν Χειζὸν ιησῦν λαλεῖν, κὴ Ιεδαΐζειν. Ο γὸ χειζιανισμὸς ὐκ εἰς Ιεδαϊσμὸν ὀπίσευσεν, ἀλλ' Ιεδαϊσμὸς εἰς χριζιανισμὸν, ὡς πᾶσα γλῶσα πισεύσασα εἰς θεὸν συνήχθη.

Ταῦτα ὑ ἀγαπητοί μκ, ὐκ ἐπεὶ ἔγνων πνὰς ἐξ ὑμῶν ὅτως ἔχοντας, ἀλλ' ὡς

## Larger.

θεσθε" ἓν τῷ κακὴν ζύμῃ, τῇ παλαιωθεῖσαν, τῇ σεσηπυῖαν κὴ μεταβάλλεσθε εἰς νέαν ζύμῃ χάειϛ. αὐλίσητε ἐν Χριζῷ, ἵνα μὴ ὁ ἀλλότειϙ ὑμᾶ κωειδάσῃ. ἄτοπόν ὅζι Ιησῦν Χειζὸν λαλεῖν ἐπὶ γλώσης, κὴ τὸν παιδέυϛα Ιεδαϊσμὸν ὀπὶ διανοίας ἔχειν· ἓ γὸ χριζιανισμὸς, ὐκ ἔζιν Ιεδαϊσμὸς· εἷς γάρ ὅζιν ὁ Χειζὸς, εἰς ὃν πᾶν ἔθνϙ πιζεύσαν, κὴ πᾶσα γλῶσα ἐξομολογησαμένη, εἰς θεὸν συνήχθη· κὴ (*) γόναζι" οἱ λιθώδεις τῇ καρδίᾳ, τέκνα τῷ θεῷ, (†) φίλοι" Αβεραὰμ· κὴ ἐν τῷ σπέρματι αὐτῷ, ἐνδλογήθησ πάντες οἱ τεταγμένοι εἰς ζωλὴ αἰώνιον ἐν Χριζῷ.

Ταῦτα ὑ, ἀγαπητοί μκ, (||) ὐκ ἐπέγνων" πνὰς ἐξ ὑμῶν ὅτως ἔχοντας, ἀλλ' ὡς μικρότεϱος ὑμῶν, θέλω

(*) γόγναν. A. B. (†) Forte φίλε. (||) Forte ἐπεὶ ἔγνων.

## Larger.

*Diſciples were called Chriſtians at Antioch*, when *Paul* and *Peter* laid the Foundations of that Church. *Lay aſide therefore the evil, the old, the corrupt Leven*; *and be ye changed into the new Leven of Grace.* Dwell in Chriſt, that the Adverſary may not have dominion over you. It is abſurd to ſpeak of Jeſus Chriſt with the Tongue, and to have Judaiſm, which is now ceas'd, in the Heart. For where there is Chriſtianity, Judaiſm cannot be there alſo. For there is but One Chriſt; in whom every Nation that has believed, and every Tongue that has confeſſed is gathered together unto God: and the *ſtony-hearted are become the Children of Abraham*, the Friend of God: and *in his Seed all* thoſe have been *bleſſed* who are *diſpoſed for eternal life*, in Chriſt.

XI. Theſe things, my Beloved, I ſay, not that I know any of you that lye under this Error; but, as one of the leaſt of you, I am deſirous to forewarn you, that you may not fall into

## Smaller.

New Leven, which is Jeſus Chriſt. Be ye ſalted in Him, leſt any one among you ſhould be Corrupted; for by your Savour ye ſhall be Judged. It is Abſurd to *Name* Jeſus Chriſt, and to Judaize. For the Chriſtian Religion did not embrace the Jewiſh, but the Jewiſh the Chriſtian; that ſo every Tongue that Believed might be gathered together unto God.

Acts XI. 26.

1 Cor. V. 7.

Mat. III. 9. Geneſis XXII. 18.

Act. XIII. 48.

XI. Theſe things, my Beloved, *I write unto you*; not that I know of any among you that lye under this Error: But as one of the leaſt among

## Smaller.

ὡς μικρότερος ὑμῶν, θέλω προφυλάσσεσθε ὑμᾶς, μὴ ἐμπεσεῖν εἰς τὰ ἄγκιστρα τ κενοδοξίας, ἀλλά πεπληροφορεῖσθε ἐν τῇ γνώσει, κ τῷ πάθει, κ τῇ ἀναστάσει τῇ γενομένῃ ἐν χωρῷ τ ἡγεμονίας Ποντίε Πιλάτε· ᾳχθέντα ἀληθῶς κ βεβαίως ὑπὸ Ἰησοῦ Χριστοῦ τ ἐλπίδ☉ ἡμῶν, ἧς ἐκτραπῶμεν μηδενὶ ἡμῶν γένοιτο.

## Larger.

λω προφυλάσσεσθε ὑμᾶς μὴ ἐμπεσεῖν εἰς τὰ ἄγκιστρα τ κενοδοξίας· ἀλλὰ (*) πεπληροφορεῖσθε" ἐν Χριστῷ, τῷ ᾠ πάντων μῶν αἰώνων γεννηθέντι παρὰ τ παθόντ· (†) γεννωμένῳ ὃ ὕστερον ἐκ Μαρίας τ παρθένε, δίκα ὁμιλίας ἀνθρώπ· κ πολιτευσαμένῳ ὁσίως, κ πᾶσαν νόσον κ μαλακίαν θεραπεύσαντι ἐν τῷ λαῷ, κ σημεῖα κ τέρατα ποιήσαντι, ἐπ' εὐεργεσίᾳ ἀνθρώπων· κ τοῖς (||) ἐξοκείλασιν εἰς πολυθεΐαν", τ ἕνα κ μόνον ἀληθινὸν θεὸν καταγγείλαντι, τ ἑαυτῶ πατέρα· κ τὸ πάθ☉ ὑποστάντι, κ ᾠ ὑπ' χριστιανῶν Ἰουδαίων ὅτι Ποντίῳ Πιλάτῳ ἡγεμόν☉, κ Ἡρῴδ βασιλέως, (*) κ" σταυρ☉ν ὑπομείναντι, κ ἀποθανόντι· κ ἀναστάντι, κ ἀνελθόντι εἰς τοὺς ἑαυτὸς ᾠ ἀποστείλαντα· κ καθεδέντι ἐν δεξιᾷ αὐτῦ, κ ἐρχομένῳ ἐπ' συντελείᾳ τ αἰώνων μ' κρίσις πατεικῆς, (†) κρῖναι" ζῶντας κ νεκρὺς, κ ἀποδοῦναι ἑκάστῳ κ' τὰ ἔργα αὐτῦ. τοῦτα ὁ γὰς ἐν πλεροφορίᾳ, κ πιστεύσας, μακάρι☉· ὥσπερ (||) νῦν" κ ὑμεῖς φιλόθεοι κ φιλόχριστοι ἐστε ἐν πληροφορίᾳ τ ἐλπίδ☉ ἡμῶν· ἧς ἐκτραπῆναι μηδενὶ (*) ἡμῶν" γένηται.

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(*) πεπληροφορεῖσθαι. T. (†) Caſ. Accus γεννώμενον, & ita in ſequentibus. A. B. (||) ἔξω αὐλίσασι τ πολιτείας. N. (*) Forte vacat. (†) κρινεῖ. B. (||) ἓν. A B. (*) ὑμῶν. T.

**Larger.**

into the Snares of vain Opinion, but may arrive at a full Assurance in Christ, who was begotten by the Father before all Ages, but was afterwards Born of the Virgin *Mary*, without the Assistance of Man: whose Conversation was Holy; who healed every Sickness, and every Disease among the People; and wrought Signs and Wonders for the Benefit of Men; and to those who had fall'n into Polytheism, has preach'd the One and only true God, his Father; who has undergone the Passion, and endured the Cross from the *Jews* his Murderers, under *Pontius Pilate* the Governor, and *Herod* the King; who died, and rose again, and ascended into the Heavens to him that sent him; and is sat down at his Right hand; and shall come in the End of the World, with his Father's Glory, to Judge the Quick and the Dead; and to render to every one according to his Works. He who knows, and is fully assur'd of these things, and be-

**Smaller.**

mong you, I am desirous to forewarn you that ye fall not into the Snares of Vain Doctrine: But that ye be fully instructed in the Birth, and Suffering, and Resurrection of Jesus Christ, our Hope; which was accomplished in the Time of the Government of *Pontius Pilate*, and that most truly and certainly; and from which God forbid that any among you should be turn'd aside.

XII.

**Smaller.**

Ωναίμλω ὑμῶν χ͞τ̄ πάντα, ἐάνπερ ἄξιός ὦ. Εἰ γὰρ κ̀ ἤδειμαι, ωεὸς ἕνα ϗ̀ λελυμμένων ὑμῶν ἂκ εἰμί. Οἶδα ὅτι ὁ φυσιῶδε· Ιησῦν γὰρ ἔχετε ἐν ἑαυτοῖς. Καὶ μᾶλλον ὅτ' ἂν ἐπαινῶ ὑμᾶς, οἶδα ὅτι ἐντρέπεδε· ὡς γέγραπται, ὅτι ὁ δίκαιος ἑαυτῦ κατήγορος.

**Larger.**

Οναίμλω ὑμῶν χ͞τ̄ πάντα, ἐάνπερ ἄξιος ὦ· εἰ γὰρ κ̀ ἤδειμαι, ωεὸς ἕνα ϗ̀ λελυμμένων ὑμῶν ἐκ εἰμί. οἶδα ὅτι ὁ φυσιῦδε· Ιησῦν γὰρ ἔχετε ἐν ἑαυτοῖς· κ̀ μᾶλλον ὅταν ἐπαινῶ ὑμᾶς, οἶδα ὅτι ἐντρέπεδε, ὡς γέγραπται· δίκαιος ἑαυτῦ κατήγορος· κ̀, λέγε σὺ τὰς ἁμαρτίας σε ωρῶτος, ἵνα δικαιωθῆς· κ̀, ὅταν ποιήσητε πάντα τὰ διατεταγμένα ὑμῖν, λέγετε, ὅτι δοῦλοί ἐσμεν ἀχρεῖοι· ὅτι τὸ ἐν ἀνθρώποις ὑψηλὸν, βδέλυγμα ἔνωπι θεῦ· ὁ θεὸς γάρ φησιν, ἱλάσθητί μοι τῷ ἁμαρτωλῷ. διὰ τῦτο οἱ μεγάλοι ἐκεῖνοι Αβραὰμ κ̀ (*) Ιακὼβ", γλῶ κ̀ ἀπόδον ἔμπροσθεν τῦ θεῦ ἑαυτὺς (†) ἀνόμαζον. κ̀ ὁ Δαβὶδ, τίς εἰμί ἐγὼ ἐναντίον σε κύριε, ὅτι ἐδόξασάς με ἕως τύτε; κ̀ Μῶσης ὁ ἔνωπι πάντας ἀνθρώπυς ωραότατος, λέγει ωεὸς θεόν· ἰσχνόφωνος κ̀ βραδύγλωσσός εἰμι ἐγώ, ταπεινοφρονεῖτε ἓν κ̀ (||) αὐτοὶ",

Σπε-

(*) Forte Ἰαὼβ. (†) ἴσον. A. B. (||) ὑμεῖς. N.

## Larger.

believes them, is Happy: According as you are now the Lovers of God, and Lovers of Chriſt, in the full Aſſurance of our Hope: from which God forbid that any among you ſhould be turned aſide.

XII. May I have Joy of you in all things, if I ſhall be worthy of it. For tho' I am bound, I am not worthy to be compar'd to one of you that are at liberty. I know that ye are not puffed up; for ye have Jeſus Chriſt within your ſelves: and eſpecially when I commend you, I know that ye have an Awe upon you; as it is written, *The Juſt Man is his own Accuſer.* And again, *Do thou declare thy ſin firſt, that thou may'ſt be juſtified.* And again, *When ye ſhall have done all things that are commanded you, ſay, We are unprofitable Servants; for that which is highly eſteem'd among Men, is Abomination in the ſight of God.* For, ſays the Scripture, *God be merciful to me a ſinner:* Therefore thoſe great Perſons, *Abraham,* and *Job,* called themſelves *Duſt and*

## Smaller.

XII. May I *therefore* have Joy of you in all things, if I ſhall be worthy of it. For tho' I am Bound, yet am I not worthy to be compared to one of you that are at Liberty. I know that ye are not puffed up; for ye have Jeſus Chriſt in your Hearts. And eſpecially when I commend you, I know that ye are Aſhamed, as it is written, *The Juſt Man condemneth himſelf.*

Proverbs XVIII. 17. If. XLIII. 26. Luke XVII. 10. XVI. 15. XVIII. 13. Geneſis XVIII. 27.

XIII.

**Smaller.**

Σπεύδάζετε ἓν βεβαιωθῆναι ἐν τοῖς δόγμασιν τῶ κυρίε καὶ τῶν ἀποστόλων, ἵνα πάντα ὅσα ποιῆτε κατευοδωθῆτε σαρκὶ καὶ πνεύματι, πίστει καὶ ἀγάπη, ἐν ὑφῷ καὶ παπεὶ καὶ ἐν πνεύματι, ἐν ἀρχῇ καὶ ἐν τέλει, μὴ τῶ ἀξιοπρεπεστάτε ἐπισκόπε ὑμῶν, καὶ ἀξιοπλόκε πνευματικῶ στεφάνε τῶ πρεσβυτερε ὑμῶν, καὶ τῶν χῦ θεὸν διακόνων· ὑποτάγητε τῷ ἐπισκόπῳ καὶ ἀλλήλοις, ὡς Ιησῦς Χεισὸς τῷ παπεὶ χῦ σάρκα, καὶ οἱ ἀπόστολοι

**Larger.**

πὶ", ἵνα ὑψωθῆτε· ὁ ταπεινῶν γὰρ ἑαυτὸν, ὑψωθήσεται· καὶ ὁ ὑψῶν ἑαυτὸν, ταπεινωθήσεται.

Σπεύδάσατε ἓν βεβαιωθῶναι ἐν τοῖς δόγμασι τῶ κυρίε καὶ τῶν ἀποστόλων, ἵνα πάντα ὅσα ποιεῖτε, κατευοδωθήσηται, σαρκί τε καὶ πνεύματι, πίστει καὶ ἀγάπη, μὴ τῶ ἀξιοπρεπεστάτε ἐπισκόπε ὑμῶν, καὶ (*) ἀξιοπλόκε" καὶ πνευματικῶ στεφάνε τῶ (†) πρεσβυτέρε" ὑμῶν, καὶ τῶν χῦ θεὸν διακόνων. ὑποτάγητε τῷ ἐπισκόπῳ, καὶ ἀλλήλοις, ὡς ὁ Χεισὸς τῷ παπεὶ, ἵνα ἕνωσις ᾖ χῦ θεὸν ἐν ὑμῖν.

Εἰδὼς

(*) ἀξιονίκε. B. (†) πρεσβυτείε. T.

## Larger.

*and Ashes* before God: And *David* says, *Who am I before thee, O Lord, that thou hast glorify'd me hitherto.* And *Moses*, who was the *Meekest of all Men upon the face of the Earth*, saith to God, *I am slow of speech, and of a slow tongue.* Be ye therefore Lowly in Heart your selves, that ye may be exalted: For *He that abaseth himself shall be exalted, and he that exalteth himself shall be abased.*

Job XXX. 19. 1 Chron. XVII. 16. Numbers XII. 3.

Exod. IV. 10.

Luke XIV. 11. XVIII. 14.

XIII. Study therefore to be confirm'd in the Doctrines of our Lord, and of his Apostles: that so all things, whatsoever ye do, may prosper, both in the Flesh and in the Spirit, in Faith and Charity, with your most worthy Bishop, and the well-wrought spiritual Crown of your Presbytery, and your Deacons, which are according to God. Be subject to your Bishop, and to one another, as Christ was to his Father, that there may be Unity according to God among you.

XIV.

## Smaller.

XIII. Study therefore to be confirm'd in the Doctrine of our Lord, and of *his* Apostles; that so whatsoever ye do, ye may prosper both in Body and Spirit; in Faith and Charity; in the Son, and in the Father, and in the *Holy* Spirit; in the Beginning, and in the End: Together with your most worthy Bishop, and the well-wrought Spiritual Crown of your Presbytery; and your Dea-

## Smaller.

φολοι τῷ Χειςῷ ϗ τῷ πατεὶ ϗ τῷ πνδ́ματι, ἵνα ἕνωσις ἡ Ϛαρκικὴ τε ϗ πνδ́ματικὴ.

Εἰδὼς ὅτι θεῦ γέμετε, συντόμως παρεκάλεσα ὑμᾶς. Μνημονεύετέ με ἐν ταῖς ϖροσευχαῖς ὑμῶν, ἵνα θεῦ ἐπιτύχω ϗ τῆ ἐν Συρίᾳ ἐκκλησίας, ὅθεν ὐκ ἄξιός εἰμι καλεῖσθε. Επιθέομαι γὰ τῆ ἡνωμένης ὑμῶν ἐν θεῷ ϖροσευχῆς ϗ ἀγάπης, εἰς τὸ ἀξιωθῆναι τινὰ ἐν Συρίᾳ ἐκκλησίαν διὰ τῆ ἐκκλησίας ὑμῶν δροσιθῆναι.

## Larger.

Εἰδὼς ὑμᾶς πεπληρωμθ́νους παντὸς ἀγαθῦ, (*) συντόμως" παρεκάλεσα ὑμᾶς ἐν ἀγάπῃ Ιησῦ Χειςῦ· μνημονδ́ετέ με ἐν ταῖς ϖροσευχαῖς ὑμῶν, ἵνα θεῦ ἐπιτύχω ϗ τῆ ἐν Συρίᾳ ἐκκλησίας, ἧς ὐκ ἄξιός εἰμι καλεῖσθαι ἐπίσκοπ⊖· ὀπιθέομαι γὰ τῆ (†) ἡνωμένης" ὑμῶν ἐν θεῷ ϖροσευχῆς ϗ ἀγάπης, εἰς τὸ ἀξιωθῆναι τινὰ ἐν Συρίᾳ ἐκκλησίαν διὰ τῆ διαξίας (||) ἡμῶν" πιμανθῆναι ἐν Χειςῷ.

Ασια-

Ασια-

(*) σύντομ⊖. B. (†) ἡγωμθ́ης. A. B. (||) ὑμῶν. N.

**Larger.**

XIV. Knowing you to be filled with every thing that is good, I have the more briefly exhorted you in the Love of Jesus Christ. Be mindful of me in your Prayers, that I may attain unto God; and of the Church which is in *Syria*, of which I am not worthy to be called Bishop. For I stand in need of your united Prayers and Affection in God, that the Church which is in *Syria* may obtain yet the favour to be fed by your good Order in Christ.

XV.

**Smaller.**

Deacons *which are* according to God. Be subject to your Bishop, and to one another, as Jesus Christ to the Father, according to the Flesh; and the Apostles both to Christ, and to the Father, & to the *Holy* Ghost; that so ye may be united both in Body and Spirit.

XIV. Knowing you to be full of God, I have the more briefly exhorted you. Be mindful of me in your Prayers, that I may attain unto God; and of the Church that is in *Syria*, from which I am not worthy to be called. For I stand in need of your Joynt-Prayers in God, and of your Charity, that the Church which is in *Syria* may be thought worthy to be nourish'd by your Church.

## Smaller.

Ἀσπάζονται ὑμᾶς Ἐφέσιοι ἀπὸ Σμύρνης, ὅθεν καὶ γράφω ὑμῖν, παρόντες εἰς δόξαν θεοῦ, ὥσπερ καὶ ὑμεῖς, οἳ κατὰ πάντα με ἀνέπαυσαν, ἅμα Πολυκάρπῳ ἐπισκόπῳ Σμυρναίων. Καὶ αἱ λοιπαὶ δὲ ἐκκλησίαι ἐν τιμῇ Ἰησοῦ Χριστοῦ ἀσπάζονται ὑμᾶς. Ἔρρωσθε ἐν ὁμονοίᾳ θεοῦ, κεκτημένοι διάκριτον πνεῦμα, ὅς ἐστιν Ἰησοῦς Χριστός.

## Larger.

Ἀσπάζονται ὑμᾶς ἐφέσιοι ἀπὸ Σμύρνης, ὅθεν καὶ γράφω ὑμῖν, παρόντες εἰς δόξαν θεοῦ, ὥσπερ καὶ ὑμεῖς, οἳ κατὰ πάντα με ἀνεπαύσατε, ἅμα Πολυκάρπῳ. καὶ αἱ λοιπαὶ δὲ ἐκκλησίαι ἐν τιμῇ Ἰησοῦ Χριστοῦ ἀσπάζονται ὑμᾶς. Ἔρρωσθε ἐν ὁμονοίᾳ, πνεῦμα κεκτημένοι ἀδιάκριτον, ἐν Χριστῷ Ἰησοῦ, διὰ θελήματος θεοῦ.

Πρὸς

## Larger.

XV. The *Epheſians* from *Smyrna* (from which place I write to you) ſalute you, who are preſent here to the Glory of God; in like manner as you are: who have in all things refreſh'd me; together with *Polycarp*. The reſt of the Churches alſo, in the Honour of Jeſus Chriſt, ſalute you. Fare ye well in Concord, enjoying the Spirit inſeparably, in Chriſt Jeſus, through the Will of God.

## Smaller.

XV. The *Epheſians* from *Smyrna* ſalute you, from which place I write unto you; (being preſent *here* to the Glory of God, in like manner as you are,) who have in all things refreſh'd me; together with *Polycarp* the Biſhop of the *Smyrnæans*. The reſt of the Churches, in the Honour of Jeſus Chriſt, ſalute you. Farewel, *and be ye ſtrengthned* in the Concord of God; enjoying his Inſeparable Spirit, which is Jeſus Chriſt.

## Smaller.

ΤΡΑΛΙΑΝΟΙΣ.

Ἰγνάτ⊙, ὁ κὴ Θεοφόρ⊙, ἠγαπημένῃ θεῷ πατρὶ Ἰησοῦ Χριστῷ ἐκκλησίᾳ ἁγίᾳ, τῇ οὔσῃ ἐν Τράλλεσιν τῆς Ἀσίας, ἐκλεκτῇ κὴ ἀξιοθέῳ, εἰρηνεύουσῃ ἐν σαρκὶ κὴ αἵματι τοῦ πάθους Ἰησοῦ Χριστοῦ, τῆς ἐλπίδ⊙ ἡμῶν, ἐν τῇ εἰς αὐτὸν ἀναστάσει· ἣν κὴ ἀπαύζομαι ἐν τῷ πληρώματι, ἐν ἀποστολικῷ χαρακτῆρι, κὴ εὔχομαι πλεῖστα χαίρειν.

## Larger.

Πρὸς ΤΡΑΛΛΗΣΙΟΥΣ.

Ἰγνάτ⊙, ὁ κὴ Θεοφόρος, τῇ ἠγαπημένῃ θεοῦ πατρὸς, κὴ Ἰησοῦ Χριστοῦ, ἐκκλησίᾳ ἁγίᾳ, τῇ οὔσῃ ἐν Τράλλεσιν, ἐκλεκτῇ, κὴ ἀξιοθέῳ, εἰρηνευούσῃ ἐν Σαρκὶ κὴ πνεύματι Ἰησοῦ Χριστοῦ, τοῦ ἐλπίδ⊙ ἡμῶν, ἐν πάθει τῷ διὰ σταυροῦ κὴ θανάτου, κὴ ἀναστάσει, ἣν κὴ ἀπαύζομαι ἐν τῷ πληρώματι, ἐν ἀποστολικῷ χαρακτῆρι, κὴ εὔχομαι πλεῖστα χαίρειν.

Ἄμωμον διάνοιαν, κὴ ἀδιάκριτον ἐν ὑπομονῇ ἔχων ὑμᾶς ἔχοντας, ὐ κατ' ἕξιν, ἀλλὰ κατὰ φύσιν· καθὼς ἐδήλωσέν μοι Πολύβι⊙ ὁ ἐπίσκοπ⊙ ὑμῶν, ὃς παρεγένετο θελήματι θεοῦ κὴ Ἰησοῦ Χριστοῦ, ἐν Σμύρνῃ,

Ἄμωμον διάνοιαν κὴ ἀνυπόκριτον ἐν ὑπομονῇ ἔχων ὑμᾶς ἕξεως, ὐ κατ' ἕξιν, ἀλλὰ κατὰ πίστιν· καθὼς ἐδήλωσε Πολύβι⊙ ὁ ἐπίσκοπ⊙ ὑμῶν· ὃς παρεγένετο θελήματι θεοῦ παρὼν, κὴ συμβιβᾷ Ἰησοῦ Χριστῷ, τῷ υἱῷ αὐτοῦ, συνεργείᾳ πνεύματ⊙, ἐν Σμύρνῃ· κὴ (*) ὅπως μοι συνεχάρη δεδεμένῳ

(*) οὕτως. A. B. ὄντως. N.

## Larger.

*To the* Trallians.

Ignatius, *who is also called* Theophorus, *To the Holy Church, beloved of God the Father, and of Jesus Christ, which is at* Tralles: *Elect, and Worthy of God; having Peace in the Flesh and Spirit of Jesus Christ, our Hope: in his Sufferings, by his Cross and Death, and in his Resurrection. Which also I salute in the Fulness, in the Apostolical Character; And wish all Joy.*

I. I Am acquainted with your unblameable, and sincere steady Temper of Mind, which you enjoy in Patience, not only for present Use, but for a Possession; according as *Polybius* your Bishop has declar'd: Who is come to *Smyrna*, by the Will of God the

## Smaller.

*To the* Trallians.

Ignatius, *who is also called* Theophorus, *to the Holy Church which is at* Tralles *in* Asia; *Beloved of God the Father of Jesus Christ; Elect,* and *Worthy of God; Having Peace thro' the Flesh, and Blood, and Passion of Jesus Christ our Hope; in the Resurrection which is by him: Which also I salute in its Fulness,* continuing in *the Apostolical Character; Wishing all Joy and Happiness unto it.*

I. I Have heard of your Blameless and Constant Disposition through Patience, which not only appears in your Outward Conversation, but is Naturally rooted, and grounded in you:

## Smaller.

νη, καὶ ὅπως μοι συνεχάρη δεδεμένῳ ἐν Ἰησοῦ Χριστῷ, ὥστε με τὸ πᾶν πλῆθος ὑμῶν ἐν αὐτῷ θεωρῆσαι. ἀποδεξάμενος τὴν τοῦ Θεοῦ δόξαν δι' αὐτοῦ, ἔδοξα δι' ὑμᾶς, ὡς ἔγνων μιμητὰς ὄντας θεοῦ.

Ὅτ' ἂν γὰρ τῷ ὁπισθόπῳ ὑποτάσσησθε ὡς Ἰησοῦ Χριστῷ, φαίνεσθέ μοι οὐ κατ' ἄνθρωπον ζῶντες, ἀλλὰ κατὰ Ἰησοῦν Χριστὸν, τὸν δι' ἡμᾶς ἀποθανόντα, ἵνα, πιστεύσαντες εἰς τὸν θάνατον αὐτοῦ, τὸ ἀποθανεῖν ἐκφύγητε. ἀναγκαῖον ἐν ἔστιν, ὥσπερ ποιεῖτε,

## Larger.

δεδεμένῳ ἐν Χριστῷ Ἰησοῦ, ὡς τέ με τὸ πᾶν πλῆθος ὑμῶν ἐν αὐτῷ θεωρῆσαι. ἀποδεξάμενος τὴν τοῦ θεοῦ δόξαν, δι' αὐτοῦ ἔδοξα, διὰ ὑμᾶς μιμητὰς ὄντας Ἰησοῦ Χριστοῦ τοῦ σωτῆρος.

Τῷ ὁπισθόπῳ ὑποτάσσεσθε, ὡς τῷ κυρίῳ. αὐτὸς γὰρ ἀγρυπνεῖ ὑπὲρ τῆς ψυχῶν ὑμῶν, ὡς λόγον ἀποδώσων θεῷ. διὸ καὶ φαίνεσθέ μοι οὐ κατ' ἄνθρωπον ζῶντες, ἀλλὰ κατὰ Ἰησοῦν Χριστόν, ὃς δι' (*) ἡμᾶς ἀπεθανόντα· ἵνα πιστεύοντες εἰς τὸν θάνατον αὐτοῦ διὰ τοῦ βαπτίσματος, κοινωνοὶ τῆς ἀναστάσεως αὐτοῦ γένησθε. ἀναγκαῖον ἐν ὄζειν ὅσα

(*) Fortè ὑμᾶς.

## Larger.

the Father, and the Lord Jesus Christ his Son, with the Co-operation of the Spirit. Who so rejoiced with me, that am bound in Christ Jesus, that I saw your whole Multitude in him. Having therefore received by him the Testimony of your Good Will, which is according to God, I gloried to find you the Followers of Jesus Christ our Saviour.

II. Be ye subject to your Bishop, as to the Lord: For he *watches for your Souls, as he that must give an Account of them to God.* Wherefore you appear to me to live not after the manner of Men, but according to Jesus Christ; who dyed for us; that believing in his Death, ye may by Baptism be made Partakers of his Resurrection.

## Smaller.

In like manner as *Polybius* your Bishop has declared unto me; Who came *to me* to *Smyrna*, by the Will of God and Jesus Christ; and so rejoiced together with me in my Bonds for Jesus Christ, that *in effect* I saw your whole Church in Him. Having therefore received the Testimony of your Good Will towards me for God's sake, by Him; I seemed to find you, as also I knew that ye were, the Followers of God.

II. For whereas ye are subject to your Bishop as to Jesus Christ, ye appear to me to live not after the manner of Men, but according to Jesus Christ, who died for us; that so believing in his Death, ye might escape Death. It is there-

Hebrews XIII. 17.

## Smaller.

εἴτε, ἄνδ τῦ ἐπισκόπυ μηδὲν φοβᾶσθαι ὑμᾶς· ἀλλ' ὑποτάσσεσθε ϗ τῷ πρεσβυτερίῳ, ὡς τοῖς ἀποστόλοις Ιησῦ Χριστῦ τ ἐλπίδ ἡμῶν, ἐν ᾧ διάγοντες διαπαυσόμεθα. Δεῖ δ ϗ τὺς διακόνυς ὅλας μυστηρίων Χριστῦ Ιησῦ, ϗ πάντα τρόπον ἀρέσκειν· ὐ γὰρ βρωμάτων ϗ ποτῶν εἰσὶ διάκονοι, ἀλλ' ἐκκλησίας θεῦ ὑπηρέται. Δέον ἔν αὐτὺς φυλάσσεσθε τὰ ἐγκλήματα ὡς πῦρ.

Ομοίως πάντες ἐντρεπέσθωσαν τὺς διακόνυς, ὡς Ιησῦν Χριστὸν, ὡς ϗ τὸν ἐπίσκοπον, ὅλον ὐδὸν τῦ παντός· τὺς δὲ πρεσβυτέρυς, ὡς συνέδριον θεῦ, ϗ ὡς σύνδεσμος ἀποστόλων.

## Larger.

ὅσα γὰρ ποιεῖτε, ἄνδ τῦ ἐπισκόπυ μηδὲν φοβᾶσθε ὑμᾶς· (*) ἀλλ' ὑποτάσσεσθε ϗ τῷ πρεσβυτερίῳ", ὡς ἀποστόλοις Ιησῦ Χριστῦ, τ ἐλπίδ ἡμῶν, ἐν ᾧ διάγοντες, ἐν αὐτῷ εὑρεθησόμεθα. Δεῖ δ ϗ τὺς διακόνυς ὅλας μυστηρίων Χριστῦ Ιησῦ, ϗ πάντα τρόπον ἀρέσκειν· ὐ γὰρ βρωτῶν ϗ ποτῶν εἰσὶ διάκονοι, ἀλλ' ἐκκλησίας θεῦ ὑπηρέται. Δέον ἔν (†) αὐτῶν" τὰ ἐγκλήματα φυλάσσεσθε, ὡς πῦρ φλέγον. αὐτὶ μ ἓν ἔσωσαν τοῦτο.

Υμεῖς δ ἐντρέπεσθε αὐτὺς, ὡς Χριστὸν Ιησῦν, ὅ φύλακές εἰσι τῦ τόπυ, ὡς ϗ ὁ ἐπίσκοπ, ὃς πᾶς ἦν ὅλων τύπος ὑπάρχει. οἱ δ πρεσβύτεροι, ὡς συνέδριον θεῦ, ϗ σύνδεσμ ἀποστόλων Χριστῦ. χρεὶς τούτων ἐκκλησία ἐκλεκτὴ ἁγ

(*) Pro ὑποτάσσεσθε habet. N. ὑποτάσσεσθαι, ἀλλὰ ϗ τῷ πρεσβυτερίῳ ὑποτάσσεσθε. B. (†) αὐτὺς. N.

**Larger.**

ction. It is therefore neceſſary, whatſoever you do, to do nothing without your Biſhop: Nay, to be ſubject alſo to your Presbytery, as to the Apoſtles of Jeſus Chriſt, our Hope. In whom if we walk we ſhall be found in him. It behoves you alſo in every thing to pleaſe the Deacons, who are Miniſters of the Myſteries of Jeſus Chriſt: For they are not Miniſters of Meat and Drink, but Servants of the Church of God. They therefore are oblig'd to avoid Offences, as they would a burning Fire. Let them therefore take care to be ſuch Perſons.

III. And do ye Reverence them, as Jeſus Chriſt; whoſe Place they ſupply: as alſo the Biſhop is the Repreſentative of the Father of all things: and the Presbyters are as the Sanhedrim of God, and Aſſembly of the Apoſtles of Chriſt. Without theſe Officers there is no Elect Church

**Smaller.**

fore neceſſary that, as ye do, ſo without your Biſhop, you ſhould do nothing: Alſo be ye ſubject to your Preſbyters, as to the Apoſtles of Jeſus Chriſt our Hope; in whom if we walk, we ſhall be found *in Him*. The Deacons alſo, as being the *Miniſters* of the Myſteries of Jeſus Chriſt, muſt by all means pleaſe all. For they are not the Miniſters of Meat and Drink, but of the Church of God. Whereforethey muſt avoid all Offences, as *they would do* Fire.

III. In like manner let all Reverence the Deacons, as Jeſus Chriſt; and the Biſhop as the Father; and the Preſbyters as the Sanhedrim of God, and College of the Apoſtles. Without theſe there is no Church

## Smaller.

λων. Χφεὶς τάτων ἐκχλησία ἡ καλεῖται· ὠφελῶν πέπεισμαι ὑμᾶς ὅτως ἔχειν. Τὸ γὰρ ἐξεμπλάριον τ ἀγάπης ὑμῶν ἔλαβον, καὶ ἔχω μετ' ἐμαυτῆ ἐν τῷ ὀπισκόπῳ ὑμῶν, ἓ αὐτὸ τὸ καλάσημα μεγάλη μαθητεία. ἡ δὲ τεχάτης αὐτῆ δύναμις· ὃν λογίζομαι καὶ τοὺ ἀδέες ἐντρέπεδς. ἀγαπῶντας, ὡς ἃ φείδομαι ἑαυτὸν πότερον δυνάμενο γεφρειν ὧδὲ τάτε εἰς τῦτο ὠήθην, ἵνα ὡς κατάχρι ὡς ἀπόστολο ὑμῖν διατάσσομαι.

Πολλὰ φρονῶ ἐν θεῶ· ἀλλ' ἐμαυτὸν μετρῶ, ἵνα μὴ εἰς κομχήσει ἀπόλωμαι.

## Larger.

ὐκ ἔστιν, ἡ συνέδριομα (*) ἁγίων· ἡ συναγωγὴ ὁσίων. πέπεισμαι ὅ κὴ ὑμᾶς ὅτω διακεῖδς· τὸ γὰρ ἐξεμπλάριον τ ἀγάπης (†) ἔλαβον, κὴ ἔχω μετ' ἐμαυτῆ ἐν τῷ ὀπισκόπῳ ὑμῶν, ἓ αὐτὸ τὸ καλάσημα, μεγάλη μαθητεία. ἡ δὲ τεχάτης αὐτῆ, δύναμις· (||) ὃν λογίζομαι κὴ τοὺ ἀδέες ἐντρέπεδς. ἀγαπῶν ὑμᾶς, φείδομαι συνλογάτερον ὀπτεῖλαι, ἵνα μὴ δόξω πολὺν ἐμ τεχάτης, ἢ ὀπηδεὺς δέδεμαι μ διὰ Χριδὸν, ἀλλ' ὐδέπω Χριδοῦ ἄξιός εἰμι· ἐὰν ὃ τελφωθῶ, τάχα γενήσομαι. ὐχ ὡς ἀπόστολος διατάσσομαι,

Αλλ' ἐμαυτὸν μετρῶ, ἵνα μὴ εἰς κομχήσει ἀπόλωμαι. καλὸν ὃ τὸ ἐν κυρίῳ καυχᾶδαι· κὰν ἐῤῥωμενόω

(*) ἅγιον, A.B. (†) Fortè ὑμῶν inferi debet. (||) ἦν. A.B.

**Larger.**

Church, no Collection of Saints, no Assembly of Holy Persons. I am perswaded that you also are thus affected. For I have received the Pattern of your Love, and even now have it with me, in your Bishop: Whose very Behaviour is greatly instructive; and his mild Temper of great Efficacy: Whom I suppose the Unbelievers themselves reverence. Because I love you, I avoid to write more sharply to you; that I may not seem to some to be too vehement, or to want any thing. I am indeed bound for the Sake of Christ; but I am not yet worthy of Christ. But when I shall be perfected, perhaps I then may be so. But,

IV. I do not *Ordain*, like an Apostle; but I measure my self that I may not perish by boasting: but it is good to *glory*

**Smaller.**

Church. Concerning all which I am perswaded that ye think after the very same manner: For I have received, and even now have with me the Pattern of your Love, in your Bishop. Whose very Look is Instructive; and whose Mildness Powerful: Whom I am perswaded, the very Atheists themselves cannot but reverence. But because I have a Love towards you, I will not write any more sharply unto you about this Matter, though I very well might; but now I have done so; lest being a condemn'd Man, I should seem to prescribe to you as an Apostle.

IV. I have great Knowledge in God; but I refrain my self, lest I should perish in my Boasting. For now

## Smaller.

μαι. Νῦν γάρ με δεῖ πλέον φοβεῖσθαι, καὶ μὴ προσέχειν τοῖς φυσῶσιν με. Οἱ γὰρ λέγοντές μοι, μαίνῃ με. Ἀγαπῶ μὲν γὰρ τὸ παθεῖν, ἀλλ' οὐκ οἶδα εἰ ἄξιός εἰμι. τὸ γὰρ ζῆλος πολλοῖς μὲ φαίνεται, ἐμὲ δὲ πλέον πολεμεῖ. Χρήζω ἓν προσώπῳ, ἐν ᾧ κηλαλύεται ὁ ἄρχων τοῦ αἰῶνος τούτου.

Μὴ οὐ δύναμαι τὰ ἐπουράνια γράψαι; ἀλλὰ φοβοῦμαι μὴ νηπίοις οὖσιν ὑμῖν βλάβην προξενῶ. Καὶ συγγνωμονεῖτέ μοι· μήποτε, ὀλυνθέντες χωνεῦσαι, σφαγγαλωθῆτε. Καὶ γὰρ ἐγὼ ὁ κακὸς δέδεμαι, καὶ δυνάμιν τὰ ἐπουράνια, καὶ τὰς τοποθεσίας τὰς

## Larger.

μείονος ὢν τὰ κατ' ἐκεῖνον, πλείονα μοι δεῖ φοβεῖσθαι, καὶ μὴ προσέχειν τοῖς εἰκῇ φυσῶσί με· οἱ γάρ με ἐπαινοῦντες, μαίνεσθαι. (*) ἀλλ' ἐκ οἶδα εἰ ἄξιός εἰμι· ὁ γὰρ ζῆλος τοῖς ἐχθροῖς πολλοῖς μὲ ἐφάνεται, ἐμὲ δὲ (†) πολεμεῖ". χρήζω ἓν προσώπῳ, ἐν ᾧ κηλαλύεται ὁ ἄρχων τοῦ αἰῶνος τούτου, ὁ διάβολος.

Μὴ γὰρ ἐκ (‖) ἐθελήσω ὑμῖν μυστικώτερα γράψαι; ἀλλὰ φοβοῦμαι μὴ νηπίοις οὖσιν ὑμῖν, βλάβην προξενῶ· καὶ σύγγνωτέ μοι, μὴ, ὀλυνθέντες χωνεῦσαι τὴν ἐνέργειαν, σφαγγαλωθῆτε· καὶ γὰρ ἐγὼ, ὁ κακὸς ὤν, τὰ δέδεμαι, καὶ δύναμαι νοεῖν τὰ ἐπουράνια, καὶ τὰς ἀγγελικὰς τάξεις, καὶ τὰς τῶν (*) ἀρχαγγέλων", καὶ σφατῶν ἐξαλ-

(*) ἀγαπῶ μὲν γὰρ τὸ παθεῖν, inseri debent, vel hujusmodi, nonnulla... (†) πολεμεῖ. B. (‖) Forte ἐδυνάμην. (*) ἀγγέλων. A. N.

## Larger.

*glory in the Lord.* Yea tho' I were confirm'd in things pertaining to God, yet ought I to be so much the more fearful, and not hearken to such as vainly puff me up. For those that commend me scourge me. For indeed I desire to suffer, but know not whether I be worthy to do so. The evil Will of the Wicked one is not visible to many, but it wars against me. I therefore stand in need of a meek Disposition, whereby the Devil, who is the Ruler of this World, is destroy'd.

V. For am not I able to write to you still things more mysterious? But I am afraid lest I should do you harm, as being Babes. Pardon me in this; lest when you are not able to bear their Force, ye be suffocated by them. For I my self, altho' I be one in Bonds, and am able to understand Heavenly things, the Orders of Angels, and the

## Smaller.

now I ought the more to fear; and not hearken to those that *would* puff me up. For they that speak to me, *in my Praise,* Chasten me. For I indeed desire to suffer, but I cannot tell whether I am worthy *so to do.* And this Desire, though to others it does not appear, yet to my self it is *for that very Reason* the more Violent. I have therefore need of Moderation; by which the Prince of this World *is destroy'd.* 1 Cor. I. 14.

V. Am I not able to write to you of Heavenly things? But I fear lest I should Harm you, who are yet but Babes in Christ: (Excuse me *this Care;*) And lest perchance being not able to receive them, ye should be choaked *with them.* For even

I

| Smaller. | Larger. |
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| τὰς ἀγγελικὰς, καὶ τὰς συσάσεις τὰς ἀρχοντικὰς, ὁρατὰ τε καὶ ἀόρατα. Παρὸ τοῦτο, εἰ δὲ καὶ μαθητὴς εἰμι. Πολλὰ γὰρ ἡμῖν λείπει, ἵνα δεῦ μὴ λειπώμεθα. | ἐξαλλαγὰς, δυνάμεών τε καὶ κυριοτήτων διαφορὰς, θρόνων τε καὶ ἐξουσιῶν ὑπεξαλλαγὰς, αἰώνων τε μεγαλότητας, ἥν τε χερουβεὶμ καὶ σεραφεὶμ τὰς ὑπεροχὰς, τῶν τε πανδίμαλον τὴν ὑψηλότητα, καὶ τὸ κυρίε τὴ βασιλείαν· καὶ ὑπὲρ πᾶσι, τὸ τὴ παντοκράτορος δεῦ ἀπερίδητον. ταῦτα γινώσκων ἐγὼ, ὁ πάντως ἤδη τετελείωμαι, ἢ μαθητὴς εἰμι οἷος Παῦλος, καὶ Πέτρος· πολλὰ γάρ μοι λείπει, ἵνα δεῦ μὴ ὑπολήφθω. |
| Παρακαλῶ ὖν ὑμᾶς, ὐκ ἐγὼ, ἀλλ' ἡ ἀγάπη ιησῦ χριςῦ, μόνη τῇ χριςιανῇ θρῃ χρῆσθαι, ἀλλοτείας δὲ βοτάνης ἀπέχεδαι, ἥτις ὄζιν αἵρεσις. Οἱ καιροὶ παρεμπλέκουσιν Ιησῦν Χριςὸν, κατ' ἀξίαν πιςευόμενοι ὥσπερ δανάσιμον φάρμακον διδόντες μὴ οἰνομέλιτος, ὅπερ ὁ | Παρακαλῶ ὖν ὑμᾶς, ὐκ ἐγὼ, ἀλλ' ἡ ἀγάπη Ιησοῦ Χριςοῦ, ἵνα τὸ αὐτὸ λέγητε πάντες, καὶ μὴ ἦ ἐν ὑμῖν χίσματα· ἦτε δὲ κατηρτισμένοι τῇ αὐτῇ γνώμῃ, καὶ τῷ αὐτῷ νοΐ. εἰσὶ γάρ τινες ματαιολόγοι, καὶ φρεναπάται, ὁ χριςιανοὶ, ἀλλὰ χριςέμποροι, ἀπάτῃ περιφέροντες τὸ ὄνομα χριςοῦ, (*) τῦ" καὶ καπηλεύοντες τὸν λόγον τῦ δαγγελίε, καὶ τὸν ἰὸν σερπέκοντες |

(*) Deeſt. A. B.

**Larger.**

the different Sorts of Archangels and Hosts; the Distinctions between Powers and Dominions; the Diversity between Thrones and Authorities; the Magnificence of the *Æons*; the Supereminence of the Cherubim and Seraphim; the Sublimity of the Spirit; the Kingdom of the Lord; and, above all, the incomparable Majesty of Almighty God; tho' I say I am not unacquainted with these Things, I am not therefore perfect; or such a Disciple as *Paul* and *Peter*. For I stand in need of many things, that I may not fall short of God.

VI. I therefore, or rather not I, but the Love of Jesus Christ exhort you, that *ye all speak the same things; and that there be no divisions among you; but that ye be perfectly joined together in the same judgment, and in the same mind.* For there are some *vain talkers and deceivers*, not Followers of Christ, but Merchandizers of Christ: Bearing about the Name of Christ fraudulently

**Smaller.**

I my self, altho' I am in Bonds, yet am not therefore able to understand Heavenly Things: As the Places of the Angels, and the several Companies of them, under their respective Princes; Things Visible and Invisible; but in these I am yet a Learner. For many things are wanting to us, that we come not short of God.

VI. I Exhort you therefore, *or rather* not I, but the Love of JesusChrist; that ye use none but Christian Nourishment; abstaining from Pasture which is of another Kind, I mean Heresie. *For they that are Hereticks,* confound together *the Doctrine of* Jesus Christ; with *their own*

v. 10.

Tit. I. 10.

## Smaller.

ὁ ἀγνοῶν ἡδέως λαμβάνει ἐν ἡδονῇ, κἀκεῖ τὸ ἀποθανεῖν.

## Larger.

κονίες τ' πολάνης τῇ γλυκείᾳ πεφυρμένοι, ὥσπερ οἰνομέλιτι κώνωπον κεραννύντες, ἵνα ὁ πίνων τῇ (*) γλυκυτάτῃ" ἁλοὺς ποιόσπι πιὸ γυσικὴν ἄθησιν, ἀφυλάκτως τῷ θανάτῳ πειπαρῇ. παραινεῖ πε ἡμῖν παλαιῶν, μηδεὶς ἀγαθὸς (†) λεγέσθω", κακῷ τὸ ἀγαθὸν κεραννύς. λέγεσι γὰρ Χριστὸν, ἐχ ἵνα Χριστὸν κηρύξωσιν, ἀλλ' ἵνα Χριστὸν ἀθετήσωσι· (‖) κ" ὁ νόμον συσήσωσιν, ἀλλ' ἵνα ἀνομίαν καταγγείλωσι· τ μ γὰρ Χριστὸν ἀλλοτρίωσι τ παθῶς· τὸν δ νόμον τ Χριστῦ, κ τ ἐκ παρθένε γένησιν διαβαλλόσιν· ἐπαισχυνόμενοι τὸν σταυρὸν, τὸ πάθος ἀρνοῦνθ, κ τ ἀνάστασιν ὑ πιστεύσι· τὸν θεὸν ἄγνωστον εἰσηγοῦνθ· τὸν Χριστὸν ἀγένητον νομίζωσι· τὸ δ πνεῦμα ὐδὲ ὅτι ἐστὶν, ὁμολογοῦσι. πνὲς δ αὐτῶν, τὸν μ υἱὸν, ψιλὸν ἄνθρωπον εἶ λέγωσι· ταὐτὸν δ' εἶ πατέρα κ υἱὸν κ πνεῦμα ἅγιον· κ τ κτῆσιν (*) ἔργον" θεῦ, ὑ διὰ Χριστοῦ, ἀλλ' ἑτέρε πνὸς ἀλλοτρίας δυνάμεως.

Ασφα-

(*) γλυκυτάτ. A. (†) λογέσθω. A. (‖) Deeſt. B. (*) ἔργον. A.

**Larger.**

dulently, *corrupting the word* of the Gospel, and intermixing the Poison of their Deceit with their sweet Words; tempering, as it were, rank Poison with a pleasant Potion; that so he that drinks being deceiv'd in his Taste by its extraordinary Sweetness, may, before he is aware, meet with his Death. One of the Ancients gives us this Warning; *Let no one be called Good that mixes good with evil.* For they speak of Christ, not that they may preach Christ, but that they may reject him: They speak also of the Law, not that they may establish the Law, but declare Disobedience to it. For they alienate Christ from the Father; and the Law from Christ. They calumniate his Nativity of the Virgin; they are asham'd of the Cross, and deny the Passion, and do not believe the Resurrection. They introduce God as a Being unknown, and suppose Christ to be Unbegotten: And as to the Spirit

**Smaller.**

*own* Poison; whilst they seem worthy of Belief: As Men give a deadly Potion mix'd with sweet Wine; which he who is ignorant of, does, with the treacherous Pleasure, sweetly drink in his own Death. 2 Cor. ii. 17.

*Wanting.*

## Smaller.

Φυλάπεσθε ἓν τοῦ πιέτες. Τοῦτο δὲ ἔσαι ὑμῖν μὴ φυσιομμόοις, ϗ ἔσιν ἀχρειόσοις, δεῦ Ιησῦ Χρισῦ, ϗ τῦ ἐπισκόπυ, ϗ τῆ διαλαγμάτων τῆ ἀποστόλων. Ο ἐντὸς δυσασεβείε ὢν, καθαρός ὅζι· ὁ δὲ ἐκτὸς ὢν, ἀ καθαρός ὅζι· τῦτ' ἔστιν, ὁ χωεὶς ἐπισκόπυ ϗ πρεσβυτερίε ϗ διακόνυ πεφώνωπ, ἔπος ἀ καθαρός ὅζιν τῆ συνηδήσει.

## Larger.

Ασφαλίζεσθε ἓν (*) τοῦ πιέτες", ἵνα μὴ λάθητε βρόχον παῖς ἑαυτῶν ψυχαῖς· ϗ τ βίον ὑμῶν ἀπρόσκοπον (†) πόσεσθε" πᾶσιν ἀνθρώποις, ἵνα μὴ ϗμῶπτε παρὰς (||) τῆ σκοπᾶ", ϗ ὡς δίκπυον ἐκτεταμμόον· ὁ μὲ ἰώμμϕ γὰ ἑαυτὸν ἐν τοῖς ἔργοις ἑαυτῦ, ἀδελφός ὅζι τῦ λυμαινομμόυ ἑαυτόν. ἐὰν ἓν ϗ ὑμεῖς ἀποθῆσθε φυσίωση, ἀλαζονείαν, τύφον, ὑπερφίαν, δυνατὸν ὑμῖν ἴζιν (*) ἀχρειόσοις" δεῦ· ἐγὼ γὰ ὅζι τοῖς φοβεμμόοις αὐτόν· ϗ ὅπι πίνα, φησὶν, ἐπιβλέφω, ἀλλ' ἢ ἐπὶ τὸν ταπεινὸν, ϗ ἡσύχον, ϗ τρέμοντά μι τοῦ λόγυς; αἰδεῖσθε δὲ ϗ τ ἐπίσκοπον ὑμῶν, ὡς χρεσὸν, (†) καθ' ὃ ὑμῖν" οἱ μακάριοι ἀπόστολοι. ὁ ἐντὸς τῦ δυσασεβείε ὢν, καθαρός ὅζι· ἀλλ ϗ ὑπακόϊ τῷ ἐπισκόπῳ, ϗ τοῖς πρεσβυ-

(*) πρὸς τὰς πιέτυς. A. B (†) πόσεσθαι. A. (||) τ σκοπῆς. T. (*) ἀχρείσος. A. B. (†) καθ. B. καθὼ ἡμῖν. A.

**Larger.**

rit they do not own his Being. Some of them say that the Son is a meer Man, and that the Father, Son, and Holy Spirit are all one; and that the Creation is the Work of God, not by Christ, but by some other foreign Power.

VII. Have a care therefore of such Persons, that you may not admit of a Snare to your own Souls; but render your Life inoffensive to all Men, lest you become a *gin upon a watch-tower, and as a net spread abroad.* For, *he that does not heal himself in his own works is the brother of him that destroys himself.* If therefore you also put away Pride, Arrogance, Disdain and Haughtiness, you may be inseparably united to God: For, *He is nigh to those that fear him.* And, says he, *Upon whom will I look; but upon him that is humble and quiet, and trembles at my word?* Do ye also reverence your Bishop as Christ himself, according as the blessed Apostles have ordained for you. He that is

**Smaller.**

VII. Wherefore guard your selves against such Persons. And that you will do if you are not puffed up; but continue inseparable from Jesus Christ *our* God, and from your Bishop, and from the Commands of the Apostles. He that is within the Altar is Pure: But he that is without, that is, that does any thing without the Bishop, and Presbyters, and Deacons, is not Pure in his Conscience.

Hos. V. 1.

Proverbs XVIII. 9.

Psalm LXXXV. 10. Isaiah LXVI. 2.

**Smaller.**

πρεσβυτέρους· ὁ δὲ ἐκτὸς ὢν, ἔτι ἐστὶν ὁ χωρὶς τοῦ ἐπισκόπου, καὶ τῶν πρεσβυτέρων, καὶ τῶν διακόνων τὸ πρόσωπον. ὁ τοιοῦτος μιμεῖται τὴν συνειδήσει, καὶ ἔστιν ἀπίστου χείρων· τί γὰρ ὄφελος ἐπισκόπου, ἀλλ' ἢ πάσης ἀρχῆς καὶ ἐξουσίας ἐπέκεινα, πάντων κρατῶν, ὡς οἷόν τε ἄνθρωπον κρατεῖν, μιμητὴν γινόμενον καὶ δύναμιν χειρὸς τοῦ θεοῦ. τί δὲ πρεσβυτέριον, ἀλλ' ἢ σύστημα ἱερέων, σύμβουλοι καὶ συνεδρευταὶ τοῦ ἐπισκόπου. τί δὲ διάκονοι, ἀλλ' ἢ μιμηταὶ τῶν ἀγγελικῶν δυνάμεων, λειτουργοῦντες αὐτῷ λειτουργίαν καθαρὰν, καὶ ἄμωμον, ὡς Στέφανος ὁ ἅγιος Ἰακώβῳ τῷ μακαρίῳ, καὶ Τιμόθεος καὶ Λίνος Παύλῳ, καὶ (*) Ἀνέγκλητος καὶ Κλήμης Πέτρῳ. ὁ τοίνυν τούτων φρονεῖν, ἄθεος πάμπαν εἴη ἂν, καὶ δυστυχὴς, (†) καὶ ἀθετῶν χειρὸν, καὶ τῷ αὐτοῦ (||) διάταξιν σμικρύνων.

**Larger.**

Εγὼ

(*) Ανάκλητος. A. B. T. (†) Deest B. (||) Διάταξιν. T.

**Larger.**

is within the Altar is Pure, therefore he is alſo obedient to the Biſhop and Preſbyters: But he that is without is one that does any thing without the Biſhop, the Presbyters, and the Deacons: Such an one is *defiled in his Conſcience*, and *is worſe than an infidel.* For what is the Biſhop? but one having all Power and Authority; governing all things ſo far as a Man is capable of governing: Being a Reſemblance according to the Power of the Chriſt of God. What is alſo the Presbytery? but an Holy Aſſembly, the Counſellors and Co-Aſſeſſors of the Biſhop. And what are the Deacons? but a Reſemblance of [Chriſt; miniſtring to the Biſhop as Chriſt to the Father, and] attending upon him in an holy and unblameable Miniſtration; as the holy *Stephen* did to the bleſſed *James*; *Timothy* and *Linus* to *Paul*; *Anencletus* and *Clemens* to *Peter*. He therefore that will not hearken to theſe Officers muſt needs be

**Smaller.**

1 Tim. I. 15. V. 8.

## Smaller.

Οὐκ ἐπεὶ ἔγνων τοιοῦτόν τι ἐν ὑμῖν, ἀλλὰ προφυλάσσω ὑμᾶς ὄντας μου ἀγαπητοὺς, πρὸ ὁρῶν τὰς ἐνέδρας τοῦ διαβόλου. Γυμνῆς ἦν, προϋπάδειαν ἀναλαβόντες, ἀγανήσασθε ἑαυτοὺς ἐν πίστει, ὅς ἐστιν σὰρξ τοῦ κυρίου, καὶ ἐν ἀγάπῃ, ὅ ἐστιν αἷμα Ἰησοῦ Χριστοῦ. Μηδεὶς ὑμῶν κατὰ τοῦ πλησίον ἐχέτω. Μὴ ἀφορμὰς δίδοτε τοῖς ἔθνεσιν, ἵνα μὴ δι' ὀλίγους ἄφρονας τὸ ὄνομα μου δι' ἡμᾶς βλασφημεῖται. Οὐαὶ γὰρ δι' ὃν τὸ ὄνομά μου βλασφημεῖται.

## Larger.

Ἐγὼ δὲ ταῦτα ὑμῖν ὑπεστειλάμην, οὐχ ὅτι ἔγνων τινὰς ἐν ὑμῖν· ἀλλὰ μηδὲ συγχωρήσειέ ποτε ὁ θεὸς τοιοῦτον εἰς ἀκοὰς ἐλθεῖν τοὺς ἁγίους, ὁ μὴ φθάσαμεν καὶ τοὺς ὑφ' αὐτοῦ διὰ τὴν ἀγίαν ἐκκλησίαν· ἀλλὰ προορῶν τὰς ἐνέδρας τοῦ πονηροῦ, ταῖς παραγγελίαις προασφαλίζομαι ὑμᾶς, ὡς τέκνα μου ἀγαπητὰ, καὶ ὡσεὶ ἐν χειρὶ, προποιζων ὑμᾶς τὰ φυλακτικὰ τῆς (*) λοιμικῆς" ἧς ἀνυποτάκτων νόσε, (†) ἧς" ὑμεῖς ἀποφύγετε τὴν νόσον, διδαχὴ χειρὸς τοῦ κυρίου ἡμῶν. ὑμεῖς ἦν ἀναλαβόντες προθύμια, γίνεσθε μιμηταὶ παθημάτων χειρὸς, καὶ ἀγάπης αὐτοῦ, ὡς ἠγάπησεν ἡμᾶς, δοὺς ἑαυτὸν ὑπὲρ ἡμῶν λύτρον, ἵνα τῷ αἵματι αὐτοῦ καθαίσῃ ἡμᾶς παλαιᾶς συνειδείας, καὶ ζωὴν ἡμῖν ἐνδέχηται, (||) μέλλοντας", ὅσον ἐδέπω, ἀπόλλυσθαι ὑπὸ τῆς ἐν ἡμῖν κακίας. μηδεὶς ἦν ὑμῶν τὸ κατὰ τοῦ πλησίον ἐχέτω· ἄφετε γὰρ, φησὶν ὁ κύριος ἡμῶν, καὶ ἀφεθήσεται ὑμῖν. μὴ ἀφορμὰς δίδοτε τοῖς ἔθνεσιν, ἵνα μὴ ὀλίγων πνευμάτων

(*) λυμικῆς. N. (†) οἷς. N. fortè legend. ὧν. (||) μέλλοντ' ἂν. B.

## Larger.

be one utterly without God, an impious Perſon, who deſpiſes Chriſt, and ſlights his Conſtitution.

VIII. Now I write thus to you, not that I know any ſuch Perſons among you: Nay indeed, I hope God will never permit any ſuch thing to come to my Knowledge, that God, I ſay, who *has not ſpared his Son for the ſake of his holy Church*: But foreſeeing the Snares of the wicked one I fore-arm you by my Admonitions, as my beloved and faithful Children in Chriſt: Giving you Preſervatives from ſo peſtilent a Diſtemper of unruly Men: From which do you flee by the good Will of Chriſt our Lord; wherefore putting on Meekneſs, be ye followers of his Sufferings, and *his love wherewith he has loved us*, when *he gave himſelf a ranſom for us*, that he might cleanſe us by his Blood from our old Impiety, and beſtow Life upon us when we were in imminent Danger of periſhing, through the wicked

## Smaller.

VIII. Not that I know there is any thing of this Nature among you; But I fore-arm you, as being *greatly* Beloved by me, foreſeeing the Snares of the Devil. Wherefore putting on Meekneſs, renew your ſelves in Faith, that is the Fleſh of the Lord; and in Charity, that is the Blood of Jeſus Chriſt. Let no Man have any *Grudge* againſt his Neighbour. Give no Occaſion to the *Gentiles*; leſt by means of a few fooliſh Men, the whole Congregation of God be Evil ſpoken of. For Woe to that Man through whoſe Vanity my Name is Blaſphemed by any.

Romans VIII. 32.

Eph II. 4.

1 Tim. II. 6.

## Smaller.

Κωφώθητε ἓν, ὅταν ὑμῖν χωρὶς Ιησοῦ Χριστοῦ λαλῇ τις, τὸν ἐκ γλώσσης Δαβὶδ, τὸν ἐκ Μαρίας, ὃς ἀληθῶς ἐγεννήθη, ἔφαγέ τε καὶ ἔπιεν. ἀληθῶς ἐδιώχθη ὑπὸ Ποντίου Πιλάτου, ἀληθῶς ἐσταυρώθη καὶ ἀπέθανεν, βλεπόντων ἡμῶν ἐπουρανίων, καὶ ἐπιγείων, καὶ καταχθονίων. ὃς καὶ ἀληθῶς ἠγέρθη ἀπὸ νεκρῶν, ἐγείρα[ν]τα αὐτὸν τοῦ πατρὸς αὐτοῦ, κατὰ τὸ ὁμοίωμα· ὡς καὶ ἡμᾶς τοὺς πιστεύοντας οὕτω ἐγερεῖ ὁ πατὴρ αὐτοῦ ἐν Χριστῷ Ιησοῦ, ἐκτὸς χωρὶς τοῦ ἀλη-

## Larger.

νῶν ἀφρόνων εἶνεκεν, ὁ λόγος καὶ ἡ διδασκαλία βλασφημῆται. καὶ γὰρ, φησὶν ὁ προφήτης, ὡς ἐν προσώπῳ τοῦ θεοῦ, δι' ὃ τὸ ὄνομά μου βλασφημεῖται ἐν τοῖς ἔθνεσι.

Κωφώθητε ἓν, ὅταν ὑμῖν χωρὶς Ιησοῦ Χριστοῦ λαλῇ τις, τὸν υἱὸν τοῦ θεοῦ, τὸν γνησίως ἐκ Δαβὶδ, τὸν ἐκ Μαρίας, ὃς ἀληθῶς ἐγεννήθη, καὶ ἐκ θεοῦ, καὶ ἐκ παρθένου, ἀλλ' οὐχ ὡσαύτως· ἦν γὰρ αὐτὸν, θεὸς καὶ ἄνθρωπος. ἀληθῶς ἀνέλαβε σῶμα· ὁ λόγος γὰρ σὰρξ ἐγένετο, καὶ ἐπολιτεύσατο ἀνθ' ἁμαρτίας. τίς γὰρ, φησὶν, ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας. ἔφαγε, καὶ ἔπιεν ἀληθῶς· ἐσταυρώθη, καὶ ἀπέθανεν ὑπὸ Ποντίου Πιλάτου, ἀληθῶς ὤν, καὶ ἀναστάσει, ἐσταυρώθη, καὶ ἀπέθανε, βλεπόντων ἐπουρανίων, καὶ ἐπιγείων, καὶ καταχθονίων· ἐπουρανίων μέν, ὡς τῶν ἀσωμάτων φύσεων· ἐπιγείων (*) δὲ, ἰουδαί-

(*) τε. N.

| Larger. | Smaller. | |
|---|---|---|
| wicked Temper that is in us. Let no one of you therefore bear any grudge againſt his Neighbour. For, ſays our Lord, *Forgive and ye ſhall be forgiven.* Give no occaſion to the *Gentiles*, leſt by the means of a few fooliſh Men *the word and doctrine of Chriſt be blaſphem'd.* For, ſays the Prophet, as in the Perſon of God, *Wo to him by whom my name is blaſphemed among the Gentiles.* | | Mat. VI. 14. Mar. XI. 25. 1 Tim. VI. 1. Tit. II. 5. Iſa. LII. 5. |
| IX. Stop your Ears therefore when any one ſpeaks to you without Jeſus Chriſt, the Son of God, who was made of *David*, and of *Mary*, who was really begotten both of God and of the Virgin; but not after the ſame manner. For the Divine and Human Nature are not the ſame. He really took a Body; for *the Word was made fleſh*, and converſed without Sin. For, ſays he, *which of you convinceth me of Sin?* He really did eat and drink: He was crucified, and died under *Pontius Pilate*: He really | IX. Stop your Ears therefore, as often as any one ſhall ſpeak contrary to Jeſus Chriſt; who was of the Race of *David*, of the Virgin *Mary*. Who was truly Born, and did Eat and Drink; was truly Perſecuted under *Pontius Pilate*; Was truly Crucified and Dead; Both Thoſe in Heaven, and on Earth, and under the Earth being Spectators of it. Who was alſo truly raiſed from the Dead | Joh. I. 14. VIII. 46. |

| Smaller. | Larger. |
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| ἀληθινὸν ζῆν οὐκ ἔχομεν. | ἐνδαίων καὶ ῥωμαίων, καὶ τῶν παρόντων κατ' ἐκεῖνο καιρὸν ἀνθρώπων, σωρευομένου τοῦ κυείου· καὶ λαχβονίων δὲ, ὡς τοῦ πλήθους τοῦ συναγαγόντος τὸ κυεῖον· πολλὰ γὰρ, φησὶ, ζώμαλα τῶν κεκοιμημένων ἁγίων ἠγέρθη, καὶ μνημείων ἀνεῳχθέντων. καὶ κατῆλθεν εἰς ἅδου μόνος· ἀνῆλθε δὲ μετὰ πλήθους. καὶ ἔχισε τὸ ἀπ' αἰῶνος φραγμὸν, καὶ τὸ μεσότοιχον ἀπὸ ἔλυσε. καὶ ἀνέστη διὰ τριῶν ἡμερῶν, ἐγείραντος αὐτὸν τοῦ πατρός. καὶ πεντηκοντα ἡμέρας συνδιατρίψας τοῖς ἀποστόλοις, ἀνελήφθη πρὸς τὸν πατέρα· καὶ ἐκάθισεν ἐκ δεξιῶν αὐτοῦ, ἕως ἂν τεθῶσιν οἱ ἐχθροὶ αὐτοῦ ὑπὸ τοὺς πόδας αὐτοῦ. τῇ ἓν σαββατῳ, τρίτῃ ὥρᾳ, ἀπόφασιν ἐδέξατο παρὰ τοῦ Πιλάτου, συγχωρήσαντος τοῦ πατρὸς· ἕκτῃ ὥρᾳ ἐσταυρώθη, ἐνάτῃ ἀπέπνευσε, πρὸ ἡλίου δύσεως ἐτάφη· τὸ σάββατον ὑπὸ γῆν μόνος ἐν τῷ μνημείῳ, ᾧ ἀπέθετο αὐτὸν Ιωσὴφ ὁ ἀπὸ (*) Αριμαθαίας". ὀπφωσκούσης κυριακῆς ἀνέστη ἐκ τῶν νεκρῶν, καὶ τὸ εἰρημένον ὑπ' αὐτοῦ, ὡς προῖδ Ιωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήτους, τρεῖς ἡμέρας καὶ τρεῖς νύκτας· ἕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐν |

(*) Αειμαθείας. T.

**Larger.**

ly, and not in Appearance was crucified, and died, in the Sight of the Celestial, Terrestrial, and Subterrestrial Beings. The Celestial, that is the incorporeal Natures: Terrestrial, that is the *Jews*, and *Romans*, and those Men which were present at that time when the Lord was crucify'd: The Subterrestrial, that is the Multitude of those that arose with the Lord. For, says the Scripture, *Many Bodies of Saints which slept arose*, their Graves being opened. He descended indeed into the invisible World alone, but ascended with a Multitude, and rent that Pale which had been from the beginning of the World, and took away its Partition Wall. And rose again within Three Days, being raised up by his Father: And when he had conversed with the Apostles Forty Days, he was received up to his Father; and *sat down at his right hand*; *expecting till his Enemies are put under his feet.* On the

**Smaller.**

Dead by his Father, after the same manner as he will also raise up us who believe in him, by Christ Jesus: without whom we have no true Life.

Matthew XXVII. 52.

*Thaddæus.*

Heb. X. 12, 13.

Day X.

| Smaller. | Larger. |
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| | ἐν τῇ (*) καρδίᾳ" ἡ γῆς, βεῖς ἡμέρας καὶ τρεῖς νύκτας. φεύξῃ ἔμ, ἡ μὲ θρασκευὴ, τὸ πάθος· τὴ ζάββαλον, τὼ ταφιώ· ἡ κυριακὴ, τὼ ἀνάστασιν. |
| Εἰ δὲ, ὥσπερ τινες ἄθεοι ὄντες, τυτέστιν ἄπιστοι, λέγουσιν τὸ δοκεῖν πεπονθέναι αὐτὸν, αὐ- | (†) Εἰ" δὲ, ὥσπερ τινὲς ἄθεοι ὄντες, τῦτ' ἔστιν ἄπιστοι, λέγουσι τῷ δοκήσει γεγονῆναι αὐτὸν ἄνθρωπον, ὄχ ἀληθῶς ἀνειλη- φέναι |

(*) κοιλίᾳ. N. (†) οἱ. B.

**Larger.**

Day of the Preparation therefore, at the Third Hour, he received the Sentence from *Pilate*, by the Permission of the Father: At the Sixth Hour he was crucified; and at the Ninth Hour he gave up the Ghost: Before Sunset he was [taken down from the Cross] & buried [in a new Sepulchre:] On the Sabbath Day he continued under the Earth, in that Tomb wherein *Joseph* of *Arimathea* laid him: At the dawning of the Lord's-day he arose from the Dead; according as himself said, *So shall the Son of Man be three Days and three Nights in the heart of the earth.* The Day therefore of the Preparation contains the Passion, the Sabbath Day contains the Burial, the Lord's-Day contains the Resurrection.

X. But if, as some that are without God, that is, the Unbelievers, say, that he was made Man in Appearance; that he did not really take a Body; that he died in Appearance; and did

**Smaller.**

Mat. XII. 40.

X. But if as some who are Atheists, that is to say Infidels, pretend, that he only seem'd to Suffer: (They themselves only seeming to

## Smaller.

αὐτοὶ ὄντες τὸ δοκεῖν, ἐγὼ τί δέδεμαι; τί δὲ εὔχομαι θηριομαχῆσαι; Δωρεὰν γὰρ ἀποθνήσκω· ἄρα καταψεύδομαι τοῦ κυρίου.

## Larger.

φέναι σῶμα· καὶ τῷ δοκεῖν πεθνηκέναι, πεπονθέναι τὸ τῷ ὄντι πάνθ' ἕνεκεν ἐγὼ δέδεμαι, καὶ εὔχομαι θηριομαχῆσαι; δωρεὰν οὖν ἀποθνήσκω· ἄρα καταψεύδομαι τοῦ χυρίου· καὶ πεῖθός ὁ φανερόν ἐστιν, ὅτον ὃν ἐζεκέντησαν, καὶ κόπον ἐφ' ἑαυτοῖς, ὡς ἐπ' ἀγαπητῷ. ἐκ οὖν ἄπιστοι αὐτοὶ, ἐκ ἦλθον τῷ σταυρωσάντων αὐτόν. ἐγὼ δὲ ὅτῳ δοκεῖν ἔχω τὰς ἐλπίδας ὅτι τῷ ὑπὸ ἐμοῦ ἀποθανόντι, ἀλλὰ τῷ ὄντι· ἀληθείας γὰρ ἀλλότριον τὸ ψεῦδος. ἀληθῶς τοίνυν ἐγέννησε Μαρία σῶμα, θεὸν ἔνοικον ἔχον· καὶ ἀληθῶς ἐγεννήθη ὁ θεὸς λόγος ἐκ τῆς παρθένου, σῶμα ὁμοιοπαθὲς ἡμῖν ἠμφιεσμένος. ἀληθῶς γέγονεν ἐν μήτρᾳ, (*) ὁ πάντας ἀνθρώπους ἐν μήτρᾳ διαπλάσας· καὶ ἐποίησεν ἑαυτῷ σῶμα ἐκ τῆς παρθένου (†) σπερμάτων, πλὴν ὅσον ἄνευ ὁμιλίας ἀνδρός· ἐκυοφορήθη, ὡς καὶ ἡμεῖς, χρόνον πεζόδους· καὶ ἀληθῶς ἐτέχθη, ὡς καὶ ἡμεῖς· καὶ ἀληθῶς ἐγαλακτοβοφήθη, καὶ βορᾶς κοινῆς καὶ πότου μετέσχεν, ὡς καὶ ἡμεῖς· καὶ τρεῖς δεκάδας ἐτῶν πολιτευσάμενος, ἐβαπτίσθη ὑπὸ Ἰωάννου ἀληθῶς, καὶ ἐδοκήσει· καὶ τρεῖς

(*) Desunt. T. (†) αἱμάτων. B.

**Larger.**

did not ſuffer in Reality; For what cauſe am I bound, and deſire to fight with Beaſts? I therefore die in vain, and belye the Croſs of the Lord. Then is that Saying of the Prophet to no purpoſe, *They ſhall look on him whom they pierced, and ſhall mourn over themſelves as over the beloved.* Theſe Men therefore are equally Unbelievers with thoſe that crucified him. But, for my ſelf, I have not my Hope placed on him that died for me, in Appearance only, but in Reality. A Lye is quite remote from the Truth. The Virgin *Mary* therefore did really conceive that Body which had a God inhabiting therein: And God the Word was really conceiv'd of the Virgin; having cloath'd himſelf with a Body of like Paſſions with us. He was really in the Womb, who forms all Men in the Womb; and made himſelf a Body of the Seed of the Virgin, but without the Aſſiſtance of Man. He was carried in the Womb, as we are, the

**Smaller.**

to exiſt) why then am I Bound? Why do I deſire to fight with Beaſts? Therefore do I die in vain: Therefore I will not ſpeak falſly againſt the Lord. Zach. XII. 10.

**Smaller.** **Larger.**

πρεῖς ἐνιαυτὸς κηρύξας τὸ εὐαγγέλιον, καὶ ποιήσας σημεῖα, καὶ τέρατα, ὑπὸ τῶν ψευδοπροφητῶν, καὶ Πιλάτου τοῦ ἡγεμόνος, ὁ χριστὸς ἐκρίθη, ἐμαστιγώθη, ὑπὸ (*) κώμης ἐρραπίσθη, ἐνεπύσθη, ἀκάνθινον στέφανον καὶ πορφυρᾶν ἱμάτιον ἐφόρησε, κατεκρίθη, ἐσταυρώθη ἀληθῶς, ἐ δοκήσει, ἐ φαντασίᾳ, ἐκ ἀπάτῃ· ἀπέθανεν ἀληθῶς, καὶ ἐτάφη, καὶ ἠγέρθη ἐκ τῶν νεκρῶν, καθώς πε προσηύχετο λέγων, σὺ δὲ κύριε ἀνάστησόν με, καὶ ἀνταποδώσω αὐτοῖς. καὶ ὁ πάντοτε ἐπακούων αὐτῷ πατὴρ, ὑποκριθεὶς λέγει, ἀνάστα ὁ θεὸς, κρῖνον τὴν γῆν, ὅτι σὺ κατακληρονομήσεις ἐν πᾶσι τοῖς ἔθνεσιν. ὁ τοίνυν ἀναστήσας αὐτὸν πατὴρ, καὶ ἡμᾶς δι' αὐτοῦ (†) ἐγερεῖ· ἐ χωεὶς, τὸ ἀληθινῶς ζῆν ἐχ ἕξει πε· λέγει γὰρ, ὅτι ἐγώ εἰμι ἡ ζωή· ὁ πιστεύων εἰς ἐμὲ, κἂν ἀποθάνῃ, ζήσεῖ· καὶ πᾶς ὁ ζῶν, καὶ πιστεύων εἰς ἐμὲ, κἂν ἀποθάνῃ, ζήσεῖ εἰς τὸν αἰῶνα· φεύγετε δὲν τὰς αἱρέσεις· (||) τὰ διαβόλε γάρ εἰσιν ἐφευρέσεις, τὰ ἀρχεγόνε ὄφεως, τὰ διὰ τῆς γυναικὸς ἀπατήσαντος Ἀδὲμ τὸν πατέρα τῆς φύσης ἡμῶν.

Φεύ-

(*) κώμης. T. (†) ἀγερεῖ. A. (||) τὰ γὰρ διαβόλε. B.

**Larger.** **Smaller.**

the uſual Periods of Time; and was really born, as we are; and was really ſuckled, and partook of common Meat and Drink, as we do: and when he had converſed among Men Three Decads of Years, he was Baptized by *John*, really, and not in appearance; and when he had preached the Goſpel Three Years, and had done Signs and Wonders, he who was the Judge was judged by the *Jews*, falſly ſo called, and by *Pilate* the Governor: He was ſcourged, ſmitten on the Cheek, ſpit upon: He wore a Crown of Thorns, and a Purple Garment: He was condemn'd: He was crucify'd, really, and not in appearance, not in imagination, not in deceit. He dyed really, and was buried, and roſe from the dead; as he ſomewhere prayed, ſaying, *But do thou O Lord raiſe me up again, and I ſhall reward them.* And his Father, *who always hears him*, anſwer'd and ſaid, *Ariſe, O God, judge the Earth*; Pſalm XLI. 11; Joh. XI. 42.

## Smaller.

Φεύγετε ἓν τὰς κακὰς ἀδελφυάδας, τὰς γλυκώσας καρπὸν θανατηφόρον, ἓ ἐὰν γεύσητε τις, παρ αὐτὰ ἀποθνήσκει. Οὗτοι γὰρ ἐκ εἰσὶν φυτεία παζός. Εἰ γὰρ ἦσαν, ἐφαίνοντο ἂν κλάδοι τῦ σωρῦ, καὶ ἰδοὺ ἂν ὁ καρπὸς ἀυτῶν ἄφθαρτος· διὰ ἓ, ἐν τῷ πάθει

## Larger.

Φεύγετε ἀπὸ καὶ τὰς κακὰς ἀδελφυάδας. Σίμωνα τὸν μοιχὸν αὐτῦ ὑὸν· καὶ Μένανδρον, καὶ Ναασσίδην, καὶ ὅλον αὐτῦ τὸν ὀργιασμὸν τῆς κακίας, (*) τῦ ἀνθρωποκτόνου, ὃς καὶ ὑπὸ τῶν ἀποστόλων λέγεται Ἱερεμίας ὁ προφήτης. φεύγετε καὶ τῦ ἀκαθάρτου νικολαΐτου, (†) τῦ ψευδωνύμου, τῦ φιλησύνου, τῦ συκοφάντου. Φεύ-

(*) [καὶ ἐβιωναίου] è versione Latina vetere interponendum.
(†) καὶ ἀπὸ τούτου ὁ τῶν ἀποστόλων Νικόλας. T.

| Larger. | Smaller. | |
|---|---|---|
| *Earth; for thou shalt take all the Heathen for thine Inheritance.* The Father therefore who has raised him up, will also raise us up through him; without whom no one will enjoy the true Life. For, says he, *I am the Life: He that believeth on me, altho he dye, shall live; and every one that liveth and believeth on me, altho he dye, shall live for ever.* Do you therefore avoid these Atheistical Heresies; for they are the Inventions of the Devil, that Serpent which was the Origin of Wickedness: which by the Means of the Woman deceived *Adam*, the Father of our Race. | | Psalm LXXXII. 8. Joh. XI. 25, 26. |
| XI. Do you also avoid those wicked Branches of his, *Simon*, his first-born Son, and *Menander*, and *Basilides*, and all his wicked Rout: [ the *Ebionites* also ] those *Worshippers of a Man*; whom the Prophet *Jeremiah* pronounces *accursed.* Avoid also the impure *Nicolaitans*, falsly so called; those Lovers of Plea- | XI. Flee therefore those Evil Sprouts which bring forth deadly Fruit; of which if any one taste, he shall presently Dye. For these are not the Plants of the Father; seeing if they were, they would appear to be the Bran- | Jer. XVII. 5. |

| Smaller. | Larger. |
| --- | --- |
| θει αὐτῷ, προσκαλεῖται ὑμᾶς, ὄντας μέλη αὐτοῦ. Οὐ δύναται ἡ κεφαλὴ χωρὶς χωνηθῆναι ἀνὰ μελῶν· τῇ δὲ ἕνωσιν ἐπαγγελλομένου, ὃς ἔστιν αὐτός. | Φεύγετε καὶ τὰ τῆς πονηρᾶς ἔγγονα, Θεόδοτον, καὶ Κλεόβουλον, τὰ χωνεύοντα καρπὸν θανατηφόρον· ἃ ἐὰν τις γεύσηται, παραυτίκα ἀποθνήσκει, ἃ τ προσκαιρον θάνατον, ἀλλὰ τ αἰώνιον· ὅτι οὐκ ἐστὶ φυτεία πατρὸς, ἀλλ' ἔγγονα καταφαμένα· πᾶσα δὲ, φησὶν ὁ κύριος, φυτεία, ἣν οὐκ ἐφύτευσεν ὁ πατήρ μου ὁ (*) ἐπουράνιος, ἐκριζωθήσεται· εἰ δὲ ἦσαν τῆς πατρὸς καλόδοι, οὐκ ἂν ἦσαν ἐχθροὶ τοῦ σωτῆρος τοῦ Χριστοῦ, ἀλλὰ τοῦ ἀποκτεινάντων τ τῆς δόξης κύριον. νῦν δὲ τ σωτῆρα ἀρνούμενοι, καὶ τὸ πάθος ἐπαισχυνόμενοι, καλοῦσι (†) τοὺς Ἰουδαίων θεομαίαν, τοῦ θεομάχων, τοῦ κυριοκτόνων· μικρὸν δὲ εἰπεῖν, θεοφονοκτόνων. ὑμᾶς δὲ προσκαλεῖ Χριστὸς εἰς τὸν αὐτοῦ ἀφθαρσίαν, διὰ τὸ πάντως αὐτοῦ, καὶ τ ἀναστάσεως, ὄντας μέλη αὐτοῦ. |
| Λοιπὸν | Λοιπὸν |

(*) ἐπουράνιος. T. (†) τῶν. T.

**Larger.**

Pleasure; those Calumniators. Avoid also that Brood of the wicked one, *Theodotus* and *Cleobulus*; which produce deadly Fruit; whereof if any one tastes he presently dies, not a temporary Death, but that which is eternal. These Men are not the Plantation of the Father, but an accursed Brood. Now, says the Lord, *Let every Plant which my Heavenly Father has not planted be rooted up.* For if they had been Branches of the Father they would not have been *Enemies of the Cross of Christ*, but rather of those *who slew the Lord of Glory.* But now by denying the Cross; and being asham'd of the Passion, they cover the Transgression of the *Jews*, those Fighters against God; those Murderers of the Lord; for 'tis too little to say, Murderers of the Prophets. But Christ invites you unto his Incorruption, by his Passion, and Resurrection; as being Members of him.

**Smaller.**

Branches of the Cross, and their Fruit would be incorruptible: By which he invites you through his Passion, who are Members of him. For the Head cannot be without its Members, God having promised a Union, that is, himself. Matt. XV. 13.

Phil. III. 18.

1 Cor. II 8.

## Smaller.

Ασπάζομαι ὑμᾶς ἀπὸ Σμύρνης, ἅμα τῇ συμπαρούσαις μοι ἐκκλησίαις τοῦ θεοῦ, οἱ κατὰ πάντα με ἀνέπαυσαν σαρκί τε καὶ πνεύματι. Παρακαλῶ ὑμᾶς τὰ δεσμά μου, ἃ ἔνεκεν Ιησοῦ Χριστοῦ φέρω, αἰτούμενος θεὸν ὑπομονήν. Διαμένετε ἐν τῇ ὁμονοίᾳ ὑμῶν, καὶ τῇ μετ' ἀλλήλων προσευχῇ. Πρέπει γὰρ ὑμῖν τοῖς καθ' ἕνα, ἐξαιρέτως καὶ τοῖς πρεσβυτέροις, ἀναψύχειν τὸν ἐπίσκοπον, εἰς τιμὴν πατρὸς Ιησοῦ Χριστοῦ, τῶν ἀποστόλων. Εὔχομαι ὑμᾶς ἐν ἀγάπῃ ἀκούειν μου, ἵνα μὴ εἰς μαρτύριον ὦ ὑμῖν γεγράφας. Καὶ προσεύχεσθε ὑπὲρ ἐμοῦ δὲ προσεύχεσθε, τὸν ἀφ' ὑμῶν ἀγάπης χρήζοντα ἐν τῷ ἐλέει τοῦ θεοῦ, εἰς τὸ καταξιωθῆναί με τοῦ κλήρου, οὗ τυγχάνειν, ἵνα μὴ ἀδόκιμος εὑρεθῶ.

Ασπά-

## Larger.

Ασπάζομαι ὑμᾶς ἀπὸ Σμύρνης, ἅμα ταῖς συμπαρούσαις (*) μοι ἐκκλησίαις τοῦ θεοῦ, οἵτινες οἱ ἀναπαύσαντες με κατὰ πάντα ἀνέπαυσαν, σαρκί τε καὶ πνεύματι. Παρακαλῶ ὑμᾶς τὰ δεσμά μου, ἃ ἔνεκεν Ιησοῦ Χριστοῦ φέρω, αἰτούμενος θεὸν ὑπομονήν. διαμένετε ἐν τῇ ὁμονοίᾳ τῇ πρὸς ἀλλήλους, καὶ τῇ προσευχῇ· πρέπει γὰρ ὑμῖν τοῖς καθ' ἕνα, ἐξαιρέτως καὶ τοῖς πρεσβυτέροις, ἀναψύχειν τὸν ἐπίσκοπον, εἰς τιμὴν πατρὸς (†) Ιησοῦ Χριστοῦ, καὶ τῶν ἀποστόλων. εὔχομαι ὑμᾶς ἐν ἀγάπῃ ἀκούειν μου, ἵνα μὴ εἰς μαρτύριον ὦ ὑμῖν γεγράφας. καὶ προσεύχεσθε δὲ ὑπὲρ ἐμοῦ· τὸν ἀφ' ὑμῶν ἀγάπης χρήζοντα ἐν τῷ ἐλέει τοῦ θεοῦ, εἰς τὸ καταξιωθῆναί με τοῦ κλήρου, οὗ τυγχάνειν, ἵνα μὴ ἀδόκιμος εὑρεθῶ.

Ασπά-

(*) μετ. N. (†) υἱοῦ. T.

## Larger.

XII. I salute you from *Smyrna*, together with the Churches of God which are present with me; whose Rulers have refresh-ed me in every thing, both in the Flesh, and in the Spirit. My Bonds, which I carry about me for the sake of Christ, (begging that I may attain unto God,) exhort you. Continue in Concord one with another, and in Prayer. For it becomes every one of you, especially the Presbyters, to refresh your Bishop, to the Honour of the Father, and to the Honour of Jesus Christ, and of the Apostles. I beseech you in Love to hear me, that I may not by thus writing be a Testimony against you. Do you also Pray for me, who stand in need of your Love, by the Mercy of God, that I may be thought worthy to obtain that Lot I aim at: that I be not found *a Reprobate.*

## Smaller.

XII. I salute you from *Smyrna*, together with the Churches of God that are present with me; who have refresh'd me in all things, both in the Flesh and in the Spirit. My Bonds which I carry about me for the sake of Christ, (beseeching him that I may attain unto God) exhort you, that you continue in Concord among your selves, and in Prayer with one another. For it becomes every one of you, especially the Presbyters, to refresh the Bishop, to the Honour of the Father, of Jesus Christ, and of the Apostles. I beseech you that you hearken to me in Love; that I may not by those things which I write, rise up in Witness against you. Pray also for me; 1 Cor. IX. 27.

XIII. The

## Smaller.

Ασπάζεται ὑμᾶς ἡ ἀγάπη Σμυρναίων καὶ Ἐφεσίων. Μνημονεύετε ἐν τῇ προσευχαῖς ὑμῶν τῆς ἐν Συρίᾳ ἐκκλησίας· ὅθεν οὐκ ἄξιός εἰμι λέγεσθαι, ὢν ἔσχατος ἐκείνων. Ἐρρῶσθε ἐν κυρίῳ Ἰησοῦ Χριστῷ, ὑποτασσόμενοι τῷ ἐπισκόπῳ, ὁμοίως καὶ τοῖς πρεσβυτέροις, καὶ τοῖς διακόνοις. καὶ οἱ κατ' ἄνδρα, ἀλλήλους ἀγαπᾶτε ἐν ἀμερίστῳ καρδίᾳ. Ἀσπάζεται ὑμᾶς τὸ ἐμὸν πνεῦμα, οὐ μόνον νῦν, ἀλλὰ καὶ ὅταν θεοῦ ἐπιτύχω· ἐπὶ δὲ ἐπικίνδυνός εἰμι· ἀλλὰ πιστὸς ὁ πατὴρ Ἰησοῦ Χριστοῦ, πληρῶσαί με τὴν αἴτησιν καὶ ὑμῶν, ἐν ᾧ εὑρεθείημεν ἄμωμοι.

## Larger.

Ασπάζεται ὑμᾶς ἡ ἀγάπη σμυρναίων καὶ ἐφεσίων. μνημονεύετε (*) ἡμῶν, (†) τῆς ἐν Συρίᾳ ἐκκλησίας· ὅθεν οὐκ ἄξιός εἰμι λέγεσθαι, ὢν ἔσχατος αὐτῶν ἐκεῖ. Ἐρρῶσθε ἐν κυρίῳ Ἰησοῦ Χριστῷ, ὑποτασσόμενοι τῷ ἐπισκόπῳ, ὁμοίως καὶ τοῖς πρεσβυτέροις, καὶ τοῖς διακόνοις. καὶ οἱ κατ' ἄνδρα, ἀλλήλους ἀγαπᾶτε ἐν ἀμερίστῳ καρδίᾳ. Ἀσπάζεται ὑμᾶς τὸ ἐμὸν πνεῦμα, οὐ μόνον νῦν, ἀλλὰ καὶ ὅταν θεοῦ ἐπιτύχω· ἐπὶ δὲ ἐπικίνδυνός εἰμι· ἀλλὰ πιστὸς ὁ πατὴρ Ἰησοῦ Χριστοῦ, πληρῶσαί με τὴν αἴτησιν καὶ ὑμῶν, ἐν ᾧ εὑρεθείημεν ἄμωμοι. ἀναίμως ὑμῶν ἐν κυρίῳ.

P O-

(*) ὑμῶν. A. N. (†) τῆς. T.

**Larger.**

XIII. The Love of those that belong to *Smyrna* and *Ephesus* salutes you. Remember our Church which is in *Syria*; from which I am not worthy to be denominated; being the least of its Members. Fare ye well in the Lord Jesus Christ; being subject to your Bishop, and so likewise to the Presbyters and Deacons. And do ye every one Love one another with an undivided Heart. My Spirit salutes you, not only now, but when I shall have attained unto God. For I am yet under Danger. But *Faithful* is the Father of our Lord Jesus Christ to fulfil both mine and your Petitions. In whom God grant we may be found unblameable.

May

**Smaller.**

who through the Mercy of God stand in need of your Prayers, that I may be worthy of the Portion which I am about to obtain, that I be not found a Reprobate.

XIII. The Love of those who are at *Smyrna* and *Ephesus* salute you. Remember in your Prayers the Church of *Syria*, from which I am not worthy to be called, being one of the least of it. Fare ye well in Jesus Christ; being subject to your Bishop as to the Command *of God*; and so likewise to the Presbytery. Love every one his Brother with an unfeigned Heart. My Soul be your Expiation, not only now, but when I shall have attain'd unto God: For I am yet under Danger. But

1 Thes. V. 24.

the

**Smaller.** **Larger.**

ΡΩΜΑΙΟΙΣ.

Ιγνάτ(Θ), ὁ καὶ Θεοφόρος, τῇ ἠλεημένῃ ἐν μεγαλειότητι παντὸς ὑψίστου, καὶ Ἰησοῦ Χριστοῦ τοῦ μόνου υἱοῦ αὐτοῦ, ἐκκλησίᾳ ἠγαπημένῃ καὶ πεφωτισμένῃ ἐν θελήματι τοῦ θελήσαντ(Θ) τὰ πάντα, ἃ ἔστιν κατὰ πίστιν καὶ ἀγάπην Ἰησοῦ Χριστοῦ τοῦ θεοῦ ἡμῶν, ἥτις καὶ προκάθηται ἐν τόπῳ χωρίου Ρωμαίων, ἀξιόθε(Θ), ἀξιοπρεπὴς, ἀξιομακάριστος, ἀξιέπαινο(Θ), ἀξιεπίτευκτ(Θ), ἀξιόαγν(Θ), καὶ προ-

Περὶ ΡΩΜΑΙΟΥΣ.

Ιγνάτ(Θ), ὁ καὶ Θεοφόρος, (*) τῇ (†) ἠλεημένῃ ἐν μεγαλειότητι ὑψίστου θεοῦ παντὸς, καὶ Ἰησοῦ Χριστοῦ τοῦ μονογενοῦς αὐτοῦ υἱοῦ, ἐκκλησίᾳ (||) ἡγιασμένῃ", καὶ πεφωτισμένῃ ἐν θελήματι θεοῦ τοῦ ποιήσαντ(Θ) τὰ πάντα, ἃ ἔστι κατὰ πίστιν καὶ ἀγάπην Ἰησοῦ Χριστοῦ, τοῦ θεοῦ καὶ σωτῆρος ἡμῶν, ἥτις προκάθηται ἐν τόπῳ χωρίου ρωμαίων, ἀξιόθε(Θ), ἀξιοπρεπὴς, ἀξιομακάριστος, ἀξιέπαινο(Θ), (*) ἀξιοεπίτευκτ(Θ)", (†) ἀξίαγν(Θ), καὶ προκαθημένη τῆς ἀγάπης, (||) χριστώνυμ(Θ)", παντώνυμ(Θ), πανθαυματοφόρος· λῶ καὶ ἀσπάζομαι ἐν ὀνόματι θεοῦ

(*) ἐπίσκοπος τῆς ἐν ἀντιοχείᾳ ἁγίας τοῦ θεοῦ ἐκκλησίας. P. (†) εὐλογημένῃ. N. (||) vel ἡγιασμένῃ. T. (*) ἀξιεπίτευ-γ(Θ). N. (†) ἀξιάγ(Θ). N. (||) Forte χριστόμος.

| Larger. | Smaller. |
| --- | --- |
| May I have Joy of you in the Lord. | the Father is Faithful in Jesus Christ, to fulfil both mine and your Petition: In whom may ye be found unblameable. |

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*To the* Romans.

Ignatius, *who is also called* Theophorus, *To the Church which has obtained Mercy from the Majesty of the Most High God the Father, and of Jesus Christ, his only begotten Son; which is sanctified and enlightned by the Will of God, who has made all things that are, according to the Faith and Love of Jesus Christ our God and Saviour. To the Church which presides in the place of the Region of the* Romans; *which is worthy of God, worthy of Honour, worthy of the greatest Blessedness, worthy of Praise, worthy of Credit, worthy of the Saints; that Presides in Love; which is named*

*To the* Romans.

Ignatius, *who is also called* Theophorus, *To the Church which has obtained Mercy from the Majesty of the Most High Father, and his only Begotten Son Jesus Christ; Beloved, and Illuminated through the Will of Him who Willeth all things which are according to the Love of Jesus Christ our God; which also Presides in the Place of the Region of the* Romans, *and which I salute in the Name of Jesus Christ, as being united*

## Smaller.

πεσκαθημένη ἡ ἀγάπης, Χειτάνυμος, παχώνυμος, ἵν' καὶ ἀπαίζομεν ἐν ὀνόματι Ιησῦ Χειςῦ υἱῦ παῖδος, χῖ Σάρκα καὶ πνεῦμα ἡνωμένοις πάσῃ ἐντολῇ αὐτῦ, πεπληρωμένοις χάειος θεῦ ἀδιακρίτως, καὶ ἀποδυλισμένοις ἀπὸ παντὸς ἀλλοτείε χώματος, πλεῖσα ἐν Ιησῦ Χειςῷ τῷ θεῷ ἡμῶν ἀμώμως χαίρειν.

Ἐπεὶ ἀξάμην θεῷ ἐπύχον ἰδεῖν ὑμῶν τὰ ἀξιόθεα πρόσωπα, ὡς καὶ πλέον ἠτέμην λαβεῖν, δεδεμένος ἐν Χειςῷ Ιησῦ, ἐλπίζω ὑμᾶς ἀσπάσασθαι, ἐάνπερ θέλημα τῦ θεῦ ἢ τῦ ἀξιωθῆναί με εἰς τέλος εἶναι. Ἡ μὲν γὰρ ἀρχὴ εὐοικονόμητός ἐςιν, ἐάνπερ χάειος ἐπύχω εἰς τὸ τὸν κλῆρόν με ἀνεμποδίςως ἀπο-

## Larger.

θεῦ παντοκράτορος, καὶ Ιησῦ Χειςῦ τῦ υἱῦ αὐτῦ· τοῖς κτ' Σάρκα καὶ πνεῦμα ἡνωμένοις πάσῃ ἐντολῇ αὐτῦ, πεπληρωμένοις πάσης χάειος θεῦ ἀδιακρίτως, καὶ ἀποδυλισμένοις ἀπὸ παντὸς ἀλλοτείε χώματος, πλεῖσα ἐν θεῷ καὶ πατρὶ, καὶ κυρίῳ (†) ἡμῶν" Ιησῦ Χειςῷ, ἀμώμως χαίρειν.

(*) Ἐπευξάμην" τῷ θεῷ, ἐπύχον ἰδεῖν ὑμῶν τὰ (†) ἀξιόθεα" πρόσωπα, ὃς καὶ πλέον ἠτέμην λαβεῖν· δεδεμένος γὰρ ἐν Χειςῷ Ιησῦ, ἐλπίζω ὑμᾶς ἀσπάσασθαι, ἐάν πῃ θέλημα (||) ἢ τῦ ἀξιωθῆναί με εἰς τέλος (*) ἦ· ἡ μὲν γὰρ ἀρχὴ, εὐοικονόμητός ἐςιν, ἐάν πῃ χάειος ἐπύχω, εἰς τὸ τὸν κλῆρόν με εἰς πέρας ἀνεμποδίςως ἀπολαβεῖν· φοβοῦμαι γὰρ τὴν ἀγάπην ὑμῶν, μὴ αὐτή με ἀδικήσῃ· ὑμῖν γὰρ εὐχρές ἐςιν, ὃ θέ-

(†) Deest. N. (*) Ἐπεὶ ἐυξάμην. A. B. N. (†) ἀξιοθέατα. T. (||) τῦ θεῦ. T. (*) ἔτως. T.

## Larger.

*named from Christ, and from the Father, and is possess'd by the Spirit. Which I also salute in the Name of Almighty God, and of Jesus Christ his Son. To those who are united both in the Flesh and Spirit to every one of his Commandments; who are filled with all the Grace of God inseparably; and are cleansed from every strange Tincture. All Joy unblameably in God even the Father, and in our Lord Jesus Christ.*

I Have obtained by my Prayers to God to see your Faces, which are worthy of him: as I did earnestly beg that I might see you. For being bound in Christ Jesus I hope to salute you, if it be the Will of God that I be thought worthy to attain unto the End. For the Beginning is well ordered, if I may obtain the Favour, without hindrance, to receive my Lot unto the End. For I am afraid of your Love, lest it should do me an Injury. For it is easy for you to

## Smaller.

*nited both in Flesh and Spirit to all his Commands, and filled with the Grace of God; All Joy in Jesus Christ our God.*

I. FOrasmuch as I have at last obtained through my Prayers to God, to see your Faces, which I much desired to do; being Bound in Christ Jesus, I hope *e'er long* to salute you, if it shall be the *Will of God* to grant me to attain unto the End I *long for*. For the Beginning is well-disposed, if I shall but have Grace, without Hindrance, to

## Smaller.

ἀπολαβεῖν. Φοβοῦμαι γὰρ τὴν ὑμῶν ἀγάπην, μὴ αὕτη με ἀδικήσῃ. Ὑμῖν γὰρ εὐχερές ἐστιν, ὃ θέλετε ποιῆσαι· ἐμοὶ δὲ δύσκολόν ἐστι τοῦ θεοῦ ἐπιτυχεῖν, ἐὰν περ ὑμεῖς φείσησθέ μου.

Οὐ γὰρ θέλω ὑμῖν ἀνθρωπαρεσκῆσαι, ἀλλὰ θεῷ ἀρέσαι, ὥσπερ καὶ ἀρέσκετε. Οὐ γὰρ ἐγώ ποτε ἔξω καιρὸν τοιοῦτον τοῦ θεοῦ ἐπιτυχεῖν· ὅτε ὑμεῖς, ἐὰν σιωπήσητε, χείροσι ἔργῳ ἔχετε ἐπιγεγραμμένα. Ἐὰν γὰρ σιωπήσητε ἀπ' ἐμοῦ, ἐγὼ γενήσομαι θεοῦ· ἐὰν δὲ ἐκκαυθῆτε τῆς σαρκός μου, πάλιν ἔσομαι σέσωκα. Πλέον μοι μὴ προσέχετε τοῦ ἀναλαβεῖν με θεῷ, ὡς ἕτοιμόν ἐστιν, ἵνα, ἐν ἀγάπῃ χρεὸς γενόμενοι, ἅσητε τῷ πατρὶ ἐν Χριστῷ Ἰησοῦ, ὅτι τὸν ἄσπιλον Σωτῆρα κατηξίωσεν ὁ θεὸς ἀφεθῆναι, εἰς δόξαν ἀπὸ ἀναστάσεως (†) μεταμφιάσωσθαι, (||) καὶ ἡμᾶς ἑαυτοῦ παθημάτων μάρτυρας (*) καλῶν, τοῦ (†) δικαιωθῆναι. ἀπὸ

## Larger.

θέλετε ποιῆσαι· ἐμοὶ δὲ δύσκολόν ἐστι τοῦ θεοῦ ἐπιτυχεῖν, ἐὰν γὰρ ὑμεῖς (*) μὴ φείσησθέ μου τῇ φιλίᾳ Χριστοῦ.

Οὐ θέλω γὰρ ὑμᾶς ἀνθρωπαρεσκῆσαι, ἀλλὰ θεῷ ἀρέσαι, ὥσπερ καὶ ἀρέσκετε· ὅτε γὰρ ἐγὼ ἔξω ποτὲ καιρὸν τοιοῦτον, ὥστε θεοῦ ἐπιτυχεῖν· ὅτε ὑμεῖς, ἐὰν σιωπήσητε, χείροσι ἔργῳ (†) ἔχετε ἐπιγεγραμμένα· ἐάν τε γὰρ σιωπήσητε ἀπ' ἐμοῦ, ἐγὼ γενήσομαι θεοῦ· ἐὰν δὲ ἐκκαυθῆτε τῆς σαρκός μου, πάλιν ἔσομαι σέσωκα. πλέον δὲ (||) μοι παρέχεσθε (*) τοῦ ἀναλυθῆναι θεῷ, ὡς ἔτι εὐσταθέστερον ἕτοιμόν ἐστιν, ἵνα ἐν ἀγάπῃ χρεὸς γενόμενοι, ᾄσητε τῷ πατρὶ ἐν Χριστῷ Ἰησοῦ, ὅτι τὸν ἄσπιλον Σωτῆρα κατηξίωσεν ὁ θεὸς ἀφεθῆναι, εἰς δόξαν ἀπὸ ἀναστάσεως (†) μεταμφιάσωσθαι, (||) καὶ ἡμᾶς ἑαυτοῦ παθημάτων μάρτυρας (*) καλῶν, τοῦ (†) δικαιωθῆναι. ἀπὸ

(*) γρ. Ν. (†) ἔχητε. Τ. (||) μοι. forte μοι μὴ. (*) ἐὰν ἤδη ἀποδύσησθε με τῷ. Ν. (†) τέτων. (||) Deeſt. A. B. (*) καλὸν τὸ. Τ. (†) δικαιωθῆναι. A. B.

**Larger.**

to do what you pleaſe; but it is difficult for me to attain unto God, if you ſpare me under pretence of Carnal Affection.

II. For I would not have you pleaſe Men, but pleaſe God; as indeed you do pleaſe him. For neither ſhall I ever hereafter have ſuch an Opportunity of attaining unto God: Nor will you, if ye ſhall now be ſilent, ever be entitled to the Honour of a better Work. For if you be ſilent as to me, I ſhall become God's: But if you ſhall love my Fleſh, I ſhall be ſtill in my Race. Wherefore a greater Kindneſs you cannot do me than to ſuffer me to be ſacrificed to God, whilſt the Altar is now ready; that ſo becoming a Choir in Love, in your Hymns, ye may give thanks to the Father, by Chriſt Jeſus, that God has vouchſaf'd to bring me

the

**Smaller.**

to receive what is appointed for me. But I fear your Love leſt it do me an Injury. For it is eaſy for you to do what you pleaſe; but it will be hard for me to attain unto God, if you ſpare me.

II. But I would not that ye ſhould pleaſe Men, but God; whom alſo ye do pleaſe. For neither ſhall I ever hereafter have ſuch Opportunity of going unto God; nor will you, if ye ſhall now be ſilent, ever be entitled to a better Work. For if you ſhall be ſilent in my behalf, I ſhall be made *partaker* of God. But if you ſhall love my Body, I ſhall have my Courſe again to run. Wherefore ye cannot do Me a greater Kindneſs, than to ſuffer me to be Sacrificed unto God,

now

## Smaller.

καθηξίωσεν εὑρεθῆναι εἰς δόσιν ἀπὸ ἀνατολῆς μέχρι δυσμῶν. Καλὸν τὸ δῦναι ἀπὸ κόσμου πρὸς θεὸν, ἵνα εἰς αὐτὸν ἀνατείλω.

Οὐδέποτε ἐδασκάνατε ἄλλους ἐδιδάξατε. Ἐγὼ δὲ θέλω, ἵνα καὶ εἶνα βέβαια ᾖ, ἃ μανθανεύοντες ἐντέλλεσθε. Μόνον μοι δύναμιν αἰτεῖσθε ἔσωθέν τε καὶ ἔξωθεν, ἵνα μὴ μόνον λέγω, ἀλλὰ καὶ θέλω· ἵνα μὴ μόνον λέγωμαι χειστιανὸς, ἀλλὰ καὶ εὑρεθῶ. Ἐὰν γὰρ καὶ εὑρεθῶ, καὶ λέγεσθαι δύναμαι, καὶ τότε πιστὸς εἶναι, ὅταν κόσμῳ μὴ φαίνωμαι. Οὐδὲν φαι-

## Larger.

ἀπὸ κόσμου (*) εἰς θεὸν, ἵνα εἰς αὐτὸν (†) ἀνατείλω.

Οὐδέποτε ἐδασκάνατε ἄλλους ἐδιδάξατε· ἐγὼ δὲ θέλω, ἵνα καὶ εἶνα βέβαια ᾖ, ἃ μανθανεύοντες ἐντέλλεσθε. μόνον (||) δύναμιν αἰτεῖσθέ μοι ἔσωθέν τε καὶ ἔξωθεν, (*) ἵνα μὴ μόνον λέγω, ἀλλὰ καὶ θέλω, ὅπως μὴ μόνον λέγωμαι χειστιανὸς, ἀλλὰ καὶ εὑρεθῶ· ἐὰν γὰρ εὑρεθῶ, καὶ λέγεσθαι δύναμαι, καὶ τότε πιστὸς εἶμι, (†) ὅταν κόσμῳ μὴ φαίνωμαι. ἐδὲν (||) φαινόμενον αἰώνιον· τὰ γὰρ βλεπόμενα, πρόσκαιρα· τὰ δὲ μὴ βλεπόμενα, αἰώνια. ἐ (*) πεισμονῆς τὸ ἔργον, ἀλλὰ μεγέθος

(*) πρὸς. A. B. (†) ἀνατείλωμαι. T. (||) δύναμιν αἰτήσασθε δοθῆναι παρὰ θεοῦ. T. (*) Defunt. T. N. (†) ὅτι κόσμῳ μὴ φαίνομαι. N. (||) γὰρ. T. (*) πλησμονῆς. T.

**Larger.**

the Bishop of *Syria* to be found in the West, having brought me from the East, and to call me to be a Witness of his Sufferings, to pass out of the World to God; that I may rise again unto him.

III. Ye have never envied any body. Ye have taught others. I desire therefore that you will firmly observe what you instruct others in. Only pray for me that God would give me Steength both inwardly and outwardly; that I may not only say, but do; that I may not only be called a Christian, but be found one: For if I be found such an one, I may then be so called; and may then be esteemed faithful, when I shall

**Smaller.**

now that the Altar is already prepared: That when ye shall be gather'd together in Love, ye may give Thanks to the Father through Christ Jesus; that He has vouchsafed to bring a Bishop of *Syria unto you,* being called from the East unto the West. For it is good *for me* to Set from the World, unto God; that I may Rise again unto Him.

III. Ye have never envied any One; ye have taught others. I would therefore that ye *should now do those things your selves*, which in your Instructions you have prescribed to *Others*. Only Pray for me, that God would give me both inward and outward Strength; that I may not only say, but Will; not be only called a

## Smaller.

φαινόμενον, αἰώνιον. Τὰ γὰρ βλεπόμενα, πρόσκαιρα· τὰ δὲ μὴ βλεπόμενα, αἰώνια. Ὁ γὰρ θεὸς ἡμῶν Ἰησοῦς Χριστὸς ἐν παρεὶ ὢν μᾶλλον φαίνεται. Οὐ σωτῆς μόνον τὸ ἔργον· ἀλλὰ μεγέθος ἐστὶν ὁ Χριστιανισμός.

Ἐγὼ χαίρω τῇ ἐκκλησίαις, καὶ ἐντέλλομαι πᾶσιν, ὅτι ἐγὼ ἐκὼν ὑπὲρ θεοῦ ἀποθνήσκω, ἐάν ὑμεῖς μὴ κωλύσητε. Παρακαλῶ ὑμᾶς, μὴ εὔνοια ἄκαιρος γένηταί μοι. Ἀφετέ με θηρίον εἶναι βορὰν, δι' ὧν ἔστιν θεοῦ ἐπιτυχεῖν. Σῖτός εἰμι θεοῦ·

## Larger.

θεος ὄξιν. ὁ Χριστιανὸς, ὅταν μισῆται ὑπὸ κόσμου, φιλεῖται παρὰ θεοῦ· εἰ ἐκ τοῦ κόσμου γάρ φησι, τότε ἦτε, ὁ κόσμος ἂν ἐφίλη τὸ ἴδιον· νυνὶ δὲ ἐκ ἐστὲ ἐκ τοῦ κόσμου, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς· μείνατε παρ' ἐμοί.

Ἐγὼ γεφφω πάσαις τῇ ἐκκλησίαις, καὶ (*) ἐντέλλομαι" πᾶσιν, ὅτι (†) ἐγὼ" ἑκὼν ὑπὲρ θεοῦ ἀποθνήσκω, ἐάν ὑμεῖς μὴ κωλύσητε. παρακαλῶ (‖) ὑμᾶς, μὴ εὔνοια ἄκαιρος γένηταί μοι· ἄφετέ με θηείων εἶναι βρῶμα, δι' ὧν ὄξι θεοῦ ἐπιτυχεῖν· σῖτός εἰμι τοῦ θεοῦ, καὶ δι' ὀδόντων θηείων ἀλήθομαι, ἵνα καθαρὸς ἄρτος θεοῦ εὑρεθῶ· μᾶλ-

(*) ἐντελοῦμαι, A. ἐπιτέλλω, N. (†) Deest A. B (‖) ἓν. T.

## Larger.

I shall not appear to the World. Nothing that appears is eternal: For *the things that are seen are temporal; but the things that are not seen are eternal.* To be a Christian is not a Work of Persuasion, but of Greatness of Mind: When he is hated by the World, he is beloved of God: [ Because he is not of Men but of God. ] For, says he, *If ye were of the World, the World would love its own; but now ye are not of the World, but I have chosen you out of it. Continue with me.*

IV. I write to all the Churches; and signify to them all that I am willing to dye for God, unless you hinder me. I beseech you that your Good Will may not come unseasonably upon me. Suffer me to be the Food of Wild Beasts; whereby I may attain unto God. I am the Wheat of God, and I am to be ground by the Teeth of the

## Smaller.

Christian, but be found one. For if I shall be found a *Christian*, I may *then deservedly* be called *one*: And be *thought* Faithful, when I shall no longer appear to the World. Nothing is Good, that is seen. For even our God, Jesus Christ, now that he is in the Father, does so much the more appear. A Christian is not a Work of Opinion, but of Greatness *of Mind*, [ especially when he is hated by the World. ]

2 Cor. IV. 18.

John XV. 19. 4.

IV. I write to the Churches, and signify to them All, that I am willing to dye for God, unless you hinder me. I beseech you that you shew not an unseasonable good Will towards me. Suffer me to be Food to the Wild Beasts; by whom I shall at-

## Smaller.

θεῦ· καὶ δι' ὀδόντων θηρίων ἀλέθομαι, ἵνα καθαρὸς ἄρτος εὑρεθῶ τοῦ Χριστοῦ. Μᾶλλον κολακεύσατε τὰ θηρία, ἵνα μοι τάφος γένωνται, καὶ μηδὲν καταλίπωσι τοῦ σώματός μου, ἵνα μὴ κοιμηθεὶς βαρύς τινι γένωμαι. Τότε ἔσομαι μαθητὴς ἀληθῶς τοῦ Χριστοῦ, ὅτε οὐδὲ τὸ σῶμά μου ὁ κόσμος ὄψεται. Λιταυεύσατε τὸν Χριστὸν ὑπὲρ ἐμοῦ, ἵνα διὰ τῶν ὀργάνων τούτων θυσία εὑρεθῶ. Οὐκ ὡς Πέτρος καὶ Παῦλος διατάσσομαι ὑμῖν. Ἐκεῖνοι ἀπόστολοι, ἐγὼ κατάκριτος· ἐκεῖνοι ἐλεύθεροι, ἐγὼ δὲ μέχρι νῦν δοῦλος. Ἀλλ' ἐὰν πάθω ἀπελεύθερος Ἰησοῦ, καὶ ἀναστήσομαι ἐν αὐτῷ ἐλεύθερος. Νῦν μανθάνω δεδεμένος μηδὲν ἐπιθυμεῖν κοσμικὸν ἢ μάταιον.

Ἀπὸ

## Larger.

μᾶλλον κολακεύσατε τὰ θηρία, ἵνα μοι τάφος γένωνται, καὶ μηδὲν καταλείπωσι (*) τοῦ σώματός μου, ἵνα μὴ κοιμηθεὶς βαρύς τινι εὑρεθήσομαι· τότε ὄντως ἔσομαι μαθητὴς ἀληθὴς Ἰησοῦ Χριστοῦ, ὅτε οὐδὲ τὸ σῶμά μου ὁ κόσμος ὄψεται. λιταυεύσατε (†) τὸν κύριον ὑπὲρ ἐμοῦ, ἵνα διὰ τῶν ὀργάνων τούτων (||) θεοῦ θυσία (*) εὑρεθῶ. οὐχ ὡς Πέτρος καὶ Παῦλος διατάσσομαι ὑμῖν· ἐκεῖνοι ἀπόστολοι Ἰησοῦ Χριστοῦ, (†) ἐγὼ δὲ ἐλάχιστος· ἐκεῖνοι ἐλεύθεροι, ὡς δοῦλοι θεοῦ, ἐγὼ δὲ μέχρι νῦν δοῦλος· ἀλλὰ ἐὰν πάθω, ἀπελεύθερος γενήσομαι Ἰησοῦ Χριστοῦ, καὶ ἀναστήσομαι ἐν αὐτῷ ἐλεύθερος. νῦν μανθάνω ἐν αὐτῷ δεδεμένος μηδὲν ἐπιθυμεῖν κοσμικὸν, ἢ μάταιον.

Ἀπὸ

(*) Deest. T. (†) τοῦ Χριστοῦ. T. (||) Θεοῦ, N. (*) καθαρὸς. T. (†) Defunct. B.

**Larger.**

the Wild Beasts, that I may be found the pure Bread of God. Entice the Beasts rather that they may become my Sepulchre, and may leave nothing of my Body; that when I am dead, I may not be troublesome to any. Then shall I be the true Disciple of Jesus Christ, when the World does not see so much as my Body. Make Supplication to the Lord for me, that by those Instruments I may become a Sacrifice to God. I do not make Constitutions for you, as *Peter* and *Paul* have done. They were Apostles of Jesus Christ; but I am an inconsiderable Person. They were free, as the Servants of God; I am even to this day a Servant. But if I suffer, I shall then become the Freeman of Jesus Christ; and shall arise a Freeman in him. Now I am in Bonds for him, I learn to have no worldly or vain Desires.

V. From

**Smaller.**

tain unto God. For I am the Wheat of God; and I shall be ground by the Teeth of the Wild Beasts, that I may be found the pure Bread of Christ. Rather encourage the Beasts, that they may become my Sepulchre; and may leave nothing of my Body: that being Dead, I may not be troublesome to any. Then shall I be truly the Disciple of Jesus Christ, when the World shall not see so much as my Body. Pray *therefore* unto Christ for me, that by these Instruments I may be made the Sacrifice of God. I do not, as *Peter* and *Paul*, command you. They were Apostles, I a Condemned Man; They were Free, but I am even to this day a Servant: But if I

## Smaller.

Ἀπὸ Συρίας μέχρι Ῥώμης θηριομαχῶ, διὰ γῆς καὶ θαλάσσης, νυκτὸς καὶ ἡμέρας, δεδεμένος δέκα λεοπάρδοις, ὅ ἐστι στρατιωτῶν τάγμα· οἱ καὶ εὐεργετούμενοι χείρους γίνονται. Ἐν δὲ τοῖς ἀδικήμασιν αὐτῶν μᾶλλον μαθητεύομαι· ἀλλ' ὁ πρὸ τοῦτο δεδικαίωμαι. Ὀναίμην τῆς θηρίων τῆς ἐμοὶ ἡτοιμασμένων, καὶ εὔχομαι ἕτοιμά μοι εὑρεθῆναι· ἃ καὶ κολακεύσω συντόμως με καταφαγεῖν. ἐκ ὥσπερ τινῶν δειλαινόμενα ἐκ ἥψατο. Κἂν αὐτὰ δὲ ἀκαρδία μὴ θελήσῃ, ἐγὼ προσβιάσομαι. Συγγνώμην μοι ἔχετε· τί μοι συμφέρει, ἐγὼ γινώσκω. Νῦν ἄρχομαι μαθητὴς εἶναι. Μηδέν με ζηλώσῃ τῆς ὁρατῶν καὶ

## Larger.

Ἀπὸ Συρίας μέχρι Ῥώμης (*) θηριομαχῶ, διὰ γῆς καὶ θαλάσσης, νυκτὸς καὶ ἡμέρας, (†) ἐνδεδεμένος" δέκα λεοπάρδοις, ὅ ὅστι στρατιωτικὸν τάγμα· οἱ καὶ εὐεργετούμενοι, χείρους γίνονται· ἐν δὲ τοῖς ἀδικήμασιν αὐτῶν μᾶλλον μαθητεύομαι· ἀλλ' ὁ πρὸ τοῦτο δεδικαίωμαι. ὀναίμην τῆς θηρίων τῆς ἐμοὶ ἡτοιμασμένων· ἃ καὶ εὔχομαι (‖) σύντομά" μοι εὑρεθῆναι· ἃ καὶ κολακεύσω συντόμως με καταφαγεῖν. ἐκ ὥσπερ τινῶν δειλαινόμενα ἐκ ἥψατο· (*) καὶν" αὐτὰ δὲ ἐὰν ἐκόντα μὴ θέλῃ, ἐγὼ προσβιάσομαι. συγγνώμην μοι ἔχετε· τί μοι συμφέρει ἐγὼ γινώσκω· νῦν ἄρχομαι μαθητὴς εἶ· μηδέν με ζηλώσῃ τῆς ὁρατῶν καὶ τῆς ἀοράτων, ἵνα ἰησοῦ Χριστοῦ ἐπιτύχω· πῦρ, καὶ σταυρὸς, θηρίων τε συστάσεις, ἀνατομαὶ, διαιρέσεις, σκορπισμοὶ ὀστέων, συγκοπὴ μελῶν, (†) ἀλεσμοὶ" ὅλα τὰ (ζῶμα)τα, καὶ κόλασις

(*) αὐτῆς. T. (†) δεδεμένος. T. (‖) ἕτοιμα. T. (*) καὶ. A. αὐτὰ δ' ἂν. B. (†) ἀλυσμοὶ. B.

**Larger.**

V. From *Syria* to *Rome* I fight with Beasts, both by Land and Sea; both Night and Day: being bound to Ten. Leopards, that is, to a Band of Soldiers; who are the worse for kind Treatment. But I am the more instructed by their Injuries. *Yet am I not thereby justified.* I earnestly wish for the Wild Beasts that are prepared for me; which I heartily desire may soon dispatch me: whom I will entice to devour me entirely and suddenly, and not do as they have done sometimes, been afraid to touch several. But if they are unwilling to meddle with me, I will even compel them to it. Pardon me in this matter; I know what is good for me. Now I begin to be a Disciple. So that

**Smaller.**

shall Suffer, I shall then become the Freeman of Jesus Christ, and shall rise Free. And now, being in Bonds I learn, not to desire any thing.

V. From *Syria* even unto *Rome*, I fight which Beasts both by Sea and Land; both Night and Day: Being bound to Ten Leopards, that is to say to such a Band of Soldiers; Who though treated with all manner of Kindness, are the Worse for it. but I am the more Instructed by their Injuries; *Yet am I not therefore justified.* May I enjoy the wild Beasts that are prepared for me; Which also I wish may exercise all their Fierceness upon me: And whom for that End I will encourage, that they may be sure to de-

1 Cor. IV. 4.

| Smaller. | Larger. |
| --- | --- |
| καὶ ἀοράτων, ἵνα Ἰησοῦ χειρὶ ἐπιτύχω. Πῦρ καὶ σταυρὸς, θηρίων τε συστάσεις, ἀνατομαὶ, διαιρέσεις, σκορπισμοὶ ὀστέων, συγκοπὴ μελῶν, ἀλησμοὶ ὅλου τοῦ σώματος, κακαὶ κολάσεις τοῦ διαβόλου ἐπ' ἐμὲ ἐρχέσθωσαν· μόνον ἵνα Ἰησοῦ Χριστοῦ ἐπιτύχω. | λασις τοῦ διαβόλου ἐπ' ἐμὲ ἐρχέσθω, μόνον, ἵνα Ἰησοῦ Χριστοῦ ἐπιτύχω. |
| Οὐδέν μοι ἀφελήσει καὶ τέρατα τοῦ κόσμου, ἢ δὲ | Οὐδέν με ὠφελήσει τὰ (*) πέρατα τοῦ κόσμου, ἢδὲ αἱ βασιλεῖαι |

(*) τερατα. Γ.

**Larger.**

that I have no Desire after any thing visible or invisible, that I may attain unto Jesus Christ. Let Fire, or the Cross, or Concourse of Wild Beasts, cutting or tearing of the Flesh, Distortions of the Bones, and cutting off Limbs; Let the grinding in pieces of my whole Body, and the Torments of the Devil himself come upon me, so I may but attain to Jesus Christ.

VI. All the Compass of the Earth, and the Kingdoms of this World will profit

**Smaller.**

vour Me, and not serve me as they have done some, whom out of fear they have not touched. But, and if they will not do it willingly, I will provoke them to it. Pardon me *in this Matter*; I know what is profitable for me. Now I begin to be a Disciple: Nor shall any thing move me, whether Visible or Invisible, that I may attain to Christ Jesus. Let Fire, and the Cross; let the Companies of Wild Beasts; let Breakings of Bones, and Tearing of Members; let the shattering in pieces of the whole Body, and all the wicked Torments of the Devil come upon me; only let me enjoy Jesus Christ.

VI. All the Ends of the World, and the Kingdoms of it, will

## Smaller.

ἐξὶ αἰ βασιλεῖαι τῦ αἰῶνΘ τέτε. Μᾶλλόν μοι ἀποθανεῖν εἰς Χριςὸν Ιησῦν, ἢ βασιλεύειν τῆς περάτων τ γῆς. Τί γὰ ὠφελεῖ ἄνθρωπΟ, ἐὰν κερδήσῃ τὸν κόσμον ὅλον, τ δὲ ψυχὴν ἀυτῦ ζημιωθῇ; Ἐκεῖνον ζητῶ τὸν ὑπὲρ ἡμῶν ἀποθανόνλα· ἐκεῖνον θέλω τ δι' ἡμᾶς ἀναςάντα. Ο δὲ τοκετός μοι ἐπίκειται. Σύγγνωτέ μοι, ἀδελφοί· μὴ ἐμποδίσητέ μοι ζῆσαι, μὴ θελήσητέ μοι ἀποθανεῖν, τ τῦ θεῦ θέλονλα ἔιναι. Κόσμῳ μὴ χαρίσησθε. Αφετέ με καθαρὸν φῶς λαβεῖν· ἐκεῖ παραγνόμενΟ ἀνθρωπΟ θεῦ ἔσομαι. Επιτρέψατέ μοι μιμητὴν εἶναι τῦ πάθες Χριςῦ τῦ θεῦ μ. Εἴ τις αὐτὸν ἐν ἑαυτῷ ἔχει, νοησάτω ὃ θέλω, καὶ συμπαθείτω μοι, εἰδὼς τὰ συνέχονλά με.

O

## Larger.

λεῖαι τῦ αἰώνΘ τέτε. καλὸν ἐμοὶ ἀποθανεῖν διὰ Ιησῦν Χριςὸν, ἢ βασιλεύειν τῆς περάτων τ γῆς· τί γὰ ὠφελεῖται ἄνθρωπΟ, ἐὰν τὸν κόσμον ὅλον κερδήσῃ, (*) τὴν δὲ ψυχὴν αὐτῦ ἀπολέσῃ"; τὸν κύριον ποθῶ, τὸν ὑὸν τῦ ἀληθινῦ (†) θεῦ" καὶ παῖδα, Ιησῦν τὸν Χριςόν· ἐκεῖνον ζητῶ, τὸν ὑπὲρ ἡμῶν ἀποθανόνλα, καὶ ἀναςάντα. συγγνωμονεῖτέ μοι ἀδελφοί, μὴ ἐμποδίσητέ μοι εἰς ζωὴν φθάσαι· Ιησῦς γάρ ἐςιν ἡ ζωὴ πᾶσι πιςῶν. μὴ θελήσητέ με ἀποθανεῖν· θάνατΟ γάρ ἐςιν, ἡ ἀπὸ Χριςῦ ζωή. τῦ θεῦ θέλονλά με εἶναι, κόσμῳ μὴ χαρίσησθε. ἄφετέ με καθαρὸν φῶς λαβεῖν· ἐκεῖ παραγνόμενΟ ἀνθρωπΟ θεῦ ἔσομαι. ἐπιτρέψατέ μοι μιμητὴν εἶναι πάθες Χριςῦ τῦ θεῦ μ· εἴ τις αὐτὸν (‖) ἐν ἑαυτῷ" ἔχει, νοησάτω ὃ θέλω, καὶ συμπαθείτω μοι, εἰδὼς τὰ συνέχονλά με.

O

(*) καὶ ζημιωθῇ τὴν ψυχὴν αὐτῦ. T. (†) Deest. A, B. (‖) ἐνταῦθα. A. B. N.

**Larger.**

profit me nothing. It is better for me to dye for the sake of Jesus Christ, than to rule unto the utmost Ends of the Earth. *For what is a Man profited, if he shall gain the whole World, but lose his own Soul?* 'Tis the Lord I desire; the Son of the true God and Father, even Jesus Christ. 'Tis Him that I seek after, who died for us, and rose again. Pardon me, my Brethren; Be not my hindrance in attaining to Life; for Jesus is the Life of the Faithful. Be not desirous that I should dye; For Life it self without Christ is no better than Death. When I am desirous to go to God, do not ye yield me back to the World. Suffer me to partake of the pure Light. When I arrive there I shall be a Man of God. Permit me to imitate the Passion of Christ, my God. If any one has him within himself, let him consider what I desire, and let him have Compassion on me; as knowing how I am straitned.

VII. The

**Smaller.**

will profit me nothing: I would rather die for Jesus Christ, than rule to the utmost Ends of the Earth. Him I seek who died for us: Him I desire, that rose again for us. This is the Gain that is laid up for me. Pardon me, my Brethren; ye shall not hinder me from living: [Nor seeing I desire to go to God, may you separate me *from Him* for the sake of this World; nor seduce me by *any* of the Desires of it.] Suffer me to enter into Pure Light: Where being come, I shall be *indeed* the Servant of God. Permit me to imitate the Passion of my God. If any one has Him within himself, let him consider what I desire; and let him have Compassion on me, as knowing

Matthew XVI. 26.

## Smaller.

Ο ἄρχων τῦ αἰῶνΘ τύτε διαπάσαι με βέλει, ϗ τὸ εἰς Θεὸν με γνώμην διαφθεῖραι. Μηδεὶς ἓν ἧ παρόντων ὑμῶν βοηθείτω ἀυτῷ· μᾶλλον ἐμὲ γίνεδε, τυτ' ἔστι τῦ Θεῦ. Μὴ λαλεῖτε Ιησῦν Χριςὸν, κόσμον δὲ ὀπθυμεῖτε. Βασκανία ἐν ὑμῖν μὴ κατοικείτω· μηδ' ἂν ἐγὼ παρῶν φθεγκλῶ ὑμᾶς, πείθητέ μοι τύτοις δὲ μᾶλλον πείθητε οἷς γράφω ὑμῖν. Ζῶν γράφω ὑμῖν, ἐρῶν τὸ ἀποθανεῖν. Ο ἐμὸς ἔρως ἐσταύρωϑ, ϗ ὐκ ἔστιν ἐν ἐμοὶ πῦρ φιλόϋλον· ὕδως ϑ ζῶν ϗ λαλῦν ἐν ἐμοὶ, ἔσωδέν μοι λέγον, δεῦρο πρὸς τ πατέρα. Οὐχ ἥδομαι βρῶ φθορᾶς, ὐδὲ ἡδοναῖς τῦ βίυ τύτυ· ἄρτον τῦ Θεῦ θέλω, ἄρτον ἐπράνιον, ἄρτον ζωῆς, ὅ ὅτι Σαρξ Ιησῦ τῦ Χριςῦ ὑῦ τῦ Θεῦ, τῦ γενομένυ ἐν ὑςέρῳ ἐκ σπέρματΘ Δαβὶδ ϗ Αβρααμ ϗ πόμα θέλω, τὸ πόμα αὐτῦ, ὅ ὅτιν ἀγάπη ἄφθαρτΘ, ϗ ἀένναΘ ζωή.

Ο ἄρχων τῦ αἰῶνΘ τύτε διαπάσαι με βέλει, ϗ πρὸς ἐς τ Θεόν με γνώμην διαφθεῖραι· μηδεὶς ἓν ἧ παρόντων (*) ὑμῶν" βοηθείτω ἀυτῷ· μᾶλλον (†) ἐμοὶ γένεδε", τυτ' ἔστι (||) τῦ Θεῦ". μὴ λαλεῖτε Ιησῦν Χριςὸν, κόσμον ϑ ποπμᾶτε. βασκανία ἐν ὑμῖν μὴ κατοικείτω, μηδὲ ἐὰν ἐγὼ ὑμᾶς παρῶν παρακαλῶ, πειθῆτε· τύτοις ϑ μᾶλλον πιςεύσατε, οἷς γράφω ὑμῖν· ζῶν γὰρ γράφω ὑμῖν, ἐρῶν τὸ διὰ (*) Χριςὸν" ἀποθανεῖν. ὁ ἐμὸς ἔρως ἐσταύρωϑ, ϗ ὐκ ἔστιν ἐν ἐμοὶ πῦρ φιλῦν π' ὕδωρ ϑ ζῶν, ἀλλόμενον ἐν ἐμοὶ, ἔσωδέν μοι λέγει, δεῦρο πρὸς τ πατέρα. ὐχ ἥδομαι βρῶ φθορᾶς, ὐδὲ ἡδοναῖς τῦ βίυ τύτυ· ἄρτον τῦ Θεῦ θέλω, ἄρτον ἐπράνιον, ἄρτον ζωῆς, ὅ ὅτι Σαρξ (||) Ιησῦ" τῦ Χριςῦ ὑῦ τῦ Θεῦ, τῦ γενομένυ ἐν ὑςέρῳ ἐκ σπέρματΘ Δαβὶδ ϗ Αβρααμ ϗ (*) πόμα" θέλω, τὸ πόμα αὐτῦ, ὅ ὅτιν ἀγάπη ἄφθαρτΘ, ϗ ἀένναΘ ζωή.

Ιησῦ

Οὐκ

(*) Deeſt. T. (†) δὲ παρακλήθητε. N. (||) τῦ Θεῦ. A. B. (*) Χριςῦ. B. (†) ἥσομαι. N. (||) Deeſt. T. B. (*) πόμα Θεῦ T.

## Larger.

VII. The Prince of this World would fain carry me away, and corrupt my Will towards my God. Let none therefore that are with you help him. Rather do ye join with me, that is, with God. Do not speak of Jesus Christ, and yet prefer this World before him. Let not any Envy dwell among you. Do not ye hearken to me, no not tho I my self, when I am with you, should intreat you: But rather believe what I now write to you. I am alive when I write this; and do affectionately desire to dye for Christ. My Love is crucify'd: and there is no Fire in me that loves any thing: but there is *Living Water springing up in me*, which calls to me inwardly; Come to the Father. I take no Pleasure in corruptible Food, nor in the Pleasures of this Life. I desire the Bread of God, the Heavenly Bread, the Bread of Life; which is the

## Smaller.

ing how I am straitned.

VII. The Prince of this World would fain carry me away, and corrupt my Resolution towards my God. Let none of you therefore help him: Rather do ye join with me, that is, with God. Do not speak with Jesus Christ, and yet covet the World. Let not any Envy dwell with you: No not tho' I my self when I shall be come unto you, should exhort you to it, yet do not ye hearken to me, but rather believe what I *now* write to you. For Joh. IV. 14. though I am alive at the Writing this, yet my Desire is to Dye. My Love is Crucified; [ And the Fire that is within me does not desire any Water: But being alive and spring-

## Smaller.

Ιησῦ Χριστῦ τῦ υἱῦ τῦ θεῦ, τῦ γλυκυθάτε ἐν ὑστέρῳ ἐκ σπέρματΘ Δαβὶδ κὴ Ἀβρααμ· κὴ πόμα θεῦ θέλφ, τὸ αἷμα αὐτῦ, ὅ ἐστιν ἀγάπη ἀφθάρτΘ, κὴ ἀέναΘ ζωή.

Οὐκ ἔπ θέλω χρ̄ι ἀνθρώπως ζῆν· τῦτο ἢ ἔστω, ἐὰν ὑμεῖς θελήσαλε. Θελήσαλε, ἵνα κὴ ὑμεῖς θεληθῆτε. Δι ὀλίγων γεγραμμάτων αἰτῦμαι ὑμᾶς· πιστεύσατέ μοι. Ιησοῦς ἢ Χριστὸς ὑμῖν ταῦτα φανερώσει, ὅπ ἀληθῶς λέγω· τὸ ἀψευδὲς στόμα, ἐν ᾧ ὁ πατὴρ ἐλάλησεν ἀληθῶς. Αἰτήσασθε ωὲι ἐμῦ, ἵνα ϵπιτύχω. Οὐ χρ̄ι Σάρκα ὑμῖν ἔγραψα, ἀλλὰ χρ̄ι γνώμην θεῦ. Εαν πάθω, ἠθελήσατε· ἐὰν

## Larger.

Οὐκ ἔπ θέλω χρ̄ι ἀνθρώπως ζῆν· τῦτο ἢ ἔστω, ἐὰν ὑμεῖς θέλητε. (*) Χριστῷ συνεσταύρωμαι· ζῶ ἢ, οὐκ ἔπ ἐγὼ, ἐπειδὴ ϖῦ ζῆ ἐν ἐμοὶ ὁ Χριστός. δι' ὀλίγων γεγραμμάτων αἰτῦμαι ὑμᾶς, μὴ ϖεθαμήσασθέ με. πιστεύσατέ μοι, ὅπ τὸν ιησῦν φιλῶ, τὸν ὑϖ' ἐμῦ ϖεθαθθένλα· τί ἀνταποδώσω τῷ κυρίῳ, ωεὶ πάντων ὧν ἀνταπέδωκέ μοι. αὐτὸς ἢ ὁ θεὸς κὴ πατὴρ, κὴ ὁ κύριΘ Ιησῦς ὁ Χριστὸς, φανερώσει ὑμῖν ταῦτα, ὅπ ἀληθῶς λέγω· κὴ ὑμεῖς συνάξατέ μοι, ἵνα τῦ σκοπῦ τύχω, ἐν πνεύματι ἁγίῳ. ὃ χρ̄ι Σάρκα ὑμῖν ἔγραψα,

(*) θελήσατε ἓν, ἵνα κὴ ὑμεῖς θεληθῆτε. T.

## Larger.

the Flesh of Jesus Christ, the Son of God, who was made in the latter Days of the Seed of *David* and *Abraham*. I desire that Drink which is his Blood, which is incorruptible Love, and eternal Life.

VIII. I have no desire to live any longer among Men. And I shall attain my Desire if you consent. *I am crucify'd with Christ: but I live: yet no longer I, since Christ lives in me.* I make my Request to you in this short Letter. Do not refuse me. Believe me that I love Jesus, [ because he loved me, and ] was was delivered up for me. *What shall I return unto the Lord for all the Benefits he has rewarded me with?* Now God himself even the Father, and the Lord Jesus Christ shall manifest this to

## Smaller.

springing within me, says, ] Come to the Father. I take no Pleasure in the Food of Corruption, nor in the Pleasures of this Life. I desire the Bread of God, which is the Flesh of Jesus Christ, [ of the Seed of *David*; and the Drink that I long for ] is his Blood, which is uncorruptible Love.

VIII. I have no desire to live any longer after the manner of Men; neither shall I, if you consent. Be ye therefore willing, that ye your selves also may be pleasing *to God*. I exhort you in a few Words; I *pray you* believe me. Jesus Christ will shew you that I speak truly. My Mouth is without Deceit, and the Father hath truly spoken by

Gal. II. 19, 20.

Psalm CXVI. 12.

## Smaller.

ἐὰν ἀποδοκιμασθῶ, ἐμισήσατε.

Μνημονεύετε τοῦ λόγου οὗ ἐγὼ εἶπον ὑμῖν, Οὐκ ἔστι δοῦλος μείζων τοῦ κυρίου αὐτοῦ. Εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώξουσιν· εἰ τὸν ἐμὸν λόγον ἐτήρησαν, καὶ τὸν ὑμέτερον τηρήσουσιν. Ἀλλὰ ταῦτα πάντα ποιήσουσιν ὑμῖν διὰ τὸ ὄνομά μου, ὅτι οὐκ οἴδασι τὸν πέμψαντά με.

Εἰ μὴ ἦλθον καὶ ἐλάλησα αὐτοῖς, ἁμαρτίαν οὐκ εἴχοσαν· νῦν δὲ πρόφασιν οὐκ ἔχουσι περὶ τῆς ἁμαρτίας αὐτῶν. Ὁ ἐμὲ μισῶν καὶ τὸν πατέρα μου μισεῖ. Εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς ἃ οὐδεὶς ἄλλος πεποίηκεν, ἁμαρτίαν οὐκ εἴχοσαν· νῦν δὲ καὶ ἑωράκασι καὶ μεμισήκασι καὶ ἐμὲ καὶ τὸν πατέρα μου. Ἀλλ' ἵνα πληρωθῇ ὁ λόγος ὁ ἐν τῷ νόμῳ αὐτῶν γεγραμμένος, ὅτι Ἐμίσησάν με δωρεάν.

Ὅταν δὲ ἔλθῃ ὁ παράκλητος, ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρός, τὸ πνεῦμα τῆς ἀληθείας, ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ· καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἐστε.

## Larger.

ἔγερθε, ἀλλὰ χάριν γνώμης θεᾶς· ἐὰν πάθω, ἠγαπήσατε· ἐὰν ἀποδοκιμασθῶ, ἐμισήσατε.

Μνημονεύετε τοῦ (*) εἰπόντος ὑμῖν τὸν ἐν Συρίᾳ ἐκκλησίας· ὅτι ἀντ' ἐμοῦ ποιμὴν χρῆται τῷ κυρίῳ, τῷ εἰπόντι, ἐγώ εἰμι ὁ ποιμὴν ὁ καλός· καὶ μόνος αὐτὸν ἐπισκοπήσει, καὶ οἱ ὑμῶν εἰς αὐτὸν ἀγάπη· ἐγὼ δὲ (†) καὶ αἰσχύνομαι ἐξ αὐτῶν λέγεσθαι· οὐ γάρ εἰμι ἄξιος, ὧν ἔχαιρον αὐτῶν, καὶ ἔκτωμα. ἀλλ' ἠλέημαί τις εἶδ, ἐὰν θεοῦ ἐπύχω. ἀσπάζεται ὑμᾶς τὸ ἐμὸν πνεῦμα, καὶ ἡ ἀγάπη τῆς ἐκκλησιῶν τῆς δεξαμενῶν με (||) εἰς ὄνομα Ἰησοῦ Χριστοῦ, οὐχ ὡς παροδεύουσα· καὶ γὰρ αἱ μὴ προσήκουσί μοι τῇ ὁδῷ, καὶ (*) πόλιν με προήγαγον.

Γεμά-

(*) προσευχῇ. T. (†) Deest. B. (||) ὡς. N. (*) σάρκα. T.

**Larger.**

to you that I speak Truth. And do you Pray with me, that I may attain my Aim, in the Holy Spirit. I have not written to you after the Flesh, but according to the Will of God. If I shall suffer, ye have loved me: if I shall be rejected, ye have hated me.

IX. Remember in your Prayers the Church which is in *Syria*; which now enjoys the Lord for its Shepherd, instead of me: the Lord who said; *I am the good Shepherd.* He alone, together with your Love to Him, will be their Overseer. But I am ashamed to be reckon'd as one of them: For neither am I worthy: being the least of them, and as one born out of due time. But I shall have obtained Mercy to be considerable, if I shall attain unto God. My Spirit salutes you, and the Love of the Churches which have received me, for the Name of Jesus Christ, and not as a Passenger

**Smaller.**

by it. Pray *therefore* for me, that I may accomplish *what I desire.* I have not written to you after the Flesh, but according to the will of God. If I shall suffer, ye have loved me: But if I shall be rejected ye have hated me.

IX. Remember in your Prayers the Church of *Syria*, which now enjoys God for its Shepherd instead of me: Joh. X. 11. Let Jesus Christ only Oversee it, and your Charity. But I am even ashamed to be reckon'd as one of them: For neither am I worthy, being the least among them, and as one Born out of due Season. But through Mercy I have obtain'd to be Somebody, if I shall get unto God. My Spirit salutes you; and the Charity of the

## Smaller.

αἱ μὴ προσπίκτωσί μοι τῇ ὁδῷ τῇ χῖ Ζάρκα χῖ πόλιν με προῆγον.

Γράφω ὑμῖν ταῦτα ἀπὸ Σμύρνης δι' Ἐφεσίων τῶν ἀξιομακαρίστων. Ἔστιν ὃ κὴ ἅμα ἐμοὶ σὺν ἄλλοις πολλοῖς Κράκῳ, τὸ ποθητόν μοι ὄνομα. Πεπεὶ τῶν προελθόντων με ἀπὸ Συρίας εἰς Ρώμην εἰς δόξαν τοῦ θεοῦ, πιστεύω ὑμᾶς ἐπεγνωκέναι, οἷς κὴ δηλώσατε ἐγγύς με ὄντα. Πάντες γὰρ εἰσὶν ἄξιοι τοῦ θεοῦ κὴ ὑμῶν· ὃς πρέπον ὑμῖν ἐστιν χῖ πάντα ἀναπαῦσαι. Ἐγράφη ὃ ὑμῖν ταῦτα τῇ πρὸ ἐννέα Καλανδῶν Σεπτεμβρίων, τουτέστιν Αὐγούστου εἰκάδι πέμπτῃ· Ἐρρῶσθε εἰς τέλος, ἐν ὑπομονῇ Ἰησοῦ Χριστοῦ. Ἀμήν.

Φ Ι-

## Larger.

Γράφω ὑμῖν ταῦτα ἀπὸ Σμύρνης, διὰ Ἐφεσίων τῶν ἀξιομακαρίστων. Ἔστι δὲ ἅμα ἐμοὶ σὺν πολλοῖς καὶ ἄλλοις, Κράκος τὸ ποθητὸν ὄνομα. Ἐπεὶ τῶν (*) προελθόντων ἀπὸ Συρίας εἰς Ρώμην εἰς δόξαν θεοῦ, πιστεύω ὑμᾶς ἐπεγνωκέναι, οἷς καὶ δηλώσετε ἐγγύς με ὄντα· πάντες γὰρ εἰσὶν ἄξιοι θεοῦ καὶ ὑμῶν, ὃς πρέπον ὂν ὑμῖν καὶ πάντα ἀναπαῦσαι. Ἐγράφη δὲ ὑμῖν ταῦτα, τῇ πρὸ ἐννέα καλανδῶν (†) σεπτεμβρίων. Ἐρρῶσθε εἰς τέλος, ἐν ὑπομονῇ Ἰησοῦ Χριστοῦ.

Φ Ι-

(*) συνελθόντων. T. (†) σεπτεμβρίφ. T.

**Larger.**

senger only. For even those Churches that did not belong to me, conducted me in the way from City to City.

X. These things I write to you from *Smyrna*, by the *Ephesians*; those most worthy and happy Persons. There is now with me, together with many others, *Crocus*, that beloved Name. As for those that went before me from *Syria* to *Rome*, to the Glory of God, I suppose you are not ignorant of them. Signify to them that I draw near: For they are all worthy both of God and of you: Whom it is fit you should refresh in all things. This I have written to you the Ninth of the Calends of *September*. Fare ye well, unto the End, in the Patience of Jesus Christ.

*To*

**Smaller.**

Churches that have received me in the Name of Jesus Christ; not as a Passenger: For even they that were not near to me in the way, have gone before me to the *next* City *to meet me.*

X. These things I write to you from *Smyrna*, by the most Worthy of the Church of *Ephesus*. There is now with me, together with many others, *Crocus*, most beloved of me. As for those which are come from *Syria*, *and are gone before* me to *Rome*, to the Glory of God, I suppose you are not Ignorant of them. Ye shall therefore signifie to them that I draw near; for they are all Worthy both of God, and of you: Whom it is fit that you Refresh in all things. This have I writ-

## Smaller.

ΦΙΛΑΔΕΛΦΕΥΣΙΝ.

Ιγνάπ☉, ὁ κὴ Θεοφορος, ἐκκλησία θεῦ παῦος κὴ κυείυ Ιησῦ Χειςῦ, τῇ ὔσῃ ἐν Φιλαδελφίᾳ τῆς Ασίας, ἠλεημμύῃ, κὴ ἠδρασμύῃ ἐν ὁμονοίᾳ θεῦ, κὴ ἀγαλλιωμύῃ ἐν τῷ πάθει τῦ κυείυ ἡμῶν ἀδιακρίτως, κὴ ἐν τῇ ἀναςάσει ἀυτῦ πεπληροφορημύῃ ἐν παντὶ ἐλέῃ· ἣν ἀσπάζομαι ἐν αἵματι Ιησῦ Χειςῦ, ἥτις ἐςὶν χαρὰ αἰώνι☉ κὴ βέβαιόν☉, μάλιςα ἐὰν ὲν ἑνὶ ὦσιν σὺν τῷ ἐπισκόπῳ, κὴ

## Larger.

(*) Πρὸς ΦΙΛΑΔΕΛΦΕΙΣ".

Ιγνάπ☉, ὁ κὴ Θεοφόρος, ἐκκλησίᾳ θεῦ παῦος, κὴ κυρίῳ Ιησῦ Χειςῦ, τῇ ὔσῃ ἐν Φιλαδελφίᾳ, ἐν ἀγάπῃ ἠλεημμύῃ, κὴ ἡδρασμένῃ ἐν ὁμονοίᾳ θεῦ, κὴ ἀγαλλομμύῃ ἐν τῷ πάθει τῦ κυρίυ ἡμῶν Ιησῦ (†) ἀδιακρίτως, κὴ ἐν τῇ ἀναςάσει ἀυτῦ πεπληροφορημύῃ, ἐν (||) παντὶ ἐλέει, ὧν ἀσπάζομαι ἐν αἵματι Ιησῦ Χειςῦ, ἥτις ὲςὶ χαρὰ αἰώνι☉ κὴ βέβαιόν☉, μάλιςα ἐν ἑνὶ ὄντι σὺν τῷ ἐπισκόπῳ κὴ τοῖς πρεσβυτέροις, κὴ διακόνοις, ἀποδεδειγμένοις ἐν θελήματι θεῦ παῦος, διὰ τῦ κυρίυ Ιησῦ Χειςῦ, ὃς κατ' ἴδιον (*) βέλημα" ἐςήριξεν ἀυτῦ

(*) φιλαδελφίας. N. (†) Χειςῦ. T. (||) πολλῇ ἀγάπῃ. T (*) θέλημα. T.

**Larger.**

**Smaller.**

written to you, the day before the Ninth of the Calends of *September*. Be Strong unto the End, in the Patience of Jesus Christ.

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*To the* Philadelphians.

gnatius, *who is also called* Theophorus, *To the Church of God the Father, and of the Lord Jesus Christ which is at* Philadelphia; *which has obtained Mercy in Love; which is established in the Concord of God, and rejoices in the Passion of our Lord Jesus, inseparably, and through his Resurrection, has attained to a full Assurance in Mercy: Which I salute in the Blood of Jesus Christ; who is our eternal and lasting Joy; especially while you are united to your Bishop, and Presbyters, and Deacons, appointed by the Will of God the Father, through our Lord Jesus Christ: who*

*To the* Philadelphians

Ignatius, *who is also called* Theophorus, *to the Church of God the Father, and our Lord Jesus Christ, which is at* Philadelphia *in* Asia; *which has obtained Mercy being fix'd in the Concord of God, and rejoycing evermore in the Passion of our Lord, and being fulfilled in all Mercy through his Resurrection: Which* also *I salute in the Blood of Jesus Christ, which is* our *Eternal and undefiled Joy; Espe-*

## Smaller.

καὶ τοῖς σὺν αὐτῷ πρεσβυτέροις καὶ διακόνοις, ἀποδεδιγμένοις ἐν γνώμῃ Ιησοῦ Χριστοῦ, ὃς κατὰ τὸ ἴδιον θέλημα ἐστήριξεν ἐν βεβαιοσύνῃ τῷ ἁγίῳ αὐτοῦ πνεύματι.

## Larger.

αὐτοῦ βεβαίως τὴν ἐκκλησίαν ἐπὶ τῇ πέτρᾳ, (*) οἰκοδομῇ πολυμαλικῇ" ἀχειροποίητῳ, ἢ (†) συσκιάσαντες" οἱ ἄνεμοι καὶ οἱ πολαμοὶ οὐκ ἴσχυσαν αὐτὴν ἀναστέλαι, ἀλλὰ μηδὲ ἰσχύσειάν ποτε τὰ πολυμαλικὰ τῆς πυρίας, ἀλλ' ὀξαθενήσειαν δυνάμει Ιησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν,

ΟΝ ὀπίσοπον ἔγνων, οὐκ ἀφ' ἑαυτοῦ, οὐδὲ δι' ἀνθρώπων, κεκτῆσθαι τὴν διακονίαν τὴν εἰς τὸ κοινὸν ἀνήκουσαν, οὐδὲ κατὰ κενοδοξίαν, ἀλλ' ἐν ἀγάπῃ θεοῦ πατρὸς καὶ κυρίου Ιησοῦ Χριστοῦ, οὗ καταπέπλησμαι τὴν ὀπείκειαν, ὃς σημεῖα πλείονα δύναται τῶν ῥημάτων λαλούντων· συναρμόζεται γὰρ ταῖς ἐντολαῖς, ὡς χορδαὶ κιθάρᾳ. Διὸ μακαρίζει μου ἡ ψυχὴ τὴν εἰς θεὸν αὐτοῦ γνώμην, ὅτι γνοῦς ἐνάρετον καὶ τελείαν ἔσην, τὸ ἀνί-

ΟΝ ἐπίσκοπον ὑμῶν τὸν ἐπίσκοπον, (‖) ἔγνων" ὃτι οὐκ ἀφ' ἑαυτοῦ, οὐδὲ δι' ἀνθρώπων ἠξιώθη τὴν διακονίαν τὴν εἰς τὸ κοινὸν ἀνήκουσαν ἐγχειρισθῆναι, οὐδὲ κατὰ κενοδοξίαν, ἀλλ' ἐν ἀγάπῃ Ιησοῦ Χριστοῦ, καὶ θεοῦ πατρὸς, τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν, οὗ καταπέπλησμαι τὴν ὀπείκειαν, ὃς σιγῶν, πλέον δύναται τῶν πλέον λαλόντων· συνήρμοσται γὰρ ταῖς ἐντολαῖς κυρίου, καὶ τοῖς δικαιώμασιν, ὡς χορδαὶ τῇ κιθάρᾳ· καὶ ἔστιν ἄμεμπτος, ἐκ ὧν προέλαβον τοῦ ἱερέως· διὸ μακαρίζει μου ἡ ψυχὴ τὴν εἰς θεὸν αὐτοῦ (*) γνώμην, ὅτι γνοῦς ἐνάρετον καὶ τελείαν ἔσην· τὸ

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(*) οἰκοδομῇ πνεύματι. A. B οἰκοδομήσας πνεύματι. T.
(†) συγκαλύσαντες. A. B. (‖) ἄγνοι. (*) ἀγάπην καὶ T.

**Larger.**

*who according to his own Will has firmly establish'd his Church upon a Rock by a spiritual Building, not made with Hands: against which the Winds and the Floods have beaten, but have not been able to overturn it. And may Spiritual Wickednesses never be able to overturn it, but be still weaken'd by the Power of Jesus Christ our Lord.*

I. HAving seen your Bishop I know that he was not appointed by himself, neither by Men, nor out of Vain-glory, but has been vouchsaf'd to be intrusted with that Ministry which is of such common Concern, *not of himself, neither by Men,* nor out of Vain-glory: but by the Love of Jesus Christ, and of God the Father, who raised him from the Dead. Whose mild Temper has surprized me: who by his Silence is also able to do more than those that talk a great deal: for he is fitted to the Commands and Ordinances of the Lord, as

**Smaller.**

*cially if they are at Unity with the Bishop, and Presbyters who are with Him, and the Deacons appointed according to the Mind of Jesus Christ; whom he has setled according to his own Will in* all *Firmness by His Holy Spirit.*

WHich Bishop I know obtain'd that Great Ministry among you, not of Himself, neither by Men, nor out of Vain Glory; but by the Love of God the Father and our Lord Jesus Christ: Whose Moderation I admire; who by his silence is able to do more than others with all their Vain Talk. For he is fitted to the Commands, as the Harp to its Strings. Wherefore my Soul Gal. I. 1.

## Smaller.

ἀκίνητον ἀπὸ καὶ τὸ ἀόρ-
γητον ἀπὸ ἐν πάσῃ ἐπι-
στκείᾳ θεῦ ζῶντ[ος].

Τέκνα ἓν φωτὸς, ἀλη-
θείας, φεύγετε τ̀ μερισ-
μὸν, καὶ τὰς κακοδιδα-
σκαλίας ὅπου ὁ ποιμήν
ἐστιν, ἐκεῖ ὡς πρόβατα
ἀκολουθεῖτε. Πολλοὶ γὰρ
λύκοι ἀξιόπιστοι ἡδονῇ
κακῇ ἀιχμαλωπίζουσιν τὰς
θεοδρόμους· ἀλλ' ἐν τῇ
ἑνότητι ὑμῶν οὐκ ἔξουσιν
τόπον.

Ἀπέχεσθε τῶν κακῶν
βοτανῶν, ἅτινας ὁ γεωρ-
γεῖ

## Larger.

τὸ ἀκίνητον αὐτὸς, καὶ τὸ ἀόργητον
ἐν πάσῃ ἐπιστκείᾳ θεῦ ζῶντος.

Ὡς τέκνα ἓν φωτὸς, ἀληθείας,
φεύγετε τ̀ μερισμὸν τῆς ἑνότητ[ος],
καὶ (*) τῶν κακοδιδασκαλίαν· ὅπου
ἂν ἀρεσκωτῶν, ἐκεῖ ὦν μολυσμὸς ἐξ-
ῆλθεν εἰς πᾶσαν τὴν γῆν. ὅπου
δὲ ὁ ποιμὴν ἐστιν, ἐκεῖ ὡς πρό-
βατα ἀκολουθεῖτε· πολλοὶ γὰρ λύ-
κοι κωδίοις ἠμφιεσμένοι, ἡδονῇ
κακῇ αἰχμαλωπίζουσι τοὺς θεο-
δρόμους· ἀλλ' ἐν τῇ ἑνότητι ὑμῶν
οὐκ ἔξουσι τόπον.

Ἀπέχεσθε ἓν τῶν κακῶν βοτα-
νῶν, ἅς πνας ἰησοῦς Χριστὸς ὁ
γεωργεῖ,

(*) τῆς κακοδιδασκαλίας A. B.

| Larger. | Smaller. |
| --- | --- |
| as the Strings to their Harp; and is as unblameable as was *Zachary* the Priest. Wherefore my Soul cannot but admire his Temper of Mind towards God, as knowing it to be virtuous and perfect: and his unshaken Stedfastness, and freedom from Anger, in all the Moderation of the Living God. | esteems his Mind towards God most Happy knowing it to be Fruitful in all Virtue, and perfect; full of Constancy; free from Passion, and according to all the Moderation of the Living God. Luc. 1. 6. |
| II. Do you therefore, as Children of Light, and of the Truth, flee the Divisions of Unity, and the false Doctrines of the Hereticks; *from whom Pollution is gone forth into all the Earth.* Now where the Shepherd is, there do ye, as Sheep, follow after: for there are many *Wolves in Sheeps Cloathing*, which with a wicked Pleasure lead Captive those that run in the Race of God: But in your Concord they shall find no place. | II. Wherefore as becomes the Children *both* of the Light and of Truth; flee Divisions and False Doctrines: But whereyour Shepherd is, there do ye, as Sheep, follow after. For there are many Wolves who seem worthy of Belief, that with a false Pleasure lead Captive those that run in the Course of God: But in your Concord, They shall find no place. Jeremy XXIII. 15. Mat. VII. 15. |
| III. Abstain therefore from those Evil Plants, which are not under the Culti- | III. Abstain *therefore* from *those* Evil Herbs which Jesus Christ |

## Smaller.

γεῖ Ιησῦς Χειςὸς· διὰ τὸ μὲ εἶναι αὐτὸς φυτείαν παῦός. Οὐχὶ ὅπ παρ ὑμῖν μεεισμὸν, εὗρον, ἀλλ' ἀποδιϋλισμένον. Οσοι γὰρ θεῦ εἰσιν ϗ Ιησῦ Χριςῦ, ἔτοι μ τῦ ἐπισκόπε εἰσίν· ϗ ὅσοι ἂν μεταν ήσωσιν ἔλθωσιν ἐπὶ τὼ ἑνότητα τ ἐκκλησίας, ἔτοι θεῦ ἔσονται, ἵνα ὦσιν χ Ιησῦν Χειςὸν ζῶντες. Μὴ πλανᾶδε, ἀδελφοί μ. Εἴ πς χίζοντι ἀκολυθεῖ, βασιλείαν θεῦ ὐ κληρονομεῖ· εἴ πς ἐν ἀλλοτείᾳ γνώμῃ περιπατεῖ, ἔτ τῷ πάθει ὐ συγκαπήθη.

Σπυ-

## Larger.

γωργεῖ, ἀλλ' ὁ ἀνθρωποκτόνος θὴς, διὰ τὸ μὴ εἶ (*) αὐτὰς φυτείαν παῦός, ἀλλὰ σπέρμα τῦ πονηρῦ. ἐχ ὅπ παρ ὑμῖν μερισμὸν (†) εὗρον, τοῦτα γράφω· ἀλλὰ περιασφαλίζομαι ὑμᾶς ὡς τέκνα θεῦ· ὅσοι γὰρ (||) Χριςῦ εἰσὶν, ἔτοι μ τῦ ἀντικόπε εἰσίν· ὅσοι δ' ἂν ἐκκλίνωσιν αὐτῦ, ϗ τὼ κοινωνίαν ἀπάσων μ τῶν κατηραμένων, ἔτοι σὺν αὐτοῖς ἐκκοπήσον· ὁ γὰρ εἰπ γνήσιον Χριςῦ, (*) ἀλλ' ἐχθρὸς πορεύ· ἕ ῥυθείητε πάντοτε εὐχαῖς τῦ προσκαθεζομένε ὑμῶν ποιμένος, τῦ πιςοτάτε ϗ φρονιμωτάτε. Παρακαλῶ ἓν ὑμᾶς ἐν κυρίῳ, ὅσοι ἂν μεταν ήσαντες, ἔρχωσιν ἐπὶ τὼ ἑνότητα τῆς ἐκκλησίας, προσδέχεδε αὐτὸς μ πάσης φρονήσεως, ἵνα διὰ τ χρηςότητος, ϗ τ ἀνεξικακίας ἀναπήψαντες ἐν τ τῦ διαβόλε παγίδι, ἄξιοι Ιησῦ Χριςῦ γενόμενοι, ζωτείας αἰωνίε τύχωσιν ἐν τῇ βασιλείᾳ τῦ Χριςῦ. ἀδελφοὶ, μὴ πλανᾶδε, εἴ πς χίζοντι ἀπὸ τ ἀληθείας ἀκολυθεῖ, βασιλείαν θεῦ ὐ κληρονομήσει· ϗ εἴ πς ἐκ ἀρίσης τὸ ψευδολόγε κήρυκος, εἰς γέενναν καλακριθήσεται·

(*) αὐ ἐς N (†) εὑρεῖν, N. (||) θεῦ. T.

**Larger.**

Cultivation of Jeſus Chriſt, but of that Wild Beaſt who is the Slayer of Men. Becauſe ſuch are not the Plantation of the Father, but the Seed of the Evil One. I do not write thus becauſe I have found Diviſion already among you; but I forearm you, as the Children of God. For as many as belong to Chriſt are with the Biſhop; but ſo many as ſeparate from him, and embrace Communion with the accurſed, they ſhall be cut off together with them. For they are not Chriſt's Husbandry, but the Seed of the Wicked One: from whom may you all be deliver'd by the Prayers of the Shepherd, that moſt faithful and gentle Shepherd, who preſides over you. I therefore exhort you in the Lord to receive all thoſe that repent and return to the Unity of the Church, with all Gentleneſs; that by your Kindneſs and Forbearance they may *recover themſelves out of the Snare of the Devil*: may become worthy

**Smaller.**

Chriſt does not dreſs; becauſe ſuch are not the Plantation of the Father. Not that I have found any Diviſion among you, but rather *all manner of* Purity. For as many as are of God, and of Jeſus Chriſt, are alſo with their Biſhop. And as many as ſhall with Repentance return into the Unity of the Church, even theſe ſhall alſo be *the Servants* of God, that they may live according to Jeſus Chriſt. Be not deceived, Brethren: If any one follows him that makes a Schiſm *in the Church*, he ſhall not inherit the Kingdom of God. If any one walks after any other Opinion, he agrees not with the Paſſion *of Chriſt*

2 Tim. II. 26.

IV.

## Smaller.

## Larger.

τω· ὅτε γὰρ εὐσεβῶν ἀφίεσθαι χρὴ, ὅτε δὲ δυσεβέσι συγκεῖσθαι δεῖ. εἴ τις ἐν ἀλλοτρίᾳ γυναικὶ πεπατεῖ, οὗτος ἐκ ἔστι Χριστοῦ, ὅτε τοῦ πάθους αὐτοῦ κοινωνός· ἀλλ' ἔστιν ἀλώπηξ, φθορεὺς ἀμπελῶνος Χριστοῦ. τοῦτον μὴ συναναμίγνυσθε, ἵνα μὴ συναρπάληθε αὐτῷ, κἂν πατὴρ ᾖ, κἂν υἱὸς, κἂν ἀδελφὸς, κἂν οἰκεῖος· ἀφέσεις γάρ σε, φησὶν, ὁ ὀφθαλμός ἐπ' αὐτῷ. πρὸ μισοῦντας ἐν τὸν θεὸν, μισεῖν χρὴ καὶ ὑμᾶς, καὶ ἐπὶ τοῖς ἐχθροῖς αὐτοῦ (*) ἐκτήκεσθαι". ἐμοὶ καὶ τύπτειν αὐτὸς, ἢ διώκειν, καθὼς τὰ ἔθνη τὰ μὴ εἰδότα τὸν κύριον καὶ θεόν· ἀλλ' ἐχθρὸς μοὶ ἡγεῖσθαι, καὶ χωρίζεσθαι ἀπ' αὐτοῦ· νουθετεῖν δὲ αὐτὸς, καὶ ὅπως μετάνοιαν διδάσκαλεῖν, ἐὰν ἄρα ἀκούσωσιν, ἐὰν ἄρα ἐνδῶσι· φιλάνθρωπος γάρ ἐστιν ὁ θεὸς ἡμῶν, καὶ πάντας ἀνθρώπους θέλει σωθῆναι, καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν· διὸ τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθοὺς, καὶ βρέχει (†) τὸν" ὑετὸν ἐπὶ δικαίους καὶ ἀδίκους· ἐ τῆς χρηστότητος θέλων καὶ ἡμᾶς ἐὶ μιμητὰς ὁ κύριος, λέγει, γίνεσθε τέλειοι, καθὼς καὶ ὁ πατὴρ ὑμῶν ὁ οὐράνιος τέλειός ἐστιν.

Ἐγὼ

(*) ἐκτετήκεσθαι. N. (†) Deest. T.

**Larger.**

worthy of Jesus Christ, and so may obtain eternal Salvation in the Kingdom of Christ. Be not deceived, my Brethren, if any one follows him that separates from the Truth, he shall not inherit the Kingdom of God: and if any one does not eschew a Lying Preacher, he shall be condemned to Hell. For we must neither separate from Religious Persons, nor associate with the Irreligious. If any one walks after strange Doctrine, he is not of Christ, nor a Partaker of his Sufferings; but is one of the *Foxes which spoil the Vineyard* of Christ. *Have no Fellowship with such an one,* lest you perish together with him; no, not if he be thy Father, thy Son, thy Brother, or one of thine own Family. For, says the Scripture, *Thine Eye shall not spare him.* You ought therefore to *hate those that hate God, and to be grieved at his Enemies.* I do not mean that you are to beat them, or persecute them; *as do the*

**Smaller.**

Cant. II. 15. 1 Cor. V. 11.

Deut. XIII. 6, 8. Psalm CXXXIX 21.

IV.

## Smaller.

Σπουδάζετε ἓν μιᾷ εὐχαριστίᾳ χρῆσθαι. Μία γὰρ ἐστὶ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ ἓν ποτήριον εἰς ἕνωσιν τοῦ αἵματος αὐτοῦ· ἓν θυσιαστήριον, ὡς εἷς ἐπίσκοπος, ἅμα τῷ πρεσβυτερίῳ καὶ διακόνοις τοῖς συνδούλοις μου

## Larger.

Ἐγὼ πέποιθα εἰς ὑμᾶς ἐν κυρίῳ, ὅτι οὐδὲν ἄλλο φρονήσετε· διὸ καὶ παρρῶν γράφω τῇ ἀξιοθέῳ ἀγάπῃ ὑμῶν, παρακαλῶν ὑμᾶς, μιᾷ πίστει, καὶ ἑνὶ κηρύγματι, καὶ μιᾷ εὐχαριστίᾳ χρῆσθαι· μία γάρ ἐστιν ἡ σὰρξ τοῦ κυρίου Ἰησοῦ, (*) καὶ ἓν αὐτοῦ τὸ αἷμα τὸ ἐκχυθέν· εἷς καὶ ἄρτος τοῖς πᾶσιν

(*) χριστοῦ. T.

## Larger.

*the Gentiles who know not the Lord God*: but to eſteem them your Enemies, and to ſeparate from them; but ſtill to admoniſh them, and invite them to Repentance: If perchance they will at laſt hearken, if perchance they will at laſt ſubmit. For our God is a Lover of Mankind, and *will have all Men to be ſaved, and to come to the Knowledge of the Truth.* Wherefore *he makes his Sun to riſe on the evil and on the good, and ſendeth Rain on the juſt and unjuſt:* whoſe Kindneſs when our Lord would invite us to imitate, he ſays, *Be ye Perfect, even as your Father which is in Heaven is perfect.*

IV. I am perſuaded of you in the Lord that you will be of none other Mind. Wherefore I write boldly to your Love which is worthy of God; and exhort you to continue in one Faith, one Preaching, and one Euchariſt: For the Fleſh of the Lord Jeſus is but one; and his Blood which was ſhed for us but one; One Loaf is broken

## Smaller.

IV. Wherefore let it be your Endeavour to partake All of the ſame *Holy* Euchariſt. For there is but One Fleſh of our Lord Jeſus Chriſt; And One Cup, in the Unity of Blood; One Altar; As alſo there is One Biſhop, together with his Preſ-

1 Theſ. IV. 5.

1 Tim. II. 4.

Mat. V. 45.

v. 48.

## Smaller.

μν, ἵνα ὃ ἐὰν ποιῆσητε
κ᾽ ἐκ τοῦ ποιῆσητε.

## Larger.

σιν ἐβρύθη, καὶ ἓν πατήριον τοῖς
ὅλοις διενεμήθη, ἓν συνασκήριον
πάσῃ τῇ ἐκκλησίᾳ, καὶ εἰς ἐπίσκο-
πῳ ἅμα τῷ πρεσβυτερίῳ, καὶ
τοῖς διακόνοις τοῖς συνδούλοις μου
ἐπίσης καὶ εἰς ἀγώνιθ, ὁ θεὸς
καὶ πατήρ· καὶ εἷς μονογενὴς υἱὸς,
θεὸς λόγος καὶ ἄνθρωπος· καὶ εἷς
ὁ παράκλητος, τὸ πνεῦμα τῆς ἀ-
ληθείας· ἓν ᾗ καὶ τὸ κήρυγμα, καὶ
ἡ πίστις μία, καὶ τὸ βάπτισμα ἕν,
καὶ μία ἡ ἐκκλησία, ὧν ἀσπάζομ-
αι ἅγιοι ἀπόστολοι ἀπὸ περάτων
ἕως περάτων, ἐν τῷ αἵματι τοῦ
Χριστοῦ, οἰκείοις ἱδρῶσι καὶ πόνοις.
καὶ ὑμᾶς ἓν χρὴ, ὡς λαὸν θεοφό-
ρον, καὶ ἅγιον, ἐν ὁμονοίᾳ
πάντα ἐν Χριστῷ ἐπιτελεῖν. αἱ
γυναῖκες, τοῖς ἀνδράσιν ὑποτάσ-
σεσθε ἐν φόβῳ θεοῦ· αἱ παρθένοι,
τῷ Χριστῷ ἐν ἀφθαρσίᾳ, ἐ βδε-
λυσσόμεθα γάμον, ἀλλὰ τὸ κρεί-
σσονθ ἐφιέμεθα· ἐκ ἐπὶ διαβολῇ
συναφείας, ἀλλ᾽ ἕνεκα τῆς (*) τοῦ
νόμου μελέτης. τὰ τέκνα, ὑπα-
κούσατε τοῖς γονεῦσιν ὑμῶν, καὶ
ἐργάζεσθε αὐτοὺς, ὡς συνεργοὺς θεοῦ
εἰς τὸν ὑμετέραν ἡσύχησιν. οἱ
δοῦλοι, ὑποτάσσεσθε τοῖς κυρίοις ὑμῶν
ἐν θεῷ, ἵνα Χριστοῦ ἀπελεύθεροι ἡσύ-
χως. οἱ ἄνδρες, ἀγαπᾶτε τὰς γυ-
ναῖκας ὑμῶν, ὡς ὁμοδούλους θεῷ,

Αλλ-

ἀλ

(*) τοῦ νόμου. N.

**Larger.**

broken to all the Communicants; and one Cup diſtributed to them all: There is but one Altar for the whole Church; and one Biſhop, with the Preſbytery, and the Deacons, my Fellow-Servants. Since there is but One Unbegotten Being, God even the Father: And One only-begotten Son, God the Word, and Man: And One Comforter, the Spirit of Truth. But one Preaching; *One Faith*; *one Baptiſm*; One Church, which the Holy Apoſtles founded from the one end of the Earth to the other, in the Blood of Chriſt, by their own Sweat and Labours. It behoves you therefore; as a *peculiar people, an holy nation*, to perform all Things in Concord in Chriſt: Wives, be ye ſubject to your Husbands, in the Fear of God. Virgins, be ye ſubject to Chriſt in Incorruption; not out of Abhorrence of Matrimony, but as having choſen the nobler State: Not to the Reproach of the Bond of

**Smaller.**

Presbytery, and the Deacons my Fellow-Servants: That ſo whatſoever ye do, ye may do it according to *the Will of* God.

Eph. IV. 5.

Tit. II. 14. 1 Pet. II. 9.

Eph. V, & VI Coloſ. III. & IV.

**Smaller.** **Larger.**

ὡς οἰκεῖον σῶμα, ὡς κοινωνὸς βίε, καὶ συνεργὸς τεκνογονίας. αἱ παρθένοι, μόνον τὸν Χειςὸν ᾧ ὀφθαλμῶν ἔχετε, καὶ τὸν αὐτῦ πατέρα ἐν ταῖς εὐχαῖς, φωνὴ ζόμενοι ὑπὸ τῦ πνεύματος. ἀναίμλυν ὑμῶν τῆς ἀγνωσύνης, ὡς Ηλία, ὡς Ιησῦ τῦ Ναυῆ, ὡς Μελχισεδὲκ, ὡς Ελισαίε, ὡς Ιερεμίε, ὡς τῦ βαπτις ῦ Ιωάννε, ὡς τῦ ἠγαπημένε μαθητῦ, ὡς Τιμοθέε, ὡς Τίτε, ὡς Εὐωδίε, ὡς Κλήμεντος, ὧν ἐν ἀγνείᾳ ἐξελθόντων τὸν βίον. ἃ (*) φέγω δὲ" τοὺ λοιπὺς μαθητὰς, ὅτι χάριτος ᾧ σωμιλήσων, (†) ὧν" ἐμνήσθην ἄρτι· δίκαιον γὰρ ἄξιος θεῦ δρεθῆναι, ᾧ τις ἴσχυσεν αὐτῶν δρεθῆναι ἐν τῇ βασιλείᾳ, ὡς Αβραὰμ, καὶ Ισαὰκ, καὶ Ιακὼβ, ὡς Ιωσὴφ, καὶ (||) Ισαΐε", καὶ τῶν ἄλλων ᾧ προφητῶν· ὡς Πέτρε, καὶ Παύλε, καὶ τῶν ἄλλων ἀποστόλων τῶν χάριτος ᾧ σωμιλησάντων· (*) ἐκ" τῦ ᾧ προθυμίας (†) δὲ" τῆς ᾧ τὸ ᾧ θέλημα, (||) ἀλλ' ἐπ' ἐννοίας (*) ἑαυτῶν" τὰ γένες ἔχον ἐκείνες. οἱ πατέρες, (†) ἐκ τρέφετε" τοὺ ἑαυτῶν παῖδας ἐν παιδείᾳ καὶ νεθεσίᾳ κυείε, καὶ δι-

δύσετε

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(*) φέγων. A. B. (†) τέπων. A. B. (||) Ησαΐε. (*) Αλλὰ. A. B. (†) Deeſt A. (||) αὐτὸς. A. B. αὐτὲς. T. (*) Deſunt vero ἀλλ' & τὰ γένες. A. & ἀλλ'. B. (†) ἐν τρέφετε. B.

**Larger.**

of Wedlock, but for the Meditation of the Law. Children, obey your Parents, and have an Affection for them, as Inſtruments under God for your Procreation. Servants, be ſubject to your Maſters, in God; that ye may *become the Freemen of Chriſt*. Huſbands, love your Wives, as the Fellow-Servants of the ſame God, as your own Body, as Partners in Life, and Aſſiſtants for the Procreation of Children. Virgins, have Chriſt alone before your Eyes, and his Father in your Prayers; being enlightened by the Spirit: And may I enjoy your Holineſs, as that of *Elijah*, as of *Joſhua* the Son of *Nun*, as of *Melchiſedeck*, as of *Eliſha*, as of *Jeremiah*, as of *John* the Baptiſt, as of the Beloved Diſciple, as of *Timothy*, as of *Titus*, as of *Euodius*, as of *Clement*: Which are departed this Life in a pure Virginity. Not that I blame the reſt of thoſe Bleſſed Perſons who entred into that Married State which

**Smaller.**

1 Cor. VII. 22.

**Smaller.**

**Larger.**

διάκετε αὐτὲς τὰ ἱερὰ γράμματα, καὶ τέχνας, πρὸς τὸ μὴ ἀργὰς καθίστασθαι· καλῶς δὲ, φησὶν, (*) ἐντρέφ" παῖς δίκαιος· ὅτι ὑφ' συνετῷ διφερανθήσεται ἡ καρδία αὐτῦ. οἱ κύριοι, διδάσκαλοι τῆς οἰκέτας προσέχετε, ὡς ὁ ἅγιος Ἰωὴλ ἐδίδαξε· μία γὰρ φύσις, καὶ ἓν τὸ γένος τῆς ἀνθρωπότητος· ἐν γὰρ χειρῶ, ὅτε δοῦλος, ὅτε ἐλεύθερος. οἱ ἄρχοντες, πειθαρχείτωσαν τῷ κτίσαντι· οἱ γραπτοὶ, τοῖς ἄρχουσιν· οἱ διάκονοι, τοῖς πρεσβυτέροις, (†) ἀρχιερεῦσιν"· οἱ πρεσβύτεροι, καὶ οἱ διάκονοι, καὶ ὁ λοιπὸς κλῆρος, ἅμα πάντι τῷ λαῷ, καὶ τοῖς γραπτοῖς, καὶ τοῖς ἄρχουσι, καὶ τῷ κτίσαντι, τῷ ἐπισκόπῳ· ὁ ἐπίσκοπος τῷ χειρῶ, ὡς ὁ χειρὸς τῷ πατρί· καὶ ὅπως ἡ ἑνότης διὰ πάντων ζώζῃ. ἔζωσαν ὀσφῦς καὶ αἱ χῆραι, μὴ ῥεμβοὶ, μὴ (‖) λίχνοι", μὴ πειθοχάδες, ἀλλ' ὡς (*) Ιωδὴθ" ἡ σεμνοτάτη, ὡς ἡ Ἄννα ἡ ζωφρονεστάτη. ταῦτα δὲ οὐχ ὡς ἀπόστολος διατάσσομαι· τίς γὰρ εἰμι ἐγὼ, ἢ τίς ὁ οἶκος τῆς πάθης μου, ἵνα ἰσότιμον ἐμαυτὸν" ἀνδρῶν εἴπω· ἀλλ' ὡς συγγραφεὺς ὑμῶν, ὑποφωνητὴς τάξιν ἐπέχων.

Ἀδελ-

(*) ἐντρέφ. B. (†) Forte καὶ vel ὡς ἱερεῦσιν colon ponitur post πρεσβυτέροις & non post ἀρχιερεῦσιν. B. (‖) λίχνοι. A. B. (*) Ιωδὴθ. T. (†) ἑαυτὸν. A. B.

**Larger.**

I juſt now mentioned; For I wiſh that being found worthy of God I may be found at their Feet in their Kingdom, as at the Feet *Abraham* and *Iſaac* and *Jacob*, as of *Joſeph*, and *Iſaiah*, and the reſt of the Prophets; as of *Peter* and *Paul*, and the reſt of the Apoſtles, who were married Men. Not that they did ſo for the ſake of Pleaſure, but out of regard to the Propagation of their Kind. Fathers, *bring up your Children in the Nurture and Admonition of the Lord*; and teach them the Holy Scriptures and Trades; that they may not indulge themſelves in Idleneſs. Now the Scripture ſays, *A righteous Father does educate his children well: His heart ſhall rejoice in a ſon of underſtanding.* Maſters be gentle towards your Servants, as Holy *Job* teaches you; for there is one Nature, and there is one Race of Mankind. For *in Chriſt there is neither bond nor free.* Let Governors be obedient to *Cæſar*; the Soldiers

**Smaller.**

Eph. VI. 4.

Prov. XXIII. 24.

Job XXXI. 13, 15.

Gal. III. 28.

**Smaller.**

Ἀδελφοί μου, λίαν ἐγκέχυμαι ἀγαπῶν ὑμᾶς, καὶ ὑπεραλλόμενος ἀσφαλίζομαι ὑμᾶς· ἐκ ἐγὼ δέ, ἀλλ' Ἰησοῦς Χριστὸς, ἐν ᾧ δεδεμένος φοβοῦμαι μᾶλλον, ὡς ἔτι ὢν ἀνάρπαστος,

**Larger.**

Ἀδελφοί μου, λίαν ἐγκέχυμαι ἀγαπῶν ὑμᾶς, καὶ ὑπεραλλόμενος ἀσφαλίζομαι ὑμᾶς· ἐκ ἐγὼ δέ, ἀλλὰ δι' ἐμοῦ ὁ κύριος Ἰησοῦς, ἐν ᾧ δεδεμένος, φοβοῦμαι μᾶλλον· ἔτι γάρ εἰμι ἀναπάρπτος· ἀλλ' ἡ προσευχὴ ὑμῶν, εἰς θεόν

με

**Larger.**

to thoſe Governors; The Deacons to the Presbyters, as to Prieſts; The Preſbyters and Deacons, and the reſt of the Clergy, together with all the People, and the Soldiers, and the Governors, and *Cæſar* himſelf to the Biſhop; The Biſhop to Chriſt; as Chriſt is obedient to his Father: And ſo Unity is preſerved in all Things. Let not the Widows be Wanderers about, nor Indulgers of their Appetite, nor Gadders Abroad; but like *Judith* Famous for her Gravity; and like *Anna* Eminent for her Soberneſs. I do not ordain theſe Things as an Apoſtle: For *who am I, or what is my Father's houſe*, that I ſhould pretend to be equal in Dignity to them? But as your *Fellow-Soldier* I ſupply the Place of a Monitor to you.

V. My Brethren, my Affection towards you makes me enlarge my ſelf the more; and being overjoy'd I endeavour to ſecure you againſt Danger, tho' indeed not ſo much I my

**Smaller.**

Judith VIII. 4, 6. Luc. II. 36, 37.

1 Sam. XVIII. 18. 2 Sam. VII. 28. Phil. II. 25.

V. My Brethern, the Love I have towards you makes me the more large; and having a great Joy *in you*, I endeavour to ſecure you

## Smaller.

πιστος. Αλλ' ἡ προσευχὴ ὑμῶν εἰς θεὸν με ἀπαρτήσει, ἵνα ἐν ᾧ κλήρῳ ἐλεήθεν, ὑπὸ τύχω· προσφυγῶν τῷ ἀσαγελίῳ ὡς σαφὴ Ιησῦ, καὶ τοῖς ἀποστόλοις ὡς πρεσβυτερίῳ ἐκκλησίας. Καὶ τοὺ προφήτας ὃ ἀγαπῶμεν, διὰ τὸ καὶ αὐτὲς εἰς τὸ ἀσαγγέλιον καπυγελκέναι, καὶ εἰς αὐτὸν ἐλπίζειν, καὶ αὐτὸν ἀναμένειν· ἐν ᾧ καὶ πιστεύσαντες ἐσώθησαν, ἐν ἑνότητι Ιησῦ Χριστῦ ὄντες ἀξιαγαπητοὶ καὶ ἀξιοθαύμαστοι ἅγιοι, ὑπὸ Ιησῦ Χριστῦ μεμαρτυρημένοι, καὶ συνηριθμημένοι ἐν τῷ ἀσαγγελίῳ τῆ κοινῆς ἐλπίδος.

## Larger.

με ἀπαρτήσει, ἵνα ἐν ᾧ ἐκλήθην, ὑπὸ τύχω, προσφυγὼν τῷ ἀσαγγελίῳ, ὡς σαφὴ Ιησῦ Χριστῦ· καὶ τοῖς ἀποστόλοις, ὡς πρεσβυτερίῳ ἐκκλησίας. καὶ τοὺ προφήτας ὃ ἀγαπῶ, ὡς χρισὸν καταγγείλαντας, ὡς τῦ αὐτῦ πνεύματος μεταχόντας, ἧ καὶ οἱ ἀπόστολοι· ὡς γὰ οἱ ψευδοπροφῆ, καὶ οἱ ψευδαπόστολοι, ἐν καὶ τὸ αὐτὸ (*) εἰλήφεσαν πονηρὸν, καὶ ἀπατηλὸν, καὶ λαοπλάνον πνεῦμα· ὅπω καὶ οἱ προφῆται καὶ οἱ ἀπόστολοι, ἓν καὶ τὸ αὐτὸ ἅγιον πνεῦμα, ἀγαθὸν, καὶ ἡγεμονικὸν, ἀληθές τε, καὶ διδασκαλικὸν ἔλαβον παρὰ θεῦ διὰ Ιησῦ Χριστῦ. (†) εἷς γὰ ὁ θεὸς πάλαι πάς καὶ καινῆς διαθήκης· εἷς ὁ μεσίτης θεῦ καὶ ἀνθρώπων, εἷς τε δημιεργίαν νοητῶν καὶ αἰσθητῶν, καὶ προνοίαν προσφορὸν καὶ ἀλάλητον· εἷς δὲ καὶ ὁ παράκλητος, ὁ ἐνεργήσας ἐν (||) Μωσῆ, καὶ προφήταις, καὶ ἀποστόλοις. πάντες ἦν οἱ ἅγιοι ἐν Χριστῷ ἐσώθησαν, ἐλπίσαντες εἰς αὐτὸν, καὶ αὐτὸν ἀναμείναντες· καὶ δι' αὐτῦ σωτηρίας ἔτυχον, ὄντες ἀξιαγάπητοι, καὶ ἀξιοθαύμαστοι ἅγιοι, ὑπὸ Ιησῦ Χριστῦ μεμαρτυρημένοι ἐν τῷ ἀσαγγελίῳ τῆς κοινῆς ἐλπίδος.

Εάν

(*) εἴληφαν. A. (†) ευδὲς πάλαι. A. B. (||) Μωσεῖ. A. B.

## Larger.

my ſelf, as the Lord Jeſus by me. In whom being bound I am the more fearful; for I am not yet perfected. But your Prayers to God ſhall make me perfect; that I may attain to him in whom I am called; Whilſt I flee to the Goſpel as to the Fleſh of Jeſus Chriſt; and to the Apoſtles as to the Presbytery of the Church. I do alſo love the Prophets, as thoſe who preached Chriſt, and were Partakers of the ſame Spirit with the Apoſtles. For as the falſe Prophets and falſe Apoſtles drew to themſelves the ſame wicked, and deceitful, and ſeducing Spirit; So alſo did the Prophets ane Apoſtles receive the ſame Holy Spirit, the good, the governing, the true, and the *teaching* Spirit; from God, by Jeſus Chriſt. For there is One God of the Old and New Teſtament; one *Mediator between God and Men*, for the Creation of the Intelligent and Viſible Beings, and for a proper and ſuitable Providence to be exer-

cis'd

## Smaller.

*againſt Danger*: Or rather not I, but Jeſus Chriſt; in whom being Bound I the more fear, as being yet only on the way to Suffering. But your Prayer to God ſhall make me Perfect, that I may attain to that Portion, which by God's Mercy is allotted to me: Fleeing to the Goſpel as to the Fleſh of Chriſt; and to the Apoſtles as to the Presbytery of the Church. Let us alſo love the Prophets, for as much as they alſo have led us to the Goſpel, and to Hope in *Chriſt*, and to expect Him. In whom alſo Believing they were ſaved in the Unity of Jeſus Chriſt; being Holy *Men*, Worthy to be be loved, and had in Wonder; who have received Teſtimony from Jeſus

Pſalm LI 14. Joh. XVI. 31. 1 Tim. II. 5.

## Smaller.

Εἰ δὲ τις Ιουδαϊσμὸν ἑρμηνεύῃ ὑμῖν, μὴ ἀκούετε αὐτοῦ. Αμεινον γάρ ἐστιν παρὰ ἀνδρὸς περιτομὴν ἔχοντος χειστιανισμὸν ἀκούειν, ἢ παρὰ ἀκροβύστου Ιουδαϊσμόν. Ἐὰν δὲ ἀμφότεροι περὶ Ιησοῦ Χριστοῦ μὴ λαλῶσιν, οὗτοι ἐμοὶ σήλαί εἰσιν καὶ τάφοι νεκρῶν, ἐφ' οἷς γέγραπται μόνον ὀνόματα ἀνθρώπων. Φεύγετε οὖν τὰς κακοτεχνίας, καὶ ἐνέδρας τοῦ ἄρχοντος τοῦ αἰῶνος τούτου, μήποτε θλιβέντες τῇ γνώμῃ αὐτοῦ ἐξασθενήσητε ἐν τῇ ἀγάπῃ. Αλλὰ πάντες ἐπὶ τὸ αὐτὸ γίνεσθε ἐν ἀμερίστῳ καρδίᾳ.

Εὐ-

## Larger.

Εάν τις θεὸν νόμῳ καὶ προφητῶν κηρύσσῃ ἕνα, χριστὸν δὲ ἀρνῆται υἱὸν εἶ) θεοῦ, ψεύστης ὄφιν, ὡς καὶ ὁ πατὴρ αὐτοῦ ὁ διάβολος· καὶ ἔστιν ὁ τοιοῦτος τῆς κάτω προπομπῆς, ψευδοῦσθαι. ἐάν τις ὁμολογῇ χριστὸν Ιησοῦν κύριον, ἀρνῆται δὲ τὸν θεὸν τὸν νόμῳ καὶ τῶν προφητῶν, ἐκ εἶ) λέγων τὸν ἐφανερῶ καὶ γῆς ποιητὴν πατέρα τοῦ Χριστοῦ, ὁ πιστὸς ἐν τῇ ἀληθείᾳ οὐκ ἔστιν, ὡς καὶ ὁ πατὴρ αὐτοῦ ὁ διάβολος· καὶ ἔστιν ὁ τοιοῦτος Σίμων ὁ μάγος, ἀλλ' ὁ τοῦ ἁγίου παύλου μαθητής. ἐάν τις, λέγῃ μὲν ἕνα θεὸν, ὁμολογῇ δὲ καὶ χριστὸν Ιησοῦν, ψιλὸν δὲ ἄνθρωπον εἶ) νομίζῃ τὸν κύριον, οὐκ θεὸν μονογενῆ, καὶ σοφίαν, καὶ λόγον θεοῦ, ἀλλ' ἐκ

ψυχῆς

**Larger.**

cis'd over them. There is alſo One Comforter; who wrought in *Moſes*, and the Prophets, and Apoſtles. All the Saints therefore were ſaved by Chriſt; hoping in him, and waiting for him; and they obtained through him Salvation; being Holy Perſons, worthy of Love and Admiration, atteſted to by Jeſus Chriſt, in the Goſpel of our common Hope.

VI. If any one preaches the One God of the Law and of the Prophets, but denies Chriſt to be the Son of God, he is a *Lyar*, as is alſo *his Father the Devil*. Such an one is a *Jew*, falſly ſo called; of the Circumſion which is from beneath. If any one confeſſes Chriſt Jeſus to be the Lord, but denies the God of the Law and of the Prophets; ſaying, that the Father of Chriſt is not the Maker of Heaven and Earth; ſuch an one *has not abode in the truth*, no more than his *Father the Devil*: And he is the Diſciple of *Simon* the Magician, and not

**Smaller.**

ſus Chriſt, and are numbred in the Goſpel of our Common Hope.

VI. But if any one ſhall preach the Jewiſh Law unto, you, hearken not unto Him: For it is better to receive the Doctrine of Chriſt from one that has been Circumciſed, than Judaiſm from one that has not. But if either the One or Other, do not ſpeak concerning Chriſt Jeſus; they ſeem to me to be but as Monuments and Sepulchers of the Dead, upon which are written only the Names

Joh. VIII. 44.

Ibid.

## Smaller.

Εὐχαριστῶ τῷ θεῷ μου, ὅτι συνείδητός εἰμι ἐν ὑμῖν, καὶ ἐκ ἔχει τις καυχήσασθαι, ὅτε λάθρα ὅτε φανερῶς, ὅτι ἐβάρησά τινα ἐν μηδενὶ ἢ ἐν μεγάλῳ. Καὶ πᾶσι τοῖς, ἐν οἷς ἐλάλησα, εὔχομαι ἵνα, μὴ εἰς μαρτύριον αὐτὸ κτήσωμαι.

## Larger.

ψυχῆς καὶ σώματος αὐτὸν μόνον εἶναι νομίζῃ, ὁ τοιοῦτος ὄφις ἐστὶν, ἀπάτην καὶ πλάνην κηρύττων ἐπ' ἀπωλείᾳ ἀνθρώπων· καὶ ἔστιν ὁ τοιοῦτος πένης τὴν διάνοιαν, ὡς (*) ἐπικαλεῖται Ἐβίων. Ἐάν τις, ταῦτα μὲν ὁμολογῇ, φθορὰν δὲ καὶ μολυσμὸν καλῇ τὴν νόμιμον μίξιν, καὶ τὴν τῆς πυίδων ψόφησιν, ἢ πινὰ τῆς βρωμάτων βδελυκτὰ, ὁ τοιοῦτος ἔνοικον ἔχει τὸν δρόμοντα τὸν ἀποστάτην. ἐάν τις πατέρα καὶ υἱὸν καὶ ἅγιον πνεῦμα ὁμολογῇ, καὶ τὴν κτίσιν ἐπαινῇ, δόκησιν δὲ λέγῃ τὴν ἐν σωμάτωσιν, καὶ τὸ πάθος ἐπαισχύνηται, ὁ τοιοῦτος ἥρνηται τὴν πίστιν, ἐκ ἧττον τῆς χειροφόνων ἰκέτου. ἐάν τις, ταῦτα μὲ ὁμολογῇ, καὶ ὅτι θεὸς λόγος ἐν ἀνθρωπίνῳ σώματι κατῴκει, ὧν ἐν ἑαυτῷ ὁ λόγος, (†) ὥσπερ καὶ ἡ ψυχὴ ἐν σώματι, ἀλλὰ τὸ ἔνοικον ἦν θεὸν, ἀλλ' ἐκὶ ἀνθρωπείαν ψυχήν· λέγῃ δὲ τὰς φθαρτὰς μίξεις ἁγνὸν τι εἶναι, καὶ τέλος εὐδαιμονίας ἡδονὴν πίστεται, οἷος ὁ ψευδώνυμος νικολαΐτης, οὗτος, ὅτε φιλόθεος, ὅτε φιλόχριστος ἦν δύναται, ἀλλὰ φθορεὺς τῆς οἰκείας σαρκὸς, καὶ διὰ τοῦτο τῆς ἁγίας πνεύματος κενὸς, καὶ τοῦ Χριστοῦ ἀλλότριος. οἱ τοιοῦτοι πάντες,

Εἰ

(*) ὡς ὅτι κλίνῃ βίων. A. T. ἐπίκλην. B. (†) ὡς. A. B.

## Larger.

not of the Holy Spirit. If any one ſays, There is One God; and alſo confeſſes Chriſt Jeſus; but ſuppoſes him to be compos'd only of a Soul and Body; ſuch an one is a Serpent, that preaches Deceit and Error, to the Deſtruction of Men. Such an one is *Poor in his Underſtanding*, as he is called by Name, *Ebion*. If any one confeſſes theſe Things, but calls the uſe of Lawful Marriage, and the begetting of Children, Corruption and Pollution; or calls ſome Kind of Food Abominable; ſuch an one has the Apoſtate Dragon inhabiting within him. If any one confeſſes the Father, Son, and Holy Ghoſt, and praiſes the Creation, but affirms the Incarnation to be only an Appearance, and is aſham'd of the Paſſion; Such a one has denied the Faith, no leſs than the *Jews* who ſlew Chriſt. If any one confeſſes theſe Things, and that God the Word did inhabit in a Human Body, being therein the Word, as the Soul is in the

## Smaller.

Names of Men. Flee therefore the wicked Arts and Snares of the Prince of this World; leſt at any-time being Oppreſſed by his Cunning, ye grow cold in your Charity. But Come all together into the ſame Place, with an undivided Heart. And, I Bleſs my God that I have a good Conſcience towards you, and that no one among you has whereof to boaſt either Openly or Privately, that I have been Burthenſome to Him in much or little. And I wiſh to All among whom I have converſed, that it may not turn to a Witneſs againſt Them.

VII.

**Smaller.**

**Larger.**

πάντες, σῶμα εἰσὶ καὶ τάφοι νεκρῶν, ἐφ' οἷς γέγραπται μόνον ὀνόματα νεκρῶν ἀνθρώπων: φεύγετε ἐν τοῖς καπηλείοις, καὶ ἐνέδρας τοῦ πνεύματος, τοῦ νῦν ἐνεργοῦντος ἐν τοῖς υἱοῖς τῆς ἀπειθείας· τούτους, μή ποτε (*) οἱ ἀγαθένητοι ἐξαπατήσωσιν ἐν τῇ ἀγάπῃ· ἀλλὰ πάντες ἐπὶ τὸ αὐτὸ γίνεσθε ἐν ἀμεταστρόφῳ καρδίᾳ, καὶ ψυχῇ θελούσῃ, σύμψυχοι, τὸ ἓν φρονοῦντες, πάντοτε τὰ αὐτὰ περὶ τοῦ αὐτοῦ δοξάζοντες, ἔντε ἀνέσει, καὶ κινδύνοις, καὶ ἐν λύπαις, καὶ ἐν χαρμοναῖς. εὐχαριστῶ τῷ θεῷ, διὰ Ἰησοῦ Χριστοῦ, ὅτι εὐσυνείδητός εἰμι ἐν ὑμῖν, καὶ οὐκ ἔχει τις καμχήσασθαι, ἔτε λάθρα, ἔτε φανερῶς, ὅτι ἐβάρησά τινα, ἢ ἐν μικρῷ, ἢ ἐν μεγάλῳ, καὶ πᾶσιν ἐν οἷς ἐλάλησα, εὔχομαι, ἵνα μὴ εἰς μαρτυρίαν αὐτὸ κτήσωνται.



(*) Forte vacat.

**Larger.** **Smaller.**

the Body; becauſe it was a God that was the Inhabitant, and not a Human Soul; but yet affirms that unlawful Mixtures are a good thing, and places the compleat Happineſs in Pleaſure; as do the *Nicolaitans* falſly ſo called; ſuch a one can neither be a Lover of God, nor a Lover of Chriſt; but is a Corrupter of his own Fleſh; and is therefore void of the Holy Spirit; and enſtranged from Chriſt. All ſuch as theſe are Monuments and Sepulchres of the Dead; upon which are written only the Names of dead Men. Do you therefore avoid the wicked Arts, and the Snares of the *Spirit* which now *worketh in the Children* of this World; Leſt being one time or other oppreſſed thereby, ye be weaken'd in your Love. But do you all meet together in one place, with an undivided Heart, and a willing Mind; being *of one accord, of one mind*; being always of the ſame Opinion about the ſame things; when

Eph. II. 2.

Phil. II. 2.

VII.

## Smaller.

Εἰ γὰρ καὶ σάρκα μὲ τινες ἠθέλησαν πλανῆσαι, ἀλλὰ τὸ πνεῦμα μὲ πλανᾶται, ἀπὸ θεοῦ ὄν. Οἶδεν γὰρ πόθεν ἔρχεται, καὶ πᾶ ὑπάγει, καὶ τὰ κρυπτὰ ἐλέγχει. Ἐκραύγασα μεταξὺ ὢν, ἐλάλουν μεγάλῃ φωνῇ· τῷ ὀπισθόπω προσέχετε, καὶ τῷ πρεσβυτερίῳ, καὶ διακόνοις. Οἱ δὲ πέσαντές με, ὡς προειδότα τὸν μερισμόν τινων, λέγειν ταῦτα· μάρτυς δέ μοι ἐν ᾧ δέδεμαι, ὅτι ἀπὸ σαρκὸς ἀνθρωπίνης ἐκ ἔγνων.

## Larger.

Εἰ γὰρ σάρκα μὲ ἠθέλησαν τινες πλανῆσαι, ἀλλὰ τὸ πνεῦμα μὲ ὁ πλανᾷ· πᾶσα γὰρ θεοῦ αὐτῷ εἴληφα· οἶδε γὰρ πόθεν ἔρχεται, καὶ πᾶ ὑπάγει, καὶ τὰ κρυπτὰ ἐλέγχει. ἐκραύγασα (*) δ' μεταξὺ ὢν ἐλάλουν μεγάλῃ φωνῇ, ἐκ ἐμὸς ὁ λόγος, ἀλλὰ θεοῦ. τῷ ὀπισθόπῳ προσέχετε, καὶ τῷ πρεσβυτερίῳ, καὶ τοῖς διακόνοις. εἰ δὲ ὑποπτεύετέ με, ὡς προμαθόντα τὸν μερισμὸν τινῶν, λέγειν ταῦτα, μάρτυς μοι δ' ὃν δέδεμαι, ὅτι ἀπὸ σαρκὸς ἀνθρώπου ἐκ ἔγνων· τὸ δὲ πνεῦμα ἐκήρυξέ μοι λέγον τάδε, χωρὶς ὀπισθόπου μηδὲν (†) πιστεύετε· τῷ σάρκα ὑμῶν ὡς ναὸν

(*) Deeſt. A. B. (†) πιῆτε. A. B.

**Larger.**

when you are at reſt or in Dangers; or in Trouble, or in Joy. I give thanks to God through Jeſus Chriſt, that I have a good Conſcience among you; and that no one can boaſt either privately or openly that I have been burdenſome to any one, either in a ſmall Matter or a great one. And I pray for all among whom I have ſpoken that they may not have it for a Teſtimony againſt them.

VII. For altho' ſome would have ſeduc'd me, according to the Fleſh, yet is not my Spirit ſeduced; for I have received it from God. For *it knows whence it comes*, and *whither it goes*; and reproves the Things that are ſecret. For while I was among you I cried aloud, I ſpake with a great Voice. 'Tis not my Word but God's: *Hearken to your Biſhop, your Presbytery, and your Deacons.* But if ye ſuppoſe that I ſpake this as having learn'd beforehand the Diviſion of ſome among you; He is my Witneſs

**Smaller.**

VII. For altho' ſome would have deceived me according to the Fleſh; yet the Spirit, being from God, is not deceived: For it knows both whence it comes, and whither it goes, and reproves the Secrets *of the Heart.* I cried whilſt I was among *you*; I ſpake with a loud Voice; Attend to the Biſhop, and to the Presbytery, and to the Deacons. Now Joh. III. 8.

## Smaller.

ἔγων. Τὸ δὲ πνεῦμα ἐκήρυσεν, λέγων τάδε· χωεὶς τῦ ὀπισόπε μηδὲν ποιεῖτε· τὴν σάρκα ὑμῶν ὡς ναὸν θεῦ τηρεῖτε· τῷ ἕνωσιν ἀγαπᾶτε· τὺ μερισμὺς φεύγετε· μιμηταὶ γίνεδε Ιησῦ Χριςῦ, ὡς κὴ αὐτὸς τῦ πατρὸς αὐτῦ.

Ἐγὼ μὲν ἓν τὸ ἴδιον ἐπίσιν, ὡς ἀνθρωπ☉ εἰς ἕνωσιν καταρτισμένῳ☉. Οὗ δὲ μέρισμός ἔσιν κὴ ὀργὴ, θεὸς ὁ κατοικεῖ. Πᾶσιν ἓν μετανοῆσιν ἀφίει ὁ κύρι☉, ἐὰν μετανοήσωσιν εἰς ἑνότητα θεῦ, κὴ συνέδριον τῦ ὀπισόπε. Πιςεύω τῇ χάριτι Ιησῦ Χριςῦ, ὃς λύσει

## Larger.

ναὸν θεῦ τηρεῖτε· τῷ ἕνωσιν ἀγαπᾶτε, τὺ μερισμὺς φεύγετε. μιμηταὶ γίνεδε Παύλυ, κὴ αὐτὸ ἄλλων ἀποςόλων, ὡς κὴ αὐτοὶ τῦ Χριςῦ.

Ἐγὼ μὲν ἓν τὸ ἴδιον, ἐπίσιν ὡς ἀνθρωπ☉ εἰς ἕνωσιν καταρτισμένῳ☉, ὁπλέγων κὴ τῦτο, ὅτι ἡ διάσασις γνώμης, κὴ ὀργὴ, κὴ μῖσος, ἐκεῖ θεὸς ὁ κατοικεῖ. πᾶσιν ἓν τοῖς μετανοῦσιν (*) ἀφίησιν ὁ θεὸς, ἐὰν συνδράμωσιν εἰς ἑνότητα Χριςῦ, κὴ σύνεδρίαν τῦ ὀπισόπε. πιςεύω τῇ χάριτι Ιησῦ Χριςῦ, ὅτι λύσει ἀφ' ὑμῶν πάντα σύνδεσμον ἀδικίας. ἀξιόχαλῶ ἓν ὑμᾶς,

(*) ἀτίει. T.

**Larger.**

neſs for whoſe ſake I am in Bonds, that I knew nothing of it from any Man whomſoever: But the Spirit Preached to me, ſaying theſe Things; *Do nothing without your Biſhop: Keep your Fleſh as the Temple of God: Love Unity: Flee Diviſions: Be ye followers of* Paul, *and of the reſt of the Apoſtles, as they were alſo of Chriſt.*

VIII. I therefore did what properly belonged to me, as a Man compos'd to Unity. Adding this alſo, That where there is Diverſity of Opinion and Wrath, and Hatred, there God does not dwell. God therefore forgives thoſe that repent, if they, with one conſent, return to the Unity of Chriſt, and the Council of the Biſhop. I believe in the Grace of Jeſus

**Smaller.**

ſome ſuppoſed that I ſpake this as foreſeeing the Diviſion that ſhould come among you. But He is my Witneſs for whoſe ſake I am in Bonds that I knew nothing from any Man. But the Spirit ſpake, ſaying on this wiſe; Do nothing without the Biſhop: Keep your Bodies as the Temples of God: Love Unity: Flee Diviſions: Be the Followers of Chriſt, as he *was* of his Father.

VIII. I therefore did as became me, as a Man compoſed to Unity. For where there is Diviſion, and Wrath, God dwelleth not. But the Lord forgives all that Repent, if they return to the Unity of God, and to the Council of the Biſhop. For I truſt in the Grace

## Smaller.

σει ἀφ' ἡμῶν πάντα δεσμόν. Παρακαλῶ δὲ ὑμᾶς μηδὲν κατ' ἐρίθειαν φρόνειν, ἀλλὰ χῖ Χρισομαθίαν. Επεὶ ἤκουσά τινῶν λεγόντων, ὅτι ἐὰν μὴ ἐν τοῖς ἀρχαίοις εὕρω, ἐν τῷ εὐαγγελίῳ ἐ πιστεύω· κὴ λέγοντός μοι αὐτοῖς, ὅτι γέγραπται, ἀπεκρίθησάν μοι, ὅτι πρόκειται. Εμοὶ δὲ ἀρχεῖά ἐστιν Ιησῦς Χριστὸς, τὰ ἄθικτα ἀρχεῖα ὁ σωτὴρ αὐτῦ κὴ ὁ θάνατος, κὴ ἡ ἀνάστασις αὐτῦ, κὴ ἡ πίστις ἡ δι' αὐτῦ· ἐν οἷς θέλω ἐν τῇ προσευχῇ ὑμῶν δικαιωθῆναι.

Κα-

## Larger.

ἁμᾶς, μηδὲν κατ' ἐριθείαν φρόνητε, ἀλλὰ χῖ χρισομάθειαν· ἤκουσα γὸ πινῶν λεγόντων, ὅτι ἐὰν μὴ ἐν τοῖς ἀρχείοις εὕρω (*) τὸ εὐαγγέλιον· ἐ πιστεύω· τοῖς ὃ τοιάυτις ἐγὼ λέγω, ὅτι ἐμοὶ ἀρχεῖα ἐστὶν Ιησῦς ὁ χριστὸς, ἑ σταυρῶσαι, σφάγη· λοθ ὄλεθρ θ. (†) αὐθεντικόν· μοι ἐστὶν ἀρχεῖον ὁ σωτὴρ αὐτῦ, κὴ ὁ θάνα[θ, κὴ ἡ ἀνάστασις αὐτῦ, κὴ ἡ πίστις ἡ σφὲ τούτων, ἐν οἷς θέλω ἐν τῇ προσευχῇ ὑμῶν δικαιωθῆναι· ὁ ἀπιστῶν τῷ εὐαγγελίῳ, πᾶσιν ὑμῖ ἀπιστεῖ· ὁ γὸ (||) σφόκρίνεται· τὰ ἀρχεῖα τῦ παράκλη[θ. σκληρὸν τὸ σὸς κέντρα λακτίζειν, σκληρὸν τὸ Χριστῷ ἀπιστεῖν, σκληρὸν τὸ ἀθετεῖν τὸ κηρύγματων ἀποστόλων.

Κα-

(*) τὸ εὐαγγέλιο. A B. (†) ἄθικτον. A. B. (||) σφόκριται. A. B.

## Larger.

Jesus Christ that he will *loose* you from every *bond of wickedness*. I therefore exhort you that you do nothing out of Strife, but according to the Doctrine of Christ. For I have heard some say, Unless I can find the same things, in the Archives, I will not believe the Gospel. To such as these I say, my Archives are Jesus Christ; whom not to hearken to is manifest Destruction. My untouch'd Archives are his Cross, and Death, and his Resurrection, and the Faith concerning these Things; wherein I desire to be justified by your Prayers. He that disbelieves the Gospel disbelieves all at once. The Archives of the Spirit are not expos'd to all. 'Tis hard to kick against the Pricks: 'Tis hard to disbelieve Christ: 'Tis hard to reject the Preaching of the Apostles.

## Smaller.

of Jesus Christ that he will free you from every Bond. Nevertheless I exhort you that you do nothing out of Strife, but according to the Institution of Christ. Because I have heard of some who say; Unless I find it written in the Originals, I will not believe *it to be written in* the Gospel. And when I said, It is written: They answerd what lay before them in their corrupted Copies. But to me Jesus Christ is instead of all the uncorrupted Monuments in the World: *Together with* those undefiled Monuments, His Cross, and Death, and Resurrection, and the Faith which is by Him: By which I desire, through your Prayers, to be Justified. Isa. LVIII 6.

## Smaller.

Καλοὶ ϗ̀ οἱ ἱερεῖς· χρεῖων δὲ ὁ ἀρχιερεὺς, ὁ πεπιστευμένος τὰ ἅγια τῆς ἁγίων, ὃς μόνος πεπίστευται τὰ κρυπτὰ τὰ τοῦ Θεοῦ· αὐτὸς ὢν θύρα τῶν προβάτων, δι' ἧς εἰσέρχονται Ἀβραὰμ ϗ̀ Ἰσαὰκ ϗ̀ Ἰακὼβ, ϗ̀ οἱ προφῆται, ϗ̀ οἱ ἀπόστολοι, ϗ̀ ἡ ἐκκλησία. Πάντα ταῦτα εἰς ἑνότητα Θεοῦ. Ἐξαίρετον δέ τι ἔχει τὸ εὐαγγέλιον, τὴν παρουσίαν τοῦ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, τὸ πάθος αὐτοῦ, ϗ̀ τὴν ἀνάστασιν. Οἱ γὰρ ἁγιωτατοὶ προφῆται κατήγγειλαν εἰς αὐτόν· τὸ δὲ εὐαγγέλιον ἀπάρτισμά ἐστιν ἀφθαρσίας. Πάντα ὁμοῦ καλά ἐστιν, ἐὰν ἐν ἀγάπῃ πιστεύητε.

Ἐπὶ

## Larger.

Καλοὶ μὲν οἱ ἱερεῖς, ϗ̀ οἱ τοῦ λόγου διάκονοι· κρείσσων δ' ὁ ἀρχιερεὺς, ὁ πεπιστευμένος τὰ ἅγια τῆς ἁγίων, ὃς μόνος πεπίστευται τὰ κρυπτὰ τοῦ Θεοῦ· καλαὶ αἱ (*) λειτουργίαι τοῦ Θεοῦ δυνάμεις. ἅγιος (†) δὲ ὁ προφήτης, ϗ̀ ἅγιος ὁ λόγος, (‖) ὃν τοῦ παιδὸς υἱὸς, δι' οὗ ὁ πατὴρ τὰ πάντα πεποίηκε, ϗ̀ τῆς ὅλων προνοεῖ· ἔτι δὲν ἡ πρὸς τὸν πατέρα ἀγνοῦσα ὁδὸς, ἡ πέτρα, ὁ φραγμὸς, ἡ κλεὶς, ὁ ποιμὴν, τὸ ἱερεῖον, ἡ θύρα τῆς γνώσεως, δι' ἧς εἰσῆλθον Ἀβραὰμ ϗ̀ Ἰσαὰκ, ϗ̀ Ἰακὼβ, Μωσῆς, ϗ̀ ὁ σύμπας τῆς προφητῶν χορὸς, ϗ̀ οἱ σύλοι τοῦ κόσμου οἱ ἀπόστολοι, ϗ̀ ἡ νύμφη τοῦ Χριστοῦ, ὑφ' ἧς, φέρνης λόγῳ, ἐξέχεε τὸ οἰκεῖον αἷμα, ἵνα αὐτὴν ἐξαγοράσῃ. πάντα ταῦτα εἰς ἑνότητα τοῦ ἑνὸς, ϗ̀ μόνου ἀληθινοῦ Θεοῦ. Ἐξαίρετον δέ τι ἔχει τὸ εὐαγγέλιον, τὴν παρουσίαν τοῦ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, τὸ πάθος, αὐτὴν τὴν ἀνάστασιν· ἃ γὰρ οἱ προφῆται κατήγγελλον λέγοντες, ἕως ἂν ἔλθῃ (*) ᾧ ἀπόκειται, ϗ̀ αὐτὸς προσδοκία ἐθνῶν, ταῦτα ἐν τῷ εὐαγγελίῳ πεπλήρωται· πα-

(*) λειτουργίαι ϗ̀. T.
(†) Deest. B.
(‖) Deest. B.
(*) ὃ. T.

## Larger.

IX. The Prieſts indeed, and Miniſters of the Word are good, but the High Prieſt is better; who is intruſted with the moſt Holy Things: Who is alone intruſted with the hidden Things of God. The Miniſtring Powers of God are good. The Comforter is good, and moſt Holy above all Holy Things, and the Servant of the Word. But the High Prieſt and Prince of High Prieſts, who is the Legate and Miniſter of the Father, and the Prince of the Legions of the Heavenly Hoſt, is moſt Holy above all Holy Beings; by whom the Father made all Things, and provides for them all. He is the *Way* which leads to the Father: The *Rock*, the Wall, the Key, the *Shepherd*, the Sacrifice, the *Door* of Knowledge: thro' which are entred *Abraham*, and *Iſaac*, and *Jacob*, and *Moſes*, and the whole Choir of the Prophets; and all the Pillars of the World, the Apoſtles; and the Spouſe of Chriſt; on whoſe

## Smaller.

IX. The Prieſts indeed are Good: But much better is the High Prieſt to whom the Holy of Holies has been committed; and who alone has been intruſted with the Secrets of God. He is the Door of the Father; by which *Abraham*, and *Iſaac*, and *Jacob*, and all the Prophets enter in; *as well* as the Apoſtles and the Church. And all theſe things *tend* to the Unity *which is* of God. Howbeit the Goſpel has ſomewhat in it far *above all other Diſpenſations*; Joh. XIV. 6. Namely, the Appearance of our Saviour, the Lord Jeſus Chriſt, his Paſſion and Reſurrection. For the Beloved Prophets referr'd to Him: But the Goſpel is the Perfection of Incorruption. All *therefore* toge-

1 Cor. X. 4.

Joh. X. 11, 9.

## Smaller.

## Larger.

πορεύθέντες μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτὺς εἰς τὸ ὄνομα τῦ πατρὸς, καὶ τῦ υἱῦ, καὶ τῦ ἁγίυ πνεύματος. πάντα ἓν ὑμῖν καλὰ, ὁ νόμος, οἱ προφῆται, οἱ ἀπόστολοι, τὸ πᾶν συνάθροισμα τὸ δι' αὐτῶν πιστεῦσαι μόνον ἐαν ἀγαπῶμεν ἀλλήλυς.

Επειδὴ καὶ τὰ προσευχὰ ὑμῶν, καὶ καὶ πλάσ-

Επειδὴ καὶ ἡ προσευχὰ (*) ὑμῶν", καὶ τὰ σπλάγχνα ἃ ἔχεσε ἐν

(*) ἡμῶν. A.

**Larger.**

whoſe Account he pour'd out his own Blood, as her Marriage Purchaſe, that he might redeem her. All theſe things Center in the Unity of the One and only True God. But the Goſpel has it ſelf ſomewhat extraordinary; the Coming of our Saviour Jeſus Chriſt, his Paſſion, and the Reſurrection it ſelf. For what Things the Prophets declar'd, ſaying, *Until he ſhall come for whom it is reſerved; and he ſhall be the Expectation of the Gentiles;* the ſame are fulfill'd in the Goſpel; Our Lord ſaying, *Go ye and teach all Nations; baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt.* All therefore together are good: The Law, the Prophets, the Apoſtles, the whole Company of the Faithful which has believed through them; only if we love one another.

X. Since I am inform'd that according to your Prayers, and the Bowels which ye have in Chriſt Jeſus

**Smaller.**

ther are Good, if ye believe with Charity.

Geneſis XLIX. 10.

Matth. XXVIII. 19.

X. Now as concerning the Church of *Antioch* which is in *Syria*, ſeeing I am

## Smaller.

πλάσχνα ἃ ἔχετε ἐν Χριστῷ Ἰησοῦ, ἀπαγγέλλει μοι εἰρηνεύειν τινὰς ἐκκλησίαν τινὰ ἐν Ἀντιοχείᾳ τῆς Συρίας· πρέπον ἐστὶν ὑμῖν, ὡς ἐκκλησίᾳ θεοῦ, χειροτονῆσαι διάκονον εἰς τὸ πρεσβεῦσαι ἐκεῖ θεοῦ πρεσβείαν, εἰς τὸ συγχαρῆναι αὐτοῖς ὅτι τὸ αὐτὸ φρονοῦσιν, καὶ δοξάσαι τὸ ὄνομα. Μακάριος ἐν Ἰησοῦ Χριστῷ, ὃς καταξιωθήσεται τῆς τοιαύτης διακονίας· καὶ ὑμεῖς δοξασθήσεσθε. Θέλουσιν δὲ ὑμῖν ἂν ἔστιν ἀδύνατον ὑπὲρ ὀνόματος θεοῦ, ὡς καὶ αἱ ἔγγιστα ἐκκλησίαι ἔπεμψαν ἐπισκόπους, αἱ δὲ πρεσβυτέρους καὶ διακόνους.

## Larger.

ἐν Χριστῷ Ἰησοῦ, ἀπαγγέλλει μοι εἰρηνεύειν τὴν ἐκκλησίαν τὴν ἐν Ἀντιοχείᾳ τῆς Συρίας, πρέπον ἐστὶν ὑμῖν ὡς ἐκκλησίᾳ θεοῦ χειροτονῆσαι ἐπίσκοπον, εἰς τὸ πρεσβεῦσαι ἐκεῖ θεοῦ πρεσβείαν, εἰς τὸ συγχωρηθῆναι αὐτοῖς ὅτι τὸ αὐτὸ φρονοῦσιν, (*) καὶ δοξάσαι τὸ ὄνομα τοῦ (†) θεοῦ. μακάριος ἐν Χριστῷ Ἰησοῦ ὃς καταξιώθη τῆς τοιαύτης διακονίας. καὶ ὑμεῖς δὲ ἀποδέξασθε, ἐν Χριστῷ δοξασθήσεσθε. θέλουσι δὲ ὑμῖν, εἴ πᾶσιν ἀδύνατον, ὑπὲρ ὀνόματος θεοῦ, ὡς καὶ αἱ ἔγγιστα ἐκκλησίαι, ἔπεμψαν ἐπισκόπους· αἱ δὲ, πρεσβυτέρους καὶ διακόνους.

Περὶ

Περὶ

(*) Deest. N. (†) Χριστοῦ. T.

**Larger.**

Jeſus, the Church which is at *Antioch* in *Syria* is now in Peace, it is proper for you, as you are a Church of God, to chuſe a Biſhop, that he may undertake a Divine Embaſſy; that they may obtain the Favour to meet all in the ſame Place, and to glorify the Name of God. Bleſſed is he in Chriſt Jeſus who ſhall be thought worthy of this Adminiſtration. And if you do your Part therein you will receive Glory in Chriſt. If you be willing 'tis by no means impoſſible to be done, for the Name of God. As the neareſt Churches have already ſent ſome of them Biſhops, and others of them Presbyters and Deacons.

**Smaller.**

am told that thro' your Prayers, and the Bowels which ye have towards it in Jeſus Chriſt, it is in Peace; it will become you, as the Church of God, to ordain ſome Deacon to go to them thither as the Ambaſſador of God; that He may rejoice with Them when they meet together, and Glorify God's Name. Bleſſed be that Man in Jeſus Chriſt, who ſhall be found worthy of ſuch a Miniſtry; and ye your ſelves alſo ſhall be Glorified. Now if ye be willing, it is not Impoſſible *for you to do this* for the Sake of God; as alſo the other Neighbouring Churches have ſent them, ſome Biſhops, ſome Prieſts and Deacons.

XI. XI.

## Smaller.

Περὶ δὲ Φίλωνος τοῦ διακόνου ὑπὸ Κιλικίας ἀνδρὸς μεμαρτυρημένου, ὃς καὶ νῦν ἐν λόγῳ θεοῦ ὑπηρετεῖ μοι ἅμα Ρέῳ Αγαθόποδι ἀνδρὶ ἐκλεκτῷ, ὃς ἀπὸ Συρίας μοι ἀκολουθεῖ, ἀποταξάμενος τῷ βίῳ, οἱ καὶ μαρτυροῦσιν ὑμῖν, καὶγὼ τῷ θεῷ εὐχαριστῶ ὑπὲρ ὑμῶν, ὅτι ἐδέξασθε αὐτὸν, ὡς καὶ ὑμᾶς ὁ κύριος. Οἱ δὲ ἀπιστήσαντες αὐτὸν, λυτρωθείησαν ἐν τῇ χάριτι Ιησοῦ Χριστοῦ. Ασπάζεται ὑμᾶς ἡ ἀγάπη τῶν ἀδελφῶν τῶν ἐν Τρωάδι· ὅθεν καὶ γράφω ὑμῖν διὰ Βόρρα, πεμφθέντος ἅμα ἐμοὶ ἀπὸ Εφεσίων καὶ Σμυρναίων εἰς λόγον τιμῆς. Τιμήσει αὐτὸν ὁ κύριος Ιησοῦς Χριστὸς, εἰς ὃν ἐλπίζουσι σαρκὶ, ψυχῇ, πίστει, ἀγάπῃ, ὁμονοίᾳ. Ἐρρῶσθε ἐν Χριστῷ Ιησοῦ, τῇ κοινῇ ἐλπίδι ἡμῶν.

## Larger.

Περὶ (*) δὲ Φίλωνος τοῦ διακόνου, ἀνδρὸς ἀπὸ (†) Κιλικίας μεμαρτυρημένου, ὃς καὶ νῦν ἐν λόγῳ (||) ὑπηρετεῖ μοι, ἅμα (*) Γαΐῳ καὶ Αγαθόποδι, ἀνδρὶ ἐκλεκτῷ, ὃς ἀπὸ Συρίας μοι ἀκολουθεῖ, (†) ἀποταξάμενοι τῷ βίῳ, οἱ καὶ μαρτυροῦσιν ὑμῖν. καὶγὼ τῷ θεῷ εὐχαριστῶ τοῦ ὑμῶν, ὑπὲρ ὧν ἐδέξασθε αὐτούς· προσδέξεται καὶ ὑμᾶς ὁ κύριος. οἱ δὲ ἀπιστήσαντες αὐτοὺς, λυτρωθείησαν ἐν τῇ χάριτι Ιησοῦ Χριστοῦ, τὸ μὴ βλασφημούμενον (||) τὸν θάνατον τοῦ ἁμαρτωλοῦ, ἀλλὰ τὴν μετάνοιαν ἀποδέξεται ὑμᾶς (*) ἡ ἀγάπη τῶν ἀδελφῶν τῶν ἐν Τρωάδι, ὅθεν καὶ γράφω ὑμῖν διὰ Βόρρα, πεμφθέντος ἅμα ἀπὸ ἐφεσίων καὶ σμυρναίων, εἰς λόγον τιμῆς, ὃς ἀμείψεται ὁ κύριος Ιησοῦς Χριστὸς, εἰς ὃν ἐλπίζουσι, σαρκὶ, ψυχῇ, πνεύματι, πίστει, ἀγάπῃ, ὁμονοίᾳ. ἐρρῶσθε ἐν κυρίῳ Ιησοῦ Χριστῷ, τῇ κοινῇ ἐλπίδι ἡμῶν, ἐν ἁγίῳ πνεύματι.



(*) καὶ. N. (†) κοιλίας. N. (||) Forte inserend. θεοῦ (*) Γαΐῳ. A. B. (†) Forte, ἀποταξάμενοι. (||) εἰς. A. B. (*) ἐν ἀγάπῃ. A. B.

## Larger.

XI. Now concerning *Philo* the Deacon, a Man of *Cilicia*, having a good Testimony, who still ministers to me in the Word of God; together with *Gaius* and *Agathopus*, (a chosen Person, who follows me from *Syria*, having renounced this World;) who also bear Witness concerning you both. I my self do return Thanks unto God on your Account, because you have received them, and the Lord will also receive you. But those that have dishonour'd them may they be delivered by the Grace of Jesus Christ; *who willeth not the death of a Sinner, but his repentance.* The Love of the Brethren that are at *Troas* salutes you; whence also I write unto you by *Burrhus*, who was sent with me by those of *Ephesus* and *Smyrna*, out of Respect to me, : Whom our Lord Jesus Christ will requite, in whom they hope, in their Flesh, Soul, and Spirit; in Faith, Love, and Concord. Fare ye well

## Smaller.

XI. As concerning *Philo* the Deacon of *Cilicia*, a most worthy Man, He still Ministers unto me in the Word of God; together with *Rheus* of *Agathopolis* a singular good Person, who has follow'd me even from *Syria*, not regarding his Life: These also bear Witness unto you. And I my self give Thanks to God for you, that ye *receive* them as the Lord shall receive you. But for those that dishonour'd them, may they be forgiven through the Grace of Jesus Christ. The Charity of the Brethren that are at *Troas* salutes you: From whence also I now write by *Burrhus*, who was sent together with me by those of *Ephesus* and *Smyrna*, for Respect

Ezek. XVIII. 23, 32. XXXIII. 11. 2 Pet. III. 9.

**Smaller.** **Larger.**

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ΣΜΥΡΝΑΙΟΙΣ.

Ἰγνάτ(ος), ὁ καὶ Θεοφόρος, ἐκκλησίᾳ θεοῦ πατρὸς καὶ τοῦ ἠγαπημένου Ἰησοῦ Χριστοῦ, ἐλεημένη ἐν παντὶ χαρίσματι, πεπληρωμένη ἐν πίστει καὶ ἀγάπῃ ἀνυστερήτῳ· ἔσῃ παντὸς χαρίσματ(ος), ἀξιοπεπαίτη καὶ ἁγιοφόρῳ, τῇ ἔσῃ ἐν Σμύρνῃ τῆς Ἀσίας, ἐν ἀμώμῳ πνεύματι καὶ λόγῳ θεοῦ, πλεῖστα χαίρειν.

Δοξάζω

Πρὸς ΣΜΥΡΝΑΙΟΥΣ.

Ἰγνάτ(ιος), ὁ καὶ Θεοφόρος, ἐκκλησίᾳ θεοῦ πατρὸς υἱέως, καὶ τοῦ ἠγαπημένου υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ, ἠλεημένῃ ἐν παντὶ χαρίσματι, (*) πεπληροφορημένῃ ἐν πίστει καὶ ἀγάπῃ, ἀνυστερήτῳ ἔσῃ παντὸς χαρίσματ(ος), ἀξιοπεπαίτῃ καὶ ἁγιοφόρῳ, τῇ ἔσῃ ἐν Σμύρνῃ τῆς Ἀσίας, ἐν ἀμώμῳ πνεύματι καὶ λόγῳ θεοῦ, πλεῖστα χαίρειν.

Δοξάζω

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(*) πεπληρωμένῃ.

| Larger. | Smaller. |
| --- | --- |
| well in our Lord Jeſus Chriſt, our common Hope in the Holy Spirt. | ſpect ſake. May our Lord Jeſus Chriſt Honour them; in whom they Hope, both in Fleſh, and Soul, and Spirit; in Faith, in Love, in Unity. Farewel in Chriſt Jeſus our Common Hope. |

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*To the* Smyrnæans.

Ignatius, *who is alſo called* Theophorus, *To the Church of the moſt High God the Father, and of his Beloved Son Jeſus Chriſt, which has obtained the Favour of every Gift, being filled with Faith and Love, ſo that it is wanting in no Gift: To the Church which is at* Smyrna *in* Aſia, *moſt worthy of God, and which has his Temple in them. All Joy in his immaculate Spirit, and in the Word of God.*

*To the* Smyrnæans.

Ignatius, *who is alſo called* Theophorus, *to the Church of God the Father, and of the Beloved Jeſus Chriſt; which God hath mercifully Bleſſed with every* Good *Gift; being fill'd with Faith and Charity, ſo that it is wanting in no Gift; moſt Worthy of God, and Fruitful in Saints*; the Church *which is at* Smyrna *in* Aſia. *All Joy, thro' his immaculate Spirit,*

## Smaller.

Δοξάζων Ιησῦν Χειςὸν τὸν Θεὸν, τὸν ὕπως ὑμᾶς σοφίσωλα· ἐνόπσα γὸ ὑμᾶς καθηρπσμένυς ἐν ἀκινήτῳ πίσει, ἄσπερ καθηλωμμύς ἐν τῷ σαυρῷ τῦ κυείυ Ιησῦ Χριςῦ σαρκί τε κὴ πνεύμαλι, κὴ ἡδρασμμύς ἐν ἀγάπῃ ἐν τῷ αἵμαλι Χειςῦ, πεπληρφορημμύς εἰς τὸν κύειον ἡμῶν, ἀληθῶς ὄντα ἐκ γένυς Δαβὶδ κ᾽ Σάρκα, ὑὸν Θεῦ κ᾽ Θέλημα κὴ δύναμιν Θεῦ, γεγενημμύον ἀληθῶς ἐκ παρθένυ, βεβαπίσμένον ὑπὸ Ιωάννυ, ἵνα πληωθῇ πᾶσα δικμοσύνη ὑπ᾽ αὐτῦ, ἀληθῶς ὀπ᾽ Ποντίυ Πιλάτυ κὴ Ηρώδυ τετράρχυ καθηλωμένυ ὑπὲρ ἡμῶν ἐν Σαρκί. Αφ᾽ ἓ καρπῦ ἡμεῖς ἀπὸ τῦ Θεομακαρίτυ αὐτῦ πάθυς ἵνα ἄρῃ σύσημον εἰς τὺς αἰῶνας διὰ τ ἀναςάσεως εἰς τὺς ἁγίυς κὴ πισὺς αὐτῦ, ἔν τε ἐν Ιεδαίοις, ἔν τε ἐν ἔθνεσιν, ἐν ἑνὶ Σώμαλι τ ἐκκλησίας αὐτῦ.

Ταῦ-

## Larger.

Δοξάζω τ Θεὸν κὴ πατέρα τῦ κυείυ ὑμῶν Ιησῦ Χριςῦ, τὸν δι᾽ αὐτῦ ὕπως ὑμᾶς Σοφίσαλο· ἐνόπσα γὸ ὑμᾶς καθηρπσμένυς ἐν ἀκινήτῳ πίσει, ὥσπερ καθηλωμμύς ἐν τῷ σαυρῷ τῦ κυείυ ἡμῶν Ιησῦ (*) Χριςῦ, Σαρκίτε κὴ πνεύμαπ, κὴ ἐδρασμένυς ἐν ἀγάπῃ ἐν τῷ αἵμαλι τῦ Χριςῦ, πεπληροφορημμύς ὡς ἀληθῶς εἰς τὸν κύριον ὑμῶν Ιησῦν Χριςὸν, τὸν τῦ Θεῦ ὑὸν, τὸν θεοτόκον πάσης κλίσεως, τὸν Θεὸν λόγον, τὸν μονογνῆ ὑὸν, ὄνλα δὲ ἐκ γένυς Δαβὶδ κ᾽ Σάρκα, ἐκ Μαρίας τ παρθένυ, βεβαπισμένον ὑπὸ Ιωάννυ, ἵνα πληωθῇ πᾶσα δικμοσύνη ὑπ᾽ αὐτῦ· πολιτευσάμμυον ὁσίως ἀνὰ μμρπάς, κὴ ὀπ᾽ Ποντίυ Πιλάτυ, κὴ Ηρώδυ τῦ τετράρχυ, καθηλωμμύον ὑπὲρ ἡμῶν ἐν Σαρκὶ ἀληθῶς· ἀφ᾽ ἓ κὴ ἡμεῖς ἐσμὲν, ἀπὸ τῦ Θεομακαρίσυ αὐτῦ πάθυς, ἵνα ἄρῃ σύσημον εἰς τὺς αἰῶνας, διὰ τ ἀναςάσεως, εἰς τὺς ἁγίυς κὴ πισὺς αὐτῦ, εἴτε ἐν Ιεδαίοις, εἴτε ἐν ἔθνεσιν, ἐν ἑνὶ Σώμαλι τ ἐκκλησίας αὐτῦ.

Ταῦτα

(*) Deest. A. B.

## Larger.

1. I Glorify the God and Father of our Lord Jeſus Chriſt, who by him has thus inſtructed you. For I have obſerv'd that you are fixed in an immoveable Faith, as if you were nail'd to the Croſs of our Lord Jeſus Chriſt, in the Fleſh, and in the Spirit; and are confirm'd in Love, through the Blood of Chriſt; as being fully and really perſuaded of the Things concerning our Lord Jeſus Chriſt, the Son of God, the *firſt-born of every Creature*, God the Word, the Only Begotten Son [according to the Will and Power of God,] who was *of the Seed of David according to the Fleſh*, and of the Virgin *Mary*; who was baptized by *John*, *that all Righteouſneſs might be fulfilled by him*: Who converſed holily, without Sin, and who under *Pontius Pilate* and *Herod* the Tetrarch was in the Fleſh really nailed to the Croſs for us.

From

## Smaller.

*rit, and the Word of God.*

1. I Glorify God, even Jeſus Chriſt, who has given you ſuch Wiſdom. For I have obſerved that you are ſettled in an Immoveable Faith, as if you were Nailed to the Croſs of our Lord Jeſus Chriſt, both in the Fleſh, and in the Spirit; and are confirm'd in Love, through the Blood of Chriſt; being fully perſuaded of thoſe things Coloſ. I. 15. which relate unto our Lord: Who truly was of the Race of *David* according to the Fleſh, Rom. I. 3. but the Son of God according to the Will and Power of Matth. III. 15. God: Truly Born of the Virgin, and Baptized of *John*; that ſo *all Righteouſneſs might be fulfilled by him*. He was alſo

## Smaller.

Ταῦτα γὰρ πάντα ἔπαθεν δι' ἡμᾶς, ἵνα σωθῶμεν. Καὶ ἀληθῶς ἔπαθεν, ὡς καὶ ἀληθῶς ἀνέστησεν ἑαυτόν· οὐχ ὥσπερ ἀπιστί τινες λέγουσιν τὸ δοκεῖν αὐτὸν πεπονθέναι, αὐτοὶ τὸ δοκεῖν ὄντες, καὶ καθὼς φρονοῦσιν καὶ συμβήσεται αὐτοῖς, ὄντα ἀσωμάτοις καὶ δαιμονικοῖς.

Ἐγὼ

## Larger.

Ταῦτα γὰρ πάντα ἔπαθε δι' ἡμᾶς· καὶ ἀληθῶς ἔπαθε, (*) καὶ οὐ δοκήσει, ὡς καὶ ἀληθῶς ἀνέστη· ἀλλ' οὐχ ὥσπερ τινὲς τῶν ἀπίστων ἐπιχειροῦσιν τῷ ἀνθρώπῳ πλάσαι, καὶ τὸν σταυρὸν, καὶ αὐτὸν τὸν θάνατον λέγουσιν, ὅτι δοκήσει, καὶ οὐκ ἀληθείᾳ ἀνείληφε τὸ ἐκ τῆς παρθένου σῶμα, καὶ τῷ δοκεῖν (†) πεπονθέναι, ὁπλαδόμενοι τῷ εἰπόντι, ὁ λόγος σὰρξ ἐγένετο· καὶ, λύσατε τὸν ναὸν τοῦτον, καὶ διὰ τριῶν ἡμερῶν ἐγερῶ αὐτόν· καὶ, ἐὰν ὑψωθῶ ἀπὸ τῆς γῆς, πάντας ἑλκύσω πρὸς ἐμαυτόν. ὑπὲρ ὁ λό-

γος

(*) ἀλλὰ. T. (†) πεπονθέναι. T.

**Larger.**

From whom we all are, from his Divine and Blessed Passion, that he might *set up a Signal* for all Ages by his Resurrection, for his Saints and Faithful Followers, whether among the *Jews* or *Gentiles*, in the one Body of his Church.

II. For he suffered all these Things for us; and he really suffer'd them, and not in Appearance only: As also did he really rise again. But not as some of the Unbelievers, who are asham'd of the Formation of Man, of the Cross, and of the Death of Christ, say, that he took a Body of the Virgin in Appearance, and not in Truth; and suffer'd in Appearance; forgetting him that said, *The Word was made Flesh*: And again, *Destroy this Temple, and in three days I will raise*

**Smaller.**

so truly Crucified by *Pontius Pilate*, and *Herod* the Tetrarch, being Nailed for us in the Flesh; by the Fruits of which we are, even by his most Blessed Passion; that he might set up a Token for all Ages through his Resurrection, to all his Holy and Faithful Servants, whether they be *Jews* or *Gentiles*, in one Body of his Church. Isa. V. 26. XLIX. 22.

II. Now all these Things he suffer'd for us, that we might be saved. And he suffer'd truly, as He also truly Raised up himself: And not, as some Unbelievers say, that he only seemed to suffer, they themselves only seeming to be. And as they believe so shall it happen unto them; when being divested of the Body they shall become meer Spirits. Joh. I. 14. II. 19.

## Smaller.

## Larger.

λόγ⊙ ἐν Σαρκὶ ᾤκησεν· ἡ Σοφία ᾠκοδόμησεν ἑαυτῇ οἶκον. ὁ λόγ⊙ τὸν ἑαυτοῦ ναὸν λυθέντα ἐν τρισὶν ἡμέραις ἤγειρε· ὁ λόγ⊙ ἀνέστησε τῇ τρίτῃ ἡμέρᾳ. ὁ λόγ⊙, ὑψωθείσης ἀπὸ τῆς Σαρκὸς, καὶ τὸν ἐν τῇ ἐρήμῳ χαλκοῦν ὄφιν, πάντας εἵλκυσε πρὸς ἑαυτὸν εἰς Σωτηρίαν αἰώνιον.

Ἐγὼ δὲ οὐ μὴ πῶ ἀνάστασιν ἐν Σαρκὶ αὐτὸν οἶδα, καὶ πιστεύω ὄντα. Καὶ ὅτε πρὸς τοὺς περὶ Πέτρον ἦλθεν, ἔφη αὐτοῖς· λάβετε, ψηλαφήσατέ με, καὶ ἴδετε, ὅτι οὐκ εἰμὶ δαιμόνιον ἀσώματον. Καὶ εὐθὺς αὐτοῦ ἥψαντο, καὶ ἐπίστευσαν, κραθέντες τῇ σαρκὶ αὐτοῦ καὶ τῷ πνεύματι. Διὰ τοῦτο καὶ θανάτῳ κατεφρόνησαν· ἡυρέθησαν ὑπὲρ θάνατον. Μετὰ δὲ τὴν ἀνάστασιν συνέφαγον

Ἐγὼ δὲ οὐκ ἐν τῷ γυναῖκα καὶ σαρκοῦσθαι γινώσκω αὐτὸν ἐν Σώματι γεγονέναι μόνον, ἀλλὰ καὶ μὴ πῶ ἀνάστασιν ἐν Σαρκὶ αὐτὸν οἶδα, καὶ πιστεύω ὄντα. καὶ ὅτε πρὸς τοὺς περὶ Πέτρον ἦλθεν, ἔφη αὐτοῖς, λάβετε, ψηλαφήσατέ με, καὶ ἴδετε ὅτι οὐκ εἰμὶ δαιμόνιον ἀσώματον· πνεῦμα γὰρ Σάρκα καὶ ὀστέα οὐκ ἔχει, καθὼς ἐμὲ θεωρεῖτε ἔχοντα. καὶ τῷ Θωμᾷ λέγει, φέρε τὸν δάκτυλόν σε (*) ὧδε" εἰς τὸν τύπον τῶν ἥλων, καὶ φέρε πῶ χεῖρά σε, καὶ (†) βάλε" εἰς πῶ πλευράν μου· καὶ εὐθὺς (||) ἐπίστευσε",

(*) Deest. T. (†) βάλλε. N. (||) ἐπίστευσεν. T.

**Larger.**

*raise it up*: And again, *If I be lifted up from the Earth I will draw all Men unto me.* Therefore the Word did inhabit in Flesh: For *Wisdom built her self an house.* The Word raised up his own Temple, when it was destroy'd by the *Jews*, those Fighters against Christ, and this on the third Day. The Word, when his Flesh was lifted up, *after the manner of the Serpent in the Wilderness*, has *drawn all Men to him unto eternal Salvation.*

III. But I know that he was in the Body, not only in his being Born and Crucify'd, but I also know that he was in the Flesh after his Resurrection, and believe him to be so. And when he came to *Peter*, and to those that were with him, he said unto them, *Take, Handle me, and see that I am not an incorporeal Dæmon*: *For a Spirit has not Flesh and Bones as ye see me have.* And he says to *Thomas*, *Reach hither thy Finger unto the print of the Nails*; and *reach hither thy Hand, and thrust*

**Smaller.**

XII. 32.

Prov. IX. 1.

Numb. XXI. 9. Joh. III. 14.

III. But I know that *even* after his Resurrection he was in the Flesh; and I believe that he is still so. And when he came to those who were with *Peter*, he said unto them, *Take, Handle me and see that I am not an Incorporeal Dæmon.* And straightway they felt him and Believed; being convinced both by his Flesh and Spirit. For this Cause they

Luc. XXIV. 39.

Joh. XX. 27, 28.

## Smaller.

νέφαγεν αὐτοῖς καὶ συνέπιεν, ὡς Σαρκικὸς, καίπερ πνευματικῶς ἡνωμένος τῷ πατρί,

## Larger.

σαν", ὡς αὐτὸς εἶπε ὁ Χριστός. διὸ καὶ Θωμᾶς φησὶν ὑπὲρ, ὁ κύριός μου, καὶ ὁ θεός μου· διὰ γὰρ τοῦτο καὶ θανάτῳ καταφέρνησαν· μικρὸν γὰρ εἰπεῖν, ὕβρεων καὶ πληγῶν. ἐ μὲν οὖν, ἀλλὰ καὶ μὴ τὸ ὑπιδεῖξαι ἑαυτὸν αὐτοῖς, ὅτι ἀληθῶς, ἀλλ' ἵνα δι' αὐτοῦ ἐγήγερται, καὶ συνέφαγεν αὐτοῖς, καὶ συνέπιεν, ἄχρις ἡμερῶν ὅλων τεσσαράκοντα· καὶ ὅτω σὺν τῇ Σαρκὶ, βλεπόντων ἁπάντων, ἀνελήφθη πρὸς τὸν ἀποστείλαντα αὐτὸν, σὺν αὐτῇ πάλιν ἐρχόμενος μετὰ δόξης καὶ δυνάμεως. φασὶ γὰρ τὰ λόγια, ὅτι ὁ Ἰησοῦς ὁ ἀναληφθεὶς ἀφ' ὑμῶν εἰς τὸ οὐρανὸν, οὕτως ἐλεύσεται, ὃν τρόπον ἐθεάσασθε αὐτὸν πορευόμενον εἰς τὸ οὐρανόν. εἰ δὲ ἄνω Σώματος φασὶν ἔρχεσθαι ὅτε συντελείᾳ τοῦ αἰῶνος, πῶς αὐτὸν καὶ ὄψονται οἱ ἐκκεντήσαντες, καὶ ὀπτηνόντες κόψονται ἐφ' ἑαυτοῖς; ἀσωμάτων γὰρ, ὅτε εἶδος, ὅτε χαρακτὴρ ὄζιν, ἢ (*) σῆμα" ζώῃ μορφὴν ἔχοντος, διὰ τὸ ἁπλοῦν τῆς φύσεως.

Ταῦτα

Ταῦτα

(*) τμῆμα, A. B. T.

**Larger.**

*thrust it into my Side*, and presently they believed that he was the Christ. Wherefore *Thomas* also says to him, *My Lord and my God.* For upon this Account also did they despise Death; for 'tis too little to say Affronts and Stripes only. Nor was this all, but also after he had shewed himself to them, that he was truly risen, and not only in Appearance; He both *Eat and Drank with them* until *Forty* entire *days*, and so with that Flesh was he in their Sight received up to him that sent him; being with that very same Flesh to come again with Glory and Power. For, say the Oracles of God, *This same Jesus which is taken up from you into Heaven shall come in the same manner as herein ye have seen him going to Heaven.* But if they say, He will come at the the End of the World without a Body: how shall those *see him that pierced him*, and when they know him, *mourn* for themselves. For Incorporeal Beings have neither

**Smaller.**

they despised Death, and were found to be above it. But after his Resurrection he did Eat and Drink with them, as he was Flesh; although as to his Spirit *he was united* to the Father.

Act. X. 41. I. 3.

V. 11.

Zach. XII. 10. Apoc. I. 7

## Smaller.

Ταῦτα δὲ φρονῶ ὑμῖν, ἀγαπητοὶ, εἰδὼς ὅτι καὶ ὑμεῖς ὕτως ἔχετε. Περφυλάσσω δὲ ὑμᾶς ἀπὸ τῆς δηλίου τῆς ἀνθρωπομόρφου· ἧς ὐ μόνον δεῖ ὑμᾶς μὴ φοβεῖσθαι, ἀλλ', εἰ δυνατόν ἐστιν μηδὲ συναντᾶν· μόνον δὲ προσεύχεσθαι ὑπὲρ αὐτῶν, ἐάν πως μεταγνῶσιν, ὅπερ δύσκολον. Τότε δὲ ἔχει ἰδιοσίαν ἡσυχὴν Χριστὸς, τὸ ἀληθινὸν ἡμῶν ζῆν. Εἰ γὰρ τὸ δοκεῖν ταῦτα ἐπεφύκει ὑπὸ τῆς καιρίας ἡμῶν. Τί δὲ καὶ ἑαυτὸν ἔκδοτον δέδωκα τῷ θανάτῳ, πρὸς πῦρ, πρὸς μάχαιραν, πρὸς θηρία; Αλλ' ἐγγὺς μαχαίρας, ἐγγὺς θεοῦ, μεταξὺ θηρίων, μεταξὺ θεοῦ. Μόνον ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ, εἰς τὸ συμπαθεῖν αὐτῷ, πάντα ὑπομένω

## Larger.

Ταῦτα δὲ φρονῶ ὑμῖν ἀγαπητοὶ, εἰδὼς ὅτι καὶ ὑμεῖς ὕτως ἔχετε. περφυλάσσω δὲ ὑμᾶς ἀπὸ τῆς θηρίου τῆς ἀνθρωπομόρφου, (*) ἧς ὐ μόνον ἀποφεύγειν χρὴ, ἀλλὰ καὶ φεύγειν· μόνον δὲ, (†) προσεύχεσθε ὑπὲρ αὐτῶν, ἐάν πως μεταγνῶσιν. ὁ γὰρ τῷ δοκεῖν ἐν σώματι γέγονεν ὁ καιρὸς, καὶ τῷ δοκεῖν ἐσταυρῶσθαι, καὶ γὰρ τῷ δοκεῖν δέδεμαι· τί δὲ καὶ ἐμαυτὸν (||) ἔκδοτον δέδωκα τῷ θανάτῳ, πρὸς πῦρ, πρὸς μάχαιραν, πρὸς θηρία; ἀλλ' ὐ τῷ δοκεῖν, ἀλλὰ τῷ ὄντι πάντα ὑπομένω διὰ Χριστὸν, εἰς τὸ συμπαθεῖν αὐτῷ, αὐτὸς με ἐνδυναμοῦντος· ὐ γὰρ (*) μοι τοσοῦτον δένος.

Θν

(*) ὃς. N. (†) προσεύχεσθαι. N. (||) Deest. T.
(*) Deest. B.

**Larger.**

neither Form nor Figure, nor Mark of an Animal in a Shape, on Account of the Simplicity of their Nature.

IV. Now I admoniſh you of theſe Things, Beloved; knowing that you your ſelves alſo are of the ſame Mind. But I fore-arm you againſt certain Beaſts in the Shape of Men, whom you muſt not only reject, but muſt flee from them. Only pray for them if by any means they may be brought to Repentance. For if the Lord were in a Body in Appearance, and was crucify'd in Appear-annce only, then am I bound in Appearance only: Why then do I expoſe my ſelf to Death, to the Fire, to the Sword, to the Wild Beaſt? But I endure all things for Chriſt: Not in Appearance only, but in Reality; that I may ſuffer with him, by his ſtrengthening me: For of my ſelf I have not ſuch Ability.

**Smaller.**

IV. Now theſe Things, Beloved, I put you in Mind of, not queſtioning but that you your ſelves alſo believe that they are ſo. But I arm you before-hand againſt certain Beaſts in the Shape of Men; whom you muſt not only not receive, but if it be poſſible muſt not meet with. Only you muſt pray for them, that if it be the Will of God they may repent; which yet will be very hard. But of this our Lord Jeſus Chriſt has the Power, who is our true Life. For if all theſe Things were done only in ſhew by our Lord, then do I alſo ſeem only to be Bound: And why have

**Smaller.**

μῶν αὐτῷ με ἐνδυναμοῦντι, τῷ πλείω ἀνθρώπε γιγνόμενε.

Ον τινες ἀγνοοῦντες ἐξηύρηται, μᾶλλον δ' ἠρνήθησαν ἀπ' αὐτῶ, ὄντες συνήργει τῷ θανάτῳ μᾶλλον ἢ τ' ἀληθείας· ὃς ἐκ ἔπεισαν αἱ θεοφητεῖαι, οὐδὲ ὁ νόμος Μωσέως, ἀλλ' οὐδὲ μέχει νῦν τὸ εὐαγγέλιον, οὐδὲ τὰ ἡμέτερα κατ' ἄνδρα παθήματα. Καὶ γὰρ ὠφελεῖ ἡμῶν τὸ αὐτὸ φρονῆσαν. Τί γάρ με ὀφελεῖ τις,

**Larger.**

Ον τινὲς ἀγνοοῦντες ἠρνήσαντο, καὶ συνηργῆσι τῷ ψεύδει μᾶλλον ἢ τῇ ἀληθείᾳ· ὃς ἐκ ἔπεισαν αἱ θεοφητεῖαι, οὐδ' ὁ νόμος ὁ Μωσέως, ἀλλ' οὐδὲ μέχει νῦν τὸ εὐαγγέλιον, ἀλλ' οὐδὲ τὰ ἡμέτερα (*) τὰ κατ' ἄνδρα παθήματα· καὶ γὰρ ὠφελεῖ (†) ἡμᾶς τὸ αὐτὸ φρονῆσι· τί γὰρ ὀφελεῖ, εἰ ἐμὲ ἐπαινεῖ τις, τὸν δὲ κυρίον μου βλασφημεῖ, μὴ ὁμολογῶν αὐτὸν Σωκράτην θεόν; ὁ δὲ τοῦτο μὴ λέγων, τελείως αὐτὸν ἀπίγνωσι,

ὧν

(*) τῶν. A. B. (†) ὑμᾶς. A. B.

## Larger.

V. Whom some not knowing have deny'd; being the Advocates of Falshood, and not of the Truth. Whom neither the Prophecies, nor the Law of *Moses*, nor indeed the Gospel it self; nay, nor every one of our Sufferings have hitherto convinc'd. For they think also the same things of us. For what does a Man profit me if he Commends me, and Blasphemes my Lord? not owning him to be a God bearing Flesh about him. Now

## Smaller.

have I given up my self to Death, to the Fire, to the Sword, to Wild Beasts? But *now* the nearer I am to the Sword, the nearer am I to God: When I shall come among the Wild Beasts, I shall come to God. Only in the Name of Jesus Christ, I undergo All, to suffer together with Him; He who was made a perfect Man strengthning me.

V. Whom some, not knowing, do deny; or rather have been denied by him; being the Advocates of Death, rather than of the Truth. Whom neither the Prophecies, nor the Law of *Moses* have persuaded; nor the Gospel it self even to this Day, nor the Sufferings of every one of us. For they think also the same Things of us.

## Smaller.

πις, εἰ ἐμὲ ἐπαινεῖ, ἢ ὃ κύριόν με βλασφημεῖ, μὴ ὁμολογῶν αὐτὸν Σαρκοφόρον; Ὁ δὲ τοῦτο μὴ λέγων, τελέως αὐτὸν ἀπίστησε, ὢν νεκροφόρος. Τὰ δὲ ὀνόματα αὐτῶν, ὄντα ἄπιστα, οὐκ ἔδοξέν μοι ἐγγράψαι· ἀλλὰ μηδὲ χρήσιμόν μοι αὐτῶν μνημονεύειν, μέχρις ἂν μετανοήσωσιν εἰς τὸ πάθος, ὅ ἐστιν ἡμῶν ἀνάστασις.

Μηδεὶς πλανάσθω. Καὶ τὰ ἐπουράνια, καὶ ἡ δόξα πᾶσα ἀγγέλων, καὶ οἱ ἄρχοντες ὁρατοί τε καὶ ἀόρατοι, ἐὰν μὴ πιστεύωσιν εἰς τὸ αἷμα Χριστοῦ, κρίσιν ἕξουσιν. Ὁ χωρῶν χωρείτω. Τόπος μη-

## Larger.

ὢν νεκροφόρος. τὰ δὲ ὀνόματα αὐτῶν ὄντα ἄπιστα, νῦν οὐκ ἔδοξέ μοι ἐγγράψαι· μηδὲ χρήσιμόν μοι αὐτῶν μνημονεύειν, μέχρις ἂν μετανοήσωσι.

Μηδεὶς πλανάσθω· ἐὰν μὴ πιστεύσῃ Χριστὸν Ἰησοῦν ἐν σαρκὶ πεπολιτευῦσθαι, καὶ ὁμολογήσῃ τὸν σωτῆρα αὐτοῦ, καὶ τὸ πάθος, καὶ τὸ αἷμα, ὃ ἐξέχεεν ὑπὲρ τῆς τοῦ κόσμου ζωοποιείας, (*) ὃ τῆς ζωῆς αἰωνίου πύξος, κἂν βασιλεὺς ᾖ, κἂν ἱερεύς, κἂν ἄρχων, κἂν ἰδιώτης,

(*) ὅπ. A. B. N.

## Larger.

Now he that does not agree to this has entirely deny'd him, and himself bears Death about him. But as for their Names, being the Names only of Unbelievers, I thought it not fitting at this Time to write them unto you. Nay God forbid that I should ever mention them, until they repent.

VI. Let no Man deceive himself: Unless he believes that Christ Jesus has conversed in Flesh, and confesses his Cross and Passion, and that Blood which he has shed for the Salvation of the World, he shall not obtain Eternal Life: Tho' he be a King, tho' a Priest, tho' a Ruler, tho' a private Per-

## Smaller.

us. For what does a Man profit me, if he shall Praise me, and Blaspheme my Lord; not confessing that he was *truly* made Man? Now he that doth not say this, does in effect deny him, and is in Death. But for the Names of such *as do this*, they being Unbelievers, I thought it not fitting to write them unto you. Yea, God forbid that I should make any mention of them, till they shall repent to *a true Belief of* Christ's Passion, which is our Resurrection.

VI. Let no Man deceive himself; Both the things which are in Heaven, and the Glorious Angels, and Princes, whether Visible or Invisible, if they believe not in the Blood of Christ, it shall be to them to

## Smaller.

μηδένα φυσιάτω· τὸ γὰρ ὅλον ἐστὶν πίστις καὶ ἀγάπη, ὧν ἀδὲν προκέιται. Καταμάθετε δὲ τοὺς ἑτεροδοξοῦντας εἰς πῶς χάους Ιησοῦ Χριστοῦ πίστις ἡμᾶς ἐλθεῖσαν, πῶς ἐναντίοι εἰσὶν τῇ γνώμῃ τοῦ θεοῦ. Περὶ ἀγάπης ὃ μέλει αὐτοῖς, ὃ περὶ χήρας, ὃ περὶ ὀρφανῶν, ὃ περὶ θλιβομένης, ὃ περὶ δεδεμένης ἢ λελυμένης, ὃ περὶ πεινώντων ἢ διψώντων.

## Larger.

ώτης, καὶ ἀκαθαρσία, ἢ ἀδικία, (*) καὶ ἀγάπη, ἢ γνώμη. ὁ χωρῶν χωρείτω, ὁ ἀκούων ἀκουέτω. τύπος, καὶ ἀξίωμα, καὶ πλοῦτος, μηδένα φυσιάτω· ἀδοξία, καὶ πενία μηδένα ταπεινούτω· τὸ γὰρ ὅλον ὅτι πίστις ἡ εἰς θεὸν, καὶ ἡ εἰς Χριστὸν ἐλπὶς, ἡ τοῦ προσδοκωμένου ἀγαθοῦ ἀπόλαυσις, ἀγάπη τοῦ τὸν θεὸν, καὶ τὸ ὁμόφυλον· ἀγαπήσεις γὰρ κύριον τὸν θεόν σου ἐξ ὅλης τῆς καρδίας σου, καὶ τὸν πλησίον ὡς σεαυτόν· καὶ ὁ κύριος φησὶν, αὕτη ὅτιν ἡ αἰώνιος ζωὴ, τὸ γινώσκειν τὸν μόνον ἀληθινὸν θεὸν, καὶ ὃν ἀπέστειλεν Ιησοῦν Χριστόν· καὶ, ἐντολὴν καινὴν δίδωμι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους· ἐν ταύταις ταῖς δυσὶν ἐντολαῖς, ὅλος ὁ νόμος, καὶ οἱ προφῆται κρέμανται. καταμάθετε ἓν τοὺς ἑτεροδοξοῦντας, πῶς νομοθετοῦσιν ἀγνωσίαν εἶναι τὸ πατέρα τοῦ Χριστοῦ· πῶς ἄπιστον ἔλθειαν μετ' ἀλλήλων ἔχουσιν· ἀγάπης αὐτοῖς ὁ μέλει, ἢ τοῦ προσδοκωμένου ἀλογοῦσι, τὰ παρόντα ὡς (†) ἐῶντα" λογίζονται· τὰς ἐντολὰς παραρῶσι, χήρων καὶ ὀρφανῶν ἀμελοῦσι, θλιβόμενον διαπτύουσι, δεδεμένον γελῶσι.

Εὐ-

Τὸν

(*) Desunt. A. N. (†) ἐρεσῶντα. N.

**Larger.**

Person: Tho' a Master, or a Servant; a Man or a Woman. *He that is able to receive it, let him receive it. He that hears let him hear.* Let no Man's Place, or Dignity, or Riches, puff him up: And let no Man's low Estate or Poverty abase him. For the main Business is Faith towards God; and Hope towards Christ; the Enjoyment of those good Things we expect; and Love towards God and our Neighbour. For, *Thou shalt love the Lord thy God with all thine heart; and thy Neighbour as thy self.* And the Lord says, *This is Life eternal to know the Only True God; and Jesus Christ whom he has sent.* And again, *A new Commandment I give unto you, that ye love one another. On these two Commandments hang all the Law and the Prophets.* Do ye therefore observe those who preach other Doctrines, how they determine that the Father of Christ cannot be known; and how they have Enmity and Deceit one with another.

They

**Smaller.**

to Condemnation. *He that is able to receive this, let him receive it.* Let no Man's Place *or State in the World* puff him up: That which is worth All is Faith and Charity, to which nothing is to be preferred. But consider those who are of a different Opinion from us, as to what concerns the Grace of Jesus Christ which is come unto us, how contrary they are to the Design of God? They have no Regard to Charity; *No Care* of the Widow, the Fatherless, and the Oppressed; Of the Bond or Free, of the Hungry or Thirsty.

Matt. XIX. 12. XIII. 43.

Luc. X. 27.

Joh XVII. 3.

XIII. 34.

Matt. XXII. 40.

VII.

## Smaller.

Εὐχαειτίας καὶ προσευχῆς ἀπέχονται, διὰ τὸ μὴ ὁμολογεῖν τῷ εὐχαειτίαν σάρκα εἶναι τοῦ Ζωοποιοῦ ἡμῶν Ιησοῦ Χριστοῦ, τῷ ὑπὲρ ἁμαρτιῶν ἡμῶν παθόντα, ἣν τῇ χρηστότητι ὁ πατὴρ ἤγειρεν. Οἱ οὖν ἀντιλέγοντες τῇ δωρεᾷ τοῦ θεοῦ συζητοῦντες ἀποθνήσκουσιν. Συνέφερεν δὲ αὐτοῖς ἀγαπᾶν, ἵνα καὶ ἀναστῶσιν. Πρέπον ἐστὶν ἀπέχεσθαι τῶν τοιούτων, καὶ μήτε κατ' ἰδίαν πρὸς αὐτῶν λαλεῖν, μήτε κοινῇ· προσέχειν δὲ τοῖς προφήταις, ἐξαιρέτως δὲ τῷ εὐαγγελίῳ, ἐν ᾧ τὸ πάθος ἡμῖν δεδήλωται, καὶ ἡ ἀνάστασις τετελείωται. Τοὺς δὲ μερισμοὺς φεύγετε, ὡς ἀρχὴν κακῶν.

Πάν-

## Larger.

Τὸν σωτῆρα ἐπικαλούνται, τὸ πάθος χλευάζουσι, τῷ ἀναστάσει κωμῳδοῦσιν· ἔγγονοί εἰσι τῆς ἀρχαικῆς (*) συμμαχίας, τῆς τὸν Αδὰμ διὰ τῆς γυναικὸς τῆς ἐπιλήσης ἐξώσαντος, τῆς δὲ Αβελ διὰ τῆς Καΐν ἀποκτείναντος, τῆς τῷ Ιωβ ἐπιστρατεύσαντος, τῆς (†) καταγρεύσαντος· Ιησοῦ τοῦ (||) υἱοῦ Ιωσὲδεκ, τῆς ἐξαιτησαμένης σινιασθῆναι ὑπὸ ἀποστόλων τῷ σίτῳ, τῆς τὸ ἰουδαϊκὸν πλῆθος ἐπιχειρήσαντος τῷ κυρίῳ, τῆς (*) καὶ νῦν ἐνεργοῦντος ἐν τοῖς υἱοῖς τῆς ἀπειθείας· ὧν ῥύσῃ (†) ἡμᾶς ὁ κύριος Ιησοῦς Χριστὸς, ὁ δεηθεὶς μὴ ἐκλείπειν τὸν σίτον ὑπὸ ἀποστόλων· ἐκ ὧν μὴ αὐταρκῶν φυλάξαι αὐτόν, ἀλλ' ὡς χαίρων τῇ τοῦ παιδὸς ὑπεροχῇ. Πρέπον οὖν ἐστὶν ἀπέχεσθαι τῶν τοιούτων, καὶ μήτε κατ' ἰδίαν (||) μετ' αὐτῶν λαλεῖν, μήτε κοινῇ· προσέχειν δὲ νόμῳ, καὶ

(*) συμμορον. T. (†) καταργήσαντος. N. (||) τοῦ. A
(*) καὶ. B. (†) ὑμᾶς. N. (||) τοῦ. A. B.

**Larger.**

They have no Regard for Charity; they deſpiſe the good Things we expect hereafter; they eſteem the preſent Things as if they were durable; they affront him that is in Affliction; they laugh at him that is in Bonds;

VII. They are aſham'd of the Croſs; they mock the Paſſion; they make a Jeſt of the Reſurrection; they are the Off-ſpring of that Spirit which is the Author of Evil; who hindred *Adam* from keeping the Commandment, by the means of his Wife; who ſlew *Abel* by the Hands of *Cain*; who fought againſt *Job*; who was the Accuſer of *Joſhua* the Son of *Joſedek*; who ſought to *ſift the Faith* of the Apoſtles; who ſtirred up the Multitude of the *Jews* againſt the Lord; and who *now works in the Children of Diſobedience*: From whom the Lord Jeſus Chriſt will deliver us, who *prayed* [to the Father] *that the Apoſtles Faith might not fail*: Not becauſe himſelf was not

**Smaller.**

VII. They abſtain from the *Euchariſt*, and from the Publick Offices; becauſe they confeſs not the Euchariſt to be the Fleſh of our Saviour Jeſus Chriſt; which ſufferred for our Sins, and which the Father, of his Goodneſs, raiſed *again from the Dead*. And for this Cauſe, contradicting the Gift of God, they die in their Diſputes: But much better would it be for them to receive *it*, that they might *one day* riſe *through it*. It will therefore become you to abſtain from ſuch Perſons;

Luc. XXII 31.

Eph. II. 2.

Luc. XXII 32.

## Smaller.

Πάντες τῷ ἐπισκόπῳ ἀκολουθεῖτε, ὡς Ἰησοῦς Χριστὸς τῷ πατρὶ, καὶ τῷ πρεσβυτερίῳ, ὡς τοῖς ἀποστόλοις· τοὺς δὲ διακόνους ἐντρέπεσθε, ὡς θεοῦ ἐντολήν. Μηδεὶς χωρὶς τοῦ ἐπισκόπου τι πρασσέτω τῆς ἐκκλησίας. Ἐκείνη βεβαία εὐχαριστία ἡγείσθω, ἡ ὑπὸ τὸν ἐπίσκοπον οὖσα, ἢ ᾧ ἂν αὐτὸς ἐπιτρέψῃ. Ὅπου ἂν φανῇ ὁ ἐπίσκοπος, ἐκεῖ

## Larger.

καὶ πρεσβύτας, καὶ τοῖς συλλειτουργοῖς μου ἐν ὑμῖν· ὑμῖν τὸ σωτήριον λόγον· τὰς δὲ δυσωνύμους αἱρέσεις, καὶ τοὺς τὰ σχίσματα ποιοῦντας, φεύγετε, ὡς ἀρχὴν κακῶν.

Πάντες τῷ ἐπισκόπῳ ἀκολουθεῖτε, ὡς ὁ Χριστὸς Ἰησοῦς τῷ πατρί· καὶ τῷ πρεσβυτερίῳ δὲ, ὡς τοῖς ἀποστόλοις· τοὺς δὲ διακόνους ἐντρέπεσθε, ὡς θεοῦ ἐντολὴν διακονοῦντας. μηδεὶς χωρὶς ἐπισκόπου τι πρασσέτω τῆς ἐκκλησίας. ἐκείνη βεβαία εὐχαριστία ἡγείσθω, ἡ ὑπὸ τὸν ἐπίσκοπον οὖσα, ἢ ᾧ (†) ἂν αὐτὸς ἐπιτρέψῃ. ὅπου ἂν (‖) φανῇ ὁ ἐπίσκοπος, ἐκεῖ τὸ πλῆθος ἔστω· ὥσπερ ὅπου ὁ Χριστὸς, πᾶσα ἡ καθολικὴ παρέστηκεν, ὡς ἀρχιστρατήγῳ

(*) ἡμῖν. N. (†) Deſunt. B. (‖) Deeſt. B.

**Larger.**

not able to preſerve it; but becauſe he rejoic'd in the Supereminence of the Father, [therefore did he pray to him for them.] It will therefore become you to abſtain from ſuch Perſons; and neither to diſcourſe with them privately nor publickly: But to give heed to the Law, and to the Prophets, and to thoſe who have preached to you the Word of Salvation. But do you flee from the infamous Hereſies, and thoſe that make Schiſms, as the Origin of Evil.

VIII. Do you alſo follow your Biſhop, as Chriſt Jeſus did his Father; and your Presbytery, as the Apoſtles. Do you alſo Reverence the Deacons, as thoſe that Adminiſter the Commands of God. Let no Man do any thing that belongs to the Church without the Biſhop. Let that Euchariſt be eſteemed valid which is under the Biſhop's Management; or his whom the Biſhop appoints. Whereſoever the Biſhop ſhall appear there let the

**Smaller.**

and not to ſpeak with them neither in private, nor in publick. But to hearken to the Prophets, and eſpecially the Goſpel, in which *both Chriſt*'s Paſſion is manifeſted unto us, and his Reſurrection perfectly declared. But flee all Diviſions, as the beginning of Evils.

VIII. See that ye all follow your Biſhop, as Jeſus Chriſt, the Father: And the Presbytery, as the Apoſtles. And Reverence the Deacons, as the Command of God. Let no Man do any thing of what belongs to the Church ſeparately from the Biſhop. Let that Euchariſt be look'd upon as well eſtabliſh'd, which is ei-

## Smaller.

ἐκεῖ τὸ πλῆθος ἔσω· ὥσπερ ὅπου ἂν ᾖ ὁ Χριστὸς Ἰησοῦς, ἐκεῖ ἡ καθολικὴ ἐκκλησία. Οὐκ ἔξόν ἐστιν χωρὶς τοῦ ἐπισκόπου, οὔτε βαπτίζειν, οὔτε ἀγάπην ποιεῖν· ἀλλ' ὃ ἂν ἐκείνῳ δοκιμάσῃ, τοῦτο καὶ τῷ Θεῷ εὐάρεστον, ἵνα ἀσφαλὲς ᾖ καὶ βέβαιον πᾶν ὃ πράττεται.

Εὔλογόν ἐστιν λοιπὸν ἀναπνεῦσαι· καὶ, ὡς ἐπ κεφ. ἔχομεν, εἰς Θεὸν μεταποεῖν. Καλῶς ἔχει Θεὸν καὶ ἐπίσκοπον εἰδέναι. Ὁ τιμῶν ἐπίσκοπον, ὑπὸ Θεοῦ τετίμηται· ὁ λάθρα ἐπισκόπου τι πράσσων, τῷ διαβόλῳ λατρεύει.

## Larger.

πράσσῃ τις δυνάμεως κυρίου, καὶ διανομὴ πάσης κοινωνίας φύσεως. Οὐκ ἔξόν ἐστι χωρὶς τοῦ ἐπισκόπου, οὔτε βαπτίζειν, οὔτε προσφέρειν, οὔτε (*) θυσίαν προσκομίζειν, οὔτε δεῖπνον ἐπιτελεῖν· ἀλλ' ὃ ἂν ἐκείνῳ δοκῇ κατ' εὐαρέστησιν Θεοῦ, ἵνα ἀσφαλὲς ᾖ καὶ βέβαιον πᾶν ὃ ἂν (†) πράσσητε.

Εὔλογόν ἐστι λοιπὸν ἀναπνεῦσαι (||) ἡμᾶς, ὡς ἐπ κεφ. (*) ἔχομεν· εἰς Θεὸν μετανοεῖν· ἐν γὰρ τῷ ἄδῃ οὐκ ἔστιν ὁ ἐξομολογούμενος· ἀδὲ γὰρ ἄνθρωπος, καὶ τὸ ἔργον αὐτοῦ πρὸ προσώπου αὐτοῦ· τίμα, φησὶν, υἱὸς τὸν Θεὸν, καὶ βασιλέα· ἐγὼ δέ φημι, τίμα μὲν καὶ Θεὸν, ὡς αἴτιον πάντων καὶ κύριον· ἐπίσκοπον δέ, ὡς

(*) ὁσίαν. T. (†) πράσσεις. N. (||) ὑμᾶς. N. (*) ἔχεις. N

## Larger.

the Multitude be. As where Chriſt is, there does all the Heavenly Hoſt ſtand by, attending on him as the Commander of the Lord's Army, and as the Diſpoſer of every Rational Nature. Without the Biſhop 'tis not lawful either to Baptize, or to Offer, or to Preſent Sacrifice, or to Celebrate the Love Feaſt. But what ſeems fit to him is agreeable to the Will of God: That ſo whatſoever ye do may be ſecure and valid.

IX. For what remains, it is reaſonable that we ſhould repent whilſt there is yet time to return unto God. For *In the inviſible World there is none who can confeſs his Sins.* For, *Behold the Man, and his Work is before him.* Now the Scripture ſays, *My Son, fear thou God and the King.* And ſay I, Fear thou God, as

## Smaller.

ther *offer'd* by the Biſhop, or by him to whom the Biſhop has given his Conſent. Whereſoever the Biſhop ſhall appear, there let the People alſo be: As where Jeſus Chriſt is, there is the Catholick Church. It is not lawful without the Biſhop, neither to Baptize, nor to celebrate the Holy Communion: But whatſoever he ſhall approve of, that is alſo pleaſing unto God; that ſo whatever is done, may be ſure and well done.

IX. For what remains, it is very Reaſonable that we ſhould repent, whilſt there is yet time to return unto God. It is a good thing to have a due Regard both to God, and to the Biſhop: He that Honours the Biſhop, ſhall be Ho-

Pſal. VI. 6. Iſaiah. LXII. 11. Prov. XXIV. 21.

## Smaller.

σχεύῃ. Πάντα ἓν ὑμῖν ἐν χάριτι φειδευέτω· ἄξιοι γὰρ ἐστέ. Καλὰ πάντα με ἀνεπαύσατε, καὶ ὑμᾶς Ἰησοῦς Χριστός. Ἀπόντα με καὶ παρόντα ἠγαπήσατε. Ἀμείβοι ὑμῖν θεὸς, δι' ὃν πάντα ὑπομένοντες εὐτυχήσατε.

## Larger.

ὡς ἀρχιερέα, θεοῦ εἰκόνα φορέοντα, καὶ μὴ τὸ ἄχαν, θεοῦ· καὶ ἵνα τὸ ἱερατεύσῃ, Χριστοῦ. καὶ μὴ τοῦτον, πρὸ ἓν καὶ βασιλέα· ὅτε γὰρ θεοῦ τις χρείττων, ἢ φθονήσῃ ἐν πᾶσι τοῖς ἴσον· ὅτε δὲ ἐν ἐκκλησίᾳ ἐπισκόπου τὸ μεῖζον ἱερωσύνῃ θεοῦ, ὑπὲρ τῆς τοῦ κόσμου παντὸς σωτηρίας· ὅτε βασιλέως τις φθονήσῃ ἐν ἀρχῇσιν, εἰρήνην καὶ ὁμόνοιαν τοῖς ἀγαθομύοις φυτευούσῃ. ὁ πρῶν ἐπίσκοπον, ὑπὸ θεοῦ τετιμήσεται· ὥσπερ ἓν ὁ ἀτιμάζων αὐτὸν, ὑπὸ θεοῦ κολασθήσεται· εἰ γὰρ ὁ βασιλεῦσιν ἐπιχειρήσῃ, κολάσεως ἄξιος δικαίως γενήσεται, ὥς γε φθαλύων τὴν κοινὴν εὐνομίαν, πόσῳ δοκεῖτε χείρων ἄξιος θήσεται πονηρείας, ὁ ἀνὰ ἐπισκόπου τὸ ποιεῖν ἐξαμαρτάνων; καὶ τὴν ὁμόνοιαν διαπῶν, καὶ τὴν εὐταξίαν συγχέων· ἱερωσύνη γάρ ἐστι τὸ πάντων ἀγαθῶν ἐν ἀνθρώποις ἀναβεβηκός· ἧς ὁ καταμανεὶς, οὐκ ἄνθρωπον ἀτιμάζει ἀλλὰ θεὸν, καὶ Χριστὸν Ἰησοῦν, τὸν ἀρχιερέα τὸν παντὸς, καὶ μόνον τῇ φύσει τοῦ παντὸς ἀρχιερέα. πάντα ἓν ὑμῖν μετ' εὐταξίας ἐπιτελείσθω ἐν Χριστῷ. οἱ λαϊκοὶ, τοῖς διακόνοις ὑποτασσέσθωσαν· οἱ διάκονοι, τοῖς πρεσβυτέροις· οἱ πρεσβύτεροι, τῷ ἐπισκόπῳ· ὁ ἐπίσκοπος, τῷ Χριστῷ,

ὡς

**Larger.**

as the Author and Lord of all Things: And the Biſhop, as the High Prieſt who bears the Image of God: Of God in his Capacity of Governing; of Chriſt in his Office of Prieſthood. After him we muſt alſo Honour the King. For there is none more excellent than or comparable to God among all the Beings that are. Neither is there any one in the Church greater than the Biſhop; who exerciſes the Office of a Prieſt to God, for the Salvation of the whole World. Nor is there any one to be compar'd to the King among the Rulers: Who manages the Affairs of Peace and good Order for his Subjects. He that honours the Biſhop ſhall be honoured by God: As he who diſhonours him ſhall be puniſhed by God. For if he that riſes up againſt Kings ſhall be juſtly eſteemed worthy of Puniſhment; as diſſolving the good Order of the Publick; Of *how much ſorer Puniſhment ſuppoſe ye ſhall*

**Smaller.**

noured of God. But he that does any thing without his Knowledge, miniſters unto the Devil. Let all things therefore abound to you in Charity; ſeeing ye are Worthy. Ye have refreſh'd me in all things; ſo ſhall Jeſus Chriſt you. Ye have loved me both when I was preſent with you, and now being abſent, *ye ceaſe not to do ſo.* May God be your Reward; for whom whilſt ye undergo all things, ye ſhall attain unto Him.

Heb. X. 29.

**Smaller.** **Larger.**

ὡς αὐτὸς πᾶ πατεῖ. (*) καδὸ'' με ἀνεπαύσαιε ἀδελφοὶ, ϗ ὑμᾶς Ιησῦς ὁ Χειςός. ἀπόντα με, ϗ πα-ρόντα, ἠγαπήσαιε· ἀμείψεται ὑ-μᾶς ὁ θεὸς, δ' ὃν ταῦτα εἰς ϯ δέσμιον ἀπῆ ἐνεδείξαδε· εἰ γᾶ ϗ μὴ εἰμὶ ἱκανὸς, ἀλλὰ τὸ τῆς προθυμίας ὑμῶν μέγα· ὁ πιῶν γᾶ προφήτου εἰς ὄνομα προφήτου, μιδὸν προφήτου λήψεται· δῆλον ὅπ ϗ ὁ πιῶν δέσμιον ιησῦ Χειςῦ μᾶρτύρων λήψε) μιδόν.

φίλη-

(*) καδὰ. A. B.

**Larger.**

*ſhall he be thought worthy* who preſumes to do any thing without his Biſhop? As diſtracting the Church's Concord, and bringing its good Order to Confuſion. For the Prieſthood is an Office ſurpaſſing all the good Things among Men. Againſt which he that is ſo mad as to ariſe does not diſhonour Man but God; and Chriſt Jeſus the Firſt-born [of every Creature] and the only High-Prieſt by Nature of the Father. Let all things therefore be done by you with good Order in Chriſt. Let Lay Perſons be ſubject to the Deacons; the Deacons to the Presbyters; the Preſbyters to the Biſhop; the Biſhop to Chriſt; as he is ſubject to his Father. As ye Brethren have refreſhed me, ſo may Jeſus Chriſt refreſh you. Ye have loved me both preſent and abſent. God will requite you; for whoſe ſake ye have ſhew'd ſuch Kindneſs to his Priſoner. For altho' I am not worthy thereof, yet your Readineſs to aſſiſt

**Smaller.**

## Smaller.

Φίλωνα, καὶ Ρέων Αγαθόπων, οἱ ἐπηκολούθησάν μοι εἰς λόγον θεοῦ, καλῶς ἐποιήσατε ὑποδεξάμενοι ὡς διακόνες Χριστοῦ θεοῦ· οἱ καὶ εὐχαριστοῦσιν τῷ κυρίῳ ὑπὲρ ὑμῶν, ὅτι αὐτοὺς ἀνεπαύσατε κατὰ πάντα τρόπον. Οὐδὲν ὑμῖν ὠφελήσει μὴ ἀπολεῖσθε. Αντίψυχον ὑμῶν τὸ πνεῦμά μου, καὶ τὰ δεσμά μου, ἃ οὐκ ἐπαισχύνθητε· οὐδὲ ἐπαισχυνθήσεται ἡ τελεία πίστις Ιησοῦ Χριστός.

## Larger.

Φίλωνα, καὶ Γαΐον, καὶ Αγαθόποδα, οἳ ἐπηκολούθησάν μοι, εἰς λόγον θεοῦ, διάκονοι Χριστοῦ ὄντες, καλῶς ἐποιήσατε ὑποδεξάμενοι, ὡς διακόνες Χριστοῦ· οἱ καὶ σφόδρα εὐχαριστοῦσι τῷ κυρίῳ ὑπὲρ ὑμῶν, ὅτι αὐτοὺς ἀνεπαύσατε κατὰ πάντα τρόπον. οὐδὲν ὑμῖν ὠφελήσετε ἐὰν εἰς αὐτοὺς ἐποιήσατε. οὐδὲ ὑμῖν ὁ κύριος εὑρεῖν ἔλεος παρὰ κυρίου ἐν ἐκείνῃ τῇ ἡμέρᾳ. ἀντίψυχον ὑμῶν τὸ πνεῦμά μου, καὶ τὰ δεσμά μου, ἃ οὐκ ἐπαισχύνθητε· οὐδὲ οὐδὲ ὑμᾶς ἐπαισχυνθήσεται ἡ τελεία ἐλπὶς, Ιησοῦς ὁ Χριστός.

**Larger.**

me is a great Thing. For, *He that honours a Prophet in the name of a Prophet ſhall receive a Prophet's reward.* Accordingly 'tis plain that he that honours a Priſoner of Jeſus Chriſt ſhall receive a Martyrs Reward.

X. Ye have done well in that ye have received *Philo*, and *Gaius*, and *Agathopus*, who have followed me for the Word of God's ſake as the Deacons of Chriſt, who give exceeding Thanks to the Lord for you, becauſe you have refreſh'd them in all things. None of thoſe Things you have done for them will be loſt to you. *The Lord grant to you that ye may find mercy from the Lord in that day.* My Spirit be for yours, and my Bonds which ye have not deſpis'd, nor been aſhamed of: Wherefore neither ſhall Jeſus Chriſt, our perfect Hope, be aſhamed of you.

XI.

**Smaller.**

Matt. X. 41.

X. Ye have done well in that ye have received *Philo*, and *Rheus Agathopus*, who followed me for the Word of God, as the Deacons of Chriſt our God, Who alſo give Thanks unto the Lord for you, foraſmuch as ye have refreſhed them in all Things. Nor ſhall any thing *that ye have done*, be loſt to you. My Soul be for yours, and my Bonds which ye have not deſpiſed, nor been aſhamed of. *Wherefore* neither ſhall Jeſus Chriſt, *our* perfect Faith, be aſhamed of you.

2 Tim. I. 18.

XI.

## Smaller.

Η προσευχὴ ὑμῶν ἀπῆλθεν ὅπ τῷ ἐκκλησίαν τῶν ἐν Ανποχείᾳ τ Συρίας. ὅθεν δεδεμένος τοσοῦτοις δεσμοῖς πάντας ἀσπάζομαι, ἐκ ὢν ἄξιος ἐκεῖθεν εἶναι, ἔχων αὐτῶν ὢν· χ̄ν θέλημα δὲ κατηξιώθην, ἐκ ἐκ συνειδότος, ἀλλ' ἐκ χάριτος θεῦ· ᾧ εὔχομαι τελείαν μοι δοθῆναι, ἵνα ἐν τῇ προσευχῇ ὑμῶν θεῷ ἐπτύχω. ἵνα ἓν τέλειον ὑμῶν γένηται τὸ ἔργον, ὅπ γῆς ἐν ἀρχῇ, πρέπῃ εἰς πιμὴν θεῦ χειροτονῆσαι τῶν ἐκκλησίαν ὑμῶν θεοπρεσβύτην, εἰς τὸ γενόμενον ἕως Συρίας συγχαρῆναι αὐτοῖς ὅπ εἰρηνεύεσι, ἐν ἀπέλαβον τὸ ἴδιον μέγεθος, ἐν ἀπεκατεστάθη αὐτοῖς τὸ ἴδιον σωμάτιον. Εφάνη μοι ἓν ἄξιον φᾶγμα πέμψαι πνὰ πρὸς ὑμετέρων μετ' ἐπιστολῆς, ἵνα συνδοξάσῃ τῶν χ̄ν θεὸν αὐ-

## Larger.

Αἱ προσευχαὶ ὑμῶν ἤγγισαν εἰς τῶν ἀνποχέων ἐκκλησίαν, ἐν εἰρωνεύεσι· ὅθεν δεδεμένος, πάντας ἀσπάζομαι, ἐκ ὢν ἄξιος ἐκεῖθεν, ἔχων αὐτῶν ὢν. χ̄ν (*) δὲ θέλημα (†) τῦ θεῦ κατηξιώθην, ἐκ ἐκ συνειδήσεως ἐμῆς, ἀλλ' ἐκ χάριτος θεῦ· ᾧ εὔχομαι τελείαν μοι δοθῆναι, ἵνα ἐν ταῖς προσευχαῖς ὑμῶν θεῷ ἐπτύχω. ὅπως ἓν ὑμῶν τὸ ἔργον τέλειον γένηται ἐπὶ τῆς γῆς, ἐν τῷ ἀρχῇ, πρέπῃ εἰς θεῦ πιμῶ, χειροτονῆσαι τῶν ἐκκλησίαν ὑμῶν θεοπρεσβύτην, εἰς τὸ γενόμενον ἐν Συρίᾳ συγχαρῆναι αὐτοῖς, ὅπ εἰρηνεύεσι, ἐν ἀπέλαβον τὸ ἴδιον μέγεθος, ἐν ἀπεκατεστάθη αὐτοῖς τὸ ἴδιον σωμάτιον. ὃ ἐφάνη μοι ἄξιον, τῦτο ὄν, ὥστε πέμψαι πνὰ πρὸς (||) ὑμετέρων μετ' ἐπιστολῆς, ἵνα συνδοξάσῃ τῶν χ̄ν θεὸν αὐτοῖς γνομένην ἐπ' αὐτοῖς· ἐν ὑπομονῇ εὐόρμε τετύχηκα, χριστῦ, διὰ πρὸς προσευχῶν ὑμῶν. τέλειοι ὄντες, τέλεια ἐν φρονεῖτε· θέλει γὰρ ὑμῖν εὐαρέσκειν, ἐν (*) θεὸς ἕτοιμος εἰς τὸ σῴζεσθαι.

Ασπάζε

(*) Deest. A. B. (†) Desunt. A. B. (||) ἡμετέρων. N. (*) ἑτοιμός ὄν ὁ θεὸς εἰς. N. T.

## Larger.

XI. Your Prayers are come to the Church of *Antioch*, and it is in Peace: Whence I am bound, and salute you all; not being worthy to come from thence, as being the meaneſt of the Chriſtians there. But I am thought worthy, according to the Will of God, not from any thing that I am Conſcious to my ſelf of: But from the Grace of God: Which I pray may be compleatly given me; that by your Prayers I may attain unto God. That therefore your Work may be compleat both on Earth and in Heaven, it is proper for your Church to chuſe a Divine Ambaſſador, to the Honour of God; that when he is come to *Syria* he may rejoice with them, that they are at Peace, and that they have received their own Fulneſs, and that their own Body has been reſtored to them. What appears to me fit to be done is this, That you ſend one of your own Body with an Epiſtle; that

## Smaller.

XI. Your Prayer is come to the Church of *Antioch* which is in *Syria*. From whence being ſent bound with Chains becoming God, I ſalute the Churches; being not worthy to be *called* from thence, as being the leaſt among them. Nevertheleſs by the Will of God I have been thought worthy *of this Honour*; not for that I think *I have deſerved it*, but by the Grace of God: Which I wiſh may be perfectly given unto me, that through your Prayers I may attain unto God. And therefore that your Work may be fully accompliſh'd both upon Earth and in Heaven; it will be fitting, and for the Honour of God, that your Church appoint ſome *worthy* Dele-

| Smaller. | Larger. |
| --- | --- |
| αὐτοῖς ᾐρημένην εὐδίαν, καὶ ὅτι λιμένι ἤδη ἐπύ- χαμεν τῇ προσευχῇ ὑμῶν. Τέλειοι ὄντες τέλεια καὶ φρονεῖτε. Θέλειν γὰρ ὑ- μῖν ὑπερέχειν δεὸς ἕτοι- μός εἰς τὸ περισσεύειν. | |
| Ασπάζε ὑμᾶς ἡ ἀ- γάπη τῶν ἀδελφῶν τῶν ἐν Τρωάδι· ὅθεν καὶ γεγράφω ὑμῖν | Ασπάζε ὑμᾶς ἡ ἀγάπη τῶν ἀδελφῶν ὑμῶν τῶν ἐν Τρωάδι, ὅθεν (*) καὶ γράφω ὑμῖν διὰ Βάργε, |

(*) Deest. B.

**Larger.**

that they may with them glorify God for that Tranquility which they enjoy; and becauſe by your Prayers I have obtained Chriſt, my ſafe Haven. Foraſmuch as ye are perfect your ſelves you ought to think of thoſe Things that are perfect. For when you are deſirous to do well, God is alſo ready to aſſiſt you.

XII. The Love of the Brethren that are at *Troas* ſalutes you; from whence I write

**Smaller.**

Delegate, who being come as far as *Syria*, may rejoice together with them that they are in Peace; and that they are again reſtored to their former State, and have again received their proper Body. Wherefore I ſhould think it a worthy Action, to ſend ſome one from you with an Epiſtle, to congratulate with them their Peace in God; and that through your Prayyers, they have now gotten to their Harbour. For in as much as ye are perfect your ſelves, you ought to think thoſe things that are perfect. For when you are deſirous to do well, God is ready to enable you thereunto.

XII. The Love of the Brethren that are at *Troas* ſalute you;

## Smaller.

ὑμῖν διὰ Βέρρυ, ὃν ἀπεστείλατε μετ' ἐμοῦ ἅμα Εφεσίοις τοῖς ἀδελφοῖς ὑμῶν, ὃς κατ' πάντα με ἀνέπαυσεν. Καὶ ὄφελον πάντες αὐτὸν ἐμμεῖνλο, ὄντα ἐξεμπλάειον θεοῦ διακονίας. Αμείψεῖ αὐτὸν ἡ χάεις κατ' πάντα. Ασπάζομαι τ ἀξιόθεον ἐπίσκοπον, καὶ θεοπρεπέσαν πρεσβυτέειον, τοὺ συνδέλους μκ διακόνυς, καὶ τοὺ κατ' ἄνδρα καὶ κοινῇ πάνλας ἐν ὀνόμαπ Ιησοῦ Χεισοῦ, καὶ τῇ Σαρκὶ αὐτοῦ καὶ τῷ αἵματι, πάθεί τε καὶ ἀναςάσει, Σαρκικῇτε καὶ πνδιματικῇ, ἐν ὀνόμαπ, ἐν ἑνότητ θεοῦ καὶ ὑμῶν. Χάεις ὑμῖν, ἔλεος, εἰρλύη, ὑπομονὴ διὰ παντὸς ἐν

## Larger.

Βέργυ, ὃν ἀπεστείλατε μετ' ἐμοῦ, ἅμα ἐφεσίοις τοῖς (*) ἀδελφοῖς ὑμῶν· ὃς κατ' πάντα με ἀνέπαυσε· καὶ ὄφελον πάντες αὐτὸν ἐμμεῖνλο, ὄντα ἐξεμπλάειον θεοῦ διακονίας· ἀμείψεῖ αὐτὸν ἡ χάεις τοῦ κύεις κατ' πάντα. Ασπάζομαι τ ἀξιόθεον ἐπίσκοπον ὑμῶν Πολύκαρπον, καὶ τὸ θεοπρεπὲς πρεσβυτέριον, καὶ τοὺς χεισοφόρυς διακόνυς, τοὺς συνδέλυς μκ, καὶ τοὺς κατ' ἄνδρα καὶ κοινῇ πάντας, ἐν ὀνόμαπ Χρισοῦ Ιησοῦ, καὶ (†) τῆς Σαρκὸς αὐτοῦ, καὶ τοῦ αἵματι, πάθει τε καὶ ἀναςάσει, Σαρκικῇ τε καὶ πνδιματικῇ, (||) ἑνότητ θεοῦ καὶ ὑμῶν. χάεις ὑμῖν, ἔλεος, εἰρλύη, ὑπομονὴ διὰ παντὸς ἐν Χρισῷ.

Ασπά-

Ασπά-

(*) συναδελφοῖς A. B. (†) Forte τῇ σαρκὶ. (||) Forte ἐν ἑνότητι.

**Larger.**

I write to you by *Burrhus*, whom ye ſent with me, together with the *Epheſians*, your Brethren, who has alſo in all things refreſh'd me. And I would to God that all imitated him, as being a Pattern for the Miniſters of God. The Grace of the Lord will requite him in all Things. I ſalute your Biſhop *Polycarp*, who is worthy of God; and your divine and venerable Presbytery; and my Fellow-Servants, the Deacons who have Chriſt within them; and all among you in general and in particular, in the Name of Chriſt Jeſus, in his Fleſh, and in his Blood, his Paſſion and Reſurrection, both Fleſhly and Spiritual, in the Unity of God and of you. Grace, Mercy, Peace, and Patience be with you always in Chriſt.

**Smaller.**

you; from whence I write to you by *Burrhus* whom ye ſent with me, together with the *Epheſians* your Brethren; and who has in all things refreſh'd me. And I would to God that all would imitate Him, as being a Pattern of the Miniſtry of God. May *his* Grace fully reward him. I ſalute your very worthy Biſhop, and your venerable Preſbytery; and your Deacons, my Fellow-Servants; and all of you in general, and every one in particular, in the Name of Jeſus Chriſt, and in his Fleſh and Blood; in his Paſſion and Reſurrection both Fleſhly and Spiritually; and in the Unity of God *with* you. Grace be with you, and Mercy, and Peace, and Pa-

## Smaller.

Ασπάζομαι τὸν οἶκον ὑμῶν ἀδελφῶν μου σὺν γυναιξὶ καὶ τέκνοις, καὶ τὰς παρθένους τὰς λεγομένας χήρας. Ἐῤῥωσθέ μοι ἐν δυνάμει πνεύματος. Ασπάζεται ὑμᾶς Φίλων, σὺν ἐμοὶ ὤν. Ασπάζομαι τὸν οἶκον Ταυΐας, ὧν εὔχομαι ἑδραῖος πίστει καὶ ἀγάπῃ, Σαρκικῇτε καὶ πνευματικῇ. Ασπάζομαι Αλκην, τὸ ποθητόν μου ὄνομα· καὶ Δάφνον, τὸν ἀσύγκριτον, καὶ Εὔτεκνον, καὶ πάντας κατ' ὄνομα. Ἐῤῥωσθε ἐν χάριτι θεοῦ.

## Larger.

Ασπάζομαι τὸν οἶκον ὑμῶν ἀδελφῶν μου, σὺν γυναιξὶ καὶ τέκνοις· καὶ ἀειπαρθένους, καὶ τὰς χήρας. Ἐῤῥωσθέ μοι ἐν δυνάμει πνεύματος. ἀσπάζεται ὑμᾶς Φίλων ὁ συνδιάκονος, (*) ὃς ὢν σὺν ἐμοί. ἀσπάζομαι τὸν οἶκον Ταυΐας, ὧν εὔχομαι ἑδραῖος πίστει καὶ ἀγάπῃ, Σαρκικῇ (†) τε καὶ πνευματικῇ. ἀσπάζομαι Αλκην, τὸ ποθητόν μοι ὄνομα, καὶ Δάφνον τὸν ἀσύγκριτον, καὶ Εὔτεκνον, καὶ πάντας κατ' ὄνομα. Ἐῤῥωσθε ἐν χάριτι θεοῦ, καὶ κύριε ἡμῶν Ιησοῦ Χριστέ, πεπληρωμένοι πνεύματος ἁγίου, καὶ Σοφίας θείας καὶ ἱερᾶς.

ΠΟΛΥ-

(*) μὲ. B. (†) Deeſt. B.

**Larger.**

XIII. I ſalute the Families of my Brethren, with their Wives and Children, and the conſtant Virgins, and the Widows. Fare ye well, in the Power of the Spirit. *Philo* my Fellow-Servant, who is with me, ſalutes you. I ſalute the Houſhold of *Tavia*; which I wiſh may be eſtabliſh'd in Faith and Love both Fleſhly and Spiritual. I ſalute *Alce*, that Name to me ſo deſirable; and the incomparable *Daphnus*, and *Eutecnus*, and every one by Name. Fare ye well, in the Grace of God, and of our Lord Jeſus Chriſt; filled with the Holy Ghoſt, and with Divine and Holy Wiſdom.

**Smaller.**

tience, for Evermore.

XIII. I ſalute the Families of my Brethren, with their Wives and Children; and the Virgins that are called Widows. Be ſtrong in the Power of the Holy Ghoſt. *Philo*, who is preſent with me, ſalutes you. I ſalute the Houſe of *Tavias*, and pray that it may be ſtrengthned in Faith and Charity, both of Fleſh and Spirit. I ſalute *Alce* my Well-beloved, together with the incomparable *Daphnus*, and *Eutechnus*; and all by Name. Farewell in the Grace of God.

## Smaller.

Πρὸς ΠΟΛΥΚΑΡΠΟΝ.

Ἰγνάτ. ὁ καὶ Θεοφόρος, Πολυκάρπῳ ἐπισκόπῳ ἐκκλησίας Σμυρναίων, μᾶλλον ἐπισκοπημένῳ ὑπὸ Θεοῦ πατρὸς, καὶ κυρίου Ἰησοῦ Χριστοῦ, πλεῖστα χαίρειν.

Ἀποδεχόμενός σε ἐν Θεῷ γνώμην, ἡδραιωμένην ὡς ἐπὶ πέτραν ἀκίνητον, ὑπεραδόξαζω, καταξιωθεὶς τὸ πρόσωπόν σου τὸ ἀμώμητον, ὃ ὀναίμην ἐν Θεῷ. Παρακαλῶ σε ἐν χάριτι, ᾗ ἐνδέδυσαι, πρόσθεῖναι τῷ δρόμῳ σου, καὶ πάντας παρακαλεῖν, ἵνα σώζωνται. Ἐκδίκει σου τὸν τόπον ἐν πάσῃ ἐπιμελείᾳ, σαρκικῇ τε καὶ πνευματικῇ. Τῆς ἑνώσεως φρόντιζε, ἧς οὐδὲν ἄμεινον. Πάντα

## Larger.

Πρὸς ΠΟΛΥΚΑΡΠΟΝ.

Ἰγνάτ. ἐπισκοπῶν Ἀντιοχείας, ὁ καὶ μάρτυς Ἰησοῦ Χριστοῦ, Πολυκάρπῳ ἐπισκόπῳ ἐκκλησίας Σμυρναίων, μᾶλλον ἐπισκοπημένῳ ὑπὸ Θεοῦ πατρὸς, καὶ (*) Ἰησοῦ Χριστοῦ, πλεῖστα χαίρειν.

Ἀποδεχόμενός σε τῷ ἐν Θεῷ γνώμῃ, ἡδραιωμένῳ, ὡς ἐπὶ πέτραν ἀκίνητον, ὑπεραδόξαζω, καταξιωθεὶς τὸ πρόσωπόν σου τὸ ἀμώμητον, ὃ ὀναίμην ἐν Θεῷ. παρακαλῶ σε ἐν χάριτι ᾗ ἐνδέδυσαι, πρόσθεῖναι τῷ δρόμῳ σου, καὶ πάντας παρακαλεῖν ἵνα σώζωνται. ἐκδίκει σου τὸν τόπον, ἐν πάσῃ ἐπιμελείᾳ, σαρκικῇ τε καὶ πνευματικῇ. τῆς ἑνώσεως φρόντιζε, ἧς οὐδὲν ἄμεινον· πάντας βάσταζε, ὡς καί σε ὁ κύριος· πάντων (†) ἀνέχου ἐν ἀγάπῃ, ὥσπερ καὶ ποιεῖς. προσευχαῖς σχόλαζε ἀδιαλείπτοις. αἴτησιν σύνεσιν πλείονα ἧς ἔχεις. γρηγόρει,

(*) καὶ. T. N.B. F. notat Codicem Florentinum à Mediceo Epistolarum brevioribus diversum. (†) ἐνέχου. B.

## Larger.

*To* Polycarp.

Ignatius, *Bishop of* Antioch, *who is also the Martyr of Jesus Christ, To* Polycarp, *Bishop of the Church which is at* Smyrna; *over whom rather God the Father, and Jesus Christ is Bishop. All Joy.*

I. KNowing that thy Will in God is fixed as it were upon an immoveable Rock, I exceedingly rejoice that I have been thought worthy to see thy blameless Face; which may I always enjoy in God. I beseech thee by that Grace wherewith thou art cloath'd to press forward in thy Course, and to exhort all others, that they may be sav'd. Maintain thy Character with all Care, both Fleshly and Spiritual. Take care of the Church's Unity, than which nothing is better. Bear with all Men, even as

## Smaller.

*To* Polycarp.

Ignatius, *who is also called* Theophorus, *to* Polycarp *Bishop of the Church which is at* Smyrna; Their Overseer, *but rather himself* Overlook'd *by God the Father, and the* Lord *Jesus Christ; All Happiness.*

I. HAVING known that thy Mind towards God, is fix'd as it were upon an immoveable Rock; I exceedingly give Thanks, that I have been thought worthy *to behold* thy Blessed Face, in which may I always rejoice in God. *Wherefore* I beseech thee by the Grace *of God* with which thou art cloathed, to press forward in thy Course, and to exhort all others that they

## Smaller.

Πάντας βάσαζε ὡς καὶ σε ὁ κύριος. Πάντων ἀνέχου ἐν ἀγάπῃ, ὥσπερ καὶ ποιεῖς. Περισσοτέρως φύλαζε ἀδιαλείπτοις. Αἰτῆ σύνεσιν πλείονα ἧς ἔχεις. Γρηγόρει, ἀκοίμητον πνεῦμα κεκτημένος. Τοῖς κατ' ἄνδρα καὶ βοήθειαν θεῦ λάλει. Πάντων τὰς νόσους βάσαζε, ὡς τέλειος ἀθλητής. ὅπου πλεῖον κόπος, πολὺ κέρδος.

Καλὸς μαθητὰς ἐὰν φιλῇς, χάρις σοι οὐκ ἔστιν· μᾶλλον τοὺς λοιμοτέρους ἐν προφάσει ὑπόταυσι. Οὐ πᾶν

## Larger.

χόρτος, ἀκοίμητον πνεῦμα κεκτημένος. τοῖς κατ' ἄνδρα καὶ ὁμοίαν λάλει θεῦ. πάντων τὰς νόσους βάσαζε, ὡς τέλειος (*) ἀθλητής", ὡς καὶ ὁ κύριος πάντων· αὐτὸς γὰρ, φησὶ, τὰς ἀσθενείας ἡμῶν ἔλαβε, καὶ τὰς νόσους ἡμῶν ἐβάστασεν. ὅπου πλείων κόπος, πολὺ κέρδος.

Καλὸς μαθητὰς ἐὰν φιλῇς, χάρις σοι οὐκ ἔστι· μᾶλλον δὲ, τοὺς λοιμοτέρους ἐν προφάσει ὑπόταξε· ὁ πᾶν σκεῦος τῇ αὐτῇ ἐμπλάστρῳ δε-

(*) ἀληθὴς. B.

## Larger.

as the Lord does with thee: Support all in Love, as alſo thou doeſt. Allow time for continual Prayers. Ask more Underſtanding than thou haſt already. Be watchful as one that has his Spirit always awake. Speak to every one according to the Divine Aſſiſtance. Bear the Infirmities of all, as a perfect Combatant: As does the Lord of all himſelf. For, ſays the Scripture, *Himſelf took our Infirmities, and bear our Sickneſſes.* Where the Labour is great, the Gain is great alſo.

II. If thou loveſt the good Diſciples, this is not Thank-worthy; But do thou rather ſubject to thee the Peſtilent by Meekneſs. Every Wound is not healed with

## Smaller.

they may be ſaved. Maintain thy Place, with all care both of Fleſh and Spirit: Make it thy Endeavour to *preſerve* Unity, than which nothing is better. Bear *with* all Men, even as the Lord *with* thee. Support all in Love, as alſo thou doſt. *Pray without Ceaſing*: Ask more Underſtanding that what thou already haſt. Be Watchful, having thy Spirit always awake. Speak to every one according as God ſhall enable Thee. Bear the Infirmities of all, as a perfect Combatant: Where the Labour is great, the Gain is the more.

Iſa. LIII. 4. Matt. VIII. 17.

II. If thou ſhalt love the good Diſciples, what Thank is it? But rather do thou ſubject to thee thoſe that are Miſ-

## Smaller.

πᾶν τραῦμα τῇ αὐτῇ ἐμπλάστρῳ θεραπεύε. Τὸς παροξυσμὸς ἐν βεγχαῖς ποῖε. Φρένιμος γίνε, ὡς ὄφις, ἐν ἅπασιν· καὶ ἀκέραιος, ὡς ἡ περιστερά. Διὰ τοῦτο σαρκικὸς εἶ καὶ πνευματικὸς, ἵνα τὰ φανόμενά σε εἰς πρόσωπον κολακεύῃς· τὰ δὲ ἀόρατα αὔξει ἵνα σοι φανερωθῇ, ὅπως μηδενὸς λείπῃ, καὶ παντὸς χαείσματος περιστύῃς. Ο κύριός σε, ὡς κυβερνήτης ἀνέμους, καὶ ὡς χειμαζόμενος λιμένα, εἰς τὸ θεῖον ὀπτυχεῖν. Νῆφε ὡς θεῖος ἀθλητής· τὸ θέλημα ἀφθαρσία καὶ ζωὴ αἰώνιος, περὶ ἧς καὶ σὺ πέπεισαι καὶ πάντα. σε ἀντίψυχος ἐγὼ, καὶ τὰ δεσμά μου ἃ ἠγάπησας.

## Larger.

θεραπεύε· τὸς παροξυσμὸς (*) ἐμβεγχαῖς" ποῖε. φρένιμος γίνε, ὡς (†) ὁ" ὄφις, ἐν πᾶσι καὶ ἀκέραιος εἶσαι, ὡς ἡ περιστερά. διὰ τοῦτο ἐν ψυχῇς καὶ σώματος εἶ, σαρκικὸς καὶ πνευματικὸς, ἵνα τὰ φανόμενά σοι εἰς πρόσωπον ἐπανορθώσῃς, τὰ ὃ ἀόρατα (||) αἰτῆς", ἵνα σοι φανερωθείη· ἵνα μηδέν σοι λείπῃ, καὶ παντὸς χαείσματος περιστύῃς. ὁ κύριός σε ἀπαιτεῖ σε εὖ χεῖς· ὥσπερ καὶ κυβερνήτη ἄνεμος ζυμβάλλε, καὶ ὡς νηὶ χειμαζομένῃ λιμένες εὖθετοι εἰς ζωπείαν, ἕτω καὶ ζοὶ (*) ἡ ἐυχὴ περὶς τὸ ὀπτυχεῖν" θεῦ, νῆφε, ὡς θεῦ ἀθλητὴς, ἧ τὸ θέλημα, ἀφθαρσία, καὶ ζωὴ αἰώνιος· περὶ ἧς καὶ σὺ πέπεισαι καὶ πάντα. ζᾶ ἀντίψυχος ἐγὼ, καὶ τὰ δεσμά μου ἃ ἠγάπησας.

(*) ἐν ϛρυχαῖς. A. (†) Deest. A. B. (||) αὖτη. A. αὐτήσῃ. N. αὖτει. F. (*) Deest. A. F. τὸ pro τὸ. A. B. ὀπτυχεῖν. B.

οἱ

**Larger.**

with the ſame Plaiſter. If the Acceſſions of the Diſeaſe be vehement, mollify them with ſoft Remedies. *Be thou wiſe in all things, as a Serpent; and always harmleſs as a Dove.* For this Cauſe art thou compos'd of Soul and Body, art both Fleſhly and Spiritual, that thou may'ſt reform thoſe Things that appear before thy Face, and may'ſt pray that the inviſible Things may be diſcovered to thee; that thou may'ſt not be defective in any thing; but may'ſt abound in every Gift. The preſent Seaſon requires thee to pray. For as a Gale of Wind is advantageous to the Pilot: And as Havens are commodious for Safety to a Ship toſt with a Tempeſt, ſo is alſo Prayer to thee, in order to thy attaining to God. Watch thou as the Combatant of God; whoſe Will is Immortality and Eternal Life; of which thou alſo art fully perſuaded. My Soul be for thine in all Things, and thoſe Bonds of mine which thou haſt loved. III.

**Smaller.**

chievous, in Meekneſs. Every Wound is not healed with the ſame Plaiſter: If the Acceſſions of the Diſeaſe be vehement, mollify them with ſoft Remedies: Be in all things, *wiſe as a Serpent, but harmleſs as a Dove.* For this Cauſe thou art compoſed of Fleſh and Spirit, that thou may'ſt mollify thoſe Things that appear before thy Face: And as for thoſe that are not ſeen, pray to God that he would reveal them unto thee, that ſo thou may'ſt be wanting in nothing, but may'ſt abound in every Gift. The Times demand thee, as the Pilots the Winds; and he that is toſs'd in a Tempeſt, the Haven *where he would be*; that thou may'ſt attain unto God. Be

Matt. X. 16.

## Smaller.

Οἱ δοκοῦντες ἀξιόπιστοι εἶναι καὶ ἑτεροδιδασκαλοῦντες, μὴ σε καταπλουτέτωσαν· σπεῦδε ὑ ἐδραῖ Θ· ὡς ἄκμων τυπτόμενο Θ. Μεγάλε δεῖν ἀθλητὲ τὸ δέρεσθ καὶ νικᾶν· μάλιστα ὑ ἕνεκεν θεῦ πάντα ὑπομένειν ἡμᾶς δεῖ, ἵνα καὶ αὐτὸς ἡμᾶς ὑπομείνῃ. Πλέον πεδαῖ Θ· χάρις ἔ εἰ. Τὲς καιρὲς καλαμάνθανε· τ ὑπὲρ καιρὸν περισσότερον, τ ἄχρηστον, τ ἀόρατον, τ δι' ἡμᾶς ὁρατὸν, τ ἀφιλάφιτον, τ ἀπαθῆ, τ δι' ἡμᾶς παθητὸν, τ κ' πάντα τρόπον δι' ἡμᾶς ὑπομένανλα.

Χῆ-

## Larger.

Οἱ δοκοῦντες ἀξιόπιστοι εἶ), καὶ ἑτεροδιδασκαλοῦντες, μή σε καταπλουτέτωσαν· σπεῦδε ὑ ἐδραῖ Θ· ὡς ἄκμων τυπτόμενο Θ. μεγάλε δεῖν ἀθλητὲ, δέρεσθαι, τὸ νικᾶν· μάλιστα ὑ ἕνεκεν θεῦ πάντα ὑπομένειν ἡμᾶς δεῖ, ἵνα καὶ αὐτὸς (*) ἡμᾶς ἀναμείνῃ εἰς τ βασιλείαν. πλεῖον περᾶς τῇ πεδῇ ἔ εἶ· Συντονώτερον δράμε· τὲς καιρὲς καλαμάνθανε· ὡς ἐντεῦθα εἶ, νίκησον· ὧδε γὰρ ὅτι τὸ φάδιον, ἐκεῖ ὑ οἱ στέφανοι. προσδόκα χρισὸν, τ ὑὸν τῦ θεῦ, τ ἄχρηστον ἐν χρόνῳ, τ ἀόρατον τῇ φύσει, ὁρατὸν ἐν σαρκί· τ ἀφιλάφιτον καὶ ἀναφῆ, ὡς ἀσώματον, δι' ἡμᾶς ὑ ἁπτὸν καὶ φιλαφητὸν ἐν σώματι· τὸν ἀπαθῆ, ὡς θεὸν, δι' ἡμᾶς ὑ παθητὸν, ὡς ἄνθρωπον· τ κ' πάντα τρόπον δι' ἡμᾶς ὑπομένανλα.

Χῆ-

(*) Deest. B.

**Larger.**

III. Let not thoſe that ſeem to be Perſons of Credit, but yet teach ſtrange Doctrines, diſturb thee: But ſtand firm as an Anvil beaten upon. 'Tis the Part of a brave Combatant to endure Blows and yet to overcome. And eſpecially we ought to bear all Things for God's ſake, that he may bear with us, and bring us to his Kingdom. Add to thy Diligence continually. Run thy Race more earneſtly. Obſerve the Seaſons of Action. Whilſt thou art here Conquer: For here is the Race, and there are the Crowns. Wait for Chriſt the Son of God; for him that was be-

**Smaller.**

Be ſober, as the Combatant of God: The Crown *propoſed to thee* is Immortality, and Eternal Life; concerning which thou art alſo fully perſuaded. I will be thy Surety in all Things, and my Bonds, which thou haſt loved.

III. Let not thoſe that ſeem worthy of Credit, but teach other Doctrines, diſturb thee. Stand firm and immoveable, as an Anvil when it is beaten upon. It is the Part of a brave Combatant, to be Wounded, and yet Overcome. But eſpecially we ought to endure all Things for God's ſake, that he may bear with us. Be *every day* better than other: Conſider the Times; and expect him who is above all Time, Eternal, Inviſi-

## Smaller.

Χάρις μὴ ἀμελείσθωσαν. μὴ τὸν κύριον σὺ αὐτῶν φρονήσεις ἔσο. Μηδὲν ἄνδρα γνώμης σε γένεσθαι, μηδὲ σὺ ἄνδρα θεὸν τὴν πρᾶσιν· ὅπερ ἂν πρᾶσις, ἐυσεβής. Πυκνότερον συναγωγαὶ γινέσθωσαν· ἐξ ὀνόματος πάντας ζήτει. Δῆλος ἢ δῆλας μὴ ὑπερφάνει· ἀλλὰ μηδὲ αὐτοὶ φυσιάσθωσαν, ἀλλ' εἰς δόξαν θεὸν πλέον δελαδέπωσαν, ἵνα κρείττονος ἐλαθείας τύχωσιν ἀπὸ θεοῦ. Μὴ ἐφ-

## Larger.

Αἱ χάρις μὴ ἀμελείσθωσαν· μὴ τὸν κύριον, σὺ αὐτῶν φρονήσεις ἔσο. μηδὲν ἄνδρα τῆς γνώμης σε γένεσθαι, μηδὲ σὺ ἄνδρα θεὸν γνώμης τὴν πρᾶσιν, ὥσπερ ἂν δὲ πρᾶσις. εὐσεβής. πυκνότερον συναγωγαὶ γινέσθωσαν· ἐξ ὀνόματος πάντας ζήτει. δῆλος ἢ δῆλας μὴ ὑπερφάνει, ἀλλὰ μηδὲ αὐτοὶ φυσιάσθωσαν, (*) ἀλλ' εἰς δόξαν θεοῦ (†) πλεῖον" δελαδέπωσαν", ἵνα κρείττονος ἐλαθείας τύχωσιν ἀπὸ θεοῦ. μὴ (||) αἱρέτωσαν" ἀπὸ τὸ (*) κοινὸ" ἐλαθερᾶσθαι, ἵνα μὴ δέλοι διεθῶσιν ὁρμῆς.

Τὰς

(*) Deest. N. (†) πλείονα. F. (||) ἐφέτωσαν. F. αἱρέσωσαν. N. (*) κυρίε. N.

**Larger.**

before time, but appeared in time; him that was by Nature Invisible, but became Visible in the Flesh; him that was impalpable, and could not be touch'd, as Incorporeal, but could be touch'd and was palpable in the Body; him that was Impassible, as being God, but became Passible for our sakes, as being a Man, him that endured Affliction all manner of Ways for our Sakes.

IV. Let not the Widows be neglected. Next to the Lord be thou their Guardian. Let nothing be done without thy Approbation: Neither do thou do any thing without the Will of God, which indeed thou dost not. Be Constant. Let your Assemblies be more frequent. Enquire about every one by Name. Do not overlook the Men and Maid-Servants. But neither let them be puffed up; but let them the rather serve to the Glory of God: That they may obtain from God a more excellent Freedom. Let

**Smaller.**

visible, though for our Sakes made Visible: Impalpible, and Impassible, yet for us subjected to Sufferings; enduring all manner of ways for our *Salvation*.

IV. Let not the Widows be neglected: Be thou, after God, their Guardian. Let nothing be done without thy Knowledge and Consent: Neither do thou any thing but according to the Will of God; as also thou dost, with all Constancy. Let your Assemblies be more full: Enquire into all by Name. Overlook not the Men and Maid-Servants; neither let them be puffed

## Smaller.

ἐράπτων ἀπὸ τῦ κοινῦ ἐλαθερῦδζ, ἵνα μὴ δῦλοι εὑρεθῶσιν ἐπιθυμίας.

Τὰς κακοτεχνίας φεῦγε· μᾶλλον δὲ φεῦγε τότων ὁμιλίαν ποιῦ. Ταῖς ἀδελφαῖς μὲ φοβερᾶλέ, ἀγαπᾶν τ κύριον, κ τοῖς ζυμβίοις ἀρκεῖν ζαρκὶ κ πνεύματι. Ομοίως κ τοῖς ἀδελφοῖς μὲ παράγγελλε ἐν ὀνόματι Ιησῦ Χριςῦ, ἀγαπᾶν τὰς ζυμβίας, ὡς ὁ κύριος τ ἐκκλησίαν. Εἴπς δύναται ἐν ἁγνείᾳ μένειν, εἰς τιμὴν τῦ κυρίυ τ ζαρκὸς, ἐν ἀκαυχησίᾳ μενέτω. Εἀν κανχήσηται, ἀπόλετο· κ ἐὰν γνωσθῇ πλεῖον τῦ ἐπισκόπυ, ἔφθαρται. Πρέπει δὲ τοῖς γαμοῦσι κ ταῖς γαμουμέναις, μετὰ γνώμης τῦ ἐπισκόπυ τ ἕνωσιν ποιεῖσθαι· ἵνα ὁ γάμος ᾖ κατὰ κύριον, κ μὴ κατ' ἐπιθυμίαν. Πάντα εἰς τιμὴν θεῦ γινέσθω.

Τῷ

## Larger.

Τὰς κακοτεχνίας φεῦγε, μᾶλλον δὲ φεῦγε τότων ὁμιλίαν (*) μὴ ποιῦ. τοῖς ἀδελφαῖς μὲ φοβερᾶλέ ἀγαπᾶν τὸν κύριον, κ τοῖς ζυμβίοις ἀρκεῖσθαι, ζαρκὶ κ πνεύματι· ὁμοίως κ τοῖς ἀδελφοῖς μὲ παράγγελλε, ἐν ὀνόματι Ιησῦ Χριςῦ ἀγαπᾶν τὰς ζυμβίας, ὡς ὁ κύριος τ ἐκκλησίαν. εἴ τις δύναται ἐν ἁγνείᾳ μένειν, εἰς τιμὴν τῆς ζαρκὸς τῦ κυρίυ, ἐν ἀκαυχησίᾳ μενέτω· ἐὰν κανχήσηται, ἀπόλετο· (†) κ ἐὰν γνωσθῇ πλεῖον τῦ ἐπισκόπυ, ἔφθαρται". πρέπει δὲ τοῖς γαμοῦσι κ ταῖς γαμέσαις, (||) μετὰ γνώμης τῦ ἐπισκόπυ τ ἕνωσιν ποιεῖσθαι, ἵνα ὁ γάμος ᾖ κατὰ κύριον, κ μὴ κατ' ἐπιθυμίαν. πάντα εἰς τιμὴν θεῦ γινέσθω.

Τῷ

(*) Deeſt. T. (†) Deſunt. N. (||) πλὴν. T.

## Larger.

Let them not aim to be ſet Free by the Publick; leſt they be found to be Slaves to their own Luſts.

V. Flee Evil Arts; or rather do not ſo much as Diſcourſe about them. Say to my Siſters that they Love the Lord, and be ſatisfy'd with their own Husbands, both in the Fleſh and Spirit. In like manner exhort my Brethren, in the Name of Jeſus Chriſt, to *love their Wives, as the Lord did the Church.* If any one is able to continue in a Virgin State, to the Honour of the Fleſh of our Lord, let him do it without Boaſting. If he boaſts he is undone: And if he ſets himſelf up to be known more than the Biſhop he is ruin'd. It becomes thoſe that Marry, whether Men or Women, to be joined toge-

## Smaller.

puffed up; but rather let them be the more ſubject, to the Glory of God; that they may obtain from him a better Liberty. Let them not deſire to be ſet free at the publick Coſt, that they be not Slaves to their own Luſts.

V. Flee Evil Arts: Or rather, make not any mention of them. Say to my Siſters, that they love the Lord; and be ſatisfied with their own Husbands both in the Fleſh and Spirit. In like manner, Exhort my Brethren in the Name of Jeſus Chriſt, that they love their Wives, *even* as the Lord the *Church.* If any Man can remain in a Virgin State, to the Honour of the Fleſh of Chriſt, let him remain, without Boaſting: But if

Eph. V. 25.

**Smaller.**

Τῷ ὀπισκόπῳ προσέχετε, ἵνα καὶ ὁ θεὸς ὑμῖν. Ἀνάψυχον ἐγὼ τῷ ὑποταγομένων τῷ ὀπισκόπῳ, πρεσβυτέροις, διακόνοις· μετ' αὐτῶν μοι τὸ μέρος γένοιτο ἐν θεῷ. Συγκοπᾶτε ἀλλήλοις, συναθλεῖτε, συντρέχετε, συμπάσχετε, συνκοιμᾶσθε, συνεγείρεσθε, ὡς θεοῦ οἰκονόμοι, καὶ πάρεδροι, καὶ ὑπηρέται. Ἀρέσκετε ᾧ στρατεύεσθε, ἀφ' οὗ καὶ τὰ ὀψώνια κομίσεσθε. Μήτις ὑμῶν δεσέρτως εὑρεθῇ. Τὸ βάπτισμα ὑμῶν μενέτω ὡς ὅπλα, ἡ πίστις

**Larger.**

Τῷ ὀπισκόπῳ προσέχετε, ἵνα καὶ ὁ θεὸς ὑμῖν. ἀνάψυχον ἐγὼ τῷ ὑποταγομένων ὀπισκόπῳ, πρεσβυτερίῳ, διακόνοις· μετ' αὐτῶν μοι τὸ μέρος γένοιτο ἔχειν τῷ (*) θεῷ". Συγκοπᾶτε ἀλλήλοις, συναθλεῖτε, (†) συντρέχετε", συμπάσχετε, συνκοιμᾶσθε, συνεγείρεσθε, ὡς θεοῦ οἰκονόμοι, καὶ πάρεδροι, καὶ ὑπηρέται. ἀρέσκετε ᾧ στρατεύεσθε, ἀφ' οὗ καὶ τὰ ὀψώνια κομίσεσθε. μή τις ὑμῶν (||) δεσέρτωρ εὑρεθῇ". τὸ βάπτισμα ὑμῶν μενέτω ὡς ὅπλα· ἡ πίστις, ὡς πειθαρχία· ἡ ἀγάπη, ὡς δόρυ· ἡ ὑπομονή, ὡς πανοπλία· τὰ δεσποτικὰ ὑμῶν, τὰ ἔργα ὑμῶν· ἵνα τὰ (*) ἀσκητὰ ὑμῶν, ἄξια

(*) θεῷ. T. (†) Deest. B. (||) δεσέρτωρ εὑρεθῇ. A. διαταλεύθῃ. N. (*) ἄσκητα. T.

**Larger.**

together with the Approbation of the Biſhop: That ſo their Marriage may be according to the Lord, and not out of Luſt. Let all Things be done to the Honour of God.

VI. Hearken to the Biſhop that God may hearken to you. My Soul be for theirs that are ſubject to their Biſhop, their Preſbytery, and their Deacons. May I have my Portion with them from God. Do you in common labour together one with another. Strive together: Run together: Suffer together: Sleep together: And Riſe together; as the Stewards, and Aſſeſſors, and Miniſters of God. Pleaſe him under

**Smaller.**

if he Boaſt, he is undone. And if he deſire to be more taken notice of than the Biſhop, he is Corrupted. But it becomes all ſuch as are Married, whether Men or Women, to come together with the Conſent of the Biſhop, that ſo their Marriage may be according to Godlineſs, and not in Luſt. Let all Things be done to the Honour of God.

VI. Hearken unto the Biſhop, that God alſo may hearken unto you. My Soul be Security for them that Submit to their Biſhop, with their Presbyters and Deacons. And may my Portion be together with theirs in God. Labour with one another; Contend together; run together; ſuffer

## Smaller.

εις ὡς κεφαλαία, ἡ ἀγάπη ὡς δόρυ, ἡ νῶμονὴ ὡς πανοπλία. Τὰ ὑπόσχεσα ὑμῶν, τὰ ἔργα ὑμῶν· ἵνα τὰ ἀκκεπτα ὑμῶν ἄξια κομίζησθε. Μακροθυμήσατε ἓν μετ' ἀλλήλων ἐν προσώπῳ, ὡς ὁ θεὸς ὑμῶν. Ονάιμην ὑμῖν διὰ παντός.

Επειδὴ ἡ ἐκκλησία ἡ ἐν Αντιοχείᾳ τ Συείας εἰρηνεύει, ὡς ἐδηλώθη μοι,

## Larger.

ἄξια θεῦ κομίσησθε, μακροθυμεῖτε ἓν μετ' ἀλλήλων ἐν πραΰτητι, καὶ ὁ θεὸς μεθ' ὑμῶν. ὀναίμην ὑμῶν διὰ παντός.

Επειδὴ ἡ ἐκκλησία ἡ ἐν Αντιοχείᾳ (*) τ Συείας εἰρωσθείη, ὡς ἐδηλώθη (†) μοι", διὰ τῆς προσευχῆς

(*) διὰ. B. (†) ἡμῖν. T.

**Larger.**

under whom you fight, and from whom you are to receive your Wages. Let none of you be found a Deſerter. Let your Baptiſm remain as your Arms; your Faith as your Helmet; your Charity as your Spear; your Patience as your whole Armour. Eſteem your Works to be the Talents entruſted with you, that ye may receive for them Rewards worthy of God. Be ye therefore Long-ſuffering one towards another in Meekneſs: And God be with you. Let me always have Joy of you.

VII. Now foraſmuch as the Church of *Antioch* in *Syria* is, as I am inform'd, in Peace, through your Prayers,

**Smaller.**

together; ſleep together, and riſe together; as the Stewards, and Aſſeſſors, and Miniſters of God. Pleaſe him under whom ye War; and from whom ye receive your Wages. Let none of you be found a Deſerter; But let your Baptiſm remain, as your Arms; your Faith as your Helmet; your Charity, as your Spear; your Patience, as your whole Armour. Let your Works be your Charge, that ſo you may receive a ſuitable Reward. Be Long-ſuffering therefore towards each other in Meekneſs; as God is towards you. Let me have Joy of you in all Things.

VII. Now foraſmuch as the Church of *Antioch* in *Syria* is, as I am told in

## Smaller.

μοι, διὰ τ προσευχὴ ὑμῶν, κἀγὼ εὐθυμότερος ἐγενόμην ἐν ἀμεριμνίᾳ θεῦ, ἐάν πε διὰ τῆ παθεῖν θεῦ ἐπιτύχω, εἰς τὸ εὑρεθῆναι με ἐν τῇ ἀναστάσει ὑμῶν παθητήν. Πρέπ, Πολύκαρπε θεομακαειότατε, Συμβέλιον ἀγαγεῖν θεοπρεπέστατον, ἢ χλευτονῆσαί πνα, ὃν ἀγαπητὸν λίαν ἔχετε, ἢ ὄοκνον, ὃς δυνήσετ θεόδρομ& καλεῖθαι· τῆτον καλαξιῶσαι πορεθῆναι εἰς Συρίαν, ἵνα πορεθεὶς εἰς Συρίαν, δοξάσῃ ὑμῶν τὴν ὄοκνον ἀγάπην εἰς δόξαν Χριστῆ. Χριστιανὸς ἑαυτῆ σεμνίαν ὐκ ἔχ, ἀλλὰ θεῷ χράζει. Τῆτο τὸ ἔργον θεῦ ἐστιν ἢ ὑμῶν, ὅταν ἀπῷ ἀπαρτίσητε. Πιστεύω γὸ τῇ χάριτι, ὅτι ἕτοιμοί ἐστε εἰς εὐποιΐαν θεῷ ἀνήκουσαν. Εἰδὼς ὑμῶν τὸ σύνλογον τ ἀληθείας, δ' ὀλίγων ὑμᾶς γραμμάτων παρεκάλεσα.

Επὶ

## Larger.

σευχῆς ὑμῶν, κἀγὼ εὐθυμότερος ἐγενόμην ἐν ἀμεριμνίᾳ θεῦ, ἐάν πε διὰ τῆ παθεῖν (*) θεῦ ὅτι τύχω, εἰς τὸ εὑρεθῆναί με ἐν τῇ ἀνιτήσει ὑμῶν μαθητήν. πρέπ, Πολύκαρπε θεομακαειότατε, συμβέλιον ἀγαγεῖν θεοπρεπέστατον, ἢ χλευτονῆσαί πνα ἀγαπητὸν λίαν ἔχετε, ἢ ὄοκνον, ὃς δυνήσετ θεόδρομ& καλεῖθαι· τῆτον καλαξιῶσαι πορεθῆναι εἰς Συρίαν, ἵνα πορεθεὶς εἰς Συρίαν, δοξάσῃ ὑμῶν τὴν ὄοκνον ἀγάπην εἰς δόξαν (†) θεῦ". ὁ χριστιανὸς, ἑαυτῆ σεμνίαν ὐκ ἔχ, ἀλλὰ θεῷ χράζει. τῆτο τὸ ἔργον θεῦ ὅτι ἢ ὑμῶν, ὅταν (||) αὐτὸν ἀπαρτίσητε". πιστεύω γὸ τῇ χάριτι, ὅτι ἕτοιμοί ἐστε εἰς εὐποιΐαν θεῷ ἀνήκουσαν. εἰδὼς ὑμῶν τὸ (*) σύντομον" τῆς ἀληθείας, δ' ὀλίγων ὑμᾶς γραμμάτων παρεκάλεσα.

Επὶ

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(*) Χριστῆ. F. (†) Χριστῆ, Γ. (||) αὐτὸν ἀγαπήσητε. N.
(*) σύντονον. A. B.

**Larger.**

Prayers, I alſo have been of better Cheer, and freer from Care in God. If ſo be that by Suffering I may attain unto God, ſo as to be found a Diſciple by your Prayers. 'Tis fit, O *Polycarp*, moſt bleſſed in God, to call a Council moſt worthy of God, and to chuſe ſome one whom you particularly love, and who is diligent, who may be called a Divine Meſſenger; and to honour him with this Journey to *Syria*: That going to *Syria* he may glorify your unwearied Love, to the Glory of God. A Chriſtian has not the Power over himſelf, but muſt be always at Leiſure for God's Service. This is both God's Work and yours alſo, when ye ſhall have perfected it. For I have this Confidence in your Charity, that ye are readily diſpos'd to do good, in ſuch a manner as is agreeable to God. Knowing therefore your earneſt Affection to the Truth I have exhorted you by this ſhort Epiſtle.

VIII.

**Smaller.**

Peace through your Prayers; I alſo have been the more comforted, and without Care in God; if ſo be that by Suffering, I ſhall attain unto God; that through your Prayers I may be found a Diſciple *of Chriſt*. It will be very fit, O moſt worthy *Polycarp*, to call a Select Council, and chuſe ſome one whom ye particularly Love, and who is patient of Labour; that he may be the Meſſenger of God: And that going unto *Syria*, he may glorify your inceſſant Love, to the Praiſe of Chriſt. A Chriſtian has not the Power of Himſelf; but muſt be always at Leiſure for God's *Service*. Now this Work, is both God's and your's; when ye ſhall have per-

## Smaller.

Επεὶ πάσας τὰς ἐκκλησίας ἐκ ἠδυνήθην γεάψαι, διὰ τὸ ἐξαίφνης πλεῖν με ἀπὸ Τρωάδ☉ εἰς Νεάπολιν, ὡς τὸ θέλημα φεφράσει, γεάψεις τὰς ἔμπροσθεν ἐκκλησίας, ὡς θεῦ γνώμην κεκτημέν☉, εἰς τὸ κὴ αὐτὸς τὸ αὐτὸ ποιῆσαι· οἱ μὲ δυνάμυοι, πιζὸς πέμψαι, οἱ δὲ ὀπισολὰς διὰ τῆς ὑπό σε πεμπομένων, ἵνα δεξαδῆτε αἰωνίῳ ἔργῳ ὡς ἀξι☉ ὤν. Ασπάζομαι πάντας ἐξ ὀνόματ☉, κὴ τὴ Επφρᾶ σὺν ὅλῳ τῷ οἴκῳ αὐτῆς κὴ τῆ τέκνων. Ασπάζομαι

## Larger.

Επεὶ ἓν πάσας τὰς ἐκκλησίας ἐκ ἐδυνήθην γεάψαι, διὰ τὸ ἐξαίφνης πλεῖν με ἀπὸ Τρωάδος εἰς Νεάπολιν, ὡς τὸ (*) θέλημα φεφράσει, γεάψεις (†) τὰς ἔμπροσθεν ἐκκλησίας, ὡς θεῦ γνώμην (||) κεκτημέν☉", εἰς τὸ κὴ αὐτὸς τὸ τὸ ποιῆσαι· οἱ μὲ δυνάμυοι, πιζὸς πέμψαι, οἱ δὲ, ὀπισολὰς, διὰ τῆς ὑπό σε πεμπομένων, ἵνα (*) δεξαδῆτε" ἐν αἰωνίῳ ἔργῳ, ὡς (†) ἀξι☉ ὤν. ἀσπάζομαι πάντας ἐξ ὀνόματ☉, κὴ τὴ Επφρᾶ σὺν ὅλῳ τῷ οἴκῳ αὐτῆς, κὴ τῆ τέκνων. ἀσπάζομαι Απαλον (||) τὸν ἀγαπητόν μυ. ἀσπάζομαι τὸν μέλοντα χειροτονεῖσθαι εἰς Συρίαν παραδέξασθαι· ἔσαι ἡ χάρις μετ' αὐτῦ διὰ παντὸς

(*) θεῦ. N. (†) σὺ. N. (||) κεκτημένους. N. (*) Forte δεξαδῆς. (†) ἀξίους ὄντες. T. (||) κὴ. T.

**Larger.**

VIII. Since therefore I have not been able to write to all the Churches, becauſe I muſt ſuddenly ſail from *Troas* to *Neapolis*, for ſo is the Command given, Do you write to the neighbouring Churches, as being fully inſtructed in the Will of God, that they alſo may do the like: I mean that thoſe which are able may ſend Meſſengers on Foot, and the reſt ſend Letters by thoſe which ſhall be ſent by you; that ye may be glorify'd in ſo enduring a good Work, as you are worthy. I ſalute every one by Name: Particularly the Wife of *Epitropus*, with all her Family and Children. I ſalute *Attalus*

**Smaller.**

fected it. For I truſt thro' the Grace of God that ye are ready to every good Work that is fitting for you in the Lord. Knowing therefore your earneſt Affection to the Truth, I have exhorted you by theſe ſhort Letters.

VIII. But foraſmuch as I have not been able to write to all the Churches, becauſe I muſt ſuddainly ſail from *Troas* to *Neapolis*; (for ſo is the Command of thoſe to whoſe Pleaſure I am ſubject;) Do you write to the Churches that are near you, as being inſtructed in the Will of God, that they alſo may do in like manner. Let thoſe that are able ſend Meſſengers, and let the reſt ſend *their* Letters by thoſe who ſhall be ſent by you: That you may be

## Smaller.

ζομαι Ἀπαλον τ̀ ἀγαπητόν μ̀. Ασπάζομαι τ̀ μάλλον[α κα]εξίσθς τ̃ εἰς Συείαν πορεύεσθς. Εσαι ἡ χάρις μετ' ἀμπ̃ διὰ παντὸς, κ̀ τ̃ πέμπον[Θ αὐτὸν Πολυκάρπ. Ερρῶσθς ὑμᾶς διὰ παν[τὸς ἐν θε῵ ἡμῶν Ιησ̃ Χριστ̃ εὔχομαι, ἐν ᾧ διαμείνη[ς ἐν ἑνότητι θε̃ κ̀ ἐπισκοπῆ. Ασπάζομαι Αλκην τὸ ποθητόν μ̀ ὄνομα. Ερρωσθε ἐν κυρίῳ.

## Larger.

τὸς, κ̀ τ̃ πέμπον[Θ αὐτὸν Πολυκάρπ. ἐρρῶσθς ὑμᾶς διὰ παντὸς ἐν θε῵ ἡμῶν Ιησ̃ Χριστ̃ εὔχομαι, ἐν ᾧ διαμείνε[ς ἐν ἑνότητι θε̃ κ̀ (*) ἐπισκόπ". ἀσπάζομαι Αλκην τὸ ποθητόν μοι ὄνομα. (†) ἀμὴν. ἡ χάρις". ἔρρωσθε ἐν κυρίῳ.

Πρὸς

(*) ἐπισκοπῆ. N. T. F. (†) ἡ χάρις μετ' ἡμῶν Αμην. N. Αμήν. ἡ χάρις τ̃ θε̃ εἴη μετ' ὑμῶν. T. Αμήν. ἡ χάρις [ἴσως, τ̃ θε̃ εἴη] μετ' ὑμῶν. F.

## Larger.

*lus* my Well-beloved. I salute him that shall have the Honour to be sent to *Syria*. Grace shall be with him for ever, and with *Polycarp* who sends him. I wish you all Happiness always in our God Jesus Christ: In whom do ye continue in the Unity of God and of the Bishop. I salute *Alce*, a Name to me very desirable. *Amen*. Grace [ be with you. ] Fare ye well in the Lord.

## Smaller.

Glorified to all Eternity, of which you are worthy. I salute all by Name; particularly the Wife of *Epitropus*, with all her House, and Children. I salute *Attalus* my Well-beloved. I salute him who shall be thought worthy to be sent by you into *Syria*. Let Grace be ever with him, and with *Polycarp* who sends him. I wish you all Happiness in our God, Jesus Christ; in whom continue in the Unity, and Protection of God. I salute *Alce* my Well-beloved. Farewell in the Lord.

Πρὸς τοὺς ἐν ΤΑΡΣΩ.

*To the Inhabitants of* Tarsus.

Ἰγνάτ☩, ὁ καὶ Θεοφόρος, τῇ σεσωσμένῃ ἐν Χριστῷ ἐκκλησίᾳ, (*) ἀξιεπαίνῳ, καὶ ἀξιομνημονεύτῳ, ἀξιαγαπήτῳ, τῇ οὔσῃ ἐν Ταρσῷ, ἔλε☩, εἰρήνη ἀπὸ θεοῦ πατρὸς, καὶ κυρίου Ἰησοῦ Χριστοῦ, πληθυνθείη διὰ παντός.

Ignatius, *who is also called* Theophorus, *to the Church which is saved by Christ, and is worthy of Praise, worthy of Remembrance, and worthy of Love, which is in* Tarsus. *Mercy and Peace from God the Father, and the Lord Jesus Christ be ever multiplied.*

Ἀπὸ Συρίας μέχρι Ρώμης θηριομαχῶ, ἐν ὕδατι καὶ γῇ, νυκτὸς καὶ ἡμέρας δεδεμένος δέκα λεοπάρδοις, ὅ ἐστι, στρατιώταις τακτικοῖς, οἳ καὶ μᾶλλον κακοῦνται εὐεργετούμενοι. Διὰ μὲν τὰς ἀδικίας αὐτῶν μᾶλλον ἐπιμελέστερος γίνομαι· πολλοὶ δὲ μᾶλλον θηρία μοι πρόκειται, ἃ θέλω πυρὶ δοκιμασθῆναι εἰς ἐμέ· ὃ καὶ μηχανήσασθαι μέλλω ἐπ' αὐτοῖς· συγγνώσομαι δὲ αὐτοῖς, εἰ φοβηθέντες μὴ θελήσωσιν ἅψασθαί μου· καὶ εἰ μὴ θελήσωσιν, ἐγὼ βιάσομαι αὐτούς· συγγνώσομαι τοίνυν αὐτοῖς· ἐγὼ γὰρ οἶδα τί μοι συμφέρει νῦν μᾶλλον ἄρχομαι μαθητὴς εἶναι· οὐδὲν ὁρατὸν οὐδὲ ἀόρατον ζηλώσω, ἵνα Χριστὸν κερδήσω· πῦρ καὶ σταυροὶ καὶ θηρίων συστάσεις, τομαὶ καὶ ἀνατομαὶ, διασπασμοὶ καὶ ἀποτομαὶ, καὶ ὀστέων σύντριμμα, καὶ μελῶν ἀπόκοπαι, καὶ ὅλου τοῦ σώματος λεπτοτομήσεις, καὶ κακοῦ διαβόλου ἐπιθέσεις ἐπ' ἐμὲ ἐρχέσθωσαν, μόνον ἵνα Ἰησοῦν Χριστὸν ἐπιτύχω.

I. I Fight with Beasts from *Syria* to *Rome*: Being even devour'd, not by brute Creatures, for those ye know, at the Will of God, spared *Daniel*; but by Beasts in the Shape of Men: Wherein the cruel Beast himself lies hid, and thence Galls me, and Wounds me every Day. But I have no Regard to Hardships; nor do I *account my life dear to my self*, so as to love it better than the Lord. Wherefore I am ready for Fire,

Dan. VI. & XIV.

Act. XX. 24.

(*) ἀξιεπαινέτῳ. A. (†) ἀλλὰ καὶ. A. (‖) ἐμφολεύει, ὃς. A. (*) ἀγαπᾷ. A.

ἕτοιμός εἰμι πρὸς πῦρ, πρὸς θηρία, πρὸς ξίφος, πρὸς σταυρόν· μόνον, ἵνα Χριστὸν ἴδω τὸν (*) σωτῆρά μου, καὶ θεόν, τὸν ὑπὲρ ἐμοῦ ἀποθανόντα. Παρακαλῶ δὲ ὑμᾶς ἐγὼ ὁ δέσμιος Χριστοῦ, ὁ διὰ γῆς καὶ θαλάσσης ἐλαυνόμενος, σπουδάσατε ἐν τῇ πίστει, ἕδραιοι γένεσθε, ὅτι δίκαιος· ἐκ πίστεως ζήσεται. γίνεσθε ἀκλινεῖς, ὅτι κύριος κατοικίζει (†) μονοτρόπους ἐν οἴκῳ.

Fire, for wild Beasts, for the Sword, for the Cross; so I may but see Christ my Saviour and my God, who died for me. I therefore, the Prisoner of Christ, who am driven along by Land and Sea exhort you: *Stand fast in the Faith*: Be stedfast: *For the Just shall live by Faith.* Be ye immoveable, [and of one Mind in the Faith;] *for the Lord makes those of one Conversation to dwell in an House.*

1 Cor. XVI. 13. Heb. II. 4. Gal. III. 11. Psalm LXVII. 6.

Ἔγνων, ὅτι τινὲς ἀπὸ τῆς Σατανᾶ ὑπηρετῶν ἐθελήσαντα ὑμᾶς ταράξαι· οἱ μέν, ὅτι Ἰησοῦς δοκήσει ἐγεννήθη, καὶ δοκήσει ἐσταυρώθη· οἱ δὲ, ὅτι οὐκ ἔστιν υἱὸς τοῦ δημιουργοῦ· οἱ δὲ, ὅτι αὐτός ἐστιν ὁ ἐπὶ πάντων θεός· ἄλλοι δὲ, ὅτι ψιλὸς ἄνθρωπός ἐστιν· ἕτεροι δὲ, ὅτι ἡ σὰρξ αὕτη οὐκ (‖) ἐγερεῖται, καὶ δεῖ τὸν ἀπολαυστικὸν βίον ζῆν

II. I have been informed that some of the Ministers of Satan have been desirous to disturb you; some asserting that Jesus was Born in Appearance, and crucify'd in Appearance, and Died in Appearance. Others, that he is not the Son of the Creator: Others, that he is the God over all: Others, that he is a meer Man: Others, that this Flesh is not to rise again,

(*) πατέρα. N. (†) ὁμοτρόπους. N. (‖) ἐγήγερται. N.

(*) ζῆν χ᾽ μεπέναι· (†) τοῦτο γὰρ ἔστι πέρας ἀγαθὸν τοῖς μετ᾽ ὀλίγον πολὺ φθαρησομένοις. τοσούτων κακῶν ἐσμὸς εἰσεκώμασεν· ἀλλ᾽ ὑμᾶς ἀφῆκε πρὸς ὥραν εἰξάτε τῇ ὑποταγῇ αὐτῶν. Παύλε γὰρ ἔστε πολῖται καὶ μαθηταὶ, τὸ ἀπὸ Ἱερουσολύμων καὶ κύκλῳ μέχρι τοῦ Ἰλλυρικοῦ πεπληρωκότος τὸ εὐαγγέλιον, καὶ τὰ σήματα τοῦ Χριστοῦ ἐν τῇ Σαρκὶ φερόντος.

again, and that 'tis our Business to live and enjoy a Pleasurable Life, for that this is the chief good of Men, who within a little while are utterly to perish. A swarm of such Mischiefs has broken in upon us. *But you have not given place by Subjection to them, no, not for an hour.* For ye are the Fellow-Citizens and Disciples of *Paul, who fully preach'd the Gospel from Jerusalem, and round about unto Illyricum*; and *bare about the marks of Christ in his Flesh.*

Gal. II. 5.

Rom. XV. 19.

Gal. VI. 17.

Οὓς μεμνημένοι, πάντως γινώσκετε ὅτι Ἰησοῦς ὁ (||) κύριος ἀληθῶς ἐγεννήθη ἐκ Μαρίας, γεγόμφθαι ἐκ γυναικὸς, καὶ ἀληθείᾳ ἐσταυρώθη· ἐμοὶ γὰρ, φησὶ, μὴ γένοιτο καυχᾶσθαι, εἰ μὴ ἐν τῷ σταυρῷ τοῦ κυρίου τοῦ Ἰησοῦ· καὶ ἀληθείᾳ ἔπαθε, καὶ ἀπέθανε, καὶ ἀνέστη· εἰ παθητὸς γάρ, φησὶν, ὁ Χριστὸς, εἰ πρῶτος ἐξ ἀναστάσεως νεκρῶν, καὶ ὁ ἀπέθανε, τῇ

III. Whom ye keeping in Remembrance do ye fully know that Jesus the Lord was truly born of the Virgin *Mary*, and made of a Woman, and was really Crucify'd. For, says he, *God forbid that I should glory save in the Cross of the Lord Jesus.* And he really suffered, and died, and rose again: For, says he, *That Christ should suffer, and that he should be the first that should rise*

V. 14

Acts XXVI. 23

(*) Deest. A. (†) τοῦτον. N. F. (||) χριστὸς. A.

τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ, ὁ δὲ ζῇ, τῷ θεῷ ζῇ· ἐπεὶ πῖς χρεία δεσμῶν, χριστὲ μὴ (*) ἐπιθανόντ@''· πῖς χρεία ὑπομονῆς, πῖς χρεία μαρτύρων; τί δήποτε; Πέτρος μὲ, ἐσταυρῶτο· Παῦλ@ δὲ, ᾗ Ἰάκωβ@ μαχαίρᾳ ἐτέμνοντο· Ἰωάννης ὁ ἐφυγαδεύετο ἐν Πάτμῳ· Στέφαν@ δὲ ἐν λίθοις ἀνῃρεῖτο (†) ὦδε'' ἦν κυριοκτόνων Ἰουδαίων· ἀλλ' οὐδὲν τούτων εἰκῇ· ἀληθείᾳ γὰρ ἐσταυρώθη ὁ κύριος ὑπὸ ἦν δυστεβῶν.

*rise from the dead*: And again, *In that he died he died unto Sin, but in that he liveth he liveth unto God.* For otherwise what Advantage can there be in Bonds, if Christ has not died? What Advantage in Patience? What Advantage in Stripes? And why all this? *Peter* was crucified: *Paul* and *James* were slain with the Sword: *John* was baniſhed into *Patmos*: *Stephen* was ſtoned to Death by thoſe *Jews* that ſlew the Lord: But none of theſe Sufferings were in vain: For the Lord was really crucify'd by the Ungodly.

Rom. VI. 10.

Act. XII. 2.

Apoc. I 9.

Καὶ ὅτι καὶ ὁ γεννηθεὶς ἐκ γυναικὸς, υἱὸς ἐστὶ τοῦ θεοῦ· καὶ ὁ σταυρωθεὶς, πρωτότοκ@ πάσης κτίσεως, καὶ θεὸς λόγ@, καὶ αὐτὸς ἐποίησε τὰ πάντα· λέγει γὰρ ὁ ἀπόστολ@ εἷς θεὸς ὁ πατὴρ, ἐξ οὗ τὰ πάντα· καὶ εἷς κύρι@, Ἰησοῦς Χριστὸς, δι' οὗ τὰ πάντα· εἷς γὰρ θεὸς, καὶ εἷς μεσίτης θεοῦ καὶ ἀνθρώπων,

IV. Alſo ye know that he who was born of a Woman is the Son of God; and he that was crucify'd is the *firſt-born of every Creature*: And God the Word: And he made all things [by the Command of the Father.] For, ſays the Apoſtle, *There is one God the Father, of whom are all Things*; *and one Lord Jeſus Chriſt, by whom*

1 Cor. VIII. 6.

(*) ἀποθανόντ@. A. (†) ὦδε. A.

ἄνθρωπον, ἄνθρωπος Ἰησοῦς Χριστός· καὶ ἐν αὐτῷ ἐκτίσθη τὰ πάντα ἐν οὐρανῷ καὶ ἐπὶ γῆς, ὁρατὰ καὶ ἀόρατα· καὶ αὐτός ἐστι πρὸ πάντων, καὶ τὰ πάντα ἐν αὐτῷ συνέστηκε.

1 Tim. II. 5.

Col. I. 16, 17.

*whom are all Things.* And again, *For there is one God, and one Mediator between God and Men, the Man Jesus Christ*: And [*who is the Image of the invisible God, the First-Born of every Creature, for*] *by him were all Things created that are in Heaven and in Earth, Visible and Invisible; and he is before all Things, and by him do all Things consist.*

Καὶ ὅτι ἐξ αὐτός ἐστιν ὁ ὢν πάντων θεὸς καὶ πατήρ, ἀλλ' ὁ υἱὸς ἐκείνου, λέγει· ἀναβαίνω πρὸς τὸν πατέρα μου, καὶ πατέρα ὑμῶν, καὶ θεόν μου, καὶ θεὸν ὑμῶν· καὶ, ὅταν ὑποταγῇ αὐτῷ τὰ πάντα, (*) τότε καὶ αὐτὸς (†) ὑποταγήσεται τῷ ὑποτάξαντι αὐτῷ τὰ πάντα, ἵνα ᾖ ὁ θεὸς τὰ πάντα ἐν πᾶσιν. ἐκεῖνον ἕτερός ἐστιν ὁ ὑποτάξας, καὶ ὢν τὰ πάντα ἐν πᾶσι· καὶ ἕτερος, ᾧ ὑποτάγῃ, (‖) ὃς" καὶ μὴ πάντων ὑποτάσσεται.

Joh. XX. 17.

1 Cor. XV. 28.

V. And that he himself is not the God over all, and the Father, but his Son, he says; *I ascend unto my Father and your Father, and to my God and your God.* And again, *When all Things shall be subdued unto him, then shall he also himself be subject unto him that put all Things under him, that God may be all in all.* Wherefore he is One Person that put all Things under, and who is All in All; and he another to whom all was subdued; who also himself, with all the rest, must be made subject to the other.

Καὶ

VI. Nor

(*) ἵνα. N. (†) ὁ υἱός. A. (‖) ᾧ. A.

Καὶ ἔτι ψιλὸς ἄνθρωπος (*) ὁ" δι' ὃ, καὶ ἐν ᾧ γέγονε τὰ πάντα· πάντα γὰρ δι' αὐτοῦ ἐγένετο· ἡνίκα ἐποίει τὸν οὐρανὸν, συμπαρήμην αὐτῷ, καὶ ἐκεῖ ἥμην παρ' αὐτῷ ἁρμόζουσα, καὶ συνεσχαρέμοι καθ' ἡμέραν. πῶς δ' ἂν ὁ ψιλὸς ἄνθρωπος ἦκουσε, κάθου ἐκ δεξιῶν μου; πῶς δ' ἂν καὶ ἔλεγε, πρὶν Ἀβραὰμ γενέσθαι, ἐγώ εἰμι; καὶ, (†) δόξασόν" με τῇ δόξῃ (||) σου" ἣν εἶχον πρὸ τοῦ τὸν κόσμον (*) εἶναι"; ποῖος δὲ ἄνθρωπος (†) ἔλεγεν", καταβέβηκα ἐκ τοῦ οὐρανοῦ, οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμὸν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με; ἀλλὰ ποίῳ δὲ ἀνθρώπῳ ἔλεγον, λῶν τὸ φῶς τὸ ἀληθινὸν, ὃ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον; ἐν τῷ κόσμῳ λῶν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω· εἰς τὰ ἴδια

VI. Nor is he a meer Man through whom and *by whom all Things were made.* For by him were all Things made: *When he made the Heavens I was there with him, and join'd with him in the Formation of Things; and he rejoiced with me daily.* How could he be a meer Man to whom it was said, *Sit thou on my right hand?* How could such an one say, *Before Abraham was I am?* And again, *Glorify me with thy Glory which I had before the World was?* What Man did ever say, *I came down from Heaven not to do mine own will but the will of him that sent me?* And of what Man was it ever said, *He was the true Light which lighteth every Man that cometh into the World. He was in the World; and the World was made by him; and the World knew him not. He came unto his own, and his own received him*

Joh. I. 3. Prov. VIII. 27, 30. Pſ. CIX. 1. Heb. I. 13. Joh. VIII. 58. XVII. 5. VI. 38. 9, 10, 11.

(*) Deeſt. A. (†) δοξάσεις. A. (||) Deeſt. (*) γενέσθαι. A. (†) ἐρεῖ. A.

ἴδια ἦλθε, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον. πῶς οὖν ὁ τοιοῦτος, φιλοῦ ἀνθρώπου, καὶ ἐκ Μαρίας ἔχων τὴν ἀρχὴν τοῦ εἶναι; ἀλλ' οὐχὶ θεὸς λόγος, καὶ μονογενὴς υἱός; ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεὸν, καὶ θεὸς ἦν ὁ λόγος· καὶ ἐν ἄλλοις, φησὶν ἔκτισέ με ἀρχὴν ὁδῶν αὐτοῦ, εἰς ἔργα αὐτοῦ· πρὸ τοῦ αἰῶνος ἐθεμελίωσέ με· πρὸ δὲ πάντων βουνῶν γεννᾷ με.

Joh. I. 1. v. 3. v. 14. v. 18. Prov. VIII. 22, 23, 25.

*him not?* How could such an One be a meer Man, having the beginning of his Existence from the Virgin *Mary?* and not rather God the Word, and the Only Begotten Son. For, *In the beginning was the Word: and the Word was with God: and the Word was God.* [*All Things were made by him, and without him was not any Thing made.*] And a little after, *We beheld his Glory, the Glory of the Only Begotten of the Father, full of Grace and Truth.* And again, *The Only Begotten, who is in the bosom of his Father, he hath declared him.*] And elsewhere, [He speaks by *Solomon*, saying,] *The Lord created me the beginning of his Ways, for his Works. Before the World did he found me; and before all the Mountains did he beget me.*

Ὅτι δὲ καὶ ἀνίσταται τὰ σώματα ἡμῶν, λέγει, ἀμὴν λέγω ὑμῖν, ὅτι ἔρχεται ὥρα, ἐν ᾗ πάντες οἱ ἐν τοῖς μνημείοις ἀκούσονται τῆς φωνῆς τοῦ υἱοῦ τοῦ θεοῦ, καὶ οἱ ἀκούσαντες ζήσονται. καὶ ὁ ἀπόστολος, δεῖ γὰρ τὸ φθαρτὸν

Joh. V. 25, 28.

VII. And now, that our Bodies are to be raised again, he says, *Verily I say unto you, that the Hour cometh in the which all that are in the Graves shall hear the voice of the Son of God, and those that hear shall live.* And, says the Apostle, *For this cor-*

φθαρτὸν τοῦτο ἐνδύσασθαι ἀφθαρσίαν, καὶ τὸ θνητὸν τοῦτο ἐνδύσασθαι ἀθανασίαν. καὶ ὅτι δεῖ ζωφρόνως ζῆν, καὶ (*) δικαίως", (†) καθὼς Παῦλος πάλιν λέγει, μὴ πλανᾶσθε, ὅτε μοιχοὶ, ὅτε μαλακοὶ, ὅτε ἀρσενοκοῖται, ὅτε λοίδοροι, ὅτε μέθυσοι, ὅτε κλέπται, βασιλείαν θεοῦ (||) κληρονομήσαι δύνανται". καὶ εἰ νεκροὶ οὐκ ἐγείρονται, οὐδὲ Χριστὸς ἐγήγερται· κενὸν ἄρα τὸ κήρυγμα ἡμῶν· κενὴ δὲ καὶ ἡ πίστις (*) ὑμῶν". ἄρα καὶ οἱ κοιμηθέντες ἐν Χριστῷ, ἀπώλοντο. εἰ ἐν τῇ ζωῇ ταύτῃ ἠλπικότες ἐσμὲν ἐν Χριστῷ μόνον, ἐλεεινότεροι πάντων ἀνθρώπων ἐσμέν. εἰ νεκροὶ οὐκ ἐγείρονται, φάγωμεν καὶ πίωμεν, αὔριον γὰρ ἀποθνήσκομεν. ὅτω δὲ διακείμενοι, τί διοίσομεν ὄνων καὶ κυνῶν, οἱ μηδὲν τῶν μέλλοντος φροντίζοντες, μόνον τοῦ φαγεῖν (†) εἰς ὄρεξιν ἐρχόμενοι" καὶ οὐδὲ μὴν τὸ φαγεῖν· ἀνεπίσητοι γάρ εἰσι (||) τοῦ νοῦ" τοῦ κινοῦντος ἔνδοθεν. Οναί-

*corruptible must put on incorruption*: And *this mortal must put on immortality.* And that we must live soberly and righteously, as *Paul* says again, *Be not deceived; Neither Adulterers, nor Effeminate Persons, nor Abusers of themselves with Mankind, nor Fornicators, nor Revilers, nor Drunkards, nor Thieves, can inherit the kingdom of God.* And again, *If the dead rise not, then is not Christ raised; then is our preaching vain, and your faith is also vain: Ye are still in your sins: Then they also that are fallen asleep in Christ are perished. If in this Life only we have hope in Christ, we are of all men most miserable: If the dead rise not, let us eat and drink for to-morrow we die.* If this be our Case wherein shall we differ from Asses and Dogs? who take no Care for the Future, but only take Care of Eating: and of indulging even those Appetites which follow after it. Not being sensible of any Mind which should inwardly move them.

1 Cor. XV. 53.

VI. 9.

XV. 13, 14, 17, 18, 19, 32.



(*) εὐσεβῶς. N. (†) αὐτὸς ὁ Παῦλος. N. (||) ὁ κληρονομήσει. A. (*) ἡμῶν. N. (†) εἰ δὲ ὀρεκτικοὶ. A. (||) τὸν νοῦν. A.

Οναίμην ὑμῶν ἐν κυρίῳ. νήφετε, πᾶσαν ἔχθραν κακίαν ἀπόθεσθε, τὴν θηριώδη θυμὸν, καταλαλιὰν, συκοφαντίαν, αἰσχρολογίαν, ὑβριστιλίαν, ψιθυρισμὸν, φυσίωσιν, (*) μέθην, λαγνείαν, φιλαργυρίαν, φιλοδοξίαν, φθόνον, καὶ πᾶν τὸ τούτοις συνῳδόν. ἐνδύσασθε δὲ ἡ κύριον (†) ἡμῶν Ἰησοῦν χριστὸν, καὶ τῆς σαρκὸς προνοίαν μὴ ποιεῖσθε εἰς ἐπιθυμίας. οἱ πρεσβύτεροι εὐσπλαγχνεῖσθε τῷ ἐπισκόπῳ· οἱ διάκονοι, τοῖς πρεσβυτέροις· ὁ λαὸς, τοῖς πρεσβυτέροις, καὶ τοῖς διακόνοις. (||) ἀντίψυχος ἐγὼ ὑπὲρ φυλαττόντων τοῦτον τὸν ἐντάξιαν· καὶ ὁ κύριος εἴη μετ' αὐτῶν διὰ παντὸς.

Rom. XIII. 14.

VIII. May I have Joy of you in the Lord. Be ye sober. Let every one lay aside aside all Malice, and beastly Rage, evil Speaking, Calumny, filthy Speaking, Jesting, Whispering, Haughtiness, Drunkenness, Lust, the Love of Money, and of Vain-glory, Envy, and every thing of a like Nature. *But put on our Lord Jesus Christ, and make no Provision for the Flesh to fulfil the Lusts thereof.* Ye Presbyters be subject to your Bishop: Ye Deacons to your Presbyters: And the People to both the Presbyters and Deacons. My Soul for theirs who observe this good Order: And the Lord be with them perpetually.

Οἱ ἄνδρες, φίλετε τὰς γαμετὰς ὑμῶν· αἱ γυναῖκες, τοὺς ὁμοζύγους. οἱ παῖδες, τοὺς γονεῖς (*) αἰδεῖσθε· οἱ γονεῖς, τὰ τέκνα ἐντρέφετε ἐν παιδείᾳ καὶ νουθεσίᾳ κυρίου. τὰς ἐν παρθενίᾳ τιμᾶτε, ὡς ἱερείας χριστοῦ· τὰς ἐν

Eph. V. & VI.

IX. Ye Husbands love your Wives; and ye Wives your Husbands. Ye Children reverence your Parents. Ye Parents *bring up your Children in the nurture and admonition of the Lord.* Honour those that are in Virginity, as the Priestesses

(*) μέμψιν. T. (†) ὑμῶν. A. (||) ἀντίψυχον. N. F
(*) αἰδεῖσθε. A. F.

ἐν Σεμνότητι χήρας, ὡς θυσιαστήριον Θεῦ. οἱ δοῦλοι, μετὰ φόβου τοῖς κυρίοις ὑπουργεῖτε· οἱ κύριοι, μετὰ φιλίας τοῖς δούλοις ὑπάρχετε. μηδεὶς ἐν ὑμῖν ἀργὸς ἔστω· μήτηρ γὰρ τῆς ἐνδείας ἡ ἀργία. ταῦτα οὐκ ἐπιτάσσω, ὡς ὤν τι, εἰ καὶ δέδεμαι, ἀλλ' ὡς ἀδελφὸς ὑπομιμνήσκω. εἴη κύριος μεθ' ὑμῶν".

ses of Christ. And the Widows that live gravely and decently as the Altar of God. Ye Servants serve your Masters with Fear. Ye Masters command your Servants with Gentleness. Let no one be Idle among you: For Idleness is the Mother of Indigence. I do not command these Things, as tho' I were some great Person; altho' I be in Bonds; but as your Brother I put you in mind of them. The Lord be with you.

Ὀναίμην ὑμῶν ἐγὼ προσευχῶν· προσεύχεσθε, ἵνα ἐπιτύχω. προσπέμπομαι ὑμῖν τὴν ἐν Ἀντιοχείᾳ ἐκκλησίαν. ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι φιλιππησίων, ὅθεν καὶ γράφω ὑμῖν. ἀσπάζεται ὑμᾶς Φίλων ὁ διάκονος ὑμῶν, ᾧ καὶ ἐγὼ εὐχαριστῶ, ὡς πάσῃ διακονίᾳ ὑπηρετοῦντί μοι ἐν πᾶσιν. ἀσπάζεται ὑμᾶς Ἀγαθόπους ὁ διάκονος, ὁ ἐκ Συρείας, ὃς ἀκολουθεῖ μοι ἐν χειρῶ. ἀσπάσασθε ἀλλήλους ἐν ἁγίῳ φιλήματι. ἀσ-

X. May I enjoy your Prayers. Pray that I may attain to Jesus. I commit the Church which is at *Antioch* to you. The Churches of the *Philippians* salute you, from whence I write to you. *Philo* your Deacon salutes you; to whom I give Thanks, as to one that has diligently ministred to me in all Things. *Agathopus* the Deacon from *Syria*, who follows me in Christ, salutes you. *Salute ye one another with an holy Kiss.* I sa- 2 Cor. XIII. 12.



(*) ἡμῶν. T.

ἀσπάζομαι πάντας καὶ πάσας τοὺς ἐν Χριστῷ. ἔρρωσθε σώματι καὶ ψυχῇ καὶ πνεύματι ἑνί, καὶ ἐμὲ μὴ ἐπιλάθησθε. ὁ κύριος μεθ' ὑμῶν.

lute you all both Men and Women which are in Christ. Be ye established in Body and Soul, and in one Spirit; and do not forget me. The Lord be with you.

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Πρὸς ΑΝΤΙΟΧΕΙΣ.

*To the* Antiochians.

Ἰγνάτιος, ὁ καὶ Θεοφόρος, ἐκκλησίᾳ ἠλεημένῃ ὑπὸ θεοῦ, ἐκλελεγμένῃ (*) ὑπὸ Χριστοῦ παρεικούσῃ ἐν Συρίᾳ, καὶ ἀρχὴν Χριστοῦ ἐπωνυμίαν λαβούσῃ, τῇ ἐν Ἀντιοχείᾳ, ἐν θεῷ πατρὶ, καὶ κυρίῳ Ἰησοῦ Χριστῷ, χαίρειν.

Ignatius, *who is also called* Theophorus, *To the Church which has obtained Mercy from God, and is elected by Christ, which is at* Syria: *Which first received the Name of Christian: Which is in* Antioch. *All joy in God the Father, and in the Lord Jesus Christ.*

Ἔλαφρά μοι καὶ κάρφα τὰ δεσμὰ ὁ κύριος ἐποίησε, (†) μαθόντα εἰρηνεύειν ὑμᾶς, καὶ ἐν πάσῃ ὁμονοίᾳ σαρκικῇ τε καὶ πνευματικῇ διάγειν. παρακαλῶ οὖν ὑμᾶς ἐγὼ ὁ δέσμιος ἐν κυρίῳ, ἀξίως περιπατῆσαι τῆς κλήσεως ἧς ἐκλήθητε, φυλαττόμενοι

Eph. IV. 1.

I. THE Lord has rendred my Bonds light and easy since I have understood that you are in Peace; and that you live in all Unanimity both of the Flesh and Spirit. *I the Prisoner of the Lord therefore beseech you that ye walk worthy of the Vocation wherewith ye*

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(*) διὰ. N. (†) μαθόντι. F.

λαβόμενοι τὰς (*) εἰσκωμισάσας αἱρέσεις τῦ πονηρῦ, ἐν ἀπάτῃ καὶ ἀπωλείᾳ τῶν πεισθέντων ἀπ' αὐτῦ· προσέχειν δὲ τῇ τῶν ἀποστόλων διδαχῇ· καὶ νόμῳ, καὶ προφήταις πιστεύειν· πᾶσαν ἰουδαϊκὴν καὶ ἑλληνικὴν ἀποβάλλειν πλάνην· καὶ μήτε πλῆθος θεῶν εἰσάγειν, μήτε τὸν χριστὸν ἀρνεῖσθαι προφάσει τῦ ἑνὸς θεῦ.

*ye are called:* Avoiding the Hereſies of the Evil One, that have broken in upon us, to the Deceit and Deſtruction of thoſe that are perſuaded by them: But that ye give heed to the Doctrine of the Apoſtles; and believe both the Law and the Prophets: That ye reject all the Errors of the *Jews* and *Gentiles*; and neither introduce a Multitude of Gods, nor yet deny Chriſt under the pretence of the Unity of God.

Μωσῆς τε γὰρ ὁ πιστὸς θεράπων τῦ θεῦ εἰπὼν, κύριος ὁ θεός σου, κύριος εἷς ἐστι· καὶ τὸ ἕνα καὶ μόνον κηρύξας θεὸν, ὡμολόγησεν εὐθέως καὶ τὸν κύριον ἡμῶν λέγων, κύριος ἔβρεξεν ἐπὶ Σόδομα καὶ Γόμορρα θεῖον καὶ πῦρ καὶ θεῖον· καὶ πάλιν, εἶπεν (†) ὁ θεὸς, ποιήσωμεν ἄνθρωπον κατ' εἰκόνα ἡμετέραν· καὶ ἐποίησεν ὁ θεὸς τὸν ἄνθρωπον, κατ' εἰκόνα θεῦ ἐποίησεν αὐτόν· καὶ ἑξῆς, ἐν εἰκόνι θεῦ ἐποίησε τὸν ἄνθρωπον. καὶ ὅπ γεγράπται ἄν-

II. For *Moſes* the Faithful Servant of God when he ſaid, *The Lord thy God is One Lord*, and ſo preached that there was only One God; did yet preſently confeſs our Lord, when he ſaid, *The Lord rained upon Sodom and Gomorrha Brimſtone and Fire from the Lord.* And again, *And God ſaid, Let us make Man in our Image. And God made Man; according to the Image of God made he him.* And afterward, *In the Image of God made he Man.* And that he was to be made Man

Deut. VI. 4. Mark XII. 29.

Gen. XIX. 24.

I. 26, 27.

V. 1. & IX. 6.

(*) εἰσκωμασάσας. A. (†) κύριος. T.

Deut. XVIII. 15. Act. III. 22. VII. 37. ἄνθρωπος, φησὶ, προφητεύσει ὑμῖν ἀνάστησει (*) κύριος ὁ θεὸς ὑμῶν ἐκ τῶν ἀδελφῶν ὑμῶν, ὡς ἐμέ. Οἱ δὲ προφῆται εἰπόντες, ὡς ἐνώπιον τοῦ θεοῦ, ἐγὼ θεὸς πρῶτος, καὶ ἐγὼ μετὰ ταῦτα, καὶ πλὴν ἐμοῦ οὐκ ἔστι θεὸς, ἀλλὰ τοῦ παντὸς τῶν ὅλων· λέγουσι καὶ περὶ τοῦ υἱοῦ ἡμῶν Ἰησοῦ Χριστοῦ· υἱὸς, (†) φασὶν, ἐδόθη ἡμῖν, Isa. XLIV 6. IX. 6. οὗ ἡ ἀρχὴ ἐπὶ τοῦ ὤμου αὐτοῦ ὀξὺν ἄνωθεν, καὶ καλεῖται τὸ ὄνομα αὐτοῦ μεγάλης βουλῆς ἄγγελος, θαυμαστὸς σύμβουλος, θεὸς ἰσχυρὸς, ἔξουσιαστής. καὶ περὶ τῆς ἐνανθρωπήσεως αὐτοῦ, ἰδοὺ ἡ παρθένος ἐν γαστρὶ λήψεται, καὶ τέξεται υἱὸν, καὶ καλέσουσι τὸ ὄνομα αὐτοῦ, Isa. VII. 14. Matt. I. 23. ἐμμανουήλ. καὶ περὶ τοῦ πάθους, ὡς ἐβάστασε, ἐπὶ σφαγὴν ἤχθη, καὶ ὡς ἀμνὸς, ἐναντίον τοῦ κείροντος αὐτὸν ἄφωνος· Isa. LIII. 7. Act. VIII. 32. Jer. XI. 19. καὶγὼ ὡς ἀρνίον ἄκακον, ἀγόμενον τῷ θύσαι. Οἱ τε εὐαγγελισταὶ εἰπόντες τὸ ἕνα πατέρα μόνον ἀληθινὸν θεὸν, John XVII. 3. καὶ τὸν κύριον ἡμῶν ὃν πα-

he says, *A Prophet shall the Lord your God raise up unto you from your Brethren, like unto me.*

III. The Prophets also when they say in the Person of God, *I am the first God, and I am the last; and besides me there is no God,* concerning the Father of the Universe; do also speak of our Lord Jesus Christ. *To us,* say they, *a Son is given, upon whose shoulders the government is from above; and his Name is called the Angel of his great Council, the wonderful Counsellor, the strong God, the Powerful.* And concerning his Incarnation: *Behold a Virgin shall be with child, and shall bear a Son, and they shall call his name Emmanuel.* Also concerning his Passion; *He was led as a sheep to the slaughter, and as a lamb before her shearers is dumb. I also was as an innocent lamb led to be sacrific'd.*

IV. The Evangelists also when they said the Father alone was the *Only True God,* did not omit the Do-

(*) κύριος ὁ θεὸς. F. (†) φησὶν. F. N.

ὁ παράλιπον, ἀλλ' ἔγραψαν, ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος· οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν. πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἕν ὃ γέγονε. καὶ περὶ τῆς ἐνανθρωπήσεως, ὁ λόγος, φησὶ, σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν· καὶ βίβλος (*) γενέσεως Ἰησοῦ Χριστοῦ υἱοῦ Δαβὶδ, υἱοῦ Ἀβραάμ. οἱ δὲ ἀπόστολοι εἰπόντες, ὅτι θεὸς εἷς ἐστιν, εἶπον καὶ αὖθις, ὅτι εἷς καὶ μεσίτης θεοῦ καὶ ἀνθρώπων· καὶ πῶς ἐνσωμάτωσιν, καὶ τὸ πάθος οὐκ ἐπηκολούθησαν· τί γὰρ φησὶν; ἄνθρωπος Ἰησοῦς Χριστὸς, ὁ δοὺς ἑαυτὸν ὑπὲρ τῆς τοῦ κόσμου ζωῆς καὶ σωτηρίας.

Doctrine concerning our Lord, but wrote thus, *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 without him was not any thing, made that was made.* And concerning his Incarnation ſays the Scripture, *The Word was made Fleſh, and dwelt among us.* And again, *The Book of the generation of Jeſus Chriſt, the Son of David, the Son of Abraham.* And the very ſame Apoſtle who ſaid, *There is One God*; ſaid that *there is alſo One Mediator between God and Men.* Nor were they aſham'd of the Incarnation or Paſſion: For what is added? *The Man Chriſt Jeſus: Who gave himſelf for the Life and Salvation of the World.*

I. 1, &c.

v. 14.

Matt. I. 1.

1 Cor. VIII. 4, 6. Gal. III. 20.

Eph. IV. 5, 6. 1 Tim. II. 5, 6.

Πᾶς οὖν ὅστις ἕνα καὶ μόνον καταγγέλλει θεὸν, ἐπ' ἀναιρέσει τῆς τοῦ Χριστοῦ θεότητος, διάβολος, καὶ ἐχθρὸς πάσης δικαιοσύνης· ὅ, τε ὁμολογῶν Χριστὸν, ὁ τοῦ ποιήσαντος τὸν κόσμον ὑὸν, ἀλλ'

V. Whoſoever therefore Preaches that there is but *one God alone*, in ſuch a manner as to take away the Divinity of Chriſt, he is a Devil, and the Enemy of all Righteouſneſs. He alſo that confeſſes Chriſt,



(*) γενήσεως T.

ἀλλ' ἐπέρχε πνὸς ἀγνώτε, παρ' ὃν ἐκήρυξεν ὁ νόμος, καὶ οἱ προφῆται, ἅτις ὄργανόν ἐστιν αὐτῆς τῆ διαβόλε· ὅ, τε τὸν ἐναν θρώπισιν παραιτέμενος, καὶ ὁ καυχῶν ἑαυτὸν ἐπουρανόμε, δι' ὃν δέδεμαι, ὅτις ἐστὶν ἀντίχριστος· ὅ, τε ψιλὸν ἄνθρωπον λέγων τὸν Χριστὸν, ἐπάρατός ἐστι καὶ τῶν προφητῶν, ὑπ' ἐμοῦ θεῷ πεποιθὼς, ἀλλ' ὅτι ἄνθρωπῳ· διὸ καὶ ἄκαρπός ἐστι, ὡς παπησίας τῆ ἀγκυμονείκη.

but not as the Son of the Maker of the World, but of some other Being that cannot be known; different from him whom the Law and the Prophets declare, the same is an Instrument of the Devil. He also that rejects the Incarnation, and is asham'd of the Cross; for the sake of which I am in Bonds; the *same is Antichrist.* Moreover, he that says Christ is a meer Man is accurst, according to the Prophet; as not *putting his trust in God but in Man.* Wherefore he is unfruitful, and *like the wild myrtle tree.*

Jer. XVII. 5, 6.

Ταῦτα γράφω ὑμῖν, (*) ὦ" τῶ Χριστῶ (†) νεελαία", ὁ Συνεισὼς (‖) ὑμῖν" τὸ τοιῶτο φρόνημα, ἀλλὰ προφυλαπόμε ὑμᾶς, ὡς πατὴρ τὰ ἑαυτῶ τέκνα. βλέπετε οὖν τοὺς κακεντρεχεῖς ἐργάτας, τοὺς ἐχθροὺς τῶ σταυρῶ τῶ Χριστῶ, ὧν τὸ τέλ ἀπώλεια, ὧν ἡ δόξα ἐν τῆ αἰσχύνῃ αὐτῶν. βλέπετε τοὺς κύνας τοὺς ἐνεὺς, τοὺς ὄφεις τοὺς Συρμώδες, τὰ (*) φιλόδοξα·

VI. I write thus to you, O thou new Olive Tree of Christ, not that I am sensible that you have any such Opinions, but that I may forearm you, as a Father would his own Children. Beware therefore of those Men that run to work Mischief; those *enemies of the Cross of Christ; whose end is destruction; whose glory is in their shame.* Beware of those *dumb dogs,* those drawling Serpents, scaly

Phil. III. 18, 19.

Isa. LVI. 10.

(*) ὡς. F. (†) νεολαία. N. νεολέα. F. (‖) ὑμῶν. N (*) φιλόδωρα. N. F.

δρας δρακόντα, τὰς ἀσπίδας, τὰς βασιλίσκους, τὰς σκορπίους· ἔσι γὰρ εἰσὶ θῆρες ἀλωποὶ, ἀνθρωπόμιμοι πίθηκοι.

Παύλε καὶ Πέτρε γινόνατε μαθηταί· μὴ ἀπολέσητε τ (*) παραθήκην"· μνημονεύσατε Εὐοδίε τὸ ἀξιομακαρίσε ποιμένος καὶ ἐπίσκοπον, ὃς παρὰ τῶ ἐνεχειρίθη ἀφ' ἧς ἀποστόλων τὴν ὑμετέραν περισσίαν. μὴ καταισχύνωμεν τ πατέρα· γνώμεθα γνήσιοι παῖδες, ἀλλὰ μὴ νόθοι. οἴδατε ὅπως (†) συνανεστράφην" μεθ' ὑμῶν· (||) ἃ" παρὼν ἔλεγον ὑμῖν, ταῦτα καὶ ἀπὼν γράφω· εἴπε ὁ φιλεῖ τὸν κύριον Ιησῦν, ἤτω ἀνάθεμα. μιμηταί με γίνεσθε· ἀντίψυχον ὑμῶν γινόμην, ὅταν Ιησοῦ ἐπιτύχω. μνημονεύετέ με τῶν δεσμῶν.

scaly Dragons, and Asps, and Basilisks, and Scorpions; for they are subtle Wolves, or Apes that personate Men.

VII. Ye were the Disciples of *Paul* and *Peter*. Do not ye lose what was committed to your Trust. Be mindful of *Euodius* your most worthy and blessed Shepherd; into whose Hands the Government over you was first entrusted by the Apostles. Let us not put our Father to shame. Let us shew ourselves his true born Children, and not Bastards. Ye know after what manner my Conversation has been among you. What Things I said to you when I was present with you, the same do I write now I am absent from you. *If any one love not the Lord Jesus let him be anathema* Be ye followers of me. My Soul be for yours, when I attain unto Jesus. Be mindful of my Bonds. 1 Cor. XVI. 22.

οἱ VIII.

(*) παραθήκην. F. A. F. ὡς ἔν. N. (†) συνανεστράφην. (||) ἃ.

1 Pet. V. 2.

Οἱ πρεσβύτεροι, ποιμάνατε τὸ ἐν ὑμῖν πόιμνιον, ἕως ἀναδείξῃ ὁ θεὸς ἃ μέλλουσι ἄρχειν ὑμῶν· ἐγὼ γὸ ἤδη (*)

2 Tim IV. 6.

σπένδομαι, ἵνα χειρὸν

Phil. III. 8.

κερδήσω. οἱ διάκονοι, γινωσκέτωσαν οἵτινές εἰσιν ἀξιώματος, καὶ ἀπρόσκλητοι ὦσιν ἄμεμπτοι ἔμπροσθεν, ἵνα ὦσι μιμηταὶ Χριστοῦ. ὁ λαὸς, ὑποτασσέσθω τοῖς πρεσβυτέροις, καὶ τοῖς διακόνοις· αἱ παρθένοι, γινωσκέτωσαν τίνι καθιέρωσαν ἑαυτάς.

VIII. Ye Presbyters, *Feed the flock which is among you*, until God declares who is to be your Ruler after me. For *I am now ready to be offered that I may gain Christ*. Let the Deacons know of what Dignity they are; and let them endeavour to be blameless; that they may be the followers of Christ. Let the People be subject to their Presbyters and Deacons. Let the Virgins know to whom they have consecrated themselves.

Οἱ ἄνδρες, στέργέτωσαν τὰς ὁμοζύγους, μιμνημονεύοντες, ὅτι μία ἐνὶ, ἃ πολλαὶ ἐνὶ ἐδόθησαν ἐν τῇ κλίσει. αἱ γυναῖκες, πιμάτωσαν τοὺς ἄνδρας, ὡς Κυρίῳ ἰδίαν· μηδὲ ὀξ ὀνόματος αὐτὲς πολμάτωσαν καλεῖν. Σωφρονιζέτωσαν δὲ, μόνους ἀνδρας τοὺς ὁμοζύγους ἔχειν

See 1 Pet. III. 6.

νομίζωσαν, οἷς καὶ ἡνώθησαν καὶ γνώμῳ θεῷ. οἱ γονεῖς, τὰ τέκνα παιδεύετε παιδείαν ἱερὰν. τὰ τέκνα, πιμᾶτε τοὺς γονεῖς, ἵνα δῖ ὑμῖν ᾖ.

IX. Let the Husbands love their Wives, remembring that at the Creation one Woman was given to one Man; not many Women to one Man. Let the Wives honour their Husbands, as their own Flesh. Nor let them venture to call them by their Names. Let them be Chast; having no Conversation with any other Men but their Husbands, to whom they are united according to the Will of God. Ye Parents give your Children Holy Instruction. Ye Children, *Honour your Parents, that it may be well with you.*

Eph. VI. 2, 3.

οἱ

X.

(*) σπένδομαι. N.

Οἱ δεσπόται, μὴ ὑπερηφάνως τοῖς δούλοις προσέχετε, μιμούμενοι τὸν πατριάρχην Ἰὼβ εἰπόντα, εἰ ὃ κρῖμα ἐξουθένησα μετὰ τοῦ δούλου μου, ἢ τῆς παιδίσκης μου, κρινομένων αὐτῶν πρός με· τί γὰρ ποιήσω, ἐὰν ἐτάσῃ με κύριος ποιήσεται; καὶ τὰ ἑξῆς ἐπίστασθε. οἱ δοῦλοι, μὴ παροργίζετε τοὺς δεσπότας ἐν μηδενί, ἵνα μὴ κακῶν ἀνηκέστων ἑαυτοῖς αἴτιοι γένησθε.

X. Ye Masters do not treat your Servants with Haughtiness, in Imitation of Patient *Job*, who says, *If I did despise the cause of my Man-servant or of my Maid-servant when they contended with me. For what then shall I do when God brings me to examination?* Ye know what follows in that Place. Ye Servants do not ye provoke your Masters to anger in any thing, lest ye become the Authors of incurable Mischiefs to your selves. Job XXXI 13, 14.

Μηδεὶς ἀργὸς ἐσθιέτω, ἵνα μὴ ῥεμβὸς γένηται, καὶ (*) πορνοσκόπος". μέθη, ὀργή, φθόνος, λοιδορία, κραυγή, βλασφημία, μηδὲ ὀνομαζέσθω ἐν ὑμῖν. αἱ χῆραι, μὴ ἀπαταλάπωσαν, ἵνα μὴ καλαχρηνιάσωσι τῷ λόγῳ. τῷ καίσαρι ὑποτάγητε, ἐν οἷς ἀκίνδυνός ἐστιν ἡ ὑποταγή. τοὺς ἄρχοντας μὴ ἐρεθίζετε εἰς παροξυσμόν, ἵνα μὴ δῶτε ἀφορμὴν τοῖς ζητοῦσι κατ' ὑμῶν. φεύγει γὰρ ὁ χριστιανὸς, ἢ παιδεραστίας, ἢ φόνου, ἢ εἴ τι τοιοῦτον γένηται,

XI. *Let no idle Person eat*, lest he become a Wanderer about, and a Whoremonger. Let not either Drunkenness, or Anger, or Envy, or Slandering, or Clamour, or Blasphemy, *be so much as named among you.* Let not the Widows *indulge themselves in pleasures*, lest they *wax wanton against the word.* Be subject to *Cæsar* in such things wherein Subjection will not endanger your Innocence. Provoke not your Rulers to Wrath, that you may not afford Occasion against your selves to those 2 Thess. III. 10. Eph. V. 3. 1 Tim. V. 6, 11.

(*) πορνοκόπος.

φειν, ὁπότε ταῦτα καὶ τοῖς ἔθνεσιν ἀπηγόρευται πρᾶξαι. ταῦτα, οὐχ ὡς ἀπόστολος προσκελεύομαι, ἀλλ' ὡς σύνδουλος ὑμῶν ὑπομιμνήσκω ὑμᾶς.

those that ſeek for it. But as to Magick Arts, or obſcene Wickedneſs with Young Men, or Murder, 'tis needleſs for me to write to you; when ſuch Crimes are forbidden to be committed by the very *Gentiles* themſelves. I do not command you in theſe Matters, as an Apoſtle, but as your Fellow-Servant I put you in mind of them.

Ἀσπάζομαι τὸ ἅγιον πρεσβυτέριον. ἀσπάζομαι τοὺς ἱερεῖς διακόνους, καὶ τὸ ποθεινόν μοι ὄνομα, ὃν ἐπίδοιμι ἀντὶ ἐμοῦ ἐν πνεύματι ἁγίῳ, ὅταν χειρὶ ἐπιτύχω· ἔσται ἀντίψυχον καὶ ἐμοί. ἀσπάζομαι ὑποδιακόνους, ἀναγνώστας, ψάλτας, πυλωρούς, τοὺς κοπιῶντας, (*) ἐξορκιστάς, ὁμολογητάς. (†) ἀσπάζομαι τὰς φερὰς τῶν ἁγίων πυλώνων, τὰς ἐν Χριστῷ διακόνους. ἀσπάζομαι τὰς χριστολήπτους παρθένους, ὧν ἐναίμιον ἐν κυρίῳ Ἰησοῦ. (‖) ἀσπάζομαι τὸν λαὸν κυρίου ἀπὸ μικροῦ ἕως

XII. I ſalute the ſacred Presbytery; the holy Deacons; and that to me deſirable Name, whom God grant I may ſee in my Place by the Holy Spirit, when I ſhall attain unto Chriſt. My Soul be for his. I ſalute the Subdeacons, the Readers, the Singers, the Keepers of the Gates, the Labourers, the Exorciſts, and the Confeſſors. I ſalute the Deaconeſſes of Chriſt, thoſe Keepers of the Holy Gates. I ſalute the Virgins devoted to Chriſt: whom may I have Joy of in the Lord Jeſus. [I ſalute the Widows

Emi-

(*) Ἐξορκιστάς. N. (†) ἀσπάζομαι τοὺς φερὰς τῶν ἁγίων πυλώνων. τὰς ἐν Χριστῷ διακόνους ἀσπάζομαι, τὰς χριστολήπτους παρθένους. F. (‖) Forte ex interpretibus & Epiſt. ad Heron. addeund. ἀσπάζομαι τὰς σεμνοπάτους χήρας.

ἕως μεγάλων, καὶ πάσας τὰς ἀδελφάς μου ἐν κυρίῳ.

Ἀσπάζομαι Καστανὸν, καὶ τὴν οἰκογένειαν αὐτοῦ, καὶ τὰ φίλτατα αὐτοῦ τέκνα. ἀσπάζεται ὑμᾶς Πολύκαρπος, ὁ ἀξιοπρεπὴς ἐπίσκοπος, ᾧ καὶ μέλει περὶ ὑμῶν· ᾧ καὶ παρεθέμην ὑμᾶς ἐν (*) κυρίῳ". καὶ πᾶσα ἡ ἐκκλησία Σμυρναίων μνημονεύει ὑμῶν ἐν ταῖς προσευχαῖς ἐν κυρίῳ· ἀσπάζεται ὑμᾶς Ὀνήσιμος, ὁ ἐφεσίων ποιμήν. ἀσπάζεται ὑμᾶς (†) Δημᾶς", ὁ Μαγνησίας ἐπίσκοπος. ἀσπάζεται ὑμᾶς Πολύβιος, ὁ Τραλλαίων. (‖) ἀσπάζονται" ὑμᾶς Φίλων καὶ Ἀγαθόπους, οἱ διάκονοι, οἱ γυναικός σου μου. ἀσπάσασθε ἀλλήλους ἐν ἁγίῳ φιλήματι.

Ταῦτα ἀπὸ Φιλίππων γράφω ὑμῖν. ἐρρωμένους ὑμᾶς ὁ ὢν μόνος ἀγέννητος, διὰ τὸ πρὸ αἰώνων γεγεννημένος, διαφυλάξει πνεύματι, καὶ Σαρκί.

Eminent for Chaſtity and Gravity.] I ſalute the People of the Lord both ſmall and great; and all my Siſters in the Lord.

XIII. I ſalute *Caſſianus* and his Yoke-Fellow, and their moſt beloved Children. *Polycarp*, that moſt worthy Biſhop ſalutes you, who takes particular Care of you; to whom alſo I have committed you in the Lord. And the whole Church that is at *Smyrna* remembers you in their Prayers in the Lord. *Oneſimus* the Paſtor of the *Epheſians* ſalutes you: *Damas* the Biſhop of *Magneſia* ſalutes you: *Polybius* Biſhop of the *Trallians* ſalutes you: *Philo* and *Agathopus* the Deacons, my Companions, ſalute you. *Salute one another with an holy Kiſs.* 1 Cor. XIII. 12.

XIV. I write this from *Philippi*. He that is alone Unbegotten preſerve you ſtable in the Spirit and in the Fleſh, through him that was begotten before the

(*) χριστῷ. T. (†) Forte δαμᾶς. (‖) ἀσπάζεται. A.

Σαρκί. καὶ ἴδοιμι ὑμᾶς ἐν τῇ τοῦ Χριστοῦ βασιλείᾳ. ἀσπάζομαι ὑπὲρ ἐμοῦ μέλλοντα ἄρχειν ὑμῶν· ὃν καὶ ὀναίμην ἐν Χριστῷ. ἔρρωσθε ἐν θεῷ καὶ Χριστῷ, πεφωτισμένοι τῷ ἁγίῳ πνεύματι.

the World began. And God grant I may see you in the Kingdom of Christ. I salute him that is to be your Ruler in my stead; whom may I enjoy in Christ. Fare ye well in God, and in Christ, being illuminated by the Holy Spirit.

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Πρὸς ΗΡΩΝΑ.

*To* Hero.

Ἰγνάτιος, ὁ καὶ Θεοφόρος, τῷ διακονητῷ, καὶ πολυτιμήτῳ, καὶ ἀμωμοτάτῳ, (*) συμνοτάτῳ", χριστοφόρῳ, (†) πνευματοφόρῳ", γνησίῳ τέκνῳ ἐν πίστει καὶ ἀγάπῃ, Ἥρωνι διακόνῳ Χριστοῦ, ὑπερέτῃ θεοῦ, χάρις, ἔλεος, καὶ εἰρήνη ἀπὸ τοῦ παντοκράτορος θεοῦ, καὶ Χριστοῦ Ἰησοῦ τοῦ κυρίου ἡμῶν, τοῦ μονογενοῦς αὐτοῦ υἱοῦ, τοῦ δόντος ἑαυτὸν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, ὅπως ἐξέληται ἡμᾶς ἐκ τοῦ ἐνεστῶτος αἰῶνος πονηροῦ,

Gal. I. 4.

Ignatius, *who is also called* Theophorus, *To* Hero *the Deacon of Christ, the Minister of God, who is honoured by God, and highly beloved; famous for his Gravity; who carries Christ and the Holy Spirit in him; who is mine own Son in Faith and Love. Grace, Mercy, and Peace from Almighty God, and from Christ Jesus our Lord, his Only Begotten Son,* who gave himself for our Sins, that he might deliver us from the present evil World, and preserve us

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(*) Deest. N. F. (†) Deest.

νησῆ, καὶ ζώσῃ εἰς τὸ βασιλείαν αὐτῆ τὸ ἐπουράνιον.

us unto his heavenly Kingdom.

Παρακαλῶ σε ἐν θεῷ προθυμεῖσθαι πρὸ δρόμῳ σε, καὶ ἐκδικεῖν σε τὸ ἀξίωμα· τῆς συμφωνίας τῆς πρὸς τοὺς ἁγίους φρόντιζε. τοὺς ἀσθενεστέρους βάσταζε, ἵνα πληρώσῃς τὸν νόμον Χριστοῦ. νηστείαις καὶ δεήσεσι σχόλαζε, ἀλλὰ μὴ ἀμέτρως, ἵνα μὴ σαυτὸν καταβάλῃς. οἴνου καὶ κρεῶν μὴ πάντη ἀπέχου· ἐ γάρ ὅτι βδελυκτά· τὰ γὰρ ἀγαθὰ τῆς γῆς, φησί, φάγεσθε, καὶ ἔδεσθε κρέα ὡς λάχανα· καὶ, οἶνον εὐφραίνοντα καρδίαν ἀνθρώπου, καὶ ἔλαιον ἱλαρύνει, καὶ ἄρτος στηρίζει· ἀλλὰ μετριοπαθῶς καὶ εὐτάκτως, ὡς θεοῦ χορηγοῦντος· πᾶς γὰρ φάγεται, ἢ τίς πίεται παρεξ αὐτοῦ· (*) ὅτι εἴτι λαλόν, αὐτοῦ· καὶ εἴτι ἀγαθόν, αὐτοῦ. τῇ ἀνάγνωσει πρόσεχε, ἵνα μὴ μόνον αὐτὸς εἰδῇς τοὺς νόμους, ἀλλὰ καὶ ἄλλοις αὐτοὺς ἐξηγῇ, ὡς θεὸς ἀθ-

I. I Exhort thee in God that thou press forward in thy Course, and maintain thy Dignity. Take care of Concord with the Saints. Bear with the Weak, that *thou may'st fulfil the law of Christ.* Find leisure for Fasts and Prayers, but not to an immoderate Degree; lest thou cast thy self down thereby. Do not altogether abstain from Wine and Flesh, for they are not abominable; for, says the Scripture, *Ye shall eat the good things of the Earth.* And again, *Ye shall eat Flesh as Herbs.* And again, *Wine maketh glad the heart of Man: And oil makes his Face to shine*: And *bread strengthens him.* But all is to be us'd with Moderation, and in due order; as being the Gifts of God. For *who shall eat, or who shall drink without him? for if any thing be pleasant 'tis his; and if any thing be good 'tis his.*

VI. 2.

Isa. I. 19.

Gen. IX 3.

Ps. CIV. 15.

Eccl. II. 25. Zach. IX. 17.

(*) ὅ, τι εἴτι. A.

ἀθλητής. ὑδὲις στρατευόμενος ἐμπλέκει τοῖς τοῦ βίου πραγματείαις, ἵνα τῷ στρατολογήσαντι ἀρέσῃ· ἐὰν δὲ καὶ ἀθλῇ τις, οὐ στεφανοῦται, ἐὰν μὴ νομίμως ἀθλήσῃ. ἀντίψυχόν σου ἐγὼ ὁ δέσμιος.

2 Tim. II. 4, 5.

*his.* Give attendance to Reading, that thou may'ſt not only thy ſelf know the Laws, but may'ſt explain them to others, as the Combatant of God. *No man that warreth entangleth himſelf with the affairs of this life, that he may pleaſe him who hath choſen him to be a Soldier: and if a man alſo ſtrive for maſteries yet is he not crowned except he ſtrive lawfully.* I who am in Bonds wiſh my Soul may be for thine.

Πᾶς ὁ λέγων καλῶς τὸ διατεταγμένα, κἂν ἀξιόπιστος ᾖ, κἂν νηστεύῃ, κἂν παρθενεύῃ, κἂν σημεῖα ποιῇ, κἂν προφητεύῃ, λύκος σοι φανέσθω, ἐν προβάτου δορᾷ πρόσωπον φθορεῖν καλεργαζόμενος· εἴ τις ἀρνεῖται τὸ σαρκὸν, καὶ τὸ πάθος ἐπαισχύνεται, ἔστω σοι ὡς αὐτὸς ὁ ἀντικείμενος, κἂν φωνίσῃ τὰ ὑπάρχοντα πτωχοῖς, κἂν ὄρη μεθίστᾳ, κἂν παραδῷ τὸ σῶμα εἰς καῦσιν, ἔστω σοι βδελυκτός. εἴ τις φαυλίζει τὸ νόμον, ἢ τοὺς προφήτας, οὐ ὁ χριστὸς παρῆν ἐπλήρωσεν, ἔστω σοι ὡς ὁ ἀντίχριστος. εἴ τις

Mat. VII. 15.

1 Cor. XIII. 2.

II. Every one that Preaches any thing beſide what is commanded, tho' he ſeem never ſo worthy of Credit, tho' he Faſt, or has the Gift of Continency, or the Power of working Miracles, or of Prophecy; Let him be look'd on by thee as a *Wolf in ſheeps-clothing*, working the Deſtruction of the Sheep. If any one denies the Croſs, and is aſham'd of the Paſſion, let him be to thee like the Adverſary himſelf; even *tho' he gives all his goods to feed the poor; tho' he removes mountains; tho' he gives his body to be burned;* let him be to thee abominable.

τις ἄνθρωπον [(*) ψιλὸν] λέγῃ τὸν κύριον, ἐκδικῶ ὅτι χριστόμαχόν ἐστι.

nable. If any one despises the Law, or the Prophets, which Christ fulfilled at his coming, let him be to thee as Antichrist. If any one says that the Lord is but a [meer] Man, he is a *Jew*, a Murderer of Christ.

Χήρας τίμα, τὰς ὄντως χήρας. ὀρφανῶν προΐστασο· ὁ θεὸς γάρ ἐστι πατὴρ τῶν ὀρφανῶν, καὶ κριτὴς τῶν χηρῶν. μηδὲν ἄνευ τοῦ ἐπισκόπου πρᾶττε· ἱερεῖς γάρ εἰσι, σὺ δὲ διάκονος τῶν ἱερέων. ἐκεῖνοι βαπτίζουσιν, ἱερουργοῦσι, (†) χειροτονοῦσι", χειροθετοῦσι· σὺ δὲ αὐτοῖς (||) διακονεῖς" ὡς Στέφανος ὁ ἅγιος ἐν Ἱεροσολύμοις Ἰακώβῳ, καὶ τοῖς πρεσβυτέροις. τῶν συνάξεων μὴ ἀμέλει· ἐξ ὀνόματος πάντας ἐπιζήτει. μηδείς σου τὴν νεότητα καταφρονείτω· ἀλλὰ τύπος γίνου τῶν πιστῶν ἐν λόγῳ, ἐν ἀναστροφῇ.

III. *Honour Widows that are Widows indeed.* Provide for the Fatherless: For God is the *Father of the Fatherless, and the Judge of the Widows.* Do nothing without the Bishops: For they are Priests, but thou the Minister of the Priests. They Baptize, Offer the Sacrifice, Ordain, and lay on Hands: But thou ministrest to them; as Holy *Stephen* did to *James* at *Jerusalem*, and to the Presbyters. Do not neglect the Sacred Assemblies. Enquire for every Person by Name. *Let no one despise thy youth: But be thou an example to the faithful in word and in conversation.*

1 Tim. V. 3.

Psalm LXVIII. 6.

1 Tim. IV. 12.

Οἰκέτας μὴ ἐπαισχύνου· (*) κοινωνεῖ" γὰρ ἡμῖν καὶ αὐτοῖς ἡ (†) φύσις". γυ-

IV. Be not asham'd of Servants: for there is the same common Nature to us

Cc

(*) Deest. A. N. T. F. ἀκόμη. F. (*) κοινὴ. T. (†) Deest. T. (†) πίστις. T. (||) διακονῆ. A.

γυναῖκας μὴ βδελύῃ· αὐτά σε γὰρ (*) γεγονήκασι, καὶ (†) ὑξέθρεψαν". ἀγαπᾶν ἓν χρὴ τὰς αἰτίας τῆς γεννήσεως, μόνον δὲ, ἐν (||) κυρίῳ". ἀνὴρ δὲ γυναικὸς ἄνευ οὐ ποιήσει· πρεῖν ἓν χρὴ τὰς συνεργὰς τῆς γεννήσεως· ὅτε ἄνευ χωρὶς γυναικὸς, ὅτε γυνὴ χωρὶς ἀνδρὸς, εἰ μὴ ἐπὶ τῆς προτοπλάστων· τῶ γὰρ Ἀδὰμ τὸ σῶμα, ἐκ τῆς τεσσάρων στοιχείων· τῆς δὲ Εὔας, ἐκ τῆ πλευρᾶς τῶ Ἀδάμ. καὶ ὁ παράδοξος ὁ τοκετὸς τῶ κυρίῳ, ἐκ μόνης τῆ παρθένε· οὐ βδελυκτὸς ἦσης τῆς νομίμε μίξεως, ἀλλὰ θεοπρεπὴς τῆς γεννήσεως· ἔπρεπε γὰρ τῷ δημιουργῷ, μὴ τῇ συνήθει ἀποχρήσασθαι (*) γεννήσει", ἀλλὰ τῇ παραδόξῳ, καὶ ξένῃ, ὡς δημιουργῷ.

1 Cor XI. 11.

us and them. Do not abominate Women; for they have born thee, and brought thee up. We must therefore love those that have been the Authors of our Birth: I mean only in the Lord. Now a Man can have no Children without a Woman. We must therefore honour those that assisted to our Procreation. *Neither is the man without the woman; neither the woman without the man*: Excepting the Case of our first Parents. For the Body of *Adam* was made out of the Four Elements, and that of *Eve* out of the Side of *Adam*. Moreover the Surprizing Birth of the Lord was of a Virgin alone. Not as if the lawful Mixture of a Man and his Wife were abominable, but this manner of Generation was worthy of God. For it became the Creator not to make use of the ordinary Method of Generation, but one which was surprizing and strange, on Accouut of his being the Creator.

Υπε-

V. Flee

(*) γεγόνηκαν. T. F. (†) ἀνέθρεψαν. F. (||) χριστῷ. T. (*) γενέσει. T.

Ὑπερηφανίαν φεῦγε. ὑπερηφάνοις γὰρ ἀνθίσταται κύριος. ψευδολογίαν βδελύττου. ἀπολεῖς γὰρ (*) φησὶν πάντας τοὺς λαλοῦντας τὸ ψεῦδος. φθόνου φυλάττου· ἀρχηγὸς γὰρ (†) αὐτοῦ ἐστὶν ὁ διάβολος, καὶ διδάσκει ὁ Καΐν, (‖) ἀδελφοῦ βασκάνας, καὶ ἐκ φθόνου φόνου κατεργασάμενος. τὰς ἀδελφὰς μου παρακάλει ἀγαπᾶν τὸν θεὸν, καὶ μόνον ἀρκεῖσθαι τοῖς ἰδίοις ἀνδράσιν· ὁμοίως καὶ τοῖς ἀδελφοῖς μου παρακάλει ἀρκεῖσθαι τοῖς ὁμοζύγοις. παρθένους φύλαττε, ὡς χρυσοῦ κειμήλια. μακροθύμει ἔτι, ἵνα ἧς πολὺς ἐν φρονήσει. τοῦ πενήτων μὴ ἀμέλει, ἐν οἷς (*) ἂν εὐπορῇς· ἐλεημοσύναις γὰρ καὶ πίστεσιν ἐκκαθαίρεται ἁμαρτίαι.

Σεαυτὸν ἁγνὸν τήρει, ὡς θεοῦ οἰκητήριον· ναὸς (†) θεοῦ ὑπάρχεις, ὄργανον εἶ τοῦ πνεύματος. οἶδας ὅπως σε ἀνέτρεφα· εἰ καὶ ἐλάχιστός εἰμι, ζηλωτής μου γνοῦ, μίμησαί μου τὴν ἀναστροφήν. ἐὰν

V. Flee from Pride; for *the Lord reſiſteth the proud.* Abhor Lying, for ſays the Scripture, *Thou ſhalt deſtroy all them that ſpeak lies.* Beware of Envy, for its original Patron is the Devil; and his Succeſſor therein *Cain*; who envied his Brother, and out of Envy became guilty of Murder. Exhort my Siſters that they love God, and be content with their own Husbands alone. In like manner exhort my Brethren to be content with their Yoke-Fellows. Take care of the Virgins as the Treaſures of Chriſt. *Be long-ſuffering*, that thou may'ſt be *filled with Wiſdom.* Do not neglect the Poor, ſo far as God has proſpered thee. For *by alms and truth ſins are purged.*

1 Pet. V. 5.

Pſal. V. 7.

Prov. XIV. 29.

XV. 27.

VI. Keep thy ſelf pure, as the Habitation of God. Thou art the Temple of Chriſt; thou art the Inſtrument of the Spirit. Thou knoweſt after what manner I have brought thee up. Altho' I be the leaſt



(*) Deeſt. A. F. (†) Deſunt. T. F. (‖) ἀλλοῦ. T.
(*) εὐποτεις. N. (†) θεοῦ. T.

χαυχῶμαι ἐν κόσμῳ, ἀλλ' ἐν κυείῳ· (*) Ηρωνι τῷ ἐμῷ τέκνῳ παραινῶ· ὁ δὲ καυχώμενος, ἐν κυείῳ καυχάσθω. ὀναίμιν σε παιδίον ποθεινόν· ἔ φύλαξ (†) γένοιτο· ὁ μόνος ἀγένητος θεὸς, καὶ ὁ κύριος Ιησῦς Χριστός. μὴ πᾶσι πίστευε, μὴ πᾶσι θάῤῥει, μηδὲ ἄν τις ὑποκοιζηται σε· πολλοὶ γάρ εἰσιν ὑπηρέται τοῦ Σατανᾶ· καὶ ὁ ταχὺ ἐμπιστεύων, κόφος τῇ καρδίᾳ.

1 Cor. I. 31.
2 Cor. X. 17.

leaſt of all Men; be thou a Follower of me; imitate my Converſation. I do not glory in the World, but in the Lord. I exhort *Hero* my own Son: But *let him that glorieth glory in the Lord.* May I enjoy thee my dear Son, whoſe Guardian may he be who is the only Unbegotten God, and the Lord Jeſus Chriſt. Do not give Credit to all Perſons: Do not truſt all Perſons. Nor let any one impoſe on thee by Flattery. For many are the Miniſters of Satan: And *he that is haſty to give credit is light minded.*

Eccluſ. XIX. 4.

Μέμνησο τοῦ θεοῦ, καὶ οὐκ ἁμάρτήσεις ποτέ. μὴ γίνου δίψυχος ἐν προσευχῇ σου· μακάριος καὶ ὁ μὴ διστάσας. πιστεύω γὰρ εἰς τὸν πατέρα τοῦ κυρίου Ιησοῦ Χριστοῦ, καὶ εἰς τὸν μονογενῆ υἱὸν, ὅτι δείξει μοι ὁ θεὸς Ηρωνα ἐπὶ τοῦ θρόνου μου. προάδες οὖν ἐπὶ τὸ δρόμῳ. παραγγέλλω σοι ἐπὶ τοῦ θεοῦ πρὸ ἔλωνος, καὶ ἐπὶ τοῦ Χριστοῦ, παρόντος καὶ τοῦ ἁγίου πνεύματος, καὶ πρὸ λειτουργικῶν ταξ-

VII. Be mindful of God, and thou wilt never Sin. Be not double Minded in thy Prayer: For bleſſed is he that is not doubtful. For I believe in the Father of our Lord Jeſus Chriſt, and in his only Begotten Son, that God will ſhew me *Hero* upon my Throne. Do thou therefore preſs forward in thy Courſe. I charge thee before the God of the Univerſe, and before Chriſt, and in the Pre-

(*) Ἡρωνα τὸ ἐμὸν τέκνον. N. (†) γένοιτο. T.

παρμάτων, φύλαξόν μοι τὸ (*) παραθήκην", ὃ ἐγὼ καὶ ὁ Χριστὸς παρεθέμεθά σοι, καὶ μὴ ἑαυτὸν ἀνάξιον κρίνῃς ὧν (†) μετέχθέντων" σοὶ ὑπὸ Θεοῦ. Παρατίθημί σοι τὸ ἐκκλησίαν Ἀντιοχέων. Πολυκάρπῳ παρεθέμην ὑμᾶς ἐν κυρίῳ Ἰησοῦ Χριστῷ.

Presence of the Holy Spirit, and of the miniſtring Orders, Keep that ſacred thing which I and Chriſt have committed to thee: And do not judge thy ſelf unworthy of thoſe Things which have been ſhewn [me] concerning thee by God. I commit to thee the Church of *Antioch*. I have committed you to *Polycarp* in the Lord Jeſus Chriſt.

Ἀσπάζονταί σε οἱ ἐπίσκοποι, Ὀνήσιμος, Βίτος, Δάμας, Πολύβιος, καὶ πάντες οἱ ἀπὸ Φιλίππων ἐν Χριστῷ, ὅθεν καὶ ἐπέστειλά σοι. ἄσπασαι τὸ θεοπρεπὲς πρεσβυτέριον. ἄσπασαι τοὺς ἁγίους συνδιακόνους σου, ὧν ἐγὼ ὀναίμαν ἐν Χριστῷ, σαρκί τε καὶ πνεύματι. ἄσπασαι τὸν λαὸν κυρίου, ἀπὸ μικροῦ ἕως μεγάλου κατ' ὄνομα, ὃν παρατίθημί σοι, ὡς Μωσῆς Ἰησοῦ τῷ μετ' αὐτὸν στρατηγῷ· καὶ μή σοι φανῇ βαρὺ τὸ λεχθέν· εἰ γὰρ καὶ μὴ ἐσμὲν τοιοῦτοι οἷοι ἐκεῖνοι, ἀλλ' ὅν γε εὐχόμεθα ψυχάς, ἐπειδὴ καὶ τοῦ Ἀβραὰμ ἐσμὲν

VIII. The Biſhops *Oneſimus*, *Vitus*, *Damas*, *Polybius*, and all that are at *Philippi*, ſalute thee in Chriſt: Whence alſo I have written to thee. Salute the Presbytery, worthy of God. Salute my Holy Fellow-Deacons: Whom may I enjoy in Chriſt, both in the Fleſh and in the Spirit. Salute the People of the Lord both ſmall and great, every one by Name: Whom I commit to thee, as *Moſes* did the *Iſraelites* to *Joſhua*, who was their Leader after him. And do not think this that I ſay too aſſuming: For altho' we are not ſuch as they were, yet how-

(*) παρακαταθήκην. F. (†) μετέχθεντων. N, μοχθέντων. T.

ἐμὲν παῖδες. ἴσχε ἄν, ὦ Ἥρων, ἡρωϊκῶς καὶ ἀνδρικῶς· εἰ γὰρ εἰσάξεις ἀπὸ τοῦ νῦν, καὶ ἐξάξεις τὸν λαὸν κυρίου τὸν ἐν Ἀντιοχείᾳ, καὶ οὐκ ἔσται ἡ συναγωγὴ κυρίου, ὡς πεύσεται οἷς οὐκ ἔστι ποιμήν.

however we pray that we may be like them: Inaſmuch as we are the Children of *Abraham*. Be ſtrong therefore, O *Hero*, and act Heroically, and like a Man. For from henceforth thou ſhalt *lead* the People of the Lord, which are in *Antioch*, *in and out*; and ſo *the congregation of the Lord ſhall not be like Sheep which have no Shepherd.*

Numb. XXVII. 17.

Ἀσπάσου Κασσιανὸν τὸν ξένον μου, καὶ τὴν σεμνοτάτην αὐτοῦ ὁμόζυγον, καὶ τὰ φίλτατα αὐτῶν παιδία, οἷς δώῃ ὁ θεὸς δῶρον ἔλεον εὑρεῖν κυρίου, ἐν ἐκείνῃ τῇ ἡμέρᾳ (*) τῆς εἰς ἡμᾶς διακονίας", ἧς καὶ παρατίθημί σοι ἐν Χριστῷ. ἄσπασαι τοὺς ἐν (†) Λαοδικείᾳ" πιστοὺς ἄπιστος κατ' ὄνομα ἐν Χριστῷ. ἧβὶ ἐν Ταρσῷ μὴ ἀμέλει, ἀλλὰ συνεχέστερον αὐτοὺς ὀφέλασπε, ὑπομιμνήσκων αὐτοὺς (||) εἰς" τὸ εὐαγγέλιον. Μάριν τὸν ἐν Νεαπόλει τῇ πρὸς (*) Ἀναζαρβῷ" ἐπίσκοπον, πρεσβυτεροῦμαι ἐν (†) κυρίῳ". πρέσβιν δὲ καὶ τὴν

IX. Salute *Caſſianus* mine Hoſt, and his moſt grave Yoke-fellow, and their moſt beloved Children. *God grant that they may find mercy of the Lord in that day*, on Account of their Miniſtration to us: Whom alſo I recommend unto thee in Chriſt. Salute all the Faithful that are at *Laodicea*, every one by Name, in Chriſt. Do not neglect thoſe at *Tarſus*, but look after them frequently; confirming them in the Goſpel. I ſalute *Maris*, the Biſhop of the New City near *Anazarbus*, in the Lord. Salute alſo *Mary*, a Woman of great Gravity,

2 Tim. I. 18.

(*) Deſunt. N. (†) Λαοδικίᾳ. N. (||) Deeſt. A. F. N. (*) Ἀναζαρκῷ. N. (†) χριστῷ. T.

τῷ ζεμνοπάτῳ (*) Μαρίαν, τῷ" θυγατέρα μὲ τῷ πολυμαθεστάτῳ, (†) καὶ τῷ κατ' οἶκον αὐτῆς ἐκκλησίαν", ἧς ἀντίψυχον ἠρούμην, τὸ ἐξεμπλάριον ὅλῃ εὐσεβῶν γυναικῶν. ὑγιαίνοντά σε, καὶ ἐν πᾶσιν εὐδοκιμοῦντα ὁ πατὴρ τοῦ χριστοῦ, δι' αὐτοῦ τοῦ μονογενοῦς φυλάττοι ὅτι μήκιστον βίου χρόνον, εἰς ὠφέλειαν τῆς τοῦ θεοῦ ἐκκλησίας· ἔρρωσο ἐν κυρίῳ, καὶ προσεύχου ἵνα τελειωθῶ.

ty, my Daughter, famous for Learning; as alſo the Church which is in her Houſe. For whom may my Soul be the Security; for ſhe is the very Pattern of pious Women. May the Father of Chriſt, thro' his Only Begotten Son, himſelf preſerve thee ſound and of good Repute in all Things, to a very old Age, for the Advantage of the Church of God. Fare well in the Lord, and Pray that I may be perfected.

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(*) Deſunt. T. (†) Deſunt, N.

FINIS.

# *EUNOMIUS's APOLOGETICK;

## Againſt which, BASIL the Great wrote his Confutation.

TO calumniate and abuſe any one, is the Employment of an ungovern'd Tongue, and of an ill Temper of Mind: 'tis indeed the buſineſs of troubleſome Perſons, and of thoſe who are skill'd in nothing ſo much as in Strife and Enmity. But to endeavour, with all chearfulneſs, to ſhew the Falſhood of thoſe Lyes, in thoſe that are themſelves miſrepreſented as Impious by ſuch Calumnies, 'tis a part of Prudence, that they may ſhew their own ſincere Inclinations; and that they eſteem the Safety of the multitude of Chriſtians as a thing of mighty conſequence. We could

* Note, *In the MS.* 'tis The Impious *Eunomius.*

wish therefore, as not being ignorant of either of those Cases, not to be Partakers with the former sort; nor indeed to have any occasion to act the part of the latter. But since the Success of things has not answer'd our Wishes, and we have after various manners, and in several instances, endur'd ill-grounded Censures and Indignities, both in Words and Actions, from many Persons; which things are grievous to us, and of mischievous consequence to the Faithful: and since this has been done by such as are themselves wicked, and care not what they either say or do; and others, who are weak and simple, do measure the Truth by the Calumnies of the many, and not by exact Justice; and do not examine with Judgment the Truth of the Accusations brought against us; We have thought fit to make a Profession of our own Faith in writing before you, both on our own account, by way of *Apology*; and to make others more cautious as to those things that are said without any examination against us. If perhaps by this means we may overcome that reproachful Character which is already spread abroad; and may make ill Men less daring, and those that are too light and foolish more careful how they believe hereafter: and may thereby at once shew the Weakness of those that spread the Lyes, and the Incautiousness of those that believe them: while this Course will at the same time demonstrate the truth of what we say, and what Punishment will ensue to both those sorts of Persons. For the being joint Partners in the propagation of Lyes, will bring down a common Punishment upon both of them.

Now

Now above all things we beg of you, both *you* who ſhall hear what we ſay at preſent, and *you* who ſhall afterward light upon this Apology, not to think of meaſuring Truth and Falſhood by multitudes, as reckoning that Truth which has the greater number on its ſide; nor ſo far to be influenc'd by the worldly Dignities of ſome, or the Haughtineſs of others, as to ſuffer your Minds to be blinded; nor indeed to be ſo prejudic'd by what you have firſt heard, as to ſtop your ears againſt an After-examination: But to prefer the Doctrine of our Saviour Jeſus Chriſt before the regard to any number of Men, to Ambition, the Love of Diſputation, nay to Cuſtom, and Relation; in ſhort, to all things whatſoever that are wont to darken the Faculties of the Soul; and ſo to paſs ſentence upon what ſhall be ſaid, with a Mind only diſpos'd to embrace Truth. For a peculiar Alliance of the Mind to Truth, is of the greateſt conſequence towards the diſcovery of it. We muſt farther deſire of you not to be diſpleas'd at us, if we have no regard to the Pride or Terror of any, nor to that Favour or Security which the preſent World might afford; but ever prefer that Tranquillity which ariſes from the Hopes of a future World; and ſtill look upon thoſe Threatnings which are made againſt the wicked, as more to be dreaded than temporal Death; and in conſequence hereof publiſh the plain Truth. For, as the Apoſtle ſays, *The Sufferings of this preſent time are not worthy to be compar'd with the Glory which ſhall be revealed.* Rom. VIII 18. Nor is the whole World, tho we were ſure of its Enjoyments and Dominion, capable to compenſate the

loſs of one's own Soul: The future things vaſtly exceeding thoſe that are preſent on each ſide; both as to enjoying Happineſs, and as to ſuffering Puniſhment. But that we may not be too tedious in this Preface, and prolong our Diſcourſe beyond meaſure, let us now come directly to the *Profeſſion of our Faith*; whereby thoſe that have a mind may moſt eaſily and readily underſtand our Opinion. For it is neceſſary that thoſe who are to diſcourſe of theſe things, and to undergo an Examination of their proper Doctrines, do not give up themſelves at random to the Opinion of the *many*, but that they have in their view all the way that *Sacred Tradition* which has obtain'd originally from our Forefathers, as a ſort of Rule and Guide; and to permit Men to make uſe of that as an exact Standard in the diſtinguiſhing and judging of thoſe things that are to be ſaid.

Conſtitut. L. VII. C. 41. p. 380.

"We believe in One God the Father Al-
"mighty, of whom are all things. And in
"One only-begotten Son of God, God the
"Word, our Lord Jeſus Chriſt, by whom
"are all things. And in One Holy Spirit,
"the Comforter, by whom the Diſtribution
"of all Grace is beſtow'd on every one of
"the Saints, according to their proportion,
"to profit withal."

This is the moſt ſimple Creed, and common to all who either are careful to appear, or to be Chriſtians; as being an Abridgment, or as it were an *extempore* Summary only; omitting at preſent the additional Articles which have been controverted, and thinking it ſuperfluous

Ibid.

perfluous to make mention of them. As to our ſelves, if we could perceive that thoſe who once had receiv'd the *Words*, did neceſſarily preſerve together with thoſe words the *true and invariable Senſe* contain'd under them; or if we perceiv'd that thoſe who accuſe us of *Impiety* would upon this Profeſſion of our Faith preſently free us from their Accuſations, and let all ſiniſter Suſpicions againſt us go out of their minds, we would take this Creed for the Meaſure and Standard of our own Diſcourſe: that this Profeſſion of our Faith might procure us Peace and Security. For indeed neither was *Sabellius* of *Libya*, nor *Marcellus* of *Galatia*, nor *Photinus*, nor any other of thoſe that proceeded to the like degree of Madneſs with them, excluded from the Sacred Aſſemblies, or the Participation of the Myſteries, or the peculiar places appointed for Eccleſiaſtical Perſons. But becauſe neither is this ſhort Profeſſion ſufficient for the Settlement of the Truth, nor ſutable to our purpoſe, to ſilence the Accuſations brought againſt us, but ſome more accurate Explications will be neceſſary, in order to the plain and full Declaration of our Mind; and becauſe, out of an ill Temper, or ſome other diſorder of Diſpoſition, ſeveral do endeavour to miſrepreſent and corrupt the true Senſe of the words; We ſhall make it our buſineſs, as well as we are able, to explain diſtinctly what Notions we have of theſe matters; by firſt ſetting down our Faith, and then explaining its meaning afterwards: or ſuting the words to the Senſe which lies before us; but ſo that this Change ſhall no ways be to the prejudice of the Truth. And indeed this method will

be peculiarly ſutable to our purpoſe, both as we write an *Apology* for our ſelves, and a *Confutation* of our Adverſaries. Therefore,

Conſtitut. L.VI. C. 11. p. 339, 340.

We own, according to natural Senſe, and according to the Doctrine of our Forefathers, *One God, not made either by himſelf, or by another*; for both thoſe things are equally impoſſible: for moſt certainly the *Maker* muſt exiſt before that which is *produc'd*, and that which is *made* muſt be after that which *made it*; nor can any thing be ſooner or later than it ſelf; nor can any thing be before God. For certainly that which is before the other, would then have had the Dignity of the Godhead. For he that affirms it poſſible for a real Being to be made by another, muſt allow that it ſelf is one of them; and that it will juſtly be rank'd among them. Wherefore, if it be demonſtrated that neither could God be before himſelf, nor could any thing elſe be before him, but that he is before all things, it thence follows that he is the *Unbegotten*; or rather, he is himſelf the *Unbegotten Subſtance*. It may indeed probably ſeem needleſs and ſuperfluous to ſome to prove thoſe things, as if they were doubtful, which are commonly taken for granted. However, it ſeems proper for us, on account of thoſe that look on it as a piece of wiſdom to oppoſe the plaineſt things, as well as of thoſe that may otherwiſe take a handle for Complaint and Calumny, to treat more accurately of theſe matters. Now when we own God to be *Unbegotten*, we think we ought not to do it by uſing that word only in our Worſhip, after a vulgar acceptation, but to pay in reality that Debt to God which is of all other the moſt

Conſtitut. L. VII. C. 41. p. 380. & L. VII, & VIII. paſſim. *See* Ignat. ad Magneſ. §. 8.

moſt juſtly due, that is, the acknowledging him to be what he really is. For thoſe Ideas which are in the Mind only, and the Words belonging to them having no real exiſtence elſewhere, as diſtinct from thoſe Names whereby we expreſs them, are diſſolv'd and vaniſh when we forbear to ſpeak of them. But God, whether we are ſilent, or ſpeak, and while things come into being, and before all things were made, both was, and is *Unbegotten.* Conſtitut. L. VII, & VIII. paſſim.

But then he is not ſuch by way of *Privation*, ſeeing Privations belong to the nature of things already in being, and after the Habits to which they belong. But according to the Courſe of Nature, there could be no Generation as to God, nor had he therefore a Generation formerly, which when he was depriv'd of, he was ſtil'd, *Without Generation*, or *Unbegotten:* ſince this would be great Impiety, and deſtructive of the true Notion of God, and of his abſolute Perfection. Indeed to pretend that God has been depriv'd of ſomewhat naturally belonging to him, would be a Demonſtration of the Madneſs of the Inventors of ſuch an Opinion. And no wiſe Man can ſay that any Being is depriv'd of ſuch things as did not before exiſt. If therefore the Character of *Unbegotten* is not a bare Imagination, nor us'd by way of *Privation*, as the laſt reaſoning has ſhew'd: Nor is this Character of *Unbegotten* apply'd to God in part only; for he is without Parts: Nor is it apply'd to him as allowing ſomewhat different from him, within him, that is Unbegotten; for he is ſimple, and uncompounded, nor is any [internal] thing different from him beſide him, for he is

Constitut. L. VII. C. 41. p. 380. VIII. C. 5. p. 391. C. 12. p. 399. L. VIII. C. 5. p. 391. C. 46. p. 423.

*One and alone:* he must himself be the *Unbegotten Substance.* Since therefore, according to the foregoing Demonstration, he is Unbegotten, he cannot so admit of any Generation from him, as to communicate his own proper Nature to any Being that is made; and must be far *remov'd from all Comparison*, and Fellowship, with what is made. For if any one would determine that he has somewhat common with another, or does communicate to any one his own Substance, it must be either by *Division* and *Separation*, or by *Coalition.* But whether of these two ways be asserted, the Notion will be intangled with many Absurdities, or rather so many Blasphemies. For whether it be by *Division* and *Separation*, he must be no longer the *Unbegotten*; being now by this Division become what he was not before: nor indeed *Incorruptible*, while this Division is destructive of that Perfection of *Incorruption.* Or whether it be by that Coalition which he admits with another, this Coalition depending on that wherein they both partake, the Character of *Substance* must be common to them both: and if so, the Name also must be common; [and each be call'd the Unbegotten Substance.] So that they must be forc'd by this reasoning either to keep the Name incommunicable, as being willing that the Character of *Unbegotten Substance* should be also esteem'd incommunicable; or else if they attempt to allow the Communication of the Substance, together with that will they be forc'd to own the Name to be common also. For the desire of aggrandizing both will be defective, if they give but one part to the one, while the other enjoys both;

both; nor will they vouchsafe to explain the reason of such difference; nay, are more nice as to the word than as to the thing it self.—— But if they own one to be greater and the other less, seeing we have prov'd that when a thing is granted, the word ought to be granted also; let them use the word *Unequal:* but if they deny that, let them not fear to use the word *Equal* in this case; as not finding to which the Supereminence is to be ascrib'd. For they cannot pretend to say the *Substance* is common to both, but as to Order, and the Prerogative of greater antiquity in point of time, the one is first and the other second: since we acknowledg in all things that have any Prerogative, the Cause of that Prerogative. Now neither *Time*, nor *Age*, nor *Order* have any connection with the Substance of God. For *Order* is posterior to him that orders: But nothing that belongs to God is order'd by another Being. And *Time* is a certain motion of the Stars; and the Stars were later, not only than the Unbegotten Substance, and all intelligent Natures, but than the Elements or primary Bodies also. And as to the *Ages*, what occasion is there for any farther reasoning? when the Scripture plainly affirms that God existed before the Ages; and the common Notions of Mankind do attest the same Truth also. For 'tis not only impious, but exceeding ridiculous for those who admit of but one Unbegotten Being, to affirm that somewhat else exists either *before him*, or *together with* him. For if any Being, existed *before him*, that Being has a just Title to this Character of *Unbegotten*, and not the second. If it existed

only

only *together with him*, by this Communion between these, so as to coexist together, both the *Unity* of God, and the Character of *Unbegotten* will be taken away. But for those who, together with the Communication of the Substance, do introduce a certain Partition and Boundary on both sides, they must suppose a mutual Agreement, nay and besides an Author of that Agreement. Now 'tis plainly impossible that any things should have place in the Essence of God, of such a Nature as Species, or Magnitude, or Quantity; because on all accounts God must be free from all Composition. But now, if it can never be agreeable to Piety, to suppose these or any the like Circumstances connected with the Substance of God, how can Reason admit us to equal a *Begotten Substance* to that which is *Unbegotten?* seeing that all Likeness, or Comparison, or Communication of Substance leaves no Supereminence, or Difference, but implies a plain Equality; and by that Equality declares him that is so intire like the other, to be equally *Unbegotten* also. But no one is so mad and daring in his Impiety, as to assert that the Son is *Equal* to the Father, when the Lord himself expresly says, *The Father, who sent me, is Greater than I:* or to apply both of the Names at random, while each claims the Appropriation, nor does admit the Communication thereof to the other. For if either Person be *Unbegotten*, he is not a *Son*; and if he be a *Son*, he is not *Unbegotten*. But that there is only one God of the Universe *Unbegotten*, and *beyond all comparison*, besides the many Arguments omitted here, what we have said already upon that Subject does sufficiently demonstrate. And there is but

Joh. XIV. 28.

Ubi prius.

*one*

*one Son*, for he is the *Only begotten*; concerning which it were eaſy, by adding the Teſtimonies of Holy Men who have ſtil'd the Son a *Being Begotten*, and a *Being Made*, and by ſuch a difference in their Expreſſions declaring the difference of their Subſtances, to prevent the occaſion of any farther care and trouble. However, on account of ſuch as ſuppoſe this to be like the Generation of Bodies, and ſo ſtumble at the Ambiguity of words, it will be neceſſary, I ſuppoſe, to ſpeak briefly to this matter. Conſtitut. L. VI. C. 11. p. 340.

We therefore affirm the Son to be a *Being Begotten*, according to the Doctrine of the Scriptures; not imagining him one thing as to his *Subſtance*, and yet another thing to be deſcrib'd by the *Words* apply'd to him; but that he is the very ſame ſubſiſting Being which the name ſignifies, the Appellation rightly expreſſing the *Subſtance*; and that this ſubſiſting Being was produc'd when he was not before his own proper Production, but that he was *begotten before all things*, by the *Will* of God and the Father. But if this Expreſſion ſeem *over-bold* to any one, let him conſider with himſelf whether it be *True* or *Falſe:* for if the former, the Boldneſs is without blame, according to his own determination; ſince nothing that is *true*, if it be ſpoken in due time, and within due bounds, can be *culpable:* but if it be *Falſe*, 'tis abſolutely neceſſary that the oppoſite Doctrine muſt be eſteem'd true, that is, that the Son, who *was in being before*, *was begotten*; which does not only exceed all Abſurdity or Blaſphemy, but all the moſt fooliſh and ridiculous Opinions poſſible. For what occaſion for *Generation* L. VIII. C. 12. p. 399.

*ration* to a Being that *exists already?* unless it be chang'd into another Being; according to the nature of both living and lifeless things, which any one may truly say to have that Being which already exists, but not to have that Being into which they are made: For Seed is not a Man, nor are Stones an House; the former of which is made a Man, the latter an House. Now if in every one of these Examples, to which 'tis the greatest Instance of Piety to compare the Generation of the Son, those things only are *made* which were *not before*, what Medicine must he require who affirms that the Son, when he *was before*, was *produc'd* notwithstanding? For if he were before his Generation, he was *without Generation*, or *Unbegotten*; whereas it has all along been fairly acknowledg'd, that there is *no other Unbegotten Being but God.* Either therefore let them leave off this Profession, when they introduce another *Unbegotten Being*; or while they persist in the same, let them not pretend that the Son was *produc'd*, tho he *existed before*; since the Character of *Son*, and of a *Being Begotten*, will not admit that of an *Unbegotten Substance.* For by this means all imaginable Confusion of Names and of Things will arise, while there is but *one Substance* which is, and which is call'd *Unbegotten*; and yet in the same breath is there introduc'd *another:* And after all, this other Being is nam'd a *Begotten Substance*, and is call'd a Son, tho *Unbegotten*, according to the same Person's Notion; and the other has the name of *Father* given him, without his begetting a Son, if the other indeed be *Unbegotten.*

Ubi prius.

Ignat. ubi prius.

But

But perhaps some body, aiming to cure one Malady with another, a lesser with a greater, according to the Proverb, will suppose a Generation by Augmentation or Mutation. This is to add one perverse reasoning to all the former, as not being sensible even of this plain Case, that if there be any Augmentation, it must be by the addition of somewhat else. Whence therefore is this Addition, but from some foreign Matter? But if so, it will be absolutely necessary to suppose *many Beings*, many *Unbegotten Beings*, to supply the Defect of *one* alone. But if the Augmentation be made out of nothing, which is the more rational Supposition, to confess that every thing was made when it was not in being before, by the Will of him that produc'd it; than to say any Substance is a Composition made, partly out of what was in being, partly out of what was not in being; they must admit of a Mutation, when there is nothing to which that Mutation could be made; and when by consequence of necessity, the Mutation must be made into that which is not. And how can it be other than foolish, not to say impious, to affirm, that what has a Being is chang'd into that which has none? Indeed it will become us to leave off this prodigious Folly, or Madness rather, and to keep our selves to the words of Truth and Soberness. But these Men, who are liable themselves, tho unwittingly, to these and many more Absurdities, do not with Justice lay the Charge of Boldness upon us, but in reality bring that of Impiety upon themselves. For our parts, we persist in what has been antiently demonstrated by Holy Persons, and now by our selves; in affirming,

affirming, that since neither the Substance of God admits of Generation [as being *Unbegotten*; nor of Separation or Division, as being *Incorruptible*;] nor is there any other Substratum for the Generation of the Son: therefore the Son, when he was not before, was begotten. Not thereby intending that the *Substance of the Only-begotten* was in common the same with that of those Beings which were made *out of nothing*; seeing what is not, cannot be any sort of Substance. But we determine, that the difference of all Substances depends on the Will of him that made them; and accordingly we do ascribe such Supereminence of Substance to the Son, as 'tis necessary to suppose the Creator to be possess'd of above that of his own Creatures. For we acknowledg, according to the blessed Apostle
Joh. I. 3. *John*, that *all things were begotten by him*, that Power of Creation being begotten together with him; whence he is the *Only-begotten God* to all Beings that are inferior to him, and
Constit. L. VIII. c. 7. p. 394. & alibi passim. C. 12. p. 399. L. VII. c. 36. p. 376. that were made by him. For he alone was *begotten and created by the Power of the Unbegotten God*, and so became the most perfect of the subordinate Beings, and *subservient* for the Creation of all the rest, and for the performance of his Father's Will. But now if, because of the names Father and Son, we must be oblig'd to suppose a kind of human and corporeal Generation; and from that Method of Generation among Men, must introduce God as subject to the Imputations and Affections of a Change in his Substance, We must also, according to the erroneous Opinion of the *Greeks*, because God is a *Creator*, introduce *Matter* for the Production of the Creatures.

For

For Man, who *begets* out of his own Subſtance, if he were to *create*, could not do it without Matter. But if they reject that Hypotheſis, without regarding the ſtrict uſe of Words which are imploy'd to expreſs our meaning, becauſe they muſt take care to aſcribe none but worthy Notions to God; and ſo allow that he creates by his Power alone: how can it be neceſſary to think of the Affection of a Change of Subſtance in God, on account that he is ſtil'd a *Father?* For what Man of good Senſe is there, but acknowledges that the names of ſome things do only agree in pronunciation and expreſſion, but not at all in ſignification? as when an *Eye* is ſpoken of Man, and when it is apply'd to God: Of Man it denotes one diſtinct Member; but of God it denotes, ſometimes his Help and Preſervation afforded to the Righteous; and ſometimes the Knowledg of the Actions of Men. As on the other hand, many words, which are different in pronunciation, have ſtill the ſame ſignification; as *He that Is*; and *the Only True God.*

Wherefore when God is ſtil'd a *Father*, we ought not to ſuppoſe the ſame Operation or Efficacy which that word implies among Men; as if in both Caſes it equally included ſome Emanation, or the like Affection; ſince the one is without all ſuch Affections, and the other with them. Nor when he is ſaid to be a *Spirit*, is he to be ſuppos'd to have the ſame nature with other Spirits. Accordingly ſhould we in all things obſerve the like Equity and Proportion, and not as ſoon as we hear the name of *Son* apply'd to Chriſt, to be diſpleas'd at the name of a *Made Being*; as if the Subſtance were immediately to be ſuppos'd common,

mon, becauſe of this Community of the name. For he is a Being, *begotten* and *made* by a Being, which was it ſelf *unbegotten* and *unmade*; while Men and Angels, and whatſoever Creature there is beſide, are *Beings made by that Being which was it ſelf made*, and produc'd by him at the Command of the Father. For by this means we ſhall preſerve the ſacred Truth of the Scriptures, which affirm, that the Son is a *Being made*, and *produc'd* by God; and we ſhall not go aſtray from ſober Reaſoning, as neither being forc'd to aſcribe Parts to God, nor lay his own *Subſtance* as a Subſtratum for Generation, nor *Matter* for Creation, from which different Notions the difference of theſe Names has ariſen. Now if God, when he *begets*, does not communicate his own Subſtance to the Being that is begotten, according as happens among Men, for he is *Unbegotten*; and when he *creates*, he does not ſtand in need of any Matter, ſince he *ſtands in need of nothing*, and is powerful; the rejection of the word *Creation* is on all accounts unreaſonable.

Conſtit. L. VIII. c. 12. p. 399.

Prov. VIII. 22. Act. II. 36. Col. I. 15. Apoc. III. 14.

Now ſince from theſe and the like Arguments we have ſhewn, that we muſt neither attempt univerſally to think that the ſignification of Words is exactly agreeable to the Words themſelves, nor to change that Agreement at random, but muſt attend to the Subjects we are upon; we muſt ſute Words and their Signification together, with regard to that Agreement reſpectively: for the nature of things is not a Conſequent of Words, but the Force of Words is, according to their reſpective kinds, to be ſuted to the nature of things. One may therefore very juſtly complain

Conſtit. L. VIII. c. 5. p. 391.

plain of thoſe, who believing that the Son is a *Being Begotten*, and a *Being Made*, and are alſo perſuaded that God is a *Being Unbegotten*, and a *Being Unmade*, do yet, by the addition of other words, and by ſaying that they are *alike in Subſtance*, contradict what they confeſs'd before; while they ought, if they had had the leaſt regard to Truth, from that difference of Characters, to have own'd the difference of their Subſtances; becauſe they could only by this means preſerve the juſt Order of Things: that is, by accommodating to each ſeverally a ſutable Acknowledgment. But if they have no conſideration of this Agreeableneſs in the nature of things, yet ought they at leaſt to take care, that their own Words agree with their own Notions, and not allow themſelves to aſcribe intirely different Characters to the ſame Nature; for we have demonſtrated, by all our foregoing Diſcourſe, that thoſe Characters are ſignificative of the Subſtances themſelves.

But now perhaps ſomebody that is heated in this matter may argue thus, in way of contradiction to our Reaſoning: that if we muſt thus ſtrictly adhere to the words made uſe of, and thence be led into the meaning of the things; as we pretend that *Unbegotten* and *Begotten* are ſo intirely different from one another; yet is it plain, that the names *Light* and *Light*, *Life* and *Life*, *Power* and *Power*, which are aſcrib'd to both, are alike. To ſuch an one's Queſtion, we ſhall reply, not with the *Argument of the Staff*, inſtead of an Anſwer, according to the Saying of *Diogenes:* For the Philoſophy of a Cynick is vaſtly remote from Chriſtianity; but in imitation of the bleſſed

Apoſtle *Paul*, who ſays, *that we ought to in-*
2 Tim. II. *ſtruct thoſe that oppoſe themſelves with great Long-*
25. *ſuffering*. We anſwer then, that *Light* is either *Unbegotten* or *Begotten* ; and we ask whether when *Light* is ſpoken of an *Unbegotten Being*, and of a *Being Begotten*, it ſignifies differently, or has the very ſame ſignification ? If the very ſame, 'tis plain, that that muſt be a compounded thing which conſiſts of different things. Now what is compounded, is not Unbegotten : But if it has a different ſignification, then as much difference as there is between an *Unbegotten* and a *Begotten* Being, ſo much difference ought there to be ſuppos'd between *Light* and *Light*, *Life* and *Life*, *Power* and *Power*. For there is but one Rule and Method for the Reſolution of all ſuch Difficulties.

If therefore every Character of the Father, which concerns his Subſtance, be equivalent to that of *Unbegotten*, as to its proper ſignification, on account of his being free from Parts, and not compounded ; and if the Caſe be the ſame as to the *Only-begotten*, that every Character muſt be equivalent to that of a *Begotten Being*, and yet they will ſtill ſay theſe Characters may be convertible ; who can further endure that they ſhould uſe the word *Likeneſs of Subſtance ?* or that they ſhould determine one to have a Supereminence above the other as to Greatneſs, even tho all Conſideration of Quantity, and of Time, and the like Circumſtances are ſet aſide ? and tho the Subſtance be, and is own'd to be ſimple and one ? And in the firſt place, they who preſume to compare that Subſtance, which has *no Superior*, *and is above all Cauſe*, *and free from all Laws*, to that which is *Begotten*, and is

Conſtit. L. VIII. c. 5. p. 391. & alibi paſſim.

is *subservient to the Laws of its Father*, seem either not at all to consider the nature of Things, or not to form their Judgments about them with an uncorrupt Mind. For there are plainly two ways cut out for the Discovery of the Truth in such Questions; the one of which is *a priori*, whereby we consider the Substances of things themselves, and by fair and clear Reasoning we determine about every one of them; the other of which is *a posteriori*, whereby we make the Enquiry from the Effects to the Cause, and so distinguish Substances by the Creatures they make, and by their Operations. Nor is it possible to perceive that either of these ways can discover this Likeness of Substance.

For in case any one takes the Rise of his Enquiries from the Substances themselves, and finds that One is *superior to all Dominion*, and *above all Generation*, and *all Indigency*; This will teach a Mind that comes with a sincere Desire after Truth, and oblige it to reject with the greatest Indignation, from the very Law and Rule of Nature, all Comparison between them; and will give us to understand, that the Operation must be suitable and agreeable to the Dignity of the Substance. But in case he first regards the Creatures made, and thence goes back to the Substances, when he finds the Son to be the *Being made by the Unbegotten Being*, and the Comforter the *Being made by the Only Begotten*, and is satisfy'd of the difference of the Operations by the Supereminence of the Only Begotten; he will thence perceive an indisputable Demonstration of the Difference of their Substances. Not here to add a third Difference,

Ubi prius.

Ubi prius. Constit. L. VI. c. 11. p. 340.

L. VIII. C. 12 p. 399. & alibi paſſim. Joh. V. 19.

that he who creates by his own Power, muſt be vaſtly ſuperiour to him that does it *at the pleaſure of his Father*, and confeſſes that *he does nothing of himſelf*; and he that *is ador'd*, from him that *adores*.

If therefore they eſteem it not at all abſurd to aſcribe all theſe things equally to both, as for inſtance, Subſtance, Energy, Power, and Name, as intending to take away all diſtinction both as to Names and Things; let them plainly call them both *Unbegotten Beings*. But if this be a notorious piece of Impiety, let them not, under a colour, by uſing the word *Likeneſs*, hide that which is by all own'd for Impiety.

But leſt we ſhould ſeem to offer violence to the Truth by our own Fictions and Reaſonings, as we are falſly accus'd to do; and that falſe Accuſation is laid heavily to our charge by abundance of People: we will demonſtrate what we aim at out of the Scriptures themſelves.

Conſtitut. L. VI. C. 11. p. 339, 340. Joh. XX. 17. XVII. 3. 1 Tim. I. 17. Mat. XIX. 16, 17. 1 Tim. VI. 15, 16. Conſtitut. L. VIII. C. 5. p. 391.

There is but *one God*, who is *declar'd both by the Law and the Prophets*: and he is own'd by our Saviour himſelf to be the *God of the Only-begotten*. For ſays he, *I go unto my God and your God. The only True God, the only Wiſe, and only Good, and only Powerful Being*, who *only has Immortality*. Nor let any one be diſorder'd or diſturb'd in his mind at this. For we do not uſe this Language in order to take away the *Divinity* of the Only-begotten, or his *Wiſdom*, or his *Immortality*, or his *Goodneſs*, but in order to put a difference between things; and to own the ſupereminent Dignity of the Father. For we acknowledg the only-begotten God and our Lord Jeſus,

to

to be *Incorruptible*, and *Immortal*, and *Wise*, and *Good*; but we affirm that the Father is the *Cause* of his intire Being, and of every thing that he is; who himself has no cause of his own Substance, or of his Goodness; as being Unbegotten: the foregoing Premises affording us this Notion. If therefore he be the *only True God*, as being *only Wise*, and *only Unbegotten*, the Son is his *Only Begotten*, because he alone is a Being begotten by the Unbegotten Being: which yet he would not be alone, if the Nature was common to both, on account of their Likeness. Ubi prius.

We ought therefore to lay aside the Notion of *Likeness as to Substance*, and to embrace that of the Likeness of a Son to the Father, in agreement with his own words; that is, so to reduce the intire Cause and Origin of all to the *One and Only Being*, that the Son may be esteem'd subject to his Father. Passim. We ought also exactly to purify our Notions about these matters, and not to esteem the manner of his Operation to be after the manner of Men; but with ease, and divine: and not to esteem his Operation to be any sort of division, or removal of his Substance; such as those cannot avoid who are led by the Sophistry of the *Greeks*, and connect the Energy to the Substance; and because they suppose the World to be coeval with God, fall into all sorts of Absurdities on that account. For those that allow'd no Period to the World, no wonder that they assign'd to it no Beginning: nor would that cease or come to an end which was not deriv'd from a certain Beginning. But as to these *Greeks*, which never look'd on the difference of

things with clear eyes, nor can be equitable Arbitrators, let them not be concern'd in these matters: since the just Judgment of God has hidden the Truth from them, on account of the Pravity of their Dispositions.

But then, as to our selves, we do not think it safe, as we have said a little before, to connect the Operation with the Substance: since we judg of it by its Works, and know the Substance to be without beginning, simple, and without end: but the Operation not to be without beginning; for if it were, the Work it self would be without beginning also, as well as without end: since 'tis not possible for the Works to cease, and yet the Operation never to do so. For 'tis very childish, and the reasoning of a very weak Mind, to say the Operation is unbegotten, and without end: and while they suppose it the same with the Substance, yet to own that none of the Works can be made so as to be Unbegotten, or as to be without end. For one of these two things would hence follow, either that the Operation of God did not operate, or the Work must be Unbegotten: but if both of those Hypotheses are without question absurd, what remains must be true; that because the Works have a beginning, the Operation was not without beginning; and because they must cease, so must the Operation cease also.

Wherefore we ought not to acquiesce in the Opinions of the *Greeks*, taken up without examination; and so to connect the Operation with the Substance; but to esteem the Will of God to be the truest Operation; which is most worthy of God, and sufficient for

for the Being and Preſervation of all things; as the words of the Prophet do alſo atteſt: *For he hath done whatſoever he pleaſed.* For he does not ſtand in need of any Being for the Conſtitution of thoſe things he is pleas'd to make: but at the ſame time that he wills, what he pleaſes is made. Pſ. CXV. 3. Conſtitut. L. VIII. C. 12. p. 399.

Wherefore if the Word of God demonſtrates that his *Will* is his *Operation*, and not that his Subſtance is ſuch; and that the Only-begotten ſubſiſted by the *Will* of the Father; 'tis certainly neceſſary that the Son preſerve this *Likeneſs*, not as to *Subſtance*, but as to *Operation*, which is alſo his *Will*. Whence alſo we ought to be perſuaded to preſerve that true Notion of his being his *Father's Image*, which the bleſſed Apoſtle *Paul* declar'd, when he ſaid, *Who is the Image of the Inviſible God, the firſt-born of every Creature; for in him were all things created, both things in Heaven, and things on Earth, viſible and inviſible.* For therefore is he call'd, *The Image of God.* Now theſe words, *All things were created in him*, together with the Appellation of the *Firſt-born*, do not give us the Character of an *Unbegotten Subſtance:* for here is nothing about *Subſtance*, but about that *Operation* whereby he, as a Son, performs all things. The Expreſſion of *Image* does not bear any reſemblance to the Subſtance, but to that Operation which was hidden, without any Generation, in God's Foreknowledg, even before the Conſtitution of the Son, and of thoſe things which were created in him. For who is there that knowing the Only-begotten himſelf, and conſidering that *all things were made by him*, will not acknowledg that Coloſſ I. 15, 16. Joh. I. 3.

he at once contemplates the whole Power of the Father? To which the moſt bleſſed Apoſtle *Paul* has reſpect, when he does not ſay *by him*, but *in him*; altho he adds the Character of *Firſt-born:* that when himſelf is alſo included, together with all the Beings made by him, he may make manifeſt to all that are able to comprehend the whole at one view, the Operation of the Father. We therefore call him the *Image of the Father*, not as comparing a *Begotten Being* with that which is *Unbegotten*; for that is certainly diſagreeable, and in all Beings impoſſible; but as owning him the *Only begotten*, and *Firſt-born* of the Father: the appellation of *Son* declaring the *Subſtance*, as does that of Father the *Operation* of him that begat him. But if any one out of the love of Contention, and as fixt in his own Opinions, will not apply his Mind to what has been ſaid; but yet is forc'd to own that the Character of *Father* is ſignificative of the *Subſtance*; let him attribute the like Character to the *Son*, to whom he has already attributed the like *Subſtance*. Or rather let him attribute both Characters to each of them; we mean the Character of Son to the Father, and that of Father to the Son. For the Similitude of Subſtance obliges thoſe who are of that opinion to characterize them both by the ſame Appellations.

Having now ſpoken ſufficiently concerning the *Only-begotten*, Order requires that we diſcourſe next concerning the *Comforter*; not following the Opinions of the many, which are taken up without examination, but keeping

ing close to the Doctrine of Holy Men in all things. From whom we have learn'd that he is the *Third* in Dignity and Order; Passim. and do therefore believe that he is the Third in Nature also: not changing the Dignity and Nature according to the political Changes among Men, no more than we can change their Order, so that their Substances shall be contrary to their Creation, but agreeably to the Rules of Harmony; that so the First in order may not be Second in nature; nor that which is First in nature, may have only the Second or Third place in order. Wherefore if the Order of Creation be the best Order in intelligent Beings, the Holy Spirit, which is the third as to Order, cannot be the first as to Nature: which is no other than God the Father. For is it not foolish and vain, that the same Being should sometime have the First, and at other times the Third place? and in both of them to be ador'd according to his nature, as the Lord *God is a Spirit*, John IV. *and they that worship him must worship him in* 24. *Spirit and in Truth.* Nor is he the same with the Only-begotten; for then he would not have been enumerated after him, as having a Subsistence of his own. Our Saviour's words being here in the first place sufficient, whereby he said expressly that he should be *sent afterward*, for the instruction and teach- XVI. 16, ing of the Apostles. Nor is he *numerically* 26. *different* from God, and yet *Unbegotten* withal. For there is only *One Unbegotten* Being, from whom all things were made. Nor is he a Being different from the Son, and yet a Being begotten. For our Lord is but *One*; Ubi pri- and the *Only-begotten*; *by whom are all things*, us. as Col. I. 16.

Conſtitut. L. VI. C. 11. p. 340.

as the Apoſtle ſays: but he is the third in Nature and Order, made by the Command of the Father, and by the Operation of the Son; and honour'd in the third place, as the firſt, and greateſt, and indeed the only Being of this ſort made by the Only-begotten: not endu'd with equal Power, Divinity, and the Power of Creating, but endu'd with the compleat Power of Sanctification and Inſtruction. For as to thoſe that believe the Comforter to be only a certain Energy of God, and yet do ſtill enumerate him after the two real Subſtances, they ſeem ſo very fooliſh, and ſo intirely remote from Truth, that one muſt have great leiſure indeed to think it worth while to confute them. But that we may not tire our Readers by the prolixity of our Diſcourſe, we will contract the Sum of what has been ſaid into a ſhort compaſs, and ſay;

Ubi prius, & paſſim.

" That there is only *One true God*, the " *God of all things*, *Unbegotten*, *without Beginning*, *and beyond Compare*; *ſuperior to all* " *Cauſe*, *the Cauſe of Exiſtence to all Beings* " *that are:* not creating the World in com- " mon with another Being, [or by commu- " nicating himſelf to another:] Not the " firſt in Order only, not ſomewhat greater " upon the compariſon only, and a little ſu- " perior to them all; but by way of Super- " eminence, beyond all compare, as to his " Subſtance, his Power, and his Authority: " One who before all things begat, and made " the Only-begotten God, our Lord Jeſus " Chriſt; by whom all things were made; " the Image and Repreſentation of his own " Power and Operation; who is himſelf not

" to

" to be compar'd with him that begat him,
" as to his Subſtance; nor to that Holy Spi-
" rit which was made by him: for he is in-
" ferior to the one, as a Being made by him;
" and ſuperior to the other, as his Maker."

Now that Chriſt was made, *Peter*, who, as our Lord himſelf atteſts, had his *Knowledg from God*, is an authentick Witneſs, when he ſays, *Let all the Houſe of* Iſrael *know aſſuredly that God hath made him both Lord and Chriſt*. And he that ſpake in the Perſon of the Lord, when he ſaid, *The Lord created me the Beginning of his ways*. And he that ſaid, *There is one God, from whom are all things*; and *one Lord Jeſus Chriſt, by whom are all things*. And the Bleſſed Apoſtle *John*, when he ſaid, *All things were made by him; and without him was not any thing made*. From whence it will follow, that either the Spirit is *Unbegotten*; which is a piece of Impiety: or if he were made, he muſt have been made by him. For we profeſs that the Son alone was made by the Father; ſubordinate both in Subſtance, and Will: and himſelf owns that he *lives on account of the Father*, and *does nothing of himſelf*. Nor do we acknowledg him *conſubſtantial*; for that denotes ſuch a Generation as implies Diviſion of the Subſtance. For neither is the Father Begotten, nor the Son Unbegotten: but what he ever is, that is he truly call'd, a *Begotten Being*, an *Obedient Son*, a *moſt perfect Miniſter*, as *ſubſervient* in the whole Creation to the Will of his Father, in order to the Conſtitution of things, and to their Preſervation; and for the giving of Laws to Men, making uſe of the Comforter as his Miniſter,

Mat. XVI. 17. Acts II. 36. Prov. VIII. 22. 1 Cor. VIII. 6. John I. 3. Ubi prius. John VI. 57. V. 19. Ubi prius. Paſſim.

Minister, for the dispensing of his Gifts, and exercise of his Providence; for Sanctification, for Instruction, and for the Confirmation of the Faithful: Who was himself in the last days born of the Virgin *Mary*, who convers'd holily, according to the Laws of God; was crucify'd, and died, and rose again the third day, ascended into Heaven, will come again to judg the quick and the dead, by a righteous distribution to every one according to their Faith and Works; and is to reign for ever and ever. So that the supreme Dignity and Monarchy of God is ever to be preserv'd in all things: *viz.* that the Holy Spirit, with all the other Beings, be own'd subordinate to Christ; and the Son himself to God, even the Father; according to the Doctrine of the Blessed Apostle *Paul*, who says thus: *For when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him; that God may be all in all.*

L. VII. C. 41. p. 380. & alibi passim.

Passim.

1 Cor. XV. 28.

We have elsewhere with greater care, and more largely demonstrated these things, which we have here in brief included in this Profession of our Faith. And we beg of you of the present Age, and all others that are Partakers of the same Mysteries with us, not to fear the Censures of Men, nor to be impos'd on by their Sophisms, nor seduc'd by their Flattery; but to pass your judgment upon what has been offer'd according to Truth and Equity; as suffering the better part to prevail, and preferring Reason before Prejudice, so as to fly from all the Snares and Nets which the Devil contrives against Mankind; and thereby thinks to affright, or at least to

allure

allure many of those who do not prefer what is really profitable before what is pleasant, nor esteem things future more secure than those that are present; that so the worser part may prevail over some of them. But may God avert any experience of this that I have said! tho there be many that conspire for Falshood, and are departed from the Truth; preferring the present Glory and Security before things pleasing to God and truly useful. May he preserve the Faith of my Followers unmoveable and firm to him that deliver'd it to them; while they wait for the Judgment-Seat of our Saviour Christ; where all Haughtiness, and Glory, and Falshood will intirely vanish; and those that are to be judg'd must stand naked of all their Authority and Attendance; and where Affluence and Riches, be they here never so highly esteem'd among Men, is utterly insufficient to put their Adversaries to shame. For a multitude of Men in all their splendor is not there equivalent to one poor and pious Person; or able to cause his rejection, where Truth it self is to approve him. It being agreeable to God's just Method of Retribution, that their Piety should plead for them at that day, who do now, on its account, esteem Death it self to be Gain; while Christ, the Disposer of the Rewards, did formerly and still does render to every Combatant the Prize according to his Desert: to those that undergo great Labours for the Truth, true Liberty, and the Kingdom of Heaven; but to those that have dishonour'd it, from the Wickedness of their own Minds, inevitable Punishments. And so much shall suffice on both sides

sides at present; and may all at last succeed for the best. [See *Eunomius*'s large Creed, here to be added, in my *Account of the Primitive Faith* at the end of all: and note Dr. *Cave*'s Character of this Apologetick of *Eunomius*; *Argute disputat Vafer Hæresiarcha*; that therein *the Sly Arch-Heretick reasons shrewdly.*]

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*F I N I S.*

Index to the Epistles.


To the Ephesians — —— p. 102.
Magnesians —— p. 158.
Trallians —— 196.
Romans —— 235
Philadelphians — 260
Smyrnaeans — 303
Polycarp —— 340
Ad. at Tarsus — 362
Antiochians —— 372
Hero —— 382

DATE DUE

[redacted] 67

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OF THE

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BY

# *CLEMENT*;

IN

## *Greek* and *English*;

WITH THE

Various Readings from all the *Manuscripts*.

Publish'd by *WILLIAM WHISTON*, M.A

Καὶ ἠνοίγη ὁ ναὸς τοῦ Θεοῦ ἐν τῷ οὐρανῷ. καὶ ὤφθη ἡ κιβωτὸς τῆς διαθήκης αὐτοῦ ἐν τῷ ναῷ αὐτοῦ. Apoc. XI. 19.

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TO THE

# Most Excellent Majesty

OF

# ANNE,

QUEEN of

*Great-Britain, France,* and *Ireland,*

THE

Victorious CONQUEROR of the Grand Oppressor; The Great SUPPORTER of the Protestant Religion; and, The Shining ORNAMENT of the Church of *England*;

This **Catholick Doctrine**, and these CONSTITUTIONS of the *Holy Apostles*, the Unerring Rule of that Christian Faith, whereof Her Majesty is the Glorious DEFENDER, are most Humbly Dedicated by

*Her Majesty's Most Obedient*
AND
*Dutiful Subject and Servant,*

The *EDITOR*

# ΚΕΦΑΛΑΙΑ

## τῦ πρώτυ βιβλίυ τῶν διαταγῶν ἀποστολικῶν.

# *THE* CONTENTS

## *of the First Book of the* Apostolical Constitutions.

α'. Περὶ πλεονεξίας.

β'. Περὶ τῦ μὴ ἀνθυβρίζειν, ἢ ἀμύνασθαι τὸν ἀδικοῦντα.

γ'. Περὶ καλλωπισμῦ, καὶ τῶν ἐκεῖθεν ἁμαρτιῶν.

δ'. Ὅτι χρὴ σπουδάζεσθαι τὸν κακῶς ζῶντας, ἀλλὰ τῷ οἰκείῳ ἔργῳ προσέχειν.

ε'. Ποῖα τῆς γραφῆς βιβλία δεῖ ἀναγινώσκειν.

ϛ'. Περὶ τῦ ἀπέχεσθαι πάντων τῶν ἔξωθεν βιβλίων.

ζ'. Περὶ γυναικὸς φαύλης.

η'. Περὶ ὑποταγῆς γυναικὸς πρὸς ἄνδρα καὶ φιλάνδρυ καὶ σώφρονος.

θ'. Περὶ τῦ μὴ συλλούεσθαι γυναῖκα ἀνδράσιν

ι'. Περὶ μαχίμυ καὶ γλωσσώδυς γυναικός.

Chap. I. Concerning Covetousness.

II That we ought not to return Injuries, nor revenge our selves on him that does us wrong.

III. Concerning the Adornment of our selves, and the Sin which arises from thence.

IV. That we ought not to be over curious about Ill-Livers, but to be intent upon our own proper Employment.

V. What Books of Scripture we ought to read.

VI. That we ought to abstain from all the Books of those that are out of the Church.

VII. Concerning a naughty Woman.

VIII. Concerning the Subjection of a Wife to her Husband, and that she must be loving and modest.

IX. That a Woman must not bath with Men.

X. Concerning a contentious and brawling Woman.

# CONTENTS

## *of the Second Book.*

Chap. I. THat a Biſhop muſt be well inſtructed, and experienc'd in the Word.

II. What ought to be the Characters of a Biſhop, and of the reſt of the Clergy.

III. In what things a Biſhop is to be examined before he is ordain'd.

IV. That charitable Diſtributions are not to be made to every Widow. But that ſometimes a married Wife is to be prefer'd: and that no Diſtributions are to be made to any one who is given to Gluttony, Drunkenneſs, and Idleneſs.

V. That a Biſhop muſt be no Accepter of Perſons in Judgment: that he muſt be gentle in his Converſation, and temperate in his Diet.

VI. That a Biſhop muſt not be given to filthy Lucre, nor be a Surety nor an Advocate.

VII. What ought to be the Character of a Candidate for Baptiſm.

VIII. Concerning a Perſon falſely accus'd, or another convicted.

IX. That a Biſhop ought not to receive Bribes.

X. That a Biſhop, who by wrong Judgment ſpares an Offender, is himſelf guilty.

XI. How a Biſhop ought to judge Offenders.

XII. Doctrinal. How a Biſhop ought to behave himſelf to the Penitent.

# ΚΕΦΑΛΑΙΑ

## τῦ δευτέρυ βιβλίυ.

ά. Ὅτι χρὴ τ̀ ἐπίσκοπον εἶ̃ναι παιδ̀ευμένον, κ̀ ἔμπειρον τ̃ λόγυ.

β'. Οἷον εἶ̃ναι χρὴ τ̀ ἐπίσκοπον, κ̀ τ̃ λοιπ̃ κλήρυ.

γ'. Τίνα χρὴ δοκιμάζεσθαι τ̀ ἐπίσκοπον πρ̀ χειροτονίαν.

δ'. Ὅτι ο᾽χ ἁπλ̃ς χήρα δεῖ μεταδίδοσθαι, ἀλλ᾽ ἔστ᾽ ὅτε κ̀ τ̀ ὕπανδρον προκρίνειν, κ̀ ὅτι καταφάγῳ, μεθύσῳ, ἀργ̃, μ̀ μεταδίδοσθαι χρή.

ε'. Ὅτι χρὴ ἀπροσωπόληπτον εἶ̃ναι τ̀ ἐπίσκοπον ἐν τ̃ κρίνειν, κ̀ τὸ ἦθος μέτριον, κ̀ τ̀ δίαιταν σωφρονικήν.

ς'. Περὶ τ̃ μὴ δε῀ν τ̀ ἐπίσκοπον αἰσχροκερδ῀. μήτε δ᾽ ἐγγυ῀σθαι μήτε συνηγορε῀ν.

ζ. Οἷον χρὴ εἶ̃ναι τ̀ μεμυημένον

ἢ Περὶ συκοφαντουμένυ, ἤτοι ἐλεγχομένυ.

θ'. Ὅτι ἀδωροδόκητον εἶ̃ναι χρὴ τ̀ ἐπίσκοπον.

ι'. Ὅτι ὁ ἐπίσκοπος ἀκρίτως φεισάμενος τ̃ ἡμαρτηκότος, ἔνοχός ἐστι.

ιά. Ὅπως χρὴ τ̀ ἐπίσκοπον κρίνειν τ̀ ἁμαρτάνοντας.

ιβ'. Διδασκαλία, ὅπως χρὴ σωφρονίζεσθαι τὸν μετανοοῦντα.

ιγ'. Ὅλη

ιγ'. Ὅτι φεύγειν χρὴ τὰ ἁμαρτήματα τῶν πέλας.

ιδ'. Περὶ τῶν λεγόντων μὴ δέχεσθαι μετανοοῦντα, καὶ ὅτι δίκαιον καὶ σὺν ἀνέσει ἁμαρτωλῷ, ἵνα συναπόλλυται αὐτῷ.

Ὅτι οὐδεὶς ὑπὲρ ἄλλου πίπτει ἀλλ' ἕκαστος ὑπὲρ ἑαυτοῦ λόγον ἀποτίσει.

Ὅτι δεῖ τοῖς ἀσθενέσι πλεῖν τὴν πίστιν βοηθεῖν

Ὅτι ὁ χρὴ τὸν ἐπίσκοπον πείθεσθαι λαικῷ σωφρονοῦντι.

ιε'. Ὅτι ὁ χρὴ τὸν ἱερέα μήποτε παρορᾶν τὰ ἁμαρτήματα, μήτε φείσασθαι ἕνεκεν τοῦ ἐν τῷ πλησίον βλάπτειν

ις'. Περὶ μετανοίας, καὶ τίς αὐτῆς ὁ τρόπος, καὶ ὅπως κατορθοῦται.

ιζ'. Ὅτι ἀνεπίληπτον εἶναι χρὴ τὸν ἐπίσκοπον, ὡς τύπον τοῦ ἀρχομένων.

ιη' Ὅτι χρὴ τὸν ἐπίσκοπον φοβεῖσθαι ὅπως ὁ λαὸς μὴ πλημμελῇ, διὰ τὸ εἶναι αὐτὸν σκοπόν

ιθ'. Ὅτι καὶ ὁ ποιμὴν ἀμελῶς φερόμενος περὶ τὰ πρόβατα, δίκην τίνουσιν, καὶ τὸ πρόβατον μὴ πειθαρχοῦν τῷ ποιμένι, κολάζεται.

κ'. Ὅπως χρὴ τοὺς ἀρχομένους πειθαρχεῖν τοῖς ἄρχουσιν ἐπισκόποις.

κα'. Ὅτι κίνδυνῶδες μονομερῆ κρίσιν ποιήσασθαι, καὶ παιδεία δεῖται καὶ τὸ μηδέπω ἐλεγχθέντος

κβ'. Ὅτι μέγα παράδειγμα μετανοίας πρόκειται Δαβὶδ, καὶ Νινευῖται, Ἐζεκίας

XIII. That we ought to beware how we make Tryal of any sinful Course.

XIV. Concerning those who affirm that Penitents are not to be receiv'd into the Church. A righteous Person, altho' he converse with a Sinner, will not perish with him. That no Person is punish'd for another; but every one must give an account of himself. That we must assist those who are weak in the Faith: and that a Bishop must not be govern'd by any turbulent Person among the Laity.

XV. That a Bishop must neither overlook Offences, nor be rash in punishing them.

XVI. Of Penance. The manner of it, and Rules about it.

XVII. That a Bishop must be unblameable, and a Pattern for those who are under his Charge.

XVIII. That a Bishop must take care that his People do not Sin; considering that he is set for a Watchman among them.

XIX. That a Shepherd who is careless of his Sheep will be condem'd; and that a Sheep which will not be led by the Shepherd, is to be punish'd.

XX. How the Governed are to obey the Bishops who are set over them.

XXI. That 'tis a dangerous Thing to judge without hearing both Sides, or to determin of Punishment against a Person before he is convicted.

XXII. That *David*, the *Ninevites*, *Ezekias*, and his Son *Manasses* are

eminent

eminent Examples of Repentance. The Prayer of *Manasses* King of *Judah*.

XXIII. *Amon* may be an Example to such as Sin with an high hand.

XXIV. That *Christ Jesus* our Lord came to save Sinners by Repentance.

XXV. Of First fruits and Tyths; and after what manner the Bishop is himself to partake of them, or to distribute them to others.

XXVI. According to what Patterns and Dignity every Order of the Clergy is appointed by God.

XXVII. That 'tis a horrible Thing for a Man to thrust himself into any sacerdotal Office; as did *Corah*, and his Company, *Saul* and *Uzziah*.

XXVIII. Of an Entertainment; and after what manner each distinct Order of the Clergy, is to be treated by those who invite them to it.

XXIX. What is the Dignity of a Bishop, and of a Deacon.

XXX. After what manner the Laity, are to be obedient to the Deacon.

XXXI. That the Deacon must not do any thing without the Bishop.

XXXII. That the Deacon must not make any Distributions without the consent of the Bishop, because that will turn to the reproach of the Bishop.

XXXIII. After what manner the Bishops are to be honour'd, and to be reverenc'd as our spiritual Parents.

XXXIV. That Bishops are to be prefer'd before Rulers and Kings.

τε καὶ ὁ τότε υἱὸς Μανασσῆς.

κγ'. Περὶ τοῦ ἐκ καταφρονήσεως ἁμαρτάνοντας ἔξω παράδειγμα Ἀμών.

κδ'. Ὅτι Χριστὸς Ἰησοῦς κύριος παρεγένετο ἁμαρτωλοὺς σῶσαι διὰ μετανοίας.

κε. Περὶ ἀπαρχῶν καὶ δεκατῶν, καὶ ὅπως ὀφείλῃ ὁ ἐπίσκοπος, ἢ αὐτὸς μεταλαμβάνειν ἐξ αὐτῶν, ἢ ἑτέροις διανέμειν.

κς'. Εἰς τίνα τύπον καὶ ἀξίαν ἕκαστος ἐν τῷ κλήρῳ τέτακται παρὰ Θεῷ.

κζ'. Ὅτι φεικῶδες, ἄνθρωπον σαυτὸν ἐμπρίπτειν ἀξιώματί τινι ἱερατικῷ· ὡς οἱ Κορεῖται, ὡς Σαοὺλ, ὡς Ὀζίας.

κη. Περὶ δοχῆς, καὶ ὅπως χρὴ ἕκαστον τάγμα τοῦ κλήρου ὑπὸ τοῦ προσκαλεσαμένου πιμᾶσθαι.

λθ'. Τίς ἡ ἀξία τοῦ ἐπισκόπου, καὶ τοῦ διακόνου.

λ'. Ὅπως χρὴ τοὺς λαϊκοὺς πειθαρχεῖν τοῖς διακόνοις.

λα'. Ὅτι μὴ χρὴ τὸν διάκονον ἄνευ τοῦ ἐπισκόπου τι πράσσειν.

λβ'. Ὅτι μὴ χρὴ τὸν διάκονον ἄνευ γνώμης τοῦ ἐπισκόπου διδόναι τινὶ ἐπὶ διακονίᾳ· ὃ τοῦ ἐπισκόπου τοῦτο πράξει.

λγ'. Ὅπως χρὴ τιμᾶσθαι τοὺς ἱερεῖς, καὶ σέβεσθαι ἡγεῖσθαι, πνευματικοὺς ὄντας γονεῖς.

λδ'. Ὅτι τῶν ἀρχόντων καὶ βασιλέων ἐστὶ κρείττους οἱ ἱερεῖς.

λε. Ὅτι

λέ. Ὅτι ὠφελοῦνται οἱ νόμοι χαρτοφορεῖν· ὡσαύτως καὶ τὸ εὐαγγέλιον

λς'. Ὑπόμνησις τῆς δεκὰς τῶν Θεῖων λογίων, καὶ ὅπως αὐτὰ ἐνταῦθα διαγράφεται.

λζ. Περὶ κατηγόρων καὶ συκοφαντῶν καὶ ὅπως χρὴ μὴ ῥᾳδίως πιστεύειν ἢ ἀπιστεῖν τάχιος ἢ χειτὴν ἀλλὰ μὴ ἀκριβῶς ἐξετάσεως

λή. Ὅτι χρὴ τοὺς ἁμαρτάνοντας ἰδιαζόντως ἐξελέγχειν, καὶ τοὺς μετανοοῦντας ὑποδέχεσθαι, καὶ ἐπὶ τῶ χυσὶς διάταξιν.

λθ'. Παραδείγματα περὶ μετανοίας.

μ'. Ὅτι ὁ χρὴ ἐχθρωδῶς διακεῖσθαι πρὸς τὰ πάσχη ἢ δύτερον ἁμαρτάνοντα.

μά. Ὅπως δεῖ ὑποδέχεσθαι τὸ μετανοοῦντα, καὶ ὅπως διαγίνεσθαι πρὸς ἁμαρτάνοντας, καὶ πότε ἐκκόπτειν τὸ ἐκκλησίας.

μβ'. Ὅτι χρὴ ἀπροσωπόλημπτον εἶ τὸ κειτιὼ

μγ'. Ὅπως χρὴ τοὺς συκοφάντας τιμωρεῖσθαι

μδ'. Ὅτι χρὴ τὸ διάκονον ἐπικεφίζειν τὸ βάρος τὸ ἐπισκόπων, καὶ διδύνειν τὰ κεφότερα

με. Ὅτι μὴ πρεπῶν Χειτιανοῖς, ἀνπλοΐαι καὶ διαπληκτισμοί.

μς'. Ὅτι ὁ χρὴ τοὺς πιστὲς ἐπὶ τῆς ἀπίστων διαζέσθαι, ὅτε μὲν ἐξ αὐτῶν τινα καλεῖν εἰς μαρτυρίαν τὸ Χειτιανῶν.

μζ'. Ὅτι χρὴ ἐν δευτέρᾳ

XXXV. That both the Law and the Gospel prescribe Offerings,

XXXVI. The recital of the Ten Commandments; and after what manner they do here prescribe to us.

XXXVII. Concerning Accusers and false Accusers, and how a Judge is not rashly either to believe them, or disbelieve them; but after an accurate Examination.

XXXVIII. That Sinners are privately to be reprov'd, and the Penitent to be receiv'd, according to the Constitution of our Lord.

XXXIX. Examples of Repentance.

XL. That we are not to be implacable to such who have once or twice offended.

XLI. After what manner a Penitent is to be treated, as also Offenders: and when they are to be cut off from the Church.

XLII. That a Judge must not be a Respecter of Persons.

XLIII. After what manner false Accusers are to be punish'd.

XLIV. That the Deacon is to ease the Burthen of the Bishops, and to order the smaller Matters himself.

XLV. That Contentions and Quarrels are unbecoming Christians.

XLVI. That Believers ought not to go to law before Unbelievers. Nor ought any Unbeliever to be call'd for a Witness against Believers.

XLVII. That the Judicatures of Christians

Christians ought to be held on the second Day of the Week.

XLVIII. That the same Punishment is not to be inflicted for every Offence; but different Punishments for different Offenders.

XLIX. What are to be the Characters of Accusers and Witnesles.

L. That former Offences do sometimes render after-Accusations credible.

LI. Against judging without hearing both Sides.

LII. The Caution observ'd at Heathen Tribunals before the condemnation of Criminals, affords Christians a good Example.

LIII. That Christians ought not to be Contentious one with another.

LIV. That the Bishops must by their Deacon, put the People in mind of the Obligation they are under to live peaceably together.

LV. An Enumeration of the several Instances of divine Providence, and how in every Age from the Beginning of the World, God has invited all Men to Repentance.

LVI. That 'tis the Will of God that Men should be of one Mind, in matters of Religion, in accord with the heavenly Powers.

LVII. An Exact Description of a Church, and the Clergy; and what Things in particular, every one is to do in the solemn Assemblies of the Clergy and Laity for religious Worship.

LVIII. Of commendatory Letters in favour of Strangers, Lay-persons, Clergy men, and Bishops. And that those who come into the Church Assemblies

σαββάτων ποιεῖσθαι τὰς δίκας.

μή. Ὅτι μὴ χρὴ πάσην ἐπάγειν τιμωρίαν ἐπὶ πάσης πλημμελείας, ἀλλὰ διάφορον, πρὸς τὸ διάφορον τῶν ἁμαρτανόντων.

μθ. Ὁποίους εἶ χρὴ τοὺς κατηγόρους καὶ μάρτυρας.

ν'. Ὅτι ἐγχωρεῖ τινα καὶ ἐκ πρότερων κακῶν μὴ ἀπιστεῖσθαι τὰ δεύτερα.

να. Ὅτι οὐ χρὴ μονομερεῖς τὰς κρίσεις ποιεῖσθαι.

νβ Παράδειγμα τῶν δικαίων κρίματος ἃ ἔξωθεν δικαζῶν περὶ τὰς ἀποφάσεις ἀσφάλεια.

νγ' Ὅτι μὴ χρὴ καθ' ἀλλήλων ἔχειν τοὺς πιστούς.

νδ'. Ὅτι χρὴ τοὺς ἐπισκόπους τὰ περὶ εἰρωνίης διὰ τῆς διακόνου ὑπομιμνήσκειν τὸν λαόν.

νε Ἀπαρίθμησις διαφόρων προνοίας, καὶ ὅπως ἐξ ἀρχῆς καθ' ἑκάστην ἡμέραν ἐκάλεσεν ὁ Θεὸς εἰς μετάνοιαν πάντας.

νς'. Ὅτι θέλημα Θεοῦ, ὁμόφρονας εἶ τοὺς ἀνθρώπους περὶ τὴν εὐσέβειαν. παραπλησίως τ ἐν οὐρανῷ δυνάμεσι.

νζ'. Διατύπωσις ἐκκλησίας καὶ κλήρου, καὶ τί ἕκαστον ἐπιτελεῖν ὀφείλῃ τοὺς σωματοθεριζομένων κληρικῶν, ἢ λαϊκῶν ἐν τῇ συναξει.

νη. Περὶ συστατικῶν, ἤτοι ξένων, λαϊκῶν, κληρικῶν, ἐπισκόπων καὶ ὡς ἃ χρὴ αὐτοὺς δέχεσθαι.

νθ'. Ὅτι χρὴ ἕνεκεν ὄρθρου καὶ ἐσπέρας ἀπαράλειπτον εἶναι τὰς συνάξεις

ξ'. Παράδειγμα πρὸς ζῆλον ἐναγὲς ἡ Ἑλλήνων καὶ Ἰουδαίων μανία συνδρομὴν ἐπὶ καὶ νεὼς καὶ τὰς συναγωγάς.

ξά. Ὅτι ἐχ ὅσιον προκείνειν τὰ βιωτικὰ τῶν θείων.

ξβ'. Ὅτι πάντα τὰ Ἑλλήνων ἀσεβήματα ἀποτρέπεσθαι χρὴ

ξγ. Ὅτι ἀργὸν ἐ χρὴ ἐσθίειν τινὰ τῶν πιστῶν· ὡς οἱ μὲν Πέτρου ἁλιεῖς. καὶ οἱ λοιποὶ ἀπόστολοι. οἱ δὲ μὲν Παῦλον καὶ Ἀκύλαν σκηνοποιοὶ. οἱ δὲ μὲν Ἰούδαν Ἰακώβου γῆς ἐργάται.

semblies, are to be receiv'd without regard to their Quality.

LIX. That every Christian ought to frequent the Church diligently both Morning and Evening.

LX. The vain Zeal which the Heathens and Jews shew in frequenting their Temples and Synagogues is a proper Example and Motive, to excite Christians to frequent the Church.

LXI. That we must not prefer the Affairs of this Life, to those which concern the Worship of God.

LXII. That Christians must abstain from all the impious Practices of the Heathens.

LXIII. That no Christian that will not work must eat. As *Peter* and the rest of the Apostles were Fishermen, But *Paul* and *Aquila* Tentmakers; *Jude* the Son of *James* an Husband-man.

## ΚΕΦΑΛΑΙΑ τῦ τρίτου βιβλίου.

## CONTENTS *of the Third Book.*

α'. Ὅτι παραιτητέον καὶ β' σὰν νεωτέρας χήρας, διὰ τὸ ὕποπτον.

γ'. Ὁποίας εἶναι χρὴ τὰς χήρας καὶ ὅπως ἐπισκεπτέον αὐτὰς ὑπὸ τοῦ ἐπισκόπου.

δ'. Ὅτι πάνθ' ὑπηκόους ἐχούσῃ δεῖ εἶναι χρή

ε. Ὅτι καὶ τοῦ ἤθους ἐπιμελητέον τοῦ χήρας.

ς'. Ὅτι ἐ χρὴ γυναῖκας

Chap. I. That we must avoid the and II. choice of younger Widows, because of Suspicion.

III. What Character the Widows ought to be of, and how they ought to be supported by the Bishop.

IV. That we ought to be charitable to all sorts of Persons in Want.

V. That the Widows are to be very careful of their Conversation.

VI. That Women ought not to teach

teach, becauſe 'tis unſeemly; and what Women follow'd our Lord.

VII. What are the Characters of Widows falſely ſo called.

VIII. That the Widows ought not to accept of Alms from the Unworthy, no more than the Biſhop, or any other of the Faithful.

IX. That Women ought not to Baptize; becauſe it is impious, and contrary to the Doctrine of Chriſt.

X. That one of the Laity ought not to do any Office of the Prieſthood, he ought neither to Baptize, nor Offer, nor Lay on Hands, nor give the Bleſſing.

XI. That none but a Biſhop and Presbyter, none even of the inferior Ranks of the Clergy are permitted to do the Offices of the Prieſts, that Ordination belongs wholly to the Biſhop, and to no body elſe.

XII. The Rejection all uncharitable Actions.

XIII. How the Widows are to pray for thoſe that ſupply their Neceſſities.

XIV. That She who has been kind to the Poor ought not to make a Stir, and tell abroad her Name; according to the Conſtitution of the Lord.

XV. That it does not become us to revile our Neighbours, becauſe Curſing is contraty to Chriſtianity.

XVI Concerning the ſacred Initiation of Holy Baptiſm.

XVII. What is the meaning of Baptiſm into Chriſt: and on what account every thing is there ſaid or done.

XVIII. Of what Character he ought to be who is initiated.

διδάσκειν, ἀπρεπὲς γὰρ καὶ ποῖαι γυναῖκες εἶπον τοῦ κυρίου.

ζ'. Οἵαι εἰσὶν αἱ ψευδοχήραι.

η'. Ὅτι ὁ χρὴ μηδὲν ἀναξίων λαμβάνειν τὸν χήρων, μὴ τὸν ἐπίσκοπον, μὴ ἄλλον πιστόν.

θ'. Ὅτι ὁ χρὴ γυναῖκας βαπτίζειν· ἀσεβὲς γὰρ καὶ τὸ Χριστοῦ διδασκαλίας ἀλλότριον.

ι'. Ὅτι ὁ χρὴ λαϊκὸν ποιεῖν ἱερατικὸν ἔργον βάπτισμα, ἢ θυσίαν, ἢ χειροθεσίαν, ἢ εὐλογίαν.

ια'. Ὅτι πλὴν ἐπισκόπου ἢ πρεσβυτέρου οὐδενὶ τῶν λοιπῶν κληρικῶν ἐπιτέτραπται τὰ τῶν ἱερέων ἐνεργεῖν· τὸ γὰρ χειροτονεῖν μόνῳ ἐπισκόπῳ προσήκει, ἑτέρῳ δὲ οὐδενί.

ιβ. Ἀποχὴ βασκανίας.

ιγ'. Ὅπως δεῖ προσεύχεσθαι τὰς χήρας ὑπὲρ τῶν διδόντων τὰ πρὸς τὰς χρείας.

ιδ'. Ὅτι ὁ χρὴ κομπάζειν, καὶ προσαγγέλλειν τὸ ἑαυτῆς ὄνομα, ἢ χαροποιεῖσθαι, κατὰ τὸ τοῦ κυρίου διάταξιν.

ιε. Ὅτι ἀπρεπὲς τὸ λοιδορεῖν τὸν πλησίον ἀλλότριον γὰρ Χριστιανῶν τὸ καταρᾶσθαι.

ις'. Περὶ μυήσεως θείας τοῦ ἁγίου βαπτίσματος.

ιζ'. Ποίαν αἰτίαν ἔχει τὸ εἰς τὸν Χριστὸν βάπτισμα, καὶ διὰ τί τὸν ἐν αὐτῷ ἕκαστον λέγεται, καὶ πράττεται.

ιη. Οἷον ὀφείλει εἶναι ὁ μυούμενος.

ιθ'. Οἷον

ιθ'. Οἷος ὀφείλει εἶναι ὁ διάκονος.

κ'. Ὅτι ὑπὸ τριῶν ἢ δύο ἐπισκόπων ὀφείλει χειροτονεῖσθαι ὁ ἐπίσκοπος, ἀλλ' οὐχ ὑπὸ ἑνός· ἀβέβαιον γάρ.

XIX. What are the Characters of a Deacon.

XX. That a Biſhop ought to be ordained by Three, or by Two Biſhops; but not by One. For that would be invalid.

# ΚΕΦΑΛΑΙΑ

## τῆ τετάρτη βιβλίῳ.

# CONTENTS

## *of the Fourth Book.*

α'. Ὅπως χρὴ τὸν ἐπίσκοπον προνοεῖν τῶν ὀρφανῶν.

β'. Τίνες ὀφείλουσι ἐπικουρεῖσθαι, καὶ τὴν κυριακὴν διαταγήν.

γ'. Τίνες ὀφείλουσι ἐπικουρεῖσθαι, καὶ τὴν κυριακὴν διαταγήν.

δ'. Περὶ φιλαργυρίας.

ε'. Μετὰ τίνος φόβου χρὴ τῶν κυριακῶν μετέχειν συνεισφορῶν.

ς'. Τίνων αἱ καρποφορίαι δεκταὶ, καὶ τίνων ἀδεκτοι.

ζ'. Ὅτι αἱ τῶν ἀξίων καρποφορίαι, ἕως ἂν ὦσι τοιοῦτοι, οὐ μόνον οὐκ ἐξιλεοῦνται Θεὸν, ἀλλ' ἐκ τοῦ ἐναντίου κινοῦσιν αὐτὸν πρὸς ὀργὴν ἀγανακτήσιν.

η'. Ὅτι βέλτιον ἐκ κόπου ἰδίου παρέχειν τὴν χρείαν, κἂν ἡ δωρεὰ καὶ ὀλίγα, ἢ τὰ ἀπὸ τῶν ἀσεβῶν. κἂν πολλὰ καὶ μεγάλα τυγχάνῃ· βέλτιον γὰρ λιμῷ διαφθαρῆναι, ἢ ἀπὸ ἀσεβῶν συνεισφορᾶν δέξασθαι.

θ'. Ὅτι χρὴ προτρέπεσθαι τὸν λαὸν ὑπὸ τοῦ ἱερέως δωρεῖν τοὺς πένητας· ὡς καὶ ὁ Σολομὼν ὁ σοφός.

ι. Διάταξις, ἵνα ἐάν τις ἀπὸ ἀσεβῶν, βίᾳ προσείληφε

Chap. I. HOW the Biſhop ought and II. to provide for the Orphans.

III. Who ought to be ſupported, according to the Lord's Conſtitution.

IV. Of the Love of Money.

V. With what Fear Men ought to partake of the Lord's Oblations.

VI. Whoſe Oblations are to be receiv'd, and whoſe not to be receiv'd.

VII. That the Oblations of the unworthy, while they are ſuch, do not only not propitiate God, but on the contrary, provoke him to indignation.

VIII. That 'tis better to afford tho' it be inconſiderable and few Contributions, to the Widows from our own Labours, than thoſe which are many and large, receiv'd from the Ungodly. For 'tis better to periſh by Famine, than to receive an Oblation from the Ungodly.

IX. That the People ought to be exhorted by the Prieſt to do good to the Needy, as ſays *Solomon* the Wiſe.

X. A Conſtitution, that if any one of the ungodly by force will caſt

Money

Money to the Priests, they spend it in Wood and Coals, but not in Food.

XI. Of Parents and Children.

XII. Of Servants and Masters.

XIII. In what Things we ought to be subject to the Rulers of this World.

XIV. Of Virgins.

χρήματα τῆς ἱερᾶσιν, εἰς ξύλα καὶ ἀνθρακίαν ἀναλώσασι ταῦτα, ἀλλὰ μὴ εἰς δι-ατροφάς

ιά Περὶ γονέων, καὶ παίδων

ιβ' Περὶ οἰκετῶν, καὶ δεσποτῶν.

ιγ Ἐν ποίοις ὑποτάσσεσθαι χρὴ τῆς κοσμικῆς ἀρχῆσιν.

ιδ'. Περὶ παρθένων.

# CONTENTS

## *of the Fifth Book.*

# ΚΕΦΑΛΑΙΑ

## τῆ πέμπτη βιβλίω.

Chap. I. That it is reasonable for the Faithful to supply the Wants of those who are afflicted for the sake of Christ by the Unbelievers; according to the Constitution of the Lord.

II. That we are to avoid Conversation with false Brethren, when they continue in their Naughtiness.

III. That we ought to afford an helping Hand to such as are spoil'd for the sake of Christ; altho we should incur Danger ourselves.

IV. That 'tis an horrible and destructive thing to deny Christ.

V. That we ought to imitate Christ in Suffering, and with Zeal to follow his Patience.

VI. That a Believer ought neither rashly to run into Danger, through Security; nor to be over-timourous, through Pusillanimity. But to fly away for Fear; yet that if he does fall into the Enemy's Hand, to strive ear-

α. Ὅτι τῆς διὰ Χριστὸν θλιβομένοις παρὰ ἀπίστων, δίκαιον τῆς πιστῆς τὰ δέοντα παρέχειν, κατὰ τὴν τοῦ κυρίου διάταξιν.

β'. Ὅπ φευκτέον τὴν πρὸς τοὺς ψευδαδέλφους συνουσίαν, ὅταν ἐπιμένωσι τῇ φαυλότητι.

γ' Ὅπ τῆς διὰ Χριστὸν προθυμίους χρὴ χεῖρα ὀρέγειν, κἂν κίνδυνῳ παρῇ

δ'. Ὅπ θεομαχὸν καὶ ὀλέθριον, τὸ ἀρνεῖσθαι Χριστόν

ε. Ὅπ μιμητέον Χριστὸν ἐν τῷ πάσχειν. καὶ ζηλωτέον τὴν αὐτοῦ ὑπομονήν

ς' Ὅπ χρὴ τὴν πίστιν μήτε ῥιψοκινδύνως εἰς ἀσφάλειαν μήτε δειλῶς δι' ἀναρδείαν· ἀλλὰ καὶ φεύγειν διὰ δειλίαν, καὶ ἐμπεσόντα ἀγωνίζεσθαι διὰ τὴν ἀποκειμένην σῴζεσθαι.

ζ'. Περι

ζ'. Περὶ ἀναστάσεως ἀποδείξεως διάλογοι περὶ Σιβύλλης. καὶ τί οἱ Στωικοὶ περὶ τοῦ φοίνικος τοῦ ὀρνέου.

η. Περὶ Ἰακώβου τοῦ ἀδελφοῦ τοῦ κυρίου, καὶ Στεφάνου τοῦ πρωτομάρτυρος.

θ'. Περὶ ψευδομαρτύρων.

ι. Ἠθικὴ ὑφήγησις, ὅτι δεῖ φεύγειν ματαιολογίας, αἰσχρολογίας, διστροπελίας, μέθην, ἀσέλγειαν, τρυφήν.

ια. Παραίνεσις, παιδεύσασα φεύγειν τὴν εἰδωλολατρείας τὸ μῦσος.

ιβ. Ὅτι οὐ καθήκει ᾄδειν ἐθνικὴν ἢ πορνικὴν ᾠδὴν, ὅτε ἐπόμνυσι εἴδωλον· ἀσεβὲς γὰρ τοῦτο καὶ τῆς τοῦ Θεοῦ γνώσεως ἐχθρόν.

ιγ'. Κατάλογος περὶ τῶν κυρίου ἑορτῶν, ἃς δεῖ φυλάσσειν καὶ πότε τούτων ἑκάστη ὀφείλει ἐπιτελεῖσθαι.

ιδ'. Περὶ τοῦ πάθους τοῦ κυρίου, καὶ τί ἐν ἑκάστῃ ἡμέρᾳ ἐπράχθη τῶν ἐν τῷ πάθει καὶ περὶ τοῦ Ἰούδα· καὶ ὅτι ὁ συμπαρὼν Ἰούδας ἐν τῷ τὰ κύρια τοῖς μαθηταῖς παραδιδόναι τὰ μυστήρια.

ιε. Περὶ τῆς μεγάλης ἑβδομάδος καὶ διὰ τί τεσσάρα καὶ τεσσαρακοστὴ ἐπιτήδευται νηστεύειν.

ις'. Ἀπαρίθμησις προφητικῶν προῤῥήσεων τὰ Χριστοῦ κηρυηθεισῶν, ὧν Ἰουδαῖοι τὰ ἔκβασιν θεασάμενοι, ἐκ κακονοίας οὐκ ἐπίστευσαν αὐτὸν εἶναι τὸν Χριστὸν τοῦ Θεοῦ, καὶ σταυρῷ κατ-

neſtly, upon account of the Crown that is laid up for him.

VII. Several Demonſtrations concerning the Reſurrection, concerning the *Sibyll*, and what the *Stoicks* ſay concerning the Bird call'd the *Phœnix*.

VIII. Concerning *James* the Brother of the Lord, and *Stephen* the firſt Martyr.

IX. Concerning falſe Martyrs.

X. A moral Admonition, that we are to abſtain from vain Talking, obſcene Talking, Jeſting, Drunkenneſs, Laſciviouſneſs and Luxury.

XI. An Admonition, inſtructing Men to avoid the abominable Sin of Idolatry.

XII. That we ought not to ſing an heathen or an obſcene Song: nor to ſwear by an Idol; becauſe 'tis an impious Thing, and contrary to the Knowledge of God.

XIII. A Catalogue of the Feaſts of the Lord which are to be kept, and when each of them ought to be obſerv'd.

XIV. Concerning the Paſſion of our Lord; and what was done on each day of his Sufferings. And concerning *Judas*: and that *Judas* was not preſent when the Lord deliver'd the Myſteries to his Diſciples.

XV. Of the Great Week; and on what account they enjoyn us to faſt on *Wedneſday* and *Friday*.

XVI. An Enumeration of the Propherical Predictions which declare Chriſt; whoſe Completion though the *Jews* ſaw, yet out of the evil Temper of their Mind they did not believe he was the Chriſt of God, and con-

demn'd

demn'd the Lord of Glory to the Croſs.

XVII. How the Paſſover ought to be celebrated.

XVIII. A Conſtitution concerning the great Paſſover-Week.

XIX. Concerning the Watching all the Night of the Great Sabbath, and concerning the day of the Reſurrection.

XX. A Prophetick Prediction concerning Chriſt Jeſus.

τέκειναν ἢ τ δόξης κύριον.

ιζ Ὅπως ὀφείλ γίνεσθ τὸ πάσχα

ιη Διάταξις περὶ τ μεγάλης τῆ πάσχα ἑβδομάδ.

ιθ Περὶ τ παννυχίδ τῆ μεγάλ σαββάτ· κ περὶ τ ἀναστάσιμ ἡμέρας.

κ Περίρρησις προφητείας περὶ Χριστ τῆ Ἰησ.

# CONTENTS *of the Sixth Book.*

# ΚΕΦΑΛΑΙΑ τῆ ἕκτ βιβλίυ.

Chap. I. WHO they were that ventur'd to make Schiſms, and did not eſcape Puniſhment.

II. That 'tis not lawful to riſe up either againſt the Kingly or the Prieſtly Office.

III. Concerning the Vertue of *Moſes*, and the incredulity of the *Jewiſh* Nation, and what Works God did among them.

IV. That he makes Schiſm not who ſeperates himſelf from the Wicked, but who departs from the Godly.

V. Upon what account, *Iſrael* falſely ſo named is rejected by God, demonſtrated from the prophetick Predictions.

VI. That even among the Jews, there aroſe the Doctrine of ſeveral Hereſies, hateful to God.

VII. Whence the Hereſies ſprang,

α Τίνες σχίσματα ποιῆν τολμήσαντες, ἃ δὲ φυγὸν ἢ τιμωρίαν

β Ὅτ οὔτε βασιλείᾳ οὔτε ἱερωσύνῃ ἀντῖν ἐπανίσαθ.

γ. Περὶ τ Μωϋσέως ἀρετῆς, κ ἀπιστίας τ Ἰουδαίων ἐθνους, κ ὧν ὁ Θεὸς ἐθαυματούργησε δι' αὐτῶν

δ Ὅτ σχίζ, οὐχ ὁ τ ἀσεβῶν χωριζόμν· ἀλλ' ὁ τ εὐσεβῶν ἀφισάμν.

ε Τίν χάριν ἀπεβλήθη ὁ Ἰακὼβ Ἰσραὴλ ἀπόδειξις ἐκ προφητικῶν περικοπῶν.

ς. Ὅτ κ παρὰ Ἰουδαίοις σωφέστ διδασκαλία διαφόρων αἱρέσεων.

ζ. Ὁπόθεν ἀνέφυσαν αἱ αἱ-

αἱρέσεως, καὶ ὅστις αὐτῶν ἀρχηγὸς τῆς ἀσεβείας γεγόνατο.

and who was the Ring leader of their Impiety.

ἡ Τίνες τῆς Σίμωνος ἀσεβείας διάδοχοι, καὶ οἵων αἱρέσεων κατῆρξαν.

VIII. Who were the Succeſſors of *Simons* Impiety, and what Hereſies they ſet up.

θ' Ὅπως ὁ Σίμων γοητείαις τισὶ πτῶμα διλήσας, δυχαῖς Πέτρου καταευχθεὶς ἐξ ὕψους κάτω, συνετρίβη τοὺς πόδας, καὶ τὼ χεῖρε τοὺς ταρσούς.

IX. How *Simon* deſiring to fly by ſome magical Arts, fell down headlong from on high, at the Prayers of *Peter*, and brake his Feet, and Hands, and Ancle-Bones.

ι. Ὅπως αἱ αἱρέσεις καὶ πρὸς ἑαυτὰς, καὶ πρὸς ἀλήθειαν διαφωνοῦσιν.

X. How the Hereſies differ from each other, and from the Truth.

ια. Ἐξήγησις ἀποστολικοῦ κηρύγματος.

XI. An Expoſition of the Preaching of the Apoſtles.

ιβ'. Πρὸς τοὺς ὁμολογοῦντας, Ἰουδάζειν δὲ θέλοντας.

XII. For thoſe that confeſs Chriſt, but are deſirous to Judaize.

ιγ'. Ὅπως χρὴ χωρίζεσθαι τῶν αἱρετικῶν

XIII. That we muſt ſeparate from Hereticks.

ιδ'. Τίνες οἱ κηρύξαντες τὴν καθολικὴν διδασκαλίαν. καὶ τίνα τὰ δι' αὐτῶν παραγγέλματα.

XIV. Who were the Preachers of the Catholick Doctrine, and which are the Commandments given by them.

ιε. Ὅτε ἀναβαπτίζειν χρὴ, ὅτε μὴν παραδέχεσθαι τὸ παρὰ τῶν ἀσεβῶν βάπτισμα δοθέν. ὃ οὐκ ἔστι βάπτισμα, ἀλλὰ μόλυσμα.

XV. That we ought not to rebaptize; nor to receive that Baptiſm which is given by the Wicked: which is not Baptiſm, but a Pollution.

ις'. Περὶ τῶν ψευδεπιγράφων βιβλίων.

XVI. Concerning Books with falſe Inſcriptions.

ιζ'. Περὶ κληρικῶν γαμικὰ παραγγέλματα.

XVII. Concerning Clergy-mens Precepts about Marriage.

ιη. Παραίνεσις κελεύουσα φεύγειν τῶν τῶν ἀσεβῶν αἱρετικῶν κοινωνίαν.

XVIII. An Exhortation commanding to avoid the Communion of the impious Hereticks.

ιθ'. Περὶ φαυλίζοντας τὸν νόμον.

XIX. For thoſe that ſpeak evil of the Law.

κ Τίς ὁ φυσικὸς νόμος, καὶ τίς ὁ ἐπεισακτος, καὶ διὰ τί αὐτὸν ἐπεισήχθη.

XX. Which is the Law of Nature, and which is that afterwards introduc'd, and why it was introduc'd?

κα. Ὅτι ὑπὸ χάριν ἐσμὲν ἀλλ' οὐχ ὑπὸ δουλείαν τῶν ἐ-

XXI. That we who believe in Chriſt are under Grace, and not under

der the Servitude of that additional Law.

XXII. That the Law for Sacrifices is additional; which Christ, when he came, took away.

XXIII. How Christ became a Fulfiller of the Law; and what parts of it he put a Period to, or changed, or transferred.

XXIV. That it pleased the Lord, that the Law of Righteousness should be demonstrated by the Romans.

XXV. How God on account of their Impiety towards Christ, made the Jews Captives, and plac'd them under Tribute.

XXVI. That we ought to avoid the Hereticks, as the Corrupters of Souls.

XXVII. Of some Jewish and Gentile Observances.

XXVIII. Of the Love of Boys, Adultery, and Fornication.

XXIX. How Wives ought to be subject to their own Husbands; and Husbands ought to love their own Wives.

XXX. That 'tis the Custom of Jews and Gentiles to observe natural Purgations, and to abominate the Remains of the Dead; but that all this is contrary to Christianity.

πεισάντα νόμω, οἱ εἰς Χριστὸν πιστεύοντες.

κζ'. Ὅτι ἐπείσακτος ὁ ἐπὶ θυσιῶν νόμος, ὃν περιεῖλε Χριστὸς παραγενόμενος.

κγ'. Πῶς πληρωτὴς τοῦ νόμου γέγονεν ὁ Χριστὸς· καὶ τίνα τούτου ἔπαυσεν, ἢ ἐνήλλαξεν, ἢ μετέθηκεν.

κδ'. Ὅτι καὶ διὰ Ῥωμαίων ἐδόκησεν ὁ κύριος τὴν δικαιοσύνης νόμον ὑποδείκνυσθαι.

κε. Ὡς Θεὸς Ἰουδαίους διὰ τὴν εἰς Χριστὸν ἀσέβειαν, αἰχμαλώτους ποιησάμενος, ὑπὸ φόρον κατέστησεν.

κς'. Ὅτι χρὴ φεύγειν τοὺς αἱρετικοὺς, ὡς ψυχῶν φθορέας.

κζ'. Περὶ παραπτωμάτων Ἰουδαϊκῶν καὶ Ἑλληνικῶν

κή Περὶ παιδερασίας, μοιχείας τε, καὶ πορνείας.

κθ'. Ὅπως χρὴ τὰς γυναῖκας ὑποτάσσεσθαι τοῖς ἰδίοις ἀνδράσι καὶ τοὺς ἄνδρας στέργειν τὰς ἑαυτῶν γαμετάς.

λ'. Ὅτι ἔθος Ἰουδαίοις τε καὶ Ἕλλησι, συμπαραπηρεῖσθαι τὰς φυσικὰς καθάρσεις, καὶ τὰ τεθνεώτων τὰ λείψανα βδελύσσεσθαι, Χριστιανῶν δὲ ἀλλότρια.

## CONTENTS

*of the Seventh Book.*

Chap. I. THat there are two Ways; the one natural, of life; and the other intro-

## ΚΕΦΑΛΑΙΑ

τῆς ἑβδόμης βιβλίου.

α'. Ὅτι δύο ὁδοί εἰσι, μία τῆς ζωῆς, ἡ φυσικὴ, καὶ μία τοῦ θανάτου, ἡ ἐπείσα-

κτος,

κυ, καὶ ὅτι ἡ μὲν ἐκ Θεοῦ, ἡ δὲ ἐκ τροπῆς καὶ ἐπιβουλῆς τοῦ ἀλλοτρίου.

duc'd afterwards of death; and that the former is from God, and the latter of Error, from the Snares of the Adversary.

β'. Ἠθικὴ ἀποδιδομένη κυριακῶν διατάξεων, συμφωνοῦσα τῇ παλαιᾷ παραδεδομένῃ ἡμῖν θείων νόμων. ἀπαγόρευσις θυμοῦ, φθόνου, διαφθορᾶς, μοιχείας, καὶ πάσης ἀπηγορευμένης πράξεως.

II. Moral Exhortations of the Lord's Constitutions agreeing with the ancient Prohibitions of the divine Laws. The Prohibition of Anger, Spite, Corruption, Adultery and every forbidden Action.

γ'. Ἀπαγόρευσις γοητείας, τεκνοκτονίας, ἐπιορκίας, ψευδομαρτυρίας.

III. The Prohibition of conjuring, murder of Infants, Perjury and False-Witness.

δ'. Ἀπαγόρευσις κακολογίας, αἰσχρότητος, καὶ ἤθους ἰδιώτου, ἀργολογίας ψεύδους, πλεονεξίας, ὑποκρίσεως.

IV. The Prohibition of Evil speaking, and Passion, of deceitful Conduct, or idle Words, Lies, Covetousness, and Hypocrisy.

ε. Ἀπαγόρευσις κακοηθείας, προσωποληψίας, ὀργῆς, μισανθρωπίας, βασκανίας.

V. The Prohibition of Malignity, Acceptation of Persons, Wrath, Malice and Envy.

ς'. Περὶ οἰωνοσκοπικῆς ἢ παιδικῆς.

VI. Concerning Augury and Inchantments.

ζ'. Ἀπαγόρευσις γογγυσμοῦ καὶ αὐθαδείας, καὶ ὑπερηφανίας, καὶ θρασύτητος.

VII. The Prohibition of murmuring Insolence, Pride and Arrogance.

η'. Περὶ μακροθυμίας, ἀκακίας, πραότητος, ὑπομονῆς.

VIII. Concerning Long-suffering, Simplicity, Meekness and Patience.

θ'. Ὅτι χρὴ τοὺς χριστοὺς Χριστοῦ διδασκάλους γονέων πλέον ἡγεῖσθαι· οἱ μὲν γὰρ τὸ εὖ ζῆν, οἱ δὲ τὸ εἶναι μόνον παρέσχον.

IX. That 'tis our Duty to esteem our Christian Teachers, above our Parents: The former being the means of our well being, the other only of our Being.

ι'. Ὅτι χρὴ μὴ ἀποχίζειν ἑαυτοὺς ἁγίων, ἀλλ' εἰρηνεύειν μαχομένους, κρίνειν τε δικαίως, καὶ μὴ προσωποληπτεῖν.

X. That we ought not to divide our selves from the Saints; but to make peace between those that quarrel, to judge Righteously, and not to accept Persons,

ια' Περὶ δισψύχου, ἢ ὀλιγοπίστου.

XI. Concerning him that is doubtful minded and desponding.

ιβ'. Περὶ ἀποτάξεως.

XII. Concerning doing Good.

ιγ'. Ὅπως δεῖ προσφέρεσθαι τοῖς οἰκέταις τοὺς κυρίους, καὶ ὅπως χρὴ ὑποτάσσεσθαι τοὺς οἰκέτας.

XIII How Masters ought to behave themselves to their Servants; and how Servants ought to be subject.

XVI.

XLVI. Who were they that the Holy Apostles sent and ordain'd?

XLVII. A Morning-Prayer.

XLVIII. An Evening-Prayer.

XLIX. A Prayer at Dinner.

μς'. Τίνας πέμπαντες ἐχειροτόνησαν οἱ ἅγιοι Ἀπόστολοι.

μζ'. Πρωϊνὴ εὐχή.

μή Ἑσπερινός.

μθ'. Εὐχὴ ἐπ' ἀρίστῳ.

# CONTENTS

## *of the Eighth Book.*

# ΚΕΦΑΛΑΙΑ

## τῆς ὀγδόης βιβλίου.

Chap. I. ON whose Account, the Powers of Miracles are perform'd.

II. Concerning unworthy Bishops and Presbyters.

III. That to make Constitutions about the Divine Offices to be perform'd in the Churches, is of great Consequence.

IV. Concerning Ordinations.

V. The Form of Prayer for the Ordination of a Bishop.

VI. The Divine Liturgy, wherein is the Bidding Prayer for the Catechumens.

VII. For the Energumens.

VIII. For the Baptized.

IX. The Imposition of Hands and Prayer for the Penitents.

X. The Bidding Payer for the Faithful.

XI. The Form of Prayer for the Faithful.

XII. The Constitution of *James*, the Brother of *John*, the Son of *Zebedee*,

XIII. The Bidding Prayer for the Faithful, after the divine Oblation.

XIV. The Bidding Prayer after the Participation.

α' Τίνων χάριν ἐπιτελῶνται αἱ τῶν σημείων δυνάμεις.

β'. Περὶ τῶν ἐπισκόπων καὶ πρεσβυτέρων ἀναξίων

γ' Ὅτι τὸ διατάσσεσθαι τὰ ἐν ταῖς ἐκκλησίαις ἐπιτελούμενα κεφαλαιώδους ἐστί

δ' Περὶ χειροτονιῶν.

ε. Ἐπίκλησις ἐπὶ χειροτονίας ἐπισκόπων.

ς'. Ἡ θεία λειτουργία, ἐν ᾗ προσφώνησις ὑπὲρ κατηχουμένων.

ζ'. Ὑπὲρ τῶν ἐνεργουμένων.

η Ὑπὲρ τῶν βαπτιζομένων.

θ' Χειροθεσία, καὶ εὐχὴ ὑπὲρ τῶν ἐν μετανοίᾳ.

ι Προσφώνησις ὑπὲρ τῶν πιστῶν.

ια Ἐπίκλησις τῶν πιστῶν.

ιβ'. Διάταξις Ἰακώβου, τοῦ ἀδελφοῦ Ἰωάννου τοῦ Ζεβεδαίου.

ιγ'. Προσφώνησις ἐπὶ τῶν πιστῶν μετὰ τὴν θείαν ἀναφοράν.

ιδ'. Προσφώνησις μετὰ τὴν μετάληψιν.

με' Περὶ

ιε' Ἐπίκλησις μετὰ τὴν μετάληψιν.

ις'. Περὶ χειροτονίας πρεσβυτέρων διάταξις Ἰωάννου τοῦ φιλουμένου ὑπὸ κυρίου.

ιζ'. Περὶ χειροτονίας διακόνων, τοῦ Φιλίππου διάταξις.

ιη'. Ἐπίκλησις χειροτονίας διακόνου

ιθ'. Περὶ διακονίσσης Βαρθολομαίου διάταξις.

κ'. Ἐπίκλησις ἐπὶ χειροτονίας διακονίσσης

κα' Περὶ ὑποδιακόνων διάταξις τοῦ Θωμᾶ.

κβ'. Περὶ ἀναγνωστῶν, τοῦ Ματθαίου διάταξις.

κγ'. Ἰακώβου τοῦ Ἀλφαίου περὶ ὁμολογητῶν διάταξις.

κδ'. Τοῦ αὐτοῦ περὶ παρθένων.

κε' Λεββαίου τοῦ ἐπικληθέντος Θαδδαίου περὶ χηρῶν διάταξις,

κς'. Ὁ αὐτὸς περὶ ἐξορκιστοῦ.

κζ' Σίμων ὁ Καναναίτης, περὶ τῶν ὑπὸ πόσων ὀφείλει χειροτονεῖσθαι ὁ ἐπίσκοπος

κη' Τοῦ αὐτοῦ κανόνες περὶ ἐπισκόπων. πρεσβυτέρων, διακόνων, καὶ λοιπῶν κληρικῶν.

κθ'. Περὶ εὐλογίας ὕδατος καὶ ἐλαίου, τοῦ Ματθίου διάταξις.

λ'. Τοῦ αὐτοῦ περὶ ἀπαρχῶν καὶ δεκατῶν.

λα'. Τοῦ αὐτοῦ περὶ προσφορῶν.

XV. The Form of Prayer after the Participation.

XVI. Concerning the Ordination of Presbyters, the Conſtitution of *John* who was beloved by the Lord.

XVII. Concerning the Ordination of Deacons, the Conſtitution of *Philip*.

XVIII. The Form of Prayer for the Ordination of a Deacon.

XIX. Concerning the Deaconeſs, the Conſtitution of *Bartholomew*.

XX. The Form of Prayer for the Ordination of a Deaconeſs.

XXI. Concerning the Sub deacons, the Conſtitution of *Thomas*.

XXII. Concerning the Readers, the Conſtitution of *Matthew*.

XXIII. Concerning the Confeſſors, the Conſtitution of *James* the Son of *Alphæus*.

XXIV. The ſame Apoſtles Conſtitution, concerning Virgins.

XXV. The Conſtitution of *Lebbæus*, who was ſurnam'd *Thaddæus*, concerning Widows.

XXVI. The ſame Apoſtle concerning the Exorciſt.

XXVII. *Simon* the *Canaanite*, concerning the Number neceſſary for the Ordination of a Biſhop,

XXVIII. The ſame Apoſtles Canons, concerning Biſhops, Prieſts Deacons, and the reſt of the Clergy.

XXIX. Concerning the Eulogy of Water and Oil, the Conſtitution of *Matthias*.

XXX. The ſame Apoſtles Conſtitution concetning Firſt-Fruits and Tythes.

XXXI. The ſame Apoſtles Conſtitutions, concerning the remaining Oblations.

XXXII.

XXXII. Various Canons of *Paul* the Apoſtle, concerning thoſe that offer themſelves to be baptized, whom we are to receive, and whom to reject.

λβ'. Κανόνες διάφοροι Παύλου τοῦ ἀποστόλου περὶ τῶν προσιόντων τῷ βαπτίσματι τίνας δεῖ προσδέχεσθαι καὶ τίνας ἀποβάλλεσθαι

XXXIII. Upon which Days Servants are not to work.

λγ'. Οἵας ἡμέρας δεῖ ἀργεῖν τοὺς οἰκέτας

XXXIV. At what Hours, and why we are to pray.

λδ'. Ποίας ὥρας καὶ διατί ἐν ταύταις δεῖ προσεύχεσθαι.

XXXV. The Conſtitution of *James* the Brother of Chriſt, concerning Evening-Prayer.

λε. Ἰακώβου τοῦ ἀδελφοθεοῦ Χριστοῦ διάταξις περὶ ἑσπερινῆς.

XXXVI. The Bidding Prayer for the Evening.

λς'. Προσφώνησις ὁπλύχνιος.

XXXVII. The Thankſgiving for the Evening.

λζ'. Εὐχαριστία ὁπλύχνιος.

XXXVIII. The Thankſgiving for the Morning,

λή Εὐχαριστία ὀρθρινή.

XXXIX. The Impoſition of Hands for the Morning.

λθ'. Χειροθεσία ὀρθρινή.

XL. The Form of Prayer for the Firſt-fruits.

μ'. Ἐπίκλησις ἐπὶ ἀπαρχῶν.

XLI. The Bidding-Prayer for thoſe departed.

μά. Προσφώνησις ὑπὲρ τῆς κεκοιμημένου

XLII. How and when we ought to celebrate the Memorials of the Faithful departed; and that we ought then to give ſomewhat out of their Goods to the Poor.

μβ' Πῶς δεῖ καὶ πότε γίνεσθαι τὰς τῆς κοιμηθέντων πιστῶν μνείας καὶ ὅτι ἐκ τῆς ὑπαρχόντων αὐτοῖς, δεῖ παρέχεσθαι πένησι.

XLIII. That Memorials or Mandates, do not at all profit the wicked who are dead.

μγ'. Ὅτι τοὺς ἀσεβῶς τελευτῶντας οὐδὲν ὀφελοῦσι μνεῖαι, ἢ ἐντολαί.

XLIV. Concerning Drunkards.

μδ. Περὶ μεθύσων.

XLV. Concerning the receiving ſuch as are perſecuted for Chriſts ſake.

μέ. Περὶ τῶν ὑποδεχεσθαι τοὺς διὰ Χριστὸν διωκομένους.

XLVI. That Every one ought to remain in that Rank wherein he is plac'd; but not ſnatch ſuch Offices to himſelf, which are not intruſted with him.

μς'. Ὅτι ἕκαστος ἐν ᾧ ἐτάχθη ὀφείλει ἐμμένειν καὶ φυλάσσειν τὸ τάξιν, ἀλλὰ μὴ ἑαυτῷ ἁρπάζειν τὰ μὴ ἐγχειρισθέντα.

XLVII. The Eccleſiaſtical Canons.

μζ'. Κανόνες ἐκκλησιαστικοί.

*** ΔΙΑΤΑΓΑΙ *** Pag 199.

# ΤΩΝ ΑΓΙΩΝ ΑΠΟΣΤΟΛΩΝ ΔΙΑ ΚΛΗΜΕΝΤΟΣ ΤΟΥ ΡΩΜΑΙΩΝ ΕΠΙΣΚΟΠΟΥ ΤΕ ΚΑΙ ΠΟΛΙΤΟΥ.

καθολικὴ διδασκαλία.

## ΒΙΒΛΙΟΝ ΠΡΩΤΟΝ,

Περὶ λαϊκῶν.

# CONSTITUTIONS OF THE *HOLY APOSTLES*, By CLEMENT BISHOP and CITIZEN of *ROME*: The Catholick Doctrine.

## BOOK I.

### SECT. I.

*Concerning the Laity.*

ΟΙ ἀπόστολοι καὶ οἱ πρεσβύτεροι πᾶσι τοῖς ἐξ ἐθνῶν πεπιστευκόσιν εἰς τὸν κύριον Ἰησοῦν Χριστὸν,

THE Apostles and Elders to All those who from among the Gentiles have believ'd in the Lord Jesus Christ; Grace and Peace from

[1] ἐπὶ. V.

Almighty God, through our Lord Jesus Christ, be multiply'd unto you in the Acknowledgment of him.

Isa. v. 7, 2. The Catholick Church is the Plantation of God, and his beloved Vineyard; containing those who have believed in his unerring Divine Religion; who are the Heirs by Faith of his everlasting Kingdom; who are Partakers of his Divine Influence, and of the Communication of the Holy Spirit; who are arm'd and inwardly strengthen'd with his Fear, through *Jesus*; who enjoy the Benefit of the sprinkling of the precious and innocent Blood of *Christ*; who have free Liberty to call Almighty God, Father; being Fellow-heirs and Joint-Partakers of his beloved Son: Hearken to this Holy Doctrine, you who enjoy his Promises, as being deliver'd by the Command of your Saviour, and agreeable to his glorious Words. Take care,

*** Pag. 200.

χάρις ὑμῖν καὶ εἰρήνη ἀπὸ τοῦ παντοκράτορος Θεοῦ διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ πληθυνθείη ἐν ἐπιγνώσει αὐτοῦ.

Θεοῦ φυτεία ἡ καθολικὴ ἐκκλησία, καὶ ἀμπελὼν αὐτοῦ ἐκλεκτὴ, οἱ πεπιστευκότες εἰς τὸ ἀπλανὲς θρησκεῖαν αὐτοῦ, οἱ τοῦ αἰωνίου κατάρχοντες διὰ πίστεως βασιλείου αὐτοῦ, οἱ δυνάμεως αὐτοῦ ἐπιλαφόμενοι καὶ μεταδίδοντες τοῦ ἁγίου πνεύματος, **ὡπλισμένοι διὰ Ἰησοῦ, καὶ ἐνισχυόμενοι τὸν φόβον αὐτοῦ, ῥαντίσματος μέτοχοι τοῦ τιμίου καὶ ἀχράντου αἵματος τοῦ Χριστοῦ, οἱ παῤῥησίαν ἐπιλαφόμενοι τὸν παντοκράτορα Θεὸν, πατέρα καλεῖν, συγκληρονόμοι καὶ συμμέτοχοι τοῦ ἠγαπημένου παιδὸς αὐτοῦ· ἀκούσατε διδασκαλίαν ἱερὰν οἱ ἀντεχόμενοι τῆς ἐπαγγελίας αὐτοῦ ἐκ προστάγματος τοῦ σωτῆρος, [1]ὑμοσοιχῶν"

[1] ὁμοσοιχῶς. V.

τῶν

τᾶς ἐνδόξοις φιλογάμις αὐτῶ. Φυλάσσεσθε οἱ Θεῦ υἱοὶ ἅπαντα εἰς ὑπακοὴν Θεῦ πρᾴσσειν· καὶ γίνεσθε ἀρεσοὶ ὄν πᾶσι [1] Χριστῶ τῷ Θεῷ ἡμῶν. Ἐὰν γάρ τις ἀνομίαν μεταδιώκῃ & τὰ ἐναντία τῷ θελήματι τῦ Θεῦ ποιῇ, ὡς τοιοῦτος μὲν ἔσται τῷ Θεῷ ὁ τοιοῦτος λογισθήσεται.

ye Children of God, to do all things in obedience to God; and in all things please Christ, who is our God. For if any Man follows Unrighteousness, and does those things that are contrary to the Will of God, such an one will be esteem'd by God as the Disobedient Heathen.

Ἀπέχεσθε οὖν πάσης πλεονεξίας καὶ ἀδικίας· καὶ γὰρ ἐν τῷ νόμῳ γέγραπται· Οὐκ ἐπιθυμήσεις τὴν γυναῖκα τῦ πλησίον σου, οὐδὲ τὸν ἀγρὸν αὐτῦ, οὐδὲ τὸν παῖδα αὐτῦ ἢ τὴν παιδίσκην αὐτῦ, ἢ τὸν βοῦν αὐτῦ, ἢ τὸ ὑποζύγιον αὐτῦ, ἢ ὅσα τῦ πλησίον σου ἐστίν· ὅτι ἡ πᾶσα τέχνη ἐπιθυμία ἐστὶ τῦ πονηροῦ ὑπάρχει. Ὁ γὰρ ἐπιθυμήσας τὴν γυναῖκα, ἢ τὸν παῖδα, ἢ τὴν παιδίσκην τῦ πλησίον, ἤδη ἐστὶ μοιχὸς καὶ κλέπτης ἐστίν. ἐὰν μὴ

Abstain therefore from all unlawful Desires and Injustice: For it is written in the Law, *Thou shalt not covet thy Neighbour's Wife, nor his Field, nor his Man-Servant, nor his Maid-Servant, nor his Ox, nor his Ass, nor any thing that is thy Neighbour's:* For all coveting of these things is from the Evil One. For he that covets his Neighbour's Wife, or his Man-Servant, or his Maid-Servant, is already in his Mind an Adulterer, and a Thief; and if he does not repent is condemn'd by our Lord Jesus Christ: Through CAP. I. Exod. xx. 17.

[1] κυρίῳ V.

whom Glory be to God for ever. *Amen.* For He says in the Gospel, recapitulating, and confirming, and fulfilling the Ten Commandments of the Law, *It is written in the Law, Thou shalt not commit Adultery: But I say unto you*; That is, I said in the Law, by *Moses*; But now I say unto you my Self, *whosoever shall look on his Neighbour's Wife, to lust after Her, hath committed Adultery with her already in his Heart.* Such an one is condemn'd of Adultery who Covets his Neighbours Wife in his Mind. But He that Covets an Ox or an Ass, does not he design to steal them? to apply them to his own Use, and to lead them away? Or again, He that covets a Field, and continues in such a Disposition, does not he wickedly contrive how to remove the Land-marks, and so compel the Possessor to part with somewhat for nothing?

Matt. v. 27.

μεταγνῷ, [1] κέκραγε δὲ τοῦτο τῇ κυρίᾳ ἡμῶν Ἰησοῦ Χριστῷ, [2] δι' οὗ ἡ δόξα [3] τῷ Θεῷ εἰς τοὺς αἰῶνας. Ἀμήν. Λέγει γὰρ ἐν τῷ εὐαγγελίῳ, ἀνακεφαλαιούμενος καὶ σημαίνων καὶ πληρῶν τὸ δεκάλογον τοῦ νόμου· ὃν ἐν τῷ νόμῳ γέγραπται, ὁ μοιχεύσεις· ἐγὼ δὲ λέγω ὑμῖν· πᾶς ὁ βλέπων γυναῖκα τοῦ πλησίον πρὸς τὸ ἐπιθυμῆσαι αὐτὴν, ἤδη ἐμοίχευσεν αὐτὴν ἐν τῇ καρδίᾳ αὐτοῦ. Ἔτι καὶ ἐκεῖνο μοιχὸς καὶ ἔννοιαν, ὁ ἐπιθυμήσας. Ὁ δὲ τὸν βοῦν ἢ τὸν ὄνον ἐπιθυμήσας, οὐκ ἐπὶ τῷ κλέψαι, καὶ ἰδιοποιήσασθαι, ἢ καὶ ἀπαγαγεῖν αὐτὰ βιάσεται; ἢ ὁ τὸν ἀγρὸν πάλιν ἐπιθυμήσας καὶ ἐπιμένας τῇ τοιᾷδε διαθέσει, οὐ πονηρεύεται, ὅπως ὁρογλυφήσας ἀναγκάσῃ τὸν ἔχοντα τοῦ μηδενὸς ἀποδόσθαι

[1] καὶ V. [2] ᾧ. V. [3] deest. V.

αὐτῷ;

αὐτῷ· φησὶ γάρ που [1]ὁ προφήτης· Οὐαὶ οἱ συνάπτοντες οἰκίαν οἰκίᾳ, καὶ ἀγρὸν πρὸς ἀγρὸν ἐγγίζοντες, ἵνα τοῦ πλησίον ἀφέλωνται τι· [2]διὸ λέγει· μὴ οἰκήσετε μόνοι ἐπὶ τῆς γῆς· ἠκούσθη γὰρ εἰς τὰ ὦτα κυρίου σαβαὼθ ταῦτα. Καὶ ἀλλαχοῦ· Ἐπικατάρατος ὁ μετατιθεὶς ὅρια τοῦ πλησίον αὐτοῦ καὶ ἐρεῖ πᾶς ὁ λαός, [3]γένοιτο. Διό φησιν ὁ Μωσῆς. Οὐ μετακινήσεις ὅρια τοῦ πλησίον σου, [4]ἃ ἔθεντο πατέρες σου· Διὰ [5]τοῦτο ἔν φόβοι, θάνατοι, δικαστήρια, καταδίκαι, καὶ [6]τοῦ Θεοῦ τοῖς τοιούτοις ἐπακολουθοῦσι· τοῖς δὲ ὑπηκόοις Θεῷ ἁπλοῦς τοῖς ἐν νόμῳ Θεοῦ [7]ἁπλοῦς, ἀληθὴς, ζῶν, ἔτι καὶ ὑπάρχει· ὃ σὺ μισεῖς ὑφ' *** ἑτέρου σοι γενέσθαι, οὐ ἄλλῳ τινὶ ποίησις· ὁ βάλλῃ τὴν γυναῖκά σου εἰς ἁμαρτίαν κακῶς· εἰς ἁμαρτίαν

For as the Prophet somewhere speaks, *Wo to those who join house to house, and lay field to field, that they may deprive their Neighbour of somewhat which was his.* Wherefore he says, *Must you alone inhabit the Earth? For these things have been heard in the Ears of the Lord of Hosts.* And elsewhere, *Curſed be he who removeth his Neighbours Land-marks: and all the People ſhall ſay Amen.* Wherefore, *Moſes* ſays, *Thou ſhalt not remove thy Neighbours Land-marks, which thy Fathers have ſet.* Upon this Account therefore, Terrors, Death, Tribunals and Condemnations follow ſuch as theſe from God. But as to thoſe who are obedient to God, there is one Law of God, ſimple, true, living, which is this, *Do not that to another which thou hateſt another ſhould do to thee.* Thou wouldſt not that any one ſhould look upon thy Wife with an evil Deſign to corrupt her; Do not thou therefore look upon

Iſa. v. 8.

Deut. xxvii. 17.

xix. 17.

Tob. iv. 16.

*** Pag 201.

[1] Ἡσαΐας. V. [2] διὸ. V. [3] γένοιτο, γένοιτο. V. [4] deeſt. V. [5] ταῦτα. V. [6] deeſt V. [7] deeſt V.

thy Neighbours Wife with a wicked intention. Thou wouldst not that thy Garment should be taken away, do not thou therefore take away anothers. Thou wouldst not be beaten, reproach'd, affronted; Do not thou therefore serve any other in the like Manner.

φθορὰν ἀυτῆς, μηδὲ σὺ τῇ τοῦ πλησίον σε γυναικὶ κακοήθως ἀπανίσῃς. Οὐ βέλῃ σε τὸ ἱμάτιον ἀρθῆναι, μηδὲ σὺ τὸ τοῦ ἑτέρου ἄρῃς. Οὐ θέλεις πληγῆναι, λοιδορηθῆναι, ὑβρισθῆναι, μηδὲ σὺ ἄλλῳ ταῦτα διαθῇς.

II. But if any one curse thee, do thou bless him: For it is written in the Book of *Numbers, He that blesseth thee is blessed, and he that curseth thee is cursed.* In the same manner it is written in the Gospel, *Bless them that curse you.* Being injur'd, do not avenge yourselves, but bear it with Patience; for the Scripture speaks thus, *Say not thou, I will avenge my self on my Enemy for what Injuries he has offered me; but acquiesce under them, that the Lord may right thee, and bring Vengeance upon him who has injur'd thee.* For so says he again in the Gospel, *Love your Enemies; do good to them that*

Num. xxiv. 9.

Luke vi. 28.

Prov. xx. 22.

Matt. v. 44.

Αλλὰ καταρᾶταί σε τις; σὺ εὐλόγησον αὐτόν. Οὐ γέγραπται ἐν τῇ βίβλῳ τῶν ἀριθμῶν· Ὁ εὐλογῶν σε εὐλόγηται· καὶ ὁ καταρώμενός σε, κεκατάραται. Ὁμοίως δὲ ἐν τῷ εὐαγγελίῳ γέγραπται· Εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς· ἀδικούμενοι μὴ ἀμύνεσθε, ἀλλ' ὑπομένετε· ὅτι λέγει ἡ γραφή. Μὴ εἴπῃς, τίσομαί σε ἐχθρόν, ὃς με ἠδίκησεν. Ἀλλ' ὑπόμεινον, ἵνα σε [1] ἐκδικήσῃ ὁ κύριος, καὶ ἀδικίαν ἐπαγάγῃ τῷ ἀδικοῦντί σε. Καὶ πάλιν ἐν τῷ εὐαγγελίῳ λέγει· Ἀγαπᾶτε τοὺς ἐχθροὺς ὑ-

[1] βοηθήσῃ V.

μῶν.

μῶν· καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς, καὶ προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς καὶ διωκόντων[1] καὶ ἔσεσθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν τοῖς οὐρανοῖς, ὅτι τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθοὺς, καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους. Προσέχωμεν οὖν ἀγαπητοὶ τῇ ἐντολῇ ταύτῃ, ἵνα τέκνα φωτὸς εὑρεθῶμεν προάγοντες αὐτάς.

*hate you; and pray for them which despitefully use you, and persecute you; and ye shall be the Children of your Father which is in Heaven; for he maketh his Sun to shine on the Evil and on the Good, and raineth on the Just and Unjust.* Let us therefore, Beloved, attend to these Commandments, that we may be found to be the Children of Light by doing them.

## Sect. II.

Βαρύζετε οὖν οἱ δοῦλοι τοῦ υἱοῦ τοῦ Θεοῦ, ἀλλήλοις. Ὁ μὲν ἀνὴρ [2]πρὸς τὴν ἑαυτοῦ γυναῖκα [2]ἔστω μὴ ὑπερήφανος, μηδὲ ἀλαζών, ἀλλ' εὐπαλαγχνος, εὐμετάδοτος, τῇ ἰδίᾳ γυναικὶ [2]μόνον βελόμενος ἀρέσκειν, καὶ ταύτην ἐγκρατεύσθαι σωφρονοῦσαν κατανύμενος εἶναι αὐτῇ.

BEAR therefore with one another, ye Servants and Sons of God. Let the Husband not be insolent nor arrogant towards his Wife; but compassionate, bountiful, willing to please his own Wife alone, and treat her honourably and obligingly, endeavouring to be agreeable to Her.

III. Μὴ καλλωπιζόμενος εἰς ὃ ἀγρυπνᾷ ἵνα [3]ἑτέραν γυναῖκα ἐπὶ

III. Do not adorn thy self in such a manner as may entice another Woman to

[1] ὑμᾶς. V. [2] absunt V. [3] al. ἑταίραν. νεωτέραν. V.

thee. For if thou art overcome by her, and sinnest with her, eternal Death will overtake thee from God; and thou wilt be punish'd with sensible and bitter Torments: Or if thou dost not perpetrate such a wicked Act, but shakest her off, and refusest her, in this case thou art not wholly innocent, even tho' thou art not guilty of the Crime it self, upon account of thy bare adorning thy self, so that a Woman was ensnared to desire thee. For thou art the cause that the Woman was so affected, and by her lusting after thee was guilty of Adultery with thee; yet art thou not so guilty, because thou didst not send to her, who was ensnar'd by thee; nor didst thou desire her. Since therefore thou didst not deliver up thy self to her, thou shalt find Mercy with the Lord thy God, who hath said, *Thou shalt not commit Adultery*, and, *Thou shalt not covet*. For if such a Wo-

Εἴτε γὰρ ἀναγκασθεὶς ὑπ' αὐτῆς, ἁμάρτῃς εἰς αὐτὴν, θάνατός σοι παρὰ Θεοῦ ἐπελεύσεται αἰώνιος ἐν αἰσθήσει πικρῶς κολαζομένῳ. Εἴτε μὴ ποιήσῃς τὸ μυσαρὸν, ἀλλ' ἀποστραφεὶς αὐτὴν, ἀρνήσῃ [1] αὐτὴν, καὶ τοῦτο ἥμαρτες, εἰ δὲ μὴ "ποιήσῃς", μόνον οὐ τὸ ἔργον τοῦ καλλωπισμοῦ σου παγιδεύσαι γυναῖκα εἰς τὸ ἐπιθυμῆσαί σου· ἐποίησας γὰρ τοῦτο παθεῖσθαι ἔργον τῆς ὀρέξεως μοιχεύσηναι ἐπὶ σοί· ἀλλ' οὐχ ἕως ἄκρου ὑπάρχεις, ἔργον τὸ μὴ προσαποστεῖλαί σε τῇ ἐπὶ σε πεπαγιδευμένῃ· οὐ γὰρ σὺ ἐπεθύμησας αὐτῆς· μὴ συνεπιδιδοὺς οὖν αὐτῇ ἑαυτὸν ἐλεηθήσῃ ὑπὸ κυρίου τοῦ Θεοῦ σου τοῦ εἰπόντος, Οὐ μοιχεύσεις, καὶ οὐκ ἐπιθυμήσεις. ** Εἰ γὰρ ἐκείνη θεραπεύσῃ σε, ἢ ἀκαίρως συνεπτύσατο, ἐπλήγη τὸ διάνοιάμ, καὶ προσέπεμψέ σοι, οὐ ὡς θεοσεβὴς πρὸς ἑαυτῷ [3]

** Pag. 202.

Exod. xx. 14, 17.

[1] al. αὐτὸ & V. [2] al. ἐπίσεις pro ἐπίασης. ἐφ' ἵσυς V. [3] ἀπεχθῆ, καὶ οὐκ ἥμαρτες εἰς αὐτῷ v.

ἐκείνη

ἐκείνη μνήσει τῆ καρδίᾳ ἐπεθαυμάκεσθη, ὑμόρφε νεωτέρᾳ ὑπαρχοντός σε ⁊ κεκαλλωπισμένε, ὥστε ἐραθῆναί σε, ἔνοχος δείσκη σὺ ⁊ ἐκείνης πεπλῆχθαι, ὡς ἄπος αὐτῆς σκανδάλε γενόμενος, ἡ ⁊ ἐαὶ κληρονόμος. Διὸ λείπεται σοὶ θεὸν ὅπως μηδέν σοι ἀφ' τέτε κακὸν συμβῆ. Οὐ γὰ ἀνθρώποις σε χρὴ ἀρέσκειν εἰς ἁμαρτίαν· ἀλλὰ Θεῷ εἰς ὁσιότητα ζωῆς τε, ⁊ ἀναπαύσεως τ αἰωνίε ἀντέχεθαι. Τὸ μὲν τ φύσεως σοι δεδομένον ἐκ Θεῦ κάλλος μὴ ὑπερσεπικαλλώπιζε, ἀλλὰ λαπεινοφρόνως μετείασον αὐτὸ πρὸς ἀνθρώπες, ὅπω τ τρίχα σε τ κόμης μὴ ὑπερτρέτων, μᾶλλον δ' ξυσηρῶν ⁊ κατακείρων αὐτήν· ἵνα μὴ [2] κατακτενιζομένε σε ⁊ ἀσκιλλον τρέφοντος τ κεφαλὴν, ἢ καταμυρισμένε σε, ἐπαγάγῃς

man upon ſight of thee, or unſeaſonable meeting with thee, was ſmitten in her mind, and ſent to thee; but thou, as a religious Perſon, didſt refuſe her, if ſhe was wounded in her Heart by thy Beauty, and Youth, and Adorning, and fell in love with thee, thou wilt be found guilty of her Tranſgreſſions; as having been the Occaſion of Scandal to her; and ſhalt Matth. inherit a Wo. Wherefore pray xviii. 17. thou to the Lord God, that no Miſchief may befal thee upon this account: For thou art not to pleaſe Men, ſo as to commit Sin; but God, ſo as to attain Holineſs of Life, and be Partaker of everlaſting Reſt. That Beauty which God and Nature has beſtow'd on thee do not farther beautifie; but modeſtly diminiſh it before Men. Thus, do not thou permit the Hair of thy Head to grow too long, but rather cut it ſhort; leſt by a nice combing thy Hair, and wearing it long, and anointing thy ſelf, thou draw upon

[1] deeſt. V. [2] κεκακνιζομένε. V.

thy

thy self such ensnar'd, or ensnaring Women. Neither do thou wear over-fine Garments to seduce any; neither do thou, with an evil Subtilty, affect over-fine Stockings, or Shooes for thy Feet, but only such as suit the Measures of Decency and Usefulness. Neither do thou put a Gold-Ring upon thy Fingers; for all these Ornaments are the Signs of Lasciviousness; which if thou be solicitous about, in an indecent manner, thou wilt not act as becomes a good Man: For it is not lawful for a Man, who is a Believer, and belongs to God, to permit the Hair of his Head to grow long, and to bush it up together, nor to suffer it to spread abroad, nor to puff it up, nor by nice Combing and Platting to make it curl and shine; since that is contrary to the Law, which says thus, in its Additional Precepts,

Levit. xix. 27. xxi. 5. *You shall not make to your selves Curls and round Rasures.* Nor may Men destroy the

γῆς σεαυτῷ τὰς ὕπως ἀγρδυομένας ἢ ἀγρδυέσας γυναῖκας. Μηδὲ ἐπιτηδευομένη Σὺ τῇ ἐσθῆτι χρῆσῃ εἰς ἀπάτην, μηδὲ ἀναξυρίδας, ἢ κρηπῖδας Σὺ τοῖς ποσὶ καταστέχνως [1] ὑποῤῥάψῃς." Ἀλλὰ δὲ τὸ σεμνόπρεπὲς τὸ χρείας μόνον· μηδὲ χρυσόλιθον Σφενδόνην τῇς δακτύλοις σε ἐνθῇς, ὅτι ταῦτα πάντα ἑταιρισμοῦ πεκμήρια ὑπάρχει, ἅπερ ἀγαθὸν ἄνδρα ἐργασήκην ὄντα δεῖ ἀποδύων ἐ ποιήσεις δικαίως. Πιστῷ γάρ σοι ὄντι Σὺ ἀνδρώπῳ τῷ Θεῷ σὴν ἔξεστί [2] σοι" τρέφειν τὰς τρίχας τῆς κεφαλῆς, ἢ ποιεῖν [3] εἰς ἓν", ὅ ἐστι σωστάλιον· ἢ [4] ἀπόχυμα", ἢ μεμερισμένην πρᾶν· ἐδὲ ἐξ ὀγκοπιεῖν, ἢ πλέξαι-νοντα τι Σὺ πλάσσοντα ἕλιγα πλακτεῖν, ἢ ξανθοπιεῖν αὐτήν· ἐπείπερ Σὺ ὁ νόμος ἀπαγορδύει φάσκων ἐν τῷ Δευτερο-

[1] ὑπερῤῥίψῃς. V. [2] deest. al. [3] Σισόην. V. [4] ἀπόχημα V.

νομίῳ

νομίῳ· *** Οὐ ποιήσετε ὑμῖν σχοῖνον, ἐδὲ ἀναξυρίδας. Χρὴ γὰρ ἐδὲ γυναῖκα τρίχα ἀφθαρσίαν, καὶ τὸ μορφοῦν ἀνθρώπου παρὰ φύσιν ἐξαλλάσσειν. Οὐκ ἀπομαδαρώσετε γάρ, φησιν ὁ νόμος, τὰς πώγωνας ὑμῶν. Τοῦτο γὰρ γυναικὶν εὐπρεπὲς ὁ κτίσας ἐποίησε Θεός· ἀνδράσι δὲ ἀθέμιτον ἐδικαίωσε. Σὺ δὲ ταῦτα ποιῶν ἀφ' ἁρέσκειαν, ἐναντίος τῷ νόμῳ, βδελυκτὸς γίνῃ παρὰ Θεῷ τῷ κτίσαντί σε καθ' εἰκόνα ἑαυτοῦ. Ἐὰν οὖν θέλῃς Θεῷ ἀρέσκειν, ἀπόσχου πάντων ὧν μισεῖ αὐτός, καὶ μηδὲν πράσσε τῶν αὐτῷ ἀπαρεσκόντων.

Hair of their Beards, and unnaturally change the Form of a Man. For the Law ſays, *Ye ſhall not marr your Beards.* For God has made this decent for Women, but has determined that 'tis unſuitable for Men. But if thou do theſe things to pleaſe Men, in Contradiction to the Law, thou wilt be abominable with God, who created thee after his own Image. If therefore thou wilt be acceptable to God, abſtain from all thoſe things which he hates; and do none of thoſe things that are unpleaſing to him.

*** Pag. 203.

Levit. xix. 27. xxi. 5.

## Sect. III.

Οὐκ ἔσῃ ὡς [1]πετόμενος καὶ ἐμπαιπαιτῶν καὶ ἀλώμενος ἐν τῇ ῥύμῃ, [2]ἀκαιρεπόπτης τῶν κακῶς ζώντων· ἀλλὰ τῇ τέχνῃ σε καὶ τῷ ἔργῳ σε προσέχων,

THOU ſhalt not be as a Wanderer and Gadder Abroad, rambling about the Streets, without juſt Cauſe, to ſpy out ſuch as live wickedly. But by minding thy own Trade and Employ- IV.

[1] πωτώμενος. V. [2] ἀκαιρεπόσκοπος. V.

ment,

ment, endeavour to do what is acceptable to God. And keeping in mind the Oracles of Christ, meditate in the same continually. For so the Scripture says to thee, *Thou shalt meditate in his Law Day and Night; when thou walkest in the Field, and when thou sittest in thine House, and when thou lyest down, and when thou risest up, that thou mayst have Understanding in all things.* Nay, altho' thou beest rich, and so dost not want a Trade for thy Maintenance, be not one that gads about, and walks abroad at random. But either go to some that are Believers, and of the same Religion, and confer and discourse with them about the lively Oracles of God:

Jos. i. 8. Deut. vi. 7.

*,* Pag. 204.

V. Or if thou stayest at home, read the Books of the Law, of the Kings, with the Prophets, sing the Hymns of *David*, and peruse diligently the Gospel, which is the Completion of the other.

τῷ θεῷ φίλα διώκειν, καὶ τὰ τοῦ Χριστοῦ λόγια διὰ μνήμης ἔχειν διηνεκῶς μελέτα. Λέγει γὰρ ἡ γραφή σοι, ὅτι ἐν τῷ νόμῳ αὐτοῦ μελετήσεις ἡμέρας καὶ νυκτὸς, ὅταν περιπατῇς ἐν ἀγρῷ καὶ ἐν οἴκῳ καθήμενος, καὶ ἐγειρόμενος, καὶ ἀναπαυόμενος· ἵνα συνιῇς ἐν πᾶσιν. Ἀλλ' εἰ καὶ πλούσιος ὑπάρχεις, χρείαν τέχνης πρὸς σὸν ἔχων τρέφεσθαι, μὴ ῥεμβὸς γίνου, μηδὲ ἀκαιροπερίπατος· ἀλλ' εἴτε πορεύῃ πρὸς τοὺς πιστοὺς καὶ ὁμοδόξους, συμβάλλων τὰ ζωοποιὰ προσομίλει ῥήματα.

Εἰ δὲ μὴ, καθεζόμενος ἔνδον ἀνάγινωσκε τὸν νόμον, τοὺς βασιλέας, τοὺς προφήτας· ψάλλε τοὺς ὕμνους. Δαβὶδ· διέρχου ἐπιμελῶς τὸ εὐαγγέλιον τὸ τούτων συμπλήρωμα.

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[1] καὶ V. [2] ἀκαιροπάτος V.

Τῶν ἐθνικῶν βιβλίων πάντων ἀπέχου. [1] Τί γάρ σοι & ἀλλοτρίοις λόγοις, ἢ νόμοις, ἢ ψευδοπροφήταις, οἵτινες ἀνατρέπουσι τὴν πίστεως τὴν ἐλαφρὰν; τί γάρ σοι & λείπει ἐν τῷ νόμῳ τοῦ Θεοῦ, ἵνα ἐπ' ἐκεῖνα τὰ [2] ἐθνόμυθα ἐρμήνευς; εἴτε γὰρ ἱστορικὰ θέλεις διέρχεσθαι, ἔχεις τοὺς βασιλείους· εἴτε σοφιστικὰ & ποιητικά, ἔχεις τοὺς προφήτας, τὸν Ἰὼβ, τὰς παροιμίας, ἐν οἷς πάσης ποιήσεως & σοφιστείας πλείονα ἀγχίνοιαν εὑρήσεις, ὅτι κυρίου τοῦ μόνου σοφοῦ Θεοῦ φωναί εἰσιν. εἴτε ἀσματικῶν ὀρέγῃ, ἔχεις τοὺς ψαλμούς· εἴτε ἀρχαιογονίας; ἔχεις τὴν γένεσιν· * * * εἴτε νομίμων καὶ προστακτικῶν, τὸν ἔνδοξον κυρίου τοῦ Θεοῦ νόμον. Πάντων οὖν τῶν ἀλλοτρίων & διαβολικῶν ἰσχυρῶς ἀπέχου. Πλὴν

Abſtain from all the Heathen Books. For what haſt thou to do with ſuch foreign Diſcourſes, or Laws, or falſe Prophets, which ſubvert the Faith of the Unſtable? For what Defect doſt thou find in the Law of God, that thou ſhouldeſt have Recourſe to thoſe Heatheniſh Fables? For if thou haſt a mind to read Hiſtory, thou haſt the Books of the Kings: If Books of Wiſdom or Poetry, thou haſt thoſe of the Prophets, of *Job*, and the Proverbs; in which thou wilt find greater depth of Sagacity than in all the Heathen Poets, and Sophiſters, becauſe theſe are the Words of the Lord, the only Wiſe God. If thou deſireſt ſomething to ſing, thou haſt the Pſalms; if the Origin of things, thou haſt *Geneſis*; if Laws and Statutes, thou haſt the glorious Law of the Lord God. Do thou therefore utterly abſtain from all ſtrange and Diabolical Books. Nay, when thou VI. *** Pag. 205.

[1] τὰ αἱρετικὰ μὴ ἀναγίνωσκε. v. [2] ἐκθύμυθα. V.

readeſt

readeſt the Law, think not thy ſelf bound to obſerve the Additional Precepts, though not all of them, yet ſome of them. Read thoſe barely for the ſake of Hiſtory, in order to the Knowledge of them, and to glorify God that he has delivered thee from ſuch great and ſo many Bonds. Propoſe to thy ſelf to diſtinguiſh what Rules were from the Law of Nature, and what were added afterwards, or were ſuch Additional Rules as were introduc'd and given to the *Iſraelites* after the making of the Calf. For the Law contains thoſe Precepts which were ſpoken by the Lord God before the people fell into Idolatry, and made a Calf like the *Egyptian Apis*, that is, the Ten Commandments. But as to thoſe Bonds which were farther laid upon them after they had ſinn'd, do not thou draw them upon thy ſelf: For our Saviour came for no other Reaſon but that He

καὶ τὸν νόμον ἀναγινώσκων, τὰ ὃν αὐτῷ ἐπεισακτων ἄπεχε· εἰ δὲ μὴ πάντων, ἀλλὰ γοῦν τὰ τῆς δευτερώσεως· μόνον ἵνα πρὸς ἱστορίαν ἀναγίνωσκε, εἰς ὃ γινώσκειν σε, καὶ δοξάζειν τὸν Θεὸν, ὅτι ἀπὸ τοιούτων καὶ τοσούτων ἐρρύσατό σε δεσμῶν. Ἔστω δέ σοι πρὸ ὀφθαλμῶν γινώσκειν, τί νόμος φυσικὸς, καὶ τί πρὸς [1] τὴν δευτερώσεως, τά τε ὄντα τῇ ἐρήμῳ τοῖς μεγροποιήσασι δοθέντα ἐπεισακτα. Νόμος γάρ ἐστι, τίνα ἐλάλησε κύριος ὁ Θεὸς πρὸ τοῦ τὸν λαὸν εἰδωλολατρῆσαι [2] καὶ μοσχοποιῆσαι τὸν παρ' Αἰγυπτίοις Ἆπιν, τουτέστιν ἡ δεκάλογος· ἃ δὲ ἁμαρτήσασιν αὐτοῖς ἐπετέθη δεσμά. οὐ σε αὐτῷ μὴ ὑπάσασθαι. Ὁ γὰρ σωτὴρ ἡμῶν οὐ διὰ ἔπεσον οὐκ ἦλθεν, ἢ ἵνα [3] ῥύσηται τὰς ὑποδίκους τῆς ἀποκειμένης ὀργῆς, καὶ πληρώσῃ τὸν νόμον καὶ τοὺς προφήτας, καὶ τὰ δεσμὰ

[1] δὲ. v. [2] desunt. v. [3] desunt. v.

τ̃ ὀδυνηρώσεως τ̃ ἐπειούκλων ἢ παύσῃ ἢ μεταθῇ. Διὰ γὰρ τοῦτο προσκαλέμενος ἡμᾶς ἔλεγε Δεῦτε [1] πρός με πάντες οἱ κοπιῶντες & πεφορτισμένοι, κἀγὼ ἀναπαύσω ὑμᾶς. Σὺ οὖν ἀναγνοὺς τ̃ νόμον σύμφωνον ὄντα τ̃ εὐαγγελίῳ καὶ τοῖς προφήταις, ἀναγίνωσκε καὶ τὰς βασιλείας, ὅπως εὑρεθῇ ἐν σοὶ, ὁποῖοι δίκαιοι ἐγένοντο βασιλεῖς, καὶ ἠυξήθησαν ὑπὸ Θεοῦ, & ἡ ἐπαγγελία τ̃ αἰωνίου ζωῆς αὐτοῖς διέμεινε παρ' αὐτῷ· ὅσοι δὲ βασιλεῖς ἐξεπόρνευσαν ἀπὸ Θεοῦ, ἐν ἀποστασίᾳ αὐτῶν σωτύμως ἀπώλοντο τ̃ δὲ Θεοῦ δικαιοκρισίᾳ, καὶ τ̃ αὐτοῦ ζωῆς ἐστερήθησαν. ἀντὶ ἀναπαύσεως αἰωνίου κόλασιν κληρωσάμενοι, ταῦ-

*** τῶν ἐν ἀναγινώσκων, πολὺ τ̃ πίστ̃ αὐξηθεὶς, προσοικοδομήθη Χριστῷ, & σῶμα καὶ might deliver thoſe that were obnoxious thereto from that Wrath which was reſerved for them; that he might fulfil the Law and the Prophets; and that he might abrogate or change thoſe ſecondary Bonds, which were ſuperadded to the reſt of the Law. For therefore does He call to us, and ſay, *Come unto me all ye that labour and are heavy laden, and I will give you Reſt.* When therefore thou haſt read the Law, which is agreeable to the Goſpel, and to the Prophets, read alſo the Books of the *Kings*, that thou mayſt thereby learn which of the Kings were righteous, and how they were proſper'd by God; and how the Promiſe of Eternal Life continued with them from him. But thoſe Kings which went a whoring from God did ſoon periſh in their Apoſtacy by the righteous Judgment of God, and were depriv'd of his Life, inheriting, inſtead of Reſt, Eternal Puniſhment.

Matt. xi. 28.

*** Pag. 205.

[1] deeſt. V.

nishment. Wherefore by reading these Books thou wilt be mightily strengthen'd in the Faith, and edify'd in Christ, whose Body and Member thou art. Moreover, when thou walkest abroad in Publick, and hast a mind to bath, make use of that Bath which is appropriated to Men, lest by discovering thy Body in an unseemly manner to Women, or by seeing a Sight not seemly for Men, either thou beest ensnar'd, or thou ensnarest and inticest to thy self those Women who easily yield to such temptations. Take care therefore, and avoid such things, lest thou admit a Snare upon thy own Soul.

μέλος τυγχάνεις. Πειρατῶν ὃ ἐν τῇ ἀγορᾷ, ὃ λέσθαι βουλόμενος, χρήσῃ βαλανείῳ ἀνδρείῳ, ἵνα μὴ σὺ ὃ ὑπόδεικνύεις σε σῶμα ἐν ἀσχήμονι ἀποκαλύψει γυναιξίν, ἢ θεάσασθαι θέαν οὐκ ἁρμόζουσαν ἀνδράσιν, ἢ σὺ παγιδευθῇς, ἢ παγιδεύσῃς ὅτι σαυτῷ [1] τὰς ἕπως ἀνάλωτους γυναῖκας." Φυλάσσου ἐν τοιούτοις, ἵνα μὴ λάβῃς βρόχους τῇ ἑαυτοῦ ψυχῇ.

VII. For let us learn what the Sacred Word says in the Book of *Wisdom, My Son, keep my Words, and hide my Commandments with thee: Say unto Wisdom, Thou art my Sister, and make Understanding familiar with thee: that she may keep thee from the strange and*

Prov. vii. 1, &c.

Μάθωμεν γάρ, ἐν τῇ Σοφίᾳ τί λέγει ὁ ἅγιος λόγος. "Τιὲ φύλασσε ἐμοὺς λόγους, τὰς δὲ ἐμὰς ἐντολὰς κρύπτον παρὰ σεαυτῷ. Εἶπον τῇ Σοφίᾳ Σὴν ἀδελφὴν εἶναι, τὴν δὲ φρόνησιν γνώριμον ποιοῦ-

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[1] desunt. v.

σαι

σαι σεαυτῷ, ἵνα σε ἵη-
ρήσῃ ἀπὸ γυναικὸς ἀλλο-
τρίας. Ὁ πονηρᾶς, ἐάν
σε λόγοις τοῖς ψεύ-
δεσιν ἐμβάλῃται. Ἀπὸ
γὰρ θυρίδος οἴκου αὐ-
τῆς εἰς τὰς πλατείας
παρακύπτουσα, ὃν ἂν ἴδῃ
τῶν ἀφρόνων τέκνων νε-
ανίαν ἀνδεᾶ φρενῶν πα-
ραπορευόμενον ἐν ἀγο-
ρᾷ, ἐν διόδοις οἴκων αὐ-
τῆς, ὁ λαλοῦσα ἐν σκό-
τει ἑσπερινῷ, λοιπὸν ἂν
[1] ᾖ" ἡσυχία νυκτερινὴ ὁ
γνοφώδης· ἡ ὃ γυνὴ
συμπλοκὰς αὐτῷ εἰσ-
χυσα πορνικὰς, ἡ ποιεῖ
νέων ἐξίπλαδος καρδίας,
ἀνεπιεικεμένη δέ ἐστιν ὁ
ἀσωτος, ἐν οἴκῳ ὃ ἐχ
ἡσυχάζουσιν οἱ πόδες αὐ-
τῆς. χρόνον γὰρ κυὰ
ἔξω ῥέμβεται, χρόνον ὃ
ἐν πλατείαις παρὰ πᾶ-
σῃ γωνίαν [2] ἐνεδρεύῃ".
εἶτα ὅπου λαβομένη ἐφί-
λησεν αὐτὸν, ἀναιδεῖ ὃ
προσώπῳ προσεῖπεν αὐ-
τόν. Θυσία εἰρηνική
μοί ἐστι, σήμερον ἀποδί-

*wicked Woman, in case such an one accost thee with sweet words. For from the Window of her House she looks into the Street, to see if she can espy some young Man among the foolish Children, without Understanding, walking in the Market-place, in the Meeting of the Street near her House, and talking in the dusk of the Evening, or in the Silence and Darkness of the Night. A Woman meets him in the Appearance of an Harlot, who steals away the Hearts of young Persons. She rambles about, and is dissolute: Her Feet abide not in her House. Sometimes she is without, sometimes in the Streets, and lieth in wait at every Corner. Then she catches him, and kisses him, and with an impudent Face says unto him, I have Peace-Offerings with me, this Day do I pay my Vows. Therefore came I forth to meet thee, earnestly I have desired thy Face, and I have found thee; I have deck'd my Bed with Coverings, with Tapestry from* Egypt *have I adorn'd it.*

[1] ἦ. V. [2] deest. V.

*I have perfum'd my Bed with Saffron, and my Houſe with Cinnamon. Come let us take our fill of Love until the Morning; come let us ſolace our ſelves with Love,* &c. To which he adds, *With much Diſcourſe ſhe ſeduced him, with Snares from her Lips ſhe forced him. He goes after her like a*

Prov. v. 3. *ſilly Bird.* And again, *Do not hearken to a wicked Woman; for though the Lips of an Harlot are like Drops from an Honey-comb, which for a while is ſmooth in thy Throat, yet afterwards thou wilt find her more bitter than Gall, and ſharper than any two-edged Sword.*

vii. 26. And again, *But get away quickly, and tarry not; fix not thine Eyes upon her. For ſhe has*

*** Pag. 207. *thrown down many Wounded, yea innumerable multitudes have been ſlain by her. If not,* ſays

vii 11, &c. he, *yet thou wilt repent at the laſt, when thy Fleſh and thy Body are conſumed, and wilt ſay, How have I hated Inſtruction, and my Heart has avoided the Reproofs of the Righ-*

δωμι τὰς δύχας μυ· ἕνεκα τέτυ ἐξῆλθον εἰς ζωάντησίν συ, πυθέσθαι τὸν πρόσωπον, δύρηκά σε· κειρίαις τέτακα τὴν κλίνην μυ, ἀμφιλάπησι ἔρρωσα τοῖς ἀπ' Αἰγύπτυ· διέρρηξα τὸ κρίτδν μυ κέρκω, τὸ ὂν οἰκέν μυ κινναμώμῳ· ἐλθὲ κὴ ἀπολαύσωμεν φιλίας ἕως ὄρθρυ, δεῦρο δὲ ἐγκωλιδώμεθα ἔρωτι δὲ τὰ ἑξῆς· οἷς ὑπέφερε, Ἀπεπλάνησε δὲ αὐτὸν πολλῇ ὁμιλίᾳ, βέρχις τε τοῖς ἀπὸ χειλέων ἐξώκειλεν αὐτὸν· ὁ δὲ ἐπηκολέθησεν αὐτῇ κεφωνήτις. Καὶ πάλιν λέγει· Μὴ πρόσεχε φαύλῃ γυναικί· μέλι γὰρ ἀποτάζει ἀπὸ χειλέων *** γυναικὸς πόρνης, ἡ πρὸς καιρὸν λιπαίνει τὸν φάρυγα, ὕστερον μέντοι πικρότερον χολῆς δύρήσεις, δὲ ἀκονημένον μᾶλλον μαχαίρας δι-τόμυ. Καὶ πάλιν· Ἀλλὰ ἀποπήδησον, δὲ μὴ ἐγκρονίσῃς, μηδὲ ὑπο-

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[a] deeſt. V.

σήσῃς

σῆσης σὸν ὄμμα πρὸς αὐτὸν. Πολλὰς γὰρ τρώσασα καρδίαν κέκληκε, καὶ ὀλιγαρίθμητοί εἰσιν, ὃς πεφόνδυκεν. Εἰ δὲ μὴ, [1]φησί, [2]μεταμεληθήσῃ ἐπ' ἐσχάτων σου, λοιπὸν ἂν καταγειώσῃ σάρκες σώματός σου καὶ ἐρεῖς, πῶς ἐμίσησα παιδείαν, καὶ ἔλεγχος [3]δικαίων ἐξέκλινεν ἡ καρδία μου; σὺ ἤκουον φωνῆς παιδεύοντός με, καὶ διδάσκοντός με, ἐ παρέβαλλον δὲ ὃς μου παρ' ὀλίγον ἐγγύμην ἐν παντὶ κακῷ. Ἵνα μὴ ἐξ ἀφ' πλειόνων παρεκτείνωμαι τὰς μαρτυρίας καὶ εἴ τινα παρέλαμψα, οἱ Σοφοὶ ἑαυτοῖς τὰ καλὰ ἐκλεγόμενοι, ἐκ τῶν ἱερῶν γραφῶν ἐκπερεῦσθε, ἐξαιτέμενοι πάντα τὰ φαῦλα εἰς ὃ ὁσίως ἐβρεθῆναι ὑμᾶς ἐν ζωῇ αἰωνίῳ παρὰ Θεῷ.

*teous? I have not hearkened to the Voice of my Inſtructor, nor inclined mine Ear to my Teacher. I have almoſt been in all Evil.* But we will make no more Quotations, and if we have omitted any, be ſo prudent as to ſelect the moſt valuable out of the Holy Scriptures, and confirm your ſelves with them, rejecting all things that are evil, that ſo you may be found Holy with God in eternal Life.

## Sect. IV.

Ἡ δὲ γυνὴ ὑποτασσέσθω τῷ [4]ἑαυτῆς ἀνδρί, ὅπι κεφαλὴ τῆς γυναικὸς ὁ αὐτὸς ὑπάρχει· ὃς δὲ ἀνδρὸς ὃς πορευομένου ἐν ὁδῷ δικαιοσύνης, κεφαλή ἐστιν ὁ Χριστὸς ὃς Χριστοῦ ὁ [5]Θεὸς καὶ πατὴρ

LET the Wife be obedient to her own proper Huſband, becauſe *the Husband is the Head of the Wife.* But Chriſt is the Head of that Husband who walks in the way of Righteouſneſs; and *the Head of Chriſt is God, even his Father.*

VIII. 1 Cor. xi. 3.

[1] deeſt. v. [2] μεταμεληθεὶς. V. [3] deeſt. V. [4] ἰδίῳ. V. [5] ἐπὶ πάντων. V.

Therefore, O Wife, next after the Almighty, our God and Father, the Lord of the present World, and of the World to come, the Maker of every thing that breaths, and of every Power; and after his beloved Son our Lord Jesus Christ, through whom Glory be to God, do thou fear thy Husband, and reverence him, pleasing him alone, rendring thy self acceptable to him in the several Affairs of Life; that so on thy account thy Husband may be called blessed, according to the Wisdom of *Solomon*, which thus speaks? *Who can find a virtuous Woman? For such a one is more precious than costly Stones. The Heart of her Husband doth safely trust in her, so that she shall have no need of Spoil: For she does good to her Husband all the Days of her Life. She buyeth Wool and Flax, and worketh profitable things with her Hands. She is like the Merchants Ships, she bringeth her Food from far. She riseth*

Proverbs xxxi. 10, &c.

τὴρ αὐτῆ. Μετὰ δὲ τὸ παντοκράτορα θεὸν ἡμῶν, καὶ πατέρα, τὸ τε ἐνεστῶτος καὶ τοῦ μέλλοντος αἰῶνος κύριον, πάσης τε πνοῆς καὶ δυνάμεως δημιουργὸν, καὶ τὸ ἠγαπημένον αὐτοῦ υἱὸν, τὸν κύριον ἡμῶν Ἰησοῦν τὸν Χριστὸν, δι' οὗ ἡ δόξα τῷ Θεῷ, φοβήθητί σε τὸν ἄνδρα, ὦ γύναι· καὶ ἐντρέπου, αὐτῷ μόνῳ ἀρέσκουσα, αὐτῷ παρέχουσα δύαρεστον ἐν πᾶσι βιωτικοῖς, ἵνα καὶ ὅτι σοὶ μακαρισθῇ ὁ ἀνὴρ διὰ τὸ σοφίας τὸ λεγόντος διὰ Σολομῶντος παιδὸς. Γυναῖκα ἀνδρείαν τίς εὑρήσει; πολλῷ γὰρ τιμιωτέρα δέ ἐστιν λίθων πολυτελῶν ἡ τοιαύτη· θαρσεῖ ἐπ' αὐτῇ ἡ καρδία τοῦ ἀνδρὸς αὐτῆς· ἡ τοιαύτη σκύλων οὐκ ἐπορήσει· ἐνεργεῖ γὰρ τῷ ἀνδρὶ ἀγαθὰ πάσας τὰς ἡμέρας τοῦ βίου· μεμυρισμένον ἔριον καὶ λίνον, ἐποίησεν δυνήσεται τῇ χερ-

[1] ὦ. V. [2] deest. V. [3] αὐτὸν. V. [4] μεμυρωμένα. V.

σὶν

σὺν αὐτῆς· ἐγήγερται ὡς
ναῦς ἐμπορευομένη, μα-
κρόθεν συναγαγοῦσα αὐτῇ
τὸν βίον· καὶ ἀνέστη ἐκ
νυκτῶν, καὶ ἔδωκεν βρῶ-
μα τῇ οἰκίᾳ, καὶ
ἔργα ταῖς θεραπαίναις·
ἐνεωρήσασα γεώργιον ἐ-
πρίατο, ἀπὸ δὲ καρ-
πῶν [1] τῶν" χειρῶν αὐτῆς
ἐφύτευσε κτῆμα· ἀνα-
ζωσαμένη τὴν "ὀσφύν"
αὐτῆς, ἤρεισε τοὺς ἑαυτῆς
βραχίονας· καὶ ἐγεύσατο
ὅτι καλὸν ἐστὶν ἐργάζεσθαι,
καὶ σὰρξ ἀπεβέννυται ὁ
λύχνος αὐτῆς ὅλην τὴν
νύκτα· τοὺς πήχεις αὐ-
τῆς ἐκτείνει εἰς τὰ [2] χρή-
σιμα", τὰς χεῖρας αὐ-
τῆς ἐρείδει εἰς ἄτρακτον·
χεῖρας δὲ αὐτῆς διή-
νοιξε πένητι, καρπὸν δὲ
ἐξέτεινε πτωχῷ· εὐφρον-
τίζει τῶν ἐν οἴκῳ ὁ
ἀνὴρ ** αὐτῆς, πάν-
τες γὰρ οἱ παρ' αὐτῇ
εἰσιν ἐνδεδυμένοι διπλᾶς
στολάς· καὶ χλαίνας ἐ
ποίησε τῷ ἀνδρὶ αὐ-
τῆς, ὃν βύσσῳ καὶ πορ-

*also while it is yet Night, and giveth Meat to her Houſhold, and Food to her Maidens. She conſidereth a Field, and buyeth it; with the Fruit of her Hands ſhe planteth a Vineyard. She girdeth her Loins with Strength, and ſtrengtheneth her Arms. She taſteth that it is good to labour; her Candle goeth not out all the whole Night. She ſtretcheth out her Arms for uſeful Work, and layeth her Hands to the Spindle. She openeth her hands to the Needy, yea ſhe reacheth forth her hands to the Poor. Her Husband takes no care of the Affairs of his Houſe, for all that are with her are cloathed with double Garments. She maketh Coats for her Husband, Cloathings of Silk and Purple. Her Huſband is eminent in the Gates, when he ſitteth with the Elders of the Land. She maketh fine* ** *Linnen, and ſelleth it to the* Phenicians, *and Girdles to the* Canaanites. *She is cloath'd with Glory and Beauty, and ſhe rejoices in the laſt Days. She*

** Pag. 208.

[1] deeſt. V. [2] ἰσχύν. V.

*openeth her mouth with Wiſdom and Diſcretion, and puts her Words in order. The ways of her Houſhold are ſtrict; ſhe eateth not the Bread of Idleneſs. She will open her Mouth with Wiſdom and Caution, and upon her Tongue are the Laws of Mercy. Her Children ariſe up, and praiſe her for her Riches, and her Husband joins in her Praiſes. Many Daughters have obtain'd Wealth, and done worthily, but thou ſurpaſſeſt and excelleſt them all. May lying Flatteries, and the vain Beauty of a Wife be far from thee. For a Religious Wife is bleſſed. Let her praiſe the Fear of the Lord: Give her of the Fruits of her Lips, and let her Husband be praiſed in the Gates.* And again, *A virtuous Wife is a Crown to her Husband.* And again, *Many Wives have built an Houſe.* You have learn'd what great Commendations a prudent and loving Wife receives from the Lord God. If thou deſireſt to be one of the Faith-

Prov. xii. 4. xiv. 1.

φύρας ἐνδύματα· ἀφί-
ελεπτος ὃ γίνεται ἐν
πύλαις ὁ ἀνὴρ αὐτῆς,
ἡνίκα ἂν κάθηται ἐν
συνεδρίῳ μετὰ τῶν πρεσ-
βυτέρων τῶν [1]καταικέν-
των· σινδόνας ἐποίησε,
καὶ ἀπέδοτο τοῖς Φοίνιξι,
ἀφιζώματα τοῖς Χα-
νανα[ί]οις· δόξαν δὲ καὶ
πρέπειαν ἐνεδύσατο, καὶ
ἐφράνθη ἐν ἡμέραις ἐ-
σχάταις· στόμα αὐτῆς διήν-
οιξε σοφῶς· καὶ νομο-
θεσίας, καὶ παίξιν ἐσεί-
λαβο τῇ γλώσσῃ αὐ-
τῆς· [3]στεγαὶ ὃ ἔλατευ-
σαι οἴκων αὐτῆς σῖτα
ὃ ὀκνηρὰ σὴ ἔφαγε·
[2]δ' στόμα αὐτῆς ἀνοίξῃ
Σοφῶς καὶ ἐννόμως, ἐπι-
μελὴ ὃ [3]ἐλεημοσυνης·
ὅτι τὰ γλώσσης αὐτῆς·
ἀνέστησαν τὰ τέκνα αὐ-
τῆς, καὶ πλουτήσαντα
ἤνεσαν αὐτὴν, καὶ ὁ ἀ-
νὴρ αὐτῆς ἐπήνεσεν αὐ-
τῇ. Πολλαὶ θυγατέ-
ρες [4]ἐκτήσαντο πλοῦ-
τον, πολλαὶ [1]ἐποίησαν
δυνάμιν· Σὺ ὑπερ-

[1] τῆς γῆς. v. [2] defunt. V. [3] αὐτῆς. v. [4] deeſt. V.

κεισαι

κειαν ⸗ ὑπηρέτας πάσας Ψυδδεῖς ἀρέσκειαι ⸗ μάταιον κάλλος γυναικὸς μὴ ἔστω [1]Σοί". γυνὴ γὰρ δύσεβὴς δύλα γέαται, φύδον ὃ κερέιε αὐτὴ αἰνέιτω. Δόπε αὐτῇ ἀπὸ καρπῶν χειλέων αὐτῆς, ⸗ αἰνέιδω ἐν πύλαις ὁ ἀνὴρ αὐτῆς. Καὶ πάλιν. Γυνὴ δυδρέα σεῤῥυθῷ τῷ αὐδρὶ αὐτῆς. Καὶ πάλιν [2] Πολλὰ" γυναῖκες ὠκοδόμησαν οἶκον. Μεμαδήκατε, ὁποῖα ἐσ κώμια γυνὴ σώφρων καὶ φίλανδρος λαμβάνε ἀπὸ κερέιε ⸗ Θεύ. Εἰ πιςὴ ⸗ ἀρεςὴ κερέιῳ βέλε εἶναι, ὦ γύναι, μὴ καλλωπίζε δπὶ τῷ ἀρέσκειν ⸗ ἐν ἀλλοτρίοις ἀνδράσι μηδὲ τὰ τ ἑταιριζομένης ἐμπλέγματα, ἢ ἐνδύματα, ἢ ὑποδήσεις μιμᾶ φορᾶν, δπὶ δ ὑπάγεδαί ⸗ τὲς εἰς τὰ πιαῦπα παρανδρύσης. Καὶ γὰρ εἰ ⸗ σὺ δπὶ δ ἁμαρτὰ

ful, and to pleaſe the Lord, O Wife, do not ſuperadd Ornaments to thy Beauty, in order to pleaſe other Men: Neither affect to wear fine Broidering, Garments, or Shooes, to entice thoſe who are allur'd by ſuch things. For although thou doſt not theſe wicked things with deſign of ſinning thy ſelf, but only for the ſake of Ornament and Beauty, yet wilt thou not ſo eſcape future Puniſhment; as having compell'd another to look ſo hard at thee as to luſt after thee, and as not having taken care both to avoid Sin thy ſelf, and the affording Scandal to others. But if thou yield thy ſelf up, and commit the Crime, thou art both guilty of thy own Sin, and the cauſe of the Ruin of the others Soul alſo. Beſides, when thou haſt committed Lewdneſs with one Man, and beginneſt to deſpair thou wilt again turn away from thy Duty, and follow others, and

[1] ἐν. v. [2] Coφαὶ. v.

grow past feeling; as says the sacred Word, *When a wicked Man comes into the depth of Evil, he becomes a Scorner, and then Disgrace and Reproach come upon him.* For such a Woman afterward being wounded; ensnares without Restraint the Souls of the Foolish. Let us learn therefore how the Sacred Word plainly describes and condemns such Women, saying, *I hated a Woman who is a Snare and Net to the Heart of Men, worse than Death; her Hands are Fetters.* And in another Passage, *As a Jewel of Gold in a Swine's Snout, so is Beauty in a wicked Woman.* And again, *As a Worm in Wood, so does a wicked Woman destroy her Husband.* And again, *It is better to dwell in the Corner of the House-top than with a contentious and an angry Woman.* You therefore who are Christian Women, do not imitate such as these. But thou who designest to be faithful to thine own Husband, take care to please him alone. And when thou

Prov. xviii. 3.

Eccl. vii. 27.

Prov. xi. 22.

xii. 4. in LXX.

xxi. 9, 19.

νειν ταῦτα ποιεῖς τὰ μύσῃ, ὅτι ὃ ὃ μόνον καλλωπίζεως, ὑδ ὕπως ὀκφόξῃ τ δίκην εἰς τὰ μ' ταῦτα, ἀναγκάσασα ἐπενεχθῆναί σοι πνά, εἰς ὃ ὅπ-ῃ θυμῆσαί σε, ᾗ μὴ ἑαυτῷ φυλαξασα ὅτι τὸ μήτε σε ὑποπεσεῖν ἁμαρτία, μήτε μιῷ ἑτέρᾳ σκηνδάλῳ Εἰ ὃ ἁμαρτήσεις ὀνδὲσα ἑαυτὴν, ᾗ σὺ ἐπλημμέλησας κἀκείνῳ ἐνοχ-ῃ τ ψυχῆς ἐγγύᾳ· εἶτα ἁμαρτήσασα ἐφ' ἑνί, ὥσπερ ὑποῤῥῦσα εἰσάπαξ, ἐφ' ἑτέροις ἐκτραπήσῃ πάλιν ἀπηλγηκυῖα· καθαίφησιν ὁ θεῖος λόγος. Ὅπῃ ἔλθῃ ἀσεβὴς εἰς βάθ-ῃ κακῶν, καταφρονεῖ· ἐπέρχεται ὃ αὐτῷ ἀκμία ᾧ ἐνειδος. Ἡ γὰ τοιαύτη λοιπὸν ἀφειδῶς πεπωμβύη παγιδεύῃ ψυχὰς ἀφεόντων. Μάθωμβυ ὖν ᾗ τὰς τοιαύτας πῶς θεραμβεύῃ ὁ θεῖ-ῃ λόγ-ῃ, φάσκων· Ἐμίσησα γὰ τ θανατον Σὺν τ γυναῖκα,

ἥκε

ἦκς ἐπὶ θήρυμμα ☾ σαγλώη *** καρδίας, δεσμοὶ ὦ χέρες αὐτῆς. Καὶ ὃν ἄλλοις· Ὥσπερ ἐνώπιον χρυσῆν ὃν ῥινὶ ὑὸς, ὕτω γυναικὶ καλῷφρονι κάλλος. Καὶ πάλιν· Ὥσπερ ὃν ξύλῳ σκώληξ, ὕτως ἀπόλλυσιν ἀνδρα γυνὴ κακοήθης. Καὶ πάλιν· Κρεῖσσον οἰκεῖν [1] ἐπὶ γωνίας ὑπαίθρε, ἢ μετὰ γυναικὸς γλωσσώδες ἐν μαχίμοις. Μὴ ἓν μιμεῖσθε τὰς τοιαύτας γυναῖκας, ὑμεῖς αἱ Χριστιάναι ὑπάρχουσαι. Περὶ δὲ θέλουσα εἶναι τῷ Ζῷ ἀνδρὶ, προέχε ἐπὶ σὸ ἀρέσκειν αὐτῷ μόνῳ· ὃν ᾗ πλατείαις σκέπουσα τὴν κεφαλήν σε· ἀφὰ γὰρ ἡ ἐπικαλύψεως ἀποκλείσις τὴν θέλη τοῖς πρεσβυτέροις· μὴ καταζωγράφῃ σε ὃ ὑπὸ Θεῦ πεποιημένον προέχοντον· ἐδὲν γὰρ ὃν σοὶ, ὁ κοσμήπορ δέεται, ἐπείπερ πάντα ὅσα ἐποίησεν ὁ Θεὸς, καλὰ λίαν· ἀσελγὴς δ' ὃν καλῶ ἐπικόσμησις, τεχνίτε χαρὶν ἐνυβρίζῃ. κάτω βλέπουσα τὴν ὁδοιπορίαν σε πρέπει, προκαλύπτου ἑαυτὴν, καθὼς πρέπῃ γυναιξίν.

art in the Streets, cover thy Head; for by ſuch a Covering thou wilt avoid being view'd of idle Perſons. Do not paint thy Face, which is God's Workmanſhip; for there is no part of thee which wants Ornament, inaſmuch as all things which God has made are very good. But the laſcivious additional adorning of what is already good is an Affront to the Bounty of the Workman. Look downward when thou walkeſt abroad, veiling thy ſelf as becomes Women. *** Pag. 209.

Περιΐσαθι δὲ τὴν ἐν βαλανείῳ μετ' ἀνδρῶν

Avoid alſo that diſorderly Practice of bathing in IX.

[1] ἐν γωνίᾳ. V.

the

the same Place with Men. For many are the Nets of the Evil One. And let not a Christian Woman bath with an Hermaphrodite: For if she is to veil her Face and conceal it with Modesty from strange Men, how can she bear to enter naked into the Bath together with Men? But if the Bath be appropriated to Women, let her bath orderly, modestly, and moderately. But let her not bath without Occasion, nor much, nor often, nor in the middle of the Day, nor, if possible, every Day; and let the tenth Hour of the Day be the set time for such seasonable Bathing. For 'tis convenient that thou who art a Christian Woman shouldst ever constantly avoid useless Recreation, especially when it is in the Eye of the World.

ἄπακτον γινομένην λῦσιν· πολλὰ γὰρ τὰ δίκτυα τοῦ πονηροῦ. Ἀνδρόγυνον γυνὴ πίστη μὴ λουέσθω. Εἰ γὰρ ἀποκαλύπτεται τὸ πρόσωπον, τὴν ἀπ' ἀλλοτρίων ἀνδρῶν ὄψιν μὴ αἰδῆ κρύπτουσα, πῶς γυμνὴ μετ' ἀνδρῶν ἡ πιστὴ εἰς λουτρὸν εἰσελθοῦσα; Γυναικεῖα δὲ ἔστω βαλανεῖα, σύντακτα μετ' αἰδοῦς μεμετρημένως λουέσθω. Μὴ ἀδιαστόλως δὲ λῦσιν *** ποιείσθω, [1] μηδὲ ἐν μέσῃ τῇ ἡμέρᾳ, ἀλλ' εἰ δυνατόν, μηδὲ καθ' ἡμέραν. Ὥρα δέ σοι ἔστω ἕκτη ἢ ἐνάτη λούσασθαι δεκάτη· δεῖ γάρ σε πιστὴν εἶναι, οὐ πάντως δὲ πάντοτε τὸ πολυώφελες μὴν ἀδιεργίαν φεύγειν.

*** Pag. 210.

X. But as to a Spirit of Contention, be sure to curb it as to all Men, but principally as to thine Husband; lest,

Τὸ δὲ μάχιμόν σε πρὸς πάντας, μάλιστα δὲ πρὸς τὸν ἄνδρα σου κάθιζε, πιστὴ ὑπάρχουσα·

[1] μηδὲ πολλὴν, μηδὲ πολλάκις. v.

ἵνα σε ὁ ἀνὴρ ἐλθὼν ἢ [1]ἄπιστος, ἢ ἐθνικὸς, μὴ ἀφορμὴ σε σκανδαλισθεὶς βλασφημίαν Θεὸν, καὶ σὺ δὲ καὶ κληρονόμος δύρεθῇς παρὰ Θεῷ. Οὐαὶ γάρ φησι, δι' ὃ ὄνομά μου βλασφημεῖται ἐν τοῖς ἔθνεσιν. εἰ ὄπισθεν ὑπάρχῃ σε ὁ ἀνὴρ, ἀναγκασθήσεται. ὡς εἰδὼς τὰς γραφὰς. εἰπεῖν δὲ ῥῆμα δὲ γεγραμμένον ἐν τῇ σοφίᾳ. Κρεῖσσον οἰκεῖν ἐν ἐρήμῳ, ἢ μετὰ γυναικὸς γλωσσώδους καὶ μαχίμης. Αἱ οὖν γυναῖκες, ἀφορμὴν τὴν αἰδοῦς καὶ πραότητος τὸ θεοσεβὲς ἐνδείκνυσθε, εἰς ὄφελος καὶ προκοπὴν πίστεως, καὶ τῶν ἐκτὸς πᾶσιν, εἴτε γυναιξὶν, εἴτε ἀνδράσι. Καὶ ἃ δὲ ὀλίγων νουθετήσαμεν ἐπαιδεύσαμεν ὑμᾶς, ἀδελφαὶ καὶ θυγατέρες καὶ μέλη ἡμῶν ὡς σοφαὶ καὶ αὐταὶ ἀλλοιδόρητοι δὲ βίου ἀναμένατε· ἐκζητεῖτε μαθήματα γινώσκειν,

if he be an Unbeliever, or an Heathen, he may have an occaſion of Scandal, or of blaſpheming God, and thou be Partaker of a Wo from God. For, ſays he, *Wo to him by whom my Name is blaſphemed among the Gentiles*; and leſt if thy Husband be a Chriſtian, he be forced from his Knowledge of the Scriptures to ſay that which is written in the Book of *Wiſdom*, *It is better to dwell in the Wilderneſs, than with a contentious and an angry Woman.* You Wives therefore demonſtrate your Piety by your Modeſty and Meekneſs, in order to their Converſion and Improvement in the Faith to all without the Church, whether they be Women or Men. And ſince we have warn'd you, and inſtructed you briefly, whom we do eſteem our Siſters, Daughters, and Members, as being wiſe your ſelves, perſevere all your lives in an unblameable Courſe of Life. Seek to know ſuch

Iſa. lii. 5.

Prov. xxi. 19.

[1] πιστὸς, v.

kinds

kinds of Learning whereby you may arrive at the Kingdom of our Lord, and pleaſe him, and ſo Reſt for ever and ever. *Amen.*

δι' ὧν δωνήσεσθε τῇ τοῦ κυρίου ἡμῶν ἐξ ὑσίας βασιλείᾳ δυαρέσως, καὶ ἀναπαύσεσθαι εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

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BIBΛION

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## ΒΙΒΛΙΟΝ ΔΕΥΤΕΡΟΝ.

*** Pag. 213.

Περὶ ἐπισκόπων, πρεσβυτέρων, & διακόνων.

## BOOK II.

### SECT. V.

### *Of Biſhops, Presbyters, and Deacons.*

ΠΕρὶ δὲ τῶν ἐπισκόπων, [1]ἡνίκα μάλα παρὰ δεῖ ἡμῶν, τὸ ποιμαῖνον τὸ καθιερώμενον ἐπίσκοπον εἰς τὰς ἐκκλησίας ὃν πάσῃ προοικίᾳ, [2]δεῖ ὑπάρχειν ἀνέγκλητον, ἀνεπίληπτον, ἀνέφαπτον πάσης ἀδικίας ἀνθρώπων, ὃν ἧλικα ἔτων πεντήκοντα· [3]ὅτι τὸ φυσικὸν πᾶς νωθρικὰς ἀφορμὰς & ἕξεις ἔξωθεν διαβολὰς ἐκπεφύγας ὑπάρχει,

BUT concerning Biſhops, we have heard from our Lord that a Paſtor, who is to be ordain'd a Biſhop for the Churches in every Pariſh, muſt be unblameable, unreprovable, free from all kinds of Wickedneſs common among Men, not under Fifty Years of Age; for ſuch an one is in good part paſt Youthful Diſorders, and the Slanders of the Heathen, as well as the Reproaches which are ſome-

[1] ἕως. v. [2] f. δεῖν. [3] f ὅτι.

times

times cast upon many Persons by some False Brethren, who do not consider the Word of God in the Gospel,
Matth. xii 36. *Whosoever speaketh an idle word shall give an Account thereof to the Lord in the Day of*
v. 37. *Judgment.* And again, *By thy Words thou shalt be justified, and by thy words thou shalt be condemned.* Let him therefore be well instructed and skilful in the Word; and of competent Age. But if in a small Parish one advanc'd in Years is not to be found, let some younger Person, who has a good Report among his Neighbours, and is esteem'd by them worthy of the Office of a Bishop; who has carry'd himself from his Youth with Meekness and Regularity, like a much elder Person; after Examination, and a general good Report, be Ordain'd in Peace.
*,* Pag. 214. For *Solomon* at twelve Years
3 King. 12. LXX. 4 King. xxii. 1. of Age was King of *Israel*, and *Josiah* at Eight Years of Age

περὶς τὰς κενῶν ψυδαδέλφων εἰς πολλὲς βπφερομένας βλασφημίας, ἃ γινωσκόντων ῥῆμα Θεῦ ὃ ἐν τῷ διαλογιλίῳ· [1] Ὃς ἂν [2] λαλήσῃ ῥῆμα ἀργὸν, ἀποδώσ τῷ κυρίῳ λόγον τῇ κριτῇ ἐν ἡμέρᾳ κρίσεως. Καὶ πάλιν· Ἐκ τῶν λόγων σε δικαιωθήσῃ, ἢ ἐκ τῶν λόγων σε καταδικασθήσῃ. Ἔσω ὃν [3] πεπαιδευμένῳ [4] καὶ ἔμπειρῳ δὲ λόγε, καθήκων τῇ ἡλικίᾳ. Εἰ δὲ ἢ ἐν ἐνορικίᾳ μικρᾷ ὑπαρχέσῃ ὃς προβεβηκὼς τῷ χρόνῳ μὴ εὑρίσκηται μεμαρτυρημένος [5] ὑπὸ τῶν συνόντων αὐτῷ, ὡς ἄξιος ἐπισκοπῆς, ἀπὸ τ νεότητος, ἐν πραΰτητι ἢ εὐταξίᾳ γήρας ὑπὸ κυρίῳ δοκιμασθεὶς, καὶ ὑπὸ τῶν [6] πλείστων μαρτυρεῖται. *,* καθιστάσθω ἐν εἰρήνῃ. Καὶ γὰρ Σολομὼν δωδεκαε-

[1] εἰρημένον. V. [2] εἴπῃ. V [3] εἰ δυνατὸν. v. [4] ὢ δὲ ἀγράμματος, ἀλλ' ἂν [5] καὶ σοφὸς εἰς ἐπισκοπὴν καταστῆναι, νέος δὲ ὢν τ. [6] πάντων ἔτος. V.

τὴς

τὴς Ἰσραὴλ ἐβασίλευσε, καὶ Ἰωσίας ἐν δικαιοσύνῃ ὀκτὼ ἐτῶν ἐβασίλευσεν· ὁμοίως καὶ Ἰωὰς ἑπτὰ ἐτῶν ἦρξε τοῦ λαοῦ. Ὥσε εἰ καὶ νέος, ἀλλὰ πραΰς ὑπάρχετω, δεκτός τε καὶ ἡσύχιος· ἐκ λέγει δὴ τοῦ Ἡσαΐου κύριος ὁ Θεός· Ἐπὶ τίνα ὑπο-βλέψω, ἀλλ' ἢ ὅτι τὸν [1] ταπεινὸν καὶ ἡσύχιον καὶ τρέμοντά με τοὺς λόγους μου; ὁμοίως καὶ ἐν τῷ εὐαγγελίῳ ἔστω Μακάριοι οἱ πραεῖς ὅτι αὐτοὶ κληρονομήσουσι τὴν γῆν. Ἔσω [2] ὃ καὶ ἐλεήμων· ὅτε πάλιν εἴρηται Μακάριοι οἱ ἐλεήμονες, ὅτι αὐτοὶ ἐλεηθήσονται. [3] Γινέσθω ὃ καὶ εὐσωείδητος, πάσης κακίας καὶ πονηρίας καὶ ἀδικίας κεκαθαρισμένος· ὅτι πάλιν εἴρηται· Μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ Θεὸν ὄψονται.

reign'd righteously, and in like manner *Joash* govern'd the People at seven Years of Age: Wherefore although the Person be young, let him be meek, gentle, and quiet. For the Lord God says by *Esaias*, *Upon whom will I look but upon him who is humble and quiet, and always trembles at my words?* In like manner it is in the Gospel also, *Blessed are the Meek, for they shall inherit the Earth.* Let him also be merciful; for it is said, *Blessed are the Merciful, for they shall obtain Mercy.* Let him also be one of a good Conscience, purified from all Evil, and Wickedness, and Unrighteousness. For 'tis said again, *Blessed are the Pure in Heart, for they shall see God.*

2 Chron. xxxiv. 1. 4 King. xi, 3, 4.

Isa. lxvi. 2.

Matt. v. 5.

v. 7.

v. 8.

Ἔσω οὖν καὶ νηφάλιος, σώφρων, κόσμιος, εὐσταθὴς, ἀπάραχος, μὴ πάροινος, μὴ πλήκ-

Let him therefore be sober, prudent, decent, firm, stable, not given to Wine, no Striker, but Gentle; not

11.

[1] πραΰν. V. [2] ἔσω. V. [3] Ἔσω ὃ καὶ εἰρηνοποιὸς ὅτι πάλιν λέγει, μακάριοι οἱ εἰρηνοποιοὶ, ὅτι αὐτοὶ, υἱοὶ θεοῦ κληθήσονται. V.

a Brawler, not Covetous; *not a Novice, lest being puffed up with Pride, he fall into Condemnation, and the Snare of*
Luc. xiv. 11. *the Devil. For every one that exalteth himself shall be abased.* Such an one a Bishop ought to be, who has been the *Husband of one*
1 Tim. iii. 2. *Wife*, who also has herself had no other Husband; *ruling*
v. 4. *well his own House.* In this manner let Examination be made when he is to receive Ordination, and to be plac'd in his Bishoprick, whether he be grave, faithful, decent; whether he hath a grave and faithful Wife, or has formerly had such a one; whether he hath educated his Coundren piously, and has *brought*
Eph. vi. 4. *them up in the Nurture and Admonition of the Lord*; whether his Domesticks do fear and reverence him, and are all obedient to him; for if those who are immediately about him for worldly Concerns are seditious and disobedient, how will others, not of his

τος, ἀλλ' ἐπιεικὴς, ἄμαχος, ἀφιλάργυρος· μὴ νεόφυτος, ἵνα μὴ τυφωθεὶς, εἰς κρίμα ἐμπέσῃ, [1] τῆς παγίδος τοῦ διαβόλου· ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται. Τοιοῦτον δεῖ εἶναι τὸν ἐπίσκοπον, μιᾶς ἄνδρα γεγαμημένον γυναικὸς μονογάμου, καλῶς τοῦ ἰδίου οἴκου προεστῶτα. Οὕτω γὰρ δοκιμαζέσθω, ὁπότ' ἂν τὴν χειροτονίαν λαμβάνων καθίσηται ἐν τῷ τύπῳ τῆς ἐπισκοπῆς, εἰ ἔστι σεμνὸς, πιστὸς, καὶ νήφων· εἰ γυναῖκα σεμνὴν καὶ πιστὴν ἔχει. ἢ ἔσχηκεν· εἰ τέκνα θεοσεβῶς ἀνατρέφας καὶ ἐν νουθεσίᾳ κυρίου παιδεύσας προσήγαγεν· εἰ οἱ καὶ οἶκον αὐτοῦ διαβέβηκοι καὶ ἐντρεπόμενοι αὐτὸν ὑπήκοοι πάντες εἰσὶν αὐτῷ· εἰ γὰρ οἱ κατὰ σάρκα ἴδιοι αὐτοῦ, πρὸς αὐτὸν σπουδάζουσι καὶ ἀπειθῶσι, πῶς οἱ ἔξω τῆς

[1] desunt. V.

οἰκίας

οἰκίας αὐτῦ ἴδιοι ὑμνούμενοι αὐτῷ ὑποτασσόμενα;

Family, when they are under his Management, become obedient to him?

Δοκιμαζέσθω δὲ, εἰ ἄμεμπτός ἐστι "περὶ" βιωτικὰς χρείας. Γέγραπται γὰρ Μωσέως σκοπεῖσθε τὰ μέλοντα εἰς ἱερωσύνην προχειρίζεσθαι. ** Ὑπαρχέτω δὲ ὁ ἀόργητος· οὐ λέγει ἡ Σοφία· Ὀργὴ γὰρ φονεύσει ἄνομον. Ἔστω δὲ ἄσπαστος, ἀγαθοποιός· οὐ λέγει κύριος· Ἐν τούτῳ γνώσονται πάντες, ὅτι ἐμοὶ μαθηταί ἐστε, ἐὰν ἀγαπᾶτε ἀλλήλους. Ἔστω δὲ φιλόξενος, φιλόπτωχος, ὑπηρετικός, ἀβάσκανος, ἀνεπαίσχυντος, εὐδὲ τὸ μᾶλλον ὄντα ἄξιον ἐπιλήψεως.

Let Examination also be made whether he be unblameable as to the Concerns of this Life. For it is written, *Search diligently for all the Faults of him who is to be ordain'd for the Priesthood.* On which account let him also be void of Anger; for Wisdom says, *Anger destroys even the Prudent.* Let him also, be merciful, of a generous and loving Temper. For our Lord says, *By this shall all Men know that ye are my Disciples if ye love one another.* Let him be also ready to give, a Lover of the Widow and the Stranger, ready to serve, and minister, and attend. Resolute in his Duty; and let him know who is the most worthy of his Assistance.

III.

Levit. xxi. 17, &c.

** Pag. 215.

Prov. xv. 1. lxx.

Joh. xiii. 35.

Εἰ γὰρ χήρα τις ὑπάρχοι ἢ δυναμένη ἐπαρκεῖν ἐν τῷ βίῳ τὰ χρησίμεια, ἑτέρα δὲ ἡ

For if there be a Widow, who is able to support herself, and another Woman who is not a Widow, but is needy

IV.

1 ὡσαύτως. V.

by reason of Sickness, or the bringing up many Children, or Infirmity of her Hands, let him stretch out his Hand in Charity, rather to this latter. But if any one be in Want by Gluttony, Drunkenness, or Idleness, he does not deserve any Assistance, or to be esteem'd a Member of the Church of God: For the Scripture, speaking of such Persons,

Prov. xix. 24. says, *The Slothful hideth his Hand in his Bosom, and is not able to bring it to his Mouth*

Eccles. iv. 5. *again,* And again, *The Sluggard folds up his Hands, and eats his own Flesh. For every*

Prov. xxiii. 21. *Drunkard and Whoremonger shall come to Poverty, and every drowsie Person shall be cloathed with Tatters and Rags.*

v. 21. LXX. And in another Passage, *If thou give thine Eyes to Drinking and Cups, thou shalt afterwards walk more naked than the House-top:* For certainly Idleness is the Mother of Famine.

χήρα, ἀλλ' ἐνδεὴς ὑπάρχῃ ἀφ' νόσον, ἢ πικνοτροφίαν, ἢ δι' ἀσθένειαν χειρῶν, δὴ ταύτην μᾶλλον ἐκτεινάτω τὴ χεῖρα. Εἰ δέ [1] ἐς ὡς καταφαγὰς, ἢ μέθυσος, ἢ ἀργὸς ἐν τοῖς βιωτικοῖς θλίβεται, οὐκ ἔστιν ἄξιος ἐπικουρίας, ἢ τιμὴ ἐκκλησίας Θεοῦ. Λέγ γὰ ἡ γραφὴ περὶ τούτων φάσκουσα, ὅτι κρύψας ὁ νωθρὸς τὴ χεῖρα αὐτοῦ ὑπὸ τὸ κόλπον, ἐ δυνήσεται ἀπενεγκεῖν αὐτὴν εἰς τὸ στόμα αὐτοῦ. Καὶ πάλιν· Ὁ ἀργὸς περιέλαβεν τὰς χεῖρας αὐτοῦ, καὶ ἔφαγε τὰς σάρκας αὐτοῦ. Πᾶς γὰ μεθυσος, καὶ πορνοκόπος, πτωχεύσει, καὶ ἐνδύσεται [2] διερρωγότα [3] καὶ ῥακώδη· πᾶς ὑστερώδης. Καὶ ἐν ἄλλοις· Ἐὰν γ εἰς τὰς φιάλας καὶ τὰ ποτήρια δῷς τὸς ὀφθαλμές σε, ὕστερον περιπατήσῃς γυμνότερον ὑπερῷε. Ὡς ἀληθῶς γὰ μήτηρ [4] ἐστιν ἡ ἀργία τ λιμοῦ.

[1] ἔστιν. V. [2] διερρηγμένα. V. [3] deest. v. [4] deest. V.

Ἐγω

"Εστω οὖν ὁ ἐπίσκοπος ἀπροσωπόληπτος, μήτε πλούσιον ἐντρεπόμενος ἢ πτωχὸν ὀλιγωρῶν ὅλως δὲ πρόσωπον, μήτε πένητα παροράτω, ἢ καταδυναστούντων. Οὐ λήψῃ γάρ, φησὶν ὁ Θεὸς τῷ Μωσεῖ, πρόσωπον πλουσίου, καὶ πένητα οὐκ ἐλεήσῃς ἐν κρίσει. Ὅκι ἔστιν κρίσις καὶ πάλιν· Δικαίως διώξεις δίκαιον. [2] Τροφὴν καὶ ποτὸν λυσιτελῆ καὶ αὐτάρκης παραχέτω [3] ὁ ἐπίσκοπος, ἵνα [4] δυνηθῇ νήφειν πρὸς δὲ νουθετεῖν τοὺς ἀπαιδεύτους. "Εστω οὖν μὴ δάπανος, μὴ τρυφητὴς, μὴ ἡδύβιος, μὴ χρησοφάγος. "Εστω [5] οὖν ἀνεξίκακος, μακρόθυμος ἐν ταῖς νουθεσίαις, [6] πολυδίδακτος, μελετῶν καὶ *** σπουδάζων ἐν ταῖς κυριακαῖς βίβλοις, πολὺς ἐν ἀναγνώσμασιν, ἵνα τὰς γραφὰς ὀπιμελῶς ἑρμηνεύῃ, ὁμοτοίχους τοῖς προφή-

A Bishop must be no Accepter of Persons; he must not fear any, nor basely flatter a rich Man, neither overlook nor domineer over a poor Man. For, says God to *Moses*, *Thou shalt not accept the Person of the Rich, nor shalt thou pity a poor Man in his Cause: For the Judgment is the Lord's.* And again, *Thou shalt with exact Justice follow that which is right.* Let a Bishop be frugal, and contented with a little in his Meat and Drink, that he may be ever in a sober Frame, and dispos'd to instruct and admonish the Ignorant; and let him not be costly in his Diet, a Pamperer of himself, given to Pleasure, or fond of Delicacies. Let him be patient and gentle in his Admonitions, well instructed himself, meditating in, and *** diligently studying the Lord's Books, and reading them frequently, that so he may be able carefully to interpret the Scriptures, expounding

V. Levit. xix. 15. Ex. xxiii. 3. Deut. i. 17. xvi. 20.

*** Page 216.

[1] deest. V. [2] al. τροφὴ καὶ ποτὸς [3] al. ὁ ἐπίσκοπος [4] al. δυνηθῇς. [5] deest. V. [6] πολυδιδακτικὸς V.

the Gospel in correspondence with the Prophets, and with the Law; and let the Expositions from the Law and the Prophets correspond to the Gospel. For the Lord
Joh. v. 39. Jesus says, *Search the Scriptures, for they are those which*
v. 46. *testify of me.* And again, *For* Moses *wrote of me.* But above all, let him carefully distinguish between the original Law, and the Additional Precepts, and shew which are the Laws for Believers, and which the Bonds for the Unbelievers, lest any should fall under those Bonds. Be careful therefore, O Bishop, to study the Word, that thou mayst be able to explain every thing exactly, and that thou mayst copiously nourish thy People with much Doctrine, and enlighten them with the Light of the Law.
Hos. x. 12. For God says, *Enlighten your selves with the Light of Knowledge, while we have yet Opportunity.*

ταις ⸂τῶν ὁμῶν⸃ διαλεγόμενον ἑρμηνεύειν· ὁμοίως τὰ διατάγματα στοιχειώσει τὸν νόμον ⸂καὶ τοὺς προφήτας⸃ ἑρμηνεία. Λέγει γὰρ ὁ κύριος Ἰησοῦς· Ἐρευνᾶτε τὰς γραφάς· αὗται εἰσὶν αἱ μαρτυροῦσαι περὶ ἐμοῦ. Καὶ πάλιν· Περὶ γὰρ ἐμοῦ Μωσῆς ἔγραψε. Πρὸ πάντων ὁ ⸂πανσόλβιος ἀγαθὸς γινέσθω⸃ νόμον καὶ διατάξεων διαιρῶν, καὶ δεικνύων τί ἐστι νόμος πιστῶν, καὶ τί δεσμὰ ἀπίστων, ἵνα μή τις ὑποπέσῃ τοῖς δεσμοῖς. Ἐπιμελοῦ οὖν τοῦ λόγου ἐπίσκοπε ἵνα ᾖ δυνατὸν σοι πάντα κατὰ λέξιν ⸂ἑρμηνεύειν⸃, καὶ ἐν πολλῇ διδαχῇ πλουσίως τρέφῃς καὶ ⸂φωτίζῃς⸃ τὸ λαόν σου τὸ φωτισμὸν ἐκ νόμου. Φωτίζεται γὰρ, φησὶν ὁ Θεὸς, ἑαυτοῖς φῶς γνώσεως, ὡς ἔλεος.

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[1] deest. V. [2] ἑρμηνεύσης v. [3] φωτίσης v.

Ἐγω

Ἔστω δὲ ὁ ἐπίσκοπος μὴ αἰσχροκερδής, καὶ μᾶλλον ἐπὶ τῶν ἐθνῶν, βλαπτόμενος μᾶλλον, ἢ βλάπτων· μὴ πλεονέκτης, μὴ ἅρπαξ, μὴ ὑποστρητής, μὴ φιλοπλέσιος, μὴ μισοπόνηρος, μὴ καταλάλος, μὴ ψευδομάρτυς, μὴ δυμώδης, μὴ φιλόμαχος, μὴ ταῖς τοῦ βίου περιμαρτίαις συμπεπλεγμένος, μὴ ἐγγυμμός κινα, ἢ συντροφῶν δίκαις χρηματικαῖς, μὴ φίλαρχος, μὴ δίγνωμος, μὴ δίγλωσσος, μὴ πρὸς διαβολὰς ἢ καταλαλίαν φιλήκοος, μὴ ὑποκριτὴς, μὴ ταῖς ἑορταῖς τῶν ἐθνῶν ἐπιτρεχόμενος, ἀπάταις κεναῖς μὴ χαίρων, μηδὲ ὀπτασιαστικὸς, μηδὲ φιλάργυρος· ὅτι πάντα τὰ τοιαῦτα ἐχθρὰ τοῦ Θεοῦ ὑπάρχει καὶ δαιμόνων φίλα. Ταῦτα δὲ πάντα ὁ ἐπίσκοπος καὶ τοῖς λαϊκοῖς διδάσ-

Let not a Bishop be given to filthy Lucre, especially before the Gentiles, rather suffering than offering Injuries, not covetous, nor rapacious; no Purloiner, no Admirer of the Rich, nor Hater of the Poor; no Evil-speaker, nor False-witness; not given to Anger, no Brawler, not entangled with the Affairs of this Life; not a Surety for any one, nor an Accuser in Suits about Money; not ambitious, not double-minded, nor double-tongued; not ready to hearken to Calumny, or Evil speaking; not a Dissembler, not addicted to the Heathen Festivals, not given to vain Deceits, not eager after worldly Things, nor a Lover of Money: For all these things are opposite to God, and pleasing to Dæmons. Let the Bishop earnestly give all these Precepts in charge to the Laity also, persuading them to imitate his Conversation. For says He, *Do ye make the Children* Levit. xx. 31.

VII

κειν, πείθοντα μιμεῖσθαι τὴν πολιτείαν αὐτοῦ. Λέγει γὰρ, *Ποιεῖτε τὰ τέκνα*

ἐμοὶ Υ.

*of* Israel *pious*, Let him be prudent, humble, apt to admonish with the Instructions of the Lord, well-dispos'd, one who has renounc'd all the wicked Projects of this World, and all Heathenish Lusts. Let him be orderly, sharp in observing the Wicked, and taking heed of them, but yet a Friend to all; just, discerning, and whatsoever Qualities are commendable among Men, let the Bishop possess them in himself. For if the Pastor be unblameable as to any Wickedness, he will compel his Disciples, and by his very Conversation press them to become worthy Imitators of his own Actions. As the Prophet somewhere says, *And it will be, As is the Priest so is the People*; For our Lord and Master Jesus Christ, the Son of God, began first to Do, and then to Teach, as *Luke* somewhere says, *Which Jesus began to do and to teach.* Wherefore he says, *Whosoever shall do and*

Hos. iv. 9.

Act. i. 1. Matt. v. 20.

** Pag. 217.

ἐαυτῷ. ἄγγελ-
λέτω, ἀνάγων αὐτὸς
μιμητὰς γίνεσθαι ἑ-
αυτοῦ τρόπου. Εὐλα-
βεῖς γάρ φησι, ποιήσατε
τὸς υἱὸς Ἰσραήλ. Ἔστω
ὁ σοφὸς, ταπεινόφρων,
νουθετικὸς ἐν ταῖς πο-
ρειακαῖς παιδείαις. κα-
λογνώμων, ἀποτεταγ-
μένος πᾶσι τοῖς ἐν τῷ
βίῳ πονηροῖς ὑπονοήμα-
σι, ἢ πάσης ἐθνικαῖς
ὑπονοίας. Ἔστω ὑπερόπτης, ὀξὺς πρὸς
τὸ γνῶναι τὰς φαύλους,
καὶ φυλάσσεσθαι ἀπ' αὐ-
τῶν, φίλος ὢν πᾶσιν, δίκαιος, κριτι-
κὸς, ἢ ὅσα καλὰ ἐν
ἀνθρώποις ἐστὶν, ἢ ὑ-
πάρχῃ, ταῦτα ὁ ἐπι-
σκοπος ἐν ἑαυτῷ κεκ-
τήσθω· ὅλως ἀνεπίλημ-
πτος ἀδικίας ὢν ποι-
μαίνῃ, τὰς ἰδίας αὐτοῦ μα-
θήτρίας ἀναγκάσῃ, ἢ ὅσῃ
δ' ἂν ἀναστρέφηται αὐτοῦ
περιτρέψασθαι τῆς ἰδίας
αὐτοῦ ποιμνίων μιμη-
τὰς ἀξίας. ** γίνεσθη-

[1] εὐσεβὴς. v. al. εὐσεβὴς, [2] διδασκαλικὸς. v. [3] alter utrum vacat.

γαρ.

ναι· ὡς λέγει που ἡ προφήτης[1]. Καὶ ἔσται καθὼς ὁ ἱερεὺς, οὕτω καὶ ὁ λαός. [2] Καὶ γὰρ ὁ κύριος ἡμῶν καὶ διδάσκαλος Ἰησοῦς [3]Χριστὸς ὁ υἱὸς τοῦ Θεοῦ ἤρξατο πρῶτον ποιεῖν, καὶ τότε διδάσκειν· [4] ὡς που λέγει ὁ Λουκᾶς· Ὧν ἤρξατο ὁ Ἰησοῦς ποιεῖν τε καὶ διδάσκειν". Διό φησιν· Ὃς δ' ἂν ποιήσῃ καὶ διδάξῃ, οὗτος μέγας κληθήσεται ἐν τῇ βασιλείᾳ τοῦ Θεοῦ. Σκοπὸς γάρ ἐσναι δεῖ ὑμᾶς τῷ λαῷ τοὺς ἐπισκόπους, ὅτι καὶ ὑμεῖς σκοπὸν ἔχετε τὸν Χριστόν. Καὶ ὑμᾶς ἐν μέσῳ σκοποὶ ἀγαθοὶ τῷ λαῷ τοῦ Θεοῦ· ὅταν λέγῃ κύριος· Ἐξ οὗ τοῦ Ἰεζεκιὴλ πρὸς ἕκαστον ὑμῶν φάσκων. Υἱὲ ἀνθρώπου, σκοπὸν δέδωκά σε τῷ οἴκῳ Ἰσραὴλ, καὶ ἀκούσῃ ἐκ στόματός μου λόγον, καὶ διαφυλάξεις, καὶ διαμαρτυρεῖ αὐτὸν παρ' ἐμοῦ ἐν τῷ λέγειν με

*teach, he shall be called great in the Kingdom of God.* For you Bishops are to be Guides and Watchmen to the People, as you your selves have Christ for your Guide and Watchman. Do you therefore become good Guides and Watchmen to the People of God. For the Lord says by *Ezekiel*, speaking to every one of you, *Son of Man, I have given thee for a Watchman to the House of* Israel, *and thou shalt hear the Word from my Mouth, and shalt observe, and shalt declare it from me. When I say unto the Wicked thou shalt surely die, if thou dost not speak to warn the wicked from his wickedness, that wicked Man shall die in his Iniquity, and his Blood will I require at thine Hand. But if thou warn the wicked from his way, that he may turn from it, and he does not turn from it, he shall die in his Iniquity, and thou hast delivered thy Soul. In the same manner, if the Sword of War be approaching,* Ezek. xxxiii. 7, &c.

[1] ἐστιν. V. [2] καθὼς καὶ V. [3] ὁ sine ὁ υἱὸς. V. [4] deficit. V.

*and the People set a Watchman to watch, and he see the same approach, and does not forewarn them, and the Sword come and take one of them, he is taken away in his Iniquity; but his Blood shall be required at the Watchman's Hand, because he did not blow the Trumpet. But if he blew the Trumpet, and he who heard it would not take Warning, and the Sword come and take him away, his Blood shall be upon him, because he heard the Trumpet, and took not warning. But he who took warning has delivered his Soul, and the Watchman, because he gave warning, shall surely live.* The Sword here is the Judgment; the Trumpet is the Holy Gospel; the Watchman is the Bishop, who is set in the Church, who is obliged by his Preaching to testify and vehemently to forewarn concerning that Judgment. If ye do not declare and testify this to the People, the Sins of those who are ignorant of it will

τῷ λαῷμω, θανάτῳ ἀποθανῇ, καὶ σὺ ἐλάλησας τὸ δίκαιον ἀνομον ἐκ τῆς δικαιοσύνης αὐτοῦ, ὁ αὐτὸς ἐκεῖνος ἐν τῇ ἀνομίᾳ αὐτοῦ ἀποθανεῖται, καὶ ὃ αἷμα αὐτοῦ ἐκ τῆς χειρός σου ἐκζητήσω· σὺ δὲ ἐὰν διαστείλῃ τῷ λαῷμω ἀπὸ τῆς ὁδοῦ αὐτοῦ ἀποστρέψαι ἀπ' αὐτῆς, καὶ μὴ ἀποστρέψῃ, αὐτὸς ἐν τῇ ἀνομίᾳ αὐτοῦ ἀποθανεῖται, καὶ σὺ τὴν ψυχήν σου ἐρρύσω. Ὡσαύτως ἐὰν μάχαιρα πολέμου ἐλθὼν ἐπέρχηται, καὶ σπάσῃ ὁ λαὸς σκοπὸν εἰς προφυλακήν, καὶ ἰδὼν αὐτὴν ἐρχομένην, μὴ προφητεύσῃ, καὶ λάβῃ ψυχήν, ἐν αὐτοῦ ψυχῇ τῇ ἁμαρτίᾳ αὐτοῦ ἁλήφθη, ὃ δὲ αἷμα ἐκ χειρὸς τοῦ σκοποῦ ἐκζητηθήσεται, ὅτι σὺ ἐσήμανε τῇ σάλπιγγι· ἐὰν δὲ σημάνῃ τῇ κερατίνῃ, καὶ μὴ φυλάξηται ὁ ἀκούσας, καὶ ἔλθῃ ἡ μάχαιρα, καὶ λάβῃ

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ἐν V. ἐν V.

αὐτὸν,

αὐτὸν, ὃ ἅμα αὐτῷ ἐπ' αὐτὸν ἔχω· ὅθεν οὖν ἐφυλάξατο ἀκέραιος ὁ κεραστίνης, ὁ ὃ φυλαξάμενος, τὴν ψυχὴν αὐτοῦ ἐρρύσατο, καὶ ὁ σκοπὸς οὐκ ἐσήμανε, ζωὴν ζήσεται. Μάχαιρα μὲν ἔστιν ἡ κρίσις· σάλπιγξ [1] δὲ, ὁ ἱερὸν εὐαγγέλιον· σκοπὸς δὲ, ὁ κατασταθεὶς τῇ ἐκκλησίᾳ ἐπίσκοπος, ὃν δεῖ κηρύσσοντα διαμαρτύρασθαι [2] καὶ διδάσκειν τὸν λαὸν τὰ κρίσεως. Ἐὰν μὴ διαγγείλητε, καὶ διαμαρτυρησθε τῷ λαῷ, εἰς ὑμᾶς ἡ ἁμαρτία τῶν ἀγνοούντων ἐκζητήσεται· Διὸ τοὺς ἀναστρεφομένους ἐν ἀπειθείᾳ, [3] νουθετεῖτε, καὶ ἐλέγχετε μετὰ παῤῥησίας, τοὺς ἀγνοοῦντας διδάσκετε, τοὺς ὀκνηροὺς σπεύδετε, τοὺς πεπλημμελημένους ἐπιστρέφετε. [4] Τὰ αὐτὰ δὲ τοῖς αὐτῶν λέγοντες, ἀδελφοὶ, ἐκ ἁμαρτησόμεθα. Ἐκ δὲ τοῦ πολ-

be found upon you. Wherefore do you warn and reprove the Uninstructed with Boldness, teach the Ignorant, confirm those that understand, bring back those that go astray. If we repeat the very same things on the same Occasions, Brethren, we shall not do amiss. For by frequent Hearing 'tis to be hoped that some will be made asham'd, and at least do some good Action, and avoid some wicked one. For, says God by the Prophet, *Testifie those things to them*; *perhaps they will hear thy Voice.* And again, *If perhaps they will hear, if perhaps they will submit.* Moses also says to the People, *If hearing thou wilt hear the Lord God, and do that which is good and right in his Eyes.* And again, *Hear, O Israel, the Lord our God is one Lord.* And our Lord is often recorded in the Gospel to have said, *He that hath Ears to hear let him hear.* And wise

Jer xxvi. Ezek. ii. & iii. 11. Exod. xv. 26. Deut. vi. 4. Matt. xi. 29. Matt. xi. & xiii.

[1] deest. V. [2] deest V, [3] αὐτῶν. V. [4] deest. V.

*Solomon*

Prov. 1.8. *Solomon* says, *My Son, hear the Instruction of thy Father, and reject not the Laws of thy Mother.* And indeed to this Day Men have not heard; for while they seem to have heard, they have not heard aright, as appears by their having left the One and Only True God, and their being drawn into destructive and dangerous Heresies, concerning which we shall speak again afterwards.

λάκις ἀκοῦσαι εἰκὸς πᾶσι δυσωπηθέντας καὶ ἅπαξ τι τῶν καλῶν ποιῆσαι, καὶ τῶν πονηρῶν παραιτήσασθαι· λέγει γὰρ ἁγία προφήτις ὁ Θεός· Διαμαρτύρομαι αὐτοῖς ταῦτα, ἵνα ἀκούσωσί σου τῆς φωνῆς. Καὶ πάλιν· Ἐὰν ἄρα ἀκούσωσιν, ἐγὼ ἄρα ἐνδώσω. Καὶ ὁ Μωσῆς φησι τῷ λαῷ· Ἐὰν ἀκοῇ ἀκούσῃς κυρίου τοῦ Θεοῦ, καὶ ποιήσῃς τὸ ἀγαθὸν καὶ τὸ δοκοῦν ἐν ὀφθαλμοῖς αὐτοῦ. Καὶ πάλιν· "Ακουε Ἰσραὴλ, κύριος ὁ Θεός σου, κύριος εἷς ἐστιν. Καὶ ὁ κύριος ἐν τῷ εὐαγγελίῳ πολλάκις μνημονεύεται λέγων· Ὃ ἔχων ὦτα ἀκούειν, ἀκουέτω. Καὶ ὁ σοφὸς Σολομὼν φησιν· "Ακουε υἱὲ παιδείαν πατρός σου, καὶ μὴ ἀπώσῃ θεσμοὺς μητρός σου. Καὶ μέχρι σήμερον οὐκ ἤκουσαν· καὶ [2] δοκοῦντες, [3] γὰρ" ἀκηκοέναι, οὐκ ἤκουσαν, καταλείψαντες τὸν ἕνα καὶ μόνον ἀληθινὸν Θεόν, καὶ εἰς τὰς ὀλεθρίους καὶ δεινὰς αἱρέσεις καταφυγόντες, ὡς ἂν αὖθις ἐροῦμεν.

*, Pag. 218.

## SECT. VI.

VII. BEloved, be it known to you, that those who are baptized into the Death of our Lord Christ, are obliged to go on no longer in Sin. For as those who are dead cannot work Wickedness a-

ΓΝωστὸν δέ ἐστω ὑμῖν ἀγαπητοί, ὅτι οἱ βαπτιζόμενοι εἰς τὸν θάνατον τοῦ κυρίου Ἰησοῦ, οὐκέτι ὀφείλουσιν ἁμαρτάνειν οἱ τοιοῦτοι. Ὡς γὰρ οἱ ἀποθνήσκοντες αἰσχ-

[2] desunt. v. [2] οἱ. v. [3] γὰρ. v.

ἐργητοὶ

νέργητοι τοῖς ἁμαρτίαις ὑπάρχουσιν, ἔτι γὰρ οἱ σωαποθανόντες τῷ Χριστῷ ἄπρακτοι τοῖς ἁμαρτίαις. Οὐ πιστεύομεν ἔν, ἀδελφοί, λελαμμένον κενὰ τὸ τῆς ζωῆς λουτρόν, ἐκτρέπεσθαι τὰ τῶν ἀνόμων ἀσελγήματα. Ὁ δὲ ἁμαρτήσας μετὰ τὸ βάπτισμα, ἔτι ἐὰν μὴ μετανοῇ, καταπαύσεται τοῦ πλημμελεῖν, εἰς γέενναν κατακριθήσεται.

ny longer; ſo thoſe who are dead with Chriſt cannot practice Wickedneſs. We cannot therefore believe, Brethren, that any one who has received the Waſhing of Life will venture to act the open Wickedneſſes of Tranſgreſſors. Now he who ſins after his Baptiſm, unleſs he repent and forſake his Sins, ſhall be condemn'd to Hell-Fire.

Εἰ δέ τις ὑπὸ ἀπίστων συκοφαντηθῇ ἕνεκα τοῦ μηκέτι αὐτοῖς συναπελαύνειν, γινωσκέτω ὅτι μακάριος ὁ πιστὸς ὑπάρχει Θεῷ, καθὼς καὶ ὁ κύριος ἐν τῷ εὐαγγελίῳ λέγει· Μακάριοί ἐστε ὅταν ὀνειδίσωσιν ὑμᾶς, καὶ διώξωσιν, καὶ εἴπωσι καθ' ὑμῶν πᾶν πονηρὸν ῥῆμα, ψευδόμενοι, ἕνεκεν ἐμοῦ χάρητε, καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς. Εἰ ἔν

VIII. But if any one be maliciouſly proſecuted by the Heathen, becauſe he will not ſtill go along with them to the ſame Exceſs of Riot, let him know that ſuch an one is bleſſed of God, according as our Lord ſays in the Goſpel, *Bleſſed are ye when Men ſhall reproach you, or perſecute you, or ſay all manner of Evil againſt you falſly for my ſake. Rejoice and be exceeding glad, for your Reward is great in Heaven.* If therefore any one be ſlan- Mat. v. 11

dered

dered and falsely accus'd, such an one is blessed; for the Scripture says, *A Man that is a Reprobate is not tryed by God.* But if any one be convicted, as having done a wicked Action, such an one not only hurts himself, but occasions the whole Body of the Church and its Doctrine to be blasphemed; as if we Christians did not practice those things that we declare to be good and honest, and we our selves shall be reproached by the Lord, That, *They say and do not.* Wherefore the Bishop must boldly reject such as these upon full Conviction; unless they change their Course of Life.

deest.

Matt. xxiii. 3.

IX. For the Bishop must not only himself give no Offence, but must be no Respecter of Persons; in Meekness instructing those that offend. But if he himself has not a good Conscience, and is a a Respecter of Persons; for the sake of filthy Lucre, and receiving of Bribes,

λης βλασφημηθείη. ὅτι φόβημα, μακάριος ὁ πιστός. Λέγει γὰρ ἡ γραφή· Ἄνηρ ἀδόκιμος, ἀπείρατος ὑπὸ Θεοῦ. Εἰ δέ τις ἐλεγχθεὶς ἁμάρτῃ τι ἀνόμων, ὁ πιστὸς ὁ μόνον ἑαυτὸν ἔβλαψεν, ἀλλὰ καὶ βλασφημίαν προσεπέφερε τῷ κοινῷ τῆς ἐκκλησίας σώματι, καὶ τῇ διδασκαλίᾳ, ὡς μὴ πράσσοντων ἡμῶν ἃ λέγομεν εἶναι καλά, καὶ ὀνειδιζόμεθα ἡμεῖς ὑπὸ τοῦ κυρίου, ὅτι λέγουσι καὶ οὐ ποιοῦσιν. Ὅθεν τὸν πιστὸν ἐλεγχθέντας ἁμαρτεῖν ἀληθῶς, παρρησίᾳ ὁ ἐπίσκοπος, ἐὰν μὴ μεταβάλωνται τὸν τρόπον

IX. Οὐ γὰρ μόνον ἀπρόσκοπον εἶναι χρὴ τὸν ἐπίσκοπον, ἀλλὰ καὶ προσωπολήπτην, ἐν χρηστότητι σωφρονίζοντα τοὺς ἁμαρτάνοντας. Εἰ δὲ καὶ αὐτὸς εἴη συνειδήσει ὑπάρχων, προσωπολήπτης γενόμενος, ἀφ' τινα αἰσχροκερδῆ δωρολη-

δωροληψίαν, φείσεται τῷ ἀδίκως ἁμαρτάνοντι, ἐάσας ἐν τῇ ἐκκλησίᾳ μένειν αὐτόν, παρακούσας τῆς θείας καὶ νομικῆς φωνῆς τοῦ λέγοντος· Δικαίως δικαίωσεις ὃ δίκαιον. Οὐ λήψῃ πρόσωπον ἐν κρίσει. Οὐ δικαιώσεις τὸν ἀσεβῆ. Οὐ λήψῃ δῶρα ὅτι ψυχὴ τὰ δῶρα ἐκτυφλοῖ ὀφθαλμοὺς σοφῶν, καὶ λυμαίνεται ῥήματα δικαίων. Καὶ ἐν ἄλλοις φησίν· Ἐξαρεῖτε τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν. Καὶ ὁ Σολομὼν λέγει ἐν παροιμίαις· Ἔκβαλε λοιμὸν, καὶ συνεδρίᾳ, καὶ συνεξελεύσεται αὐτῷ νεῖκος.

and spares the open Offender, and permits him to continue in the Church, he disregards the Voice of God and of our Lord, which says, *Thou shalt exactly execute right Judgment: Thou shalt not accept Persons in Judgment: Thou shalt not justifie the Wicked. Thou shalt not receive Gifts against any one's Life; for Gifts do blind the Eyes of the Wise, and pervert the Words of the Righteous.* And elsewhere he says, *Take away from among your selves that wicked Person.* And *Solomon* says in his *Proverbs, Cast out a pestilent Fellow from the Congregation, and Strife will go out along with him.*

Deut. xvi. 20. l. 17. Ex xxiii. 7. LXX. v. 8. Deut. xxvii. 25. xvii. 19. xviii. 7. Prov. xxii. 10.

X. But he who does not consider these things, will, contrary to Justice, spare him who deserves Punishment. As *Saul* spar'd *Agag*, and *Eli* his Sons, *who knew not the Lord.* Such an one profanes his own Dignity, and that Church of God which is in his Pa-

1 Kings xv. cap. 11.

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1 deest. V. 2 ἕτερον δῶρον. V. 3 ἐκ. V. 4 τοῦς. V. 5 ὁ πατὴς. V.

rish.

riſh. Such an one is eſteem'd unjuſt before God and good Men, as affording Occaſion of Scandal to many of the newly Baptiz'd, and to the *Catechumens*; as alſo to the Youth of both Sexes, to whom a *Wo* belongs, and a *Milſtone about his Neck*, and *Drowning*, on account of his Guilt. For obſerving what a Perſon their Governour is, through his Wickedneſs and Neglect of Juſtice they will grow Sceptical, and, indulging the ſame Diſeaſe, will be compell'd to periſh with him. As was the Caſe of the People joining with *Jeroboam*; and thoſe which were in the Conſpiracy with *Corah*. But if the Offender ſees that the Biſhop and Deacons are innocent and unblameable, and the Flock pure, he will either not venture to deſpiſe their Authority, and to enter into the Church of God at all, as one ſmitten by his own Conſcience; or if he values nothing, and ventures

Matt. xviii 6, 7.

3 King. xii. Numb. xvi.

Θεῦ ἐκκλησίαν ἢ κλῆ ἢ προοικίαν αὐτοῦ· ἄδικον ἔν τε Θεῷ, καὶ ὁσίοις ἀνθρώποις, ὡς αἰτίαν σκανδάλου πολλοῖς [1] νεοφωτίστοις", καὶ καταχυμένοις ἡμέμφους, ἔτι δὲ νέοις καὶ νέαις τῇ ἡλικίᾳ, ὃν δεῖ φοβεῖσθαι, καὶ ὀνικὸς μύλος ἐν τῷ τραχήλῳ, καὶ ὁ βυθὸς, ἐν ᾧ τὸ ἄδικον ὑπάρχει. Διὰ γὰρ τὴν ἀκρισίας ἀνομίαν βλέποντες τὸν τοιοῦτον [2] αὐτῶν" ἄρχοντα, ἐν ἑαυτοῖς ἀσκελιάσουσι, καὶ χρησάμενοι τῇ αὐτῇ νόσῳ, συναπολέσθαι αὐτῷ ἀναγκασθήσονται, ὡς τῷ Ἱεροβοὰμ ὁ λαὸς, καὶ τῷ Κορὲ οἱ συναφέντες αὐτῷ. Εἰ δὲ βλέπει ὁ ἁμαρτὼν τὸν ἐπίσκοπον καὶ τοὺς διακόνους ἀθῴους ἐκκλησίας, καὶ τὸ ποίμνιον καθαρὸν ὑπάρχον, σωφρονῇ μὲν, ἢ τολμήσῃ [3] καταφρονήσας", εἰς ἐκκλησίαν Θεοῦ εἰσελθεῖν, πλησόμενος

[1] νεοφύτοις. V. [2] αὐτὸν. V. [3] deeſt. v.

[1] τῇ

[1] τὴν συνείδησιν αὐτοῦ ἐ[2] ν" πρὸ ἐδὲν ἡγησά-
μενος εἰσέλθοι, [3] ἢ" ὡς ἐπὶ χρῖμα ἐλεγχθή-
σεται, ὡς Ὀζᾶ ὅτι ἐπὶ κιβωτὸν ἁψάμενος, ὥστε
ἐδεάσαι, & ὡς Ἀχαρ, ὅτι τὴν κλοπὴν τοῦ ἀνα-
θέματος, καὶ ὡς Γιεζεῖ ὅτι τοῖς τοῦ Νεεμὰν χρή-
μασιν, & [4] πραυτέρα παρορηθήσεται, ἢ νουθε-
τέμενος ὑπὸ τοῦ ποιμένος, εἰς μετάνοιαν ὑπαχθήσεται. ὠφελεῖ-
ται δὲ τὸν καθένα, & ἐν ἑδενὶ μώμων διείσκων, ἔτε πρὸς ὄπωπτον,
ἔτε μὴ πρὸς τὴν ὑπ' αὐτὸν τεταγμένον λαὸν, αἰσχυνθεὶς, μετ' αἰδοῦς & πολλῶν δακρύων ἐξελεύ-
σεται εἰρηνικῶς καταπεπυγμένος, & μένει κεκαθαρισμένον τὸ ποίμνιον. προσκλαύσει τε τῷ Θεῷ, & μετανοήσει ἐφ' οἷς ἥμαρτεν· & ἔξει ἐλπίδα, & τὸ ποίμνιον ὅλον θεασάμενον ἐκείνου τὰ δάκρυα, νουθε-
σίαν ἕξει. ὅλε ἁμαρτὼν πρὸς μετάνοιαν τὸν ἀπόλυσιν.

to enter in, either he will be convicted immediately, as *Uzza* at the Ark, when he touch'd it to ſupport it; and as *Achan* when he ſtole the accurſed thing, and as *Gehazi* when he coveted the Money of *Naaman*; and ſo will be immediately puniſhed; or elſe he will be admoniſh'd by the Paſtor, and drawn to Repentance. For when he looks round the whole Church, one by one, and can ſpy no Blemiſh, neither in the Biſhop, nor in the People who are under his Care, he will be put to Confuſion, and prick'd at the Heart, and in a peaceable manner will go his way, with Shame, and many Tears, and the Flock will remain pure. He will apply himſelf to God with Tears, and will repent of his Sins, and have Hope. Nay, the whole Flock at the Sight of his Tears, will be inſtructed, becauſe a Sinner avoids Deſtruction by Repentance.

2 King. vi.
Joſ. vii.
4 King. v.

[1] τὴν συνείδησιν. V. [2] ἢ v. [3] deeſt. V. [4] ἢ. V.

Upon

XI. Upon this account therefore, O Bishop, endeavour to be pure in thy Actions, and to adorn thy Place and Dignity, which is that of one sustaining the Character of God among Men, as being set over all Men, over Priests, Kings, Rulers, Fathers, Children, Masters: and in general over all those who are subject to thee: and so sit in the Church when thou speakest as having Authority to judge Offenders. For to you, O Bishops, is it said, *Whatsoever ye shall bind on Earth shall be bound in Heaven; and whatsoever ye shall loose on Earth shall be loosed in Heaven.*

Διὰ τοῦτο ἔν ἐπίσκοπε σπούδαζε καθαρὸς εἶναι τοῖς ἔργοις, γνωρίζων τὴν πρόπον σὺ τὴν ἀξίαν, ὡς Θεοῦ τύπον ἔχων ἐν ἀνθρώποις, τῷ πάντων * * ἄρχειν ἀνθρώπων, ἱερέων, βασιλέων, ἀρχόντων, πατέρων, υἱῶν, διδασκάλων, καὶ πάντων ὁμοῦ τῶν ὑπηκόων. Καὶ οὕτως ἐν ἐκκλησίᾳ καθέζου, ὡς λόγον ποιούμενος, ὡς ἐξουσίαν ἔχων κρίνειν τοὺς ἁμαρτηκότας· οἷς ὑμῖν τοῖς ἐπισκόποις εἴρηται· Ὃ ἐὰν [1] δήσητε ἐπὶ τῆς γῆς, ἔσται δεδεμένον ἐν [2] τῷ οὐρανῷ· καὶ ὃ ἐὰν λύσητε ἐπὶ τῆς γῆς, ἔσται λελυμένον ἐν τῷ οὐρανῷ.

* Pag. 220.

Matt. xviii. 18.

XII. Do thou therefore, O Bishop, judge with Authority like God, yet receive the Penitent. For God is a God of Mercy. Rebuke those that sin; admonish those that are not converted; exhort those that stand to perse-

Κρίνε δὲ ὦ ἐπίσκοπε μετ' ἐξουσίας, ὡς [3] ὁ [4] Θεός, ἀλλὰ τοὺς μετανοοῦντας [4] προσλαμβάνου. [5] Ὁ γὰρ Θεὸς, Θεός ἐστιν ἐλέους. Ἐπιπλῆττε τοῖς ἁμαρτάνουσι, νουθέτει τοὺς μὴ ὑπακρί-

[1] f. δήσητε. [2] τῆς οὐρανοῦ. V. [3] deest. V. [4] προσδέχου. V. [5] deest. V.

φοντας,

φοντας, παρακαλῆ τὰς ἐσωθῆναι ἐμμένειν τοῖς καλοῖς, τὰς μετανοοῦντας προσδέχεσθαι· ὅλε κύριος ὁ Θεὸς μὴ ὅρκῳ ἐπαγγείλατο ἄφεσιν παρέχειν τοῖς μετανοοῦσιν, ἐφ' οἷς ἥμαρτον. Λέγει γὰρ διὰ τοῦ Ἰεζεκιήλ. Εἶπον πρὸς αὐτὰς, ζῶ ἐγὼ, λέγει [1] Δεσπότης κύριος, εἰ θέλησω τὸν θάνατον τοῦ ἁμαρτωλοῦ ἀλλ' [2] ἢ ἐν τῷ ἀποστρέψαι τὸν ἀσεβῆ ἀπὸ τῆς ὁδοῦ αὐτοῦ τῆς πονηρᾶς, καὶ ζῆσαι. Ἐπιστράφητε [3] ἐν ἀπὸ τῶν ὁδῶν ὑμῶν τῶν πονηρῶν, καὶ ἵνα τί [4] ἀποθνήσκετε οἶκος Ἰσραήλ; ἐνταῦθα [5] ὁ λόγος δὲ ἐλπίδας ἐποίησε τοῖς ἡμαρτηκόσι, ὅτι ἐὰν μετανοήσωσιν, ἐλπίδα σωτηρίας ἔχωσι μήποτε ὡς ἀπηλγηκότες [6] αὐτὰς ὀκνῶσι τῇ παρανομίᾳ, ἀλλ' ἔχοντες ἐλπίδα σωτηρίας ὑπισχνούμενοι προσκλαύσωσι

vere in their Goodness; receive the Penitent: For the Lord God has promis'd with an Oath to afford Remission to the Penitent for what things they have done amiss. For He says by *Ezekiel*, *Speak unto them, As I live,* Ezek. *saith the Lord, I would not the* xxiii. 11. *Death of a Sinner, but that the Wicked turn from his evil way and live. Turn ye therefore from your evil ways, for why will ye die, O House of* Israel? Here the Word affords Hope to Sinners, that if they will repent they shall have Hope of Salvation, lest otherwise out of Despair they yield themselves up to their Transgressions; but that having Hope of Salvation they may be converted, and may address to God with Tears, on account of their Sins, and may repent from their Hearts, and so appease his Displeasure towards them; so shall they receive a Pardon from

*** Pag. 221.

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[1] κύριος ὁ Θεὸς. V. [2] deest. V. [3] deest. V. [4] ἀποθήσκετε. V. [5] deest. V. [6] ἐαυτὰς. V.

Him, as from a merciful Father.

[1] Θεῷ περὶ τῶν ἁμαρτιῶν αὐτῶν, καὶ [2] λήψονται παρ' αὐτοῦ τὴν ἀμνησίαν, ὡς πατρὸς ἀγαθοῦ.

XIII Yet it is very neceſſary that thoſe who are yet innocent ſhould continue ſo, and not make an Experiment what Sin is, that they may not have Occaſion for Trouble, Sorrow, and thoſe Lamentations, which are in order to Forgiveneſs. For how doſt thou know, O Man, when thou ſinneſt, whether thou ſhalt live any Nnmber of Days in this preſent State, that thou mayſt have time to repent? For the time of thy Departure out of this World is uncertain; and if thou dyeſt in Sin, there will remain no Repentance for thee; as God ſays by *David*, Pſal. vi. 6. *In the Grave who will confeſs to thee?* It behoves us therefore to be ready in the doing of our Duty, that ſo we may await our Paſſage into another World without Sor-

Τὸς μὴ τοι δυναμαρτήτους, τοιούτους μένειν χρὴ, καὶ μὴ χρείαν ἔχειν τοῦ πείρας περὶ ἁμαρτιῶν, ὅπως μὴ δέονται ὀδυνῶν, λύπης, καὶ κλαυθμῶν ἀφέσεως. Τί γὰρ οἶδας ἄνθρωπε ἁμαρτήσας, εἰ ἡμέρας ζήσεις ἐν τῷδε τῷ βίῳ, ἵνα καὶ μετανοήσῃς; ὅτι ἄδηλος ἡ ἔξοδός σου ἐκ τοῦ βίου ὑπάρχει, καὶ ἐν ἁμαρτίᾳ πλουτήσαντι μετανοία οὐκ ἔσται· ὡς λέγει καὶ τῷ Δαβίδ. Ἐν ᾅδῃ τίς ἐξομολογήσεταί σοι; Δεῖ ἓν ἕτοιμον εἶναι ἐν ἀγαθοῖς· ἵνα ἀνόδου λύπης τὴν [3] ὁδὸν ἐκείνην σειλώμεθα. Διὸ καὶ πρέπει ὁ θεῖος λόγος [4] λέγει Σολομῶν τὸ Σοφὸς λέγων σοι· Ἑτοίμαζε εἰς τὴν ἔξοδον τὰ ἔργα σου, [5] καὶ φιλοσοφάζου

[1] τῷ V. [2] μετανοήσωσιν ἐκ καρδίας ἐξομολογησάμενοι αὐτὸν, καὶ V. [3] ἔξοδον. V. [4] desunt. v. [5] desunt. v.

καὶ

εἰς τ ἀγρὸν", ἵνα μὴ ὄπλείψῃ ἡμῖν τι τῶν καλῶν· ὥσπερ γὰρ τ πένητα ἐν τῷ διαγγελίῳ· ἄφρονες ἔλαβον μωρίαν ἐπέλειπε δὲ τ [1] εὐσεβείας ἔλαιον, [2] ἐν ἀποσβέσασι τὰς λαμπάδας τ θεογνωσίας· ἀπεκλήθησαν τῶ νυμφῶνος· Διὰ τοῦτο ἀκνεῖ μὴ πᾶς ὁ φειδόμενος τ ἐν αὐτῷ ζωῆς, ἐν μὴ ἀμαρτίᾳ· ὅπως ἐν τὰς προγεγονυίας ὑπ' αὐτοῦ δικαιοσύνας αὐτῷ σωτηρίαν· Σὺ δὲν ἔτω κρίνε, ὡς Θεῷ δικάζων. Τῷ γὰρ κυρίῳ, φησὶν, ἡ κρίσις. Πρῶτον μὲν ἀπ' ἐξουσίας τ ἔνοχον κατάκριναζε. ἔπειτα μὴ ἐλέους ἐν οἰκτιρμοῦ ἐν προσλήψεως, οἰκείᾳ, ὑπομνήσει αὐτῷ σωτηρίου, εἰ μετάθοιτο τῷ τρόπῳ, ἐν πρὸς μετάνοιαν χωρήσῃ· μεταμελόμενον ὃ σύφων προσδέχε, μεμνημένος τῷ κυρίου εἰ

row. Wherefore alſo the ſacred Word ſpeaks to thee by the Wiſe *Solomon*, *Prepare thy Works againſt thy Exit, and provide all before-hand in the Field*, leſt ſome of the Things neceſſary to thy Journey be wanting; as the *Oil* of Piety was deficient in the *Five fooliſh Virgins*, mention'd in the Goſpel, when they, on account of their having extinguiſh'd their Lamps of Divine Knowledge, were ſhut out of the Bridechamber. Wherefore he who values the Security of his Soul will take care to be out of Danger, by keeping free from Sin, that ſo he may preſerve the Advantage of his former good Works to himſelf. Do thou therefore ſo judge as executing Judgment for God. For, as the Scripture ſays, *The Judgment is the Lord's*. In the firſt place therefore condemn the guilty Perſon with Authority; afterwards try to bring him home with Mercy and Compaſſion, and Readineſs

Prov. xxiv. 27.

Matt. xxv.

Deut. i. 17.

[1] al. ἀπιστίας. [2] deſunt. v.

to receive him, promising him Salvation if he will change his course of Life, and become a Penitent, and when he does repent, and has submitted to his Chastisement, receive him: remembring that our Lord has said, *There is Joy in Heaven over one Sinner that repenteth.* Luk. xv. 7.

πόνῳ, ὅτι χαρὰ γίνεται ἐν οὐρανῷ ὅπου ἑνὶ ἁμαρτωλῷ μετανοοῦντι.

XIV. But if thou refusest to receive him that repents, thou exposest him to those who lie in wait to destroy, forgetting what *David* says, *Deliver not my Soul, which confesses to thee, unto destroying Beasts.* Wherefore *Jeremiah*, when he is exhorting Men to Repentance, says thus, *Shall not he that falleth arise? Or he that turneth away, cannot he return? Wherefore have my People gone back by a shameless Backsliding? and they are harden'd in their purpose. Turn, ye backsliding Children, and I will heal your Backslidings.* Receive therefore him that repents without any doubting. Be not hindred by such unmerciful Men who say, that

Ps. lxxiii. 19. * Pag. 222. Jer viii. 4. iii. 22.

Ἐὰν δὲ τὴν μετάνοιαν μὴ προσδέξῃ, ὑπὸ θηρίοις αὐτὸν ἔκδοτον παρέχεις. ὑπολαμβάνων δὲ Δαβὶδ λέγοντος· Μὴ παραδῷς τοῖς θηρίοις ψυχήν* ἐξομολογουμένην σοι. Διὸ παρορμῶν εἰς μετάνοιαν ὁ Ἱερεμίας λέγει· Μὴ ὁ πίπτων οὐκ ἀνίσταται; ἢ ὁ ἀποστρέφων οὐκ ὑποστρέφει; τί, ὅτι [1] ἀπέστρεψεν ὁ λαός μου ἀποστροφὴν ἀναιδῆ, καὶ κατεκραταιώθησαν ἐν τῇ προαιρέσει αὐτῶν; Ἐπιστράφητε υἱοὶ ἀφιστάμενοι, καὶ ἐγὼ ἰάσομαι τὰ συντρίμματα ὑμῶν. Δέξαι ἐν τῇ μετανοίᾳ, μὴ διαζῶν ὅλως, μηδὲ

[1] ἀνεστρέψη V.

προσε-

συμπεριφερόμεθα τοῖς ἀνηλεῶς λεγόντων, μὴ δεῖν τοιούτοις [2] συμπολιτεύεσθαι, μήτε λόγου κοινωνεῖν· [3] αὗται γὰρ αἱ συμβουλίαι ἀγνοούντων εἰσὶ Θεὸν καὶ τὴν αὐτοῦ πρόνοιαν, ἀλόγων ὄντων καὶ θηρίων ἀμειλίκτων· ἃ γὰρ γινώσκουσιν, ὅτι χρὴ φυλάσσεσθαι, ἃ τὸν [4] λόγῳ κοινωνίαν πρὸς τοὺς ἁμαρτάνοντας, ἀλλὰ τὸν ἔργῳ. Δικαιοσύνη γὰρ δικαίου ἐπ' αὐτὸν ἔσται, καὶ ἀνομία ἀνόμου ἐπ' αὐτὸν ἔσται. Καὶ πάλιν· Ἐὰν ἁμάρτῃ μοι τὸ διάκονον ἀδίκημα, καὶ ἐκτενῶ τὰς χεῖρά μου ἐπ' αὐτὸν, καὶ συντρίψω [5] ἐπ' αὐτῆς στόμωμα ἄρτου, καὶ ἐξαποστελῶ εἰς αὐτὸν λιμὸν, καὶ ἐξολοθρεύσω αὐτῆς ἄνθρωπον καὶ κτῆνος· κἂν ὦσιν [6] οἱ τρεῖς ἄνδρες ἐν μέσῳ αὐτῆς, Νῶε, καὶ Ἰὼβ, καὶ Δανιὴλ. [7] ὅτι ἐν τῇ δικαιοσύνῃ αὐτῶν σώσουσι

we must not be defiled with such as those, nor so much as speak to them: For such Advice is from Men that are unacquainted with God and his Providence, as from unreasonable Judges and unmerciful Brutes. These Men are ignorant that we ought to avoid Society with Offenders, not in Discourse, but in Actions: For, *The Righteousness of the Righteous shall be upon him*; *and, The Wickedness of the Wicked shall be upon him.* And again, *If a Land sinneth against me by trespassing grievously, and I stretch out my hand upon it, and break the Staff of Bread upon it, and send Famine upon it, and destroy Man and Beast therein: Though these three Men,* Noah, Job, *and* Daniel, *were in the midst of it, they shall only save their own Souls by their Righteousness, saith the Lord God.* The Scripture most clearly shews, that a righteous Man that converses with a wicked Man, does not perish with

Ezek. xviii. 20.

xiv. 13.

[1] πονηρῶς V. [2] συναναμίγνυσθαι V. [3] ταῦται V. [4] λόγοις V. [5] deest. V. [6] deest. V. [7] deest. V.

him. For in the present World the Righteous and the Wicked are mingled together in the common Affairs of Life, but not in holy Communion; and in this the Friends and Favourites of God are guilty of no Sin. For they do but imitate *their* Matt. v. 45. *Father which is in Heaven, who maketh his Sun to rise on the Righteous and Unrighteous; and sendeth his Rain on the Evil and on the Good*; and the righteous Man undergoes no Peril on this Account. For those who conquer, and those who are conquered are in the same Place of running: But only those who have bravely undergone the Race are where the Garland is be-stow'd, And, *No one is* 2 Tim. ii. 5. *crowned, unless he strive lawfully.* For every one shall give account of himself, and God will not destroy the Righteous with the Wicked; for with him 'tis a constant Rule, That Innocence is never punished. For neither

πὰς ψυχὰς αὐτῶν, λέγ[ει] Ἀδωνα῀ι κυρι῀ω. Σαφέστατα δεδήλωκεν ἡ γραφὴ, ὅτι ζωὴν δικαί῀ω ἀδικῳ ὁ ζωαπολλυται μετ' αὐτοῦ. ἐν γὰρ τῷ κόσμῳ τούτῳ οἱ δίκαιοι καὶ ἄδικοι ἀλλήλοις ζωαγελαζονται κοινωνίᾳ βίου, ὁμοίᾳ καὶ ὁσιότητι· καὶ τοῦτο ἐκ ἁμαρτάνουσιν οἱ θεοφιλεῖς· μιμηταὶ γάρ εἰσι τοῦ πατρὸς αὐτῶν ὃς ἐν τοῖς ἐθνεσι, τὸ τ' ἥλιον αὐτοῦ ἀνατέλλοντα ἐπὶ δικαίους καὶ ἀδίκους, καὶ βρέχοντα αὐτοῦ τ' ὑετὸν ὀπὶ πονηρὸς, καὶ ἀγαθούς. Καὶ ἐδὲν κινδυνεύσῃ ὁ δίκαιος ἐκ τούτου· ἐν γὰρ τῷ σταδίῳ καὶ νικηταὶ, καὶ νικαμβοὶ εἰσιν, ἐν ᾧ τῷ στεφάνῳ μόνοι οἱ γνησίως ἀγωνισάμβοι. ἐδεὶς γὰρ στεφανῶται, ἐὰν μὴ νομίμως ἀθλήσῃ. ἕκαστος γὰρ περὶ ἑαυτοῦ ἐξομολογήσεται, καὶ ὁ μὴ ζωαπολέσῃ ὁ Θεὸς [2]τ' δίκαιον μετ'

[1] ἐνταῦθα. v. [2] deest. V.

[1] τοῦ

τῶ" ἀδίκε, ἐπείπερ παρ' αὐτῷ ὃ ἀναμάρτητον ἀκμώμητον. ὅτε γὰρ τὸν Νῶε κατέκλυσεν, ὅτε τὸν Λὼτ κατέφλεξεν, ὅτι τὸν Ῥαὰβ συναπόλεσε· εἰ δὲ βέλεσθε γνῶναι τὰ ἐφ' ἡμῶν γεγονότα, Ἰούδας εἷς ἡμῶν ὢν, ἔλαβεν τὸν κλῆρον τῆς διακονίας, ὃν καὶ ἡμεῖς, καὶ Σίμων ὁ μάγος τὸν ἐν κοίλῳ σφενδόνῃ· ἀλλ' ἑκάτερος αὐτῶν ἀναδειχθεὶς φαῦλος, ὁ μὲν [2]ἀπήγξατο", ὁ δὲ παρὰ φύσιν ἐπάλμενος, [3]συνετρίβη. ἐν δὲ τῇ κιβωτῷ, Νῶε καὶ οἱ υἱοὶ αὐτοῦ ὑπῆρχον· ἀλλὰ πονηρὸς ὁ Χὰμ εὑρεθεὶς μόνος, εἰς τὴν γῆν ἐδέξατο κωμῳδίαν. [4] Εἰ δὲ" [5] καὶ" πατέρες ὑπὲρ παίδων ἐκωμῳδήθησαν, ὅτε υἱοὶ ὑπὲρ πατέρων, δῆλον, [6] ὡς" ὅτε [7] γυναῖκες ὑπὲρ ἀνδρῶν, ὅτε οἰκέται ὑπὲρ δεσποτῶν. ὅτε συγγενεῖς ὑπὲρ συγγενῶν ὅτε φίλοι ὑπὲρ φί-

did He drown *Noah*, nor burn up *Lot*, nor destroy *Rahab* for Company. And if you desire to know how this matter was among us, *Judas* was one of us, and took the like part of the Ministry which we had; and *Simon* the Magician received the Seal of the Lord; yet both the one and the other proving wicked, the former hang'd himself; and the latter as he flew in the Air, in a manner unnatural, was dash'd against the Earth. Moreover, *Noah* and his Sons with him were in the Ark; But *Ham*, who alone was wicked, receiv'd Punishment in his Son. But if Fathers are not punished for their Children, nor Children for their Fathers, it is thence clear that neither will Wives be punish'd for their Husbands, nor Servants for their Masters, nor one Relation for another, nor one Friend for another, nor the Righteous for the Wicked. But every one will be requir'd an ac-

[1] deest. V. [2] ἤγξατο. v. [3] πεσὼν. v. [4] ὅτε δὲ. v. [5] deest. V. [6] deest. v. [7] γὰρ. v.

count of his own Doing. For neither was Punishment inflicted on *Noah* for the World; nor was *Lot* destroy'd by Fire for the *Sodomites*; nor was *Rahab* slain for the Inhabitants of *Jericho*; nor *Israel* for the *Egyptians*. For not the dwelling together, but the Agreement in their Sentiments alone could condemn the Righteous with the Wicked. We ought not therefore to hearken to such Persons who call for Death, and hate Mankind, and love Accusations; and, under fair Pretences, bring Men to Death. For one Man shall not die for another, but *Every one is held with the Chains of his own Sins*. And, *Behold the Man, and his Work is before his Face*. Now we ought to assist those who are with us, and are in Danger, and fall, and, as far as lies in our Power, to reduce them to Sobriety by our Exhortations, and so save them from Death.

*** Pag. 223.

Prov. v. 22.

Isa. lxii 11.

λων, ὅτε δίκαιοι ὑπὲρ ἀδίκων· ἀλλ' ἕκαστος ὑπὲρ τῶν οἰκείων ἔργων τὸ λογον ἀπαιτηθήσεται. ὅτε γὰρ Νῶε ὑπὲρ τοῦ κόσμου *** δίκην εἰσεπράχθη, ὅτε Λὼτ ὑπὲρ Σοδόμων ἐπυρπολήθη, ὅτε Ῥαὰβ, ὑπὲρ Ἱεριχωντείων ἐσφάγη, ὅτε [1] ὁ Ἰσραὴλ ὑπὲρ Αἰγυπτίων. ἐὰν γὰρ ἡ συνοίκησις κατακρίνῃ τοὺς δικαίους σὺν τοῖς ἀδίκοις, ἀλλ' ἡ τῶν γνωμῶν ὁμόνοια· ἣ χρὴ ὧν [2] τοῖς ἐπιμεθυμάτοις, καὶ μισανθρώποις, καὶ φιλεγκλήμοσι, καὶ μὴ προφάσεως θανατηφοῖς προσέχειν[3]. Ἕκαστος [4] γὰρ ὑπὲρ ἑτέρου οὐκ [5] ἀποθανῇ· ἀλλὰ ἕκαστος τοῖς ἑαυτοῦ ἁμαρτίαις ἔνοχος σφίγγεται[6]. Καὶ ἰδὲ ἄνθρωπος, καὶ τὸ ἔργον αὐτοῦ πρὸ προσώπου αὐτοῦ. Δεῖ οὖν ἡμᾶς βοηθεῖν τοῖς [7] σωζομένοις καὶ κινδυνεύουσι, καὶ σφαλλομένοις, καὶ ὅσον οἷόν τε

[1] οἱ Ἰσραηλῖται. V. [2] defunt. v. [3] ὅπ οὖ ἔτως ἔχει κ. v. [4] deest. v. [5] ἁμαρτεῖται. v. [6] μαρτυρεῖ καὶ ἀλλαχοῦ γεγράπται λέγων. V. [7] νεσῶσι. V.

τῇ ὡρμενέσῃ τῦ λόγυ ὑγιάζειν αὐτοὺς, ☩ ῥύεσθαι θανάτυ. Οὐ χρέαν γὰρ ἔχυσιν οἱ ἰσχύοντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες [1]. [2] Ἐπειδὴ " σὸν ἐστὶ θέλημα ἔμπροσθεν τῦ πατρὸς, ἵνα ἀπόληται εἷς τῶν μικρῶν [3]. Οὐ γὰρ τὸ σκληροκαρδίων ἀνθρώπων βέλησιν ἰσχὺν χρὴ, ἀλλὰ τὸ τῦ θεοῦ ☩ πατρὸς πᾶσι ὅλων τῷ ἁγίῳ Ἰησῦ Χριστῷ τῷ κυρίυ ἡμῶν, ᾧ ἡ δόξα εἰς τὸς αἰῶνας. Ἀμήν.

For, *The Whole have no Need of the Phyſician, but the Sick.* Since, *'Tis not pleaſing in the Sight of your Father that one of theſe little ones ſhould periſh.* For we ought not to eſtabliſh the Will of hard-hearted Men, but the Will of the God and Father of the Univerſe, which is revealed to us by Jeſus Chriſt our Lord, to whom be Glory for ever. *Amen.*

Matt. ix 12.

xviii. 14.

## Sect. VII.

Οὐ γὰρ δίκαιον κεφαλὴν ὄντα σε, ὦ ἐπίσκοπε, ἐρᾷ πρόσεχειν, ἰδιώταις λαϊκῷ φασιῶνι ἀνθρώπῳ, εἰς ἑτέρυ ἀπώλειαν, ἀλλὰ Θεῷ μόνῳ. ἄρχειν γάρ σε χρὴ τῶν ὑπηκόων, ὑ μὴ ☩ ὑπ' αὐτῶν ἄρχεσθαι· ἔτε γὰρ υἱὸς ἄρχει παίδων κτλ. τὸ τῆς γνώσεως, λόγον,

FOR 'tis not equitable that thou, O Biſhop, who art the Head, ſhouldſt ſubmit to the Tail, that is to ſome ſeditious Perſon among the Laity, to the Deſtruction of another, but to God alone. For 'tis thy Privilege to govern thoſe under thee, but not to be govern'd by them. For neither does a Son, who

[1] φησὶν ὁ Χριστὸς ἐν εὐαγγελίοις καὶ πάλιν. v. [2] deeſt. v. [3] τούτων. v.

is Subject by the Course of Generation. govern his Father; nor a Servant, who is subject by Law, govern his Master; nor does a Scholar govern his Teacher, nor a Soldier his King, nor any of the Laity his Bishop. For, that there is no Reason to suppose such as converse with the Wicked, in order to their Instruction in the Word, to be defiled by, or Partaker of their Sins, *Ezekiel*, as it were on purpose preventing the Suspicions of ill-dispos'd Persons, says thus, *Why do you speak this Proverb concerning the Land of* Israel? *The Fathers have eaten sour Grapes, and the Children's Teeth are set on Edge? As I live, saith the Lord God, ye shall not henceforth have Occasion to use this Proverb in* Israel. *For all Souls are mine; in like manner as the Soul of the Father, so also the Soul of the Son is mine: The Soul that sinneth it shall die. But the Man who is righteous, and does Judgment and*

Ezek. xviii 2, &c.

ἔτε δοῦλος τῷ κυρίῳ αὐτοῦ, καὶ τὴν ἐξουσίαν, ἔτε μαθητὴς διδασκάλου, ἔτε στρατιώτης βασιλέως, ἔτε μὴν λαϊκὸς ἐπισκόπου. ἐπεὶ γὰρ ἐστὶ μὴ δοκεῖν τοὺς πλησιάζοντας ἀδίκοις, τῇ δὲ λόγῳ διδαχῇ συμμαλωώδη ἢ κοινωνεῖν τοῖς [1] ἁμαρτίαις, ὁ Ἰεζεκιὴλ ἐκκόπτων τὴν περὶ κακοήθων ὑπόνοιαν λέγει. Τί ὑμεῖς λέγετε αὐτοῖς τὴν παραβολὴν ταύτην ἐπὶ γῆς Ἰσραὴλ· οἱ πατέρες ἔφαγον ὄμφακας, καὶ οἱ ὀδόντες τῶν τέκνων ἠμωδίασαν; ζῶ ἐγὼ, λέγει Ἀδωναὶ κύριος, εἰ [2] ἔσται ἐν ὑμῖν λεγομένη ἡ παραβολὴ αὕτη τῷ Ἰσραήλ. ὅτι πᾶσαι αἱ ψυχαὶ ἐμαί εἰσιν. ὃν τρόπον ἡ ψυχὴ τοῦ πατρὸς, οὕτως ἡ ψυχὴ τοῦ υἱοῦ ἐμή ἐστιν· ἡ ψυχὴ ἡ ἁμαρτάνουσα αὐτὴ [3] ἀποθανεῖται. ὁ δὲ ἄνθρωπος, ὃς ἔσται δίκαιος, ποιῶν κρίμα

[1] αὐτῶν. v. [2] deest. V. [3] γὰρ. V.

καὶ

ϗ δικαιοσυνῶν· ☪ ἐξῆς ὑπολέγων τὰς λοιπὰς ἀρετὰς, ὑποφαγίζεται λέγων· Ὁ τοιοῦτος δίκαιος ὑπάρχει, ζωῇ ζήσεται, λέγει Ἀδωναὶ κύριος· ϗ ἐὰν γεννήσῃ υἱὸν λοιμὸν, ἐκχέοντα αἷμα, ἐν τῇ ὁδῷ τοῦ πατρὸς αὐτοῦ δ δικαίως οὐκ ἐπορεύθη· ☪ [1] ἐπαγαγὼν τὰ ἐξῆς, ἐπάγει τοῖς τελευταίοις· Ζωῇ οὐ ζήσεται· πάσας τὰς ἀνομίας ταύτας ἐποίησε, θανάτῳ ἀποθανεῖται· τὸ αἷμα αὐτοῦ ἐπ' αὐτὸν ἔσται· ☪ [2] ἐρεῖται· [3] ὅτι· οὐκ ἔλαβεν ὁ υἱὸς τὴν ἀδικίαν τοῦ πατρὸς, ἢ τὴν δικαιοσύνην αὐτοῦ, δικαιοσύνην ϗ ἔλεον πεποιηκώς; ☪ ἐρεῖς αὐτοῖς· ἡ ψυχὴ ἡ ἁμαρτάνουσα αὐτὴ ἀποθανεῖται. υἱὸς οὐ λήψεται ἀδικίαν πατρὸς, ϗ πατὴρ οὐ λήψεται ἀδικίαν υἱοῦ· δικαιοσύνη δικαίου ἐπ' αὐτὸν ἔσται. Καὶ μετ' ὀλίγα φησίν· Ἐν τῷ

*Juſtice* (and ſo the Prophet reckons up the reſt of the Virtues, and then adds for a Concluſion, *Such an one is juſt*) *he ſhall ſurely live, ſaith the Lord God. And if he beget a Son who is a Robber, a Shedder of Blood, and walks not in the way of his righteous Father*; (and when the Prophet had added what follows, he adds in the Concluſion,) *He ſhall certainly not live; he has done all this Wickedneſs, he ſhall ſurely die, his Blood ſhall be upon him. Yet they will ask thee, Why? Does not the Son bear the Iniquity of the Father, or his Righteouſneſs, having exerciſed Righteouſneſs himſelf? And thou ſhalt ſay unto them, The Soul that ſinneth it ſhall die. The Son ſhall not bear the Iniquity of the Father, and the Father ſhall not bear the Iniquity of the Son. The Righteouſneſs of the Righteous ſhall be upon him: and the Wickedneſs of the wicked ſhall be upon him.* And a little after he ſays, *When the* v. 9.

[1] ἐπάγων. V. [2] f. ἐρεῖτε. [3] deeſt. γ.

*Righte-*

*Righteous turneth away from his Righteousness, and committeth Iniquiquity, all his Righteousness, by reason of all his Wickedness which he has committed, shall not be mentioned to him: In his Iniquity which he hath committed, and in his Sin which he hath sinned, in them shall he die.* And a little after he adds, *When the Wicked turneth away from his Wickedness which he hath committed, and doth Judgment and Justice, he hath preserved his Soul; he hath turned away from all his Ungodliness which he hath done, he shall surely live, he shall not die*; and afterwards, *I will judge every one of you according to his ways, O House of* Israel, *saith the Lord God.*

ἀποστρέψαι δίκαιον ἀπὸ τ δικαιοσύνης αὐτῦ, καὶ ποιήσῃ ἀδικίαν, [1]πᾶσαι αἱ δικαιοσύναι αὐτῦ οὐ μὴ μνησθῶσιν, ἐν τῇ ἀδικίᾳ αὐτῦ, ᾗ ἠδίκησεν, καὶ ἐν τῇ ἁμαρτίᾳ αὐτῦ, ᾗ ἥμαρτεν, ἐν αὐτῇ ἀποθανεῖται. Καὶ μετ' ὀλίγα ἐπάγῃ. Ἐν τῷ ἀποστρέψαι ἄνομον ἀπὸ τ ἀνομίας αὐτῦ ἧς ἐποίησε, καὶ ποιήσῃ κρίμα & δικαιοσύνην, ὅτ τὴν ψυχὴν αὐτῦ ἐφύλαξε, καὶ ἀπέστρεψεν ἀπὸ πασῶν τῶν ἀσεβειῶν αὐτῦ ὧν ἐποίησε, ζωῇ ζήσεται, & οὐ μὴ ἀποθανεῖται. Καὶ ἐξῆς· Ἕκαστον κτ τὰς ὁδοὺς ὑμῶν κρινῶ [2]ὑμᾶς, οἶκος Ἰσραήλ, λέγει Ἀδωναὶ κύριος.

*** Pag. 224. XV. Observe, you who are our beloved Sons, how merciful, yet righteous, the Lord our God is; how gracious and kind to Men; and yet most

*** Ὁρᾶτε, τέκνα ἡμῶν ἠγαπημένα, πῶς οὐ παλαίχνους μετὰ δικαιοσύνης κύριος ὁ Θεὸς ἡμῶν, ἀγαθὸς καὶ φιλάν-

[1] desunt. v. [2] deest. V.

θρωπος,

θεμιτὸν, καὶ ἀνδρῶν σὸν ἀθωώσει τὸ ἔνοχον, καὶ τὸ ὑπερφέρον τοῦ μισεῖν, καὶ ζωοποιῶν, μὴ καταλιπὼν τόπον ὑπονοίας τοῖς ἀπηνῶς βεβλημένοις κρίνειν, καὶ πλέον ἀποτρέπειν τοὺς ἁμαρτάνοντας, καὶ μὴ κοινωνεῖν αὐτοῖς λόγων παρακλητικῶν πρὸς μετάνοιαν ἐναγαγεῖν δυναμένων οἷς ἐκ τοῦ ἐναντίου ὁ Θεὸς λέγει διὰ Ἡσαΐου λέγει πρὸς τοὺς ἐπισκόπους· Παρακαλεῖτε, παρακαλεῖτε τὸν λαόν μου ἱερεῖς, λαλήσατε εἰς τὴν καρδίαν Ἰερουσαλήμ. Χρὴ οὖν ὑμᾶς αὐτῷ ἀκόντας, [1] παρακαλεῖν τοὺς ἡμαρτηκότας, καὶ [2] πρὸς μετάνοιαν παρορμᾶν, καὶ ἐλπίδας ποιεῖν, καὶ μὴ ὑπονοεῖν, ὡς [2] κοινωνοὺς γινομένους τοῦ πλημμεληθέντων αὐτοῖς ἕνεκεν τοῦ εἰς αὐτοὺς ἀγάπης. ἀσμένως δὲ τοὺς μετανοοῦντας προσδέχεσθε, χαίροντες ἐπ' αὐτοῖς, μὴ

certainly *He will not acquit the Guilty*; one that admits of the returning Sinner, and revives him, leaving no room for Suspicion to such as would be savage in judging, and utterly reject Offenders, and not vouchsafe them so much as any Exhortations which might bring them to Repentance. In Contradiction to such, God, by *Isaiah*, says to the Bishops, *Comfort ye, comfort ye my People, ye Priests: speak comfortably to* Jerusalem. It therefore behoves you, upon hearing those Words of his, to encourage those who have offended, and lead them to Repentance, and afford them Hope, and not vainly to suppose that you shall be Partakers of their Offences on account of such your Love to them. Receive the Penitent with Alacrity, and rejoice over them, and with Mercy and Bowels of Compassion judge the Sinners. For if a Person was walking by the Side of a Nah. 1. 3.

[1] desunt. v. [2] κοινωνικὲς. V.

River

fence, as two, three, five or seven Weeks, so set him at liberty, and speak such things to him as are fit to be said in way of Reproof, Instruction and Exhortation to a Sinner for his Reformation; that so he may continue privately in his Humility, and pray to God to be merciful to him, saying, *If thou, O Lord, shouldest mark Iniquities, O Lord, who should stand?* For *with thee there is Propitiation.* Of this sort of Declaration is that which is said in the Book of *Genesis* to *Cain, Thou hast sinned, be quiet*; that is, Do not go on in Sin. For that a Sinner ought to be asham'd for his own Sin, that Oracle of God deliver'd to *Moses* concerning *Miriam* is a sufficient Proof, when he pray'd that she might be forgiven. For, says God to him, *If her Father had spit in her Face should she not be asham'd? Let her be shut out of the Camp seven Days, and afterwards let her come in*

*** Pag. 225.

Ps. cxxix. 3.

Gen. iv. 7. LXX.

ὃ ἁμάρτημα, ἑβδομάδας δύο, ἢ τρεῖς, ἢ πέντε, ἢ *** ἑπτὰ, ἕως αὐτὸν ἀπολύσῃ, εἰ πὼν αὐτῷ ὅσα ἁρμόζῃ ἡμαρτηκότι εἰς νηθεσίαν ὅπως πλησονῆα διδασκήν ἢ παρακινεῖν, ὅπως μείνῃ παρ' ἑαυτῷ ταπεινοφρονῶν, καὶ δεόμενος ὅ Θεὸς τυχεῖν αὐτοῦ [1] δύμενες, καὶ [2] λέγειν· Ἐὰν δύμαις παρατήρησῃ, κύριε, κύριε τίς ὑποστήσεται; ὅτι παρά σοί ὁ ἱλασμός ἐστι. Τοιοῦτον γάρ τι ὑπεμφαίνει καὶ ὃ ἐν τῇ γραφῇ εἰρημένον τῷ Καΐν· Ἥμαρτες; ἡσύχασον· τετέσι μὴ προσθῇς. Ὅτι γὰρ τὸ ἁμαρτάνειν δεῖ ὑπὸ ὃ οἰκείᾳ πλημμελήματος αἰσχύνεσθαι, ἱκανὸν ὃ λόγιον τῷ Μωσεῖ ὑπὲρ Μαρίας εἰρημένον, ἵνα καὶ ἠξίωσε ἀφεθῆναι αὐτῇ. φησὶ γὰρ αὐτῷ ὁ Θεός· Εἰ ὁ πατὴρ αὐτῆς πτύων ἐνέπτυσεν εἰς ὃ πρόσωπον αὐτῆς, οὐκ [3] ἐνε-

[1] ἐνμενῶς. V. [2] f. λέγων. [3] οὐ. V.

τραπη;

τεύσι; ἑωτὰν ἡμέρας ἀφορισάτω ἔξω τῆς παρεμβολῆς, καὶ μὴ ταῦτα εἰσελθόντα· Οὕτως ἐν καὶ ἡμᾶς δεῖ ποιεῖν, τοὺς ἐφ' ἁμαρτίαις λέγοντας μετανοεῖν, ἀφορίζειν χρόνον ὡρισμένον καὶ τὴν ἀναλογίαν τῶν ἁμαρτημάτων, ἔπειτα μετανοήσαντας προσλαμβάνεσθαι, ὡς πατέρας ὑμούς.

*again.* We therefore ought to do so with Offenders, when they profess their Repentance, namely to separate them, some determinate time according to the Proportion of their Offence; and afterwards, like Fathers to Children, receive them again upon their Repentance.

## Sect. VIII.

Εἰ δὲ καὶ ὁ ἐπίσκοπος αὐτὸς ἐν προσκόμματί τινι ὑπάρχῃ, πῶς ἐπεξελθεῖ ἑτέρῳ ἀδικήματι κατὰ, ἢ ἐπιπλήσαι τινι, ἢ προσωπολημψίαν, [1] ἢ δῶρα λημψίαν", ἢ αὐτὸς, ἢ οἱ διάκονοι, ἔχ' ὑπάρχοντες δύσωιδητοι; ὅταν γὰρ ὁ ἄρχων αἰτῇ, καὶ ὁ κριτὴς λαμβάνῃ, καὶ ὁ διεξάγεται εἰς τέλος κρίσις. Κοινωνοὶ δὲ κλεπτῶν καὶ [2] κρίσει χη-

BUT if the Bishop himself be an Offender, how will he be able any longer to prosecute the Offence of another? Or how will he be able to reprove another? Either he, or his Deacons, if by accepting of Persons, or receiving of Bribes, they have not all a clear Conscience? For when the Ruler asks, and the Judge receives, Judgment, is not brought to Perfection; but when both are *Companions of Thieves, and regardless of* XVII. Isa. 1. 23.

[1] deest. V. [2] κρίσιν. V.

*doing Justice to the Widows,* those who are under the Bishop will not be able to support and vindicate him: For they will say to him what is
Luk. vi. 41. written in the Gospel, *Why beholdest thou the Mote that is in thy Brother's Eye, but considerest not the Beam that is in thine own Eye?* Let the Bishop therefore, with his Deacons, dread to hear any such thing; that is, let him give no occasion for it. For an Offender, when he sees any other doing as bad as himself, will be encouraged to do the very same things; and then the wicked One, taking Occasion from a single Instance, works in others, which God forbid; and by that means the Flock will be destroy'd. For the greater number of Offenders there are, the greater is the Mischief that is done by them: For Sin which passes without Correction grows worse and worse, and spreads to others;
Gal. v. 9. since, *A little Leaven infects*

ἐὰν δὲ παροξύνητε, ἵ δυνήσονται οἱ ὑπὸ τ ἐπίσκοπον συνεπιμαχεῖν τῷ ὑπισχήτῳ· ἐρῶσι γὰρ αὐτῷ ὅ ἐν τῷ εὐαγγελίῳ γεγραμμένον. Τί βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τ ἀδελφῆ σε, τ δὲ δοκὸν τ ἐν τῷ ἰδίῳ ὀφθαλμῷ ὐ κατανοεῖς; Εὐλαβείσθω οὖν ὁ ὑπίσκοπος, καὶ τοῖς διακόνοις αὐτ, ἀκοῦσαι ῥῆμα τοιοῦτον τυτέστι, μὴ διδότω ἀφορμήν. ὁ γὰρ ἁμαρτάνων ἐπὰν ἴδῃ τινὰ ὅμοια αὐτῷ δρῶντα, οἰκοδομηθήσεται εἰς τὰ αὐτὰ ποιεῖν· εἶτα ὁ πονηρὸς διὰ ἑνὸς ἀφορμὴν λαβὼν, εἰς ἕτερα ἐνεργεῖ· ὃ μὴ γένοιτο[1]. Ὥστε διαφεύσεται τὸ ποίμνιον· πλειόνων γὰρ ὄντων τῶν ἁμαρτανόντων, πλείων ἔσται ἡ δι' αὐτῶν ὑπερβολὴ κακία. ἁμαρτία γὰρ [2]ἀνέλεγκτος, χείρων ἑαυτῆς γίνεται, ὡς

[1] εἰς ὑμᾶς. v. [2] ἀνεξέλεγκτος. v.

ὡς

εἰς [1] ἄλλες· [2] πᾶν δόγμα λαμβάνω. ἐπεὶ καὶ ζύμη μικρὰ [3] πλήρωμα φυράματος ὅλου, καὶ ἓς κλέπτης εἰς ὅλον ἔθνος τὸ μῖσος [4] ἐπήγαγε, καὶ μῦαι θανάσιμοι σαπρίσι σκυβάλοις ἡδύσματος ἔλαιον, καὶ βασιλέως ὑπακόου λόγον ἄδικον, πάντες οἱ ὑπ' αὐτὸν ὑπηρέται ποιοῦμεν· ὅτω καὶ φερόμενον ψωραλέον μεταδίδωσιν ἑτέροις τὸ νόσημα, μὴ χωρισθὲν τῶν ὑγιαινόντων φερόντων, καὶ ἄνθρωπος λοιμώδων πολλοῖς φυλακτῶν, καὶ κύων λύσσῃ συνεχθεὶς ὑποκίνδυνος παντὶ, ᾧ κἂν [5] προσάψῃ. ἐὰν δὲν καὶ [6] ἄνθρωπον ποιῶμεν μὴ τῆς ἐκκλησίας τοῦ Θεοῦ χωρίσωμεν, ποιήσωμεν τὸν οἶκον κυρίου σπήλαιον λῃστῶν. δεῖ γὰρ [7] ὅπως [1] τοὺς ἁμαρτάνοντας μὴ ποιῶμεν ἀσώτους, *** ἀλλ' ἐλέγχειν, νου-

*the whole Lump*; and one Thief ſpreads the Wickedneſs over a whole Nation, and *Dead Flies ſpoils the whole Pot of ſweet Ointment*; and, *When a King hearkens to unrighteous Counſel, all the Servants under him are wicked.* So one ſcabbed Sheep, if not ſeparated from thoſe that are whole, infects the reſt with the ſame Diſtemper; and a Man infected with the Plague is to be avoided by all Men; and a mad Dog is dangerous to every one that he touches. If therefore we neglect to ſeparate the Tranſgreſſor from the Church of God, we ſhall make the *Lord's Houſe a Den of Thieves.* For 'tis the Biſhop's Duty not to be ſilent in the Caſe of Offenders, but to rebuke them, to exhort them, to beat them down, to afflict them with Faſtings, that ſo he may ſtrike a pious Dread into the reſt: For, as He ſays, *Make ye the Children of Iſrael pious.* For the Biſhop **. Pag. 226.

Eccl. x. 1.

Prov. xxix. 12.

Matt. xxi. 13.

Lev. xv. 31.

[1] ἀλλήλους. V. [2] ἢ νομὴ ἕρπει v. [3] πλήρη φυράματα. V. [4] πλανᾶται. v. [5] θιγγάνῃ. v. [6] ἡμεῖς. v. [7] deeſt. V.

must be one who discourages Sin by his Exhortations, and sets a Pattern of Righteousness, and proclaims those good things which are prepar'd by God, and declares that Wrath which will come at the Day of Judgment, lest he contemn and neglect the Plantation of God; and, on account of his Carelessness, hear that which is said in *Hosea, Why have ye held your Peace at Impiety, and have reaped the Fruit thereof?*

Hos. x. 13. LXX.

θεπεῖν, ὑποπέζειν, στ-
ῶν ησείαις. ὅπως ϗ
τοῖς ἑτέροις δικαίωσιν
ἐμποιήσῃ. Εὐλαβεῖς γὰρ
[1] φησὶν" ποιήσατε τὸς
υἱὸς Ἰσραήλ. Χρὴ γὰρ
τὸν ἐπίσκοπον ϗ πρὸ
ἁμαρτιῶν κωλυτικὸν εἶναι
ϗ νεοφυΐας γίνεσθαι,
ϗ δικαιοσύνης σπο-
πὸν, ϗ πρὸ ἡτοιμασ-
μένων ὑπὸ Θεοῦ ἀγαθῶν
κήρυκα, ϗ τὴν μελλούσης
ὀργῆς ἐν τῇ κρίσει ἔλεγ-
χτικὸν· ὅπως μὴ κα-
ταφρονήσας τὸ Θεοῦ
φυτουργίας, ἀκύρῳ ἔργῳ ἀμέλειαν τὸ ὂν τῷ Ὠσηὲ εἰρημένον.
Ἵνα τί πρεσωποληπτεῖτε ἀσεβεῖν, ϗ τὸ καρπὸν αὐτῆς ἐκζυμώ-
σατε;

## SECT. IX.

XVIII. LET the Bishop therefore extend his Concern to all sorts of People; to those who have not offended, that they may continue innocent; to those who have offended, that they may repeat. For to you does the Lord speak thus, *Take heed that ye offend not one of these little ones.* 'Tis

Mat. xviii. 10.

ΠΆντων ἐν [2] φροντι-
ζέτω ὁ ἐπίσκοπος",
ϗ τῶ μὴ ἡμαρτηκότων, ἵνα
μείνωσιν ἀναμάρτητοι,
ϗ πρὸ ἁμαρτανόντων,
ἵνα μετανοῶσι. [3] Λέγ-
γὰρ ὁ κύριος [4] πρὸς ὑ-
μᾶς". Ὁρᾶτε μὴ κα-
ταφρονήσητε ἑνὸς πρὸ
μικρῶν τούτων. [5] Καὶ"

[1] φησιν. V. [2] ὁ επισκοπος φροντιζετω. V. [3] ειπεν. V. [4] εν ευαγγε-
λιοις. V. [5] ἐκεῖν. V.

τοὺς

τοῖς μετανοοῦσιν ἄφεσιν δίδοναι χρή· ἅμα γὰρ τῷ εἰπεῖν κύριον τῶν πλημμελημάτων ἴσμεν διαθέσθαι· Ἥμαρτηκα τῷ κυρίῳ· ἀποκρίνεται τὸ ἅγιον πνεῦμα· Καὶ κύριος ἀφῆκέ σοι τὴν ἁμαρτίαν[1]. Θάρσει, ὁ μὴ ἀποθανῇς[2]. Γνωρίζε οὖν, ὦ ἐπίσκοπε, τὸ ἀξίωμά σου, ὅτι ὡς ἔχεις δεσμεῖν ἐκληρώσω τὴν ἐξουσίαν, οὕτω καὶ λύειν. ἐξουσίαν οὖν ἔχων καὶ λύειν, γνώριζε σαυτὸν, καὶ ἀξίως ἐντύπου σου ἐν τῷδε τῷ βίῳ ἀναστρέφου, εἰδὼς ὅτι πλείονα[3] αὐτὸς ἀπαιτηθήσῃ τὸν λόγον. ᾧ γὰρ φησι. παρέθηκε πολύ, περισσότερον ἀπαιτήσουσι παρ' αὐτοῦ, Ἀναμάρτητος δὲ οὐδεὶς ἀνθρώπων ἐστὶν παρεξ ἐνομίσθη διὰ ἡμᾶς ἄνθρωπος· ἐπεὶ γέγραπται Οὐδεὶς καθαρὸς ἀπὸ ῥύπου, οὐδ' ἂν μία ἡμέρα[3] ἡ ζωὴ αὐτοῦ. Διὰ τοῦ-

your Duty alſo to give Remiſſion to the Penitent. For as ſoon as ever one who has offended ſays, in the Sincerity of his Soul, *I have ſinned againſt the Lord*, the Holy Spirit anſwers, *The Lord alſo hath forgiven thy Sin, be of good cheer, thou ſhalt not die.* Be ſenſible therefore, O Biſhop, of the Dignity of thy Place, that as thou haſt receiv'd the Power of Binding, ſo haſt thou alſo that of Looſing. Having therefore the Power of Looſing, exert thy ſelf, and behave thy ſelf in this World as becomes thy Place, as knowing that thou haſt a great Account to give. *For to whom*, as the Scripture ſays, *Men have intruſted much, of him they will require the more.* For no one Man is free from Sin, excepting him that was made Man for us; ſince it is written, *No Man is pure from Filthineſs, no not though he be but one Day old.* Upon which account the Lives and Con-

2 King. xii. 13.

Luk. xi 2. 48.

Job xiv 4. LXX.

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[1] σε. & deeſt reliq. V. [2] deeſt. V. [3] μιᾶς ἡμέρας. V.

versations of the ancient holy Men and Patriarchs are describ'd; not that we may reproach them from our reading, but that we our selves may repent, and have Hope that we also shall obtain Forgiveness. For their Blemishes are to us both Security and Admonition, because we hence learn, when we have offended, that if we repent, we shall have Pardon. For it is written. *Who can boast that he has a clean Heart? and who dare affirm that he is pure from Sin?* No Man therefore is without Sin. Do thou therefore labour to the utmost of thy Power to be unblameable; and be solicitous of all the Parts of thy Flock, lest any one be scandaliz'd on thy account, and thereby perish. For the Layman is solicitous only for himself, but thou for all, as having a greater Burden, and carrying a heavier Load. For it is written, *And the Lord said unto* Moses, *Thou and* Aaron *shall*

Prov. xx. 9.

Numb. xviii. 1.

το ὧν τῶν προγεγονότων δικαίων τε καὶ πατριαρχῶν οἱ βίοι καὶ αἱ ἀναστροφαὶ ἀνεγράφησαν οὐχ ἵνα ἐκείνους ὀνειδίζωμεν ἀναγινώσκοντες, ἀλλ' ἵνα ἡμεῖς μετανοοῦμεν καὶ ἐλπίδες γινώμεθα, ὡς ἀφέσεως τυγχάνομεν τὰ γὰρ ἐκείνων ῥητὰ ἡμετέρα ἀσφάλεια καὶ νουθέτησις, ὅτι καὶ ἡμεῖς ἁμαρτήσαντες ἐὰν μετανοήσωμεν, συγγνώμην ἐξομεν· ἐπεὶ γέγραπται· Τίς καυχήσεται ἁγνὸν ἔχειν τὴν καρδίαν; ἢ τίς παῤῥησιάσεται καθαρὸς εἶναι ἀπὸ ἁμαρτίας; Οὐδεὶς ἐν ἀναμάρτητος. Σὺ οὖν ἐν τῇ δυνάμει, σπούδασον ἀνεπίληπτος εἶναι· καὶ περὶ πάντων μέριμνα, μή πως σέ τις σκανδαλισθεὶς ἀπόληται. ὁ γὰρ λαϊκὸς περὶ ἑαυτοῦ μόνου μεριμνᾷ, Σὺ δὲ περὶ πάντων, [1] ὡς [2] πλεῖον [2] ἔχων βάρος, [3] καὶ

[1] deest. V. [2] ἔχ. v. βάος ἔχων V. [3] deest. V.

μείζον

μεῖζον βασάζων φορτίον". γίνεσθαι γάρ. Καὶ εἶπε πάλιν πρὸς Μωϋσῆν Σὺ δὲ Ἀαρὼν λήψεσθε [1] ἁμαρτίας τὴν ἰατρείας. Ὡς περὶ πλείονων ἔν ἀπολογεῖσθαι, περὶ πάντων φρόντιζε. καὶ τὸν μὲν ὑγιεῖς, συντήρει· τὸν δὲ ἡμαρτηκότας, νουθέτει, καὶ σιβῶν ἐν τῇ νηστείᾳ, ἐν τῇ ἀφέσει ἐλάφρυνον, καὶ προσκλαύσῃ αὐτὸν, εἰσδέχου, πάσης τῆς ἐκκλησίας ἕνεκεν αὐτοῦ δεομένης. καὶ χειροθετήσας αὐτὸν, ἔα λοιπὸν εἶναι * * ἐν τῷ ποιμνίῳ. τὸν δὲ ὑπνώδεις καὶ ἀμελεῖς ὄντας θέρεφε, ὑποτίθεσε, παρακάλει, διέγειρε, ἐπισάλπιζε ἡλίκον μισθὸν ἔχεις ζῶντα [2] ὀπτιλῶν", ὥσπερ ἐν καὶ κίνδυνον ἐὰν [3] ἀμελήσῃς" τούτων. λέγει γὰρ πρὸς τοὺς ἀμελοῦντας τοῦ λαοῦ ὁπισόπους Ἰεζεκιήλ· Οὐαὶ τοῖς ποιμέσι τοῦ

*bear the Sins of the Priesthood.* Since therefore thou art to give an Account of all, take care of all. Preserve those that are sound, admonish those that sin; and when thou hast afflicted them with Fasting, give them Ease by Remission; and when with Tears the Offender begs Readmission, Receive him, and let the whole Church pray for him; and when by Imposition of thy Hand thou hast admitted him, give him leave to abide afterwards in the Flock. But for the Drowsie, and the Careless, do thou endeavour to convert and confirm, and warn, and cure them, as sensible how great a Reward thou shalt have for doing so, and how great Danger thou wilt incur if thou beest negligent therein. For *Ezekiel* speaks thus to those Overseers, who take no care of the People, *Wo unto the Shepherds of* Israel, *for they have fed themselves; the Shepherds feed not the*

* * Pag. 227.

Ezek. xxxiv. 2, &c.

[1] τὰς. V. [2] ποιῶν. V. [3] ἀμελῆς. V.

...selves? Eat ... clothed with ..., ye slay the Strong, ... do not feed the Sheep. The ... have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with Force and Insult have ye ruled over them; and they were scattered, because there was no Shepherd; and they became Meat to all the Beasts of the Forest. And again, The Shepherds did not search for my Sheep; and the Shepherds fed themselves, but they fed not my Sheep. And a little after, Behold I am against the Shepherds, and I will require my Sheep at their hands, and cause them to cease from feeding my Sheep, neither shall the Shepherds feed themselves any more; and I will deliver my Sheep out of their Hands, and they shall not be Meat for them. And

Ισραὴλ, [1] οὐκ" ἐποίμαινον ἑαυτούς. ὁ τὰ προβατα ποιμαίνουσιν οἱ ποιμένες, ἀλλ' ἑαυτούς· τὸ γάλα κατεδιέτε, καὶ τὰ ἔρια ἐνεδύσασθε, τὸ ἰσχυρὸν σφάζετε, τὰ πρόβατα δὲ ποιμαίνετε· τὸ ἀπολωλὸς οὐκ ἐνισχύσατε, καὶ τὸ ἄρρωστον οὐκ ἰάσασθε, καὶ τὸ συντετριμμένον δὲ κατεδήσατε, τὸ ἐξωσμένον [3] δὲ κατεστρέψατε", καὶ τὸ ἀπολωλὸς οὐκ ἐζητήσατε· καὶ ἐν κράτει ἐπαιδεύσατε αὐτὰ μετὰ ἐμπαιγμοῦ· καὶ διεσκορπίσθη πρόβατα μου διὰ τὸ μὴ εἶναι ποιμένα, καὶ ἐγένοντο εἰς κατάβρωμα πᾶσι τοῖς θηρίοις τοῦ [4] δρυμοῦ". Καὶ πάλιν· Καὶ οὐκ ἐξεζήτησαν οἱ ποιμένες τὰ πρόβατά μου· καὶ ἐποίμαινον οἱ ποιμένες ἑαυτούς, τὰ δὲ προβατά μου οὐκ ἐποίμαινον. Καὶ μετ' ὀλίγον· Ἰδοὺ ἐγὼ πρὸς τοὺς ποιμένας, καὶ ἐκζητήσω ἐγὼ τὰ πρό-

[1] οἱ. V. [2] deest. V. [3] οὐκ ἐπτρέψατε. V. [4] ἀγροῦ. V.

βατά

βατά μου ἐκ χειρὸς αὐτῶν, καὶ καταπαύσω αὐτὸς τοῦ ποιμαίνειν τὰ πρόβατά μου, καὶ ὁ ποιμὴν οὐκ οἱ ποιμένες ἑαυτούς, καὶ ῥύσομαι τὰ πρόβατά μου ἐκ χειρὸς αὐτῶν, καὶ οὐκ ἔσονται αὐτοῖς εἰς καταβρωμα. [1] Καὶ" ὅπως φέρῃ πρὸς τὸν λαὸν λέγων· Ἰδοὺ ἐγὼ κρινῶ ἀνὰ μέσον προβατου εἰς πρόβατον, καὶ κριὸν πρὸς κριόν. μὴ μικρὸν [2] ἵνα" ὑμῖν, ὅτι τὸ νομὴν τὸ καλὴν ἐνέμεσθε, καὶ τὰ καταλοιπα τῆς νομῆς κατεπατεῖτε τοῖς ποσὶν ὑμῶν, καὶ τὰ πρόβατα τὰ πατήματα τῶν ποδῶν ὑμῶν ἤσθιον; Καὶ ὅπως φέρῃ μεθ' ὁλίγα· Καὶ γνώσεσθε, ὅτι ἐγώ κύριος, καὶ ὑμεῖς πρόβατα τῆς νομῆς μου, ἄνθρωποί μου ἐστὲ, καὶ ἐγὼ Θεὸς ὑμῶν, λέγει Ἀδωναὶ κύριος.

he also adds, speaking to the People, *Behold I will judge between Sheep and Sheep, and between Rams and Rams. Seemed it a small thing unto you to have eaten up the good Pasture, and to have troden down with your Feet the Residue of your Pasture, and that the Sheep have eaten what was troden down with your Feet?* And a little after He adds, *And ye shall know that I am the Lord, and you the Sheep of my Pasture are my Men, saith the Lord God.*

## Sect. X.

[3] Ἀκούσατε οἱ ἱερεῖς, καὶ ἀκούσατε οἱ λαϊκοὶ, [3] ὡς" φησὶν ὁ Θεός· Κρινῶ κριὸν πρὸς κριὸν, καὶ πρόβατον πρὸς πρόβατον· καὶ πρὸς τοὺς ποιμένας λέγει·

XIX. HEAR, O ye Bishops, and hear, O ye of the Laity, how God speaks, *I will judge between Ram and Ram, and between Sheep, and Sheep.* And He says to the Shepherds, *Ye shall*

[1] ἔτι. v. [2] deest. V. [3] τί. v.

be

*be judged for your Unskilfulness, and for destroying the Sheep.* That is, I will judge between one Bishop and another, and between one Lay Person and another, and between one Ruler and another: (For these Sheep and these Rams are not irrational, but rational Creatures;) lest at any time a Lay Person should say, I am a Sheep, and not a Shepherd, and I am not concern'd for my self; let the Shepherd look to that; for he alone will be requir'd to give an account for me. For as that Sheep that will not follow its good Shepherd is expos'd to the Wolves to its Destruction; so that which follows a bad Shepherd is also expos'd to unavoidable Death, since his Shepherd will devour him. Wherefore Care must be had to avoid destructive Shepherds.

κρινῆσθε ἕνεκεν τ ἀπειρίας αὐτῶν καὶ [1] τ εἰς τὰ πρόβατα διαφθορᾶς· τυτέστιν, ἐπίσκοπον πρὸς ἐπίσκοπον κρινῶ, καὶ λαϊκὸν πρὸς λαϊκὸν, & ἄρχοντα πρὸς ἄρχοντα. λογικὰ γὰρ τὰ πρόβατα, & οἱ κριοὶ ἔτοι, ἀλλ' οὐκ ἄλογα· ἵνα μήποτε εἴπῃ ὁ λαϊκὸς, ὅτι ἐγὼ πρόβατον εἰμὶ & ὁ ποιμὴν, [2] & οὐδένα λόγον ἐμαυτῷ [3] πεποίημαι, ἀλλ' ὁ ποιμὴν ὄψεται, & αὐτὸς μόνος ἀπολογήσεται τ ὑπὲρ ἐμοῦ δίκην. ὥσπερ γὰρ τῷ καλῷ ποιμένι δεῖ μὴ ἀκολουθεῖν πρόβατον, λύκοις ἔκκειται εἰς διαφθοράν, οὕτω τῷ πονηρῷ ποιμένι δεῖ ἀκολουθεῖν, πρόδηλον ἔχει τ θάνατον, ὅτι καταγώξεται αὐτό. διὸ φυλακτέον ἀπὸ τῶν φθορέων ποιμένων.

XX. As to a good Shepherd, let the Lay Person honour

Τὸν μὲν ποιμένα ποιμένα τ ἀγαθὸν ὁ λαϊκὸς

[1] σήση. V. [2] deest. V. [3] ποιῶμαι. V.

τιμᾷ-

κμάτω, ἀγαπάτω, φοβείσθω, [1] ὡς κύριον, [2] ὡς δεσπότην, ὡς ἀρχιερέα Θεοῦ, ὡς διδάσκαλον εὐσεβείας. ὁ γὰρ αὐτοῦ ἀκούων, Χριστοῦ ἀκούει, καὶ ὁ αὐτὸν ἀθετῶν, Χριστὸν ἀθετεῖ, καὶ ὁ τὸν Χριστὸν μὴ δεχόμενος, τὸν δέχεται τὸν αὐτοῦ Θεὸν καὶ πατέρα. Ὁ ὑμῶν γάρ, φησιν, ἀκούων, ἐμοῦ ἀκούει, καὶ ὁ ὑμᾶς ἀθετῶν, ἐμὲ ἀθετεῖ, καὶ ὁ ἐμὲ ἀθετῶν, ἀθετεῖ τὸν ἀποστείλαντά με. Ὁμοίως ὁ ἐπίσκοπος ὡς τέκνα τοὺς λαϊκοὺς ἀγαπάτω, [3] θάλπων καὶ ἐργῶν τῇ πρεπούσῃ τοῦ ἀγάπης, ὡς ὠά, εἰς νεοττοποίησιν νοσσίων, ἢ ὡς νοσσία, ἀγκαλιζόμενος εἰς νεοττοποίησιν ὀρνίθων· πάντας νουθετῶν, πᾶσι δὲ τοῖς [4] πλημμελοῦσιν ἐπιδεομένοις ** ἐπιπλήττων, ἀλλὰ μὴ πλήττων, ὑποπτήσσοντας εἰς ἐντροπὴν, ἀλλὰ μὴ εἰς ἀνατροπὴν· νουθε-

him, love him, reverence him as his Lord, as his Maſter, as the High-Prieſt of God, as a Teacher of Piety. For he that heareth him heareth Chriſt, and he that rejecteth him rejecteth Chriſt: And he who does not receive Chriſt does not receive his God and Father: For ſays He, *He that heareth you heareth me, and he that rejecteth you rejecteth me, and he that rejecteth me rejecteth him that ſent me.* In like manner let the Biſhop love the Laity as his Children, foſtering and cheriſhing them with affectionate Diligence; as Eggs in order to the Hatching of young Ones; or as young Ones, taking them in his Arms, to the rearing them into Birds; admoniſhing all Men, reproving all who ſtand in need of Reproof; reproving that is, but not ſtriking; beating them down to make them aſham'd, but not overthrowing them; warning them in order to their Con-

Luk. x. 16.

** Pag. 228.

[1] ὡς πατέρα v. [2] deeſt. V. [3] θάλπων καὶ θερμαίνων. V. [4] ἁμαρτάνουσιν v. [5] deeſt. V.

verſion,

version, chiding them in order to their Reformation, and better Course of Life: *Watching the Strong*, that is, keeping him firm in the Faith who is already strong; feeding the People peaceably. *Strengthening the Weak*, that is, confirming with Exhortation that which is tempted. *Healing that which is sick*, that is, curing by Instruction that which is weak in the Faith thro' Doubtfulness of Mind. *Binding up that which is broken*, that is, binding up by comfortable Admonitions that which is gone astray, or wounded, bruis'd, or broken by their Sins, and put out of the way; easing it of its Offences, and giving Hope; by this means restore and reduce it into the Flock. *Bring again that which is driven away*, that is, do not permit that which is in its Sins, and is cast out by way of Punishment, to continue excluded; but receiving it, and bringing it back, restore it to the Flock, that is, to

τῶν εἰς ἐπισκοπὴν, ἐπιλειμμῶν εἰς διόρθωσιν, καὶ δυσύπητα πρᾳότης· ὃ ἰσχυὸν τυλάσσων, τουτέστι, ὃ ἑδραῖον τῇ πίστει ἀσφαλὲς ποιῶν, τὸ λαὸν εἰρηνικῶς ποιμαίνων· ὃ ἀνοχλέμψον ἀνιχνεύων, τουτέστι, ὃ πειραζόμενον ἐν τῇ νοθείᾳ σερρο-ποιῶν, τὸ ἀῤῥωστοῦν ἰώμενον, τουτέστι, ὃ νοσοῦν ἐν τῇ πίστεως ἐν διχνοίᾳ, διὰ τῆς διδασκαλίας θεραπεύων· ὃ συντετριμμένον καταδεσμῶν, τουτέστι, ὃ πεπλανημένον, ἢ ὃ πεθραυσμένον, ἢ [1] ὃ καταγμένον ἐν ἁμαρτίαις εἰς χωλείαν ὁδὸν, [2] ἐπιδέννων· διὰ τοιαύτης [3] νοθείας· Ἐλαφρύνων ἀπὸ τοιούτων τὰ ὑπορρεόμενα ἐν τῇ ἐκκλησίᾳ κατάκρισις, ἐπιφέρων ἐν τῇ ποίμνῃ. Τὸ ἐξωσμένον ἐπίστρεφε, τουτέστι, ὃ ἐν ἁμαρτίαις γινόμενον ἐκ

[1] deest, V. [2] ἐπιδεσμῶν. v. [3] ὃν. V.

εἰς

εἰς ὑπτίμησιν ἐκβε-
βλημένον μὴ ἐῶν ἔξω
ἁμαρτάνειν, ἀλλὰ περι-
λαμβάνομόν τε καὶ ὑπ-
τρέφων ἀποκαθίστα ἐν
τῇ πίμνῃ, τυτέστιν, ἐν
τῷ λαῷ τὸ ἀμάρτυρ ἐκ-
κλησίας· ὃ γὰρ ἀπολωλὸς
ἐκζήτει, τυτέστι, ὃ ὑπο
πλήθυς ὠλιγωμάτων
ἑαυτῦ ἀπαιλωίσθη τ
Ζωτηρίας, μὴ ἐάσης
τελέως ἀπολέσθαι· ὃ
ἀπὸ πολλῆς ψύξεως
[1] ψυχικῆς καὶ νωχε-
λίας κάθυπνον ἡμό-
μενον, ἐκ ἁρπαζόμ-
νον ὑπὸ τ ἑαυτῦ ζωῆς
ὑπλαθόμενον, ἐκ μακ-
ρὰν ἀποστῆσθαι τ ἰ-
δίας πίμνης, ὡς καὶ
λύκοις ὠλιπεσεῖν [2] εἰς
βορὰν", ζὺ ἀναζήτ,
καὶ νεθετῶν ὑπήρεφε, ἐκ
νήφειν ὠδαχάλ, καὶ
ἐλπίδα ὑπόσπειρε, μὴ
συγχωρῶν αὐτῷ λέγειν
ὃ ὑπο πινων" εἰρημέ-
νον, ὅτι τὰ ἀσεβήματα
ἡμῶν ἐφ' ἡμῖν, καὶ ἡμεῖς
ἐν αὐτοῖς πεφύμεθα, ἐκ

the People of the undefiled Church. *Seek for that which is loſt*, that is, do not ſuffer that which deſponds of its Salvation, by reaſon of the Multitude of its Offences, utterly to periſh. Do thou ſearch for that which is grown ſleepy, drowſie, and ſluggiſh, and that which is unmindful of its own Life, through the Depth of its Sleep, and which is at a great Diſtance from its own Flock, ſo as to be in danger of falling among the Wolves, and being devour'd by them. Bring it back by Admonition exhort it to be watchful, and inſinuate Hope, not permitting it to ſay that which was ſaid by ſome, *Our Impieties are upon us, and we pine away in them; how ſhall we then live?* As far as poſſible therefore let the Biſhop make the Offence his own, and ſay to the Sinner, Do thou but return, and I will undertake to ſuffer Death for thee, as our Lord ſuffer'd Death for

Ezek. xxxiii. 10.

[1] deeſt. v. [2] βοσκῶ. V. [3] deeſt v.

me,

me, and for all Men. For, Joh. x. 11. *The good Shepherd lays down his Life for the Sheep; but he that is an Hireling, and not the Shepherd, whose own the Sheep are not, seeth the Wolf coming,* that is the Devil, and *he leaveth the Sheep, and fleeth, and the Wolf seizes upon them.* We must know therefore that God is very merciful to those who offend, and hath promised Repentance with an Oath. But he who has offended, and is unacquainted with this Promise of God concerning Repentance, and does not understand his Long-suffering and Forbearance; and besides, is ignorant of the Holy Scriptures, which proclaims Repentance, and has never learned them, perishes through his Folly. But do thou, like a compassionate Shepherd, and a diligent Feeder of the Flock, search out, and keep an account of thy Flock. Seek Matt. xviii 10. that which is wanting, as the Lord God our gracious

πῶς ζησόμεθα; Εἰ οἷόν τε ἦν, ἰδιοποιείσθω ὁ ἐπίσκοπος τὸ πλημμέλημα, καὶ λεγέτω τῷ ἡμαρτηκότι, ὅτι Σὺ μόνον ἐπίστρεψον, κἀγὼ τὰ ὑπὲρ σὲ θάνατον ἀναδέξομαι, ὡς ὁ κύριος τὰ ὑπὲρ ἐμὲ τῶν πάντων. Ὁ ποιμὴν γὰρ ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων· ὁ δὲ μαθὼν ἐκ ὧν ποιμήν, ἃ ἐκ ἔστι τὰ πρόβατα ἴδῃ, θεωρεῖ τὸν λύκον ἐρχόμενον, ἴστησι, τὸν ἀκολουθεῖν, ἐκ ἀφίησι τὰ πρόβατα, ἐκ φεύγει, καὶ ὁ λύκος ἁρπάζει αὐτά. Εἰδέναι δὲν προσήκει, ὅτι ἡμαρτηκότι δύσλαγχνος ὢν ὁ Θεός· μετὰ ὅρκου μεζόνοιάν ἐπηγγείλατο. ὁ δὲ ἁμαρτήσας ἐκ τὴν ἐπαγγελίαν τοῦ Θεοῦ τὴν περὶ μετάνοιαν ἀγνοῶν, ἐκ τὸ μακροθύμιον ἐκ ἀνεξίκακον αὐτοῦ μὴ ὑπολαμβάνων, ἐκ μὴ καὶ τὰς

[1] desunt. V.

ἁγίας

ἁγίας γραφὰς τὰς τοῦτο κηρυσσόσας ὁ γινώσκων, ἅτε μὴ μεμαθηκὼς πῶς σε [1] ἀπόλυται. Σὺ [2] οὖν ὡς φιλόστοργος ποιμὴν καὶ ὡς σπουδαῖος νομοὺς ἀναζήτει, [3] ἀφεὶς μὲν τὴν πόιμνην· ὃ λέπον ἐκζήτει, ὡς κύριος ὁ Θεὸς ἀγαθὸς πατὴρ ἡμῶν, ἀποστείλας τὸν ἑαυτοῦ υἱὸν ποιμένα καλὸν καὶ σωτῆρα τὸν διδάσκαλον ἡμῶν Ἰησοῦν, ἐπιστρέψας αὐτῷ ἐάσας τὰ ἐννενηκονταννέα [4] ὅτι τὰ ὄρη, καὶ πορεύθηναι ὅτι τὴν ζήτησιν ὃ πεπλανημένε. καὶ δεδόντα ἄφεσι ὅτι τοῖς ἑαυτοῦ ὤμοις, καὶ φέρειν [5] ἐν τῇ πόιμνῃ, χαίροντα ὅτι τῇ εὑρέσει τοῦ ἀπολωλότος. οὕτως ἦν σωτήριος γένε καὶ. Σὺ, ὦ ἐπίσκοπε, ἐκζητῶν τὸ ἀπολωλὸς, καταδυόμενον τὸ πεπλανημένον, ἐπιστρέφων τὸ ἀφεσὸς· ἐξουσίαν γὰρ ἔνεις ἐπιστρέ-

Father has ſent his own Son, the good Shepherd and Saviour, our Maſter Jeſus, and has commanded him to *leave the Ninety nine upon the Mountains, and to go in ſearch after that which was loſt, and when he had found it, to take it upon his Shoulders, and to carry it into the Flock, rejoicing that he had found that which was loſt.* In like manner be obedient, O Biſhop, and do thou ſeek that which was loſt, guide that which wanders out of the right Way, bring back that which is gone aſtray: For thou haſt Authority to bring them back, and to *deliver thoſe that are broken hearted. by Remiſſion.* For by thee does our Saviour ſay to him who is diſcouraged under the Senſe of his Sins, *Thy Sins are forgiven thee; Thy Faith hath ſaved thee; Go in Peace.* But this Peace and Haven of Tranquility is the Church of Chriſt, into which do thou, when thou haſt looſed them from their

Luk. xv. 4.

Luk. iv. 19 Matt. ix 2. Mar. v. 34.

[1] al. ὑπὸ ἀνείας α v. [2] ὧν. v. [3] καὶ. V. [4] ἐν τῇ ἐρήμῳ v. [5] ἐπὶ τὴν πόιμνην. V.

Sins,

Sins, restore them, as being now, found and unblameable, of good Hope, diligent, laborious in good Works. As a skilful and compassionate Physician, heal all such as wander in the Ways of Sin; for, *They that are whole have no need of a Physician, but they that are sick. For the Son of Man came to save and to seek that which was lost.* Since thou art therefore a Physician of the Lord's Church, provide Remedies suitable to every Patient's Case. Cure them, heal them by all means possible; restore them sound to the Church. Feed the Flock, *Not with Insolence and Contempt, as lording it over them,* but as a gentle Shepherd, *gathering the Lambs into thy Bosom, and gently leading those which are with Young.*

Mat. ix. 12.
Luk. xix. 10.
Ezek. xxxiv. 4.
Matt. xx. 25.
Isa. xl. 11.

φειν, & ἀπεστέλλειν πεθεαυσμένους ἐν ἀφέσει· Ἀφ' σε ὁ Σωτὴρ λέγει τῷ παραλύτῳ ἐν ἁμαρτίαις· Ἀφέωνταί σε αἱ ἁμαρτίαι. Ἡ πίστις σε σεσωκέσε· πορεύου εἰς εἰρήνην. Εἰρήνη ἔ & [1]λιμὴν γαληνός ἐστιν ἡ ἔ [2]χειμῶν ἐκκλησία· εἰς ἣν λύων τὰς ἡμαρτηκίας ἀποκαθίσα ὑγιεῖς καὶ ἀμώμους, εὐέλπιδας, σωφρονίσας, ἐργατίνας ἐν τοῖς ἀγαθοῖς ἔργοις· ὡς ἔμπειρος & συμπαθὴς ἰατρὸς πᾶσας [3]ἰῶ τὰς ἐν [4]ἁμαρτίᾳ πεπλανημένους. Οὐ γὰρ χρείαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες. Ἦλθεν γὰρ ὁ υἱὸς ἔ ἀνθρώπε σῶσαι & ζητῆσαι τὸ πεπλανημένον. Ἰατρὸς ἦν [5]ὢν τῆ ἐκκλησίας ἔ *** κυρίε,

*** Pag. 229.

πρόσαγε θεραπείαν κατάλληλον ἑκάστῳ τῶν νοσούντων, πάντι τρόπῳ θεράπευε, ὑγίαζε, σώσε ἀποκαθίσα τῇ ἐκκλησίᾳ· ποίμαινε ὃ ποίμνιον, μὴ ἐν κράτει μ' ἐμπαιγμῷ, ὡς κατεξουσιάζων, ἀλλ' ὡς ποιμὴν χρηστὸς τῷ κλίνῃ ζυγάζων τὰ ἀρνία, καὶ τὰς ἐν γαστρὶ ἐχούσας παρακαλῶν.

[1] deest. v. [2] Θεῷ. V. [3] ἰώμενος V. [4] ἁμαρτίας. V. [5] ὑπάρχων. V.

SECT.

## Sect. XI.

Ἔσω ὁ χρηστὸς, ἀγαθὸς, ἡπιος, ἄδολος, ἀψευδὴς, μὴ σκληρὸς, μὴ αὐθάδης, μὴ ἀποτομος, μὴ ἀλαζὼν, μὴ δυσπλεκὴς, μὴ πετυφωμένος, μὴ δυσπρόσωπος, μὴ δειλὸς, μὴ ὀργίλος, μὴ ἐμπαίζων τοῖς ὑπὸ σε λαοῖς, μὴ ἀποκρύπτων ἀπ' αὐτῶν τὰ τοῦ Θεοῦ νόμιμα καὶ τὰς ἐκ μετανοίας λόγους· μὴ περιχαρὴς ὡς τὸ ἐξῶσαι καὶ ἐκβαλεῖν, ἀλλ' ἀσφαλὴς, μὴ φιλεπιτιμητὴς περὶ πάντας μὴ ὡς δεχόμενος καὶ ἕνα μάρτυρα ἀνὰ δύο τριῶν· πίστιν μαρτύρων καὶ τούτων δικαίων ἐξέτασον· οὐ γὰρ πολλοὶ μεμαρτυρημένοι πάλαι, καὶ εἰ μὴ ἀπ' ἐχθρας κινούμενοι ἢ φθόνου· εἰσὶ γὰρ πολλοὶ ἐπιχαιρεκακοι, περίγλωσσοι, περίλαλοι γλώσσης,

BE gentle, gracious, mild, without Guile, without Fallhood, not rigid, not insolent, not severe, not arrogant, not unmerciful, not puffed up, not a Man-pleaser, not timorous, not double-minded, not one that insults over the People that are under thee not one that conceals the Divine Laws, and the Promises to Repentance, not hasty in thrusting out, and expelling, but steady. Not one that delights in Severity, not heady. Do not admit less Evidence to convict any one than that of three Witnesses, and those of known and establish'd Reputation Enquire whether they do not accuse out of Ill-will, or Envy; for there are many that delight in Mischief, forward in Discourse, slanderous, Haters of the Brethren, making it their Business to scatter the Sheep XXI.

[1] deest V. [2] deest. V. [3] ἐὰν. V.

of Christ; whose Affirmation if thou admittest without nice scanning the same, thou wilt disperse thy Flock, and betray it to be devour'd by Wolves, that is by Dæmons and wicked Men, or rather not Men, but wild Beasts in the Shape of Men, by the Heathen, by the Jews, and by the impious Hereticks. For those destroying Wolves soon address themselves to any one that is cast out of the Church; and esteem him as a Lamb deliver'd for them to devour, reckoning his Destruction their own Gain. For he that is *their Father, the Devil, is a Murderer.* He also who is separated unjustly by thy want of Care in Judging, will be overwhelm'd with Sorrow, and be disconsolate, and so will either wander among the Heathen, or be intangled in Heresies, and so will be altogether estranged from the Church, and from Hope in God, and will be en-

John viii. 44.

οὐδὲν ἔζηντες, μισάδελφοι, ἔργον λυθέμβιοι σπορπίζειν τὰ Χριστοῦ πρόβατα. ὧν εἰ παραδέχεσθαι θέλεις τοὺς λύκους ἀκρίτως, ὡς σπερεῖς σὺ ὁ ποίμνιον, καὶ ὡς δώσεις λύκοις εἰς κατάβρωμα, τουτέστι δαίμοσι, καὶ πονηροῖς ἀνθρώποις, μᾶλλον δὲ οὐκ ἀνθρώποις, ἀλλὰ θηρίοις ἀνθρωποειδέσιν, ἐθνικοῖς, καὶ Ἰουδαϊκοῖς, καὶ αἱρεσιώταις ἀθέοις· τῷ δὲ ἐκβληθέντι ἐκ ἐκκλησίας, οὗτος [1]περισπαράζουσιν [2] οἱ λυμεῶνες λύκοι, καὶ ὡς ἄρνα βοσκὴν [3]ἡγοῦνται, κέρδος ἴδιον ἡγούμενοι τὴν ἐκείνου ἀπώλειαν. καὶ γὰρ ὁ τούτων πατὴρ διάβολος ἀνθρωποκτόνος ἐστί. καὶ ὁ μὲν ἐκ τῆς ἀκρισίας, ἀδίκως ἀφορισθεὶς, καὶ ἀθυμίᾳ συνεχεθεὶς, καὶ ὀλιγοψυχήσας, ἢ εἰς ἔθνη ἐκπλανηθήσεται, ἢ εἰς αἱρέσεις συμποδισθήσεται, καὶ πάν-

[1] περισπαίζουσιν. V. [2] ὡς. V. [3] αὐτὸ ποιοῦνται. V.

πλῶς

ἁπλῶς τ ἐκκλησίας & τ εἰς Θεὸν ἐλπίδα ἀπαλλοτριωθήσεται, & συμποδισθήσεται ὑπὸ ἀσεβείας, & χρήσῃ σὺ τ ἐκείνε ἀπωλείας ἔνοχος. ὁ γὰρ δίκαιόν ἐστιν, ἔτοιμον μὲν εἶναι ἐκβάλλειν τ ἡμαρτηκότα, ὀκνηρὸν δ ὑπάρχειν εἰς τὸ προσδέχεσθαι τ ἐπιστρέφοντα & προθύμως μὲν εἰς τὸ ἀπωθεῖσθαι, ἀνελεῆ δ εἰς τὸ ἀλγοῦντα ἰᾶσθαι· περὶ γὰρ τοιούτων λέγει ἡ θεία γραφή· Οἱ πόδες αὐτῶν εἰς κακίαν τρέχουσι· ταχινοὶ εἰσι τοῦ ἐκχέαι αἷμα· Συντριμμὸς & ταλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν, & ὁδὸν εἰρήνης οὐκ ἔγνωσαν· οὐκ ἔστι φόβος Θεοῦ ἀπέναντι τῶν ὀφθαλμῶν αὐτῶν. Ὁδὸς δ εἰρήνης ἐστὶν ὁ σωτὴρ ἡμῶν Ἰησοῦς ὁ Χριστὸς, ὃς καὶ ἐδίδαξεν ἡμᾶς λέγων· Ἄφετε, καὶ ἀφεθήσεται ὑμῖν· δίδοτε, & δοθήσεται *** ὑμῖν τοιγαροῦν, δίδοτε

tangled in Wickedness, whereby thou wilt be guilty of his Perdition: For it is not fair to be too hasty in casting out an Offender, but slow in receiving him when he returns; to be forward in cutting off, but unmerciful when he is sorrowful, and ought to be healed. For of such as these speaks the Divine Scripture, *Their Feet run to Mischief, they are hasty to shed Blood; Destruction and Misery are in their ways, and the way of Peace have they not known, the Fear of God is not before their Eyes.* Now, the way of Peace is our Saviour Jesus Christ, who has taught us, saying, *Forgive, and ye shall be forgiven; give, and it shall be given to you.* That is, Give Remission of Sins, and your Offences shall be forgiven you. As also, He instructed us by his Prayer to say unto God, *Forgive us our Debts, as we forgive our Debtors.* If therefore you do not forgive Offenders, how can you expect the Remission of your own Sins? Do

Prov. i. 16. Isa. lix. 7. Psal xxxv. 2. Rom. iii. 15. Mar. xi 25. Luk. vi. 38. Mat. vi. 12.

*** Pag. 230.

not you rather bind your selves faster, by pretending in your Prayers to forgive, when you really do not forgive? Will you not be confronted with your own words, when you say you forgive, and do not forgive? For know ye, that he who casts out one who has not behav'd himself wickedly, or who will not receive him that returns, is a Murtherer of his Brother, and sheds his Blood, as *Cain* did that of his
Gen. iv. 10 Brother *Abel*; and his *Blood cries to God*, and will be requir'd. For a righteous Man unjustly slain by any one, will be in Rest with God for ever. The same is the Case of him who without Cause is separated by his Bishop. He who has cast him out as a pestilent Fellow, when he was innocent, is more furious than a Murderer. Such an one has no regard to the Mercy of God, nor is mindful of his Goodness to those that are penitent; nor keeping in his Eye the Examples of those,

ἄφεσιν ἁμαρτιῶν, καὶ ἀφεθήσεται ὑμῖν τὰ παραπτώματα· ὡς καὶ ἔξω τῆς οἰκίας ἡμᾶς ἐπαίδευσε λέγειν πρὸς τὸν Θεόν. Ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν. Ἐὰν γὰρ μὴ ἀφῆτε τοῖς ἡμαρτηκόσι, πῶς ὑμεῖς λήψεσθε τὴν ἄφεσιν τῶν ἁμαρτιῶν ὑμῶν; ἐχὶ τὸ ἐναντίον ἑαυτὸς [2] δεσμεύετε, λέγοντες· ἀφίεναι, καὶ μὴ [3] ἀφιέντες; ἢ τῷ ἑαυτῶν σώματι ἐναντιωθήσεσθε, λέγοντες ἀφίεναι, καὶ μὴ ἀφιέντες; γινώσκετε [4] δὲ ὅτι ὁ τὸν μὴ ἀδικήσαντα ἐκβαλλων, ἢ τὸν ὑπεξαιρέφαντα μὴ προσδεχόμενος, [5] φονεύς ἐστι τοῦ ἀδελφοῦ αὐτοῦ ἐστι, καὶ αἷμα ἐκχεῖ, ὡς Κάϊν Ἄβελ τὸν ἀδελφὸν, καὶ ὃ αἷμα αὐτοῦ βοᾷ πρὸς Θεὸν ἐκζητοῦντα δίκαιον δὲ ἀδίκως φονευθεὶς τοῦ

[1] ὑμῶν. V. [2] δεσμεύεις, λέγων. V. [3] ἀφίων. V. [4] ἴσθι. V. [5] φονεύς τὸν ἀδελφὸν αὐτοῦ. V. [6] αὐτοῦ. V.

τιν

πιῶ, ὡσ̣ὰ Θεῷ ὂν ἀναπαύσῃ ἔσαι εἰς τ̀ αἰῶνα· ὡσαύτως ⸂ὁ [1]ματαίως ἀφορισθεὶς ὑπ' ἔ̣ ἐπισκόπ. ὁ μ̀ ἐκβαλὼν ὡς λοιμὸν τ̀ ἀνάικον, πικρότερ φονέως ὁ τοιῦτ, σὺν ἀφορῶν εἰς ὃ ἔ̣ Θεῦ ἔλε, ἐδ' ἐ μνημονεύων αὐτῦ τ̀ ὀπ τοῖς μελανοῦσιν ἀγαθωσώλω, ἐδὲ λαμβάνων [2]σκοπὲς τ̀ τοιέτων" τὲς ὃκ πλήθες ἁμαπωμάτων ἐν μετανοίᾳ εἰλπφότας ἄφεσιν· ⸂ἀλ̀ τῦτο ἴδιμώτερ ⸂σωματικῦ φονέως ὁ τ̀ ἀνάιτον ἀπορίπτων. ὡσαύτως ⸂ὁ μὴ ⸂προσδεχόμν τὲς μετανοῦντας, σκορπίζ τὰ ἔ̣ Χρις, κατ' αὐτῦ γινόμν. ὡς γὰ δίκαιός ἐςιν ὁ Θεὸς ὂν τῷ κρίνειν τὲς ἁμαρτωλὲς, ὕτως ἐλεήμων ὂν τῷ προσδέχεδ τὲς ὀπςρέφοντας. ἔλε γὰ ⸂ὃ κρίσιν ἥδεν αὐτῷ ὁ θεοφιλὴς Δαβίδ.

who having been once great Offenders, receiv'd Forgiveneſs upon their Repentance. Upon which account he who caſts off an innocent Perſon is more cruel than he that murders the Body. In like manner, he who does not receive the Penitent ſcatters the Flock of Chriſt, being really againſt him. For as God is juſt in judging of Sinners, ſo is He merciful in receiving them when they return. For *David*, the Man after God's own Heart, in his Hymns aſcribes both *Mercy* and *Judgment* to Him.

## Sect. XII.

ΧΡῊ γ̀ ὄ̣ ἐπίσκοπε, πρὸ ὀφθαλμῶν ἔχειν γ̀ τὰ [3]προφηλύτα", γ̀ ἐμπείρως

XXII. 'TIS alſo thy Duty, O Biſhop, to have before thine Eyes the Examples of thoſe that have gone before,

[1] ἀδίκως. V. [2] εἰς νῦν. V. [3] προσηλύτα. V.

and to apply them skilfully to the Cases of those who want Words of Severity or of Consolation. Besides, 'tis reasonable that in thy Administration of Justice thou shouldest follow the Will of God; and as God deals with Sinners, and with those who return, that thou shouldest act accordingly in thy Judging. Now, did not God by *Nathan* reproach *David* for his Offence? And yet as soon as he said he repented, he deliver'd him from Death, saying, *Be of good cheer, thou shalt not die.* So also when God had caus'd *Jonah* to be swallow'd up by the Sea and the Whale, upon his Refusal to preach to the *Ninevites*; when yet he pray'd to Him out of the Belly of the Whale, he retriev'd his Life from Corruption. And when *Hezekiah* had been puffed up for a while, yet as soon as he pray'd with Lamentation, he remitted his Offence. But, O ye Bi-

2 King. xii 13.

Jon. i. 17. & xii.

αὐτοῖς κεχρῆσθαι πρὸς νουθεσίαν τῶν συντικῶν ἢ παρακλητικῶν δεομένων λόγων. ἔκ τε ὧν τῷ κρίνειν ζε, [1] δίκαιον" τῷ δὲ Θεῷ ἐξακολουθεῖν θελήματι, ᾧ ἡ Θεὸς δικάζῃ τοὺς ἁμαρτάνοντας, [2] ἢ" ὑποστρέφοντας, παραπλησίως καὶ σε κρίνειν. ἢ γὰρ ἐκεῖ ὁ τοῦ Δαβὶδ ὀλιθήσθημα ὀνειδίσας ἀφῆκε Νάθαν, τὸν εἰπόντα μετανοεῖν, δύθυς καὶ θεὸς θανάτου [3] λυτρώσατο, λέγων" Θάρσει· οὐ μὴ ἀποθανεῖς; Ἰωνᾶν μὴ θελήσαντα Νινευίταις κηρύξαι, ὑπὸ θαλάσσης ὁ κήτους καταποθῆναι ποιήσας, δύξαμένου [4] ἐν κοιλίᾳ", ἀνήγαγε [5] ἐκ φθορᾶς τὴν ζωὴν αὐτοῦ". Ἐζεκίαν πρὸς ὀλίγον τυφωθέντα, δύξάμενον μετὰ δακρύων, ἀφῆκε θεὸς ἐλκήματος· ἀκούσατε οὖν, ὦ ἐπίσκοποι, πρὸς τὰ τοιαῦτα ὠφέλιμον ὑπόδειγμα. γέγραπται

[1] δίκαιον. V. [2] καὶ. V. [3] ἐλυτρώσατο εἰπών. V [4] ἐκ κοιλίας. V. [5] ἐκ φθορᾶς ἔδωκε τὴν ζωήν. V.

ἡ ἐν τῇ πτάρτῃ τῆς βασιλειῶν, καὶ ἐν τῇ δευτέρᾳ τῆς παραλειπομένων, [1] τῇ τῆς ἡμερῶν", ὅτως· [2] Καὶ ἀπέθανεν Ἐζεκίας καὶ ἐβασίλευσεν ὁ υἱὸς αὐτοῦ Μανασσῆς· ἐτῶν δώδεκα ἐν τῷ βασιλεύειν αὐτὸν, καὶ πεντήκοντα καὶ πέντε ἔτη ἐβασίλευσεν ἐν Ἱερουσαλὴμ· καὶ ὄνομα τῇ μητρὶ αὐτοῦ Ἐφιβά· καὶ ἐποίησε τὸ πονηρὸν ἐνώπιον κυρίου, ὃν ἀπέχετο ἀπὸ τῆς βδελυγμάτων τῆς ἐθνῶν ὧν ἐξωλόθρευσε ** κύριος ἀπὸ προσώπου υἱῶν Ἰσραήλ. καὶ ἐπέστρεψε Μανασσῆς, καὶ ᾠκοδόμησε τὰ ὑψηλὰ, ἃ κατέσπασεν Ἐζεκίας ὁ πατὴρ αὐτοῦ· καὶ ἔστησε στήλας τῇ Βάαλ, καὶ ἐποίησε ἄλση, καθὼς ἐποίησεν Ἀχαὰβ βασιλεὺς Ἰσραήλ· καὶ ἐποίησε θυσιαστήρια [3] ἐν οἴκῳ κυ-

shops, hearken to an Instance useful upon this Occasion. For it is written thus in the Fourth Book of *Kings*, and the Second Book of *Chronicles*, *And* Hezekiah *died, and* Manasseh *his Son reigned. He was twelve Years old when he began to reign, and he reigned fifty and five Years in* Jerusalem, *and his Mother's Name was* Hephzibah. *And he did Evil in the Sight of the Lord; he did not abstain from the Abominations of the Heathen, whom the Lord destroyed from the Face of the Children of* Israel. *And* Manasses *return'd, and built the High Places which* Hezekiah *his Father had overthrown; and he reared Pillars for* Baal, *and set up an Altar for* Baal, *and made Groves, as did* Ahab *King of* Israel. *And he made Altars in the House of the Lord, of which the Lord spake to* David, *and to* Solomon *his Son, saying, Therein will I put my Name. And Ma-*

2 King. xx, xxi. 2 Chron. xxxii, xxxiii.

** Pag 231.

[1] desunt. v. [2] desunt. V. [3] πάσῃ τῇ στρατιᾷ τοῦ οὐρανοῦ· καὶ οἰκοδόμησε θυσιαστήρια. V.

nasseh *set up Altars, and by them served* Baal, *and said, My Name shall continue for ever. And he built Altars to the Host of Heaven in the two Courts of the House of the Lord; and he made his Children pass through the Fire in a place named* Gebanai; *and he consulted Enchanters, and dealt with Wizards and familiar Spirits, and with Conjurers, and Observers of times, and with* Teraphim; *and he sinned exceedingly in the Eyes of the Lord to provoke him to Anger; and he set a Molten and a Graven Image, the Image of his Grove, which he made, in the House of the Lord, wherein the Lord had chosen to put his Name in* Jerusalem *the Holy City for ever, and had said, I will no more remove my Foot from the Land of* Israel, *which I gave to their Fathers: Only if they will observe to do according to all that I have commanded them, and according to all the Precepts that*

ρίμ. ἐν ᾧ εἶπε κύριος πρὸς Δαβὶδ, καὶ πρὸς Σολομῶνα τὸν υἱὸν αὐτοῦ, λέγων, ὅτι ἐν αὐτῷ θήσω τὸ ὄνομά μου. καὶ ἔστησε Μανασσῆς θυσιαστήρια καὶ ἐν αὐτοῖς ἐδούλευσε τῇ Βααλ. καὶ εἶπεν· ἔσται τὸ ὄνομά μου εἰς τὸν αἰῶνα. καὶ ᾠκοδόμησε θυσιαστήρια ἐν τῇ δυσὶν αὐλαῖς οἴκου κυρίου, τῇ στρατιᾷ τοῦ οὐρανοῦ· καὶ αὐτὸς διήγαγε τὰ τέκνα αὐτοῦ ἐν πυρὶ ἐν Γεβαναί" ἐν ὀνόματι· καὶ ἐκλη-δωνίζετο, καὶ ἐφαρμακεύετο· καὶ ἐποίησεν ἐγγαστριμύθους, καὶ ἐπαοιδούς, καὶ γνώστας, καὶ θεραφείν· καὶ ἐπλήθυνε [2] τοῦ ποιῆσαι" τὸ πονηρὸν ἐν ὀφθαλμοῖς κυρίου, τοῦ παροργίσαι αὐτόν· καὶ ἔθηκε τὸ [3] χωνευτὸν" καὶ τὸ γλυπτὸν τοῦ ἄλσους τὴν εἰκόνα, ἣν ἐποίησεν ἐν οἴκῳ κυρίου, ἐν ᾧ ἐξελέξατο κύριος ἐκ πασῶν

[1] Γεβὰν. V. [2] deest. V. [3] χωνευτήριον. V.

ὃ ὄνομα αὐτῷ ἐκεῖ ἐν Ἱερουσαλὴμ τῇ ἁγίᾳ πόλῃ εἰς τὸν αἰῶνα, καὶ εἶπεν· ὃ προσθήσω τὸ πόδα μου κλαῦσαι ἀπὸ τῆς γῆς ἣν ἔδωκα τοῖς πατράσιν αὐτῶν πλὴν ἐὰν φυλάξωνται καὶ πάντα ὅσα ἐνετειλάμην αὐτοῖς, καὶ πᾶσαν ἐντολήν, ἣν ἐνετείλατο ὁ δοῦλός μου Μωσῆς. καὶ οὐκ ἤκουσαν, καὶ ἐπλάνησεν αὐτοὺς Μανασσῆς ποιῆσαι τὰ πονηρὰ ἐνώπιον κυρίου, κατὰ τὰ ἔθνη ἃ ἐξῆρε κύριος ἀπὸ προσώπου υἱῶν Ἰσραήλ. καὶ ἐλάλησε κύριος ἐπὶ Μανασσῆ, καὶ ἐπὶ τὸν λαὸν αὐτοῦ, ἐν χειρὶ δούλων αὐτοῦ τῶν προφητῶν, λέγων· ἀνθ' ὧν ὅσα ἐποίησε Μανασσῆς ὁ βασιλεὺς Ἰούδα τὰ βδελύγματα τὰ πονηρὰ ταῦτα, ἀπὸ πάντων ὧν ἐποίησεν ὁ Ἀμορραῖος ἔμπροσθεν αὐτοῦ, καὶ ἐξήμαρτε τὸν Ἰούδαν ἐν τοῖς εἰδώλοις αὐ-

*my Servant* Moſes *commanded them. And they hearkened not. And* Manaſſeh *ſeduced them to do more evil before the Lord than did the Nations whom the Lord caſt out from the Face of the Children of* Iſrael. *And the Lord ſpake concerning* Manaſſeh, *and concerning his People, by the Hand of his Servants the Prophets, ſaying, Becauſe* Manaſſeh *King of* Judah *has done all theſe wicked Abominations, in a higher degree than the* Amorite *did which was before him, and hath made* Judah *to ſin with his Idols; Thus ſaith the Lord God of* Iſrael, *Behold, I bring Evils upon* Jeruſalem *and* Judah, *that whoſoever heareth of them, both his Ears ſhall tingle. And I will ſtretch over* Jeruſalem *the Line of* Samaria, *and the Plummet of the Houſe of* Ahab: *and I will blot out* Jeruſalem *as a Table-book is blotted out by wiping it. And I will turn it upſide down, and I will give up the Remnant of my Inheritance, and will*

*will deliver them into the hands of their Enemies, and they shall become a Prey and a Spoil to all their Enemies: Because of all the Evils which they have done in mine Eyes, and have provoked me to Anger from the Day that I brought their Fathers out of the Land of* Egypt, *even until this Day. Moreover,* Manasseh *shed innocent Blood very much, till he had filled* Jerusalem *from one End to another; beside his Sins wherewith he made* Judah *to sin, in doing Evil in the Sight of the Lord. And the Lord brought upon him the Captains of the Host of the King of* Assyria, *and they caught* Manasseh *in Bonds, and they bound him in Fetters of Brass, and brought him to* Babylon, *and he was bound and shackled with Iron all over in the House of the Prison; and Bread made of Bran was given unto him scantily, and by Weight, and Water mixed with Vinegar but a little, and by*

τῦ, τάδε λέγει κύριος ὁ Θεὸς Ἰσραήλ· ἰδὺ ἐγὼ φέρω κακὰ ὅτι Ἰερυσαλὴμ, καὶ Ἰούδαν, ὥστε παντὸς ἀκούοντος αὐτὰ, ἠχῆσαι ἀμφότερα τὰ ὦτα αὐτῦ, ἕνεκεν ὅτι Ἰερυσαλὴμ ὃ μέρον Σαμαρείας, καὶ τὸ σαθμὸν οἴκυ Ἀχαάβ, καὶ ἀπαλείψω τὸ Ἰερυσαλὴμ καθὼς ἀπαλείφεται τὸ πυξίον ἀπαλειφόμενον καὶ καταστρέψω [1] ἐπὶ προσωπον αὐτῦ, καὶ ἀποδώσομαι τὸ ὑπόλειμμα τῆς κληρονομίας μυ, καὶ παραδώσω αὐτὲς εἰς χεῖρας ἐχθρῶν αὐτῶν, καὶ ἔσονται εἰς [2] προνομὴν καὶ [3] διαρπαγὴ πᾶσι τοῖς ἐχθροῖς αὐτῶν, ἀνθ' ὧν ὅσα ἐποίησεν πονηρὰ ἐν ὀφθαλμοῖς μυ, καὶ ἦσαν παροργίζοντές με, ἀφ' ἧς ἡμέρας ἐξήγαγον τὺς πατέρας αὐτῶν ἐκ γῆς Αἰγύπτυ, καὶ ἕως τῆς ἡμέρας ταύτης. καὶ γε αἷμα ἀθῶον ἐ-

[1] ἀπὸ προσώπυ. V. [2] διαρπαγὴν καὶ V. [3] deest. V.

ξέχεε

ξέχεε Μανασσῆς πολὺ σφόδρα, ἕως ὃ [1]ἔπλησε τὴ Ἱερουσαλὴμ σῶμα ἔτι σώματι· πλεῖν δὲ πᾶσι ἁμαρτίαις αὐτῷ ὧν ἐξήμαρτε τὴν ἰδεῖν, ποιῆσαι δὲ πονηρὰ ἐν ὀφθαλμοῖς κυρίε. καὶ ἤγαγε κύριος ἐπ' αὐτὸν τὸς ἄρχοντας τ δυνάμεως ὃ βασιλέως Ἀσσὴρ, ⁊ κατελάβοντο τ Μανασσῆν ἐν δεσμοῖς, ⁊ ἔδησαν αὐτὸν ἐν πέδαις χαλκαῖς, καὶ ἤγαγον αὐτὸν εἰς Βαβυλῶνα καὶ ἐν δεδεμένῳ καὶ κατασεσιδηρωμένῳ * * ὅλῳ ἐν οἴκῳ φυλακῆς, καὶ ἐδέδοτο αὐτῷ ὀκ πιτεύων ἄρξις ἐν σαθμῷ βραχὺς, ⁊ ὕδωρ ὡς ὄξος ὀλίγον ἐν μέτρῳ, ὥστε ζῆν αὐτὸν, καὶ ἐν συνεχόμενῳ ⁊ ὀδυνώμενῳ σφόδρα. καὶ ὡς βιαίως ἐθλίβη, ἐζήτησε τὸ πρόσωπον κυρίε ὃ Θεοῦ αὐτοῦ, καὶ ἐταπεινώθη σφόδρα ἀπὸ προσώπε

*measure, ſo much as would keep him alive; and he was in Straits and ſore Affliction; and when he was violently afflicted, he beſought the Face of the Lord his God, and humbled himſelf greatly before the Face of the Lord God of his Fathers. And he prayed unto the Lord, ſaying, O Lord, Almighty God of our Fathers,* Abraham, Iſaac *and* Jacob, *and of their righteous Seed, who haſt made Heaven and Earth, with all the Ornament thereof, who haſt bound the Sea by the Word of thy Commandment, who haſt ſhut up the* * * Deep, *and ſealed it by thy terrible and glorious Name, whom all Men fear, and tremble before thy Power; for the Majeſty of thy Glory cannot be born, and thine angry threatning towards Sinners is inſupportable: But thy merciful Promiſe is unmeaſurable and unſearchable; for thou art the moſt high Lord, of great Compaſſion, Long-ſuffering, very*

* Pag. 232.

[1] ἐπλήρωσεν. V.

*merci-*

*merciful, and repenteſt of the Evils of Men. Thou, O Lord, according to thy great Goodneſs, haſt promiſed Repentance, and Forgiveneſs to them that have ſinned againſt thee; and of thine infinite Mercy haſt appointed Repentance unto Sinners that they may be ſaved. Thou therefore, O Lord, that art the God of the Juſt, haſt not appointed Repentance to the Juſt, as to* Abraham, *and* Iſaac, *and* Jacob, *which have not ſinned againſt thee; but thou haſt appointed Repentance unto me that am a Sinner; for I have ſinned above the Number of the Sands of the Sea. My Tranſgreſſions, O Lord, are multiply'd, my Tranſgreſſions are multiplied, and I am not worthy to behold and ſee the height of Heaven, for the Multitude of mine Iniquity. I am bowed down with many Iron Bands, that I cannot lift up my Head, neither have any Releaſe; for I have provoked thy Wrath, and done*

κύριε παντοκράτορ, ὁ Θεὸς τῶν πατέρων ἡμῶν, τοῦ Ἀβραάμ, καὶ Ἰσαάκ, καὶ Ἰακώβ, καὶ τοῦ σπέρματος αὐτῶν τοῦ δικαίου. ὁ ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν σὺν παντὶ τῷ κόσμῳ αὐτῶν, ὁ πεδήσας τὴν θάλασσαν τῷ λόγῳ τοῦ προστάγματός σου, [2] ὁ κλείσας τὴν ἄβυσσον, [2]καὶ σφραγισάμενος αὐτὴν τῷ φοβερῷ καὶ ἐνδόξῳ ὀνόματί σου ὃν πάντα φρίσσει, καὶ τρέμει ἀπὸ προσώπου τῆς δυνάμεώς σου, ὅτι ἄσκεπτος ἡ μεγαλοπρέπεια τῆς δόξης σου, καὶ ἀνυπόστατος ἡ ὀργὴ τῶν ἐπὶ ἁμαρτωλοῖς ἀπειλῆς σου. ἀμέτρητόν τε καὶ ἀνεξιχνίαστον τὸ ἔλεος τῆς ἐπαγγελίας σου, ὅτι σὺ εἶ κύριος ὑψηλός, μακρόθυμος, πολυέλεος, [3]καὶ

[1] τὸν Θεὸν. v. [2] deſunt. V. [3] deeſt. V.

μετα-

μεζόνων ὧν ἐπὶ τῇ κακίαις
πᾶσι ἀνθρώπων. ὅτι Σὺ
ὁ Θεὸς, κ' τὸν χρη-
στότητα τ ἀγαθωσύνης
Σου. ἐπαγγέλλω μετα-
νοίας [1] ἄφεσιν τοῖς ἡ-
μαρτηκόσι, κ τῷ πλή-
θει τῶν οἰκτιρμῶν Σου
ὥρισας μετάνοιαν ἁ-
μαρτωλοῖς εἰς Σωτηρί-
αν. Σὺ ἐν κύριε ὁ Θεὸς
τῶν δικαίων, σὺ οὐκ ἔθου
μετάνοιαν δικαίοις, τῷ
Ἀβραὰμ, κ Ἰσαὰκ,
καὶ Ἰακὼβ, οἵτινες οὐκ
ἥμαρτηκόσι Σοι· ἀλλ'
ἔθου μετάνοιάν ἐπ' ἐμοὶ
τῷ ἁμαρτωλῷ, διότι
ἥμαρτον, ὑπὲρ ἀριθμὸν
ψάμμου θαλάσσης. ἐ-
πλήθυνθη αἱ ἀνομίαι
μου, κύριε, ἐπλήθυ-
νθη αἱ ἀνομίαι μου, κ
οὐκ εἰμὶ ἄξιος ἀ-
πιδεῖν κ ἰδεῖν τὸ *_* *
ὕψος τοῦ οὐρανοῦ, ἀπὸ
πολλῆς πᾶσι ἀδικιῶν
μου, καταπεπόμφθ
πολλῷ δεσμῷ σιδήρου.
διότι παρώργισα τὸν

*Evil before thee: I did not thy Will, neither kept I thy Commandments: I have set up Abominations, and have multiplied Offences. Now therefore I bow the Knee of mine Heart, beseeching thee of Grace; I have sinned, O Lord, I have sinned, and I acknowledge mine Iniquities; wherefore I humbly beseech thee forgive me, O Lord, forgive me, and destroy mo not with mine Iniquities. Be not angry with me for ever, by reserving Evil for me; neither condemn me into the lower Part of the Earth. For thou art the God, even the God of them that repent, and in me thou wilt shew all thy Goodness; for thou wilt save me that am unworthy, according to thy great Mercy. Therefore I will praise thee for ever all the Days of my Life; for all the Powers of the Heavens do praise thee, and thine is the Glory for ever and ever. Amen. And the Lord heard his Voice, and had*

*** Page 233.

[1] μετάνοιαν κ. v. [2] deest. v.

Com-

*Compassion upon him; and there appeared a Flame of Fire about him, and all the Iron Shackles and Chains which were about him fell off; and the Lord healed* Manasseh *from his Affliction, and brought him back to* Jerusalem *unto his Kingdom; and* Manasseh *knew that the Lord he is God alone. And he worshipped the Lord God alone, with all his Heart, and with all his Soul, all the Days of his Life, and he was esteemed righteous; and he took away the strange Gods, and the Graven Image out of the House of the Lord, and all the Altars which he had built in the House of the Lord, and all the Altars in* Jerusalem, *and he cast them out of the City. And he repaired the Altar of the Lord, and sacrificed thereon Peace-Offerings and Thank-Offerings. And he spake to* Judah *to serve the Lord God of* Israel. *And he slept in Peace with his Fathers, and* Amon *his Son reigned in his stead. And he did Evil in the Sight*

οἰκτιρμόν σε, καὶ θ πυρὶ ἐγένετο κύκλῳ σου, καὶ πάντα τὰ σιδηρᾶ δεσμωτήρια καὶ αἱ ἅλυσις αἱ ὄντες περὶ αὐτὸν ἐξέπεσον· καὶ ὁ Κύριος ἰάσατο τὸν Μανασσῆ ἀπὸ τῆς θλίψεως αὐτοῦ, καὶ ἐπέστρεψεν αὐτὸν εἰς Ἰερουσαλὴμ εἰς τὴν βασιλείαν αὐτοῦ· καὶ ἔγνω Μανασσῆς ὅτι Κύριος ὁ Θεὸς οὗτος μόνος ἐστίν. καὶ προσεκύνησε τῷ Κυρίῳ Θεῷ μόνῳ, καὶ ἐν ὅλῃ καρδίᾳ αὐτοῦ, καὶ ἐν ὅλῃ ψυχῇ αὐτοῦ, πάσας τὰς ἡμέρας τῆς ζωῆς αὐτοῦ, καὶ ἐδικαιώθη· καὶ ἀφεῖλε τοὺς θεοὺς τοὺς ἀλλοτρίους, καὶ τὸ γλυπτὸν τὸ ἐκ τοῦ οἴκου Κυρίου, καὶ πάντα τὰ θυσιαστήρια ἃ ᾠκοδόμησεν ἐν τῷ οἴκῳ Κυρίου, καὶ πάντα τὰ θυσιαστήρια ἐν Ἰερουσαλὴμ, καὶ ἐξέβαλεν αὐτὰ ἔξω τῆς πόλεως. καὶ ἐπεσκεύασε τὸ θυσιαστήριον Κυρίου, καὶ ἔθυσεν ἐπ' αὐτοῦ θυσίας εἰρηνικὰς καὶ θυσίας αἰνέσεως· καὶ εἶπε τῷ Ἰούδᾳ δουλεύειν Κυρίῳ τῷ Θεῷ Ἰσραήλ. καὶ ἐκοιμήθη Μανασσῆς μετὰ τῶν πατέρων αὐτοῦ, καὶ Ἀμὼν ὁ υἱὸς αὐτοῦ ἐβασίλευσεν ἀντ' αὐτοῦ. καὶ ἐποίησε πονηρὰ ἐνώπιον Κυρίου,

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[1] deest. v. [2] πάσαν. V. [3] μὴ. v.

πάσας

πήκυσε τ φωνῆς αὐτῦ κύριΘ, ⁊ ὠκτείρησεν αὐτὸν καὶ ἐχαρίσατο περὶ αὐτὸν φλῶξ πυρὸς καὶ ἐτάκησαν πάντα τὰ περὶ αὐτὸν σίδηρα· ⁊ ἰάσατο κύριΘ τ Μανασσῆν ὀκ τ θλίψεως αὐτῦ. ⁊ ἐπέστρεψεν αὐτὸν εἰς Ἱερυσαλὴμ ὅτι ἦν βασιλεὺς αὐτῦ. ⁊ ἔγνω Μανασσῆς, ὅτι κύριΘ αὐτός ἐστι Θεὸς μόνΘ· ⁊ ἐλατρέυσεν μόνῳ κυρίῳ τῷ Θεῷ ἐν ὅλῃ καρδίᾳ αὐτῦ, ⁊ ἐν ὅλῃ τῇ ψυχῇ αὐτῦ, πάσας τὰς ἡμέρας τ ζωῆς αὐτῦ, καὶ ἐλογίσθη δίκαιΘ. καὶ περιεῖλε τὰς θεὰς τὰς ἀλλοτρίας, ⁊ τὸ γλυπτὸν ἐξ οἴκυ κυρίυ, ⁊ πάντα τὰ θυσιαστήρια ἃ ᾠκοδόμησεν ἐν [1] οἴκῳ κυρίυ", [2] ⁊ πάντα τὰ θυσιαστήρια τὰ" ἐν Ἱερυσαλὴμ, ⁊ ἐξέβαλεν ἔξω τ πόλεως, ⁊ κατώρθωσε τὸ θυσιαστήριον, καὶ ἐθυσίασεν ἐπ' αὐτὸ θυσίαν ζωτηρίυ, ⁊ αἰνέσεως. ⁊ εἶπε Μανασσῆς τῷ Ἰύδᾳ, τοῦ δυλεύειν κυρίῳ τῷ Θεῷ Ἰσραήλ. ⁊ ἐκοιμήθη ἐν εἰρήνῃ μετὰ τῶν πατέρων αὐτῦ. ⁊ ἐβασίλευσεν Ἀμὼν ὁ υἱὸς αὐτῦ ἀντ' αὐτυ· καὶ ἐποίησε τὸ πονηρὸν ἐνώπιον κυρίυ, καθὼς πάντα ὅσα ἐποίησε Μανασσῆς ὁ πατὴρ αὐτυ ἐν πρώτοις, καὶ παρώξυνε κύριον τ Θεὸν αὐτῦ.

of the Lord, according to all things that Manasseh his Father had done in the former part of his Reign. And he provoked the Lord his God to Anger.

## Sect. XIII.

Ἠκούσατε, τέκνα ποθητὰ ἡμῶν, ὅπως κύριΘ ὁ Θεὸς [3] εἰδώλοις προσμαχόντα, καὶ πολλὺς ἀ-

YE have heard, our Beloved Children, how the Lord God for a while punish'd him that was addicted to Idols, and had slain ma-

[1] ὅρῳ οἴκυ. V. [2] deest. v. [3] τὸν. v.

ny

ny innocent Persons; and yet that He received him when he repented, and forgave him his Offences, and restor'd him to his Kingdom. For He not only forgives the Penitent, but reinstates them in their former Dignity.

XXIII. There is no Sin more grievous than Idolatry; for 'tis an Impiety against God: and yet even this Sin has been forgiven, upon sincere Repentance. But if any one sin in direct Opposition, and on purpose to try whether God will punish the Wicked or not, such an one shall have no Remission, although he say with himself, *All is well, and I will walk according to the Conversation of my evil Heart.* Such an one was *Amon*, the Son of *Manasseh*. For the Scripture says, *And* Amon *reason'd an evil Reasoning of Transgression, and said, My Father from his Childhood was a great Transgressor,*

*** Pag. 234

Θώρας φονοδυσσέβειας, βεβαρχέως τιμωρησάμενος, μεταγνόντα προσελάβετο, καὶ ἀφεὶς αὐτῷ τὰ πλημμελήματα, [1]ἐπέστρεψεν αὐτὸν [2]ἐπὶ τὴν βασιλείαν. ἐμὸν γὰρ ἄφεσιν τοῖς μετανοοῦσιν, ἀλλὰ καὶ εἰς τὸ προτέραν ἀξίαν αὐτοὺς ἐπανάγει.

Μείζων εἰδωλολατρείας οὐκ ἔστιν ἁμαρτία· εἰς Θεὸν γὰρ ἔξεστι δυσσέβεια· ἀλλ' ὅμως καὶ αὐτὴ ἀληθινῆς μετανοίας ἐυκεχώρηται. ἐὰν δέ τις ἐκ παραταξέως ἁμαρτάνῃ, πειράζων τὸν Θεόν, ὡς μὴ ἐπεξιόντα τοῖς πονηροῖς, ὁ τοιοῦτος ἄφεσιν οὐκ *** ἕξει, κἂν λέγῃ πρὸς ἑαυτὸν ὅσιά μοι γένοιτο ὁδὸν πορεύσομαι ἐν τῇ ἀναστροφῇ τῆς καρδίας μου τῆς πονηρᾶς· τοιοῦτος γάρ τις ἐγένετο καὶ [3]Ἀμὼν ὁ τοῦ Μανασσῆ υἱός. φησὶ γὰρ ἡ γραφή. Καὶ διελογίσατο [4]Ἀμὼν

[1] ἔστρεψεν. V. [2] ἐπὶ. v. al. εἰς. [3] ἄμως. V. [4] ἄμως. V.

λογισμὸν.

λογισμὸν ἀσχάσεως καὶ ἔπεν· ὁ πατήρ μου ἐκ νεότητός μου πολλὰ πλημμέλησε, καὶ ἐν γήρᾳ μετέγνω· καὶ νῦν ἐγὼ πορεύσομαι καὶ δεηθήσομαι ἡ ψυχή μου, καὶ ὕστερον ἐπιστρέψω πρὸς κύριον. καὶ ἐποίησε δὲ πονηρὸν ἐνώπιον κυρίου, ὑπὲρ [1] πάντας τοὺς γεγονότας ἔμπροσθεν αὐτοῦ, καὶ ἐξωλόθρευσεν αὐτὸν κύριος. ὁ δὲ Θεὸς ἐκ τῆς γῆς τῆς ἀγαθῆς αὐτοῦ. Καὶ ἐπέθεντο αὐτῷ οἱ παῖδες αὐτοῦ, καὶ ἐθανάτωσαν αὐτὸν ἐν τῷ οἴκῳ αὐτοῦ· καὶ ἐβασίλευσεν ἔτη δύο μόνα.

*and repented in his old Age; and now I will walk as my Soul lusteth, and afterwards I will return unto the Lord. And he did Evil in the Sight of the Lord above all that were before him. And the Lord God soon destroy'd him utterly from his good Land. And his Servants conspired against him and slew him in his own House, and he reigned two Years only.*

Περισέχετε οὖν οἱ λαϊκοί, μήτις ἐξ ὑμῶν τὸ λογισμὸν τοῦ [2] Ἀμὼν ἔστω καρδίᾳ αὐτοῦ [3] σπείσῃ, καὶ ἔσαι [4] σωτόμως ἀπολύμενος· ὁμοίως ὁ ἐπίσκοπος [5] συντηρείτω, καὶ δύναται, τοὺς μὴ ἡμαρτηκότας ἁμαρτήτους μεῖναι· καὶ τοὺς ἀπὸ ἁμαρτιῶν ἐπιστρέφοντας θεραπεύων δεχέσθω· ἐὰν

Take heed therefore, ye of the Laity, lest any one of you fix the reasoning of *Amon* in his Heart, and be suddenly cut off, and perish. In the same manner, let the Bishop take all the care he can that those which are yet innocent may not fall into Sin: And let him heal and receive those which turn from their Sins. But if he is pitiless, and will not receive the re- XXIV.

[1] desit. V. [2] ἀμὼς. V. [3] σπείσῃ. V. [4] σωτῷ τῷ ἀμὼς. V. [5] διδασκέτω V.

penting Sinner, he will sin against the Lord his God, pretending to be more just than God's Justice, and not receiving him whom He has received, through Christ; for whose sake he sent his Son upon Earth to Men, as a Man, for whose sake God was pleas'd that he who was the Maker of Man and Woman, should be born of a Woman; for whose sake He did not spare him from the Cross, from Death and Burial; but permitted him to die, who by Nature could not suffer; his beloved Son, God the Word; the Angel of his great Council; that he might deliver those from Death who were obnoxious to Death. Him do those provoke to Anger who do not receive the Penitent. For he was not ashamed of me, *Matthew*, who had been formerly a Publican; and admitted of *Peter*, when he had thro' fear deny'd him three times, but had appeas'd

ὃ τὸ μετανοήσαντα μὴ λείπεις ὧν μὴ προσδέξηται, ἁμαρτήσῃ εἰς κύριον τὸν Θεὸν αὐτοῦ, δικαιῶν ἑαυτὸν ὑπὲρ τὸν ἐκείνου δικαιοσύνῃ, ᾧ μὴ προσλαμβανόμενος ὃν προσεδέξατο διὰ Χριστοῦ, δι' οὗ ἀπέστειλε τὸν υἱὸν αὐτοῦ ὅπως γῆς τοῖς ἀνθρώποις ὡς ἄνθρωπον, δι' ὃν ἐβούλησεν ἐκ γυναικὸς αὐτὸν γενηθῆναι, τὸν ποιητὴν ἀνδρὸς καὶ γυναικός, ἵνα χρεῖν μὴ φείσάμενος [1] σταυροῦ καὶ θανάτου καὶ ταφῆς, συνεχώρησε παθεῖν τῇ φύσει ἀπαθῆ, τὸν υἱὸν τὸν ἀγαπητὸν, τὸν Θεὸν λόγον, τὸν τῆς μεγάλης αὐτοῦ βουλῆς ἄγγελον, ὅπως τοὺς ὑποκειμένους θανάτῳ ῥύσηται· [2] ὃν ἠθέτησαν θανάτου. [3] τοῦτον παροργίζουσιν οἱ μὴ προσδεχόμενοι τοὺς μετανοοῦντας· ἔτι γὰρ Ματθαῖον ἐμὲ, τελώνην ὄντα [4] προτέρως, οὐκ ἐπαισχύνθη,

[1] σταυρῷ, καὶ θανάτῳ, καὶ ταφῇ. V. [2] deest. V. [3] πίνων. V. [4] τὸ V.

καὶ

καὶ Πέτρον ἀρνησάμενον αὐτὸν ἅμα δὲ καὶ τρίτον κλαύσαντα πικρῶς, προσήκατο, καὶ ποιμένα τῆς ἰδίων ἀρνῶν κατέστησε, καὶ Παῦλον ὃν τὸν συναπόστολον ἡμῶν, πολλὰ δὲ πρότερον εἰς ἡμᾶς ὑβρισμένον καὶ βλασφημήσαντα εἰς ὄνομα ἅγιον, ἀπόστολον ἀπέδειξε διὰ διώκτου προεχειρίσατο, σκοῦ. αὐτὸν ὁ κληρῶν ἀναδείξας· καὶ ἄλλη γυναικὶ ἁμαρτωλῷ γυναικὶ λέγει· Ἀφέωνταί σου αἱ ἁμαρτίαι αἱ πολλαὶ ὅτι ἠγάπησας πολύ· ἑτέραν δέ τινα ἁμαρτάνουσαν ἐσπουδακότες οἱ πρεσβύτεροι ἐμπροσθεν * αὐτοῦ, καὶ ἐπ' αὐτῷ θέμενοι τὰ κρίσιν, ἐξῆλθον, ὁ δὲ καρδιογνώστης κύριος πανδήμου αὐτῆς, εἰ κατέκριναν αὐτὴν οἱ πρεσβύτεροι, καὶ εἶπεν ὅτι οὐ, ἔφη πρὸς αὐτήν Ὑπαγε ἐν, οὐδὲ ἐγώ σε κατακρίνω.

him by Repentance, and had wept bitterly; nay, he made him a Shepherd to his own Lambs. Moreover he ordain'd *Paul*, our Fellow-Apostle, to be of a Persecutor an Apostle, and declar'd him a chosen Vessel, even when he had heap'd many Mischiefs upon us before, and had blasphem'd his sacred Name. He says also to another, a Woman that was a Sinner, *Thy Sins, which are many, are forgiven, for thou lovedst much:* And when the Elders had set another Woman, which had sinned, before him, and had left the Sentence to him, and were gone out, our Lord, the Searcher of the Hearts, enquiring of her whether the Elders had condemn'd her, and being answer'd, No, he said unto her, *Go thy way therefore, for neither do I condemn thee.* This Jesus, O ye Bishops, our Saviour, our King, and our God, ought to be set before you as your Pattern, and him you ought to imitate, in being meek, quiet, compassionate, merciful, peaceable,

Luk. vii. 47

Joh. viii. 11.

* * Page 236.

able, without Passion, apt to teach, and diligent to convert, willing to receive and to comfort; no Strikers, not soon angry, not injurious, not arrogant, not supercilious, not Wine-bibbers, not Drunkards, not vainly expensive, not Lovers of Delicacies, not extravagant, using the Gifts of God not as another's, but as their own, as good Stewards appointed over them, as those who will be requir'd by God to give an Account of the same Let the Bishop esteem such Food and Raiment sufficient as suits Necessity and Decency. Let him not make use of the Lord's Goods as another's, but moderately: *For the Labourer is worthy of his Reward.* Let him not be luxurious in Diet, or fond of idle Furniture, but contented with so much alone as is necessary for his Sustenance.

Luke x. 7

Τοῦτον τὸν Σωτῆρα, βασιλέα, καὶ Θεὸν ἡμῶν Ἰησοῦν, ὦ ἐπίσκοποι, σκοπὸν [1] ἔχειν δεῖ, τούτου [2] μιμητὰς εἶναι πραεῖς, ἡσυχίους, ἀσπάλακτους, ἐλεήμονας, εὐλογοῦντας, ἀοργήτους, διδακτικούς, ὑπομενετικούς, εἰσδεκτικούς, παρακλητικούς, μὴ πλήκτας, μὴ ὀργίλους μὴ ὑβριστὰς, μὴ ἀλαζόνας, μὴ ὑπερηφανικούς, μὴ οἰνόφλυγας, μὴ μεθύσους, μὴ ἐκκαιοδαπάνους, μὴ τρυφητὰς, μὴ πολυδαπάνους, μὴ ὡς ἀλλοτρίοις ἀλλ' ὡς ἰδίοις τοῖς τοῦ Θεοῦ δόμασι χρωμένους, ὡς ἀγαθοὺς οἰκονόμους καθεστῶτας, ὡς μέλλοντας ἀπαιτεῖσθαι παρὰ τοῦ Θεοῦ τὸν λόγον αὐτάρκη ἐχέτω τροφὴν καὶ ἀμφιασμὸν ὁ ἐπίσκοπος, τῇ χρείᾳ καὶ τῇ σεμνότητι προσήκοντα· μὴ τοῖς κτηνιακοῖς ὡς ἀλλοτρίοις κεχρήσθω, ἀλλὰ μεμετρημένως. Ἄξιος γὰρ ὁ ἐργάτης τῆς μισθοῦ αὐτοῦ ἐστί. Μὴ [3] σπάταλος, μὴ πέρπερος, ἀλλὰ [4] μόνων τῶν πρὸς χρῆσιν [5] ἐφιέμενος.

[1] ὑμᾶς. V. v. [2] καλὰ μίμησιν εἶναι προσῆκε χρὴ v. [3] πολυαγάλατος v. [4] μονοῖς τοῖς. v. [5] ἀρκέμενος. v.

SECT.

## Sect. XIV.

Τὰ διδόμενα κατ' ἐντολὴν Θεοῦ τὰς δεκάτας καὶ τὰς ἀπαρχὰς, ὡς Θεὸς ἄνθρωπος ἀναλισκέτω· καὶ εἰσφερόμενα ὑπὲρ πτωχῶν ἐκούσια, καλῶς οἰκονομείτω, ὀρφανοῖς, καὶ χήραις, καὶ θλιβομένοις, καὶ ξένοις ἀπορουμένοις, ὡς ἔχων Θεὸν λογιστὴν τούτων, τὴν ἐπιχειρίσασαν αὐτῷ ταύτην τὴν οἰκονομίαν· πᾶσι [1] δὲ τοῖς δεομένοις μετὰ δικαιοσύνης [2] διαμερίζοντες, καὶ ὑμεῖς αὐτοὶ χρώμενοι οὐ τοῖς κυριακοῖς, ἀλλὰ μὴ καταχρώμενοι, ἐσθίοντες [3] ἐξ αὐτῶν, ἀλλὰ μὴ κατεσθίοντες αὐτὰ μόνοι, κοινωνοῦντες δὲ τοῖς χρήζουσιν, ἀνεπίσκοποι Θεῷ γίνεσθε· ἐὰν γὰρ μόνοι αὐτὰ ἀναλώσητε ὀνειδισθήσεσθε παρὰ Θεῷ, λέ-

LET him use those Tenths and First-fruits, which are given according to the Command of God, as a Man of God; as also, let him dispense in a right manner the Free-will Offerings, which are brought in on account of the Poor, the Orphans, the Widows, the Afflicted, and Strangers in Distress, as having that God for the Examiner of his Accounts, who has committed the Disposition to him. Distribute to all those in want with Righteousness; and your selves use the things which belong to the Lord, but do not abuse them; eating of them, but not eating them all up by your selves; communicate with those that are in want, and thereby shew your selves unblameable before God. For if you shall consume them by your selves, you will be

XXV.

[1] τοίνυν. V. [2] διανέμοντες. V. [3] deest. V.

reproach'd by God, who says to such unsatiable People, who alone devour all, *Ye eat up the Milk, and cloath your selves with the Wool:* And in another Passage, *Must you alone live upon the Earth?* Upon which account you are commanded in the Law, *Thou shalt love thy Neighbour as thy self.* Now we say these things, not as if you might not partake of the Fruits of your Labours; for 'tis written, *Thou shalt not muzzle the Mouth of the Ox which treadeth out the Corn*; but that you should do it with Moderation and Righteousness As therefore the Ox that labours in the Threshing-floor without a Muzzle, eats indeed, but does not eat all up: So do you who labour in the Threshing-floor, that is in the Church of God, eat of the Church; which was also the Case of the *Levites*, who serv'd in the Tabernacle of the Testimony, which was in all things a Type of

**. Pag. 237.

Exek. xxxiv. 3.

Isa. v. 8.

Levit. xix 18.

Deut. xxv. 4.

γονῖν· ὡς ὡφὸς ἁπλήστους καὶ μυοφάγους, ** Τὸ γάλα καπσθιετε, καὶ τὰ ἔρια ὡφιβαλλεσθε. Καὶ ἐν ἄλλοις· Μὴ οἰκήσετε μόνοι ἐπὶ τ γῆς; Διὸ καὶ ἐν τῷ νόμῳ ὡφοστέτακται [1] ὑμῖν· Ἀγαπήσεις τ πλησίον σου ὡς σεαυτόν· Καὶ [2] ταῦτα λέγομεν, οὐχ ἵνα μὴ μεταλαμβάνητε ὑμῶν τῶν πόνων γέγραπται γὰρ· Οὐ φιμώσεις βοῦν ἀλῶντα· ἀλλ', ἵνα μετεχημόνως μετὰ δικαιοσύνης. ὃν τρόπον [3] ἐν' ὁ βοῦς ἐργαζόμενος ἐν τῇ ἅλῳ [4] ἀκωλύτως, ἐσθίῃ μὲν, ἀλλ' οὐ τὸ πᾶν καπσθίῃ· οὕτω καὶ ὑμεῖς ἐργαζόμενοι εἰς τ ἅλω, τυτέστιν εἰς τ ἐκκλησίαν τ Θεοῦ, ἐκ τ ἐκκλησίας [5] ἐσθίετε· ὃν τρόπον καὶ οἱ Λεβῖται οἱ λειτουργοῦντες τῇ σκηνῇ τ μαρτυρίου ἦσαν ἐν τύπος τ ἐκκλησίας πάντα· [6] ὡφοστέτι γὰρ καὶ [7] ἐκ τ ἐνσματος

[1] deest. v. [2] τῦτο. V. [3] γὰρ v. [4] ἀφιμωτος. v [5] ἐσθίειν ὀφείλετε. v. [6] desunt. v. [7] δῆλον γὰρ ἐκ τ καλεῖσθαι αὐτὴν μαρτύριον σκηνὴν ὅπ. v.

μαρ-

μαρτύριον, τ ἐκκλησίας ἡ σκηνὴ προσωνείζετο. ἐνταῦθα γὰρ καὶ Λευῖται τῇ σκηνῇ παρεδρεύοντες, ἐκ τῶν εἰς [1] τ προσφορὰν τοῦ Θεοῦ διδομένων ὑπὸ παντὸς τοῦ λαοῦ δώρων, καὶ ἀφαιρεμάτων, καὶ ἀπαρχῶν, & δεκατῶν, & θυσιῶν, & προσφορῶν, μετεῖχον ἀκωλύτως, [2] αὐτοὶ", & γυναῖκες αὐτῶν, καὶ υἱοὶ & θυγατέρες αὐτῶν. ἐπειδὴ [3] ἦ" τὸ ἔργον αὐτῶν ἦν λειτουργία τ σκηνῆς, διὰ τοῦτο κληρονομίαν γῆς οὐκ ἔλαβον ἐν τοῖς υἱοῖς Ἰσραήλ· ὅτι αἱ εἰσφοραὶ τοῦ λαοῦ, κληρονομία τοῦ Λευὶ & κληρονομία τῆς φυλῆς αὐτῶν. [4] ὑμεῖς ἦν σήμερον, ὦ ἐπίσκοποι, ἐστὲ τῷ λαῷ ὑμῶν ἱερεῖς, Λευῖται, οἱ λειτουργοῦντες τῇ ἱερᾷ σκηνῇ, τῇ ἁγίᾳ καθολικῇ ἐκκλησίᾳ, & παρεστῶτες τῷ θυσιαστη-

the Church; nay farther, its very Name imply'd, that that Tabernacle was fore-appointed for a *Teſtimony* of the Church. Here therefore the *Levites* alſo, who attended upon the Tabernacle, partook of thoſe things that were offered to God by all the People, namely Gifts, Offerings, and Firſt-fruits, and Tythes, and Sacrifices, and Oblations, without Diſturbance, they and their Wives, and their Sons, and their Daughters: ſince their Employment was the Miniſtration to the Tabernacle, therefore they had not any Lot or Inheritance in the Land among the Children of *Iſrael*, becauſe the Oblations of the People were the Lot of *Levi*, and the Inheritance of their Tribe. You therefore, O Biſhops, are to your People Prieſts and *Levites*, miniſtring to the Holy Tabernacle, the Holy Catholick Church; who ſtand at the Altar of the

[1] πμὴν. v. [2] ἐ μόνοι αὐτοὶ ἀλλὰ. v. [3] γὰρ. v. [4] καὶ v.

Lord your God, and offer to him reasonable and unbloody Sacrifices through Jesus, the great High-Priest. You are to the Laity Prophets Rulers Governours and Kings; the Mediators between God and his faithful People, who receive and declare his Word, well acquainted with the Scriptures; ye are the Voice of God, and Witnesses of his Will, who bear the Sins of all, and intercede for all; whom, as you have heard, the Word severely threatens, if you hide the Key of Knowledge from Men, who are liable to Perdition, if you do not declare his Will to the People that are under you; who shall have a certain Reward from God, and unspeakable Honour and Glory, if you duly minister to the Holy Tabernacle. For as your's is the Burden, so you receive, as your Fruit, the Supply of Food and other Necessaries. For you imitate Christ the Lord; and

ἐμῷ [1] κυρίῳ τῷ Θεῷ ἡμῶν, & προσφέροντες αὐτῷ τὰς λογικὰς καὶ ἀναιμάκτους θυσίας διὰ [2] Ἰησοῦ τοῦ μεγάλου ἀρχιερέως ὑμεῖς τοῖς ἐν ὑμῖν λαϊκοῖς ἐστε προφῆται, ἄρχοντες, καὶ ἡγούμενοι, καὶ βασιλεῖς, οἱ μεσῖται Θεοῦ & τῶν πάντων αὐτῶν, οἱ δοχεῖς τοῦ λόγου & ἀγγελτῆρες, οἱ γνῶσιν τῶν γραφῶν, καὶ [3] φθόγγοι τοῦ Θεοῦ καὶ μάρτυρες τοῦ θελήματος αὐτοῦ· οἱ πάντων τὰς ἁμαρτίας βαστάζοντες, & περὶ πάντων ἀπολογούμενοι· οἷς, ὡς ἠκούσατε, ἐμβριθῶς ὁ λόγος ἀπειλεῖ, ἐὰν κρύψητε ἐξ ἀνθρώπων τὴν τῆς γνώσεως κλεῖδα· οἷς κίνδυνος ὀλέθριος, ἐὰν μὴ διαγνιλητε τὸ θέλημα αὐτοῦ τῷ ὑφ' ὑμᾶς λαῷ· οἷς παρὰ Θεοῦ μισθὸς ἀφθονος & κλέος ἀνεκλάλητον ἐν δόξῃ, καλῶς λειτουργήσασι τῇ σκηνῇ τῇ

[1] deest. V. [2] χριστοῦ. v. [3] κήρυκες. v.

ἁγίᾳ.

ἁγίᾳ. ὡς γὰρ ὁ Χριστὸς ὑμέτερον, οὕτω καὶ τοὺς ἁμαρτίας τῶν τροφῶν, καὶ τὰς ἄλλας χρείας ὑμεῖς καρποῦσθε. μιμηταὶ γάρ ἐστε Χριστοῦ τῷ κοινῷ· καὶ [1] ὡς αὐτὸς πάντων ἡμῶν τὰς ἁμαρτίας ἀνήνεγκεν ἐπὶ τὸ ξύλον, σταυρωθεὶς ὁ ἄμωμος· οὕτω καὶ ὑμᾶς δεῖ λαὸν τὰς ἁμαρτίας ἐξιδιοποιεῖσθαι ἀρχή. ἄρτηται γὰρ τοῦ ἐπισκόπου ὁ τοῦ Χριστοῦ τὰς ἁμαρτίας ἡμῶν φέρῃ, καὶ τοῦ ἡμῶν ὀδυνᾶται. Καὶ πάλιν· Αὐτὸς ἁμαρτίας πολλῶν ἀνήνεγκε καὶ διὰ τὰς ἀνομίας αὐτῶν παρεδόθη. Ὥσπερ οὖν ὑμεῖς σκοποί ἐστε, οὕτω [2] καὶ" σκοπὸν ἔχετε τὸν Χριστόν· ὡς ἐν αὐτὸς πάντων ὑμῶν, οὕτω καὶ ὑμεῖς τῶν ὑφ' ὑμᾶς λαϊκῶν. μὴ [3] νόμιζε" ὅτι δυσχερὲς ἢ ἐλαφρὸν φορτίον ἐστὶν ἡ ἐπισκοπή.

as he *bare the Sins of us all upon the Tree*, at his Crucifixion, the Innocent for those who deserv'd Punishment; so also you ought to make the Sins of the People your own. For concerning our Saviour, it is said in *Isaiah*, *He bears our Sins, and is afflicted for us.* And again, *He bare the Sins of many, and was delivered for our Offences.* As therefore you are Patterns for others, so have you Christ for your Pattern. As therefore he is concern'd for all, so be you for the Laity under you. For do not thou imagine that the Office of a Bishop is an easie or light Burthen. As therefore you bear the Weight, so have you a Right to partake of the Fruits before others, and to impart to those that are in want, as being to give an account to Him, who without Byass will examine your Accounts. For those who attend upon the Church ought to be maintain'd by the Church, as

Isa. liii. 4. v. 12.

[1] sic, v. reliq. male ὡσαύτως. [2] deest. V. [3] νομίζετε. V.

being

being Priests, *Levites*, Presidents and Ministers of God: As it is written in the Book of *Numbers* concerning the Priests, *And the Lord said unto* Aaron *Thou, and thy Sons, and the House of thy Family shall bear the Iniquities of the Holy things of your Priesthood. Behold I have given unto you the Charge of the First-fruits: From all that are sanctified to me by the Children of* Israel; *I have given them for a Reward to thee, and to thy Sons after thee, by an Ordinance for ever. This shall be yours out of the holy things, out of the Oblations, and out of the Gifts, and out of all the Sacrifices, and out of every Trespass-Offering, and Sin-Offerings, and all that they render unto me out of all their holy things, they shall belong to thee, and to thy Sons: In the Sanctuary shall they eat them.* And a little after, *All the First-fruits of the Oil, and of the Wine, and of the Wheat, all which they shall give unto the Lord, to thee have I given*

*,* Pag. 238.

Numb. xviii. 1.

v. 8, &c.

v. 12, &c.

χρὴ ἓν ὡς ὃ βάρος φέρετε, ἵνα ὦσι *,* τῶν καρπῶν πρῶτος μεταλαμβάνειν, καὶ τοῖς δεομένοις μεταδιδόναι, ὡς λόγον ὑφέξοντες τῷ ἀθανάτῳ λογίσῃ ὑμᾶς μέλλοντα λογίζεσθαι. δεῖ γὰρ τοὺς τῇ ἐκκλησίᾳ προεδρεύοντας, ἐκ τῆς ἐκκλησίας διατρέφεσθαι, ἅτε ἱερεῖς, Λευίτας, προέδρους, λειτουργοὺς Θεοῦ· καθὼς ἐν βίβλῳ τῶν ἀριθμῶν γέγραπται περὶ τῶν ἱερέων Καὶ εἶπε κύριος πρὸς Ἀαρών· Σὺ, καὶ οἱ υἱοί σου, καὶ ὁ οἶκος πατριᾶς σου λήψεσθε τὰς ἁμαρτίας τῶν ἁγίων, καὶ ἱερατίας ὑμῶν. ἰδοὺ δέδωκα ὑμῖν τὰ διατηρήσιν τῶν ἀπαρχῶν ἀπὸ πάντων τῶν ἡγιασμένων μοι παρὰ τῶν υἱῶν Ἰσραὴλ, σοὶ δέδωκα αὐτὰ εἰς γέρας, καὶ τοῖς υἱοῖς σου μετ' σὲ νόμιμον αἰώνιον. καὶ τοῦτο ἔσται ὑμῖν ἀπὸ τῶν ἡγιασμένων, ἐκ τῶν καρπωμάτων, καὶ ἀπὸ τῶν

πᾶσι δώροις, καὶ ἀπὸ [1]πρώτων τῶν θυσιῶν, καὶ ἀπὸ πάσης πλημμελείας, καὶ περὶ ἁμαρτιῶν· καὶ ὅσα ἀποδιδόασί μοι ἀπὸ πρώτων τῶν ἁγίων, σοὶ ἔσται καὶ τοῖς υἱοῖς σου ἐν τῷ ἁγίῳ [2]φάγεσθε αὐτά. Καὶ μετ' ὀλίγα· Πᾶσα ἀπαρχὴ ἐλαίου καὶ οἴνου καὶ σίτου, ὅσα ἂν δῶσι κυρίῳ, σοὶ δέδωκα αὐτά· καὶ τὰ περιλοίμματα πρώτα σοι δέδωκα. καὶ [3]σωτήριά πᾶν ἀνάθεμα [4]πᾶν περιτόμιον ἀνθρώπου καὶ κτήνους καθαροῦ καὶ ἀκαθάρτου, καὶ θυσίας, καὶ σπονδῆς, καὶ βραχίονα δεξιὸν τοῖς ἱερεῦσι [5]περισσήν, καὶ τοῖς λοιποῖς τοῖς παρεμβάσιν αὐτοῖς Λευίταις.

them; and all that is firſt ripe, to thee have I given it, and every devoted thing. Every Firſt-born of Man and of Beaſt, clean and unclean, and of Sacrifice, with the Breaſt, and the right Shoulder, all theſe appertain to the Prieſts, and to the reſt of thoſe belonging to them, even to the Levites.

## Sect. XV.

5' Ἀκούετε ταῦτα καὶ ὑμεῖς οἱ λαϊκοὶ, ἐκλεκτὴ ἐκκλησία τοῦ Θεοῦ. καὶ γὰρ ὁ λαὸς πρότερον Θεοῦ λαὸς καὶ ἔθνος ἅγιον ὠνομάζετο· καὶ ὑμεῖς ἦν ἐστε ἁγία τοῦ Θεοῦ ἱερὰ ἐκκλησία ἀπογεγραμμένη ἐν οὐρανῷ, βασίλειον ἱεράτευμα, ἔθνος ἅγιον,

HEAR this, you of the Laity alſo, the Elect Church of God. For the People were formerly called *The People of God*, and, *An Holy Nation* You therefore are the Holy and Sacred *Church of God, enroll'd in Heaven, a Royal Prieſthood, an holy Nation, a peculiar People*, a Bride adorn'd for the

Exod. xix. 5, 6. Heb. xii. 23. 1 Pet ii. 9.

[1] deeſt. V. [2] φάγεσθαι V. [3] Καὶ ἐρῶ V. v. [4] deeſt. V. [5] περισσήκειν. V.v. [6] ἀκέσατε. V.

Lord

Lord God, a great Church, a faithful Church. Hear attentively now what was said formerly: Oblations and Tythes belong to Christ our High-Priest, and to those who minister to him Tenths of Salvation are the first Letter of the Name of Jesus Hear. O thou holy Catholick Church, who hast escaped the Ten Plagues, and hast received the Ten Commandments, and hast learned the Law, and hast kept the Faith, and hast believed in Jesus, and art nam'd after his Name, and art establish'd, and shinest in the Consummation of his Glory. Those which were then the Sacrifices, now are Prayers and Intercessions, and Thanksgivings. Those which were then First-fruits, and Tythes, and Offerings, and Gifts, now are Oblations, which are presented by holy Bishops to the Lord God, thro' Jesus Christ, who has died

λαὸς εἰς ϖϱοσποίησιν, νυμφη κεκαλλωπισμένη κυϱίῳ τῷ Θεῷ. ἐκκλησία μεγάλη, [1] ἐκκλησία πιστὴ, ἃ ϖϱότεϱον ἐῤῥέθη, νῦν ἐνωτίζου· ἀφαιρέματα, ⁊ δεκάται. ἀπάϱχαὶ τῷ ἀϱχιεϱεῖ Χϱιστῷ ⁊ τοῖς λειτουϱγοῦσιν αὐτῷ. δεκὰς ζωτηϱίου ἀϱχὴ ὀνόματος Ἰησοῦ. ἄκουε ἱεϱὰ καθολικὴ ἐκκλησία, ἡ τὸ δεκάπληγον ἐκπεφευγυῖα, ⁊ τὸ δεκάλογον εἰληφυῖα, καὶ τὸν νόμον μεμαθηκυῖα [2], καὶ ὅτι τὸ Ἰησοῦν πεπιστευκυῖα. [3] ⁊ τὸ ὄνομα αὐτοῦ ἐπονομαζομένη. ⁊ ὅτι τῇ τελειώσει τῆς δόξης αὐτοῦ ἐσημείωσαι ⁊ [4] λάμπουσα. αἱ τότε θυσίαι, νῦν εὐχαὶ, ⁊ δεήσεις, καὶ εὐχαϱιστίαι· αἱ τότε ἀπάϱχαι, καὶ δεκάται, ⁊ ἀφαιρέματα, καὶ δῶϱα νῦν ϖϱοσφοϱαὶ αἱ ἀφ' ὧν ὁσίων ἐπισκόπων ϖϱοσ-

[1] ἐκλεκτὴ V. [2] καὶ τὴν πίστιν κεκτημένη. καὶ τὴν δεκάδα ἐγνωκυῖα, καὶ ἐπὶ τῷ ἰῶτα, ὅπεϱ ἔστιν ἀϱχὴ ὀνόματος Ἰησοῦ, πεπιστευκυῖα. V. [4] deest. V.

φερόμενοι κυρίῳ τῷ Θεῷ, διὰ Ἰησοῦ Χριστοῦ, ὑπὲρ αὐτῶν ἀποθανόντος. οὗτοι γάρ εἰσιν ὑμῶν οἱ ἀρχιερεῖς· οἱ δὲ ἱερεῖς ὑμῶν, οἱ πρεσβύτεροι· καὶ οἱ Λευῖται ὑμῶν, οἱ νῦν διάκονοι, καὶ οἱ ἀναγινώσκοντες ὑμῖν, καὶ οἱ ᾠδοὶ, καὶ οἱ πυλωροὶ, αἱ διάκονοι ὑμῶν, καὶ αἱ χῆραι, καὶ αἱ παρθένοι, καὶ οἱ ὀρφανοὶ ὑμῶν· ὁ δὲ τούτων πάντων ἀνώτερος ὁ ἀρχιερεύς ἐστι

for them For theſe are your High-Prieſts, as the Presbyters are your Prieſts, and your preſent Deacons inſtead of your *Levites*; as are alſo your Readers, your Singers, your Porters, your Deaconeſſes, your Widows, your Virgins, and your Orphans: But he who is above all theſe is the High-Prieſt

*** Ὁ Ἐπίσκοπος, ἔστω λόγῳ διάκονος, γνώσεως[1] φύλαξ, μεσίτης Θεοῦ καὶ ὑμῶν ἐν ταῖς πρὸς αὐτὸν λατρείαις· ἔστω διδάσκαλος εὐσεβείας· ἔστω μετὰ Θεὸν πατὴρ ὑμῶν, διὰ ὕδατος καὶ πνεύματος ἀναγεννήσας ὑμᾶς εἰς υἱοθεσίαν· οὗτος ἄρχων καὶ ἡγούμενος ὑμῶν. οὗτος ὑμῶν βασιλεὺς καὶ δυνάστης οὗτος ὑμῶν ἔπιγειος Θεὸς μετὰ Θεὸν, ὃς ὀφείλει τὴν παρ'

The Biſhop; he is the Miniſter of the Word, the Keeper of Knowledge, the Mediator between God and you in the ſeveral Parts of your Divine Worſhip. He is the Teacher of Piety: and, next after God, he is your Father, who has begotten you again to the Adoption of Sons by Water and the Spirit. He is your Ruler and Governour; He is your King and and Potentate; He is, next after God, your Earthly God, who has a Right to be ho- XXVI. *** Pag. 239.

[1] λόγος. V.

nour'd

nour'd by you. For concerning Him, and such as He it is that God pronounces, Psal. lxxxi. 6. *I have said ye are Gods, and ye are all Children of the Most* Exod. xxii 28. *High.* And, *Ye shall not speak evil of the Gods.* For let the Bishop preside over you as one honour'd with the Authority of God, which he is to exercise over the Clergy, and by which he is to govern all the People. But let the Deacon minister to him as Christ does to his Father, and let him serve him unblameably in all things, as Christ does nothing of himself, but does always those things that please his Father. Let also the Deaconess be honour'd by you in the Place of the Holy Ghost, and not do or say any thing without the Deacon; as neither does the Comforter say or do any thing of himself, but gives Glory to Christ by waiting for his Pleasure. And as we can not believe on Christ with

ὑμᾶν ἐμῆς ἀπολαύειν· ὡς γὰρ τοῦτο καὶ τῶν ὁμοίων αὐτῶν ὁ Θεὸς ἔλεγλν· Ἐγὼ εἶπα θεοί ἐστε, καὶ γοὶ ὑψίστῳ πάντες· Καὶ· Θεὸς ὁ κακολογήσεις. Ὁ [2] γὰρ ἐπίσκοπος περικαθεζέσθω ὑμῶν, ὡς Θεοῦ ἀξίᾳ τετιμημένος, ἣν κρατεῖ ἐπὶ κλήρου, καὶ ἐπὶ λαοῦ πάντος ἀρχήν. ὁ δὲ διάκονος τούτῳ παρισάτω. [3] ὡς ὁ Χριστὸς τῷ πατρί", οὕτω λειτουργείτω αὐτῷ, ἐν πᾶσιν ἀμέμπτως ὡς ὁ Χριστὸς ἀφ' ἑαυτοῦ ποιῶν οὐδέν, τὰ ἀρεστὰ ποιεῖ τῷ πατρὶ πάντοτε. [4] ἡ δὲ" διάκονος εἰς τύπον τοῦ ἁγίου πνεύματος τετιμάσθω ὑμῖν, μηδὲν ἄνευ τοῦ διακόνου πραττέτω, ἢ φθεγγέσθω, ὡς οὐδὲ ὁ παράκλητος ἀφ' ἑαυτοῦ τι λαλεῖ ἢ ποιεῖ, ἀλλὰ δοξάζων τὸν Χριστὸν προσμένει τοῦ ἐκείνου θελήματος καὶ ὡς οὐκ ἔστιν εἰς τὸν Χριστὸν πι-

[1] ἀλλαχοῦ. v. [2] ἓν. v. [3] καθάπερ αἱ δυνάμεις τῷ Θεῷ. V. [4] καὶ. v

σεύ-

ἔδοσαν ἄνδρὶ τὸ Πνεύματος διδασκαλίας, ἔστω ἄνδρὶ τὸ διακόνου μηδεμία προσίτω γυνὴ τῷ διακόνῳ, ἢ τῷ ἐπισκόπῳ. οἱ τε πρεσβύτεροι εἰς τύπον ἡμῶν τῶν ἀποστόλων ὑμῖν νενομοθετήσθω. διδάσκαλοι ἔστωσαν θεογνωσίας· ἐπειδὴ καὶ ὁ κύριος ἡμᾶς ἀποστέλλων ἔλεγε· Πορευθέντες μαθητεύσατε τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τὸ ἁγίου Πνεύματος· διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν. Αἵ τε χῆραι καὶ ὀρφανοὶ [1] εἰς τύπον τὸ θυσιαστηρίου λελογίσθωσαν ὑμῖν. αἵ τε παρθένοι εἰς τύπον τὸ [2] θυμιατηρίου τετιμήσθωσαν καὶ τὸ [3] θυμιάματος.

out the Teaching of the Spirit, ſo let not any Woman addreſs herſelf to the Deacon or Biſhop without the Deaconeſs. Let the Presbyters be eſteem'd by you to repreſent us the Apoſtles, and let them be the Teachers of Divine Knowledge; ſince our Lord, when he ſent us, ſaid, *Go ye, and make Diſciples of all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt: teaching them to obſerve all things whatſoever I have commanded you.* Let the Widows and Orphans be eſteem'd as repreſenting the Altar of Burnt-offering: and let the Virgins be honour'd as repreſenting the Altar of Incenſe, and the Incenſe it ſelf.

Matt. xxviii. 19.

**Ὡς οὖν οὐκ ἐξὸν ἄλλῳ τινὶ ἑτέρου φυλῆς, μὴ ὄντα Λευίτου, προσενεγκεῖν τι, ἢ προσελθεῖν εἰς τὸ θυσιαστήριον ἄνευ τοῦ ἱερέως, οὕτω καὶ ὑμεῖς

As therefore it was not lawful for one of another Tribe, that was not a *Levite*, to offer any thing, or to approach the Altar without the Prieſt; ſo alſo do

XXVII. ** Pag. 240.

[1] ὑμῶν. V. [2] deſunt. V.

you

you do nothing without the Bishop: For if any one does any thing without the Bishop, he does it to no purpose. For it will not be esteem'd as of any avail to him. For as *Saul* when he had offer'd without *Samuel*, was told, *It will not avail for thee*; so every Person among the Laity, doing any thing without the Priest, labours in vain. And as *Uzziah* the King, who was not a Priest, and yet would exercise the Functions of the Priests, was smitten with Leprosie for his Transgression, so every Lay-Person shall not be unpunished who despises God, and is so mad as to affront his Priests, and unjustly to snatch that Honour to himself; not imitating Christ, *who glorify'd not himself to be made an High-Priest*; but waited till he heard from his Father, *The Lord swore, and will not repent, Thou art a Priest for ever after the*

1 King. xiii. 13.

2 Chron. xxvi.

Heb. v. 5.

Psal. cix. 4.

ἀνὺ τῦ ἐπισκόπυ μηδὲν ποιεῖτε. εἰ δὲ τις ἄνυ τῦ ἐπισκόπυ πράσσει τι, εἰς μάτην ποιεῖ αὐτό· ἐν γὰρ αὐτῷ εἰς ἔργον λογισθήσεται. ὡς γὰρ ὁ Σαοὺλ ἄνυ τῦ Σαμουὴλ προσενέγκας, ἤκουσεν, Οὐκ ὠφεληθήσεταί σοι ἔτι· καὶ πᾶς λαϊκὸς ἄνυ τῦ ἱερέως ἐπιτελῶν τι, μάταια ποιεῖ· καὶ ὡς Ὀζίας ὁ βασιλεὺς, ὃς οὐκ ὢν ἱερεὺς τὰ τῶν ἱερέων ἐπιτελῶν ἐλεπρώθη ἐπὶ παραπτώματι· οὕτω καὶ πᾶς λαϊκὸς οὐκ ἀκατάκριτος ἔσται καταφρονήσας Θεοῦ. καὶ τῶν αὐτῦ καθαιρεῖς ἱερέων, καὶ πρὸς πρὸς ἁρπάσας ἑαυτῷ, μὴ μιμησάμενος Χριστὸν, ὃς ἐχ' ἑαυτὸν ἐδόξασε γενέσθαι ἀρχιερέα, ἀλλὰ προσέμεινεν ἀκοῦσαι τοῦ πατρός. Ὤμοσε Κύριος, καὶ οὐ μεταμεληθήσεται· Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελ-

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[1] ἱερέως. V.

χισε-

χισεδέκ. Εἰ ἓν ἄνθ τῦ πατρὸς ὁ Χριστὸς ἐ δοξάζῃ ἑαυτόν, πῶς οἷόν τε ἄνθρωπον ἑαυτὸν εἰς ἱερωσύνην ὑπερβαίνειν, μὴ λαβόντα τὸ ἀξίωμα πρὸ κρείττονος, καὶ ποιεῖν ἐκεῖνα, ἃ μόνοις τοῖς ἱερεῦσιν ἔξεστιν; ἢ οὐχὶ οἱ Κορέιται, καίτοι τῆ Λευὶ φυλῆς ὄντες, πυρίκαυστοι ἐγένοντο, ἐπιμασάντες Μωσεῖ καὶ Ἀαρών, καὶ πρὸς πᾶσι μὴ προσηκόντων αὐτοῖς ἁπτομένοις; καὶ Δαθὰν καὶ Ἀβειρῶν, ζῶντες κατέβησαν εἰς *⁂* ᾅδου; καὶ ῥάβδου βλαστήσασα, ἔστειλε πᾶσι πολλῶν τὸ μάταιον, καὶ τὸν ὑπὸ Θεοῦ χειροτονηθέντα ἀρχιερέα ἀνέδειξε; πρόσκειται δὲ καὶ ὑμᾶς, ἀδελφοί, τὰς θυσίας ὑμῶν ἤτοι προσφορὰς τῷ ἐπισκόπῳ προσφέρειν ὡς ἀρχιερεῖ, ἢ δι' ἑαυτῶν ἢ διὰ πάντων τῶν προσόντων· ἐ μὴν ὅ, ἀλλὰ καὶ τὰς ἀπαρχὰς, καὶ τὰς δεκάτας, καὶ τὰ ἐκούσια αὐτῷ προ-

*Order of* Melchisedek. If therefore Christ did not glorifie himself without God the Father, how dare any Man thrust himself into the Priesthood, who has not receiv'd that Dignity from his Superior? And do such things which 'tis lawful only for the Priests to do? Were not the Followers of *Corah*, even tho' they were of the Tribe of *Levi*, consum'd with Fire, because they rose up against *Moses* and *Aaron*, and medled with such things as did not belong to them? And *Dathan* and *Abiram* went down quick into Hell; and the Rod that budded put a stop to the Madness of the Multitude, and demonstrated who was the High-Priest ordain'd by God. You ought therefore, Brethren, to bring your Sacrifices and your Oblations to the Bishop, as to your High-Priest, either by your selves, or by the Deacons, and do you bring not those only, but also your First-fruits, and your Tythes, and your Free-will Offerings to

Num. xvi.

*⁂* Pag. 24 5

Him. For He knows who they are that are in Affliction, and gives to every one as is convenient, that so one may not receive Alms twice or oftner the same Day, or the same Week, while another has nothing at all. For 'tis reasonable rather to supply the Wants of those who really are in Distress, than of those who only appear to be so.

σάρατε· αὐτὸς γὰρ [1] γινώσκει τοὺς θλιβομένους, καὶ ἑκάστῳ δίδωσι πρὸς τὸ ἁρμόζον, ὅπως μὴ [2] δὶς ἢ πλειόνακις τῇ αὐτῇ ἡμέρᾳ, ἢ τῇ αὐτῇ ἑβδομάδι λαμβάνῃ, ἕτερος δὲ μηδὲν ὅλως· δίκαιον γὰρ ἐστὶ μᾶλλον τοῖς θλιβομένοις κατ' ἀλήθειαν ἐπαρκεῖν, ἢ τοῖς νομιζομένοις [3] θλίβεσθαι.

## Sect. XVI.

XXVIII. Luk. xiv. 13.

IF any determine to invite elder Women to an Entertainment of Love, or a Feast, as our Saviour calls it, let them most frequently send to such an one, whom the Deacons know to be in Distress. But let what is the Pastor's Due, I mean the First-fruits, be set apart in the Feast for him, even tho' he be not at the Entertainment, as being your Priest, and in Honour of that God who has entrusted him with

Τοῖς εἰς ἀγάπην, ἤτοι δοχὴν, ὡς ὁ κύριος ὠνόμασε, πρεσβυτέρας [4] καλεῖν πρέσβυτέρας, ὧν ἐπίστανται οἱ διάκονοι θλιβομένων, αὐτῇ πλειόνακις πεμπέτωσαν. ἀποφορίζεσθω δὲ ἐν τῇ δοχῇ τῷ ποιμένι [5] ἐθίμιον, λέγω δὲ τὰ ἀπαρχῆς, ὡς ἱερεῖ, κἂν μὴ παρῇ τῇ δοχῇ, εἰς τιμὴν Θεοῦ τοῦ τὴν ἱερατείαν αὐτῷ ἐγχειρίσαν-

[1] σαρκῶς. V.v. [2] εἷς. v. [3] ἢ ἐπηρεαζομένοις. v. [4] deest. V. [5] ἔθιμον. V.

τος.

τῷ. ὅσον ὃ ἑκάστῃ τῶν πρεσβυτίδων δίδοται, διπλᾶν διδόσθω τοῖς διακόνοις εἰς γέρας Χριστοῦ. τοῖς δὲ πρεσβυτέροις ὡς ἂν κάμνωσι περὶ τὴν τῆς διδασκαλίας λόγον [1] διλωσεκῶς, διπλῆ δὲ αὐτοῖς ἀφοριζέσθω ἡ μοῖρα εἰς χάριν τῶν τοῦ κυρίου ἀποστόλων, [3] ὧν τὸν [4] τόπον φυλάσσουσιν, ὡς συμβουλοι τοῦ ὅλου σήματος, καὶ τῆς ἐκκλησίας στέφανος· εἰσὶ γὰρ συνέδριον καὶ βουλὴ τῆς ἐκκλησίας. εἰ δέ τις ἀναγνώστης ἔστι, λαμβανέτω δὲ αὐτὸς μοῖραν μίαν εἰς τιμὴν τῶν προφητῶν ὡσαύτως καὶ ψάλτωδὸς, καὶ πυλωρός. ἑκάστῳ οὖν ἀξιώματι οἱ λαϊκοὶ τὰ προσήκοντα τιμὴν νεμέτωσαν ἐν τοῖς δώμασι, καὶ τῇ χώρᾳ τὸν βίον ἐντρεπῇ. μὴ βαρέως δὲ *** ἐνοχλείτωσαν τῷ ἄρχοντι, ἀλλὰ διὰ τῶν ὑπηρετῶν ἃ βέλονται σημαινέτωσαν, the Priesthood. But as much as is given to every one of the elder Women, let double so much be given to the Deacons, in Honour of Christ. Let also a double Portion be set apart for the Presbyters, as for such who labour about the Word and Doctrine, upon the account of the Apostles of our Lord, whose Place they sustain, as the Councellors of the Bishop, and the Crown of the Church. For they are the *Sanhedrim* and Senate of the Church. If there be a Reader there, let him receive a single Portion, in Honour of the Prophets, and let the Singer and the Porter have as much. Let the Laity therefore pay proper Honours in their Presents, and utmost Marks of Respect to each distinct Order. But let 'em not on all occasions trouble their Governours, but let them signifie their Desires by *** those who minister to him that is, by the Deacons, with whom they may be more free. For

*** Pag. 242.

[1] deest. V. [2] οἱ. v. [3] αὐτῶν V.

neither may we addreſs our ſelves to Almighty God, but only by Chriſt. In the ſame manner therefore let the Laity make known all their Deſires to the Biſhop by the Deacon, and accordingly let them act as he ſhall direct them. For there was no holy thing offer'd or done in the Temple formerly without the Mal. ii. 7. Prieſt: *For the Prieſt's Lips ſhall keep Knowledge, and they ſhall ſeek the Law at his Mouth,* as the Prophet ſomewhere ſays, *For he is the Meſſenger of the Lord Almighty.* For if the Worſhippers of Demons in their hateful, abominable, and impure Performances till this very Day imitate the ſacred Rules; ('tis a wide Compariſon indeed, and there is a vaſt Diſtance between their Abominations, and God's ſacred Worſhip; however) in their ludicrous Worſhip they neither offer nor do any thing without their pretended Prieſts: But eſteem him as

τετίσι διὰ τῶν διακόνων, πρὸς ὃν πλέον παῤῥησιάζεσθαι. οὐδὲ γὰρ τῷ παντοκράτορι Θεῷ προσελθεῖν ἔξιν, ἐὰν μὴ διὰ τοῦ Χριστοῦ. ὅτως καὶ οἱ λαϊκοὶ πάντα ὅσα βούλονται, διὰ τοῦ διακόνου φανερὰ τῷ ἐπισκόπῳ ποιείτωσαν, καὶ ὅτω χρὴ ὃ δοκῶν ἐκείνῳ ἐπιτελείτωσαν. οὐδὲ γὰρ πρότερον ἐν τῷ ἱερῷ ἁγιάσματι προσεφέρετο ἢ ἐγίνετο ἄνευ τοῦ ἱερέως· χείλη γὰρ ἱερέως φυλάξεται γνῶσιν, καὶ νόμον ἐκζητήσουσιν ἐκ τοῦ στόματος αὐτοῦ, φησὶ [1] πού ὁ προφήτης· [2] ὅτι ἄγγελος κυρίου παντοκράτορός ἔστιν". Εἰ γὰρ καὶ οἱ τῶν δαιμόνων θεραπευταὶ ἐν τοῖς μυστηρίοις καὶ βδελυκτοῖς καὶ ἀκαθάρτοις προσποιήμασιν αὐτῶν ἄνευ τοῦ δοῦναι τὰ ἅγια μιμοῦνται· καὶ μακρὰν μὴ ἔτι συγκείσεως ὃ ἐδέ-

[1] deeſt. V. [2] ἀγγέλος. V. v.

λυγμα

λυγμᾷ κεχωρίωθω τῶν ἁγίων πλὴν ἐν τοῖς ἐμπαίγμασιν αὐτῶν, ἄνδρ τῷ μηρέως οὐδὲν προσφέρουσιν, οὐδὲ ἐπιπλῶσιν, ἀλλὰ σύμα νομίζουσι τῶν λίθων τ μηρέα, προμιμούμενοι τ προσαξ ποιεῖν αὐτοῖς, & πάντα ἃ ἂν προσάξῃ αὐτοῖς, ἐκεῖνα ὀπιπλῶσι, & ἄνδρ αὐτῷ πυίουσιν ὑθὲν, ἀ τιμῶσιν αὐτὸν τ μηρέα, & σεπτὸν αὐτῷ ἡγοῦν) ὃ ὄνομα, εἰς τιμὴν τῶν ἀψύχων ξοάνων, ἀ εἰς λατρείαν τῶν πονηρῶν πνευμάτων. εἰ ἦν ἐκεῖνοι μάταια ἀ [1] διεψευσμένα δοξάζοντες, ἀ ἐπ' ὑδενὶ βεβαίῳ ἐλπίζοντες τ ἑαυτῶν ἐλπίδα, ὀπιπθύσι μιμεῖσθαι τὰ ἅγια· πόσῳ δίκαιον ὑμᾶς τὸς φανοτατην πίστιν ἀ ἀψευδῆ ἐλπίδα ἔχοντας, [2] ἀ ἔνδοξον & αἰώνιον" & ἀδιάπτωτον ἐπαγγελίαν ἀπεκδεχομένους, τιμᾶν ἀφ' ὧν προσέτων κύριον τ Θεὸν, ἡγεμένους σύμα Θεῦ εἶναι τὸς ὀπισκόπους;

the very Mouth of their Idols of Stone, waiting to ſee what Commands he will lay upon them. And whatſoever he commands them, that they do, and without him they do nothing; and they honour him their pretended Prieſt, and eſteem his Name as venerable in honour of lifeleſs Statues, and in order to the Worſhip of wicked Spirits. If theſe Heathens therefore, who give Glory to lying Vanities, and place their Hope upon nothing that is firm, endeavour to imitate the ſacred Rules, how much more reaſonable is it that you, who have a moſt certain Faith, and undoubted Hope, and who expect glorious, and eternal, and never-failing Promiſes, ſhould honour God in thoſe ſet over you, and eſteem your Biſhop to be the Mouth of God?

[1] ἐψευσμένα. V. [2] deſunt. v.

XXIX. For if *Aaron*, becauſe he declar'd to *Pharaoh* the Words of God from *Moſes*, is call'd a Prophet; and *Moſes* himſelf is call'd a God to *Pharaoh*, on account of his being at once a King and a High-Prieſt, as God ſays to him, *I have made thee a God to* Pharaoh, *and* Aaron *thy Brother ſhall be thy Prophet*; why do not ye alſo eſteem the Mediators of the Word to be Prophets, and reverence them as Gods?

Exod. vii. 1.

Εἰ γὰρ Ἀαρὼν ἐπειδὴ ἠγγειλε τῷ Φαραὼ τὸν Μωσέως τὸν λόγον προφήτης εἴρηται, Μωσῆς δὲ θεὸς Φαραὼ, ὡς βασιλεὺς ὑμῶν καὶ ἀρχιερεύς, ὡς φησὶν ὁ Θεὸς πρὸς αὐτόν· Θεὸν πεποίηκά σε τῷ Φαραὼ, καὶ Ἀαρὼν ὁ ἀδελφός σου ἔσται σου προφήτης· διὰ τί μὴ καὶ ὑμεῖς τοὺς μεσίτας ὑμῶν τοῦ λόγου προφήτας εἶναι νομίσητε, καὶ ὡς θεοὺς σεβασθήσεσθε;

XXX. For now the Deacon is to you *Aaron*, and the Biſhop *Moſes*. If therefore *Moſes* was called a God by the Lord, let the Biſhop be honour'd among you as a God, and the Deacon as his Prophet. For as Chriſt does nothing without his Father, ſo neither does the Deacon do any thing without his Biſhop: And as the Son without his Father is nothing, ſo is the Deacon nothing without his Biſhop; and as the Son is

*** Pag. 243.

***Νῦν γὰρ ὑμῖν [1]ὁ Ἀαρὼν ἐστιν ὁ διάκονος, Μωυσῆς δὲ ὁ ἐπίσκοπος· εἰ οὖν ἐρρέθη [2]Μωυσῆς· θεὸς [3]κυρίου θεός, καὶ ὑμῖν ὁ ἐπίσκοπος εἰς θεὸν τετιμήσθω, καὶ ὁ διάκονος ὡς προφήτης αὐτοῦ. ὡς γὰρ ὁ Χριστὸς ἀνὴρ τοῦ πατρὸς οὐδὲν ποιεῖ, ὅτως οὐδὲ ὁ διάκονος ἄνευ τοῦ ἐπισκόπου· καὶ ὡσπερ υἱὸς ἀνὴρ τοῦ πατρὸς οὐκ ἔστιν, ὅτως οὐδὲ διάκονος ἄνευ

[1] desunt. v. [2] ὑμῖν. V. [3] καὶ ὁ Ἀαρὼν προφήτης. v.

τῷ ἐπισκόπῳ· καὶ ὥσπερ ὑπόχρεως ὁ υἱὸς πατρὶ, οὕτω καὶ πᾶς διάκονος ἐπισκόπῳ· καὶ ὥσπερ ὁ υἱὸς ἄγγελός ἐστι καὶ προφήτης τοῦ πατρὸς, οὕτως καὶ ὁ διάκονος ἄγγελος καὶ προφήτης ἐστὶ τοῦ ἐπισκόπου. διὸ καὶ πρὸς τὰ ἐπιτελέσθαι ὑπ' αὐτοῦ εἴς τινα, ἐμφανῆ τῷ ἐπισκόπῳ γινέσθω, καὶ δι' αὐτοῦ τελειούσθω.

subject to his Father, so is every Deacon subject to his Bishop; and as the Son is the Messenger and Prophet of the Father, so is the Deacon the Messenger and Prophet of his Bishop. Wherefore, let all things that he is to do with any one be made known to the Bishop, and be finally order'd by him.

## Sect. XVII.

Μηδὲν ὁ ποιείτω ὁ χωρὶς τοῦ ἐπισκόπου, μηδέ τινι διδότω τι ἄνευ τῆς ἐκείνου γνώμης· ἐὰν γὰρ ὡς θλιβομένῳ τινὶ λάθρα τοῦ ἐπισκόπου δίδῳ τινὶ, εἰς λοιδορίαν τοῦ ἐπισκόπου δώσει, καὶ ἁμαρτήσεται αὐτὸν ὡς ἀμελοῦντα τῶν θλιβομένων· ὁ δὲ τὸν ἐπίσκοπον ἢ λόγῳ ἢ ἔργῳ κακολογῶν, Θεῷ πολεμεῖ, τὸν ἀκούσας αὐτοῦ ἐπάντων· Θεὸς γὰρ κακολογήσεις.

LET him not do any thing at all without his Bishop, nor give any thing without his Consent. For if he gives to any one as to a Person in Distress, without the Bishop's Knowledge, he gives it so that it must tend to the Reproach of the Bishop, and he accuses him as careless of the Distressed. But he that casts Reproach on his Bishop, either by Word or Deed, opposes God, not hearkening to what he says, *Thou shalt not speak Evil of the Gods.* XXXI. Exod xxii. 28.

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[1] ἐστιν. v. [2] deest. V.

For he did not make that Law concerning Deities of Wood and of Stone, which are abominable, becauſe they are falſely call'd Gods; but concerning the Prieſts and the Judges, to whom God
Pſal lxxxi. 3. alſo ſaid, *Ye are Gods, and Children of the Moſt High.*

XXXII. If therefore, O Deacon, thou knoweſt any one to be in Diſtreſs, put the Biſhop in mind of him, and ſo give to him; but do nothing in a clandeſtine way, ſo as may tend to his Reproach, leſt thou raiſe a Murmur againſt him. For the Murmur will not be againſt him, but againſt the Lord God: And the Deacon, with the reſt, will hear what *Aaron* and *Miriam* heard, when they
Numb. xii. 8. ſpake againſt *Moſes*, *How is it that ye were not afraid to ſpeak againſt my Servant* Moſes? And again, *Moſes* ſays to thoſe who roſe up againſt
Exod. xvi. 8. him, *Your Murmuring is not againſt us, but againſt the Lord our God.* For if He that calls

Οὐ γὰρ περὶ λίθων ἢ ξύλων περοσχθισμάτων ἐνομοθέτησβδελυκτῶν [1] ὄντων ψευδωνύμων, ἀλλὰ περὶ τῶν ἱερέων καὶ τῶν κριτῶν, οἷς καὶ εἶπεν, ὅτι θεοί ἐστε, καὶ υἱοὶ ὑψίστου.

Εἰ οὖν γινώσκεις, ὦ Διάκονε, θλιβόμενόν τινα, ὑπομνήσας τὸν ἐπίσκοπον, δὸς αὐτῷ· ἀλλὰ μὴ λαθραίως εἰς λοιδορίαν αὐτοῦ τι ὑποτέλῃ, ἵνα μὴ καταγογγυσμὸν ἐγείρῃς κατ' αὐτοῦ· ὁ γὰρ κατ' ἀπὸ ὁ γογγυσμὸς γενήσεται, ἀλλὰ κατὰ τοῦ Θεοῦ, καὶ ἀκούσεται ὁ Διάκονος καὶ οἱ λοιποὶ, ὡς Ἀαρὼν καὶ Μαρία καταλαλήσαντες Μωσέως ἤκουσαν· Πῶς οὐκ ἐφοβήθητε καταλαλῆσαι κατὰ Μωσῆ τοῦ θεράποντός μου; Καὶ πάλιν αὐτὸς Μωσῆς φησὶ τοῖς ὑποστασιαζθεῖσιν αὐτῷ· Οὐ γὰρ καθ' ἡμῶν ὁ γογγυσ-

[1] deeſt. V.

μὸς [1] ὑμῶν" ἔξιν, ἀλλὰ κ[ὶ] κωλύει τῦ Θεῦ ἡμῶν. Εἰ γὸ ὁ λαϊκὸν εἰρηκὼς ῥακὰν ἢ μωρὸν, ϑὸν ἀπιμώρητον, [2] ὡς" ὑβρίσας δ' τῦ Χριςῦ ὄνομα, τί * * [3] ἄνϑρωπος κατ' ἐπισκόπου εἴπῃ; δι' ἧς δ' ἅγιον πνεῦμα ὁ κύριος [4] ἐν" ὑμῖν ἔδωκεν ἐν τῇ χειροθεσίᾳ, δι' ἧς ἅγια δόγματα μεμαθήκατε, & Θεὸν ἐγνώκατε, κὴ εἰς Χριςὸν πεπις[ε]ύκατε, δι' ἧς ἐγνώσθητε ὑπὸ Θεῦ, δι' ἧς ἐσφραγίσθητε ἐλαίῳ ἀγαλλιάσεως κὴ μύρῳ σωτέρως, δι' ἧς ὑοὶ φωτὸς ἀνεδείχθητε, δι' ἧς κύριος ἐν τῷ φωτισμῷ ὑμῶν τῇ δ' ἐπισκόπου χειροθεσίᾳ μαρτυρῶν, ἐφ' ἕκαςον ὑμῶν τὸ ἱερὸν ἐξέπεμψε φωνὴν, λέγων· Υἱός μὸ εἶ σὺ, ἐγὼ σήμερον γεγέννηκά σε. Διὰ τῦ ἐπισκόπου σε ὁ Θεὸς ὑποτιθεῖται σε, ἄνθρωπε· γνώριζε υἱὸν, τὸ δεξιὸν τὸ μητέρα σου, φέρε τὸ

one of the Laity *Raka*, or *Fool*, shall not be unpunish'd, as doing Injury to the Name of Christ, how dare any Man speak against his Bishop, by whom the Lord gave the Holy Spirit among you upon the laying on of his Hands, by whom ye have learn'd the sacred Doctrines, and have known God, and have believ'd in Christ, by whom ye were known of God, by whom ye were sealed with the Oil of Gladness, and the Ointment of Understanding, by whom ye were declar'd to be the Children of Light, by whom the Lord in your Illumination testified by the Imposition of the Bishop's Hands, and sent out his sacred Voice upon every one of you, saying, *Thou art my Son, this Day have I begotten thee.* By thy Bishop, O Man, God adopts thee for his Child. Acknowledge, O Son, that Right Hand which was a Mother to thee. Love him who, after God, is become

Mat. v. 22.

** Pag 244.

Psal. ii. 7.

[1] deest. V. [2] deest. V. [3] πείσῃ V. [4] deest. V.

a Father to thee, and honour him.

μὴ Θεὸν γλυόμενόν σε πατέρα, καὶ "σέβε [2] σεαυτόν".

XXXIII. For if the Divine Oracle says concerning our Parents, according to the Flesh, *Honour thy Father and thy Mother, that it may be well with thee.* And, *He that curseth his Father or his Mother, let him die the Death*; how much more should the Word exhort you to honour your Spiritual Parents, and to love them as your Benefactors and Ambassadors with God, who have regenerated you by Water, and endued you with the Fulness of the Holy Spirit, who have fed you with the Word as with Milk, who have nourish'd you with Doctrine, who have confirm'd you by their Admonitions, who have imparted to you the saving Body and precious Blood of Christ, who have loosed you from your Sins, who have made you Partakers of the holy and sacred Eucharist, who have

Exod. xx. 12.

xxi, 17.

Εἰ γὰρ ὦδε περὶ τῆς σαρκὸς γονέων φησὶ θεῖος [3] λόγιον· Τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου, ἵνα εὖ σοι γένηται· Καὶ Ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω· πόσῳ μᾶλλον ὦδε περὶ πνευματικῶν γονέων ὑμῖν ὁ λόγος παραινέσῃ κηδεμόνας αὐτοὺς, καὶ σέργειν, ὡς εὐεργέτας, καὶ πρεσβευτὰς πρὸς Θεόν, τοὺς διὰ ὕδατος ὑμᾶς ἀναγεννήσαντας, τοὺς τῷ ἁγίῳ πνεύματι πληρώσαντας, τοὺς τῷ λόγῳ γαλακτοτροφήσαντας, τοὺς ἐν τῇ διδασκαλίᾳ ἀναθρεψαμένους τοὺς ἐν ταῖς νουθεσίαις στηρίξαντας, τοὺς τοῦ σωτηρίου σώματος καὶ τιμίου αἵματος ἀξιώσαντας [4] ὑμᾶς, τοὺς τῶν ἁμαρτιῶν λύσαντας, καὶ τῆς ἁγίας καὶ ἱερᾶς εὐχα-

[1] deest. V. [2] deest. V. [3] ὅπου. V. [4] deest. V.

ριστίας

εις μετόχους πιή-
σαντας, & τ ἐπαγ-
γελίας τ Θεȣ κοινωνȣς
& συγκληρονόμȣς δε-
μένȣς ὑμᾶς; τȣτȣς δύ-
λαβέσθαι ἀμᾶς πρ-
πόις τιμαῖς· ὅτι γὰρ
τῷ Θεῷ ζωῆς κ θα-
νάτȣ ἐξȣσίαν εἰλήφα-
σιν ἐν τῇ δικάζειν τȣς
ἡμαρτηκότας, & κατα δι-
κάζειν εἰς θάνατον πυ-
ρὸς αἰωνίȣ, κ λύειν ἁ-
μαρτῶν τȣς ἐπιστρέφον-
τας, & ζωογονεῖν αὐτȣς.

admitted you to be Partakers and Fellow-Heirs of the Promise of God; reverence these, and honour them with all kinds of Honour; for they have obtain'd from God the Power of Life and Death, in their judging of Sinners, and condemning them to the Death of Eternal Fire, as also of loosing returning Sinners from their Sins, and of restoring them to a new Life.

Τȣτȣς ἄρχοντας ὑ-
μῶν [1] κ βασιλεῖς ἡγεῖ-
σθαι" νομίζετε, κ θερ-
μὸς ὡς βασιλεῦσι προ-
φέρετε· ἐξ ὑμῶν γὰρ
αὐτοὶ [2] τε" κ τȣς σωοί-
κȣς αὐτῶν τρέφεσθαι
χρή. ὡς Σαμȣὴλ δια-
τάξατο περὶ τ λαὸν
περὶ τȣ βασιλέως, ἐν
τῇ πρώτῃ τ βασιλειῶν,
κ Μωσῆς περὶ τȣ ἱε-
ρέων, [3] ἐν τῇ Λευϊκ-
ῷ". ὅτω & ἡμεῖς ὑμῖν
περὶ τȣ ἐπισκόπων
διατασσόμεθα. εἰ γὰρ

Account these worthy to be esteem'd your Rulers and your Kings, and bring them Tribute, as to Kings. For by you they and their Families ought to be maintain'd, as *Samuel* made Constitutions for the People concerning a King, in the First Book of *Kings*, and *Moses* did so concerning Priests in *Leviticus*: So do we also make Constitutions for you concerning Bishops. For if there the Multitude distributed the inferior Services in Proportion

XXXIV. 1 King. viii.

[1] ἡγεῖσθε κ βασιλεῖς. V. [2] deest V. [3] deest. V.

to

to so great a King, ought not therefore the Bishop much more now to receive of you those things which are determin'd by God for the Sustenance of himself, and of the rest of the Clergy belonging to him; but if we may add somewhat farther, let the Bishop receive more than the other receiv'd of old: For he only managed the Affairs of the Soldiery, being intrusted with War and Peace for the Preservation of Mens Bodies; but the other is intrusted with the Exercise of the Priestly Office in relation to God, in order to preserve both Body and Soul from Dangers. By how much therefore the Soul is more valuable than the Body, so much the Priestly Office is beyond the Kingly. For it binds and looses those that are worthy of Punishment or of Remission. Wherefore you ought to love the Bishop as your Father, and fear him as your King, and

** Pag. 245.

ἐκεῖ πλῆθος πλικάτε βασιλέως δικαίως τὰς ** ὑπηρεσίας ἐδίδου, πόσῳ μᾶλλον ἐχὶ ὁ νῦν ἐπίσκοπος λαμβάνειν ὀφείλῃ παρ' ὑμῶν τὰ ὑπὲρ τοῦ Θεοῦ αὐτῷ ὡρισμένα, περὶ δευτέρου αὐτὸ καὶ τρίτου αὐξῆσαι τῶν παρὰ τῶν πάλαι κληρικῶν; εἰ δὲ δεῖ καί τι περισσὸν τῷ λόγῳ πλέον ἔστω λαμβανέτω, ἢ ἐκεῖνος ὁ παλαιός· ὁ μὲν γὰρ στρατιωτικὰ μόνα διέπει, πόλεμον καὶ εἰρήνην διαδεδεγμένος εἰς φυλακὴν σωμάτων, ὁ δὲ τὰ εἰς Θεὸν ἱερωσύνη, σῶμα καὶ ψυχὴν παραιτέμενος κινδύνων. ὅσῳ τοίνυν ψυχὴ σώματος κρείττων, τοσούτῳ ἱερωσύνη βασιλείας· δεσμοῦ γὰρ αὐτὴ καὶ λύσις τῶν τιμωρίας ἢ ἀφέσεως ἀξίων. διὸ τὸν ἐπίσκοπον φέρειν ὀφείλετε ὡς πατέρα, φοβεῖσθαι ὡς βασιλέα, κηδεῖν ὡς κύριον, τὸν

[1] deest. V.

χαρ-

καρπὸς ὑμῶν καὶ τὰ ἔργα τῆς χειρῶν ὑμῶν εἰς εὐλογίαν ὑμῶν προσφέροντες αὐτῷ. τὰς ἀπαρχὰς ὑμῶν, καὶ τὰς δεκάτας ὑμῶν, καὶ τὰ ἀφαιρέματα ὑμῶν, καὶ τὰ δῶρα ὑμῶν διδόντες αὐτῷ ὡς ἱερεῖ Θεοῦ, ἀπαρχὴν σίτου, οἴνου, ἐλαίου, ὀπώρας, [1]ἐρέας, καὶ πάντων ὧν κύριος ὁ Θεὸς ἐπιχορηγεῖ ὑμῖν. καὶ ἔσται σοι ἡ προσφορά σου δεκτὴ εἰς ὀσμὴν εὐωδίας κυρίῳ τῷ Θεῷ σου, καὶ εὐλογήσει κύριος τὰ ἔργα τῆς χειρῶν σου, καὶ πλουτιεῖ τὰ ἀγαθὰ τῆς γῆς σου· ἐπεὶπερ εὐλογία εἰς κεφαλὴν τοῦ μεταδιδόντος.

honour him as your Lord, bringing to him your Fruits and the Works of your Hands, for a Blessing upon you, giving to him your First-fruits and your Tythes, and your Oblations, and your Gifts, as to the Priest of God; the First-fruits of your Wheat, and Wine, and Oil, and Autumnal Fruits, and Wool, and all things which the Lord God gives thee; and thy Offering shall be accepted as a Savor of a sweet Smell to the Lord thy God; and the Lord will bless the Works of thy Hands, and will multiply the good things of the Land. *For a Blessing is upon the Head of him that giveth.* Prov. xi. 26.

## SECT. XVIII.

ΧΡὴ δὲ ὑμᾶς γινώσκειν, ὅτι εἰ καὶ ἐῤῥύσατο ὑμᾶς κύριος ἀπὸ δουλείας τῆς ἐπισάκτων δεσμῶν, καὶ ἐξήγαγεν ὑμᾶς εἰς ἀναψυξιν,

NOW you ought to know that altho' the Lord has deliver'd you from the Additional Bonds, and has brought you out of them to your Refreshment, and does XXXV.

[1] ἐλαίας. V.

not

not permit you to sacrifice irrational Creatures for Sin-Offerings, and Purifications, and Scape-Goats, and continual Washings, and Sprinklings, yet has he no where freed you from those Oblations which you owe to the Priests, nor from doing good to the Poor. For the Lord says to you in the Gospel, Mat. v. 21. *Unless your Righteousness abound more than that of the Scribes and Pharisees, ye shall by no means enter into the Kingdom of Heaven.* Now herein will your Righteousness exceed theirs, if you take greater Care of the Priests, the Orphans, and the Widows: As it is written, Psal cxi 9. *He hath scattered abroad, he hath given to the Poor, his Righteousness remaineth for ever.* Prov. xv. 27. And again, *By Acts of Righteousness and Faith Iniquities are purged.* And again, xi. 25. *Every bountiful Soul is blessed.* So therefore shalt thou do as the Lord has appointed, and shalt give to

μηκέτι ἐάσας ὑμᾶς θύειν ἄλογα ζῶα περὶ ἁμαρτιῶν, καὶ καθαρισμῶν, καὶ ἀποπομπαίων, καὶ λουτρῶν συνεχῶν, καὶ περιῤῥαντηρίων· ἐ δήπου καὶ περὶ εἰσφορῶν ὑμᾶς ἐλευθέρωσεν, ὧν ὀφείλετε τοῖς ἱερεῦσι, καὶ τῶν εἰς τὰς δεομένους δυποιῶν. λέγει γὰρ ὁ κύριος ὑμῖν ἐν τῷ εὐαγγελίῳ· Ἐὰν μὴ περισσεύσῃ ὑμῶν ἡ δικαιοσυνη πλεῖον τῶν γραμματέων καὶ φαρισαίων, οὐ μὴ εἰσέλθητε εἰς τὴ βασιλείαν τῶν οὐρανῶν. Οὕτως οὖν πλεονάσῃ ἡ δικαιοσύνη ὑμῶν, ἐν τῷ πλέον ὑμᾶς πρόνοιαν ποιεῖσθαι τῶν ἱερέων, καὶ τῶν ὀρφανῶν, καὶ τῶν χηρῶν, [1] καὶ πάντων δεομένων· ὡς γέγραπται· Ἐσκόρπισεν, ἔδωκε τοῖς πένησιν, ἡ δικαιοσύνη αὐτοῦ μένει [2] εἰς τὸν αἰῶνας. Καὶ πάλιν· Ἐλεημοσύναις καὶ πίστεσιν ἐξιλασθήσονται ἁμαρτίαι.

[1] desunt. V. [2] ἕως V.

Καὶ

Καὶ πάλιν· Ψυχὴ δύλογησύη πᾶσα ἀπλῆ. Οὕτως ἔν ποιήσῃς σὺ, ὡς ὁ κύριος *** διεταξατο· καὶ δόσῃς τῷ ἱερεῖ τὰ ὀφειλόμενα αὐτῷ ἀπαρχὴ ἄλωνος καὶ ληνῆς καὶ πρωτογενήματος βοῶν καὶ προβάτων, ὡς μεσίτῃ Θεοῦ καὶ τῶν δεομένων καθαρσεως καὶ παραιτήσεως. σὲ γὰρ δίδοναι πρόσηκε, οἰκονομεῖν δὲ ἐκεῖνον, ἅπερ οἰκονόμων καὶ διοικητὴν τῶν ἐκκλησιαστικῶν πραγμάτων. ἐμοὶ τοι λογιεῖται σε ὁ ἐπίσκοπον, οὐδὲ παρατηρήσῃ τὸν οἰκονομίαν αὐτοῦ, πῶς ἐπιτελεῖ, ἢ πότε, ἢ τίσιν, ἢ ποῦ, ἢ εἰ καλῶς, ἢ φαύλως, ἢ δεόντως. ἔχει γὰρ λογιστὴν κύριον τὸν Θεὸν τὸν ἐγχειρίσαντα εἰς τὰς χεῖρας αὐτοῦ τὸν οἰκονομίαν ταύτην, καὶ καταξιώσαντα αὐτὸν τῆς ἱερωσύνης ἐπὶ τηλικούτου τόπου.

to the Priest what things are due to him, the First-fruits of thy Floor, and of thy Wine-presses, and Sin-offerings, as to the Mediator between God and such as stand in need of Purgation and Forgiveness. For 'tis thy Duty to give, and his to administer, as being the Administrator and Disposer of Ecclesiastical Affairs. Yet shalt thou not call thy Bishop to Account, nor watch his Administration, how he does it, when, or to whom, or where, or whether he do it well or ill, or indifferently; for he has one who will call him to an Account, the Lord God, who put this Administration into his Hands, and thought him worthy of the Priesthood of so great Dignity.

*** Pag. 246.

## SECT. XIX.

Πρὸ ὀφθαλμῶν ἔχε τὸν τοῦ Θεοῦ φόβον, καὶ μνήμονεύε τῶν

HAVE before thine Eyes the Fear of God, and always remember the Ten Com- XXXVI.

Commandments of God. To love the One and Only Lord God with all thy Strength; to give no heed to Idols, or any other Beings, as being lifeless Gods, or irrational Beings, or Dæmons. Consider the manifold Workmanship of God, which receiv'd its Beginning through Christ. Thou shalt observe the Sabbath, on account of him who ceased from his Work of Creation, but ceased not from his Work of Providence: 'Tis a Rest for Meditation of the Law, not for Idleness of the Hands. Reject every unlawful Lust, every thing destructive to Men, and all Anger. Honour thy Parents, as the Authors of thy Being. Love thy Neighbour as thy self. Communicate the Necessaries of Life to the Needy. Avoid swearing falsly, and swearing often, and in vain, for thou shalt not be held guiltless. Do not appear before the Priests empty, and offer thy Free-will Offerings

δέκα τῆ Θεοδλογίων. ἀγαπᾶν κύριον τὸν Θεὸν τὸν ἕνα καὶ μόνον ἐξ ὅλης τῆς ἰσχύος[1]. μὴ προσανέχειν εἰδώλοις, ἢ ποιν ἑτέροις, ὡς θεοῖς ἀψύχοις, ἢ ἀλόγοις, ἢ δαίμοσιν. γίνωσκε δημιουργίαν Θεοῦ διάφορον, ἀρχὴν λαβοῦσαν. διὰ Χριστοῦ, καὶ Σαββατεῖς διὰ τὸ παυσάμενον μὲν τοῦ ποιεῖν, οὐ παυσάμενον δὲ τοῦ προνοεῖν. Σαββατισμὸν μελέτης νόμων, οὐ χειρῶν ἀργίαν. πᾶσαν ἔκνομον ἐπιθυμίαν ἄπωσαι· πᾶσαν λύμην τοῦ βίου διαφθορέα ἀνθρώπων, πᾶσαν ὀργήν. γονεῖς τίμα, ὡς αἰτίους γενέσεως. ἀγάπα τὸν πλησίον σου ὡς σεαυτόν. κοινώνει βίου τοῖς δεομένοις. ἐμπορικὴν καὶ πολυορκίαν μάταιον φεῦγε, οὐδὲ ἀνωφελῆσαι. μὴ ὀφθῇς διὰ τοῖς ἱερεῦσι κενὸς, καὶ τὰ ἐκούσιά σου ἐνδελεχίζων προσφέρε·

[1] σα. V.

ἐκ τ Χριστοῦ ἐκκλησίας μὴ ἀπολίπῃς, ὀρθρίζων εἰς αὐτὴν πρὸ πάντως ἔργου, καὶ πάλιν ἑσπέρας εἰς αὐτὴν ἐπάντα, εὐχαριστῶν Θεῷ ὑπὲρ ὧν σοι τ ζωὴν κεχαρίσατο. ἐργατικὸς, ἐνδελέχιζε, κοπίασον, προσφέρε κυρίῳ τὰ ἑκούσιά σου. Τίμα γὰρ, φησὶ, τ κύριον ἀπὸ τῶν δικαίων πόνων. [1] εἰ" εἰς τ κορβανᾶν [2] ὃ δύνασαι βάλλειν, κὰν κοινωνῇς " τοῖς ξένοις ἓν, ἢ δύο, ἢ πέντε λεπτά· θησαύριζε σαυτῷ τ ἐπάνιον πλοῦτον, ὃν οὔτε σὴς, οὔτε κλέπται λυμαίνονται. καὶ ποιῶν οὕτω, μὴ κρίνε σου τ ἐπίσκοπον ἢ τ Ἑλλαδικὸν· ἐὰν γὰρ κρίνῃς τ ἀδελφὸν, κριτὴς εἶ μου, μηδενὸς σε προχειρισαμένου· τοῖς γὰρ ἱερεῦσιν ἐπετράπη κρίνειν μόνοις· ὅτι εἴρηται αὐτοῖς· Κρίμα δίκαιον *_** κρίνατε· Καὶ πάλιν· Γίνεσθε τραπε-

continually. Moreover, do not leave the Church of Christ, but go thither in the Morning before all thy work, and again meet there in the Evening, to return Thanks to God that He has preserv'd thy Life. Be diligent, and constant, and laborious in thy Calling. Offer to the Lord thy Free-will Offerings; for, says He, *Honour the Lord with the Fruit of thy honest Labours.* If thou art not able to cast any thing considerable into the Corban, yet at least bestow upon the Strangers one or two, or five Mites. *Lay up to thy self Heavenly Treasure, which neither the Moth nor Thieves can destroy:* And in doing this, do not judge thy Bishop, or any of thy Neighbours among the Laity; for if thou judge thy Brother, thou becomest a Judge, without being constituted such by any body; for the Priests are only intrusted with the Power of Judging. For to them it

Prov. iii 9.

Matt. vi 20.

**. Pag. 247.

[1] deest γ. [2] ὃ δύνασαι βάλλων, κοινώνει. al. V. v.

Deut. i. 16. xvi. 18. Zach. vii. 9 deest. is said, *Judge righteous Judgment*; and again, *Approve your selves to be exact Money-changers.* For to you this is not intrusted. For, on the contrary, it is said to those who are not of the Dignity of Magistrates or Ministers, Luk. vi. 37 *Judge not, and ye shall not be judged.*

ζῆτας δόκιμοι Ὑμῖν [1] γὰρ οὐκ ἐπιτέταπται τὸ ἐνδοξότερον γὰρ εἴρηται τοῖς ἔξω τῆς ἀξιώματος, καὶ δικαστικῆς, [2] ἢ διδασκαλικῆς ἐξαρχοῦσι· Μὴ κρίνετε, καὶ οὐ μὴ κριθῆτε.

## Sect. XX.

XXXVII. Joh. vii. 24. 1 Cor. vi. 5. BUT 'tis the Duty of the Bishop to judge rightly. As it is written, *Judge righteous Judgment*; and elsewhere, *Why do ye not even of your selves judge what is right?* Be ye therefore as skilful Dealers in Money: For as these reject bad Money, but take to themselves what is current; in the same manner 'tis the Bishop's Duty to retain the Unblameable, but either to heal, or, if they be past Cure, to cast off those that are blame-worthy, so as not to be hasty in cutting off, nor to believe all Accu-

ΤΟΝ μὲν τοι ἐπίσκοπον δεῖ κρίνειν ὀρθῶς, καθὼς γέγραπται· Τὴν δικαίαν κρίσιν κρίνετε· Καὶ ἀλλαχοῦ· Τί δὲ καὶ ἀφ' ἑαυτῶν οὐ κρίνετε τὸ δίκαιον; Γίνεσθε οὖν ὡς ἀργυρέμποροι δόκιμοι· καθάπερ γὰρ ἔστι τὰ φαῦλα τῶν νομισμάτων ἀποκρίνεσι, τὰ δὲ δόκιμα οἰκειοῦνται· οὕτω καὶ τὸν ἐπίσκοπον χρὴ, τὰ μὲν ἄμωμα κατέχειν, τὰ δὲ ἐπίμωμα ἢ θεραπεύειν, ἢ ἀκαίρως κο-

[1] δὲ. V. [2] desunt. V. v.

ὄντως

σθντα ἀπρρίπτειν, καὶ μὴ ταχέως πόπτειν, μηδὲ οἷς δή ποτε πιστεύειν· ἐγχωρεῖ γὰρ τινας καὶ ἀφ' ἡλου ζῆλον ἢ φθόνον κατά τινος ἀδελφοῦ ἐνστῆναι ψευδῆ κατηγορίαν, ὡς οἱ δύο πρεσβύτεροι ἐπὶ τῆς Σωσάννης ἐν Βαβυλῶνι, καὶ ἡ Αἰγυπτία ἐπὶ τοῦ Ἰωσήφ. Σὺ δὲν ὡς Θεοῦ ἄνθρωπος τὰ τοιαῦτα μὴ προχείρως παραδέχου, ἵνα μὴ ἀνέλῃς τὸν ἀθῶον καὶ ἀποκτείνῃς τὸν δίκαιον. ὁ γὰρ τοιαῦτα παραδέχεσθαι θέλων, ὀργῆς πατὴρ ἔστι μᾶλλον ἢ εἰρήνης· ὅπου γὰρ ὀργή, ἐκεῖ ὁ κύριος οὐκ ἔστιν· ἡ γὰρ ὀργὴ τοῦ Σατανᾶ ὑπάρχουσα φίλη, λέγω δή, ἡ παρὰ δίκαιον κινουμένη ἀφ' ἡλου φιλαδέλφων ἐάν ποτε ἀφίσι ψευδῶς ὁμόνοιαν ἐν τῇ ἐκκλησίᾳ, ὅταν ἐπιγινώσκοντες τοὺς τοιούτους ἄφρονας, ἐριστὰς, ζηλωτὰς, χαρεσι-

sations; for it sometimes happens that some, either thro' Passion, or Envy, do insist on a false Accusation against a Brother, as did the two Elders in the Case of *Susanna* in *Babylon*, and the *Egyptian* Woman in the Case of *Joseph*. Do thou therefore, as a Man of God, not rashly receive such Accusations, lest thou take away the Innocent, and slay the Righteous: For he that will receive such Accusations is the Author of Anger rather than of Peace. But where there is Anger, there the Lord is not For that Anger, which is the Friend of Satan, I mean that which is excited unjustly by the means of False-Brethren, never suffers Unanimity to be in the Church. Wherefore, when you know such Persons to be foolish, quarrelsome, passionate, and such as delight in Mischief, do not give Credit to them, but observe such as they are, when you hear any thing

Dan. xiii. Gen xxxix

τοῦ. V. τῷ. v. deest. v. ἐπιχαιρεκάκους V. v.

from them against their Brother; for Murder is nothing in their Eyes, and they cast a Man down in such a way as one would not suspect. Do thou therefore consider diligently the Accuser, wisely observing his Conversation, what, and of what sort it is; and in case thou findest him a Man of Veracity, do according to the Doctrine of our Lord, and taking him who is accused, rebuke him, that he may repent, when no body is by. But if he be not perswaded, take with thee one or two more, and so shew him his Fault, and admonish him with Mildness and Instruction: For *Wisdom will rest upon an Heart that is good, but is not understood in the Heart of the Foolish.*

Matt. xviii. 15.

Prov. xiv. 33.

ἡμᾶς", μὴ πιςεύετε αὐτοῖς· ἀλλὰ καὶ παρατηρεῖτε τὸν ζητοῦντα, ἀκούοντές τι περὶ αὐτῶν καὶ ἀδελφῶν· ὅτι οὐδὲν ἐν ὀφθαλμοῖς αὐτῶν φόνος· καὶ ἔ τις ἔχει τὸν νοεῖ, καταβάλλουσιν δόλῳ. Σὺ οὖν προσεχὲ τῷ κατηγορηθέντι, ἐν σοφίᾳ παρατηρῶν τὴν ἀναστροφὴν αὐτοῦ, καὶ ὁποία τυγχάνει· καὶ εἰ δύοις αὐτὸν ἀληθεύοντα, καὶ τὸ ὃ καιρὸς διδαχῆς ποίησον, καὶ μόνον παραλαβὼν τὸν κατηγορηθέντα, ἔλεγξον αὐτὸν, ὅπως μετανοήσῃ, μηδενὸς σοι συμπαρόντος· εἰ δὲ μὴ πεισθείη, γνώμωνα δεύτερον, ἢ τρίτον, ἵνα ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥῆμα.

XXXVIII. If therefore he be perswaded by the Mouth of you Three, 'tis well. But if any one hardens himself, *Tell it*

*** Pag. 248. Matt. xviii. 17.

*** Ἐὰν οὖν πεισθῇ διὰ στόματος τριῶν ὑμῶν, καλῶς ἔχει· εἰ δέ τις σκληρύνοιτο, εἰπὲ τῇ

τῇ ἐκκλησίᾳ· ἐὰν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ, ἔστω σοι ὡς ὁ ἐθνικὸς καὶ ὁ τελώνης. Καὶ μηκέτι αὐτὸν ὡς Χριστιανὸν παραδέχου ἐν τῇ ἐκκλησίᾳ, ἀλλ' ὡς ἐθνικὸν παραιτοῦ· εἰ δὲ βέλτιον μετανοεῖν, προσλαμβάνου· οὐδὲ γὰρ τὸν ἐθνικὸν, ἢ τὸν τελώνην εἰς κοινωνίαν [2] παραδέχεται ἡ ἐκκλησία", περὶ μεταγνῶσι [3] ἕκαστος" αὐτῶν ὧν τῆς προτέρων ἀσεβημάτων· τοῖς γὰρ μεταμελομένοις τόπον μετανοίας ὥρισεν ὁ κύριος ἡμῶν Ἰησοῦς, ὁ Χριστὸς [4] τοῦ Θεοῦ.

*to the Church: But if he neglects to hear the Church, let him be to thee as an Heathen Man and a Publican*; and receive him no longer into the Church as a Chriſtian, but reject him as an Heathen. But if he be willing to repent, receive him. For the Church does not receive an Heathen or a Publican to Communion, before they every one repent of their former Wickedneſſes. For our Lord Jeſus, the Chriſt of God, has appointed Place for the Acceptance of Men upon their Repentance.

Καὶ γὰρ ἐγὼ Ματθαῖος, εἷς τῶν δώδεκα τῶν ὢν τῇδε τῇ διδασκαλίᾳ λαλέντων ὑμῖν, εἰμὶ ἀπόστολος, καὶ αὐτὸς ὢν τελώνης μὲν πρότερον, νυνὶ δὲ διὰ τοῦ πιστεύειν ἠλεημένος, μετεγνωκώς τε τῶν προτέρων πράξεων, καὶ ἠξιωμένος ἀπόστολος εἶ-

For I, *Matthew*, one of those Twelve which ſpeak to you in this Doctrine, am an Apoſtle, having my ſelf been formerly a Publican, but now have obtain'd Mercy through believing, and have repented of my former Practices, and have been vouchſafed the Honour to be an Apoſtle, and Preacher of the XXXIX.

[1] ταῦτης. V. v. [2] παραδέχη. V. [3] ἕκασον. v. [4] ὁ υἱὸς. V.

Word. And *Zacchæus*, whom the Lord receiv'd upon his Repentance and Prayers to him, was also himself in the same manner a Publican at first. And besides, even the Soldiers and Multitude of Publicans, who came to hear the Word of the Lord about Repentance, heard this from the Prophet *John*, after he had baptiz'd them, *Do nothing more than that which is appointed you.* In like manner, Life is not refus'd to the Heathen, if they repent, and cast away their Unbelief. Esteem therefore every one that is convicted of any wicked Action, and has not repented, as a Publican, or an Heathen. But if he afterward repents, and turns from his Error, then as we receive them into the Church indeed to hear the Word, but do not receive them to Communion, until they have receiv'd the Seal of Baptism, and are made compleat Christians; so do we also permit such as these to enter, only to hear, until

Luk. iii. 13.

*** Pag. 249.

ναι ⸗ κήρυξ τῷ λόγῳ, ⸗ Ζακχαῖος, ὃν ὁ κύριος προσελάβετο ἐν μετανοίᾳ δεηθέντα αὐτοῦ, ὁμοίως καὶ αὐτὸς τελώνης ὢν πρότερον ὑπῆρχεν. ἤδη δὲ καὶ στρατιῶται ⸗ τελωνῶν ὄχλος προσελθόντες τῷ κυρίῳ περὶ μετανοίας λόγῳ, ἀκούσαντες παρὰ τοῦ προφήτου Ἰωάννου μὴ δὲ βάπτισμα· Μηδὲν πλέον παρὰ τὸ διατεταγμένον ὑμῖν ποιεῖτε. Ὁμοίως δὲ ⸗ τοῖς ἐθνικοῖς σὺν ἀπεγνωσται ἡ ζωὴ, ἐὰν μετανοήσωμεν, τὴν ἀπιστίαν ἀποβάλλωσιν. ὡς τελώνιον ἦν ἡ ἐθνικὸν ἔχε τὸ ἐπὶ κακῷ ἔργῳ ἐλεγχθέντα, ⸗ μὴ μεταγνώσκοντα. ἐὰν δὲ ὕστερον μετανοῇ ⸗ [1]ἐπιστρέφῃ" ὁπὸ τῆς πλάνης· ὡς ⸗ τὲς ἐθνικὲς ὁπότε θέλωσι μεταγνοεῖν, εἰς ἐκκλησίαν προσδεχόμεθα, ὅπως *** λόγου ἀκούσωσιν, ἕως [2]μέχρις δ" τὸ σφρα-

[1] ἐπιστρέψῃ V. [2] ἄχρι V.

γίδος

ἡδὺ λαβόντες τελειωθῶσιν· ἔτω δὲ τοῖς τοιούτοις, μέχρις ἂν μετανοίας καρπὸν ἐπιδείξωσιν, ἐπιτρέπομεν εἰσέρχεσθαι, ὅπως δὲ λόγου ἀκούοντες, μὴ τελέως ἄρδην ἀπόλωνται· μὴ κοινωνείτωσαν δὲ ὃν τῇ προσευχῇ, ἀλλ' ἐξερχέσθωσαν μᾶλλον τὴν ἀναγνωσιν τοῦ νόμου καὶ τῶν προφητῶν καὶ τὴν διδασκαλίαν, ὅπως ἀφ' τῆς ἐξιέναι [2] βελτιωθῶσιν τὴν ἀναστροφὴν δὲ βίου, σπεύδοντες περὶ τὰς συναξεις ἀπαντᾶν ὅση μέρα, καὶ τῇ δεήσει σχολάζειν, ὅπως καὶ αὐτοὶ δυνηθῶσιν εἰσδεχθῆναι, καὶ οἱ παρόντες αὐτοὺς καταμυγῶσι, καὶ ἀσφαλέστεροι γένωνται, φυλαττόμενοι τὰς ὁμοίους περιπεσεῖν.

they shew the Fruit of Repentance, that by hearing the Word, they may not utterly and irrecoverably perish. But let them not be admitted to Communion in Prayer: And let them depart after the reading of the Law, and the Prophets, and the Gospel, that by such Departure they may be made better in their Course of Life, by endeavouring to meet every Day about the Publick Assemblies, and to be frequent in Prayer, that they also may be at length admitted, and that those who behold them may be affected, and be more secur'd by fearing to fall into the same Condtion.

Οὐ μὴν τοί γε βδελύξῃ τὸν περιπεσόντα ἑνὶ καὶ δευτέρῳ σφάλματι, ὦ ἐπίσκοπε, οὐδὲ κωλύσεις αὐτὸν τοῦ θείου λόγου, οὐδὲ κοινῆς

But yet do not thou, O Bishop, presently abhor any Person, who has fallen into one or two Offences, nor shalt thou exclude him from the Word of the Lord, nor re- XL.

[2] ἐπιβελπωθῶσι. V.

ject him from common Conversation, since neither did the Lord refuse to eat with Publicans and Sinners; and when he was accused by the *Pharisees* on this Account, Matt. ix. 12. He said, *They that are well have no need of the Physician, but they that are sick.* Do you therefore converse and dwell with those who are separated from you for their Sins, and take care of them, comforting them, and confirming them, and saying to Is. xxxv. 3. them, *Be strengthened, ye weak Hands, and feeble Knees.* For we ought to comfort those that mourn, and afford Encouragement to the Faint-hearted, lest by immoderate Sorrow they degenerate into Distraction, since Prov. xiv. 29. LXX *He that is faint-hearted is exceedingly distracted.*

Ἀφαίτης αὐτὸν ἐξώσῃς· ἐπείπερ καὶ ὁ κύριος παρητεῖτο μὴ πᾶσι τελωνῶν ἑστιᾶν καὶ πᾶσι ἁμαρτωλῶν, καὶ ὑπὸ πᾶσι Φαρισαίων ἐγκαλούμενος φησὶ τοῦτο, ἔλεγε· Οὐ χρείαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες. Τοῖς ἐν δὲ ἁμαρτίαις ἀφορισθεῖσι παρ' ὑμῶν, καὶ σωφρονιστέφεσθε καὶ σωφρονίζεσθε, ἐπιμελούμενοι, παρακαλοῦντες, ὑποστηρίζοντες, λέγοντες αὐτοῖς· Ἰσχύσατε χεῖρες ἀνειμέναι, καὶ γόνατα παραλελυμένα· Παρακαλεῖν γὰρ χρὴ τοὺς πενθοῦντας, καὶ τοῖς ὀλιγοψύχοις παρθυμίαν διδόναι, ὅπως μὴ τῇ ἀμετρίᾳ τῆς λύπης εἰς ἀφροσύνην χωρήσωσιν· ἐπείπερ ὀλιγόψυχος ἰσχυρῶς ἄφρων.

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[a] Is. v.

## Sect. XXI.

Εἰ δέ τις ἐπιστραφεὶς μετανοίας καρπὸν ἐπιδείξηται, τότε καὶ εἰς πρόσωπόν μου ἐπιδέξασθε αὐτόν· ὡς τὸν υἱὸν τὸν ἀπολωλότα, τὸν ἄσωτον, τὸν μετὰ *** πορνῶν μειώσαντα τὴν πατρικὴν οὐσίαν, τὸν χοίρους βόσκοντα, καὶ κεράτιον ἐμπλησθῆναι ἐπιθυμοῦντα, καὶ μὴ τυγχάνοντα, μετανοήσαντα, καὶ παλινδρομήσαντα πρὸς τὸν πατέρα, καὶ εἰπόντα· Ἥμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, καὶ οὐκέτι εἰμὶ ἄξιος καλεῖσθαι υἱός σου· μετὰ μυσικῶν ὁ φιλόστοργος πατὴρ προσελάβετο, καὶ τὴν ἀρχαίαν στολὴν, καὶ τὸν δακτύλιον, καὶ τὰ ὑποδήματα ἐπέδησε, σφάξας τε τὸν σιτευτὸν μόσχον ηὐφραίνετο μετὰ τῶν φίλων. οὕτως ἔν καὶ σὺ ποίει, ὦ ἐπίσκοπε· ἀλλ' ἡ

BUT if any one returns, and shews forth the Fruit of Repentance, then do you receive him to Prayer, as *the lost Son, the Prodigal, who had consumed his Father's Substance with Harlots, who fed Swine, and desired to be fed with Husks, and could not obtain it.* This Son, when he repented, and return'd to his Father, and said, *I have sinned against Heaven, and before thee, and am no more worthy to be called thy Son*; the Father, full of Affection to his Child, receiv'd him with Musick, and restor'd him *his old Robe*, and *Ring*, and *Shooes*, and *slew the fatted Calf, and made merry with his Friends.* Do thou, therefore, O Bishop, act in the same manner: And as thou receivest an Heathen, after thou hast instructed and baptiz'd him, so do thou let all join in Prayers for this XLI. Luk. xv. *** Pag. 250.

[1] καὶ v.

Man,

Man, and restore him by Imposition of Hands to his ancient Place among the Flock, as one purify'd by Repentance; and that Imposition of Hands shall be to him instead of Baptism. For by the laying on of our Hands the Holy Ghost was given to Believers. And in case some one of those Brethren, who had stood immoveable, accuse thee, because thou art reconcil'd to him, say to him, *Thou art always with me, and all that I have is thine. It was meet to make merry and be glad, for this thy Brother was dead, and is alive again; he was lost, and is found.* For that God does not only receive the Penitent, but restores them to their former Dignity, holy *David* is a sufficient Witness; who after his Sin in the Matter of *Uriah*, pray'd to God, and said, *Restore unto me the Joy of thy Salvation, and uphold me with thy free Spirit.* And again, *Turn thy*

ὥσπερ τὴν ἐθνικὴν λέσας εἰσδέχῃ μὴν τὴν διδασκαλίαν, ὅτω καὶ τοῦτον χειροθετήσας, ὡς ἂν μετάνοιᾳ κεκαθαρισμένον, πάντων γὰρ αὐτῷ τῶν ἁμαρτιῶν, ἀποκατάστασις αὐτὸν εἰς τὴν ἀρχαίαν αὐτοῦ νομὴν· ἔσται αὐτῷ ἀντὶ τοῦ λέμματος ἡ χειροθεσία. ἐν γὰρ τῇ τοῦ ἁγίου πνεύματος δόσει ἡμῖν τοῖς πιστεύσασι καὶν τις τῶν μὴ σεσαλευμένων ἀδελφῶν αὐτοῦ ἐπιτιμήσῃ σοι, ὅτι ὁ ἀδελφός σου ἦν τεθνεκὼς καὶ ἀνέζησε, καὶ ἀπολωλὼς καὶ εὑρέθη. Ὅτι γὰρ ὁ μόνον τὴν μετάνοιαν δεχόμενος ὁ Θεὸς τὰς μεταμοήσεις, ἀλλὰ καὶ εἰς τὴν πρότερον ἀξίαν ἀ-

Psal. l.

[1] λέσματος. V. [2] desit. V.

ποκαθί-

πακαθίσπιν, ἱκανὸς μάρτυς ὁ ἅγιος Δαβὶδ, ὃς μὴ τὴν εἰς τὸ Οὐρίου ἁμαρτίαν, πύκλῳ τῷ Θεῷ λέγων· Ἀπόδος μοι τὴν ἀγαλλίασιν τοῦ Σωτῆρός σε, καὶ πνεύματι ἡγεμονικῷ στήριξόν με· Καὶ πάλιν. Ἀπόστρεψον τὸ πρόσωπόν σε ἀπὸ τῶν ἁμαρτιῶν μου, καὶ πάσας τὰς ἀνομίας μου ἐξάλειψον. καρδίαν καθαρὰν κτίσον ἐν ἐμοὶ ὁ Θεός, καὶ πνεῦμα εὐθὲς ἐγκαίνισον ἐν τοῖς ἐγκάτοις μου. μὴ ἀποῤῥίψῃς με ἀπὸ τοῦ προσώπου σου, καὶ τὸ πνεῦμά σου τὸ ἅγιον μὴ ἀντανέλῃς ἀπ' ἐμοῦ. Καὶ σὺ ἓν ὡς συμπαθὴς ἰατρὸς, τὰς ἁμαρτημάτων πόλεις ἀπότεμε, τοῦτ' ἔστι τοῖς ὀνείδεσι τοῖς πρὸς βοήθειαν ἀγωγαῖς, μὴ μόνον τέμνων, ἢ καίων. ἢ ξηρὰ προσφέρων, ἀλλὰ καὶ ἐπιδεσμῶν, καὶ μύτων, καὶ ἐνίοις γλυκέα φάρμακα [1] ἐπουλωτικὰ, καὶ

*Face from my Sins, and blot out all mine Offences. Create in me a clean Heart, O God, and renew a right Spirit in my inward Parts. Caſt me not away from thy Preſence, and take not thy holy Spirit from me.* Do thou therefore, as a compaſſionate Phyſician, heal all that ſin, making uſe of ſaving Methods of Cure; not only cutting and ſearing, or uſing Corroſives, but binding up, and putting in Tents, and uſing gentle healing Medicines, and ſprinkling comfortable Words. If it be an hollow Wound, or great Gaſh, nouriſh it with a ſuitable Plaiſter, that it may be fill'd up, and become even with the reſt of the whole Fleſh. If it be foul, cleanſe it with corroſive Powder, that is, with the Words of Reproof. If it have proud Fleſh, eat it down with a ſharp Plaiſter, the Threats of Judgment. If it ſpreads farther, ſear it, and cut off the putrid Fleſh, mortifying him with Faſtings. But if, after

[1] ἀπελωτικὰ. v.

all

all that thou hast done, thou perceivest that from the Feet to the Head there is no room for a Fomentation, or Oil, or Bandage, but that the Malady spreads and prevents all Cure, as a Gangrene, which corrupts the intire Member; then, with a great deal of Consideration, and the Advice of other skilful Physicians, cut off the putrify'd Member, that the whole Body of the Church be not corrupted. Be not therefore ready and hasty to cut off, nor do thou easily have Recourse to the Saw, with its many Teeth: But first use a Lancet to lay open the Wound, that the inward Cause whence the Pain is deriv'd being drawn out, may keep the Body free from Pain. But if thou seest any one past Repentance, and he is become insensible, then cut off the Incurable from the Church with Sorrow and Lamentation. For, *Take out from among your selves that wicked Person.* And, *Ye shall make the Children of* Israel *to*

καθερέχων λόγοις παρακλητικοῖς. ἐὰν δὲ κοῖλον ἢ ὃ τραῦμα, ἀρέψον αὐτὸ ἡδεῖ ἐμπλάστρῳ, ἵνα γεμισθὲν, *** ἴσον τῷ ἀρτίῳ ἀποτελεσθῇ· ἐὰν δὲ ῥυπωθῇ, ὥστε καθαρσίου ξηρίῳ, τουτέστι λόγῳ ἐπιμελικῷ· ἐὰν δὲ ὑπερόγκον γένηται δὲ μὴ κολυρίῳ ἐξομάλισον αὐτὸ, ἀπειλῇ κρίσεως· κἂν νομὴ γένηται, καυτηριάσον αὐτὸ, καὶ τὸ σπόδιον ἔχε κοῦφον, σιδώσας νηρέας. ἐὰν δὲ ταῦτα ποιήσῃς, καὶ γνῷς, ὅτι ἀπὸ ποδῶν ἕως κεφαλῆς οὐκ ἔστι μάλαγμα ἐπιθῆναι, οὔτε ἔλαιον, οὔτε καταδέσμιος· ἀλλ' ἐπεκτείνεται ἡ νομὴ καὶ συλλαμβάνῃ πᾶσιν ἴασιν, ὡς ἡ γαγγραινα πᾶν μέλος σήπει· τότε μετὰ πολλῆς σκέψεως καὶ συμβουλίας καὶ ἑτέρων ἰατρῶν ἐμπείρων, ἀπόκοψον ὃ δέδυσαπὲν μέλος, ἵνα μὴ

*** αὐτὸν δὲ. V.

*** Pag. 251.

Deut. xvii. 7.

Lev. xv. 31.

ὃ πᾶν [1] ἁμαρτῆ σῶμα τ ἐκκλησίας. μὴ ῥᾳδίως ἔν ἴδι προχειρ ⊙ εἰς τὸ ἀποκρῖναι. μηδὲ ταχέως ὅπι τὸν μυριόδοντα πείσονα ὅρμα· ἀλλὰ πρῶτα χρῶ ομιλῆ, τὰ ἀποσέμματα ζητῶν, ὅπως ὃ ἐνζὸς ἐγκείμενον αἴτιον [2] ὃ τὸν πόνον πιεῖν ἐκκλινθεν, ἀναλγὲς ὃ σῶμα πρήσῃ. ἐαὶ δέ τινα ἀμελῶνοήτως ἔχοντα βλέπῃς καὶ ἀπεσκληκῶτα, τότε μὴ λύπης ⊂ πένθους ἀμιάτως ἔχοντα, τ ἐκκλησίας ἀποκρῖναι. Ἐξαρεῖτε γὸ τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν. Καὶ Εὐλαβεῖς ποιήσετε τὰς ὑὰς Ἰσραήλ. Καὶ πάλιν· Οὐ λήψῃ πρόσωπον πλουσίου ἐν κρίσῃ, καὶ, Πένητα σὸν ἐλεήσῃς ἐν κρίσῃ, ὅτι τὸ κυρίου ἡ κρίσις.

*fear.* And again, *Thou shalt not accept the Persons of the Rich in Judgment.* And, *Thou shalt not pity a poor Man in his Cause: for the Judgment is the Lord's.*

Deut. i. 17. Levit. xix. 15. Exod. xxiii. 3.

## Sect. XXII.

Ἐὰν ὃ ψευδὴς ἡ ἡ κατηγορία τ ἁγιωσύνης, ⊂ ὑμεῖς οἱ πρεσβύτεροι σὺν τοῖς διακόνοις, ὃ ψεῦδ ⊙ ὡς ἀλήθειαν προσδέξασθε, ἢ διὰ προσωποληψίαν, ἢ διὰ δώρων ἔξαλλαγὴν, βουλόμενοι ὃ ἀρεστὸν τῷ διαβόλῳ ποιῆσαι, [3] τὸν κατηγορούμενον μὲ, ὑπάρχοντα [4] ὃ τῷ ἐγκλήματ ⊙ ἀλλότριον,

XLII. BUT if the slanderous Accusation be false, and you that are the Pastors, with the Deacons, admit of that Falshood for Truth, either by Acceptance of Persons, or receiving of Bribes, as willing to do that which will be pleasing to the Devil; and so you thrust out him that is accused, but is clear of the Crime, you shall give an Account in the Day of the

[1] ἁμαρτῇ. V. [2] τῶν πόνων. V. v. [3] καὶ v. [4] deest. V.

Lord

Exod.xxiii 7, 8. Deut.xxvii 25. xvi. 19. Lord. For it is written, *The Innocent and the Righteous thou ſhalt not ſlay. Thou ſhalt not take Gifts to ſmite the Soul: For Gifts blind the Eyes of the Wiſe, and deſtroy the Words of the Righteous*

Ifa. v. 23. And again, *They that juſtifie the Wicked for Gifts, and take away the Righteouſneſs of the Righteous from him.* Take care therefore leſt by any means ye become Acceptors of Perſons, and thereby fall under this Voice of the Lord. Be careful therefore not to condemn any Perſons unjuſtly, and ſo to aſ-

v. 20. ſiſt the Wicked. For, *Woe to him that calls Evil Good, and Good Evil, bitter ſweet, and ſweet bitter; that puts Light for Darkneſs, and Darkneſs for Light.* For if you condemn others unjuſtly, you paſs Sentence againſt your ſelves.

Matt.vii.2. Luk.vi.37. For the Lord ſays, *With what Judgment ye judge, ye ſhall be judged; and as you condemn, you ſhall be condemned.* If therefore ye judge without

ἀπώσησθε [1] τ ἐκκλησίας, λόγον ὑφέξετε ἐν τῇ ἡμέρᾳ κυρίου· ὅτι γέγραπται· Ἀθῶον καὶ δίκαιον σὺν ἀποκτενεῖς· ἐ λήψῃ δῶρα, παταράξαι ψυχὴν· τὰ γὰρ δῶρα ἐκτυφλοῖ ὀφθαλμὲς σοφῶν, ⁊ λυμαίνεται ῥήματα [2] δικαίων". Καὶ πάλιν· Οἱ δικαιοῦντες τ ἀσεβῆ ἕνεκεν δώρων, τ δὲ δίκαιον τῆ δικαίᾳ ἀφέντες. [3] Προσέχετε οὖν, μήπως συμπολῖται γένησθε ὑποπέσητε τῇ φωνῇ τ κυρίου ταύτῃ". φυλάσσεσθε οὖν δ κατακρίνειν κενὰς ἀδίκως, τ συμπορεῖν τοῖς πονηροῖς. Οὐαὶ γὰρ [4] τῷ λέγοντι δ πονηρὸν καλὸν, τ δ καλὸν πονηρὸν, δ πικρὸν γλυκὺ, ⁊ δ γλυκὺ πικρὸν, [5] τῷ κρίνοντι δ φῶς σκότος, ⁊ δ σκότος φῶς. Ἐὰν γὰρ ἕτερος ἀδίκως κατακρίνητε, καθ' ἑαυτῶν ἀποφαίνεσθε· ὅτε

[1] δὲ V. [2] δίκαια. V. v. [3] Deſunt hæc loco; poſt φῶς autem in ſequenda. V. [4] οἱ λέγοντες. V. [5] οἱ πθέντες. V.

λέγῃ

λέγῃ μάρτυρα· ᾧ κείμαι κείνεται, κείθήσεσθε, καὶ ᾧ καταδικάζητε, καταδικασθήσεσθε. Εἰ δὲ ἀπροσωπολήπτως κείνεται, ἐπιγνώσεσθε τὸν κατηγορούντα καὶ τὸν πλησίον αὐτοῦ [1] μαρτυρήσαντα ψεύδη, ὡς ὑπόδειξας αὐτὸν συκοφάντην, βάσκανον, φοινέα, παραφανέντα ὡς κακὸν ἀντὶ λογίαις, ἄσατον ἐν τοῖς λόγοις, ἑαυτῷ ἐναντίον [2] ἐφ' οἷς φθέγγῃ, ὡς ἀλισκόμενον ῥήμασιν ἰδίοις σοφοῦ· παγὶς γὰρ αὐτῷ ἰσχυρὰ ἐφέστηκε, τὰ ἴδια κείλη· ὃν μὴ τοῖς ἐλέγχοις τῶν ψευδῶν λογίας κεινοῖς ἀποτόμως, καὶ τῇ μαχαίρᾳ τοῦ πυρὸς καθάδωσῃς· καὶ ποιήσῃς αὐτῷ, ὃν τρόπον ἐπονηρεύσατο· ποιῆσαι τῷ πλησίον· ὅσον γὰρ [2] ἐλάλησεν ἐπ' αὐτῷ, ἐφόνευσε τὸν ἀδελ-

Reſpect of Perſons, ye will diſcover that Accuſer, who bears Falſe-witneſs againſt his Neighbour, and will prove him to be a Sycophant, a ſpiteful Perſon, and a Murderer, cauſing Perplexity by accuſing the Man as if he were wicked, inconſtant in his Words, contradicting himſelf in what he affirms, and entangled with the Words of his own Mouth. For his own Lips are a dangerous Snare to him. Whom, when thou haſt convicted him of ſpeaking falſely, thou ſhalt judge ſeverely, and ſhalt deliver him to the fiery Sword, and thou ſhalt do to him as he wickedly propoſed to do to his Brother. For, as much as in him lay, he ſlew his Brother, by foreſtalling the Ears of the Judge. Now, it is written, that *He that ſheddeth Man's Blood, for that his own Blood ſhall be ſhed.* And, *Thou ſhalt take away that* Deut. xix. 19. Gen ix. 6. Deut. xix. 13.

[1] μαρτυρίαν. V. [2] ἐν. V. [3] deeſt. V. v. al. πᾶ.

*innocent*

innocent Blood, which was shed without Cause from thee. *Pag. 252.*

φὸν, ᾧ ἐλλαβὼν τὰ ὅπλα ἔ κειτο. *** γέγραπται γὰρ, ὅτι ὁ ἐκχέων αἷμα ἀνθρώπου, ἀντὶ ἔ αἵματος αὐτοῦ ἐκχυθήσεται· καὶ, ἐξαρεῖς ἔ αἷμα ἔ ἀναίτιον ἀπ᾽ σου, ἔ ἐκχυθὲν μᾶπιν.

XLIII. Thou shalt therefore cast him out of the Congregation as a Murderer of his Brother. Some time afterwards, if he says that he repents, mortifie him with Fastings, and afterwards ye shall lay your Hands upon him, and receive him; But still securing him, that he does not disturb any body a second time. But if, when he is admitted again, he be alike troublesome, and will not cease to disturb and to quarrel with his Brother, spying faults out of a contentious Spirit, cast him out as a pernicious Person, that he may not lay waste the Church of God. For such an one is the Raiser of Disturbances in Cities: For he, though he be within, does not become the Church, but is a super-

Ποιήσῃς ἓν αὐτὸν ἀποσυνάγωγον, ὡς φονέα ἀδελφοῦ. ἔπειτα χρόνῳ διασάντος, ἐὰν λέγῃ μετανοεῖν, νηστείαις αὐτὸν ταπεινώσατε· καὶ μετὰ ταῦτα χειροθετήσαντες αὐτὸν προσδέξασθε, ἀσφαλιζόμενοι μήτοι αὐτὸν μή τινα ταράξῃ πάλιν. εἰ ἔ [1] πάλιν εἰσελθὼν, ὁμοίως σασάζει, ἢ παυόμενος τῆς παρόσεως, ἢ κατακερτομεῖν τὸν ἀδελφὸν, ἐκ φιλονεικείας [2] μώμους ὀπτανόμενος, ἐκβαλέτε αὐτὸν ὡς λοιμὸν, ἵνα μὴ τὴν ἐκκλησίαν λυμαίνηται τοῦ Θεοῦ. ὁ γὰρ τοιοῦτος ταραχὰς σωίστησι [3] πόλεσιν". ἔστω γὰρ κἂν ἔσω ᾖ, μὴ πρέπων τῇ ἐκκλησίᾳ, ὡς ι-

[1] deest. V. [2] μωμῶν. v. [3] πόλει V.

ἐκὸς

οὐς ⸂ μώμαι⸃ συλ-
λάνῃ, σιλῶν, ὅσον [1]Ϭ'
ἐφ' αὐτῷ, [2]Ϭ Χῶμα Ϭ
Χριστῦ. εἰ γάρ τινες τῶν
ἀνθρώπων γλυνώμυοι, ἢ
περισσὰ τῶν σωμάτων
μέλη περισπτημένα ἔχ-
οντες, οἷον δακτύλους,
ἢ ἐπαφαιρκώμαζα, περι-
κόπτουσιν ἀφ' ἑαυτῶν
ταῦτα διὰ τὸ ἀπρέ-
πειαν, ἢ εὐσχημία περι-
γίνεται ἀπρέπεια. ὑπο-
λαβόντ⸃ Ϭ ἀνθρώπυ
διὰ τῦ τεχνίτυ τὸ φυ-
σικὸν εὐκοσμίαν· πόσῳ
μᾶλλον ὑμεῖς οἱ ποιμένες
τῆς ἐκκλησίας, ὑπάρχό-
ντος σώμα⸃ ἀρτίυ ⸂ μελῶν ὑγιεινῶν[3], ὄν
Θεὸν προσδόκοντων ἐν
φόβῳ καὶ ἀγάπῃ,
ὅταν εὑρεθῇ ἓν μέλ⸃
περισσὸν, πονηρὰ φρο-
νῦν, ἢ τὸ λοιπὸν σώ-
μαλε ἀπρέπειαν ἐμ-
ποιῶν, ἢ χειμάζον αὐ-
τὸ πάσῃ ἢ μάχῃ ⸂ κα-
ταλαλιᾷ, παρέχον αὐ-
τῷ [4]φόβυς, ταραχὰς, μώμυς, καταλα-

fluous and vain Member, casting a Blot, as far as in him lies, on the Body of Christ. For if such Men as as are born with superfluous Members of their Body, which hang to them, as Fingers, or Excrescences of Flesh, cut them away from themselves on account of their Indecency, whereby the Unseemliness vanishes, and the Man recovers his natural good Shape by the means of the Chirurgeon; how much more ought you, the Pastors of the Church, (for the Church is a perfect Body, and sound Members; of such as believe in God, in the Fear of the Lord, and in Love) to do the like, when there is found in it a superfluous Member, with wicked Designs, and rendring the rest of the Body unseemly, and disturbing it with Sedition and War, and Evil-speaking; causing Fears, Disturbances, Blots, Evil-speaking, Accusations, Disorders, and do-

[1] deest. V. [2] ἢ πᾶν. V. [3] πᾶν. V. [4] λόγυς. V.

ing the like Works of the Devil, as if he were ordain'd by the Devil to cast a Reproach on the Church by Calumnies, and mighty Disorders, and Strife, and Division. Such an one therefore, when he is a second time cast out of the Church, is justly cut off intirely from the Congregation of the Lord. And now the Church will be more beautiful than it was before, when it had a superfluous, and, to it self, a disagreeable Member. Wherefore henceforward it will be free from Blame and Reproach, and become clear of such wicked, deceitful, abusive, unmerciful, traiterous Persons: of such as are *Haters of those that are good. Lovers of Pleasure*, Affecters of Vainglory, Deceivers and Pretenders to Wisdom, of such as make it their Business to scatter, or rather utterly to disperse the Lambs of the Lord.

2 Tim. iii. 3. 4.

λιὰς, ἐγκλήματα, ἀκαλασίας, & τὰ τοιαῦτα τῷ Διαβόλῳ ἐνεργήματα ἐκπλῶν. ὡσὰν κιχειροτονημένος ὑπὸ τῷ Διαβόλῳ σκυβαλζειν τ ἐκκλησίαν Θ. βλασφημιῶν καὶ πολλῆς ἀκαταστασίας & ἔριδ Θ. & διχοστασίας, ἔστ Θ. ἂν δεύτερον ἔξω τ ἐκκλησιας βληθεὶς, ἀξίως ἀπετμηθῇ τ τῆ κυρίε συναγωγῆς καὶ μᾶλλον τοῦ καθαρωτέρα τ ἔτ κυρίε ἐκκλησία, ἢ τὸ πρῶτον, ὅτε ὃ περιττὸν ἐκέκτητο & ἑαυτῇ ἀνοίκειον μέλ Θ., διὰ ἀπὸ τ τοῦ ἀσεβοφώντος ἐστι & ἀσκυβαλίστος, πονηρῶν ἀπολαγεῖσα, δολίων, λοιδόρων, ἀνημέρων, προδοτῶν, μεγαλων, φιληδόνων, κενοδόξων, ἀπατηλῶν, δοξοσόφων, ἔργον δεμβύων Διαπείρειν, μᾶλλον δ διασκορπίζειν τὰ τῆ κυρίε ἀρνία.

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[1] καὶ ἐξώσατε τὸν πονηρὸν ἐξ ἑαυτῶν, & πρεσβύτερ. v.

## SECT. XXIII.

Σὺ οὖν, ὦ ἐπίσκοπε, ὡδήγει ἅμα τῷ ὑπό σε κλήρῳ, ὀρθοτομεῖν τὸν λόγον τῆς ἀληθείας· ὅτι λέγει κύριος· Ἐὰν πλάγιοι πορεύεσθε [1] τοῖς ἐμοί, κἀγὼ τοῖς ὑμῖν πλαγίως πορεύσομαι. Καὶ ἀλλαχοῦ· Μετὰ ὁσίου ὁσιωθήσῃ [2] καὶ μετὰ ἀνδρὸς ἀθῴου ἔσῃ· καὶ μετὰ στρεβλοῦ διαστρέψεις. Ὁσίως οὖν [*] πορεύεσθε, ἵνα μᾶλλον ἐπαινῆτε [3] καταξιωθῆτε· ὑπὸ Κυρίου, ἢ μέμψεως [4] ἐκ τοῦ ἐναντίου.

DO thou therefore, O Biſhop, together with thy ſubordinate Clergy, endeavour rightly to divide the Word of Truth. For the Lord ſays, *If you walk croſs-grain'd to me, I will walk croſs-grain'd to you.* And elſewhere, *With the Holy thou wilt be holy, and with the Perfect Man thou wilt be perfect, and with the Froward thou wilt be froward.* Walk therefore holily, that you may rather appear worthy of Praiſe from the Lord, than of Complaint from the Adverſary. Lev. xxvi. 27. Pſal xvii. 26. [*] Pag. 253.

Ὁμόφρονες οὖν ὄντες οἱ ἐπίσκοποι, εἰρηνεύετε μετ' ἀλλήλων, συμπαθεῖς, φιλάδελφοι, μετ' εὐσεβείας [6] ποιμαίνετε τὸν λαόν, ὁμοφρόνως διδάσκοντες τοὺς ὑφ' ὑμᾶς ὁμογνωμονεῖν, καὶ τοὺς αὖ-

Be ye of one Mind, O ye Biſhops, one with another, and be at Peace with one another; ſympathize with one another; love the Brethren, and feed the People with Care; with one Conſent teach thoſe that are under you to be of the ſame XLIV.

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[1] deeſt. V. [2] deeſt. V. [3] ἀξιωθῆτε. V. [4] ὑπὸ. V. [5] γένησθε. V. [6] ποιμαίνοντες. V.

Sentiments, and to be of the same Opinions about the same Matters, *That there may be no Schisms among you; that ye may be one Body, and one Spirit, perfectly join'd together in the same Mind, and in the same Judgment*, according to the Appointment of the Lord. And let the Deacon refer all things to the Bishop, as Christ does to his Father. But let him order such things as he is able by himself, receiving Power from the Bishop, as the Lord did from his Father the Power of Creation and of Providence. But the weighty Matters let the Bishop judge: But let the Deacon be the Bishop's Ear, and Eye, and Mouth, and Heart, and Soul, that the Bishop may not be distracted with many Cares, but with such only as are more considerable: As *Jethro* did appoint for *Moses*, and his Counsel was receiv'd.

1 Cor. i. 10. Eph. iv. 4.

Exod. xviii.

τὸ ὦδε ἧς αὐτῶν δοξάζειν, ὅπως μὴ ᾖ ἐν ὑμῖν σχίσματα, ἦτε δὲ ἓν σῶμα [1]καὶ ἓν πνεῦμα, καταρτισμένοι τῇ αὐτῇ νοΐ, καὶ τῇ αὐτῇ γνώμῃ, καὶ τὴν κυριακὴν [2]θέσιν". Ὁ μὲν οὖν ἐπίσκοπος τῷ δεσπότῃ αὐαφερέτω, ὡς ὁ Χριστὸς τῷ πατρί· ἀλλ' ὅσα [3]δὲ δύναται, οἰκονομείτω δι' ἑαυτοῦ, λαβὼν παρὰ τοῦ ἐπισκόπου τὴν ἐξουσίαν, ὡς ὁ [4]κύριος παρὰ τοῦ πατρὸς [5]τὸ δημιουργεῖν, τὸ προνοεῖν τὰ δι' [6]ὑφορωμένα· ὁ ἐπίσκοπος κρινέτω. πλὴν ἔστω ὁ ἐπίσκοπος τὸ ἐπισκοπεῖσθαι ἀκοὴ, καὶ ὀφθαλμὸς, καὶ στόμα, καρδία τε, καὶ ψυχὴ, ἵνα μὴ ᾖ τὰ πολλὰ μεριμνῶν ὁ ἐπίσκοπος, ἀλλὰ μόνα τὰ κυριώτερα· ὥσπερ καὶ ὁ Ἰωθὼρ τῷ Μωυσεῖ διεπάξατο, καὶ ἀπεδέχθη αὐτοῦ ἡ συμβουλία.

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[1] deest. V. [2] διδασκαλίαν. V. [3] deest, V, Y. [4] χριστὸς. Y. [5] deest. V. [6] μέλλοντα. Y.

SECT.

## Sect. XXIV.

Καλὸν μὲν οὖν ἔστι τῷ Χριστιανῷ ἔγκώμιον, πρὸς μηδένα ἔχειν πράγματα· εἰ δὲ ἐκ τινος ἐνεργείας ἢ πειρασμοῦ ἐπισυμβῇ τινι πρᾶγμα, σπουδαζέτω διαλύεσθαι αὐτὸ, κἂν δέῃ βλαβῆναί τι, καὶ μὴ ἐρχέσθω ἐπὶ κριτήριον ἐθνικόν. ἀλλὰ μὲν μὴ ὑμεῖς ἀνέχεσθε κοσμικὰς ἄρχοντας κρίνειν τὰ ὑμετέρων δικάζειν. διὰ γὰρ αὐτῶν ὁ διάβολος ἐπιτρίβει τοῖς δίκαιοις τοῦ Θεοῦ, καὶ ὄνειδος ἐπιφέρει, ὡς μὴ ἐχόντων ἡμῶν ἕνα σοφόν τε δυνάμενον μεταξὺ βραβεῦσαι τὸ δίκαιον, ἢ τὰς ἀνωμαλίας διαλῦσαι.

'TIS therefore a brave *Encomium* for a Christian to have no Contest with any one: But if by any Management or Temptation a Contest arises with any one, let him endeavour that it may be compos'd, though thereby he be obliged to lose somewhat; and let it not come before an Heathen Tribunal. Nay indeed, you are not to permit that the Rulers of this World should pass Sentence against our People: For by them the Devil contrives Mischief to the Servants of God, and occasions a Reproach to be cast upon us, as though we had not *one wise Man that is able to judge between his Brethren*, or to decide their Controversies. XLV. 1 Cor. vi. 1, &c.

*** Μὴ οὖν γινωσκέτωσαν τὰ ἔθνη τὰς πρὸς ἀλλήλους ὑμῶν διαφορὰς, μήτε καθ' ἑαυτῶν

Let not the Heathen therefore know of your Differences among one another, nor do you receive Unbe- XLVI. *** Pag. 254.

[1] ἐφέδρους. V. [2] ἐπερέῃ. V.

lievers as Witnesses against your selves, nor be judged by them; nor owe them any thing on account of Tribute or Fear; but, *Render to* Matt. xxii. 21. *Cæsar the things that are Cæsar's, and unto God the things that are God's*, as Tribute, Taxes, or Poll Money; as our Lord by giving a xvii. 24, &c. Piece of Money was freed from Disturbance. Choose therefore rather to suffer Harm, and to endeavour after those things that make for Peace, not only among the Brethren, but also among the Unbelievers. For by suffering Loss in the Affairs of this Life thou wilt be sure not to suffer in the Concerns of Piety, and wilt live religiously, and according to the Command of Christ. But if Brethren have Law-Suits one with another, which God forbid, you who are the Rulers ought thence to learn that such as these do not do the Work of the Lord, but rather of publick Ene-

[1] εἰς μαρτυρίαν προσδέχεσθε τὰς ἀπίστους, μήτε κρίνεσθε ἐπ' αὐτῶν· μήτε ὀφείλετε [2] κ'' τέλους πρὸς σωτηρίαν ἢ [3] φόβον· ἀλλὰ ἀπόδοτε τὰ Καίσαρος Καίσαρι, καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ· οἷον φόρον, ἢ κῆνσον, ἢ δίδραχμον, ὡς καὶ ὁ κύριος ἡμῶν δι' ἑαυτοῦ πραγμάτων αἰρεῖ ἂν μᾶλλον βλάπτεσθαι, καὶ τὰ πρὸς εἰρήνην σπουδάζειν, οὐ μόνον πρὸς τοὺς ἀδελφούς, ἀλλὰ καὶ πρὸς τοὺς ἀπίστους. βλαβεὶς γὰρ ἐν βιωτικοῖς [4] τι'', τὰ πρὸς Θεὸν οὐ ζημιωθήσῃ, ἀπροσδεὴς ὑπάρχων, καὶ κατ' ἐντολὴν [5] Χριστοῦ'' ζῶν. εἰ δὲ ἀδελφοὶ εἰς ἀλλήλους ἔχουσιν, ὃ μὴ γένοιτο, αὐτόθεν νοεῖν ὀφείλετε οἱ προηγούμενοι, ὅτι οἱ τοιοῦτοι οὐκ ἀδελφῶν [6] ἐν κυρίῳ'' ἔργον ἐπιτελοῦσιν, ἀλλὰ μᾶλλον ἐχθρῶν πολεμίων. καὶ εἰς μὴ

[1] deest. V.v. [2] deest. V. [3] φόβον. V. [4] deest. V. [5] Θεοῦ. v. [6] deest. V.

αὐτῶν

αὐτῶν διρεθήσεται ἢ πιθ. ὀπεικὴς, φωτὸς τέκνον. ἐπρθ. ὃ ἀ ἡμερθ., αὐθαδης, πλεονέκτης· ὁ ἓν καταγινωσκόμθ. ὀπιμάσθω, ἀφωριζέσθω, δίκην τ μαδελφίας τινι ὑπω· εἶτα μεταμελόμθ. προσλαμβανέσθω· κ ἔτω φερονιζόμθοι, ὀπκυφίσουσιν ὑμῖν τὰ κριτήρια χρὴ ὃ ⊄ συγχωρεῖν τὰ εἰς ἀλλήλους ἀδικήματα ὑπὸ τῆς κρίνοιτας, ἀλλα τὰς ἐχρίτας εἰς ἑαυτὰς καθὼς ὁ κύριθ. ἀπεφήνατο ἐμὲ Πέτρθ ἐρωτήσαντθ. αὐτὸν Ποσάκις ἁμάρτησῃ εἰς ἐμὲ ὁ ἀδελφός μθ, ⊄ ἀφήσω [1] αὐτῷ", ἕως ἑπτάκις; ⊄ ἀπόν. Οὐ λέγω σοι, ἕως ἑπτάκις, ἀλλ' ἕως ἑβδομηκοντάκις ἑπτά. Οὕτως γὰρ θέλῃ ὁ κύριθ. ἀληθῶς εἶναι αὐτῷ μαθητὰς ⊄ μηδὲν ἔχειν κατ' μηδενὸς πώποτε, οἷον ὀργὴν

mies; and one of the Parties will be found to be mild, gentle, and the Child of Light; but the other unmerciful, insolent, and covetous. He therefore who is condemn'd, let him be punish'd, let him be separated, let him undergo the Punishment of his Hardness to his Brother. Afterward, when he repents, let him be received, and so when they have learn'd Prudence, they will ease your Judicatures. 'Tis also a Duty to forgive each other's Trespasses; not the Duty of those that judge, but of those that have Quarrels. As the Lord determin'd when I *Peter* ask'd him, *How oft shall my Brother sin against me, and I forgive him? Till Seven times?* He reply'd, *I say not unto thee, Until Seven times, but until Seventy times Seven.* For so would our Lord have us to be truly his Disciples, and never to have any thing against any body; as for Instance, Anger without mea- Matt. xviii. 21.

[1] αὐτὸν. V.

sure, Passion without Mercy, Covetousness without Justice, Hatred without Reconciliation. Draw, by your Instruction, those who are angry to Friendship; and those who are at Variance to Agreement. For the Lord
7. 9. says, *Blessed are the Peacemakers; for they shall be called the Children of God.*

ἄμεικτον, ἢ θυμὸν ἀνήμερον, ἢ ὀπὴν ἀδικον, ἢ μίσος ἄσπονδον. τὸς ἓν ὀργιζομένους συμβιβάζετε εἰς φιλίαν, τὸς ἐχθραίνοντας εἰς ὁμόνοιαν· ὅτι λέγει κύριος· Μακάριοι οἱ εἰρηνοποιοί, ὅτι αὐτοὶ υἱοὶ Θεοῦ κληθήσονται.

## SECT. XXV.

LXVII. LET your Judicatures be held on the second Day of the Week, that if any Controversie arise about your Sentence, having an Interval till the Sabbath, you may be able to set the Controversie right, and to reduce those to Peace who have the Contests one with another against the Lord's Day. Let also the Deacons and Presbyters be present at your Judicatures, to judge without Acceptance of Persons, as Men of God, with Righteousness. When therefore both the Parties are come, according
Deut. xix. 17. as the Law says, those that

ΤΑ δικαστήρια ὑμῶν γινέσθω δευτέρᾳ σαββάτων, ὅπως ἐὰν ἀντιλογία τῇ ἀποφάσει ὑμῶν γένηται, ἕως σαββάτου ἔχοντες ἄδειαν, δυνηθῆτε διορθῶσαι τὴν ἀντιλογίαν, καὶ εἰρηνεῦσαι εἰς τὴν κυριακὴν τὸς διαφερομένους πρὸς ἀλλήλους. Συμπαρέστωσαν δὲ τῷ δικαστηρίῳ καὶ οἱ διάκονοι, καὶ οἱ πρεσβύτεροι, ἀπροσωπολήπτως κρίνοντες, ὡς Θεοῦ ἄνθρωποι, μετὰ δικαιοσύνης. παραγενομένων οὖν ἑκατέρων τῶν προσώπων, καθὼς καὶ ὁ νόμος

ὁ νόμος λέγῃ, ἑστῶτας ἑκάτερον ἐν μέσῳ τῷ κριτηρίῳ, οἷς ἔξιν ἡ ἀντιλογία· καὶ ἀκούσαντες αὐτῶν, ὁσίως ἀνενέγκατε τὰς ψήφους, σπουδάζοντες αὐτὲς φίλους ἀμφοτέρους ποιῆσαι, πρὶν ἀποφάσεως τοῦ ἐπισκόπου, ὅπως μὴ ἐξέλθοι ἐπὶ γῆς κρίσις κατὰ τοῦ ἀμφισβητουμένου· καθότι καὶ ἐν τῷ δικαστηρίῳ σύμφηφον ἔχει καὶ συνίστορα τὸν δίκης τὸν Χριστὸν τοῦ Θεοῦ. εἰ δέ τινες ** ἐν βλασφημίαις τοῦ μὴ καλῶς ὁδεύειν ἐν κυρίῳ ἐλέγχοιντο ὑπό τινων, ὁμοίως ἀκούσατε ἑκατέρων τῶν προσώπων, καὶ τοῦ κατηγορουμένου, καὶ τοῦ κατηγοροῦντος, καὶ τοῦ κατηγορουμένου, ἀλλὰ μὴ προλήψει, μὴ ἐπ' μονομερῶς, ἀλλὰ μετὰ δικαιοσύνης, ὡς ὑπὲρ ζωῆς αἰωνίου ἢ θανάτου διδόντες ἀπόφασιν. Δικαίως γάρ, φησὶν ὁ Θεὸς, διώξῃ ὃ δίκαιον. Ὁ γὰρ δικαίως τιμωρηθεὶς καὶ ἀφορισθεὶς παρ' ὑμῶν, αἰωνίου ζωῆς καὶ

have the Controverſie ſhall ſtand ſeverally in the middle of the Court; and when you have heard them, give your Votes holily, endeavouring to make them both Friends before the Sentence of the Biſhop, that Judgment againſt the Offender may not go abroad into the World: knowing that he has in the Court the Chriſt of God, as conſcious of, and confirming his Judgment. But if any Perſons are accus'd by any one, and their Fame ſuffers, as if they did not walk uprightly in the Lord: In like manner you ſhall hear both Parties, the Accuſer and Accuſed; but not with Prejudice, nor with hearkening to one Party only, but with Righteouſneſs, as paſſing a Sentence concerning eternal Life, or Death. For, ſays God, *He ſhall proſecute that which is right juſtly.* For he that is juſtly puniſh'd and ſeparated by you, is rejected from Eternal Life and Glory; he becomes diſhonourable among holy

** Pag 255.

Deut. xvi. 20.

Men,

Men, and one condemn'd of God.

δόξης ἀποβλήτος γένοιτο, καὶ πρὸς ἀνθρώπους ὁσίους ἄτιμος, καὶ πρὸς Θεὸν κατακριτός.

XLVIII. Do not pass the same Sentence for every Sin, but one suitable to each Crime, distinguishing all the several sorts of Offences with much Prudence, the great from the little. Treat a wicked Action after one manner, and a wicked Word after another, a bare Intention still otherwise. So also in the case of a Contumely or Suspicion: And some thou shalt curb by Threatnings alone, some thou shalt punish with Fines to the Poor, some thou shalt mortifie with Fastings, and others thou shalt separate according to the Greatness of their several Crimes For the Law did not allot the same Punishment to every Offence, but had a different Regard to a Sin against God, against the Priest, against the Temple, or against the Sacrifice, from a Sin against the King, or Ruler,

Μὴ πάσης ἁμαρτίας τὴν αὐτὴν ποιεῖσθε ἀπόφασιν, ἀλλ' ἐκάστης ἰδίαν μετὰ πολλῆς φρονήσεως κρίνοντες ἑκάστα τῶν πλημμελημάτων, τά τε σμικρὰ καὶ τὰ μεγάλα, [1] καὶ ἄλλως ἔργου, καὶ λόγου [2] πάλιν ἑτέρως, [3] καὶ προθέσεως, ἢ λοιδορίας, ἢ ὑπολήψεως [4] ψαφάρας. [5] καὶ τὰς μὲν ὑποβαλεῖς μόναις ἀπειλαῖς. τὰς δὲ πενήτων χρηγίαις, ἄλλας δὲ νηστείαις σιδώσεις, καὶ ἑτέρας ἀφορίσεις πρὸς τὸ μέγεθος τῶν ἐγκλημάτων αὐτῶν. καὶ γὰρ καὶ ὁ νόμος ἐ πᾶσιν ἁμαρτήμασι τὴν αὐτὴν ἐπιτίθετο τιμωρίαν ἀλλὰ ἄλλως μὲ τὰ εἰς Θεὸν, καὶ εἰς ἱερέα καὶ [6] εἰς ἱερὸν, καὶ εἰς ἱερεῖον, ἑτέρως τὰ εἰς βασιλέα, καὶ ἄρχοντα, καὶ στρατιώτην, καὶ ὑπήκοον ὁμῶ-

[1] deest. v. [2] καὶ. v. [3] deest. v. [4] καὶ v. [5] deest. v. [6] ἄλλως. v.

τιμον,

πμον, ἢ οἰκέτην, ἢ εἰς κῆμα, ἢ εἰς ἄλλον, ὃ παλιν παρηλαλωμένως ἐπὶ εἰς γονεῖς καὶ συγγενεῖς, ἄλλως τὰ ἐξ ἐφόδου, καὶ τὰ ἀκουσίως ἐπεσε· καὶ τοῖς μὲ θανατον ἢ ζημίαν τοῖς δὲ ξημιδν, ἢ μάστιγας, ἢ δὲ τὰ ὅμοια παθεῖν οἷς ἔδρασεν. οὐκ ἔν ὃ ὑμεῖς πρὸς ἑκάστου ἁμαρτημάτων ἀφορες πιεῖσθε καὶ τας τιμωρίας, ἵνα μή τις ἀδικία παρεμπεσοῦσα κινήσῃ τὸν Θεὸν πρὸς ἀγανάκτησιν. ἧς γὰρ ἂν ἀδίκου κρίσεως μέτρῳ χρήσθε, ταύτης καὶ τὸ ἀπὸ Θεοῦ λήψεσθε μισθόν· ᾧ γὰρ κρίματι κρίνετε, κριθήσεσθε.

or a Soldier, or a Fellow-Subject: and ſo were the Offences different which were againſt a Servant, a Poſſeſſion, or a Bruit Creature. And again, Sins were differently rated according as they were againſt Parents and Kinſmen, and thoſe differently which were done on purpoſe, from thoſe that happen'd involuntarily. Accordingly the Puniſhments were different; as Death, either by Crucifixion or by Stoning; Fines, Scourgings, or the ſuffering the ſame Miſchiefs they had done to others. Wherefore do you alſo allot different Penalties to different Offences, leſt any Injuſtice ſhould happen, and provoke God to Indignation. For of what unjuſt Judgment ſoever you are the Inſtruments, of the ſame you ſhall receive the Reward from God. *For with what Judgment ye judge ye ſhall be judged.* Matt. vii. 2.

Καθίσαντες ἐν ὅτι δὲ κριτηρίου, παρόντων ἑκατέρων τῶν προσώπων, ἐπὶ γὰρ ἐρῶμεν ἀδελφῶν, μέχρις ἂν ἐσωτὲς ἐν εἰρήνῃ ἀπολάβω-

When therefore you are ſet down at your Tribunal, and the *Parties* are both of them preſent, (for we will not call them *Brethren* until they receive each other in Peace XLIX.

Peace) examine diligently concerning those who appear before you, and first concerning the Accuser, whether this be the first Person he has accused, or wherher he has advanced Accusations against some others before, and whether this Contest and Accusation of theirs does not arise from some Quarrel, and what sort of Conversation the Accuser is of. Yet though he be of a good Conscience, do not give Credit to him alone; for that is contrary to the Law. But let him have others to join in his Testimony, and those of the same course of Life. As the Law says, *At the Mouth* Deut. xix. 15. *of two or three Witnesses every thing shall be established.* But why did we say, that the Conversation of the Witnesses was to be enquir'd after, of what sort it is? Because it frequently happens that two and more testifie for Mischief, and with joint Consent prefer a Lye; as did the two Dan. xiii.

σιν, ἐρώνατε ἀκριβῶς περὶ τῆς ἐνεγκλήτων· καὶ πρῶτον περὶ τοῦ κατηγοροῦντος, εἰ [1] πρώτου [2] κατηγορεῖ, [3] ἢ καὶ ἑτέροις τισὶν ἐγκλήματα κατηνάγκε, καὶ ἐὰν μὴ ἐκ μέμψεως αὐτῶν ἡ φιλονεικία καὶ ὁ ἔγκλημα ὑπόκειται, καὶ ὁποία τις ἡ διαστροφὴ αὐτοῦ ὑπάρχῃ· καὶ τοιοῦτος ὢν διασείσῃ, μὴ πιστεύσῃς μόνῳ· ἀνόμως γὰρ ποιοῦσιν· ἀλλ' ἐχέτω καὶ ἑτέρους μάρτυρας, ὁμοίους αὐτῷ τὸν τρόπον· καθὼς ὁ νόμος λέγει. Ἐπὶ στόματος δύο ἢ τριῶν [4] μαρτύρων σταθήσεται πᾶν ῥῆμα. Διατί δὲ εἴπομεν, τὸν τρόπον αὐτῶν ἐκζητεῖσθαι, ὁποῖός [5] τυγχάνει; ἐπειδὴ πολλάκις ἐγχωρεῖ, καὶ τοὺς δύο καὶ τοὺς πλείονας ἐπὶ κακῷ μαρτυρῆσαι, καὶ συμφώνως προσῆναι, [6] τῷ ψεύδει· ὡς τοὺς δύο πρεσβυτέρους καὶ

[1] καὶ. V. [2] ε. V. [3] deest. V. [4] deest. V. [5] πς. v. [6] deest. V.

Σωσάν-

Σωσθήνης ἐν Βαβυλῶνι, καὶ τὰς υἱὰς τῶν παρανόμων καὶ τῶ Ναβουθαὶ ἐν Σαμαρείᾳ, καὶ τὸ πλῆθος τῶν Ἰουδαίων καὶ τῶ κυρίῳ ἐν Ἱερουσαλὴμ, καὶ καὶ Στεφάνῳ τῶ πρωτομάρτυρι αὐτῶ. ἔστωσαν ἓν οἱ μάρτυρες πρᾶοι, ἀόργητοι, ἐπιεικεῖς, ἀγαπητικοὶ, σώφρονες, ἐγκρατεῖς, ἀπόνηροι, πιστοὶ, θεοσεβεῖς· ἡ γὰρ τῶν πιστῶν μαρτυρία καὶ ἀπὸ τῶ τρόπου αὐτῶν βεβαία, καὶ ἀπὸ τῆς ἀναστροφῆς αὐτῶν ἀληθὴς ὑπάρχει· τῶν δὲ μὴ πιστῶν μὴ προσδέχεσθε [1] τὰ μαρτυρίαν, καὶ *⁂* συμφωνεῖν δοκῶσιν ἐπὶ τῇ καταμαρτυρίᾳ. προσέπαικται γὰρ ἐν τῷ νόμῳ· Οὐκ ἔσῃ μετὰ πολλῶν ἐπὶ κακίᾳ. ὃ προσδέξῃ ἀκριβῆ μαρτυρίαν. ὃ συγκαταθήσῃ μετὰ πλήθους ἐκκλῖναι ἐπὶ δίκαιον. Ἐν μέρει δὲ καὶ τὸ κεινόμενον

Elders againſt *Suſanna* in *Babylon*, and the Sons of Tranſgreſſors againſt *Naboth* in *Samaria*, and the Multitude of the *Jews* againſt our Lord at *Jeruſalem*, and againſt *Stephen*, his firſt Martyr. Let the Witneſſes therefore be meek, free from Anger, full of Equity, kind, prudent, continent, free from Wickedneſs, faithful, religious: For the Teſtimony of ſuch Perſons is firm on account of their Character, and true on account of their Converſation. But as to thoſe of a different Character, do not ye receive their Teſtimony, altho' they ſeem to agree together in their Evidence a gainſt the Accuſed. For 'tis ordain'd in the Law, *Thou ſhalt not be with a Multitude for Wickedneſs. Thou ſhalt not receive a vain Report. Thou ſhalt not conſent with a Multitude to pervert Judgment.* You ought alſo particularly to know him that is accuſed. what he is in his courſe of

3 King. xxi. Matt. xxvi. Act. vi, & vii.

*⁂* Pag. 256. Exod. xxiii. 21.

[1] τὰς μαρτυρίας V.

Life,

Life, and in his Converſation, whether he have a good Report as to his Life, whether he has been unblameable, whether he has been zealous in Holineſs, whether he be a Lover of the Widows, a Lover of the Strangers, a Lover of the Poor, and a Lover of the Brethren; whether he be not given to filthy Lucre; whether he be not an extravagant Perſon, or a Spendthrift; whether he be ſober, and free from Luxury, or a Drunkard, or a Glutton; whether he be compaſſionate and charitable.

εἰδέναι ὀφείλετε. ὁπηνίκα ἔξι τῇ τοῦ βίου σωφροσύνῃ καὶ ἀμεμπτοσύνῃ. εἰ μεμαρτυρημένον τὸν βίον, εἰ αἰδέσιμον, εἰ ὁσιότητα ἐζηλωκώς, εἰ [1] φιλόχηρον, καὶ φιλόξενον, καὶ φιλόπτωχος, καὶ φιλαδέλφου, εἰ μὴ αἰσχροκερδὴς, [2] καὶ μὴ βεβύσης καὶ χρηματολαίλαπ, εἰ σώφρων, καὶ μὴ ἄποτος, ἢ μεθυσος, ἢ ἀργοφάγος, εἰ δὲ πολυσχιδὴς, καὶ δύμετάδοτος.

L. For if he has been before addicted to wicked Works, the Accuſations which are now brought againſt him will thence in ſome meaſure appear to be true, unleſs Juſtice do plainly plead for him. For it may be that though he had formerly been an Offender, yet that he may not be guilty of this Crime, of which he is accuſed. Wherefore be exactly

Εἰ γὰρ αὐτῷ προϋπῆκται ἔργα φαῦλα, ἤδη ἂν μέρος ἀληθεῖς ἂν εἶεν καὶ αἱ νῦν ὑπαφερόμεναι [4] αὐτῷ κατηγορίαι, εἰ μὴ ἂν αὐτῷ τὸ δίκαιον ἐναγωνιζόμενον· ἐξωρεῖ γὰρ αὐτὸν ἡμαρτηκέναι μήποτε, τότε δὲ τὸ ἐγκλήματος ἀθῷον ὑπάρχειν. διὸ ἀκριβῶς περὶ τὰ τοιαῦτα νήφοντες,

[1] deeſt. v. [2] καὶ πλεονεκτὴς. v. [3] deſunt. v. [4] deeſt. v.

ἀσφαλεῖς

ἀσφαλεῖς ⸗ βεβαίας ποιεῖσθε τὰς ἀποφάσεις τῷ ἐλεγχθέντι. καὶ ἐὰν μετὰ τὸν ἀφορισμὸν συγγνώμης αἰτῇ, καὶ προσπέσῃ τῷ ἐπισκόπῳ, ⸗ ἡμαρτηκέναι ὁμολογῇ, προσδέξασθε αὐτόν. μήτε ⸗ τὸν συκοφάντην ἀτιμώρητον ἐάσητε, ἵνα μὴ ⸗ ἕτερόν τινα καλὸν βιώσιμα βλασφημήσῃ, ἢ ἕτερον τινὰ περιφῇ τὰ ἴσα αὐτῷ δρᾶσαι· μήτε μὴν τὸν ἐλεγχθέντα ἀνύβριστον, ὅπως μὴ [2]ἕτερος τοῖς αὐτοῖς ἐνεχθῇ. ἔτι γὰρ μαρτυς κακῶν ἀτιμώρητος ἔσται· ἔνθ' ὁ πλημμελῶν δίκης ἐκτός.

cautious about ſuch Circumſtances, and ſo render your Sentences, when pronounc'd againſt the Offender convicted, ſafe, and firm. And if after his Separation he begs Pardon, and falls down before the Biſhop, and acknowledges his Fault, receive him: But neither do you ſuffer a falſe Accuſer to go unpuniſh'd, that he may not calumniate another who lives well. or encourage ſome other Perſon to do like him. Nor, to be ſure, do ye ſuffer a Perſon convicted to go off clear, leſt another be enſnar'd in the ſame Crimes. For neither ſhall a Witneſs of Miſchiefs be unpuniſh'd, nor ſhall he that offends be without Cenſure.

Εἴπομεν ⸗ ὅτι [3]τὰς κρίσεις ἐν δίκαιον μονομερεῖς ποιεῖσθαι, ἐὰν γὰρ τοῦ ἑνὸς πρόσωπον ἀκούσητε, μὴ πρόνοιαν τοῦ ἑτέρου μηδὲ ἀπολογίαν μαθὼν εἰς ὃ ἐγκαλεῖται πρὸς

We ſaid before, that Judgment ought to be given upon hearing only one of the Parties: For if you hear one of them when the other is not there, and ſo cannot make his Defence to the Accuſation brought againſt him, and LI.

[1] deeſt. V. [2] καὶ V. v. [3] deeſt. V. [4] καὶ. V.

raſh-

raſhly give your Votes for Condemnation, you will be found guilty of that Man's Deſtruction, and Partaker with the falſe Accuſer before God, the juſt Judge. For,

Prov. xxvi 17. *As he that holdeth the Tail of a Dog, ſo is he that preſides at unjuſt Judgment.* But if ye become Imitators of the Elders in *Babylon*, who when they had born Witneſs againſt *Suſanna*, unjuſtly condemn'd her to Death, you will become obnoxious to their Judgment and Condemnation. For the Lord, by *Daniel*, deliver'd *Suſanna* from the Hand of the Ungodly, but condemn'd to the Fire thoſe Elders who were guilty of her Blood; and reproaches you by him, ſaying, *Are ye ſo fooliſh, ye Children of* Iſrael? *Without Examination, and without knowing the Truth, ye have condemned a Daughter of* Iſrael. *Return again to the Place of Judgment; for theſe Men have born Falſe-witneſs againſt her.*

Dan xiii. 48.

πετῶς ἐξενέγκητε ψῆφον κατακρίσεως. ἔνοχοι τ ἀναιρέσεως, & συμμετοχηται τῷ συκοφάντῃ, ὡς πρὸς Θεῷ δυρεθήσεσθε, τῷ δικαίῳ κριτῇ. Ὡς γὰρ ὁ κρατῶν κέρκου κυνὸς, οὕτως ὁ φερέσπους ἀλλοτρίας κρίσεως. Ἐαν οὖν μιμηταὶ γένησθε τῶν ἐν Βαβυλῶνι πρεσβυτέρων, οἵτινες καταμαρτυρήσαντες τ Σωσάννης ἀδίκως κατεδίκασαν αὐτὴν εἰς θάνατον, ἔνοχοι τ ἐκείνων κρίσεως & καταδίκης γένησθε. ὅτι τ μὲν Σωσάννην ὁ κύριος διὰ Δανιὴλ ἐρρύσατο ἐκ χειρὸς φονευόμενον, τὸς δὲ ὀνόχους & αἵματος αὐτῆς πρεσβυτέρους [1] ἐν πυρὶ κατεδίκασεν· ὑμᾶς δὲ αὐτῷ ὠνείδισε λέγων· Οὕτως μωροὶ οἱ υἱοὶ Ἰσραὴλ; οὐκ ἀνακρίναντες, οὐδὲ & γνόντες κατακρίνατε θυγατέρα Ἰσραήλ· ἀναστρέψατε εἰς τὸ κριτήριον· ψευδῆ γὰρ ἔτοι κατεμαρτύρησαν αὐτῆς.

[1] deeſt. V.

## SECT. XXVI.

Θεάσασθε δὲ καὶ τὰ κοσμικὰ δικαστήρια, ἐν τῇ ἐξουσίᾳ ὁρῶμεν ἀνθρώπους φονεῖς, μοιχοὺς, φαρμακοὺς, συμβωρύχους, λῃστάς. καὶ τὰς ἀνακρίσεις αὐτῶν λαβόντες οἱ ἡγεμόνες ἀπὸ τῶν προσαγόντων, λέγουσι τῷ κακούργῳ, εἰ ταῦτα οὕτως ἔχει; καὶ κεῖνος συγκαταθεμένου, οὐκ εὐθέως ἐπὶ τὰ κόλασιν αὐτὸν ἐκπέμπουσιν, ἀλλὰ πλείοσιν ἡμέραις ποιοῦνται αὐτοῦ τὴν ἐξέτασιν μετὰ συμβουλίου πολλοῦ, καὶ παραπετάσματος μέσου· τελευταῖον ὅρον καὶ ψῆφον θανάτου ὁ μέλλων ἐκφέρειν κατ' αὐτοῦ, πρὸς τὸν ἥλιον ἐπάρας τὰς χεῖρας, ἀθῷος μαρτύρεται ἀπαρχὴν τοῦ αἵματος τοῦ

CONsider even the Judicatures of this World, by whose Power we see Murderers, Adulterers, Wizzards, Robbers of Sepulchres, and Thieves, brought to Tryal; and those that preside when they have receiv'd their Accusations from those that brought them, ask the Malefactor whether those things be so? And tho' he does not deny the Crimes, they do not presently send him out to Punishment, but for several Days they make Enquiry about him, with a full Council, and with the Veil interpos'd: And he that is to pass the final Decree and Suffrage of Death against him, lifts up his Hands to the Sun, and solemnly affirms that he is innocent of the Blood of the Man: Though they be Heathens, and know not the LII.

[1] Ἐπ. v.

Deity, nor the Vengeance which will fall upon Men from God, on account of those that are unjustly condemn'd, they avoid such unjust Judgments.

ἀνθρώπῳ, καίτοι ὄντες ἐθνικοὶ, καὶ μὴ γινώσκοντες θεότητα, ἢ τὴν εἰς αὐτοὺς ἀπὸ Θεοῦ ἄμυναν ὑπὲρ τῶν ἀδίκως κατακεκριμένων,[1] ἀποφεύγουσιν.

LIII. But you who know who our God is, and what are his Judgments, how can you bear to pass an unjust Judgment, since your Sentence will be immediately known to God? And if you have judged righteously, you will be deem'd worthy of the Recompences of Righteousness, both now and hereafter; but if unrighteously, you will partake of the like. We therefore advise you, Brethren, rather to deserve Commendation from God than Rebukes: For the Commendation of God is Eternal Life to Men, as is his Rebuke Everlasting Death. Be ye therefore righteous Judges, Peace-makers, and without Matt. v. 22 Anger. For, *He that is an-*

Ὑμεῖς δὲ γινώσκοντες τίς ὁ Θεὸς ἡμῶν, καὶ ὁποῖα τὰ κρίματα αὐτοῦ, πῶς ἂν καθ' ἑαυτοὺς ἐπιτρέψαιμι δικάσεσθέ τινι ἀπόφασιν δοῦναι, τὴν κρίσεως ὑμῶν ταχὺ χρῆμα γινωσκομένην Θεῷ; καὶ εἰ μὲν δικαίως κρίνατε, δικαίων ἀμοιβῶν καταξιωθήσεσθε καὶ νῦν καὶ εἰς αὖθις· εἰ δὲ ἀδίκως, πάλιν τῶν ὁμοίων τεύξεσθε. ἡμεῖς μὲν οὖν, ἀδελφοὶ, συμβουλεύομεν ὑμῖν, μᾶλλον ἐπαίνων ἀξιοῦσθαι παρὰ Θεῷ ἢ φόγων· ὅτι Θεοῦ ἔπαινος ζωὴ αἰώνιος ἀνθρώποις, ὥσπερ[2] καὶ ὁ φόγος θάνατος αἰώνιος. διὸ γίνεσθε δίκαιοι κριταὶ εἰρηνο-

[1] τοῦτο ποιοῦσι V. [2] ὃν. V.

ποιοῦ-

ποιοὶ, ἀόργητοι. Ὁ ὀργιζόμενος γὰρ τῷ ἀδελφῷ αὐτοῦ εἰκῇ, ἔνοχος ἔσται τῇ κρίσει. Εἰ δὲ συμβῇ ἐξ ἐνεργείας κακοῦ ὀργισθῆναί τινα ὑμῶν κατά τινος, ὁ ἥλιος μὴ ἐπιδυέτω ἐπὶ τῇ ὀργῇ ὑμῶν. Ὀργίζεσθε γὰρ, φησὶν ὁ Δαβὶδ, καὶ μὴ ἁμαρτάνετε· τετέσι, ταχέως διαλλάγητε, ὅπως μὴ ἡ ἐπιμονὴ * * ὀργὴ μνησικακίαν ἐργάσηται. Ψυχαὶ γὰρ μνησικάκων εἰς θάνατον, φησὶν ὁ Σολομών. Λέγει δὲ [2] ὁ κύριος ἡμῶν καὶ σωτὴρ Ἰησοῦς ὁ Χριστὸς ἐν τοῖς εὐαγγελίοις· Ἐὰν προσφέρῃς τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον, καὶ ἐκεῖ μνησθῇς ὅτι ὁ ἀδελφός σου ἔχει τι κατὰ σοῦ, ἄφες ἐκεῖ τὸ δῶρόν [3] σου ἔμπροσθεν τοῦ θυσιαστηρίου, καὶ ὕπαγε, πρῶτον διαλλάγηθι τῷ ἀδελφῷ σου, καὶ τότε ἐλ-

gry without a Cause is obnoxious to the Judgment. But if it happens that by any one's Contrivance you are angry at any body, *Let not the Sun go down upon your Wrath.* For, says *David, Be angry and sin not:* That is, be soon reconcil'd, lest your Wrath continue so long, that it turn to a settled Hatred, and work Sin. *For the Souls of those that bear a settled Hatred are to Death,* says *Solomon.* But our Lord and Saviour Jesus Christ says in the Gospels, *If thou bring thy Gift to the Altar, and there remembrest that thy Brother hath ought against thee, leave there thy Gift before the Altar, and go thy way; first be reconcil'd to thy Brother, and then come and offer thy Gift.* Now the Gift is every one's Eucharistical Prayer and Thanksgiving. If therefore thou hast any thing against thy Brother, or he has any thing against thee, neither will thy Prayers be

Eph. iv. 26

Psal. iv. 4.

Prov. xii. 28. LXX

* * Pag. 258.

Mat. v. 23, 24.

[1] τῇ παροργισμῷ V. [2] ὁ V. [3] deest. V.



heard,

heard, nor will thy Thanksgivings be accepted, by reason of that hidden Anger. But 'tis your Duty, Brethren, to pray continually. Yet because God hears not those which are at Enmity with their Brethren by unjust Quarrels, even tho' they should pray three times an Hour, 'tis our Duty to compose all our Enmity and Littleness of Soul, that we may be able to pray with a pure and unpolluted Heart. For the Lord commanded us to love even our Enemies, and by no means to hate our Friends. And the Law-

Levit. xix. 17. giver says, *Thou shalt not hate thy Brother in thy Mind. Thou shalt certainly reprove thy Brother, and not incur Sin on his*

Deut. xxiii. 7. *Account. Thou shalt not hate an* Egyptian, *for thou wast a Sojourner with him. Thou shalt not hate an* Idumæan, *for he is thy Brother.* And

Psal. vii. 5. *David* says, *If I have repayed those that requited me Evil.* Wherefore, if thou wilt be a Christian, follow the Law

1 Tim. v. 20. of the Lord. *Loose every Band of Wickedness:* For the

θὼν φορόσφερε τὸ δῶρόν σου. Δῶρον δέ ἐστιν Θεῷ ἡ ἐκάστου προσευχὴ & δέησις. ἐὰν οὖν ἔχῃς κ. χ. τῷ ἀδελφῷ σου, ἢ αὐτὸς ἔχῃ κ. χ. σοῦ, ἔτι αἱ προσευχαί σου εἰσακουσθήσονται, ἔτε αἱ δέησίαι σου προσδεχθήσονται, ἕως τὸ ὑποκείμενόν ὀργὴν· χρὴ οὖν συνεχῶς προσεύχεσθαι ὑμᾶς, ἀδελφοί· ἀλλ' ἐπειδὴ πῶς ἂν ὀργαῖς ἀδίκως ἐχθραινόντων ἀδελφοῖς ὁ Θεὸς σὸν ἐπακούσῃ, & ἐὰν τοὺς τῶν ἐχθρῶν προσεύξωνται, χρὴ ἀμαλύειν πᾶσαν ἔχθραν & μικροψυχίαν, ἵνα δυνώμεθα προσεύχεσθαι καθαρᾷ τῇ καρδίᾳ & ἀρύτῳ. καὶ τοι γε & ἐχθρὸς ὁ νόμος ἀγαπᾶν προστάξεν, ἐκεῖ ὃ καὶ τοὺς φίλους μισεῖν & ὁ νομοθέτης φησίν· Οὐ μισήσεις πάντα ἄνθρωπον· ὃ μισήσεις τὸν ἀδελφόν σου τῇ διανοίᾳ σου· ἐλεγμῷ ἐλέγξεις τὸν ἀδελφόν σου, καὶ ὐ λήψῃ δι' αὐ-

αὐτὸν ἁμαρτήσῃ. ἐὰν μὴ ἀφῇς Αἰγύπτιον, ὅτι παροικῶ παρ' αὐτῷ ἐμισήσῃς Ἰσραήλιον, οὐκ ἀδελφός σε ἐστί. Καὶ ὁ Δαβὶδ λέγει· Εἰ ἀνταπέδωκα τοῖς ἀνταποδιδοῦσί μοι κακά. Ὅθεν εἰ Χριστιανὸς θέλεις εἶναι, ἐξακολούθησον τῷ τοῦ κυρίου νόμῳ· λύε πᾶσαν συνδεσμον ἀδικίας. ὅτι σοὶ γὰρ ὁ κύριος ἐξουσίαν ἔδωκε ἀφιέναι ἁμαρτίας τῷ ἀδελφῷ σου εἰς σὲ γογγυσμοὺς ἕως ἑβδομηκοντάκις ἑπτά, τουτέστι, τετρακοσίας ἐνενήκοντα. ποσάκις οὖν ἤδη ἀφῆκας τῷ ἀδελφῷ σου, ἵνα μὴ θελήσῃς αὐτῷ ἀφιέναι καὶ νῦν; καίτοι ἀκέσας ὁ Ἱερεμίου λέγοντος, ὅτι ἔκαστος τὸ κακὸν τοῦ πλησίον αὐτοῦ μὴ λογίζεσθε ἐν ταῖς καρδίαις ὑμῶν. Σὺ δὲ μνησικακεῖς, καὶ σωτηρεῖς ἔχθραν, καὶ ὅτι κύριον

Lord has given thee Authority to remit thoſe Sins to thy Brother which he has committed againſt thee, as far as *Seventy times Seven*, that is, Four Hundred and Ninety times. How oft therefore haſt thou remitted to thy Brother, that thou art unwilling to do it now? when thou alſo haſt heard *Jeremiah* ſaying, *Do not any of you impute the Wickedneſs of his Neighbour in your Hearts.* But thou remembreſt Injuries, and keepeſt Enmity, and comeſt into Judgment, and art ſuſpicious of his Anger, and thy Prayer is hindred. Nay, if thou haſt remitted to thy Brother Four Hundred and Ninety times, do thou ſtill multiply thy Acts of Gentleneſs more to do good for thy own ſake; altho' he does not do ſo, yet however do thou endeavour to forgive thy Brother for God's ſake, *That thou mayeſt be the Son of thy Father which is in Heaven*; and when thou

Matt. xviii. 22.

Zach. viii. 17.

Matt. v. 45.

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[1] ὅτι ἐὰν θέλῃς. V. [2] συζητεῖς. V. φυλάττεις. T.

prayeſt mayſt be heard, as a Friend of God.

ἐρχῃ, ⁊ μῆνιν [1]ὑφορᾷ, [2]ἢ ἡ προσδυχή σε ἐμποδίζεται. ἀλλ' εἰ ἢ τῷ πλησίον ἐνέκοντα [3]ἀφεὶς τῷ ἀδελφῷ σου, πλεόναζον τὴν ὀργησίαν ὅτι πλεῖον εἰς ἀγαθωσύνην δι' ἑαυτόν. κἂν ἐκεῖνος μὴ ποιῇ, ἀλλ' ἄγε σὺ ἀφ' ὧν ὁ Θεὸν παίδαζε ἀφιέναι τῷ πλησίον, ὅπως ᾖ καὶ ὁ πατήρ σου ὁ ἐν οὐρανοῖς, ἢ προσδυχόμενος ὡσαύτως ὡς φίλος Θεοῦ.

LIV. Wherefore, O Biſhop, when you are to go to Prayer, after the Leſſons, and the Pſalmody, and the Inſtruction out of the Scriptures, let the Deacon ſtand nigh you, and with a loud Voice ſay, Let none have any Quarrel with another; Let none come in Hypocriſie; that if there be any Controverſie found among any of you, they may be affected in Conſcience, and may pray to God, and be reconcil'd to their Brethren. For if upon coming into any one's Houſe we are to ſay, *Peace be to this Houſe*, like Sons of Peace beſtowing Peace on thoſe who are worthy, as it is written, *To them that are nigh, and them that*

Διὰ τοῦτο, ὦ ἐπίσκοποι, μελλόντων ὑμῶν εἰς προσδυχὴν ἀπαντᾶν, μετὰ τὴν ἀνάγνωσιν, ⁊ τὸν ψαλμῳδίαν, ⁊ τὸν ἐκ τῶν γραφῶν διδασκαλίαν, ὁ διάκονος ἐγγὺς πλησίον ὑμῶν, μετ' ὑψηλῆς φωνῆς * * λεγέτω· μήτις κατά τινος· μήτις ἐν ὑποκρίσει. ἵνα ἐάν τις εὑρεθῇ ἔν τισιν ἀντιλογία, συνειδήσει κρεσσόνητες, δεηθῶσι τοῦ Θεοῦ, ⁊ διαλλαγῶσι τοῖς ἀδελφοῖς. εἰ γὰρ τὲς ἐν οἰκίᾳ τινὸς εἰσερχόμενοι, πρὸ πάντων δεῖ λέγειν· Εἰρήνη τῷ οἴκῳ τούτῳ· ὡς υἱὲς εἰρήνης εἰρήνην χαριζόμενοι τοῖς ἀξίοις,

* Pag. 259.

Matt. x. 12

Iſa. lvii. 19 Eph ii. 17 2 Tim. ii. 19.

[1] ὑφορᾶται. V. [2] διὰ τοῦτο. V. [3] συνεχώρησας. V.

κα'

καθὼς γέγραπται, [1] τοῖς ἐγγὺς καὶ τοῖς μακρὰν, ὃς ἔγνω κύριος. ὅσῳ οὖν αὐτὸς [2] πολὺ μᾶλλον τοὺς ἐν ἐκκλησίᾳ Θεοῦ εἰσερχομένους χρὴ πρὸ πάντων [3] ἐυδύχεσθαι τοῦ Θεοῦ εἰρήνην. εἰ δὲ ἄλλοις ταύτην ἐπεύχεται, [4] πολὺ μᾶλλον αὐτὸς αὐτῆς ἐντὸς ὑπαρχέτω, ὡς τέκνον φωτός. ὁ γὰρ μὴ ἔχων αὐτὴν ἐν ἑαυτῷ, οὐκ ἔστιν ἀξιόπιστος. ἄλλοις αὐτὴν χαρίζεσθαι. διὸ πρὸ πάντων χρὴ εἰς ἑαυτὸν εἰρηνεύειν αὐτόν. ὁ γὰρ μὴ πρὸς ἑαυτὸν διαιτάζων, ἐπὶ ἂν πρός ἄλλον διαμαχέσηται, [5] ἀλλ' ἔσται εἰρηνικὸς, φιλικὸς, συνάγων τὰ διεφθαρμένα αὐτοῦ [6] γινόμενος. πρὸς δὲ πλεονάζοντα αὐτῷ τοὺς σωζομένους ἐν ὁμονοίᾳ. οἱ γὰρ ἐπινοοῦντες ἔχθρας καὶ μάχας, ἀντιλογίας καὶ κρίσεις, πονηροὶ καὶ τοῦ Θεοῦ ἀλλότριοι τυγχάνουσιν.

*are far off, whom the Lord knows to be his,* much more is it incumbent on those that enter into the Church of God before all things to pray for the Peace of God: But if he prays for it upon others, much more let himself be within the same, as a Child of Light; for he that has it not within himself is not fit to bestow it upon others. Wherefore, before all things, 'tis our Duty to be at Peace in our own Minds; for he that does not find any Disorder in himself, will not quarrel with another, but will be peaceable, friendly, gathering the Lord's People, and a Fellow-worker with him, in order to the increasing the Number of those that shall be saved in Unanimity. For those who contrive Enmities, and Strifes, and Contests, and Law-Suits, are wicked, and Aliens from God.

[1] ἐλθὼν εὐηγγελίσατο εἰρήνην ὑμῖν v. [2] πολλῷ V.v. [3] προσεύχεσθαι τῷ Θεῷ τὴν τοῦ λαοῦ εἰρήνην. V. [4] πολλῷ. V. [5] desunt. V. [6] γινόμενον. V.

## SECT. XXVII.

LV. FOR God, being a God of Mercy from the Beginning, called every Generation to Repentance by righteous Men and Prophets. He instructed those before the Flood by *Abel*, and *Sem*, and *Seth*; also by *Enos*, and by *Enoch* that was translated: Those at the Flood by *Noah*: The Inhabitants of *Sodom* by hospitable *Lot*: those after the Flood by *Melchisedek*, and the Patriarchs, and *Job*, the Beloved of God; the *Egyptians* by *Moses*; the *Israelites* by him, and *Joshua*, and *Caleb*, and *Phinees*, and the rest. Those after the Law by Angels and Prophets, and the same by his own Incarnation of the Virgin; those a little before his Bodily Appearance by *John*, his Fore-runner, and the same by the same Person after Christ's Birth, saying,

Mar i. 15. *Repent ye, for the Kingdom of Heaven is at hand.* Those

Ὁ Γὰρ Θεὸς, Θεὸς ὢν ἐλέους, ἀπ' ἀρχῆς ἑκάστην γενεὰν εἰς μετάνοιαν καλεῖ διὰ τῶν δικαίων καὶ τῶν προφητῶν. καὶ τοὺς μὲν πρὸ τοῦ κατακλυσμοῦ, διά τε Ἄβελ καὶ Σὴμ, καὶ Σήθ, ἔτι δὲ Ἐνώς, καὶ διὰ μετατεθέντος Ἐνὼχ ἐσωφρόνιζε· τοὺς δὲ ἐν τῷ κατακλυσμῷ, διὰ Νῶε. τοὺς ἐν Σοδόμοις διὰ τὸν φιλόξενον Λώτ· τοὺς μετὰ τὸν κατακλυσμὸν, διὰ Μελχισεδὲκ, καὶ τῶν πατριαρχῶν, καὶ τὸν θεοφιλῆ Ἰώβ· τοὺς ἐν Αἰγύπτῳ, διὰ Μωσέως· τοὺς Ἰσραηλίτας, δι' αὐτοῦ, καὶ Ἰησοῦ, καὶ Χαλέβ, καὶ Φινεές, καὶ τῶν λοιπῶν· τοὺς μετὰ νόμον, δι' ἀγγέλων καὶ προφητῶν· τοὺς αὐτοὺς διὰ τῆς ἰδίας ἐνανθρωπήσεως τῆς [1] ἐκ παρθένου γεννωμένης. τοὺς πρὸ μικροῦ τῆς δυνα-

[1] ἐκ πνεύματος ἁγίου καὶ V. v.

δείξεως

δείξεως αὐτῦ ὑ Ϭωμαϊκῆς ϰ̀ Ἰωάννυ τῦ θεολόγυ· τὺς δι' αὐτὺς, ϰ̀ δι' αὐτῦ, ⁊ μετὰ ὑ ϧλόεσιν αὐτῦ [1] λέγων". Μεσημοεῖτε· ἤγγικε γὰ ἡ βασιλεία τῶν ϧρανῶν. τὺς μετὰ Ϭ πάθ⊙ αὐτῦ, δι' ἡμῶν τῶν δώδεκα, ⁊ τῦ ὑ ἐκλογῆς σκεύυς Παύλυ. ἡμεῖς ἓν οἱ καταξιωθέντες εἶναι μάρτυρες ὑ πρυσίας αὐτῦ, σὺ Ἰακώϐῳ τῷ τῦ κυρίυ ἀδελφῷ, ⁊ ἑπέρυις ἑϐδομήκονῖα δύο μαθηταῖς, ⁊ *⁎* τοῖς ἑπτὰ διακόνοις αὐτυ, [2]ὁκ ὀ⊙ μαλ⊙ τῦ κυρίυ ἡμῶν Ἰησῦ Χριςῦ ἠκύσαμεν, [3]⁊ "ἀκριϐῶς εἰδότες λέγομεν, τί ἔςι Ϭ θέλημα τῦ Θεῦ Ϭ ἀγαθὸν ϰ̀ εὐάρεςον ϰ̀ τέλειον, Ϭ ϧ̀ Ἰησῦ γνωρισθὲν ἡμῖν, ἵνα μηδεὶς ἀπόληται. ἀλλὰ πάντες ὁμθεωπι συμφώνως πιςεύσαντες αὐτῷ, αἶνον σύμφωνον ἀναπέμψαντες αὐτῷ, ζήσωσιν αἰωνίως.

after his Paſſion by us, the Twelve Apoſtles, and *Paul* the Choſen Veſſel. We therefore who have been vouchſaf'd the Favour of being the Witneſſes of his Appearance, together with *James* the Brother of our Lord, and the other Seventy two Diſciples, and his Seven Deacons, have heard from the Mouth of our Lord Jeſus Chriſt, and by exact Knowledge declare *What is the Will of God, that good, and acceptable, and perfect Will,* which is made known to us by Jeſus; that none ſhould periſh, but that all Men, with one Accord, ſhould believe in him, and ſend unanimouſly Praiſe to Him, and thereby live for ever.

Rom. xii. 2

*⁎* Pag. 260.

Τῦτο γὰ ἔςιν ὃ ἐδίδαξεν ἡμᾶς ὁ ϰύρι⊙ προσδυχομένυς λέγειν

For this is that which our Lord taught us when we pray to ſay to his Father,

LVI.

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[1] λέγονῖ⊙. v. [2] ἃ. V. [3] deeſt. v.

*Thy*

Matt. vi. 10. *Thy will be done, as in Heaven, so upon Earth.* That as the Heavenly Natures of the incorporeal Powers do all glorify God with one Consent, so also upon Earth all Men with one Mouth and one Purpose may glorifie the Only, the One, and the True God, by Christ, his only Begotten. 'Tis therefore his Will that Men should praise him with Unanimity, and adore him with one Consent. For this is his Will in Christ, that those who are sav'd by him may be many; but that you do not occasion any Loss or Diminution to him, nor to the Church, or lessen the Number by one Soul of Man, as destroy'd by you, which might have been sav'd by Repentance; and which therefore perishes not only by its own Sin, but also by your Treachery besides, whereby you fulfil that which is written,

Matt. xii. 30. *He that gathereth not with me, scattereth.* Such an one is a Disperser of the Sheep, an

τῷ παιδὶ αὐτοῦ· Γενηθήτω ὃ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς[1]· ὅπως οὖν αἱ[2] ἐπουράνιοι φύσεις ἡμῖν ἀσωμάτων δυνάμεων πᾶσαι δοξάζουσι τὸν Θεὸν συμφώνως, οὕτω καὶ ἐπὶ τῆς γῆς πάντες οἱ ἄνθρωποι ἐν ἑνὶ στόματι καὶ μιᾷ διαθέσει δοξάζωσι τὸν μόνον Θεόν, τὸν ἕνα καὶ ἀληθινόν, διὰ τοῦ μονογενοῦς Χριστοῦ. θέλημα ἔν αὐτοῦ ἐστιν αἰνεῖν αὐτὸν ὁμοφόνως, [3]καὶ προσκυνεῖν αὐτὸν συμφώνως". τοῦτο γὰρ αὐτοῦ ἐστι θέλημα ἐν Χριστῷ, πολλοὺς εἶναι τοὺς σωζομένους ἐν αὐτῷ, ἀλλὰ μὴ ζημιοῦν αὐτὸν, μηδὲ [4]ἐλαττονεῖν ὑμᾶς τὴν ἐκκλησίαν, ἢ συστέλλειν τὸν ἀριθμὸν, διὰ μιᾶς ψυχῆς ἀνθρώπου ὑφ' ὑμῶν ἀναιρεθείσης, ἥτις ἠδυνάτο σωθῆναι διὰ μετανοίας· ἀπώλετο δὲ οὐ μόνον ἐξ ἰδίας ὀργῆς, ἀλλ' ἤδη

[1] τοῦτέστιν. V. [2] ἀσώματοι δυνάμεις πᾶσαι ἐν οὐρανῷ. V. πασῶν. V. [3] desunt. V. [4] ἐλαττοῦν. V.

καὶ ἐξ ὑμετέρας ὀπιθενλῆς καὶ ἐπληρώσατε δ γεγραμμένον. Ὁ μὴ ὢν μετ' ἐμοῦ, σκορπίζει. Τοιοῦτος οὖν ὢν, σκορπιὸς, πρεσβάτων ἀντίδικος, Θεοῦ ἐχθρὸς, τῶν ἀρνίων φθορεύς[1], ὧν ὁ κύριος ποιμὴν ὑπῆρξε. καὶ [2]ἡμεῖς σωσαγωγοὶ" ἐκ διαφόρων ἐθνῶν καὶ γλωσσῶν, ἐν πολλῷ μόχθῳ, καὶ κινδύνῳ, καὶ πόνῳ διὰ παντὸς, [3]ἀγρυπνίαις, ἀστίαις, γαμβυνίαις, διωγμοῖς, πληγαῖς, φυλακαῖς, ἵνα [4]τὸ θέλημα τοῦ Θεοῦ ποιήσωμεν", πληρώσωμεν τὸ [5]τείκλιον" τῶν ἀνακειμένων, τυπεῖσι τὴ ἱερὰν καθολικὴν ἐκκλησίαν, διφρεινομένων, τῶν κλητῶν, καὶ ἀγαλλιωμένων, ὑμνούντων καὶ δοξαζόντων τὸ καλέσαντα αὐτὸς διὰ ἡμῶν εἰς ζωὴν, Θεόν. ὑμεῖς οὖν τὸ ἐφ' ὑμῖν διεσκορπίσατε. καὶ ὑμεῖς ὁ οἱ λαϊκοὶ, εἰ-

Adversary, an Enemy of God, a Destroyer of those Lambs, whose Shepherd was the Lord, and we were the Collectors out of various Nations and Tongues, by much Pains and Danger, and perpetual Labour, by Watchings, by Fastings by Lyings on the Ground, by Persecutions, by Stripes, by Imprisonments, that we might do the Will of God, and fill the Feast-Chamber with Guests to sit down at his Table, that is the Holy and Catholick Church with joyful and chosen People, singing Hymns and Praises to God that has called them by us to Life. And you, as much as in you lies, have dispers'd them. Do you also of the Laity be at Peace with one another, endeavouring, like wise Men, to increase the Church, and to turn back, and tame, and restore those which seem wild. For this is the greatest Reward by his Promise from

[1] ἐστιν v. [2] ὑμεῖς ἐν συναγειν ὀφείλοντες τὰς v. [3] ἐν. V. [4] desunt. V. [5] οἶκον. V.

God,

Jer. xv. 19. God, *If thou fetch out the Worthy and Precious from the Unworthy, thou shalt be as my Mouth.*

ρωσθήτε πρὸς ἀλλήλους, πανδαζοντες ὡς φρόνιμοι τὴν ἐκκλησίαν αὔξειν, καὶ τὰ νομιζόμενα ἄγειν διατρέχειν εἰς αὐτὴν, καὶ ἐξημερῶν, καὶ ἀποκαθιστᾶν. [1] ὃ τοῦτό [2] ἐστιν ὁ μέγιστος ἐξ ἐπαγγελίας μισθὸς παρὰ Θεοῦ [3]. Ἐὰν ἐξαγάγῃς ἐξ ἀναξίων [4] ἄξιον καὶ τίμιον, ὡς στόμα μου ἔσῃ.

LVII. But be thou, O Bishop, holy, unblameable, no Striker, not soon angry, not cruel; but a Builder-up, a Converter, apt to teach, forbearing of Evil, of a gentle Mind, meek, long suffering, ready to exhort, ready to comfort, as a Man of God.

Σὺ οὖν ὁ ἐπίσκοπος, [4] ἔσο ἅγιος, ἄμωμος, μὴ πλήκτης, μὴ ὀργίλος, μὴ ἀπαίδευτος, ἀλλ' οἰκοδόμος, ἐπιστροφεύς, [5] διδακτικὸς, ἀνεξίκακος, [6] ἠπόθυμος, πρᾶος, μακροθυμος, παρακλητικὸς, παρακλητικὸς ὡς Θεοῦ ἄνθρωπος.

## SECT. XXVIII.

WHEN thou calleſt an Aſſembly of the Church, as one that is the Commander of a great Ship, appoint the Aſſemblies to be made with all poſſible Skill, charging the Deacons, as Mariners, to prepare Places for the Brethren, as for Paſ-

Ὅταν οὖν συναθροίζῃς τὴν τοῦ Θεοῦ ἐκκλησίαν, ὡς ἂν κυβερνήτης νεὼς μεγάλης, μετ' ἐπιμελείας πάσης κέλευε ποιεῖσθαι τὰς συνόδους, παραγγέλλων τοῖς διακόνοις ὡς ναύταις, τοὺς τόπους ἑτοιμάσειν τοῖς ἀ-

[1] ἔστω γὰρ v. [2] τοῦ λέγοντος. v. [3] defunt. V. [4] deeſt. V. [5] al. διαπαντὸς. [6] deeſt. v.

δελφοῖς

ἀδελφοῖς, καθάπερ ὑπο-
βάταις, μετὰ πάσης ***
ἐπιμελείας καὶ σεμνότη-
τος. καὶ πρῶτον μὲν ὁ οἶκος
ἔστω ὑπήκοος, καθ' ἀ-
νατολὰς πεπαμμένος,
ἐξ ἑκατέρων τῶν μερῶν
τὰ [1] πατοφόρια" [2] ὡς
ἀμφιτολῶ, ὅστις ἔοικε
νηί. κἀκεῖθι ὁ μέσος ὁ
τοῦ ἐπισκόπου θρόνος·
πρὸς ἑκάτερα δὲ αὐτοῦ
καθεζέσθω τὸ πρεσβυ-
τέριον, καὶ οἱ διάκονοι
παρεστάθωσαν, δυσαλεῖς
[3] δὲ πλέον" εὐσήμους·
ἔοικασι γὰρ ναύταις καὶ
συνάρχοις. πρόνοια δὲ
τούτων εἰς τὸ ἕτερον μέ-
ρος οἱ λαϊκοὶ καθεζέσθωσαν μετὰ πάσης ἡ-
συχίας καὶ εὐταξίας· καὶ
αἱ γυναῖκες κεχωρισ-
μένως καὶ αὐτὰι καθεζέ-
σθωσαν, σιωπὴν ἄγουσαι.
μέσος δὲ ὁ ἀναγνώ-
στης ἐφ' ὑψηλοῦ τινος ἑ-
στὼς, ἀναγινωσκέτω τὰ
Μωσέως καὶ Ἰησοῦ ***
[4] Ναυὴ", τὰ τῶν κριτῶν
καὶ τῶν βασιλειῶν, τὰ

sengers, with all due Care and Decency. And first let the Building be long, with its Head to the East, with its Vestries on both Sides at the East End, and so 'twill be like a Ship. In the Middle let the Bishop's Throne be plac'd; and on each Side of him let the Presbytery sit down; and let the Deacons stand near at hand, in close and small girt Garments; for they are like the Mariners and Managers of the Ship: With regard to these, let the Laity sit on the other Side, with all Quietness and good Order. And let the Women sit by themselves, they also keeping Silence. In the middle, let the Reader stand upon some high Place; let him read the Books of *Moses*, of *Joshua* the Son of *Nun*, of the *Judges*, and of the *Kings*, and of the *Chronicles*, and those written after the Return from the Captivity; and besides these, the Books of *Job* and of *Solomon*, and of the Sixteen Pro-

*** Pag. 261.

*** Pag. 262.

[1] ἔχων. V. [2] δὲ. V. [3] μετὰ σιωπῆς. v. [4] Ναυί. Edit. Turrian.

phets:

phets. But when there has been two Lessons severally read, let some other Person sing the Hymns of *David*, and let the People join at the Conclusions of the Verses. Afterwards let our *Acts* be read, and the Epistles of *Paul*, our Fellow-worker, which he sent to the Churches under the Conduct of the Holy Spirit; and afterwards let a Deacon or a Presbyter read the *Gospels*, both those which I *Matthew* and *John* have deliver'd to you, and those which the Fellow workers of *Paul* received and left to you, *Luke* and *Mark*. And while the *Gospel* is read, let all the Presbyters and Deacons, and all the People stand up in great Silence; for it is written, *Be silent and hear*, O Israel. And again, *But do thou stand there and hear*. In the next Place, let the Presbyters, one by one, not all together, exhort the People, and the Bishop in the last place, as being the Commander. Let the Porters stand at the Entries

Deut. xxvii. 9.

v. 31.

*** Pag. 263.

τῶν προφητειῶν καὶ τὰ τῆς ἐπῳδῆς μετὰ τούτους τὰ τοῦ Ἰωὴλ καὶ τοῦ Σολομῶντος, καὶ τὰ τῶν ἐκκαίδεκα προφητῶν. μετὰ δὲ τὸ γενομένων ἀναγνωσμάτων, ἐπειδή τις τῶν τοῦ Δαβὶδ ψαλλέτω ὕμνους, καὶ ὁ λαὸς τὰ ἀκροστίχια ὑπο-ψαλλέτω. μετὰ τοῦτο αἱ πράξεις αἱ ἡμέτεραι ἀναγινωσκέσθωσαν καὶ ἐπιστολαὶ Παύλου τοῦ συνεργοῦ ἡμῶν, ἃς ἐπέστειλε τοῖς ἐκκλησίαις καθ' ὑφήγησιν[1] τοῦ ἁγίου πνεύματος· καὶ μετὰ ταῦτα εὐαγγέλιον· ἢ πρεσβύτερος ἀναγινωσκέτω τὰ εὐαγγέλια ἃ ἐγὼ Ματθαῖος, καὶ Ἰωάννης παρεδώκαμεν ὑμῖν, καὶ ἃ οἱ συνεργοὶ Παύλου παρεληφότες κατέλειψαν ὑμῖν Λουκᾶς καὶ Μάρκος. *** καὶ ὅταν ἀναγινωσκόμενον ᾖ τὸ εὐαγγέλιον, πάντες οἱ πρεσβύτεροι, καὶ οἱ διάκονοι, καὶ πᾶς ὁ λαὸς σιγάτωσαν μετὰ πολλῆς ἡσυχίας· γέγραπται γὰρ·

[1] ὑφήγησιν. Edit. Turrian.

Σιώπα,

Σιώπα, & ἄκυε Ἰσραήλ. Καὶ πάλιν· Σὺ ὧδε στῆθι, & ἀκέσῃ. Καὶ ἑξῆς τοῖς καλαίταις τοῖς οἱ πρεσβύτεροι τοῦ λαοῦ. ὁ καθεὶς αὐτῶν, ἀλλὰ μὴ [1] ἀπόντες· & πελοῦται τοῦ πάντων ὁ ἐπίσκοπος, ὃς ἔοικε κυβερνήτῃ. σκέπτεσθε οὖν οἱ μὲν πυλωροὶ εἰς τὰς εἰσόδους τοῦ ἀνδρῶν φυλάσσοντες αὐτὰς, αἱ δὲ διάκονοι εἰς τὰς τοῦ γυναικῶν, δίκην ναυτολόγων. & γὰρ ἐν τῇ σκηνῇ & μάρτυρίᾳ ὁ αὐτὸς προκολέτης [2] λόγος. & "τόπος, [3] & ἐν τῷ ναῷ & Θεοῦ". εἰ δέ τις δύρεθῇ τοῦ τόπου καθεζόμενος, ὑπὸ πλησιάσθω ὑπὸ & διακόνου, ὡς [3] πορφύρας", & εἰς τὸ καθῆκον τοῦ αὐτῷ τόπον μεταγέσθω. ἐ μόνον γὰρ νηΐ, ἀλλὰ & μάνδρῃ ὁμοίωται ἡ ἐκκλησία. ὡς γὰρ οἱ ποιμένες ἕκαστον τοῦ ἀλόγων, αἰγῶν, φημὶ, & προβά-

of the Men, and observe them. Let the Deaconesses also stand at those of the Women, like Ship-men. For the same Description and Pattern was both in the Tabernacle of the Testimony, and in the Temple of God. But if any one be found sitting out of his Place, let him be rebuk'd by the Deacon, as a Manager of the Fore-Ship, and be remov'd into the Place proper for him: For the Church is not only like a Ship, but also like a Sheepfold: For as the Shepherds place all the Bruit Creatures distinctly, I mean Goats and Sheep, according to their Kind and Age; and still every one runs together, like to his like; so is it to be in the Church. Let the young Persons sit by themselves, if there be a Place for them; if not, let them stand upright. But those that are already stricken in Years, let them sit in Order. For the Children which stand, Deut. xxiii 1, &c.

[1] ἅμα. V. [2] desunt. V. [3] desunt. V. [4] πρώρεως τόπον ἐπέχοντος. V.

lor

let their Fathers and Mothers take them to them. Let the younger Women also sit by themselves, if there be a Place for them; but if there be not, let them stand behind the Women. Let those Women which are married, and have Children, be plac'd by themselves: But let the Virgins, and the Widows, and the elder Women, stand or sit before all the rest; and let the Deacon be the Disposer of the Places, that every one of those that comes in may go to his proper Place, and may not sit at the Entrance. In like manner, let the Deacon oversee the People, that no body may whisper, nor slumber, nor laugh, nor nod: For all ought in the Church to stand wisely, and soberly, and attentively, having their Attention fix'd upon the Word of the Lord. After this, let all rise up with one Consent, and looking towards the East, after the Catechumens and

*,* Pag. 264.

τῶν, καὶ Συγήνειαν ἢ ἡλικίαν ἴσωσι, ἕκαστον αὐτῶν θρόνιον, ᾧ ὁμοίως συνηρέχῃ· οὕτω δὲ ἐν τῇ ἐκκλησίᾳ, οἱ μὲν νεώτεροι ἰδίᾳ καθεζέσθωσαν, ἐὰν ᾖ τόπος, εἰ δὲ μή, στήκετωσαν ὀρθοὶ οἱ δὲ τῇ ἡλικίᾳ ἤδη προβεβηκότες, καθεζέσθωσαν ἐν τάξει· τὰ δὲ παιδία ἐκεῖνα προσλαμβανέσθωσαν αὐτῶν οἱ πατέρες, καὶ μητέρες· αἱ δὲ νεώτεραι πάλιν ἰδίᾳ, *,* ἐὰν ᾖ τόπος, εἰ δὲ μήγε, ὅπισθεν τῶν γυναικῶν ἱστάσθωσαν· αἱ δὲ ἤδη γεγαμηκυῖαι, καὶ [1] τεκναρχοῦσαι, ἰδίᾳ ἱστάσθωσαν ὡσαύτως κεκοσμημέναι δὲ καὶ αἰδήμονες, καὶ πρεσβύτιδες, πρῶται πασῶν στηκέτωσαν ἢ καθεζέσθωσαν. ἔξω δὲ τῶν ζώντων προσηνοῶν ὁ διάκονος, ἵνα ἕκαστος τῶν εἰσερχομένων εἰς τὸ ἴδιον τόπον ὁρμᾷ, καὶ μὴ [2] ἐντρέπων καθεζόμενος ὁμοίως ὁ διάκονος

[1] τὰ τέκνα ἔχουσαι. al. v. [2] προσπίπτων. v.

ὄπισθε.

ἐπισκοπείτω τὸν λαὸν, ὅπως μήτις ψιθυρίσῃ, ἢ νυσάξῃ, ἢ γελάσῃ, ἢ νεύσῃ. χρὴ γὰρ ὃν ἐκκλησίᾳ ὑπομιμνήσκεσθαι, καὶ νηφαλέως, καὶ ἐγρηγορότως ἔχειν, ὑκπεταμμένῳ ἔχοντα τὰ ἀκολουθοῦντα τῷ ἱερεῖ λόγον. καὶ μετὰ τοῦτο συμφώνως ἅπαντες ἐξομασάντες, καὶ ἐπ' ἀναπολὰς καταβαίνοντες, μετὰ τῶν κατηχουμένων καὶ τῶν μετανοούντων ἔξοδον, προσευξάσθωσαν τῷ Θεῷ, τῷ ὑπερεθνηότι ὑπὲρ τὰ ἔθνη τὸ ἔθνος καὶ ἀναπολὰς, ὑπομιμνησκόμενοι καὶ τῆς ἀρχαίας νομῆς καὶ ἀναπολὰς παραδόσεως, ὅτε ὁ πρὸ τοῦ ἀνθρώπους ἀθετήσας τὸν ἀντολὴν, ὄφεως συμβολίᾳ πειθεὶς, ἀπεβλήθη. οἱ δὲ διάκονοι μετὰ τὴν προσευχὴν, οἱ μὲν τὴν προσφορᾶς τοῦ δώρου ἐπισκοπείτωσαν, ὑπηρετούμενοι τῷ τοῦ κυρίου σώματι μετὰ

Penitents are gone out, pray to God Eaſtward, *who aſcended up to the Heaven of Heavens to the Eaſt.* Remembring alſo the ancient Situation of Paradiſe in the Eaſt, from whence the firſt Man, when he had yielded to the Perſwaſion of the Serpent, and diſobey'd the Command of God, was expell'd. As to the Deacons, after the Prayer is over, let ſome of them attend upon the Oblation of the Euchariſt, miniſtring to the Lord's Body. Let others of them watch the Multitude, and keep them ſilent. But let that Deacon, who is at the High-Prieſt's Hand, ſay to the People, *Let no one have any Quarrel againſt another: Let no one come in Hypocriſie.* Then let the Men give the Men, and the Women give the Women the Lord's Kiſs. But let no one do it with Deceit, as *Judas* betray'd the Lord with a Kiſs After this, let the Deacon pray for the Pſal. lvii. 34.

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[1] ἐπιβλέψαντες v.

whole Church, for the whole World, and the several Parts of it, and the Fruits of it: for the Priests and the Rulers, for the High-Priest and the King, and the Peace of the Universe. After this, let the High-Priest pray for Peace upon the People, and bless them in these Words, *The Lord bless thee, and keep thee; the Lord make his Face to shine upon thee, and give thee Peace.* Let the Bishop pray for the People, and say, *Save thy People, O Lord, and bless thine Inheritance, which thou hast obtain'd with the precious Blood of thy Christ, and hast called a Royal Priesthood, and an holy Nation.* After this let the Sacrifice follow, the People standing, and praying silently; and when the Oblation has been made, let every Rank by it self partake of the Lord's Body, and precious Blood, in order, and approach with Reverence and holy Fear, as to the Body of their King. Let the Women approach

*** Pag. 265.

Numb. vi. 24.

Psal. xxvii. 8. Act. xx. 28 1 Pet. i. 19 ii. 9.

φόβῳ, οἱ δὲ τὰς ὀχλικὰς διασκοπείτωσαν, καὶ ἡσυχίαν αὐτοῖς ἐμποιείτωσθαι. λεγέτω δὲ ὁ πρεσβύτερος τῷ [1] ἀρχιερεῖ· διάκονος τῷ λαῷ, μή τις κατὰ κενὸς· μή τις ἐν ὑποκρίσει. εἶτα καὶ ἀσπαζέσθωσαν ἀλλήλους οἱ ἄνδρες, καὶ ἀλλήλας αἱ γυναῖκες, *** ὃ ἐν κυρίῳ φίλημα· ἀλλὰ μή τις δολίως, ὡς Ἰούδας τὸ κύριον φίλημα ἐπέδωκε. καὶ μετὰ τοῦτο προσδυχέσθω ὁ διάκονος ὑπὲρ τῆς ἐκκλησίας ἁπάσης, καὶ πρώτους τοὺς κόσμους, καὶ τῶν ἐν ἀμπὶ μερῶν, καὶ ἐκφορείων· ὑπὲρ τῶν ἱερέων, καὶ τῶν ἀρχόντων· ὑπὲρ δὲ ἀρχιερέως, καὶ τοῦ βασιλέως, καὶ τῆς καθόλου εἰρήνης. καὶ μετὰ τοῦτο ὁ ἀρχιερεὺς ἐπευχέσθω τῷ λαῷ εἰρήνην, εὐλογείτω τοῦτον· ὡς καὶ Μωσῆς ἐνετείλατο ἱερεῦσιν εὐλογεῖν τὸν λαὸν τούτοις τοῖς ῥήμασιν· Εὐλογήσαι σε κύριος, καὶ

[1] ἱερεῖ V.

φυλά-

φυλάξαι σε· ὄπιφάναι κύριος ὃ πρόσωπον αὐτῦ ἐπὶ σε, [1] καὶ δῴη σοι εἰρήνην. Εἰσδυχέσθω ἓν ὁ ἐπίσκοπος, καὶ λεγέτω· Σῶσον τὸν λαόν σου, [2] κύριε· καὶ εὐλόγησον τὴν κληρονομίαν σου· ἵνα ἐκτήσω, καὶ ἐποίησω τῷ τιμίῳ αἵματι τῦ Χριστῦ σου, καὶ ἐκάλεσας βασιλειον ἱεράτευμα. καὶ ἔθνος ἅγιον· Μετὰ ταῦτα γινέσθω ἡ θυσία· ἐσῶτος πρωτὸς τῦ λαῦ, καὶ προσευχέσθω ἡσύχως καὶ ὅταν [3] ἀνενεχθῇ, μεταλαμβάνετω ἑκάστη τάξις καθ' ἑαυτὴν τῦ κυριακῦ σώματος καὶ τῦ τιμίου αἵματος, [4] ἐν τάξει· μὴ αἰδῶς καὶ εὐλαβείας, ὡς βασιλέως προσερχόμενοι σώματι· καὶ αἱ γυναῖκες κατακεκαλυμμέναι τὴν κεφαλὴν, ὡς ἁρμόζει γυναικῶν τάξει, προσερχέσθωσαν. φυλατέσθωσαν δὲ αἱ θύραι, μήτις ἄπιστος εἰσέλθοι, ἢ ἀμύητος.

with their Heads covered, as is becoming the Order of Women: But let the Door be watched, lest any Unbeliever, or one not yet initiated, come in.

*** Εἰ δέ τις ἀπὸ παροικίας ἀδελφὸς ἢ ἀδελφὴ ἐπέλθῃ, σύστασιν ἐπικομίζόμενοι, ἀφάκτους ἐπικρινέτω τὰ κατ' αὐτὸς, ἀκριβῶν εἰ πιστοὶ, εἰ ἐκκλησιαστικοὶ, εἰ μὴ ἀπὸ αἱρέσεως εἰσὶ μεμολυσμένοι· καὶ πάλιν εἰ ὑπομένει, ἢ γήμας· καὶ ἕτω γνὺς τὰ κατ' αὐτὸς, ὡς εἰσὶν ἀληθῶς πιστοὶ καὶ ὁμογνώ-

If any Brother, Man or Woman, come in from another Parish, bringing Recommendatory Letters, let the Deacon be the Judge of that Affair, enquiring whether they be of the Faithful, and of the Church? Whether they be not defiled by Hereſie? And beſides, Whether the Party be a marry'd Woman, or a Widow? And when he is ſatisfied in theſe Queſti- VIII. ** Pag. 266.

[1] καὶ ἐλεῆσαί σε, ἐπᾶραι κύριος τὸ πρόσωπον αὐτῦ ἐπὶ σε. V.v. [2] deeſt. V. [3] ἀνέλθῃ. V. [4] deſunt. V.

ons, that they are really of the Faithful, and of the same Sentiments in the things of the Lord, let him conduct every one to the Place proper for him: And if a Presbyter comes from another Parish, let him be receiv'd to Communion by the Presbyters; if a Deacon, by the Deacons; if a Bishop, let him sit with the Bishop, and be allow'd the same Honour with himself; and thou, O Bishop, shalt desire him to speak to the People Words of Instruction: For the Exhortation and Admonition of Strangers is very acceptable, and exceeding profitable. For, as the Scripture says, *No Prophet is accepted in his own Country.* Thou shalt also permit him to offer the Eucharist: But if out of Reverence to thee, and as a wise Man, to preserve the Honour belonging to thee, he will not offer, at least thou shalt compel him to give the Bless[i]ng to the Peo-

Luk. iv. 24
Joh. iv. 44

μονες ὂν τοῖς κυριακοῖς, ἀπαγέτω ἕκαστον εἰς τὸ προσήκοντα αὐτῷ τόπον· ἐὰν δὲ πρεσβύτερος ἀπὸ παροικίας ἐπέλθοι, προσδεχέσθω ὑπὸ τῶν πρεσβυτέρων [1] κοινωνικὸς· ἐὰν δὲ διάκονος, ὑπὸ τῶν διακόνων· ἐὰν δὲ ἐπίσκοπος, σὺν τῷ ἐπισκόπῳ καθεζέσθω, καὶ τὴν αὐτῆς ἀξιώματος ὑπὸ αὐτοῦ τιμῆς· καὶ ἐρωτάσεις αὐτὸν, ὦ ἐπίσκοπε, προσλαλῆσαι τῷ λαῷ λόγους διδακτικούς· καὶ γὰρ τῶν ξένων παράκλησις καὶ νουθεσία [2] δι' παράδεκτος καὶ ὠφελιμωτάτη σφόδρα. Οὐδεὶς γὰρ προφήτης, φησὶν, δεκτὸς ἐν τῇ ἰδίᾳ πατρίδι. Ἐπιτρέψεις δ' αὐτῷ καὶ τὴν εὐχαριστίαν ἀνοῖσαι· ἐὰν δὲ διὰ εὐλάβειαν, ὡς σοφὸς, τὴν τιμὴν σοι τηρῶν μὴ θελήσῃ ἀνενέγκαι, καὶ εἰς τὸν λαὸν εὐλογίαν αὐτὸν ποιήσασθαι καταναγκάσῃς. ἐὰν δὲ ἐν τῷ κα-

[1] al. κοινωνικῆς. v. [2] deest, V.

θέζεσθαι

δέξεως, ἕτερός τις ἐπέλθοι δοκήμων ⁊ ἔνδοξος ἐν τῷ βίῳ, ἢ ξένος, *** ἢ ἐγχώριος· σὺ ὁ ἐπίσκοπος ὁ προσλαλῶν τὸ περὶ Θεοῦ λόγον, ἢ ὁ ἀκούων τοῦ ψάλλοντος, ἢ ὁ ἀναγινώσκοντος, μὴ προσωπολημπτῶν καταλίπῃς τὴν διακονίαν τοῦ λόγου, ἵνα διατάξῃ αὐτῷ περιοδείαν, ἀλλὰ μήτε ἡσυχίας, μὴ διακόπτων σου τὸν λόγον, ἢ τὴν ἀκολουθίαν· οἱ ὅσιοι ἀδελφοὶ δεχέσθωσαν αὐτὸν διὰ τῶν διακόνων· εἰ δὲ τόπος σοι ἔστιν, ὁ διάκονος τὸν μᾶλλον νεώτερον ἐγκαθίσας, μὴ λόγῳ, ἀλλὰ μὴ μετ' ὀργῆς, ἐκεῖνον καθισάτω· δίκαιον δὲ τοῦτο καὶ ἀφ' ἑαυτοῦ τὸν φιλάδελφον ποιῆσαι· εἰ δὲ μή, ἐγκαθίσας αὐτὸν ἀναγκαστῶς, ὀπίσω πάντων στῆσον, ἵνα παιδευθῶσι καὶ οἱ λοιποὶ ἀνίστασθαι χωρεῖν τοῖς ἐν-

ple. But if after the Congregation is ſat down, any other Perſon comes upon you of good Faſhion and Character in the World, whether he be a Stranger, or one of your own Country; neither do thou, O Biſhop, if thou art ſpeaking the Word of God, or hearing him that ſings, or reads, accept Perſons ſo far as to leave the Miniſtry of the Word, that thou mayſt appoint an upper Place for him; but continue quiet, not interrupting thy Diſcourſe, nor thy Attention; but let the Brethren receive him by the Deacons; and if there be not a Place, let the Deacon by ſpeaking, but not in Anger, raiſe the Junior, and place the Stranger there. And 'tis but reaſonable that one that loves the Brethren ſhould do ſo of his own Accord: But if he refuſe, let him raiſe him up by Force, and ſet him behind all; that the reſt may be taught to give place to thoſe that are

*,* Pag. 267.

¹ ἀδελφὸν αὐτοῦ V.

more honourable: Nay, if a poor Man, or one of a mean Family, or a Stranger comes upon you, whether he be old or young and there be no Place the Deacon shall find a Place for even these, and that with all his Heart That instead of accepting Persons before Men, his Ministration towards God may be well-pleasing. The very same thing let the Deaconess do to those Women, whether poor or rich, that come unto them.

λειτουργεῖς. εἰ ὁ πλησίος, ἢ ἀγνώς, ἢ ξένος ἐπέλθοι, πρεσβύτης ἢ νέος τῇ ἡλικίᾳ. καὶ ὅπου ἐχ' ὑπαρχὴ, καὶ τούτοις τόπον ποιησεῖ ἐξ ὅλης τῆς καρδίας αὐτῶ ὁ διάκονος· ἵνα μὴ πρὸς δόξαν αὐτῶ γένηται ἡ προσωπόληψις, ἀλλὰ πρὸς Θεὸν ἡ διακονία εὐάρεστος. [1] Τὸ δ' αὐτὸ" ποιείτω καὶ ἡ διάκονος, ταῖς ἐπερχομέναις γυναιξὶ πλουσίαις ἤτοι πτωχαῖς ἢ πλουσίας.

## Sect. XXIX.

LIX. WHEN thou instructest the People, O Bishop, command and exhort them to come constantly to Church Morning and Evening every Day, and by no means to forsake it on any Account, but to assemble together continually; neither to diminish the Church by withdrawing themselves, and causing the Body of Christ to be with-

Διδάσκων ὦ, ὦ ἐπίσκοπε, κέλευε καὶ παραίνει τῷ λαῷ, εἰς τὴν ἐκκλησίαν ἐνδελεχίζειν ὄρθρου καὶ ἑσπέρας ἑκάστης ἡμέρας, καὶ μὴ ἀπολείπεσθαι δι' οὐδένος, ἀλλὰ συνέρχεσθαι διηνεκῶς. καὶ μήτε τὴν ἐκκλησίαν κολοβὸν ἑαυτὸν ὑφαιροῦντα, καὶ τῷ μέλος ποιεῖν τὸ σῶμα

[1] τῷ δ' αὐτῷ Edit. Turrian.

τῦ Χριστῦ. ὁ γὰρ μόνον περὶ ἱερέων ἐῤῥέθη. ἀλλὰ καὶ ἕκαστον περὶ λαϊκῶν περὶ ἑαυτῦ ἀκουέτω, λογιζόμενον ὅτι εἴρηται ὑπὸ τῦ κυρίυ· [1]Ὁ μὴ ὢν μετ' ἐμῦ, κατ' ἐμῦ ἐστι, καὶ ὁ μὴ συνάγων μετ' ἐμῦ, σκορπίζει. Μὴ οὖν ἑαυτοὺς μέλη ὄντας τῦ Χριστῦ σκορπίζετε, μὴ συναθροιζόμενοι. Χριστὸν κεφαλὴν [2]ἔχοντες, καὶ τὴν ἐπαγγελίαν αὐτῦ συνόντα & [3]κοινωνοῦντα ἡμῖν· μὴ ἀμελεῖτε ἑαυτῶν, μηδὲ ἀποστερεῖτε τὸν Σωτῆρα τῶν οἰκείων μελῶν, μηδὲ διαιρεῖτε τὸ Σῶμα αὐτῦ, μηδὲ σκορπίζετε τὰ μέλη αὐτῦ, μηδὲ προκείνετε τῦ θείυ λόγυ τὰς βιωτικὰς χρείας· ἀλλ' ἑκάστης ἡμέρας συναθροίζεσθε ὄρθρυ & ἑσπέρας, ψάλλοντες & τεσσαρακονθήμερον ἐν *** τοῖς νυκτικοῖς· ὄρθρυ μὲν λέγοντες ψαλμὸν τὸν

out its Member. For 'tis not only ſpoken concerning the Prieſts, but let every one of the Laity hearken to it, as concerning himſelf; conſidering that it is ſaid by the Lord, *He that is not with me is againſt me, and he that gathereth not with me ſcattereth abroad.* Do not you therefore ſcatter your ſelves abroad, who are the Members of Chriſt, by not aſſembling together ſince you have Chriſt your Head, according to his Promiſe, *preſent*, and communicating to you: be not careleſs of your ſelves, neither deprive your Saviour of his own Members, neither divide his Body, nor diſperſe his Members, neither prefer the Occaſions of this Life to the Word of God; but aſſemble your ſelves together every Day Morning and Evening, ſinging Pſalms, and praying in the Lord's Houſe, in the Morning ſaying the Sixty ſecond *Pſalm*, and in the Evening the Hundred and fortieth; but

Matt. xii. 30.

xxviii. 20.

*** Pag. 268.

[1] ἔστ. V. [2] ἔχομεν. V. [3] συνοικοῦντα ὑμῖν. V.

principally on the Sabbath-Day, and on the Day of our Lord's Resurrection, which is the Lord's Day, meet more diligently, sending Praise to God that made the Universe by Jesus, and sent him to us, and condescended to let him suffer, and raised him from the Dead. Otherwise what Apology will he make to God, who does not assemble on that Day to hear the saving Word concerning the Resurrection? On which we pray thrice, standing, in Memory of him who arose in three Days, in which is perform'd the Reading of the Prophets, the Preaching of the Gospel, the Oblation of the Sacrifice, the Gift of the holy Food.

ξϛ', ἐσπέρας ὃ τ ρμ', μάλιστα ὃ ἐν τῇ ἡμέρᾳ τοῦ Ϛαϐϐάτου, ϗ ἐν τῇ τοῦ κυρίου ἀναστασίμῳ, τῇ κυριακῇ, πανδαισιοτέρως ἀπαντᾶτε, αἶνον ἀναπέμποντες τῷ Θεῷ τῷ ποιήσαντι τὰ ὅλα διὰ Ἰησοῦ, ϗ αὐτὸν [1] εἰς ἡμᾶς [2] ἐξαποστείλαντι, ϗ συγχωρήσαντι παθεῖν, ϗ ἐκ νεκρῶν ἀναστήσαντι. ἐπεὶ τί ἀπολογήσεται τῷ Θεῷ ὁ μὴ συνερχόμενος ἐν τῇδε τῇ ἡμέρᾳ ἀκοῦσαι τοῦ σωτηρίου περὶ τῆς ἀναστάσεως λόγου; ἐν ᾗ ϗ τρὶς δύο ἑστῶτες ὑπὲρ πλεῖόνων, μνήμης χάριν τοῦ διὰ τριῶν ἀναστάντος ἡμερῶν· εἶτα ἡ τῶν προφητῶν ἀνάγνωσις, ϗ εὐαγγελίου κήρυξις, ϗ θυσίας ἀναφορά, ϗ τροφῆς ἱερᾶς δωρεά.

K. And how can he be other than an Adversary to God, who takes Pains about temporary Things Night and Day, but takes no care of things

Πῶς ὃ ὁ πολέμιος Θεοῦ ὁ περὶ τὰ πρόσκαιρα μὴ νύκτωρ ϗ [2] μεθ' ἡμέραν σπουδάζων, τῶν δὲ αἰωνίων ἀμελῶν; ϗ

[1] desunt. V. [2] deest, V.

λειτουργίας

λειτρῶν μὴ ⸂τὸ πρόσκαι-
ρον ζοφῆς, ἐκάστης [1] μετα-
ποιούμενον, τῶν ὃ ἀεὶ
διαμένων οὐκ ἐπιμε-
λούμενος; πῶς δ' ἐχὶ
καὶ νῦν ἐρεῖ τῷ πιστῷ ὁ
κύριος· ἐδικαιώθη τὰ
ἔθνη ὑπὲρ [2] ὑμᾶς". ὥ-
σπερ καὶ τὴν Ἱερουσαλὴμ
ὀνειδίζων ἔλεγεν· Ἐδι-
καιώθη Σόδομα ἐν σοί.
Εἰ γὰρ τὰ ἔθνη ἐξ ὕπνου
αὐτῶν καθ' ἡμέραν
ἀνιστάμενα, πρὸ τοῦ
τὰ εἴδωλα, πρὸ λει-
τουργίαν αὐτοῖς, ⸂καὶ πρὸ
πάντος ἔργου ⸂καὶ πάσης
πράξεως πρῶτον αὐ-
τοῖς προσεύχονται, ⸂καὶ
ἐν ταῖς ἑορταῖς, καὶ ἐν
ταῖς πανηγύρεσιν αὐ-
τῶν οὐκ [3] ἀφυστεροῦσιν",
ἀλλὰ σχολάζουσιν, οὐχ'
οἱ [4] τοπικοὶ μόνον, ἀλ-
λὰ καὶ οἱ πόρρωθεν οἰ-
κοῦντες· ⸂καὶ ἐν τοῖς θεά-
τροις αὐτῶν ὡς ἐν συνα-
γωγῇ πάντες ⸂συνέρ-
χονται· ** ὁμοίως ⸂καὶ
οἱ μάτην λεγόμενοι Ἰου-
δαῖοι, καθ' ἑξ ἡμέρας

Eternal? Who takes care of Washings and Temporary Food every Day, but does not take care of those that endure for ever. How can such an one even now avoid hearing that Word of the Lord? *The Gentiles are justified more than you*; as he says by way of Reproach to *Jerusalem, Sodom is justify'd rather than thou.* For if the Gentiles every Day, when they arise from Sleep, run to their Idols to worship them, and before all their Work and all their Labours, do first of all pray to them; and in their Feasts and in their Solemnities do not keep away, but attend upon them; and not only those upon the Place, but those living far distant do the same; and in their publick Shews all come together, as into a Synagogue In the same manner those which are vainly called *Jews*, when they have work'd Six Days, on the Seventh Day Rest, and come together Ezek. xvi. 52.

** Pag. 269.

[1] ἡμέρας V. [2] ἡμᾶς V. [3] ἀποστεροῦσιν. V. [4] ἐγγὺς V.

into

into their Synagogue, never leaving nor neglecting either Rest from Labour, or assembling together; while yet they are depriv'd of the Efficacy of the Word in their Unbelief; nay, and of the Force of that Name *Judah*, by which they call themselves; for *Judah* is interpreted *Confession*; but these do not confess to God, (having unjustly occasion'd the Suffering on the Cross,) so as to be sav'd on their Repentance. If therefore those who are not sa ed frequently assemble together for such Purposes as do not profit 'em, what Apology wilt thou make to the Lord God, who forsakest his Church? not imitating so much as the Heathen, but by such thy Absence growest slothful, or turnest Apostate, or actest Wickedness? To whom the Lord says by *Jeremiah*, *Ye have not kept my Ordinances*; *nay, ye have not walked according to the Ordinances of the Heathen, and you have in a*

Deesse videtur. Confer. Ezek. v. 7. xvi. 47.

ἀργοῦντες, τῇ ἑβδόμῃ ἡμέρᾳ σωίασιν εἰς τ Συναγωγὴν αὐτῶν, ἐδέποτε πρφίοντες ἢ πρφμελῶντες, ἔτε τ ἀργίας αὐτῶν, ἔτε τ Συναγωγῆς αὐτῶν· οἱ τ δυνάμεως τ λόγυ ἐν τῇ ἀπιςίᾳ αὐτῶν κενωθέντες, περσέτι δὴ ἡ [1] ἔ ὀνόμα Θ. ἑαυτὲς καλοῦσιν Ἰέδα. Ἰέδας γὰ ἐξομολόγησις ἑρμηνεύεται· ἔτοι ὃ σὺν εἰσὶν ἐξομολογέμενοι Θεῷ, ἅ [2] πάθημα τ Χριςᾶ πρφανόμως πεποιηκότες, ἵνα [3] ἐ μεταγνόντες Σωθῶσιν. εἰ ἔν οἱ μὴ Σωζόμενοι, ἐν οἷς ὐκ ὠφελῆνται [4] πυκνάζυσι, Σὺ τί ἂν ἀπολογήσῃ κυρίῳ τῷ Θεῷ, ὁ τ ἐκκλησίας αὐτᾶ ἀπολειπόμενο; ἡ μηδὲ τὰ ἔθνη μιμέμενο, ἀλλὰ δὴ τ ἀπολείπεις ῥαδυμῶν, ἢ ἀπιςιῶν, ἢ κακηποιῶν; οἷς λέγ ὁ κύρι Θ. Δι· τ Ἱερεμίᾳ· Τὰ δικαιώμα-

[1] ἐξ. V. [2] πάθ Θ. V. [3] μὴ. V. [4] Συνεχῶς ἀπαλῶσιν. V.

τᾳ

τὰ μὲν σὺν ἐφυλάξατε, ἀλλ' οὐδὲ κ᾽ τὰ δικαιώματα τῆς ἐθνῶν ἐπορεύθητε, πῶς ὀλίγον ⁊ ὑπερβάλλετε αὐτούς. Καὶ πάλιν· Ἐδικαίωσε τὴν ψυχὴν αὐτοῦ Ἰσραὴλ ἀπὸ [1] τ᾽ ἀσωνθέτου Ἰούδα. Καὶ ἔξῆς· Εἰ ἀλλάξονται ἔθνη θεοὺς αὐτῶν, ⁊ ἔστι σὺν εἰσὶ θεοί· [2] διότι᾽ διέλθετε [3] εἰς᾽ νέσους Χελείμ, ⁊ ἴδετε, κὴ εἰς Κηδὰρ ἀποστείλατε, κὴ [4] νοήσατε σφόδρα᾽, εἰ γέγονε τοιαῦτα· ὅτι ἐκεῖνα μὴ ὐκ ἀμείψατο τὰ ἑαυτῶν νόμιμα· ὁ δὲ λαός μου, φησὶν, ἤλλαξατο τὴν δόξαν αὐτῦ, ἐξ ἧς σὺν ὠφεληθήσεται· [5] Πῶς᾽ ἂν ἀπολογήσεται ὃς ὀλιγωρήσας ἢ ἐκστὰς τ᾽ ἐκκλησίας ⁊ Θεῦ;

*a manner exceeded them.* And again, *Iſrael has juſtified his* Jer. iii. 11. *Soul more than treacherous Judah.* And afterwards, *Will* ii. 11. 10. *the Gentiles change their Gods which are not Gods? Wherefore paſs over to the Iſles of* Chittim, *and behold, and ſend to* Kedar, *and obſerve diligently whether ſuch things have been done. For thoſe Nations have not changed their Ordinances: But,* ſays he, *my People has changed its Glory for that which will not profit.* How therefore will any one make his Apology, who has deſpiſed or abſented himſelf from the Church of God?

Εἰ δέ τις τ᾽ ⁊ ἔργου ⁊ ἰδίου προφασιν ὀνοφέρων, ὀλιγωρεῖ, προφασιζόμενος προφάσεις ἐν ἁμαρτίαις· γινωσκέτω ὁ τοιοῦτος, ὡς αἱ τέχναι τῆς τῶν ἐπεργιά εἰσιν ἔργον· ἡ δὲ θεοσε-

But if any one alledge the Pretence of his own Work, and ſo is a Deſpiſer, *offering* Pſal civ. 4. *Pretences for his Sins,* let ſuch an one know that the Trades of the Faithful are Works by the By; but the Worſhip of God is their great Work. LXI.

[1] τῦ. V. [2] κὴ ἀλλαχῦ δὲ ἐπέρε. v. [3] deeſt. V. v. [4] μάθετε. v. [5] Τί v.

Follow

Follow therefore your Trades, as by the By, for your Maintenance, but make the Worship of God your main Business, as also our Lord said, John vi. 27 *Labour not for the Meat which perisheth, but for that which endureth unto everlasting Life.* v. 29. And again, *This is the Work of God, that ye believe on him whom he hath sent.* Endeavour therefore never to leave the Church of God: But if any one overlooks it, and goes either into a polluted Temple of the Heathens, or into a Synagogue of the *Jews*, or Hereticks, what Apology will such an one make in the Day of Judgment, who has forsaken the Oracles of the living God, and the living and quickening Oracles, such as are able to deliver from Eternal Punishment, and has gone into an House of Dæmons, or into a Synagogue of the Murderers of Christ, or the Congregation of the Wicked? Not hearkening unto him that says,

*** Pag. 270.

θεια. πὰς ἓν πήγας ὑμῶν ὡς ἐν πρέργῳ πιεῖτε, εἰς λατρείαν ὑμῶν· ἔργῳ ὃ τ θεοσέβειαν ἀσκεῖτε· ὡς κὴ ὁ κύριος ἔλεγε· Ἐργάζεσθε μὴ τ βρῶσιν τ ἀπολυμένην, ἀλλὰ τ μένουσαν εἰς ζωὴν αἰώνιον. Καὶ πάλιν· Τοῦτο δέ ἐστι τὸ ἔργον τ Θεοῦ, ἵνα πιστεύητε εἰς ὃν ἀπέστειλεν ἐκεῖνος. Σπουδάζετε ἓν μηδέποτε τ ἐκκλησίαν τ Θεοῦ καταλιπεῖν. εἰ δέ τις τοιοῦτος ὑπαντήσει, εἰς μαιὸν ὃ ἐθνῶν εἰσέλθοι, ἢ εἰς συναγωγὴν Ἰουδαίων, ἢ αἱρετικῶν, ὁ τοιοῦτος τί ἀπολογήσεται τῷ Θεῷ ἐν ἡμέρᾳ κρίσεως ; λόγια Θεοῦ ζῶντος καταλιπών, ζῶντα κὴ ζωοποιοῦντα κὴ *** δυνάμενα ῥύεσθαι κολάσεως αἰωνίου· κὴ πορευθεὶς εἰς οἶκον δαιμόνων, ἢ εἰς συναγωγὴν χριστοκτόνων, ἢ ἐκκλησίαν πονηρευομέ-

[1] desest. V.

νων·

νων; οὐκ ἀκήκοας δὲ εἰπόντος· Ἐμίσησα ἐκκλησίαν πονηρευομένων, καὶ μετὰ ἀσεβῶν οὐ μὴ εἰσέλθω· οὐκ ἐκάθισα μετὰ συνεδρίου ματαιότητος, καὶ μετὰ ἀσεβῶν οὐ μὴ καθίσω. Καὶ πάλιν· Μακάριος ἀνὴρ, ὃς οὐκ ἐπορεύθη ἐν βουλῇ ἀσεβῶν, καὶ ἐν ὁδῷ ἁμαρτωλῶν οὐκ ἔστη, καὶ ἐπὶ καθέδραν λοιμῶν οὐκ ἐκάθισεν. ἀλλ' ἢ ἐν τῷ νόμῳ κυρίου τὸ θέλημα αὐτοῦ, καὶ ἐν τῷ νόμῳ αὐτοῦ μελετήσει ἡμέρας καὶ νυκτός. Σὺ δὲ καταλιπὼν τὴν πιστῶν τὸ συναθροισμα, τοῦ Θεοῦ τὴν ἐκκλησίαν, τοὺς οἰκείους νόμους, ἐπιβλέπεις ἐπὶ τὰ ἀσήμαια τῆς λαοῦ, ἅμα ἡγεμὼν τῶν εἰδώλων βέβηλα ἀπεκάλεσε, καὶ χριστομιῶν τὰ ἐκεῖνων ἀπεχώρισε[1]· καὶ οὐ τοῦτο μόνον, ἀλλ' ἤδη καὶ πομπαῖς Ἑλληνικαῖς συνεχεῖς, καὶ ἐπὶ τὰ θεά-

*I have hated the Congregation of the Wicked, and I will not enter with the Ungodly. I have not sat with the Assembly of Vanity, neither will I sit with the Ungodly.* And again, *Blessed is the Man that hath not walked in the Counsel of Ungodly, nor stood in the way of Sinners, and hath not sat in the Seat of the Scornful: But his Delight is in the Law of the Lord, and in his Law will he meditate Day and Night.* But thou, forsaking the gathering together of the Faithful, the Church of God, and his Laws, hast respect to those *Dens of Thieves*, calling those things holy which he has called profane; and making such things unclean which he has sanctified. And not only only so, but thou already runnest after the Pomps of the Gentiles, and hastenest to their Theatres, being desirous to be reckoned one of those that enter into them, and to partake of unseemly, not to say

Psal. xxv. 5. 4.

i. 1.

[1] ἐχώρισε V.

abo-

abominable, Words; not hearkening to *Jeremiah*, who
Jer. xv. 17. says, *O Lord, I have not sat in their Assemblies, for they are Scorners; but I was afraid, because of thy Hand*; nor to *Job*, who speaks in like man-
Job xxxi 5. ner, *If I have gone at any time with the Scornful: For I shall be weigh'd in a just Ballance.* But why wilt thou be a Partaker of the Heathen Oracles, which are nothing but dead Men, declaring by the Inspiration of the Devil, deadly Things, and such as tend to subvert the Faith, and to draw those that attend to them to Polytheism? Do you therefore who attend to the Laws of God esteem those Laws more honourable than the Necessities of this Life, and pay a greater Respect to them, and run together to
Vid. Act. xx. 28. Col. i. 15. the Church of the Lord, *which he has purchased with the Blood of Christ, the Beloved, the First-born of every Creature.* For this Church is the Daughter of the Highest, which has

τεα ἐπείγῃ, ὃπῃ ὑμῆ-
σας εἰς τὴν εἰσπορδυο-
μένων ἐκεῖ λογισθῆναι,
καὶ μεταχεῖν ἀκερα-
μάτων ἀπρεπῶν, ἵνα
μὴ λέγωμεν μυσαρῶν·
μὴ ἀκήκοας δ' Ἱερεμίου
λέγοντος· Κύριε ἐκ
ἐκάθισα [1] ἐν συνε-
δρίῳ αὐτῶν παιζόν-
των, ἀλλ' ἐβλαβόμην
ἀπὸ προσώπου χειρός
σου· καὶ τῶ Ἰὼβ φάσκον-
τος· τὰ ὅμοια· Εἰ ὃ
ἐμὴ μετ' γελιαστῶν ἐπο-
ρεύθην ποτὲ, [2] ἐσάμην· γὰρ
ἐν ζυγῷ δικαίῳ. Τί
οὖν βέλῃ μεταχεῖν τῆς
Ἑλληνικῶν λογίων, ὄν-
των νεκρῶν ἀνθρώπων
ἐξ ὑπονοίας ἁμαρτόλου
ἀποφθεγγομένων [3] νεκρο-
πικὰ, καὶ πίστεως ἀνα-
πρεπικά, καὶ πρὸς πο-
λυτειαν ἀπάγοντα τοὺς
προσμίγνυντας αὐτοῖς;
ὑμεῖς δὲ ἐν σχολάζοντες
τοῖς τοῦ Θεοῦ νόμοις, καὶ
τῆς βιωτικῶν χρειῶν
τούτους ἡγεῖσθε τιμιωτέ-
ρους καὶ πλείονα τιμῶ-

[1] μετὰ συνεδρίου. V. v. [2] ἔσαμαι. V. v. [3] ἄπνα σύμπ. v.

νέμον-

νέμοντες αὐτοῖς, σωτηρίαν εἰς τὴν ἐκκλησίαν τοῦ κυρίου· ἣν προεποιήσατο τῷ αἵματι τοῦ Χριστοῦ, τοῦ ἠγαπημένου, τοῦ πρωτοτόκου πάσης κτίσεως. αὕτη γὰρ θυγάτηρ ἐστὶ τοῦ ὑψίστου, ἡ ὠδινήσασα ὑμᾶς ἁγίους διὰ τοῦ λόγου τῆς χάριτος, καὶ μορφώσασα ἐν ἡμῖν τὸν Χριστόν· ἐφ' ἑκάστῳ ἡμῶν ἐπιχαιρόμενοι, ἱερὰ μέλη ἐστὲ τοῦ ἐκλεκτοῦ, μὴ ἔχοντα αἰτίαν, ἢ ῥυτίδα, ἢ τι τοιοῦτον· ἀλλ' ὡς ἅγιοι καὶ ἄμωμοι ἐν πίστει τετελειωμένοι ἐστὲ ἐν αὐτῷ, καθ' εἰκόνα τοῦ κτίσαντος ὑμᾶς [1] Θεοῦ".

been in Travel of you by the Word of Grace, and has *form'd Christ in you*; of whom you are made Partakers, and thereby become his holy and chosen Members, *not having* Eph. v. 27. *Spot or Wrinkle, or any such thing; but as being holy and unspotted in the Faith, ye are compleat in him, after the Image of God that created you.*

Φυλάσσεσθε οὖν τοῦ μὴ συνολάζειν τοῖς ἀπολλυμένοις, ὅ ἐστι συναγωγῇ ἐθνῶν, εἰς ἀπάτην καὶ ἀπώλειαν. δεδημία γὰρ κοινωνία Θεῷ πρὸς Διάβολον. ὁ γὰρ συναθροιζόμενος μετὰ τοῦ Διαβόλου φρονούντων, εἷς ἐξ αὐτῶν λογισθήσεται, καὶ ὃ ἐκεῖνοι κληρονομήσει· φεύγετε δὴ καὶ τὰ ἀπρεπῆ τοῦ θεάματος· τὰ θέατρα φημι, καὶ τὰς Ἑλληνικὰς πομπάς, ἐ-

Take heed therefore not to join your selves in your Worship with those that perish, which is the Assembly of the Gentiles, to your Deceit and Destruction. For there is no Fellowship between God and the Devil: For he that assembles himself with those that favour the Things of the Devil, will be esteem'd one of them, and will inherit a Wo Avoid also indecent Spectacles, I mean the Theatres and the Pomps of the Heathens, their LXII.

[1] deest. V.

En-

Enchantments, Obſervations of Omens, South-ſayings, Purgations, Divinations, Obſervations of Birds, their Necromancies, and Invocations For it is written, *There is no Divination in* Jacob, *nor South-ſaying in* Iſrael. And again, *Divination is Iniquity.* And elſewhere, *Ye ſhall not be South-ſayers, and follow Obſervers of Omens, nor Diviners, nor Dealers with Familiar Spirits. Ye ſhall not preſerve alive Wizzards.* Wherefore *Jeremiah* exhorts, ſaying, *Walk ye not according to the Ways of the Heathen, and be not afraid of the Signs of Heaven.* So that 'tis the Duty of a Believer to avoid the Aſſemblies of the Ungodly, of the Heathen, and of the *Jews*, and of the reſt of the Hereticks, leſt by uniting our ſelves to 'em, we bring Snares upon our own Souls; that we may not by joining in their Feaſts, which are celebrated in Honour of Dæmons, be Partakers with them

Numb. xxiii. 23.

1 King. xv. 23. LXX.

Levit. xix. 26. Deut. xviii. 10.

Jer. x. 2.

** Pag. 271.

παοιδὰς, κληδόνας, μαγ-γανείας, καθαρισμοὺς, οἰω-νισμοὺς, ὀρνιθοσκοπίας, νεκυομαντείας, ὑποφω-νήτρις· ὅτι γέγραπται. Οὐ γάρ ἐστιν οἰωνισμὸς ἐν Ἰακὼβ, οὐδὲ μαντεία ἐν Ἰσραὴλ. Καὶ πάλιν· Οἰώνισμα ἁμαρτία ἐστί. Καὶ ἀλλαχοῦ· Οὐκ οἰω-νιεῖσθε, οὐ κληδόσι οὐ μαντείαις & ἐγγαστριμύ-θοις οὐκ ἐπακολουθήσετε, φαρμακοὺς δὲ οὐ διαστεί-λεσθε. Διὸ παραινεῖ & ὁ Ἱερεμίας, λέγων. Κατὰ τὰς ὁδοὺς τῶν ἐθνῶν μὴ πορεύεσθε· καὶ ** ἀπὸ τῶν σημείων τοῦ οὐρανοῦ μὴ φοβεῖσθε. [1] Διό-περ χρὴ τὸ πιστὸν φεύ-γειν τὰς συνόδους τῶν ἀσεβῶν Ἑλλήνων καὶ Ἰου-δαίων, & τῶν λοιπῶν αἱρετικῶν· ἵνα μὴ τῇ συνομιλίᾳ αὐτοῖς, [2] παγίδας λάβωμεν τῇ ἑαυτῶν ψυχαῖς· ὅπως μὴ συναναστρεφόμενοι τῇ ἑορταῖς αὐτῶν. πάν-τες ὅτι ἐκ τῶν δαι-

[1] ὥστε V. [2] κηλίδας. V.

μόνων

μένων ὑπερβήνται, κοινωνήσωμεν αὐτοῖς ⸗ τῆς ἀσεβείας. φυκταίας γὰρ αὐτῶν [1] καὶ αἱ πανηγύρεις, ⸗ τὰ ἐν αὐταῖς ὑπερβάλλοντα παίγνια. πιστὸν γὰρ ἐν πανηγύρει χρὴ περιβάλλειν, [2] πλεῖον τοῦ σωματίου περιαιρεῖν. ⸗ ψυχὴν περιποιήσασθαι, ⸗ ἑτεροίκνα ζυνωνήσασθαι τῶν πρὸς ζώσιν ἁρμοζόντων. ἀπέχεσθε ἐν πάσῃ τῶν εἰδώλων πομπῆς, φαρμακείας, περιπηγύρεως, συμποσίων, μονομαχίας, καὶ [3] πάσης [4] θείας δαιμονικῆς.

in their Impiety. You are also to avoid their publick Meetings, and those Sports, which are celebrated in them, For a Believer ought not to go to any of those publick Meetings, unless to purchase a Slave, and save a Soul; and at the same time to buy such other things as suit their Necessities. Abstain therefore from all Idolatrous Pomp and State, all their publick Meetings, Compotations, Duels, and all Shews belonging to Dæmons.

## Sect. XXX.

Οἱ δὲ νεώτεροι τῆς ἐκκλησίας, ἐν πάσαις ταῖς χρείαις ἀόκνως λειτουργεῖν σπουδάζετε· μετὰ πάσης σεμνότητος. Θεοῦ ἔργοις ὑμῶν σχολά-

LET the young Persons of the Church endeavour to minister diligently in all Necessaries; mind your Business with all becoming Seriousness, that so you may LXIII.

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[1] ἔσωθεν. v. [2] καὶ μὴ βέλτιόν τι περιαιρεῖσθαι τῶν τῷ σώματι ἀναγκαίων εἰς σπάσιν, ἢ. v. [3] ἄλλης, v. [4] σατανικῆς v.

always have sufficient to support your selves, and those that are needy, and not burden the Church of God: For we our selves, besides our Attention to the Word of the Gospel, do not neglect our inferior Employments: For some of us are Fishermen, some Tent-makers, some Husbandmen, that so we may never be idle. So says *Solemon* somewhere, *Go to the Ant, thou Sluggard, consider her Ways diligently, and become wiser than she. For she having neither Field, Overseer, nor Ruler, prepareth her Food in the Summer, and layeth up a great Store in the Harvest. Or else go the Bee, and learn how laborious she is, and her Work how valuable it is, whose Labours both Kings and mean Men make use of for their Health. She is desirable and glorious, though she be weak in Strength, yet by honouring Wisdom she is improv'd, &c. How long wilt thou lie on thy*

*,* Pag. 272.

Prov. vi. 6, &c. LXX.

ζετε, ὅπως ἐν παντὶ τῷ χρόνῳ ὑμῶν ἦτε ἐπαρκοῦν-τες καὶ ἑαυτοῖς καὶ τοῖς πε-νομένοις, πρὸς δὲ μὴ ὄπι-σθεν τοῦ Θεοῦ ἐκ-κλησίαν. καὶ γὰρ καὶ ἡμεῖς σχολάζοντες τῷ λόγῳ τοῦ εὐαγγελίου, ὅμως καὶ τῶν ἐπεργίων οὐκ ἀμελοῦμεν· οἱ μὲν γάρ εἰσιν ἐξ ἡμῶν ἁλιεῖς, **οἱ δὲ σκηνο-ποιοί, οἱ δὲ γῆς ἐργάται, πρὸς δὲ μηδέποτε ἡμᾶς ἀργοὺς εἶναι. λέγει δέπου καὶ ὁ Σολομών· Ἴθι πρὸς τὸν μύρμηκα, ὦ ὀκνηρέ, καὶ ζήλωσον ἰδὼν τὰς ὁ-δοὺς αὐτοῦ, καὶ γνοὺς ἐκείνου Σοφώτερον· ἐκείνῳ γὰρ γεωργίας μὴ ὑπαρχού-σης, οὐδὲ τὸν ἀναλίσκοντα ἔχων, οὐδὲ τινὸ δε-σπότου ὢν, ἑτοιμάζει θέρους τὴν ζοφερὸν πολ-λοῦ τε ἐν τῷ ἀμητῷ ποιεῖται τὴν [1] πρόθε-σιν· ἢ πορεύθητι πρὸς τὴν μέλισσαν, καὶ μάθε ὡς ἐργάτης ἐστὶ, πῶς τε ἐρ-γασίαν σεμνοῖ ὡς ἐμπο-

[1] παράταξιν. V.

ρεύεται

ρᾴεσται ἢς τὲς πόνες βα-
σιλεῖς ἢ ἰδιῶται πρὸς
ὑγείαν προσφέρονται;
πόθεινὴ δέ ἔξι ἢ [1]ἐπι-
δοξία. [2]ὥσπερ ἔνια τῇ
ῥώμῃ ἀδένης, [3] ἢ σο-
φίαν τιμήσασα πρεσβύ-
χδη. Καὶ ἔξῆς. Ἕως
πότε, ὀκνηρέ, κατακί-
σεις; πότε δ' ἐξ ὕπνε ἐ-
γερθήσῃ; ὀλίγον μὲν ὑπ-
νοις, ὀλίγον δ' κάθησαι,
μικρὸν δ' νυςάζεις, ὀ-
λίγον δ' ἀναπαλίζῃ
χερσὶ σῇσι· εἶτα παρα-
γίνεταί σοι ὥσπερ κα-
κὸς ὁδοιπόρος ἡ πενία,
ἢ ἡ ἔνδεια ὥσπερ ἀ-
ναλδὸς δρομεύς. ἐὰν δ'
ἄοκνος ἦς, ἥξει ὥσπερ
πηγὴ ὁ ἀμητός σε, &
ἡ ἔνδεια ὥσπερ κακὸς
δρόμος ἀπαυτομολήσει. Καὶ
πάλιν· Ὁ ἐργαζόμενος
τὴν ἑαυτῦ γῆν, πλησθή-
σεται ἄρτων. Καὶ ὃν
ἄλλοις φησίν· Ὁ ἀργὸς
ἀπέλαβε τὰς χεῖρας
ἑαυτῦ, & ἔφαγε τὰς
σάρκας αὐτῦ. Καὶ ἐ-

*Bed, O Sluggard? When wilt thou awake out of thy Sleep? Thou sleepeſt a while, thou lieſt down a while, thou ſlumbereſt a while, thou foldeſt thy Hands on thy Breaſt to ſleep a while: Then Poverty comes on thee like an evil Traveller, and Want as a ſwift Racer. But if thou beeſt diligent, thy Harveſt ſhall come as a Fountain, and Want ſhall fly from thee as an evil Runagate.* And again, *He that manageth his own Land ſhall be filled with Bread:* And elſewhere he ſays, *The Slothful has folded his own Hands together, and has eaten his own Fleſh.* And afterwards, *The Sluggard hides his Hand; he will not be able to bring it to his Mouth.* And again, *By Slothfulneſs of the Hands a Floor will be brought low.* Labour therefore continually; for the *Blot of the Slothful is not to be healed. But if any one does not work, let not ſuch an one eat* among

xii. 11. Eccleſ. iv. 5. Prov. xix. 24. Eccleſ. x, 18. 2 Theſſ. iii. 10.

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[1] al. ἐπίδοσις. [2] deeſt. v. al. καίπερ. [3] deſunt. v.

you. For the Lord our God hates the Slothful: For no one of those who are dedicated to God, ought to be idle.

ξῆς· Κρύφας ὀκνηρὸς τὰ χεῖρα αὐτῦ, ἢ δυνήσεται ἀπενέγκειν εἰς τὸ σῶμα αὐτῦ. Καὶ πάλιν· Διὰ ἀργίαν χειρῶν ταπεινωθήσεται ἡ δόκωσις.

Ἐργάζεσθε ἓν ἀνδελεχῶς· ἀθεράπωτος γάρ ἐστιν ἀργὸς μῶμος. εἰ δέ τις μὴ ἐργάζεται, ἔστω παρ' ὑμῖν μὴ ἐσθιέτω. ἀργὸς γὰρ μισεῖ ὁ κύριος ὁ Θεὸς ἡμῶν ἀργὸς γὰρ ἔναι ἐστὶν ὀφειλὴ ἐδὲὶς τῷ Θεῷ προσφερόντων.

ΒΙΒΛΙΟΝ ΤΡΙΤΟΝ.

Περὶ χηρῶν.

*** Pag. 274.

# BOOK III.

## SECT. XXXI.

### *Concerning Widows.*

Χήρας δὲ καθιζάτω μὴ ἔλαττον ἐτῶν ἑξήκοντα, ἵνα ὅπως κἂν ὀλίγας αὐτῶν δυνάμεως ἀνύποπτον βέβαιον ὑμῖν ἀφὸ τῆς ἡλικίας [1]ἐπάρχῃ. εἰ δὲ νεωτέραν καταστήσητε εἰς τὸ χηρικὸν, καὶ μὴ φέρουσα τὴν ἐν νεότητι χηρείαν, γαμηθῇ, ἀπρέπειαν ἐμποιήσῃ τῇ δόξῃ τοῦ χηρικοῦ, καὶ λόγον ὑφέξῃ τῷ Θεῷ· ἐχ ὅτι δευτέρῳ γάμῳ

Chap. I. Vid. 1 Tim. v. 9.

CHoose your *Widows not under Sixty Years of Age*, that in some measure the Suspicion of a second Marriage may be prevented by their Age. But if you admit one younger into the Order of Widows, and she cannot bear her Widowhood in her Youth, and marries, she will procure indecent Reflections on the Glory of the Order of the Widows, and shall give an Account to God; not because she marry'd a second

[1] αὐτῶν. V.

time; but because she has
v. 11. *waxed wanton against Christ,*
and not kept her Promise,
because she did not come
and keep her Promise with
Faith and the Fear of God:
Wherefore such a Promise
ought not to be rashly made,
but with great Caution:
Eccles. v. 4. *For 'tis better for her not to vow, than to vow and not to pay.* But if any younger
Woman, who has liv'd but
a while with her Husband,
and has lost him by Death,
or some other Occasion, and
remains by herself, having
the Gift of Widowhood, she
will be found to be blessed,
and to be like the Widow of
*Sarepta*, belonging to *Sidon*,
with whom the holy Pro-
1 King. xvii. 9. phet of God *Elijah* lodged.
Such an one may also be
Luk. ii. 36. compared to *Anna, the Daughter of Phanuel, of the Tribe of Aser, which departed not from the Temple, but continued in Supplications and Prayers Night and Day, who was Fourscore Years old, and had*

σωφρόνη, ἀλλ' ὅτι ἡ
ἑαυτῆς ἐπαγγελίαν οὐκ
ἐφύλαξε, καταστρηνιά-
σασα τοῦ Χριστοῦ· διὸ
μὴ πίστεως καὶ φόβου Θεοῦ
ὄντι ἦλθε φυλάξαι τὴν
ἐπαγγελίαν. Δι' ὃ χρὴ μὴ
προπετῶς [2] πιεῖσθαι τὴν
ἐπαγγελίαν, ἀλλὰ μετὰ
ἀσφαλείας· κρεῖσσον γάρ
αὐτῇ ἐστὶ μὴ εὔξασθαι,
ἢ εὔξασθαι καὶ μὴ ἀπο-
δοῦναι· ἐὰν δέ τις νεωτέρα
ὀλίγον χρόνον σὺν τῷ
ἀνδρὶ ποιήσασα, καὶ
ἀποβαλοῦσα αὐτὸν θανά-
του, ἢ διὰ ἀφορ-
μῆς τινος ἑτέρας, καὶ
μείνῃ ἐφ' ἑαυτῆς, δῶρον
ἔχουσα χηρείας, μακα-
ρία εὑρεθήσεται, ὁμοιω-
θεῖσα τῇ ἐν Σαρεφ-
θοῖς Σιδωνίᾳ χήρᾳ,
πρὸς ἣν ὁ ἅγιος [3] τοῦ
Θεοῦ προφήτης Ἠλίας
ἐξενώθη. ἢ τοιαύτη ἐ-
ξομοιωθήσεται Ἀννῃ τῇ
θυγατρὶ Φανουὴλ τῇ
ἐκ φυλῆς Ἀσὴρ, ἣ σὺν
ἀφίστατο τοῦ ἱεροῦ, νύκτωρ
καὶ μεθ' ἡμέραν προσ-

[1] defunt. v. [2] πληρῶν. v. [3] deest. V.



μβύσσας

μβύσα τ δεήσεσι, & τ
τεσσαρακοντα[1] πε
σαρων', ζήσασα ὃ με
τὰ ἀνδρὸς ὀκ τ πρ
θενίας αὐτῆς ἔτη ἑπτὰ,
[2] & τὸν ὃ Χριστ δο
ξάσασα πρβυσαν ἀν
θωμολογεῖτο τῷ κυρίῳ,
& ἐλάλ τ περὶ αὐτ
πᾶσι τοῖς [3] προσδο
κῶσι λύτρωσιν ἐν Ἰσ
ραήλ. ἡ τοιαύτη μρ
τύριον λαβεῖσα κμη
θήσεται, κλέος ἔχουσα & πρὸς ἀνθρώποις ὅτι γῆς, &
πρὸς Θεῷ ἐν οὐρανοῖς τ αἰώνιον ἔπαινον.

*liv'd with an Husband Seven Years from her Virginity, who glorify'd the Coming of Christ, and gave Thanks to the Lord, and spake concerning him to all those who look'd for Redemption in* Israel. Such a Widow will have a good Report, and will be honour'd, having both Glory with Men upon Earth, and eternal Praise with God in Heaven.

Αἱ δὲ νεώτεραι χήραι εἰς γαμικὸν μὴ ὑπαναγράφεσθω, μήποτε πρφάσει τ μὴ δύνασθαι *** κρατεῖν τ ἀκμῆς, ὅτι δευτερογαμίαν ἐλθεῖσαι, ἐν πράγμασι [4] γένωνται ὑπευθύνοις & βοηθείσθωσαν, ἵνα μὴ πρφάσει τ λείπεσθαι, ὅτι δευτερογαμίαν ἐλθεῖσαι, ἐν πράγμασι ἀπρεπέσι ἐνσχεθῶσι. & τοῦτο δὲ

But let not the younger Widows be placed in the Order of Widows, lest under Pretence of Inability to contain in the Flower of their Age, they come to a second Marriage, and become subject to Imputation. But let them be assisted and supported, that so they may not, under Pretence of being deserted, come to a second Marriage, and so be insnared in an unseemly

II.

*** Pag. 275.

[1] decast. v. [2] αὐτὴ. v. [3] προσδεχομένοις. V. [4] ἐγκλῶ v.

imputation. For you ought to know this, that once marrying according to the Law, is righteous, as being according to the Will of God; but second Marriages, after the Promise, are wicked; not on account of the Marriage it self, but because of the Falshood. Third Marriages are Indications of Incontinency: But such Marriages as are beyond the Third are manifest Fornication, and unquestionable Uncleanness. For God in the Creation gave one Woman to one Man: for, *They two shall be one Flesh.* But to the younger Women, let a second Marriage be allow'd after the Death of their first Husband, lest they fall into the Condemnation of the Devil, and many Snares, and foolish Lusts, which are hurtful to Souls, and which bring upon them Punishment rather than Rest.

Gen. ii. 24.

III. *** Pag. 276.

But the true Widows are those which have had only one Husband, having a good Report among the generality for good Works. *Widows*

εἰδέναι ὀφείλετε, ὅτι μονογαμία μὲν καὶ νόμῳ γινομένη, δικαία, ὡς δὲ καὶ γνώμῃ Θεοῦ ὑπάρχουσα· δευτερογαμία δὲ μετὰ ἐπαγγελίαν, πονηρά ἐστιν, οὐ διὰ τὴν συναφειαν, ἀλλὰ διὰ δὲ τὸ ψεῦδος· τριγαμία δὲ, ἀκρασίας σημεῖον· τὰς δὲ ὑπὲρ τὴν τριγαμίαν, πρόφανὴς πορνεία, καὶ ἀσέλγεια ἀναμφίβολος. ὁ γὰρ Θεὸς μίαν γυναῖκα ἑνὶ ἀνδρὶ δέδωκεν ἐν τῇ δημιουργίᾳ· Ἔσονται γὰρ οἱ δύο εἰς σάρκα μίαν. Νεωτέραις δὲ μετὰ τὴν τῶν πρώτων τελευτὴν συγχωρήσω καὶ δευτέρους, ἵνα μὴ εἰς κρίμα τοῦ διαβόλου ἐμπέσωσι, καὶ παγίδας πολλὰς, καὶ ἐπιθυμίας ἀνοήτους, καὶ ἐπιζημίους ψυχαῖς, αἵτινες κόλασιν προξενοῦσι μᾶλλον ἢ ἄνεσιν.

*** Αἱ δὲ ἀληθιναὶ χῆραι εἰσὶν, αἱ μόνανδροι ὑπάρξασαι, μαρτυρούμεναι ὑπὸ πλειόνων ἐν ἔργοις ἀγαθοῖς, χῆραι

ραι τῷ ὄντι, Σώφρονες, ἁγναὶ, πιστὰι, δισεβεῖς, τεκνοτροφήσασαι καλῶς, καὶ ξενοδοχήσασαι ἀμέμπτως· ὧν καὶ ἀντιλαμβάνεσθαι χρὴ ὡς Θεοῦ ἀνακειμένων. Ἀλλὰ μοὶ καὶ τῶν πενήτων, ὦ ἐπίσκοπε, μνημόνευε, καὶ αὐτοῖς χεῖρα ὀρέγων ἐπικουρείας, καὶ προνοίαν αὐτῶν ποιούμενος, ὡς Θεοῦ οἰκονόμος, δικαίως ἑκάστῳ διανέμων τὰ προσφορεῖα, χήραις καὶ ὀρφανοῖς [1] καὶ ἀπορουμένοις" [2] καὶ" τοῖς ἐν θλίψει ἐξεταζομένοις.

*indeed,* ſober, chaſte, faithful, pious, who have brought up their Children well, and have *entertain'd Strangers* unblameably, which are to be ſupported, as devoted to God. Beſides, do thou, O Biſhop, be mindful of the Needy, both reaching out thy helping Hand, and making Proviſion for them, as the Steward of God, diſtributing ſeaſonably the Oblations to every one of them, to the Widows, the Orphans, the Friendleſs, and thoſe try'd with Affliction.

Τί γὰρ, εἰ κύνες μή εἰσι χῆραι [3] ἢ χῆροι", βοηθείας δὲ χρήζουσι διὰ πενίαν, ἢ διὰ νόσον, ἢ διὰ τεκνοτροφίαν; πάντας σε δεῖ ἐφορᾶν, καὶ πάντων ἐπιμελεῖσθαι. οἱ γὰρ τὰ δόματα διδόντες, οὐκ αὐτοκελεύστως αὐτὰ διδόασι ταῖς χήραις, ἀλλὰ συνεισφέρουσιν ἁπλῶς, ἐκεῖνα αὐτὰ ὀνομάζον-

For what if ſome are neither Widows nor Widowers, but ſtand in need of Aſſiſtance, either through Poverty, or ſome Diſeaſe, or the Maintenance of a great Number of Children? 'Tis thy Duty to overſee all People, and to take care of them all. For they that give Gifts do not of their own head give them to the Widows, but barely bring them in, calling them IV.

[1] deſunt, v. [2] deeſt, V. [3] deſnnt. v.

Free

*Free-will Offerings*, that so thou that knowest those that are in Affliction, mayest, as a good Steward, give them their Portion of the Gift. For God knows the Giver, though thou distributest it to those in Want when he is absent: And he has the Reward of Well-doing, but thou the Blessedness of a conscionable Dispensation of it. But do thou tell them who was the Giver, that they may pray for him by Name: For 'tis our Duty to do Good to all Men, not fondly preferring one or another, whoever they be. For the Lord says,

Luk. vi. 30 *Give to every one that asketh of thee:* 'Tis evident that 'tis meant of every one that is really in want, whether he be Friend or Foe, whether he be a Kinsman or a Stranger, whether he be single or married. For in all the Scripture the Lord gives us Exhortations about the Needy, saying, first by *Isaiah*,

πες· ὅπως Ϛυ ὁ δπισάμ
μῳ τὰς θλιβομένους,
ἀκεμβῶς ὡς ἀγαθὸς οἰ-
κονόμ μερίζης αὐ-
τοῖς ἐκ τῶ δομάτ. ὁ
γὰ Θεὸς γινώσκ τὸ δε-
δωκότα, κἂν ἀπόν
αὐτὸ, ὅταν σὺ τοῖς δεο-
μένοις μερίζητα· κὴ ὁς
μὲν ἔχ τὸ τ δικαιοσύνης
μισθόν, Ϛὺ δ τὸ τ δι-
καιωσιδότα οἰκονομίας
μακαρισμόν. λέγε δ
αὐτοῖς, Ϛ τίς ὁ δεδω-
κὼς, ἵνα Ϛ ἐξ ὀνόμα-
τος ὑπὲρ αὐτῶ προσεύ-
χωντ. χρὴ γὰ δὶ ποιεῖν
πάντας ἀνθρώπους, μὴ
φιλοκερδῶντας τῶτον,
ὅς. ks [2]ἢ", ἢ ἐκεῖνον.
ὁ γὰ κύριός φησι· Παν-
τὶ τῷ αἰτοῦντι σε δίδυ
δ ἢλον δ ὡς τῷ χρήζοντι
κ] ἀληθειαν, κἂν φί-
λος ἢ κἂν ἐχθρὸς, κἂν
Ϛυγγενὴς κἂν ἀλλό-
τριος, κἂν ἄγαμος
κἂν γεγαμηκὼς ὑπάρ-
χῃ. ἐν πάσῃ γὰ γρα-
φῇ ὁ κύριος περὶ τῶ
πενήτων προτρέπε, λέ-

[1] ἔαν. V. [2] deest. V.

γων,

ἡῶν, ἀφῆ μὴν Ἡσαΐας· Διάθρυπτε πεινῶντι τὸν ἄρτον σου καὶ πτωχοὺς ἀστέγους εἰσάγαγε εἰς τὸν οἶκόν σου· ἐὰν ἴδῃς γυμνὸν, περίβαλε· καὶ ἀπὸ τῆς οἰκείας σπέρματός σου οὐκ ἀφόψῃ. καὶ ἀφῆ δὲ Δανιὴλ λέγει τῷ δυνάστῃ· Διὸ, βασιλεῦ, ἡ βουλή μου ἀρεστὰ γένοιτο σοι, καὶ τὰς ἁμαρτίας σου ἐν ἐλεημοσύναις λύτρωσαι, καὶ τὰς ἀδικίας σου ἐν οἰκτιρμοῖς πενήτων· καὶ ἀφῆ Σολομῶνός φησιν· Ἐλεημοσύναις καὶ πίστεσιν ἐξιλεοῦται ἁμαρτία· καὶ ἀφῆ δὲ *** Δαβὶδ πάλιν λέγει· Μακάριος ὁ συνιῶν ἐπὶ πτωχὸν, καὶ πένητα· ἐν ἡμέρᾳ πονηρᾷ ῥύσεται αὐτὸν ὁ κύριος· καὶ πάλιν, Ἐσκόρπισεν, ἔδωκε τοῖς πένησιν, ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα· καὶ ὁ Σολομὼν φησὶν· Ὁ ἐλεῶν πτωχὸν [1] κυρίῳ, δανείζει· καὶ ὃ τὸ οὖς

*Deal thy Bread to the Hungry, and bring the Poor, which have no Covering, into thine House: If thou seest the Naked, do thou cover him; and thou shalt not overlook those which are of thine own Family and Seed.* And then by *Daniel* he says to the Potentate, *Wherefore, O King, let my Counsel please thee, and purge thy Sins by Acts of Mercy, and thine Iniquities by Bowels of Compassion to the Needy.* And he says by *Solomon, By Acts of Mercy and of Faith Iniquities are purged.* And he says again by *David, Blessed is he that has Regard to the Poor and Needy, the Lord shall deliver him in the evil Day.* And again, *He hath dispersed abroad, he hath given to the Needy, his Righteousness remaineth for ever.* And *Solomon* says, *He that hath Mercy on the Poor lendeth to the Lord; according to his Gift it shall be repaid him again.* And afterwards, *He that stoppeth his Ear, that he may*

Isa. lviii. 7.

Dan. iv. 24.

Prov. xv. 27.

Psal. xl. 2.

*** Pag. 277.

cxi. 9.

Prov. xix. 17.

xxi. 13.

[1] θεῷ. V.

not

*not hear him that is in Want, he also shall call himself, and there shall be none to hear him.*

αὐτῷ, ἀνταποδώσει αὐτῷ· καὶ ἐξῆς· Ὃς φεύσεται τὰ ὦτα αὐτοῦ μὴ ἀκούσαι τοῦ δεομένου, καὶ αὐτὸς ἐπικαλέσεται, καὶ οὐκ ἔσται ἀκούων αὐτοῦ.

## SECT. XXXII.

V. LET every Widow be meek, quiet, gentle, sincere, free from Anger, not talkative, not clamorous, not hasty of Speech, not given to Evil-speaking, not captious, not double-tongued, not a Busie-Body. If she see or hear any thing that is not right, let her be as one that does not see, and as one that does not hear; and let the Widow mind nothing but to pray for those that give, and for the whole Church; and when she is asked any thing by any one, let her not easily answer, excepting Questions concerning the Faith, and Righteousness, and Hope in God, remitting those that desire to be instructed in the

Ὑπαρχέτω δὲ πᾶσα χήρα πραεῖα, ἡσυχος, ἐπιεικὴς, ἄκακος, ἀόργητος, μὴ πολυλάλος, μὴ κακόφημος, μὴ περίεργος, μὴ καταλάλος, μὴ λεξίθηρος, μὴ διπλόγλωσσος, μὴ φιλοπράγμων. βλέπουσα τι σκολιὸν ἢ [1] οὐ ἀκούσασα μυόμμυον, [2] ἔστω ὡς μὴ βλέπουσα, καὶ ὡς μὴ ἀκούσασα ὑπαρχέτω· καὶ μηδὲν ἕτερον τῇ χήρᾳ μελέτω, εἰ μὴ δὲ περισσὸν ἔχειν τὴν διδόντων καὶ ὑπὲρ ὅλης τῆς ἐκκλησίας. ἐπερωτωμένη δέ τι ὑπό τινος, μὴ ῥᾳδίως ἀποκρινέσθω, πλὴν ὅσα περὶ

[1] deest. V. [2] deest. V.

πίστεως,

πίστεως, καὶ δικαιοσύνης, καὶ τὴν εἰς Θεὸν ἐλπίδα· ἀποστέλλουσα τοῖς ἡγεμόσι τὰς ἀλογίας καταχεῖσθαι τὰ τῆς δυσσεβείας δόγματα· μόνα γὰρ ἀποκρινέσθω τὰ περὶ ἀνατροπῆς πολυθέου πλάνης, ἀποδεικνύουσα τὸ περὶ μοναρχίας Θεοῦ λόγον· περὶ δὲ τῆς ἐξῆς περιττῶς τι μὴ ἀποκρινέσθω, ὅπως μή τι ἀμαθῶς φθεγξαμένη βλασφημίαν περιενέγκῃ τῷ λόγῳ. κόκκῳ γὰρ σινάπεως ἐοικέναι τὸν λόγον ὁ κύριος ἐδογμάτισε. τοῦτο δ' ἐστὶ πικρὸν, ᾧ ἐάν τις ἀπείρως χρήσηται, πικρὸν αὐτὸ εὑρήσει· χρὴ γὰρ ἐν τοῖς μυστικοῖς μὴ προπετῆ εἶναι, ἀλλ' ἀσφαλῆ· προσαινεῖ γὰρ ἡμῖν ὁ κύριος λέγων· Μὴ βάλλετε τοὺς μαργαρίτας ὑμῶν ἔμπροσθεν τῶν χοίρων, μήποτε καταπατήσωσιν αὐτοὺς ἐν τοῖς ποσὶν αὐτῶν, καὶ στραφέντες ῥήξωσιν ὑμᾶς. Ἀκούσαντες γὰρ οἱ ἄπιστοι τὰ περὶ Χριστοῦ λό-

Doctrines of Godlineſs to the Governours. Let her only anſwer ſo as may tend to the Subverſion of the Error of Polytheiſm, and let her demonſtrate the Aſſertion concerning the Monarchy of God. But of the remaining Doctrines, let her not anſwer any thing raſhly, leſt by ſaying any thing unlearnedly, ſhe ſhould make the Word to be blaſphemed. For the Lord has taught us that the Word is like *a Grain of Muſtard-ſeed*, which is of a fiery Nature, which if any one uſes unskilfully, he will find it bitter. For in the Myſtical Points we ought not to be raſh, but cautious: For the Lord exhorts us ſaying, *Caſt not your Pearls before Swine, leſt they trample them with their Feet, and turn again and rent you.* For Unbelievers, when they hear the Doctrine concerning Chriſt not explain'd as it ought to be, but defectively, and eſpecially that concerning his Incarnation, or his Paſſion, they will rather

Matt. xiii. 31.

vii. 6.

reject

reject it with Scorn, and laugh at it as false, than praise God for it. And so the aged Women will be guilty of Rashness, and of causing Blasphemy, and will inherit a Wo: For, says he, Isa. lii. 5. *Wo to him by whom my Name is blasphemed among the Gentiles.*

γον, ἐ δεόντως, [1] ἀλλ' ὀνδεῶς", κ) μᾶλιτα τ. περὶ ἐνσωματώσεως, ἢ ὃ πάθες αὐτῦ, μυκτηρίσαντες χλευάσουσι μᾶλλον ὡς φύσῃ, ἢ δοξάσουσι, ☩ ἕνοχοι [2] ἔσ. [3] τ προπετείας" ἢ πρεσβύτις κ) τ βλασφημίας, ☩ ὃ ἐαὶ κληρονομήσ. Οὐαὶ [4] δέ", φησι, δι' ὃ ὄνομά με βλασφημεῖται ἐν τοῖς ἔθνεσιν.

VI. We do not permit our 1 Cor xiv. 34. *Women to teach in the Church,* but only to pray, and hear those that teach: For our Master and Lord, Jesus Christ himself, when he sent us the Twelve to make Disciples of the People, and of the Nations, did no where send out Women to preach, although he did not want such: For there were with us the Mother of our Lord and his Sisters; also *Mary Magdalen,* and *Mary* the Mother of *James,* and *Martha* and *Mary,* the Sisters of *Lazarus*; *Salome,* and certain

Οὐκ ἐπιτρέπομεν ἐν γυναῖκας διδάσκειν ἐν ἐκκλησίᾳ, ἀλλὰ μόνον προσεύχεσθαι, ☩ περὶ διδασκάλων ἐπακέειν. ☩ γὰρ αὐτὸς ὁ διδάσκαλος ἡμῶν κ) κύριος Ἰησῦς [5] ἡμᾶς τὲς δώδεκα πέμψας μαθητεῦσαι τ λαὸν ☩ τὰ ἔθνη, γυναῖκας ἐδαμοῦ ἐξαπέστειλεν ἐς ὃ κήρυγμα, καίτι ὢν χρεῶν. Σωλῶ γὰρ ἦν ἡμῖν ἥτε μήτηρ τ κυρίε, κ) αἱ ἀδελφαὶ *** αὐτοῦ· ἔτι ἡ Μαρία ἡ Μαγδαληνὴ κ) Μαρία ἡ Ἰακώβε ☩ Μάρθα ☩

*** Pag. 279.

[1] desunt. v. [2] λοιπον. v. [3] deest. V. [4] γὰρ. V. [5] ὁ χριστὸς v.

Μαρία

Μαρία αἱ ἀδελφαὶ Λαζάρε. ** Σαλώμη, & ἕτεραί τινες, εἰ γὰρ ἦν ἀναγκαῖον γυναιξὶ διδάσκειν, αὐτὸς ἂν ἐκέλευσε πρῶτον καὶ ταύταις σὺν ἡμῖν κατηχεῖν τὸν λαόν. εἰ γὰρ κεφαλὴ γυναικὸς ὁ ἀνὴρ, οὐκ ἔστι δίκαιον τὸ λοιπὸν σῶμα τῆς κεφαλῆς ἐξάρχειν. γνωριζέτω οὖν ἡ χήρα, ὅτι θυσιαστήριόν ἐστι Θεοῦ, καὶ καθίδω ἐν τῇ οἰκίᾳ αὐτῆς. μὴ μετάκινος περιφάσεως ἐν τῷ τὰ πιστῶν οἰκίαις ὅπου τοῦ λαμβάνειν· εἰσωρυόμενη· οὐδὲ γάρ ποτε τὸ θυσιαστήριον τοῦ Θεοῦ περιτρέχει, ἀλλ' ἐν ἑνὶ τόπῳ ἵδρυται. ὑπαρχέτω οὖν καὶ ἡ παρθένος καὶ ἡ χήρα μὴ περιτρέχουσα, ἢ ῥεμβομένη κατὰ τὰς πόλεις ἀλλοτρίων οἰκίας, ὅτι [1] ῥεμβοὶ καὶ ἀναιδεῖς, καὶ αἰσχροκερδεῖς, καὶ ἀνυπόστατοι, ἐκ' ἠσυχάζουσι τοὺς πόδας ἐν ἑνὶ τόπῳ, ἀλλὰ δὲ μὴ χήρας, ἀλλ' ἑτέρας τινὰς ἀπατεώνας, καὶ ἀναιδεῖς, καὶ ἀσυνέτους, καὶ ἀπαιδεύτους, καὶ ἀσυνειδήτους, καὶ ἀσυνειδήτους, καὶ ἀσυνειδή

who being such, are not worthy of him that called them: For they do not come to the common Station of the Congregation on the Lord's Day, as those that are watchful: But either they slumber, or trifle, or allure Men, or beg, or ensnare others, bringing them to the Evil One; not suffering them to be watchful in the Lord; but taking care that they go out as vain as they came in, because they do not hear the Word of the Lord either taught or read. For of such as these
Isa. vi. 9. the Prophet *Isaiah* says, *Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive; for the Heart of this People is waxen gross.*

λὰ πῆρας αὐτὰς ὑπάρχειν, ἑτοίμους εἰς ὃ λαμβάνειν, φλυάρους, καταλάλους, μαλθακοὺς, ἀναιδεῖς, ἀναισχύντους· αἵτινες τοιαύτας ὑπάρχουσαι, οὐκ ἄξιαι τοῦ καλέσαντος αὐτὰς ἐυρίσκονται· ἐν γὰρ τῇ κοινῇ τῆς Συναγωγῆς ἀναπαυμᾷ [1] ἐν τῇ κυριακῇ καταμενόντων, ὡς οἱ ἐγρηγορότες, ἀλλ' ἢ νυστάζουσιν, ἢ φλυαροῦσιν [2] ἢ μαστροπεύουσιν, ἢ αὐτοῦσιν, ἢ ἕτερους αἰχμαλωτίζουσιν, προσέχοντες τῷ πονηρῷ, οὐκ ἐῶντες αὐτὰς νήφειν ἐν κυρίῳ, ἀλλὰ ἀφυχοσκυδάζοντες τοιούτους αὐτὰς ἐξιέναι οἵους καὶ εἰσάσι, ἀβάκτους, ἀλλὰ ὃ μὴ ἀκούειν τοῦ διδασκόντων ἢ τοῦ ἀναγινωσκόντων τὸ τοῦ κυρίου λόγου. τοῦτο γὰρ τοιούτων ὁ Ἡσαΐας ὁ προφήτης λέγει· Ἀκοῇ ἀκούσετε, καὶ οὐ μὴ συνῆτε· καὶ βλέποντες βλέψετε, καὶ οὐ μὴ ἴδητε· ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου [3].

VII. In the same manner therefore the Ears of the Hearts of such Widows as these are

Τὸν αὐτὸν οὖν τρόπον καὶ τοιούτων χηρῶν ἀκλείσθω τὰ ὦτα τῆς καρ-

[1] desunt. V. [2] desunt. V. [3] καὶ πῆς ὡσὶν βαρέως ἤκουσαν. V.

δίας,

δίας, εἰς ὃ μὴ καθεζομένας ἔνδον ἐν ταῖς ἑαυτῶν οἰκίαις τῷ κυρίῳ, ἀλλὰ περιτρεχούσας, ἐν ὀκνοίᾳ πορισμοῦ, διὰ τῆς [1]φλυαρίας, τὰ τοῦ ἀντικειμένου ἐπιθυμήματα πράσσειν. αἱ τοιαῦται ἐν χήραις ἐπορίσθησαν τῷ θυσιαστηρίῳ τοῦ Χριστοῦ, εἰσὶ γὰρ ἔνιαι ἐργασίαν ἡγούμεναι τὸ πράγμα· καὶ ἐξ ὧν ἀναισχύντως αἰτοῦσι καὶ ἀπλήστως λαμβάνουσιν, ἤδη καὶ ὀκνηροτέρας τὰς πολλὰς πρὸς τὸ δίδοναι κατίστησιν· δέον γὰρ αὐτὰς ἀρκεῖσθαι τοῖς ἐκκλησιαστικοῖς διὰ μετριότητα γνώμης, ἐκ τῆς ἐνδεοῦς, [2]ἐμπεριτρέχεσθαι τὰς [3]πλησίον οἴκους διατείνουσι, δυσπορίαν χρημάτων ἑαυτοῖς [4]ἐπισωρεύουσαι, καὶ ὅπη πικροῖς τόκοις δανείζουσι, καὶ μόνα τὰ μαμμωνᾶ φροντίζουσιν· ὧν ὁ Θεὸς, ὃ βαλλάν-

stop'd, that they will not sit within in their Cottages to speak to the Lord, but will run about with the Design of getting, and by their foolish Pratling fulfil the Desires of the Adversary. Such Widows therefore are not affix'd to the Altar of Christ: For there are some Widows which esteem Gain their Business; and since they ask without Shame, and receive without being satisfied, render the generality more backward in Giving: For when they ought to be content with their Subsistance from the Church, as having moderate Desires; on the contrary, they run from one of their Neighbour's Houses to another, and disturb them, heaping up to themselves Plenty of Money, and lend at bitter Usury; and are only sollicitous about Mammon: whose Bag is their God; who prefer Eating and Drinking before all Vertue, saying, *Let us eat and drink, for to* Isa. xxii. 13. 1 Cor. xv.

[1] al φλοιαρείων. [2] ὀπτρέχεται. V. ἐντρέχεται. v. [3] forte πλησίων. V. 32. [4] ἐπισωρεύουσαι. V.

*Morrow we die*; who esteem of these things as if they were durable, and not perishing Things. For she that uses herself to nothing but talking of Money, worships Mammon instead of God; that is, is a Servant to Gain, but cannot be pleasing to God, nor resign'd to his Worship: not being able to intercede with him on account that her Mind and Disposition runs after Money: For, *Where the Treasure is, there will the Heart be also.* For she is thinking in her Mind whither she may go to receive, or that a certain Woman her Friend has forgot her, and she has somewhat to say to her. She that thinks of such things as these will no longer attend to her Prayers, but to that Thought which offers it self; so that though sometimes she would pray for any body, she will not be heard, because she does not offer her Petition to the Lord but with a divided Mind: But

Matt. vi. 21.

* * Pag. 281.

λον· αἱ δ φαγεῖν ☩ δ πεῖν προσκείνοις πάσης ἀρετῆς, λέγουσαι· Φάγωμεν ☩ πίωμεν, αὔριον γὰρ ἀποθνήσκομεν· αἳ ὡς ἐσῶται ταῦτα ἐλογίσαντο. ☩ ἐχ' ὡς φόλογοντα· ἡ γὰρ ἀσκησις [1] ἐστὶ" δ χρηματολογεῖν, ἀντὶ δ Θεῷ λατρεύειν τῷ μαμμωνᾷ, τουτέστι δουλεύειν τῷ κέρδει τῷ μὴ Θεῷ δύασθαι εἶναι δ δύναται, οὐδὲ ταῖς λατρείαις αὐτοῦ ὑπήκοος, ζωσχῶς δ δυναμένη ἐντυγχάνειν αὐτῷ, ἐπὶ δ ἀργυρολογεῖν τ νῦν ☩ τ Ἀλάθειαν [2] ἔχουσα". ἐπειπερ ὅπου δ θησαυρὸς, ἐκεῖ ☩ ἡ καρδία αὐτῆς· ἐν νῷ γὰρ βαλαμβάνει, πῶ πορευθῇ λήμψεται χάριν, ἢ ὅτι ἡ δεῖνα ἡ φίλη αὐτῆς ** ὑπελέλειπται, ☩ λέγον τινὰ ταύτῃ προσενεγκεῖν ὀφειλή· ἡ δ τοιαῦτα λογιζομένη, οὐκέτι τῇ προσευχῇ

[1] deest. v. [2] ἔχει. v.

προσέξῃ, ἀλλὰ τῇ ἐμπιπτούσῃ ἐννοίᾳ· δεῖ καὶ ποτε θελήσῃ προσδύξασθαι Κυρίῳ, σὺν εὐσκυθήσεται· ὁ γὰρ ἐξ ὅλης καρδίας προσφέρῃ τὴν δέησιν ἀκίνητον. ἀλλὰ μεμερισμένῃ διανοίᾳ. ἡ δὲ Θεῷ βεβουλημένη προσμένειν, καθημένη ἔνδον, φερνεῖ τὰ δέοντα ἀκίνητον, νυκτὸς καὶ ἡμέρας ἀκαταπαύστῳ σώματι δέησιν προσφέρουσα εἰλικρινῆ. ὥσπερ οὖν καὶ ἡ σοφωτάτη Ἰουδήθ, μαρτυρουμένη ὅτι σωφροσύνῃ, νυκτὸς καὶ ἡμέρας ἐδέετο τοῦ Θεοῦ ὑπὲρ τοῦ Ἰσραὴλ· ὅτως οὖν καὶ ἡ ὁμοία αὐτῇ χήρα ἔντευξιν ἀκαταπαυστον ὑπὲρ τῆς ἐκκλησίας προσοίσῃ Θεῷ, ἵνα εἰσακούσεται αὐτῆς, δεῖ δὲ τῇ διανοίᾳ αὐτῆς προσέχῃ τούτῳ πρώτως, καὶ μήτε προσέχῃ ἀπλησίαν, μήτε προσέχῃ ἐπιθυμίᾳ πολυδάπανον ἐκκεῖθαι· ὅτε ὀφθαλμὸς αὐτῆς ἁγνὸς,

she that will attend to God, will sit within, and mind the Things of the Lord, Day and Night, offering her sincere Petition with a Mouth ready to utter the same without ceasing. As therefore *Judith*, most famous for her Wisdom, and of a good Report for her Modesty, *prayed to God Night and Day for* Israel. So also the Widow, who is like to her will offer her Intercession, without ceasing for the Church to God; and he will hear her, because her Mind is fix'd on this thing alone, and is not dispos'd to be either insatiable, or covetous, or expensive; when her Eye is pure, and her Hearing clean, and her Hands undefil'd, and her Feet quiet, and her Mouth prepar'd for neither Gluttony nor Trifling, but speaking the things that are fit, and partaking of only such things as are necessary for her Maintenance: So being grave, and giving no Disturbance, she will be pleasing

Judith ix. xii.

to God, and as soon as she asks any thing, the Gift will prevent her; as He says, Isa. lviii. 9. *While thou art speaking I will say, Behold I am here.* Let such an one also be free from the Love of Money, free from Arrogance, not given to filthy Lucre, not insatiable, not gluttonous; but continent, meek, giving no body disturbance, pious, modest, sitting at home, singing, and praying, and reading, and watching, and fasting; speaking to God continually in Songs and Hymns. And let her take Wool, and rather assist others than herself want from them; being mindful of that Widow who is honour'd with the Lord's Testimony, who coming into the Temple, *cast into the Treasury two Mites, which make a a Farthing.* And Christ our Lord and Master, and Searcher of Hearts, saw her, and said, *Verily I say unto you,* Mar. xii. 43. Luk. xxi. 3 *that this Widow hath cast into the Treasury more than*

ἡ ἀκοὴ καθαρὰ, καὶ αἱ χεῖρες ἀμόλυντοι, καὶ οἱ πόδες [1] ἕτοιμοι", καὶ ὅ σόμα ἕτε πρὸς λαμπρότητα, ἕτε πρὸς φλυαρίαν ἕτοιμον, ἀλλὰ λαλεῖν μὴ τὰ δέοντα, μεταλαμβάνον ὧν παρέσηκε μὴ μόνον ἀλλὰ καὶ δύσασιν. ἔστω σεμνὴ καὶ ἀζήτητος ὑπάρχουσα, διάρεσιν ἔχουσα τῷ Θεῷ· καὶ ἄμφω τῷ αἰτήσασθαι αὐτήν τι, παρέφθασεν αὐτὴν ἡ δόσις· Ἔτι γάρ σου, φησὶ, λαλοῦντος ἐρῶ, ἰδοὺ πάρειμι. Τοιαύτη οὖσα, ὑπαρχέτω ἀφιλάργυρος, ἄτυφος, μὴ αἰσχροκερδὴς, μὴ ἄπληστος, μὴ λίχνος· ἀλλ' ἐγκρατὴς, πραεῖα, ἀζήτητος, δύλαβὴς, αἰδήμων, καθημένη ἐν τῇ οἰκίᾳ αὐτῆς, ψάλλουσα, προσευχομένη, διαγινώσκουσα ἀγρυπνοῦσα, νήφουσα, Θεῷ πάντοτε προσομιλοῦσα ὡδαῖς καὶ ὕμνοις. ἔρια

[1] Ἕτοιμοι. V.

τε ἐκλαμβάνουσα, ἑτέροις μᾶλλον ὑπερχρηγείτω, ἥτερ αὐτὴ τινῶν δείδωι μιμνησκομένη ἐν τῷ διαλογισμῷ μεμαρτυρημένης ὑπὸ τοῦ κυρίου χήρας, ἥτις ἐλθοῦσα ἐν τῷ ἱερῷ, ἔβαλεν εἰς τὸ γαζοφυλάκειον τὰ δύο λεπτά, ὅπερ ὀξὺ κρίναντες· ἢ θεασάμενον αὐτὴν ὁ καρδιογνώστης Χριστὸς, ὁ κύριος ἡμῶν καὶ διδάσκαλος, εἶπεν· Ἀμὴν λέγω ὑμῖν, ὅτι αὕτη ἡ χήρα πλεῖον πάντων ἔβαλεν εἰς τὸ γαζοφυλάκειον· ὅτι οἱ πάντες ἐκ τοῦ περισσεύματος αὐτῶν ἔβαλον· αὕτη [1] δὲ ἐκ τῆς ὑστερήματος αὐτῆς τὸν βίον ὃν εἶχε.

they all: For all they have cast in of their Abundance, but this Woman of her Penury hath cast in all the Living that she had.

## Sect. XXXIII.

Σεμνὰς οὖν δεῖ εἶναι τὰς χήρας, πειθομένας τοῖς ἐπισκόποις καὶ τοῖς πρεσβυτέροις καὶ τοῖς διακόνοις, ἔτι μὴν καὶ ταῖς διακόναις, εὐλαβουμένας, ἐντρεπομένας, φοβουμένας, μὴ καταξιοῦν ἑαυτὰς, μήτε τοῦ ἐπιτάξαι τι ποιεῖν θελήσας, δίχα γνώμης τοῦ διακόνου, οἷον τοῦ πρὸς ξένα [2] ἀπελθοῦσαι· ἢ τοῦ φαγεῖν παρ' αὐτῷ καὶ πιεῖν, ἢ λαβεῖν τι παρά τινος. εἰ δὲ μὴ κελεύσει

THE Widows therefore ought to be grave, obedient to their Bishops, and their Presbyters, and their Deacons, and besides these to the Deaconesses, with Piety, Reverence, and Fear; not usurping Authority, nor desiring to do any thing beyond the Constitution, without the Consent of the Deacon; as suppose the going to any one to eat or drink with him, or to receive any thing from any body; but if without Direction she does

[1] desunt. V. [2] ἀπελθεῖν. v. ἀπελθεῖσαι. V.

any one of these things, let her be punish'd with Fasting, or else let her be separated on account of her Rashness.

VIII. For how does such an one know of what Character the Person is from whom she receives? Or from what sort of Ministration he supplies her with Food; whether it does not arise from Rapin, or some other ill Course of Life: while the Widow does not remember, that if she receives in a way unworthy of God, she must give an Account for every one of these things. For neither will the Priests at any time receive a Free-will Offering from such an one; as suppose from a rapacious Person, or from a Whore. For it is written, *Thou shalt not covet those that are thy Neighbour's:* And, *Thou shalt not offer the Hire of an Harlot to the Lord God.* From such as these no Offerings ought to be accepted, nor indeed

Exod. xx. 17. Deut. xxiii. 18.

*** Pag. 282.

λύθεῖσα ποιήσῃ ἕν τι [1] τούτων", ὑπομάθω νηστείᾳ, ἢ ἀφορίζεσθω, ὡς πλημμελής.

Τί γὰρ ἐπίσταται, ὁποῖα τις ἔχει, παρ' ἧς λαμβάνῃ, ἢ οὐκ ἀπὸ πονηρᾶς ἀγωγῆς [2] παραβάλλῃ ἢ βοσκῷ; πότερον ἐξ ἁρπαγῆς, ἢ ἑτέρου τινὸς ἐκ κακῆς ἀγωγῆς; οὐκ ὑπομιμνήσκει ἡ χήρα ὅτι ἐὰν ἑνὸς ἑκάστου τούτων δώσῃ λόγον Θεῷ, δεδομένη ἀναξίως Θεοῦ· ἔτι γὰρ οἱ ἱερεῖς τοιαύτης ἁγνισμὸν δέξονταί ποτε, οἷον ἅρπαγος, ἢ πόρνης. γέγραπται γάρ· Οὐκ ἐπιθυμήσεις [4] τὰ τοῦ πλησίον σου· Οὐ προσοίσεις μίσθωμα πόρνης κυρίῳ τῷ Θεῷ. ἃ δεῖ ἐν δέχεσθαι παρὰ τοιούτων, ἔτε μὴν παρὰ ἀφωρισμένων ** γινέσθωσαν δὲ αἱ χῆραι ἕτοιμοι πρὸς ὑπακοὴν τῆς ἐντεταλμένων αὐταῖς ὑπὸ τῆς

[1] τῶν εἰρημένων. v. [2] χρηκεῖ. v. [3] ἀγνοεῖ πίνυν. v. [4] π τῶν τοῦ. v.

χρωτος

κρειττόνων, καὶ κατὰ τὴν ἀφόρισιν τὴν ὑπὸ τοῦτον ποιέσθωσαν, ὡς Θεῷ ὑπακούουσαι· ὁ γὰρ ἀπὸ πιστοῦ ἢ ἀποστόλου δεχόμενος, καὶ τούτου προσευχόμενος, ἐμμένειν τοῖς κακοῖς προαιρουμένου, καὶ μὴ θέλοντος μεταμεληθῆναί ποτε, κοινωνεῖ τούτῳ τῇ προσευχῇ, καὶ λυπεῖ Χριστὸν ὁ τοὺς ἀδίκους ἀποτρεφόμενον, καὶ οἰκοδομεῖ αὐτοὺς ἀφὸ ἀναξίου δόσεως, καὶ συμμολύνεται αὐτοῖς, μὴ ἀφίων αὐτοὺς εἰς μετάνοιαν ἐλθεῖν, ὥστε προσκλαῦσαι, καὶ δεηθῆναι τοῦ Θεοῦ.

from those that are separated from the Church. Let the Widows also be ready to obey the Commands given them by their Superiors, and let them do according to the Appointment of the Bishop, being obedient to him as to God: For he that receives from such an one who is worthy of Blame, or from one excommunicated, and prays for him, while he purposes to go on in a wicked Course, and while he is not willing at any time to repent, holds Communion with him in Prayer, and grieves Christ, who rejects the Unrighteous, and confirms them by means of the unworthy Gift, and is defiled with them, not suffering them to come to Repentance, so as to fall down before God with Lamentation, and pray to Him.

## Sect. XXXIV.

Περὶ δὲ τοῦ γυναῖκας βαπτίζειν, γνωρίζομεν ὑμῖν, ὅτι κίνδυνος μικρὸς ἐστὶ τοῦτο ἐπιχειρέσαι. διὸ ἡ

NOW as to Womens Baptizing, we let you know, that there is no small Peril to those that undertake it. Therefore we do not IX.

advise you to it; for 'tis dangerous, or rather wicked, and impious: For if the 1 Cor. xi. 3. *Man be the Head of the Woman*, and he be originally ordain'd for the Priesthood, it is not just to abrogate the Order of the Creation, and leaving the Principal to come to the extream Part of the Body. For the Woman is the Body of the Man, taken from his Side, and subject to him, from whom she was separated for the Procreation of Children. For, Gen. iii. 16. says He, *He shall rule over thee*. For the principal Part of the Woman is the Man, as being her Head: But if in the foregoing *Constitutions* we have not permitted them to teach, how will any one allow them, contrary to Nature, to perform the Office of a Priest? For this is one of the ignorant Practices of the Gentile Atheism, to ordain Women Priests to the Female Deities; not one of the Constitutions of Christ.

* * Pag. 284.

Συμβαλλόμεθα· ὅπως φαλὲς ᾖ, μᾶλλον δὲ πανόμων καὶ ἀσεβές. εἰ γὰρ κεφαλὴ γυναικὸς ὁ ἀνὴρ, ἔτι δὲ πρόκειται εἰς ἱερωσύνην, ἆρα δίκαιον, ἀθετήσαντα τὴν δημιουργίαν, καὶ καταλιπόντα τὴν ἀρχὴν, ἐπὶ τὸ ἔσχατον ἐλθεῖν σῶμα. γυνὴ γὰρ σῶμα ἀνδρός, ἐκ πλευρᾶς ὂν, καὶ ὑποκείμενον ἐκείνῳ, ἐξ οὗπερ καὶ διηρέθη εἰς παίδων γένεσιν. Αὕτη γάρ φησι, [2] κυριεύσει ἀρχὴ γὰρ γυναικὸς ὁ ἀνὴρ, ἐστὶν δὲ καὶ κεφαλή. εἰ δὲ ἐν τοῖς προλαβοῦσι διδάσκειν αὐταῖς οὐκ ἐπετρέψαμεν, πῶς ἱερατεύσαι ταύταις παρὰ φύσιν καὶ συγχωρήσομεν; τοῦτο γὰρ * * τῶν παρ' Ἕλλησιν ἀθεότητος ἐστὶ, ἀγνόημα, Διὶ λείας θεᾶς ἱερείας χειροτονεῖν, ἀλλ' οὐ τῆς Χριστοῦ διατάξεως. εἰ δὲ καὶ ἔστι τῶν γυναικῶν βαπτίζειν, πάντως ἂν καὶ ὁ κύριος

[1] deest. v. [2] ἔσται κεφαλὴ καὶ. v.

ὑπὸ τ ἰδίας μητρὸς ἐβαπτίζετο, ⁊ οὐχ ὑπὸ Ἰωάννου, ἢ ⁊ ἡμᾶς ἀποστέλλων ὅπη δ βαπτίζειν, συναπέστειλεν ἂν ἡμῖν ⁊ γυναῖκας ὅπη τούτῳ νῦν ὅ ἐδαμοῦ, ὅτε προσέταξεν, ὅτε ἐγγράφως παρέδωκεν, εἰδὼς ⁊ τ ἀκολουθίαν τ φύσεως, ⁊ τ δυπρέπειαν τ πράγματος, ὡς ⁊ τ φύσεως δημιουργὸς, ⁊ τ διατάξεως νομοθέτης.

For if Baptism were to be administred by Women, certainly our Lord would have been baptiz'd by his own Mother, and not by *John*; or when he sent us to baptize, he would have sent along with us Women also for this purpose. But now he has no where, either by Constitution, or by Writing, deliver'd to us any such thing; as knowing the Order of Nature, and the Decency of the Action; as being the Creator of Nature, and the Legislator of the Constitution.

Ἀλλ' ὅτε λαϊκοῖς οὐ συγχωροῦμεν ποιεῖν τι τῶν ἱερατικῶν ἔργων. οἷον θυσίαν, ἢ βάπτισμα, ἢ χειροθεσίαν, ἢ εὐλογίαν μικρὰν ἢ μεγάλην. Οὐχ' ἑαυτῷ γάρ τις λαμβάνει τ τιμὴν, ἀλλὰ ὁ καλούμενος ὑπὸ Θεοῦ. Διὰ γὰρ τ ἐπιθέσεως τῶν χειρῶν τῷ ἐπισκόπῳ δίδοται ἡ τοιαύτη ἀξία· ὁ δ μὴ ἐγχειρισθεὶς ταύτην, ἀλλ' ἁρπάσας αὐτὴν ἑαυτῷ, ⁊ τιμω-

Neither do we permit the Laity to perform any of the Offices belonging to the Priesthood: As for Instance, neither the Sacrifice, nor Baptism, nor the laying on of Hands, nor the Blessing, whether the smaller or the greater: For, *No one taketh this Honour to himself, but he that is called of God.* For such sacred Offices are conferr'd by the Laying on the Hands of the Bishop. But a Person to whom such an Office is not committed, but he seizes upon

X.

Heb. v. 4.

on it for himself, he shall 2Chr.xxvi. undergo the Punishment of *Uzziah*.

εἰαν τῦ Ὀζία ὑποσήσεται.

XI. Nay farther, we do not permit to the rest of the Clergy to Baptize: As for Instance, neither to Readers, nor Singers, nor Porters, nor Ministers, but to the Bishops and Presbyters alone, yet so that the Deacons are to minister to them therein. But those who venture upon it shall undergo the Punishment of the Companions of Num. xvi. *Corah*. We do not permit Presbyters to ordain Deacons, or Deaconesses, or Readers, or Ministers, or Singers, or Porters, but only Bishops: For this is the Ecclesiastical Order and Harmony.

Ἀλλ' ὅτε τοῖς λοιποῖς κληρικοῖς ἐπιτρέπομεν βαπτίζειν· οἷον ἀναγνώστοις, ἢ ψάλταις, ἢ πυλωροῖς, ἢ ὑπηρέταις· ἀλλ' ἢ μόνοις ἐπισκόποις, καὶ πρεσβυτέροις, ἐξυπηρετουμένων αὐτοῖς τῶν Διακόνων. οἱ δὲ τολμῶντες τοῦτο, τῶν Κορὲ τῶν ὑποίσουσι τὴν δίκην. οὐκ ἐπιτρέπομεν δὲ πρεσβυτέροις χειροτονεῖν Διακόνους, ἢ Διακονίσσας, ἢ ἀναγνώστας, ἢ ὑπηρέτας, ἢ ᾠδούς, ἢ πυλωρούς, ἀλλὰ μόνοις τοῖς ἐπισκόποις. αὕτη γάρ ἐστι τάξις ἐκκλησιαστικὴ καὶ ἁρμονία.

## SECT. XXXV.

XII. NOW as concerning Envy, or Passion, or Evil-speaking, or Strife, or the Love of Contention, we have said already to you, that these are

Περὶ δὲ φθόνου, ἢ ζήλου, ἢ καταλαλιᾶς, ἢ ἔριδος, ἢ φιλονεικίας, προείρηται ὑμῖν, ὅτι ταῦτα Χριστιανοῖς

[a] ἀλλ'. V.

ἀλλό-

ἀλλότρια, ἢ μάλιστα ὅτι χηρῶν. ἐπειδὴ ὁ ὁ ἐνεργῶν ἀμάβολος πολύτροπος καὶ ποικίλος ὑπάρχων, εἰς τὰς μὴ χήρας ἐμπομπεύῃ, ὡς καὶ ποτὲ εἰς τὸν Κάϊν. ἔνιαι γὰρ λέγουσιν εἶναι χήραι, τὰ ὄντα τῆς χηρείας ἄξια παραγάλματα ποιοῦσιν, ὡς οὐδ' ὁ Κάϊν τὰ ἀδελφικὰ δικαιώματα. ἀγνοοῦσι γὰρ ὡς οὐ τὸ ὄνομα τῆς χηρείας εἰς βασιλείαν αὐτὰς εἰσάξει, ἀλλ' ἡ ἀληθὴς πίστις, καὶ τὰ ὅσια ἔργα". εἰ δέ τις τὸ μὲν ὄνομα τῆς χηρείας κέκτηται, τὰ δὲ ἀντικείμενα ἐπιτελεῖ ἐπιτηδεύματα, ἡ μὴ χηρεία αὐτῆς λογισθήσεται, ἐξωσθεῖσα τῆς βασιλείας, αἰωνίᾳ κολάσει παραδοθήσεται. ἀκούομεν γὰρ τινας χήρας ζηλοτύπους, φθονερὰς, διαβόλους, βασκαινούσας τὴν ἑτέρων ἀνάπαυσιν· αἱ δὲ τοιαῦται, οὐκ εἰσὶ τοῦ Χριστοῦ, οὐδὲ τὰ ἐκείνου

alien from a Chriſtian, and chiefly in the Caſe of Widows. But becauſe the Devil, who works in Men, is in his Conduct cunning, and full of various Devices, he goes to thoſe that are not truly Widows, as formerly to *Cain*; (for ſome ſay they are Widows, but do not perform the Injunctions agreeable to the Widowhood; as neither did *Cain* diſcharge the Duties due to a Brother: For they do not conſider how 'tis not the Name of Widowhood that will bring them to the Kingdom of God, but true Faith and holy Works) But if any one poſſeſſes the Name of Widowhood, but does the Works of the Adverſary, her Widowhood will not be imputed: But ſhe will be thruſt out of the Kingdom, and deliver'd to eternal Puniſhment. For we hear that ſome Widows are jealous, envious Calumniators, and envious at the Quiet of

[1] deeſt. V. [2] θεῖα. v.

others.

others. Such Widows as these are not the Disciples of Christ, nor of his Doctrine: For it becomes them, when one of their Fellow-Widows is cloath'd by any one, or receives Money, or Meat, or Drink, or Shooes, at the Sight of the Refreshment of their Sister to say,

XIII. Thou art blessed, O God, who hast refresh'd my Fellow-Widow. Bless, O Lord, and glorifie him that has bestow'd these things upon her; and let his good Work ascend in Truth to thee; and remember him for good in the Day of his Visitation. And as for my Bishop, who has so well perform'd his Duty to thee, and has order'd such a seasonable Alms to be bestow'd on my Fellow-Widow, who was naked, do thou encrease his Glory, and give him a Crown of Rejoicing in the Day of the Revelation of thy Visitation. In the same manner, let the Widow, who has receiv'd the

διδασκαλίας μαθήτειαν· δέον γὰρ αὐτὰς ἐνδυθείσης αὐτῶν συζήσεως ὑπό τινος, ἢ λαβούσης [1] ἀργύρια, ἢ ἔμφλιν, ἢ πίμα ἢ ὑποδέσιν, θεασαμένας τὴν ἀδελφὴν αὐτῶν ἀναψύξασθαι, εἰπεῖν·

Εὐλογητὸς εἶ ὁ Θεὸς ὁ ἀναψύξας τὴν Συζήγειαν. εὐλόγησον, κύριε, καὶ δόξασον τὴν δωρεάν σου ταύτην, καὶ ὃ ἔργον αὐτοῦ ἀναβῆναι ἐν ἀληθείᾳ πρός σε· [2] καὶ [3] μνήσθητι αὐτοῦ εἰς ἀγαθὸν ἐν ἡμέρᾳ ἐπισκοπῆς [4] αὐτοῦ. καὶ τὸν ἐπίσκοπόν μου τὸν καλῶς [5] σοι λειτουργήσαντα, καὶ [6] διδάξαντα δικαίαν ἐλεημοσύνην γυμνῇ οὔσῃ τῇ Συζήγῳ μου χηρεύσῃ, πρόσθεις αὐτῷ δόξαν, καὶ δώρησαι αὐτῷ στέφανον καυχήσεως ἐν ἡμέρᾳ ἀποκαλύψεως ἐπισκοπῆς σου. ὁμοίως καὶ ἡ λαβοῦσα

[1] ἀργύριον. V. [2] deest. v. [3] μνήσθητι. v. [4] σοῦ. v. [5] desunt. v. [6] desunt. v.

χήρα

χήσα τὸ ἔλεος, συμπροσευχέσθω τῷ διδόντι αὐτῇ τὴν διακονίαν.

Alms join with the other in praying for him.

Ἡ μέν τοι οὖν ποιήσασα, ἀποκρυφάτω τὸ οἰκεῖον ὄνομα, ὡς σοφὴ μὴ σαλπίζουσα ἔμπροσθεν αὐτῆς· ἵνα γένηται ἡ ἐλεημοσύνη πρὸς τὸν Θεὸν ἐν κρυπτῷ· καθὼς φησιν ὁ κύριος· ὅταν σὺ ποιῇς ἐλεημοσύνην, *μὴ γνώτω ἡ ἀριστερά σου, τί ποιεῖ ἡ δεξιά σου, ὅπως [2] ᾖ σου ἡ ἐλεημοσύνη ἐν τῷ κρυπτῷ. Καὶ ἡ χήρα προσευχέσθω ὑπὲρ τοῦ δεδωκότος, ὅς τις ποτ' ἂν ᾖ, ἅγιον θυσιαστήριον [3] Χριστοῦ ὑπάρχουσα· ὁ δὲ πατὴρ ὁ βλέπων ἐν τῷ κρυπτῷ, ἀποδώσει τῷ δι' ποιοῦντι ἐν τῷ φανερῷ. Ἀλλ' αἱ μὴ κατ' ἐντολὴν Θεοῦ ζῆν θέλουσαι χῆραι, φροντίζουσι [4] πλουτοῦσιν", τίς ἡ διακονησαμένη καὶ τίνες αἱ λαβοῦσαι· καὶ μαθοῦσα,

But if any Woman has been good, let her, as a prudent Person, conceal her own Name, not sounding a Trumpet before her, that her Alms may be with God in Secret, as the Lord says, *Thou when thou doest thine Alms, let not thy Left Hand know what thy Right Hand doth, that thine Alms may be in secret.* And let the Widow pray for him that gave her the Alms, whosoever he be, as being the holy Altar of Christ; and *the Father who seeth in secret, will render to him that did Good openly.* But those Widows which will not live according to the Command of God, are solicitous and inquisitive what Deaconess it is that gives the Charity? and what Widows receive it? And when she has learn'd those things, she murmurs at the Deaconess who distributed the Charity, saying, Dost not

XIV. Matt. vi. 2, 3, 4. *Page 286.

[2] deest. V. [3] deest. V. [3] Θεοῦ. r. [4] φιλοπλουτοῦσιν. V.

thou

thou see that I am in more Distress and Want of thy Charity? Why therefore hast thou preferr'd her before me? She says these things foolishly, not understanding that this does not depend on the Will of Man, but the Appointment of God. For if she is herself a Witness that she was nearer, and upon Enquiry was in greater Want, and more naked than the other, she ought to understand who it is that made this Constitution, and to hold her Peace, and not to murmur at the Deaconess who distributed the Charity, but to enter into her own House, and to cast herself prostrate on her Face to make Supplication to God, that her Sin may be forgiven her. For God commanded the Deaconess, who brought the Charity, not to proclaim the same, and this Widow murmur'd, because she did not publish her Name, that so she might know it, and run

ἐπιμέμφεται τῇ διακονησαμένῃ, λέγουσα· σὸν ἰδὴς ὅτι ἐγώ σοι μᾶλλον [1]πρ' ἐκείνην θλίβομαι; [2]ὅτι [3]ἓν περιετίμησας ἐκείνῃ ἐμοῦ, ταῦτα ἃ λέγει ἀφρόνως ὑπάρχουσα, ἃ νοοῦσα ὅτι σὸν ἀνθρώπου τοῦτο θέλημα γέγονεν, ἀλλὰ Θεοῦ πρόσταγμα. εἰ γὰρ μάρτυρα αὐτὴ ὅτι ἐγγυτέρω ὑπῆρχε, & ἐν πλείονι ἐνδείᾳ ἐξητάζετο, καὶ μᾶλλον αὐτὴ γυμνὴ ἦ ἐκείνη, ὀφειλε νοεῖν τὴ διαταξάμενον, & ἀποσιγησασα, & μὴ μεμψαμένη τὴ διακονήσασθαι εἰσελθοῦσα εἰς οἶκον ἑαυτῆς, & ὂπ πρόσωπον ἑαυτὴν βαλοῦσα, ἱκετεύσαι τὸν Θεὸν ἀφεθῆναι αὐτῇ τὸ πλημμέλημα. ὁ γὰρ Θεὸς ἐνετείλατο τῇ δι' ποιήσῃ μὴ τεραγῳδεῖν τὸ δι' ποιεῖσθαι· ἡ δὲ ἐμέμφετο ὅτι μὴ ἐκήρυξεν [3]αὐτῆς τὸ ὄνομα, ἵνα καὶ αὐτὴ μαθοῦσα δεήσῃ

[1] ἐγγυτέρω παρ' ἐκείνην, καὶ μᾶλλον. V. [2] τί. V. [3] ἑαυτῆς. V.

εἰς

εἰς ὃ λαβεῖν. [1] Ὃ" ὐ μόνον ἐμέμφετο, ἀλλά γε, ᾗ κατηρᾶτο αὐτῇ ὅπλα δομῴη ὃ εἰπόντος. Ὁ εὐλογῶν Σε εὐλόγηται, ὁ καταρώμενός Σε κεκατήρατο. Λέγει ὃ ὁ κύριος· Ὅταν εἰσέρχησθε εἰς οἶκον[2], λέγετε· εἰρήνη τῷ οἴκῳ τούτῳ· καὶ ἐὰν μὲν ᾖ ἐκεῖ υἱὸς εἰρήνης, ἡ εἰρήνη ὑμῶν ἐπαναπαύσεται ἐπ' αὐτόν· ἐὰν ὃ μὴ ᾖ ἄξιος, ἡ εἰρήνη ὑμῶν πρὸς ὑμᾶς ἐπιστρέψει.

to receive; nay, did not only murmur, but alſo curs'd her, forgetting him that ſaid, *He that bleſſeth thee is bleſſed, and he that curſeth thee is curſed.* But the Lord ſays, *When ye enter into an Houſe ſay, Peace be to this Houſe; and if the Son of Peace be there, your Peace ſhall reſt upon it: But if it be not worthy, your Peace ſhall return to you.*

Gen. xxvii. 29.

Luk. x. 5. Matt. x. 13

Εἰ οὖν ἡ εἰρήνη ἐπιστρέφει ἐπὶ τοὺς πέμψαντας αὐτὴν ἐπ' ἐκείνους, πάλιν ἐπιστρέψει ἐπὶ τοὺς περικαμένους αὐτὴν, ἀλλ' ὃ μὴ εὑρεῖν ἀξίους αὐτῆς πολὺ μᾶλλον ἡ κατάρα ἐπιστρέψει εἰς κεφαλὴν τοῦ ἀδίκως αὐτὴν ἐκπέμψαντος, ὡς οὐκ ἀξίου ὄντος λαβεῖν αὐτὴν ἐκείνου παρ' οὗπερ ἐξαπεστάλη. πᾶς γὰρ ὁ μάτην λοιδορῶν, ἑαυτὸν ἀρᾶται, καθά φησιν ὁ Σολο-

XV. If therefore Peace returns upon thoſe that ſent it, nay, upon thoſe that before had actually given it, becauſe it did not find Perſons fit to receive it, much rather will a Curſe return upon the Head of him that unjuſtly ſent it, becauſe he to whom it was ſent was not worthy to receive it: For all thoſe who abuſe others without a Cauſe curſe themſelves, as *Solomon* ſays, *As Birds and Sparrows fly away, ſo the Curſe cauſe-*

Prov. xxvi. 2.

[1] deeſt. v. [2] πνος. v.

*leſs*

*less shall not come upon any one.* And again he says,
Ps. 18. *Those that bring Reproaches are exceeding foolish.* But as the Bee, a Creature as to its Strength feeble, if she stings any one, loses her Sting, and becomes a Drone: In the same manner you also, whatsoever Injustice you do to others, will bring it upon
Psal. vii. 16 your selves. *He hath graven and digged a Pit, and he shall fall into the same Ditch that*
Prov. xxvi 27. *he has made.* And again, *He that diggeth a Pit for his Neighbour shall fall into it.* Wherefore he that avoids a Curse, let him not curse a-
Tob. iv. 16 nother; For, *What thou hatest should be done to thee, do not thou to another.* Wherefore admonish the Widows that are feeble-minded, strengthen those of them that are weak, and praise such of them as walk in Holiness. Let them rather bless, and not calumniate. Let them make Peace,
** Pag. 287. and not stir up Contention. Let not therefore either a

μών· Ὥσπερ ὄρνεα πέτονται καὶ τρυγόνι, ὅτων ἀεὶ μάζια σὺν ἐπελεύσεται ἐπ' αὐδενί. Καὶ πάλιν [1] λέγ[ει]· Οἱ δὲ ἐκφέροντες λοιδορίας, ἀφορέσατοί εἰσιν Ὥσπερ [2] δὲ ἡ μέλισσα, ἐν τῇ δυνάμῃ αὐτῆς ἀσθενὴς ἔσα, ἐὰν πλήξῃ κνά, δ κέντρον ἀποβάλλ[ει], καὶ γίνεται σέρα· τ αὐτὸν τρόπον καὶ ὑμεῖς ὃ ἐὰν ποιήτε ἄδικον [3] εἰς ἕτερος, τοῦτο εἰς ἑαυτὸς ἐνεργήσετε. Λάκκον γὰρ ὤρυξε, καὶ ἀνέσκαψεν [4] αὐτόν", καὶ ἐμπεσεῖται εἰς βόθρον ὃν ἐῤῥάσατο Καὶ [5] πάλιν" Ὁ ὀρύσσων βόθρον [6] τῷ πλησίον αὐτοῦ", ἐμπεσεῖται εἰς αὐτόν. Οὐκοῦν ὁ φεύγων κατάραν, ἕτερον μὴ καταράσθω. ὃ γὰρ μισεῖς σὺ ἡμέας, τοῦτο ἄλλῳ [7] σὺ ποιήσῃς. διὸ νουθετεῖτε τὰς ἀπειθεῖς, **ὁπλήσετε τὰς δυναικχώτους, παρακαλεῖτε τὰς ὀλιγοψύ-

[1] deest. V. [2] deest. V. [3] ἐφ'. V. [4] deest. V. [5] ὁ σολομῶν. V. [6] desunt. V. [7] deest. V.

χοις,

χυς, ἰχυροποιεῖτε τὰς ἀδενέσας, ἐπαινείτε τὰς ἐν ὑσιότητι ὀδυέσας. δύλογα τωσθμ μᾶλλον, ϗ μὴ λοιδορείτωσθμ· εἰρηνοποείτωσθμ, ϗ μὴ πολεμῶν ἐμποιείτωσαν. μήτε ἦν ἐπίσκοπ⊖, μήτε πρεσβύτερ⊖, μήτε ⅄ιάκον⊖, μήτε ἄλλ⊖ ἐκ τ καταλόγ τ ἱερατικ λοιδορίᾳ τ γλῶσαν μολυνέτω, ἵνα μὴ ἀντὶ δύλογίας κατάραν κληρονομήσῃ· ἔσω ὃ ασθὴ ⓒ ἐπιμέλεια τῷ ἐπισκόπῳ, ὅπως μηδὲ λαϊκὸς κατάραν ἐνφέρῃ· ϖὸ πάντων γὰ αὐτῷ μέλλει ὀφείλῃ, ϖὸ κληρικῶν, ϖὸ πρεσβέτερων, ϖὸ διακόνων, ϖὸ λαϊκῶν. ⅄ιὰ τοῦτο, ὦ ἐπίσκοπε, τὲς συνεργὲς σ τ ζωῆς ϗ τ δικαιοσύνης ἐργάζας, διακόνυς εὐαρέστυς Θεῷ προχειρίζυ, ἐς ἐκ πάντ τ λαῦ δοκιμάζεις εἶναι ἀξίυς, ⓒ εἰς τας τ διακονίας χρείας εὐσκύλτυς. προχείρισαι

Biſhop, or a Presbyter, or a Deacon, or any one elſe of the Sacerdotal Catalogue, defile his Tongue with Calumny, leſt he inherit a Curſe inſtead of a Bleſſing; and let it alſo be the Biſhop's Buſineſs and Care, that no Lay-Perſon utter any Curſe: For he ought to take care of the Clergy, of the Virgins, of the Widows, of the Laity; for which Reaſon, O Biſhop, do thou ordain thy Fellow-workers, the Labourers for Life and for Righteouſneſs, ſuch Deacons as are pleaſing to God, ſuch whom thou proveſt to be worthy among all the People, and ſuch as ſhall be ready for the Neceſſities of their Miniſtration. Ordain alſo a Deaconeſs who is faithful and holy, for the Miniſtrations towards Women. For ſometimes he cannot ſend a Deacon, who is a Man, to the Women, on account of Unbelievers. Thou ſhalt therefore ſend a Woman, a Deaconeſs, on account of the I-

Imaginations of the Bad. For we ſtand in need of a Woman, a Deaconeſs, for many Occaſions; and firſt in the Baptiſm of Women, the Deacon ſhall anoint their Forehead with the holy Oil, and after him the Deaconeſs ſhall anoint them: For there is no Neceſſity that the Women ſhould be ſeen by the Men; but only in the Laying on of Hands the Biſhop ſhall anoint her Head, as the Prieſts and Kings were formerly anointed, not becauſe thoſe which are now Baptiz'd are ordain'd Prieſts, but as being Chriſtians, or Anointed, from Chriſt the Anointed, *A Royal Prieſthood, and an holy Nation, the Church of God, the Pillar and Ground of the Marriage-Chamber*, who formerly were not a People, but now are beloved and choſen, upon whom is called his new Name, as *Iſaiah* the Prophet witneſſes, ſaying, *And they ſhall call the*

*** Pag. 288.

1 Pet. ii 9. 1 Tim. iii. 15.

Iſa. lxii. 2.

ὃ γὰρ [1] διάκονον" πρὸς τὴν γυναικῶν ὑπηρεσίας. δεῖ γὰρ [2] ὅτ' ἂν" ἐν κλίσαν οἰκίαις ἄνδρα διάκονον γυναιξὶν ὑ [3] δύναται" πέμπεις ἀλλὰ τὰς ἀπίστους· ἀποστελεῖς ἵν γυναῖκα [4] διάκονον", ἀλλὰ τὰς τῶ φαύλων διανοίας. οὐ γὰρ ἐς πολλὰς χρείας γυναικὸς ἀρήζομεν διακόνου. οὐ πρῶτον μὲν τῷ φωτίζειν γυναῖκας, ὁ διάκονος χείρ [5] μὲ" μόνον ὃ μέτωπον αὐτῶν τῷ ἁγίῳ ἐλαίῳ, ὑ μετ' αὐτὸν ἡ διάκονος ἀλείψῃ αὐτάς· [6] ὑ γὰρ *** ἀνάγκη τὰς γυναῖκας ὑπὸ ἀνδρῶν κατοπτεύειν· ἀλλὰ μόνον ἐν τῇ χειροθεσίᾳ, τὴ κεφαλὴν αὐτῆς χείρ ὁ ἐπίσκοπος· οὕτω γὰρ ἔθος οἱ ἱερεῖς οὐ οἱ βασιλεῖς ὃ πρότερον ἐχείροντο· ὑχ' ὅτι ὑ οἱ νῦν βαπτιζόμενοι, ἱερεῖς χειροτονοῦνται, ἀλλ' [6] ὡς" ἀπὸ

[1] διακόνισαν. V. [2] ὅτε v. [3] f. δύνασαι. [4] διακόνισαν. V. [5] deeſt. v. [6] ὅτι. v.

τοῦ

τῷ Χριστῷ Χριστιανοί[1], βασίλειον ἱεράτευμα, καὶ ἔθνος ἅγιον, σκηνὴ Θεοῦ, ζυλος καὶ ἐδραίωμα δ[2] νυμφῶνος· οἱ ποτὲ οὐ λαός, νῦν δ[3] ἠγαπημένοι καὶ ἐκλεκτοί[4]". οἷς ἐπεκλήθη δ καινὸν αὐτῶ ὄνομα· ὡς μάρτυρᾶ καὶ Ἡσαΐας ὁ προφήτης, λέγων· Καὶ καλέσουσι τ λαὸν δ ὄνομα αὐτῶ δ καινὸν, ὃ ὁ κύριος ὀνομάσῃ αὐτόν".

people by his new Name, which the Lord shall name for them.

Σὺ οὖν, ὦ ἐπίσκοπε, ἐκείνῳ τῷ τύπῳ χρίσῃς τ κεφαλὴν τῶν βαπτιζομένων, εἴτε ἀνδρῶν εἴτε γυναικῶν, τῷ ἁγίῳ ἐλαίῳ, εἰς τύπον δ πνευματικῶ βαπτίσματος· ἔπειτα ἡ Σὺ ὁ ἐπίσκοπος, ἢ ὁ ὑπὸ Σὲ πρεσβύτερος τ ἱερὰν ἐπ' αὐτοῖς εἰπὼν ζ ἐπονομάσας ἐπίκλησιν πατρὸς ζ υἱῦ καὶ ἁγίου πνεύματος, βαπτίσῃς αὐτοὺς ἐν τῷ ὕδατι. καὶ τ μὲ ἄνδρα ὑποδεχέσθω ὁ Διάκονος· τ δ γυναῖκα ἡ Διάκονος". ὅπως σεμνοπρεπῶς ἡ μετάδοσις τ ἀθραύστου σφραγῖδος γένηται. καὶ

Thou therefore, O Bishop, according to that Type, shalt anoint the Head of those that are to be baptiz'd, whether they be Men or Women, with the holy Oil, for a Type of the Spiritual Baptism. After that, either thou, O Bishop, or a Presbyter that is under thee, shall in the solemn Form Name over them, the Father, and Son, and Holy Spirit, and shall Dip them in the Water; and let a Deacon receive the Man, and a Deaconess the Woman: that so the Collation of this inviolable Seal may be done with a becoming Decency. And after that let the Bishop anoint those that XVI.

[1] καλῶνται. V. [2] al. νυφωτὸς. [3] ἠγαπωμένοι καὶ ἐκλεκτοὶ. V. [4] desunt omnia, V. [5] διακόνισσα V.

are baptized with Ointment.

XVII. This Baptism therefore is given into the Death of Jesus: The Water is instead of the Burial, and the Oil instead of the Holy Ghost; the Seal instead of the Cross: The Ointment is the Confirmation of the Confession: The Mention of the Father as of the Author and Sender; the joint Mention of the Holy Ghost, as of the Witness: The Descent into the Water, the Dying together with Christ: The Ascent out of the Water, the Rising again with Him. The Father is the God over all; Christ is the Only-begotten God, the Beloved Son, the Lord of Glory; the Holy Ghost is the Comforter, who is sent by Christ, and taught by Him, and proclaims Him.

Vid. Rom. vi. 3.

*,** Pag. 289.

μὴ τοῦτο ὁ ἐπίσκοπος χειέτω τὸς βαπτιζομένους, τῷ μύρῳ.

Ἐστὶ τοίνυν ὃ μὲν βάπτισμα, εἰς τὸν θάνατον δὲ Ἰησοῦ διδόμενον· ὃ δὲ ὕδωρ, ἀντὶ ταφῆς· ὃ δὲ ἔλαιον, ἀντὶ πνεύματος ἁγίου· ἡ σφραγὶς, ἀντὶ τοῦ σταυροῦ· ὃ μύρον, βεβαίωσις τῆς ὁμολογίας· τοῦ πατρὸς ἡ μνήμη, ὡς αἰτίου καὶ ἀποστολέως τοῦ πνεύματος· ἡ συμπαράληψις, ὡς μάρτυρος· ἡ κατάδυσις. [1]ὃ μὲν συναποθανεῖν, ἡ ἀνάδυσις [2]ὃ δὲ συναναστῆναι πατὴρ ὁ ἐπὶ πάντων Θεὸς Χριστὸς ὁ μονογενὴς Θεὸς, ὁ ἀγαπητὸς [3]υἱὸς, ὁ τῆς δόξης κύριος· **πνεῦμα ἅγιον, ὁ παράκλητος· ὃ ὑπὸ Χριστοῦ πεμπόμενον, καὶ ὑπ' ἐκείνου διδασκόμενον, καὶ ἐκεῖνον κηρύττον.

XVIII. But let him that is to be Baptized be free from all Iniquity; one that has left off to work Sin, the Friend of

ὁ δὲ βαπτιζόμενος, ὑπαρχέτω ἀλλότριος ἁπάσης ἀσεβείας· πάσης κακουργίας· πάσης ἁμαρτίας,

[1] τὸ. V. [2] τὸ. V. [3] deest. V.

φίλος

φίλος Θεοῦ, ἐχθρὸς διαβόλου, κληρονόμος Θεοῦ παῖς, συγκληρονόμος ὁ δὲ υἱὸς αὐτοῦ, ἀποτεταγμένος τῷ Σατανᾷ καὶ τοῖς δαίμοσι καὶ ταῖς ἀπάταις αὐτοῦ, ἁγνὸς, καθαρὸς, ὅσιος, θεοφιλὴς, υἱὸς δὲ Θεοῦ· δεησόμενος, ὡς υἱὸς πατρὶ, καὶ λέγων ὡς ἀπὸ κοινοῦ δὲ τῶν πιστῶν συναθροίσματος ὅτως· Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω σου τὸ ὄνομά σου· ἐλθέτω ἡ βασιλεία σου. γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς· τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον· καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν· καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ· ὅτι σοῦ ἐστιν ἡ βασιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα, εἰς τοὺς αἰῶνας. Ἀμήν.

God, the Enemy of the Devil, the Heir of God the Father, the Fellow-Heir of his Son, one that has renounc'd Satan, and the Dæmons, and Satan's Deceits; chaste, pure, holy, beloved of God, the Son of God, praying as a Son to his Father, and saying, as from the common Congregation of the Faithful, thus, *Our Father which art in Heaven, Hallowed be thy Name; Thy Kingdom come; Thy Will be done on Earth, as it is in Heaven; Give us this Day our Daily Bread; And forgive us our Debts, as we forgive our Debtors; And lead us not into Temptation, but deliver us from the Evil One: For thine is the Kingdom, and the Power, and the Glory for ever.* Amen. Matt. vi. 9, &c.

[1] deest. v.

## SECT. XXXVI.

XX. LET the Deacons be in all things unspotted, as the Bishop himself is to be, only more active; in Number according to the Largeness of the Church, that they may minister to the Infirm, as Workmen that are not asham'd; and let the Deaconess be diligent in taking care of the Women; but both of them ready to carry Messages, to travel about, to minister, and to serve; as spake *Isaiah* concerning the Lord, saying, *To justifie the Righteous, who serves many faithfully.* Let every one therefore know his proper Place, and discharge it diligently with one Consent, with one Mind, as knowing the Reward of their Ministration: But let them not be asham'd to minister to those that are in Want: As even our *Lord Jesus Christ came not to be ministred unto*

Isa liii. 11. LXX.

Matt. xx. 28.

Ἐστωσαν οὖν καὶ οἱ διάκονοι ἐν πᾶσιν ἄμωμοι, ὡς ὁ ἐπίσκοπος· μόνον δὲ δυσκινητότεροι ἀναλόγως τοῦ πλήθους τῆς ἐκκλησίας· ἵνα καὶ τοῖς ἀδυνάτοις [1]ὑπηρετῶσιν, ὡς ἐργάται ἀνεπαίσχυντοι. ἡ [2]δὲ γυνὴ τὰς γυναῖκας ἀσφαλῶς διακονείτω καὶ διακονείσθω ἀμφότεροι δὲ τὰ πρὸς ἀγγελίαν, ἐκδημίαν, ὑπηρεσίαν, διακονίαν· ὡς καὶ περὶ τοῦ κυρίου Ἡσαΐας ἔλεγε, φάσκων· Δικαιῶσαι δίκαιον δοῦλον εὖ δουλεύοντα πολλοῖς. Ἕκαστος ἐν τῷ ἰδίῳ γνωριζέτω τόπον, καὶ ἐπιτελείτω αὐτὸν ἀσφαλῶς, ὁμοφρόνως, ὁμοψύχως· γινώσκοντες τὸν τῆς διακονίας μισθόν. ἔστωσαν δὲ καὶ ἀνεπαίσχυντοι εἰς τὸ ὑπηρετεῖσθαι τοῖς δεομένοις ὡς καὶ ὁ κύριος

[1] ὑπηρετεῖν. v. [2] δὲ. V.

ἡμῶν

ἡμῶν Ἰησῆς ὁ Χριστὸς οὐκ ἦλθε διακονηθῆναι, ἀλλὰ διακονῆσαι, καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν. οὕτως ἔν τε αὐτοὺς δεῖ ποιεῖν. καὶν δέῃ [1] ψυχὴν [2] ὑπὲρ ἀδελφοῦ ἀποθεῖναι, μὴ [3] διστάσωσιν". οὕτε γὰρ ὁ κύριος καὶ σωτὴρ ἡμῶν Ἰησῆς ὁ Χριστὸς ἐδίστασε τὴν ψυχὴν αὐτοῦ [4] δοῦναι", ὡς αὐτὸς ἔφη, ὑπὲρ τῶν φίλων αὐτοῦ. εἰ ἦν ὁ κύριος τοῦ ἑαυτοῦ καὶ τῆς γῆς ** πάντα ὑπέμεινε δι' ἡμᾶς, πῶς ἂν ὑμεῖς διακονῆσαι τοῖς δεομένοις ἐνδιάσητε· μιμηταὶ ὀφείλοντες αὐτοῦ εἶναι, ὃς καὶ δουλείαν, καὶ [5] ἔνδειαν", καὶ πληγὰς, καὶ σταυρὸν δι' ἡμᾶς ὑπεμείναντο; χρὴ ἕν καὶ ἡμᾶς διακόνους τοῖς ἀδελφοῖς, ὡς Χριστοῦ μιμητάς. Ὁ δὲ λων γὰρ, φησὶν, ἐν ὑμῖν εἶναι μέγας, ἔστω

*to, but to miniſter, and to give his Life a Ranſom for many.* So therefore ought they alſo to do, and not to ſcruple it, if they ſhould be obliged to lay down their Life for a Brother. For the Lord and our Saviour Jeſus Chriſt did not ſcruple to *lay down his Life*, as Him- Joh. x. 15, ſelf ſays, *for his Friends.* xv. 13. If therefore the Lord of Heaven and Earth underwent all his Sufferings for us, how then do you make a Difficulty to miniſter to ſuch as are in Want? who ** Pag. ought to imitate Him, who 290. underwent Servitude, and Want, and Stripes, and the Croſs for us. We ought therefore alſo to ſerve the Brethren, in Imitation of Chriſt. For, ſays He, *He that will* Matt. xx. *be great among you, let him* 26. *be your Miniſter; and he that will be firſt among you, let him be your Servant.* For ſo did He really, and not in Word only, fulfil the Pre-

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[1] τὴν ἐαυτῶν. v. [2] ἀντὶ. V. [3] διστάσαι V. [4] θεὶς. V. [5] ὕβρεσθ' v.

If. liii. 11. Joh. xiii. 4.

diction of, *Serving many faithfully.* For, *When he had taken a Towel, he girded himself; afterward he puts Water into a Baſon, and, as we were ſitting at Meat, he came and waſhed the Feet of us all, and wiped them with the Towel.* By doing this he demonſtrated to us his Kindneſs, and Brotherly Affection, that ſo we alſo might do the ſame to one another. If therefore our Lord and Maſter ſo humbled Himſelf, how can you, the Labourers of the Truth, and Adminiſtrators of Piety, be aſham'd to do the ſame to ſuch of the Brethren as are weak and infirm? Miniſter therefore with a kind Mind, not murmuring, nor mutinying: For ye do not do it on the account of Man, but on the account of God; and ſhall receive from Him the Reward of your Miniſtry in the Day of your Viſitation. 'Tis your Duty,

ὑμῶν διάκονος· ὁ δὲ ὁ θέλων ἐν ὑμῖν εἶναι πρῶτος, ἔστω ὑμῶν δοῦλος· Οὕτω γὰρ καὶ αὐτὸς ἔργῳ πεπλήρωκε τὸ δοῦ δουλεύειν τοῖς, καὶ λόγῳ. λαβὼν γὰρ λέντιον, διέζωσατο εἶτα [1] βάλλει ὕδωρ εἰς τὸ νιπτῆρα· καὶ ἡμῶν ἀνακειμένων ἐπελθὼν, πάντων [2] ἡμῶν ἔνιψε τοὺς πόδας, καὶ τῷ λεντίῳ ἐξέμαξε. τοῦτο οὖν ποιῶν, ὑπεδείκνυεν ἡμῖν τὸ τῆς φιλαδελφίας ἀγαπητικόν, ἵνα καὶ ἡμεῖς εἰς ἀλλήλους αὐτὸ ποιῶμεν. εἰ οὖν ὁ κύριος ἡμῶν, καὶ ὁ διδάσκαλος, οὕτως ἐταπείνωσεν ἑαυτὸν πῶς ἂν ὑμεῖς ἐπαισχυνθείητε τοῦτο ποιῆσαι τοῖς ἀδυνάτοις καὶ ἀσθενέσι τῶν ἀδελφῶν, ἐργάται ὄντες ἀληθείας, καὶ τῆς εὐσεβείας τροφεῖς; ἐξυπηρετεῖτε οὖν ἀγαπητικῶς, [3] μὴ ἐπογγύζον-

[1] βαλὼν. V. [2] deeſt. V. [3] καὶ. V.

πᾶς,

τες, μηδὲ διαστασιάζοντες· ἐγὼ γὰρ ἀμφοῖν ἀνθρωπον ποιεῖτε, ἀλλὰ μᾶλλον τὸν Θεόν· καὶ τὸ μισθον τῆς διακονίας παρ' ἐκείνου ἀπολήψεσθε ἐν ἡμέρᾳ ἐπισκοπῆς ὑμῶν· χρὴ οὖν ὑμᾶς τὰς διακόνους ἐπισκέπτεσθαι τοὺς τὰς δεομένους ἐπισκέψεως, καὶ πρὸς τὸν ἀλιβομένων ἀναγγέλλειν τῷ ἐπισκόπῳ ὑμῶν· ψυχὴ γὰρ αὐτοῦ, ἢ αἴσθησις εἶναι ὀφείλετε, ὄντες, ἀσκυλτοι, καὶ ἀπήκοοι εἰς πάντα ὄντες, αὐτῷ, ὡς ἐπισκόπῳ ὑμῶν, καὶ πατρὶ, καὶ διδασκάλῳ.

who are Deacons, to viſit all thoſe that ſtand in need of Viſitation. And tell your Biſhop of all thoſe that are in Affliction: For you ought to be like his Soul and Senſation, active and attentive in all things to him, as to your Biſhop, and Father, and Maſter.

Ἐπίσκοπον οὖν προσταττομεν χειροτονεῖσθαι ὑπὸ τριῶν ἐπισκόπων· ἢ δὲ δυοῖν ἐλαττον, ὑπὸ δύο· μὴ ἐξεῖναι δὲ ὑπὸ ἑνὸς [2] ὑμῖν" καθίσασθαι. ἡ γὰρ τῶν δύο καὶ τριῶν μαρτυρία βεβαιοτερα καὶ ἀσφαλής. πρεσβύτερον δὲ καὶ διάκονον ὑπὸ ἑνὸς ἐπισκόπου, [3] καὶ τῶν λοιπῶν κληρικῶν" μήτε δὲ καὶ" πρεσβύτερον *** μήτε διάκονον, χειροτονεῖν ἐκ

We command that a Biſhop be ordain'd by three Biſhops, or at leaſt by two; but 'tis not lawful that he be ſet over you by one; for the Teſtimony of two or three Witneſſes is more firm and ſecure. But a Presbyter and a Deacon are to be ordain'd by one Biſhop, and the reſt of the Clergy. Nor muſt either a Presbyter or a Deacon ordain from the Laity into the Clergy: But the Presbyter XX. *** Pag. 291.

[1] deſunt. V. [2] deeſt. v. [3] ὡσαύτως καὶ τὸν λοιπὸν κλῆρον. v. [4] deeſt. v.

is

is only to Teach, to Offer, to Baptize, to Bleſs the People, and the Deacon is to miniſter to the Biſhop, and to the Presbyters, that is, to do the Office of a miniſtring Deacon, but not to meddle with the other Offices.

λαϊκῶν κληρικός, ἀλλὰ μόνον ᾧ ἡ πρεσβύτερον διδάσκειν, ἀναφέρειν, βαπτίζειν, εὐλογεῖν τε λαόν· τε ὑ διάκονον ἐξυπηρετεῖσθ τῷ ἐπισκόπῳ καὶ τοῖς πρεσβυτέροις· τυτέστι, διακονεῖν· ἢ μὴν καὶ τὰ λοιπὰ διενεργεῖν.

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## ΒΙΒΛΙΟΝ ΤΕΤΑΡΤΟΝ.

*** Pag. 292.

Περὶ Ὀρφανῶν.

# BOOK IV.

## SECT. XXXVII.

### *Concerning Orphans.*

Ῥφανῷ δὲ κὰν γνησίῳ Χριστιανῷ, ἤτοι παιδὸς, ἢ παρθένου, καλὸν μὲν, ἵνα τις τῶν ἀδελφῶν, ὃς οὐκ ἔχων τέκνον, προσλαβόμενος τοῦτο, ἔχῃ εἰς παιδὸς τόπον τὸ ἢ τὴν παρθένον, ὁ ἔχων υἱὸν δυνάμενον αὐτῷ τὸ ἢ θυγάτηρ ὥραις συγχρονῆσαι, συζεύξῃ· τοῦτο γὰρ οἱ ποιοῦντες, ἔργον μέγα ἐπιτελοῦσι, ὀρφανῶν πατέρες γεγόμενοι.

1. WHEN any Christian becomes an Orphan, whether it be a young Man, or a Maid, it is good that some one of the Brethren, who is without a Child, should take the young Man, and esteem him in the Place of a Son: and he that has a Son about the same Age, and that is marriageable, should marry the Maid to him; for they which do so, perform a great Work, and become Fathers to the Orphans,

phans, and shall receive the Reward of this Charity from the Lord God: But if any one that walks in the way of Man-pleasing is rich, and therefore is asham'd of Orphans, the Father of Orphans, and Judge of Widows will make Provision for the Orphans. But himself shall have such an Heir as will spend what he has spar'd: and it shall happen to him according as it is said, *What Things the Holy People have not eaten, those shall the* Assyrians *eat.* As also *Isaiah* says, *Your Land Strangers devour it in your Presence.*

deest.

Isa. i. 7.

ξαντες, ὁ πλὴν [1] ὑμεῖς τῷ Θεῷ λήψονται τὸν μισθὸν τῆς διακονίας ταύτης. εἰ δέ τις ἐν ἀνθρωπαρέσκειαν πλουτῶν, ἐπαισχύνοιτο, πλέσιος ὢν, τὰ τῆς ὀρφανίας μέλη· τῷ μὲν ὀρφανῷ πρόνοιαν ποιήσεται ὁ πατὴρ τῶν ὀρφανῶν, καὶ κληρονόμον τῶν χρημάτων· αὐτὸς δὲ ἐμπεσεῖται τοιούτῳ, ὃς τις αὐτοῦ διαπτήσῃ τὰ φειδῶ· ὁ γλυκάνεται [2] ἐαν" αὐτὸς δὲ ἐρημώσον· ἃ ἂν ἔφαγον ἅγιοι, ταῦτα φάγονται ἀλλότριοι καθὼς ὁ Ἡσαΐας λέγει· Τὴν χώραν ὑμῶν ἐνώπιον ὑμῶν ἀλλότριοι κατεσθίουσιν αὐτήν.

II. Do you therefore, O Bishops, be sollicitous about their Maintenance, being in nothing wanting to them; exhibiting to the Orphans the Care of Parents, to the Widows the Care of Husbands; to those of suitable Age, Marriage; to the Arti-

II. Ὑμεῖς οὖν, ὦ ἐπίσκοποι, μεριμνήσατε [3] τὰ" περὶ τὴν ἀναστροφὴν αὐτῶν, μηδὲν ἐλλείποντες αὐτοῖς· τοῖς μὲν ὀρφανοῖς [4] παρέχοντες" τὰ γονέων, τῇ δὲ χήραις τὰ ἀνδρῶν, τοῖς ἀκμαίοις τὸν γά-

[1] deest. V. [2] deest. V. [3] deest. V. [4] deest. V.

μον,

μυς, πηχίτη ἔργον, ἀδεανεῖ ἔλεω, ξένοις στέγω, πεινῶσι φωμὸν, διψῶσι ποτὸν, γυμνοῖς ἔνδυμα, νοσοῦσι θέλω, φυλακίταις βοήθειαν. πρὸς τούτοις πλείων ὑμῖν ἔστω φροντὶς περὶ τῆ ἀνορφανίας, ὅπως αὐτοῖς μηδὲν ἐνδέη· τῆ μὲ παρθένω, μέχρις ἂν ἔλθη εἰς ὥραν γάμυ, καὶ ἐκδῶτε αὐτὴν ἀδελφῶ· τῷ δὲ παιδὶ χρηγίαν, πρὸς ὃ ἂν τέχνω ἐκμαθεῖν, καὶ διατρέφεσθαι ἀπὸ τῆ ἐπιχρηγίας ἵν' ὅπλω δεξιῶς τῆ τέχνω κατορθώση, ὃ τινικαῦτα δυνήσεται καὶ τὰ τῆ τέχνης ἐργαλεῖα ἑαυτῷ [2]περιαθῆ, ὅπως μηκέτι βαρυίη [3]τινα τῶν ἀδελφῶν, ἀνυπόκριτον εἰς αὐτὸν ἀγάπην, ἀλλ' ἑαυτῷ ἐπιχρηγῆ. καὶ γὰ ἀληθῶς μακάριός ἐστιν, ὃς ἂν δυνάμενος βοηθεῖν ἑαυτῷ, μὴ θλίβη τόπον ὀρφανῦ, ξένυ τε καὶ χήρας.

ficer, Work; to the Unable, Commiſeration; to the Strangers an Houſe; to the Hungry Food; to the Thirſty Drink; to the Naked Cloathing; to the Sick Viſitation; to the Priſoners Aſſiſtance. Beſides theſe, have a greater Care of the Orphans, that nothing may be wanting to them; and that as to the Maiden, till ſhe arrives at the Age of Marriage, and ye give her in Marriage to a Brother: to the young Man Aſſiſtance, that he may learn a Trade, and may be maintain'd by the Advantage ariſing from it; that ſo when he is dexterous in the Management of it, he may thereby be enabled to buy himſelf the Tools of his Trade, that ſo he may no longer burden any of the Brethren, or their ſincere Love to him, but may ſupport himſelf: for certainly he is a happy Man who is able to ſupport himſelf, and does not take up the Place of the Orphan, the Stranger, and the Widow:

[1] πῶς ἐν φυλακῇ ἐπίσκεψιν. v. [2] παρέχεσθαι. V. [3] τινὰ. v. al.

Since

III. Act xx. 35. deeſt. ****** Pag. 293.

Since even the Lord ſaid, *The Giver was happier than the Receiver*; for it is again ſaid by Him, *Wo to thoſe that Have and Receive in Hypocriſie, or who are able to ſupport themſelves, yet will receive of others: For both of them ſhall give an Account to the Lord God in the Day of Judgment.* But an Orphan, who, by reaſon of his Youth, or he that by the Feebleneſs of old Age, or the Incidence of a Diſeaſe, or the Bringing-up of many Children, receives Alms, ſuch an one ſhall not only not be blam'd, but ſhall be commended: For he ſhall be eſteem'd an Altar to God, and be honour'd by God, becauſe of his zealous and conſtant Prayers for thoſe that give to him; not receiving idly, but to the uttermoſt of his Power recompencing what is given him by his Prayer. Such an one therefore ſhall be bleſſed by God in Eternal Life. But he that Hath and Receives in

Ἐπεὶ γὰρ ὁ κύριος μακάριον εἶπεν εἶναι τὸ διδόναι, ἢ περ τὸ λαμβάνοντα· καὶ γὰρ εἴρηται ****** πάλιν ὑπ' αὐτοῦ ἐκεῖ τοῖς ἔχουσιν, καὶ ἐν ὑποκρίσει λαμβάνουσιν, ἢ δυναμένοις βοηθεῖν ἑαυτοῖς, καὶ λαμβάνειν παρ' ἑτέρων βελτίοσιν· ἑκάτερος γὰρ ἀποδώσει λόγον κυρίῳ τῷ Θεῷ ἐν ἡμέρᾳ κρίσεως. ὁ μὲν γὰρ διὰ ἡλικίαν ὀρφανίας, ἢ γήρως ἀτονίαν, ἢ νόσου προσπίπτουσιν, ἢ τέκνων πολυτροφίαν λαμβάνων, ὁ τοιοῦτος οὐ μόνον οὐ μεμφθήσεται, ἀλλὰ καὶ ἐπαινεθήσεται· θυσιαστήριον γὰρ τῷ Θεῷ [1] λελογισμένος ὑπὸ Θεοῦ τιμηθήσεται· ἀόκνως γὰρ περὶ διδόντων αὐτῷ διλωκῶς προσεύχεται· οὐκ ἀργῶς λαμβάνων ἀλλὰ [2] τῆς δόσεως αὐτῷ, ὅση δύναμις, τὸ μισθὸν διδοὺς ἀφθάρτου προσευχῆς· ὁ τοιοῦτος οὖν ἐν τῇ

[1] λελογισμένον. V. [2] ὑπὲρ. V.

αἰωνίῳ

αἰωνίῳ ζωῇ ὑπὸ Θεοῦ μακαριδήσεται. ὁ δὲ ἔχων, καὶ ἐν ὑποκρίσει λαμβάνων, ἢ δι' ἀργίαν, ἀντὶ δὲ ἐργαζόμενον βοηθῶν καὶ ἑτέροις· δίκην ὀφλήσει ὡς Θεῷ, ὅτι πενήτων ἥρπασε ψωμόν.

Hypocriſie, or through Idleneſs, inſtead of Working and aſſiſting others, he ſhall be obnoxious to Puniſhment before God, becauſe he has ſnatch'd away the Morſel of the Needy.

Ὁ γὰρ ἔχων ἀργύρια, καὶ μὴ μεταδιδοὺς ἑτέροις, μήτε μὴν αὐτὸς χρώμενος, ὅπον ὄφεως [1] κεκλήρωκεν, ὃν φασιν ἐν τοῖς θησαυροῖς καθεύδειν· καὶ ὅτι ἐστὶν αὐτῷ ἀληθὴς ἡ γραφὴ, ἡ φάσκουσα. Συνήγαγε πλοῦτον ἐξ οὗ οὐ χρήσεται· καὶ οὐδὲν αὐτῷ ὄφελος, ἀπολλυμένῳ καὶ ἐκ δίκης. Οὐκ ὠφελήσει γὰρ, φησὶν, ὑπάρχοντα ἐν ἡμέρᾳ ὀργῆς. Ὁ γὰρ πιστεύων, ὡς ὢν Θεῷ πεπίστευκεν, ἀλλὰ ὡς ἑαυτῷ χρυσῷ, θεὸν τοῦτο ἡγούμενος, καὶ ἐπ' αὐτῷ πεποιθώς. ὑποκριτὴς ἀληθείας ὀλιγό-

For he that has Money, and does not beſtow it upon others, nor uſe it himſelf, is like the Serpent, which they ſay ſleeps over the Treaſures; and of him is that Scripture true, which ſays, *He has gathered Riches, of which he ſhall not taſte*; and they will be of no Uſe to him when he periſhes juſtly. For, ſays he, *Riches will not profit in the Day of Wrath.* For ſuch an one has not believed in God, but in his own Gold; eſteeming that his God, and truſting therein. Such an one is a Diſſembler of the Truth, an Accepter of Perſons, unfaithful, cheating, fearful, unmanly, light, of no Va- IV. Job. xx. 18 LXX. Prov xi. 4.

[1] κεκλήρωται. V.

lue,

lue, a Complainer, ever in Pain, his own Enemy, and no body's Friend. Such an one's Money shall perish, and a Man that is a Stranger shall consume it, either by Theft while he is alive, or by Inheritance when he is dead. *For Riches unjustly gotten shall be vomited up.*

Job xx. 15. LXX.

τῶ, πρεσωποληπτης, ἄπιςῶ, ἔρων, δειλὸς, ἀνθρωδρῶ, κεφῶ, δύχερὴς, μεμψίμοιρῶ, [1] ἐπώδυνῶ", ἑαυτῶ ἐχθρὸς, καὶ οὐδενὸς φίλος. τῶτω γὰρ χρήματα ἀλεῖται· ὁ ἀνὴρ ξένῶ ἔδεται αὐτὰ, ἢ ζῶντῶ ὑφελόμενῶ, ἢ θανόντος χαρπωσάμενος. πλεῖῶ γὰρ ἀδίκως ϛωαγόμενῶ, ἐξεμεθήσεται.

V. We exhort therefore the Widows and Orphans to partake of those things that are bestow'd upon them with all Fear, and all pious Reverence, and to return Thanks to God, who gives Food to the Needy, and to lift up their Eyes to Him. For, says He, *Which of you shall eat, or who shall drink without Him? For he openeth his Hand, and filleth every living thing with his Kindness: Giving Wheat to the young Men, and Wine to the Maidens, and Oil for the Joy of the Living, Grass for the Cattel, and green*

Eccles. ii. 25. LXX. Psal cxliv. 16. Zach. ix. 17. LXX. Psal. cni. 14, 15.

Παραινῶμεν ἐν ταῖς χήραις καὶ ὀρφανοῖς, μετὰ πάντος φόβε καὶ πάσης εὐλαβείας μεταλαμβάνειν ὧν αὐτοῖς χορηγουμένων, καὶ εὐχαριστεῖν Θεῶ, ὧ διδόντι τοῖς πεινῶσι τροφὴν, καὶ ἐπαίρειν αὐτῶ τὰς ὀφθαλμὰς ἐκτείνοντι. Τίς γὰρ, φησὶν, ὑμῶν φάγεται, ἢ τίς πίεται, χωρὶς αὐτῶ; Αὐτὸς γὰρ ἀνοίγει τὴν χεῖρα αὐτῶ, καὶ ἐμπιπλᾷ πᾶν ζῶον εὐδοκίας· Σῖτον νεανίσκοις, καὶ οἶνον παρθένοις, καὶ ἔλαιον εἰς εὐφροσύνην

[1] deest, v.

τῶν ζώντων· χόρτον τοῖς κτήνεσι, καὶ χλόην τῇ δουλείᾳ τῆς ἀνθρώπων. κρέα τοῖς θηρίοις, σπέρματα τοῖς ὀρνέοις, καὶ πᾶσι τὴν πρόσφορον τροφήν. [1] διό φησι καὶ ὁ κύριος· Καταμάθετε τὰ πετεινὰ [2] τοῦ οὐρανοῦ, ὅτι οὐ σπείρουσιν, [3] οὐδὲ θερίζουσιν, οὐδὲ συνάγουσιν εἰς ἀποθήκας· καὶ ὁ πατὴρ ὑμῶν τρέφει αὐτά· οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν; μὴ οὖν μεριμνήσητε, λέγοντες· τί φάγομεν, ἢ τί πίομεν; οἶδε γὰρ ὁ πατὴρ ὑμῶν, ὅτι χρῄζετε τούτων ἁπάντων. Τοσαύτης οὖν τῆς παρ' αὐτοῦ προνοίας ἀπολαύοντες. καὶ τῆς παρ' αὐτοῦ μεταλαμβάνοντες ** ἀγαθῶν, αἶνον ἀναπέμπειν ὀφείλετε τῷ ὀρφανῶν καὶ χήρας ἀναλαμβάνοντι πάντοκράτορι Θεῷ. Διὰ οὗ ἠγαπημένου ὑπ' αὐτοῦ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν· [4] δι' οὗ ἡ δόξα τῷ Θεῷ, ἐν πνεύματι καὶ ἀληθείᾳ, εἰς τοὺς αἰῶνας. Ἀμήν.

*Herb for the Service of Men, Flesh for the wild Beasts, Seeds for the Birds, and suitable Food for all Creatures.* Wherefore the Lord says, *Consider the Fowls of Heaven, that they sow not, neither do they reap, nor gather into Barns, and your Father feedeth them. Are not ye much better than they? Be not therefore solicitous, saying, What shall we eat? or what shall we drink? For your Father knoweth that ye have need of all these things.* Since ye therefore enjoy such a Providential Care from him, and are Partakers of the good Things that are deriv'd from him, you ought to return Praise to him that receives the Orphan and the Widow, to Almighty God, through his Beloved Son Jesus Christ our Lord; thro' whom Glory be to God *in Spirit and Truth* for ever. *Amen.*

Matt. vi. 16.

** Pag. 294.

[1] ἔτω καὶ κύριος παρήγγειλε τοῖς μαθηταῖς αὐτοῦ λέγων V. [2] desunt. V. [3] desunt. V. [4] μεθ' οὗ αὐτῷ ἡ δόξα σὺν τῷ πνεύματι. V.

## SECT. XXXVIII.

VI. NOW the Bishop ought to know whose Oblations he ought to receive, and whose he ought not: For he is to avoid corrupt Dealers, and not receive their Gifts.

Eccl. xxvi. 29. *For a corrupt Dealer shall not be justifyed from Sin.* For of them it was that *Isaiah* reproach'd *Israel*, and said, *Thy corrupt Dealers mingle Wine with Water.*

Isa. i. 22.

Deut xxiii. 18. He is also to avoid Fornicators, for, *Thou shalt not offer the Hire of an Harlot to the Lord.* He is also to avoid Extortioners, and these that covet other Mens Goods, and Adulterers; for the Sacrifices of such as these are abominable with God. Also those that oppress the Widow, and overbear the Orphan, and fill Prisons with the Innocent, and abuse their own Servants wickedly, I mean with Stripes, and Hunger, and hard Service, nay, destroy

Χρὴ δὲ τὸ ἐπίσκοπον εἰδέναι τίνων ὀφείλῃ δέχεσθαι καρποφορίας, καὶ τίνων οὐκ ὀφείλει. φυλακταῖοι γὰρ αὐτῷ παρὰ δόσιν κάπηλοι· ὁ δικαιωθήσεται γὰρ κάπηλος [1] ἀπὸ ἁμαρτίας· περὶ αὐτῶν γάρ τι καὶ Ἡσαΐας, ὀνειδίζων τὸν Ἰσραὴλ, ἔλεγε· Οἱ κάπηλοί σου μίσγουσι τὸν οἶνον ὕδατι. φθορεῖς δ' αὐτῷ καὶ πόρνοι· Οὐ προσδέξῃ γὰρ ὧν κυρίῳ μισθωμα πόρνης· καὶ ἅρπαγες, καὶ τοὺς ἀλλοτρίων ἐπιθυμητάς, καὶ μοιχοί· βδελυκτὰ γὰρ ἀμφότερα ταῦτα θυσία παρὰ Θεῷ. ἀλλὰ καὶ οἱ ἐκθλίβοντες χήρας, καὶ ὀρφανὸν καταδυναστεύοντες, καὶ τὰς φυλακὰς πληροῦντες ἀναιτίων, ἢ καὶ τοῖς ἑαυτῶν οἰκέταις πονηρῶς χρώμενοι, πληγαῖς φημὶ καὶ λιμῷ

[1] ἀπὸ. v.

whole

καὶ κακοδιδασκαλίᾳ, ἢ καὶ πόλεις ὅλας λυμαινομένοι, φορτικαῖοι ἔσωσθέν Ζοι, ὦ ἐπίσκοπε, καὶ σὺ τέτων προσφορὰς ἰωσεβεῖ. προσίτησι δὲ καὶ ῥαδιεργὸς, καὶ ῥήτορας ἀδικίᾳ συναγωνιζομένους, καὶ εἰδωλοποιὸς, καὶ κλέπτας, καὶ τελώνας ἀδίκους, καὶ ζυγοκρέσας, καὶ δηλομέτρας· καὶ στρατιώτῃ τιμωφαντῶ μὴ ἀρκέμενον τοῖς ὀψωνίοις, ἀλλὰ τὰς πενίας ἀδικοῦντα φονέα τε καὶ δήμιον, καὶ διαφθορέα παρανόμων, πραγμάτων ἀναβολέα, ἀνθρώπων ἐπιβολὸν, μαθῶν ἐργατὴν, μέθυσον, βλάσφημον, κίναιδον, πονηρόφρονα καὶ πάντα ἐναντίον πονηρὸν καὶ τῇ γνώμῃ τοῦ Θεοῦ ἀκαταχρόμενον ὅτι λέγει ἡ γραφὴ βδελυκτὸς ἐναι παρὰ Θεῷ πάντας τὸς τοιέτες οἱ γὰρ ἀπὸ τοιέτων δεχόμενοι, καὶ τρέφοντες χήρας καὶ ὀρφανὺς, ἀπολύονοι τῷ λειτεργίῳ τοῦ Θεοῦ γλιή-

whole Cities: Do thou, O Bishop, avoid such as these, and their odious Oblations Thou shalt also refuse Rogues, and such Pleaders that plead on the Side of injustice, and Idol-makers, and Thieves, and unjust Publicans, and those that deceive by false Ballances and deceitful Measures, and a Soldier who is a false Accuser, and not content with his Wages, but does Violence to the Needy, a Murderer, a Cutthroat, and an unjust Judge, a Subverter of Causes, him that lies in wait for Men, a Worker of abominable Wickedness, a Drunkard, a Blasphemer, a Sodomite, an Usurer, and every one that is wicked, and opposes the Will of God For the Scripture says, that all such as these are abominable with God: For those that receive from such Persons, and thereby support the Widows and the Orphans, shall be obnoxious to the Judgment seat of God. As *Adonias* the Prophet in the Book of *Kings*,

when he disobey'd God, and both *eat Bread and drank Water in the place which the the Lord had forbid him,* because of the Wickedness of *Jeroboam,* was *slain by a Lion.* For the Bread which is distributed to the Widows from Labour is better, tho' it be short and little, than that from Injustice and false Accusation, though it be much and fine For the Scripture says, *Better is a little to the Righteous, than much Riches of the Sinners.* Now although a Widow, who eats and is fill'd from the Wicked, pray for them, she shall not be heard: For God, who knows the Heart, with Judgment has declar'd concerning the Unrighteous, saying, *If* Moses *and* Samuel *stand before my Face in their Behalf, I will not hear them.* And, *Pray thou not for this People, and do not ask Mercy for them, and do not intercede with me for them, for I will not hear thee.*

3 King. xiii.

** Pag. 295.

Psal. xxxvi 16.

Jer. xv. 1.

vii. 16.

συντ. ὥσπερ γὰρ Ἀδωνίας ὁ ὢν τῆς βασιλείας προφήτης, παρακούσας Θεοῦ, καὶ φαγὼν ἄρτον ** καὶ πὼν ὕδωρ ἐν ᾧ τόπῳ, ᾧ ἀπεῖπεν αὐτῷ ὁ κύριος, μὴ τὸ Ἱεροβοὰμ ἀσεβείᾳ, [1]ὑπὸ λέοντος ἀναιρεθείς. ὁ γὰρ ὀκ κόπῳ μακρονέμῳ ἄρτος χρείας [2] καὶ ὀρφανοῖς, δίκαιος μᾶλλον, κἂν ᾖ βραχὺς καὶ ὀλίγος, ἢ ἐξ ἀδικίας καὶ συκοφαντίας, κἂν ᾖ πολὺς καὶ [3]ἐξησκημένος, λέγει γὰρ ἡ γραφή· Κρεῖσσον ὀλίγον τῷ δικαίῳ, ὑπὲρ πλοῦτον ἁμαρτωλῶν πολύ. Εἰ δὲ καὶ ἐξ ἀσεβῶν φαγόσα χρεία, καὶ ἐμπλησθεῖσα, προσόψεται γὰρ αὐτῶν, ὀκ εἰσακουσθήσεται ὅτι ὁ καρδιογνώστης Θεὸς μετ' κρίσεως ἀπεφήνατο περὶ ἀσεβῶν, λέγων· Ἐὰν στῇ Μωσῆς καὶ Σαμουὴλ πρὸ προσώπου μου ὑπὲρ αὐτῶν, ὀκ εἰσακέσομαι αὐτῶν, καὶ Σὺ μὴ προσεύχου ὑπὲρ τοῦ λαοῦ τούτου, καὶ μὴ ἀξίου ἐλεηθῆναι αὐτούς, καὶ μὴ προσέλθῃς μοι περὶ αὐτῶν, ὅτι ὀκ εἰσακέσομαί σου.

[1] ὢν. v. [2] desunt. v. [3] ἀσθεῖς. v.

Or

**Οὐ μὴν ἀλλὰ καὶ οἱ ἐν ἁμαρτίαις ἡρωμένοι, καὶ μὴ μεταλνόντες, ὃ μόνον οὐκ εἰσακουσθήσονται προσευχόμενοι, ἀλλὰ καὶ τὸν Θεὸν προξενοῦσιν, ὑπομιμνήσκοντες αὐτὸν τῶν ἑαυτῶν μοχθηρίας· φεύγωμεν οὖν τὰς τοιαύτας διακονίας, ὡς ἄλλαγμα κυνὸς, καὶ μίσθωμα πόρνης· ἐκάτερα γὰρ τοῖς νόμοις ἀπηγόρευται. ἔτε γὰρ Ἐλισαῖος τὰ παρὰ τοῦ Ἀζαὴλ δωρεὰ ἐδέξατο, ἔτε Ἀχίας τὰ παρὰ τοῦ Ἱεροβοάμ. εἰ γοῦν οἱ τοῦ Θεοῦ προφῆται τὰ παρὰ τῶν ἀσεβῶν οὐ προσήκαντο ξένια, δίκαιον μήτε ὑμᾶς, ὦ ἐπίσκοποι. ἀλλὰ καὶ Σίμων ὁ μάγος ἐμοὶ Πέτρῳ καὶ Ἰωάννῃ χρήματα προσενεγκὼν, ἐπειρᾶτο ὠνητὴν τὴν ἀτίμητον χάριν λήψεσθαι· ἅπερ μὴ προσηκάμενοι, ἀρὰς αἰωνίους αὐτὸν ἐδησάμεθα· ὅτι τὴν δωρεὰν τοῦ Θεοῦ, οὐκ ἐν διανοίᾳ τῇ πρὸς Θεὸν,

And not these only, but those that are in Sin, and **Pag. 236. have not repented, will not only not be heard when they pray, but will provoke God to Anger, as putting him in mind of their own Wickedness. Avoid therefore such Ministrations, as you would the Price of a Dog, and the Hire of an Harlot; for both of them are forbidden by the Laws. For neither did 4. King. viii. *Elisha* receive the Presents which were brought by *Hazael*, nor *Ahijah* those from 3. King. xiv. *Jeroboam*; but if the Prophets of God did not admit of Presents from the Ungodly, it is reasonable, O Bishops, that neither should you. Nay, when *Simon* the Act. viii. Magician offer'd Money to me *Peter* and *John*, and try'd to obtain the invaluable Grace by Purchase, we did not admit it, but bound him with everlasting Maledictions, because he thought to possess the Gift of God, not by a pious Mind towards God, but by the Price of Money: Avoid therefor such

VII.

Oblations to God's Altar as are not from a good Conscience. For, says he, *Abstain from all Injustice, and thou shalt not fear, and Trembling shall not come nigh thee.*

Isa. liv. 14.

VIII. But if ye say, that those who give Alms are such as these, and if we do not receive from them, whence shall we administer to the Widows? And whence shall the Poor among the People be maintain'd? Ye shall hear from us, that therefore have ye receiv'd the Gift of the *Levites*, the Oblations of your People, that ye might have enough for your selves, and for those that are in Want; and that ye might not be so straiten'd as to receive from the Wicked. But if the Churches be so straiten'd, 'tis better to perish, than to receive any thing from the Enemies of

*** Pag. 297.

*** [3] Ἀλλ' ἐὰν λέγητε, ὅτι οἱ διδόντες τὰς ἐλεημοσύνας, ἔστοί εἰσι, κἂν μὴ λάβοιμεν παρ' αὐτῶν, πόθεν αἱ χῆραι ὑπηρετηθήσονται [4] παρ' ἡμῶν, καὶ οἱ ἐνδεεῖς τοῦ λαοῦ [5] διατραφῶσιν; ἀκούσεσθε παρ' ἡμῶν, ὅτι διὰ τοῦτο ἐλάβετε δῶρα Λευιτῶν, τὴν καρποφορίαν τοῦ ἐν ὑμῖν λαοῦ, ἵνα ἐπαρκῆτε καὶ ἑαυτοῖς καὶ τοῖς δεομένοις, καὶ μὴ [6] ἐν ἀπορίᾳ συνεχόμενοι, παρὰ πονηρῶν λαμβάνητε. εἰ δὲ ὅτως ἀπορῆσιν αἱ ἐκκλησίαι, λυσιτελεῖ διαφθαρῆναι, ἢ παρ' ἐχθρῶν τοῦ Θεοῦ

[1] καταλλ. v. [2] κατάδαι. V. [3] Ἐὰν δ. v. [4] deest. V. [5] desunt. V. [6] deest. v.

λαμβάνειν

λαβεῖν κ, ἐφ' ὕβρῃ ⁊ χλεύῃ τῇ αὐτῶ φίλων. περὶ γὰρ τ τοιούτων ⁊ ὁ προφήτης λέγ, Ἔλαιον ἁμαρτωλῶ μὴ λιπαίνατω τ κεφαλήν μου. Δοκιμάσατε οὖν, γίνεσθε τῆς τοιούτων, ⁊ παρ' ἡμῶν τῆς ἐσώθεν πεπατουμένων λαμβάνετε, ⁊ τοῖς θλιβομένοις χορηγεῖτε· παρὰ δὲ ἀποσυναγώγων μὴ λαμβάνετε, πρὶν ἂν τ ἐκκλησίας εἶναι μέλη καταξιωθῶσιν. εἰ δὲ ἐνδέοι δόμα, προσάγγελλε τοῖς ἀδελφοῖς, ⁊ ἐξ αὐτῶν ζυλλογὴν ποιησάμενος, διακόνει τοῖς ὀρφανοῖς ⁊ τ χήραις ἐν δικαιοσύνῃ.

God, to the Reproach and Abuse of his Friends: For of such as these the Prophet speaks, *Let not the Oil of a Sinner moisten my Head.* Do ye therefore examine such Persons, and receive from such as walk holily, and supply the Afflicted. But receive not from those that are excommunicated, until they are thought worthy to become the Members of the Church. But if a Gift be wanting, inform the Brethren, and make a Collection from them, and thence minister to the Orphans and Widows in Righteousness. Psal. cxl. 5.

## Sect. XXXIX.

Λέγε δὲ ὁ ὑπό σε λαῶ, ἃ ⁊ Σολομὼν ὁ σοφός· Τίμα τ κύριον ἀπὸ σῶν δικαίων πόνων· ⁊ ἀπάρχου αὐτῷ ἀπὸ σῶν καρπῶν δικαιοσύνης· ἵνα πιμπλᾶται τὰ ταμιεῖά σε πλησμονῆς

SAY unto the People under thee what *Solomon* the Wise says, *Honour the Lord out of thy just Labours, and pay thy first Fruits to him out of thy Fruits of Righteousness, that thy Garners may be filled with Fulness of Wheat,* IX. Prov. iii. 9, &c.

*and thy Presses may burst out with Wine.* Therefore maintain and cloath those that are in Want from the righteous Labour of the Faithful: And such Sums of Money as are collected from them, in the manner aforesaid, appoint it to be laid out in the Redemption of the Saints, the Deliverance of Slaves, and of Captives, and of Prisoners, and of those that have been abused by Tyrants, and condemn'd to Single Combat and Death but are escap'd. For the Scripture says, *Deliver those that are led to Death, and redeem those that are ready to slain, do not spare.*

xxiv. 11.

X. But if at any time you be forced unwillingly to receive Money from any ungodly Person, lay it out in Wood and Coals, that so neither the Widow nor the Orphan may receive any of it, or be forc'd to buy with it either Meat or Drink, which 'tis unfit to do. For 'tis reasonable that such Gifts of the Ungodly should be Fuel

*** Pag. 298.

ὅπτε· οἴνῳ ᾗ αἱ λίμνοί σε ἐκβλύζωσιν. Ἐκ δὲ δικαίε ἔν κόπε τ πεσῶν, τρέφετε καὶ ἀμφιέννυτε τὲς ὑστερημένες· ἐκ γὰρ ἐξ αὐτῶν, ὡς προειρήκαμεν, ἀθροιζόμενα χρήματα διαπέμπετε, διανεμοῦντες εἰς τὲς ἀγορασμὲς τῶν ἁγίων· ῥυόμενοι δέλες, αἰχμαλώτες, δεσμίες, ἐμπρεαζομένες, ἥκοντας ἐκ καταδίκης δίκα θ ὄνομα δ Χριςε ὑπὸ τυράννων εἰς μονομαχίαν καὶ θάνατον. λέγει γὰρ ἡ γραφή. Ῥῦσαι ἀπημένες εἰς θάνατον, καὶ ἐκπεφέ κτεινομένες· μὴ φείσῃ.

Ἐὰν δέ ποτε ἀναγκασθῆτε, παρά τινος δέξασθε ἀπρόσοικον ἄκοντες ἀργύριον, εἰς ξύλα καὶ ἀνθρακιὰν αὐτὸ δαπανήσατε· ἵνα μὴ λαβοῦσα ἡ *** χήρα ἐξ αὐτῶ τι, ἢ ὁ ὀρφανὸς, ἀναγκασθῇ ὠνήσασθαι τροφὴν ἢ πόμα παρά θ πρεσπόνον· δίκαιον γὰρ παρά θ ἀσεβῶν ταῦτα, πυρὸς εἶναι

ναι καπνώλωμα, ὧν δυσεβῶν βρῶμα. ταῦτα γὰρ ὁ νόμος διαγορεύει, θυσίαν ὀψιθεσμὸν ἄβρωτον ἀποκαλῶν, καὶ περὶ ταύτην ἀναλίσκεσθαι κελεύων. ἐν γὰρ τῇ φύσει φαῦλα τὰ προσφερόμενα, ἀλλὰ τῇ γνώμῃ τῶν [1] προσκομιζόντων αὐτά. τοῦτο δὲ προσάπτομεν, ὅπως μὴ ἀποτρέπειν τοὺς πλησιάζοντας ὑμῖν εἰδότες καὶ τὸ συντυχὸν πολλάκις ἐπωφελὲς τοῖς ἀσεβέσι [2] γενόμενον, καὶ [3] πρὸς τοὺς δυσεβεῖς, ὅπερ βλαβερὸν μόνον καὶ τὸ θρησκείαν κοινωνίαν. ταῦτα μὲν ἓν ὅτι τοσοῦτον, ἀγαπητοὶ, εἰρήσθω ὑμῖν πρὸς ἀσφάλειαν ὑμῶν.

for the Fire, and not Food for the Pious. And this Method is plainly appointed by the Law, when it calls a Sacrifice kept too long a Thing not fit to be eaten, and commands it to be conſumed with Fire: For ſuch Oblations are not evil in their Nature, but on account of the Mind of thoſe that bring them. And this we Ordain, that we may not reject thoſe that come to us, as knowing that the common Converſation of the Pious has often been very profitable to the Ungodly, but Religious Communion with them is alone hurtful. And ſo much, Beloved, ſhall ſuffice to have ſpoken to you in order to your Security. Levit. xix. 6.

## Sect. XL.

Οἱ μοὶ τοι πατέρες, παιδεύετε τὰ τέκνα ὑμῶν ἐν κυρίῳ, ἐκτρέφοντες αὐτὰ ἐν παιδείᾳ καὶ νουθεσίᾳ κυρίου, καὶ

YE Fathers, educate your Children in the Lord, bringing them up in the Nurture and Admonition of the Lord, and teach them XI.

[1] προσφερόντων. V. [2] γενῆναι v. [3] ἢ δὲ πρὸς τοὺς ἐυσεβῶν. v.

ſuch

such Trades as are agreeable and suitable to the Word, lest they by such Opportunity become extravagant, and continue without Punishment from their Parents, and so get Relaxation before their Time, and go astray from that which is good. Wherefore be not afraid to reprove them, and to teach them Wisdom with Severity: For your Corrections will not kill them, but rather preserve them. As *Solomon* says somewhere in the Book of *Wisdom*, *Chasten thy Son, and he will refresh thee; so wilt thou have good Hope of him. Thou verily shalt smite him with the Rod, and shalt deliver his Soul from Death.* And again, says the same *Solomon* thus, *He that spareth his Rod, hateth his Son*; and afterwards, *Beat his Sides whilst he is an Infant, lest he be harden'd, and disobey thee.* He therefore that neglects to admonish and instruct his own Son,

Prov. xxix 17. xix. 18. xxiii. 14. xiii. 24. Eccluf. xxx. 21.

διδάσκετε αὐτὰ ὑπομονὴν καὶ ἁρμόζεσθαι τῷ λόγῳ τέχνας, ἵνα μὴ διὰ τὴν ἐξουσίαν ῥᾳθυμήσαντα, καὶ ἀνεπιτίμητα ὑπὸ τῶν γονέων μείναντα, πρὸ ὥρας ἀνέσεως τυχόντα, ἀφηνιάσωσι τοῦ καλοῦ. Διὸ μὴ δύλαβεῖσθε αὐτοῖς ὑπομένειν, σωφρονίζοντες αὐτὰ μετ' ἐμβριθείας· εἰ γὰρ ἀποκτενεῖτε αὐτοὺς παιδεύοντες, μᾶλλον ἂν σώσετε αὐτά· καθὼς καὶ ὁ Σολομὼν ἐν τῇ Σοφίᾳ φησί· Παίδευε γὸν [1] Σὸν, καὶ ἀναπαύσῃ σε· ἔτω γὰρ ἔσαι Σοι ἔλπις. Σὺ μὲν γὰρ ῥάβδῳ παιδεύεις αὐτὸν, τὴν δὲ ψυχὴν ἀπὸ θανάτου ῥύῃ σὺ· καὶ πάλιν λέγει ὁ αὐτὸς [2] ὅτως· [4]Ὃς φείδεται τῆς ἑαυτοῦ βακτηρίας, μισεῖ τὸν ἑαυτοῦ υἱόν. Καὶ [3] ἑξῆς· Κλάσον τὰς πλευρὰς αὐτοῦ, ὡς ἔτι νήπιος· μήποτε σκληρωθεὶς ἀπειθήσῃ Σοι. [4]Ὃς φείδεται

[1] deest. V. [2] deest. v. [3] πάλιν σαφῶς πως ἕτερος. v.

ἓν ϖδαινεῖν ϗ ϕφερνίζειν τ ἑαυτῆ υἱόν, μᾶσει τ ἴδιον παῖδα. ὀκδιδάσκετε ἓν ὑμῶν τὰ τέκνα τ λόγον κωμῳδύφετε ὃ αὐτὰ ϗ [1] δαρνοῖς ϗ πιεῖτε ὑποτακτικά· ἀπὸ βρέφους διδάσκοντες αὐτὰ ἱερὰ γεάμματα, ἡμέτερά τε ϗ θεῖα, ϗ πᾶσαν γραφὴν [2] θείαν ϖδαδιδόντες''· [3] μὴ διδόντες [4] ἄνεσιν αὐτοῖς'' καταξυσάζειν ὑμῶν ϖδὰ τ ὑμετέραν γνώμην μ' ὁμηλίκων εἰς συμπόσιον μὴ ἐῶντες αὐτὰ συμβάλλειν· ὅταν γὰ εἰς ἀταξίαν ἐκτραπήσονται, ϗ εἰς πορνείαν περιπεσοῦνται ϗ ἐὰν ϖδὰ τ ἡμῶν γονέων ἀμέλειαν τοῦτο πάθωσιν, ἔνοχοι τ ψυχῶν αὐτῶν οἱ γεννέσαντες ὑπάρξουσιν. εἰ γὰ τῆ τ [5] γειναμένων'' ῥαθυμία σύνεσιν ἀκολάστοις οἱ παῖδες ἁμαρτησάμενοι ϖδὰ αὐτοὶ μόνοι κολασθή-

hates his own Child. Do you therefore teach your Children the Word of the Lord. Bring them under with cutting Stripes, and make them ſubject from their Infancy, teaching them the Holy Scriptures, which are Chriſtian and Divine, and delivering to them every ſacred Writing, *not giving them* v. 11. *ſuch Liberty, that they get the Maſtery,* and act againſt your Opinion, not permitting them to club together for a Treat with their Equals. For ſo they will be turn'd to diſorderly Courſes, and will fall into Fornication; and if this happen by the Careleſſneſs of their Parents, thoſe that begat them will be guilty of their Souls. For if the offending Children get into the Company of debauch'd Perſons, by the Negligence of thoſe that begat them, they will not be puniſh'd alone by themſelves: But their Parents alſo will be condemned on their account: For this cauſe

[1] al. πληγαῖς ϗ δαρμοῖς [2] θεόπνευστον, ἄνεσιν αὐτῆς. v. [3] αὐτῆς. V. 1 deſunt. v. [5] γονέων V.

en-

endeavour at the time when they are of an Age fit for Marriage, to join them in Wedlock, and settle them together, lest in the Heat and Fervor of their Age their Course of Life become dissolute, and you be requir'd to give an account by the Lord God in the Day of Judgment.

XII. But as to Servants, what can we say more, than that the Servant bring a good Will to his Master, with the Fear of God, although he be impious and wicked; but yet not to yield any Compliance as to his Worship. And let the Master love his Servant, although he be his Superior. Let him consider wherein they are equal, even as he is a Man. And, *He that has a believing Master*, let him love him, both as his Master, and as of the same Faith, and as a Father; but still with the Preservation of his Authority as his Master;

*** Pag. 299.

See Eph. vi. 5. 1 Pet. ii. 18.

Col. iv. 1. See 1 Tim. vi. 2.

Συνται. Ἀλλὰ χὴ ὑπὲρ αὐτῶν οἱ γονεῖς αὐτῶν κειδήσονται. Μὴ τοῦτο σπουδάζετε ὥρᾳ γάμου ζεύγνυσθαι & συναλλάσσειν αὐτὰ, ἵνα μὴ ἡ ἡλικίας ἐν τῇ ἀκμῇ [1] ζεέσης, ἔδῃ [2] πορνοκόπα ἀποδῇ, καὶ ὑμεῖς ἀπαιτηθήσεσθε τὸν λόγον ἐν ἡμέρᾳ τῆς κρίσεως ὑπὸ κυρίου τοῦ Θεοῦ.

Περὶ δὲ οἰκετῶν τί ἂν εἴποιμι πλεῖον, ἢ ὅτι χὴ ὁ δοῦλος δύνοιαν εἰσφερέτω [3] πρὸς τὸν δεσπότην, *** μὴ φόβον Θεοῦ, κἂν ἀσεβὴς, κἂν πονηρὸς ὑπάρχῃ· σὺ δὲ μηδέν τι τοιοῦτον χὴ τοιαύτην θρησκείαν. & ὁ δεσπότης ἀγαπάτω τὸν οἰκέτην· κἂν διάφορος ᾖ, ὅσον ἴσον κρίνετο, [3] ἢ κατὰ ἄνθρωπον ὑπάρχῃ. ὁ δὲ πιστὸν ἔχων δεσπότην, σωζομένης αὐτῷ τῆς κυριότητος, ἀγαπάτω, χὴ ὡς δεσπότην, & ὡς ὁμότιμον, χὴ ὡς πατέρα μὴ ὡς ὀφθαλ-

[1] νεαζέσης, ἔθνη. V. [2] ἐᾷς. V. [3] desunt. v.

μὸν-

μὸδελῶ, ἀλλ' ὡς φιλοδέσποτῳ, εἰδὼς ὅτι ὁ Θεὸς αὐτῷ τὴν μισθαποδοσίαν ἀποτίσει τ ὑπηρεσίας. ὡσαύτως καὶ ὁ κύριος ὁ πιστὸν ἔχων οἰκέτην, ζωζομένης αὐτῷ τ θεραπείας, ἀγαπάτω ὡς υἱὸν, ἢ ὡς ἀδελφόν, διὰ τὴν τ πίστεως κοινωνίαν.

*Not as an Eye Servant, but as a Lover of his Master, as knowing that God will recompence to him for his Subjection.* In like manner, let a Master, who has a believing Servant, love him as a Son, or as a Brother, on account of their Communion in the Faith; but still preserving the Difference of a Servant. Eph. vi. 6. Col. iii. 22.

XIII.

Πάσῃ βασιλείᾳ καὶ ἀρχῇ ὑποτάγητε [1] ἐν οἷς ἀρέσκει Θεῷ, ὡς Θεῷ δεδόμενοι, καὶ τοῖς ἀσεβῶν τιμωροῖς, πᾶν φόβον τ ὀφειλόμενον αὐτοῖς ἀποπληρώσατε, πᾶσαν εἰσφοράν, πᾶν τέλος, πᾶσαν τιμὴν, δόσιν, κλῶσον. Θεοῦ γὰρ τοῦτο δίαταγμα, μηδενί τι χρεωστεῖν, εἰ μὴ τὸ τ φιλίας σύμβολον, ὃ ὁ Θεὸς διεθέξατο διὰ Χριστοῦ.

Be ye subject to all Royal Power and Dominion in things are pleasing to God, as to the Ministers of God, and the Punishers of the Wicked. Render all the Fear that is due to them, all Offerings, all Customs, all Honour, Gifts and Taxes. For this is God's Command, that you owe nothing to any one, but the Pledge of Love, which God has commanded by Christ. See 1 Pet. ii. 13. Tit. iii. 1. Rom xiii. 1. 4. 7. xiii 8.

XIV.

Περὶ δὲ παρθενίας ἐντολὴν οὐκ ἐλάβομεν, τῇ δὲ τῶν βουλομένων ἐξουσίᾳ τοῦτο ὑποτίθεμεν, ὡς δίκαιον· οὐκ οὖν

Concerning Virginity we have received no Commandment; but we leave it to the Power of those that are willing, as a Vow: exhort- See 1 Cor. vii. 25.

[1] καθὼς V.

ing

ing them so far in this Matter, that they do not promise any thing rashly; since *Solo-*
Eccles. v. 4 *mon* says, *It is better not to vow, than to vow and not pay.* Let such a *Virgin* therefore
1 Cor. vii. 34. *be holy in Body and Soul,* as the *Temple of God,* as the House of Christ, as the Habitation of the Holy Spirit. For she that vows ought to do such Works as are suitable to her Vow; and to shew that her Vow is real, and made on account of leisure for Piety, not to cast a Reproach on Marriage. Let her not be a Gadder abroad, nor one that rambles about unseasonably; not double-minded; but grave, continent, sober, pure, avoiding the Conversation of many, and especially of those that are of ill Reputation.

[1] μὴ ἓν" αὐτοῖς παῤῥαιτοῦντες, μὴ προχείρως τι ἐπαγγείλασθε· ἐπεὶπερ ὁ Σολομὼν φησιν· Ἀγαθὸν τὸ μὴ εὔξασθαι, ἢ εὔξασθαι καὶ μὴ ἀποδοῦναι. Ἡ παρθένος ἓν αὑτῇ ἔστω ἁγία σώματι καὶ ψυχῇ, ὡς ναὸς Θεοῦ, ὡς οἰκος Χριστοῦ, ὡς πνεύματος [2] ἁγίου" κατοικητήριον. δεῖ γὰρ τὴν ἐπαγγειλαμένην, ἄξια [3] τῆς" ἐπαγγελίας ἔργα διαπραττομένην, δεικνύειν τὸ ἐπάγγελμα αὐτῆς, ὅτι ἔστιν ἀληθὲς, καὶ διὰ σχολὴν εὐσεβείας, καὶ οὐ διὰ γάμου μομφήν. ἔστω δὲ μὴ [4] ῥαμβὰς", μηδὲ ἀκαιροπερίπατος, μὴ δίγνωμος· ἀλλὰ σεμνὴ, ἐγκρατὴς, σώφρων, ἁγνὴ, φεύγουσα τὰς περὶ πολλῶν συντυχίας, καὶ μάλιστα τῶν ἀσέμνων.

[1] μόνον. v. [2] deest. V. [3] deest. v. [4] φιλόκοσμος. v.

ΒΙΒΛΙΟΝ ΠΕΜΠΤΟΝ.

Περὶ μαρτύρων.

*** Pag. 301.

# BOOK V.

## SECT. XLI.

### *Concerning the Martyrs.*

Ἐὰν τις Χριστιάνος διὰ τὸ ὄνομα τοῦ Χριστοῦ, καὶ τὴν εἰς τὸν Θεὸν ἀγάπην καὶ πίστιν, καταγελᾶται ὑπὸ ἀσεβῶν εἰς [1] λοιδορίαν, ἢ θηρία, ἢ μέταλλον, μὴ παρίδητε αὐτὸν, ἀλλ' ὑπὸ τοῦ κόπου καὶ ἱδρῶτος ὑμῶν πέμψατε αὐτῷ εἰς διατροφὴν αὐτοῦ, καὶ εἰς [4] μισθαποδοσίαν τῶν στρα-

I. IF any Christian, on account of the Name of Christ, and Love and Faith towards God be condemn'd by the Ungodly to the Games, to the Beasts, or to the Mines, do not ye overlook him; but send to him from your Labour and your very Sweat for his Sustenance, and for a Reward to the Soldiers, that he may be eased and be taken care

[1] δήλον. V. [2] τῶν. v. [3] ὑπαρχόντων. v. ἱδρῶτος Edit. Al. [4] θεραπείαν. V.

of

of, that, as far as lies in your Power, your bleſſed Brother may not be afflicted: For he that is condemn'd for the Name of the Lord God is an holy Martyr, a Brother of the Lord, the Son of the Higheſt, a Receptacle of the Holy Spirit, by whom every one of the Faithful has received the Illumination of the Glory of the Holy Goſpel, by being vouchſaf'd the incorruptible Crown, and the Teſtimony of Chriſt's Sufferings, and the Fellowſhip of his Blood, to be made conformable to the Death of Chriſt, and the Adoption of Children. For this Cauſe do you all ye of the Faithful, by your Biſhop, miniſter to the Saints of your Subſtance, and of your Labour: But if any one has not, let him faſt a Day, and ſet apart that, and order it for the Saints. But if any one has Superfluities, let him miniſter more to hem according to the Proportion

τιωτῶν· ἵνα ἐλαφρωθῇ ὁ ὑπηρεσίας τύχῃ· ἵν' ὅσον ὃ ἐφ' ὑμῖν, μὴ θλίβηται ὁ μακάριος ἀδελφὸς ὑμῶν. ὁ γὰρ ἁγὶ ὄνομα κυρίου θεοῦ καταδικαζόμενος, ἅγιος μάρτυς ἁγίου, ἀδελφὸς τοῦ [1] κυρίου, υἱὸς τοῦ ὑψίστου, δοχεῖον τοῦ [2] ἁγίου πνεύματος, διὰ τὸ φωτισμὸν τῆς δόξης τοῦ ἁγίου εὐαγγελίου [3] ἐλαβεν ἕκαστος τὸν στεφανον τὸν ἄφθαρτον ἐν τῷ καταξιωθῆναι τοῦ [4] ἀφθάρτου στεφάνου, καὶ τῆς μαρτυρίας τῶν παθημάτων αὐτοῦ, καὶ τῆς κοινωνίας τοῦ αἵματος αὐτοῦ, συμμορφωθῆναι τῷ θανάτῳ τοῦ Χριστοῦ εἰς υἱοθεσίαν. τούτου ἕνεκεν ἀπάντων οἱ πιστοὶ, διὰ τοῦ ἐπισκόπου ὑμῶν. ἐκ τῶν ὑπαρχόντων ὑμῶν καὶ ἐκ τοῦ κόπου διακονήσατε τοῖς ἁγίοις. εἰ δέ τινα ἔχῃ τις, νηστεύσας τὰς ἡμέρας, ὅσας μερίσας τοῦτο ἐπιταξάτω τοῖς

[1] Χριστοῦ. V. [2] deeſt. V. [3] ἐλαβόμην. V. [4] deeſt. V.

ἁγίοις

ἁγίοις. εἰ δέ κς ἐν περισσείᾳ ὑπάρχῃ, ⁊ πλεῖόν τι κ̄ ἀναλογίαν τ̄ δυνάμεως αὐτ̄ῦ βλακονείτω αὐτοῖς. εἰ γ̄ κ̄ οἷός τε ἔστιν ἅπαντα τ̄ βίον ἑαυτ̄ῦ ἀποδόμενος ῥύσασθαι αὐτὲς ὁπ̄ τ̄ δεσμωτηρίου, μακάριος ἔσῃ, κ̄ φίλος τ̄ Χριστ̄ῦ. εἰ γ̄ δ ὁπ̄ τὰ ὑπάρχοντα πωλῶν εἰς δὲς, τέλειος, [1] μ̄ᾶλ̄λ̄ον τ̄ περὶ τ̄ῆς θείων γνώσεως· πολλῷ μᾶλλον ὁ ὑπ̄ὲρ μ̄ρτύρων. ὁ γ̄ δοκιμ̄ος, ἄξιος θε῀ῦ ὑπάρξας, πληρώσῃ τὸ θέλημα αὐτ̄ῦ, ἀρνησάμενος ἐκείνοις, οἵτινες αὐτὸν ὁμολογήσωσιν ἐνώπιον ἐθνῶν, ⁊ βασιλέων, υἱῶν τε Ἰσραήλ. περὶ ὧν ὁ κύριος ἀπεφθέγξατο λέγων· [a] Ὃς ἂν ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τ̄ῶν ἀνθρώπων, ὁμολογήσω κἀγὼ ἐν αὐτῷ ἔμπροσθεν τ̄ οῦ πατρός μ̄ου. Καὶ εἰ τοιοῦτοί εἰσιν, ὡς γ̄ὰ̄ Χριστ̄ῦ ὄν τ̄ῶν παθῶν αὐτὲς μ̄ρτυρεῖ-

of his Ability. But if he can possibly sell all his Livelihood, and redeem them out of Prison, he will be blessed, and a Friend of Christ. For if he that gives his Goods to the Poor be perfect, supposing his Knowledge of Divine Things, much more is he so that does it on account of the Martyrs. For such an one is worthy of God, and will fulfil his Will, by supplying those who have confess'd him before Nations and Kings, and the Children of *Israel*; concerning whom our Lord declar'd, saying, *Whosoever shall confess me before Men, him will I also confess before my Father.* And if these be such as to be attested to by Christ before his Father, you ought not to be asham'd to go to them in the Prisons. For if you do this, it will be esteem'd to you for a Testimony, because the real Trial was to them a Testimony, and your Readiness will be so to you, as be- Matt. x. 32.

[1] κατὰ τὴν τ̄ῆς πρείᾳ διάταξιν. v. [a] τ̄ῆς ἐν τοῖς ἐξωθεν. V.

ing Partakers of their Combat; for the Lord speaks somewhere to such as these, saying, *Come ye Blessed of my Father, inherit the Kingdom prepar'd for you from the Foundation of the World. For I was an hungry, and ye gave me Meat; I was thirsty, and ye gave me Drink; I was a Stranger, and ye took me in; naked, and ye cloathed me; I was sick, and ye visited me; I was in Prison, and ye came unto me. Then shall the Righteous answer, and say, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee Drink? When saw we thee naked, and cloathed thee? or sick, and visited thee? When saw we thee a Stranger, and took thee in? or in Prison, and came unto thee? And he will answer and say unto them, In-asmuch as ye have done it unto one of the least of these my Brethren, ye have done it unto me. And these shall go away into Life Everlasting. Then shall he say unto them on his Left*

Matt. xxv. 34, &c.

ὃς, ὑμεῖς οὐκ ὠφείλετε ἐπαισχυνθῆναι ἀπέναι πρὸς αὐτὲς ἐν ταῖς φυλακαῖς. τῦτο γὰρ ποιησάντων ὑμῶν μαρτύριον ὑμῖν λογισθήσεται· ὅτι ἐκείνοις μὲ πέρα ὃ μαρτύριον ὑπῆρξεν, ὑμῖν δὲ ἐπέρως[1], πρόσκομα, ὡς κοινωνοῖς τ ἀθλήσεως αὐτῶν. λέγει γάρ πε ὁ κύριος πρὸς τὲς τοιέτες, φάσκων· Δεῦτε οἱ εὐλογημένοι τ πατρός με, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμε. ἐπείνασα γὰρ, ⁊ ἐδώκατέ μοι φαγεῖν· ἐδίψησα, ⁊ ἐποτίσατέ με· ξένος ἤμην, ⁊ συνηγάγετέ με· γυμνὸς, καὶ περιεβάλετέ με· ἀσθενὴς [2]ἤμην[1], ⁊ ἐπεσκέψασθέ με· ἐν φυλακῇ ἤμην, καὶ ἤλθετε πρός με. τότε ἀποκριθήσονται [3]αὐτῷ[1] οἱ δίκαιοι, λέγοντες· κύριε, πότε σε εἴδομεν πεινῶντα,

[1] πῶς. v. [2] deest. v. [3] deest. v.

⁊

καὶ ἐξέρεψαμεν, ἢ διψῶντα, καὶ ἐποτίσαμεν; [1] πότε δέ σε εἴδομεν ξένον, καὶ συνηγάγομεν, ἢ γυμνόν, καὶ περιεβάλομεν, ἢ ἀσθενῆ, καὶ ἐπεσκεψάμεθα: [2] πότε δέ σε εἴδομεν ξένον, καὶ συνηγάγομεν, ἢ ἐν φυλακῇ, καὶ ἤλθομεν πρός σε; καὶ ἀποκριθεὶς ἐρεῖ αὐτοῖς· ἐφ' ὅσον ἐποιήσατε ἑνὶ τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε. καὶ ἀπελεύσονται οὗτοι εἰς ζωὴν αἰώνιον. [3] τότε ἐρεῖ καὶ τοῖς ἐξ εὐωνύμων· πορεύεσθε ἀπ' ἐμοῦ, οἱ *** κατηραμένοι, εἰς τὸ πῦρ τὸ αἰώνιον τὸ ἡτοιμασμένον τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ· ἐπείνασα γάρ, καὶ οὐκ ἐδώκατέ μοι φαγεῖν, ἐδίψησα, καὶ οὐκ ἐποτίσατέ με· ξένος ἤμην, καὶ οὐ συνηγάγετέ με, γυμνός, καὶ οὐ περιεβάλετέ με· ἀσθενὴς, καὶ ἐν φυλακῇ, καὶ οὐκ ἐπεσκέψασθέ με. τότε ἀποκριθήσονται καὶ αὐτοὶ, λέγοντες· κύριε, πότε σε εἴδομεν πεινῶντα, ἢ διψῶντα, ἢ ξένον ἢ γυμνὸν, ἢ ἀσθενῆ, ἢ ἐν φυλακῇ καὶ οὐ διηκονήσαμέν σοι; τότε ἀποκριθήσεται καὶ αὐτοῖς, λέγων· ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον οὐκ ἐποιήσατε ἑνὶ τούτων τῶν ἐλαχίστων, οὐδὲ ἐμοὶ ἐποιήσατε. καὶ ἀπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον".

*Hand, Depart from me, ye Curſed, into Everlaſting Fire, prepared for the Devil and his Angels. For I was hungry, and ye gave me no Meat; I was thirſty, and ye gave me no Drink; I was a Stranger, and ye took me not in; naked, and ye cloathed me not; ſick, and in Priſon, and ye viſited me not. Then ſhall they alſo anſwer and ſay, When ſaw we thee hungry, or thirſty, or a Stranger, or naked, or ſick, or in Priſon, and did not miniſter unto thee? Then ſhall he anſwer and ſay unto them, Verily I ſay unto you, Inaſmuch as ye have not done it unto one of the leaſt of theſe, neither have ye done it unto me. And theſe ſhall go away unto Everlaſting Puniſhment.*

*** Pag. 302.

[1] deſunt. v. [2] deſunt. v. [3] deſunt omnia. v.

II. But if any one who calls himself a Brother is seduced by the Evil One, and acts Wickedness, and is convicted and condemn'd to Death, as an Adulterer, or a Murderer, depart from him, that ye may be secure, and none of you may be suspected as a Partner in such an abominable Practice; and that no evil Report may be spread abroad, as if all Christians took a Pleasure in unlawful Actions. Wherefore keep far from them. But do you assist with all Diligence those that for the sake of Christ are abused by the Ungodly, and shut up in Prison, or who are given over to Death, or Bonds, or Banishment, in order to deliver your Fellow-Members from wicked Hands. And if any one who accompanies with them is caught, and falls into Misfortunes, he is blessed, because he is Partaker with the Martyr, and is one that imitates the Suffe-

Εἰ δέ τις ἀδελφὸν λέγων ἑαυτὸν εἶναι, ἀπατηθεὶς ὑπὸ τοῦ πονηροῦ κακοποιήσῃ, καὶ ἐλεγχθεὶς καὶ κριθεὶς θανάτῳ ὡς μοιχὸς, ἢ φονεύς, χωρίζεσθε ἀπ' αὐτοῦ, ἵνα ἦτε [1] ἄσυλοι", καὶ μή τις ὑμῶν ὡς κοινωνὸς τοῦ μύσους ὑποπτευθῇ, καὶ καταχέῃ βλασφημίαν, ὡς πάντων Χριστιανῶν χαιρόντων ἐπὶ τοῖς παρανόμοις ἔργοις. διὸ μακρὰν ἀπ' αὐτῶν χωρεῖτε. τοῖς μέντοι διὰ Χριστὸν κατ' ἐπήρειαν παρὰ τῶν ἀσεβῶν συγκλειομένοις εἰς φυλακὴν, ἢ πρὸς θάνατον ἐκδιδομένοις, ἢ πρὸς δεσμὰ, καὶ ἐξορίαν, πάσῃ σπουδῇ βοηθεῖτε, ἵνα μέλη ὑμῶν ῥυόμενοι ἐκ χειρῶν ἀνέσμων. καὶ ἐάν τις αὐτοῖς συγκέκριμένος [2] συλληφθῇ", καὶ αἰκίαις ὑποπέσοι, μακάριός ἐστι, ὅτι κοινωνὸς μάρτυρος ἐγένετο, καὶ μιμητὴς τοῦ τοῦ

[1] ἄμωμοι. V. [2] κρεθῇ. V.

Χριστοῦ

Χριστοῦ παθημάτων. καὶ γὰρ καὶ ἡμεῖς ὑπὸ Χριστοῦ πολλάκις ὑπὸ Καιάφα καὶ Ἀλεξάνδρου καὶ Ἄννα πληγὰς λαβόντες, χαίροντες ἐξήμεν, ὅτι καταξιώθημεν ὑπὲρ τοῦ σωτῆρος ἡμῶν τοιαῦτα παθεῖν. καὶ ὑμεῖς χαίρετε ταῦτα πάσχοντες· ὅτι μακάριοι γενήσεσθε ἐν ἐκείνῃ τῇ ἡμέρᾳ.

rings of Christ: For we our ſelves alſo, when we oftentimes received Stripes from *Caiaphas*, and *Alexander*, and *Annas*, *went out rejoicing that we were counted worthy to ſuffer ſuch things for our Saviour.* Do you alſo rejoice when ye ſuffer ſuch things, for ye ſhall be bleſſed in that Day.

Acts iv 6. v. 40, 41. Vid. Luk. vi. 22, 23

Καὶ τὰς διωκομένας διὰ τὴν πίστιν, καὶ πόλιν ἐκ πόλεως φεύγοντας, διὰ τὴν ἐντολὴν τοῦ κυρίου, συλλαμβάνεσθε αὐτὰς, ἀντιλαμβανόμενοι αὐτῶν, καὶ προσδεχόμενοι αὐτὰς, ὡς μάρτυρας· χαίροντες ὅτι κοινωνοὶ ἐστὲ τοῦ διωγμοῦ γενήσεσθε, γινώσκοντες αὐτὰς ὑπὸ τοῦ κυρίου μεμαθηκέναι· φησὶ γὰρ αὐτός· Μακάριοί ἐστε ὅταν ὀνειδίσωσιν ὑμᾶς, καὶ διώξωσι, καὶ εἴπωσι πᾶν πονηρὸν ῥῆμα καθ' ὑμῶν, ψευδόμενοι ἕνεκεν ἐμοῦ. χαίρετε καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν

III.

Receive alſo thoſe that are perſecuted on account of the Faith, and who *fly from City to City* on account of the Lord's Commandment; and aſſiſt them as Martyrs, rejoicing that ye are made Partakers of their Perſecution, as knowing that they are eſteem'd bleſſed by Chriſt: For himſelf ſays, *Bleſſed are ye when Men ſhall reproach you, and perſecute you, and ſay all manner of Evil againſt you falſely for my ſake. Rejoice and be exceeding glad, becauſe your Reward is great in Heaven; for ſo perſecuted they the Prophets which were before us.* And again, *If they have perſecuted me, they*

Matt. x. 23. v. 11. 12. Joh. xv. 20.

Matt. x. 23

xvi. 33. x. 17.

v. 22.

*will also persecute you*; and afterwards, *If they persecute you in this City, flee ye to another. For in the World ye have Tribulation, for they shall deliver you into the Synagogues, and ye shall be brought before Rulers, and Kings, for my sake, and for a Testimony to them.* And, *He that endureth unto the End, the same shall be saved.* For he that is persecuted for the sake of the Faith, and bears Witness to Christ, and endures the same, is truly a Man of God.

[1]τοῖς ἔθνεσιν". ἔτωγὰρ ἐδίωξαν τὸς προφήτας, τὸς πρὸ ἡμῶν. Καὶ πάλιν· Εἰ ἐμὲ ἐδίωξαν, κὲ ὑμᾶς διώξουσι. Καὶ ἑξῆς· Ἐὰν διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς [2]ἄλλην". ὅτι ἐν τῷ νόμῳ ἐλείψιν ἔχετε. προφάσεσι γὰρ ὑμᾶς εἰς συναγωγὰς. κὴ ὅτι ἡγεμόνας κὴ βασιλεῖς ἀχθήσεσθε ἕνεκεν ἐμοῦ, εἰς μαρτύριον αὐτοῖς. κὴ ὁ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται. Ὁ γὰρ διωχθεὶς ἕνεκεν τῆς πίστεως, κὴ μαρτυρήσας περὶ αὐτοῦ, κὲ ὑπομείνας, οὗτος ἀληθῶς ἄνθρωπος Θεοῦ.

IV.

** pag. 353

But he that denies himself to be a Christian, that he may not be hated of Men and so loves his own Life more than he does the Lord, in whose Hand his Breath is, the same is wretched and miserable, as being detestable and abominable, who desires to be the Friend of

Ὁ δὲ ἀρνησάμενος ἑαυτὸν Χριστιανὸν εἶναι, ἵνα δὲ μὴ μισῆται ὑπὸ ἀνθρώπων, φιλήσας τὴν *** ἑαυτοῦ ψυχὴν μᾶλλον ἢ τὸν κύριον, οὗ ἡ πνοὴ [3]αὐτοῦ ἐν χειρὶ αὐτοῦ· οὗτος ἐλεεινός, ἀθλιος[4], ὡς ἀναγὴς κὲ βδελυκτός· φίλος μὲν ἀνθρώπων θε-

[1] τῷ ἔθνει V. [2] ἑτέραν V. [3] deest. v. [4] φθυκτὸς. V.

λήσας

λήσας εἶναι, ἐχθρὸς ὢν τοῦ Θεοῦ· μερίδα λαχὼν οὐκέτι μετὰ τῶν ἁγίων, ἀλλὰ μετὰ τῶν καταμεμψίμων· [1] ἀντὶ βασιλείας εὐλογημένων, πεπρωμένος τὸ πῦρ τὸ αἰώνιον, τὸ ἡτοιμασμένον τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ· ἐκ' ὄνειδος ἀνθρώπων ἔτι μισούμενος, ἀλλ' ὑπὸ τοῦ Θεοῦ ἀποστυγούμενος, καὶ ἀπὸ τοῦ προσώπου αὐτοῦ ἐκβεβλημένος. περὶ δὲ τούτου ἀπεφήνατο ὁ κύριος, λέγων· Ὅστις ἀρνήσεταί με ἔμπροσθεν τῶν ἀνθρώπων, [2] καὶ ἐπαισχυνθῇ τὸ ὄνομά μου, ἀρνήσομαι αὐτὸν κἀγώ, [3] καὶ ἐπαισχυνθήσομαι ἔμπροσθεν τοῦ πατρός μου τοῦ ἐν οὐρανοῖς. Καὶ πάλιν λέγει τοῖς μαθηταῖς αὐτοῦ, ἡμῖν αὐτοῖς, ἔτως· Ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμὲ οὐκ ἔστι μου ἄξιος· καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα ὑπὲρ ἐμὲ οὐκ ἔστι

Men, but is the Enemy of God, having no longer his Portion with the Saints, but with thoſe that are accurſed: chuſing inſtead of the Kingdom of the Bleſſed that eternal Fire which is prepar'd for the Devil and his Angels: not being any longer hated by Men, but rejected by God, and caſt out from his Preſence. For of ſuch an one our Lord declared, ſaying, *Whoſoever ſhall deny me before Men, and ſhall be aſham'd of my Name, I alſo will deny, and be aſham'd of him before my Father which is in Heaven.* And again, He ſpeaks thus to us our ſelves, his Diſciples, *He that loveth Father or Mother more than me is not worthy of me: And he that loveth Son or Daughter more than me is not worthy of me; and he that taketh not his Croſs, and followeth after me, is not worthy of me. He that findeth his Life ſhall loſe it; and he that loſeth his Life for my ſake*

Matt. x. 33. Luk. ix. 26

Matt. x. 37.

[1] καὶ v. [2] deſunt. v. [3] deſunt. v.

xvi. 36. *ſhall find it. For what is a Man profited if he ſhall gain the whole World, and loſe his own Soul? or what ſhall a Man give in Exchange for his* x. 28. *Soul?* And afterwards, *Fear not them that kill the Body, but are not able to kill the Soul; but rather fear him who is able to deſtroy both Soul and Body in Hell.*

μυ ἄξιος. ὁ [1] ὃς ἐὰν λαμβάνῃ τὸ σαυρὸν αὐτοῦ, καὶ ἀκολουθεῖ ὀπίσω μου, οὐκ ἔστι μου ἄξιος". ὁ δυνάμενος τὴν ψυχὴν ἀπολέσαι αὐτήν· καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, δύρησαι αὐτήν. τί γὰρ ὠφελεῖται ἄνθρωπος, ἐὰν τὸν κόσμον ὅλον κερδήσῃ, τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ, ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; Καὶ ἐξῆς· Μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτεῖναι· φοβήθητε δὲ μᾶλλον τὸν δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γεέννῃ.

## SECT. XLII.

V. EVery one therefore who learns any Art, when he ſees his Maſter by his Diligence and Skill perfecting his Art, does himſelf earneſtly endeavour to make what he takes in hand like to it. If he is not able, he is not perfected in his Work. We therefore who have a Maſter, our Lord Je-

ΠΑΣ οὖν μανθάνων τέχνην τινὰ, βλέπων τὸν διδάσκαλον αὐτοῦ, διὰ τὴν ἐνεργείας [2] καὶ ἐμπειρίας" ἀνδρίζονται τὴν τέχνην αὐτοῦ, καὶ αὐτὸς [3] ζηλοῖ" ὅμοιον [4] αὐτῷ" [5] ποιήσεσθαι" τὴν ἐγχείρεσιν. ἐὰν [6] μὴ ἐξισχύσῃ, οὐκ ἔστι τέλειωμα ἐν τῷ ἔργῳ.

[1] deeſt. V. [2] deſunt. v. [3] ἀγωνίζεται. v. [4] deeſt. v. [5] ποιήσασθαι V. [6] ἢ V.

καὶ ἡμεῖς ἓν, ἔχοντες διδάσκαλον τὸν κύριον ἡμῶν Ἰησοῦν τὸν Χριστὸν, διατί ἐ μιμόμεθα τὸν αὐτοῦ διδαχλιὼ ; ὅτι ἐκεῖνος μὲ ἀπεπάξατο ἀνέσις, πλοῦτον, δόξαν, πλήτος, τύφον, δυνάμις ἀμωτικὴν, μητρὸς, καὶ ἀδελφοῖς, ἥδη ὃ καὶ τὴν οἰκείαν ζωὴν, διατί τὸν σοὶς τὸν πατέρα [1]εὐσέβειαν", καὶ τὸν εἰς ἡμᾶς φιλανθρωπίαν ὑπομένας ἐ μόνον [2] διωγμὸν ἀλλὰ " μάστιγας, ὀνειδισμὸν καὶ ἐμπαιγμὸν, ἀλλ' ἥδη ἀλλὰ τὸν σοὶς ὃ [3] ξύλον" [4]σοίσιν", ὅπως Ἰουδαίους ἀλλὰ "Ελληνας μεταμοήσομένας ζωὴν. εἰ ἓν αὐτὸς δι' ἡμᾶς ἀπετάξατο ἀναπαύσις, μὴ ἐπαισχυνθεὶς σαυρὸν, μὴ ἀόξήσας τὸν θάνατον, τίνος ἕνεκεν [5] ἡμεῖς" ἐ μιμόμεθα αὐτοῦ τὰ πάντα. ἀλλὰ ἀπαυόμεθα ὑπὸ αὐτοῦ καὶ αὐτῇ τῇ ζωῇ ἡμῶν, διδόντος αὐτοῦ ἡμῖν τὸν

sus Chriſt, why do we not follow his Doctrine? Since he renounced Repoſe, Pleaſure, Glory, Riches, Pride, the Power of Revenge, his Mother and Brethren, nay, and moreover his own Life, on account of his Piety towards his Father, and his Love to us the Race of Mankind: and ſuffer'd not only Perſecution and Stripes, Reproach and Mockery, but alſo Crucifixion, that he might ſave the Penitent, both *Jews* and *Gentiles*. If therefore He, for our ſakes, renounced his Repoſe, was not aſham'd of the Croſs, and did not eſteem Death inglorious, why do not we imitate his Sufferings, and renounce on his Account even our own Life, with that Patience which he gives us? For he did all for our ſakes, but we do it for our own ſakes: For He does not ſtand in need of us, but we ſtand in need of his Mercy. He only requires the Sincerity and Readineſs of our Faith,

[1] ὑπακοὴν v. [2] deſunt. v. [3] σαυρὸν. V. [4] ἀνάρτησιν. v. [5] deeſt. v.

as

Job xxxv. 7 as the Scripture says, *If thou beest righteous, what doest thou give to him?* Or, *What will he receive at thy Hand? Thy Wickedness is to a Man like thyself, and thy Righteousness to a Son of Man.*

ὑπομενῶ; ἐκεῖνος μὲν γὰρ δί ἡμᾶς[1], ἡμεῖς δὲ δι' ἑαυτούς. ὁ γὰρ χρήζων ἡμῶν αὐτὸς, ἡμεῖς δὲ ὅμοιοι αὐτῷ[2]. μόνον δὲ τὸ πίστεως ἡμῶν γνήσιον ὀφείλομεν ἀδιάπτωτον[3]. ὡς φησιν ἡ γραφή. Εἰ δίκαιος εἶ, τί δώσεις αὐτῷ, ἢ τί ἐκ χειρός σου λήψεται; ἀνδρὶ τῷ ὁμοίῳ σου ἡ ἀσέβειά σου, καὶ υἱῷ ἀνθρώπου ἡ δικαιοσύνη σου.

VI. Let us therefore renounce our Parents, and Kinsmen, and Friends, and Wife, and Children, and Possessions, and all the Enjoyments of Life, when any of these things become an Impediment to Piety. For we ought to pray that we may not enter into Temptation; but if we be called to Martyrdom, with Constancy to confess his precious Name; and if on this account we be punish'd, let us rejoice, as hastening to Immortality. When we are persecuted, let us not think it strange; let us not love the present World, nor

* Pag. 304.

*** Ἀποταξώμεθα καὶ γονεῦσι, καὶ συγγενέσι, καὶ φίλοις, καὶ γυναικὶ, καὶ τέκνοις, καὶ κτήμασι, καὶ σύμπαντι τῷ βίῳ, ὅταν τι τούτων κώλυμα πρὸς εὐσέβειαν. δεῖ γὰρ προσεύχεσθαι μὲ ἡμᾶς ἵνα μὴ εἰσέλθωμεν εἰς πειρασμόν. ἐὰν δὲ κληθῶμεν εἰς μαρτύριον, μετ' ἐνστάσεως ὁμολογεῖν τὸ τίμιον ὄνομα· καὶ ἐὰν τούτου χάριν κολαζώμεθα χαίρωμεν ὡς ἐπ' ἀθανασίαν τρεχόντες· διωκόμενοι μὴ ξενιζώμεθα. μὴ ἀγαπήσωμεν τὸν

[1] ἀπετάξατο. V. [2] δεόμεθα. V. [3] εἰλικρινὲς. V. [4] εὐσέβεια. V. [5] ὁμολογήσωμεν. V. [6] καλέμενοι. V. [7] μηδὲ. V.

τὸν

νῦν αἰῶνα, μηδὲ τὴν παρὰ ἀνθρώπων ἔπαινον, μηδὲ τὴν ἀπὸ ἀρχόντων [1]δόξαν καὶ "ἐμοὶ καθάπερ καὶ τινες τῶν Ἰουδαίων, θαυμάζοντες τὸν κύριον τὰς ἐνεργείας, οὐκ ὠμολόγουν εἰς αὐτὸν, φόβῳ τῷ πρὸς τὸν ἀρχιερεῖς καὶ τὸν λοιπὸν τῶν ἀρχόντων· Ἠγάπησαν γὰρ τὴν δόξαν τῶν ἀνθρώπων μᾶλλον ἤπερ τὴν δόξαν τοῦ Θεοῦ. Ὁμολογήσωμεν οὖν τὴν καλὴν ὁμολογίαν ὁ μόνον ἑαυτοὺς σώζομεν, ἀλλὰ καὶ τοὺς νεοφωτίστους βεβαιοῦμεν. καὶ τοὺς κατηχουμένους πιστοποιούμεθα. εἰ δὲ καθυφέμεν τι τῆς ὁμολογίας ἐξαρνησάμενοι τὴν εὐσέβειαν ἀφανοῦμεν χαυνότητα καὶ φόβον βραχυβίου τιμωρίας, ὁ μόνον ἑαυτοὺς ἀποστερήσομεν τῆς αἰωνίου δόξης, ἀλλ' ἤδη καὶ ἑτέροις αἴτιοι ἀπωλείας γενησόμεθα, καὶ [2]διπλοτέραν "ὑποίσομεν

the Praiſes which come from Men, nor the Glory and Honour of Rulers, according as ſome of the Jews wonderd at the mighty Works of our Lord, yet did not believe on him, for fear of the High-Prieſts and the reſt of the Rulers. *For they loved the Praiſe of Men more than the Praiſe of God.* But now by confeſſing a good Confeſſion, we not only ſave our ſelves, but we confirm thoſe who are newly illuminated, and ſtrengthen the Faith of the Catechumens. But if we remit any part of our Confeſſion, and deny Godlineſs by the Faintneſs of our Perſwaſion, and the Fear of a very ſhort Puniſhment, we not only deprive our ſelves of everlaſting Glory, but we ſhall alſo become the Cauſes of the Perdition of others; and ſhall ſuffer double Puniſhment, as affording Suſpicion, by our Denial, that that Truth which we glory'd in ſo much before is an

Joh. xii 43

[1] deſunt. v. [2] διπλασίονα. v.

erro-

erroneous Doctrine. Wherefore neither let us be rash and hasty to thrust our selves into Dangers, for the Mat.xxvi. 41. Lord says, *Pray that ye fall not into Temptation; the Spirit indeed is willing, but the Flesh is weak:* Nor let us, when we do fall into Dangers, be fearful or asham'd of our Profession. For if a Person, by the Denial of his own Hope, which is Jesus, the Son of God, should be deliver'd from a Temporary Death, and the next Day should fall dangerously sick upon his Bed, with a Distemper in his Bowels, his Stomach, or his Head, or any of the incurable Diseases, as a Consumption, or Gangrene, or Looseness, or Iliack Passion, or Dropsie, or Cholick, and has a sudden Catastrophe, and departs this Life; is not he depriv'd of the things present, and loses those eternal? Or rather he is within the Verge of eternal Punish-Matt. viii. 12. ment, *and goes into outer*

τ῀ [1] τίσιν", ὡς ὑποψίαν [2] δόσμητες" Ἀλλὰ τ῀ ἀρνήσεως, πλάνης διδαχὴ ἔναγτώ ποτε ὑφ' ἡμῶν δοξαζομένη ἀλήθεια. διὸ μήτε πέσχειρι ὦμεν καὶ ῥιψοκίνδυνοι· λέγ῀ γὰρ ὁ κύριος· Προσεύχεσθε, μὴ [3] ἐμπεσεῖν" εἰς πειρασμόν· τὸ μὲ πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενὴς· μηδὲ μὴν ἐμπεσόντες, δειλίᾳ καταχώμεν τ῀ ὁμολογίαν. εἰ γὰρ ἀρνησάμενός κς τ῀ ἑαυτοῦ ἐλπίδα, ὅς ἐστιν Ἰησοῦς ὁ τ῀ Θεοῦ υἱός, ἀπολυθῇ τ῀ προσκαίρου θανάτου, αὖθις δ' ὅτι κλίνης νόσῳ περιπέσῃ ὀξυπάτῃ, ἡλιλίας, ἢ σπλάγχνου, ἢ κεφαλῆς, ἤ τινι, πάθει τῶν ἀνιάτων, σήψεως, ἢ γαγγραίνης, ἢ ἀποστάσεως, ἢ ἰλεοῦ, ἢ ὑδέρου, ἢ κόλου, ταχείαν ποιήσηται τ῀ καταστροφὴν, καὶ τ῀ ζῆν ὑπεξέλθοι, ἐκεῖ καὶ τῶν ἐντεῦθεν ἐστερήθη, καὶ τῶν

[1] δίκην. v. [2] δόντες. v. [3] εἰσελθεῖν. v.

αἰωνίων

αἰωνίων σκοτέινωκε, μᾶλλον ὃ τὴν ἀϊδίου κολάσεως ἐντὸς κατέστη, πορευθεὶς εἰς τὸ σκότος τὸ ἐξώτερον, ἢ ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων; ὁ δὲ ἀξιωθεὶς μαρτυρίου, χαιρέτω τῷ ἐν κυρίῳ χαρᾷ, ὡς πλείστου ὄντος τυχὼν στεφάνου, καὶ δι' ὁμολογίας ποιούμενος τὴν ἔξοδον τοῦ βίου. κἂν κατηχούμενος ᾖ, ἄλυπος ἀπίτω· τὸ γὰρ πάθος τὸ ὑπὲρ Χριστοῦ, ἔσται αὐτῷ γνησιώτερον βάπτισμα, ὅτι αὐτὸς μὲν πείρᾳ συναποθνήσκει τῷ κυρίῳ, οἱ δὲ λοιποὶ, τύπῳ. χαιρέτω οὖν μιμούμενος τὸν διδάσκαλον· ἐπειδὴ καὶ προσέπακται· Καταρκούμενος ἔστω πᾶς, ὡς ὁ διδάσκαλος ἀπτὸς· ὁ δὲ διδάσκαλος [1] ἀπτὸς καὶ "ἡμῶν Ἰησοῦς ὁ κύριος δι' ἡμᾶς [2] ἐπλήγη, βλασφημίας" ὑπέμεινε καὶ ὀνειδισμοὺς μακροθύμως, ἐνεπτύσθη, ἐχολα-

*Darkneſs, where is Weeping and Gnaſhing of Teeth.* But he who is vouchſaf'd the Honour of Martyrdom, let him rejoice with Joy in the Lord, as obtaining thereby ſo great a Crown, and departing out of this Life by his Confeſſion. Nay, tho' he be but a Catechumen, let him depart without Trouble; for his Suffering for Chriſt will be to him a more genuine *Baptiſm*, becauſe he does really die with Chriſt, but the reſt only in a Figure. Let him therefore rejoice in the Imitation of his Maſter, Since is it thus ordain'd, *Let every one be perfect, as his Maſter is.* Now his and our Maſter Jeſus the Lord, was ſmitten for our ſake, he underwent Reproaches and Revilings with Long-ſuffering. He was ſpit upon, he was ſmitten on the Face, he was buffeted; and when he had been ſcourged, he was nail'd to the Croſs; He had Vinegar and Gall to drink, and

Luk. vi 40

[1] deſunt. V. [2] deſunt. V.

when

when He had fulfilled all things that were written, He said to his God and Father, *Into thy Hands I commend my Spirit.* Wherefore let him that desires to be his Disciple earnestly follow his Conflicts: Let him imitate his Patience: knowing that although he be burned in the Fire by Men, he will suffer nothing, like the Three Children; or if he does suffer any thing, he shall receive a Reward from the Lord, believing in the One and the Only True God and Father, through Jesus Christ, the great High-Priest, and Redeemer of our Souls, and Rewarder of our Sufferings. To whom be Glory for ever. *Amen.*

Luk. xxiii. 46.

Dan. iii.

φίλοι, ἐρράπιδι, σαυρῷ μὴ δὲ μαστιχθῆναι περιπλώμη, ὄξει καὶ χολῇ ἐποτίσθη· ὁ πλειώσας πήγτα γέγραμμένα, ἔπε τῷ Θεῷ καὶ πατρί· Εἰς χεῖράς σε παρακίθημι τὸ πνεῦμά μου. Διὸ καὶ ὁ θέλων ἐκείνου μαθητὴς εἶναι, ζηλάτω τὰς αὐτοῦ ἀγῶνας, μιμείσθω τὴν ὑπομονήν, γινώσκων ὅτι κἂν ἐν πυρὶ τοῦ ἀνθρώπων καῇ, εὐδὲν πείσεται, ὡς οἱ τρεῖς παῖδες, ἢ εἴ τι πάθη τι, μισθὸν παρὰ κυρίου λήψεται· πιστεύων τῷ ἑνὶ καὶ μόνῳ ἀληθινῷ Θεῷ καὶ πατρί, διὰ Ἰησοῦ Χριστοῦ, τοῦ μεγάλου ἀρχιερέως, καὶ λυτρωτοῦ τῶν ψυχῶν, καὶ μισθαποδότου τῶν ἀθλων. ᾧ ἡ δόξα εἰς τοὺς αἰῶνας, Ἀμήν.

* Pag. 305.

## SECT. XLIII.

VII. FOR the Almighty God himself will raise us up thro' our Lord Jesus Christ,

Ἀναστήσει γὰρ ἡμᾶς ἐγερεῖ ὁ παντοκράτωρ Θεός, διὰ τοῦ κυ-

---

[1] καὶ v.

εἰσ

εἰς ἡμῶν Ἰησοῦ Χριστοῦ, κατὰ τὴν ἐπαγγελίαν αὐτοῦ τὴν ἀψευδῆ· καὶ ἀναστήσῃ ἡμᾶς σὺν πᾶσι τοῖς ἀπ' αἰῶνος κοιμηθεῖσι, πιστοὺς, ὁποίους ὑπάρχομεν ἐν τῇ νῦν μορφῇ, μηδὲν ἐλλιπεῖς ἔχοντας, [1] ἢ τὴν φθορὰν· ἐπειπερ ἄφθαρτοι ἀναστησόμεθα. κἂν τε γὰρ ἐν πελάγει πλευτήσωμεν, κἂν ἐν γῇ διασπασθῶμεν, κἂν ὑπὸ θηρίων ἢ ὀρνέων διασπασθῶμεν, ἀναστήσει ἡμᾶς τῇ ἑαυτοῦ δυνάμει· ὅτι ὁ πᾶς κόσμος τῇ τοῦ Θεοῦ συνέχεται χειρί. Θεοῦ ἐστι, φησὶν, οὐ τρίχα κεφαλῆς ὑμῶν ἡ μὴ ἀπόληται. Διὸ παραινεῖ, λέγων· Ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν. Περὶ δὲ τῆς τῶν νεκρῶν ἀναστάσεως, καὶ τῆς τῶν μαρτύρων μισθαποδοσίας λέγει Γαβριὴλ τῷ Δανιήλ· Καὶ πολλοὶ τῶν κεκοιμημένων, ἐκ γῆς χώματος ἀνα-

according to his infallible Promise, and grant us a Resurrection with all those that have slept from the Beginning of the World; and we shall then be such as we now are in our present Form, without any Defect, or Corruption. For we shall rise incorruptible, whether we die at Sea, or are scatter'd on the Earth, or are torn to Pieces by wild Beasts and Birds, he will raise us by his own Power: For the whole World is held together by the Hand of God. Now He says, *An Hair of your Head shall not perish.* Wherefore he exhorts us, saying, *In your Patience possess ye your Souls.* But as concerning the Resurrection of the Dead, and the Recompence of Reward for the Martyrs, *Gabriel* speaks to *Daniel*, *And many of them that sleep shall arise out of the Dust of the Earth, some to everlasting Life, and some to Shame and everlasting Contempt. And they*

Luk. xxi. 18.

v. 19.

Dan. xii. 2, 3.

[1] ἀπὸ τῆς φθορᾶς, v.

*that*

*that understand shall shine as the Sun, and as the Firmament, and as the Stars.* Therefore the most holy *Gabriel* foretold that the Saints should shine like the Stars: For his Sacred Name did witness to them that they might understand the Truth. Nor is a Resurrection only declar'd for the Martyrs, but for all Men, Righteous and Unrighteous, Godly and Ungodly, that every one may receive according to his Desert: For, *God,* says the Scripture, *will bring every Work into Judgment, with every secret thing, whether it be good, or whether it be evil.* This Resurrection was not believ'd by the *Jews,* when of old they said, *Our Bones are withered, and we are gone.* To whom God answer'd and said, *Behold I open your Graves, and will bring you out of them, and I will put my Spirit into you, and ye shall live, and ye shall know that I the Lord have spoken it, and*

Eccles. xii. 14.

Ezek. xxxvii. 11, &c.

σήσονται· οἱ μὲν εἰς ζωὴν αἰώνιον, οἱ δὲ εἰς αἰσχύνην καὶ ὀνειδισμὸν αἰώνιον. καὶ οἱ σωιέντες ἐκλάμψουσιν ὡς ὁ ἥλιος, καὶ ὡς [1] ὁ στερέωμα", καὶ οἱ ἀστέρες. Ὡς φωτέρας τοίνυν ἐκλάμψειν τοὺς ἁγίους προεῖπεν ὁ πνεύματος Γαβριήλ· αὐτοῖς γὰρ ὁ σωιέναι τὴν ἀλήθειαν [2] ἐμαρτύρησε καὶ ὁ ἱερὸν αὐτοῦ ὄνομα· ὁ μόνον ὁ τοῖς μάρτυσιν ἐπίσηλον τὴν ἀνάστασιν, ἀλλὰ καὶ πᾶσιν ἀνθρώποις, δικαίοις τε καὶ ἀδίκοις, εὐσεβέσι καὶ δυσσεβέσιν· ἵνα ἕκαστος τὰ πρὸς ἀξίαν τίσῃ[3]. Ἄξει γάρ, φησὶν, ὁ Θεὸς σύμπαν ὃ ποίημα εἰς κρίσιν ὃν πρὸς παρεωραμμένον, ἐὰν ἀγαθὸν, καὶ ἐὰν πονηρόν. Ταύτην δὲ τὴν ἀνάστασιν μὴ πιστεύοντες Ἰουδαῖοι, τὸ παλαιὸν ἔλεγον· Ξηρὰ γέγονε τὰ ὀστᾶ ἡμῶν, ἀπεφωνήκαμεν. Οἷς

[1] λαμπρότητος τοῦ στερεώματος. V. [2] ὁμολογῆσαι V. [3] λάβῃ V.

ὁ Θεὸς ἀποκεκριθεὶς ἔφη· Ἰδὲ ἐγὼ ἀνοίγω τὰς ταφὰς ὑμῶν, καὶ ἀνάξω ὑμᾶς ἐξ αὐτῶν· καὶ δώσω τὸ πνεῦμά μου ἐν ὑμῖν, καὶ ζήσεσθε, καὶ γνώσεσθε ὅτι ἐγὼ κύριος· ἐλάλησα, καὶ ποιήσω. Καὶ πάλιν Ἡσαΐας φησίν· Ἀναστήσονται οἱ νεκροὶ, καὶ ἐγερθήσονται οἱ ἐν τοῖς μνημείοις, καὶ εὐφρανθήσονται οἱ ἡσυχάζοντες ἐν τῇ γῇ· ὅτι ἡ δρόσος ἡ παρὰ σοῦ ἴαμα αὐτοῖς ἐστι. Πολλὰ μὲν οὖν καὶ ἕτερα περὶ τῆς ἀναστάσεως εἴρηται, καὶ περὶ τῆς τῶν δικαίων ἐν δόξῃ διαμονῆς, καὶ περὶ τῆς τῶν ἀσεβῶν κολάσεως, πάσεως, ἀποστροφῆς, καταδίκης, ἀδοξίας, πυρὸς αἰωνίου, καὶ σκώληκος ἀτελευτήτου. καὶ ὅτι εἰ ἐβούλετο πάντας ἀνθρώπους εἶναι ἀθανάτους, ἠδύνατο, ἔδειξε τὸν Ἐνὼχ καὶ τὸν Ἠλίαν, μὴ ἐάσας θανάτου πεῖραν λαβεῖν. εἰ

will do it. And he says by *Isaiah*, *The Dead shall rise, and those that are in the Graves shall be raised up And those that rest in the Earth shall rejoice, for the Dew which is from thee shall be healing to them.* There are indeed many and various things said concerning the Reſurrection, and concerning the Continuance of the Righteous in Glory, and concerning the Puniſhment of the Wicked, their Fall, Rejection, Condemnation, Shame, *Eternal Fire, and endleſs Worm.* Now that, if it had pleas'd him that all Men ſhould be immortal, it was in his Power, he ſhew'd in the Examples of *Enoch* and *Elias*, while he did not ſuffer them to have any Experience of Death; or if it had pleas'd him in every Generation to raiſe thoſe that died, that this alſo he was able to do, he hath made manifeſt both by himſelf and by others: As when he rais'd the Widow's Son by

Iſa. xxvi. 19.

Iſa. lxvi. 23.

3 King. xvii.

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[1] deeſt. V.

4 King. ii. *Elijah*, and the *Shunamite's* Son by *Eliſha*. But we are perſwaded that Death is not a Retribution of Puniſhment becauſe even the Saints have undergone it; nay, even the Lord of the Saints, Jeſus Chriſt, the Life of them that believe, and the Reſurrection of the Dead. Upon this account therefore, according to the ancient Practice, for thoſe who live in the great City, after the Combats he brings a Diſſolution for a while, that when he raiſes up every one, he may either reject him, or crown him. For He that made the Body of *Adam* out of the Earth, will raiſe up the Bodies of the reſt, and that of the firſt Man after their Diſſolution, to pay what is owing to the rational Nature of Man; we mean the Continuance in Being thro' all Ages. He therefore who brings on the Diſſolution, will himſelf procure the Reſurrection.

ὃ γὰρ χ(ριστὸ)ς ἤγειρε τὸν τελευτήσαντα ἀνίστησιν ἤδη, καὶ δι' ἑαυτοῦ καὶ δι' ἑτέρων· τοῦτο δῆλον ἐποίησε· τὸν μὲν γὰρ διὰ Ἠλίου ἀνέστησε, καὶ τὸν τοῦ Σωμανίτιδος διὰ Ἐλισαίου. πειρώμεθα δὲ μὴ μόνον τιμωρίας εἶναι τὸν θάνατον, ἐξ ὧν *** αὐτὸν γὰρ ἅγιοι ὑπέστησαν, ἢ γὰρ αὐτὸς ὁ τῶν ἁγίων κύριος Ἰησοῦς ὁ Χριστὸς, ἡ ζωὴ τῶν πιστῶν καὶ ἡ ἀνάστασις τῶν νεκρῶν. διὰ τοῦτο ἐν τέως ὡς [2] δύ' ὂν μεγαλοπόλει πολιτευομένοις, καὶ τὸν ἄθλους ἐπάγει πρὸς ὀλίγον τὸν θάνατον, ἵνα ἀναστήσας ἕκαστον [3] ἀποκηρύξῃ ἢ στεφανώσῃ. ὁ γὰρ Ἀδὰμ τὸ σῶμα ἐκ γῆς [4] ποιήσας, [5] καὶ τῶν λοιπῶν καὶ τὸ πρῶτον μὲν θάνατον τὸ σῶμα ἀναστήσῃ, [6] πρὸς τὸ χρεωστούμενον τοῦτο τῇ λογικῇ τῶν ἀν-

[1] ἔπεισιν v [2] deeſt. V. [3] ἢ v. [4] καὶ τῶν λοιπῶν κατασκευάσας. v. [5] αὐτὸς. V. [6] deeſt totum. V.

of

θεώπων φύσι, λέγομεν δὴ δ διαιωνίζειν. ὁ τοίνυν τὴν ἔγκλυσιν ἐπαγων, αὐτὸς καὶ τὴν ἀνάστασιν ποιεῖται· καὶ ὁ εἰπών, ὅτι ἔλαβε κύριος χοῦν ἀπὸ τῆς γῆς & ἔπλασε τὸν ἄνθρωπον, καὶ ἐνεφύσησεν εἰς δ πρόσωπον αὐτοῦ πνοὴν ζωῆς, καὶ ἐγένετο ὁ ἄνθρωπος εἰς ψυχὴν ζῶσαν· ὁ καὶ μετὰ τὴν ἀνηκουστίαν ἐπειπών· Γῆ εἶ, καὶ εἰς γῆν ἀπελεύσῃ· αὐτὸς καὶ εἰς τὸ μετὰ ταῦτα ἐπηγγείλατο ἡμῖν τὴν ἀνάστασιν". Ἀκέσον γὰρ, φησὶ, πάντες οἱ ἐν τοῖς μνημείοις τῆς φωνῆς τοῦ υἱοῦ τοῦ Θεοῦ· καὶ οἱ ἀκέσαντες ζήσονται. Πρὸς δὲ τούτοις πιστόμεθα τὴν ἀνάστασιν γίνεσθαι, καὶ ἐκ τῆς τοῦ κυρίου δυνάμεως. αὐτὸς γάρ ἐστιν ὁ καὶ Λάζαρον ἀναστήσας τεταρταῖον· καὶ τὴν θυγατέρα Ἰαείρου, καὶ τὸν υἱὸν τῆς χήρας, καὶ ἑαυτὸν τριταῖος τῇ παρθένῳ ἀπὸ νεκρῶν ἡμερῶν. ἀναγαγέσθαι, ὁ ἀρρα-

And he that said, *The Lord took Dust from the Ground, and formed Man, and breathed into his Face the Breath of Life, and Man became a living Soul,* He added after the Disobedience, *Earth thou art, and unto Earth shalt thou return*; the same promis'd us a Resurrection afterwards. For, says He, *All that are in the Graves shall hear the Voice of the Son of God, and they that hear shall live.* Besides these Arguments, we believe there is to be a Resurrection also from the Resurrection of our Lord. For it is he that *rais'd Lazarus, when he had been in the Grave four Days, and* Jairus's *Daughter, and the Widow's Son.* It is he that raised himself by the Command of the Father, in the Space of Three Days, who is the Pledge of our Resurrection. For, says He, *I am the Resurrection, and the Life.* Now, He that brought *Jonas* in the Space of Three Days, alive and unhurt, out of the Belly of the Whale, and the Three Children out of

Gen. ii. 7.

iii. 19.

Joh. v. 45.

xi. Mar. v.

Luk. vii.

Joh. xi. 25.

Jon. ii.

Dan. iii. vi. xiv.

of the Furnace of *Babylon*, and *Daniel* out of the Mouth of the Lions, does not want Power to raiſe us up alſo. But if the Gentiles laugh at us, and disbelieve our Scriptures, let at leaſt their own Propheteſs *Sybilla* oblige them to believe, who ſays thus to them in expreſs Words:

ἐὼν τ ἀναστάσεως ἡμῶν· [1] Ἐγὼ γὰρ, φησὶν, εἰμὶ ἡ ἀνάστασις καὶ ἡ ζωή". Ὁ τ Ἰωνᾶν ἐκ τριῶν ἡμερῶν ζῶντα καὶ ἀπαθῆ ἐξαγαγὼν ἐκ τ κοιλίας τ κήτους, καὶ τὲς τρεῖς παῖδας ἐκ καμίνου Βαβυλωνίας, καὶ τ Δανιὴλ ἐκ στόματος λεόντων· οὐκ ἀπορήσῃ δυνάμεως. καὶ ἡμᾶς ἀνεγεῖραι εἰ ὄ χλευάζουσιν [a] Ἕλληνες, ἀπιστοῦντες τ ἡμετέραις γραφαῖς. πιστωσάτω αὐτὲς, κἂν ἡ αὐτῶν προφήτις [2] Σίβυλλα" ἔτω πῶς αὐτοῖς λέγουσα κ τὶ λέξιν.

Orac. Sibyl L. iv. in fine.

*But when all things ſhall be reduc'd to Duſt and Aſhes;*

Ἀλλ' [3] ὁπότ' [b] ἤδη πάμπαν τέφρα σποδέουσα γένηται,

*And the Immortal God, who kindled the Fire, ſhall have quenched it,*

Καὶ πῦρ κρημίσῃ Θεὸς ἀφθίτω, ὅσσερ ἀνῆψεν,

*God ſhall form thoſe Bones, and that Aſhes into a Man again,*

Ὀστέα κ σποδιὴν αὐτὰς Θεὸς ἔμπαλιν [4] ἀνδρῶν

*And ſhall place mortal Men again, as they were before.*

[5] Μορφώσῃ, στήσῃ ὄ βροτὲς πάλιν ὡς πάρος ἦσαν,

*And then ſhall be the Judgment, wherein God will do Juſtice,*

Καὶ τότε δὴ κρίσις ἔσται. ἐφ' ᾗ δικάσῃ Θεὸς αὐτὸς,

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[1] deſunt. V. [2] ita. v. & Turrian. recte. non Ἀβύλλα, cum Coteler. [3] ὁπόταν. V. [4] ἀνθρῶν Ed. al. recte. hic. v. [5] μορφώσει. v.

Κρίνων

Κρίνων ἔμπαλι [1] κόσμον". ὅσοι δ' ὑπὸ δυσεβίησιν

*And judge the World again: But for so many Men as have been wicked,*

"Ημβροτον ἔνθοι, τὸς δ' αὖ πάλι [2] γαῖα καλύψῃ".

*And Sinners, they shall again be covered under the Earth:*

"Οσσοι δ' εὐσεβέσι, πάλιν ζήσουτ' ἐνὶ κόσμῳ,

*But so many as have been pious shall live again in the World:* *** Pag. 307.

Πνεῦμα Θεῦ δόντος, ζωλωθ' ἅμα & χάριν αὐτοῖς

*When God puts his Spirit into them, and gives those at once that are godly both Life and Favour,*

Εὐσεβέσι. πᾶσιν ὄψεται τότ' ἐσόμενα ἑαυτές.

*Then shall all see themselves.*

Εἰ πίνυν & αὐτὴ ὁμολογεῖ, & πλὴ παλιγγενεσίαν οὐκ ἀρνεῖται, διακρίνῃ δ' τὸς εὐσεβεῖς [3] ἀπ'" ἀσεβῶν, μάτην ἄρα τοῖς ἡμετέροις ἀπιστοῦσι[4]. καί τοι φασὶ [5] & εἰκόνα δείκνυειν" τ ἀναστάσιν, μὴ πιστεύοντες οἷς αὐτοὶ διηγοῦνται. φασὶ γὰρ ὄρνεόν τι μονόχρωτον" [6] ὑπάρχειν", πλουσίαν τ ἀναστάσεως πρόξενον τ ἀπὸ

If therefore this Prophetess confesses the Resurrection, and does not deny the Restoration of all things, and distinguishes the Godly from the Ungodly, 'tis in vain for them to deny our Doctrine. Nay indeed they say, they can shew a Resemblance of the Resurrection, while they do not themselves believe the Things they declare: For they say, that there is a Bird single in its Kind which affords a

[1] ὃς μόνος. V. [2] γὴ ἀποκάλυψε. V. [3] ἀπὸ v. [4] λόγοις. v. [5] εἰκῆ δείκνυσιν. V. ἰδίκην ἄλλοθεν ἔχειν αὐτοὶ δεικνύειν. v. [6] ὑπάρχων. V.

copious Demonſtration of the Reſurrection, which they ſay is without a Mate, and the only one in the Creation; they call it a Phœnix, and relate, that every Five Hundred Years it comes into *Egypt*, to that which is called the *Altar of the Sun*, and brings with it a great Quantity of Cinnamon, and Caſſia, and Balſam-Wood, and ſtanding towards the Eaſt, as they ſay, and praying to the Sun, of its own Accord is burnt, and becomes Duſt; but that a Worm ariſes again out of thoſe Aſhes, and that when the ſame is warm'd it is form'd into a new-born Phœnix; and when it is able to fly, it goes to *Aralia*, which is beyond the *Egyptian* Countries. If therefore, as even themſelves ſay, a Reſurrection is exhibited by the means of an irrational Bird, wherefore do they vainly diſparage our Accounts? When we profeſs, that he who by his Power brings

δειξιν· ὃ λέγουσιν ἄζυγον ὑπάρχειν, & μόνον ἐν δημιουργίᾳ· φοίνικα. ὃ τοῦτο περιγροῦσιν· [1] οἱ" γὰ ἱστοροῦσι κατ' πενταπόσια ἔτη ἔρχεσθαι εἰς Αἴγυπτον ὅπη τὸ λεγόμενον ἡλίου βωμόν, φέροντα πλῆθος κινναμώμου, καὶ ἀρωμάτων & ξυλοβαλσάμου· & ἐὰν [2] πρὸς" ἀνατολὰς, ὡς αὐτοί φασι, τῷ ἡλίῳ περιστρεφόμενον, αὐτομάτως φλεχθῆναι καὶ γενέσθαι κόνιν· ἐκ δὲ τῆς σποδιᾶς σκώληκα ἀναφυῆναι, & τοῦτον θερμανθέντα μορφωθῆναι εἰς ἀρκετὸν φοίνικα, & πτίλων γενόμενον, ἐπ' Ἀραβίαν [3] ἐλθεῖν", ὑπὲρ ἔξω περαιτέρω τῆς Αἰγυπτιακῆς [4] νομῆς. εἰ τοίνυν, ὡς γὰ αὐτοί φασι, διὰ τοῦ ἀλόγου ὀρνέου δείκνυται ἡ ἀνάστασις, τί μάτην τὰ ἡμέτερα βλασφημοῦσιν, ὅτε ὁμολογοῦμεν, ὅτι ὁ δυνάμει ὢν μὴ ὂν εἰς τὸ εἶ-

[1] ὃ. V. [2] κατὰ. V. [3] ἐλλεῦσαι. V. [4] al. βωμοῦ.

ναι

ναγ παραγαγών", ὅτι ὁ ἰσχύσ τοῦτο ὁ μὴ τὸ δύλυσιν εἰς ἀνάστασιν παρασῆσαι; Διὰ γὰρ τοῦτην τὴν πληροφορίαν, ὁ μάστιγας, καὶ διωγμοὺς, ὁ θανάτους ὑπομένομεν· ἐπεὶ μάτην τὰ τοιαῦτα καταδεξάμεθα, μὴ τούτων ἔχοντες τὴν πληροφορίαν ὧν κήρυκες ἐπαγγελλόμεθα εἶναι. ὥσπερ οὖν ἐπειδήπερ Μωσῆ ἐπόντι, ὅτι ἐν ἀρχῇ ἐποίησεν ὁ Θεὸς τὸν οὐρανὸν, ὁ τὴν γῆν· ὁ γινώσκομεν ὅτι ἐκ ὕλης ἦν ὑποδεὴς, ἀλλὰ βουλήσει μόνῃ, ἃ [2] προσετάγη Χριστὸς", ταῦτα ὁ παρήγαγε· λέγομεν *** δὴ οὐρανὸν, γῆν, θάλασσαν, [3] φῶς, νύκτα, ἡμέραν", φωστῆρας, ἄστρα, πετεινὰ, νηκτὰ, τετράποδα, ἑρπετὰ, φυτὰ, βοτάνας· τὸν αὐτὸν τρόπον, ὁ πάντας ἀναστήσει δεδήμιλε, συνεργείας μὴ δεόμε-

that into Being which was not in Being before, the same is able to restore this Body, and raise it up again after its Dissolution. For on account of this full Assurance of Hope, we undergo Stripes, and Persecutions, and Deaths. Otherwise we should to no purpose undergo such things if we had not a full Assurance of these Promises, whereof we profess our selves to be the Preachers. As therefore we believe *Moses*, when he says, *In the Beginning God made the Heaven and the Earth*; and we know that he did not want Matter, but by his Will alone brought those things into Being, which Christ was commanded to make; we mean the Heaven, the Earth, the Sea, the Light, the Night, the Day, the Luminaries, the Stars, the Fowls, the Fishes, the four footed Beasts, the creeping Things, the Plants, and the Herbs; so also will He raise all Men

Gen. i. 1.

*** Pag. 308.

[2] περίγων. V. [3] ἥλιον. V. [3] desunt V.

up by his Will, as not wanting any Assistance. For 'tis the Work of the same Power to create the World, and to raise the Dead. And then He made Man, who was not a Man before, of different Parts; giving to him a Soul made out of nothing. But now he will restore the Bodies, which have been dissolv'd, to the Souls that are still in Being: For the Rising again belongs to things laid down, not to things which have no Being. He therefore that made the Original Matter out of nothing, and out of it form'd various Bodies, the same will also again revive and raise up those that are dead. For he that form'd Man in the Womb out of a little Seed, and created in him a Soul which was not in Being before, and, as himself somewhere speaks to *Jeremiah, Before I form'd thee in the Womb I knew thee*; and elsewhere, *I am the Lord who establish'd the Heaven, and*

Jer. i. 5.

Zach. xii. 1.

ὁ Θ· τ γδ αὐτῆς δυνά-
μεώς ἐστιν ἔργον, ὃ δη-
μιυργῆσαι κόσμον, καὶ
ὃ νεκρὰς ἀναστῆσαι. ☪
ὅτε μὲ μὴ ὄντα τ ἄν-
θρωπον ἐκ διαφόρων
ἐποίησεν, [1] ἄνθρωπον,
δὲς αὐτῷ τ ψυχὴν ἐκ τ
μὴ ὄντ Θ· νῦν δ ταῖς
ἄλλαις ψυχαῖς τὰ διαλυθέντα σώματα ἀποτίσῃ. κειμένων γάρ ἐστιν ἡ ἀνάστασις, ἐχὶ δ μὴ ὑπαρχόντων. ὁ οὖν τὰ πρῶτα σώματα ἐκ μὴ ὄντων ποιήσας, καὶ ἐξ αὐτῶν διάφορα δημιυργήσας[2]· ἔτ Θ· καὶ τὰς ἀνανύσεις ζωοποιήσας ἀναστήσῃ· ὁ γδ ἐν τῇ κοιλίᾳ τ ἄνθρωπον ἐκ μικρᾶ σπέρματ Θ· μορφῶν ☪ ψυχὴν αὐτῷ ἐκ ἔσθ' ὅτε ἐνδημιυργῶν· [3] ☪ ὡς αὐτός πυ φησὶ τῷ Ἱερεμίᾳ· Πρὸ τ μὲ πλάσαι Σε ἐν κοιλίᾳ, ἐπισταμαί σε· καὶ ἀλλαχῦ Ἐγὼ κύριος, στερεῶν ἐρανόν, ☪ θεμελιῶν γῆν, καὶ πλά-

[1] deest. v. [2] ἐδη. v. [3] καθὼς v.

στων

σων πνεῦμα ἀνθρώπου ἐν αὐτῷ, αὐτὸς καὶ πάλιν ἀνεγείρους ἀναστήσει, αὐτοῦ ὄντας ποιήματος· καλῶς δὲ ἡ θεία γραφὴ μαρτυρεῖ λέγοντα τὸν Θεὸν τῷ μονογενεῖ Χριστῷ· Ποιήσωμεν ἄνθρωπον κατ' εἰκόνα καὶ καθ' ὁμοίωσιν ἡμετέραν. καὶ ἐποίησεν ὁ Θεὸς τὸν ἄνθρωπον· καὶ εἰκόνα Θεοῦ ἐποίησεν αὐτόν· ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς. Καὶ ὁ θεοπάτωρ δὲ καὶ μακάριος Ἰώβ, περὶ οὗ φησὶν ἡ γραφή, ὅτι μέλλει [1] αὐτὸν [2] ἀναστήσειν μεθ' ὧν ὁ κύριος ἀνίστησιν· ἔτι φησὶ πρὸς τὸν Θεόν· Ἦ γάλα με ὡσεὶ τυρὸν ἤμελξας, [3] ἔπηξάς δέ με ὡσεὶ τυρῷ; δέρμα καὶ σάρκας με ἐνέδυσας, ὀστέοις δὲ καὶ νεύροις με συνέπηξας· ζωὴν δὲ καὶ ἔλεον ἔθου παρ' ἐμοί· *** ἡ δὲ ἐπισκοπή σου ἐφύλαξέ μου τὸ πνεῦμα. ταῦτα ἔχων ἐν ἐμαυτῷ, οἶδα

*laid the Foundations of the Earth, and formed the Spirit of Man in him*, He will also raise up all Men, as being his Workmanship; as also the Divine Scripture testifies that God said to Christ, his only Begotten, *Let us make Man after our Image, and after our Likeness. And God made Man; after the Image of God made he him; Male and Female made he them.* And the most Divine and Patient *Job*, of whom the Scripture says, that it is written, that *He was to rise again with those whom the Lord raises up:* The same speaks to God thus, *Hast not thou milked me like Milk, and cruddled me like Cheese? Thou hast cloathed me with Skin and Flesh, and hast fenced me with Bones and Sinews. Thou hast granted me Life and Favour, and thy Visitation hath preserved my Spirit. Having these things within me, I know that thou canst do all things, and that nothing is impossible with thee.*

Gen. i. 26, 27.

In fine Job in LXX.

x. 10.

*** Pag. 309.

[1] πάλιν. V. [2] ὃν V. [3] ἐτύρωσας. V.

Where-

Wherefore also our Saviour and Master Jesus Christ says, Luk. xviii. 28. that *what is impossible with Men is possible with God.* And *David,* the Beloved of God, Psal cxviii 73. says, *Thine Hands have made me, and fashioned me.* And cii. 14. again, *Thou knowest my Frame;* and afterward, *Thou hast fashioned me, and laid thine* cxxxviii. 5 *Hand upon me. The Knowledge of thee is declar'd to be too wonderful for me; it is very great, I cannot attain unto it.* v. 16. *Thine Eyes did see my Substance, being yet imperfect; and all Men shall be written in thy Book.* Nay, and *Isaiah* says in his Prayer to Isa. lxiv. 8. Him, *We are the Clay, and thou art the Framer of us.* If therefore Man be his Workmanship, made by Christ, by him most certainly will he after he is dead be raised again, with Intention either of being crown'd for his good Actions, or punish'd for his Transgressions. But if He, being the Legislator, judges with Righte-

ὁὐκ πρώτα δύναται, ἀδυνατεῖ δέ σοι σεσθίν. [1] Διό φησιν" [2] ὁ ἡμετέρω σωτὴρ καὶ διδάσκαλω Ἰησοῦς ὁ Χριστὸς, ὅτι ὃ παρὰ ἀνθρώποις ἀδύνατον δυνατὸν παρὰ τῷ Θεῷ". Λέγει δὲ καὶ ὁ θεοφιλὴς Δαβίδ[3]· Αἱ χεῖρές σου ἐποίησάν με καὶ ἔπλασάν με. καὶ πάλιν· Σὺ ἔγνως τὸ πλάσμα ἡμῶν καὶ ἐξῆς· Σὺ ἔπλασάς με, καὶ ἔθηκας ἐπ' ἐμὲ τὴν χεῖρά σου· ἐθαυμαστώθη ἡ γνῶσίς σου ἐξ ἐμοῦ ἐκραταιώθη, καὶ μὴ δύνωμαι πρὸς αὐτήν. [4] τὸ ἀκατέργαστόν μου εἶδον οἱ ὀφθαλμοί σου, καὶ ἐπὶ τὸ βιβλίον σου πάντες γραφήσονται. Ἀλλὰ καὶ ὁ Ἡσαΐας λέγει προσδυσχεραίνων αὐτῷ, ὅτι ἡμεῖς ὁ πηλὸς, καὶ σὺ ὁ πλάστης ἡμῶν. Εἰ τοίνυν αὐτοῦ δημιούργημα ὁ ἄνθρωπος, ἀφ' οὗ Χριστοῦ γινόμενος, πῶς οὐ καὶ ἀναστήσεται; ἐπὶ τῷ

[1] deest. V. [2] desunt. v. [3] τῷ Θεῷ. v. [4] καὶ οὗτοι. V.

[1] σεφθῆναι" ὅτι τοῖς κακοποιθώμασιν, ἢ κολασθῆναι ὅτι τοῖς πολυμελήμασιν. εἰ γὰρ δικαιοσύνῃ κρίνει, ὡς νομοθέτης· ὥσπερ κολάζει τὸς ἀσεβεῖς, ὕτως ἀνταποδίδωσι τὸς πιστὸς, ὃς τὸς διὰ αὐτὸν ὑπ' ἀνθρώπων σφαγιάζας ἁγίους· τὸς μὲν ὡς ἄρτεμα φαιδρύνων, τὸς δὲ ὡς φωσφόρας λαμπρύνων· καθὼς ὁ Γαβριὴλ τῷ Δανιὴλ ἔλεγε. μαθητὴ ἦν Χριστοῦ πάντες ὑπάρχοντες οἱ πιστοὶ πιστούμενοι αὐτοῦ τῇ ἐπαγγελίαις· ἀφθαρὴς γὰρ ὁ ἐπαγγειλάμενος· λέγει γὰρ ὁ μακάριος προφήτης [2] Δαβὶδ", ὅτι πιστὸς κύριος ἐν πᾶσι τοῖς λόγοις αὐτοῦ, [3] καὶ ὅσιος ἐν πᾶσι τοῖς ἔργοις αὐτοῦ". Ὁ γὰρ ἐκ παρθένε ἑαυτῷ κατασκευάσας σῶμα, ἔτι καὶ νῦν ἄλλων ἀνθρώπων δημιουργός ἐστι· καὶ [4] ἑαυτὸν ἀναστήσας ἐκ νεκρῶν

ousness; as He punishes the Wicked, so does he do Good to, and saves the Faithful. And those Saints, who for his sake have been slain by Men, *some of them he will make light as the Stars, and make others bright as the Luminaries*; as *Gabriel* said to *Daniel*. All we of the Faithful therefore, who are the Disciples of Christ, believe his Promises. For he that has promised it cannot lye: as says the blessed Prophet *David*, *The Lord is faithful in all his Words, and holy in all his Works*. For he that fram'd for himself a Body out of a Virgin, the same is is also the Former of other Men. And he that rais'd himself from the Dead, will also raise again all that are laid down. He who raises Wheat out of the Ground with many Stalks from one Grain; He who makes the Tree that is cut down send forth fresh Branches; He that made *Aaron*'s dry Rod put

Dan. xii. 3.

Psal. cxliv. 13.

Num. xvii. 8.

[1] σεφανωθῆναι. V. [2] deest. V. [3] desunt. V. [4] ὁ. V.

forth

forth Buds, the same will raise us up in Glory; He that raised him up that had the Palsie whole, and healed him that had the withered Hand; He that supply'd a defective Part to him that was born blind from Clay and Spittle, the same will raise us up: He that satisfied Five Thousand Men with Five Loaves and Two Fishes, and caused a Remainder of Twelve Baskets, and out of Water made Wine, and sent a Piece of Money out of a Fish's Mouth by me *Peter* to those that demanded Tribute, the same will raise the Dead. For We testifie all these things concerning him, and the Prophets testifie the other. We who have eaten and drunk with him, and have been Spectators of his wonderful Works, and of his Life, and of his Conversation, and of his Words, and of his Sufferings, and of his Death, and of his Resurrection from the Dead, and

Matt. ix. 1, &c. Mar. iii. 1, &c. Joh. ix. 1, &c. Matt. xiv. 17. Joh. ii 3. Matt. xvii. 24.

νεκρῶν, αὐτὸς ⸂ πάντας τὰς καμάτους ἀναστήσ. ὁ τὸ πυρὸν ἐξ ἑνὸς χόκκου πολύχουν ἐκ γῆς ἀνισῶν, ὁ δὲ ἐκκοπὲν ξύλον εἰς [1] ῥάδαμνον ἀναθάλλων, ὁ τὴν [2] Ἀσφὸν ῥάδδην ξηράσασαν ἐκφύσας εἰς βλαστόν. αὐτὸς ⸂ ἡμᾶς ἐγερεῖ ἐν δόξῃ ὁ τὰ παραλυτικῶν σῶν ἀνεγείρας, καὶ τὸ ἐξηραμμένον ἔχοντα τὴν χεῖρα ἰασάμενος, καὶ δὲ λεῖπον μέρος ἐν τῷ ἐκ θυνετῆς πηρᾶ ἐκ γῆς ⸂ στέλλε δόσιν· ὁ αὐτὸς καὶ ἡμᾶς ἀνεγερεῖ· ὁ ἐκ πέντε ἄρτων ⸂ δύο ἰχθύων πεντακισχιλίους χορτάσας ⸂ περισσεύσας δώδεκα κοφίνους, ⸂ ἐξ ὕδατος οἶνον μεταποιήσας, καὶ ἐκ σώματος ἰχθύος στατῆρα δι' ἐμοῦ Πέτρῳ τοῖς ἀπαιτοῦσι κῆνσον ἀποστέλλας· ὅτος καὶ τοὺς νεκροὺς ἀνεγερεῖ. ταῦτα γὰρ ἅπαντα ἡμεῖς περὶ αὐτοῦ μαρτυροῦμεν· τὰ δ' ἄλ-

[1] ῥεράδμνον. V. [2] ξηρανθεῖσαν ἐκ φυσήσας V.

λω

λη οἱ συμφοιτηταὶ ἡμεῖς οἱ συμφανέντες αὐτῷ & συμπόνητες· καὶ θεατὴ γενόμενοι τῆς αὐτοῦ πρασίων, καὶ τῆς ζωῆς, & τῆς πολιτείας, & τῶν λόγων, καὶ τῶν παραδόσεων, & τοῦ θανάτου, & τῆς ἐκ νεκρῶν αὐτοῦ ἀναστάσεως καὶ συναναστραφέντες αὐτῷ ἡμέρας πεντηκονταμιᾶς τῆς ἔγερσιν αὐτοῦ· καὶ λαβόντες ἐντολὴν παρ' αὐτοῦ κηρύξαι τὸ εὐαγγέλιον εἰς ὅλον τὸν κόσμον, καὶ μαθητεῦσαι· πάντα τὰ ἔθνη, & βαπτίσαι εἰς τὸ αὐτοῦ θάνατον, ὅπως ἀναστάσεως τοῦ Θεοῦ τῶν ὅλων, ὃς ἐστὶν αὐτοῦ πατὴρ, & μάρτυρες ὦσι τοῦ βουλήματος αὐτοῦ, ὃς ἐστὶ παρακλητὸς· διδάσκοντες ὑμᾶς ταῦτα πάντα, ἃ παρεδόθη ἡμῖν ἀνελήφθη ἐπ' ὀφθῆ ἡμῶν εἰς τὸν οὐρανὸν πρὸς τὸν ἀποστείλαντα αὐτόν. & ἐὰν μὲν πιστεύσητε, μακάριοι γενήσεσθε· εἰ δὲ μὴ πιστεύσητε. ἀθῷοι ἡμεῖς εὑρεθησόμεθα & καθαροὶ τῆς ὑμετέρας ἀπιστίας.

who conversed with him Forty Days after his Resurrection, and who receiv'd a Command from him *to preach the Gospel to all the World, and to make Disciples of all Nations, and to baptize them* into his Death, by the Authority of the God of the Universe, who is his Father; and by the Testimony of the Spirit, who is his Comforter; we teach you all these things which he appointed us by his *Constitutions*, before He *was received up in our Sight into Heaven*, to Him that sent Him. And if you will believe you shall be happy, but if you will not believe, we shall be found innocent, and clear from your Incredulity.

Act i. 3. Mat. xxviii. 19. Act. i. 9.

Περὶ δὲ τῶν μαρτύρων λέγομεν ὑμῖν, ὅπως ἐν πάσῃ τιμῇ ὦσιν παρ' ὑμῖν ὡς & παρ' ἡμῖν, *** πε-

VIII. Now concerning the Martyrs, we say to you that they are to be had in all Honour with you, as we ho *** Pag. 310.

nour

nour the bleſſed *James* the Biſhop, and the Holy *Stephen*, our Fellow-Servant. For theſe are reckon'd bleſſed by God, and are honour'd by holy Men, who were pure from all Tranſgreſſions, immoveable when tempted to Sin, or perſwaded from good Works, without Diſpute deſerving *Encomiums*. Of whom
Pſal. cxv. 15. alſo *David* ſpeaks, *Precious in the Sight of the Lord is the Death of his Holy Ones.*
Prov. x. 7. And *Solomon* ſays, *The Memory of the Juſt is with* Encomium's. Of whom alſo
Iſa. lvii. 1. LXX. the Prophet ſpeaks, *Righteous Men are taken away.*

τίμιον τὸν μακάριον Ἰάκωβον, τὸν ἐπίσκοπον, καὶ τὸν ἅγιον ἡμῶν συνδιάκονον Στέφανον. ἔτοι γὰρ εἰσὶ καὶ ὑπὸ Θεοῦ μεμακαρισμένοι, καὶ ὑπὸ ὁσίων ἀνδρῶν πεπιμμένοι, καθαροὶ πάσης παραβάσεως[1] ἄτρεπτοι πρὸς ἁμαρτίαν, ἀμεταπτωτοι τῶν καλῶν, ἀνενδοιάστως πρὸς ἐγκώμια· περὶ ὧν καὶ ὁ Δαβὶδ ἔλεγε· Τίμιος ἐνώπιον κυρίου ὁ θάνατος τῶν ὁσίων αὐτοῦ· καὶ ὁ Σολομών· Μνήμη δικαίου μετ' ἐγκωμίων· περὶ οὓς καὶ ὁ προφήτης ἔλεγεν· Ἄνδρες δίκαιοι αἴρονται.

IX. These things we have ſaid concerning thoſe that in Truth have been Martyrs for Chriſt, but not concerning falſe Martyrs, concerning whom the Oracle ſpeaks,
Prov. x. 7. xiv. 5. *The Name of the Wicked is extinguiſhed.* For, *A faithful Witneſs will not lye, but an unjuſt Witneſs inflames Lyes.* For he that departs this Life

IX. Ταῦτα μὲν περὶ τῶν κατ' ἀλήθειαν ὑπὲρ Χριστοῦ μαρτυρησάντων, εἴρηται, ἀλλ' οὐ περὶ τῶν ψευδομαρτύρων, περὶ ὧν ὁ λογίον φησιν· Ὄνομα δὲ ἀσεβῶν σβέννυται. Μάρτυς μὲν πιστὸς οὐ ψεύδεται, ἐκκαίει δὲ ψευδὴς μάρτυς ἀδικίαν. Ὁ μὲν ἐν μαρ-

[1] ἀνένδοτοι. V.

πορίῳ ἐξελθὼν ἀψευδῶς τῷ τῆς ἀληθείας, ἔστιν ἀληθινὸς μάρτυς ἀξιόπιστος ἐν οἷς συναγωνίσατο τῷ λόγῳ τῆς εὐσεβείας ἀφ' ἧς οἰκείᾳ αἵματι.

in his Teſtimony, without Lying, for the ſake of the Truth, the ſame is a faithful Martyr, worthy to be believ'd in ſuch things wherein he ſtrove for the Word of Piety, by his own Blood.

## Sect. XLIV.

ΠΑραινῶμεν δὲ ὑμῖν ἀδελφοὶ καὶ συνδοῦλοι, φεύγειν τὰς ματαιολογίας καὶ [1] τὰς αἰσχρολογίας", καὶ τὰς διαπελίας, μέθας λαγνείας, θρύψεις, καὶ τὰς ἀμέτρους [2] ὀργὰς", σὺν ταῖς μωρολογίαις· ὅτι οὐδὲ ἐν ταῖς κυριακαῖς ἡμέραις, ἢ δὲ φέρουσιν, ὀφείλομεν ὑμῖν ἄσεμνόν τι ἢ φθέγγεσθαι, ἢ πράττειν· λέγει γάρ που ἡ γραφή· Δουλεύσατε τῷ κυρίῳ ἐν φόβῳ, καὶ ἀγαλλιᾶσθε αὐτῷ ἐν τρόμῳ. Καὶ τὰς ἀγαλλιάσεις ἐν ὑμῶν, μὴ φόβου καὶ τρόμου γίνεσθαι χρή. ὁ γὰρ

NOW we exhort you, Brethren and Fellow-Servants, to avoid vain Talk and obſcene Diſcourſes, and Jeſtings, Drunkenneſs, Laſciviouſneſs, Luxury, unbounded Paſſions, with fooliſh Diſcourſes. Since we do not permit you ſo much as on the Lord's-Days, which are Days of Joy, to ſpeak or act any thing unſeemly: For the Scripture ſomewhere ſays, *Serve the Lord with Fear, and rejoice unto him with Trembling.* Even your very Rejoicings therefore ought to be done with Fear and Trembling: For a Chriſtian who is faithful ought neither to repeat an Heathen Hymn, X. Pſal. ii. 11.

[1] deſunt. V. [2] al. ὑβρεις.

nor

nor an obscene Song. Because he will be obliged by that Hymn to make mention of the idolatrous Names of Dæmons, and instead of the Holy Spirit, the Wicked One will enter into him.

τι Χριστιανὸς ὁ πιστὸς ὑπὸ ᾠδῆς ἐθνικῆς ὀφειλῇ λέγειν, ἔτι ἄσμα πορνικὸν· ἐπεὶ συμβήσεται αὐτῷ, ἐκ τῆς ᾠδῆς, εἰδώλων μνημονεύειν ὀνόματα δαιμονικὰ, καὶ ἀντὶ τοῦ ἁγίου πνεύματος, εἰσφρήσει [1] ἐν αὐτῷ [2] ὁ πονηρός.

XI. You are also forbidden to swear by them, or to utter their abominable Names through your Mouth, and to worship them, or fear them as Gods; for they are not Gods, but either wicked Dæmons, or the ridiculous Contrivances of Men: For somewhere God says concerning the *Israelites, They have forsaken me, and sworn by them that are no Gods.* And afterwards, *I will take away the Names of your Idols out of their Mouth*; and elsewhere, *They have provoked me to Jealousy with them that are no Gods; they have provoked me to Anger with their Idols.* And

Jer. v. 7.

Zach. xiii. 2.

Deut. xxxii. 21.

Ἀπέρηται ὃ καὶ ὀμνύειν ἐν αὐτοῖς, καὶ ὃ διὰ στόματος αὐτῶν προφέρειν τὰ βδελυκτὰ ὀνόματα, ἢ προσκυνεῖν αὐτοῖς, ἢ φοβεῖσθαι αὐτοὺς ὡς Θεούς· οὐ γάρ εἰσι θεοί, ἀλλ' ἢ πονηροὶ δαίμονες, ἢ μεμωκημένα ἔργα. λέγει γάρ που ὁ Θεὸς περὶ τῆς Ἰσραηλιτῶν· Ἐγκατέλιπόν με, καὶ ὤμνυον ἐν τοῖς οὖσι θεοῖς· καὶ [1] ἐξῆρε. Ἐξαρῶ τὰ ὀνόματα τῶν εἰδώλων ἐκ τοῦ στόματος αὐτῶν· καὶ ἀλλαχοῦ· Αὐτοὶ παρεζήλωσάν με ἐπ' οὐ θεοῖς, παρώργι-

[1] ἑαυτῷ. V. [2] πάλιν. V.

σάν

σὺν μὲ ἐν τοῖς εἰδώλοις αὐτῶν. Καὶ ἐν πάσαις ἧ γραφὰς ἀπηγόρευται ταῦτα ὑπὸ κυρίου τ Θεῦ.

in all things that are forbidden by the Lord God.

**ΟΥ μόνον ἧ περὶ εἰδώλων ἀπαγορεύουσιν, ἀλλὰ καὶ περὶ φωστήρων, νομοθετοῦντες παραινοῦσι, μήτε ὀμνύειν ταῦτα, μήτε λατρεύειν αὐτοῖς. φασὶ γὰρ Μὴ ἰδὼν τ ἥλιον ⁊ τὴν σελήνην ⁊ τὰς ἀστέρας, πλανηθεὶς προσκυνήσῃς αὐτοῖς· ⁊ ἀλλαχοῦ· Κατὰ τὰς ὁδὰς τῶν ἐθνῶν μὴ μανθάνετε, ⁊ ἀπὸ τῶν σημείων τ οὐρανοῦ μὴ φοβεῖσθε. Τὰ γὰρ ἄστρα καὶ οἱ φωστῆρες εἰς φαῦσιν ἀνθρώποις, ἀλλ' οὐκ εἰς προσκύνησιν ἐδόθησαν· εἰ καὶ οἱ Ἰσραηλῖται μοχθηρίᾳ ἔζησε προσκυνῶν ἀντὶ τ κτίσαντος τὴν κτίσιν· τ μὲν δημιουργὸν καταδεέστερα τιμήσαντες, τ ἧ κτίσιν πλέον ἢ δεῖ θαυμάσαντες· καί ποτε μὲν μοσχοποιήσαντες, ὡς ἐν ἐρήμῳ ποτὲ ἧ τ Βεελφεγὼρ προσκυνοῦντες· ἄλλοτε ἧ τ Βαὰλ ⁊ τ Θαμμοὺς, καὶ τὴν

Nor do the Legislators give us only Prohibitions concerning Idols, but also warn us concerning the Luminaries; not to swear by them, nor to serve them. For He says, *Lest when thou seest the Sun, and the Moon, and the Stars, thou shouldest be seduced to worship them.* And elsewhere, *Do not ye learn to walk after the Ways of the Heathen, and be not afraid of the Signs of Heaven.* For the Stars and the Luminaries were given to Men to shine upon them, but not for Worship, altho' the *Israelites*, by the Perverseness of their Temper, *worshipped the Creature instead of the Creator*, and became injurious to their Maker, and admired the Creature more than was fit. And sometimes they made a Calf, as in the Wilderness; sometimes they worshipped *Baal-peor*, another time *Baal*, and *Thamuz* and *Astarte* of *Sidon*; and again,

XII. *** Pag. 311.

Jer. x. 2.

Ex. xxxii. 4. Num. xxv. 3. Judg. ii. 13. Ezek. viii. 14.

*Moloch* and *Chamos*; another time the Sun; as it is written in *Ezekiel*, nay, and besides, Brute-Creatures, as among the *Egyptians Apis*, and the *Mendesian Goat*, and Gods of Silver and Gold, as in *Judea*. On account of all which things he threaten'd them, and said by the Prophet, *Is it a small thing to the House of* Judah *to do these Abominations, which they have done? For they have filled the Land with their Wickedness, to provoke me to Anger: And behold they are as those that mock. And I will act with Anger, mine Eye shall not spare, neither will I have Mercy, and they shall cry in mine Ears with a great Voice, and I will not hearken unto them.* Consider, Beloved, how many things the Lord declares against Idolaters, and the Worshippers of the Sun and Moon. Wherefore 'tis the Duty of a Man of God, as he is a Christian, not to swear by the Sun, or by the Moon, or by the Stars, not by the Heaven, nor by the Earth, nor by any of the

3 King. xi. 5.

Ezek. viii. 16.

v. 17.

Σιδωνίαν Ἀσάρτην, καὶ πάλιν τὸν Μολόχ, καὶ Χαμῶς, καὶ ἄλλοτε τὸν ἥλιον, ὡς πρὸς τὸν Ἰεζεκιὴλ γέγραπται· ἤδη δὲ καὶ ἄλογα ζῶα. ὡς πρὸς Αἰγυπτίοις τὸν Ἄπιν, καὶ τὸν Μενδήσιον τράγον· καὶ Θεοὺς ἀργυροῦς καὶ χρυσοῦς, ὡς ἐν Ἰουδαίᾳ· διὰ ἅπερ ἁπάντα ἀπειλῶν αὐτοῖς ἔλεγεν διὰ τοῦ προφήτου· Μὴ μικρὸν τοῦτο τῷ οἴκῳ Ἰούδα, τὸ ποιεῖν βδελύγματα ταῦτα, ἃ ἐποίησαν, ὅτι ἔπλησαν τὴν γῆν ἀνομίας, καὶ παροργίσαι με; καὶ ἰδοὺ αὐτοί εἰσιν ὡς μυκτηρίζοντες. καὶ ἐγὼ ποιήσω μετ' ὀργῆς, ὁ φείσεται ὁ ὀφθαλμός μου, οὐδὲ μὴ ἐλεήσω· καὶ κεκράξονται ἐν τοῖς ὠσίν μου φωνῇ μεγάλῃ, καὶ οὐκ εἰσακούσομαι αὐτῶν. Ὁρᾶτε, ἀγαπητοί ὅσα καὶ περὶ εἰδωλολατρῶν, καὶ περὶ σεβομένων ἥλιον καὶ σελήνην ἀποφαίνεται ὁ κύριος. διὸ χρὴ τὸν τοῦ Θεοῦ ἄνθρωπον, ὡς Χριστιανὸν, μήτε ἥλιον

[1] ἐμπέρεσις. V.

ὀμ

μνυέιαι, μήτε σελλώλω, μήτε ἄστρα, μήτε μὰ τὸν οὐρανὸν, ἢ γῆν, ἢ τι τῶν στοιχείων, μικρὸν ἢ μέγα. εἰ γὰρ ὁ διδάσκαλος ἡμῶν περὶ τοῦ ὄντος Θεοῦ παρήγγειλεν ἡμῖν, μὴ ὀμνύειν, ὅπως ὁ λόγος ἡμῶν ἰσόπρος ᾖ τῷ ὅρκῳ, μήτε μὰ τὸν οὐρανὸν αὐτὸν, Ἑλληνικὸν γὰρ τὸ δυσσέβημα, μήτε μὰ Ἱερουσαλὴμ, ἢ τὰ τοῦ Θεοῦ ἅγια, ἢ ὃ θυσιαστήριον, ἢ ὃ δῶρον, ἢ τὸ ναὸν ἀργύσωσιν, ἢ κὰ ἑαυτοῦ κεφαλὴν, Ἰουδαϊκὴς γὰρ παραφθορᾶς ἡ συνήθεια, διὸ καὶ ἀπηγόρευται Ἔστω ὃ ναὶ, ναὶ, καὶ ὃ οὒ, οὔ, τοῖς πιστοῖς παρεγγυᾷ, καὶ ὃ τούτων περισσὸν τοῦ πονηροῦ εἶναι λέγει· πόσῳ μᾶλλον ἄδικοι οἱ τὰ ψευδώνυμα ὡς ἔρκια ἐπιμνύμενοι, καὶ τὰ νομιζόμενα ἀντὶ τῶν ἀληθῶν δοξάζοντες, ὃς ὁ Θεὸς διὰ μοχθηρίαν παρέδωκεν εἰς ἀβουλίαν, ἐνεργεῖν τὰ μὴ δέοντα.

Elements, whether small or great. For if our Master charged us not to swear by the true God, that our Word might be firmer than an Oath, nor by Heaven it self, for that is a Piece of Heathen Wickedness, nor by *Jerusalem*, nor by the Sanctuary of God, nor the Altar, nor the Gift, nor the Gilding of the Altar, nor one's own Head; for this Custom is a Piece of *Judaick* Corruption; and on that account was forbidden: And if He exhorts the Faithful, that their *Yea be Yea, and their Nay Nay*; and says, that *what is more than these is of the Evil One*: How much more blameable are those who appeal to Deities falsely so called, as the Objects of an Oath? and who glorifie imaginary Beings, instead of those that are real whom God, for their Perverseness, *deliver'd over to Foolishness, to do those things that are not convenient.*

Matt. v. 34 xxiii. 16.

Rom. i. 28.

κεφάλ. v. V 2 SECT.

XIII. BRethren, obſerve the Feſtival Days:

*** Pag. 312.

*** ΤΑΣ ἡμέρας τῶν ἑορτῶν φυλάξατε, ἀδελφοί.

[[ Καὶ πρωτίστη γε τῶν ἡμερῶν ἥκις ὑμῶν ἐπιτελέσθω εἰκάδι πέμπτῃ τοῦ ἐναλίου μηνός. μεθ' ἣν ἡ ἐπιφάνιος ὑμῖν ἔστω κμωστάτη καθ' ἣν ὁ κύριος ἀνάδηξιν ὑμῖν τῆς οἰκείας θεότητος ἐποιήσατο· γινέσθω δὲ ἡ ἁγία ἕκτη τοῦ δεκαλίου μηνός. μεθ' [1] ἃς." ]]

*** Pag. 316. The Faſt of *Lent* is to be obſerv'd by you, as containing a Memorial of our Lord's Converſation and Legiſlature. But let this Solemnity be obſerv'd before the Faſt of the *Paſſover*, beginning from the Second Day of the Week, and ending at the Day of the Preparation. After which Solemnities, breaking off your Faſt, begin the Holy Week of the *Paſſover*, faſting in the ſame all of you with Fear and Trembling, praying in them for thoſe that are about to periſh.

*** Ὑμῖν," [2] φυλακτέα ἡ νηστεία τῆς πασαλεκτῆς, μνήμην περιέχουσα τῆς κυρίου πολιτείας τε καὶ νομοθεσίας· ἐπιτελείσθω δὲ ἡ νηστεία αὕτη πρὸ τῆς νηστείας τοῦ πάσχα, ἀρχομένη ἀπὸ δευτέρας, πληρουμένη εἰς παρασκευήν· μεθ' ἃς λύσαντες τὴν νηστείαν, ἄρξασθε τῆς ἁγίας τοῦ πάσχα ἑβδομάδος, νηστεύοντες αὐτὴν πάντες μετὰ φόβου καὶ τρόμου, προσευχόμενοι ἐν αὐταῖς πρὸ τῶν ἀπολλυμένων.

XIV. For they began to hold a Council againſt the Lord on

Ἠρξαντο γὰρ τὴν κατὰ τοῦ κυρίου βουλὴν ποιεῖ-

[1] ἣν V. [2] deeſt. V.

δευτέρᾳ Σαββάτων, μηνὶ πρώτῳ, ὃς ἐστι Ξανθικός· καὶ τῇ τρίτῃ τοῦ Σαββάτου διέτεινεν ἡ σύνοψις· τῇ δὲ τετράδι [1] ὠρίσατο τοῦ σταυρῷ ἀνελεῖν αὐτόν. καὶ Ἰούδας γνοὺς τοῦτο, ὃς πολλοῦ μὲν διαστραφείς, ὅτε δὲ καὶ ὑπ' αὐτοῦ τοῦ διαβόλου βληθεὶς φιλαργυρίᾳ, καίτοι πάλαι τὸ γλωσσόκομον ἐγκεχειρισμένος, καὶ κλέπτων τὰ τῶν πενήτων, οὐκ ἀπεβλήθη ὑπὸ τοῦ κυρίου διὰ μακροθυμίαν. ἀλλὰ καὶ ποτὲ [2] μὲν ἐστιωμένων [3] ἡμῶν σὺν αὐτῷ, βουλόμενος καὶ αὐτὸν ὠφελῆσαι, καὶ [4] ἡμᾶς παιδεῦσαι τὴν προγνῶσιν αὐτοῦ, λέγει· Ἀμὴν, ἀμὴν λέγω ὑμῖν, ὅτι εἷς ἐξ ὑμῶν παραδώσει με· καὶ ἑκάστου ἡμῶν λέγοντος· Μήτι ἐγώ; καὶ τοῦ κυρίου σιωπῶντος, ἀνέπεσα ἐγὼ εἷς ὢν τῶν δώδεκα, φιλούμενος πλέον τοῦ ἄλλου ὑπ' αὐτοῦ, [4] ἐναπερισκυλισθείς, αὐ-

the Second Day of the Week, in the first Month, which is *Xanthicus*; and the Deliberation continued on the Third Day of the Week; but on the Fourth Day they determin'd to take away his Life by Crucifixion. And *Judas* knowing this, who for a long time had been perverted, but was then smitten by the Devil himself with the Love of Money, altho' he had been long entrusted with the Purse, and used to steal what was set apart for the Needy, yet was he not cast off by the Lord, through much Long suffering; nay, and when we were once feasting with him, being willing both to reduce him to his Duty, and instruct us in his own Foreknowledge, He said, *Verily, Verily, I say unto you, that one of you will betray you; and every one of us saying, Is it I?* And the Lord being silent, I, who was one of the Twelve, and more beloved by him than the rest, arose up from lying in his

Joh. xii. 6.

Joh. xiii. 3.

[1] ὡρίσαντο V. [2] ἐστιαμένων. V. al. [3] ὑμῖν δείξαι. V. [4] ὅτι πεσὼν τοῦ στήθους αὐτοῦ V.

Bosom, and besought him to tell who it should be that should betray Him: Yet neither then did our gracious Lord declare his Name, but gave two Signs of the Betrayer; one by saying, *He that dippeth with me in the Dish:* A Second, *To whom I shall give the Sop when I have dipped it:* Nay, altho' he himself said, *Master, is it I?* The Lord did not say, Yes, but, *Thou hast said.* And being willing to affright him in the Matter, He said, *Wo to that Man by whom the Son of Man is betrayed; Good were it for him if he had never been born. Who when he had heard that went his way, and said to the Priests, What will ye give me, and I will deliver him unto you? And they bargain'd with him for Thirty Pieces of Silver; and the Scripture was fulfilled, which said, And they took the Thirty Pieces of Silver, the Price of him that was valued, whom they of the Children of* Israel *did value, and*

* Pag. 317.

Matt. xxvi 15.

xxvii 9.

τὸν" ἱκέτδυον εἰπεῖν τίς ἂν εἴη ὁ παραδώσων αὐτόν· ὡς δὲ ὅτως ἦν εἰρηκεν αὐτῷ ὃ ὄνομα ὁ ἀγαθὸς κύριος· ἀλλὰ δύο σημεῖα ἔ προέδοτε ** ἔδωκεν· ἓν μὲ, εἰπών· Ὁ ἐμβαπτόμενος μετ' ἐμοῦ ἐν τῷ τρυβλίῳ· δεύτερον δὲ ᾧ ἐγὼ βάψας ὃ ψωμίον ἐπιδώσω· καίτοι καὶκεῖνο λέγοντος· Μήτι ἐγώ [1] εἰμι", ῥαββί; σὺ εἶπεν ὁ κύριος, ὅτι ναὶ, ἀλλ' ὃν σὺ εἶπας· ἵνα φοβήσῃ αὐτὸν ὅτι τέτῳ βελτιθεὶς φησὶν Οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ δι' ὃ ὁ υἱὸς τ ἀνθρώπε παραδίδοται· καλὸν ἦν αὐτῷ, εἰ σὺκ ἐγεννήθη [2] ὡς" ταῦτα ἀκέσας, ἀπελθὼν εἶπε τοῖς ἱερεῦσιν· Τί θέλετέ μοι δῶναι, ὡς ἐγὼ ὑμῖν αὐτὸν παραδώσω; οἱ δ' ἔστησαν αὐτῷ τριάκοντα ἀργύρια· καὶ ἐπλησθὴ ἡ γραφὴ ἡ λέγουσα· [3] Καὶ ἔλαβον τὰ τριάκοντα ἀργύρια

[1] deest, V. [2] deest, V. [3] desunt, V.

ᾧ πιλῶ τῷ τεπιμμένῳ, ὃν ἐτιμήσαντο ἀπὸ υἱῶν Ἰσραὴλ, καὶ ἔδωκαν αὐτὰ εἰς τὸν [1] οἶκον [2] τοῦ κεραμέως. καὶ τῇ πέμπτῃ, φαγόντες μετ' αὐτοῦ τὸ πάσχα, βάψαντος τὸν χεῖρα εἰς τὸ τρυβλίον, καὶ τὸ ψωμίον λαβόντος, καὶ ἐξελθόντος νυκτὸς, ἡμῖν εἶπεν ὁ κύριος· Ἐλήλυθεν ἡ ὥρα, ἵνα σκορπισθῆτε, καὶ ἐμὲ μόνον ἀφῆτε· καὶ ἑκάστου διϊσχυριζομένου μὴ ἐγκαταλείψαι αὐτὸν, ἐμοὶ Πέτρου ἐπαγγελλομένου καὶ συναποθανεῖν, εἶπεν, Ἀμὴν λέγω σοι, πρὶν ἀλέκτορα φωνῆσαι, τρὶς ἀπαρνήσῃ με εἰδέναι με. Παραδοὺς ὢν ἡμῖν τὰ ἀνίκητα μυστήρια τοῦ κυρίου σώματος [2] αὐτοῦ καὶ αἵματος, Ἵνα μὴ συμπαρῶμεν ἡμῖν, ἐξῆλθεν εἰς τὸ ὄρος τῶν ἐλαιῶν, πλησίον τοῦ χειμάρρου τοῦ κήδρου, ὅπου ἦν κῆπος· συνῆμμαι καὶ ἡμεῖς, καὶ ὑμνήσαντες

*gave them for the Houſe of the Potter.* And on the Fifth Day of the Week, when we had eaten the Paſſover with him, and when *Judas* had dipped his Hand into the Diſh, and received the Sop, and was gone out by Night, the Lord ſaid to us, *The Hour is come that ye ſhall be diſpers'd, and ſhall leave me alone,* and every one vehemently affirming, that they would not forſake him, I *Peter* adding this Promiſe, *That I would even die with Him,* He ſaid, *Verily I ſay unto thee, Before the Cock crows thou ſhalt thrice deny that thou knoweſt me.* And when he had deliver'd to us the Repreſentative Myſteries of his precious Body and Blood, *Judas* not being preſent with us, He went out to the *Mount of Olives,* near the Brook *Cedron,* where there was a Garden; and we were with Him, and *ſang* an Hymn, according to the Cuſtom; And being ſeparated from us, he pray'd earneſtly

Joh. xvi. 32. Mat. xxvi. 31.

Luk. xxii. 34.

Joh. xviii. 1

Mat. xxvi. 30.

[1] ἀγῶν v. [2] deeſt. V.

nestly to his Father, saying, *Father, remove this Cup away from me; yet not my Will, but thine be done:* And when he had done this thrice, while we out of Despondency of mind were fallen asleep, He came and said, *The Hour is come, and the Son of Man is betray'd into the Hands of Sinners. And behold* Judas, *and with him a Multitude of ungodly Men,* to whom he shews the Signal by which he was to betray him, a deceitful Kiss; but they, when they had received the Signal agreed on, took hold of the Lord, and having bound him, they led him to the House of *Caiaphas*, the High-Priest, wherein were assembled many, not the People, but a great Rout, not an holy Council, but an Assembly of the Wicked, and Council of the Ungodly, who did many things against him, and left no kind of Injury untry'd, spitting upon him, cavilling at him, beating him,

Luk xxii. 41 Mat. xxvi. 44. 43.

Luk. xxii. 45. Mat. xxvi. 45.

ἁμὴν κ τὸ ἐθ. ⁊ χωρισθεὶς ἡμῶν, [1] πολὺ προσηύχετο τῷ πατρί, λέγων· Πάτερ, παρένεγκε ἀπ' ἐμοῦ τὸ ποτήριον πλὴν μὴ [2] ἐμὸν θέλημα γενέσθω, ἀλλὰ τὸ σόν. κ τοῦτο ποιήσας τρίτον, ἡμῶν ἀπὸ τ ἀθυμίας εἰς ὕπνον καταπεσόντων, ἐλθὼν λέγε· [3] Ἠγγικεν ἡ ὥρα, ⁊ ὁ υἱὸς τ ἀνθρώπε παραδίδοται εἰς χεῖρας ἁμαρτωλῶν· ⁊ ἰδοὺ Ἰούδας, καὶ μετ' αὐτοῦ ὄχλος, [3] ἀσπασῶν " ⁊ σημεῖον προδόσιας αὐτοῖς [4] δείκνυσι," [5] δόλιον φίλημα, οἱ δὲ δεξάμενοι τ σύνθημα, ἐκράτησαν τ κυρίου· ⁊ δήσαντες [6] ποιησάμενοι", ἤγαγον εἰς τ οἰκίαν Καϊάφα τ ἀρχιερέως· ἐν ᾗ πολὺς συνεκέκρητο, ἐ λαὸς, ἀλλ' ὄχλος, ἐδὲ πρεσβυτέριον ἱερὸν, ἀλλὰ συνέδριον παρανόμων ⁊ βουλευτήριον ἀσεβῶν· οἱ κ πολλὰ [7] ποιησάμενοι" κατ' αὐ-

[1] ἡ V. [2] τὸ V. [3] πολὺς [4] deest. v. [5] δός τὸ v. [6] λαβόντες. v. [7] τολμήσαντες. v. τῷ,

τῶ, πᾶν εἶδ Θ. ὕβρεως ὑ παρέλιπον, ἐμπύοντες, κερτομοῦντες, τύπτοντες, [1] ῥαπίζοντες, [2] λοιδροῦντες, πειράζοντες, μαντείας ὄπιζητοῦντες ἀνὶ προφητείας· ἕτερον, [3] βλάσφημον, Μωσέως ὑβριστήν, ἱερῶ καθαιρέτην, θυσιῶν ἀναιρέτην [4] Ρωμαίων πολέμιον. Καίπερ Θ. ἐνδικίον ἀποκαλοῦντες· καὶ ταῦτα μέχρις ὄρθρου βαθέος ἐμπαροινήσαντες αὐτῶ, οἱ παῦροι Χριστοῦ κύνες ἀπάγουσιν αὐτὸν [5] πρὸς Ἄνναν, ὃς ἦν πενθερὸς τοῦ Καϊάφα· κἀκεῖ τὰ ὅμοια δράσαντες, ὑβριστοῦ ἔσης τῆ ἀρχῆ τῶ Ρωμαίων παρέδωκαν αὐτὸν Πιλάτῳ κατηγοροῦντες αὐτοῦ [6] πολλὰ Χ' βαρέα, ὧν οὐδὲν ἴσχυον [7] ἀπελέγξαι· ἐφ' οἷς ὁ ἄρχων δυσμαχετήσας, ἔλεγε Οὐδεμίαν αἰτίαν κατ' αὐτοῦ εὑρίσκω. Οἱ δὲ μάρτυρας δύο ψευδεῖς [8] ἀγαγόντες· [9] ἐφ' οἷς αὐτὸν

smiting him on the Face, reviling him, tempting him, seeking vain Divination, instead of true Prophecies from him calling him a Deceiver, a Blasphemer, a Transgressor of *Moses*, a Destroyer of the Temple, a Taker away of Sacrifices, an Enemy to the *Romans*, an Adversary to *Cæsar*. And these Reproaches did these *Bulls and Dogs*, in their Madness, cast upon him, till it was very early in the Morning, and then they lead him away to *Annas*, who was Father-in-Law to *Caiaphas*, and when they had done the like things to him there, it being the Day of the Preparation, they deliver'd him to *Pilate* the *Roman* Governour, accusing him of many and great things, none of which they could prove. Whereupon the Governour, as out of Patience with them said, *I find no Cause against him*. But they brought two false Witnesses, and would by such Testimo-

Psal. xxiii. 13. 17.

Luk. xxiii. 14. Joh. xviii. 38.

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[1] λοιδορήσαντες V. [2] Ἄννα. & deest πρὸς V. [3] βλασφημοῦντα. [4] ἀποδείξαι. [5] ἐγγύοντες. V.

nies

nies have deſtroy'd him: But they being found to diſagree, and ſo their Teſtimony not conſpiring together, they alter'd the Accuſation to that of Treaſon, saying, *This Fellow ſays, that he is a King, and forbids to give Tribute to* Cæſar; and themſelves became Accuſers, and Witneſſes, and Judges, and Authors of the Sentence, saying, *Crucifie him, crucifie him*; that it might be fulfilled which is written by the Prophets concerning him, *Unjuſt Witneſſes were gathered together againſt me, and Injuſtice lyed to it ſelf.* And again, *Many Dogs compaſſed me about, the Aſſembly of the Wicked laid Siege againſt me:* And elſewhere, *My Inheritance became to me as a Lyon in a Wood, and has ſent forth her Voice againſt me.* Pilate therefore, diſgracing his Authority by his Puſillanimity, convinces himſelf of Wickedneſs, by regarding the Multitude more than this juſt

*** Pag. 318.

Luk. xxiii. 2.

v. 21.

Pſal. xxvi. 12.

xxi. 17.

Jer. xii. 8.

συκοφάντην τὸν κύριον· ἀσυμφώνων δὲ αὐτῶν φανέντων, εἰς τὸ καταδοῦναι ἀνῆγον τὸ πρᾶγμα, λέγοντες· Οὗτος ἑαυτὸν *** λέγει βασιλέα εἶναι, καὶ φόρους Καίσαρι δίδοναι κωλύει. καὶ γίνονται αὐτοὶ κατήγοροι, καὶ μάρτυρες, καὶ κριταί, καὶ τῆς ἀποφάσεως ἐξουσιασταί, λέγοντες· Σταύρωσον, σταύρωσον αὐτόν· ἵνα πληρωθῇ [1] ὃ, τι γεγραπται" περὶ αὐτοῦ ἐν τοῖς προφήταις· Συνήχθησάν ἐπ' ἐμὲ μάρτυρες ἄδικοι, καὶ ἐψεύσατο ἡ ἀδικία ἑαυτῇ· καὶ πάλιν Περιεκύκλωσάν με κύνες πολλοί, συναγωγὴ πονηρευομένων ἐκύκλωσέ με· καὶ ἐν ἑτέροις· Ἐγένετο ἡ κληρονομία μου ἐμοὶ ὡς λέων ἐν δρυμῷ, ἔδωκεν ἐπ' ἐμὲ τὴν φωνὴν [2] αὐτῆς." Ὁ δὲ Πιλάτος ἀνανδρίᾳ καταισχύνας τὴν ἀρχήν, αὐτὸς ἑαυτὸν ἐξελέγχει

[1] τὸ γεγραμμένον V. [2] ἄυπ. V.

[1] κα-

[1] κακίας", ὃς δὲ δικαίῳ τὰ πλήθη θεραπεύσας, καὶ μαρτυρῶν μὴ αὐτῷ ὡς ἀναιτίῳ, ὡς ἄλλον ὃν ἠθέλησε τὸν παραδιδὲς σταυρῷ, καίτοι [2] Ῥωμαίων νόμες πεθεμένων", μηδένα ἀνεξέλεγκτον θνήσκειν· δὴ μὴν ὃ παραλαβόντες τὸν τῆς δόξης κύριον, ξύλῳ προσήλωσαν· ἕκτῃ μὲν ὥρᾳ σταυρώσαντες αὐτὸν, τρίτῃ δὲ ὥρᾳ τὴν ἀπόφασιν δεξάμενοι τὴν κατ' αὐτοῦ. ἔπειτα ἔδωκαν αὐτῷ πιεῖν μετὰ χολῆς. εἶτα τὰ ἱμάτια αὐτοῦ [3] κλήρῳ" διεμερίσαντο. ἔπειτα δύο κακοῦργες ἐσταύρωσαν σὺν αὐτῷ, ἐξ ἑκατέρων μέρες. ἵνα πληρωθῇ τὸ γεγραμμένον. "Ἔδωκαν εἰς τὸ βρῶμά μου χολήν, καὶ εἰς τὴν δίψαν μου ἐπότισάν με ὄξος· καὶ πάλιν· Διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον· καὶ ἐν ἄλλοις· Καὶ

Person, and bearing Witness to him that he was innocent, yet as guilty delivering him up to the Punishment of the Cross; although the *Romans* had made Laws, that no Man unconvicted should be put to Death. But the Executioners took the Lord of Glory, and nail'd him to the Cross, crucifying him indeed at the Sixth Hour, but having received the Sentence of his Condemnation at the Third Hour. After this the gave to him Vinegar to drink, mingled with Gall. Then they divided his Garments by Lot. Then they crucified two Malefactors with him, on each Side one, that it might be fulfilled which was written, *They gave me Gall to eat, and when I was thirsty they gave me Vinegar to drink.* And again, *They divided my Garment among themselves, and upon my Vesture have they cast Lots.* And in another Place, *And I was reckon'd with the Transgressors.*

Psal. lxviii. xx. 19. xxi. 19. Isa. liii. 12.

[1] deest, v. [2] θεμένων v. [3] deest. V.

Then

Then there was Darkneſs for Three Hours, from the Sixth to the Ninth, and a gain light in the Evening: Zach. xiv. 7. As it is written, *It ſhall not be Day nor Night, and at the Evening there ſhall be Light.* Luk xxiii. 39, &c. All which things, when thoſe Malefactors ſaw that were crucified with him, the one of them reproach'd him, as though he was weak. and unable to deliver himſelf; but the other rebuked the Ignorance of his Fellow, and turning to the Lord, as being enlightned by him, and acknowledging who he was that ſuffer'd, he pray'd that he would *Remember him in his Kingdom* hereafter: He then preſently granted him, the Forgiveneſs of his former Sins, and brought him into Paradiſe to enjoy the Myſtical good Things; who alſo cry'd out about the Ninth Hour, and ſaid to Mat. xxvi. 46. his Father, *My God, my God, why haſt thou forſaken me?* And

μὴ ἀνόμων ἐλογιάθω. Ἔπειτα ἐγένετο τρεῖς ὥρας σκότος, ἀπὸ ἕκτης ἕως ἐνάτης· καὶ πάλιν φῶς περὶ δείλην. καθὼς γέγραπται [1] Καὶ ἐγένετο ἡμέρα, καὶ ἡ νύξ, καὶ περὶ ἑσπέραν ἔσται φῶς. [2] Ἅπερ ἅπαντα θεασάμενοι οἱ συσταυρωθέντες αὐτῷ κακούργοι, ὁ μὲν αὐτῶν ἐβλασφήμει, ὡσανεὶ δι' ἀδυναμίαν μὴ δυνάμενον ἑαυτῷ ἐπαμύναι· ὁ δὲ τέτῳ μὲν ἀγνοίαν ἐπέτιμα, πρὸς δὲ τὸ κύριον γραφεὶς ὡς ἂν φωτισθεὶς ὑπ' αὐτοῦ, καὶ γνοὺς ὅς τις ὁ πάσχων, ἠξίει μνήσθηναι αὐτοῦ γενέσθαι ἐν τῇ βασιλείᾳ εἰς τὰ μὲν ταῦτα· ὁ δὲ Ἰησοῦς ἀμνησίαν αὐτῷ τῶν προγεγονότων χαρισάμενος εἰς παράδεισον εἰσήγαγε, ἀπολαύσοντα τῶν μυστικῶν ἀγαθῶν· ὃς καὶ περὶ τὴν ἐνάτην ὥραν ἀναβοήσας εἶπε τῷ πατρί· Θεέ μου, Θεέ μου,

[1] Ἐν ἐκείνῃ τῇ ἡμέρᾳ οὐκ ἔσται ψύχος, καὶ πάγος ἔσται μίαν ἡμέραν. v.
[2] deeſt totum V.

ἵνα

ἵνα τί με ἐγκατέλιπες; καὶ μετ' ὀλίγον κράξας φωνῇ μεγάλῃ· Πάτερ ἄφες αὐτοῖς, οὐ γὰρ οἴδασι τί ποιοῦσι· καὶ εἰπὼν· εἰς χεῖράς σου παρατίθημι τὸ πνεῦμά μου, ἀπέπνευσεν· καὶ θαπτεται πρὸ ἡλίου δύσεως ἐν μνημείῳ καινῷ. ὄπφωσκούσης δὲ τῆς μιᾶς σαββάτων, ἀναστὰς ἐκ νεκρῶν ἐπλήρωσεν ἐκεῖνα ἃ καὶ πρὸ τοῦ πάθους ἡμῖν προέλεγε, φάσκων, ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου ποιῆσαι ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας. καὶ ἀναστὰς ἐκ νεκρῶν, πρωΐ μὲν φανερὸν ἔσχε Μαρίᾳ τῇ Μαγδαληνῇ· καὶ Μαρίᾳ τῇ τοῦ Ἰακώβου καὶ Κλεόπα ἐν ὁδῷ· καὶ μεθ' ἕτερα ἡμῖν τοῖς μαθηταῖς αὐτοῦ· *** φεύγουσι μὲν διὰ τὸν φόβον τῶν Ἰουδαίων, λαθραίως δὲ προσερχομένοις τὰ κατ' αὐτόν. ταῦτα δὲ καὶ ἐν τῷ εὐαγγελίῳ ἐγγέγραπται.

a little afterward, *When he had cry'd with a loud Voice, Father, forgive them, for they know not what they do,* and had added, *Into thy Hands I commit my Spirit, He gave up the Ghoſt,* and was bury'd before Sun-Set in a new Sepulchre. But when the firſt Day of the Week dawn'd, He aroſe from the Dead, and fulfilled thoſe things which before his Paſſion he foretold to us, ſaying, *The Son of Man muſt continue in the Heart of the Earth Three Days and Three Nights.* And when He was riſen from the Dead, He appeared firſt to *Mary Magdalen*, and *Mary* the Mother of *James*, then to *Cleopas* in the way, and after that to us his Diſciples, who had fled away for fear of the *Jews*, but privately were very inquiſitive about Him. But theſe things are alſo written in the Goſpel.

Luk. xxiii. 34.

v. 46.

Matt. xii. 40.

Mar. xvi 9

Joh. xx. 1, &c. Luk. xxiv. 18. Mar. xvi. 14.

*** Pag. 319.

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## SECT. XLVI.

XV. HE therefore charged us himself to fast these Six Days, on account of the Impiety and Transgression of the *Jews*, commanding us withal to bewail over them, and lament for their Perdition. For even he himself *wept over them, because they knew not the time of their Visitation.* But he commanded us to fast on the Fourth and Sixth Day of the Week, the former on account of his being betray'd, and the latter on account of his Passion. But he appointed us to break our Fast on the Seventh Day at the Cock-crowing, but to fast on the Sabbath-day: Not that the Sabbath-day is a Day of Fasting, being the Rest from the Creation, but because we ought to fast on this one Sabbath only, while on this Day the Creator was under the Earth. For on their very

Luk. xix. 44.

Παρήγγειλεν ἓν ἡμῖν αὐτὸς νηστεύειν ἐξ ἡμέρας ταύτας, ἀφ' ὧν τῶν Ἰουδαίων δυσσεβείαν καὶ παρανομίαν, πενθεῖν αὐτὸς ὁ ὀδυρεσθαι καὶ ὀλοφύρεσθαι ὅτι τὴν ἀπωλείαν αὐτῶν· καὶ γὰρ αὐτὸς αὐτοῖς ἐπεδάκρυσεν, ἀγνοήσασι τὸν καιρὸν τῆς ἐπισκοπῆς αὐτῶν. τετράδα τε καὶ παρασκευὴν παρεσήσατο ἡμῖν νηστεύειν· τὴν μὲν ἀφ' ὧν παραδοθῇ, τὴν δὲ ἀφ' οὗ τὸ πάθος· ἀπονηστεῦσαι δὲ παρεσήσατο τῇ ἑβδόμῃ ἡμέρᾳ, ἀλέκτορος φωνήσαντος. αὐτὸ δὲ νηστεῦσαι τὸ Σάββατον· οὐχ ὅτι δεῖ τὸ σάββατον νηστεύειν, [1] κατάπαυσιν [2] δημιουργίας ὑπάρχον, ἀλλ' ὅτι ἐκεῖνο μόνον χρὴ νηστεύειν ἐν ᾧ δημιουργὸς ἐν αὐτῷ ἔτι ὑπὸ γῆν ὢν ἦν. ἐν αὐτῇ γὰρ αὐτῶν τῇ ἑορ-

[1] κατάπαυσις V. [2] deest. V.

τῇ

τῇ καθέξον τ κύριον, ὅπως πληρωθῇ ἐκεῖνο τὸ φάσκον λόγιον· Ἔθεντο γὰρ σημεῖα αὐτῶν [1] ἐν μέσῳ τ ἑορτῆς αὐτῶν, καὶ οὐκ ἔγνωσαν. Δεῖ οὖν πενθεῖν ὑπὲρ αὐτῶν ὅτι ἐλθόντ Θ κύριε οὐκ ἐπίστευσαν αὐτῷ, ἀλλ' ** ἀπεσείσαντο τὸν διδασκαλίαν αὐτῶν, ἀναξίους κρίναντες ἑαυτοὺς σωτηρίας. ὑμεῖς οὖν μακάριοι οἵ ποτε οὐ λαὸς νῦν δὲ ἔθν Θ ἅγιον, ῥυσθὲν ἀπὸ πλάνης εἰδώλων, ἀπὸ ἀγνοίας, ἀπὸ δυσσεβείας. οἱ οὐκ ἠλεημένοι. νῦν δὲ ἐλεηθέντες διὰ τ ὑπακοὴν τ καρδίας ὑμῶν· ὑμῖν δ ἠνοίγη ἡ πύλη τ ζωῆς τοῖς ἐξ ἐθνῶν οἱ οὐκ ποτε οὐ ἠγαπημένοι, νῦν δὲ πεφιλημένοι, λαὸς εἰς περιποίησιν Θεοῦ τεταγμένοι, τοῦ τὰς ἀρετὰς αὐτοῦ ἐξαγγέλειν περὶ ὧν εἶπεν ὁ [2] σωτὴρ· Εὑρέθην τοῖς ἐμὲ μὴ ζητοῦσιν. ἐμφανὴς ἐγενόμην τοῖς ἐμὲ μὴ ἐπερω-

Feaſt-Day they apprehended the Lord, that that Oracle might be fulfilled which ſays, *They placed their Signs in the middle of their Feaſt, and knew them not.* Ye ought therefore to bewail over them, becauſe when the Lord came they did not believe on Him, but rejected his Doctrine, judging themſelves unworthy of Salvation. You therefore are happy, who once were not a People, but are now an holy Nation, deliver'd from the Deceit of Idols, from Ignorance, from Impiety; who once had not obtain'd Mercy, but now have obtain'd Mercy, through your hearty Obedience: For to you, the Converted Gentiles, is open'd the Gate of Life, who formerly were not beloved, but are now beloved; a People ordain'd for the Poſſeſſion of God, to ſhew forth his Vertues, concerning whom our Saviour ſaid, *I was found of them that ſought me not; I was made manifeſt to them that ask'd not after me? I ſaid, Be-*

Pſal. lxxiii. 4. vel deeſt.

** Pag. 320.

Iſa. lxv.

[1] deſunt. v. σημεῖα V. v. [2] κύριος. V.

ask'd

*hold me, to a Nation which did not call upon my Name.* For when they did not seek after him, then were they sought for by him, and you who have believed in him, have hearken'd to his Call, and have left the Madness of Polytheism, and have fled to the true Monarchy, to Almighty God, thro' Christ Jesus, and are become the Completion of the Number of the Saved; *Ten Thousand times Ten Thousand, and Thousands of Thousands*; as it is written in *David, A Thousand* Dan. vii. 10. Psal. xc. 7. *shall fall besides thee, and Ten Thousand at thy* [3]*Right Hand.* And again, *The Chariots of* Ixviii. 18. *God are by Tens of Thousands, and Thousands of the Prosperous:* But unto unbelieving *Israel* He says, *All the Day* Ixv. 2. *long have I stretched out mine Hands to a disobedient and gain-saying People, which go in a way that is not good, but after their own Sins, a People provoking me before my Face.*

τῶν· εἶπα· ἰδέ εἰμι, τῷ ἔθνει, οἳ οὐκ ἐκάλεσάν τὸ ὄνομά μου. μὴ ζητησάντων δ' αὐτὸν, [1]ζήτε" ἐπεζητήθητε παρ' αὐτοῦ. ☩ [2]ὑμεῖς" πιστεύσαντες εἰς αὐτὸν, ὑπηκέσατε τῇ κλήσει αὐτοῦ, καταλείψαντες τὸ πολύθεον μανίαν, ☩ τῇ ἀληθεῖ μοναρχίᾳ προσφυγόντες, [3]τῷ παντοκράτορι Θεῷ" διὰ Ἰησοῦ Χριστοῦ. πλήρωμα δὲ ἀριθμοῦ τῶν σῳζομένων ἡμύθμοι· Μύριαι μυριάδες, ☩ χίλιαι χιλιάδες· ὡς ἐν τῷ Δαβὶδ γέγραπται· [4]Πεσεῖται ἐκ τοῦ κλίτους σου χιλιάς, ☩ μυριὰς ἐκ δεξιῶν σου· ☩ πάλιν· Τὸ ἅρμα τοῦ Θεοῦ μυριοπλάσιον, χιλιάδες εὐθηνούντων". Πρὸς δὲ τὸν Ἰσραὴλ, τὸν ἄπιστον λέγει· Ὅλην τὴν ἡμέραν ἐξεπέτασα τὰς χεῖράς μου πρὸς λαὸν ἀπειθοῦντα, καὶ ἀντιλέγοντα, τοῖς πορευομένοις ἐν ὁδῷ οὐ καλῇ, ἀλλ' ὀπίσω τῶν ἁμαρτιῶν αὐτῶν λαὸν παροξυνοῦντά μου ἐνώπιόν μου.

[1] πρὸ V. v. [2] deest. v. [3] τῷ παντοκράτορι Θεῷ. v. [4] desunt v. KE-

Βλέπετε πῶς παρώξυνεν ὁ λαὸς τὸ κύριον, μὴ πιστεύσας αὐτῷ· διὸ λέγει· Παρωξυναν τὸ *** πνεῦμα τὸ ἅγιον, καὶ ἐστράφη αὐτοῖς εἰς ἔχθραν. Ἀβλεψία γὰρ αὐτοῖς κατέχυται διὰ τὴν κακόνοιαν αὐτῶν, ὅτι βλέποντες τὸν Ἰησοῦν οὐκ ἐπίστευον αὐτὸν εἶναι τὸν Χριστὸν τοῦ Θεοῦ, τὸν πρὸ πάντων [1] αἰώνων ἐξ αὐτοῦ γεννηθέντα, υἱὸν μονογενῆ, λόγον Θεὸν, ὃν οὐκ [2] ἐπέγνωσαν δι' ἀπιστίαν, οὔτε διὰ τὰς ἐνεργείας αὐτοῦ, οὔτε μὴν διὰ τὰς καὶ αὐτοῦ γεγραμμένων προφητείων. ὅτι γὰρ ἐκ παρθένου γεννήσεται, ἀνεγίνωσκον τό· Ἰδοὺ ἡ παρθένος ἐν γαστρὶ λήψεται, καὶ τέξεται υἱόν, καὶ καλέσουσι τὸ ὄνομα αὐτοῦ Ἐμμανουήλ· ὅτι παιδίον ἐγεννήθη [3] ἡμῖν, υἱὸς καὶ ἐδόθη ἡμῖν, οὗ ἡ ἀρχὴ ἐπὶ τοῦ ὤμου αὐτοῦ, καὶ καλεῖται τὸ ὄνομα αὐτοῦ,

See how the People provoked the Lord by not believing in him; therefore he ſays, *They provoked the Holy Spirit, and he was turned to be their Enemy.* For Blindneſs is caſt upon them, by reaſon of the Wickedneſs of their Mind, becauſe when they ſaw Jeſus, they did not believe him to be the Chriſt of God, who was before all Ages begotten of him, his only begotten Son, God the Word, whom they did not own through their Unbelief, neither on account of his mighty Works, nor yet on account of the Prophecies which were written concerning him. For that he was to be born of a Virgin, they read this Prophecy, *Behold a Virgin ſhall be with Child, and ſhall bring forth a Son, and they ſhall call his Name* Emanuel *For to us a Child is born, to us a Son is given, whoſe Government is upon his Shoulders, and his Name is called the An-* XVI. Iſa. lxiii. 10. *** Page 321. Iſa vii. 14. Matt. i. 23. Iſa. ix 6.

[1] deeſt. V. & αἰώνων v. [2] ἔγνωσαν V. [3] deeſt. V. v.

*gel of his great Council, the Wonderful Counsellor, the Mighty God, the Potentate, the Prince of Peace, the Father of the future Age*; now that because of their exceeding great Wickedness, they would not believe in him the Lord,

liii 1. shews in these Words, *Who hath believed our Report? and to whom hath the Arm of the Lord been revealed?* And afterward, *Hearing ye shall hear,*

vi. 9. *and shall not understand, and seeing ye shall see, and shall not perceive: For the Heart of this People is waxed gross.* Wherefore Knowledge was taken from them, because seeing they over-look'd, and hearing they heard not. But to you, the Converted of the Gentiles, is the Kingdom given, because you, who knew not God, have believ'd

Gal. iv. 9. by Preaching, and *have known Him, or rather are known of Him* through Jesus, the Saviour and Redeemer of those that hope in Him. For ye are translated from your

μεγάλης βουλῆς ἄγγελος, θαυμαστὸς Σύμβουλος, θεὸς [1] ἰσχυρὸς, ἐξουσιαστὴς, ἄρχων εἰρήνης, πατὴρ τοῦ μέλλοντος αἰῶνος. Ὅτι ὁ Κύριος καὶ ἐν ἄλλοις ἐφθέγξατο ἀπειθήσασιν αὐτῷ, λέγων· [2] Κύριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν; καὶ ὁ βραχίων κυρίου τίνι ἀπεκαλύφθη; Καὶ ἑξῆς· Ἀκοῇ ἀκούσετε, καὶ οὐ μὴ συνῆτε· καὶ βλέποντες βλέψετε, καὶ οὐ μὴ ἴδητε· ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου. Διὸ ἦρθη ἀπ' αὐτῶν ἡ γνῶσις, ὅτι ἰδόντες παρέδραμον, καὶ ἀκούσαντες οὐκ ἤκουσαν· ὑμῖν δὲ, τοῖς ἐξ ἐθνῶν, ἐδόθη ἡ βασιλεία· οἳκ μὴ γινώσκοντες Θεὸν, διὰ τοῦ κηρύγματος πιστεύσαντες ἐγνωτε αὐτὸν, μᾶλλον δὲ ἐγνώσθητε ὑπ' αὐτοῦ διὰ Ἰησοῦ τοῦ σωτῆρος, καὶ λυτρωτοῦ τῶν ἐλπιζόντων ἐπ' αὐτόν. μεταβαίνετε γὰρ ἀπὸ τῆς προτέρας [2] ματαιο-

[1] deest. V. [2] κύριε. V. [3] παραπορεύεται. V.

πό-

πόνε" σωηθείας, & τῆς ἀψύχων ἀδώλων ὑπερι-
δόντες, & τῆς [1] ἐν σκότει δαιμόνων καταφρονή-
σαντες, ἐπιδραμόντες τε τῷ φωτὶ τῷ ἀληθι-
νῷ, & ἐπιγνόντες δι' αὐτοῦ τ' ἕνα & μόνον ἀ-
ληθινὸν Θεὸν καὶ πατέ-
ρα, κληρονόμοι τ' αὐ-
τοῦ βασιλείας ἀνεφά-
νητε, βαπτιδέντες [2] γὰ"
εἰς τ' τοῦ κυρίου θάνα-
τον, & [3] εἰς" τ' ἀνάστα-
σιν αὐτοῦ, ὡς ἀρκλῶσι
βρέφη ἀνενέργητα πρὸς
πᾶσαν ἁμαρτίαν ὀφεί-
λετε εἶναι, ὁ γὰρ ἐστε
ἐωυτῶν, ἀλλὰ τοῦ ἀγο-
ράσαντ[ος] ὑμᾶς τῷ ἑ-
αυτοῦ αἵματι. πρὸ γὰ
ὅ ποτὲ Ἰσραὴλ, εἶπεν
ὁ κύριος, ἀπὶ τ' ἀπι-
στίαν αὐτῶν, ἐκ ἀρ-
θήσεται ἀπ' αὐτῶν ἡ
βασιλεία τοῦ Θεοῦ, καὶ
δοθήσεται ἔθνει ποιοῦν-
τες καρπὸς αὐτῆς· [4] δη-
λαδὴ", ὅτι ὑμῖν, οἷς
ποτὲ [5] ἦσαν" ἀπεξενω-
μένοις αὐτοῦ μακρὰν,

former vain and tedious Converſation and have contemn'd the lifeleſs Idols, and deſpiſed the Dæmons which are in darkneſs, and have run to the *True* *Light*, and by it have *known the One and only True God and Father*, and ſo are own'd to be Heirs of his Kingdom. For ſince ye have *been baptiz'd into the Lord's Death*, and into his Reſurrection, as *new born Babes*, ye ought to be wholly free from all ſinful Actions. *For ye are not your own, but his that bought you* with his own Blood: For concerning the former *Iſrael* the Lord ſpeaks thus, on account of their Unbelief, *The Kingdom of God ſhall be taken from them, and given to a Nation bringing forth the Fruits thereof*; that is to ſay, that having given the Kingdom to you, who were once far eſtranged from him, he expects the Fruits of your Gratitude and Probity. For ye are thoſe that were once ſent into the Vineyard, and did not

Joh. i. 9. xvii. 3. Rom. vi. 3. 1 Pet ii 2. 1 Cor. vi. 19. Matt. xii. 43. xxi. 28.

[1] deſunt v. [2] ἓν v. [3] deeſt. V. [4] δῆλον δὴ v. [5] deeſt. v.

obey, but these they that did obey; but you have repented of your Denial, and you work therein now. But they being uneasie on account of their own Covenants, have not only left the Vineyard uncultivated, but have also killed the Stewards of the Lord of the Vineyard; one with Stones, another with the Sword; one they saw'd asunder, another they slew in the Holy Place, *between the Temple and the Altar*; nay at last they *cast the Heir himself out of the Vineyard, and slew him.* And by them he was rejected as an unprofitable Stone, but by you was received as the Corner-Stone. Wherefore he says concerning you, *A People whom I knew not have served me; and at the Hearing of the Ear have they obey'd me.*

v. 34.

Heb. xi. 37

Matt. xxiii 35.

xxi. 42.

Psal. xviii. 45.

δὲς τ βασιλέαν, ἐκδέχεται τὲς τ ὑγνωμοσύνης καρπές. ὑμεῖς γάρ ἐστε οἱ ποτε ἀποσαλέντες εἰς τ ἀμπελῶνα, ⁊ μὴ ὑπακέσαντες· ἐκεῖνοι δ, οἱ ὑπακέσαντες· ἀλλὰ ὑμεῖς μὴ μεταμεληθέντες ὅτι τῇ ἀντιλογίᾳ, ἐργάζεσθε ἐν αὐτῇ νῦν. οἱ δ δυσχεραίνοντες ὅτι τ ἑαυτῶν σωθήκαις, ὁ μόνον ἀνέργαστον κατέλειψαν τ ἀμπελῶνα, ἀλλὰ ⁊ τὲς ὁπωρόπους ⁊ κυρίε ⁊ ἀμπελῶνος ἀπέκτειναν· ἐν μὴ λίθοις, ὃν δ ξίφει ⁊ τ μὴ ἔπεισαν, τ δ ἔνδον ἐν τῷ ἱερῷ ἀνεῖλον μεταξὺ τ ναῦ ⁊ ⁊ θυσιαστηρίε ὕστερον δ ⁊ αὐτὸν τὸν κληρονόμην ἔξω ⁊ ἀμπελῶνος ἐκβαλόντες ἀπέκτειναν· ⁊ παρ' [1] αὐτῆς" ὡς λίθος ἀχρεῖος ἀπεβλήθη· παρ' ὑμῶν δ ὡς ἀκρογωνιαῖος ἐδέχθη. διὸ λέγω περὶ ὑμῶν· Λαος, ὃν σὺ ἔγνων, ἐδέλδυσέ μοι, [2] εἰς ἀκοὴν ὠτὸς ὑπήκουσέ μου".

[1] μὲν ἐκείνης. V. [2] desunt. V.

## Sect. XLVII.

*** Δεῖ ἓν ὑμᾶς, ἀδελφοὶ, τὸν τῷ τοῦ Χριστοῦ πιμίῳ ἐξηγορασμένους αἵματι, τὰς ἡμέρας τοῦ πάσχα ἀκριβῶς ποιεῖσθαι μετὰ πάσης σπουδῆς, μετὰ τροπὴν ἰσημερινήν· ὅπως μὴ δὶς τοῦ ἐνιαυτοῦ ἑνὸς παθήματος μνείαν ποιεῖσθε, ἀλλὰ ἅπαξ τοῦ ἔτους τοῦ ἅπαξ ἀποθανόντος.

'TIS therefore your Duty, Brethren, who are redeemed by the precious Blood of Christ, to observe the Days of the Passover exactly with all Care, after the Vernal Æquinox, lest ye be obliged to keep the Memorial of the one Passion twice in a Year. Keep it once only in a Year for him that died but once. XV. ** Pag. 322.

† Ὑμεῖς μὴ ψηφίζησθε, ἀλλὰ ποιεῖτε ὅταν οἱ ἀδελφοὶ ὑμῶν οἱ ἐκ περιτομῆς, μετ' αὐτῶν ἅμα ποιεῖτε· κἂν τε πλανηθῶσι, μηδὲν ὑμῖν μελέτω. τὴν ἀγρυπνίαν φέρετε μεσαζόντων τῶν ἀζύμων. ὅταν ἐκεῖνοι εὐφραίνωνται ὑμεῖς νηστεύοντες ὑπὲρ αὐτῶν πενθεῖτε, ὅτι ἐν τῇ ἡμέρᾳ τῆς ἑορτῆς τὸν Χριστὸν ἐσταύρωσαν. καὶ ὅτε αὐτοὶ πενθοῦσι καὶ ἄζυμα ἐσθίουσιν· ἐν πικρίαις ὑμεῖς εὐφραίνεσθε.

Do not you your selves compute, but keep it when your Brethren of the Circumcision do so; keep it together with them, and if they err in their Computation, be not you concern'd. Keep your Nights of Watching in the middle of the Days of Unleavened Bread. And when the *Jews* are feasting, do you fast, and wail over them, because on the Day of their Feast they crucified Christ. And while they are lamenting, and eating Unleavened Bread in Bitterness do you feast.



† [[ Μικέ-

† Hæc plane genuina ex Epiphaniano codice huc transtulimus.

† [[Μηκέτι [1] δὲ" ὦσιν πρέσβυροι μετ' Ἰουδαίων ἑορτάζειν· ἐδεμία [2] γὰρ" κοινωνία ἡμῖν [3] ἐστιν" πρὸς αὐτούς· πεπλάνηται γὰρ ἡ αὐτῶν γνώμη, ὡς νομίζουσιν ὀρθῶς τελεῖν· ὅθεν παντελῶς πεπλανημένοι, καὶ τῆς ἀληθείας ἀπεστερισμένοι. ὑμεῖς δὲ φυλάσσεσθε ἀκριβῶς τὴν ἰσημερινὴν τροπὴν τοῦ ἐαρινοῦ ὥρας, ἥτις γίνεται [4] δευτέρᾳ καὶ" εἰκάδι δωδεκάτου μηνὸς, ὅς ἐστι Δύστρος· ὅταν γὰρ ἔως εἰκάδος πρώτης τῆς σελήνης, [5] ὅπως μὴ ἐν ἑτέρᾳ ἑβδομάδι ἐμπέσῃ ἡ τεσσαρεσκαιδεκάτη τοῦ σελήνης" καὶ πλάνης γένηται, ἀγνοίᾳ δὲ ἐνίοτε ὑπερβαίνομεν τὸ πάσχα· ἢ ἐν ἄλλῃ ἡμέρᾳ ἑορτάσωμεν τῶν δὲ καιρὸν ἡμῶν Ἰησοῦ ἀναστάσιμον ἡμέραν, ἀλλ' ἐν καιρικῇ μόνῃ]].

† Hæc plane ſpuria interpretatione haud dignati ſumus.

[1] deeſt v. [2] deeſt v. [3] deeſt v. [4] deſunt v. [5] in marg. V. ſed eadem manu.

Ἐν τῇ ἡμέρᾳ ἐν τῷ πάσχα νηστεύετε, ἀρχόμενοι ἀπὸ δευτέρας μέχρι τῆ παρασκευῆς, καὶ σαββάτου, [1] ἓξ ἡμέρας, μόνῳ χρώμενοι ἄρτῳ καὶ ἁλὶ καὶ λαχάνοις, καὶ ποτῷ ὕδατι· οἴνου δὲ καὶ κρεῶν ἀπέχεσθε ἐν ταύταις· ἡμέραι γάρ εἰσι πένθους, ἀλλ' οὐκ ἑορτῆς. τῇ μιᾷ τοῦ παρασκευοῦ καὶ τὸ σάββατον ὁλόκληρον νηστεύσατε, οἷς δύνασθε προσέχειν τοιούτῳ, μηδενὸς γευόμενοι μέχρις ἀλεκτοροφωνίας νυκτός· εἰ δέ τις ἀδυνατεῖ [2] ὁμοῦ, φυλαττέσθω καὶ τὸ σάββατον· λέγει γάρ που ὁ κύριος περὶ ἑαυτοῦ φάσκων· Ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, νηστεύσουσιν ἐν ἐκείναις τῇ ἡμέραις. Ἐν ταύταις δὲ ἤρθη ἀφ' ἡμῶν ὑπὸ τῶν ψευδωνύμων Ἰουδαίων, καὶ σταυρῷ προσεπάγη, καὶ μετ' ἀνόμων ἐλογίσθη·

Do you therefore faſt on the Days of the Paſſover, beginning from the ſecond Day of the Week until the Preparation, and the Sabbath, Six Days: making uſe of only Bread, and Salt, and Herbs, and Water for your Drink: But do you abſtain on theſe Days from Wine and Fleſh, for they are Days of Lamentation, and not of Feaſting. Do ye who are able faſt the Day of the Preparation, and the Sabbath-day intirely, taſting nothing till the Cock-crowing of the Night; but if any one is not able to join them both rogether, at leaſt let him obſerve the Sabbath-day; for the Lord ſays ſomewhere, ſpeaking of Himſelf, *When the Bridegroom ſhall be taken away from them, in thoſe Days ſhall they faſt.* In theſe Days therefore He was taken from the *Jews*, falſely ſo named, and faſten'd to the Croſs, and *was numbred among the Tranſgreſſors.* XVIII. Matt. ix. 15. Mar. ii. 20. Luc. v. 35. Iſa. liii. 12.

[1] deſunt V. [2] deeſt V.

XIX. Wherefore we exhort you to fast on those Days, as we also fasted till the Evening, when he was taken away from us: But on the rest of the Days, before the Day of the Preparation, let every one eat at the Ninth Hour, or at the Evening, or as every one is able. But from the Even of the Fifth Day, till Cock-Crowing, break your Fast when 'tis Day-break of the first Day of the Week, which is the Lord's-Day. From the Even till Cock-crowing keep awake, and assemble together in the Church, watch and pray, and intreat God; reading, when you sit up all Night, the Law, the Prophets, and the Psalms until Cock-crowing, and baptizing your Catechumens, and reading the Gospel with Fear and Trembling, and speaking to the People such things as tend to their Salvation, put an End to your Sorrow, and be seech God that *Israel* may

*** Pag. 323.

*** Διὸ παραινέσωμεν ὑμῖν νηστεύειν ταύτας, ὡς καὶ ἡμεῖς ἐνηστεύσαμεν ἐν τῷ ἀναληφθῆναι αὐτὸν ἀφ' ἡμῶν, μέχρις ἑσπέρας· ἐν δὲ ταῖς λοιπαῖς ταῖς περὶ τὸ παρασκευῆς, ἑκάστη ὥρᾳ, ἢ ἑσπέρᾳ ἕκαστος ἐσθιέτω, [1] ἢ ὅπως ἂν τις δύναται. [2] τῷ δὲ σαββάτῳ μέχρις ἀλεκτοροφωνίας [3] παρατεινόντες, ἀγρυπνήσατε ὅπως φωσκούσης μᾶς σαββάτων, ἥτις ἐστὶ κυριακή, ἀπὸ ἑσπέρας ἕως ἀλεκτοροφωνίας ἀγρυπνοῦντες, καὶ ἐν τῇ ἐκκλησίᾳ συναθροιζόμενοι, γρηγορεῖτε, προσευχόμενοι καὶ δεόμενοι τοῦ Θεοῦ ἐν τῇ παννυχίδι ὑμῶν, ἀναγινώσκοντες τὸν νόμον, τοὺς προφήτας, τοὺς ψαλμοὺς, μέχρις ἀλεκτρυόνων κελαγῆς, καὶ βαπτίζοντες ὑμῶν τοὺς κατηχουμένους, καὶ ἀναγινώσκοντες τὸ εὐαγγέλιον ἐν

[1] desunt. v. [2] ἀπὸ δευτέρας V. [3] κατηχοῦντες v.

φόβῳ

φόβῳ καὶ τρόμῳ, καὶ προσλαλήσαντες τῷ λαῷ τὰ πρὸς σωτηρίαν, πώσασθε τὸ πένθος ὑμῶν, καὶ δεήθητε τοῦ Θεοῦ, ἵνα ἀφεθῇ τὸν Ἰσραὴλ, καὶ λαβεῖν αὐτὸν τόπον μετανοίας, καὶ τῆς ἀσεβείας ἄφεσιν. ὁ δὲ ὁ μὲν ἀλλόφυλος κριτὴς, νιψάμενος τὰς χεῖρας εἶπεν· Ἀθῷός εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου, ὑμεῖς ὄψεσθε· *** ὁ δὲ Ἰσραὴλ ἐπεβόησε· Τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς, καὶ ἐπὶ τὰ τέκνα ἡμῶν· καὶ Πιλάτος ἀπόντος· Τὸν βασιλέα ὑμῶν σταυρώσω; αὐτοὶ ἐπεβόων. Οὐκ ἔχομεν βασιλέα εἰ μὴ Καίσαρα. [1] σταύρωσον, σταύρωσον αὐτόν. πᾶς γὰρ ὁ ποιῶν ἑαυτὸν βασιλέα, ἀντιλέγει τῷ Καίσαρι. καὶ ἐὰν τοῦτον ἀπολύσῃς, οὐκ εἶ φίλος τοῦ Καίσαρος. Καὶ Πιλάτος ὁ ἡγεμὼν καὶ Ἡρῴδης ὁ βασιλεὺς ἐκέ-

be converted, and that He will allow them Place of Repentance, and the Remiſſion of their Impiety: For the Judge, who was a Stranger, *waſh'd his Hands, and ſaid, I am innocent of the Blood of this juſt Perſon: See ye to it. But* Iſrael *cry'd out, His Blood be on us, and on our Children.* And when *Pilate* ſaid, *Shall I crucifie your King? They cry'd out, We have no King but* Cæſar; *Crucifie him, crucifie him; for every one that maketh himſelf a King, ſpeaketh againſt* Cæſar. And, *If thou let this Man go, thou art not* Cæſar's *Friend.* And *Pilate* the Governour and *Herod* the King commanded Him to be crucified, and that Oracle was fulfill'd, which ſays, *Why did the Gentiles rage, and the People imagine vain Things: The Kings of the Earth ſet themſelves, and the Rulers were gathered together againſt the Lord, and againſt his Chriſt.* And, *They caſt away the Beloved, as a*

Matt. xxvii 24, 25.

Joh. xix. 15. 6. 12.

*** Pag. 324.

Pſal. ii. 1.

Iſa. xiv. 19

[1] καὶ πάλιν ἐπεβόησαν. V.

*dead*

dead Man, who is abominable. And since He was crucify'd on the Day of the Preparation, and rose again at Break of Day on the Lord's Day, the Scripture was ful-
Psal. lxxxi. 8. filled, which saith, *Arise, O God, judge the Earth, for thou shalt have an Inheritance in all the Nations.* And again,
xi. 6. *I will arise, saith the Lord, I will put him in Safety, I will wax bold through him.*
xl. ii. And, *But thou, Lord, have Mercy upon me, and raise me up again, and I shall requite them.* For this reason do you also, now the Lord is risen, offer your Sacrifice, concerning which he made a Constitution by us, saying, *Do this for a Remem-*
Luk. xxii. 19. *brance of me*; and thenceforward leave off your Fasting, and rejoice, and keep a Festival, because Jesus Christ, the Pledge of our Resurrection, is risen from the Dead. And let this be an everlasting Ordinance till the Consummation of the World, until the Lord come. For to *Jews* the Lord is still

λύσεν αὐτὸν σωζωθῆναι· καὶ πληρῶται τὸ φάσκον λόγιον· Ἵνα τί ἐφρύαξαν ἔθνη, καὶ λαοὶ ἐμελέτησαν κενά; παρέστησαν οἱ βασιλεῖς τῆς γῆς, καὶ οἱ ἄρχοντες συνήχθησαν ὅτι τοῦ αὐτοῦ, κυρίε, καὶ τοῦ Χριστοῦ αὐτοῦ. καὶ ἀπέρριψαν τὸν ἄγαπητόν, ὡσὲ νεκρὸν ἐξουδενωμένον. Καὶ αὐτὸς σωζωθήσεται τῇ παρασκευῇ, καὶ ἀναστήσεται ἐπιφωσκούσης κυριακῆς, ἐπληρώθη ἡ γραφὴ ἡ λέγουσα. Ἀνάστα ὁ Θεὸς, κρίνον τὴν γῆν ὅτι σὺ καταλήψῃ ἐν πᾶσι τοῖς ἔθνεσι. καὶ πάλιν. Ἀναστήσομαι, λέγει κύριος, ἀναστήσομαι ἐν σωτηρίῳ, παῤῥησιάσομαι ἐν αὐτῷ. καὶ Σὺ ὁ κύριε ἐλέησόν με, καὶ ἀνάστησόν με, καὶ ἀνταποδώσω αὐτοῖς. Διὰ τοῦτο ἡμεῖς ἀναστάσει τοῦ κυρίου, τῇ προσευχήκατε πρὸ θυσίας ὑμῶν, ὡσεὶ ἡς ὑμῖν διεταξάμην δι' ἡμῶν, λέγων· Τοῦτο ποιεῖτε

εἴτε εἰς τὸν ἐμὸν ἀνάμνησιν. Καὶ λοιπὸν ὑπομένετε, ὑφραινόμενοι & ἑορτάζοντες, ὅτι ἀῤῥαβὼν τῆς ἀναστάσεως ὑμῶν Ἰησοῦς ὁ Χριστὸς ἐγήγερται ἐκ νεκρῶν & τοῦτο ὑμῖν ἔστω νόμιμον αἰώνιον ἕως τῆς συντελείας τοῦ αἰῶνος, [1] μέχρις" ἂν ἔλθῃ ὁ κύριος. Ἰουδαίοις γὰρ ὁ κύριος ἐκ πέθνηκε· Χριστιανοῖς δὲ ἐγήγερται· τοῖς μὲν δὶ ἀπιστίαν, τοῖς δὲ δι' πληροφορίαν, ὅτι ἡ εἰς αὐτὸν ἐλπὶς ἀθανάτου ζωῆς & αἰωνίου· μεθ' ἣν ὀκτὼ ἡμέρας ἔστω ὑμῖν πάλιν ἑορτὴ τιμία αὐτὴ ἡ ἀγαθή, ἐν ᾗ δυσωπούμενοι ἐμὲ Θωμᾶν ὅτι τῇ ἀναστάσῃ, ἐπληροφόρησε, δείξας μοι τὸν τύπους τῶν ἥλων, & τὸ λόγχης ἐν τῇ πλευρᾷ τὸ τρῶσιν & πάλιν, ἀπὸ τῆς τρώσης κωφελικῆς ἀριθμήσαντες τεσσαράκοντα ἡμέρας ἀπὸ κωφελικῆς [2] μέχρι"

dead; but to Chriſtians He is riſen; to the former, by their Unbelief; to the latter, by their full Aſſurance of Faith. For the Hope in him is Immortal and Eternal Life. After Eight Days, let there be another Feaſt obſerv'd with Honour, the Eighth Day it ſelf, on which he gave me, *Thomas*, who was hard of Belief, full Aſſurance, by ſhewing me *the Print of the Nails*, and the Wound made in his Side by the Spear. And again from the firſt Lord's-day count Forty Days, from the Lord's Day till the Fifth Day of the Week, and celebrate the Feaſt of the Aſcenſion of the Lord, whereon He finiſh'd all his Diſpenſation, and Conſtitution, and return'd to that God and Father that ſent Him, and ſat down at the Right-hand of Power, and remains there, until his Enemies are put under his Feet; who alſo will come at the Conſummation of the World with

Joh. xx. 25.

[1] ἄχεις V. [2] ἄχει V.

Power

Power and great Glory to judge the Quick and the Dead, and to recompence to every one according to his Works: And then shall they *see* the beloved Son of God, *whom they pierc'd*, and when they know him, they shall *mourn for themselves, Tribe by Tribe, and their Wives apart.*

Z ch. xii. 10.

J h. xix. 37.

πέμψῃς, [1] ἑορτάσατε τὴν ἑορτὴν τ ἀναλήψεως τ κυρίε, καθ' ἣν πληρώσας πᾶσαν οἰκονομίαν ⁊ ἀφάτως, ἀνῆλθε πρὸς τ ἀποστείλαντα αὐτὸν Θεὸν καὶ πατέρα, καθίσας ἐκ δεξιῶν τ δυνάμεως ⁊ προμηθίων ἕως ἂν τεθῶσιν οἱ ἐχθροὶ αὐτ τὸ ὑποπόδιον τῶν ποδῶν αὐτ ὃς ⁊ ἐλεύσεται ἐπὶ σωτηρίᾳ τῶν αἰῶνος μετὰ δυνάμεως καὶ δόξης πολλῆς, κρῖναι ζῶντας ⁊ νεκρὸς, καὶ ἀποδοῦναι ἑκάστῳ κατὰ τὰ ἔργα αὐτ. καὶ τότε ὄψονται τ ἀγαπητὸν υἱὸν τ Θεῦ, ὃν ἐξεκέντησαν, ⁊ κόψονται αὐτὸν κόψοντες ἐφ' ἑαυτοῖς, φυλὴ κατὰ φυλὴν, [2] ⁊ αἱ γυναῖκες αὐτῶν κατ' ἰδίαν.

XX. For even now, on the Tenth Day of the Month, *Gorpiæus*, when they assemble together, they read the *Lamentations* of *Jeremiah*, in which it is said, *The Spirit before our Face, Christ the Lord was taken in their Destructions*, and *Baruch*, in whom it is written, *This is our God, no other shall be esteem'd with him. He found out every way of Know-*

Lament. iv. 20.

Bar. iii. 36.

*** Pag. 325.

Καὶ γὰρ ⁊ νῦν δεκάτῃ τ μηνὸς Γορπιαίου σωαθροιζόμενοι, τὰς βίβλους Ἱερεμίου ἀναγινώσκουσιν, ἐν αἷς εἴρηται· Πνεῦμα πρὸ προσώπου ἡμῶν Χριστὸς κύριος συνελήφθη ἐν ταῖς διαφθοραῖς αὐτῶν. καὶ τ Βαρὺχ, ἐν ᾧ γέγραπται *** Οὗτος ὁ Θεὸς ἡμῶν, οὐ λογισθήσεται ἕτερος πρὸς αὐτόν· ἐ-

[1] ἑορτάζετε. V. [2] desunt. V.

ξεῦρε

ξδῦρε πᾶσαν ὁδὸν ὅσης ἡμης, & [1] ἐδήξεν αὐτὸν Ἰακὼβ τῷ παιδὶ αὐτοῦ, καὶ Ἰσραὴλ τῷ ἠγαπημένῳ ὑπ' αὐτοῦ. μεθ' ὃ δὴ τῆς γῆς ὤφθη, & τοῖς ἀνθρώποις συναναστράφη. Καὶ ὅταν ἀναγνῶσι, κόπτονται & θρηνοῦσιν, ὡς μὴ αὐτὰ νομίζουσι, τὴν ἐρημίαν τὴν ὑπὸ Ναβουχοδονόσορ γενομένην, ὡς ὃ ἡ ἀλήθεια ἔχει προοίμια ποιοῦνται ἄκοντες τῶν μέλλοντων αὐτοὺς καταλαμβάνειν πένθους. μεθ' ἃς δέκα ἡμέρας τῆς ἀναλήψεως, ἧκε παρὰ τοῦ πατρὸς τῆς πεντηκοστῆς γενέσθαι, ἑορτὴ μεγάλη ὑμῖν ἔστω· ἐν ᾗ τῇ ἡμέρᾳ, ὥρᾳ τρίτῃ ἀπέστειλεν εἰς ἡμᾶς ὁ κύριος Ἰησοῦς τὴν δωρεὰν τοῦ ἁγίου πνεύματος, & ἐπληροφορήθημεν αὐτοῦ τῆς ἐνεργείας, & γλώσσαις καιναῖς ἐλαλήσαμεν, καθὼς ἐκεῖνο ὑπῆρχε ἐν ἡμῖν & ἐκηρύξαμεν Ἰουδαίοις τε

*ledge, and ſhewed it to* Jacob *his Son, and* Iſrael *his Beloved. Afterwards He was ſeen upon Earth, and converſed with Men.* And when they read them they lament and bewail, as themſelves ſuppoſe, that Deſolation which happen'd by *Nebuchadnezzar*; but, as the Truth ſhews, they unwillingly make a Prelude to that Lamentation, which will overtake them: But after Ten Days from the Aſcenſion, which from the firſt Lord's Day is the Fiftieth Day, do ye keep a great Feſtival: For on that Day, at the Third Hour, the Lord Jeſus ſent on us the Gift of the Holy Ghoſt, and we were filled with his Energy, and we *ſpake with new Tongues, as that Spirit did ſuggeſt to us*; and we preached both to *Jews* and *Gentiles*, That He is the Chriſt of God, who is *determined by him to be the Judge of Quick and Dead.* To Him did *Moſes* bear Witneſs, and ſaid, *The Lord received*

Act. ii. 4.

x. 42.

Gen. xix. 24.

[1] ἔδωκεν V.

*Fire*

*Fire from the Lord, and rained it down.* Him did *Jacob* xxxii. 30. see as a Man, and said, *I have seen God Face to Face, and my Soul is preserved.* Him did *Abraham* entertain, and xviii 25. 27. acknowledge to be *the Judge,* and *his Lord* Him did *Moses* Ex. iii. 2. see in the Bush; concerning Him did he speak in *Deutro-* Deut. xviii 15. *nomy, A Prophet will the Lord your God raise up unto you out of your Brethren like unto me. Him shall ye hear in all things whatsoever he shall say unto you. And it shall be, that every Soul that will not hear that Prophet shall be destroyd from among his People.* Him did *Joshua,* the Son of *Nun,* see, Jos. v. 14. as the *Captain of the Lord's Host,* in Armour, for their Assistance against *Jericho*; to whom he fell down, and worshipp'd, as a Servant does to his Master. Him *Samuel* 1 King. xii. 3. knew, as the *Anointed of God,* and thence named the Priests and the Kings the Anointed. Him *David* knew, and sung an Hymn concern-

καὶ ἔθνεσιν, αὐτὸν εἶναι τὸ Χριστὸν τοῦ Θεοῦ, τὸ ὡρισμένον ὑπ' αὐτοῦ κριτὴν [1] ζώντων καὶ νεκρῶν. τοῦτον Μωσῆς μαρτυρῶν ἔλεγεν Ἐλαβε κύριον πῦρ παρὰ κυρίου, καὶ ἔβρεξε. τοῦτον εἶδεν Ἰακὼβ ὡς ἄνθρωπον, καὶ ἔστεν· Εἶδον θεὸν πρόσωπον πρὸς πρόσωπον, καὶ ἐσώθη μου ἡ ψυχή. τοῦτον, Ἀβραὰμ ξενοδοχήσας, κριτὴν ὁμολόγει καὶ ἑαυτοῦ κύριον. τοῦτον Μωσῆς ἔφη τὸ βάτου πεδίαται· περὶ τούτου ἐν Δευτερονομίῳ ἔλεγε. Προφήτην ὑμῖν ἀναστήσει κύριος ὁ Θεὸς ἐκ τῶν ἀδελφῶν ὑμῶν ὡς ἐμέ· αὐτοῦ ἀκούσεσθε κατὰ πάντα ὅσα ἂν λαλήσῃ πρὸς ὑμᾶς· ἔσται δέ, πᾶσα ψυχὴ ἥτις ἂν μὴ ἀκούσῃ τοῦ προφήτου ἐκείνου, ἐξολοθρευθήσεται ἐκ τοῦ λαοῦ αὐτῆς. Τοῦτον εἶδεν Ἰησοῦς ὁ τοῦ Ναυῆ στρατάρχης τῆς δυνά-

[1] ἔθνεσιν V.

μεως

μεως κυρίε καθωπλισμένον, σύμμαχον εἰς Ἱερειχώ· ᾧ δὲ πεσὼν προσεκύνησεν, ὡς δεσπότῃ. τοῦτον Σαμουὴλ εἶδως Χριστὸν Θεοῦ, τοὺς ἱερεῖς καὶ τοὺς βασιλεῖς, Χριστοὺς ὠνόμαζε. τοῦτον εἶδως Δαβὶδ, ἔψαλλε τὸ ὑπὲρ αὐτοῦ ᾠδήν, λέγων· Ὠδὴ ὑπὲρ τοῦ ἀγαπητοῦ. ὃς ἐπιφέρων εἰς πρόσωπον αὐτοῦ, ἔφασκεν· Περίζωσαι τὴν ῥομφαίαν σου ἐπὶ τὸν μηρόν σου, δυνατὲ, τῇ ὡραιότητί σου, καὶ τῷ κάλλει σου, καὶ ἔντεινον, καὶ κατευοδοῦ, καὶ βασίλευε, ἕνεκεν ἀληθείας καὶ πραότητος καὶ δικαιοσύνης καὶ ὁδηγήσει σε θαυμασίως ἡ δεξιά σου. τὰ βέλη σου ἠκονημένα δυνατὲ λαοὶ ὑποκάτω σου πεσοῦνται ἐν καρδίᾳ τῶν ἐχθρῶν τοῦ βασιλέως. [1] Διὰ τοῦτο ἔχρισέ σε ὁ Θεός, ὁ Θεός σου ἔλαιον ἀγαλλιάσεως παρὰ τοὺς μετόχους σου. Περὶ

ing him, *A Song concerning the Beloved*; and adds in his Person, and says, *Gird thy Sword upon thy Thigh, O thou who art mighty in thy Beauty and Renown; Go on, and prosper, and reign, for the sake of Truth, and Meekness, and Righteousness, and thy Right Hand shall guide thee after a wonderful manner. Thy Darts are sharpened, O thou that art mighty; the People shall fall under thee in the Heart of the King's Enemies. Wherefore God, thy God, hath anointed thee with the Oil of Gladness above thy Fellows.* Concerning Him also spake *Solomon*, as in his Person, *The Lord created me the Beginning of his Ways, for his Works: Before the World he founded me, in the Beginning before he made the Earth, before the Fountains of Waters came, before the Mountains were fastened, he begat me before all the Hills.* And again, *Wisdom built herself an House.* Concerning him also *Isaiah* said,

Psal. xliv.

Prov. viii. 22.—25.

ix. 1.

[1] καὶ ἔξῆς. V.

Isa. xi. 1. 10. *A Branch shall come out of the Root of* Jesse, *and a Flower shall spring out of his Root.* And, *There shall be a Root of* Jesse, *and He that is to rise to reign over the Gentiles, in Him shall the Gentiles trust.* And *Zachariah* Zach. ix. 9. says, *Behold thy King cometh unto thee, just, and having Salvation, meek, and riding upon an Ass, and upon a Colt the Foal of an Ass.* Him Dan. vii. 13. *Daniel* describes as *the Son of Man coming to the Father,* and receiving all Judgment and Honour from him; and ii. 34. as *the Stone cut out of the Mountain without Hands, and becoming a great Mountain, and filling the whole Earth,* dashing to Pieces the many Governments of the smaller Countries, and the Polytheism of Gods; but preaching the One God, and ordaining the Monarchy of the *Romans.* Concerning Him also did *Jeremiah* prophesie, Lament. iv. 20. saying, *The Spirit before his Face, Christ the Lord, was ta-*

αὐτῷ ☩ ὁ Σολομὼν ἐλεγλν ὡς ὀκ ψεύσεται αὐτός. Κύριος ἔκτισέ με ἀρχὴν ὁδῶν αὐτοῦ εἰς ἔργα αὐτοῦ· πρὸ τοῦ αἰῶνος ἐθεμελίωσέ με, ἐν ἀρχῇ, πρὸ τοῦ τὴν γῆν ποιῆσαι, πρὸ τοῦ [1] ἐλθεῖν τὰς πηγὰς τῶν ὑδάτων, πρὸ τοῦ ὄρη ἑδρασθῆναι, πρὸ ὃ πάντων βουνῶν, γεννᾷ με. ☩ πάλιν· Ἡ σοφία ᾠκοδόμησεν ἑαυτῇ οἶκον. Περὶ αὐτοῦ καὶ Ἡσαΐας ἔλεγλν· Ἐξελεύσεται ῥάβδος ὀκ τῆς ῥίζης Ἰεσσαί, ☩ ἄνθος ὀκ τῆς ῥίζης ἀναβήσεται. ☩ ἔσται ἡ ῥίζα τοῦ Ἰεσσαί, καὶ ὁ ἀνιστάμενος. ἄρχειν ἐθνῶν, ἐπ' αὐτῷ ἔθνη ἐλπιοῦσι. Ζαχαρίας δὲ [2] Ἰδὲ ὁ βασιλεύς σε ἔρχεται δίκαιος καὶ σώζων, αὐτὸς [3] πραΰς, ☩ ἐπιβεβηκὼς ἐπὶ ὄνον. καὶ πῶλον υἱὸν ὑποζυγίου. τοῦτον Δανιὴλ υἱὸν ἀνθρώπου λέγει [4] εἶναι, ἐρχόμενον πρὸς

[1] προελθεῖν V. [2] χαῖρε σφόδρα θύγατερ σιών. V. [3] meek V. [4] meek. V.

τ πατέρα, καὶ πᾶσαν τ κτίσιν καὶ τ ἐμὲ τὸν παρ' ἐκείνε παραδεχόμενον, καὶ λίθον ἀπὸ ὄρες ἄνευ χερῶν τμηθέντα, & γενόμενον εἰς ὄρος μέγα, & πληρώσαντα πᾶσαν τ γῆν, σωτῆρα ὄντα πολυαρχίαν τε πρώτων, & πολυθείαν [1] θεῶν, κηρύσσοντα ὑπ τ ἕνα Θεὸν, καὶ χειροτονηθέντα *** τῷ Ῥωμαίων μοναρχίαν, περὶ τέτε καὶ Ἱερεμίας προφητεύων ἔλεγε· Πνεῦμα πρὸ προσώπε ἡμῶν Χριστὸς κύριος συνελήφθη ἐν ταῖς ἁμαρτίαις αὐτῶν· ᾧ εἴπομεν· ἐν τῇ σκιᾷ αὐτε ζησόμεθα ἐν τοῖς ἔθνεσι. Καὶ Ἰεζεκιὴλ ὑπ & οἱ καθεξῆς προφῆται πάντες τέτον εἶναι Χριστόν, κύριον, βασιλέα, κριτὴν, νομοθέτην, ἄγγελον τε πατρὸς, μονογενῆ Θεόν. τέτον ἐν & ἡμεῖς κηρύσσομεν

*ken in their Snares: Of whom we said, Under his Shadow we shall live among the Gentiles. Ezekiel* also, and the following Prophets affirm every where that He is the Christ, the Lord, the King, the Judge, the Law-giver, the Angel of the Father, the only Begotten God. Him therefore do we also preach to you, and declare him to be God the Word, who ministred to his God and Father for the Creation of the Universe. By believing in Him you shall live, but by disbelieving you shall be punished. For, *He that is disobedient to the Son shall not see Life, but the Wrath of God abideth on him.* Therefore after you have kept the Festival of *Pentecost*, keep one Week more Festival, and after that fast, for 'tis reasonable to rejoice for the Gift of God, and to fast after that Relaxation: For both *Moses* and *Elias* fasted Forty Days; and *Daniel* for *Three Weeks of Days*

*.* Pag. 326.

Joh. iii. 36

Ex. xxxiv. 28.

[1] ἀθέων. V.

3 King. xix. 8. Dan. x. 2. *did not eat desirable Bread, and Flesh and Wine did not enter into his Mouth*; and blessed *Hannah*, when she ask'd for

1 King. i. 15. *Samuel*, said, *I have not drunk Wine, nor strong Drink*; *and I pour out my Soul before the Lord*; and the *Ninivites*,

Jon. iii. 5. when they *fasted Three Days and Three Nights*, escaped the Execution of Wrath. And

Esth. iv. 16 Judith viii. 6. *Esther*, and *Mordecai*, and *Judith* by Fasting escaped the Insurrection of the Ungodly *Holofernes* and *Haman*. And

Psal. cviii. 24. *David* says, *My Knees are weak through fasting, and my faileth for* [*want of*] *Oyl*. Do you therefore fast, and ask your Petitions of God. We enjoin you to fast every Fourth Day of the Week, and every Day of the Preparation, and the Surplusage of your Fast bestow upon

*** Pag. 327. the Needy; every Sabbath-day excepting one, and every Lord's-day hold your solemn Assemblies, and rejoice; for he will be guilty of Sin, who fasts on the Lord's-

ὑμῖν, καὶ διαλογιζόμεθα, Θεὸν λόγον, ὑπηρετέμψυον τῷ Θεῷ αὐτῷ ⸫ πατρὶ εἰς τὸ πᾶν ὅλων δημιουργίαν. τέτῳ πιστεύοντες ζήσεσθε, ἀπιστοῦντες δὲ ⸫ κολασθήσεσθε. Ὁ γὰρ ἀπειθῶν τῷ υἱῷ, οὐκ ὄψεται τὸ ζωὴν, ἀλλ' ἡ ὀργὴ τοῦ Θεοῦ μένει ἐπ' αὐτόν. Μετὰ ἣν δὲ ἑορτάσαι ὑμᾶς τὸ πεντηκοστὴν, ἑορτάσατε μίαν ἑβδομάδα, καὶ μετ' ἐκείνου νηστεύσατε μίαν· δίκαιον γὰρ ⸫ δύφεαν δοῦναι ὅτι τῇ ἐκ Θεοῦ δωρεᾷ, καὶ νηστεύσαι μετὰ τοῦ ἄνεσιν. καὶ γὰρ ⸫ Μωσῆς ⸫ Ἠλίας ἐνηστεύσαν τεσσαράκοντα ἡμέρας· καὶ Δανιὴλ τρεῖς ἑβδομάδας ἡμερῶν ἄρτον ἐπιθυμιῶν οὐκ *** ἔφαγε, καὶ κρέας ⸫ οἶνον οὐκ εἰσῆλθεν εἰς τὸ στόμα αὐτοῦ καὶ ἡ μακαρία Ἄννα αἰτησαμένη τὸ Σαμουὴλ, λέγει· Οἶ-

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[1] deest. V.

νον ⸗ μέθυσμα ὁ πέπωκα, καὶ ἐκχέω τὴν ψυχὴν ἐνώπιον κυρίου· καὶ Νινευῖται νηστεύσωσιν τρεῖς ἡμέρας καὶ τρεῖς νύκτας, τὴν ὀργὴν τοῦ πεῖσαν ἀπέφυγον· ⸗ Ἐσθὴρ, ⸗ Μαρδοχαῖος, καὶ Ἰωσὴθ, τοῦ μὴ ἀσεβῶν ἐπιμάσασιν νηστεύσωσιν ἀπέφυγον Ὀλοφέρνης ⸗ Ἀμὰν ⸗ Δαβὶδ λέγει· Τὰ γόνατά μου ἠσθένησαν ἀπὸ νηστείας, καὶ ἡ σάρξ μου ἠλλοιώθη δι' [1]ἔλαιον". Καὶ ὑμεῖς ἐν νηστεύοντες αἰτεῖσθε παρὰ τοῦ Θεοῦ τὰ αἰτήματα ὑμῶν. μὴ [2]ἑβδομάδα τῆς νηστείας, πᾶσαν τετράδα ⸗ παρασκευὴν προσάσσομεν ὑμῖν νηστεύειν, καὶ τὴν παρουσίαν ὑμῶν τῆς νηστείας πέννησιν διηγορεύειν. πολλοί τοι σάββατον ἄνου ἓν ἐνὸς, ⸗ πᾶσαν κυριακὴν, ** πελεύοντες συνόδους, διφθαίνεσθε ἔνοχοι γὰρ ἁμαρτίας ἔσται ὁ τὴν κυριακὴν νηστεύων, ἡμέραν ἀναστάσεως ὄσαν, ἢ τὴν πεντηκοστὴν, ἢ ὅλως ἡμέραν ἑορτῆς κυρίου καταφῶν· διφθαρθῆναι γὰρ δεῖ ἐν αὐταῖς, ἀλλ' ὁ πενθῆται. ** Page 328.

day, being the Day of the Resurrection, or during the Time of *Pentecost*, or in general, who is sad on a Festival-day to the Lord. For on them we ought to rejoice, and not to mourn.

[1] ἔλεον. Edit. Turr. [2] deest.

* Pag. 330.

ΒΙΒΛΙΟΝ ΕΚΤΟΝ.

Περὶ χισμάτων.

# BOOK VI.

## SECT. XLVIII.

### *Concerning Schisms.*

1. ABOVE all things, O Bishop, avoid the sad, and dangerous, and most Atheistical Heresies, eschewing them as Fire that burns those that come near to it. Avoid also Schisms: For 'tis neither lawful to turn one's Mind towards wicked Heresies, nor to separate from those of the same Sentiment, out of Ambition. For some who ventur'd to set up such Practices of old did not escape Punishment. For *Dathan* and *Abi-*

ΠΡΟ' πάντων φυλάσσεσθε, ὦ ἐπίσκοποι, τὰς δεινὰς καὶ χαλεπὰς καὶ [1] ἀθεωτάτας αἱρέσεις, φεύγοντες αὐτὰς ὥσπερ πῦρ, φλέγον τὸς ἁπτομένους. φεύγετε δὲ καὶ τὰ χίσματα. ἔστι γὰρ οὐκ ἀνοσίους αἱρέσεις ἀθεμιτον ἐκκλῖναι τὴν νοῦν, ἔστι καὶ ὁμογνωμόνων χωρίζεσθαι ἀθεμιτον διὰ φιλαρχίαν. ταῦτα γὰρ καὶ οἱ πα-

[1] ἀθεμίτους, V. v.

λαιον

λαὸν τινες τολμήσαντες ἐπεχείρησαν, ἐ διέφυγον τ πυρείαν. Δαθὰν γὰρ ⸀ Ἀβειρὼν ἀντωρέσωπι γυόμενοι Μωσεῖ, κατεπόθησαν εἰς γῆν· Κορὲ δ᾽ καὶ οἱ μετ᾽ αὐτὸν ἑξακόσιοι πεντήκοντα, [1] τῷ Ἀαρὼν᾽ ἐξαστάσαντες, πυρὸς ἐξεκαλέσαντο γένεσιν. Μαρία δ᾽ [2] ὠνειδίσθη Μωσῆ, ἔξω τ παρεμβολῆς ἀπεβλήθη ἐπὶ ἡμέρας· ἔλεγε γὰρ, ὅτι γυναῖκα Μωϋσῆς Αἰθιόπισσαν ἔλαβεν. Οὐ μὴν δ᾽, ἀλλὰ ⸀ Ἀζαρείας ⸀ Ὀζίας, ἔτι δὲ καὶ Ἰούδα, καταπολμήσας τ ἱερωσύνης, καὶ θυμιάσαι βεληθεὶς τὸ θυμίαμα, ὃ ἐ θεμιτὸν αὐτῷ, κωλυόμενος ὑπὸ Ἀζαρείου τ ἀρχιερέως καὶ τῶν ὀγδοήκοντα ἱερέων, ⸀ μὴ ὑπακούσας, ἐξανέτειλε λέπρα ἐν τῷ μετώπῳ, ⸀ ἔσπευσεν ἐξελθεῖν, ὅτε ἤλεγξεν αὐτὸν ὁ κύριος.

*ram*, who set up in Opposition to *Moses*, were swallow'd up into the Earth. But *Corah*, and those Two Hundred and Fifty who with him rais'd a Sedition against *Aaron*, were consum'd by Fire. *Miriam* also who reproach'd *Moses*, was cast out of the Camp for Seven Days: For she said, that Moses *had taken an* Ethiopian *to Wife*. Nay, in the Case of *Azariah* and *Uzziah*, the latter of which was King of *Judah*, but venturing to usurp the Priesthood, and desiring to offer Incense, which it was not lawful for him to do, was hindred by *Azariah* the High-Priest, and the Fourscore Priests; and when he would not obey, he found the Leprosie to arise in his Forehead, and he hasten'd to go out, because the Lord had reproved him.

Num. xvi.

xii. 1.

2 Chron. xxvi.

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[1] desunt. V. [2] al. ὡς ἑλλιωοκοίτιω add.

II. Let us therefore, Beloved, consider what sort of Glory that of the Seditious is, and what their Condemnation: For if he that rises up against Kings is worthy of Punishment, even tho' he be a Son, or a Friend; how much more he that rises up against the Priests? For by how much the Priesthood is more noble than the Royal Power, as having its Concern about the Soul, so much has he a greater Punishment who ventures to oppose the Priesthood, than he who ventures to oppose the Royal Power, although neither of them goes unpunish'd. For neither did *Absalom* nor *Abdadan* escape without Punishment; nor *Corah* and *Dathan*. The former rose against *David*, and strove concerning the Kingdom; the latter against *Moses*, concerning Pre-eminence; and they both spake Evil, *Absalom* of his Father *David*, as of an unjust Judge,

2 Kin g. xviii. to xx.

Num. xvi.

Περισκέψωμεν οὖν, ἀγαπητοί, τί ὃ κλέος τῆς [1] στασιαστῶν, καὶ ποταπὴ ἡ ἀπόφασις αὐτῶν· εἰ γὰρ ὁ βασιλεῦσιν [2] ἐπαναστάς ἐστιν, κολάσεως ἄξιος, κἂν υἱὸς ᾖ, κἂν φίλος· πόσῳ μᾶλλον ὁ ἱερεῦσιν ἐπανιστάμενος; ὅσῳ γὰρ ἱερωσύνη βασιλείας ἀμείνων, ὡς ψυχῆς ἔχουσα τὴν ἀγῶνα, τοσούτῳ καὶ βαρυτέραν ἔχει τὴν τιμωρίαν, ὁ ταύτην τολμήσας [3] ἀντομματεῖν, ἢπερ [4] ὅτε βασιλέα· καίτοι γε οὐδὲ ἐκείνης ἀμοίρητος. ἔτι γὰρ Ἀβεσσαλὼμ καὶ Ἀβεδαδὰν ἔμφυτον ἀπημόρητοι. οὐδὲ Κορὲ καὶ Δαθάν· οἱ μὲν τοῦ Δαβὶδ περὶ βασιλείας, οἱ δὲ τῷ Μωυσεῖ περὶ πρωτείων ἐπανέστησαν ἀμιλλώμενοι. καὶ ἐκακολόγουν ὁ μὲν Ἀβεσσαλὼμ Δαβὶδ τὸν πατέρα ὡς ἄδικον κρίνων, λέγων [5] ἐκρίνω·

[1] στασιαστῶν. V. [2] ἐπισυνιστάμενος. v. [3] ἀντοφθαλμεῖν. v. [4] ὁ τῷ. v. [5] decit. v.

Οἱ λόγοι σου καλοί, καὶ
** σὸν ἔστιν ὁ ἀκούσ-
μενός σου, καὶ δικαιώ-
σας σε. τίς με ποιήσῃ
ἄρχοντα; Ὁ δὲ Ἀβ-
δαδάν, σὸν ἔστι μοι, φησὶ,
μέρος ἐν Δαβὶδ, οὐδὲ
κληρονομία ἐν υἱῷ Ἰε-
σσαί, δῆλον ὡς ἀναξιο-
παθῶν ἄρχεσθαι ὑπὸ Δα-
βὶδ, ὃν εἶπεν ὁ
Θεὸς, ὅτι εὗρον Δαβὶδ
τὸν τοῦ Ἰεσσαί, ἄνδρα κατὰ
τὴν καρδίαν μου, ὃς ποιή-
σει πάντα τὰ θελήμα-
τά μου. Ὁ δὲ Δαθὰν καὶ
Ἀβιρὼν καὶ οἱ Κορῆται
λέγοντες [1] Μωσεῖ· Μὴ
μικρὸν ὅτι ἀνήγαγες ἡ-
μᾶς ἐκ γῆς Αἰγύπτου, ἐκ
γῆς ῥεούσης μέλι καὶ γά-
λα; καὶ τί δὴ ἐξέκνψας
τοὺς ὀφθαλμοὺς ἡμῶν;
καὶ σὺ ἄρχεις ἡμῶν; καὶ
ἐπισυνέχθησαν ἐπ' αὐτὸν
ἐκκλησίαν μεγάλην καὶ
οἱ Κορῆται· Μὴ Μωσεῖ
λελάληκε μόνῳ ὁ Θεός;
τί ὅτι καὶ Ἀαρὼν δέδωκε
τὴν ἀρχιερωσύνην μόνῳ;
οὐχὶ πᾶσα ἡ συναγωγὴ

saying to every one, *Thy Words are good, but there is no one that will hear thee, and do thee Justice. Who will make me a Ruler?* But *Abdadan. I have no part in* David, *nor any Inheritance in the Son of* Jesse. 'Tis plain that he could not endure to be under *David*'s Government, of whom God spake, *I have found* David *the Son of* Jesse, *a Man after my Heart, who will do all my Commands.* But *Dathan* and *Abiram,* and the Followers of *Corah* said to *Moses, Is it a small thing that thou hast brought us out of the Land of* Egypt? *out of a Land flowing with Milk and Honey? And why hast thou put out our Eyes? And wilt thou rule over us? And they gathered together against him a great Congregation, and the Followers of* Corah *said, Has God spoken alone to* Moses? *Why is it that he has given the High-Priesthood to* Aaron *alone? Is not all the Congregation of the Lord holy? And*

2 King. xv. 3. *** Pag. 331. xx. 1. Act. xiii. 22. Num xvi. 13. xii. 2. xvi. 3.

[1] deest. V.

*why is* Aaron *alone poſſeſs'd of the Prieſthood?* And before this one ſaid, *Who made*
Ex. ii. 14. *thee a Ruler and a Judge over us?*

III. And they rais'd a Sedition againſt *Moſes*, the Servant of
Numb. xii. 3. God, the *Meekeſt of all Men*, and faithful, and affronted ſo great a Man with the higheſt Ingratitude; him who was their Law-giver, and Guardian, and High-Prieſt, and King, the Adminiſtrator of Divine Things, one that ſhew'd, as a Creator, the mighty Works of the Creator, the meekeſt Man, freeſt from Arrogance, and full of Fortitude, and moſt benign in his Temper, one who had deliver'd them from many Dangers, and freed them from ſeveral Deaths by his Holineſs, who had done ſo many Signs and Wonders from God before the People, and had perform'd glorious and wonderful Works for their Benefit; who had

κυρίε ἁγία; καὶ τί ὅτι Ἀαρὼν ἱερατεύῃ μόνος; Καὶ πρὸ τούτων ἄλλος ἔλεγε· Τίς σε κατέστησεν ἄρχοντα καὶ δικαστὴν ἐφ' ἡμῶν;

Καὶ ἐπῳμόσαν Μωσεῖ τῷ Θεοῦ θεράποντι, ᾧ πρὸς τιμῆς πρωτοτύπῳ, καὶ πιστῷ, [1]καὶ ἠτίμησαν τὸ πλικοῦτον ἀνδρεῖα οἱ ἀχαριστότατοι· τὸ νομοθέτην, τὸ φύλακα, τὸ ἀρχιερέα καὶ βασιλέα, τὸ μύστην τῶν θείων, τὸ ὡς δημιουργὸν τὰς τοῦ δημιουργοῦ ὁπλισαμένου ἐνεργείας· τὸ πραότατον, τὸ ἀτυφώτατον· τὸ καρτερικὸν, τὸ φιλανθρωπότατον· τὸ πολλῶν κινδύνων αὐτοὺς ἀπαλλάξαντα, καὶ θανάτων αὐτοὺς ῥυσάμενον, τῇ πρὸς ἑαυτὸν ὁσιότητι· τὸ τοσαῦτα πρὸς Θεοῦ σημεῖα καὶ τέρατα τῷ λαῷ πεποιηκότα· τὸ τὰ ἔνδοξα καὶ θαυμαστὰ ἔργα εἰς ὑπερ-

[1] deeſt totum. V.

χόσιαν

χρείαν αὐτῶν πεπλεκότα· [1] τὴν ἐπ' Αἰγυπτίους δεκάπληγον πεπληγωκότα", τὴν τὴν ἐρυθρὰν θάλασσαν διηρηκότα, καὶ ὡς τεῖχος τὰ ὕδατα ἔνθεν καὶ ἔνθεν ἀφεστῶσαν, καὶ ὡς διὰ ἐρήμου ξηρᾶς τὸν λαὸν ἀγαγόντα, καὶ βυθίσαντα Φαραὼ καὶ τοὺς Αἰγυπτίους, καὶ πάντας τοὺς σὺν αὐτῶν μετ' αὐτῶν· τὸν γλυκάναντα πηγὴν αὐτοῖς ἀπὸ ξύλου, καὶ ἐκ πέτρας ἀκροτόμου αὐτοῖς προαγαγόντα ὕδωρ διψῶσι τὸν ἐξ οὐρανοῦ μαννοδοτήσαντα αὐτοῖς, καὶ ἐξ ἀέρος [2] κρεωλογήσαντα", τὸν στῦλον πυρὸς ἐν νυκτὶ εἰς φωτισμὸν καὶ ὁδηγίαν προχέμενον αὐτοῖς, καὶ στῦλον νεφέλης εἰς σκιασμὸν ἡμέρας ἀπὸ τὸν ἐξ ἡλίου φλογμόν· τὸν νόμον Θεοῦ ἐκ στόματος καὶ χειρὸς καὶ γραφῆς Θεοῦ ἐν πλαξὶ λιθίναις κεκολαμμένον καὶ χάραγμα αὐτοῖς, τε-

brought the Ten Plagues upon the *Egyptians*, who had *divided the Red-Sea*, and had Ex. vii, &c.
ſeparated the Waters as *a Wall on this Side and on that Side*, and had *led the People through them, as through a dry Wilderneſs*, and had *drowned* Pharaoh *and the* Egyptians, and all that were in Company with them, and had *made the Fountain* xvii. 6.
*ſweet for them* with Wood, and had *brought Water out of the Stony Rock* for them when they were thirſty, and had *given them Manna out of* xvi.
*Heaven*, and had *diſtributed Fleſh to them out of the Air*, and had afforded them *a Pil-* xiii. 21.
*lar of Fire in the Night to enlighten and conduct them*, and *a Pillar of a Cloud to ſhadow them in the Day*, by reaſon of the violent Heat of the Sun, and had exhi- xxxi, &c.
bited to them the *Law of God*, engraven from the Mouth, and Hand, and Writing of God, *in Tables of Stone* the perfect Number

[1] deſunt. V. [2] κρεωβ]ήσαντα v. al.

of

xxiii. 11. of Ten Commandments: *To whom God spake Face to Face, as if a Man spake to his Friend.* Of whom he said, *And there arose not a Prophet like unto Moses.* Against him arose the Followers of *Corah*, and the *Reubenites*, and threw Stones at *Moses*, who pray'd and said, *Accept not thou their Offering:* And the Glory of God appear'd, and sent some down to Hell, and burnt up others with Fire; and so as to those Ringleaders of this Schismatical Deceit, which said, *Let us make our selves a Leader*, the Earth open'd its Mouth, and swallow'd them up, and their Tents, and what appertain'd to them, and they went down quick into Hell: But he destroy'd the Followers of *Corah* with Fire.

Deut. xxxiv. 10.

Num. xiv. 10.

xvi. 15.

xiv. 5.

λέᾳ ἀριθμῷ δεκαλογον· ᾧ ὁ Θεος ἀνώπιῳ ἀνωπίῳ ὁμίλῃ· ὡσεί τις λαλῆσαι πρὸς ἑαυτὸν φίλον· περὶ ὃ εἶπεν· Καὶ οὐκ ἀνέστη προφήτης ὡς Μωσῆς. Τούτῳ ἐπῆρέσησαν οἱ Κορέιται & οἱ [1] Ῥεβλωίται, καὶ λίθους ἔβαλλον κατ' Μωσέως προσδυχομένου καὶ λέγοντος· Μὴ προσχῃς εἰς τὴν θυσίαν αὐτῶν & ὀφθεῖσα ἡ δόξα τοῦ Θεοῦ, τοὺς μὲ εἰς γῆν κατιώσε, τοὺς δὲ πυρὶ κατέφλεξε· & ἔτι τοὺς ἀρχηγοὺς τῆς πλάνης τοῦ σχίσματος, λέγοντας· Δῶμεν ἀρχηγὸν ἑαυτοῖς ἠνοιξεν ἡ γῆ τὸ στόμα αὐτῆς, & κατέπιεν αὐτοὺς, καὶ τοὺς σκηνὰς αὐτῶν, καὶ τὴν ἀποσκευὴν αὐτῶν, καὶ κατῆλθον εἰς ᾅδου ζῶντες· τοὺς δὲ Κορέιτας ἀπώλεσε πῦρ.

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[1] al. Ῥεβελίται.

## Sect. XLIX.

Εἰ ἐν τοῖς ἀφ' ἑαυτῶν ἀποχίσασιν, πρόφασιν φιλαρχίαν ἐπήγαγε τὴν τιμωρίαν, πόσῳ μᾶλλον τοῖς αἱρέσεων ἀσεβῶν καθηγεμόσιν; ἢ σφοδροτέραν ἐπάξει τισὶν βλασφημοῦσιν αὐτοῦ τὴν πρόνοιαν ἢ τὴν δημιουργίαν; Ἀλλ' ὑμεῖς, ἀδελφοὶ, ἐκ τῆς γραφῆς παιδευόμενοι, φυλάξασθε μὴ ποιεῖν τὰ σχίσματα τῆς [1] γνώμης, μήτε μὴν τῆς [2] ἑνώσεως ὑμῶν· ὅτι σκοποὶ ἀπωλείας οἱ δόξης ἀθεμίτου ἄρξαντες καθίσαν τοῖς λαοῖς· ὁμοίως καὶ οἱ λαϊκοί. τοῖς τῇ γνώμῃ τοῦ Θεοῦ ἐναντία δογματίσασι μὴ πλησιάζετε, μηδὲ κοινωνοὶ τῆς ἀσεβείας αὐτῶν γίνεσθε· λέγει γὰρ ὁ Θεός. Ἀποχίσθητε ἐκ μέσου τῶν ἀνδρῶν τούτων, ἵνα μὴ συναπόλησθε αὐ-

IF therefore God inflicted Puniſhment immediately on thoſe that made a Schiſm on account of their Ambition, how much rather will he do it upon thoſe who are the Leaders of impious Hereſies? Will not he inflict ſeverer Puniſhment on thoſe that blaſpheme his Providence, or his Creation? But do you, Brethren, who are inſtructed out of the Scripture, take care not to make Diviſions in Opinion, nor Diviſions in Unity. For thoſe who ſet up unlawful Opinions are Marks of Perdition to the People. In like manner do not you of the Laity come near to ſuch as advance Doctrines contrary to the Mind of God; nor be you Partakers of their Impiety. For, ſays God, *Separate your ſelves from the midſt of theſe Men, leſt you periſh together with them.* And again, *Depart* Num. xvi. 21. 2 Cor. vi. 17.

IV. *** Pag. 332.

[1] deſunt. v. [2] αὐτῶν. V

*from*

*from the midſt of them, and ſeparate your ſelves, ſays the Lord, and touch not the unclean thing, and I will receive you.*

τοῖς· καὶ πάλιν· Ἐξέλθετε ἐκ μέσου αὐτῶν, ἀφορίσθητε, λέγει κύριος, καὶ ἀκαθάρτου μὴ ἅπτεσθε, κἀγὼ εἰσδέξομαι ὑμᾶς.

V. For thoſe are moſt certainly to be avoided who blaſpheme God. The greateſt part of the Ungodly indeed are ignorant of God; but theſe Men, as Fighters againſt God, are poſſeſs'd with a wilful evil Diſpoſition, as with a Diſeaſe. For from the Wickedneſs of theſe Hereticks *Pollution is gone out upon all the Earth*, as ſays the Prophet *Jeremiah*. For the wicked Synagogue is now caſt off by the Lord God, and his Houſe is rejected by him, as he ſomewhere ſpeaks, *I have forſaken mine Houſe, I have left mine Inheritance*. And again, ſays *Iſaiah*, *I will neglect my Vineyard, and it ſhall not be pruned nor digged, and Thorns ſhall ſpring up upon it, as upon a Deſert; and I will com-*

Jer. xxiii. 15.

xii. 7.

Iſa. v. 6.

Φθυκταῖοι γάρ εἰσιν ὡς ἀληθῶς οἱ βλασφημοῦντες Θεόν. οἱ μὲν γὰρ πλεῖστοι τῆς ἀσεβῶν ἀγνοίαν ἔχουσι Θεοῦ· ἔστι δὲ καμνόντων ὡς θερμάχροι νοσοῦσιν. ἐκ γὰρ τῆς κακίας τῆς αἱρεσιωτῶν ἐξῆλθε μόλυσμα ἐπὶ πᾶσαν τὴν γῆν, ὡς φησιν Ἱερεμίας ὁ προφήτης. ἀποβλητέοις γὰρ τῆς συναγωγῆς τῆς πονηρᾶς ὑπὸ κυρίου τοῦ Θεοῦ, καὶ τοῦ οἴκου ἀποῤῥιφέντος ὑπ' αὐτοῦ, καθώς που φησίν· Ἐγκαταλέλοιπα τὸν οἶκόν μου, ἀφῆκα τὴν κληρονομίαν μου· καὶ πάλιν Ἡσαΐας· Ἀνήσω τὸ ἀμπελῶνά μου, καὶ ὃ μὴ τμηθῇ, οὐδ' ὃ μὴ σκαφῇ· καὶ ἀναβήσεται εἰς αὐτὸν ὡς εἰς χέρσον ἄκανθα· καὶ ταῖς νεφέ-

[1] καὶ V.

λαις

λαὸς ἐντελῆται δ μὴ βρέξαι εἰς αὐτὸν ὑετόν· ἐγκαταλιπὼν ἓν τὸν λαὸν, ὡς σκηνὴν ἐν ἀμπελῶνι, & ὡς ὀπωροφυλάκιον ἐν συκηλάτῳ, καὶ ὡς πόλιν πολιορκουμένην, ἀφελὼν ἀπ' αὐτῶν τὸ πνεῦμα τὸ ἅγιον, & τὴν προφητικὴν ὑετὸν, ἐπλήρωσε τὴν αὐτῆ ἐκκλησίαν πνευματικῆς χάριτος, ὡς ποταμὸν Αἰγύπτου ἐν ἡμέραις νέων, καὶ ὑπερύψωσεν αὐτὴν ὡς οἶκον ἐπ' ὄρους, ἢ ὡς ὄρος ὑπερφερὲς, ὡς ὄρος πιον· ἐν ᾧ εὐδόκησεν ὁ Θεὸς κατοικεῖν ἐν αὐτῷ. [3] καὶ γὰρ ὁ κύριος κατασκηνώσῃ εἰς τέλος". καὶ ἐν τῷ Ἱερεμίᾳ λέγει· Θρόνος δόξης ὑψωμένος, ἁγίασμα ἡμῶν καὶ ἐν Ἡσαΐᾳ λέγει· Καὶ" ἔσται ἐν ταῖς ἐσχάταις ἡμέραις ἐμφανὲς τὸ ὄρος κυρίου, & ὁ οἶκος τοῦ Θεοῦ ἐπ' ἄκρων τῶν ὀρέων, & ὑψω-

*mand the Clouds that they rain no Rain upon it.* He has therefore *left his People as a Tent in a Vineyard, and as a Garner in a Fig or Olive-yard, and as a beſieged City.* He has taken away from them the Holy Spirit, and the Prophetick Rain, and has repleniſh'd his Church with Spiritual Grace, as the *River of* Egypt *in the time of Firſt-fruits*; and has advanced the ſame *as an Houſe upon an Hill, or as an high Mountain*; *as a Mountain fruitful for Milk and Fatneſs*, wherein *it has pleaſed God to dwell. For the Lord will inhabit therein to the End.* And he ſays in *Jeremiah, Our Sanctuary is an exalted Throne of Glory:* And He ſays in *Iſaiah, And it ſhall come to paſs in the laſt Days that the Mountain of the Lord ſhall be glorious, and the Houſe of the Lord ſhall be upon the Top of the Mountains, and ſhall be advanced above the Hills.* Since therefore he has forſaken his

i. 8.

See Eccluſ. xxiv. 25.

Pſal. lxvii. 16.

Jer. xvii. 12.

Iſa. ii. 2.

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[1] deeſt. V. [2] ὕψωσεν V. [3] deſunt. V. [4] deſunt. V.

Peo-

People, he has also left his Temple desolate, and rent the Veil of the Temple, and took from them the Holy Spirit. For, says He, *Behold your House is left unto you desolate*; and he has bestow'd upon you, the Converted of the Gentiles, Spiritual Grace, as He says by *Joel*, *And it shall come to pass after these things, saith God, that I will pour out of my Spirit upon all Flesh, and your Sons shall prophesie, and your Daughters shall see Visions, and your old Men shall dream Dreams.* For God has taken away all the Power and Efficacy of his Word, and such like Visitations from that People, and has transferr'd it to you, the Converted of the Gentiles: For on this account the Devil himself is very angry at the Holy Church of God; he is removed to you, and has raised against you Adversities, Seditions, and Reproaches, Schisms, and Heresies. For he had before

Matt. xxiii 38.

Joel ii. 28.

*** Pag. 333.

δήσεται ὑπεράνω τ βέ-
νῶν. Ἐπὶ ἓν ⸫ τ
λαὸν ἐγκατέλιπε, ⸫ τ
ναὸν ἀφῆκεν ἔρημον,
χίσας ϑ κατάπέασμα
[1] ϑ ναϑ", ⸫ λαβὼν
ἀπ' αὐτῶν ϑ πνδμα ϑ
ἅγιον· Ἰδὲ γδ, φησὶν,
ἀφίεται ὑμῖν ὁ οἶκ⸫
ὑμῶν ἔρημ⸫· [2] ⸫ δὲς
ἐφ' ὑμᾶς" τὲς ἐξ ἐθ-
νῶν τ πνδμακκλὼ
χάειν, ὡς λέγ Δ⸫
Ἰωήλ· Καὶ ἔσαι μ
παῦτα, λέγ ὁ Θεός, χ
ἐκχεῶ ἀπὸ ϑ πνδμάτὸς
μ ὅλ πᾶσν ⸫ρκ, ⸫
προφητδσσιν οἱ ὑοὶ
ὑμῶν ⸫ αἱ θγατέρες
ὑμῶν ὁράσ ὄψονται,
χ οἱ πρεσβύτεροι ὑ-
μῶν ἐνύπνια ἐνυπνια-
σθήσονται· πᾶσν γδ δύ-
ναμιν λόγ χ ἐνέρ-
γειαν, ⸫ τ τοιάνδε ἐ-
πισκοπὴν ἀπάρας ὁ
Θεὸς ἐκ ϑ λαϑ. εἰς
ὑμᾶς τὲς ἐξ ἐθνῶν ἔθετο.
*** Δ⸫ γδ τοῦτο ζηλώ-
σας ⸫ ὁ Δ⸫βολ⸫ τ
ἀγίαν τῆ Θεῆ ἐκκλη-

[1] desunt. V. [2] ἔπεμψεν. V.

σίαν

σιαν, μετὴν εἰς ὑμᾶς, ἐπεγείρας ὑμῖν θλίψεις, διωγμὸς, ἀκαταστασίας, βλασφημίας, σχίσματα, αἱρέσεις. ἐκεῖνον γὰρ τὸν λαὸν διὰ τῆς χειροτονίας εἰς ἑαυτὸν ὑπηγάγετο· ὑμᾶς δὲ ἀποσαλεύσας αὐτῆς τῆς ματαιότητος, ἄλλοτε ἄλλως πειράζει, ὡς τὸ τῆς μακαρίου Ἰὼβ. τῷ γὰρ μεγάλῳ ἀρχιερεῖ Ἰησοῦ τῷ τοῦ Ἰωσεδὲκ ἀντέκειτο· τὸν ἡμᾶς πολλάκις ἐξητήσατο.[2] ἐξυδαγωγῆναι",[3] ὅπως ἐκλίπῃ ἡ πίστις ἡμῶν". ἀλλ' ὁ ἡμέτερος κύριος καὶ διδάσκαλος, ἐν δίκῃ καταστὰς αὐτὸν, ἔλεγεν αὐτῷ· Ἐπιτιμήσαι κύριος ἐν σοὶ, Σατάνα, καὶ ἐπιτιμήσαι κύριος ἐν σοὶ, ὁ ἐκλεξάμενος τὴν Ἰερουσαλήμ· οὐκ ἰδοὺ τοῦτο ἐξεσωσμένον, ὡς δαλός; Καὶ ὁ εἶπεν τότε τοῖς παρεστῶσι τῷ ἀρχιερεῖ. Περιέλετε τὰ ἱμάτια τὰ ῥυπαρὰ ἀπ' αὐτοῦ· καὶ ἐπεῖπεν· Ἰδοὺ ἀφῆρηκα τὰς ἀνομίας σου ἀπὸ σοῦ· ἔτι λέγει καὶ νῦν, ὡς καὶ παλαι σωηθεισμένων ἡμῶν, ἔλεγεν περὶ ἡμῶν. ὅτι ἐδεήθην ἵνα μὴ ἐκλίπῃ ἡ πίστις ὑμῶν.

subdued that People to himſelf, by their ſlaying of Chriſt. But you who have left his Vanities he tempts in different Ways, as he did the bleſſed *Job*: For indeed he oppoſed that great High-Prieſt *Joſhua* the Son of *Joſedek*, and he oftentimes ſought to ſift us, that our Faith might fail. But our Lord and Maſter having brought him to Tryal ſaid unto him, *The Lord rebuke thee, O Devil, and the Lord, who hath choſen* Jeruſalem, *rebuke thee: Is not this pluck'd out of the Fire as a Brand?* And who ſaid then to thoſe that ſtood by the High-Prieſt, *Take away his ragged Garments from him*, and added, *Behold I have taken thine Iniquities away from thee*; He will ſay now as he ſaid formerly of us, when we were aſſembled together, *I have prayed that your Faith may not fail.*

Job i, &c. Zach iii. 1. Luk. xxii. 31. Zach. iii. 2, &c. Luk. xxii. 32.

[2] βεαχὺ. al. [3] σιαται. V. [4] ueſum. V.

SECT.

## SECT. L.

VI. FOR even the *Jewish* Nation had wicked Heresies: For of them were the *Sadducees*, who do not confess the Resurrection of the Dead; and the *Pharisees*, who ascribe the Practice of Sinners to Fortune and Fate; and the *Basmotheans*, who deny Providence, and say, that the World is made by spontaneous Motion, and take away the Immortality of the Soul; and the *Hemerobaptists*, who every Day, unless they wash, do not eat; nay, and unless they cleanse their Beds, and Tables, or Platters, and Cups, and Seats, do not make use of any of them. And those who are newly risen amongst us, the *Ebionites*, who will have the Son of God to be a meer Man, begotten by human Pleasure, and the Conjunction of *Joseph* and *Mary*. There are also those that separate themselves from all these, and observe the Laws of their

Ἦν μὲν ἐν τῷ ὁ Ἰουδαϊκὸς ὄχλος αἱρέσεις κακίας, καὶ γὰρ καὶ Σαδδουκαῖοι ἐξ αὐτῶν, οἱ μὴ ὁμολογοῦντες νεκρῶν ἀνάστασιν· καὶ Φαρισαῖοι, οἱ τύχῃ καὶ εἱμαρμένῃ ἐπιγραφόντες τὰ τῶν ἁμαρτανόντων πράξεις· καὶ Βασμώθεοι, οἱ τὸν κόσμον ἀγένητον, ἐξ αὐτομάτου δὲ φορᾶς λέγοντες τὰ ὄντα συνεστάναι, καὶ ψυχῆς τὴν ἀθανασίαν ἀφανίζοντες· καὶ Ἡμεροβαπτισταί, οἵτινες καθ' ἑκάστην ἡμέραν, ἐὰν μὴ βαπτίσωνται, οὐκ ἐσθίουσιν ἀλλὰ καὶ τὰς κλίνας καὶ τὰς τραπέζας ἤτοι κεραμέας καὶ ποτήρια καὶ καθίσματα ἐὰν μὴ καθαίρωσιν ὕδατι, ἐάν τι χρῶνται· καὶ οἱ ἐφ' ἡμῶν νῦν φανέντες Ἐβιωναῖοι, τὸν μὲν Κύριον θεῖον φίλον ἄνθρωπον εἶναι βουλόμενοι, ἐξ ἡδονῆς ἀνδρὸς καὶ συνουσίας Ἰωσὴφ καὶ Μαρίας

εἰας αὐτὸν ἠμνωῦντες· οἱ δὲ τούτων πάντων ἑαυτὸς χωρίσαντες, καὶ ζῆλ πάτρια φυλάσσοντες, ** εἰσὶν Ἐσσαῖοι. ταῦτα μὲ ἓν ὂν τῷ πρότερῳ λαῷ. καὶ νῦν ὁ πονηρὸς, σοφὸς ὢν τῇ κακοποιίᾳ, καὶ ὃ καλὸν ὅλως ποτὲ ἔχειν ἀγνοῶν, ἐξ ἡμῶν τινας ἐκβαλὼν, ἐνήργησεν ἐν αὐτοῖς αἱρέσεις καὶ σχίσματα.

Fathers, and theſe are the *Eſſens*. Theſe therefore aroſe among the former People. And now the Evil One, who is wiſe to do Miſchief, and as for Goodneſs, knows no ſuch thing, has overcome ſome among us, and has wrought by them Hereſies and Schiſms. ** Pag. 314

Ἡ δὲ καταρχὴ τῆς νέων αἱρέσεων γέγονεν ἔτως. Σίμωνά τινα ἀπὸ Γιτθῶν ἔτω καλουμένης κώμης Σαμαρέα, τῇ τέχνῃ μάγον, ἐνδυσαμένου ὁ Διάβολος, ὑπηρέτῃ αὐτῷ τῆς μοχθηρᾶς γνώμης ἐποίησατο. ἡνίκα γὰρ Φίλιππος ὁ σωκπόστολος ἡμῶν, τῇ τοῦ κυρίου δόσει, καὶ τῇ ἐκ πνεύματος αὐτοῦ ἐνεργείᾳ δυνάμεις ἰαμάτων ἐπετέλεσεν Σαμαρείᾳ, ὡς καταπλαγῆναι τὰς Σαμαρεᾶς, εἰς πίστιν ἐλθεῖν τῷ

VII. Now the Original of the new Hereſies began thus; The Devil entred into one *Simon*, of a Village called *Gitthæ*, a *Samaritan*, by Profeſſion a Magician, and made him the Miniſter of his wicked Deſign. For when *Philip*, our Fellow-Apoſtle by the Gift of the Lord, and the Energy of his Spirit perform'd the Miracles of Healing in *Samaria*, inſomuch that the *Samaritans* were affected, and embrac'd the Faith of the God of the Univerſe, and of the Lord Jeſus, and were baptiz'd in- Act. viii.

[1] deeſt. V.

to his Name; nay, and that *Simon* himself, when he saw the Signs and Wonders which were done without any Magick Ceremonies fell into Admiration, and *believed, and was baptiz'd*, and continued in Fasting and Prayer, we heard of the Grace of God, which was among the *Samaritans* by *Philip*, and came down to them, and enlarging much upon the Word of Doctrine, we laid our Hands upon all that were baptiz'd, and we conferr'd upon them the Participation of the Spirit. But when *Simon* saw that the Spirit was given to Believers by the Imposition of our Hands, he took Money, and offer'd it to us, saying, *Give me also the Power, that on whom soever I also shall lay my Hand, he may receive the Holy Ghost*; being desirous that as the Devil depriv'd *Adam* by his Tasting of the Tree, of that Immortality, which was promised him, so also that *Simon* might intice us by the receiving of Money, and

* Pag 335.

v 19.

ὅλων Θεῦ, ἐ τῷ κυρίῳ Ἰησοῦ, καὶ βαπτισθεὶς εἰς τὸ ὄνομα αὐτοῦ, ἦδη ὃ ἐ αὐτῷ ὁ Σίμων σημεῖα καὶ τέρατα θαυμάζων ἄνδ μαγγανείας τινὸς γοητικῆς ὑπετέλεμμα, καὶ εἰς θαῦμα καταπεσὼν, καὶ προσκαρτερῶν τῇ νηστείᾳ καὶ τῇ προσδοχῇ· ἀκούσαντες ἡμεῖς τὴν χάριν ἣ Θεῦ τὴν ὑπαρξασαν Σαμαρεῦσι διὰ Φιλίππε, παρεγενόμεθα πρὸς αὐτὲς, καὶ πολὺ συμβαλόμενοι τῷ λόγῳ τ διδασκαλίας, πᾶσι τοῖς βεβαπτισμένοις ὑπιθέντες τὰς χεῖρας, δύναῖς τὴν ἣ πνεύματ μετουσίαν ἐδωρεμεθα. ἰδὼν ὃ Σίμων ὅτι διὰ τ ὑπιθέσεως τ χειρῶν ἡμῶν δίδοται τὸ πνεῦμα τοῖς πιστεύσι, λαβὼν χρήματα προσήνεγκεν ἡμῖν, λέγων· Δότε κἀμοὶ τὴν ἐξουσίαν ταύτην, ἵνα κἀγὼ ᾧ ἂν ὑπιθῶ

ὅπως ὦ τῷ χείρα λαμβάνῃ πνεῦμα ἅγιον· βουλόμενος ὡς τὸν Ἀδὰμ τῇ γεύσει τοῦ ξύλου, τὸν κατ' ἐπαγγελίαν ἀθανασίας ἐστέρησεν[1], οὕτω δὲ ἡμᾶς τῇ λήψει τῶν χρημάτων[2] ἀπολέσας, τὸν θάνατον τοῦ Θεοῦ[3] περιγράψαι.[4] ὅπως ἀντικαταλλαξάμενοι ἀποδώμεθα αὐτῷ χρημάτων τὴν ἀτίμητον δωρεὰν τοῦ πνεύματος. πρώτων δὲ ἡμῶν ἐπὶ τούτῳ παραχθέντων, ἀτενίσας ἐγὼ Πέτρος εἰς τὸν ἐν αὐτῷ κακοῦργον ὄφιν, εἶπον τῷ Σίμωνι· Τὸ ἀργύριόν σου σοὶ ἔστω εἰς ἀπώλειαν, ὅτι τὴν δωρεὰν τοῦ Θεοῦ ἐνόμισας διὰ χρημάτων κτᾶσθαι· οὐκ ἔστι σοι μερὶς οὐδὲ κλῆρος ἐν τῷ πίστει ταύτῃ· ἡ γὰρ καρδία σου οὐκ ἔστιν εὐθεῖα ἐνώπιον τοῦ Θεοῦ. μετανόησον οὖν ἀπὸ τῆς κακίας

might thereby cut us off from the Gift of God, that so by Exchange we might part with to him for Money the ineſtimable Gift of the Spirit. But as we were all troubled at this Offer, I *Peter*, with a fix'd Attention on that malicious Serpent which was in him, ſaid to *Simon*, *Let thy Money go with thee to Perdition, becauſe thou haſt thought to purchaſe the Gift of God with Money. Thou haſt no part in this Matter, nor Lot in this Faith; for thy Heart is not right in the Sight of God. Repent therefore of this thy Wickedneſs, and pray to the Lord, if perhaps the Thought of thine Heart may be forgiven thee. For I perceive thou art in the Gall of Bitterneſs, and the Bond of Iniquity.* But then *Simon* was terrified, and ſaid, *I intreat you pray ye to the Lord for me, that none of thoſe things which ye have ſpoken come upon me.* v. 20. v. 24.

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[1] ὁ διάβολος. V. [2] ἀπαλλήσῃ. V. [3] στερῆσαι. V. [4] ὑπὸ τοῦ διαβόλου πέπωκε καὶ ὁ Σίμων κατηντὶς πεφυτεύκε τὰ ῥήματα. V.

σε ταύτης, & δεήθητε τοῦ κυρίου, εἰ ἄρα ἀφεθήσεταί σοι ἡ ἔννοια τῆς καρδίας σου· εἰς γὰρ χολὴν πικρίας, καὶ συνδεσμον ἀδικίας θεωρῶ σε ὄντα. Ἀλλὰ τότε μὲν ὁ Σίμων ἐμφοβος γενόμενος, φησί. Παρακαλῶ, δεήθητε ὑμεῖς ὑπὲρ ἐμοῦ πρὸς τὸν κύριον, ὅπως μηδὲν ἐπέλθῃ ἐπ' ἐμὲ, ὧν εἰρήκατε.

## SECT. LI.

VIII. BUT when we went forth among the Gentiles to preach the Word of Life, then the Devil wrought in the People to send after us false Apostles to the corrupting of the Word, and they sent forth one *Cleobius*, and join'd him with *Simon*, and these became Disciples to one *Dositheus*, whom they despising, put him down from the Principality. Afterwards also others were the Authors of absurd Doctrines, *Cerinthus*, and *Marcus*, and *Menander*, and *Basilides*, and *Saturnilus*. Of these some own the Doctrine of many Gods; some only of Three but contrary to each other, without Beginning, and ever.

Ἡνίκα δὲ ἐξήλθομεν ἐν τοῖς ἔθνεσι κηρύσσειν [1] τὸν λόγον τῆς ζωῆς, τότε ἐνήργησεν ὁ διάβολος εἰς τὸν λαὸν ἀποστεῖλαι ὀπίσω ἡμῶν ψευδαποστόλους εἰς βεβήλωσιν τοῦ λόγου. καὶ προεβάλοντο Κλεόβιόν τινα, & προσέζευξαν τῷ Σίμωνι· ἔτοι δὲ μαθητεύσαντι Δοσιθέῳ κυρίῳ, ὃν [2] & ἀποδοκιμήσαντες ἐξώσθησαν τῆς ἀρχῆς. εἶτα & ἕτεροι ἑτέρων κατῆρξαν ἐκτόπων δογμάτων, Κήρινθος, & Μάρκος, ** καὶ Μένανδρος, καὶ Βασιλείδης, & [3] Σατορνῖλος. τούτων οἱ μὲν πολλοὶ θεοὺς, οἱ δὲ, τρεῖς ἐναντίους,

** Pag. 336.

[1] εἰς τὸν κόσμον. V. [2] deest. V. [3] al. Στεφανικος.

ἀναρχους,

ἀνάρχως, ἀεὶ συνόντας ἑαυτοῖς, οἱ ὃ ἀπείρως ⁊ ἀγνώστως δοξάζουσι· ⁊ οἱ μὲν τὸν γάμον ἀθετοῦσιν, ὡς εἶναι τοῦ Θεοῦ ἔργον δοξάζοντες· ἄλλοι δέ τινα τῶν βρωμάτων βδελύσσονται· [1] οἱ δ'' ἀναίδως [2] ἐκπορνεύουσιν, οἷοι οἱ νῦν φυδδάνυμοι *** Νικολαΐται ὁ μῦθοι Σίμων ἐμοὶ Πέτρῳ πρῶτον ἐν Καισαρείᾳ τῇ Στρατωνος, ἔνθα Κορνήλιος ὁ πιστὸς ἐπίστευσεν, ὢν ἐθνικὸς, ὅτι τὸν [3] κύριον'' Ἰησοῦν, δι' ἐμοῦ, συντυχὼν μοι ἐπειρᾶτο διαστρέφειν τὸν λόγον τοῦ Θεοῦ, συμπαόντων μοι τῶν ἱερῶν τέκνων, Ζακχαίου τοῦ ποτὲ τελώνου, ⁊ Βαρνάβα, ⁊ Νικήτου καὶ Ἀκύλα ἀδελφῶν Κλήμεντος τοῦ Ῥωμαίων ἐπισκόπου τε ⁊ πολίτου, [4] μαθητευθέντος'' ὃν ⁊ Παύλῳ τῷ συναποστόλῳ ἡμῶν ⁊ συνεργῷ ἐν τῷ διαγγελίῳ· [5] ⁊ τρὶς'' τρι-

with one another, and ſome of an infinite Number of them, and thoſe unknown ones alſo. And ſome reject Marriage, and their Doctrine is, That it is not the Appointment of God; and others abhor ſome kinds of Food: Some are impudent in Uncleanneſs, ſuch as thoſe who are falſely call'd *Nicolaitans*: And *Simon* meeting me *Peter* firſt at *Cæſarea Stratonis*, (where the faithful *Cornelius*, a Gentile, believed on the Lord Jeſus by me) endeavour'd to pervert the Word of God: there being with me the Holy Children, *Zaccheus*, who was once a Publican, and *Barnabas*, and *Nicetas*, and *Aquila*, who were Brethren, and *Clement* the Biſhop and Citizen of *Rome*, who was the Diſciple of *Paul*, our Fellow-Apoſtle, and Fellow-Helper in the Goſpel. I thrice diſcourſed before them with him concerning the *True Prophet*, and concerning the *Monarchy* of God,

*** Pag. 337.

[1] ⁊ V. [2] πορνεύουσιν. v. [3] deeſt. v. [4] μαθητευθέντα V. [5] deeſt. v.

Pleasure. Now a Lover of God ought not to be a Lover of Pleasure.

φιλήδονον ϯ φιλήθεον ὑπάρχειν.

⁂ Pag. 358.

## ⁂ Sect. LIX.

XXIX. YE Wives be subject to your own Husbands, and have them in Esteem, and serve them with Fear and Love, as holy *Sarah* honour'd *Abraham*. For she could not endure to call him by his Name; but called him Lord, when she said, *My Lord is old*. In like manner, ye Husbands, love your own Wives, as your own Members, as Partners in Life, and Fellow-helpers for the Procreation of Children. For Prov. v. 19. &c. says He, *Rejoice with the Wife of thy Youth. Let her Conversation be to thee as a loving Hind, and a pleasant Foal; let her alone guide thee, and be with thee at all times: For if thou beest* deest. *every way encompass'd with her Friendship, thou wilt be happy in her Society.* Love them therefore as your own Members,

Αἱ γυναῖκες ὑποτάσσεσθε τοῖς ἰδίοις ἀνδράσι, ϯ μετὰ τιμῆς αὐτὰς ἔχετε, ϯ φόβῳ ϯ ἀγαπητὸν ἐλεύθερον αὐτοῖς· ὡς ἡ ἁγία Σάρρα τὸν Ἀβραὰμ ἐτίμα, οὐδὲ ἐξ ὀνόματος αὐτὸν ὑπομένουσα καλεῖν, ἀλλὰ κύριον αὐτὸν προσαγορεύουσα, ἐν τῷ λέγειν· Ὁ δὲ κύριός μου, πρεσβύτης. Ὁμοίως οἱ ἄνδρες σπουδάζετε τὰς ἑαυτῶν γυναῖκας, ὡς ἴδια μέλη, ὡς κοινωνὰς βίου, ϯ συνεργὰς πρὸς γένεσιν παίδων. Σωσυφραίνει γὰρ, φησὶ, μετὰ γυναικὸς τῆς ἐκ νεότητός σου· ἐλαφος χαρίτων ὁμιλείτω σοι· ἡ δὲ ἰδία τερπέσθω σου, ϯ συνέστω σοι ἐν πάντι καιρῷ· ἐν γὰρ τῇ ταύ-

1 deest. V. 2 γ. ν. 3 deest. V.

τῆς φιλίας ζυμφερόμενοι, πολλοὶ ἔσῃ. Ἀγαπᾶτε ἓν αὐτὰς, ὡς οἰκεῖα μέλη, ὡς ὑμέτερα σώματα. γέγραπται γὰρ ἔτω· Κύριος διεμαρτύρατο ἀνὰ μέσον σε καὶ ἀνὰ μέσον γυναικὸς νεότητός σε. καὶ αὕτη κοινωνός σε, καὶ ἐκ ἄλλος ἐποίησε, καὶ ὑπόλειμμα πνεύματός σε· καὶ φυλάξασθε [1] τῷ πνεύματι ὑμῶν· καὶ γυναῖκα νεότητός σε μὴ ἐγκαταλίπῃς. Ἀνὴρ ἓν καὶ γυνὴ, [2] νομίμῳ γάμῳ συνερχόμενοι, καὶ ἀπ' ἀλλήλων ἐγειρόμενοι, ἀσωμάτιστοι προσευχέσθωσαν· καὶ μὴ [3] λελουμένοι, καθαροί εἰσιν. ὃς δ' ἂν ἀπὸ ἀλλοτρίαν γυναῖκα ὑποφθείρας μάτῃ, ἢ συμμιανθῇ πόρνῃ, ἀναστὰς ἀπ' αὐτῆς, ἐὰν ὅ πέλαγος ὅλον καὶ τὰς ποταμὰς πάντας ἀπολέσωσιν, καθαρὸς εἶναι δυνήσεται.

as your very Bodies; for so it is written, *The Lord has testified between thee, and between the Wife of thy Youth: And she is thy Partner, and another has not made her: And she is the Remains of thy Spirit.* And, *Take heed to your Spirit, and do not forsake the Wife of thy Youth.* An Husband therefore and a Wife, when they company together in lawful Marriage, and rise from one another, may pray without any Observations; and without Washing are clean. But whosoever corrupts and defiles another Man's Wife, or is defiled with an Harlot; when he arises up from her, tho' he should wash himself in the entire Ocean, and all the Rivers, cannot be clean. Mal ii 14, 15, 16.

Μὴ οὖν προσκαρτεῖτε ἓν τοῖς ἔννομα καὶ [4] φυσικὰ, νομίζοντες μολυσμὸν δὶ

Do not therefore keep any such Observances about legal and natural Purgati- XXX.

[1] ἐν V. [2] νομίμως V. [3] λελουσμένοι V. [4] τὰ. V.

ons, as thinking you are defiled by them. Neither do you seek after *Jewish* Separations, or perpetual Washings, or Purifications upon the Touch of a dead Body. But without such Observations assemble in the Dormitories, reading the Holy Books, and singing for the Martyrs which are fallen asleep, and for all the Saints from the Beginning of the World, and for your Brethren that are asleep in the Lord, and offer the acceptable Eucharist, the Representation of the Royal Body of Christ, both in your Churches, and in the Dormitories; and in the Funerals of the Departed accompany them with Singing, if they were faithful in Christ. For, *Precious in the Sight of the Lord is the Death of his Saints.* And again, *O my Soul, return unto thy Rest, for the Lord hath done thee Good:* And elsewhere, *The Memory of the Just is with* Enco-

αὐτῶν· μηδὲ ἐπιζητεῖτε Ἰουδαϊκὰς ἀφορισμούς, ἢ συνεχῆ βαπτίσματα, ἢ καθαρισμοὺς ὅτι ἁψῇ νεκροῦ. ἀσυγκρίτως ὃ συναθροίζεσθε ἐν τοῖς κοιμητηρίοις, τῇ ἀναγνωσει τῶν ἱερῶν βιβλίων ποιέμενοι, καὶ ψάλλοντες ὑπὲρ τῶν κεκοιμημένων μαρτύρων, καὶ πάντων τῶν ἀπ' αἰῶνος ἁγίων, καὶ τῶν ἀδελφῶν ὑμῶν τῶν ἐν κυρίῳ κεκοιμημένων· καὶ τὸ ἀντίτυπον τοῦ βασιλείου σώματος [1] Χριστοῦ δεκτὸν θυσιαστήριον προσφέρετε, ἔν τε ταῖς ἐκκλησίαις ὑμῶν, καὶ ἐν τοῖς κοιμητηρίοις· καὶ ἐν ταῖς ἐξόδοις τῶν κεκοιμημένων, **ψάλλοντες περπέμπετε αὐτούς, ἐάν ὦσι πιστοὶ ἐν κυρίῳ· Τίμιος γὰρ ἐναντίον κυρίου ὁ θάνατος τῶν ὁσίων αὐτοῦ· καὶ πάλιν· Ἐπίστρεψον ἡ ψυχή μου εἰς τὴν ἀνάπαυσίν σου, ὅτι κύριος εὐεργέτησέ σε· καὶ ἐν ἄλλοις· Μνήμη δι-

** Pag. 359.

Psal. cxv. 15.

cxiv. 7.

Prov. x. 7.

[1] τοῦ V.

χαι-

κμίων μετ' ἐγκωμίων· καὶ· Δικαίων ψυχαὶ ἐν χειρὶ Θεοῦ. Οἱ γὰρ Θεῷ πεπιστευκότες, ἐὰν καὶ ἀποθάνωσιν, οὐκ εἰσὶν νεκροί· λέγει γὰρ ὁ σωτὴρ τοῖς Σαδδουκαίοις· Περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν οὐκ ἀνέγνωτε ὃ ἐρρέθη ὑμῖν, ὅτι ἐγὼ ὁ Θεὸς Ἀβραάμ, καὶ ὁ Θεὸς Ἰσαάκ, καὶ ὁ Θεὸς Ἰακώβ; οὐκ ἔστιν θεὸς νεκρῶν, ἀλλὰ ζώντων· πάντες γὰρ αὐτῷ ζῶσιν. Οὐκοῦν τοῖς τῷ Θεῷ ζῶντων οὐδὲ τὰ λείψανα ἄτιμα. καὶ γὰρ καὶ Ἐλισσαῖου ὁ προφήτης μετὰ τὸ κοιμηθῆναι αὐτὸν, νεκρὸν ἤγειρε πεφονευμένον ὑπὸ πειρατῶν Συρίας. ἥψατο γὰρ τὸ σῶμα αὐτοῦ τῶν Ἐλισσαίου ὀστέων, καὶ ἀνεζώσθη· οὐκ ἂν δὲ ἐγεγόνει τοῦτο, εἰ μὴ ἦν τὸ σῶμα Ἐλισσαίου ἅγιον. καὶ Ἰωσὴφ ὁ σοφὸς, περιεπλέκετο τῷ Ἰακὼβ μετὰ τὸ ἀποθανεῖν, ὄντι ἐπὶ τῆς κλίνης· καὶ Μωσῆς καὶ Ἰησοῦς ὁ τοῦ Ναυῆ ἐ-

miums: And, *The Souls of the Righteous are in the Hands of God.* For those that have believed in God, although they are asleep, are not dead. For our Saviour says to the *Sadducees, But concerning the Resurrection of the Dead, have ye not read that which is written, I am the God of* Abraham, *and the God of* Isaak, *and the God of* Jacob? *God therefore is not the God of the Dead, but of the Living; for all live to Him.* Wherefore of those that live with God, even their very Reliques are not without Honour. For even *Elisha* the Prophet, after he was fallen asleep, raised up a dead Man, who was slain by the Pyrates of *Syria.* For his Body touch'd the Bones of *Elisha,* and he arose and reviv'd. Now this would not have happen'd unless the Body of *Elisha* were holy. And chast *Joseph* embraced *Jacob* after he was dead upon his Bed. And *Moses* and *Joshua* the Son of *Nun* carry'd away the Reliques of *Joseph,* and did not e-

Wisd. iii. 1.
Ex. iii. 6. Luk. xx. 38.
4 King. xiii. 21.
Gen. l. 1.
Ex. xiii. 19 Jos. xxiv. 32.

steem it a Defilement. Whence you also, O Bishop, and the rest, who without such Observances touch the Departed, ought not to think your selves defiled: Nor abhor the Reliques of such Persons, but avoid such Observances, for they are foolish. And adorn your selves with Holiness and Chastity, that ye may become Partakers of Immortality, and Partners of the Kingdom of God, and may receive the Promse of God, and may rest for ever, thro' Jesus Christ our Saviour.

πεφέροντο τὰ λείψανα Ἰωσήφ, μολυσμὸν ἐχ' ἡγέμυοι τοῦτο. ὅθεν καὶ ὑμεῖς, ὦ ἐπίσκοποι, καὶ οἱ λοιποὶ, ἀνωφελῆ τηρήτως ἀπόμυοι τῶν κεκοιμημένων, μὴ νομίσητε μιάνεσθαι, μηδὲ βδελύσσεσθε τὰ τούτων λείψανα· περιϊσάμενοι τὰς τοιαύτας ἀφελῆ τηρήσεις, μᾶλλον δὲ σεμνύσατε· καὶ κοσμεῖτε [2] αὐτὲς ἐν ἁγιασμῷ, καὶ σωφροσύνῃ, ὅπως μέτοχοι τῆς ἀθανασίας καὶ κοινωνοὶ τῆς βασιλείας τοῦ Θεοῦ γένησθε, καὶ τῆς ἐπαγγελίας [3] τοῦ Θεοῦ λάβητε, ἀναπαυόμυοι διὰ Ἰησοῦ Χριστοῦ τοῦ σωτῆρος ἀῶνίως

To Him therefore, who is able to open the Ears of your Hearts, to the Receiving the Oracles of God administred to you, both by the *Gospel*, and by the *Doctrine* of Jesus Christ of *Nazareth*, who was crucify'd under *Pontius Pilate* and *Herod*, and died, and rose again from the

Τῷ ἐν δυναμένῳ ἀνοῖξαι τὰ ὦτα τῶν καρδιῶν ὑμῶν εἰς [4] καταδέχεσθαι καὶ διακονημένα τοῦ Θεοῦ λόγια, διά τε τοῦ ἀγγελίου, καὶ διὰ τῆς διδασκαλίας Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου, τοῦ σταυρωθέντος ἐπὶ Ποντίου Πιλάτου, καὶ Ἡρῴδου, καὶ κοι-

[1] τῶν. V. [2] ἑαυτὲς. V. [3] ὠσοῦ. V. [4] εἰσδέχεσθαι V.

μηθ' ἑνὸς

μηθέντ@, ⸗ ἀναστάντ@ ἐκ νεκρῶν, καὶ πάλιν ἐρχομένου ἐπὶ σωτηρίᾳ τῶ αἰῶν@ μετὰ δόξης καὶ δυνάμεως πολλῆς, καὶ τὸς μὲν νεκρὸς ἀνεγείροντ@, τῷ ἰδίῳ ἑ τέλ@ ἑπάγοντ@, ἑκάστῳ ἑ τὰ πρὸς ἀξίαν ἀπονέμοντ@· τῷ δόντι ἡμῖν ἀρραβῶνα τ ἀναστάσεως ἑαυτὸν· καὶ εἰς θεανὸς ἀναληφθέντ ἀφ᾽ τ δυνάμεως τῶ Θεῶ ⸗ πατρὸς ἀνω, ἐπ᾽ ὄψεσιν ἡμετέραις, τοῖς Συμφαγοῦσιν αὐτῷ ⸗ Συμπιοῦσιν ὅτι ἡμέρας πεσαρακονθα μετ᾽ ὃ ἀναστῆναι αὐτὸν ἐκ νεκρῶν· ⸗ καθεζόμενον ἐκ δεξιῶν τῶ θρόνυ τ μεγαλωσύνης ἑ πάντων κράτορ@ Θεῶ ἐπὶ τ Χερουβὶμ· τῷ ἀκόσμῳ· Καθὼς ἐκ *⁂ δεξιῶν μου, ἕως ἂν θῶ τὸς ἐχθρός σου ὑποπόδιον τῶν ποδῶν σου· ὃν ἐδεάσατο Στέφαν@ ὁ μακαριώτατ@ ἐσώπα ἐκ δεξιῶν τ δυνάμεως, καὶ ἀναβοήσας εἶπεν· Ἰδοὺ θεω-

Dead, and will come again at the End of the World with Power and great Glory, and will raiſe the Dead, and put an End to this World, and diſtribute to every one according to his Deſerts: To Him that has given us himſelf for an Earneſt of the Reſurrection, who was taken up into the Heavens by the Power of his God and Father, in our Sight, who eat and drank with him for Forty Days after He aroſe from the Dead; who is ſat down on the Right Hand of the Throne of the Majeſty of Almighty God upon the Cherubim; to whom it was ſaid, *Sit thou on my Right Hand, until I make thine Enemies thy Footſtool:* Whom the moſt bleſſed *Stephen* ſaw ſtanding at the Right Hand of Power, and cry'd out, and ſaid, *Behold I ſee the Heavens open'd, and the Son of Man ſtanding at the Right Hand of God,* as the High-Prieſt of all the rational Orders: Through Him Worſhip and Majeſty, and

Pſal. cix. 1.

*⁂ Pag. 360. Act. vii. 59

Glory be given to Almighty God, both now and for evermore. *Amen*

ἐῶ τὰς ἐφανὲς ἀνεφγμένας, ⁊ τ ὑὸν ϑ [1] ἀῶθεώ· πϑ'' ὃν δεξιῶν ἑσῶτα τῶ Θεῶ, ὡς ἀρχιερέα τῶν τ λγικῶν παγμάτων· [2] δι' ϑ'' ὃ σέβας, ⁊ ἡ μεγαλωσυνη, ⁊ ἡ δέξα [3] τῷ πντκρατορι Θεῷ, ⁊ νῦ, ⁊ εἰς τὰς αἰῶνας. Ἀμὴν''.

[1] θεῦ V. [2] αὐτῷ V. [3] σὺν τῶ παῖδὶ, ⁊ τῷ συναιδίῳ πνεύματι, εἰς τὰς αἰῶνας τῶν αἰώνων. ἀμήν.

BIBΛION

ΒΙΒΛΙΟΝ ΕΒΔΟΜΟΝ. *** Pag. 562.

Περὶ πολιτείας. καὶ εὐχαριστίας, καὶ τῆ κατ' Χριστὸν μυήσεως.

# BOOK VII.

## SECT. LX.

*Concerning the Chriſtian Converſation, and the Euchariſt, and the Initiation into Chriſt.*

ΟΥ νομοθέτου Μωσέως εἰρηκότος τοῖς Ἰσραηλίταις· Ἰδοὺ δέδωκα πρὸ προσώπου ὑμῶν τὴν ὁδὸν τῆς ζωῆς, καὶ τὴν ὁδὸν τοῦ θανάτου· καὶ ἐπιφέροντος· Ἔκλεξαι τὴν [1] ζωὴν, ἵνα ζήσῃς· καὶ τοῦ προφήτου Ἠλίου λέγοντος τῷ λαῷ· Ἕως πότε χωλανεῖτε [2] ἐπ' ἀμ-

THE Lawgiver *Moſes* ſaid to the *Iſraelites*, *Behold I have ſet before your Face the way of Life, and the way of Death*; and added, *Chooſe Life, that thou mayeſt live. Elijah* the Prophet alſo ſaid to the People, *How long will you halt with both your Legs*; *If the Lord be God, follow him.* The Lord Jeſus alſo ſaid juſtly, Chap. I. Deut. xxx. 15. v. 19. 3 King. xviii. 21.

[1] τὴν ὁδὸν τῆς ζωῆς V.

No

Matt. vi. 24. *No one can serve two Masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other.* We also following our Master Christ,

1 Tim. iv. 10. *Who is the Saviour of all Men, especially of those that believe,* are obliged to say that there are Two Ways, the one of Life, the other of Death; which have no Comparison one with another; for they are very different, or rather entirely separate; and the way of Life is that of Nature, but that of Death was afterwards introduc'd; it not being according to the Mind of God, but from the Snares of the Adversary.

φοτέρεις ἢ ἀγνύσις ὑμῶν; εἰ Θεός ἐστι κύριος, πορεύεσθε ὀπίσω αὐτοῦ. εἰκότως ἔλεγε καὶ ὁ κύριος. Ἰησοῦς· Οὐδεὶς δύναται δυσὶ κυρίοις δουλεύειν· ἢ γὰρ τὸν ἕνα μισήσῃ, καὶ τὸν ἕτερον ἀγαπήσῃ· ἢ ἑνὸς ἀνθέξεται, καὶ τοῦ ἑτέρου καταφρονήσῃ· ἀναγκαίως καὶ ἡμεῖς, ἐπόμενοι τῷ διδασκάλῳ Χριστῷ, ὃς ἐστι σωτὴρ παντῶν ἀνθρώπων, μάλιστα πιστῶν, φαμέν, ὡς δύο ὁδοί εἰσι. μία τῆς ζωῆς, καὶ μία τοῦ θανάτου. διαφέρουσι δὲ σύγκρισιν ἔχουσιν πρὸς ἑαυτάς· πολὺ γὰρ τὸ διάφορον, μᾶλλον δὲ πάντη κεχωρισμένοι τυγχάνουσι καὶ φυσικῶς ἐστιν ἡ τῆς ζωῆς ὁδὸς, ἐπείσακτος δὲ ἡ τοῦ θανάτου, ἀ τοῦ κατὰ γνώμην Θεοῦ ὑπάρξασα, ἀλλὰ τοῦ ἐξ ἐπιβουλῆς τοῦ ἀλλοτρίου.

II. The first Way therefore is that of Life, and is this, which the Law also does

Deut. vi. 5. Matt. xii 32. appoint, *To love the Lord God with all thy Mind, and*

Πρώτη οὖν τυγχάνει ἡ ὁδὸς τῆς ζωῆς· καὶ ἔστιν αὕτη, ἣν καὶ ὁ νόμος διαγορεύει· ἀγαπᾶν κύριον τὸν Θεὸν ἐξ ὅλης τῆς [1] διανοίας,

[1] καρδίας. V.

νοίας", ὃ ἐξ ὅλης τ ψυχῆς, τ ἕνα καὶ μόνον παρ' ὃν ἄλλο. οὐκ ἔστι. καὶ τ πλησίον ὡς ἑαυτόν. καί, Πᾶν ὃ μὴ θέλεις γίνεσθαί σοι, [1] καὶ σὺ" τοῦτο ἄλλῳ μὴ ποιήσῃς. [2] εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς· προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς· ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν. ποία γὰρ ὑμῖν χάρις ἐὰν φιλῆτε τοὺς φιλοῦντας ὑμᾶς; καὶ γὰρ [3] καὶ" οἱ ἐθνικοὶ τοῦτο ποιοῦσιν. ὑμεῖς δὲ φιλεῖτε τοὺς μισοῦντας ὑμᾶς, καὶ ἐχθρὸν ἐκ ἔξετε. ὁ μισῶν γάρ, φησὶ, πάντα ἄνθρωπον, οὐκ Αἰγύπτιον, οὐκ Ἰδουμαῖον. ἅπαντες γάρ εἰσι τ Θεοῦ ἔργα. φεύγετε δὲ ὁ τὰς φύσεις, ἀλλὰ τὰς γνώμας τῶν [4] πονηρῶν" ἀπέχου τῆς σαρκικῶν καὶ κοσμικῶν ἐπιθυμιῶν. ἐάν τίς σοι δῷ ῥάπισμα [5] εἰς τ δεξιὰν σιαγόνα", στρέφον αὐτῷ καὶ τὴν ἄλ-

*with all thy Soul, who is the One and Only God, besides whom there is no other; and thy Neighbour as thy self: and whatsoever thou wouldest not should be done to thee, that do not thou to another. Bless them that curse you: pray for them that despitefully use you. Love your Enemies; for what Thanks is it if ye love those that love you? For even the Gentiles do the same: But do ye love those that hate you, and ye shall have no Enemy:* For, says He, *Thou shalt not hate any Man, no not an* Egyptian, *nor an* Edomite. For they are all the Workmanship of God. Avoid not the Persons, but the Sentiments of the Wicked. *Abstain from Fleshly and Worldly Lusts If any one gives thee a Stroke on thy Right Cheek, turn to him the other also.* Not that Revenge is evil, but that Patience is more honourable. For *David* says, *If I have made*

Levit. xix. 18. Tob. iv. 16. Matt. v. 44. Luk vi. 32. Matt. v. 47. Dout. xxiii. 7. 1 Pet. ii. 11. Matt. v. 39. Psal. vii. 5.

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[1] desunt. V. [2] τί ἐστιν ὃ σὺ μισεῖς ἄλλῳ μὴ ποίησης V. [3] deest. V. [4] κακῶν. V. [5] desunt V.

Re-

*Returns to them that repaid*
Matt. v. 40. *me Evil. If any one compel*
*thee to go a Mile, go with*
*him twain.* And, *He that*
*** Pag. 363. *will sue thee at the Law, and*
*take away thy Coat, let him*
*have thy Cloak also. And,*
*from him that taketh thy*
*Goods require them not a-*
Luk vi. 30. *gain. Give to him that ask-*
*eth thee, and from him that*
*would borrow of thee do not*
Psal. cxi. 5. *shut thy Hand.* For, *The*
*righteous Man is pitiful, and*
*lendeth.* For your Father
would have you give to all,
Matt. v. 45 *who himself maketh his Sun*
*to rise on the Evil, and on*
*the Good, and sendeth his Rain*
*on the Just, and on the Un-*
*just.* 'Tis therefore reasona-
ble to give to all out of
thine own Labours: For,
Prov. iii. 9. Exod. xx. &c. says he, *Honour the Lord*
*out of thy righteous Labours*;
but so that the Saints be
Gal. vi. 10. preferr'd. *Thou shalt not*
*kill*; that is, thou shalt not
destroy a Man like thy self;
for thou dissolvest what was
well made: Not as if all

λω· ὃ φύλης ὅσης τὴ
ἀμύνης, ἀλλὰ τιμιωτέ-
ρας τὴ ἀνεξικακίας· λέ-
γῃ γὰρ ὁ Δαβίδ· Εἰ ἀν-
ταπέδωκα τοῖς ἀνταπο-
διδοῦσί μοι κακά. Ἐὰν
ἁγαρδύσῃ *** σέ τις μίλιον ἕν, ὕπαγε μετ' αὐ-
τοῦ δύο. ☩ τῷ θέλοντί
σοι κρεμνῆναι, ☩ τὸ χι-
τῶνά σε λαβεῖν, ἄφες
αὐτῷ ☩ τὸ ἱμάτιον· ☩
ἀπὸ τοῦ αἴροντος τὰ σὰ,
μὴ ἀπαίτει. [1] τῷ αἰτοῦν-
τί σε, δίδου· καὶ ἀπὸ τοῦ
θέλοντος δανείσασθαι
παρά σε, μὴ [2] ἀποστρα-
φεὶς ἀποκλείσῃς τὴ χεῖ-
ρα· δίκαιος γὰρ ἀνὴρ
οἰκτείρει ☩ κιχρᾷ· πᾶ-
σι γὰρ θέλει δίδοσθαι ὁ πα-
τήρ, ὁ τὸν ἥλιον αὐτοῦ
ἀνατέλλων ἐπὶ πονηροὺς
☩ ἀγαθοὺς, ☩ τὸν ὑετὸν
αὐτοῦ βρέχων ἐπὶ δικαίους
☩ ἀδίκους. πᾶσιν ἓν δί-
καιον διδόναι ἐξ οἰκείων
πόνων· Τίμια γὰρ, φησὶ,
τὰ κύριον ἀπὸ τῶν δικαίων πόνων τοῦ κτίσαντος
ἢ τῶν ἁγίων. Οὐ φονεύ-

[1] desunt. V. [2] deest. V.

σεις

σεις· τοῦτ' ἔστιν, ὁ φθορεῖς τὸ ὅμοιόν σοι ἄνθρωπον· βδελύεις γὰρ τὸ καλῶς γινόμενον· ὃς οὐ πανδήμου φόνου φεύγει τυγχάνοντα, ἀλλὰ μόνου τοῦ ἀδίκου, τοῦτ' ἐνδίκου ἄρχουσι μόνοις ἀφωρισμένου· Οὐ μοιχεύσεις· διαιρεῖς γὰρ [1] μίαν σάρκα εἰς δύο· ἔσονται γάρ, φησὶν, οἱ δύο εἰς σάρκα μίαν· ἓν γάρ εἰσιν ἀνὴρ καὶ γυνὴ τῇ φύσει, τῇ συμπνοίᾳ, τῇ ἑνώσει, τῇ διαθέσει, τῷ βίῳ, τῷ τρόπῳ· κεχωρισμένοι δὲ εἰσὶ τῷ σχήματι, καὶ τῷ ἀριθμῷ. ὁ [2] παραφθορήσεις. ὥσπερ φύσιν γὰρ τὸ κακὸν ἐκ Σοδόμων φυὲν, ἧκεν πυρὸς θεηλάτου ὥσπανάλωμα γενόμενον· ὅπερ ἀπαγορεύει· καὶ ὁ πιστὸς καὶ ἱερεῖς πᾶς ὁ λαός· γένοιτο. ὁ πορνεύσεις· Οὐκ ἔστι γὰρ, φησὶ, πορνεύων ἐν ὑμῖν Ἰσραήλ. Οὐ κλέψεις· Ἀχὰρ γὰρ κλέψας ἐν τῷ Ἰσραὴλ ἐν Ἰερειχὼ, Killing were wicked, but only that of the Innocent; but the Killing which is just is reserv'd to the Magistrates alone. *Thou shalt not commit Adultery:* For thou divideſt one Fleſh into two. *They Two shall be one Fleſh:* For the Husband and Wife are one in Nature, in Consent, in Union, in Disposition, and the Conduct of Life. But they they separated in Sex, and Number. *Thou shalt not corrupt Boys*; for this Wickedneſs is contrary to Nature, and arose from *Sodom*, which was therefore intirely consum'd with Fire sent from God. *Let such an one be accurſed: And all the People shall say, So be it. Thou shalt not commit Fornication.* For, says He, *There shall not be a Fornicator among the Children of* Israel. *Thou shalt not steal.* For *Achan*, when he had stolen in *Israel* at *Jericho*, was stoned to Death; and *Gehazi*, who stole, and told

Gen.ii.24. Levit. xviii. 20. Gen. xix. Deut. xxvii. deeſt. xxiii. 17. Jos. vii.

[1] πᾶν. V. [2] ἃ V.

4 King. v. Joh. xii. 6. Matt. xxvii. 5. Act. i. 18

a Lye, inherited the Leprosie of *Naaman*; and *Judas*, who stole the Poor's Money, betray'd the Lord of Glory to the *Jews*, and repented, and hanged himself, and burst asunder in the midst, and all his Bowels gush'd out. And *Ananias* and *Sapphira* his Wife, who stole their own Goods, and *tempted the Spirit of the Lord* were immediately, at the Sentence of *Peter* our Fellow-Apostle, struck dead.

λίθοις βληθεὶς τῷ ζιῷ ὑπεξῆλθε· ὁ Γιεζεῖ, κλέψας ὁ φθυσάμενος, ἐκληρονόμησε τῷ Νεεμὰν τ λέπρεαν. ὁ Ἰούδας, κλέπτων τὰ τῶν πενήτων, τ κύριον τ δόξης παρέδωκεν Ἰουδαίοις, ὁ μεταμεληθεὶς ἀπήγξατο, καὶ ἐλάκησε μέσος, καὶ ἐξεχύθη πάντα τὰ σπλάγχνα αὐτοῦ. καὶ Ἀνανίας, καὶ Σαπφείρα ἡ τότε γυνὴ, κλέψαντες τὰ ἴδια, ὁ πειράσαντες τὸ πνεῦμα κυρίου, παραχρῆμα ἀποφάσει Πέτρου τοῦ συναποστόλου ἡμῶν, ἐθανατώθησαν.

v.

III. Ex. xxii. 18.

Thou shalt not use Magick. Thou shalt not use Witchcraft. For He says, *Ye shall not suffer a Witch to live.* Thou shalt not slay thy Child by causing Abortion, nor kill that which is begotten. For, *Every thing that is shaped, and has received a Soul from God, if it be slain, shall be avenged, as being unjustly destroy'd. Thou shalt not covet the Things that belong to thy Neighbour, as his Wife, or his Servant, or*

Οὐ μαγεύσεις· ὁ φαρμακεύσεις· φαρμακὸς γὰρ, φησὶν, ὁ ὠφελιώσετε· Οὐ φονεύσεις τέκνον σου ὂν φθορᾷ, ὁδὲ τὸ γληνιθὲν ἀποκτενεῖς· **** πᾶν γὰρ τὸ ἐξεικονισμένον, ψυχὴν λαβὸν ὑφὰ Θεοῦ φονευθὲν, ἐκδικηθήσεται, ἀδίκως ἀναιρεθέν. Οὐκ ἐπιθυμήσεις τοῦ πλησίον σου, οἷον τ γυναῖκα, ἢ τ παῖδα, ἢ τ βοῦν, ἢ τ ἄγγον. Οὐκ ὀπορκήσεις

**** Pag. 364. xxi. 23. LXX.

κήσῃς· ἐῤῥέθη γὰρ, μὴ ὀμῶσαι ὅλως· εἰ δὲ μήγε, καὶ ἐπιορκήσῃς· ὃς ἐπαγγελθήσεται πᾶς ὁ ὀμνύων ἐν αὐτῷ. Οὐ ψευδομαρτυρήσῃς· ὅτι ὁ συκοφαντῶν πένητα, παροξύνει τὸ πτίσμα αὐτόν.

*his Ox, or his Field. Thou ſhalt not forſwear thy ſelf.* For it is ſaid, *Thou ſhalt not ſwear at all*; but if that cannot be avoided, thou ſhalt ſwear truly, *For every one that ſwears by Him ſhall be commended. Thou ſhalt not bear Falſe Witneſs.* For, *He that falſely accuſes the Needy provokes to Anger Him that made him,* Matt. v. 34 Pſal. lxii. 12. Prov. xiv. 31.

Οὐ κακολογήσῃς· μὴ ἀγάπα γὰρ, φησὶ [1]κακολογεῖν, ἵνα μὴ ἐξαρθῇς· ἐὰν μνησικακήσῃς· ὁδοὶ γὰρ μνησικάκων, εἰς θάνατον. Οὐκ ἔσῃ δίγλωμος, ἐὰν δίγλωσσος· παγὶς γὰρ ἰσχυρὰ ἀνδρὶ τὰ ἴδια χείλη· καὶ ἀνὴρ γλωσσώδης οὐ κατευθυνθήσεται ἐπὶ τῆς γῆς. Οὐκ ἔσται ὁ λόγος σου κενός· πᾶσι γὰρ λόγοι ἀργοῦ δώσετε λόγον· Οὐ ψεύσῃ ἀπολεῖς γὰρ, [2]φησὶ, πάντας τοὺς λαλοῦντας τὸ ψεῦδος. Οὐκ ἔσῃ πλεονέκτης, ἐὰν

IV. Thou ſhalt not ſpeak Evil: For, ſays He, *Love not to ſpeak Evil, leſt thou beeſt taken away.* Nor ſhalt thou be mindful of Injuries; *For the Ways of thoſe that remember Injuries are unto Death.* Thou ſhalt not be double-minded nor double tongued: For, *A Man's own Lips are a ſtrong Snare to him*; And, *A talkative Perſon ſhall not be proſpered upon Earth.* Thy Words ſhall not be vain: *For ye ſhall give Account of every idle Word.* Thou ſhalt not tell Lyes: For, ſays He, *Thou ſhalt deſtroy all thoſe that ſpeak* Prov. xii. 28. vi. 2. Pſal. cxxxix. 11 Matt. xii. 36. Levit. xix. 11. Pſal. v. 7.

[1] καταλογῆν. V. [2] deeſt. V.

*Lyes.*

*Lyes*, Thou shalt not be covetous, nor rapacious: Hab. ii. 9. For, says He, *Wo to him that is covetous towards his Neighbour, with an evil Covetousness.*

ἅρπαξ. ἐαὶ γὰρ, φησὶν, ὁ πλεονεκτῶν ζὴν πλησίον πλεονεξίαν κακὴν

V.

Thou shalt not be an Hypocrite, Matt. xv. 51. lest thy *Portion be with them.* Thou shalt not be ill-natur'd, nor proud. For, 1 Pet. v. 5. *God resisteth the Proud. Thou shalt not accept Persons in Judgment, for the Judgment is the Lord's. Thou shalt not* Deut. i. 17 Levit. xix. 17. *hate any Man; thou shalt surely reprove thy Brother, and not become guilty on his Account:* And, *Reprove a wise Man, and he will love thee.* Prov. ix. 8. Eschew all Evil, and all that is like it. For, says Isa. liv. 14 he, *Abstain from Injustice, and Trembling shall not come nigh thee.* Be not soon angry, nor spiteful, nor passionate, nor furious, nor daring, lest thou undergo the Fate of *Cain*, and of *Saul*, and of *Joab*; for the first of Gen. iv. these slew his Brother *Abel*, because *Abel* was found to

Οὐκ ἔσῃ ὑποκριτὴς, ἵνα μὴ τὸ μέρος σὺ μετ' αὐτῶν ἔῃς. Οὐκ ἔσῃ κακοήθης, οὐδὲ ὑπερήφανος· ὑπερηφάνοις γὰρ ὁ Θεὸς ἀνθίσταται. Οὐ λήψῃ πρόσωπον ἐν κρίσει, ὅτι τοῦ κυρίου ἡ κρίσις. Οὐ μισήσεις πάντα ἄνθρωπον· Ἔλεγχε μὲν ἐλέγξεις τὸν ἀδελφόν σου, καὶ οὐ λήψῃ δι' αὐτὸν ἁμαρτίαν. καὶ ἔλεγχε σοφὸν καὶ ἀγαπήσει σε. Φεῦγε ἀπὸ πάσης κακῆς, καὶ ἀπὸ πάσης ὁμοίου αὐτῆς· ἄπεχε γὰρ, φησὶν, ἀπὸ ἀδίκου, καὶ τρόμος οὐκ ἐγγιεῖ σοι. Μὴ γίνου ὀργίλος, μηδὲ βάσκανος, μηδὲ ζηλωτὴς, μηδὲ μανικὸς, μηδὲ θρασύς· μὴ πάθῃς τὰ τοῦ Κάϊν, καὶ τὰ τοῦ Σαὴλ, καὶ τὰ τοῦ Ἰωάβ· ὅτι ὃς μὲν ἀπέκτεινε τὸν ἀδελφὸν αὐτοῦ τὸν

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[1] δυνάσε. V.

ἕελ,

βελ, ἀφ' ὃ προήκειτον αὐτὸν δυρεθῆναι παρὰ Θεῷ, ὃ ἀφ' ὃ [1] περιελθῆναι τ' θυσίαν αὐτῶ· ὃς ὃ τ' ὅσον Δαβὶδ ἐδίωκε, νικήσαντα [2] τ' Γολιὰδ [3] τ'' Φιλισταῖον, [4] ζηλώσας δὴ τῆ τῶν χορδυτειῶν εὐφημία· ὃς ὃ τὲς δύο στρατάρχας ἀνεῖλε, τ' Ἀβεννὴρ τ' θ' Ἰσραὴλ, ὃ Ἀμεσαὶ τ' θ' Ἰούδα.

be preferr'd before him with God, and becauſe *Abel*'s Sacrifice was preferr'd; the ſecond perſecuted Holy *David*, who had ſlain *Goliah* the *Philiſtine*, being envious upon the Praiſes of the Women who danced; the third ſlew two Generals of Armies, *Abner* of *Iſrael*, and *Amaſa* of *Judah*. 1 King. xvii. xviii. 1 King. ii. 32.

Μὴ γίνου οἰωνοσκόπος· ὅτι ὁδηγεῖ πρὸς εἰδωλολατρείαν. Οἰώνισμα γὰρ, φησὶν ὁ Σαμουὴλ, ἁμαρτία ἐστί καὶ· Οὐκ ἔστω οἰωνισμὸς ἐν Ἰακὼβ. οὐδὲ μαντεία ἐν Ἰσραὴλ Οὐκ ἔσῃ ἐγγαστρίμυθος, [5] ἢ'' ὠοσκοπῶν τ' ὑπὸ Θεοῦ κληδονιεῖς· οὐδὲ οἰωνισθήσῃ οὐδὲ ὀρνεοσκοπήσεις· οὐδὲ μαθήσῃ [6] μαθήματα πονηρά.'· Ταῦτα γὰρ ἅπαντα καὶ ὁ νόμος ἀπεῖπε. Μὴ γίνου δὴ θυμητὴς κακῶν, ὁ-

Be not a Diviner; for that leads to Idolatry: For, ſays *Samuel*, *Divination is Sin*: And, *There ſhall be no Divination in* Jacob, *nor Southſaying in* Iſrael. Thou ſhalt not uſe Enchantments, or Purgations for thy Child. Thou ſhalt not be a Southſayer, nor a Diviner by great or little Birds. Nor ſhalt thou learn wicked Arts; for all theſe things has the Law forbidden. Be not one that wiſhes for Evil, for thou wilt be led into intolerable Sins. Thou ſhalt not ſpeak VI. 1 King. xv. 23. Numb. xxiii. 23. Deut. xviii 11. 10. Levit. xix. 26. 31.

[1] προσδεχθῆναι V. [2] τὴν deeſt. V. γολιάθ. al. [3] deeſt. V. [4] ᾧ. V. [5] ἐ-δὲ V. [6] μάθημα πονηρὸν. V.

obscenely, nor use wanton Glances, nor be a Drunkard. For from such Causes arise Whoredoms and Adulteries. Be not a Lover of Money,
Matt. vi 24. lest thou *serve Mammon, instead of God.* Be not vain-glorious, nor haughty, nor high-minded. For from all these Things Arrogance does spring. Remember Him
Ps. cxxx. 1 who said, *Lord, my Heart is not haughty, nor mine Eyes lofty; I have not exercis'd my self in great Matters, nor in Things too high for me: But I was humble.*

διηνθήσῃ γὰρ εἰς ἀμετρίαν ἁμαρτημάτων. Οὐκ ἔσῃ αἰσχρολόγος· οὐδὲ ῥιψόφθαλμος· ἐδὲ μέθυσος· ἐκ γὰρ τούτων πορνεῖαι καὶ μοιχεῖαι γίνονται. Μὴ γίνου φιλάργυρος· ἵνα μὴ ἀντὶ Θεοῦ δουλεύσῃς τῷ μαμωνᾷ. Μὴ γίνου κενόδοξος, μηδὲ μετέωρος, μηδὲ ὑψηλόφρων· ἐκ γὰρ τούτων ἀπόρρητοι ἀλαζονίαι γίνονται μνήσθητι τοῦ εἰπόντος· Κύριε οὐχ ὑψώθη ἡ καρδία μου οὐδὲ ἐμετεωρίσθησάν μου οἱ ὀφθαλμοί μου· οὐδὲ ἐπορεύθην ἐν μεγάλοις, οὐδὲ ἐν θαυμασίοις ὑπὲρ ἐμέ. εἰ μὴ ἐταπεινοφρόνουν.

VII. Be not a Murmurer, remembring the Punishment which those underwent who murmur'd against *Moses*. Be not self-will'd, be not malicious, be not hard hearted, be not passionate, be not mean-spirited; for all these Things lead to Blasphemy.
Numb. xii 3. But be meek, as were
Ps. cxxxi. 1 *Moses* and *David*, since

Μὴ γίνου γόγγυσος· μνησθεὶς τῆς τιμωρίας ἧς ὑπέσπασαν οἱ καταγογγύσαντες Μωσέως. Μὴ ἔσο αὐθάδης, μηδὲ πονηρόφρων, μηδὲ σκληροκάρδιος, μηδὲ θυμώδης, μηδὲ μικρόψυχος· πάντα γὰρ ταῦτα ὁδηγεῖ πρὸς βλασφημίαν· ἴσθι δὲ πρᾶος·

πρᾳῢς. ὡς Μωϋσῆς καὶ Δαβίδ· ἐπεὶ οἱ πραεῖς κληρονομήσουσι γῆν. *the Meek shall inherit the Earth.* Matt. v. 4.

Γίνου μακρόθυμος· ὁ γὰρ πιστὸς, πολὺς ἐν φρονήσει· ἐπιτείνει ὀλιγόψυχος ἰσχυρὸς ἄφρων. Γίνου ἐλεήμων· μακάριοι γὰρ οἱ ἐλεήμονες, ὅτι αὐτοὶ ἐλεηθήσονται. Εὐπειθὴς, ἀκακος, ἡσυχος, ἀγαθὸς, τρέμων τοὺς λόγους τοῦ Θεοῦ. Οὐχ ὑψώσεις σεαυτὸν, ὡς ὁ Φαρισαῖος· ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται· καὶ ὃ ὑψηλὸν ἐν ἀνθρώποις, βδέλυγμα ἐστὶ τοῦ Θεοῦ. Οὐ δώσεις τῇ ψυχῇ σου θράσος· ὅτι θρασὺς ἀνὴρ ἐμπεσεῖται εἰς κακά. Οὐ συμπορεύσῃ μετὰ ἀφρόνων, ἀλλὰ μετὰ σοφῶν καὶ δικαίων· ὁ συμπορευόμενος γὰρ σοφοῖς, σοφὸς ἔσται· ὁ δὲ συμπορευόμενος ἄφροσι, γνωσθήσεται[1]. Τὰ συμβαίνοντά σοι πάθη, Be slow to Wrath; for for such an one *is very prudent*, since *He that is hasty of Spirit is a very Fool.* Be merciful; for, *Blessed are the Merciful, for they shall obtain Mercy.* Be sincere, quiet, good, *trembling at the Word of God.* Thou shalt not exalt thy self, as did the *Pharisee*: For, *Every one that exalteth himself shall be abased*: And, *That which is of high Esteem with Man is Abomination with God.* Thou shalt not entertain Confidence in thy Soul: For, *A confident Man shall fall into Mischief.* Thou shalt not go along with the Foolish, but with the Wise and Righteous: For, *He that walketh with wise Men shall be wise; but he that walketh with the Foolish shall be known.* Receive the Afflictions that fall upon thee with an even Mind, and the Chances of VIII. Prov. xiv. 29. Matt. v. 7. Isa. lxvii. 2. Luk. xviii. 14. xvi. 15. Prov. xiii. 17. LXX. xiii. 20.

[1] desunt. V.

of Life without over-much Sorrow, knowing that a Reward shall be given to thee by God, as was given to *Job* and to *Lazarus*.

Job xii. Luk. xvi.

εὐμοίρως δέχῃ, καὶ πᾶς ἀθλιότης ἀλύπως. εἰδὼς ὅτι μισθὸς παρὰ Θεοῦ σοι δοθήσεται, ὡς τῷ Ἰὼβ καὶ τῷ Λαζάρῳ.

IX. Thou shalt honour him that speaks to thee the Word of God, and be mindful of him Day and Night; and thou shalt reverence him, not as the Author of thy Birth, but as one that is made the Occasion of thy Well-being. For where the Doctrine concerning God is, there God is present. Thou shalt every Day seek the Face of the Saints, that thou mayest acquiesce in their Words.

*** Pag. 366.

Τὸν λαλοῦντά σοι τὸν λόγον τοῦ Θεοῦ δόξασεις· μνησθήσῃ δ' αὐτοῦ ἡμέρας καὶ νυκτός· καὶ μήσεις *** δ' αὐτὸν, οὐχ' ὡς γλύσεως ἄξιον, ἀλλ' ὡς δι' οὗ εὖ εἶναί σοι πρόξενον γινόμενον· ὅπου γὰρ ἡ περὶ Θεοῦ διδασκαλία, ἐκεῖ ὁ Θεὸς πάρεστιν. ἐκζητήσεις καθ' ἡμέραν τὸ πρόσωπον τῶν ἁγίων, ἵν' ἐπαναπαύῃ τοῖς λόγοις αὐτῶν.

X. Thou shalt not make Schisms among the Saints; but be mindful of the Followers of *Corah*. Thou shalt make Peace between those that are at Variance, as *Moses* did, when he perswaded them to be Friends Thou shalt judge righteously: For, *The Judgment*

Num. xvi. Ex. ii. 13. Deut. i. 17.

Οὐ ποιήσεις σχίσματα πρὸς τοὺς ἁγίους· μνησθεὶς τῶν Κορεητῶν. εἰρηνεύσεις μαχομένους, ὡς Μωσῆς, [1] καταλλάσσων εἰς φιλίαν. κρινεῖς δικαίως· τὸ γὰρ κρίμα ἡ κρίσις. Οὐ λήψῃ πρόσωπον ἐλέγξαι ἐπὶ παραπτώματι,

[1] καταλλάσσων. V.

ὡς

ὡς Ἠλίας καὶ Μιχαίας τὸν Ἀχαάβ, καὶ ὁ Ἑβδεμέλεχ ὁ Αἰθιοψ τὸν Σεδεκίαν, καὶ Νάθαν τὸν Δαβὶδ, καὶ Ἰωάννης τὸν Ἡρῴδην.

*is the Lord's.* Thou shalt not accept Persons, when reproveſt for Sins; but do as *Elijah* and *Micaiah* did to *Ahab*; and *Ebedmelech* the *Ethiopian* to *Zedechiah*, and *Nathan* to *David*, and *John* to *Herod*. 3 King. xvii. i. xxi xxii. 2 King xii. Matt xiv.

Μὴ γίνου δίψυχος ἐν προσευχῇ σου, εἰ ἔσαι, ἢ οὐ λεγέτω ὁ κύριος ἐμοὶ Πέτρῳ ὅτι τὴν θαλάσσης· [1] Ὀλιγόπιστε, εἰς τί ἐδίστασας; Μὴ γίνου προθύμως τοῦ λαβεῖν ἐκτείνων τὴν χεῖρα, πρὸς τὸ δοῦναι συστέλλων.

Be not of a doubtful Mind in thy Prayer, whether it shall be granted or no. For the Lord said to me *Peter* upon the Sea, *O thou of little Faith, wherefore didst thou doubt? Be not ready to stretch out thy Hand to receive, and to shut it when thou shouldest give.* XI. Matt. xiv. 31. Eccluſ. iv. 31.

Ἐὰν ἔχεις, διὰ τῶν χειρῶν σου δὸς, ἵνα ἐργάσῃ εἰς λύτρωσιν ἁμαρτιῶν σου· Ἐλεημοσύναις γὰρ καὶ πίστεσιν ἐκκαθαίρονται ἁμαρτίαι. Οὐ διστάσεις δοῦναι πτωχῷ ἐὰν δῷς, γογγύσεις· γνώσῃ γὰρ τίς ἐστιν ὁ τοῦ μισθοῦ ἀνταποδότης· ὁ ἐλεῶν

If thou hast, by the Work of thy Hands, give, that thou mayest labour for the Redemption of thy Sins: For, *By Alms and Acts of Faith Sins are purged away.* Thou shalt not grudge to give to the Poor, nor when thou hast given shalt thou murmur. For thou shalt know who will repay thee thy XII. Prov. xv. 27. xvi. 6.

[1] ὀλιγόψυχε. V.

xix. 17. Reward: For, says He, *He that hath Mercy on the poor Man lendeth to the Lord, according to his Gift so shall it be repaid him again.* Thou shalt not turn away from him that is needy. For, xxi. 13. says he, *He that stoppeth his Ears, that he may not hear the Cry of the Needy, himself also shall call, and there shall be none to hear him.* Thou shalt communicate in all things to thy Brother, and shalt not say [thy Goods] are thine own. For the common Participation of the Necessaries of Life is appointed to all Men by God. Thou shalt not take off thine Hand from thy Son, or from thy Daughter, but shalt teach them the Fear of God from their Youth. xix. 18. For, says He, *Correct thy Son, so shall he afford thee good Hope.*

γῆ, φησί, πτωχὸν, κυρίῳ δανείζει· καὶ ὃ δέδωκε ἀυτῷ, ὅτως ἀνταποδοθήσεται ἀυτῷ. Οὐκ ἀποστραφήσῃ ἐνδεόμενον. Ὁς φράσσει γὰρ, φησὶ, τὰ ὦτα ἀυτοῦ μὴ εἰσακοῦσαι [1] τοῦ δεομένου, καὶ αὐτὸς ἐπικαλέσεται, καὶ οὐκ ἔσται ὁ εἰσακούων ἀυτοῦ. κοινωνήσεις εἰς πάντα τῷ ἀδελφῷ σου, καὶ οὐκ ἐρεῖς ἴδια ἐναι· κοινὴ γὰρ ἡ μετάληψις τοῖς Θεοῦ πᾶσιν ἀνθρώποις πρεσκυάθη. οὐκ ἀρεῖς τὴν χεῖρά σου ἀπὸ τοῦ υἱοῦ σου, ἢ ἀπὸ τῆς θυγατρός σου· ἀλλὰ ἀπὸ νεότητος διδάξεις αὐτοὺς τὸν φόβον τοῦ Θεοῦ· Παίδευε, γάρ, φησί, τὸν υἱόν σου· ἔτω γὰρ ἔσται σοι ἐλπίς.

xiii. Thou shalt not command thy Man-Servant, or thy Maid-Servant, who trust in the same God, with a su-

Οὐκ ἐπιτάξεις δούλῳ σου ἢ παιδίσκῃ, τοῖς ἐπὶ τὸν αὐτὸν Θεὸν πεποιθόσιν, ἐν πικρίᾳ

[1] μέγα. V. [2] αὐτῷ. V.

ψυχῆς

ψυχῆς· μή ποτε ἐνάξωσιν ὅτι σοὶ, καὶ ἔσῃ σοι ὀργὴ παρὰ Θεοῦ. καὶ ὑμεῖς οἱ δοῦλοι ὑποτάγητε τοῖς κυρίοις ὑμῶν, ὡς τύποις Θεοῦ, ἐν [1] προσοχῇ καὶ φόβῳ, ὡς τῷ κυρίῳ, καὶ οὐκ ἀνθρώποις.

rious Soul, lest they groan against thee, and Wrath be upon thee from God. And ye Servants *be subject to your* Eph. vi. 5. *Masters*, as to the Representatives of God with Attention and Fear, *as to the* v. 7. *Lord, and not to Men.*

*** Μισήσεις πᾶσαν ὑπόκρισιν· καὶ πᾶν ὃ ἐὰν ᾖ ἀρεστὸν κυρίῳ, ποιήσεις. ἀ μὴ ἐγκαταλίπῃς ἐντολὰς κυρίου· φυλάξεις ἃ παρέλαβες παρ' αὐτοῦ, μήτε προσθεὶς ἐπ' αὐτοῖς, μήτε ἀφαιρῶν ἀπ' αὐτῶν. Οὐ προσθήσεις γὰρ τοῖς λόγοις αὐτοῦ, ἵνα μὴ ἐλέγξῃ σε, καὶ ψεύστης γένῃ. Ἐξομολογήσῃ κυρίῳ τῷ Θεῷ σου τὰ ἁμαρτήματά σου· καὶ οὐκ ἐκ προσθήσεις ἐπ' αὐτοῖς· ἵνα σοὶ γένηται παρὰ κυρίου τοῦ Θεοῦ σου, ὃς οὐ βούλεται τὸν θάνατον τοῦ ἁμαρτωλοῦ, ἀλλὰ τὴν μετάνοιαν.

Thou shalt hate all Hypocrisie, and whatsoever is pleasing to the Lord, that shalt thou do; By no means forsake the Commands of the Lord: But thou shalt observe what things thou hast receiv'd from him, neither adding to them, nor taking away from them: *For thou shalt not* Prov. *add unto his Words, lest* xxx. 6. *he convict thee, and thou becomest a Lyar.* Thou shalt confess thy Sins unto the Lord thy God; and thou shalt not add unto them, that it may be well with thee from the Lord thy God, who *willeth not the Death of a Sinner, but his Repentance.*

XIV. *** Pag. 367.

Τὸν πατέρα σου καὶ τὴν μητέρα σου θεραπεύσεις,

Thou shalt be observant to thy Father and Mother XV.

[1] αἰσχύνῃ. V.

as the Causes of thy being born, that thou mayest live long on the Earth, which the Lord thy God giveth thee. Do not overlook thy Brethren, or thy Kinsfolk: For, *Thou shalt not overlook those nearly related to thee.* (Isa.lviii 7.)

ὡς αἴτιός σοι γενέσεως, ἵνα γένῃ μακροχρόνιος ἐπὶ τῆς γῆς, ἧς κύριός ὁ Θεός σε δίδωσί σοι. τὸς ἀδελφός σε μὴ ὑπερίδῃς· Τὸς γὰρ οἰκείους ἅπαντας σε ἐχ' ὑπερόψῃ

XVI. Thou shalt fear the King, knowing that his Appointment is of the Lord. His Rulers thou shalt honour, as the Ministers of God; for they are the Revengers of all Unrighteousness. To whom pay Taxes, Tribute, and every Oblation with a willing Mind.

Τὸν βασιλέα φοβηθήσῃ, εἰδὼς ὅτι τοῦ κυρίου ἐστὶν ἡ χειροτονία· τὸς ἄρχοντας αὐτοῦ τιμήσεις, ὡς λειτουργὸς Θεοῦ. ἔκδικοι γάρ εἰσι πάσης ἀδικίας· οἷς ἀποτίσατε τέλος φόρον τε πᾶσαν εἰσφορὰν, δίχα γογγυσμοῦ.

XVII. Thou shalt not proceed to thy Prayer in the Day of thy Wickedness, before thou hast laid aside thy Bitterness. This is the Way of Life; in which may ye be found, through Jesus Christ our Lord.

Οὐ προσελεύσῃ ἐπὶ προσευχήν σε ἐν ἡμέρᾳ πονηρίας σου, πρὶν ἂν λύσῃς τὸ πικρίδιόν σου. αὕτη ἐστὶν ἡ ὁδὸς τῆς ζωῆς· ἧς γένοιτο ἐν τοῖς ὑμᾶς εὑρεθῆναι, διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν.

SECT.

## Sect. LXI.

Ἡ δὲ ὁδὸς τοῦ θανάτου ἐστὶν ἐν πράξεσιν πονηραῖς δεικνυμένη· ἐν αὐτῇ γὰρ ἄγνοια [1] Θεοῦ, καὶ πολλῶν [2] κακῶν καὶ δόλων καὶ ταραχῶν· ἔκστασις· δι' ὧν φόνοι, μοιχεῖαι, πορνεῖαι, κλοπαί, ἀδωλοληψίαι, μαγίαι, φαρμακεῖαι, ἁρπαγαί, ψευδομαρτυρίαι, ὑποκρίσεις, διπλοκαρδίαι, δόλος, ὑπερηφάνεια, κακία, αὐθάδεια, πλεονεξία, αἰσχρολογία, ζηλοτυπία, θρασύτης, ὑψηλοφροσύνη, ἀλαζονεία, ἀφοβία, διωγμὸς ἀγαθῶν, ἀληθείας ἔχθρα, ψεύδους ἀγάπη, ἄγνοια δικαιοσύνης. οἱ γὰρ τούτων [2] ποιηταὶ, οὐ κολλῶνται ἀγαθῷ οὐδὲ κρίσει δικαίᾳ· ἀγρυπνοῦσιν οὐκ εἰς τὸ ἀγα-

BUT the Way of Death is known by its wicked Practices; for therein is the Ignorance of God, and the Introduction of many Evils, and Disorders, and Disturbances; whereby come Murders, Adulteries, Fornications, Perjuries, unlawful Lusts, Thefts, Idolatries, Magick Arts, Witchcrafts, Rapines, False-Witnesses, Hypocrisies, Double-heartedness, Deceit, Pride, Malice, Insolence, Covetousness, Obscene Talk, Jealousie, Confidence, Haughtiness, Arrogance, Impudence, Persecution of the Good, Enmity to Truth, Love of Lyes, Ignorance of Righteousness. For they who do such things do not adhere to Goodness, or to righteous Judgment; they watch not for Good, but for Evil: From whom Meekness and Patience are far off, who love vain Things, pursuing after Re- XVIII.

[1] Θεῷ. V. v. [2] defunt. V. [3] ἀντποιηται al.

ward,

ward, having no Pity on the Poor, not labouring for him that is in Misery, nor knowing him that made them. Murderers of Infants, Destroyers of the Workmanship of God, that turn away from the Needy, adding Affliction to the Afflicted, the Flatterers of the Rich, the Despisers of the Poor, Full of Sin. May you, Children, be deliver'd from all these.

*** Pag. 368.

ὢν, ἀλλ' εἰς ὃ πονηρὸν ἂν μακρὰν πεφώτης ☪ ὑπομονὴ μάταια ἀγαπῶντες· διώκοντες ἀνταποδόμα, ἐκ ἐλεοῦντες πτωχὸν, ὃ πονοῦντες ὃν καλοπονεμβύω, ὃ γινώσκοντες τ ποιήσαντα αὐτὸς, φονεῖς τέκνων, φθορεῖς πλάσματος Θεοῦ, ἀποστρεφόμενοι ἐνδεόμενον, [1] καταπονοῦντες θλιβόμενον", πλουσίων *** ὠθάκλητοι, πενήτων ὑπερόπται, πάσης ἁμάρτηλοι· ῥυσθείητε, τέκνα, ἀπὸ τούτων ἁπάντων.

XIX. See that no one seduce thee from Piety: For, says Deut. v. 32 He, *Thou mayst not turn aside from it to the Right Hand, or to the Left; that thou mayest have Understanding in all that thou doest.* For if thou doest not turn out of the right Way, thou wilt not be wicked.

Ὅρα μήτις σε πλανήσῃ ἀπὸ τ ὁσιότητος· Οὐκ ἐκκλίνης γὰρ, φησὶν, ἀπ' αὐτῆς δεξιὰ ἢ [2] ἀριστερὰ", ἵνα συνῇς ἐν πᾶσιν οἷς ἐὰν ποιήσῃς· ὃ γὰρ ἐὰν [3] μὴ" ἐκτραπῇς [4] ἐξω" τ ὁδὸν θείας ὁδῶ, δυανοήσῃς.

XX. Now concerning the several Sorts of Food, the Lord

Περὶ ὃ βρωμάτων λέγει σοι ὁ κύριος·

[1] desunt. V. [2] ἀριστερὰ. V. [3] deest. V. [4] deest. V.

Τῷ

Τὰ ἀγαθὰ τ γῆς φάγεσθε· καὶ Πᾶν κρέας ἔδεσθε, ὡς λάχανα χλόης. Ὃ δ' ᾷμα ἐκχεεῖς ἐ μὴ τὰ εἰσερχόμενα εἰς Ὃ στόμα κοινοῖ τ ἄνθρωπον ἀλλὰ τὰ ἐκπορευόμενα· λέγω δὴ, βλασφημίας, καταλαλιάς, & ἔτι τοιῦτον· σὺ δ' φαγῇ τ μυελὸν τ γῆς μ' δικαιοσύνης· ὅτι οὐκ καλὸν, αὐτὸ, ἐ οὐκ ἀγαθὸν, αὐτὸ· σίτος νεωτέροις, καὶ οἶνος διαφθείρων νεανίσκους. τίς γὰρ φάγεται, ἢ τίς πίεται, χωρὶς αὐτοῦ; [1] Παραινεῖ δέ σοι & ὁ σοφὸς Ἔσδρας, λέγων· Πορεύεσθε, & φάγετε λιπάσματα, & πίετε γλυκάσματα, & μὴ λυπεῖσθε.

says to thee, *Ye shall eat the good Things of the Earth:* Aud, *All sorts of Flesh shall ye eat, as the green Herb*; but, *Thou shalt pour out the Blood.* For, *Not those things that go into the Mouth, but those that come out of it defile a Man:* I mean Blasphemies, Evil-speaking, and if there be any other thing of the like Nature: Bnt, *Do thou eat the Fat of the Land with Righteousness:* For, *If there be any thing pleasant, it is His; and if there be any thing good, it is His. Wheat for the young Men, and Wine to chear the Maids.* For, *Who shall eat, or who shall drink without Him?* Wise *Ezra* does also admonish thee, and say, *Go your way, and eat the Fat, and Drink the Sweet, and be not sorrowful.*

Isa. l. 19. Gen. ix. 3. Deut. xv. 23 Matt. xv. 11. Mar. vii. 22. Zach. ix. 17. deest. Eccl. ii. 25. LXX. Nehem. viii. 10.

Ἀπὸ δ' τῶν εἰδωλοθύτων φύγετε· ἔστι τιμὴ δαιμόνων θύσι ταῦτα· ἐφ' ὕβρει δηλαδὴ & μόνῳ Θεῷ, ἵνα μὴ γένησθε κοινωνοὶ δαιμόνων.

But do ye abstain from Things offered to Idols; for they offer them in Honour of Dæmons, that is, to the Dishonour of the One God, that ye may not be come Partners with Dæmons.

XXI. 1 Cor. x. 20.

[1] desunt, V.

NOW

## SECT. LXII.

XXII. NOW concerning Baptism, O Bishop, or Presbyter, we have already given Direction, and we now say, That thou shalt so baptize as the Lord commanded us, saying, *Go ye and teach all Nations, Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost*: (*teaching them to observe all things whatsoever I have commanded you*) Of the Father who Sent, of Christ who Came, of the Comforter who Testified: But thou shalt before-hand Anoint the Person with the holy Oil, and afterward Baptize him with the Water, and in the Conclusion shalt Seal him with the Ointment. That the Anointing with Oil may be the Participation of the Holy Spirit; and the Water the Symbol of the Death of Christ; and the Ointment the Seal of the Covenants. But

Matt. xxviii. 19.

Περὶ δὲ βαπτίσματος, ὦ ἐπίσκοπε, ἢ πρεσβύτερε, ἤδη μὲν καὶ πρόσθεν διεταξάμεθα· καὶ νῦν δὲ φαμὲν, ὅτι βαπτίσεις, ὡς ὁ κύριος διετάξατο ἡμῖν, λέγων· Πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη· βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς, καὶ τοῦ υἱοῦ, καὶ τοῦ ἁγίου πνεύματος· διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν· τοῦ μὲν προπατορικοῦ πατρὸς· τοῦ δὲ ἐλθόντος Χριστοῦ· τοῦ μαρτυρήσαντος παρακλήτου. χρίσεις δὲ πρῶτον ἐλαίῳ ἁγίῳ· ἔπειτα βαπτίσεις ὕδατι· καὶ [1]πλουσίῳ σφραγίσεις μύρῳ· ἵνα τὸ μὲν χρίσμα μετοχὴ ᾖ τοῦ ἁγίου πνεύματος, τὸ δὲ ὕδωρ σύμβολον τοῦ θανάτου, τὸ δὲ μύρον σφραγὶς τῶν διαθηκῶν. ἐπὶ δὲ μήτε ἔ-

[1] τὸ V.

λαιον

λιον ἢ, μήτε μύρον, ἀρκεῖ [1] ὕδωρ, καὶ πρὸς χρίσιν, καὶ πρὸς σφραγίδα, καὶ πρὸς ὁμολογίαν τοῦ ἀποθανόντος, ἤτοι συναποθνήσκοντος. πρὸ δὲ τοῦ βαπτίσματος *** νηστευέτω ὁ βαπτιζόμενος· καὶ γὰρ ὁ κύριος πρὸ τοῦ βαπτισθεὶς ὑπὸ Ἰωάννου, καὶ εἰς τὴν ἔρημον αὐλισθεὶς μετέπειτα ἐνήστευσε τεσσεράκοντα ἡμέρας καὶ τεσσεράκοντα νύκτας· ἐβαπτίσθη δὲ καὶ ἐνήστευσεν· οὐκ αὐτὸς ἀπορυπώσεως, ἢ νηστείας χρείαν ἔχων, ἢ καθάρσεως, ὁ τῇ φύσει καθαρὸς καὶ ἅγιος, ἀλλ' ἵνα καὶ Ἰωάννῃ ἀληθείαν προσμαρτυρήσῃ, καὶ ἡμῖν ὑπογραμμὸν προβάλητα. οὐκοῦν ὁ κύριος, οὐκ εἰς ἑαυτοῦ πάθος ἐβαπτίσατο, ἢ θάνατον, ἢ ἀνάστασιν· οὐδέπω γὰρ οὐδὲν τούτων ἐγεγόνει· ἀλλ' εἰς ἀφάτους ἔπεσεν. διὸ καὶ ἀπ' ἐξουσίας μὲν τοῦ βάπτισμα

if there be neither Oil nor Ointment, Water is sufficient both for the Anointing, and for the Seal, and for the Confession of him that is dying together [with Christ] But before Baptism, let him that is to be baptiz'd fast: *** Pag. 369. For even the Lord, when He was first baptiz'd by *John*, and abode in the Wilderness, did afterward fast Forty Days and Forty Nights. But He was baptiz'd, and then fasted, not having himself any need of Cleansing, or of Fasting, or of Purgation, who was by Nature pure and holy; but that he might bear Testimony to his Fore-runner *John*, and afford an Example to us. Wherefore our Lord was not baptiz'd into his own Passion, or Death, or Resurrection; for none of those things had then happen'd; but for another purpose. Wherefore He by his own Authority fasted after his Baptism, as being the Lord of *John*. But he Matt. iii. & iv.

[1] πᾶν. V.

who

who is to be initiated into his Death ought first to fast, and then to be baptiz'd. For it is not reasonable that he who has been bury'd with Christ, and is risen again with Him should appear dejected at his very Resurrection. For Man is not Lord of our Saviour's Constitution, since one is the Master, and the other the Servant.

XXIII. But let not your Fasts be with the Hypocrites; for they fast on the second and fifth Days of the Week. But do you either fast the entire five Days, or on the fourth Day of the Week, and on the Day of the Preparation, because on the Fourth Day the Condemnation went out against the Lord, *Judas* then promising to betray Him for Money: And you must fast on the Day of the Preparation, because on that Day the Lord suffer'd the Death of the Cross, under *Pontius Pilate*.

νηστεύειν, ὡς κύριος Ἰωάννης ὁ εἰς τὸν αὐτοῦ θάνατον μυηθείς, πρέπον ὀφείλει νηστεύειν, καὶ τότε [1] βαπτίσασθαι. τὸ γὰρ δίκαιον τὴν σωταφέντα καὶ συνανασάντα, οὐχ αὐτῷ τὴν ἀνάστασιν καταφέειν· τὸ γὰρ κύριος ὁ ἀνθρωπος τῆς οἰκονομίας τοῦ Σωτῆρος· ἐπείπερ ὁ μὲν δεσπότης, ὁ δὲ ὑπηκόος.

Αἱ δὲ νηστεῖαι ὑμῶν μὴ ἔστωσαν μετὰ τῶν ὑποκριτῶν· νηστεύουσι γὰρ δυτέρας σαββάτων, καὶ πέμπτης· ὑμεῖς δὲ ἢ τὰς πέντε νηστεύσατε ἡμέρας, ἢ τετράδα καὶ παρασκευήν· ὅτι τῇ μὲν τετράδι ἡ κρίσις ἐξῆλθεν ἡ κατὰ τοῦ κυρίου. Ἰούδα χρήματα ἐπαγγειλαμένου τὴν προδοσίαν· τὴν δὲ παρασκευήν, ὅτι ἔπαθεν ὁ κύριος ἐν αὐτῇ πάθος σωτῆρος, ὑπὸ Ποντίου Πιλάτου. δὲ Σαββατον μόνον καὶ τὴν κυριακὴν ἑορτάζετε,

[1] βαπτισθῆναι V.

πάζετε· ὁτι ὃ μὲ, δημιυργίας ἔξιν ὑπόμνημα, [1] ἡ δὲ ἀναςάσεως. ἓν δὲ μόνον σάββατον ὑμῖν φυλακτέον ἐν ὅλῳ τῷ ἐνιαυτῷ, ὃ ἐς τὸ κυρίε ταφῆς, ὅπερ νηςεύειν προσῆκεν, ἀλλ' οὐχ ἑορτάζειν· ἐν ὅσῳ γὰ ὁ δημιυργὸς ὑπὸ γῆ τυγχάνε, ἰσχυρότερον ὃ πρὸς αὐτὸ πένθος, τῆ κτίσι τὴ δημιυργίαν χαρᾶς· ὅλε ὁ δημιυργὸς τῷ ἑαυτῦ δημιυργημάτων φύσε τε καὶ ἀξία τιμιώτερος.

But keep the Sabbath, and the Lord's Day Feſtival; becauſe the former is the Memorial of the Creation, and the latter of the Reſurrection. But there is one only *Sabbath* to be obſerv'd by you in the whole Year, which is that of our Lord's Burial, on which Men ought to keep a Faſt, but not a Feſtival. For inaſmuch as the Creator was then under the Earth, the Sorrow for Him is more forcible than the Joy for the Creation: for the Creator is more honourable by Nature, and Dignity than his own Creatures.

Ὅταν δὲ προσεύχησθε, μὴ γίνεσθε ὡς οἱ ὑποκριταί· ἀλλ' ὡς ὁ κύριος ἡμῖν ἐν τῷ εὐαγγελίῳ διετάξατο, οὕτω προσεύχεσθε· Πάτερ ἡμῶν, ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σε· ἐλθέτω ἡ βασιλεία σε· γενηθήτω τὸ θέλημά σε, ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς· τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον· καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν· καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ· ὅτι σοῦ ἐστιν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας. Τρὶς τῆς ἡμέρας οὕτω προσεύχεσθε.

Now, *When ye pray, be not ye as the Hypocrites*; but as the Lord has appointed us in the Goſpel, ſo pray ye, *Our Father which art in Heaven; Hallowed be thy Name; Thy Kingdom come; Thy Will be done as in Heaven, ſo on Earth; Give us this Day our Daily Bread; And forgive us our Debts, as we forgive our* XXIV. Matt. vi. 5, &c. pag. 370. v. 9, &c.

[1] τῇ V.

*Debtors;*

*Debtors; And lead us not into Temptation, but deliver us from Evil: For thine is the Kingdom for ever. Amen.* Pray thus thrice in a Day, preparing your selves beforehand, that ye may be worthy of the Adoption of the Father; lest when you call Him Father unworthily, you be reproached by Him, as *Israel* once his First-born Son was told, *If I be a Father, where is my Glory? And if I be a Lord, where is my Fear?* For the Glory of Fathers is the Holiness of their Children; and the Honour of Masters is the Fear of their Servants; as the contrary is Dishonour and Confusion: For, says He, *Through you my Name is blasphemed among the Gentiles.*

Mal. i. 6.

Isa. lii. 5.

ἐκεῖνῳ, ᾧ ὅτι τ γῆς τ ἄρτον ἡμῶν τ ὑπερέσιον δὸς ἡμῖν σήμερον· καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν· καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τ πονηρ· ὅτι σῦ ἐστιν ἡ βασιλεία, εἰς τὲς αἰῶνας. ἀμήν. Τρὶς τ ἡμέρας ἔστω προσεύχεσθε, προσφωνοῦντες ἑαυτὲς ἀξίως τ υἱοθεσίας τ πατρός, ἵνα μὴ ἀναξίως ὑμῶν αὐτὸν πατέρα καλέντων, ὀνειδισθῆτε ὑπ' αὐτ· ὡς καὶ ὁ Ἰσραὴλ ὅποτε πρωτότοκός υἱὸς ἔπνευσεν· ὅτι εἰ πατήρ εἰμι ἐγὼ πῦ ἐστιν ἡ δόξα μου; καὶ εἰ κύριός εἰμι, πῦ ἐστιν ὁ φόβός μου; δόξα γὰρ πατέρων, εὐσέβεια παίδων, καὶ τιμὴ δεσποτῶν, οἰκετῶν φόβος· ὥσπερ ἐν τ ἐναντίον ἀδοξία καὶ ἀναρχία. Διὰ ὑμᾶς γάρ, [1] φησί", τ ὄνομά μου βλασφημεῖται ἐν τοῖς ἔθνεσι.

[1] deest V.

Γίνε-

Γίνεσθε ὁ πάντοτε εὐχάριστοι, ὡς πιστοὶ καὶ οἰκονόμοι καλοὶ· περὶ δὲ τῆς εὐχαριστίας οὕτω λέγοντες· εὐχαριστοῦμέν σοι, πάτερ ἡμῶν, ὑπὲρ ζωῆς ἧς ἐγνώρισας ἡμῖν διὰ Ἰησοῦ τοῦ παιδός σου· δι' οὗ τὰ πάντα ἐποίησας, καὶ τὸν ὅλον κόσμον προνοεῖς· ὃν καὶ ἀπέστειλας ἐπὶ σωτηρίᾳ τῇ ἡμετέρᾳ γενέσθαι ἄνθρωπον· ὃν καὶ συνεχώρησας παθεῖν καὶ ἀποθανεῖν. ὃν καὶ ἀναστήσας ἐδόξασας, καὶ ἐκάθισας ἐκ δεξιῶν σου· δι' οὗ καὶ ἐπηγγείλω ἡμῖν τὴν ἀνάστασιν τῶν νεκρῶν. σὺ δέσποτα παντοκράτορ θεὲ αἰώνιε· ὥσπερ ἦν τοῦτο διεσκορπισμένον, καὶ συναχθὲν ἐγένετο εἷς ἄρτος, οὕτω συνάγαγε σου τὴν ἐκκλησίαν ἀπὸ τῶν περάτων τῆς γῆς εἰς τὴν σὴν βασιλείαν. ἔτι εὐχαριστοῦμέν σοι, πάτερ ἡμῶν, ὑπὲρ τοῦ τιμίου αἵ-

Be ye always thankful, as faithful and honeſt Servants, and concerning the Euchariſtical Thanſgiving ſay thus, We thank Thee, Our Father, for that Life which thou haſt made known to us by Jeſus thy Son, by whom thou madeſt all things, and takeſt care of the whole World; whom thou haſt ſent to become Man for our Salvation; whom thou haſt permitted to Suffer, and to Die; whom thou haſt raiſed up, and been pleaſed to glorifie, and haſt ſet Him down on thy Right Hand: By whom thou haſt promiſed us the Reſurrection of the Dead. Do thou, O Lord Almighty, Everlaſting God, ſo gather together thy Church from the Ends of the Earth into thy Kingdom, as this [Corn] was once ſcatter'd, and is now become one Loaf. We alſo, Our Father, thank thee for the Precious Blood of Jeſus Chriſt, which was ſhed for us, and for his Precious

XXV.

[1] Corn. V.

Body, whereof we celebrate this Representation, as himself appointed us, *To shew forth his Death.* For through Him Glory is to be given to Thee for Ever. *Amen.* Let no one eat of these things that is not initiated; but those only who have been boptized into the Death of the Lord. But if any one that is not initiated conceal himself, and partake of the same, *He eats eternal Damnation*; because, being not of the Faith of Christ, he has partaken of such things as it is not lawful for him to partake of, to his own Punishment. But if any one is a Partaker through Ignorance, instruct him quickly, and initiate him, that he may not go out and despise you.

1 Cor. xi. 26.

v. 29.

XXVI. After the Participation give Thanks in this manner: We thank thee, O God and Father of Jesus our Saviour, for thy Holy Name, which thou hast made to inhabit among us; and that Knowledge,

*** Pag. 371.

μα τῦ Ἰησῦ Χριστῦ τῦ ἐκχυθέντ⊙ ὑπὲρ ἡμῶν· ⁊ τῦ τιμίυ σώμα⊙· ὃ ἐν ἀντίτυπα ταῦτα ὑπετέθημεν, αὐτῦ δόξα παραξαμένυ ἡμῖν καταγγέλλειν τ ἀπῦ θάνατ⊙· δι' αὐτῦ γάρ σοι ἡ δόξα, εἰς τυς αἰῶνας. ἀμήν. μηδεὶς ὃ ἐσθιέτω ἐξ αὐτῶν, πρὶν ἀμυήτων· ἀλλὰ μόνοι οἱ βεβαπτισμένοι εἰς τ τῦ κυρίυ θάνατον. εἰ δέ τις ἀμύητ⊙ κρύψας ἑαυτὸν μεταλάβῃ, κρίμα αἰώνιον φάγεται. ὃ μὴ ἔξ τ εἰς Χριστὸν πίστεως, μετέλαβεν ὧν ὁ θέμις, εἰς κρῖμα ἑαυτῦ. εἰ δέ τις κ' ἄγνοιαν μεταλάβοι, τὸν τάχιον σοιχειώσαντες μυήσατε, ὅπως μὴ καταφρονητὴς ἐξέλθοι.

*** Μετὰ ὃ τὴν μετάληψιν, ἔτως εὐχαριστήσατε· εὐχαριστοῦμέν σοι, ὁ Θεὸς ⁊ πατὴρ Ἰησῦ τῦ σωτῆρ⊙ ἡμῶν, ὑπὲρ τῦ ἁγίυ ὀνόματος, τὸν κατασκήνω-

[1] deest. V. al.

σας,

σας ἐν ἡμῖν· καὶ διὰ τῆς γνώσεως, καὶ πίστεως, καὶ ἀγάπης, καὶ ἀθανασίας· ἧς ἔδωκας ἡμῖν διὰ Ἰησοῦ τοῦ παιδός σου· Σὺ δέσποτα παντοκράτορ, ὁ Θεὸς τῶν ὅλων, [1]ἔκτισας τὸν κόσμον, καὶ τὰ ἐν αὐτῷ· διὰ τοῦτο· καὶ νόμον καλεφύτευσας [2]ἐν ταῖς ψυχαῖς ἡμῶν· καὶ τὰ ἐφ' ἑτοιμασίαν [3]προδιετάξω· ἀθεράποις. ὁ Θεὸς τῶν ἁγίων καὶ ἀμέμπτων πατέρων ἡμῶν, Ἀβραὰμ, καὶ Ἰσαὰκ, καὶ Ἰακώβ, τῶν πιστῶν δέλων σου. ὁ δυνατὸς Θεὸς, ὁ πιστὸς καὶ ἀληθινὸς, καὶ ἀψευδὴς ἐν τῇ ἐπαγγελίας· ὁ ἀποστείλας διὰ γῆς Ἰησοῦν τὸν Χριστόν σου, ἀνθρώποις συναναστραφῆναι ὡς ἄνθρωπον, Θεὸν ὄντα λόγον καὶ ἄνθρωπον, καὶ τὸν πλάνον προρρίζον ἀνελεῖν. αὐτὸς καὶ νῦν δὶ αὐτοῦ μνήσθητι τῆς ἁγίας σου ἐκκλησίας ταύτης, ἵνα τελειοποιήσῃς τὴν τιμίῳ

Faith, Love, and Immortality, which thou haſt given us thro' thy Son Jeſus. Thou, O Almighty Lord, the God of the Univerſe, haſt created the World, and the Things that are therein by Him; and haſt planted a Law in our Souls, and before-hand didſt prepare Things for the Convenience of Men. O God of our holy and blameleſs Fathers, *Abraham* and *Iſaac* and *Jacob*, thy faithful Servants; Thou, O God, who art Powerful, Faithful and True, and without Deceit in thy Promiſes; who didſt ſend upon Earth Jeſus thy Chriſt to converſe with Men, as a Man, when he was God the Word, and Man, to take away Error by the Roots: Do Thou even now, thro' Him, be mindful of this thy Holy Church, which thou haſt purchaſed with the precious Blood of thy Chriſt, and deliver it from all Evil, and perfect it in thy Love and thy Truth, and gather us all together into thy King-

[1] κτίσας. V. [2] deeit. V. [3] διατάξας. V.

dom which thou haſt prepared, Let this thy Kingdom come: *Hoſanna to the Son of* David. *Bleſſed be he that cometh in the Name of the Lord*; God the Lord who was manifeſted to us in the Fleſh. If any one be holy, let him draw near; but if any one be not ſuch, let him become ſuch by Repentance. Permit alſo to your Presbyters to give Thanks.

1 Cor. xvi. 22. Matt. xxi. 9 Mar. xi. 10.

ἅγιος, προσερχέσθω· εἰ δέ τις οὐκ ἔστι, μετανοίας. ἐπιτρέπετε καὶ τοῖς πρεσβυτέροις ὑμῶν εὐχαριστεῖν.

ἄμαρ τῷ Χριστῷ σου· ᾧ ῥῦσαι αὐτὸν ἀπὸ πάντος πονηροῦ καὶ τελείωσον αὐτὸν ἐν τῇ ἀγάπῃ σου, καὶ τῇ ἀληθείᾳ σου· καὶ συνάγαγε πάντας ἡμᾶς εἰς τὸν σὸν βασιλείαν, ἣν ἡτοίμασας[1] αὐτῇ μαραναθά. ὡσαννὰ τῷ υἱῷ Δαβίδ. εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου· Θεὸς κύριος· ὁ ἐπιφανεὶς ἡμῖν ἐν σαρκί.

XXVI. Concerning the Ointment give Thanks in this manner: We give thee Thanks, O God, the Creator of the whole World, both for the Fragrancy of the Ointment, and for the Immortality which thou haſt made known to us by thy Son Jeſus: For thine is the Glory, and the Power, for ever. *Amen.* Whoſoever comes to you, and gives Thanks in this manner, receive him, as a

Περὶ δὲ τοῦ μύρου οὕτως εὐχαριστήσατε· εὐχαριστοῦμέν σοι, θεὲ δημιουργὲ τοῦ ὅλου, καὶ ὑπὲρ τῆς εὐωδίας τοῦ μύρου· καὶ ὑπὲρ τῆς ἀθανασίας αἰῶνος, ἣν ἐγνώρισας ἡμῖν διὰ Ἰησοῦ τοῦ παιδός σου. ὅτι σοῦ ἐστιν ἡ δόξα, καὶ ἡ δύναμις, εἰς τοὺς αἰῶνας. ἀμήν. Ὃς ἐὰν ἐλθὼν οὕτως εὐχαριστῇ, προσδέξασθε αὐτὸν ὡς Χριστοῦ μα-

[1] αὐτὴν. V.

ῥητήν· ἐαὺ ὃ ἄλλῳ διδαχὴν κηρύσσῃ, παρ' ὧν ὑμῖν παρέδωκεν ὁ Χριστὸς δι' ἡμῶν, τῷ τοιούτῳ μὴ συγχωρεῖτε εὐχαριστεῖν· ὑβρίζει γὰρ ὁ τοιοῦτος τὸν Θεὸν, ἤπερ δοξάζει.

Disciple of Christ. But if he preach another Doctrine, different from that which Christ by us has deliver'd to you, such an one you must not permit to give Thanks; for such an one rather affronts God, than glorifies Him.

Πᾶς δὲ ὁ ἐρχόμενος πρὸς ὑμᾶς, δοκιμασθείς, οὕτω δεχέσθω· συνέσιν γὰρ ἔχετε, καὶ δυνάσθε [1] γνῶναι δεξιὰν, καὶ ἀριστερὰν, καὶ διακρίνειν ψευδοδιδασκάλους διδασκάλων. ἐλεύθερα μὲν τοι τῷ διδασκάλῳ, ἐκ ψυχῆς ὅπερ χρήζεται τὰ δέοντα· τῷ δὲ ψευδοδιδασκάλῳ δώσετε μὲν τὰ [2] πρὸς χρείαν, οὐ προσδέξεσθε δὲ αὐτοῦ τὴν πλάνην· ὅτε μὲν συμπροσεύξησθε αὐτῷ, ἵνα μὴ συμμιανθῆτε αὐτῷ. πᾶς προφήτης ἀληθινὸς, ἢ διδάσκαλος, ἐρχόμενος πρὸς ὑμᾶς, ἄξιός ἐστι τῆς τροφῆς, ὡς ἐργάτης λόγου δικαιοσύνης.

But whosoever comes to you, let him be first examin'd, and then received; for ye have Understanding, and are able to know the Right Hand from the Left, and to distinguish false Teachers from true Teachers. But when a Teacher comes to you, supply him with what he wants with all Readiness. And even when a false Teacher comes, you shall give him for his Necessity, but shall not receive his Error. Nor indeed may ye pray together with him, lest ye be polluted as well as he. Every true Prophet or Teacher that comes to you is *Worthy of his Maintenance*, as being a *Labourer* in the Word of Righteousness. XXVIII. Matt. x. 41.

[1] διαγνῶναι. V. [2] δέοντα. V.

XXIX. All the First Fruits of the Wine-Press, the Threshing-Floor, the Oxen, and the Sheep shall thou give to the Priests, that thy Store-houses and Garners, and the Products of thy Land may be blessed, and thou mayst be strengthen'd with Corn and Wine, and Oil, and the Herds of thy Cattel, and Flocks of thy Sheep may be increased. Thou shalt give the Tenth of thy Increase to the Orphan, and to the Widow, and to the Poor, and to the Stranger. All the First-Fruits of thy hot Bread, of thy Barrels of Wine, or Oil; or Honey, or Nuts, or Grapes, or the First-Fruits of other things shalt thou give to the Priests, but those of Silver, and of Garments, and of all sort of Possessions, to the Orphan, and to the Widow.

* Pag. 372.

Numb. xviii.

*** Πᾶσαν ἀπαρχὴν ληνημάτων λικνῶν, ἅλωνος, βοῶν τε καὶ προβάτων, δώσεις τοῖς ἱερεῦσιν. ἵνα εὐλογηθῶσιν αἱ ἀποθῆκαι σου τὰ ταμιεῖά σου, καὶ τὰ ἐκφόρια τῆς γῆς σου, καὶ σπερισχυθῇς σίτῳ καὶ οἴνῳ καὶ ἐλαίῳ, καὶ αὐξηθῇ τὰ βουκόλια τῶν βοῶν σου, καὶ τὰ ποίμνια τῶν προβάτων σου. πάσαν δεκάτην δώσεις τῷ ὀρφανῷ καὶ τῇ χήρᾳ, τῷ πτωχῷ καὶ τῷ προσηλύτῳ· πάσαν ἀπαρχὴν ἄρτων θερμῶν [1] κεραμίου οἴνου, ἢ ἐλαίου, ἢ μέλιτος, ἢ ἀκροδρύων, σαφυλῆς, ἢ τῶν ἄλλων τὴν ἀπαρχὴν δώσεις τοῖς ἱερεῦσιν· ἀργυρίου δὲ [1] ἱματισμοῦ, καὶ παντὸς κτήματος, τῷ ὀρφανῷ καὶ τῇ χήρᾳ.

XXX. On the Day of the Resurrection of the Lord, that is the Lord's Day, assemble your selves together, with-

Τὴν ἀναστάσιμον τοῦ κυρίου ἡμέραν, τουτέστι κυριακὴν φαμὲν, συνέρχεσθε ἀδιαλείπτως, εὐ-

[1] κεράμιον, V. [2] ἢ V.

χαρι-

χαριζόμενοι τῷ Θεῷ, καὶ ἐξομολογούμενοι ἐφ' οἷς εὐηργέτησεν ὑμᾶς ὁ Θεὸς διὰ Χριστοῦ, ῥυσάμενος ἀγνοίας, πλάνης, δεσμῶν· ὅπως ἄμεμπτος ᾖ ἡ θυσία ὑμῶν, καὶ εὐαπόδεκτος Θεῷ, τῷ εἰπόντι περὶ τῆς οἰκουμενικῆς αὐτοῦ ἐκκλησίας, ὅτι ἐν παντὶ τόπῳ μοι προσενεχθήσεται θυμίαμα, καὶ θυσία καθαρά· ὅτι βασιλεὺς μέγας ἐγώ εἰμι, λέγει κύριος παντοκράτωρ, καὶ τὸ ὄνομά μου θαυμαστὸν ἐν τοῖς ἔθνεσι.

out fail, giving Thanks to God, and praising Him for those Mercies God has bestow'd upon you, through Christ; and has deliver'd you from Ignorance, Error, and Bondage, that your Sacrifice may be unspotted, and acceptable to God, who has said concerning his Universal Church, *In every Place shall Incense and a pure Sacrifice be offered unto me; for I am a great King, saith the Lord Almighty, and my Name is wonderful among the Heathen.* Mal. i. 11. 14.

Προχειρίσασθε δὲ ὑμῖν ἐπισκόπους ἀξίους τῷ κυρίῳ, καὶ πρεσβυτέρους, καὶ διακόνους, ἄνδρας [1] εὐσεβεῖς, δικαίους, πραεῖς, ἀφιλαργύρους, φιλαλήθεις, δεδοκιμασμένους, ὁσίους, ἀποστολικῶς διδασκαλίαν τὸν λόγον τῆς εὐσεβείας, ὀρθοτομοῦντας ἐν τοῖς τοῦ κυρίου δόγμασιν. ὑμεῖς δὲ τι-

Do you first Ordain Bishops worthy of the Lord, and Presbyters and Deacons, pious Men, righteous, meek, free from the Love of Money, Lovers of Truth, approved, holy, not Accepters of Persons, who are able to teach the Word of Piety, and *rightly dividing* the Doctrines of the Lord. And do ye honour such as your Fathers, as your Lords, as your Be- XXXI. 1 Tim. ii. 15.

[1] al φιλαδελφεῖς. V.

nefactors, as the Cauſes of your Well-being. Reprove ye one another, not in Anger, but in Mildneſs, with Kindneſs and Peace. Obſerve all things that are commanded you by the Lord. Be watchful for your Life: *Let your Loins be girded about, and your Lights burning, and ye like unto Men who wait for their Lord, when He will come, at Even, or in the Morning, or at Cock-crowing, or at Midnight. For at what Hour they think not the Lord will come; and if they open to Him, bleſſed are thoſe Servants, becauſe they were found watching. For He will gird himſelf, and will make them to ſit down to Meat, and will come forth, and ſerve them.* Watch therefore and pray, that ye do not ſleep unto Death. For your former good Deeds will not profit you, if at the laſt part of your Life you go aſtray from the true Faith.

Luk. xii. 35. Mar. xiii. 35.

μᾶλλον τέτους ὡς πατέρας, ὡς κυρίους, ὡς εὐεργέτας, ὡς τὸ εὖ εἶναι αἰτίους. ἐλέγχετε ὁ ἄλλήλους, μὴ ἐν ὀργῇ, ἀλλ' ἐν μακροθυμίᾳ, μετὰ χρηστότητος καὶ εἰρήνης. πάντα τὰ προστεταγμένα ὑμῖν ὑπὸ τοῦ κυρίου φυλάξατε. γρηγορεῖτε περὶ τῆς ζωῆς [1] ὑμῶν". "Εστωσαν αἱ ὀσφύες ὑμῶν περιεζωσμέναι, καὶ οἱ λύχνοι καιόμενοι· καὶ ὑμεῖς ὁμοίοις ἀνθρώποις προσδεχομένοις τὸν κύριον ἑαυτῶν, πότε ἥξει, ἐσπέρας ἢ πρωΐ, [2] ἀλεκτοροφωνίας ἢ μεσονυκτίου· ἢ γὰρ ὥρᾳ οὐ προσδοκῶσιν, ἐλεύσεται ὁ κύριος· καὶ ἐὰν αὐτῷ ἀνοίξωσι μακάριοί εἰσι δοῦλοι ἐκεῖνοι, ὅτι εὑρέθησαν γρηγοροῦντες· ὅτι περιζώσεται, καὶ ἀνακλινεῖ αὐτοὺς, καὶ [3] παρελθὼν διακονήσει αὐτοῖς". νήφετε οὖν, καὶ προσεύχεσθε μὴ κοιμῶσθαι εἰς θάνατον. ἐὰν γὰρ ὑπήσῃ ὑμᾶς τὰ πρότερα κατορθώματα, ἐὰν εἰς τὸ ἔσχατον ὑμῶν ἀποπλανηθῆτε τῆς πίστεως τῆς ἀληθοῦς.

[1] deeſt. V. [2] ἢ. V. [3] deſunt. V.

Ἐν

Ἐν γὰρ ταῖς ἐσχάταις ἡμέραις πληθυνθήσονται οἱ ψευδοπροφῆται, καὶ οἱ φθορεῖς τὸ λόγον καὶ στραφήσονται τὰ πρόβατα εἰς λύκους, καὶ ἡ ἀγάπη εἰς μῖσος· πλεονασάντων γὰρ τῶν ἀνομιῶν, ψυγήσεται ἡ ἀγάπη τῶν πολλῶν. μισήσουσι γὰρ ἀλλήλους οἱ ἄνθρωποι, καὶ διώξουσι, καὶ παραδώσουσι. καὶ τότε φανήσεται ὁ *** κοσμοπλάνος, ὁ τῆς ἀληθείας ἐχθρὸς, ὁ τῆς ψεύδους πρόξενος· ὃν ὁ κύριος [1]Ἰησοῦς ἀνελεῖ τῷ πνεύματι τοῦ στόματος αὐτοῦ, ὁ δὲ χείλεσιν ἀναιρῶν ἀσεβῆ· καὶ πολλοὶ σκανδαλισθήσονται ἐπ' αὐτῷ· [2]οἱ δὲ ὑπομείναντες εἰς τέλος, οὗτοι σωθήσονται". καὶ τότε φανήσεται [3]τὸ σημεῖον τοῦ υἱοῦ" τοῦ ἀνθρώπου ἐν τῷ οὐρανῷ· εἶτα φωνὴ σάλπιγγος ἔσται δι' ἀρχαγγέλου· καὶ μεταξὺ ἀναβίωσις τῶν κεκοιμημένων· καὶ τότε ἥξει ὁ

For in the last Days false Prophets shall be multiply'd, and such as corrupt the Word, and the Sheep shall be changed into Wolves, and Love into Hatred; for thro' the abounding of Iniquity the Love of many shall wax cold. For Men shall hate, and persecute, and betray one another. And then shall appear the Deceiver of the *** World, the Enemy of the Truth, the Prince of Lyes, whom the Lord Jesus *shall destroy with the Spirit of his Mouth; who takes away the Wicked with his Lips: And many shall be offended at him. But they that endure to the End, the same shall be saved. And then shall appear the Sign of the Son of Man in Heaven*: and afterwards shall be the Voice of a Trumpet by the Arch-Angel; and in that Interval shall be the Revival of those that were asleep; and then shall the Lord come, and all his Saints with Him, with a

XXXII.

*** Pag. 373.

2 Thess. ii.

Isa. xi. 4. Mat. xxiv.

1 Thess. iv. 16.

[1] deest. V. [2] ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται. V. [3] ὁ υἱὸς V.

great

great Concussion above the Clouds, with the Angels of his Power, in the Throne of his Kingdom, to condemn [the Devil] the Deceiver of the World, and to render to every one according to his Deeds. *Then shall the Wicked go away into everlasting Punishment, but the Righteous shall go into Life Eternal,* to inherit those things *which Eye hath not seen, nor Ear heard, nor have entred into the Heart of Man, such things as God hath prepared for them that love Him*; and they shall rejoice in the Kingdom of God, which is in Christ Jesus. Since we are vouchsafed such great Blessings from Him, let us become his Supplicants, and call upon Him by continual Prayer, and say,

Matt. xvi. 27.

xxv. 46.

1 Cor ii. 9

κύριος, ὁ πάντες οἱ [1] ἅγιοι μετ' αὐτοῦ, ὁν συνεστεμμένοι ἐπόμενοι τῇ νεφελῶν, μετ' ἀγγέλων δυνάμεως αὐτοῦ, ὅτι ἔρχεται βασιλείας, καταλαμβάνειν τὸ κοσμοπλάνον [διάβολον,] καὶ ἀποδοῦναι ἑκάστῳ κατὰ τὰ πραξιν αὐτοῦ. τότε ἀπελεύσονται οἱ μὲν πονηροὶ, εἰς αἰώνιον κόλασιν· οἱ δὲ δίκαιοι πορεύσονται εἰς ζωὴν αἰώνιον, κληρονομοῦντες ἃ ὀφθαλμὸς οὐκ εἶδε, καὶ οὖς οὐκ ἤκουσε, καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη, ἃ ἡτοίμασεν ὁ Θεὸς τοῖς ἀγαπῶσιν αὐτόν· καὶ χαρήσονται ἐν τῇ βασιλείᾳ τοῦ Θεοῦ, τῇ ἐν Χριστῷ Ἰησοῦ. τοσούτων οὖν ἠξιωμένοι τῆς παρ' αὐτοῦ ἀγαθῶν, γενώμεθα αὐτοῦ ἱκέται, ὅπως καλούμενοι αὐτὸν διὰ συνεχοῦς δεήσεως, καὶ λέγοντες.

XXXIII. Our Eternal Saviour, the King of Gods, who alone art Almighty, and the Lord,

Αἰώνιε σῶτερ ἡμῶν, ὁ βασιλεὺς τῶν Θεῶν· ὁ ὢν μόνος παντοκρά-

[1] ἄγγελος. V.

τωρ

τῶν καὶ κύριος· ὁ Θεὸς πάντων τῶν ὄντων, καὶ Θεὸς τῶν ἁγίων καὶ ἀμέμπτων παλαιῶν ἡμῶν, [1] καὶ " τῶν ἐφ' ἡμῶν ὁ Θεὸς Ἀβραὰμ, καὶ Ἰσαὰκ, καὶ Ἰακὼβ ὁ ἐλεήμων καὶ οἰκτίρμων, ὁ μακρόθυμος καὶ πολυέλεος, ᾧ πᾶσα γυμνοφανὴς [2] βλέπεται " καρδία, καὶ πᾶν κρύφιον ἐνθύμημα ἀποκαλύπτεται· πρὸς σὲ βοῶσι ψυχαὶ δικαίων· ἐπὶ σοὶ πεποίθασιν ἐλπίδες ὁσίων· ὁ τῶν ἀμέμπτων πατὴρ, ὁ τῶν μετ' εὐθύτητος ἐπικαλουμένων σε ἐπήκοος, ὁ καὶ σιωπωμένας ἐπιζητῶν ἐντεύξεις· χωρεῖ γὰρ μέχρι τῶν ἐσχάτων [3] ἀνθρωπίνων " ἡ σὴ προνοια, καὶ ἁγία συνειδήσεως ἐρεύνας ἐκάστου τὰ γνώμια. καὶ πᾶν κλίμα τῆς οἰκουμένης ὅλης ἀναπέμπεται σοὶ θυμίαμα. ὁ τὰ παόντα αἰῶνα, the God of all Beings, and the God of our holy and blameleſs Fathers, and of thoſe before us; the God of *Abraham*, and of *Iſaac*, and of *Jacob*; who art merciful and compaſſionate, long-ſuffering, and abundant in Mercy; to whom every Heart is naked, and by whom every Heart is ſeen, and to whom every ſecret Thought is revealed: To Thee do the Souls of the Righteous cry aloud, upon Thee do the Hopes of the Godly truſt; thou Father of the Blameleſs, thou Hearer of the Supplication of thoſe that call upon Thee with Uprightneſs, and who knoweſt the Supplications that are not utter'd: For thy Providence reaches as far as the inmoſt Parts of Mankind; and by thy Knowledge thou ſearcheſt the Thoughts of every one, and in every Region of the whole Earth the Incenſe of Prayer and Supplication is ſent up to Thee.

[1] deeſt. V. [2] φαίνεται. V. [3] deeſt. V.

*Generations of Generations.* O thou gteat Protector of the Posterity of *Abraham*, thou art Blessed for ever;

τοῦτό μοι ὄνομα [1]ἔξιν" αἰώνιον, καὶ μνημόσυνον γενεαῖς γενεῶν. Ὑπέρμαχε γένους Ἀβραάμ, εὐλογητὸς εἶ εἰς τοὺς αἰῶνας.

XXXIV. Thou art Blessed, O Lord, the King of Ages, who by Christ hast made the whole World, and by Him in the Beginning didst reduce into Order the disorder'd Parts. Who dividedest the Waters from the Waters by a Firmament, and didst put into them a Spirit of Life; who didst fix the Earth, and stretch out the Heaven, and didst dispose every Creature by an accurate Constitution: For by thy Power, O Lord, the World is beautify'd, the Heaven is fix'd as an Arch over us, and is rendred illustrious with Stars for our Comfort in the Darkness: The Light also and the Sun were begotten for Days, and the Production of Fruit; and the Moon for the Change of

** Pag. 374.

**Εὐλογητὸς εἶ, κύριε βασιλεῦ τῶν αἰώνων· ὁ διὰ Χριστοῦ ποιήσας τὰ ὅλα, καὶ δι' αὐτοῦ ἐν ἀρχῇ κοσμήσας τὰ ἀκατασκεύαστα· ὁ [2]διαχωρίσας" ὕδατα ὑδάτων στερεώματι, καὶ πνεῦμα ζωτικὸν τούτοις ἐμβαλών· ὁ γῆν ἑδράσας, καὶ οὐρανὸν ἐκτείνας, καὶ τὰ ἐκάστου τῆς κτίσεως διατάξεις ἀκριβῆ διάταξιν κοσμήσας. σὴ γὰρ [3]δυνάμει, δέσποτα, κόσμος πεφαίδρυται· οὐρανὸς ὡς καμάρα πεπηγὼς, ἀγλαΐζεται ἄστροις, ἕνεκεν παραμυθίας τοῦ σκότους· φῶς καὶ ἥλιος εἰς ἡμέρας [5]καὶ καρπῶν γονὰς γεγόνηνται· σελήνη εἰς καιρῶν ἐξ-

[1] deest. V. [2] διαχωρίσας. V. [3] ἐνδυνάμει. V. al. [4] πεφαίδρυνται V. [5] deest. V.

πλη-

πην, αὔξησιν δὲ μειωσιν· καὶ νὺξ ὠνομάζετο, καὶ ἡμέρα [1] περιεγράφετο, στερέωμα δὲ ἀφ' [2] μέσου τοῦ ἀβύσσου ἐδείκνυτο. Καὶ εἶπας συναχθῆναι τὰ ὕδατα, καὶ ὀφθῆναι τὴν ξηράν. αὐτὴν δὲ τὴν θάλασσαν πῶς ἄν τις ἐκφράσειεν; ἥτις ἔρχεται μὲν ἀπὸ πελάγους [3] μανιομένη· παλινδρομεῖ δὲ, ἀπὸ ψάμμου, τῇ περισσῇ κωλυομένη· [4] εἶπες γὰρ, ἐν αὐτῇ συντριβήσεσθαι αὐτῆς τὰ κύματα· ζώοις δὲ μικροῖς καὶ μεγάλοις, [5] καὶ πλοίοις πορθμεύειν αὐτὴν ἐποίησας. [6] εἶτ' ἐχλοάνετο γῆ, πόμασιν ἄνθεσι καταγεαφομένη, καὶ ποικιλία δένδρων διαφόρων· παμφαεῖς τε [7] φωστῆρες τούτων τιθηνοὶ, ἀπαράβατον σώζοντες τὸν δρόμον, καὶ οὐδὲν παραλλάσσοντες τῆς περισσῆς· ἀλλ' ὅπη

Seasons, by its Increase and Diminutions; and one was called Night, and the other Day. And the Firmament was exhibited in the midst of the Abyss, and thou commandedst the Waters to be gathered together, and the dry Land to appear. But as for the Sea it self, who can possibly describe it? Which comes with Fury from the Ocean, yet runs back again, being stopp'd by the Sand at thy Command; for thou hast said, *Thereby shall her Waves be broken.* Thou hast also made it capable of supporting little and great Creatures, and made it navigable for Ships. Then did the Earth become green, and was planted with all sorts of Flowers, and the Variety of several Trees; and the shining Luminaries, the Nourishers of those Plants, preserve their unchangeable Course, and in nothing depart from thy Command.

Job xxxviii. 11

[1] περιεγράφετο V. [2] μέσον V. [3] deest. V. [4] εἶπας. V. [5] διαπορθμεύειν. V. [6] βεβοῦς δὲ βατὴν αὐτὴν εἶναι τοῖς πλοίοις ἐκέλευσας. V. [7] φωστῆρες. V.

But

But where thou biddeſt them there do they riſe and ſet, for Signs of the Seaſons, and of the Years, making a conſtant Return of the Work of Men. Afterwards the Kinds of the ſeveral Animals were created, thoſe belonging to the Land, to the Water, to the Air, and both to Air and Water; and the artificial Wiſdom of thy Providence does ſtill impart to every one a ſuitable Providence. For as he was not unable to produce different Kinds, ſo neither has he diſdain'd to exerciſe a different Providence towards every one. And at the Concluſion of the Creation thou gaveſt Direction to thy Wiſdom, and formedſt a reaſonable Creature, as the Citizen of the World, ſaying, *Let us make Man after our Image, and after our Likeneſs*; and haſt exhibited him as the Ornament of the World, and formed him a Body out of the Four Elements, thoſe

ἂν κελεύσῃς, ταύτῃ ἀνίσχουσι καὶ δύνουσιν, εἰς σημεῖα καιρῶν καὶ ἐνιαυτῶν, ἀμαυρόμενοι τὴν τῶν ἀνθρώπων ὑπηρεσίαν. ἔπειτα διαφόρων ζώων κατεσκευάζετο γῆν, χερσαίων, ἐνύδρων, ἀερο-πόρων, ἀμφιβίων· καὶ τῆς προνοίας ἡ ἔντεχνος σοφία τὴν καλλιλλην ἑκάστῳ προνοιαν δωρεῖται· ὥσπερ γὰρ διαφορα γῆν σὴν ἠτύνησε δημιουργεῖν, ἔτως σὺδὲ διαφορον προνοιαν ἑκάστῳ ποιήσας καταλιγώρησε. καὶ τέλει τῆς δημιουργίας, τὸ λογικὸν ζῶον, τὴν κοσμοπολίτιν, τῇ σῇ σοφίᾳ διατάξαμενος, κατεσκεύασας, εἰπών· Ποιήσωμεν ἄνθρωπον κατ' εἰκόνα, [1] καὶ καθ' ὁμοίωσιν ἡμετέραν· κόσμε κόσμον αὐλὸν ἀναδείξας· ἐκ μὲν τῶν πανάρχων [2] στοιχείων, πρώτων, σώματον διαπλάσας ἄυλον σῶμα, καὶ ἀσκευάσας δ' ἄυλον τὴν ψυχὴν ἐκ

Gen. i. 26.

[1] ἡμετέραν, καὶ καθ' ὁμοίωσιν. V. [2] desunt, V.

δ μὴ ὄντ@, ἄιδησιν δ' αὐτῷ πένταθλον χαρισάμην@, & νεῦν τ τῆς ψυχῆς ἰδίοχρον παῖς αἰδήσεσιν [1] ὁπτήσας. & ὅτι πᾶσι τούτοις, δέσποτα κύριε, τίς ἐπαξίως διηγήσεται νεφῶν ὀμβροτόκων φορὰν, ἀστραπῆς ἔκλαμψιν, βροντῶν πάταγον, εἰς τροφῆς [2] καταλλήλω χορηγίαν, & κράσιν ἀέρων σύμμορφον. παρακούσμα δ τ ἄνθρωπον, ἐμμίσθω ζωῆς ἐστέρησας· οὐκ εἰς δ' πρωτελὲς ἀφανίσας, ἀλλὰ χρόνῳ πρὸς ὀλίγον κοιμίσας, ὅρκῳ εἰς παλιγγενησίαν ἐκάλεσας, [3] ὅρον [4] θανάτου ἔλυσας, ὁ ζωοποιὸς τῶν νεκρῶν διὰ Ἰησοῦ Χριστοῦ, τ ἐλπίδ@ ἡμῶν.

primary Bodies, but hadst prepared a Soul out of nothing, and bestowedst upon him his Five Senses, and didst set over his Sensations a Mind, as the Conductor of the Soul. And, besides all these things, O Lord God, who can worthily declare the Motion of the rainy Clouds, the shining of the Lightning, the Noise of the Thunder, in order to the Supply of proper Food, and the most agreeable Temperature of the Air. But when Man was disobedient, thou didst deprive him of the Life which should have been his Reward; yet didst thou not destroy him for ever, but laidst him to sleep for a time, and thou didst by Oath call him to a Resurrection, and loosedst the Bond of Death; O thou Reviver of the Dead, thro' Jesus Christ, who is our Hope.

Μέγας εἶ, κύριε παντοκράτορ, & μεγάλη ἡ ἰσχύς σου, & τ

Thus art thou, O Lord Almighty, and great is thy Power, and of thy Under- xxxv.

[1] αὐτοῦ. V. [2] χορηγίαν καταλλήλω V. [3] ὃν. V. [4] ὃς. V.

ſtanding there is no Number. Our Creator and Saviour, rich in Benefits, Long-
*** Pag. 375.** ſuffering, and the Beſtower of Mercy, who doſt not take away thy Salvation from thy Creatures; for thou art good by Nature, and ſpareſt Sinners, and inviteſt them to Repentance; for Admonition is the Effect of thy Bowels of Compaſſion; for how ſhould we abide if we were requir'd to come to Judgment immediately, when after ſo much Long ſuffering, we hardly get clear of our miſerable Condition. The Heavens declare thy Dominion, and the Earth ſhakes with Earthquakes, and hanging upon nothing, declares thy unſhaken Stedfaſtneſs. The Sea raging with Waves, and feeding a Flock of Ten thouſand Creatures, is bounded with Sand, as ſtanding in awe at thy Command, and compels all Men to cry out,
Pſal. ciii. 24. *How great are thy Works, O Lord! In Wiſdom haſt thou*

συμέσεως σε σὸν ἔστιν ἀ-
ελεήμον κτίσα, Σωτὴρ,
σωσιε [1] ὃν" χάρισι,
μακροθυμε, * * καὶ
ἐλέους χορηγέ· ὁ μὴ [2] ἀ-
φιεῖσῶν" τὴν Σῶν κλι-
μάτων τὴ Σωτηρίαν· φύ-
σι γὰ ἀγαθὸς ὑπάρ-
χεις· φείδη ὃ ἁμαρ-
τηνόντων, εἰς μετάνοιαν
προσκαλέμενος· οἰκ-
τιρμῶν γὰρ σε ἡ νου-
θέτησις· πῶς γὰ ἂν [3] ὑ-
απέτημεν", ἐπειγομένω
παιτέμενοι κρίσιν, ὁ-
πότε μακροθυμέμενοι,
μόλις ἀναπνέομεν τὴ ἀ-
θενείας; σὲ ὃ κράτος
αἰνήγειλαν οἱ ὐρανοὶ,
ἡ γὴ κραδαινομένη, τὴ
ἀσφάλειαν ἐπ' ὀδενὸς
[4] κρεμαμένη". Θάλασ-
σα κυμαινομένη, καὶ μυ-
ρίαν βόσκουσα ζώων ἀ-
γέλην, πεπέδηται ἄμ-
μῳ, τὴ Σὸν βέλησιν
πρεικῦα· ἡ πάντας
ἀναγκάζ βοᾶν· Ὡς
ἐμεγαλώθη τὰ ἔργα
σε, κύριε· πάντα ἐν
σοφίᾳ ἐποίησας· ἐπλη-

[1] deeſt. V. [2] ἀφεὶς V. [3] al. ὑποστῶμεν. [4] κεκρέμασαι V.

ρώθη

ἐφθη ἡ γῆ τῆς κτίσεώς σου. Καὶ τετρασὶ ἀγγέλων φλεγομένων, καὶ πνεύματα νοερὰ, λέγουσιν· εἷς ἅγιος τῷ [1] Φελμονί· καὶ Σεραφὶμ ἅγια, ἅμα τοῖς χερουβὶμ τοῖς ἑξαπτερύγοις, σὺ τῷ ὕμνιον ᾠδὴν ψάλλοντα, ἀσπίτοις φωναῖς βοῶσιν· Ἅγιος, ἅγιος, ἅγιος κύριος Σαβαὼθ· πλήρης ὁ οὐρανὸς καὶ ἡ γῆ τῆς δόξης σου· καὶ τὰ ἕτερα τῶν τάγματων πλήθη, [2] ἄγγελοι, ἀρχάγγελοι, θρόνοι, κυριότητες, ἀρχαὶ, ἐξουσίαι, δυνάμεις, ἑπόμενα λέγουσιν· Εὐλογημένη ἡ δόξα κυρίου ἐκ τοῦ τόπου αὐτοῦ. Ἰσραὴλ σὺ, ἡ ἐπήγειός σου ἐκκλησία, ἡ ἐξ ἐθνῶν, ταῖς κατ' οὐρανὸν δυνάμεσιν ἀμιλλωμένη, νυκτὶ καὶ ἡμέρᾳ, ἐν καρδίᾳ πλήρει καὶ ψυχῇ ἑτοίμῃ, ψάλλει· Τὸ ἅρμα τοῦ Θεοῦ μυριοπλάσιον, χιλιάδες εὐφραινόντων, κύριος ἐν αὐτοῖς, ἐν

*made them all: The Earth is full of thy Creation.* And the bright Host of Angels, and the Intellectual Spirits say to *Palmoni, There is but one Holy Being*, and the Holy Seraphim, together with the Six winged Cherubim, who sing to Thee their Triumphal Song, cry out with never-ceasing Voices, *Holy, Holy, Holy, Lord God of Hosts, Heaven and Earth are full of thy Glory*; and the other Multitudes of the Orders, Angels, Arch-Angels, Thrones, Dominions, Principalities, Authorities and Powers, cry aloud, and say, *Blessed be the Glory of the Lord out of his Place.* But *Israel*, thy Church on Earth, taken out of the Gentiles, emulating the Heavenly Powers Night and Day, with a full Heart and a willing Soul, sings, *The Chariots of God is ten thousandfold, thousands of them that rejoice: The Lord is among them in* Sina, *in the holy Place.* The Heaven knows him who fix'd

Dan. viii. 13.

Isa. vi. 3.

Ezek. iii. 12.

Psal. lxvii. 18.

[1] φελμονὶ. V. [2] deest. V.

it as a Cube of Stone, in the Form of an Arch, upon nothing, who united the Land and Water to one another, and ſcatter'd the Vital Air all abroad, and conjoin'd Fire therewith for Warmth, and the Comfort againſt Darkneſs. The Choir of Stars ſtrikes us with Admiration, declaring Him that numbers them, and ſhewing Him that names them; the Animals declare Him that puts Life unto them; the Trees ſhew Him that makes them grow; all which Creatures being made by thy Word, ſhew forth the Greatneſs of thy Power. Wherefore every Man ought to ſend up an Hymn from his very Soul to Thee, through Chriſt, in the Name of all the reſt, ſince He has Power over them all by thy Appointment. For thou art kind in thy Benefits, and beneficent in thy Bowels of Compaſſion; who alone art Almighty; for when thou

Σιναΐν, ἐν τῷ ἁγίῳ. Οἶδεν θεσμὸς τὸ ὅτι μηδενὸς ὄντος καμάρωσμα, ὡς λιθόκυβον· καὶ γῆν καὶ ὕδωρ ἑαυτοῖς ἐνώσματα· καὶ ἀέρα ζωοδόχον, καὶ τέτῳ πῦρ συμπλέξαντα εἰς θάλπος, καὶ σκότος παραμυθίαν. ἐκπλήσσῃ χορὸς ἀστέρων, τὸ ἀριθμήσημα σημαίνων, καὶ τὸ ὀνομάσημα δεικνύων· ζῶα τὸ ψυχώσημα, δένδρα τὸ ἐκφύσημα. ἅπερ ἅπαντα τῷ σῷ λόγῳ γενόμενα, παριστᾷ τῆς σῆς δυνάμεως τὸ κράτος. διὸ καὶ ὀφείλῃ πᾶς ἄνθρωπος, ἐξ ὑπερῴων ἔρνων, σοὶ διὰ Χριστοῦ [1] τοῦ [2] παντὸς [1] ὕμνον ἀναπέμπειν, διὰ σὲ τοῦ ἀπόντων κρατῶν. Σὺ γὰρ εἶ ὁ χρηστὸς ἐν εὐεργεσίαις, καὶ φιλόδωρος ἐν οἰκτιρμοῖς ὁ μόνος παντοκράτωρ· ὅτε γὰρ θέλεις, πάρεστί σοι τὸ δυνάσθαι· τὸ γὰρ σὸν αἰώνιον

[1] τὸν. V. [2] ἀπάντων. V.

κρά-

κεάτ☉ καὶ φλόγα καταψύχῃς, ☪ λέοντ☉ς φιμοῖ, καὶ κήτη καταπεσσύνῃς, ☪ νοσοῦντας ἐγείρῃς, καὶ δυνάμεις μεταπέμπῃ· ☪ σεαυτὸν ἐκθεῶν, ☪ λαὸν ἀεὶ θ μέμνων, ἐν τῷ ὑπερηφανεύεσθαι, καταστρώννυσι. σὺ εἶ ὁ ἐν ἐρανῷ, ὁ ὅτι γῆς, ὁ ἐν θαλάσσῃ, ὁ ἐν [1] πεσατυμένοις", ἐπὶ [2] μηδενὸς [2] πεσατέμνω☉". τῆς γὰρ μεγαλοσυνῆς σε οὐκ ἔστι πέρας. μὴ γὰρ ἡμέτερόν ἐστι τοῦτο, δέσποτα, ἀ θεράποντός σε ἐστὶ λόγιον, φάσκοντ☉· Καὶ γνώσῃ τῇ καρδίᾳ σε, [3] ὅτι ὁ κύρι☉ ὁ Θεός σε, Θεὸς ἐν ἐρανῷ ἄνω, ☪ ὅτι τῆς γῆς κάτω, καὶ οὐκ ἔστιν ἔτι πλὴν αὐτοῦ. Οὐδὲ γὰρ ἐστι Θεὸς πλὴν σε μόνε· ἅγι☉ οὐκ ἔστι πλὴν σε, κύρι☉ Θεὸς γνώσεων, Θεὸς ἁγίων, ἅγι☉ ὑπὲρ πάσας ἁγίας· οἱ γὰρ ἁγιασμοί,

willeſt, to be able is preſent with Thee; for thy eternal Power both quenches Flame, and ſtops the Mouths of Lions, and tames Whales, and raiſes up the Sick, and over-rules the Power of all Things, and overturns the Hoſt of Enemies, and caſts down a People numbred in their Arrogance. Thou art He who art in Heaven, He who art on Earth, He who art in the Sea, He who art in finite things, thy Self unconfin'd by any thing. For of thy Majeſty there is no Boundary; for 'tis not ours, O Lord, but the Oracle of thy Servant, who ſaid. *And thou ſhalt know in thine Heart that the Lord thy God he is God, in Heaven above, and on Earth beneath, and there is none other beſides Thee:* For there is no God beſides Thee alone, there is none holy beſides Thee, the Lord, the God of Knowledge, the God of the Saints, holy above all holy Beings; for they are Deut. iv. 39.

[1] πεσαιυμβίοις. V. [2] πεσαίμνω☉. V. [3] καὶ συνήσεις. V.

sanctified by thy Hands: Thou art glorious, and highly exalted, invisible by Nature, and unsearchable in thy Judgments; whose Life is without Want, whose Duration can never fail, whose Operation is without Toil, whose Greatness is unlimited, whose Excellency is perpetual, whose Habitation is inaccessible, whose Dwelling is unchangeable, whose Knowledge is without Beginning, whose Truth is immutable, whose Work is without Assistants, whose Dominion cannot be taken away, whose Monarchy is without Succession, whose Kingdom is without end, whose Strength is irresistible, whose Army is very numerous: For thou art the Father of Wisdom, the Creator of the Creation, the Mediator, as the Cause. The Bestower of Providence, the Giver of Laws, the Supplier of Want, the Punisher of the Wicked, and the Rewarder of the Righteous;

ὑπὸ πάσας χεῖρας σου εἶ σιν. ἔνδοξος ὢν ὑπερυψέμενος, ἀόρατος τῇ φύσει, ἀνεξιχνίαστος κρίμασιν· ὃ ἀνενδεὴς ἡ ζωὴ, ἄπειρος καὶ ἀμέλειαν ἡ μνήμη, ἀκόπος ἡ ἐνέργεια, ἀπερίγραπτος ἡ [1] μεγαλειότης, ἄϊδιος ἡ εὐωρέπεια, ἀπρόσιτος ἡ κατοικία, ἀμεταφύσιος ἡ κατασκήνωσις ἀΐδιος ἡ γνῶσις, ἀναλλοίωτος ἡ ἀλήθεια, ἀμέσιτευτον ὃ ἔργον, ἀνεπιβούλευτον ὃ κράτος, ἀπαράδοχος ἡ μοναρχία, ἀτελεύτητος ἡ βασιλεία, ἀνυπεραγώνιστος ἡ ἰσχὺς, πολυάριθμος ἡ στρατιά. Σὺ γὰρ εἶ ὁ σοφίας πατὴρ, ὁ δημιουργὸς τῆς κτίσεως μέσιτης κτίσις, *** ὡς αἴτιος ὁ προνοίας χορηγὸς, ὁ νόμων δοτὴρ, ὁ ἐνδείας πλεονασμὸς, ὁ τῶν ἀσεβῶν τιμωρὸς, καὶ τῶν δικαίων [2] μισθαποδότης· ὁ δὲ Χριστὸς θεὸς

[1] μεγαλοσύνη. V. [2] μισθότης V.

τὸν πατέρα, καὶ κύριον εἰς αὐτὸν εὐσεβούντων κύριος· ἧς ἀδιάψευστος ἡ ἐπαγγελία, ἀδωροδόκητος ἡ κρίσις, ἀμετάπτωτος ἡ γνώμη, ἄπαυστος ἡ δύσεβεια, ἀΐδιος ἡ δυχαριστία. δι' ἧς σοι καὶ ἡ ἐπάξιος προσκύνησις ὀφείλεται παρὰ πάσης λογικῆς καὶ ἁγίας φύσεως.

the God and Father of Christ, and the Lord of those that are pious towards Him, whose Promise is infallible, whose Judgment without Bribes, whose Sentiments are immutable, whose Piety is incessant, whose Thanksgiving is everlasting, through whom Adoration is worthily due to Thee from every rational and holy Nature.

Κύριε παντοκράτορ, κόσμον ἔκτισας διὰ Χριστοῦ, καὶ σάββατον ὥρισας εἰς μνήμην τούτου ὅτι ἐν αὐτῇ κατέπαυσας ἀπὸ τῶν ἔργων, εἰς μελέτην τῶν σῶν νόμων. καὶ ἑορτὰς διεξάξω, εἰς δυφροσύνην τῶν ἡμετέρων ψυχῶν, ὅπως εἰς μνήμην ἐρχώμεθα τῆς σῆς κτιστικῆς σοφίας· ὡς δὲ ἡμᾶς ἠθέλησεν λαβεῖν τὴν ἀνθρωπίνην· ἐπεφάνη τῷ βίῳ, ἀναδήκνυς ἑαυτὸν ἐν τῷ βαπτίσματι, ὡς Θεός ἐστι καὶ ἄνθρωπος ὁ φανείς· ἔπαθε δὲ ἡμᾶς σῶ

O Lord Almighty, thou hast created the World by Christ, and hast appointed the Sabbath in memory thereof, because that on that Day thou hast made us rest from our Works, for the Meditation upon thy Laws. Thou hast also appointed Festivals for the Rejoicing of our Souls, that we might come into the Remembrance of that Wisdom which was created by Thee; How He submitted to be made of a Woman on our account; He appear'd in Life, and demonstrated Himself in his Baptism; how He that appear'd is both God

XXXVI

Prov viii. 22. LXX

and Man, He suffer'd for us by thy Permission, and died; and rose again by thy Power; on which account we solemnly assemble to celebrate the Feast of the Resurrection on the Lord's Day, and rejoice on account of Him who has conquer'd Death, and has brought Life and Immortality to Light: For by Him thou hast brought home the Gentiles to thy Self for a peculiar People, the true *Israel*, beloved of God, and seeing God: For thou, O Lord, broughtest our Fathers out of the Land of *Egypt*, and didst deliver them out of the Iron Furnace, from Clay and Brick-making, and didst redeem them out of the Hands of *Pharaoh*, and of those under him, and didst lead them through the Sea, as through dry Land, and didst bear their Manners in the Wilderness, and bestow on them all sorts of good things; Thou didst give them the Law or Decalogue,

συγχωρήσας, καὶ ἀπέθανε, καὶ ἀνέστη Σῷ κράτει· διὸ καὶ τὴν ἀναστάσιμον ἑορτὴν ἐπιτελοῦντες τῇ κυριακῇ, χαίρομεν ὅτι σὺ νικήσαντι τὸν θάνατον, φωτίζοντι καὶ ζωὴν καὶ ἀφθαρσίαν· δι' αὐτοῦ γὰρ προσηγάγετο τὰ ἔθνη ἑαυτῷ, εἰς λαὸν περιούσιον, τὸν ἀληθινὸν Ἰσραὴλ, τὸν θεοφιλῆ, τὸν ὁρῶντα Θεόν. σὺ γάρ, κύριε, καὶ τοὺς πατέρας ἡμῶν ἐξήγαγες ἐκ γῆς Αἰγύπτου, καὶ ἐρρύσω ἐκ καμίνου σιδηρᾶς, καὶ ἐκ πηλοῦ, καὶ πλινθουργίας ἐλυτρώσω ἐκ χειρὸς Φαραὼ καὶ τῶν ὑπ' αὐτόν. [1] καὶ" διὰ θαλάσσης ὡς διὰ ξηρᾶς αὐτοὺς διήγαγες· καὶ ἐτροφοφόρησας αὐτοὺς ἐν τῇ ἐρήμῳ πανοπλίοις ἀγαθοῖς· νόμον αὐτοῖς ἐδωρήσω, [2] "ἢ" [3] δέκα λογίων", ζῇ φωνῇ φθεγξάμενος, καὶ χαρὰ καταλαμφάνῃ· βεβαιοῦσαν

[1] deest. V. [2] deest. V. [3] forte δεκαλόγων. V.

ἐπε-

ἐνετείλω· ὃ προφασιν ἀργίας διδὺς, ἀλλ' ἀφορμὴν δυσεβείας, εἰς γνῶσιν τῆς σῆς δυνάμεως, εἰς κώλυσιν κακῶν, ὡς ἐν ἱερῷ καθείρξας προβόλῳ, διδασκαλίας χάριν, εἰς ἀγαλλίαμα ἑβδομάδος· διὰ τοῦτο ἑβδομὰς μία, καὶ ἑβδομάδες ἑπτὰ, ὁ μὲν ἑβδομικὸς, ὁ δὲ ἐνιαυτὸς ἑβδομικὸς· καὶ τότε [1]ἀποκαταστάσεις, [2]ἰωβηλαῖος, ὅ ἐστιν ἑτος πεντηκοστὸν, εἰς ἄφεσιν· ὅπως μηδεμίαν ἔχωσι προφασιν οἱ ἄνθρωποι ἄγνοιαν σκήψασ. τοῦτο χάριν πρῶ Σαββάτων ἐπέτρεψεν ἀργεῖν, ὅπως μηδὲ λόγον [3]τις ἐν ὀργῇ ἐκ τοῦ στόματος αὐτοῦ προέσθαι θελήσῃ ἐν τῇ ἡμέρᾳ τῶν Σαββάτων. σάββατον γάρ ἐστι καταπαυσις δημιουργίας, τελείωσις κόσμου, νόμων ζήτησις, οὐκ εἰς Θεὸν ἀνάγει· ἀφ' ὧν ἀνθρώποις ἐδωρήσατο. ὧν

which was pronounc'd by thy Voice, and written with thy Hand: Thou didst enjoin the Observation of the Sabbath, not affording them an Occasion of Idleness, but an Opportunity of Piety, for their Knowledge of thy Power, and the Prohibition of Evils; having limited them as within an holy Circuit for the sake of Doctrine, for the rejoicing upon the Seventh Period. On this account was there appointed one Week, and Seven Weeks, and the Seventh Month, and the Seventh Year, and the Revolution of these, the *Jubilee*, which is the Fiftieth Year for Remission, that Men might have no occasion to pretend Ignorance. On this account He permitted Men every Sabbath to rest, that so no one might be willing to send one Word out of his Mouth in Anger on the Day of the Sabbath: For the Sabbath is the ceasing of the Crea- Levit. xxiii & xxv.

[1] καταναπύκλησις. V. [2] desunt. V. [3] deest. V.

tion

tion, the Completion of the World, the Enquiry after Laws, and the grateful Praise to God for the blessings he has bestow'd upon Men: All which the Lord's Day excels, and shews the Mediator Himself, the Provider, the Law-giver, the Cause of the Resurrection, the First-born of the whole Creation, God the Word, and Man, who was born of *Mary* alone, without a Man, who convers'd holily, who was crucified under *Pontius Pilate*, and died, and rose again from the Dead: So that the Lord's Day commands us to offer unto Thee, O Lord, Thanksgiving for all. For this is the Grace afforded by Thee, which on account of its Greatness, has obscur'd all other Blessings.

ἀπήντων ἡ κυριακὴ παρύχουσα· ἀωτὸν τὸ μέσιτην, τὸ προνοητὴν, τὸ νομοθέτην, τὸ ἀναστάσεως αἴτιον, τὸ πρωτότοκον πάσης κτίσεως, τὸ Θεὸν λόγον, καὶ ἄνθρωπον, τὸ ἐκ Μαρίας μονογενῆ μόνον δίχα ἀνδρὸς, τὸ πολιτευσάμενον ὁσίως, τὸ σταυρωθὲν ἐπὶ Ποντίου Πιλάτου, καὶ ἀποθανόντα, καὶ ἀναστάντα ἐκ νεκρῶν ὑποδεικνύουσα. ὡς κυριακὴ προσκελεύεται, σὲ δέσποτα, τὸ ὑπὲρ πάντων εὐχαριστίαν προσφέρειν· αὕτη γὰρ ἡ [1] ὑπὸ σοῦ παρεσχεθεῖσα χάρις, ἥτις διὰ μέγεθος πάσαν ἐνέργειαν ἐκάλυψεν.

XXXVII. Thou who hast fulfilled thy Promises made by the Prophets, and hast had Mercy on *Sion*, and Compassion on *Jerusalem*, by exalting the Throne of *David*, thy Ser-

*** Pag. 377.

*** Ὁ τὰς ἐπαγγελίας τὰς διὰ τῶν προφητῶν πληρώσας, καὶ ἐλεήσας τὴν Σιὼν, καὶ οἰκτειρήσας τὴν Ἱερουσαλὴμ, τῷ τὸν θρόνον Δαβὶδ τοῦ

[1] desunt. V.

παιδὸς

παιδός σε ἀνυφῶσαι ἐν μέσῳ αὐτῆς, τῇ γλυεσῇ τῇ Χριστῷ, ᾧ ὀκ ωσέρμαῖ ὠτῷ ὃ κῦ Σάρκα γλυνηθέντα· ὀκ μόνης παρθένε, ἀλλὰς καὶ νῦν, δέσποτα ὁ Θεός, προσδέξαι [2] πὰς" ἐξ χειλέων δεήσεις ἡμῶν ζε ἐξ ἐθνῶν, τὰ ὀνκαλεμβάνον ζε ἐν ἀληθείᾳ, καθὰς προσδέξω τὰ δῶρα τῶν δικαίων ἐν ταῖς γλυεαῖς ἀυτῶν. Ἄβελ ἐν πρώτοις τὰ θυσίαν ἐπεῖδες καὶ προσδέξω, Νῶε ἐξελθόντα τὰ κιβωτῷ, Ἀβραὰμ μῦ ὃ ἐξελθεῖν [3] ὀκ γῆς Χαλδαίων, Ἰσαὰκ ὀν τῷ φρέατι ὃ ὅρκε, Ἰακὼβ ὀν [4]Βηθλεὲμ", Μωσέως ὀν τῇ ἐρήμῳ, Ἀαρὼν ἀνὰ μέσον τῶ ζώντων καὶ τῶ [5] πεθνεώτων", Ἰησῦ τῷ Ναυῆ ὀκ Γαλγάλοις, Γεδεὼν ὅτι τὰ πέτρας ἐν τῇ πόκων προ τὰ ἁμάρτιας, Μανωὲ καὶ τὰ ἀυτῷ γυναικὸς ὀν τῷ πεδίῳ, Σαμψὼν ὀν τῷ

vant in the midst of her, by the Birth of Christ, who was born of his Seed according to the Flesh, of a Virgin alone; Do thou now, O Lord God, accept the Prayers which proceed from the Lips of thy People, which are of the Gentiles, which call upon thee in Truth, as thou didst accept of the Gifts of the Righteous in their Generations. In the first place thou didst respect the Sacrifice of *Abel*, and Gen. iv.
accept it, as thou didst accept of the Sacrifice of *Noah* viii.
when he went out of the Ark; of *Abraham*, when he xii.
went out of the Land of the *Chaldæans*; of *Isaac* at the xxii.
Well of the Oath; of *Jacob* xxxv.
in *Bethel*; of *Moses* in the Exod. xii.
Desart; of *Aaron* between Num. xvi.
the Dead and the Living; of *Joshua* the Son of *Nun* in Jos. v.
*Gilgal*; of *Gideon* at the Rock, Judg. vi.
and the Fleeces, before his viii.
Sin; of *Manoah* and his Wife in the Field of *Samson*, in his Thirst, before

[2] τῆς. V. [3] deest. V. [4] ωῦ πῦ. V. [4] forte Βηθλ. V. [5] τεθνεκότων. V.

his

xiii. the Transgression; of *Jeptha* in the War, before his rash
xv. xvi. Vow; of *Barak* and *Debbora* in the Days of *Sisera*;
1 King. vi. of *Samuel* in *Massepha*; of
1 Chr. xx. *David* in the Threshing floor
3 King. iii. viii. of *Ornah* the *Jebusite*; of *So-*
xviii. *lomon* in *Gibeon*, and in *Je-*
4 King. ii. *rusalem*; of *Elijah* in *Mount*
2 Chron. *Carmel*; of *Elisha* at the bar-
xviii. ren Fountain; of *Jehosaphat*
4 King. in War; of *Hezekiah* in his
xx. xix. Sickness, and concerning *Se-*
2 Chron. *nacherib*; of *Manasseh* in the
xxxiii. Land of the *Chaldeans*, after
xxxv. his Transgression; of *Josiah* in
Ezr. viii. *Phassa*; of *Ezra* at the Re-
Dan. vi. xiv turn; of *Daniel* in the Den
Jon. ii. of Lions; of *Jonah* in the Whale's Belly; of the Three
Dan. iii. Children in the Fiery Fur-
1 King. i. nace; of *Hanna* in the Ta-
bernacle before the Ark; of
Ezr. iii. *Nehemiah* at the Rebuilding of the Walls; of *Zerobabel*;
1 Maccab. ii, &c. deest. of *Mataithias* and his Sons in their Zeal; of *Jabel* in Blessings. Now also do thou receive the Prayers of thy People, which are offered to

δίψῃ περὶ τῆς μλημμελείας, Ἰεφθάε ἐν τῷ πολέμῳ περὶ τῆς ἀκρίτου ἐπαγγελίας, Βαρὰκ καὶ Δεββόρας ὅτι τῷ Σισάρᾳ, Σαμουὴλ ἐν Μασσηφᾷ, Δαβὶδ ἐν ἄλῳ Ὀρνᾶ τοῦ Ἰεβουσαίου, Σολομῶνος ἐν Γαβαὼν καὶ ἐν Ἱερουσαλὴμ, Ἠλίας ἐν τῷ ὄρει τῷ Καρμηλίῳ, Ἐλισσαίου, ὅτι τῆς ἀπενόσου πηγῆς, Ἰωσαφὰτ ἐν πολέμῳ, Ἐζεκίας ἐν ἀρρωσίᾳ καὶ ὅτι τοῦ [1] Σεναχηρεὶμ", Μανασσῆ ἐν γῇ Χαλδαίων μετὰ τὴν ἀλημμέλειαν, Ἰωσίας ἐν τῷ [2] Φασσᾶ", Ἔσδρας ἐν τῇ ἐπανόδῳ, Δανιὴλ ἐν τῷ λάκκῳ τῶν λεόντων, Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήτους, τῶν τριῶν παίδων ἐν τῇ καμίνῳ [3] τοῦ πυρὸς," Ἄννης ἐν τῇ σκιωῇ ἐνώπιον τοῦ κυρίου, Νεεμίας ὅτι τῆς ἀνεγέρσεως τῶν τειχῶν καὶ [4] τοῦ Ζοροβάβελ, Μαθία

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[1] συναχεὶν. V. [2] f. Φάσκα [3] deest. V. [4] deest. V.

ταθία ☩ τῶν ὑῶν ἀυτῦ ἐν τῷ ζήλῳ σε, Ἰαϐὴλ ἐν εὐλογίαις. ☩ νῦν ἔν σοι προσδέξαι τὰς ἔ λαῦ σε προσευχάς, μετ' ὑπηγωσεως Σοι δια Χριστῦ προσφερομένας ἐν τῷ πνεύματι.

Thee with Knowledge, thro' Christ, in the Spirit.

Εὐχαριστῦμέν σοι περὶ πάντων, δέσποτα παντοκράτωρ· ὅτι ἐκ ἐγκατέλιπες τὰ ἐλέη σε ϗ τὰς οἰκτιρμές σε ἀφ' ἡμῶν ἀλλὰ καθ' ἑκάστην γενεὰν ϗ γενεὰν ϖῶζες, ῥύῃ, ἀντιλαμϐάνῃ, σκεπάζεις. ἀντελαϐε γὰ ἐν ἡμέραις Ἐνὼς καὶ Ἐνὼχ, ἐν ἡμέραις Μωσῆ ϗ Ἰησῦ, ἐν ἡμέραις τῶν κριτῶν, ἐν ἡμέραις Σαμυὴλ ϗ Ἠλία ☩ τῶν ϖροφητῶν, ἐν ἡμέραις Δαϐὶδ ϗ τῶν ϐασιλέων, ἐν ἡμέραις Ἐσθὴρ ☩ Μαρδηχαίυ, ἐν ἡμέραις Ἰυδὶθ, ἐν ἡμέραις Ἰύδα Μακκαϐαίυ ☩ τῶν ἀδελφῶν ἀυτῦ. ☩ ἐν ταῖς ἡμέραις ἡμῶν ἐϖελάϐε ἡμῶν διὰ τῦ μεγάλυ Ϛ" ἀρχιερέως Ἰησῦ Χριστῦ τῦ παιδὸς σε. ϗ ἀπὸ μαχαί

We give Thee Thanks for all things, O Lord Almighty, that thou hast not taken away thy Mercies and thy Compassions from us; but in every succeeding Generation thou dost save, and deliver, and assist, and protect: For thou didst assist in the Days of *Enos* and *Enoch*; in the Days of *Moses* and *Joshua*; in the Days of the *Judges*; in the Days of *Samuel*, and of *Elijah*, and of the Prophets; in the Days of *David*, and of the Kings; in the Days of *Esther* and *Mordecai*; in the Days of *Judith*; in the Days of *Judas Maccabeus* and his Brethren; and in our Days hast thou assisted us by thy great High-Priest Jesus Christ thy Son: For he has deliver'd us from the Sword, and hath freed us from Famine, and sustain'd us, has deliver'd us XXXVIII

from

* Pag. 378.

from Sickneſs, has preſerv'd us from an evil Tongue. For all which things do we give Thee Thanks through Chriſt, who haſt given us an Articulate Voice to confeſs withal, and added to it a ſuitable Tongue, as an Inſtrument to modulate withal, and a proper Taſte, and a ſuitable Touch, and a Sight for Contemplation, and the hearing of Sounds, and the ſmelling of Vapors, and Hands for Work, and Feet for Walking; and all theſe Members doſt thou form from a little Drop in the Womb; and after the Formation doſt thou beſtow on it an Immortal Soul, and produceſt it into the Light, as a rational Creature. Thou haſt inſtructed Man by thy Laws, improv'd him by thy Statutes, and when thou bringeſt on a Diſſolution for a while, thou haſt promiſed a Reſurrection. Wherefore what Life is ſufficient? What Length of Ages will

ρας γὰ ἐῤῥύσατο, * * ⸗ ἐκ λιμᾶ ἐξέλαβο δίψαρέφας, ἐκ νόσω ἰάσατο, ἐκ γλώσσης πονηρᾶς ἐσκέπασε. ⸗ πάντων σοι διὰ Χριστᾶ δυσχερεμνω. ὁ ⸗ φωνὴν ἔναρθρον εἰς ἐξομολόγησιν δωρησάμενος. ⸗ γλῶσσαν δύρμηστον, δίκην πλήκτρε, ὡς ὄργανον ἐμβεὶς. ⸗ γεῦσιν εὐσφορον, ⸗ ἀφὴν κατάλληλον, ⸗ ὄρασιν θεᾶς, [1] ⸗ ἀκοὴν φωνῆς, ⸗ ὄσφρησιν ἀτμῶν, ⸗ χεῖρας εἰς ἔργον, ⸗ πόδας [2]πρὸς ὁδοιπορίαν. ⸗ ζῶα πάντα ἐκ μικρᾶς σταγόνος. [3] Δαπλάτεις ἐν μήτρᾳ, ⸗ ψυχὴν ἀθάνατον μετὰ μόρφωσιν χαρίζη· ⸗ προαγεις εἰς φῶς, ⸗ λογικὸν ζῶον, ⸗ ἄνθρωπον, νόμοις ἐπαίδευσας, δικαιώμασιν ἐφάδρυνας· πρὸς ὀλίγον ἐπάγων διάλυσιν, ⸗ ἀνάστασιν ἐπαγγέλλω. ποίᾳ τοι-

[1] desunt. V. sed extant in marg. [2] εἰς V. [3] Δαπλάσας. V.

γαρ-

χαρῶ αὐτάρκης βίος, αἰώνιον δ μῆκος πόσον δυνατὸν ἀνθρώποις πρὸς εὐχαριστίαν; ἡ δ μὴ πρὸς ἀξίαν ἀδύνατον, δ δ κατ' δύναμιν εὐαγές. ἐρρύσω γὰρ ἀσεβείας πολυθέων, καὶ χειροκτόνων αἱρέσεως ἐξεῖλω, πεπλανημένης ἀγνοίας ἠλευθέρωσας· τὸν Χριστὸν εἰς ἀπέστειλας εἰς ἀνθρώπους ὡς ἄνθρωπον, Θεὸν ὄντα μονογενῆ· τὸν παράκλητον ἐνῴκισας ἡμῖν· ἀγγέλους ἐπέστησας, τὸν διάβολον ἤχθυνας· σὲ ὄντας ἐποίησας, γενομένους φυλάττεις· ζωὴν ἐμέρισας, χρηγεῖς τροφήν· μετάνοιαν ἐπήγγειλω. σοὶ ἡ δόξα καὶ τὸ σέβας, [1] διὰ Ἰησοῦ Χριστοῦ, νῦν, [2] καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας. ἀμήν. ταῦτα μελετᾶτε, ἀδελφοί· καὶ ἔστω ὁ κύριος μεθ' ὑμῶν πάσης γῆς, καὶ ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτοῦ, τοῦ καὶ αὐτὸν ἀποστεί-

be long enough for Men to be thankful? To do it worthily 'tis impossible, but to do it according to our Ability is just and right; for thou hast deliver'd us from the Impiety of Polytheism, and from the Heresie of the Murderers of Christ; thou hast deliver'd us from Error and Ignorance; thou hast sent Christ among Men, as a Man, being the Only Begotten God; thou hast made the Comforter to inhabit among us; thou hast set Angels over us; thou hast put the Devil to Shame; thou hast brought us into Being when we were not; thou takest care of us when made; thou measurest out Life to us; thou affordest us Food; thou hast promised Repentance. Glory and Worship be to Thee for all these things, through Jesus Christ, now and ever, and thro' all Ages. *Amen* Meditate on these things, Brethren, and the Lord be with you

[1] μετὰ Χριστοῦ καὶ πνεύματος ἁγίου. V. [2] desunt. V.

upon

upon Earth, and in the Kingdom of his Father, who both sent Him, and has *deliver'd us by Him from the Bondage of Corruption into His glorious Liberty*; and has promised Life to those who through Him have believ'd in the God of the whole World.

Rom. viii. 12.

λαντος, ἡμᾶς δὲ αὐτῷ ἐλευθεροσαμένος ἐκ τῆς δουλείας τῆς φθορᾶς εἰς τὴν ἐλευθερίαν τῆς δόξης, καὶ ζωὴν ἐπαγγειλάμενος τοῖς δι' αὐτοῦ πιστεύσασιν εἰς τοντῶν ὅλων Θεόν.

## Sect. LXIII.

NOW after what manner those ought to live that are Initiated into Christ, and what Thanksgivings they ought to send up to God through Christ, has been said in the foregoing Directions: But 'tis reasonable not to leave even those who are not yet Initiated without Assistance.

Ὅπως μὲν ἔνοφείλουσι ζῶν οἱ εἰς Χριστὸν μεμυημένοι, καὶ οἵας εὐχαριστίας ἀναπέμπειν τῷ Θεῷ διὰ Χριστοῦ, εἴρηται μοι τῶν προλαβόντων· δίκαιον δ', μηδὲ τοὺς ἀμυήτους καταλιπεῖν ἀβοηθήτους.

XXXIX. He therefore who is to be Catechiz'd in the Word of Piety, let him be instructed before his Baptism in the Knowledge of the Unbegotten God, in the Understanding of his only Begotten Son, in the assured Acknowledgment of the Holy Ghost. Let him learn the Order of the several Parts of the Creation, the Series of Provi-

Ὁ μέλλων τοίνυν κατηχεῖσθαι τὸν λόγον τῆς εὐσεβείας, παιδευέσθω πρὸ τοῦ βαπτίσματος τὴν περὶ τοῦ ἀγεννήτου γνῶσιν, τὴν περὶ τοῦ μονογενοῦς ἐπίγνωσιν, τὴν περὶ τοῦ ἁγίου πνεύματος πληροφορίαν. μανθανέτω δημιουργίας διαφόρου τάξιν, προνοίας εἰρμόν, νομοθεσίας διαφόρου

δικαιοτήρια· παιδευέσθω ἀφ' ὅτι κόσμος γέγονε, καὶ δι' ὃ κοσμοπολίτης ὁ ἄνθρωπος κατέστη. ὑπογινωσκέτω τὴν ἑαυτοῦ φύσιν, οἵα τις ὑπάρχει· παιδευέσθω ὅπως ὁ Θεὸς τοὺς πονηροὺς ἐκόλασεν ὕδατι καὶ πυρὶ, τοὺς δὲ ἁγίους ἐδόξασε καθ' ἑκάστην γενεάν· λέγω δὲ τὸν Σὴθ, τὸν Ἐνὼς, τὸν Ἐνὼχ, τὸν Νῶε, τὸν Ἀβραὰμ καὶ τοὺς ἀπογόνους αὐτοῦ, τὸν Μελχισεδὲκ, καὶ τὸν Ἰὼβ, καὶ τὸν Μωσέα, Ἰησοῦν τε, καὶ Χαλὲβ, καὶ Φινεὲς τὸν ἱερέα, καὶ τοὺς καθ' ἑκάστην γενεὰν ὁσίους. ὅπως τε προνοούμενος οὐκ ἀπεστράφη [1] ὁ Θεὸς τῶν ἀνθρώπων γένος. ἀλλὰ ἀπὸ πλάνης καὶ ματαιότητος εἰς ἐπίγνωσιν ἀληθείας ἐκάλεσε κατὰ διαφόρους καιροὺς, ἀπὸ τῆς δουλείας καὶ ἀσεβείας εἰς ἐλευθερίαν καὶ εὐσέβειαν [2] ἐπανάγων, ἀπὸ ἀδικίας εἰς δικαιοσύνην, ἀπὸ

dence, the different Dispensations of thy Laws: Let him be instructed why the World was made, and why Man was appointed to be a Citizen therein; let him also know his own Nature, of what sort it is; let him be taught how God punished the Wicked with Water, and did glorifie the Saints in every Generation, I mean *Seth*, and *Enos*, and *Enoch*, and *Noah*, and *Abraham*, and his Posterity, and *Melchisedeck*, and *Job*, and *Moses*, and *Joshua*, and *Caleb*, and *Phineas* the Priest, and those that were holy in every Generation; and how God still took care of, and did not reject Mankind, but called them from their Error and Vanity to the Acknowledgment of the Truth at various Seasons, reducing them from Bondage and Impiety unto Liberty and Piety, from Injustice to Righteousness, from Death Eternal to Everlasting Life. Let him that offers

[1] deest. V. [2] ἐνάγων V.

himself to Baptism learn these and the like things in his Catechizing; and let him who lays his Hands upon him adore God, the Lord of the whole World, and thank Him for his Creation, for his sending Christ, his only begotten Son, that He might save Man, by blotting out his Transgressions, and that He might remit Ungodliness, and Sins, and might *purifie him from all* 2 Cor. vii. 1 *Filthiness of Flesh and Spirit*, and sanctifie Man according to the good Pleasure of his Kindness, that he might inspire him with the Knowledge of his Will, and enlighten the Eyes of his Heart to consider of his wonderful Works, and make known to him the Judgments of Righteousness, that so he might hate every way of Iniquity, and walk in the Way of Truth, that he might be thought worthy of the Laver of Regeneration, to the Adoption of Sons, which

*,* Pag. 379.

θανάτε αἰωνίε εἰς ζωὴν αἰώνιον. ταῦτα δὲ καὶ τούτοις ἀκήκοεν μανθανέτω ἐν τῇ κατηχήσει, ὁ προσιών. προσκυνείτω δὲ ὁ χειροθετῶν αὐτὸν, καὶ Θεὸν τὸν τῶν ὅλων δεσπότην, δωρεισῶν *** ὑπὲρ τῆς πλάσεως αὐτοῦ· ὅτι κατέπεμψε καὶ υἱὸν αὐτοῦ τὸν μονογενῆ Χριστὸν, ἵνα σώσῃ τὸν ἄνθρωπον, ἐξαλείψας τὰς ἀνομίας· καὶ ἵνα ἀφῇ τὰς ἀσεβείας καὶ ζὰς ἁμαρτίας. καὶ καθαρίσῃ ἀπὸ πάσης μολυσμῆς σαρκὸς καὶ πνεύματος, ἁγιάσῃ δὲ καὶ ἄνθρωπον κατ' εὐδοκίαν τοῦ χρηστότητος αὐτοῦ[1], [2]συνέσῃ [3]δὲ τὸ θέλημα αὐτοῦ, καὶ φωτίσῃ τοὺς ὀφθαλμοὺς τῆς καρδίας αὐτοῦ εἰς κατανόησιν τῶν θαυμασίων αὐτοῦ· γνωρίσῃ αὐτῷ τὰ κρίματα τῆς δικαιοσύνης, ὅπως ἂν μισήσῃ πᾶσαν ὁδὸν ἀδικίας πορεύηται δὲ τὴν ὁδὸν τῆς ἀληθείας· εἰς

[1] συνέσῃ. V. [2] καὶ. v. [3] εἰς v.

σθ καλαξιωθῆναι αὐτὸν τοῦ λυτροῦ τ παλιγγενεσίας, εἰς ὑιοθεσίαν τ ἐν Χριστῷ· ἵνα σύμφυτος γενόμενος τῇ ὁμοιότητι τ θανάτου τοῦ Χριστοῦ, ἐπ' ἐλπίδι τ ἀναστάσεως τ νεκρῶν, ζήσῃ τῷ Θεῷ κατά τε νοῦν & λόγον & πρᾶξιν. ἐν ὃν τῇ βίβλῳ τῶν ζώντων [2] συναριθμηθῆναι & μετὰ τ δικαιοτάτην ταύτην, παιδευσάτω αὐτὸν τὰ περὶ τ θείας ἐνανθρωπήσεως, τά τε περὶ τοῦ πάθους αὐτοῦ, & τ ἐκ νεκρῶν ἀναστάσεως, & ἀναλήψεως.

is in Christ, that *being planted together in the Likeness of the Death of Christ*, in hopes of a glorious Communication, he may be mortify'd to Sin, and may live to God, as to his Mind, and Word, and Deed, and may be number'd together in the Book of the Living: And after this Thanksgiving, let him instruct him in the Doctrines concerning our Lord's Incarnation, and in those concerning his Passion, and Resurrection from the Dead, and Assumption. Rom. vi. 5.

Καὶ ὅταν [3] ἡ περὶ αὐτὸ λοιπὸν τοῦ βαπτισθῆναι κατηχηθεὶς [4], μανθανέτω τὰ περὶ τ ἀποταγῆς τοῦ διαβόλου, & τὰ περὶ τ συνταγῆς τοῦ Χριστοῦ. δεῖ γὰρ αὐτὸν πρῶτον ἀποχέσθαι τῶν ἐναντίων· & τότε ἐντὸς γενέσθαι τῶν μυστη-

XL. And when it remains that the Catechumen is to be baptiz'd, let him learn what concerns the Renunciation of the Devil, and the joining himself with Christ: For 'tis fit that He should first abstain from things contrary, and then be admitted to the Mysteries; he must before-hand

[2] deest. V. [2] συναριθμηθῆναι V. [3] deest. V. [4] ἦ V.

purifie his Heart from all Wickedness of Disposition, from all Spot and Wrinkle, and then partake of the holy things: For as the skilfullest Husbandman does first Purge his Ground of the Thorns which are grown up therein, and does then sow his Wheat, so ought you also to take away all Impiety from them, and then to sow the Seeds of Piety in them, and vouchsafe them Baptism: For even our Lord did in this manner exhort us, saying, first *Make Disciples of all Nations*, and then he adds this, *And Baptize them into the Name of the Father, and of the Son, and of the Holy Ghost.* Let therefore the Candidate for Baptism declare thus in his Renunciation.

Matt. xxviii. 19.

εἰων, προκαθάραντα ἑαυτῦ τ καρδίαν πάσης [1] κακοηθείας, οὑτῶ τε ἐ ῥυκδῶ καὶ τότε τῶν ἁγίων μεταλαχεῖν· ὡς γὰρ γεωργὸς ἄριστος ἐκκαθαίρῃ τ ἄρουραν πρότερον τῶν [2] ἀκανθῶν, καὶ τότε σπείρῃ τ πυρόν· ὅτω δεῖ ἐ ὑμᾶς πρότερον πάσης ἀσέβειαν ἐξελόντας ἀπ' αὐτῶν, τότε τ δόσεβειαν αὐτοῖς ἐγκαταβάλλεσθαι, καὶ ὕ βαπτίσματος [3] ἀξιῶσαι. ἐ γὰρ καὶ ὁ κύριος [4] ὑμῶν [5] ἔτως ἡμῖν παρήνεσεν, εἰπών· μαθητεύσατε πρότερον πάντα τὰ ἔθνη· καὶ ὅτε ἐπήγαγε, τό· καὶ βαπτίσατε αὐτοὺς εἰς ὄνομα ὕ παρῦς καὶ τῦ ὑῦ καὶ ὕ ἁγίου πνεύματος· ἀπαγγελλέτω ἓν ὁ βαπτιζόμενος ἐν τῇ ἀποταγῇ.

XLI. I renounce Satan and his Works, and his Pomps, and his Worships, and his An-

Ἀποτάσσομαι σοι Σατανᾶ, καὶ τοῖς ἔργοις σου τῦ, καὶ τ πομπαῖς σου-

[1] κακοτρόπιας. V. [2] al. ὑσεραιούσων. [3] αὐτοὺς V. [4] ἡμῶν. V. [5] deest V. τῦ

τῷ, καὶ τῇ λατρείαις *** αὐτῷ, καὶ τοῖς ἀγγέλοις αὐτῷ, καὶ ταῖς ἐφορείαις αὐτῷ, καὶ πᾶσι τοῖς ὑπ' αὐτόν. μὴ ὃ τὸ ἀποταγοῦμαι, σωτασσόμενος. λεγέτω, ὅτι καὶ συνδέομαι τῷ Χριστῷ, καὶ πιστεύω, καὶ βαπτίζομαι εἰς ἕνα ἀγέννητον, μόνον ἀληθινὸν Θεὸν παντοκράτορα, καὶ πατέρα τοῦ Χριστοῦ, κτίσην καὶ δημιουργὸν τῶν ὅλων, ἐξ οὗ τὰ πάντα· καὶ εἰς τὸν κύριον Ἰησοῦν τὸν Χριστόν, τὸν μονογενῆ αὐτοῦ υἱόν, τὸν πρωτότοκον πάσης κτίσεως, τὸν πρὸ αἰώνων εὐδοκίᾳ τοῦ πατρὸς γεννηθέντα, [1] δι' οὗ τὰ πάντα ἐγένετο τά τε ἐν οὐρανοῖς καὶ ὅσα ἐπὶ γῆς, ὁρατά τε καὶ ἀόρατα, τὸν ἐπ' ἐσχάτων [2] ἡμερῶν κατελθόντα ἐξ οὐρανῶν καὶ σάρκα ἀναλαβόντα, καὶ ἐκ τῆς ἁγίας παρθένου Μαρίας γεννηθέντα, καὶ πολιτευσάμενον ὁσίως

gels, and his Inventions, and all things that are under him. And after his Renunciation, let him in his Consociation say, And I associate my self to Christ, and Believe, and am Baptiz'd into One Unbegotten Being, the Only True God, Almighty, the Father of Christ, the Creator and Maker of all Things, from whom are all things; and into the Lord Jesus Christ, his Only-begotten Son, the First-born of the whole Creation, who before the Ages was begotten by the good Pleasure of the Father, by whom all things were made, both those in Heaven, and those on Earth, visible and invisible, who in the last Days descended from Heaven, and took Flesh, and was born of the holy Virgin *Mary*, and did converse holily, according to the Laws of his God and Father, and was crucify'd under *Pontius Pilate*, and died for us, and rose again from the Dead af-

*** Pag 380.

[1] κτισθέντα. V. al. [2] τῶν. V.

ter his Passion the Third Day, and ascended into the Heavens, and sitteth at the Right Hand of the Father, and again is to come at the End of the World with Glory to judge the Quick and the Dead, of whose Kingdom there shall be no End. And I am baptiz'd into the Holy Ghost, that is the Comforter, who wrought in all the Saints from the Beginning of the World, but was afterwards sent to the Apostles by the Father, according to the Promise of our Saviour and Lord, Jesus Christ; and after the Apostles, to all those that believe in the Holy Catholick Church. Into the Resurrection of the Flesh, and into the Remission of Sins, and into the Kingdom of Heaven, and into the Life of the World to come; and after this Vow, he comes in order to the Anointing with Oil.

χ͞ν τὸς νόμους θ͞υ θεῦ καὶ πατρὸς αὐτῦ, καὶ σωθέντα ἐπὶ Ποντίε Πιλάτε, καὶ ἀποθανόντα ὑπὲρ ἡμῶν, καὶ ἀναστάντα ἐκ νεκρῶν μ͞ῦ θ͞υ παθεῖν τῇ τριτῃ ἡμέρᾳ, καὶ ἀνελθόντα εἰς τὸς οὐρανὸς, καὶ καθεσθέντα ἐν δεξιᾷ τῦ πατρὸς, καὶ πάλιν ἐρχόμενον ἐπὶ σωτηρίᾳ τῦ αἰῶνο μ͞ῦ δόξης κρίναι ζῶντας καὶ νεκρὸς, ὗ τ βασιλείας οὐκ ἔσῃ τέλο. βαπτίζομαι καὶ εἰς θ͞ πνε͞υμα θ͞ ἅγιον, τυτέστι τ παράκλητον, θ͞ ἐνεργῆσθαι ἐν πᾶσιν τοῖς ἀπ' αἰῶνο ἁγίοις, ὕστερον δ ἀποσταλὲν [1] καὶ τοῖς ἀποστόλοις" [2] παρὰ τῦ πατρὸς χ͞υ τ ἐπαγγελίαν θ͞ σωτῆρο ἡμῶν καὶ κυρίε Ἰησῦ Χριστῦ, καὶ μ͞ῦ τὸς ἀποστόλυς δ πᾶσι τοῖς πιστεύσιν, ἐν τῇ ἁγίᾳ καθολικῇ, [3] ἐκκλησίᾳ, εἰς σαρκὸς ἀνάστασιν, καὶ εἰς ἄφεσιν ἁμαρτιῶν, καὶ εἰς βασιλείαν οὐρανῶν καὶ εἰς ζωὴν θ͞ μέλλοντο αἰῶνο. καὶ μ͞ῦ τ ἐπαγγελίαν ταύτην, κατ' ἀκολυθίαν ἔρχεται καὶ εἰς τ θ͞ ἐλαίυ χρῖσιν.

[1] deest, V. al. add. ἡμῖν. [2] καὶ ἀποστολικῇ, V.

Εὐλο-

Εὐλογεῖται ὑ τοῦτο ὡδὶ ὁ ἀρχιερέως εἰς ἄφεσιν ἁμαρτιῶν, καὶ [1] προπαρασκευὴν τοῦ βαπτίσματος. Ἐπικαλεῖται γὰρ [2] αὐτὸν ὁ ἀγέννητον, Θεὸν, τὸν πατέρα τοῦ Χριστοῦ, τὸν βασιλέα πάσης αἰσθητῆς καὶ νοητῆς φύσεως, ἵνα ἁγιάσῃ τὸ ἔλαιον ἐν ὀνόματι τοῦ κυρίου Ἰησοῦ, καὶ δώσῃ χάριν πνευματικὴν, καὶ δύναμιν ἐνεργητικὴν, ἄφεσίν τε ἁμαρτιῶν, καὶ προπαρασκευὴν ὁμολογίας βαπτίσματος, ὥστε τὸν χειρόμενον ἀπολυθέντα πάσης ἀσεβείας, ἄξιον γενέσθαι τῆς μυήσεως καθ' ἐντολὴν τοῦ μονογενοῦς.

Now this is blessed by the High-Priest for the Remission of Sins, and the first Preparation for Baptism. For He calls thus upon the Unbegotten God, the Father of Christ, the King of all sensible and intelligible Natures, that He would sanctifie the Oil in the Name of the Lord Jesus, and impart to it Spiritual Grace, and efficacious Strength, the Remission of Sins, and the first Preparation for the Confession of Baptism, that so the Candidate for Baptism, when he is anointed, may be freed from all Ungodliness, and may become worthy of Initiation, according to the Command of the Only Begotten. XLII.

Εἶτα ἔρχεται ἐπὶ τὸ ὕδωρ. εὐλογεῖ καὶ δοξάζει τὸν δεσπότην Θεὸν τὸν παντοκράτορα, τὸν πατέρα τοῦ μονογενοῦς [3] Θεοῦ, εὐχαριστῶν, ὁ ἱερεὺς ὅτι ἀπέστειλεν ἐναν θρώπους ἡμῖν

After this He comes to the Water, and blesses and glorifies the Lord God Almighty, the Father of the Only Begotten God, and the Priest returns Thanks, That He has sent his Son to become Man on our Ac- XLIII.

[1] προπαρασκευὴν. V. [2] ἐτὸ V. [3] ὑῦ V.

count, that He might save us: That He has permitted that he should in all Things become obedient to the Laws of that Incarnation, to preach the Kingdom of Heaven, the Remission of Sins, and the Resurrection of the Dead. Moreover, He adores the Only-Begotten God Himself, after his Father, and for Him, giving Him Thanks that He undertook to die for all Men by the Cross, the Type of which he has appointed to be the Baptism of Regeneration. He glorifies him also for that God, who is the Lord of the whole World, in the Name of Christ, and by his Holy Spirit, has not cast off Mankind, but has suited his Providence to the Difference of Seasons; at first giving to *Adam* himself Paradise for an Habitation of Pleasure, and afterwards giving a Command on account of Providence, and casting out the Offender justly, but through his Good-

ἀυτὸ δὶ ἡμᾶς, ἵνα ἡ-
πᾶς σώσῃ· ὅτι ὑπέσχετο
τ ἐνανθρωπήσεως, ὑ-
ποήκοον ἀυτὸν γενέσθαι ἐν
πᾶσι, κηρύξαι βασι-
λείαν οὐρανῶν, ἄφεσιν
ἁμαρτιῶν, νεκρῶν ἀνά-
στασιν. ὅτι τούτοις πρω-
σκυνεῖ αὐτὸν τ μονο-
γενῆ Θεὸν μετ' ἀυτὸν,
& δὶ ἀυτὸν εὐχαριστῶν
ἀυτῷ, τῷ ἀποδέξασθαι
ἀυτὸν ὑπὲρ πάντων
θάνατον διὰ τοῦ σταυροῦ,
οὗ τύπον ἔδωκε τὸ βαπ-
τισμα τ παλιγγενεσίας.
δοξάζει τε ὅτι ἐν τῷ
ὀνόματι τοῦ Χριστοῦ, Θεὸς
ὁ τῶν ὅλων κύριος, ἐν
ἁγίῳ *⁂ πνεύματι οὐκ
ἀπέῤῥιψε τὸ τῶν ἀνθρώ-
πων γένος· ἀλλὰ διαφό-
ροις καιροῖς διαφό-
ρως προνοίας ἐποιήσα-
το· [1] τότε μὲν Ἀδὰμ αὐ-
τῷ ἐν παραδείσῳ, πρῶ-
τον μὲ τρυφῆς λόγῳ τ
παράδεισον οἰκητήριον
δὸς, ἔπειτα προνοίας
λόγῳ ἐντολὴν ποιη-
σάμενος· ἁμαρτόντα δὲ,

*⁂ Pag. 301.

[1] τῷ δὲ. V.

δικαίω-

δικαιοσύνῃ ἐξώσας, ἀγαθότητι ὃ μὴ ἀπορρίψας εἰς ὃ παντελὲς, ἀλλὰ καὶ τοὺς ἐξ [1] αὐτοῦ ἐν ἑτεροδοξίᾳ διαφόρως παιδεύσας· δι' ὃν ὅτε ὁ τέρμα τοῦ αἰῶνος ἀπέστειλε τὸν υἱὸν αὐτοῦ ἄνθρωπον γενέσθαι δι' ἄνθρωπους καὶ πάντα τὰ ἀνθρώπινα παθεῖν ἀναδέξασθαι χωρὶς ἁμαρτίας. αὐτὸν ἐν καὶ νῦν προσκαλείτω ὁ ἱερεὺς πρὸς τὸ βάπτισμα, καὶ λεγέτω, ὅτι κράτησε ἐξ ἐρανοῦ, καὶ ἁγίασον τὸ ὕδωρ τοῦτο· ὅτι [2] σὺ εἶ χάριν καὶ δύναμιν, ὥστε τὸν βαπτιζόμενον, καθ' ἐντολὴν τοῦ Χριστοῦ σου, αὐτῷ συσταυρωθῆναι, καὶ συναποθανεῖν, καὶ συνταφῆναι, καὶ συναναστῆναι εἰς υἱοθεσίαν τὴν ἐν αὐτῷ, ὡς νεκρωθῆναι μὲν τῇ ἁμαρτίᾳ, ζῆσαι δὲ τῇ δικαιοσύνῃ. καὶ μετὰ τοῦτο, βαπτίσας αὐτὸν ἐν τῷ ὀνόματι τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος, χριέτω μύρῳ, ὁπλέγων.

nesss not utterly casting him off, but instructing his Posterity in succeeding Ages after various Manners, on whose account in the Conclusion of the World he has sent his Son to become Man for Man's sake, and to undergo all humane Passions without Sin. Him therefore let the Priest even now call upon in Baptism, and let him say, Look down from Heaven, and sanctifie this Water, and give it Grace and Power, that so he that is to be baptiz'd, according to the Command of thy Christ, may be crucify'd with Him, and may die with Him, and may be bury'd with Him, and may rise with Him to the Adoption which is in Him, that he may be dead to Sin, and live to Righteousness; and after this, when he has *baptiz'd him in the Name of the Father, and of the Son, and of the Holy Ghost*, he shall anoint him with Ointment, and shall add as follows:

[1] αὐτῶν. V. [2] τε. V.

XLIV. O Lord God, who art without Generation, and without a Superior, the Lord of the whole World, who haſt ſcattered the ſweet Odour of the Knowledge of the Goſpel among all Nations, do thou grant at this time that this Ointment may be efficacious upon him that is baptiz'd, that ſo the ſweet Odour of thy Chriſt may continue upon him firm and fix'd, and that now he has died with Him, he may ariſe, and live with Him. Let him ſay theſe and the like things; for this is the Efficacy of the laying on of Hands on every one; for unleſs there be ſuch a Recital made by a pious Prieſt over every one of theſe, the Candidate for Baptiſm does only deſcend into the Water, as do the *Jews*, and he only puts off the Filth of the Body, not the Filth of the Soul. After this let him ſtand up, and pray that Prayer which the Lord taught us. But of Ne-

Κύριε ὁ Θεός, ὁ [1]ἀγέννητος, καὶ ἀδέσποτος, ὁ τῶν ὅλων κύριος, ὁ τὴν ὀσμὴν τῆς γνώσεως τοῦ εὐαγγελίου ἐν πᾶσι τοῖς ἔθνεσιν εὐωδίαν παραχέας· σὺ καὶ νῦν τοῦτο τὸ μύρον δὸς ἐνεργὲς γενέσθαι ἐπὶ τῷ βαπτιζομένῳ, ὥστε βεβαίαν καὶ πάγιον ἐν αὐτῷ τὴν εὐωδίαν μεῖναι τοῦ Χριστοῦ σου, καὶ συναποθανόντα αὐτὸν συναναστῆναι καὶ συζῆσαι αὐτῷ. Ταῦτα καὶ τὰ τούτοις ἀκόλουθα λεγέτω. ἐκάστου γὰρ ἡ δύναμις τῆς χειροθεσίας ἔστιν αὕτη· ἐὰν γὰρ μὴ εἷς ἕκαστον τούτων ἐπίκλησις γένηται [2]παρὰ τοῦ εὐσεβοῦς ἱερέως τοιαύτη τις, εἰς ὕδωρ μόνον καταβαίνει ὁ βαπτιζόμενος, ὡς [3]Ἰουδαῖοι, καὶ ἀποτίθεται μόνον τὸ ῥύπον τοῦ σώματος, ἀλλὰ τὸ ῥύπον τῆς ψυχῆς. μετὰ τοῦτο, ἕστὼς ἐπιτελείτω τὴν εὐχὴν ἣν ἐδίδαξε ἡμᾶς ὁ κύ-

[1] ἀγέννητος al. [2] ὑπὸ V. [3] οἱ V.

δίας-

ειν ἀναγκαίως ὁ τὸ ἀναστάντα δεῖ ἑστάναι καὶ προσεύχεσθαι. Ἀφ' οὗ τὸ ἐγηγερμένον ὄρθιον εἶναι· καὶ αὐτὸς ἓν συναπεθανὼν τῷ Χριστῷ καὶ συνεγερθεὶς, στηκέτω· προσευχέσθω δὲ κατὰ ἀνατολάς. καὶ γὰρ καὶ τοῦτο γέγραπται ἐν τῇ δευτέρᾳ τῶν Παραλειπομένων, ὅτι μετὰ τὸ συντελεσθῆναι τὸν ναὸν τοῦ κυρίου ὑπὸ τοῦ βασιλέως Σολομῶνος, ἐν αὐτῷ τῷ ἐγκαινισμῷ οἱ ἱερεῖς, καὶ οἱ Λευῖται, καὶ οἱ ψαλτῳδοὶ, μετὰ κυμβάλων καὶ ψαλτηρίων ἐστήκεισαν κατὰ ἀνατολὰς, αἰνοῦντες, καὶ ἐξομολογούμενοι, καὶ λέγοντες· Αἰνεῖτε τὸν κύριον, ὅτι ἀγαθὸς, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ.

cessity he who is risen again ought to stand up and pray, because that he that is raised up stands upright. Let him therefore who has been dead with Christ, and is raised up with Him, stand up. But let him pray towards the East: For this also is written in the Second Book of the *Chronicles*, that after the Temple of the Lord was finish'd by King *Solomon*, in the very Feast of Dedication the Priests and the Levites, and the Singers, stood up towards the East, praising and thanking God with Cymbals and Psalteries, and saying, *Praise the Lord, for He is good, for his Mercy endureth for ever.* 2 Chron. v. 13.

Προσευχέσθω δὲ ταῦτα μετὰ τὴν προτέραν εὐχὴν, λέγων· ὁ Θεὸς ὁ παντοκράτωρ, ὁ πατὴρ τοῦ Χριστοῦ σου, τοῦ μονογενοῦς υἱοῦ σου, δός μοι

But let him pray thus after the foregoing Prayer, and say, O God Almighty, the Father of thy Christ, thy Only-begotten Son, give me a Body undefiled, a Heart XLV.

ἑστηκέν. V.

pure,

rishes of *Asia*, *Aquila* and *Nicetas*. Of the Church of *Ægina*, *Crispus*. These are the Bishops who are entrusted by us with the Parishes in the Lord; whose Doctrine keep ye always in mind, and observe our Words: And may the Lord be with you now, and to endless Ages, as Himself said to us when He was about to be taken up to his own God and Father: For says He, *Lo I am with you all the Days, until the End of the World.* Amen.

*** Pag. 385.

Matt. xxviii. 10.

Τίτος· Διονύσιος ὁ ἐν Ἀθήναις τ ὁ ἐν Φοινίκῃ Τριπόλεως Μακεδόνης[1]· τ ὁ ἐν Φρυγίᾳ Λαοδικείας Ἀρχιππος· Κολοσσαέων ὁ Φιλήμων· Βεροίας ὁ τ χ *** Μακεδονίαν Ὀνήσιμος ὁ Φιλήμονος· Κρήσκης ὁ τ χ Γαλατίαν ἐκκλησιῶν. Ἀκύλας ὁ κ Νικήτης τ χ Ἀσίαν παροικιῶν· Κρίσπος ὁ τ χ Αἴγιναν ἐκκλησίας· ἔτοι[2] οἱ[1] ὑφ' ἡμῶν ἐμπιστευθέντες τὰς ἐν κυρίῳ παροικίας· ὧν τ διδασκαλίας μνημονεύοντες πάντοτε παραφυλάσσεσθε τὰς ἡμετέρας λόγους ⁊ ἐπ ὁ κύριος μεθ' ὑμῶν, νῦν τε κ εἰς[3] τοὺς[1] ἀπεράντους χρόνους· ὡς αὐτὸς εἶπεν ἡμῖν. μέλλων ἀναλαμβάνεσθαι πρὸς τ ἑαυτοῦ Θεὸν ⁊ πατέρα· Ἰδοὺ γὰρ, φησὶν, ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας ἕως τ συντελείας τοῦ αἰῶνος. Ἀμήν.

XLVII. Luk. ii. 14

*Glory be to God in the Highest, and upon Earth Peace, Good-will among Men.* We praise Thee, we sing Hymns to Thee, we bless Thee, we glorifie Thee, we worship Thee by thy great High-

Δόξα ἐν ὑψίστοις Θεῷ, ⁊ ὅτι γῆς εἰρήνη, ἐν ἀνθρώποις εὐδοκία. αἰνοῦμέν σε, ὑμνοῦμέν σε, εὐλογοῦμέν σε, [4] δοξολογοῦμέν σε, προσκυνοῦμέν σε, διὰ σ

[1] μαθητὰς V. [2] deest. V. [3] deest. V. [4] ἐξαιτοῦμέν σε. V.

με-

μεγάλῃ ἀρχιερέως· σὲ τὸν ὄντα Θεὸν, ἀληθινὸν ἕνα, ἀπρόσιτον μόνον. διὰ τὴν μεγάλην σου δόξαν κύριε βασιλεῦ ἐπουράνιε, Θεὲ πάτερ παντοκράτωρ· [1] κύριε ὁ Θεὸς ὁ πατὴρ τοῦ Χριστοῦ, τὸν ἀμώμου ἀμνὸν, ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου· πρόσδεξαι τὴν δέησιν ἡμῶν· ὁ καθήμενος ἐπὶ τῶν Χερουβίμ. ὅτι σὺ μόνος ἅγιος· σὺ μόνος κύριος Ἰησοῦς, Χριστὸς τοῦ Θεοῦ πάσης γενητῆς φύσεως, τοῦ βασιλέως ἡμῶν· δι' οὗ σοι δόξα, τιμὴ, καὶ σέβας.

Prieſt; Thee, who art the True God, who art the One Unbegotten, the only Inacceſſible Being; for thy great Glory, O Lord, and Heavenly King, O God the Father Almighty, O Lord God, the Father of Chriſt, the Immaculate Lamb, who taketh away the Sin of the World, receive our Prayer, thou that ſitteſt upon the Cherubim: For thou only art holy, thou only art the Lord Jeſus, the Chriſt of the God of all created Nature, and our King, by whom Glory, Honour and Worſhip be to Thee.

Αἰνεῖτε παῖδες κύριον· αἰνεῖτε τὸ ὄνομα κυρίου. Αἰνοῦμέν σε, ὑμνοῦμέν σε, εὐλογοῦμέν σε, διὰ τὴν μεγάλην σου δόξαν· κύριε βασιλεῦ, ὁ πατὴρ τοῦ Χριστοῦ, τὸν ἀμώμου ἀμνὸν, ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου· σοὶ πρέπει ὕμ-

*Ye Children, praiſe the Lord: praiſe the Name of the Lord.* We praiſe Thee, we ſing Hymns to Thee, we bleſs Thee for thy great Glory, O Lord, our King, the Father of Chriſt, the Immaculate Lamb, who taketh away the Sin of the World. Praiſe becomes Thee, Hymns XLVIII. Pſal. cxii.

[1] κύριε ὑὲ μονογενὴ. Ἰησοῦ Χριστὲ, καὶ ἅγιον πνεῦμα, κύριε ὁ Θεὸς, ὁ ἀμνὸς τοῦ θεοῦ. ὁ υἱὸς τοῦ πατρὸς ὁ αἴρων τὰς ἁμαρτίας τοῦ κόσμου ἐλέησον ἡμᾶς· ὁ αἴρων τὰς ἁμαρτίας τοῦ κόσμου πρόσδεξαι τὴν δέησιν ἡμῶν· ὁ καθήμενος ἐν δεξιᾷ τοῦ πατρὸς ἐλέησον ἡμᾶς ὅτι σὺ εἶ μόνος ἅγιος, σὺ εἶ μόνος κύριος, Ἰησοῦς Χριστὸς, εἰς δόξαν θεοῦ πατρός. Ἀμήν. V.

bs-

become Thee, Glory becomes Thee, the God and Father, thro' the Son, in the most Holy Spirit, for ever and
Luk.ii.29. ever. *Amen. Now, O Lord, lettest thou thy Servant depart in Peace, according to thy Word, for mine Eyes have seen thy Salvation, which thou hast prepared before the Face of all People, a Light for the Revelation to the Gentiles, and the Glory of thy People* Israel.

νος· σοι δόξα πρέπῃ [1] τῷ Θεῷ καὶ πατρὶ· [2] διὰ τοῦ υἱοῦ, ἐν πνεύματι τῷ ἁγιαγίῳ, εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν. Νῦν ἀπολύεις τὸν δοῦλόν σε δέσποτα, κατὰ τὸ ῥῆμά σου, ἐν εἰρήνῃ· ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου, ὃ ἡτοίμασας κατὰ πρόσωπον πάντων τῶν λαῶν, φῶς εἰς ἀποκάλυψιν ἐθνῶν, καὶ δόξαν λαοῦ σου Ἰσραήλ.

XLIX. Thou art blessed, O Lord, who nourishest me from my Youth, who givest Food to all Flesh. Fill our Hearts with Joy and Gladness, that having always what is sufficient for us, we may abound to every good Work, in Christ Jesus our Lord, thro' whom Glory, Honour, and Power be to Thee for ever. *Amen.*

Εὐλογητὸς εἶ κύριε, ὁ τρέφων με ἐκ νεότητός μου, ὁ διδοὺς τροφὴν πάσῃ σαρκί· πλήρωσον χαρᾶς καὶ εὐφροσύνης τὰς καρδίας ἡμῶν· ἵνα πάντοτε πᾶσαν αὐτάρκειαν ἔχοντες περισσεύωμεν εἰς πᾶν ἔργον ἀγαθὸν, ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν· [3] δι' οὗ σοι δόξα, τιμὴ, καὶ κράτος, εἰς τοὺς αἰῶνας. ἀμήν.

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[1] deest. V. [2] καὶ τῷ ἁγίῳ πνεύματι V. [3] μεθ'. V.

[1] ΒΙΒΛΙΟΝ ΟΓΔΟΟΝ. *** Pag. 397.

Περὶ χαεισμάτων, & χειροτονιῶν, & κανόνων ἐκκλησιαστικῶν.

# BOOK VIII.

## SECT. LXV.

## *Concerning Gifts, and Ordinations, and the Ecclesiastical Canons.*

ΙΟΣ Θεῦ & Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ τὸ μέγα τῆ δυσεβείας ἡμῖν ωροδιδόντος μυστήριον, & ωροσκαλουμένου Ἰουδαίους τε & Ἕλληνας εἰς ὁμόγνωσιν τοῦ ἑνὸς & μόνου ἀληθινοῦ Θεοῦ [2] πατρὸς αὐτοῦ, ἐν ᾧ ωοῦ λέγει χαεισμάτων, καὶ χειροτονιῶν, καὶ κανόνων ἐκκλησιαστικῶν. V. [2] desunt. V.

JESUS CHRIST, our God and Saviour, deliver'd to us the great Mystery of Godliness, and called both *Jews* and *Gentiles* to the Acknowledgment of the One and Only True God, his Father, as Himself somewhere says, when He was giving Thanks for the Salva- Chap. I.

tion of those that had believed, *I have manifested thy Name to Men, I have finish'd the Work thou gavest me*, and said concerning us to his Father, *Holy Father, although the World has not known thee, yet have I known thee; and these have known thee.* With good reason did he say to all of us together, when we were perfected concerning those Gifts which were given from him by the Spirit; *Now these Signs shall follow them that have believed in my Name, they shall cast out Devils, they shall speak with new Tongues, they shall take up Serpents; and if they drink any deadly thing, it shall by no means hurt them; they shall lay their Hands on the Sick, and they shall recover.* These Gifts were first bestow'd on us the Apostles, when we were about to preach the Gospel to every Creature, and afterwards were of Necessity afforded to those who had by our means believed; not for the Advan-

Joh. xvii. 6. 4.

v. 11. 25.

Mar. xvi. 17.

καθὼς αὐτός [1] φησιν εὐχαριστῶν ἐπὶ τῇ σωτηρίᾳ ἡμῶν πιστευσάντων, ἐφανέρωσά σου τὸ ὄνομα τοῖς ἀνθρώποις, τὸ ἔργον ὃ ἔδωκάς μοι, ἐτελείωσα. Ὡσαύτως ἡμῶν λέγοντος τῷ πατρὶ, πάτερ ἅγιε, εἰ καὶ ὁ κόσμος σε οὐκ ἔγνω, ἀλλ' ἐγώ σε ἔγνων, καὶ οὗτοί σε ἔγνωσαν· εἰκότως, ὡς ἀρτίως τετελειωμένων ἡμῶν, φησὶ πᾶσιν ἅμα, ὡσαύτως καὶ ἐξ αὐτοῦ λαβὼν τὸ πνεῦμα τὸ διδομένων χαρισμάτων· Σημεῖα δὲ τοῖς πιστεύσασιν, ταῦτα παρακολουθήσει· ἐν τῷ ἐμῷ ὀνόματι μου δαιμόνια ἐκβαλοῦσι· γλώσσαις καιναῖς λαλήσουσιν. ὄφεις ἀροῦσι· κἂν θανάσιμόν τι πίωσιν, οὐ μὴ αὐτοὺς βλάψῃ· ἐπὶ ἀῤῥώστους χεῖρας ἐπιθήσουσι, καὶ καλῶς ἕξουσι. Τούτων τῶν χαρισμάτων πρότερον μὲν ἡμῖν δοθέντων τοῖς ἀποστόλοις, μέλλουσι δὲ

[1] deest. V.

διαγέλιον καταγέλειεν πάσῃ τῇ κτίσει· ἔστιν ὅτε τοῖς δι' ἡμῶν πιστεύσασιν ἀναγκαίως χρησμῳδῶν· οὐκ εἰς τὴν τῶν ἐνεργετῶν ὠφέλειαν, ἀλλ' εἰς τὴν [1] ἀπίστων συνκατάθεσιν, [2] ἵνα" ὃς οὐκ ἔπεισεν ὁ λόγος, τούτους ἡ τῶν σημείων δυσωπήσῃ δύναμις· τὰ γὰρ σημεῖα οὐ τοῖς πιστοῖς ἡμῖν, ἀλλὰ τοῖς ἀπίστοις, Ἰουδαίων τε καὶ Ἑλλήνων· ἔστι γὰρ ὅτε καὶ δαίμονας ἐκβάλλειν ἡμέτερον κέρδος, ἀλλὰ τῶν ἐνεργείᾳ κυρίου καθαιρουμένων· καθὼς αὐτὸς τοὺς παῖδας ἡμᾶς ὁ κύριος δείκνυσι λέγων· μὴ χαίρετε ὅτι τὰ πνεύματα ὑμῖν ὑπακούουσιν, ἀλλὰ χαίρετε ὅτι τὰ ὀνόματα ὑμῶν γέγραπται ἐν τῷ οὐρανῷ· ἐπειδὴ οὐ πᾶσι αὐτοῖς δυνάμει γίνεται, οὐδ' ἡμετέρᾳ δύναται φαυλῇ, δῆλον ὅτι βοηθουμένοις ὑπ' αὐτοῦ. οὐκ ἐπάγ-

tage of those who perform them, but for the Conviction of the Unbelievers, that those whom the Word did not perswade, the Power of Signs might put to Shame: For Signs are not for us who believe, but for the Unbelievers, both for the *Jews* and *Gentiles*. For neither is it any Profit to us to cast out Dæmons, but to those who are so cleansed by the Power of the Lord; as the Lord himself somewhere instructs us, and shews, saying, *Rejoyce ye not because the Spirits are subject unto you; but rejoyce, because your Names are written in Heaven.* Since the former is done by his Power, but this by our good Disposition and Diligence, yet ('tis manifest) by his Assistance. 'Tis not therefore necessary that every one of the Faithful should cast out Dæmons, or raise the Dead, or speak with Tongues; but such an one only who is vouchsaf'd this Gift,

Luk. x. 20

[1] τῶν. V. [2] ἵν'. V.

for some Cause which may be Advantage to the Salvation of the Unbelievers, who are often put to Shame, not with the Demonstration of the Word, but by the Power of the Signs; that is, such as are worthy of Salvation: For all the Ungodly are not affected by Wonders; and hereof God himself is a Witness, as when He says in the Law, *With other Tongues will I speak to this People, and with other Lips, and yet will they by no means believe.* For neither did the *Egyptians* believe in God, when *Moses* had done so many Signs and Wonders; nor did the Multitude of the *Jews* believe in Christ, as they believ'd *Moses*, who yet had healed every Sickness and every Disease among them; nor were the former sham'd by the Rod which was turn'd into a living Serpent, nor by the Hand which was made white with Leprosie, nor by the River *Nile* turn'd

Isa. xxviii. 11. 1 Cor. xiv. 21.

Deut xviii.

Exod. vii. & iv.

κες ἓν πρῶτα πιστὸν δαίμονας ἐκβάλλειν, ἢ νεκρὸς ἀνίστᾶν, ἢ γλώσσαις λαλεῖν· ἀλλὰ τῇ ἀξιωθέντος χαρίσματος. Ὃ δὴ καὶ αὐτὸς ὁ Θεὸς ἐπὶ τινι αἰτίᾳ χρηται μάρτυρι, εἰς σωτηρίαν τῶν ἀπίστων, δυσωπουμένων πολλάκις ὑπ' τῆς τῶν λόγων ἀποδείξεως, ἀλλὰ τῇ τῶν σημείων ἐνεργείᾳ", ἀξίων ὄντων σωτηρίας· οὐδὲ γὰρ πάντες οἱ ἀσεβεῖς ἐπὶ τῶν θαυμάτων ἐντρέπονται· καὶ τοῦτο μάρτυς αὐτὸς ὁ Θεός, ὡς ὅταν λέγῃ ἐν τῷ νόμῳ "Ὅτι ἐν ἑτερογλώσσοις λαλήσω τῷ λαῷ τούτῳ, καὶ ἐν χείλεσιν ἑτέροις, ἃ ἐ μὴ πιστεύσωσιν. Οὔτε γὰρ οἱ Αἰγύπτιοι ἐπίστευσαν τῷ Θεῷ, [2] Μωϋσέως" τοσαῦτα Σημεῖα καὶ τέρατα ποιοῦντος· ἔτε τὸ πλῆθος τῶν Ἰουδαίων τῷ ὡς [3] Μωϋσεῖ" Χριστῷ, πάσαν νόσον καὶ πᾶσαν μαλακίαν ἐν αὐτοῖς θερα-

[1] τὴν τῶν λόγων ἀπόδειξιν ἀλλὰ τὴν τῶν σημείων ἐνέργειαν. V
[2] μωσεως. V. [3] μωσῇ V.

πόλιν πόλιτι

πόσθμπι· καὶ ἔτε ** ἐκεῖνος ἐδυσώπησε ῥάδ-
δΘ. ἐμψυχομένη εἰς ὄφιν, καὶ χεὶρ λθκαι-
νομένη, καὶ ΝεῖλΘ. αἱ-
ματέμμΘ· ἔτε τέτες
τυφλοὶ ἀναβλέπντες,
καὶ χωλοὶ περιπατῦντες,
& νεκροὶ [1] ἀνιστάμμοι"
& τῷ μὲ ἀνθίστατο
Ἰαννῆς & [2] Μαμβρῆς"
τῷ δ" Ἄννας καὶ Καϊά-
φας· ἔτως ὁ πάντας
δυσωπεῖ τὰ σημεῖα, ἀλ-
λὰ μόνες τὲς δυνώμε-
νας, ὧν & χάριν δί-
δοκεῖ ὁ Θεὸς ὁπτελεῖσθ
δυνάμεις, ὡς ὠφὸς οἱ
κονόμΘ. ὲ τῇ τῆς ἀν-
θρώπων ἰσχύϊ, ἀλλὰ τῇ
ἑαυτῦ βελήσ. τῦτο
δέ φαμεν, ἐπὶ δ μὴ
ἐπαίρεσθ τὲς λαβόντας
χαρίσματα τοιάδε, κ᾽
τῆς μὴ λαβόντων· χα
ρίσματα δ λέγομεν,
τὰ ἀφ᾽ [3] τῆς" σημείων·
ἐπεὶ σὐκ ἔστιν ἄνθρωπος
πις δύσας ἀφ᾽ Χριςῦ
εἰς τ Θεὸν, ὃς σὐκ εἴλη-
φε χάρισμα πνύματι-

into Blood; nor the latter ** by the Blind who recover'd their Sight, nor by the Lame who walk'd, nor by the Dead who were raised. The one was resisted by *Jannes* and *Jambres*, the other by *Annas* and *Caiaphas*. Thus Signs do not shame all into Belief, but only those of a good Disposition; for whose sake also it is that God is pleased, as a wise Steward of a Family, to appoint Miracles to be wrought, not by the Power of Men, but by his own Will. Now we say these things, that those who have received such Gifts may not exalt themselves against those, who have not receiv'd them. Such Gifts, we mean, as are for the working of Miracles: For otherwise, there is no Man who has believed in God through Christ, that has not received some Spiritual Gift: For this very thing, having been deliver'd from the Impiety of Polytheism,

** Pag. 388.

Matt. xi 5

1 Tim. iii. 8.

[1] ἐγειρόμμοι. V. [2] Ἰαμβρῆς. al. V. [3] deest. V.

and having believ'd in God the Father, through Christ, this is a Gift of God; and the having cast off the Veil of *Judaism*, and having believed that by the good Pleasure of God, his Only-begotten Son, who was before all Ages, was in the last time born of a Virgin, without the Company of a Man, and that He convers'd as a Man, yet without Sin, and fulfill'd all that Righteousness which is of the Law; and that, by the Permission of God, He, who was God the Word, endur'd the Cross, and despised the Shame; and that He died, and was buried, and rose within Three Days; and that after his Resurrection, having continued Forty Days with his Apostles, and compleated his whole Constitutions, He was taken up in their Sight to his God and Father who sent Him; he who has believed these things, not at Random and irrationally, but with Judgment and full Assurance, has receiv'd the Gift of God. So

ηὸν· αὐτό τε γὸ ὃ ἀ-
παλλαγῆναι πολυθέω
ἀσεβείας, ϗ πιστεῦσαι
Θεῷ πατρὶ διὰ Χρι-
ςοῦ, χάρισμά ἐςι Θεοῦ·
τό τε ἀποῤῥίψαι ὃ Ἰου-
δαϊκὸν κάλυμμα, ϗ
πιστεῦσαι ὅτι δυνάμει
Θεοῦ ὁ πρὸ αἰώνων μο-
νογενὴς, ἐν ὑστέρῳ καιρῷ ἐκ παρθένου γεγένη-
ται διὰ ὁμιλίας ἀν-
δρός· ϗ ὅτι ἐπολιτεύ-
σατο ὡς ἀνθρώπος ἄνευ
ἁμαρτίας, πληρώσας πά-
σαν δικαιοσύνην τὴν ἐ
νόμῳ· ϗ ὃν συγχωρή-
σαντος Θεοῦ σταυρὸν ὑπέ-
μεινεν, αἰσχύνης κατα-
φρονήσας ὁ Θεὸς λόγος·
ϗ ὅτι ἀπέθανε, ϗ ἐ-
τάφη, ϗ ἀνέστη ἀπὸ
νεκρῶν ἡμερῶν, ϗ μετὰ
τὴν ἀνάστασιν τεσσερά-
κοντα ἡμέρας διαμεί-
νας τοῖς ἀποστόλοις, ϗ
πληρώσας πᾶσαν διάτα-
ξιν ἀνελήφθη ἐνώπιον
ὄψεσιν αὐτῶν πρὸς τὸν
ἀποστείλαντα αὐτὸν Θεὸν
ϗ πατέρα· ὁ ταῦτα πι-
στεύσας, ἐκ ἁπλῶς,
οὐδὲ ἀλόγως, ἀλλὰ κρί-

σει

σῆ ἡ πληροφορία, χάρισμα ἄλλην ἐκ Θεοῦ· ὡσαύτως ἡ καὶ ὁ πάσης αἱρέσεως ἀπαλλαγείς. μὴ ἔν τις τῶν πιστούντων σημεῖα, καὶ τέρατα, κρινέτω τινὰ τῶν πιστῶν μὴ ἀξιωθέντα ἐνεργεῖν· διάφορα γὰρ ὄντι τὰ τοῦ Θεοῦ χαρίσματα, ἄλλῳ αὐτοῦ ἄλλῳ Χριστοῦ διδόμενα· καὶ σὺ μὲ ἔλαβες τοῦτο· ἐκείνῳ ἡ ἄλλο τι· ἢ γὰρ λόγον σοφίας, ἢ γνώσεως, ἢ διακρίσεως πνευμάτων, ἢ προγνῶσιν τῶν μελλόντων, ἢ λόγον διδαχῆς, ἢ ἀνεξικακίαν, ἢ ἐγκράτειαν ἔννομον. καὶ γὰρ καὶ Μωϋσῆς ὁ τοῦ Θεοῦ ἄνθρωπος, ἐν Αἰγύπτῳ ἐπιπλῶν τὰ σημεῖα, οὐ κατεπήρθη τῶν ὁμοφύλων· καὶ Θεὸς κληθείς, οὐκ ἠλαζονεύσατο κατὰ τοῦ ἰδίου προφήτου Ἀαρών. ἀλλ' οὔτε ὁ τοῦ Ναυῆ Ἰησοῦς, ἡγησάμενος μετ' αὐτὸν τοῦ λαοῦ, καὶ τῶν πρὸς [1] Ἰεβουσαίους πο-

also has he who is deliver'd from every Heresie. Let not therefore any one that works Signs and Wonders judge any one of the Faithful, who is not vouchsafed the same: For the Gifts of God which are bestow'd by Him, thro' Christ, are various; and one Man receives one Gift, and another another; for perhaps one has the Word of Wisdom, another the Word of Knowledge; another, discerning of Spirits; another, Foreknowledge of things to come; another, the Word of Teaching; another, Long-suffering; another, Continence according to the Law: For even *Moses*, the Man of God, when he wrought Signs in *Egypt*, did not exalt himself against his Equals; and when he was called a *God*, he did not arrogantly despise his own Prophet *Aaron*; nor did *Joshua* the Son of *Nun*, who was the Leader of the People after him, though in the War with the *Jebusites* he had made the

1 Cor. xii. 8.

Ex. vii. 1.

Jos. x.

[1] τὲς. V.

Sun ſtand ſtill over-againſt *Gibeon*, and the Moon over-againſt the Valley of *Ajalon*, becauſe the Day was not long enough for their Victory, inſult over *Phineas*, or *Caleb*: Nor did *Samuel*, who had done ſo many ſurprizing things, diſregard *David*, the Beloved of God; yet they were both Prophets, and the one was High Prieſt, and the other was King. And when there were only Seven Thouſand holy Men in *Iſrael*, who had not bow'd the Knee to *Baal*, *Elijah* alone among them, and his Diſciple *Eliſha*, were Workers of Miracles: Yet neither did *Elijah* deſpiſe *Obadiah* the Steward, who fear'd God, but wrought no Signs, nor did *Eliſha* deſpiſe his own Diſciple, when he trembled at the Enemies. Moreover, neither did the wife *Daniel*, who was twice deliver'd from the Mouths of the Lions, nor the Three Children, who were

1 King. xix. 18.

Rom. xi. 4

4 King. vi.

Dan. vi & xiv. & iii.

λέμῳ ϛήσας τ ἥλιον ἐν Γαβαών, ϗ τὴν σελήνην κατὰ φάραγγα Αἰλών, ἅϱ᾽ ὅ μὴ ἀπαϱκεῖν πϱὸς τὴν νίκην τὴν ἡμέϱαν, ἐπηϱθη κατὰ Φινεὲς, ἢ τῷ Χαλέβ. ἔτε Σαμουὴλ πασῶν τὰ ἐνδόξα ποιήσας, οὐδὲν ἡγήσατο ἧττον τ θεοφιλῆ Δαβίδ· καί τοι ἀμφότεϱοι πϱοφῆται· ϗ ὁ μὲν, ἀϱχιεϱεὺς, ὁ δὲ, βασιλεύς. ϗ ἑπτὰ χιλιάδων ὑπαϱχουσῶν ἐν Ἰσϱαὴλ ἁγίων, τῶν μὴ κεκαμφάντων γόνυ τῇ Βάαλ, μόνῳ Ἠλίᾳ ἐν αὐτοῖς, ϗ ὁ τότε μαθητὴς Ἐλισσαῖος θαυματοποιοὶ γεγόνασιν· ἀλλ᾽ ἔτε Ἠλίας τ οἰκονόμον Ἀβδιὰ ἐξεμωκτηϱισε, φοβούμενον μὲν τ Θεὸν, ἐ ποιοῦντα δὲ σημεῖα· ἔτε Ἐλισσαῖος τ ἑαυτῦ μαθητὴν φείτονζα τὸν πλεμίων ὑπεϱεῖδεν. ἀλλὰ γὰϱ ἔτε Δανιὴλ ὁ σοφὸς, ῥυ-

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[1] deeſt. V.

θεὸς δεύτερον ἐκ τόμα τῶν λεόντων, ἐπὶ οἱ πρεῖς παῖδες ἐκ καμίνου πυρὸς, ἐξεδέναντο τὸς λοιπὸς περὶ ὁμοφύλων. ἠπίσαντο γὰρ ὅτι ἐ τῇ οἰκείᾳ δυνάμει περιεγένοντο περὶ δεινῶν ἀλλὰ τῇ τοῦ Θεοῦ ἰσχύι, καὶ καὶ σημεῖα ἐπετέλουν, ὥ περὶ *** δυσχερῶν ἀπηλλάττοντο, ὥσθ' μηδεὶς ὑμῶν ἐπαιρέσθω κατὰ τοῦ ἀδελφοῦ, κἂν προφήτης ᾖ, κἂν θαυματοποιός. εἰ γὰρ δοθῇ μηκέτι εἶναί πω ἄπιστον, περιττὴ λοιπὸν ἔσται πᾶσα σημείων ἐνέργεια. Ὃ μὲν γὰρ εἶναι εὐσεβῆ, ἐκ τ' ἴδιον εὐνοίας· Ὃ δὲ θαυματοποιεῖν, ἐκ τ' τοῦ ἐνεργοῦντος δυνάμεως· ὧν, Ὃ μὲν πρῶτον ἡμᾶς αὐτὸς ὁρᾷ, Ὃ δὲ δεύτερον Θεὸν τ' ἐνεργοῦντα, διὰ ἃς[1] προείπομεν αἰτίας. ὥσθ' μήτε βασιλεὺς ἐξουθενείτω τὸς ὑπ' αὐτὸν στρατηγὸς· μήτε ἄρχοντες τὸς ὑπηκόους.

deliver'd from the Furnace of Fire, despise the rest of their Fellow *Israelites:* For they knew that they had not escaped these terrible Miseries by their own Might, but by the Power of God did they both work Miracles, and were deliver'd from Miseries. Wherefore let none of you exalt himself against his Brother, though he be a Prophet, or though he be a Worker of Miracles: For if it happens that there be no longer an Unbeliever, all the Power of Signs will thenceforwards be superfluous: For to be pious is from any one's good Disposition; but to work Wonders, is from the Power of Him that works them by us; the first of which respects our selves, but the second respects God that works them, for the Reasons which we have already mention'd. Wherefore neither let a King despise his Officers that are under him, nor the Rulers those who

** Pag. 389.

[1] προεῖπον. V.

are

are subject. For where there are none to be ruled over, Rulers are superfluous: and where there are no Officers, the Kingdom will not stand. Moreover, let not a Bishop be exalted against his Deacons and Presbyters, nor the Presbyters against the People: For the Subsistance of the Congregation depends on each other; for the Bishops and the Presbyters are the Priests with relation to the People; and the Laity are the Laity with relation to the Clergy. And to be a Christian is in our own Power, but, to be an Apostle, or a a Bishop, or in any other such Office, is not in our own Power, but at the Disposal of God, who bestows the Gifts And thus much concerning those who are vouchsafed Gifts and Dignities.

μὴ ὄντων γὰρ τῶν ἀρχομένων, περιττοὶ οἱ ἄρχοντες· καὶ μὴ ὄντων ταμιῶν, ἐ στήσεται βασιλεία. Ἀλλὰ μηδὲ ἐπισκοπος ἐπαιρέσθω κατὰ τῶν διακόνων, ἢ πρεσβυτέρων· μήτε μὴν οἱ πρεσβύτεροι κατὰ τοῦ λαοῦ· ἐξ ἀλλήλων γάρ ἐστιν ἡ σύστασις τοῦ συναθροίσματος. [1] οἵ τε γὰρ ἐπίσκοποι, πρὸς οἱ πρεσβύτεροι, τινῶν εἰσὶν ἱερεῖς· καὶ οἱ λαϊκοί, τινῶν εἰσὶ λαϊκοί· καὶ τὸ μὲν εἶναι χριστιανόν, ἐφ' ἡμῖν· τὸ δὲ ἀπόστολον, ἢ ἐπίσκοπον, ἢ ἄλλο τι, οὐκ ἐφ' ἡμῖν, ἀλλ' ἐπὶ τῷ διδόντι Θεῷ τὰ χαρίσματα. ταῦτα μὲν ἓν [2] ἐπὶ τοσοῦτον· εἰρήσθω δὲ καὶ τὰς ἀξιωθείσας χαρισμάτων ἢ ἀξιωμάτων.

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[1] ὅτε γὰρ ἐπίσκοπος. V, [2] deest. V.

Ἐκεῖνο δὲ προσθετέον τῷ λόγῳ, ὅτι οὔτε πᾶς ὁ προφητεύων, ὅσιος· οὔτε πᾶς ὁ δαίμονας ἐλαύνων, ἅγιος. καὶ γὰρ καὶ Βαλαὰμ ὁ τοῦ Βεὼρ ὁ μάντις προεφήτευσεν, δυσεβὴς ὤν· καὶ Καϊάφας, ὁ ψευδώνυμος ἀρχιερεύς· πολλὰ δὲ καὶ ὁ διάβολος προλέγει. καὶ οἱ ἀμφ' αὐτὸν δαίμονες. καὶ ἐκ τούτου μὲν ἔστιν αὐτοῖς εὐσεβείας σπινθὴρ· ἀγνοίᾳ γὰρ εἰσὶ πεπεσμένοι διὰ ἑκούσιον μοχθηρίαν. δῆλον ἓν ὅτι οἱ ἀσεβεῖς, κἂν προφητεύωσιν, ἐκαλύπτουσι διὰ τῆς προφητείας τὴν ἑαυτῶν ἀσέβειαν· οὐδὲ οἱ δαίμονας ἐλαύνοντες, ἐκ τούτων ὑποχωρήσεως ὁσιωθήσονται· ἀλλήλοις γὰρ ἀπατῶσι· καθάπερ οἱ τὰς παιδιὰς γέλωτος ἕνεκα ὀπαδεικνύμενοι· καὶ τοὺς προσανέχοντας αὐτοῖς, ἀπολλύουσιν· ἔτε δὲ βασιλεὺς δυσεβὴς, ἔτι βασιλεὺς ὑπάρχει, ἀλ-

Add in the next place, That neither is every one that propheſies holy, nor every one that caſts out Devils religious; for even *Baalam* the Son of *Beor*, the Prophet, did propheſie, tho' he was himſelf wicked; as alſo did *Caiaphas*, the falſely nam'd High-Prieſt. Nay, the Devil foretels many things, and the Dæmons about him; and yet for all that there is not a Spark of Piety in them; for they are oppreſs'd with Ignorance, by reaſon of their voluntary Wickedneſs. It's manifeſt therefore that the Ungodly, although they propheſie, do not by their Prophecying cover their own Impiety; nor will thoſe who caſt out Dæmons be ſanctified by the Dæmons being made ſubject to them; for they only mock one another, as they do who play childiſh Tricks for Mirth, and deſtroy thoſe who give heed to them; for neither is a wicked King any longer a King, but a Tyrant, nor is a Biſhop oppreſs'd with Ignorance, 11.

Num. xxv. & xxiv.

Joh. xi. 51.

these elated against their Husbands, but preserv'd their own Measures. Wherefore if among you also there be a Man, or a Woman, and such an one obtains any Gift, let him be humble that God may be pleased with him For, says He, *Upon whom will I look, but upon him that is humble and quiet, and trembles at my Words.*

μ᾽ ταύτας, Ὀλδὰ καὶ Ἰωδὴθ, ἡ μὲν ὅτι Ἰωσίᾳ, ἡ δὲ ὅτι Δαρεῖ· καὶ ἡ μήτηρ τοῦ κυρίου τεθεράπευσε. καὶ Ἀννα ἡ Ἐλισάβετ ἡ συγγενὴς αὐτῆς, καὶ Ἄννα· καὶ ἐφ᾽ ἡμῶν αἱ Φιλίππου θυγατέρες· ἀλλ᾽ οὐκ ἐπήρθησαν καὶ τῷ ἀνδρῶν αὐτῶν, ἀλλ᾽ ἐφύλαξαν τὰ οἰκεῖα μέτρα. ἐκεῖνοι δὲ ἐν ὑμῖν κἂν ἀνήρ τις ᾖ, κἂν γυνὴ, καὶ τύχῃ τοιαύτης τινὸς χαρίσματος, ταπεινοφρονείτω, ἵνα ἐπ᾽ αὐτῷ εὐδοκήσῃ ὁ Θεός· ἐπὶ τίνα γάρ, φησὶν, ἐπιβλέψω, ἀλλ᾽ ἢ ἐπὶ τὸν ταπεινὸν καὶ ἡσύχιον, καὶ τρέμοντά μου τοὺς λόγους.

Isa. lxvi. 2.

## Sect. LXVI.

III. WE have now finished the First Part of this Discourse concerning Gifts, whatever they be which God has bestow'd upon Men, according to his own Will; and how He rebuked the Ways of those who either attempted to speak Lyes, or were moved by the Spirit of the Adversary; and that God

[Τὰ μὲν οὖν πρῶτα δύο λόγια ἐξεθέμεθα, περὶ τῶν χαρισμάτων, ὅσαπερ ὁ Θεὸς κατ᾽ ἰδίαν βούλησιν ἀνθρώποις· καὶ ὅπως τῶν ψευδῆ ὅπ- χειρούντων λέγειν, ἢ ἀλλοτρίῳ πνεύματι κινουμένων, ἤλεγξε καὶ τρόπον καὶ οὐκ πονη-

[1] deest. V.

ρῶν

ρῶν

οἷς πολλάκις [1] ἀπεχαρίσατο· ὁ Θεὸς τοῦ τε προφητείαν καὶ τερατοποιΐαν. νυνὶ δὲ ὅπερ ἐστὶ κορυφαιότατον τῆς ἐκκλησιαστικῆς διατυπώσεως ὁ λόγος ἡμᾶς ἐπείγει· ὅπως καὶ ταῦτα παρ' ἡμῶν μαθόντες τὴν διάταξιν; οἱ τα χθέντες δι' ἡμῶν γνώμῃ Χριστοῦ ἐπίσκοποι, πάντα κατὰ τὰς παραδοθείσας ἡμῖν ἐντολὰς ποιῆτε· εἰδότες ὅτι ὁ ἡμῶν ἀκούων, Χριστοῦ ἀκούει· ὁ δὲ Χριστοῦ ἀκούων τοῦ Θεοῦ [2] αὐτοῦ· καὶ πατὴρ ἀκούει· ᾧ ἡ δόξα εἰς τοὺς αἰῶνας. ἀμήν.

often takes away his Grace, both as to Prophecy, and the Performance of Wonders, from the Wicked. But now our Discourse hastens as to the principal Part, that is, the Constitution of Ecclesiastical Affairs, that so when ye have learn'd this Constitution from us, ye who are Ordain'd Bishops by us, at the Command of Christ, may perform all things according to the Commands deliver'd you, knowing that he that heareth us heareth Christ, and he that heareth Christ heareth his God and Father, to whom be Glory for ever. *Amen.* Luk. x. 16.

IV. Ἅμα τοίνυν ὑπάρχοντες ἡμεῖς οἱ δεκαδύο τοῦ κυρίου ἀπόστολοι πάσας τὰς θείας ἡμῶν ἐντολὰς διατάξεις περὶ πάντος ἐκκλησιαστικοῦ τύπου, συμπαρόντων ἡμῖν καὶ τοῦ τῆς ἐκλογῆς σκεύους Παύλου τοῦ συναποστόλου ἡμῶν, καὶ Ἰακώβου τοῦ δεσπότου,

Wherefore we the Twelve Apostles of the Lord, who are now together, give you in charge those Divine Constitutions concerning every Ecclesiastical Form; there being present with us *Paul* the Chosen Vessel, our Fellow Apostle, and *James* the Bishop, and the rest of the Presbyters, and the Seven

[1] ἀπεχρήσατο. V. [2] deest. V.

Dea-

Deacons. In the first place therefore *Peter* say, That a Bishop to be Ordain'd is to be, as we have already all of us appointed, unblameable in all things, a select Person, chosen by the whole People, who when he is named and approved, let the People assemble, with the Presbytery and Bishops that are present, on the Lord's Day, and let them give their Consent: And let the Principal of the Bishops ask the Presbytery and People, whether this be the Person whom they desire for their Ruler? and if they give their Consent, let him ask farther whether he has a good Testimony from all Men, as to his Worthiness for so great and glorious an Authority? Whether all things relating to his Piety towards God be right? Whether Justice towards Men has been observ'd by him? Whether the Affairs of his Family have been well order'd by him? Whether he has been unblameable in the Course of

*** Pag. 391.

καὶ τῶν λοιπῶν πρεσβυτέρων, καὶ τῶν ἐπὶ πᾶσι λαικῶν. πρῶτον μὲν ἓν ἐγώ φημι Πέτρος,] ἐπίσκοπον χειροτονεῖσθαι ὡς ἐν τοῖς πολλαῖς εἴρηται ἅμα πάντες διεταξάμεθα, ἐν πᾶσιν ἄμεμπτον, [1] ἀεὶ ἱστάμενον ὑπὸ παντὸς τοῦ λαοῦ ἐκλελεγμένον. ὃν ὀνομασθέντος καὶ ἀρέσαντος, συνελθὼν ὁ λαὸς ἅμα τῷ πρεσβυτερίῳ καὶ τοῖς ἐπισκόποις, ἐν ἡμέρᾳ κυριακῇ, [2] συνδοκείτω· ὁ δὲ πρόκειται τῶν λοιπῶν *** ἐρωτάτω πρεσβυτέριον καὶ τὸν λαόν, εἰ αὐτός ἐστιν, ὃν αἰτοῦνται εἰς ἀρχιερωσύνην. καὶ ἐπινεύσαντων, προσερωτάτω εἰ μάρτυρας ἔχει ὑπὸ πάντων ἄξιος εἶναι τῆς μεγαλης [3] ταύτης καὶ λαμπρᾶς ἡγεμονίας, εἰ τὰ κατὰ τὸν εἰς Θεὸν αὐτῷ εὐσέβειαν κατώρθωται, εἰ τὰ πρὸς ἀνθρώπους δίκαια πεφύλακται, εἰ τὰ κατὰ τὸν

[1] deest. V. [2] deest. V. [3] τοῦ θεοῦ V.

οἶκον

οἶκον αὐτῆ καλῶς φήμενον, εἰ τὰ κ) τὸν βίον ἀνεπιλήπτως. ἢ πάντων ἅμα κ) ἀληθείᾳ, ἀλλ' ὁ κ) προλήψιν μάρτυρησάντων τοιοῦτον αὐτὸν εἶναι, ὡς ὄντι δικαστῆ Θεῷ & Χριστῷ, παρόντος δηλαδὴ & τοῦ ἁγίου πνεύματος, ἢ πάντων τῶν ἁγίων ἢ λειτουργικῶν πνευμάτων, ἐν τρίτῳ πάλιν πυθέσθωσαν, εἰ ἄξιός ἐστιν ἀληθῶς τῆς λειτουργίας· δύο ἢ τριῶν μαρτύρων σταθήσεται πᾶν ῥῆμα· ἢ συνθεμένων αὐτῶν ἐκ τρίτου ἄξιον εἶναι, ἀπαιτείσθωσαν οἱ πάντες σώφημα ἢ δόντες προθύμως, ἀκουέσθωσαν· ἢ σιωπῆς γενομένης, εἷς τῶν πρώτων ἐπισκόπων ἅμα ἢ δυσὶν ἑτέροις, πλησίον τοῦ θυσιαστηρίου ἑστῶς, τῶν λοιπῶν ἐπισκόπων & πρεσβυτέρων σιωπῇ προσευχομένων, τὰ θεῖα εὐαγγέλια ἐπὶ τῆς κεφαλῆς ἀνεπτυγμένα κατεχόντων, λεγέτω πρὸς Θεόν.

his Life? And if all the Assembly together do according to Truth, and not according to Prejudice witness that he is such an one, let them the third time, as before God the Judge, and Christ, the Holy Ghost being also present, as well as all the Holy and Ministring Spirits, ask again, Whether he be truly worthy of this Ministry, that so *in the Mouth of two or three Witnesses every Word may be establish'd*; and if they agree the third time that he is worthy, let them all be demanded their Vote, and when they all give it willingly, let him be heard; and Silence being made, let one of the principal Bishops, together with two others, stand near to the Altar, the rest of the Bishops and Presbyters praying silently, and the Deacons holding the Holy Gospels open upon the Head of him that is to be Ordain'd, and say to God thus;

Matt. xviii 19.

V. O thou the Great Being, O Lord God Almighty, who alone art Unbegotten, and ruled over by none; who always art, and wast before the World; who standest in need of nothing, and art above all Cause and Beginning; who only art True, who only art Wise; who alone art the most High; who art by Nature Invisible; whose Knowledge is without Beginning; who only art Good, and beyond Compare; who knowest all Things before they are; who art acquainted with the most secret Things; who art Inaccessible, and without a Superior; the God and Father of thy Only-begotten Son, of our God and Saviour; the Creator of the whole World by Him; whose Providence provides for, and takes the Care of all; *the Father of Mercies, and God of all Consolation*; who dwellest in the Highest Heavens, and yet lookest down on things below; Thou, who

Ὁ ὢν, δέσποτα, κύριε, ὁ Θεός, ὁ παντοκράτωρ, ὁ μόνῳ ἀνυπότακτος, καὶ ἀβασίλευτος· ὁ ἀεὶ ὤν, καὶ πρὸ τῶν αἰώνων ὑπάρχων· ὁ παντὶ ἀνενδεὴς, καὶ πάσης αἰτίας καὶ γενέσεως κρείττων· ὁ μόνος ἀληθινός, ὁ μόνῳ σοφὸς· ὁ ὢν μόνῳ ὕψιστος· ὁ τῇ φύσει ἀόρατος· ἧς ἡ γνῶσις ἄναρχος· ὁ μόνῳ ἀγαθὸς, καὶ ἀσύγκριτος, ὁ [1] πάντα εἰδὼς πρὶν γενέσεως αὐτῶν· ὁ τῶν κρυπτῶν γνώστης· ὁ ἀπρόσιτος· ὁ ἀδέσποτος· ὁ Θεὸς καὶ πατὴρ τοῦ μονογενοῦς υἱοῦ σου, τοῦ Θεοῦ καὶ Σωτῆρος ἡμῶν· ὁ δημιουργὸς τοῦ ὅλου διὰ αὐτοῦ κόσμου· ὁ προνοητὴς, ὁ κηδεμών· ὁ πατὴρ τῶν οἰκτιρμῶν, καὶ Θεὸς πάσης παρακλήσεως· ὁ ἐν ὑψηλοῖς κατοικῶν, καὶ τὰ ταπεινὰ ἐφορῶν. σὺ ὁ δὸς ὅρους ἐκκλησίας, ἁγίᾳ τῇ ἐπουρανίῳ πρεσβείᾳ τοῦ

2 Cor. i. 3.

Psal cxii 5

[1] πρὸ V.

Χριστοῦ

Χειρ῀ σε, διὰ μάρτυρος τῷ παρακλήτῳ, ἀφ' ἧς ἔλαβον ἀπόστολοι, ἐξ ἡμῶν τῶν χειροτονηθέντων ἐπισκόπων· ὁ προορίσας ἐξ ἀρχῆς ἱερεῖς εἰς ὑπηρεσίαν λαῶν σου, Ἄβελ ἐν προσφορᾷ, Σὴθ, καὶ Ἐνὼς, καὶ Ἐνὼχ, καὶ Νῶε, καὶ Μελχισεδὲκ, καὶ Ἰὼβ ὁ ἀναδείξας Ἀβραὰμ καὶ τὸς λοιπὸς πατριάρχας σὺν τοῖς πιστοῖς σου θεράπουσι Μωϋσεῖ καὶ Ἀαρὼν, καὶ Ἐλεαζάρῳ καὶ Φινεές· ὁ ἐξ αὐτῶν προχειρισάμενος ἄρχοντας καὶ ἱερεῖς ἐν τῇ σκηνῇ τῶν μαρτυρίων σου ✠ Σαμουὴλ ἐκλεξάμενος εἰς ἱερέα καὶ προφήτην· ὁ [1] τῷ ἁγιάσματί σου ἀλειτούργητον μὴ ἐγκαταλιπών. ὁ εὐδοκήσας ἐν οἷς ἤρετίσω δοξασθῆναι αὐτός· καὶ νῦν μεσιτείᾳ τοῦ Χειρ῀ σε, δι' ἡμῶν χεῖρε τὸ δύναμιν τοῦ ἡγεμονικοῦ σου πνεύμα-

didst appoint the Rules of the Church, by the Coming of thy Christ in the Flesh; of which the Holy Ghost is the Witness, by thy Apostles, and by us the Bishops, who by thy Grace are here present; who hast fore-ordain'd Priests from the Beginning for the Government of thy People; *Abel* in the first place, *Seth* and *Enos*, and *Enoch* and *Noah*, and *Melchisedeck* and *Job*; who didst appoint *Abraham*, and the rest of the Patriarchs, with thy faithful Servants *Moses*, and *Aaron*, and *Eleazar*, and *Phineas*; who didst choose from among them Rulers and Priests in the Taber- *,* Page 392.
nacle of thy Testimony, who didst choose *Samuel* for a Priest and a Prophet; who didst not leave thy Sanctuary without Ministers; who didst delight in those whom thou chosest to be glorify'd in; Do thou, by us, pour down the influence of thy free Spirit, through the Mediation

[1] ἁγασίμα. V.

of thy Christ, which is committed to thy beloved Son Jesus Christ; which he bestowed according to thy Will on the holy Apostles of thee, the eternal God; Grant by thy Name, O God, who searchest the Hearts, that this thy Servant, whom thou hast chosen to be a Bishop, may feed thy holy Flock, and discharge the Office of an High-Priest to thee, and minister to thee unblameably, Night and Day; that he may appease thee, and gather together the Number of those that shall be saved, and may offer to thee the Gifts of thy holy Church: Grant to him, O Lord Almighty, through thy Christ, the Fellowship of the Holy Spirit, that so he may have Power to remit Sins according to thy Command; to give forth Lots according to thy Command; to loose every Bond, according to the Power which thou gavest the Apostles; that he may please thee in

ΙΘ. ὅπερ ἐχαρίσω τῷ ἠγαπημένῳ σε παιδί Ἰησοῦ Χριστῷ, ὅπερ ἐβουλήσατο γνώμῃ σε τοῖς ἁγίοις ἀποστόλοις σε θ αἰωνίε Θεῦ, δὸς ὀν ϕ ὀνόματί σε καρδιογνῶσα ὦ δέσποτα, ὅπως τ δῶλόν σε τινδε, ὃν ἐξελέξω εἰς ἐπίσκοπον, ποιμαίνειν τ ἁγίαν σε ποίμνιν, ⁊ ἀρχιερατόυειν σοι, ἀμέμπτως λειτουργοῦντα νυκτὸς ⁊ ἡμέρας. ⁊ ἐξιλασκόμενόν σε ϑ προσωπον, ἐπισυναγαγεῖν τ ἀριθμὸν τ σωζομένων, καὶ προσφέρειν σοι τὰ δῶρα τ ἁγίας σε ἐκκλησίας. δὸς αὐτῷ δέσποτα παντοκράτορ, διὰ [1] θ" Χριστοῦ σε, τ μετουσίαν θ ἁγίε πνεύματος· ὥστε ἔχειν ἐξουσίαν ἀφιέναι ἁμαρτίας κ τ ἐντολῇ σε, διδόναι κλήρους κ ϑ προστάγματί σε, λύειν τ πάντα σωμοδεσμον κ τ ἐξουσίαν ᾗ ἔδωκας τοῖς ἀ-

[1] deest. V.

πστόλοις.

πτόλοις· δὸς ἀρεσκεῖν δέ Meekness, and a pure Heart, σοι ἐν πραότητι, καὶ with a stedfast, unblameable, καθαρᾷ καρδίᾳ, ἀ- and unreproveable Mind; to νεπάφως, ἀμέμπτως, ἀ- offer to Thee a pure and νεγκλήτως, προσφέρον- unbloody Sacrifice, which, τά σοι καθιερῶν καὶ ἀ- by thy Christ, thou hast ap- ναίμακτον θυσίαν, ἣν pointed as the Mystery of παρέδωκας διὰ Χριστοῦ the New Covenant; for a διαθήκην· εἰς ὀσμὴν sweet Savour, through thy εὐωδίας, διὰ τοῦ holy Child Jesus Christ, our παιδός σου Ἰησοῦ Χριστοῦ God and Saviour: through τοῦ Θεοῦ καὶ σωτῆρος ἡ- whom Glory, Honour and μῶν· δι' οὗ σοι δόξα, Worship be to Thee, in the τιμὴ καὶ σέβας, ἐν ἁγίῳ Holy Spirit, now and al- πνεύματι, νῦν, καὶ ἀεί, ways, and for all Ages. And καὶ εἰς τοὺς αἰῶνας τῶν when he has pray'd for these αἰώνων. καὶ ταῦτα ἐπευ- things, let the rest of the ξαμένου, οἱ λοιποὶ ἱε- Priests add, *Amen*; and to- ρεῖς ἐπιλεγέτωσαν, ἀ- gether with them all the Peo- μήν· καὶ σὺν αὐτοῖς ἅπας ὁ λαός. καὶ μετὰ τὴν ple. And after the Prayer, προσευχήν, εἷς τῶν let one of the Bishops ele- ἐπισκόπων ἀναφερέτω τὴν vate the Sacrifice upon the θυσίαν ἐπὶ τῶν χειρῶν τοῦ Hands of him that is Or- χειροτονηθέντος. καὶ dain'd, and early in the τῇ ἑωθινῇ συνθρονιζέσθω Morning let him be plac'd in εἰς τὴν αὐτοῦ προεδρίαν his Throne, in a Place set τόπον μετὰ τῶν λοιπῶν apart for him, among the ἐπισκόπων, πάντων αὐ- rest of the Bishops, they all τὸν φιλησάντων ἐν κυ- giving him the Kiss in the Lord. And after the Read- ing of the Law and the

[1] διαταξάμ. V. [2] μεθ' ὃ καὶ V. [3] ἀμήν. V.

Prophets, and our Epistles, and Acts, and the Gospels, let him that is Ordain'd salute the Church, saying, *The Grace of our Lord Jesus Christ, the Love of God and the Father, and the Fellowship of the Holy Ghost be with you all*; and let them all answer, *And with thy Spirit*; and after these Words let him speak to the People the Words of Exhortation, and when he has ended his Word of Doctrine,

προφητῶν, τῶν τε ἀποστόλων ἡμῶν καὶ τῶν πράξεων καὶ τῶν διαγελίων, ἀσπασάσθω ὁ χειροτονηθεὶς τὴν ἐκκλησίαν λέγων. ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ ἡ ἀγάπη τοῦ Θεοῦ καὶ πατρὸς, καὶ ἡ κοινωνία τοῦ ἁγίου πνεύματος, μετὰ πάντων ὑμῶν. καὶ πάντες ἀποκρινέσθωσαν· καὶ μετὰ τοῦ πνεύματός σου. καὶ μετὰ τὴν προσευχὴν, προσκαλεσάσθω τῷ λαῷ λόγους παρακλήσεως, καὶ παραινεσάτω αὐτοῖς τὰ τῆς διδασκαλίας λέγων· [[φημὶ ἐγὼ Ἀνδρέας ὁ ἀδελφὸς Πέτρου]] ἀναστάντων ἁπάντων ὁ διάκονος, ἐφ' ὑψηλοῦ τινος ἀναβὰς, κηρυττέτω μήτις τῶν ἀκροωμένων. μήτις τῶν ἀπίστων. καὶ ἡσυχίας γενομένης λεγέτω.

all standing up, let the Deacon ascend upon some high Seat, and proclaim, Let none of the Hearers, let none of the Unbelievers stay, and Silence being made, let him say,

VI. *** Pag. 393

*** Εὔξασθε οἱ κατηχούμενοι. καὶ πάντες οἱ πιστοὶ τὴν ἀφώνιαν ὑπὲρ αὐτῶν. προσευχέσθωσαν, λέγοντες κύριε ἐλέησον. διακονείτω ὁ

Ye Catechumens pray, and let all the Faithful pray for them in their Mind, saying, Lord have mercy upon them. And let the Deacon bid Pray-

[1] ὑπὲρ αὐτῶν, λέγων". ὑπὲρ τῶν κατηχουμένων πάντες [2] τὸν Θεὸν παρακαλέσωμεν, ἵνα ὁ ἀγαθὸς, φιλάνθρωπος, εὐμενῶς εἰσακούσῃ τῶν δεήσεων αὐτῶν & τῶν προσκλήσεων, καὶ προσδεξάμενος αὐτῶν τὴν ἱκεσίαν ἀποκαλύψῃ αὐτῶν, καὶ δῷ αὐτοῖς τὰ αἰτήματα τῶν καρδιῶν αὐτῶν πρὸς ὃ συμφέρον, ἀποκαλύψῃ αὐτοῖς τὸ εὐαγγέλιον & Χριστοῦ αὐτοῦ, φωτίσῃ αὐτοὺς & σωφρονίσῃ, παιδεύσῃ αὐτοὺς τὴν θεογνωσίαν, διδάξῃ αὐτοὺς τὰ πρόσταγματα αὐτοῦ καὶ τὰ δικαιώματα, ἐγκαλλαφυτεύσῃ ἐν αὐτοῖς τὸν ἁγιον αὐτοῦ & σωτήριον φόβον, ἀνοίξῃ τὰ ὦτα τῶν καρδιῶν αὐτῶν πρὸς τὸ ἐν τῷ νόμῳ αὐτοῦ καταγίνεσθαι ἡμέρας & νυκτὸς, βεβαιώσῃ τὸ αὐτοὺς ἐν τῇ εὐσεβείᾳ, ἑνώσῃ καὶ ἐγκαλλωπίσῃ αὐτοὺς τῷ

ers for them, saying, Let us all pray unto God for the Catechumens, that He that is good, He that is the Lover of Mankind, will mercifully hear their Prayers and their Supplications, and so accept their Petitions, as to assist them, and give them those Desires of their Hearts which are for their Advantage, and reveal to them the Gospel of his Christ, give them Illumination and Understanding, instruct them in the Knowledge of God, teach them his Commands and his Ordinances, implant in them his holy and saving Fear, open the Ears of their Hearts, that they may exercise themselves in his Law Day and Night; strengthen them in Piety, unite them to, and number them with his holy Flock; vouchsafe them the Laver of Regeneration, and the Garment of Incorruption, which is the true Life, and deliver them from all Ungodliness, and give no place to the Adver-

[1] desunt. [2] ἐκτενῶς. V.

2 Cor. vii 1 vi. 16. Pſal. cxx. 8

ſary againſt them, and *Cleanſe them from all Filthineſs of Fleſh and Spirit, and dwell in them, and walk in them,* by his Chriſt; *Bleſs their Goings-out, and their Comings-in,* and order their Affairs for their Good. Let us ſtill earneſtly put up our Supplications for them, that they may obtain the Forgiveneſs of their Tranſgreſſions by their Admiſſion, and ſo may be thought worthy of the holy Myſteries, and of conſtant Communion with the Saints. Riſe up, ye Catechumens, beg for your ſelves the Peace of God, through his Chriſt, a peaceable Day, and free from Sin, and the like for the whole time of your Life, and your Chriſtian Ends of it; a compaſſionate and merciful God; and the Forgiveneſs of your Tranſgreſſions. Dedicate your ſelves to the only Unbegotten God, through his Chriſt. Bow down your Heads, and receive the Bleſſing. But at the naming of

ἁγίῳ αὐτῦ ποιμνίῳ, καὶ ἀξιώσας αὐτὲς τῦ λυτρῦ τ παλιγγενεσίας, ἵ ἐνδύμαλος τ ἀφθαρσίας, τ ὄντως ἀπὸ ζωῆς, ῥύσηται ἢ αὐτὲς πάσης ἀσεβείας, καὶ μὴ δῷ τοπον τῷ ἀλλοτρίῳ καθ' αὐτῶν, καθαρεῖσι ἢ αὐτὲς ἀπὸ παντὸς μολυσμῦ σαρκὸς καὶ πνύματος, ἐνοικήσῃ τε ἐν αὐτοῖς καὶ ἐμπεριπατήσῃ Δι' ἵ Χριστῦ αὐτῦ, δι' οὗ δόξα καὶ κράτος εἰς τοὺς αἰῶνας. Ἀμήν.

Ἀναστῆτε οἱ κατηχούμενοι· αἰτήσασθε παρὰ τῦ Θεῦ διὰ τῦ Χριστῦ αὐτῦ εἰρηνικὴν ἡμέραν καὶ ἀναμάρτη-

[1] φην. V.

τον

τον καὶ πάντα τὸ χόρτον τῆς ζωῆς ὑμῶν, χρισιανὰ ὑμῶν τὰ τέλη, ἵλεων καὶ εὐμενῆ τὸν Θεὸν, ἄφεσιν πλημμελημάτων, ἑαυτὸς πρῶ μόνῳ ἀγεννήτῳ Θεῷ διὰ τοῦ Χριστοῦ αὐτοῦ προσάγετε. κλίνατε, καὶ εὐλογεῖσθε. ἐφ' ἑκάστῳ δὲ τούτων ὧν ὁ διάκονος προσφωνεῖ, ὡς προείπομεν, λεγέτω ὁ λαὸς. κύριε ἐλέησον· καὶ περὶ πάντων τῶν παιδία. κλινόντων δὲ αὐτῶν τὰς κεφαλὰς, εὐλογείτω αὐτὸς ὁ χειροτονηθεὶς ἐπίσκοπος εὐλογίαν τοιαύτην· ὁ Θεὸς ὁ πάντοκράτωρ, ὁ ἀγέννητος καὶ ἀόρατος, ὁ μόνος ἀληθινὸς Θεὸς, ὁ Θεὸς καὶ πατὴρ τοῦ Χριστοῦ σου τοῦ μονογενοῦς υἱοῦ σου, ὁ [1] Θεὸς τοῦ προκλήτου, καὶ τῶν ὅλων κύριος· ὁ διὰ Χριστοῦ διδασκάλους τοὺς μαθητὰς δυνήσας πρὸς μάθησιν τῆς εὐσεβείας· αὐτὸς καὶ νῦν

every one by the Deacon, as we said before, let the People say, *Lord have mercy upon him*, and let the Children say it first. And as they have bowed down their Heads, let the Bishop who is newly Ordain'd, bless them with this Blessing; O God Almighty, Unbegotten and Inaccessible who only art the True God, the God and Father of thy Christ, thy Only begotten Son; the God of the Comforter, and Lord of the whole World; who by Christ didst appoint thy Disciples to be Teachers for the Teaching of Piety, do thou now also look down upon thy Servants, who are catechiz'd in the Gospel of thy Christ, and *give them a new Heart, and renew a right Spirit in their inward Parts*, that they may both know and do thy Will with full purpose of Heart, and with a willing Soul. Vouchsafe them an holy Admission, and unite them to thy holy Church,

Psal. l. 12.

[1] προβολεῦς. V.

and

and make them Partakers of thy holy Mysteries, through Christ, who is our Hope, and who died for them; by whom Glory and Worship be given to Thee in the Holy Spirit for ever, *Amen*. And after this, let the Deacon say, *Go out ye Catechumens in Peace*; and after they are gone out, let him say, Ye Energumens afflicted with unclean Spirits, pray, and let us all earnestly pray for them, that God, the Lover of Mankind, will by Christ rebuke the unclean and wicked Spirits, and deliver his Supplicants from the Dominion of the Adversary. He that rebuk'd the Legion of Demons, and the Prince of Wickedness, the Devil, may He even now rebuke these Apostates from Piety, and deliver his own Workmanship from his Power, and cleanse those Creatures which he has made with great Wisdom. Let us still pray earnestly for them; Save them, O God, and raise

*,* Pag. 394.

Mat. v. 9. Zach. iii. 2.

ἔπιδε ἐπὶ τὴς δέησίς σε, τὴς κατηχουμένης δὲ εὐαγγέλιον τῷ Χριστῷ σε· καὶ δὸς αὐτοῖς καρδίαν καινὴν. καὶ *,* πνεῦμα εὐθὲς ἐγκαίνισον ἐν τοῖς ἐγκάτοις αὐτῶν, τοῦ ὃ ἀδέναι καὶ ποιεῖν τὸ θέλημά σε, ἐν καρδίᾳ πλήρει καὶ ψυχῇ θελούσῃ· καταξίωσον αὐτὴς τῆς ἁγίας μυήσεως, καὶ ἕνωσον αὐτὴς τῇ ἁγίᾳ σε ἐκκλησίᾳ, καὶ μετόχους ποίησον τῶν θείων μυστηρίων, διὰ Χριστοῦ, τῆς ἐλπίδος ἡμῶν, ὅτι ὑπὲρ αὐτῶν ἀπεθανόμεθα· δι' οὗ σοι δόξα καὶ τὸ σέβας ἐν ἁγίῳ πνεύματι, εἰς τοὺς αἰῶνας. ἀμήν. καὶ μετὰ τοῦτο ὁ διάκονος λεγέτω· προέλθετε οἱ κατηχούμενοι, ἐν εἰρήνῃ. καὶ μὴ τις ὃ ἐξελθεῖν αὐτὴς, λεγέτω· εὔξασθε οἱ ἐνεργούμενοι ὑπὸ πνευμάτων ἀκαθάρτων. ἐκεινῶς πάντες ὑπὲρ αὐτῶν δεηθῶμεν·

[1] ἰησοῦ V.

ὅπως

ὅπως ὁ φιλάνθρωπος Θεὸς, ἀφ' ἧς χειροθετήσῃ τοῖς ἀκαθάρτοις καὶ πονηροῖς πνεύμασι, καὶ ῥύσηται τὸν αὐτοῦ [1] ἱκέτας ἀπὸ τῆς ἀλλοτρίας καταδυναστείας· ὁ ἐπικύψας τῷ λεγεῶνι τῶν δαιμόνων, καὶ τῷ ἀρχεκάκῳ ἀφιδόλῳ, ἐπιμήσῃ αὐτοὺς καὶ νῦν τοῖς ἀποστάταις τῆς εὐσεβείας, καὶ ῥύσηται τὰ ἑαυτοῦ πλάσματα ἀπὸ τῆς ἐνεργείας αὐτοῦ, καὶ καθαρίσῃ αὐτὰ ἃ μετὰ πολλῆς σοφίας ἐποίησεν ἔτι ἐντεινῶς γὰρ αὐτῶν δεηθῶμεν· σῶσον καὶ ἀνάστησον αὐτοὺς ὁ Θεὸς, ἐν τῇ δυνάμει σου. κλίνατε οἱ ἐνεργούμενοι, καὶ εὐλογεῖσθε. καὶ ὁ ἐπίσκοπος ἐπευχέσθω, λέγων.

them up by thy Power. Bow down your Heads, ye Energumens, and receive the Blessings and let the Bishop add this Prayer, and say,

Ὁ τὸν ἰσχυρὸν δήσας, καὶ πάντα τὰ σκεύη αὐτοῦ διαρπάσας· ὁ δοὺς ἡμῖν ἐξουσίαν ἐπάνω ὄφεων καὶ σκορπίων πατεῖν, καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἐχθροῦ ὁ τὸν ἀνθρωποκτόνον ὄφιν, δεσμώτην πεδήσας ἡμῖν, ὡς στρουθίον παιδίοις· ὃν πάντα φρίττει καὶ τρέμει, ἀπὸ προσώπου δυνάμεώς σου ὁ ῥήξας αὐτὸν ὡς ἀστραπὴν ἐξ οὐρανοῦ εἰς γῆν,

Thou, who hast bound the strong Man, and spoil'd all that was in his House, who hast given us Power over Serpents and Scorpions to tread upon them, and upon all the Power of the Enemy; who hast deliver'd the Serpent, that Murderer of Men, bound to us; as a Sparrow to Children, whom all things dread, and tremble before the Face of thy Power; who hast cast him down as Lightening from Heaven to Earth; not

VII. Matt. xii. 29. Luk x. 19. Job xl. 24 LXX. Luk x. 18.

[1] οἰκέτας. V.

with

with a Fall from a Place, but from Honour to Dishonour, on account of his voluntary evil Disposition, *whose*
Psal. cv. 9. *Look dries the Abysses, and*
Isa. li. 10. *Threatning melts the Mountains, and whose Truth remains*
Ps. xcvi. 5. *for ever; whom the Infants*
Isa. lxiv. 1. *praise, and sucking Babes bless, whom Angels sing Hymns to*
Ps. cxvi. 2. *and adore; who lookest upon the Earth, and makest it tremble;* viii. 3 *who touchest the Mountains, and they smoke; who threatnest* xcvi. 3. *the Sea, and dryest it up, and* ciii. 32. *makest all its Rivers as Desert, and the Clouds are the*
Nah. i. 4. 3. *Dust of his Feet; who walkest upon the Sea as upon the firm*
Job ix. 8. LXX. *Ground*; thou Only begotten God, the Son of the Great Father, rebuke these wicked Spirits, and deliver the Works of thy Hands from the Power of the adverse Spirit: For to Thee is due Glory, Honour, and Worship, and by Thee to thy Father, in the Holy Spirit, for ever. *Amen.* And let the Deacon say, Go out ye Energumens. And af-

ἐ πτικῷ ῥήγματι, ἀλλὰ ἀπὸ κμῆς εἰς ἀτιμίαν, δι' ἑκέσιον αὐτῦ κακήνοιάν· ὃ [1] τῦ βλέμμα ξηραίνῃ ἀβύσσους, καὶ ἡ ἀπειλὴ τήκῃ ὄρη, καὶ ἡ ἀλήθεια μένῃ εἰς τ αἰῶνα· ὃν αἰνεῖ τὰ νήπια, καὶ βυλογεῖ τὰ θηλάζοντα, ὃν ὑμνῦσι & προσκυνῦσιν ἄγγελοι· ὁ ἐπιβλέπων ἐπὶ τ γῆν, καὶ ποιῶν αὐτὴν τρέμειν· ὁ ἁπτόμενος τ ὀρέων, καὶ καπνίζονται· ὁ ἀπειλῶν θαλάσσῃ, & ξηραίνων αὐτὴν, καὶ πάντας τὰς ποταμὰς [2] αὐτῦ ἐξερημῦν· ὃ νεφέλαι, κονιορτὸς τ ποδῶν· ὁ περιπατῶν ἐπὶ θαλάσσης, ὡς ἐπ' ἐδάφες· μονογενὴς θεὲ, μεγάλε πατρὸς υἱέ· ἐπιτίμησον τοῖς πονηροῖς πνεύμασι, καὶ ῥῦσαι τὰ ἔργα τ σῶν χειρῶν σε ἀπὸ τ τῦ ἀλλοτρίε πνεύματος ἐνεργείας· ὅτι σοί δόξα, κμὴ &

[1] τὸ. v. [2] deest. V.

σέ-

σέβας, καὶ δεήθῶμεν τοῦ κυρίου ἡμῶν, ὅπως ὁ κύριος καταξιώσῃ αὐτοὺς μυηθέντας εἰς τὸ τοῦ Χριστοῦ θάνατον συναναστῆναι αὐτῷ, καὶ μέτοχοι γένωνται τῆς βασιλείας αὐτοῦ, καὶ κοινωνοὶ τῶν μυστηρίων αὐτοῦ, ἑνώσῃ καὶ συγκαταλέξῃ αὐτοὺς μετὰ τῶν σωζομένων ἐν τῇ ἁγίᾳ αὐτοῦ ἐκκλησίᾳ.

ter them, let him cry aloud, Ye that are to be illuminated pray: Let all us the Faithful earnestly pray for them, that the Lord will vouchsafe, that being initiated into the Death of Christ, they may rise with him, and become Partakers of his Kingdom, and may be admitted to the Communion of his Mysteries; unite them to, number them among those that are saved in his holy Church: Save them, and raise them up by thy Grace: And being sealed to God through his Christ, let them bow down their Heads, and receive this Blessing from the Bishop.

[2] σῶσον καὶ ἀνάπαυσον αὐτοὺς ἐν τῇ σῇ χαρᾷ τῇ καλασφραγισμένοι τῷ Θεῷ διὰ τοῦ Χριστοῦ αὐτοῦ κλίναντες τὰς κεφαλὰς εὐλογήθησαν παρὰ τοῦ ἐπισκόπου τὴν εὐλογίαν.

***Ὁ θεραπεύων διὰ τοῦ ἁγίου σε πρόφητα τοῖς μυουμένοις λέγων, καθαροὶ γίνεσθε καὶ ἁγίασθητε τοῦ Χριστοῦ

Thou who hast formerly said by thy Prophets to those, that be initiated, *Wash ye, become clean*; and hast appointed Spiritual Regenerati-

VIII. *** Pag. 395. Isa. i. 16.

[1] προσκλίθητε. V. [2] ἔτι ὑπὲρ αὐτῶν δεηθῶμεν. V.

on

on by Christ, do thou now also look down upon these that are baptiz'd, and bless them, and sanctifie them, and prepare them that they may become worthy of thy Spiritual Gift, and of the true Adoption, of thy spiritual Mysteries, of being gathered together with those that are saved through Christ our Saviour; by whom Glory, Honour, and Worship be to Thee, in the Holy Ghost, for ever. *Amen.* And let the Deacon say, Go out ye that are preparing for Illumination. And after that let him proclaim, Ye Penitents pray; let us all earnestly pray for our Brethren in the State of Penance; that God, the Lover of Compassion, will shew them the Way of Repentance, and accept their Return and their Confession, and *bruise Satan under their Feet suddenly*, and redeem them from the Snare of the Devil, and the Ill-usage of the Dæmons, and free them from every

Rom. xvi. 20.

ς῎ν· νομοθετήσας τὴν πνευματικὴν ἀναζώπυρησιν αὐτὸς ⸀ νῦν ἔπιδε ὅπως τοὺς βαπτιζομένους, καὶ ἀνάπλασον, καὶ ἁγίασον, καὶ διδάσκαλον ἀξίους γενέσθαι τῆς πνευματικῆς σου δωρεᾶς, ⸀ τῆς ἀληθινῆς υἱοθεσίας, τῆς πνευματικῶν σου μυστηρίων, τοῦ μὴ τῆς σωζομένων ἀποσυναγωγῆς. Διὰ Χριστοῦ τοῦ σωτῆρος ἡμῶν· δι' οὗ σοι δόξα, κράτος καὶ σέβας, ἐν ἁγίῳ πνεύματι, εἰς τοὺς αἰῶνας. ἀμήν. ⸀ λεγέτω ὁ διάκονος· προέλθετε οἱ φωτιζόμενοι. ⸀ μετὰ τοῦτο κηρυττέτω· εὔξασθε οἱ ἐν τῇ μετανοίᾳ. ἐκτενῶς πάντες ὑπὲρ τῆς ἐν μετανοίᾳ ἀδελφῶν [1] προσκαλέσωμεν· ὅπως ὁ φιλοικτίρμων Θεὸς ὑποδείξῃ αὐτοῖς ὁδὸν μετανοίας προσδέξηται αὐτῶν τὴν παλινῳδίαν ⸀ τὴν ἐξομολόγησιν, καὶ

[1] ἡμῶν. V.

Σω-

Σωτερίψη τ Σατανᾶν ὑπὸ τοὺς πόδας αὐτῶν ἐν τάχει, καὶ λυτρώσηται αὐτοὺς ἀπὸ τ παγίδων τ διαβόλε καὶ τ ἐπηρείας τῶν δαιμόνων, καὶ ἐξέληται αὐτοὺς ἀπὸ πάσης ἀθεμίτε λόγε, & πάσης ἀτόπε πεάξεως, & πονηρᾶς ἐννοίας· συγχωρήσῃ ὃ αὐτοῖς πάντα τὰ παραπτώματα αὐτῶν, τὰ τε ἑκούσια & τὰ ἀκούσια, & ἐξαλείψῃ τὸ κατ' αὐτῶν χειρόγραφον, καὶ ἐγγράψηται αὐτοὺς ἐν βίβλῳ ζωῆς· καθαρῇ ὃ αὐτοὺς ἀπὸ πάσης μολυσμοῦ σαρκὸς & πνεύματος, & ἑνώσῃ αὐτοὺς ἀποκαταστήσας εἰς τ ἁγίαν αὐτοῦ ποίμνιον· ὅτι αὐτὸς γινώσκει τὸ πλάσμα ἡμῶν. ὅτι τίς καυχήσεται ἁγνὴν ἔχειν καρδίαν; ἢ τίς παῤῥησιάσεται καθαρὸς εἶναι ἀπὸ ἁμαρτίας; πάντες γὰρ ἐσμὲν ἐν ὀπτιμίοις. ἔτι γὰρ αὐτῶν ἐκτενέστερον δεηθῶμεν· ὅτι χαρὰ γί-

unlawful Word, and every absurd Practice and wicked Thought; forgive them all their Offences, both voluntary and involuntary, and *blot* Col. ii. 13, *out that Hand-writing which* 14. *is against them*, and write Phil. iv. 3. them in the Book of Life: *Cleanse them from all Filthi-* 2 Cor. *ness of Flesh and Spirit*, and vii. 1. restore and unite them to his holy Flock: For, *He knoweth our Frame*; for, *Who can glory* Prov. xx. 9 *that he has a clean Heart? And who can boldly say, that he is pure from Sin?* For we are all among the Blameworthy. Let us still pray for them more earnestly; for *there is Joy in Heaven over* xv. 7. *one Sinner that repenteth*, that being converted from every evil Work, they may be join'd to all good Practice: That God, the Lover of Mankind, will suddenly accept their Petitions, will *restore to them the Joy of his* Psal. l. 14. *Salvation, and strengthen them with his free Spirit*, that they may not be any more shaken, but be admitted to the Communion of his most holy

Things,

Things; and become Partakers of his Divine Mysteries; that appearing worthy of his Adoption, they may obtain Eternal Life. Let us all still earnestly say on their Account, *Lord have Mercy upon them. Save them, O God, and raise them up by thy Mercy.* Rise up, and bow your Heads to God thro' his Christ, and receive the Blessings. Let the Bishop then add this Prayer;

νεται ἐν ἐραν῵ ὅτι ἑνὶ ἁμ῍ρτωλ῵ μετεμοήνλε ὅπως ἀποτελεσφέντες πᾶν ἔργον ἀνδεμιτον, προσοικειωθῶσι πάσῃ πρᾳότητι ἀγαθῇ· ἵνα ὁ φιλάνθρωπ῵. Θεὸς ὁ τάχος ἐμῶν῵ῶς προσδεξαμενος αὐτῶν τὰς λιπὰς, ἀποκαλαστήσῃ [1] αὐτοῖς ἀγαλλίασιν τ῍ σωτηρίᾳ, κ῍ πνεύματι ἡγεμονικῷ [2] στερξῃ" αὐτ῍ς, ἵνα μηκέτι σαλεύθῶσι· κοινωνοὶ γενέσθαι τ῍ ἁγίων αὐτ῍ ἱερῶν, καὶ μέτοχοι τ῍ θείων μυστηρίων· ἵνα ἄξιοι ἀποφανθέντες τ῍ ὑοθεσίας, τύχωσι τ῍ αἰωνίε ζωῆς. ἔτι ἐκτενῶς πάντες ὑπὲρ αὐτῶν ἔτωμεν. κύριε ἐλέησον. σῶσον αὐτ῍ς ὁ Θεὸς, καὶ ἀναστησον ᾧ ἐλέᾳ σε. ἀνασάντες τ῍ Θε῵ διὰ τ῍ Χριστ῍ αὐτ῍, κλίνατε καὶ εὐλογεῖσθε, ἐωδυχέσθω ἐν ὁ ἐπίσκοπω῍ τοιάδε.

IX. Almighty Eternal God, Lord of the whole World, the Creator and Governour of all Things, who hast exhibited Man as the Ornament of the World, thro' Christ, and didst give him a Law both naturally implanted and written, that

Παντοκράτορ θεὲ αἰώνιε, δέσποτα τ῍ ὅλων, κτίστα καὶ πρυτανι τ῍ παντῶν ὁ τ῍ ἀνθρωπον ** κόσμε κόσμον ἀναδείξας διὰ Χριστ῍, ἔνομον δὲ αὐτῷ ἔμφυτον καὶ γραπτον. ὡς ὃ ζῶν αὐ-

** Pag 396.

[1] αὐτὸς εἰς τ῍ πρότερον ἀξιαν ᾗ ἀποδοσιν αὐτ῍ς τ῍. v. [2] στείρᾳ. V.

τὸν

τὸν ἀνθρωπον, ὡς λογικὸν καὶ ἀμάρτητον ὑποδήκλω δὲς πρὸς μετάνοιαν τὴν σωτῆ ἀγαθότητα· ἔπιδε δὴ τὰς κεκλικότας σοι αὐχένα ψυχῆς καὶ σώματος· ὃς οὐ βέλει τὸν θάνατον τοῦ ἁμαρτωλοῦ, ἀλλὰ τὴν μετάνοιαν, ὥστε ἀποστρέψαι αὐτὸν ἀπὸ τῆς ὁδοῦ αὐτοῦ τῆς πονηρᾶς, καὶ ζῆν. ὁ Νινευϊτῶν προσδεξάμενος τὴν μετάνοιαν· ὁ θέλων πάντας ἀνθρώπους σωθῆναι, καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν· ὁ τὸν υἱὸν προσδεξάμενος, τὴν καταφαγόντα τὸν βίον ὡς τοῦ ἀσώτως, παρεικῆς σπλάγχνοις, ἀλλὰ τὴν μετάνοιαν· αὐτὸς καὶ νῦν πρόσδεξαι τὴν ἱκετῶν σου τὴν μεταγνῶσιν· ὅτι ἐστὶν ὃς οὐχ ἁμαρτήσεταί σοι. ἐὰν γὰρ ἀνομίας παρατηρήσῃ, κύριε, κύριε, τίς ὑποστήσεται; ὅτι παρά σοὶ ὁ ἱλασμός ἐστι· καὶ ἀποκατάστησον αὐτοὺς τῇ ἁγίᾳ σου ἐκκλησίᾳ, ἐν

he might live according to Law, as a rational Creature; and when he had sinned, thou gavest him thy Goodness as a Pledge, in order to his Repentance. Look down upon these Persons, who have bended the Neck of their Soul and Body to thee: for thou *desirest not the Death of a Sinner, but his Repentance, that he turn from his wicked Way, and live.* Thou who didst accept the Repentance of the *Ninevites*, who *willest that all Men be saved, and come to the Acknowledgment of the Truth*; who didst accept of that Son who had *consumed his Substance in riotous Living*, with the Bowels of a Father, on account of his Repentance; Do thou now accept of the Repentance of thy Supplicants, for there is no Man that has not sinned; for, *If thou, O Lord, markest Iniquities, O Lord, who shall stand? For with Thee there is Propitiation:* And do thou restore them to thy holy Church, into their former Dignity and Honour,

Ezek. xviii & xxxiii.

Jon. iii.

1 Tim. ii. 4

Luk. xv.

3 King. viii. 46.

through Christ our God and Saviour, by whom Glory and Adoration be to Thee, in the Holy Ghost, for ever. *Amen.* Then let the Deacon say, Depart ye Penitents; and let him add, Let none of those who ought not to come draw near. All we of the Faithful, let us bend our Knee; let us all intreat God, through his Christ; let us earnestly beseech God, thro' his Christ.

τῇ προσηκούσῃ ἀξίᾳ καὶ τιμῇ, διὰ τοῦ Χριστοῦ, [1] τοῦ Θεοῦ καὶ σωτῆρος ἡμῶν. δι' οὗ σοι δόξα καὶ προσκύνησις, ἐν τῷ ἁγίῳ πνεύματι, εἰς τοὺς αἰῶνας. ἀμήν. καὶ ὁ διάκονος λεγέτω· ἀπολύεσθε οἱ ἐν μετανοίᾳ. καὶ προσευχέσθω· μηδεὶς τῶν μὴ δυναμένων προσελθέτω. ὅσοι πιστοί, κλίνωμεν γόνυ. δεηθῶμεν τοῦ Θεοῦ, διὰ τοῦ Χριστοῦ αὐτοῦ· πάντες σωτήριον τὸν Θεὸν διὰ τοῦ Χριστοῦ ἀπὸ προσκαλέσαμεν.

X. Let us pray for the Peace and happy Settlement of the World, and of the holy Churches; that the God of the whole World may afford us his everlasting Peace, and such as may not be taken away from us; that he may preserve us in a full Prosecution of such Vertue as is according to Godliness. Let us pray for the holy Catholick and Apostolick

Ὑπὲρ [2] τῆς εἰρήνης καὶ τῆς εὐσταθείας τοῦ κόσμου καὶ τῶν ἁγίων ἐκκλησιῶν δεηθῶμεν· ὅπως ὁ τῶν ὅλων Θεὸς αἰώνιον καὶ ἀναφαίρετον τὴν ἑαυτοῦ εἰρήνην ἡμῖν προσάχοιτο, ἵνα ἐν πληροφορίᾳ τῆς καθ' εὐσέβειαν ἀρετῆς διαπελῶντας ἡμᾶς σωτηρίσῃ· ὑπὲρ τῆς ἁγίας καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας

[1] καὶ v. [2] deest. V.

τῆς

τ ἀπὸ περάτων ἕως περάτων δεηθῶμεν· ὅπως ὁ κύριος ἄσειστον αὐτὴν καὶ ἀκλυδώνιστον διαφυλάξῃ, καὶ διατηρήσῃ μέχρι τ συντελείας τ αἰῶνος, τεθεμελιωμένην ἐπὶ τῷ πέτρᾳ. καὶ ὑπὲρ τ ἐνθάδε ἁγίας παροικίας δεηθῶμεν· ὅπως καταξιώσῃ ἡμᾶς ὁ τῶν ὅλων κύριος ἀμεταστρόφως τ ἐπουράνιον αὐτ ἐλπίδα μεταδιώκειν, καὶ ἀδιάλειπτον αὐτῷ τῆς δεήσεως ἀποδιδόναι τ ὀφειλήν. ὑπὲρ πάσης ἐπισκοπῆς τ ὑπὸ τ ἥλιον τῶν ὀρθοτομούντων τ λόγον τ Χ̄ῦ ἀληθείας δεηθῶμεν· ὑπὲρ τ ἐπισκόπου ἡμῶν Ἰακώβου, καὶ τῆς παροικίας αὐτ δεηθῶμεν· ὑπὲρ τ ἐπισκόπου ἡμῶν Κλήμεντος, καὶ τῆς παροικίας αὐτ δεηθῶμεν· ὑπὲρ τ ἐπισκόπου ἡμῶν Εὐοδίου, καὶ τῆς παροικίας αὐτ δεηθῶμεν· ὑπὲρ τ ἐπισκόπου ἡμῶν Ἀννιανοῦ, καὶ τῆς παροικίας αὐτ δεηθῶμεν· ὅπως ὁ ἐλεήμων θεὸς καὶ εὐσπλαγχνος εὐκαίρους αὐτοὺς διαφυλάξῃ ἐν τ ἁγίαις αὐτ ἐκκλησίαις ἐν ὑγείᾳ, τιμῇ, καὶ μακροβιότητι, καὶ χορηγήσῃ αὐτοῖς γῆρας εὐσχήμονα ἐν εὐσεβείᾳ καὶ δικαιοσύνῃ. καὶ

Church, which is spread from one End of the Earth to the other; that God would preserve and keep it unshaken, and free from the Waves of this Life until the End of the World, as founded upon a Rock; and for the holy Parish in this Place, that the Lord of the whole World may vouchsafe us, without Failure, to follow after his Heavenly Hope, and without ceasing to pay him the Debt of our Prayer. Let us pray for every Episcopacy which is under the whole Heaven, of those that rightly divide the Word of thy Truth. And let us pray for our Bishop *James*, and his Parishes. Let us pray for our Bishop *Clement*, and his Parishes: Let us pray for our Bishop *Euodius*, and his Parishes: Let us pray for our Bishop *Annianus*, and his Parishes; that the compassionate God may grant them to continue in his holy Churches in Health, Honour, and Long-Life, and afford them an honourable old Age, in Godliness and Righteousness. And

[1] deficit in Editionibus aliis.

let us pray for our Presbyters, that the Lord may deliver them from every unreasonable and wicked Action, and afford them a Presbyterate in Health and Honour. Let us pray for all the Deacons and Ministers, that the Lord may grant them an unblameable Ministration. Let us pray for the Readers, Singers, Virgins, Widows and Orphans: Let us pray for those that are in Marriage and in Childbearing; that the Lord may have mercy upon them all. Let us pray for the Eunuchs, who walk holily. Let us pray for those in a State of Continence and Piety. Let us pray for those that bear Fruit in the holy Church, and give Alms to the Needy. And let us pray for those who offer Sacrifices and Oblations to the Lord our God; that God, the Fountain of all Goodness, may recompence them with his Heavenly Gifts, and give *them in this World an Hundredfold, and in the World to come Life ever*

*** Pag. 397.

Matt. xix. 29.

προσκυνῶν αὐτῷ δεηθῶμεν· ὅπως ὁ οἰκτίρμων Θεὸς χαρίσηται αὐτοῖς τὰ ἁγίαις αὐτοῦ ἐκκλησίαις σώας, ἀνελλίμους, μακροημερεύοντας· καὶ τίμιον αὐτοῖς τὸ ἡγέρας ἀξιόχρεων ἐν *** εὐσεβείᾳ καὶ δικαιοσύνῃ· καὶ ὑπὲρ τῆς πρεσβυτέρων ἡμῶν δεηθῶμεν· ὅπως ὁ κύριος ῥύσηται αὐτοὺς ἀπὸ παντὸς ἀτόπου καὶ πονηροῦ πράγματος, καὶ ζῶον καὶ ἔνκλιτον τὸ πρεσβυτέριον αὐτοῦ ἀξιόχρεων ὑπὲρ πάσης τῆς ἐν Χριστῷ διακονίας καὶ ὑπηρεσίας δεηθῶμεν. ὅπως ὁ κύριος ἀμέμπτον τὴν διακονίαν αὐτοῦ παράσχηται. ὑπὲρ ἀναγνωστῶν, ψαλτῶν, παρθένων, χηρῶντε καὶ ὀρφανῶν, δεηθῶμεν· ὑπὲρ τῶν ἐν συζυγίαις καὶ τεκνογονίαις δεηθῶμεν· ὅπως ὁ κύριος τοὺς πάντας αὐτοὺς ἐλεήσῃ· ὑπὲρ διδόντων ὁσίως προσφορὰν δεηθῶμεν· ὑπὲρ τῆς

τῶν ἐν ἐγκρατείᾳ, καὶ δικαιοσύνῃ διηνεκῶς· ὑπὲρ τῶν καρποφορούντων ἐν τῇ ἁγίᾳ ἐκκλησίᾳ, καὶ ποιούντων τοῖς πένησι τὰς ἐλεημοσύνας διηνεκῶς· καὶ ὑπὲρ τῶν παρὰ θυσίας καὶ ἀπαρχὰς προσφερόντων κυρίῳ τῷ Θεῷ ἡμῶν διηνεκῶς· ὅπως ὁ παναγαθος Θεὸς ἀμείψηται αὐτοὺς τῶν [1]ἐπουρανίων αὐτοῦ δωρεῶν, καὶ δῴη αὐτοῖς ἐν τῷ παρόντι ἑκατονταπλασίονα, καὶ ἐν τῷ μέλλοντι ζωὴν αἰώνιον, καὶ χαρίσηται αὐτοῖς ἀνὶ τῶν προσκαίρων τὰ αἰώνια, ἀντὶ τῆς ὀπηγείων τὰ ἐπουράνια· ὑπὲρ τῆς νεοφωτίστων ἀδελφῶν ἡμῶν διηνεκῶς· ὅπως ὁ κύριος [2]σπείξῃ αὐτοὺς καὶ βεβαιώσῃ· ὑπὲρ τῶν ἐν ἀῤῥωστίᾳ ἐξεταζομένων ἀδελφῶν ἡμῶν διηνεκῶς· ὅπως ὁ κύριος ῥύσηται αὐτοὺς πάσης νόσου καὶ πάσης

*lasting*: and bestow upon them for their Temporal Things, those that are Eternal; for Earthly Things those that are Heavenly. Let us pray for our Brethren newly enlighten'd; that the Lord may strengthen and confirm them. Let us pray for our Brethren exercis'd with Sickness, that the Lord may deliver them from every Sickness; and every Disease, and restore them sound into his holy Church. Let us pray for those that travel by Water, or by Land. Let us pray for those that are in the Mines, in Banishments, in Prisons, and in Bonds, for the Name of the Lord. Let us pray for those that are afflicted with bitter Servitude. Let us pray for our Enemies, and those that hate us. Let us pray for those that persecute us for the Name of the Lord, that the Lord may pacify their Anger, and scatter their Wrath against us. Let us pray for

[1] ἐπουρανίοις V. [2] σπείσῃ. V.

those that are without, and are wandred out of the way: that the Lord may convert them. Let us be mindful of the Infants of the Church; that the Lord may perfect them in his Fear, and bring them to a compleat Age. Let us pray one for another; that the Lord may keep us and preserve us by his Grace to the End, and deliver us from the Evil One, and from all the Scandals of those that work Iniquity, and preserve us unto his Heavenly Kingdom. Let us pray for every Christian Soul. Save us, and raise us up, O God, by thy Mercy. Let us rise up, and let us pray earnestly, and dedicate our selves and one another to the Living God, through his Christ. And let the High-Priest add this Prayer, and say,

μαλακίας. καὶ ὅπως ἀποκαθιστήσῃ τῇ ἁγίᾳ αὐτοῦ ἐκκλησίᾳ· ὑπὲρ πλεόντων καὶ ὁδοιπορούντων δεηθῶμεν· ὑπὲρ τῶν ἐν μετάλλοις, καὶ ἐξορίαις, καὶ φυλακαῖς, καὶ δεσμοῖς ὄντων, διὰ τὸ ὄνομα [1] κυρίου, δεηθῶμεν· ὑπὲρ τῶν ἐν πικρᾷ δουλείᾳ καταπονουμένων δεηθῶμεν· ὑπὲρ ἐχθρῶν καὶ μισούντων ἡμᾶς δεηθῶμεν· ὑπὲρ τῶν διωκόντων ἡμᾶς, διὰ τὸ ὄνομα τοῦ κυρίου, δεηθῶμεν· ὅπως ὁ κύριος παρωσάμενος καὶ συμβὰν αὐτῶν σκανδάλισαι τὸ καθ' ἡμῶν ὀργὴν [2] ὑπὲρ τῶν ἔξω ὄντων καὶ πεπλανημένων δεηθῶμεν· ὅπως ὁ κύριος αὐτοὺς ἐπιστρέψῃ τῆς νηπίων τῆς ἐκκλησίας μνημονεύσωμεν· ὅπως ὁ κύριος τελειώσας αὐτὰ ἐν τῷ φόβῳ αὐτοῦ, εἰς μέτρον ἡλικίας ἀγάγῃ· ὑπὲρ ἀλλήλων δεηθῶμεν· ὅπως ὁ κύριος [3] πρήσῃ ἡμᾶς καὶ φυλάξῃ τῇ αὐτοῦ χάριτι εἰς τέλος, καὶ ῥύσηται ἡμᾶς τοῦ πονηροῦ, καὶ πάντων τῶν σκανδάλων τῶν

[1] τῷ. V. [2] δεηθῶμεν V. [3] διαλησήσῃ V.

ἐργαζο-

ἐργαζομένων τὴν ἀνομίαν, καὶ σῶσον εἰς τὴν βασιλείαν αὐτοῦ τὴν ἐπουράνιον· ὑπὲρ πάσης ψυχῆς χεισιανῆς δεηθῶμεν. σῶσον καὶ ἀνάπαυσον ἡμᾶς ὁ Θεὸς τῷ ἐλέει σου. ἐπιβώμεθα· δεηθέντες ἐκτενῶς ἑαυτοὺς καὶ ἀλλήλους τῷ ζῶντι Θεῷ διὰ τοῦ Χειςοῦ αὐτοῦ προσβώμεθα. ἐπάκουσόν [1] μου ὁ ἀρχιερεύς, καὶ λέγετω.

Κύριε παντοκράτορ, ὕψιστε, ὁ ἐν ὑψηλοῖς κατοικῶν, ἅγιε ἐν ἁγίοις ἀναπαυόμενε, ἄναρχε, μόναρχε· ὁ διὰ Χειςοῦ κήρυγμα γνώσεως δοὺς ἡμῖν εἰς ἐπίγνωσιν τῆς δόξης, καὶ τοῦ ὀνόματός σου, ὃ ἐφανέρωσεν ἡμῖν εἰς κατάληψιν· αὐτὸς καὶ νῦν ἔπιδε διὰ αὐτοῦ ἐπὶ τὸ ποίμνιόν σου τοῦτο· καὶ λύτρωσαι αὐτὸ πάσης ἀγνοίας, καὶ πονηρᾶς πράξεως· καὶ δὸς φόβῳ φοβεῖσθαί σε, καὶ ἀγάπῃ ἀγαπᾶν σε, καὶ τελείως ἀπὸ προσώπου δόξης σου δύνεσθαι αὐτοῖς ἡμᾶς, καὶ ἵλεως, καὶ ἐπήκοον τῶν προσευχῶν αὐτῶν· καὶ φύλαξον αὐτοὺς ἀτρέπτους, ἀμέμπτους, ἀνεγκλήτους ἵνα ὦσιν ἅγιοι

O Lord Almighty, the most High, who dwellest on High, the Holy One, that restest among the Saints, without Beginning, the Only Potentate, who hast given to us by Christ the Preaching of Knowledge, to the Acknowledgment of thy Glory, and of thy Name, which He has made known to us, for our Comprehension. Do thou now also look down, through him, upon this thy Flock, and deliver it from all Ignorance, and wicked Practice, and grant that we may fear Thee in earnest, and love Thee with Affection, and have a due Reverence of thy Glory. Be gracious and merciful to them, and hearken to them when they pray unto thee, and keep them, that XI.

[1] Ἐν, V.

they may be unmoveable, unblameable, and unreproveable, that they may be holy in Body and Spirit, not having Spot or Wrinkle, or any such thing; but that they may be Compleat, and none of them may be defective or imperfect. O our Support, our powerful God, who dost not accept Persons, be thou the Assister of this thy People, which thou hast redeem'd with the precious Blood of thy Christ; be thou their Protector, Aider, Provider, and Guardian, their strong Wall of Defence, their Bulwark and Security. For,

Joh. x. 29. *None can snatch out of thy Hand:* For there is no other God like Thee; for on

Ixvi. 17. Thee is our Reliance. *Sanctifie them by thy Truth; for thy Word is Truth.* Thou who dost nothing for Favour, Thou whom none can deceive, deliver them from every Sickness, and every

*** Pag. 393. Disease, and every Offence, every Injury and Deceit, *from*

ἁγίαζε ἐν τῷ ἀληθείᾳ σου, ὅτι ὁ λόγος ὁ σὸς ἀλήθειά ἐστιν. ἀπροσωπολήμπτως χαρίσαι, ἀπαλλάξον πάσης νόσου καὶ πάσης μαλακίας, πάσης πληγῆς, πάσης ἐπηρείας [4] καὶ *** ἀπάτης, ἀπὸ φόβου ἐχθροῦ, ἀπὸ βέλους πετομένου ἡμέρας,

[1] ἐν ἐξελέξω ἐκ μυριάδων. V. v. [2] ἀσφαλείας. V. [4] deest. V.

ἀπὸ

ἀπὸ πράγματος ἐν σκότει διαπορευομένου· ☩ καταξίωσον αὐτὰς τῆς αἰωνίου ζωῆς, τῆς ἐν Χριστῷ τῷ υἱῷ σου τῷ μονογενεῖ, τῷ Θεῷ καὶ Σωτῆρι ἡμῶν· δι' οὗ σοι δόξα καὶ σέβας, ἐν ἁγίῳ πνεύματι, νῦν, καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν. καὶ μετὰ τοῦτο λεγέτω ὁ Διάκονος· προσχῶμεν· καὶ ἀναβαζέσθω ὁ ἐπίσκοπος τὸ ἐκκλησίαν, καὶ λεγέτω· ἡ εἰρήνη τοῦ Θεοῦ μετὰ πάντων ὑμῶν. καὶ ὁ λαὸς ἀποκριθήτω καὶ μετὰ τοῦ πνεύματός σου. καὶ ὁ Διάκονος εἰπάτω πᾶσιν· ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ ☩ ἀναβαζέσθωσαν οἱ τοῦ κλήρου τὸν ἐπίσκοπον, οἱ λαϊκοὶ ἄνδρες τοὺς λαϊκούς, αἱ γυναῖκες τὰς γυναῖκας. τὰ παιδία ᾖ στήτωσαν πρὸς τῷ βήματι. ☩ Διάκονος αὐτοῖς ἑτέρους ἑστὼς ἐφεστὼς, ὅπως μὴ ἀτακτῶσι. καὶ ἄλλοι Διάκονοι περιπατείτωσαν, ☩ σκο-

*fear of the Enemy, from the Dart that flyeth in the Day, from the Mischief that walketh about in Darkness*; and vouchsafe them that Everlasting Life which is in Christ, thy Only-begotten Son, our God and Saviour, through whom Glory and Worship be to Thee, in the Holy Spirit, now and always, and for ever and ever, *Amen*. And after this let the Deacon say, Let us attend. And let the Bishop salute the Church, and say; *The Peace of God be with you all*: And let the People answer, *And with thy Spirit*; And let the Deacon say to all, *Salute ye one another with the Holy Kiss*. And let the Clergy salute the Bishop, the Men of the Laity salute the Men, the Women the Women: and let the Children stand at the Reading-Desk: And let another Deacon stand by them, that they may not be disorderly; and let other Deacons walk about, and watch the Men and Women, that no Tumult may be made, and

Ps. lxiii. 2. xc. 6.

and that no one nod, or whisper, or slumber; and let the Deacons stand at the Doors of the Men, and the Sub-Deacons at those of the Women, that no one go out, nor a Door be opened, although it be for one of the Faithful, at the Time of the Oblation. But let one of the Sub-Deacons bring Water to wash the Hands of the Priests, which is a Symbol of the Purity of those Souls that are devoted to God.

πείτωσαν τὸς ἄνδρας καὶ τὰς γυναῖκας, ὅπως μὴ νάρυθός [1] τις ἢ νήφοντα, καὶ μή τις νοῦσῃ, ἢ ψιθυρίσῃ, ἢ νυστάξῃ. οἱ δὲ διάκονοι ἑστάτωσαν εἰς τὰς θύρας τῶν ἀνδρῶν θύρας, καὶ οἱ ὑποδιάκονοι εἰς τὰς τῶν γυναικῶν· ὅπως μήτις ἐξέλθοι, μήτε ἀνοιχθῇ ἡ θύρα, κἂν πιστός τις ᾖ, κατὰ τὸ καιρὸν τῆς ἀναφορᾶς. εἷς δὲ ὑποδιάκονος διδότω ἀπόνιψιν χειρῶν τοῖς ἱερεῦσι, σύμβολον καθαρότητος ψυχῶν Θεῷ ἀνακειμένων.

XII.

Then shall the Deacon immediately say, Let none of the Catechumens, let none of the Hearers, let none of the Unbelievers, let none of the Heterodox stay here. You who have pray'd the foregoing Prayer depart. Let the Mothers receive their Children; let no one have

[[Φημὶ δὴ κἀγὼ Ἰάκωβος, ὁ ἀδελφὸς Ἰωάννου τοῦ Ζεβεδαίου, ἵν'] οὗτος ὁ διάκονος λέγῃ· μή τις τῶν κατηχουμένων. μή τις τῶν ἀκροωμένων. μή τις τῶν ἀπίστων. μή τις τῶν ἑτεροδόξων. οἱ τὴν πρώτην εὐχὴν εὐχόμενοι προέλθετε. τὰ παιδία προσλαμβάνεσθε αἱ μητέρες. μή τις κατά τινος·

[1] deest, V.

μή

μή τις ἐν ὑποκρίσει. ὀρθοὶ πρὸς κύριον μετὰ φόβου καὶ τρόμου ἑστῶτες ὦμεν προσφέραι. ὧν γινομένων οἱ διάκονοι προσαγέτωσαν τὰ δῶρα τῷ ἐπισκόπῳ πρὸς τὸ θυσιαστήριον· καὶ οἱ πρεσβύτεροι ἐκ δεξιῶν [1] αὐτοῦ· καὶ ἐξ ἀνωνύμων καθέτωσαν, ὡς ἂν μαθηταὶ παρεστῶτες διδασκάλῳ. δύο δὲ διάκονοι ἐξ ἑκατέρων τῶν μερῶν τοῦ θυσιαστηρίου κατεχέτωσαν ἐξ ὑμένων λεπτῶν ῥιπίδια, ἢ πτερῶν ταῶνος, ἢ ὀθόνης· καὶ ῥῆμα ἀποσοβείτωσαν τὰ μικρὰ τῶν ἰπταμένων ζώων, **ὅπως ἂν μὴ [2] ἐγχειμπῶνται εἰς τὰ κύπελλα. δεξάμενος δὲ ὁ ἀρχιερεὺς, μόνος ἐαυτῷ ὁ ἀρχιερεὺς, ἅμα τοῖς ἱερεῦσι, καὶ λαμπρὰν ἐσθῆτα μενδύς, καὶ στὰς πρὸς τὸ θυσιαστήριον, τὸ ὕπαιον τοῦ σώματος καὶ τὸ μετώπιον τῇ χειρὶ ποιησάμενος

any thing against any one; let no one come in Hypocrisie; let us stand upright before the Lord with Fear and Trembling, to offer. When this is done, let the Deacons bring the Gifts to the Bishop at the Altar: and let the Presbyters stand on his Right-Hand, and on his Left, as Disciples stand before their Master: But let Two of the Deacons, on each Side of the Altar, hold a Fan, made up of thin Membranes, or of the Feathers of the Peacock, or of fine Cloth, and let them silently drive away the small Animals that fly about, that they may not come near to the Cups. Let the High-Priest therefore, together with the Priests, pray by himself: and let him put on his shining Garment, and stand at the Altar, and make the Sign of the Cross upon his Forehead with his Hand before all the People, and say, *The Grace of Almighty God, and the Love of our Lord*

** Pag. 399.

[1] deest, V. [2] ἐγχειμπῶνται, V.

Jesus

*Jesus Christ, and the Fellowship of the Holy Ghost be with you all.* And let all with one Voice say, *And with thy Spirit.* The High Priest, *Lift up your Mind.* All the People, *We lift it up unto the Lord*; the High Priest, *Let us give Thanks to the Lord*: All the People, *It is meet and right so to do.* Then let the High-Priest say, It is very meet and right before all things to sing an Hymn to Thee, who art the True God, who art before all Beings; *From whom the whole Family in Heaven and Earth is named*; who only art Unbegotten, and without Beginning, and without a Ruler, and without a Master; who standest in need of nothing; who art the Bestower of every thing that is good; who art beyond all Cause and Generation; who art alway and immutably the same; from whom all things came into Being, as from their proper Original: For thou art Eternal Knowledge,

Eph. iii 15.

[1] εἰς πάντας", εἰπάτω· ἡ χάρις τοῦ παντοκράτορος Θεοῦ, καὶ ἡ ἀγάπη τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ ἡ κοινωνία τοῦ ἁγίου πνεύματος ἔστω μετὰ πάντων ὑμῶν· καὶ πάντες συμφώνως λεγέτωσαν· ὅτι καὶ μετὰ τοῦ πνεύματός σου. καὶ ὁ ἀρχιερεύς· ἄνω τὰς νοῦν. καὶ πάντες· ἔχομεν πρὸς τὸν κύριον. καὶ ὁ ἀρχιερεύς· εὐχαριστήσωμεν τῷ κυρίῳ· καὶ πάντες· ἄξιον καὶ δίκαιον. καὶ ὁ ἀρχιερεύς εἰπάτω· ἄξιον ὡς ἀληθῶς καὶ δίκαιον, πρέπον πάντων ἀνυμνεῖν σε τὸν ὄντως ὄντα Θεόν, τὸν πρὸ πάντων γινητῶν ὄντα, ἐξ οὗ πᾶσα πατριὰ ἐν οὐρανῷ καὶ ἐπὶ γῆς ὀνομάζεται· τὸν μόνον ἀγέννητον, καὶ ἄναρχον, καὶ ἀβασίλευτον, καὶ ἀδέσποτον, τὸν ἀνενδεῆ. τὸν παντὸς ἀγαθοῦ χορηγόν, τὸν πάσης αἰτίας καὶ γενέσεως κρείττονα, τὸν πάντοτε κατὰ ταὐτὰ

[1] desunt. V.

καὶ

καὶ ὡσαύτως ἔχοντα· ἐξ οὗ τὰ πάντα, καθάπερ ἔκ τινος ἀφετηρίας, εἰς ὃ εἶναι προῆλθεν. σὺ γὰρ εἶ ἡ ἀΐδιος ἔφεσις, ἡ ἀόρατος ἀκοὴ, ἡ ἀδίδακτος σοφία· ὁ πρῶτος τῇ φύσει καὶ νόμος τῷ εἶναι, καὶ κρείττων πάντος ἀριθμοῦ. [2] τὰ πάντα ἐκ τοῦ μὴ ὄντος εἰς τὸ εἶναι παρήγαγων διὰ τοῦ μονογενοῦς σου υἱοῦ· αὐτὸν ὃν πρὸ πάντων αἰώνων γεννήσας βουλήσει, καὶ δυνάμει, καὶ ἀγαθότητι, ἀμεσιτεύτως, υἱὸν μονογενῆ, λόγον Θεὸν, Σοφίαν ζῶσαν, πρωτότοκον πάσης κτίσεως, ἄγγελον τῆς μεγάλης βουλῆς σου, ἀρχιερέα σὸν, βασιλέα ὃν καὶ κύριον πάσης νοητῆς καὶ αἰσθητῆς φύσεως. τὴν πρὸ πάντων, δι' οὗ τὰ πάντα. Σὺ γὰρ, ἀγαθὲ αἰώνιε, δι' αὐτοῦ τὰ πάντα πεποίηκας, καὶ δι' αὐτοῦ

everlasting Sight, Unbegotten hearing, untaught Wisdom, the First by Nature, and the Measure of Being, and beyond all Number: Who didst bring all Things out of Nothing into Being, by thy Only-begotten Son, but didst beget him before all Ages by thy Will, thy Power, and thy Goodness, without any Instrument, the Only-Begotten Son, God the Word, the Living Wisdom, *the First-born of every Creature, the Angel of thy great Counsel,* and thy High-Priest, but the King and Lord of every Intellectual and Sensible Nature, who was before all things, by whom were all Things. For Thou, O Eternal God, did make all things by Him, and through Him it is that thou vouchsafest thy suitable Providence over the whole World: for by the very same that thou bestowedst Being, didst thou also bestow Well-being: The God and Father of thy Only-begotten

Col. i. 15. Isa. ix. 6. LXX.

[1] μόνου. V. [2] ὁ. V.

Son;

Son; who by Him didst make, before all things, the Cherubim and the Seraphim, the Æons and Hosts, the Powers and Authorities, the Principalities and Thrones, the Arch-Angels and Angels; and after all these didst, by Him, make this visible World, and all things that are therein: For Thou art He who didst frame the Heaven as an Arch, and *stretch it out like the Covering of a Tent*, and didst found the Earth upon nothing by thy meer Will; who didst fix the Firmament, and prepare the Night and the Day; who didst bring the Light out of thy Treasures, and on its Departure didst bring on Darkness, for the rest of the living Creatures that move up and down in the World; who didst appoint the Sun in Heaven to rule over the Day, and the Moon to rule over the Night; and didst inscribe in Heaven the Choir of Stars to praise thy Glo-

*,* Pag. 4co. Gen. i. 4 Esd. xvi. 59. Psal. ciii. 2.

τ προσηκόσης προνοίας τὰ ὅλα ἀξιοῖς. δι' ὃ γὰρ σὺ εἶναι ἐμαρτύρησω, δι' αὐτὸ καὶ σὺ οὐ εἶναι ἐδωρήσω. ὁ Θεὸς καὶ πατὴρ τοῦ μονογενοῦς υἱοῦ σου· ὁ δι' αὐτοῦ πρὸ πάντων ποιήσας τὰ Χερουβὶμ καὶ τὰ Σεραφίμ, αἰῶνάς τε καὶ στρατιάς, δυνάμεις τε καὶ ἐξουσίας. ἀρχάς τε καὶ θρόνους, **ἀρχαγγέλους τε καὶ ἀγγέλους· καὶ μετὰ ταῦτα πάντα ποιήσας δι' αὐτοῦ τὸν φαινόμενον τοῦτον κόσμον, καὶ πάντα τὰ ἐν αὐτῷ. σὺ γὰρ εἶ ὁ τὸν οὐρανὸν ὡς καμάραν τείνας, καὶ ὡς δέρριν σκηνὴν ἐκτείνας, καὶ τὴν γῆν ἐπ' οὐδενὸς ἱδρύσας γνώμῃ μόνῃ. ὁ πήξας στερέωμα, καὶ νύκτα καὶ ἡμέραν καταστήσας. ὁ ἐξαγαγὼν φῶς ἐκ θησαυρῶν, καὶ τῇ τούτου [1] συλῇ ἐπαγαγὼν δὲ σκότος. εἰς ἀνάπαυλαν τῶν ἐν τῷ κόσμῳ κινουμένων ζώων· ὁ ἥλιον

[1] Συστολῇ. V.

ἥλιον τάξας εἰς ἀρχὰς τ ἡμέρας, ὃν ἐρανῷ, καὶ τ σελήνην εἰς ἀρχὰς τ νυκτὸς, καὶ τ χερσὶν τῶν ἀστέρων ὃν ἐρανῷ καθηγεμόνας, εἰς ἄρτον τ σῆς μεγαλοπρεπείας· ὁ ποιήσας ὕδωρ πρὸς πόσιν & κάθαρσιν, ἀέρα ζωτικὸν πρὸς ἐπίνοιαν [1] καὶ φωνῆς ἀπόδοσιν, ἀφὴ γλώττης πληρέσης τ ἀέρα, καὶ ἀκοὴν συναρμόζουσαν ὑπ' αὐτῷ, ὡς ἐπαΐειν ἐπιδεχομένην τ προσπίπτουσαν αὐτῇ λαλιάν· ὁ ποιήσας πῦρ πρὸς σκότους ἀφάνισιν, πρὸς ἐνδείας ἀναπλήρωσιν, καὶ θερμαίνεσθαι ἡμᾶς & φωτίζεσθαι ὑπ' αὐτοῦ ὁ τ μεγάλην θάλασσαν χωρίσας τ γῆς, & τ μὲν ἀπαδείξας πλωτὴν, τ δὲ ποσὶ βάσιμον ποιήσας, & τὴν μὲν ζώοις μικροῖς καὶ μεγάλοις πληθύνας, τὴν δὲ ἡμέροις & ἄτι θάσσοις πλησίασας, φυ-

rious Majesty; who didst make the Water for Drink, and for Cleansing; the Air in which we live, for Respiration, and the affording of Sounds, by the means of the Tongue which strikes the Air, and the Hearing which co-operates therewith, so as to perceive Speech when its receiv'd by it, and falls upon it; who madest Fire for our Consolation in Darkness, for the Supply of our Want, and that we might be warm'd and enlighten'd by it; who didst separate the great Sea from the Land, and didst render the former Navigable, and the latter fit for Walking; and didst replenish the former with small and great living Creatures, and filledst the latter with the same, both Tame and Wild; didst furnish it with various Plants, and crown it with Herbs, and beautifie it with Flowers, and enrich it with Seeds; who didst ordain the great Deep, and

[1] καὶ ἀναπνοὴν. V.

on

Job xxxviii. Jer. v.

on every side madest a mighty Cavity for it, which contains Seas of salt Waters heap'd together; yet didst thou every way bound them with the smallest Sand; who sometimes dost raise it to the Height of Mountains by the Winds, and sometimes dost smooth it into a Plain; sometimes dost enrage it with a Tempest, and sometimes dost still it with a Calm; that it may be easie to Seafaring Men in their Voyages; who didst encompass this World, which was made by Thee, thro' Christ, with Rivers, and water it with Currents, and moisten it with Springs that never fail, and didst bind it round with Mountains, for the immoveable and secure Consistence of the Earth; for thou hast repleniſh'd thy World, and adorn'd it with sweet-smelling and with healing Herbs, with many and various Living Creatures, strong and weak, for Food

τοῖς τε ἀγαθοῖς σέβας, καὶ βοτάναις σεφανώσας, καὶ ἀνθεσι καλλιώρας, καὶ ἀπέρμοσι πλυτίσας· ὁ συγκαίμενον ἄβυσσον, καὶ μέγα [2] κῆτος αὐτῇ περιθεὶς, ἀλμυρῶν ὑδάτων σεσωρευμένα πελάγη, περιφράξας ἐν αὐτῷ πύλαις ἄμμε λεπτοτάτης· ὁ πνεύμασί ποτε μὲν αὐτὴν κορυφῶν εἰς ὀρέων μέγεθος, ποτὲ δὲ σφοννύων αὐτὴν [1] εἰς " πεδίον, καί ποτε μὲν ὀκμαίνων χειμῶσι, ποτὲ δὲ πρανῶν γαλήνῃ· ὡς ναυσιπόροις πλωτῆρσιν εὔκολον εἶναι πρὸς πορείαν· ὃ ποταμοῖς ἀφθίτοις ζώσας καὶ ὑπὸ σοῦ ἀγαθοῦ Χριστοῦ νομένον κόσμον, καὶ χειμάρροις ὄπλυσας, καὶ πηγαῖς ἀενάοις μεθύσας, ὄρεσι δὲ περισφίξας εἰς ἕδραν ἀσφαλεστάτην. ἐπλήρωσας γάρ σου τὸν κόσμον, καὶ διεκόσμησας αὐτὸν βοτάναις εὐόσμοις καὶ

[1] f. κῆτος. V. [2] ὡς. V.

ἰασί-

ἰασίμοις, ζώοις πολλοῖς καὶ ἀφόροις, ἀλκίμοις καὶ ἀσθενέσιν, ἐδωδίμοις καὶ ἀνεργοῖς, ἡμέραις καὶ ἀκδιάστοις· ἑρπετῶν συναγωγαῖς, πτηνῶν ποικίλων κλάσεσι· ἐκπωμάτων κύκλοις, μηνῶν καὶ ἡμερῶν ἀριθμοῖς, καρπῶν τάξεσι· νεφῶν ὁμβροτόκων ἀφθορίαις, εἰς καρπῶν γονὰς, καὶ ζώων σύστασιν, καθαρῶν ἀνέμων ἀφανιζόντων ὅτε προσαχθῶσι πρὸς σέ, πρὸς φυτῶν καὶ πρὸς βοτανῶν πλῆθος. καὶ οὐ μόνον τὸν κόσμον ἐδημιούργησας, ἀλλὰ καὶ τὸν κοσμοπολίτην ἄνθρωπον ἐν αὐτῷ ἐποίησας, κόσμου κόσμον [1] αὐτὸν ἀναδείξας· εἶπας γὰρ τῇ σῇ σοφίᾳ· Ποιήσωμεν ἄνθρωπον κατ' εἰκόνα ἡμετέραν, καὶ καθ' ὁμοίωσιν· καὶ ἀρχέτωσαν τῶν ἰχθύων τῆς θαλάσσης, καὶ τῶν πετεινῶν τοῦ οὐρανοῦ. Διὸ καὶ πεποίηκας αὐτὸν ἐκ

and for Labour, Tame and Wild, with the Noises of creeping Things, the Sounds of various sorts of flying Creatures, with the Circuits of the Years, the Numbers of Months and Days, the Order of the Seasons, the Courses of the rainy Clouds, for the Production of the Fruits, and the Support of living Creatures. Thou hast also appointed the Station of the Winds, which blow when commanded by Thee, and the Multitude of the Plants and Herbs: And thou hast not only created the World it self, but hast also made Man for a Citizen of the World, exhibiting him as the Ornament of the World: For thou didst say to thy Wisdom, *Let us make Man according to our Image, and according to our Likeness, and let them have Dominion over the Fish of the Sea, and over the Fowls of the Heaven.* Wherefore also thou hast made him of an immortal Gen. i. 6.

[1] deest V.

Soul and of a Body liable to Dissolution; the former out of nothing, the latter out of the Four Elements; and hast given him as to his Soul rational Knowledge, the Discerning of Piety and Impiety, and the Observation of Right and Wrong; and as to his Body, thou hast granted him Five Senses, and progressive Motion: For thou, O God Almighty, didst, by thy Christ, plant a Paradise in *Eden*, in the East, adorn'd with all Plants fit for Food, and didst introduce him into it, as into a rich Banquet; and when thou madest him, thou gavest him a Law implanted within him, that so he might have at home and within himself the Seeds of Divine Knowledge: And when thou hadst brought him into the Paradise of Pleasure, thou allowedst him the Privilege of enjoying all things, only forbidding the tasting of one Tree, in hopes of greater Blessings; that in case he would keep that Command,

Gen. iii. *** Pag. 401.

ψυχῆς ἀθανάτε καὶ σώματος σεδαστῆ· τὴν μὲν ἐκ τοῦ μὴ ὄντος, τὸ δὲ ἐκ τῶν τεσσάρων στοιχείων· καὶ δέδωκας αὐτῷ, καὶ μὲν τῇ ψυχῇ, τὴν λογικὴν διάγνωσιν, εὐσεβείας καὶ ἀσεβείας διάκρισιν, δικαίου δὲ καὶ ἀδίκου φυλακτήριον· κατὰ δὲ τὸ σῶμα τὴν πέντε αἴσθησιν, δὲ τὴν μεταβατικὴν κίνησιν. σὺ γὰρ, ὁ παντοκράτωρ, *** Ἀφ' Χριστοῦ ἐφύτευσας ἐν Ἐδὲμ καὶ ἀνέπλασας ἐφύτευσας, παντοίων φυτῶν ἐδωδίμων κόσμῳ, καὶ ἐν αὐτῷ, ὡς ἂν ἐκ ἑστιάσεως πολυτελοῦς, εἰσήγαγες αὐτόν· κἂν τῷ ποιεῖν νόμον δέδωκας αὐτῷ ἔμφυτον, ὅπως οἰκοθεν καὶ παρ' ἑαυτοῦ ἔχοι τὰ σπέρματα τῆς θεογνωσίας. εἰσαγαγὼν δὲ εἰς τὸν τῆς τρυφῆς παράδεισον, πάντων μὲν ἀνῆκας αὐτῷ τὴν ἐξουσίαν ἀπολαύειν, ἑνὸς δὲ μόνου τοῦ γεύσεως ἀπείρας, ἐπ' ἐλπίδι κρειττόνων, ἵνα ἐὰν φυλάξῃ τὴν

πλὰ ἐντολλῶ, μισθὸν παύτης τ̃ ἀθανασίαν κομίσηται. [1] ἀμελήσαντα" ὃ τ̃ ἐντολῆς, ⁊ [2] γευσάμενον" ἀπηρθμένον καρπ̃, ἀπατ̃η ὄφεως ⁊ συμβολίᾳ γυναικὸς, τ̃ μ̃ εἰκότως δικαίως ἔξωσας αὐτ̃ν, ἀγαθότης ὃ εἰς σ̃ πάντελὲς ἀπολλύμενον ἐκ̃ ἀφῆκε· σὸν γὰρ ἦν δημιούργημα· ἀλλὰ καὶ ὑποτάξας αὐτῷ τ̃ κτίσιν, δέδωκας αὐτῷ οἰκείοις ἱδρῶσι ⁊ πόνοις πορίζειν ἑαυτῷ τ̃ βορὰν, σ̃ πάντα φύοντος ⁊ αὐξοντος ⁊ πεπαίνοντος· χειμῶνι ὃ ποτὲ ὀλίγον αὐτὸν κοιμίσας, ὅρκῳ εἰς πάλιν γενέσθαι ἐκάλεσας· ὅσον θανάτου λύσας, ζωῇ ἐξ ἀναστάσεως ἐπηγείλω. ⁊ ὲ τ̃το μόνον, ἀλλὰ ⁊ τὲς ἐξ αὐτ̃ εἰς πλῆθος [3] ἀναρίθμον" χέας, τὲς ἐμμένοντάς σοι ἐδόξασας, τὲς ὃ ἀποστάντας

he might receive the Reward of it, which was Immortality; but when he neglected that Command, and tasted of the Forbidden Fruit, by the Seduction of the Serpent, and the Counsel of his Wife, thou didst justly cast him out of Paradise; yet of thy Goodness thou didst not overlook him, nor suffer him to perish utterly; for he was thy Creature: But thou didst subject the whole Creation to him, and didst grant him Liberty to procure himself Food by his own Sweat and Labours, whilst thou didst cause all the Fruits of the Earth to spring up, to grow, and to ripen: But when thou hadst laid him asleep for a while, thou didst with an Oath call him to a Restoration again, didst loose the Bond of Death, and promise him Life after the Resurrection: And not this only, but when thou hadst encreased his Posterity to an innumerable iii.

[1] ἀμελήσας V. [2] γευσάμενος V. [3] ἀνεξάριθμον. V.

Multitude, those that continued with Thee thou didst glorifie, and those who did apostatize from Thee thou didst punish: And while thou didst accept of the Sacrifice of
Gen. iv. *Abel*, as of an Holy Person, thou didst reject the Gift of *Cain*, the Murderer of his Brother, as of an abhorred Wretch: And besides these,
Eccluſ. xlix 19. thou didst accept of *Seth*, and
Gen. iv. & v. *Enos*, and didst translate *Enoch*: For thou art the Creator of Men, and the Giver of Life, and the Supplier of Want, and the Giver of Laws, and the Rewarder of those that observe them, and the Avenger of those that transgress them: who didst bring the great
vi. & vii. Flood upon the World, by reason of the Multitude of
1 Pet. iii. 20. the Ungodly, and didst deliver righteous *Noah* from that Flood by an Ark, with Eight Souls, the End of the foregoing Generations, and the Beginning of those that were to come; who didst kindle a fearful Fire against the Five Cities of *Sodom*,

σε ἐκλέλασας· ☩ τῷ Ἅβελ, ὡς ὁσίῳ προσδεξάμενος τὴν θυσίαν, ☩ ὡς ἀδελφοκτόνῳ Καὶν ἀπροσδεκτον ὄντα· ὡς δικαίου, καὶ παρὰ τέτοις τὸν Σὴθ, καὶ τὸν Ἐνὼς προσελάβε. ☩ τὸν Ἐνὼχ μετατέθεικας. Σὺ γὰρ εἶ ὁ δημιουργὸς τῶν ἀνθρώπων. ☩ τῆς ζωῆς χορηγὸς, ☩ τῆς εὐδαίας πληρωτὴς, καὶ τῶν νόμων δοτὴρ, καὶ τῶν φυλαττόντων αὐτὸς μισθαποδότης, καὶ τῶν παραβαινόντων αὐτὸς ἔκδικος. ὁ ἐπὶ μέγαν κατακλυσμὸν ἐπαγαγὼν τῷ κόσμῳ διὰ τὸ πλῆθος τῶν ἀσεβησάντων, ☩ τὸν δίκαιον Νῶε ῥυσάμενος ἐν τῷ κατακλυσμῷ ἐν λάρνακι σὺν ὀκτὼ ψυχαῖς, τέλος μὲν τῶν πρώτων γενεῶν, ἀρχὴν δὲ τῶν μελλόντων ἔσεσθαι γενεῶν. ὁ δὲ φοβερὸν πῦρ κατὰ τῶν Σοδομιτῶν πεντα πόλεως ἐξάψας. καὶ γῆν καρποφόρον εἰς ἅλμην ἔρημον ἀπὸ κακίας τῶν κατοικούντων ἐν αὐτῇ,

τῇ, & τ ὅσιον Λὼτ ἐξαρπάσας ἐμπρησμῶ. σὺ εἶ ὁ Ⓜ Ἀβραὰμ ῥυσάμενος πρὸ γονικῆς ἀσεβείας, καὶ κληρονόμον τοῦ κόσμου καταστήσας, & ἐμφανίσας αὐτῷ τ Χριστόν Ⓒυ. ὁ τ Μελχισεδὲκ ἀρχιερέα τ λατρείας προχειρισάμενος. ὁ" τ πολίτλαν θεράποντά Ⓒυ Ἰὼβ νικητὴν τοῦ ἀρχεκάκου ἔφεως ἀναδείξας· ὁ τ Ἰσαὰκ ἐπαγγελίας υἱὸν πιστάμενος· ὁ Ⓜ Ἰακὼβ πατέρα δώδεκα παίδων, καὶ τὸν ἐξ αὐτοῦ εἰς πλῆθος χέας, & εἰσαγαγὼν εἰς Αἴγυπτον ἐν ἑβδομήκοντα πέντε ψυχαῖς. Σὺ κύριε, [2] Ἰωσὴφ ἐχ' ὑφῆσας· ἀλλὰ μισθὸν τ ἁγ Ⓒὲ σωφροσύνης ἔδωκας αὐτῷ, τ τῆς Αἰγυπτίων ἀρχὴν. Σὺ κύριε, Ἑβραίους ὑπὸ Αἰγυπτίων καταπονουμένους κ ὠδινοῦσας, ἀλλὰ τὰς παρὰ τὸν

and *didst turn a fruitful Land into a salt Lake for the Wickedness of them that dwelt therein*, but didst snatch holy *Lot* out of the Conflagration: Thou art He who didst deliver *Abraham* from the Impiety of his Forefathers, and didst appoint him to be the Heir of the World, and didst discover to him thy Christ, who didst aforehand ordain *Melchisedech* an High Priest for thy Worship; who didst render thy patient Servant *Job*, the Conqueror of that Serpent, who is the Patron of Wickedness; who madest *Isaac* the Son of the Promise, and *Jacob* the Father of Twelve Sons, and didst encrease his Posterity to a Multitude, and bring him into *Egypt* with Seventy Five Souls: Thou, O Lord, didst not overlook *Joseph*, but grantedst him, as a Reward of his Chastity for thy sake, the Government over the *Egyptians*: Thou, O Lord, didst not overlook the *He-*

Gen xix. Wisd x 6. Psal. cvi. 34.

Gen. xii, &c.

Gen. xlvi. 27. LXX.

Exod. i, &c.

[1] deest. V. [2] τὸν V.

*brews* when they were afflicted by the *Egyptians*, on account of the Promises made unto their Fathers; but thou didst deliver them, and punish the *Egyptians*. And when Men had corrupted the Law of Nature, and had sometimes esteem'd the Creation the Effect of Chance, and sometimes honour'd it more than they ought, and equall'd it to the God of the Universe; thou didst not however suffer them to go astray, but didst raise up thy holy Servant *Moses*, and by him didst give the written Law, for the Assistance of the Law of Nature, and didst shew that the Creation was thy Work, and didst banish away the Error of Polytheism: Thou didst adorn *Aaron* and his Posterity with the Priesthood, and didst punish the *Hebrews* when they sinned, and receive them again when they returned to Thee: Thou didst punish the *Egyptians* with a Judg-

See Isa. viii. 20. LXX.

πατέρας αὐτῶν ἐπαγγελίας· ἀλλ' ἐῤῥύσω, κολάσας Αἰγυπτίους. σὺ γὰρ φθειράντων τὸν τῶν ἀνθρώπων τὸν φυσικὸν νόμον, καὶ τὴν κτίσιν, ποτὲ μὲν αὐτόματον νομιζόντων, ποτὲ δὲ πλεῖον ἢ δεῖ τιμησάντων, καί σοι τῷ Θεῷ τῶν πάντων συνταλτόντων, σὺ μὲν εἴασας πλανᾶσθαι· ἀλλὰ ἀναδείξας τὸν ἅγιόν σου θεράποντα Μωϋσῆν, δι' αὐτοῦ τοῖς βοηθείᾳ τοῦ φυσικοῦ τὸν γεγραπτὸν νόμον δέδωκας, καὶ τὴν κτίσιν ἔδειξας σὸν ἔργον εἶναι, τὴν δὲ πολύθεον πλάνην ἐξώρισας· τὸν Ἀαρὼν καὶ τοὺς ἐξ αὐτοῦ ἱερατικῇ τιμῇ ἐδόξασας· Ἑβραίους ἁμαρτόντας ἐκόλασας, ἐπιστρέψαντας ἐδέξω· τοὺς Αἰγυπτίους δεκαπλήγῳ ἐπιωρήσω· θάλασσαν διελών, Ἰσραηλίτας διεβίβασας· Αἰγυπτίους ἐπιδιώξαντας ὑποβρυχίους [1] ἀπώλε-

[1] ὠλεσας V.

σας".

σας". ξύλῳ πικρὸν ὕδωρ ἐγλύκανας· ὄρη πέτρας ἀκροτόμους ὕδωρ ἀνέχεας· ἐξ ὑγρᾶς θαμὰ νὰ ὕσας, ζοφῶν ἐξ ἀέρος ὀρτυγομήτραν· ξύλον πυρὸς τιμὴν νύκτα φωτισμὸν, καὶ ξύλον νεφέλης ἡμέραν σκιασμὸν θάλπους. τὸ Ἰησοῦν στρατηγὸν ἀμαθέξας, ἔπτὰ ἔθνη Χαναναίων δι' αὐτοῦ καθεῖλες, Ἰορδάνῃ διέρρηξας, τοῦ ποταμοῦ Ἤθαμ ἐξήρανας, τείχη κατέρριψας ἀόρατον μηχανημάτων καὶ χειρὸς ἀνθρωπίνης. χωρὶς ἁπάντων σοὶ ἡ δόξα, **δέσποτα παντοκράτορ. Σὲ προσκυνοῦσιν ἀναρίθμητοι στρατιαὶ ἀγγέλων, ἀρχαγγέλων, θρόνων, κυριοτήτων, ἀρχῶν, ἐξουσιῶν, δυνάμεων, στρατιῶν αἰωνίων· σὺ Χερουβὶμ, καὶ τὰ ἑξαπτέρυγα Σεραφὶμ, ταῖς μὲ δυσὶ καταπετάσμασι τὰς πό-

ment of Ten Plagues, and didst divide the Sea, and bring the *Israelites* through it, and drown and destroy the *Egyptians*, who pursued after them: Thou didst sweeten the bitter Water with Wood: Thou didst bring Water out of the Rock of Stone: Thou didst rain Manna from Heaven and Quails, as Meat out of the Air: Thou didst afford them a Pillar of Fire by Night to give them Light, and a Pillar of a Cloud by Day to overshadow them from the Heat: Thou didst declare *Joshua* to be the General of the Army, and didst overthrow the Seven Nations of *Canaan* by him: Thou didst divide *Jordan*, and dry up the Rivers of *Etham*; Thou didst overthrow Walls without Instruments, or the Hand of Man For all these things Glory be Thee, O Lord Almighty. Thee do the innumerable Hosts of Angels, Arch-Angels, Thrones, Do-

Jos. iii. 10, &c.

** Pag. 402.

Psal. lxxiii 15.

Jos. vi.

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ε κατέρρηξας. V.

minions, Principalities, Authorities, and Powers, thine
Isa. vi. 2. everlasting Armies, adore. The Cherubim, and the Six-wing'd Seraphim, with twain covering their Feet, with twain their Heads, and with twain flying, say, together with
Dan. vii. 10. Thousand thousands of Arch-Angels, and Ten Thousand times Ten Thousand of Angels, incessantly, and with constant and loud Voices, and let all the People say it with them, *Holy, Holy,*
Isa. vi. 3. Rom. i 25 *Holy, Lord of Hosts, Heaven and Earth are full of his Glory: Be thou blessed for ever. Amen.* And afterwards let the High-Priest say, For thou art truly Holy, and Most Holy, the Highest and most highly exalted for ever. Holy also is thy Only-begotten Son our Lord and God, Jesus Christ, who in all things ministred to his God and Father, both in thy various Creation, and thy suitable Providence, and has not overlook'd lost Mankind:

δας, ἢ ὃ δυσὶ τὰς κεφαλὰς, ἢ ὃ δυσὶ πετόμενα, καὶ λέγοντα, ἅμα χιλίαις χιλιάσιν ἀρχαγγέλων, καὶ μυρίαις μυριάσιν ἀγγέλων, ἀκαταπαύστως καὶ ἀσιγήτοις βοάσαις· καὶ πᾶς ὁ λαὸς ἅμα εὐπάτω· ἅγιος, ἅγιος, ἅγιος κύριος Σαβαὼθ· πλήρης ὁ οὐρανὸς καὶ ἡ γῆ τῆς δόξης αὐτοῦ, εὐλογητὸς εἰς τοὺς αἰῶνας ἀμήν. ℭ ὁ ἀρχιερεὺς ἐξῆς λεγέτω· ἅγιος εἶ ὡς ἀληθῶς, καὶ πανάγιος, ὕψιστος καὶ ὑπερυψόμενος εἰς τοὺς αἰῶνας. ἅγιος ὃ καὶ ὁ μονογενής σου υἱὸς, ὁ κύριος ἡμῶν καὶ Θεὸς Ἰησοῦς ὁ Χριστὸς· ὃς εἰς πάντα ὑπηρετησάμενός σοι τῷ Θεῷ αὐτοῦ καὶ πατρὶ, εἴς τε δημιουργίαν διάφορον, καὶ προνοίαν καταλληλον, καὶ πρεπώδη τῷ ἀνθρώπων ἀπολλυμένων, ἀλλὰ μὴ φυσικὸν νόμον,

[a] deest. V.

μὴ

μὴ νομικὴν παραινέσεσιν, μὴ προφητικὰς ἐλέγχοις, καὶ τὰς τῶν ἀγγέλων ἐπιστασίας, παραφθειρόντων σὺ τὸν θετὸν καὶ τὸν φυσικὸν νόμον, καὶ τὴν μνήμην ἐκβαλόντων τὸν κατακλυσμὸν, τὰς ἐκπύρωσιν, τὰς κατ' Αἴγυπτον πληγὰς, τὰς τῶν Παλαιστινῶν σφαγὰς, καὶ μελλόντων ὅσον οὐδέπω τῶν ἀπόλυσθαι πάντων, οὐδόκησεν αὐτὸς γνώμῃ ζῇ ὁ δημιουργὸς ἀνθρώπου, ἄνθρωπος γενέσθαι, ὁ νομοθέτης τοῦ νόμου, ὁ ἀρχιερεὺς ἱερεῖον, ὁ ποιμὴν πρόβατον, καὶ ἐξευμενίσασθαί σε τὸν ἑαυτοῦ Θεὸν καὶ πατέρα, καὶ τῷ κόσμῳ καταλλαξαι, καὶ τὸν ὀπκειμένης ὀργῆς τοὺς πάντας ἀπολυτρώσασθαι. γενόμενος ἐκ πνεύματος, γενόμενος ἐν σαρκὶ, ὁ Θεὸς λόγος, ὁ ἀγαπητὸς υἱὸς, ὁ πρωτότοκος πάσης κτίσεως, καὶ τὰς ἐξ αὐτοῦ καὶ αὐτοῦ προορισθεὶς προφητείας ἐκ σπέρματος Δαβὶδ, καὶ

But after the Law of Nature, after the Exhortations in the positive Law, after the Prophetical Reproofs, and the Government of the Angels, when Men had perverted both the positive Law, and that of Nature, and had cast out of their Mind the Memory of the Flood, the Burning of *Sodom*, the Plagues of the *Egyptians*, and the Slaughters of the Inhabitants of *Palestine*, and being just ready to perish universally after an unparallell'd manner, He was pleas'd by thy Good will to become Man, who was Man's Creator; to be under the Laws, who was the Legislator; to be a Sacrifice, who was an High Priest; to be a Sheep, who was the Shepherd; and He appeased Thee, his God and Father, and reconciled Thee to the World, and freed all Men from the Wrath to come, and was made of a Virgin, and was in Flesh, being God the Word, the Beloved Son, the Firstborn of the whole Creation, and

and was, according to the Prophecies which were foretold concerning Him by himself, of the Seed of *David* and *Abraham*, of the Tribe of *Judah*: And He was made in the Womb of a Virgin, who form'd all Mankind that are born in to the World: He took Flesh, who was without Flesh: He who was begotten before Time, was born in Time: He convers'd holily, and taught according to the Law: He drove away every Sickness, and every Disease from Men, and wrought Signs and Wonders among the People, and He was Partaker of Meat, and Drink, and Sleep, who nourishes all that stand in need of Food, and *fills every living Creature with his Goodness: He manifested his Name to those that knew Him not:* He drave away Ignorance, He reviv'd Piety, and fulfilled thy Will; He finish'd the Work which thou gavest Him to do: and when He had set all these things right, He was seized by the Hands of the Ungod-

Psal. civ. 16. Joh. xvii. 6. 4.

Ἀβραάμ, φυλῆς Ἰούδα· καὶ γέγονεν ἐν μήτρᾳ παρθένου ὁ σαρκώσας πάντας τοὺς γυναικὸς, καὶ ἐνσαρκώθη ὁ ἄσαρκος, ὁ ἀχρόνως γεννηθεὶς ἐν χρόνῳ γεγένηται· πολιτευσάμενος ὁσίως, καὶ παιδεύσας ἐνθέσμως, πᾶσι νόσον καὶ πᾶσαν μαλακίαν ἐξ ἀνθρώπων ἀπελάσας, σημεῖά τε καὶ τέρατα ἐν τῷ λαῷ ποιήσας· βρῶσις καὶ ποτὸς καὶ ὕπνου μεταλαβών, ὁ τρέφων πάντας τοὺς χρήζοντας βρώσεως, καὶ ἐμπιπλῶν πᾶν ζῶον εὐδοκίας· ἐφανέρωσέ σου τὸ ὄνομα τοῖς ἀγνοοῦσιν αὐτό· τὴν ἄγνοιαν ἐφυγάδευσε, τὴν εὐσέβειαν ἀνεζωπύρωσε, τὸ θέλημά σου ἐπλήρωσε, τὸ ἔργον ὃ ἔδωκας αὐτῷ ἐτελείωσε· καὶ ταῦτα πάντα κατορθώσας, χερσὶν ἀνόμων καταχεθεὶς ἱερέων καὶ ἀρχιερέων ψευδωνύμων, καὶ λαοῦ ἀθεμίτου, προδοσίᾳ τῇ κακίαν νοσήσαν-

τος,

Τῷ, & πολλὰ παθῶν ὑπ' αὐτῶν, καὶ πᾶσαν ἀκμὴν ὑποστὰς ζῆ συγχωρήσῃ, παραδοθεὶς Πιλάτῳ τῷ ἡγεμόνι, & κριθεὶς ὁ κριτὴς, καὶ καταδικασθεὶς ὁ σωτὴρ, σωρῷ παρεπλώθη ὁ ἀπαθὴς, καὶ ἀπέθανεν ὁ τῇ φύσῃ ἀθάνατος, & ἐτάφη ὁ ζωοποιὸς, ἵνα πάθος λύσῃ & θανάτου ἐξέλητα τέτους τοὺς δι' οὓς παρεγένετο, καὶ ῥήξῃ τὰ δεσμὰ τοῦ διαβόλου, & ῥύσηται τοὺς ἀνθρώπους ἐκ τῆς ἀπάτης αὐτοῦ· & ἀνέστη ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ· καὶ πεντηκονθήμερος [1] ἡμέρας ἐνδιατρίψας τοῖς μαθηταῖς, ἀνελήφθη εἰς τοὺς οὐρανοὺς, & ἐκαθέσθη ἐκ δεξιῶν σου τοῦ Θεοῦ & πατρὸς αὐτοῦ. μεμνημένοι ἕν ὧν δι' ἡμᾶς ὑπέμεινεν, εὐχαριστοῦμέν σοι, δέσποτα παντοκράτορ, οὐχ ὅσον ὀφείλομεν, ἀλλ' ὅσον δυνάμεθα, & ᾧ δόξα

ly, of the High-Priests and Priests, falsely so called, and of the Disobedient People, by the Betraying of Him who was possess'd with Wickedness as with a confirm'd Disease: He suffer'd many things from them, and endured all sorts of Ignominy, by thy Permission: He was deliver'd to *Pilate* the Governour, and He that was he Judge was judged, and He that was the Saviour was condemned; He that was impassible was nailed to the Cross, and He who was by Nature immortal died, and He that is the Giver of Life was buried, that He might loose those for whose sake He came, from Suffering and Death, and might break the Bonds of the Devil, and deliver Mankind from his Deceit. He arose from the Dead the Third Day, and when He had continued with his Disciples Forty Days, He was taken up into the Heavens,

[1] ἡμερῶν συνδιατρίψας. V.

and

and is sat down on the Right-Hand of Thee, who art his God and Father. Being mindful therefore of those things that He endur'd for our sakes, We give Thee Thanks, O God Almighty, not in such a manner as we ought, but as we are able, and fulfil his Constitution: *For in the same Night that He was betrayed, He took Bread* in his holy and undefiled Hands, and looking up to Thee, his God and Father, *He brake it, and gave it to his Disciples, saying, This is the Mystery of the New Covenant; Take of it, and eat: This is my Body which is broken for many, for the Remission of Sins.* In like manner also, *He took the Cup*, and mixed it of Wine and Water, and sanctified it, and deliver'd it to them, saying, *Drink ye all of this, for this is my Blood which is shed for many, for the Remission of Sins: Do this in Remembrance of Me: For as often as ye eat this Bread, and drink this Cup, ye do shew forth*

1 Cor. xi

Matt. xxvi Mar. xiv. Luk xxii.

* Pag. 403.

ταξιν αὐτῦ πληρῶμεν. ὃν ἡ γὰρ νυκτὶ παρεδίδοτο, λαβὼν ἄρτον ἐν ἁγίαις καὶ ἀμώμοις αὐτῦ χερσὶ, καὶ ἀναβλέψας πρὸς σὲ τὸν θεὸν αὐτῦ καὶ πατέρα, καὶ κλάσας, ἔδωκε τοῖς μαθηταῖς, εἰπών· τοῦτο ἔστι τὸ μυστήριον τῆς καινῆς διαθήκης· λάβετε ἐξ αὐτῦ, φάγετε· τοῦτό ἐστι τὸ σῶμά μου. τὸ περὶ πολλῶν θρυπτόμενον εἰς ἄφεσιν ἁμαρτιῶν. ὡσαύτως καὶ τὸ ποτήριον κεράσας ἐξ οἴνου καὶ ὕδατος, καὶ ἁγιάσας, ** ἐπέδωκεν αὐτοῖς, λέγων· πίετε ἐξ αὐτῦ πάντες· τοῦτό ἐστι τὸ αἷμά μου, τὸ περὶ πολλῶν ἐκχυνόμενον εἰς ἄφεσιν ἁμαρτιῶν· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. ὁσάκις γὰρ ἐὰν ἐσθίητε τὸν ἄρτον τοῦτον, καὶ πίνητε τὸ ποτήριον τοῦτο. τὸν θάνατον τὸν ἐμὸν καταγγέλλετε, ἄχρις ἂν ἔλθω μεμνημένοι τοίνυν τῶν παθῶν αὐτῦ, καὶ τῦ θανάτυ, καὶ τῆς

1 ἀνα

[1] ἐκ νεκρῶν" ἀναστάσεως, καὶ τὴν εἰς οὐρανὸς εἴσοδον. Ὑπὲρ τῆς μελλούσης αὐτοῦ δευτέρας παρουσίας, ἐν ᾗ ἔρχεται [2] μετὰ δόξης καὶ δυνάμεως" κρῖναι ζῶντας καὶ νεκρούς, καὶ ἀποδοῦναι ἑκάστῳ κατὰ τὰ ἔργα αὐτοῦ, προσφέρομέν σοι τῷ βασιλεῖ καὶ Θεῷ, κατὰ τὴν αὐτοῦ διάταξιν, τὸν ἄρτον τοῦτον, καὶ τὸ ποτήριον τοῦτο, εὐχαριστοῦντές σοι διὰ αὐτοῦ, ἐφ' οἷς κατηξίωσας ἡμᾶς ἑστάναι ἐνώπιόν σου, καὶ ἱερατεύειν σοι, καὶ δεόμεθά σου, ὅπως εὐμενῶς ἐπιβλέψῃς ἐπὶ τὰ προκείμενα δῶρα ταῦτα ἐνώπιόν σου, ὁ ἀπροσδεὴς Θεός, καὶ εὐδοκήσῃς ἐπ' αὐτοῖς εἰς τιμὴν τοῦ Χριστοῦ σου, καὶ καταπέμψῃς τὸ ἅγιόν σου πνεῦμα ἐπὶ τὴν θυσίαν ταύτην, τὸν μάρτυρα τῶν παθημάτων τοῦ κυρίου Ἰησοῦ, ἵνα ἀποφήνῃ τὸν ἄρτον τοῦτον Σῶμα τοῦ

*my Death until I come.* Being mindful therefore of his Passion, and Death, and Resurrection from the Dead, and Return into the Heavens, and his future second Appearing, wherein he is to come with Glory and Power to judge the Quick and the Dead, and to recompence to every one according to his Works, we Offer to Thee, our King and our God, according to his Constitution, this Bread and this Cup; giving Thee Thanks through Him, that thou hast thought us worthy to stand before Thee, and to sacrifice to Thee; and we beseech Thee that thou wilt mercifully look down upon these Gifts which are here set before Thee, O thou God who standest in need of none of our Offerings: And do thou accept them to the Honour of thy Christ, and send down thine Holy Spirit, the Witness of the Lord Jesus's Sufferings, that He

[1] desunt. V. [2] desunt. V.

may

may ſhew this Bread to be the Body of thy Chriſt, and the Cup to be the Blood of thy Chriſt, that thoſe who are Partakers thereof may be ſtrengthened for Piety, may obtain the Remiſſion of their Sins, may be deliver'd from the Devil and his Deceit, may be filled with the Holy Ghoſt, may be made worthy of thy Chriſt, and may obtain Eternal Life upon thy Reconciliation to them, O Lord Almighty. We farther pray unto Thee, O Lord, for thy Holy Church ſpread from one End of the World to another, which thou haſt purchaſed with the precious Blood of thy Chriſt; that thou wilt preſerve it unſhaken, and free from Diſturbance until the End of the World; For every Epiſcopate who rightly divides the Word of Truth. We farther pray to Thee for me, who am nothing, who offer to Thee: For the whole Presbytery, for the Deacons, and all the Clergy, that thou wilt make them wiſe, and

Χριστῷ σε, καὶ τὸ ποτήριον τοῦτο αἷμα τοῦ Χριστοῦ σε, ἵνα οἱ μεταλαβόντες αὐτοῦ, βεβαιωθῶσι πρὸς εὐσέβειαν, ἀφέσεως ἁμαρτημάτων τύχωσι, τοῦ διαβόλου καὶ τῆς πλάνης αὐτοῦ ῥυσθῶσι, πνεύματος ἁγίου πληρωθῶσιν, ἄξιοι τοῦ Χριστοῦ σε γένωνται, ζωῆς αἰωνίου τύχωσι, σὲ καταλλαγέντα αὐτοῖς, δέσποτα παντοκράτορ. ἔτι δεόμεθά σε, κύριε, καὶ ὑπὲρ τῆς ἁγίας σου ἐκκλησίας τῆς ἀπὸ περάτων ἕως περάτων, ἣν περιεποιήσω τῷ τιμίῳ αἵματι τοῦ Χριστοῦ σου, ὅπως αὐτὴν ἀσάλευτον καὶ ἀκλυδώνιστον ἄχρι τῆς συντελείας τοῦ αἰῶνος· καὶ ὑπὲρ πάσης ἐπισκοπῆς τῆς ὀρθοτομούσης τὸν λόγον τῆς ἀληθείας. ἔτι προσκαλοῦμαί σε καὶ ὑπὲρ τῆς ἐμοῦ τοῦ προσφέροντός σοι ἀσθενείας, καὶ ὑπὲρ πάντος τοῦ πρεσβυτερίου, ὑπὲρ τῶν διακόνων

καὶ πάντας πλήρωσον, ἵνα πάντες σοφίας πνεύματος ἁγίου πληρώσῃς. ἔτι προσκαλοῦμέν σε, κύριε, ὑπὲρ τοῦ βασιλέως, καὶ πᾶσι τοῖς ἐν ὑπεροχῇ, καὶ πάντος τοῦ στρατοπέδου, ἵνα εἰρηνεύωσι πρὸς ἡμᾶς, ὅπως ἐν ἡσυχίᾳ καὶ ὁμονοίᾳ διάγοντες τὸν πάντα χρόνον τῆς ζωῆς ἡμῶν, δοξάζωμέν σε διὰ Ἰησοῦ Χριστοῦ τῆς ἐλπίδος ἡμῶν. ἔτι προσφέρομέν σοι καὶ ὑπὲρ πάντων πάλαι ἀπ' αἰῶνος εὐαρεστησάντων σοι ἁγίων, πατριαρχῶν, προφητῶν, δικαίων, ἀποστόλων, μαρτύρων, ὁμολογητῶν, ὁσίων, πρεσβυτέρων, διακόνων, ὑποδιακόνων ἀναγνωστῶν, ψαλτῶν, παρθένων, χηρῶν, λαϊκῶν, καὶ πάντων ὧν αὐτὸς οἶσθα τὰ ὀνόματα. ἔτι προσφέρομέν σοι ὑπὲρ τοῦ λαοῦ τούτου, ἵνα ἀναδείξῃς αὐτὸν εἰς ἔπαινον τοῦ Χριστοῦ σου βασίλειον

replenish them with the Holy Spirit. We farther pray to Thee, O Lord, *for the King, and all in Authority*, for the whole Army; that they may be peaceable towards us, that so leading the whole time of our Life in Quietness and Unanimity, we may glorifie Thee, thro' Jesus Christ, who is our Hope. We farther Offer to Thee also for all those Holy Persons who have pleased Thee from the Beginning of the World, Patriarchs, Prophets, Righteous Men, Apostles, Martyrs, Confessors, Bishops, Presbyters, Deacons, Subdeacons, Readers, Singers, Virgins, Widows, and Lay-Persons, with all whose Names thou knowest. We farther Offer to Thee for this People, that thou wilt render them to the Praise of thy Christ, *a Royal Priesthood, and an holy Nation*; For those that are in Virginity and Purity; for the Widows of the Church; for those in honourable Marriage and Child-bearing; for the Infants of thy People; that

1 Tim. ii. 2

1 Pet. ii. 9.

that thou wilt not permit any of us to *become Castaways*. We farther beseech Thee also for this City, and its Inhabitants; for those that are sick: for those in bitter Servitude; for those in Banishments; for those in Prison; for those that travel by Water or by Land; that thou, the Helper and Assister of all Men, wilt be their Supporter. We farther also beseech Thee for those that hate us and persecute us for thy Name's sake; for those that are without, and wander out of the Way, that thou wilt convert them to Goodness, and pacifie their Anger. We farther also beseech Thee for the Catechumens of the Church, and for those that are vexed by the Adversary, and for our Brethren the Penitents, that thou wilt perfect the first in the Faith, that thou wilt deliver the second from the Energy of the Evil One, and that thou wilt accept the Repen-

ἱερόπνευμα, ἔθνος ἅγιον· ὑπὲρ τῆς ἐν πίστει καὶ ἀγνείᾳ, ὑπὲρ τῶν κεκλημένων τὸ ὄνομα, ὑπὲρ τῶν ἐν σεμνοῖς γάμοις καὶ τεκνογονίαις, ὑπὲρ τῶν νηπίων καὶ λαῶν σου, ὅπως μηδένα ἡμῶν ἀπόβλητον ποιήσῃς. ἔτι ἀξιοῦμέν σε καὶ ὑπὲρ τῆς πόλεως ταύτης καὶ τῶν ἐνοικούντων, ὑπὲρ τῶν ἐν ἀῤῥωστίαις, ὑπὲρ τῶν ἐν πικρᾷ δουλείᾳ, ὑπὲρ τῶν ἐν ἐξορίαις, ὑπὲρ τῶν ἐν δημεύσει, ὑπὲρ πλεόντων καὶ ὁδοιπορούντων, ὅπως [1] ὑπάκουσον ἡμῖν. πάντων βοηθὸς καὶ ἀντιλήπτωρ. ἔτι παρακαλοῦμέν σε καὶ ὑπὲρ τῶν μισούντων ἡμᾶς καὶ διωκόντων ἡμᾶς ἕνεκα τοῦ ὀνόματός σου, ὑπὲρ τῶν ἔξω ὄντων καὶ πεπλανημένων, ὅπως ἐπιστρέψῃς αὐτοὺς εἰς ἀγαθὸν, καὶ τὴν δυναμὶν αὐτῶν παύσῃς. ἔτι παρακαλοῦμέν σε καὶ ὑπὲρ τῶν κατη-

[1] πάντων. V.

χυμῶν τ ἐκκλησίας, καὶ ὑπὲρ τῶν χειμαζομένων ὑπὸ ἀλλοτρίας, καὶ ὑπὲρ τῆς ἐν μετανοίᾳ ἀδελφῶν ἡμῶν· ὅπως τὸς μὴ πλεισώσης ἐν τῇ πίστει, *** τὸς δὲ καθαρείσης ἐκ τ ἐνεργείας τοῦ πονηροῦ, τῆς δὲ τ μετανοίαν προσδεξῃ, καὶ συγχωρήσῃς ἐκ αὐτοῖς ἐκ ἡμῖν ἃ παραπτώματα ἡμῶν. ἔτι προσφέρομέν σοι καὶ ὑπὲρ τ ἀκρασίας τοῦ ἀέρος καὶ τ εὐφορίας τῶν καρπῶν· ὅπως ἀνελλειπῶς μεταλαμβάνοντες τ παρὰ σοῦ ἀγαθῶν, αἰνῶμέν σε ἀπαύστως, τ διδόντα ἔφοδον πάσῃ σαρκί. ἔτι παρακαλοῦμέν σε ἐκ ὑπὲρ τῶν δι' ὅλου αἰτίαν ἀπάντων· ὅπως ἀπροσκόπους ἡμᾶς διατηρήσας ἐν τῇ εὐσεβείᾳ, ἐπισωαγάγῃς ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ σου, τοῦ Θεοῦ πάσης αἰσθητῆς ἐκ νοητῆς φύσεως, τοῦ βασιλέως ἡμῶν, ἃ πρέπεις, ἀμέμπτους, ἀνεγκλήτους· ὅτι σοι πᾶσα

tance of the last, and forgive both them and us our Offences. We farther Offer to Thee also for the good Temperature of the Air, and the Fertility of the Fruits, that so partaking perpetually *** Pag. 404. of the good things derived from Thee, we may praise Thee without ceasing, *who* Psal. cxxxv. 25. *giveſt Food to all Fleſh.* We farther beseech Thee also for those who are absent on a just Cause; that thou wilt keep us all in Piety, and gather us together in the Kingdom of thy Christ, the God of all sensible and intelligent Nature, our King; that thou wouldst keep us immoveable, unblameable, and unreproveable: For to Thee belongs all Glory, and Worship, and Thanksgiving, Honour and Adoration, the Father, with the Son, *in* the Holy Ghost, both now and always, and for everlasting, and endless Ages for ever. And let all the People say, *Amen.* And let the Bishop say, *The Peace of God be with you all.* And

let all the People say, *And with thy Spirit.* And let the Deacon proclaim again,

δόξα, σέβας, καὶ εὐχαριστία, τιμὴ, καὶ προσκύνησις, τῷ πατρὶ, καὶ [1] [[καὶ]] τῷ υἱῷ ἐν τῷ ἁγίῳ πνεύματι, καὶ νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς ἀνελλιπεῖς καὶ ἀτελευτήτους αἰῶνας τῶν αἰώνων. καὶ πᾶς ὁ λαὸς λεγέτω· ἀμήν. καὶ ὁ ἐπίσκοπος ἐπάτω· ἡ εἰρήνη τοῦ Θεοῦ εἴη μετὰ πάντων ὑμῶν. καὶ πᾶς ὁ λαὸς λεγέτω καὶ μετὰ τοῦ πνεύματός σου. καὶ ὁ διάκονος κηρυσσέτω πάλιν·

XIII. Let us still farther beseech God through his Christ, and let us beseech him on account of the Gift which is offered to the Lord God, that the Good God will accept it, through the Mediation of his Christ, upon his Heavenly Altar, for a sweet-smelling Savour. Let us pray for this Church and People: Let us pray for every Episcopate, every Presbytery, all the Deacons and Ministers in Christ, for the whole Congregation, That the Lord will keep and preserve them all. Let us *pray for Kings, and those in Authority,* that they may be peaceable

1 Tim. ii. 2

Ἔτι καὶ ἔτι δεηθῶμεν τοῦ Θεοῦ διὰ τοῦ Χριστοῦ αὐτοῦ, ὑπὲρ τοῦ δωρεᾶς τοῦ προσκομιζομένου κυρίῳ τῷ Θεῷ, ὅπως ὁ ἀγαθὸς Θεὸς προσδέξηται αὐτὸ, διὰ τῆς μεσιτείας τοῦ Χριστοῦ αὐτοῦ εἰς τὸ ἐπουράνιον αὐτοῦ θυσιαστήριον, εἰς ὀσμὴν εὐωδίας. ὑπὲρ τῆς ἐκκλησίας ταύτης καὶ τοῦ λαοῦ δεηθῶμεν, ὑπὲρ πάσης ἐπισκοπῆς, παντὸς πρεσβυτερίου, πάσης τῆς ἐν Χριστῷ διακονίας καὶ [2] ὑπηρεσίας, πάντων τοῦ πληρώματος τῆς ἐκκλησίας δεηθῶμεν· ὅπως ὁ κύριος πάντας

[1] δεηθῶμεν V. [2] deest. V.

διατη-

διατηρήσῃ δὲ ἀκαταλλάκτους τὰς πρὸς αὐτὸν καρδίας τῶν ἀνθρώπων, εἰς τὸ μαρτυρῆσαι τοῖς ἔθνεσι διὰ παντὸς τοῦ κόσμου τὴν ἀλήθειαν τοῦ εὐαγγελίου, καὶ τὴν ἀπὸ τοῦ Θεοῦ δικαιοσύνην, καὶ τὴν ἀληθινὴν γνῶσιν τοῦ Θεοῦ, καὶ τὴν ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν ἐπιφάνειαν, δι' οὗ καὶ ἡμῖν ἀνέτειλεν ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις, τὸ τῆς ἀφθαρσίας φῶς, θελήσας ἡμᾶς ἀπαθανατίσαι τῇ ἐπιγνώσει αὐτοῦ. ὁ ὑπερβαλλόντως τὴν ἀνθρωπίνην ἀσθένειαν ἐλεήσας, καὶ

which thou hast chosen by Him to the Glory of thy Name; and sanctifie our Body and Soul, and grant us the Favour to be *made pure from all Filthiness of Flesh and Spirit*, and may obtain the good Things laid up for us, and do not account any of us unworthy; but be thou our Comforter, Helper, and Protector, through thy Christ, with whom Glory, Honour, Praise, Doxology, and Thanksgiving be to Thee *in* the Holy Ghost for ever, *Amen*. And after that all have said, *Amen*, let the Deacon say, Let us attend. And let the Bishop speak thus to the People, *Holy things for holy Persons*; and let the People answer, *There is One that is Holy, there is One Lord, One Jesus Christ, blessed for ever, to the Glory of God the Father*. Amen. *Glory to God in the Highest, and on Earth Peace, Good will among Men. Hosanna to the Son of* David! *Blessed be he that cometh in*

2 Cor. vii. 1.

Luk ii 14. Matt xxi. 9.

τῇ βουλῇ, καὶ κεκραταιὸς τοῖς ἔργοις, ὁ Θεὸς καὶ πατὴρ τοῦ ἁγίου παιδὸς Σου Ἰησοῦ, τοῦ σωτῆρος ἡμῶν, ἐπιβλεψον ἐφ' ἡμᾶς, καὶ ὅπως ὁ ποιμενιών σου τοῦτο, ὁ δι' αὐτοῦ ἐξελέξω εἰς δόξαν τοῦ ὀνόματός σου καὶ ἁγιάσας ἡμῶν [1] τὸ σῶμα" καὶ τὴν ψυχὴν καθαξίωσον καθαρὰς γνωμῶν ἀπὸ πάντος μολυσμοῦ σαρκὸς καὶ πνεύματος, τυχεῖν τῶν προκειμένων ἀγαθῶν, καὶ μηδένα ἡμῶν ἀνάξιον κρίνῃς, ἀλλὰ βοηθὸς ἡμῶν γενοῦ, ἀντιλήπτωρ, ὑπερασπιστής, διὰ σοῦ Χριστοῦ σοι μεθ' οὗ σοὶ δόξα, τιμὴ, αἴνος, δοξολογία, σὺν ἁγίῳ πνεύματι, εἰς τοὺς αἰῶνας. ἀμήν. [[℣]] Ἡ εἰρήνη πᾶσι. ℟ Καὶ τῷ πνεύματί σου. ℣ Ἀνω σχῶμεν τὰς καρδίας. ℟ Ἔχομεν πρὸς τὸν Κύριον. ℣ Εὐχαριστήσωμεν τῷ Κυρίῳ. ℟ Ἄξιον καὶ δίκαιον ἐστὶ προσκυνεῖν, ἀμήν· ὁ Διάκονος λεγέτω· προσέχωμεν. ℣ Ὁ ἐπίσκοπος προφωνησάτω τῷ λαῷ ὅ-

[1] τὰ σώματα V.

τως

τω· τὰ ἅγια τοῖς ἁγίοις· ⁊ ὁ λαὸς ὑπακουέτω· εἷς ἅγιος, εἷς κύριος, [1] εἷς Ἰησοῦς Χριστὸς, εἰς δόξαν Θεοῦ πατρὸς, εὐλογητὸς εἰς τοὺς αἰῶνας. ἀμήν. δόξα ἐν ὑψίστοις Θεῷ, ⁊ ἐπὶ γῆς εἰρήνη, ἐν ἀνθρώποις εὐδοκία. Ὡσαννὰ τῷ υἱῷ Δαβίδ· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου Θεὸς κύριος, καὶ ἐπεφάνη ἡμῖν· Ὡσαννὰ ἐν τοῖς ὑψίστοις. καὶ ** μετὰ τοῦτο μεταλαμβανέτω ὁ ἐπίσκοπος· ἔπειτα οἱ πρεσβύτεροι, ⁊ οἱ διάκονοι, ⁊ οἱ ὑποδιάκονοι, ⁊ οἱ ἀναγνῶσται ⁊ οἱ ψάλται, ⁊ οἱ ἀσκηταί, ⁊ ἐν τῇ γυναικείᾳ διακήσει, ⁊ αἱ παρθένοι, ⁊ αἱ χῆραι, εἶτα τὰ παιδία, ⁊ τότε πᾶς ὁ λαὸς μετὰ τάξιν, μετὰ αἰδοῦς καὶ εὐλαβείας, ἀνὰ μόνους θορύβου. καὶ ὁ μὲν ἐπίσκοπος διδότω τὴν προσφοράν, λέγων· σῶμα

*the Name of the Lord*, being the Lord God who appear'd to us, *Hosanna in the Highest!* And after that let the Bishop partake, then the Presbyters, and Deacons, and Sub-deacons, and the Readers, and the Singers, and the Ascetick; and then of the Women, the Deaconesses, and the Virgins, and the Widows; then the Children, and then all the People in order, *with Reverence and godly Fear*, without Tumult. And let the Bishop give the Oblation, saying, *The Body of Christ*; and let him that receiveth say, *Amen*. And let the Deacon take the Cup, and when he gives it, let him say, *The Blood of Christ, the Cup of Life*, and let him that drinketh say, *Amen*. And let the *Thirty Third* Psalm be said, while all the rest are partaking; and when all, both Men and Women, have partaken, let the Deacons carry what remains into the Vestry; and when the Singer

** Pag. 405.

[1] deest. V.

has done, let the Deacon say;

Χριστῦ· καὶ ὁ δεχόμενος λεγέτω· ἀμήν. ὁ δὲ Διάκονος κατεχέτω τὸ ποτήριον, καὶ ὑποδιδὲς λεγέτω· ἅγια Χριστῦ, ποτήριον ζωῆς· καὶ ὁ πίνων λεγέτω· ἀμήν. ψαλμὸς δὲ λεγέσθω τεσσαρακοστὸς τρίτος, ἐν τῷ μεταλαμβάνειν παῖδας τὸς λοιπούς· καὶ ὅπως πάντες μεταλάβωσι καὶ πᾶσαν. λαβόντες οἱ Διάκονοι τὰ ὡρισμένα, εἰσφερέτωσαν εἰς τὰ προσφόρια. καὶ ὁ Διάκονος λεγέτω, παυσάμενοι δὲ φάλλοντος.

XIV. Now we have received the precious Body and the precious Blood of Christ, let us give Thanks to Him who has thought us worthy to partake of these his holy Mysteries; and let us beseech Him that it may not be to us for Condemnation, but for Salvation, to the Advantage of Soul and Body, to the Preservation of Piety, to the Remission of Sins, and to the Life of the World to come. Let us arise, and by the Grace of Christ let us dedicate our selves to God, to the Only-unbegotten God, and to his Christ. And let the Bishop give Thanks:

Μεταλαβόντες δὲ τιμίου σώματος, καὶ τὸ τιμίου αἵματος τοῦ Χριστοῦ, εὐχαριστήσωμεν ᾧ καταξιώσαντι ἡμᾶς μεταλαβεῖν τῶν ἁγίων αὐτοῦ μυστηρίων. καὶ παρακαλέσωμεν, μὴ εἰς κρίμα, ἀλλ' εἰς σωτηρίαν ἡμῖν γένῃ, εἰς ὠφέλειαν ψυχῆς καὶ σώματος, εἰς φυλακὴν εὐσεβείας, εἰς ἄφεσιν ἁμαρτιῶν, εἰς ζωὴν τοῦ μέλλοντος αἰῶνος. ἐγειρώμεθα· ἐν χάριτι Χριστοῦ ἑαυτοὺς † τῷ Θεῷ τῷ μόνῳ ἀγεννήτῳ Θεῷ, καὶ τῷ Χριστῷ αὐτοῦ προσθώμεθα. καὶ ὁ ἐπίσκοπος εὐχαριστείτω

† desunt. V.

Δέσ-

Δέσποτα ὁ Θεὸς ὁ παντοκράτωρ, ὁ πατὴρ τοῦ Χριστοῦ σου, τοῦ σὸν λογικοῦ παιδός, ὁ τῆς μετ' ὑπερτάτης ἐπικαλουμένων σε ἐπήκοος, ὁ τῶν σιωπώντων ἐπιστάμενος τὰς ἐνπύξεις· εὐχαριστοῦμέν σοι, ὅτι καταξίωσας ἡμᾶς μεταλαβεῖν τῶν ἁγίων σου μυστηρίων, ἃ παρέχου ἡμῖν, εἰς πληροφορίαν τῶν καλῶς ἐγνωσμένων, εἰς φυλακὴν τῆς εὐσεβείας, εἰς ἄφεσιν πλημμελημάτων· ὅτι τὸ ὄνομα τοῦ Χριστοῦ σου ἐπικέκληται ἐφ' ἡμᾶς, καί σοι προσωκειώμεθα. ὁ χωρίσας ἡμᾶς τῆς ἀσεβῶν κοινωνίας, ἕνωσον ἡμᾶς μετὰ τῶν καθωσιωμένων σοι, φώτισον ἡμᾶς ἐν τῇ ἀληθείᾳ τῇ σῇ ἁγίᾳ πνεύματι· ἐπιφοίτησον, τὰ ἀγνοούμενα *** ἐπικάλυψον, τὰ [1] λείποντα" προσπλήρωσον, τὰ ἐγ-

O Lord God Almighty, the Father of thy Christ, thy blessed Son, who heareſt those who call upon Thee with Uprightneſs, who also knoweſt the Supplications of those who are silent; We thank Thee that thou has thought us worthy to partake of thy holy Mysteries, which thou haſt bestowed upon us, for the entire Confirmation of those things we have rightly known, for the Preservation of Piety, for the Remiſſion of our Offences; for the Name of thy Chriſt is called upon us, and we are join'd to Thee. O thou that haſt separated us from the Communion of the Ungodly, Unite us with those that are consecrated to Thee in Holineſs, confirm us in the Truth, by the Aſſiſtance of thy Holy Spirit; Reveal to us what things we are ignorant of, Supply what things we are defective in, confirm us in what things we already know, preserve the Prieſts blameleſs in, thy XV.

*** Pag. 406.

[1] λειπόμενα V.

Worſhip, keep the Kings in Peace, and the Rulers in Righteouſneſs, the Air in a good Temperature, the Fruits in Fertility, the World in an All-powerful Providence; pacifie the warring Nations, convert thoſe that are gone aſtray, ſanctifie thy People, keep thoſe that are in Virginity, preſerve thoſe in the Faith that are in Marriage, ſtrengthen thoſe that are in Purity, bring the Infants to compleat Age, confirm the newly admitted, inſtruct the Catechumens, and render them worthy of Admiſſion, and gather us all together into thy Kingdom of Heaven, by Jeſus Chriſt our Lord, with whom Glory, Honour, and Worſhip be to Thee, *in* the Holy Ghoſt, for ever. *Amen.* And let the Deacon ſay, Bow down to God through his Chriſt, and receive the Bleſſing. And let the Biſhop add this Prayer, and ſay, O God Almighty, the True God, to whom

νωσμένα κεφάτυνον. τὰς ἱερεῖς ἀμώμους [1] διαφύλαξον· ἐν τῇ λατρείᾳ σου· τὰς βασιλεῖς διατήρησον ἐν εἰρήνῃ, τὰς ἄρχοντας ἐν δικαιοσύνῃ, τὰς λαὸς ἐν εὐκρασίᾳ, τὰς καρπὰς ἐν εὐφορείᾳ, τὸ κόσμον ἐν [2] παναλκεῖ προνοίᾳ. τὰ ἔθνη τῷ πολεμικὰ πεφύτευον· τὰ πεπλανημένα ὑπόστρεψον· τὸ λαόν σου ἁγίασον· τὰς ἐν ἁρθενίᾳ διατήρησον· τὰς ἐν γάμῳ διαφύλαξον ἐν πίστει· τὰς ἐν ἁγνείᾳ ἐνδυνάμωσον· τὰ νήπια ἄδρυνον· τὰς νεοτελεῖς βεβαίωσον τὰς ἐν κατηχήσει παίδευσον, καὶ τὸ μυήσεως ἀξίους ἀνάδειξον· καὶ πάντας ἡμᾶς ὑπαναγαγε εἰς τὸ τῶν ἐπουρανῶν βασιλείαν, ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν· μεθ' οὗ σοὶ δόξα, κράτος, [[τιμὴ]] [1] ἐν τῷ ἁγίῳ

[1] φύλαξον. V. [2] παραλκεῖ. V.

πνεύματι,

πνεύματι, εἰς τὰς αἰῶνας. ἀμήν. καὶ ὁ διάκονος λεγέτω· τῷ Θεῷ ἁγίῳ τῷ Χριστῷ ἀπὸ κλίνατε, καὶ εὐλογεῖσθε. καὶ ὁ ἐπίσκοπος ἐπεύχεται, λέγων· ὁ Θεὸς ὁ παντοκράτωρ, ὁ ἀληθινὸς καὶ ἀπύκρυπτος, ὁ μακρόθυμος ὢν, καὶ πολυέλεος καὶ ἐν οἰκτιρμοῖς ὡς ἐνόντι ὑπάρχων, ὁ τόπος μὴ περιγραφόμενος, ὁ χρόνοις μὴ παλαιούμενος, ὁ αἰῶσι μὴ περατούμενος, ὁ λόγοις μὴ καθικνούμενος, ὁ γνώσει μὴ ὑποκείμενος, ὁ φυλακῆς μὴ δεόμενος, ὁ φθορᾶς ἀνώτερος, ὁ τροπῆς ἀνεπίδεκτος, ὁ φύσει ἀναλλοίωτος, ὁ φῶς οἰκῶν ἀπρόσιτον, ὁ τῇ φύσει ἀόρατος, ὁ γνωστὸς πάσαις ταῖς μετ' εὐνοίας ἐκζητούσαις σε λογικαῖς φύσεσιν, ὁ καταλαμβανόμενος ὑπὸ τῶν ἐν εὐνοίᾳ ἐκζητούντων σε· ὁ Θεὸς Ἰσραὴλ, καὶ ἀληθινῶς ὁσίων, τῷ εἰς Χριστὸν

nothing can be compar'd, who art every where, and present in all things, and art in nothing as one of the Things themselves, who art not bounded by Place, nor grown old by Time, who art not terminated by Ages, nor deceived by Words, who art not subject to Generation, and wanteſt no Guardian, who art above all Corruption, free from all Change, and invariable by Nature, who *inhabiteſt Light inacceſſible*, who art by Nature inviſible, and yet art known to all reaſonable Natures, who ſeek Thee with a good Mind, and art comprehended by thoſe that ſeek after Thee with a good Mind; the God of *Iſrael*, thy People which truly ſee, and which have believed in Chriſt. Be gracious to me, and hear me, for thy Name's ſake, and bleſs thoſe that bow down their Necks unto Thee, and grant them the Petitions of their Hearts, which are for their Good, and do not reject any one of them from thy King-

1 Tim. vi. 16.

Kingdom: But sanctify, guard, cover, and assist them; deliver them from the Adversary, and every Enemy; keep
Psal.cxx.8 their Houses, and guard *their Comings-in and their Goings-out.* For to Thee belongs the Glory, Praise, Majesty, Worship, and Adoration, and to thy Son Jesus, thy Christ, our Lord, and God, and King, *in* the Holy Ghost, now and always, for ever and ever. *Amen.* And the Deacon shall say, *Depart in Peace.* These Constitutions concerning this Mystical Worship, we the Apostles do Ordain for you the Bishops, Priests and Deacons.

πρόσθηλον λαῶ σε· σύμμυηε γλώμμῳ ἐπάκουόν με ἀλλὰ δ ὄνομά σε, καὶ εὐλόγησον τὲς σοι κεκλικότας τὲς ἑαυτῶν αὐχένας, & δὸς αὐτοῖς τὰ αὐτήμαλα τῆς καρδιῶν αὐτῶν τὰ ὄπι συμφέροντι, καὶ μηδένα αὐτῶν ἀπόβλητον ποιήσῃς ἐκ τ βασιλείας σε· ἀλλὰ ἁγίασον αὐτὲς, φρούρησον, σκέπασον, ἀμάλαβε, ῥῦσαι δ ἀλλοτρίε, πάντος ἐχθρῦ· τὲς οἴκυς αὐτῶν φύλαξον, τὰς εἰσόδυς αὐτῶν & τὰς ἐξόδυς φρούρησον· ὅτι σοὶ δόξα, αἶνος, μεγαλοπρέπεια, σέβας, προσκύνησις, & τῷ Σῷ παιδὶ Ἰησῦ τῷ Χριστῷ σε, τῷ κυρίῳ ἡμῶν & Θεῷ καὶ βασιλεῖ, ἐν [[ᾧ]] τῷ ἁγίῳ πνεύματι, νῦν & ἀεὶ καὶ εἰς τὲς αἰῶνας τῶν αἰώνων. ἀμήν. & ὁ Διάκονος ἐρεῖ· Ἀπολύεσθε ἐν εἰρήνῃ. ταῦτα περὶ τ μυστικῆς λατρείας διατασσόμεθα ἡμεῖς οἱ ἀπόστολοι ὑμῖν τοῖς ἐπισκόποις, καὶ τοῖς πρεσβυτέροις, καὶ τοῖς διακόνοις.

XVI. Concerning the Ordination of Presbyters;

Περὶ δ χειροτονίας πρεσβυτέρων, [[ἐγὼ ὁ φιλέρημος διὰ τῆς κυρίε, διατάσσομαι ὑμῖν τοῖς ἐπισκόποις.]]

Πρεσ-

Πρεσβύτερον χειροτονῶν ὦ ἐπίσκοπε, τὴν χεῖρα ἐπὶ τὴν κεφαλὴν ἐπιτίθει αὐτῷ, ἐν παρουσίᾳ τοῦ πρεσβυτερίου παρεστώτος σοι, καὶ τῶν διακόνων· καὶ εὐχόμενος λέγε· κύριε παντοκράτορ, ὁ Θεὸς ἡμῶν, ὁ διὰ Χριστοῦ τὰ πάντα δημιουργήσας, καὶ δι' αὐτοῦ τὴν ὅλων προνοῶν κατάλληλος. ᾧ γὰρ δυνάμις διάφορα ποιῆσαι, τούτῳ δύναμις καὶ διαφόρως προνοῆσαι· διὰ γὰρ τοῦτο ὁ Θεὸς προνοεῖς, τὴν μὲν ἀθανάτων φυλακὴν μόνην, τὴν δὲ θνητῶν, διαδοχὴν, τὴν ψυχῆς φερομένην νόμων, καὶ σώματος διαπλήρωσιν τῆς ἐνδείας. αὐτὸς ἐπὶ καὶ νῦν ἐπίβλεψον ἐπὶ τὴν ἁγίαν σου ἐκκλησίαν, καὶ αὔξησον αὐτὴν, καὶ πλήθυνον τοὺς ἐν αὐτῇ προεστῶτας, καὶ δὸς δύναμιν τοῖς διὰ κοπιᾶν αὐτοὺς λόγῳ καὶ ἔργῳ εἰς οἰκοδομὴν τοῦ λαοῦ σου. αὐτὸς καὶ νῦν ἔπιδε ἐπὶ τὸν δοῦλόν σου τοῦτον, ⁂

When thou Ordainest a Presbyter, O Bishop, lay thy Hand upon his Head, in the Presence of the Presbyters and Deacons, and pray, saying, O Lord Almighty, our God, who hast created all things by Christ, and dost in like manner take care of the whole World by Him; for He who had Power to make different Creatures, has also Power to take care of them, according to their different Natures; on which account, O God, thou takest care of Immortal Beings by bare Preservation, but of those that are Mortal by Succession, of the Soul, by the Provision of Laws, of the Body by the Supply of its Wants. Do thou therefore now also look down upon thy holy Church, and encrease the same, and multiply those that preside in it, and grant them Power, that they may labour both in Word and Work for the Edification of thy People. Do thou now also look down upon this thy Servant, who is put into the Presbytery by

⁂ Pag. 407.

by the Vote and Determination of the whole Clergy: And do thou repleniſh him with the Spirit of Grace, and Counſel, to aſſiſt and govern thy People with a pure Heart, in the ſame manner as thou didſt look down upon thy choſen People, and didſt command *Moſes* to chooſe Elders, whom thou didſt fill with thy Spirit. Do thou alſo now, O Lord, grant this, and preſerve in us the Spirit of thy Grace, that this Perſon being filled with the Gifts of Healing, and the Word of Teaching, may in Meekneſs inſtruct thy People, and ſincerely ſerve Thee with a pure Mind and a willing Soul, and may fully diſcharge the holy Miniſtrations for thy People, through thy Chriſt, with whom Glory, Honour and Worſhip be to Thee, *in* the Holy Ghoſt, for ever. *Amen.*

Ex. xviii. & xxiv. & xxvii.

ψήφῳ καὶ κρίσει τοῦ κλήρου πάντος εἰς πρεσβυτέριον ἐπιδοθέντα, καὶ ἔμπλησον αὐτὸν πνεύματος χάριτος καὶ συμβουλίας, τοῦ ἀντιλαμβάνεσθαι καὶ κυβερνᾶν τὸν λαόν σου ἐν καθαρᾷ καρδίᾳ· ὃν τρόπον ἐπίδες ἐπὶ λαὸν ἐκλογῆς σου, καὶ προσέταξας Μωϋσεῖ αἱρεθῆναι πρεσβυτέρους, οὓς ἔπλησας πνεύματός σου. καὶ νῦν, κύριε, πρόσχες, ἀνέλλιπες τηροῦν ἐν ἡμῖν τὸ πνεῦμα τῆς χάριτός σου· ὅπως πληθεὶς ἐνεργημάτων ἰακτικῶν, καὶ λόγου διδακτικοῦ, ἐν πραότητι παιδεύῃ σου τὸν λαόν, καὶ δουλεύῃ σοι εἰλικρινοῦς ἐν καθαρᾷ διανοίᾳ καὶ ψυχῇ θελούσῃ, καὶ τὰς ὑπὲρ τοῦ λαοῦ ἱερουργίας ἀμώμους ἐκπλήρῃ, διὰ τοῦ Χριστοῦ σου· μεθ' οὗ σοὶ δόξα, [1] [[καὶ]] τιμὴ καὶ σέβας, σὺν τῷ ἁγίῳ πνεύματι, εἰς τοὺς αἰῶνας. ἀμήν.

Περὶ

Περὶ χειροτονίας διακόνων, [[ἐγὼ Φίλιππος διατάσσομαι.]] Διάκονον καταστήσεις, ὦ ἐπίσκοπε, ἐπιθεὶς αὐτῷ τὰς χεῖρας, παρεστώτος σοι πάντος τοῦ πρεσβυτερίου, καὶ τῶν διακόνων, καὶ ἐπευξάμενος ἐρεῖς·

Concerning the Ordination of Deacons; XVII.

Thou shalt Ordain a Deacon, O Bishop, by laying thy Hands upon him in the Presence of the whole Presbytery, and of the Deacons, and shalt pray, and say;

Ὁ Θεὸς, ὁ παντοκράτωρ, ὁ ἀληθινὸς καὶ ἀψευδὴς, ὁ πλειόνων εἰς πάντας τοὺς ἐπικαλουμένους σε ἐν ἀληθείᾳ, ὁ φοβερὸς ἐν βουλαῖς, ὁ σοφὸς διανοίᾳ, ὁ κραταιὸς καὶ μέγας· εἰσάκουσον προσευχῆς ἡμῶν, κύριε, καὶ ἐνώπιον δέησιν ἡμῶν, καὶ ἐπίφανον τὸ πρόσωπόν σου ἐπὶ τὸν δοῦλόν σου τοῦτον, καὶ προχειρίζομένου σοι εἰς διακονίαν, καὶ πλήσον αὐτὸν πνεύματος ἁγίου, καὶ δυνάμεως, ὡς ἔπλησας Στέφανον τὸν μάρτυρά σου καὶ μιμητὴν τῶν παθημάτων τοῦ Χριστοῦ σου,

O God Almighty, the True and Faithful God, who art rich unto all that call upon Thee in Truth, who art fearful in Counsels, and wise in Understanding, who art powerful and great, hear our Prayer, O Lord, and let thine Ears receive our Supplication, and *cause the Light of thy Countenance to shine upon this thy Servant*, who is to be Ordain'd for Thee to the Office of a Deacon; and replenish him with thy Holy Spirit, and with Power, as thou didst replenish *Stephen*, who was thy Martyr, and Follower of the Sufferings of thy Christ. Do thou render him worthy to dis- XVIII. Act. vi. & vii.

[1] deest. V.

charge

charge acceptably the Miniſtration of a Deacon, ſteadily, unblameably, and without Reproof, that thereby he may attain an higher Degree, through the Mediation of thy Only-begotten Son, with whom Glory, Honour, and Worſhip be to Thee, *in* the Holy Spirit, for ever. *Amen.*

καὶ χαρίσιον αὐτὸν εὐαρέστως λειτουργήσαντα τὴ ἐγχειρισθείσῃ αὐτῷ διακονίαν ἀπρέπτως, ἀμέμπτως, ἀνεγκλήτως, μείζονος ἀξιωθῆναι βαθμοῦ, διὰ τῆς μεσιτείας τοῦ μονογενοῦς σου υἱοῦ· μεθ' οὗ σοὶ δόξα, τιμὴ καὶ σέβας, ἐν τῷ ἁγίῳ [1][[καὶ]] πνεύματι, εἰς τοὺς αἰῶνας. ἀμήν.

XIX. Concerning a Deaconeſs:

Περὶ δ διακονίσσης, [[Βαρθολομαῖος διατάσσομαι]] ὦ ἐπίσκοπε, ἐπιθήσεις αὐτῇ τὰς χεῖρας, πρεσβυτερίου καὶ πρεσβυτερίᾳ καὶ διακόνῳ, καὶ διακονισσῶν, καὶ ἐρεῖς.

O Biſhop, thou ſhalt lay thy Hands upon her in the Preſence of the Presbytery, and of the Deacons, and Deaconeſſes, and ſhalt ſay,

XX. *** Pag. 408.

O Eternal God, the Father of our Lord Jeſus Chriſt, the Creator of Man, and of Woman, who didſt repleniſh with the Spirit *Miriam*, and *Debborah*, and *Anna*, and *Huldah*; who didſt not diſdain that thy Only-begotten Son ſhould be born of a Woman, who alſo in the Ta-

*** Ὁ θεὸς ὁ αἰώνιος, ὁ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ δημιουργὸς καὶ γυναικὸς δημιουργός, ὁ πληρώσας [1] πνεύματι Μαριὰμ καὶ Δεββόρραν, καὶ Ἄννης, καὶ Ὁλδάν, ὁ μὴ ἀπαξιώσας καὶ μονογενῆ σου υἱὸν γεννηθῆ-

Ex. xv 20. Judg. iv. 4. Luk ii. 36. 4 King. xxii. 14.

[1] πνεύματι. V.

ναι ἐκ γυναικὸς, ὁ ἐν τῇ σκιᾷ τῆ μαρτυρίᾳ καὶ ἐν ᾧ ναῷ περιεζωμένῳ τὰς φρουρὰς τῆς ἁγίων σε πυλῶν· αὐτὸς καὶ νῦν ἔπιδε ἐπὶ τὸν δοῦλόν σε τοῦτον, ὃν θέλω σε προχειρίζομένου εἰς διακονίαν, καὶ δὸς αὐτῇ πνεῦμα ἅγιον, καὶ καθάρισον αὐτὴν ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος, ἵνα ὡς [1] ἐπαξίως τελέσῃ αὐτὴν ἡ ἐγχειρισθεῖσα αὐτῇ ἔργον, εἰς δόξαν σου καὶ ἔπαινον τοῦ Χριστοῦ σου μεθ' οὗ σοὶ δόξα καὶ προσκύνησις, [[σὺν]] τῷ ἁγίῳ πνεύματι, εἰς τοὺς αἰῶνας. ἀμήν.

bernacle of the Teſtimony, and in the Temple, didſt Ordain Women to be Keepers of thy holy Gates; Do thou now alſo look down upon this thy Servant, who is to be Ordain'd to the Office of a Deaconeſs, and grant her thy Holy Spirit, and *cleanſe her from all Filthineſs of Fleſh and Spirit*, that ſhe may worthily diſcharge the Work which is committed to her, to thy Glory, and the Praiſe of thy Chriſt, with whom Glory and Adoration be to Thee, *in* the Holy Spirit for ever. *Amen.* 2 Cor. vii. 1.

Περὶ τῆ ὑποδιακόνων, [[ἐγὼ Θωμᾶς διατάσσομαι ὑμῖν τοῖς ἐπισκόποις]] ὑποδιάκονον χειροτονῶν, ὦ ἐπίσκοπε, ἐπιθήσεις ἐπ' αὐτῇ τὰς χεῖρας, καὶ ἐρεῖς· δέσποτα θεὲ, ὑψιστε καὶ ὑπερθαυμαστὲ, καὶ γῆς δημιουργὲ, καὶ πάν-

Concerning the Sub-deacons: XXI.

When thou doſt Ordain a Sub-deacon, O Biſhop, thou ſhalt lay thy Hands upon him, and ſay, O Lord God, the Creator of Heaven and Earth, and of all things that

[1] ἀξίως. V.

are

are therein, who also in the Tabernacle of the Testimony didst appoint Overseers and Keepers of thy holy Vessels. Do thou now look down upon this thy Servant, who is to be ordain'd a Sub-deacon; and grant him the Holy Spirit, that he may worthily handle the Vessels of thy Ministry, and do thy Will always, through thy Christ, with whom Glory, Honour and Worship be to Thee, *in* the Holy Spirit, for ever. *Amen.*

Num. iii. & Chron. ix.

των τῷ ἐν αὐτοῖς, ὁ καὶ ἐν τῇ σκιᾷ τῆς μαρτυρίου τοὺς νεωκόρους ἀναδείξας τῷ ἁγίων σου σκευῶν φυλακας· αὐτὸς καὶ νῦν ἐπίβλεψον ἐπὶ τὸν δοῦλόν σου τόνδε, καὶ [1] χειροτονούμενον ὑποδιάκονον, καὶ δὸς αὐτῷ πνεῦμα ἅγιον, πρὸς τὸ ἐπαξίως ἐφάπτεσθαι τῷ [2] λειτουργικῶν σου σκευῶν, καὶ ποιεῖν τὸ θέλημά σου διαπαντὸς, καὶ τῷ Χριστῷ σου, μεθ' οὗ σοὶ δόξα, τιμὴ καὶ σέβας, [1] [[καὶ]] ἐν ἁγίῳ πνεύματι, εἰς τοὺς αἰῶνας. ἀμήν.

XXII. Concerning Readers.

[[Περὶ δὲ ἀναγνωστῶν, ἐγὼ Μαθθαῖος, ὁ καὶ Λεβὶς, ὁ ποτὲ τελώνης, διατάσσομαι·]] ἀναγνώστην *** χειροτονεῖσθαι, ὅπως εἰς αὐτὸν τὰ χεῖρα, καὶ ἐπευξάμενος πρὸς τὸν Θεὸν, λέγε· ὁ Θεὸς ὁ ἀγέννητος, ὁ πολυεὶς ἐν ἐλέει καὶ οἰκτιρμοῖς, ὁ τῶ

*** Pag. 409.

Ordain a Reader by laying thy Hands upon him, and pray unto God, and say, O Eternal God, who art plenteous in Mercy and Com-

[1] χειροτονούμενα V. [2] ἱερῶν. V.

κόσμῳ

κόσμου σύπασιν διὰ τῶν ἐνεργουμένων φανερο-
ποιήσας, καὶ τὸ ἀριθμὸν τῶν ἐκλεκτῶν σου
διαφυλάττων. αὐτὸς
καὶ νῦν ἔπιδε ὅτι ὁ
δοῦλόν σου τὸν ἐγχειρι-
ζόμενον τὰς ἁγίας σου
γραφὰς ἁγιάσαι τῷ
λαῷ σου, καὶ δὸς
αὐτῷ πνεῦμα ἅγιον,
πνεῦμα προφητικόν.
ὁ σοφίσας Ἔσδραν
θεράποντά σου ὅπως
ἀναγνώσαι τοὺς νόμους
σου τῷ λαῷ σου καὶ νῦν
πρόσκαλέμενος ὑφ' ἡ-
μῶν, σύνισον τὸν δοῦλόν
σου, καὶ δὸς αὐτῷ, ἔρ-
γον ἀναζώγνωστον δια-
νύσασθαι ὃ ἐβουλήθην
αὐτῷ, ἄξιον ἀναδεχ-
θῆναι μείζονος βαθ-
μοῦ, διὰ Χριστοῦ μεθ' οὗ σοὶ ἡ δόξα, καὶ τὸ
[[καὶ]] σέβας, σὺν τῷ ἁγίῳ πνεύματι, εἰς τοὺς αἰῶ-
νας. ἀμήν.

passions, who hast made manifest the Constitution of the World by thy Operations therein, and keepest the Number of thine Elect: Do thou also now look down upon thy Servant, who is to be entrusted to read to thy People, and give him thy Holy Spirit, the Prophetick Spirit. Thou who didst instruct *Esdras* thy Servant, to read thy Laws to the People, do thou now also at our Prayers instruct thy Servant, and grant that he may without Blame perfect the Work committed to him, and thereby be declared worthy of an higher Degree, thro' Christ, with whom Glory and Worship be to Thee, *in* the Holy Ghost, for ever. *Amen.*

Ne hem. viii.

[[Ἰάκωβος. ὁ Ἀλ-
φαίου καὶ γὼ διαπάσσο-
μαι τῶν ὁμολογητῶν.]]
ὁμολογητὴς ὁ χειροτο-

XXIII.

A Confessor is not Ordain'd:

[1] desiis videtur. V. [2] deest. V.

For he is so by Choice and Patience, and is worthy of great Honour, as having confess'd the Name of God, and of his Christ before Nations and Kings. But if there be Occasion, he is to be ordain'd either a Bishop, Priest, or Deacon. But if any one of the Confessors who is not ordain'd snatches to himself any such Dignity, upon account of his Confession, let the same Person be depriv'd and rejected: for he is not in such an Office,, since he has deny'd the Constitution of Christ, and is *worse than an Infidel.*

1 Tim. v. 8.

XXIV.

A Virgin is not Ordain'd; *for we have no such Command from the Lord*; for this is a State of voluntary Tryal, not for the Reproach of Marriage, but on account of leisure for Piety.

1 Cor. vii. 25.

νεῖται· γνώμης γὰρ τοῦτο καὶ ὑπομονῆς· τιμῆς δὲ μεγάλης ἐπάξιον, ὡς ὁμολογήσας τὸ ὄνομα τοῦ Θεοῦ, καὶ τοῦ Χριστοῦ αὐτοῦ ἐνώπιον ἐθνῶν καὶ βασιλέων. ἐὰν δὲ χρεία αὐτοῦ ᾖ εἰς ἐπίσκοπον, ἢ πρεσβύτερον, ἢ διάκονον χειροτονεῖται. εἰ δέ τις ὁμολογητὴς, μὴ χειροτονηθεὶς, ἁρπάσῃ ἑαυτῷ ἀξίωμά τι τοιοῦτον, ὡς διὰ τὴν ὁμολογίαν, ἔστω καθαιρείσθω, καὶ ἀποβαλλέσθω. οὐ γάρ ἐστιν ἐπιτετραμμένος τὴν Χριστοῦ διάταξιν· καὶ ἔστιν ἀπίστου χείρων.

[[Ὁ αὐτὸς, περὶ παρθένων διατάσσομαι]]

παρθένου. οὐ χειροτονεῖται. ἐπιταγὴν γὰρ κυρίου οὐκ ἔχομεν· γνώμης γάρ ἐστι δοκίμιον τοῦτο ἐπὶ διαβολῇ τοῦ γάμου, ἀλλ' ἐπὶ σχολῇ τῆς εὐσεβείας.

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[1] deest. V.

[Κάγὼ

[[Κἀγὰ Λεββαῖος ὁ ἐπικληθεὶς Θαδδαῖος, πάλιν περὶ χηρῶν διατάσσομαι.]] χήρα ὑ χειροτονεῖται· ἀλλ' εἰ μὴ ὀκ πολλῷ ἀπέβαλε καὶ ἄνδρα, καὶ σωφρόνως καὶ ἀκατηγνώστως ἔζησε, καὶ τῆς οἰκείων ἄρεσα ** ἐπεμελήθη. ὡς Ἰουδὶθ, καὶ Ἄννα, αἱ σεμνόταται καταστάσθω εἰς ὃ χηρικόν. εἰ ὃ νεωστὶ ἀπέβαλε καὶ ὁμόζυγον, μὴ πιστευέσθω, ἀλλὰ χρόνῳ νεότης κρινέσθω. τὰ γὰρ πάθη ἔνι ὅτε συγγηρᾷ ἀνθρώποις, εἰ μὴ κρεῖττον χαλινῷ ἁρμόμεθα.

XXV.

A Widow is not Ordain'd; yet if she has lost her Husband a great while, and has lived soberly and unblameably, and has taken extraordinary Care of her Family, as *Judith*, and *Anna*, those Women of great Reputation, let her be chosen into the Order of Widows: But if she has lately lost her Yokefellow, let her not be believ'd, but let her Youth be judg'd of by the time: For the Affections do sometimes grow aged with Men, if they be not restrained by a better Bridle.

** Pag. 410. Judith xvi. 23, 24. Luk. ii. 36, &c.

[[Ὁ ὠὼς, περὶ ἐπορκιστοῦ διατάσσομαι.]] ἐπορκιστὴς ὑ χειροτονεῖται. σὺ γὰρ οἱας ὑ ἐκυσίου ὑ ἔπαθλον, καὶ χάριτος Θεοῦ διὰ Χριστοῦ, ὑπηρετήσῃ ἁγίου πνεύματος· ὁ γὰρ λαβὼν χάρισμα ἰαμάτων, δι' ἀποκαλύ-

XXVI.

An Exorcist is not Ordain'd: For 'tis a Tryal of voluntary Goodness, and of the Grace of God, through Christ, by the Assistance of the Holy Spirit: For he who has received the Gift of Healing is declared by Revelation

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[1] συμπηρᾷ ἀνθρώποις μὴ. al. [2] deest. V. [3] ἁρμόμεθα. al. [4] desunt V.

from God. But if there be Occasion for him. he must be ordain'd a Bishop, or a Deacon.

ψεως ὑπὸ Θεοῦ ἀναδείκνυται, φθαρεῖς ἔσης πᾶσι τὸ ἐν αὐτῷ χάρισμα. ἐὰν δὲ χρεία αὐτοῦ γένηται εἰς ἐπίσκοπον, ἢ πρεσβύτερον, ἢ διάκονον χειροτονεῖται.

XXVII.

Let a Bishop be Ordain'd by Three or Two Bishops: but if any one be Ordain'd by one Bishop, let him be depriv'd, both himself, and he that ordain'd him. But if there be a Necessity that he have only one to Ordain him, because more Bishops cannot come together, as in time of Persecution, or for such like Causes, let him bring the Suffrage of Permission from more Bishops.

[[Σίμων ὁ Καναναῖος, κἀγὼ Ματθαῖος ὑπὸ πόσων ὀφείλῃ χειροτονεῖσθαι ὁ ἐπίσκοπος.]] ἐπίσκοπος ὑπὸ τριῶν ἢ δύο ἐπισκόπων χειροτονείσθω· ἐὰν δέ τις ὑπὸ ἑνὸς χειροτονηθῇ ἐπισκόπου, καθαιρείσθω, καὶ αὐτὸς, καὶ ὁ χειροτονήσας αὐτόν· ἐὰν δὲ ἀνάγκη καταλάβῃ ἀπὸ ἑνὸς [1] χειροτονηθῆναι, διὰ τὸ μὴ δύνασθαι πλείονας συνελθεῖν διωγμοῦ ὄντος, ἢ ἄλλης τοιαύτης αἰτίας, ψήφισμα λαμβανέσθω τῆς ἐπαρχίας πλειόνων ἐπισκόπων.

XXVIII. Concerning the Canons.

A Bishop blesses, but does not receive the Blessing. He

[[Ὁ αὐτὸς, [2] Ματθαῖος περὶ κανόνων.]] ἐπίσκοπος εὐλογεῖ, οὐκ εὐλογεῖται·

[1] ἐπισκόπου. V. [2] deest. V.

χειρο-

χειροθετεῖ, χειροτονεῖ, προσφέρ, εὐλογίαν παρὰ ἐπισκόπων λαμβάνῃ, παρ᾽ οὐ πρεσβυτέρων δὲ μηδαμῶς· ἐπίσκοπος καθαιρεῖ πᾶν τὸ κληρικὸν [1] ἄξιον ὂν τῆς καθαιρέσεως, **πλὴν ἐπισκόπου μόνου· οὐδὲ γὰρ οἷός τε. [2] πρεσβύτερος εὐλογεῖ, οὐκ εὐλογεῖται· εὐλογίας δέχεται παρὰ ἐπισκόπου, καὶ [3] συμπρεσβυτέρου, ὡσαύτως ἐπιδίδωσι συμπρεσβυτέρῳ· χειροθετεῖ, οὐ χειροτονεῖ, οὐ καθαιρῇ, ἀφορίζῃ οὐ τοὺς ὑποβεβηκότας, ἐὰν ὦσιν ὑποβόθυοι τῇ τοιαύτῃ κωμῳδίᾳ. Διάκονος οὐκ εὐλογεῖ, οὐ δίδωσιν εὐλογίαν, λαμβάνῃ οὐ παρὰ ἐπισκόπου καὶ πρεσβυτέρου· οὐ βαπτίζῃ· οὐ προσφέρῃ, οὐ οὐ ἐπισκόπου προσενεγκόντος ἢ οὐ πρεσβυτέρου, αὐτὸς ἐπιδίδωσι τῷ λαῷ, οὐχ ὡς ἱερεύς, ἀλλ᾽ ὡς διακονοῦντι ἱερεῦσι.

lays on Hands, Ordains, Offers, Receives the Blessing from Bishops, but by no means from Presbyters. A Bishop deprives any Clergyman who deserves Deprivation, excepting a Bishop; for of himself he has not Power to do that. A Presbyter Blesses, but does not receive the Blessing; yet does he receive the Blessing from the Bishop, or a Fellow-Presbyter. In like manner does he give it to a Fellow-Presbyter. He lays on Hands, but does not Ordain; he does not deprive, yet does he separate those that are under him, if they be liable to such a Punishment. A Deacon does not bless, does not give the Blessing, but receives it from the Bishop and Presbyter; he does not baptize, he does not offer, but when a Bishop or Presbyter has offer'd, he distributes to the People; not as a Priest, but as one that ministers to the Priests. But 'tis not lawful

** Page 411.

[1] deest. V. [2] ὅτι V. [3] παρὰ V.

for any one of the other Clergy to do the Work of a Deacon A Deaconeſs does not bleſs, nor perform any thing belonging to the Office of Presbyters or Deacons, but only is to keep the Doors, and to miniſter to the Presbyters in the Baptizing of Women, on account of Decency. A Deacon ſeparates a Sub-Deacon, a Reader, a Singer, and a Deaconeſs, if there be any occaſion, in the Abſence of a Presbyter. 'Tis not lawful for a Sub-Deacon to ſeparate either one of the Clergy or Laity, nor for a Reader, nor for a Singer, nor for a Deaconeſs, for they are the Miniſters to the Deacons.

ἢ ὅ ἄλλων κληρικῶν· ὃ δὲ Διακόνου ἔργον ποιῆσαι ὀφθενὶ ἔξον. διακόνισσα τὴν θύλωρεῖ· ἀλλ' οὐδέ τι ὧν ποιοῦσιν οἱ πρεσβύτεροι, ἢ οἱ Διάκονοι, ἐπιτελεῖ, ἀλλ' ἢ δὲ φυλάττειν τὰς θύρας, καὶ ὑπηρετεῖσθαι τοῖς πρεσβυτέροις ἐν τῷ βαπτίζεσθαι τὰς γυναῖκας, διὰ τὸ ὑπρεπές. Διάκονος ἀφορίζει ὑποδιάκονον, ἀναγνώστην, ψάλτην, διακόνισσαν, ἐὰν ᾖ τις ποιῶτον μὴ παρῇ πρεσβυτέρου. ὑποδιακόνῳ οὐκ ἔξεστιν ἀφορίσαι, ἔτε λαϊκὸν ἀναγνώστην, ἔτε ψάλτην, ἔτε [1] διακόνισσαν", ἢ κληρικόν, ἢ λαϊκόν· ὑπηρέται γὰρ εἰσι διακόνων.

XXIX.

Let the Biſhop bleſs the Water, or the Oil: But if he be not there, let the Preſbyter bleſs it, the Deacon ſtanding by: But if the Bi-

[Περὶ ὕδατος καὶ ἐλαίου, ἐγὼ Ματθαῖος διαταξόμαι]] εὐλογείτω ὁ ἐπίσκοπος τὸ ὕδωρ, ἢ τὸ ἔλαιον· ἐὰν ὃ μὴ παρῇ εὐλογείτω ὁ πρεσβύτερος, παρεστὼς τῷ

[1] Διακόνισσαν, V.

διά-

διακόνω. ἐπὰν ᾖ ὁ ἐπίσκοπος παρῇ, παρεστάδω ὁ πρεσβύτερος καὶ ὁ διάκονος· λεγέτω ὅτως· κύριε Σαβαὼθ, ὁ Θεὸς τῶν δυνάμεων, κτίσας τῶν ὑδάτων, καὶ χρηστὲ τοῦ ἐλαίου, οἰκτίρμον καὶ φιλάνθρωπε, ὁ δοὺς τὸ ὕδωρ εἰς πόσιν καὶ κάθαρσιν, καὶ ἔλαιον τὸ ἱλαρῦναι πρόσωπον εἰς ἀγαλλίαμα εὐφροσύνης· αὐτὸς καὶ νῦν διὰ Χριστοῦ ἁγίασον τὸ ὕδωρ τοῦτο καὶ τὸ ἔλαιον, ἐπ' ὀνόματι τοῦ προσηλύτου, ἢ τῆς προσηλυτίσσης. καὶ δὸς δύναμιν ὑγείας ἐμποιητικὴν, νόσων ἀπελαστικὴν, δαιμόνων φυγαδευτικὴν, πάσης ἐπιβουλῆς διωκτικὴν, διὰ Χριστοῦ, τῆς ἐλπίδος ἡμῶν· μεθ' οὗ σοὶ δόξα, κράτος καὶ σέβας, σὺν τῷ ἁγίῳ πνεύματι, εἰς τοὺς αἰῶνας. ἀμήν.

shop be present, let the Presbyter and Deacon stand by, and let him say thus: O Lord of Hosts, the God of Powers, the Creator of the Waters, and the Supplier of Oil, who art compassionate, and a Lover of Mankind, who hast given Water for Drink, and for Cleansing, and *Oil to give Man a chearful and joyful Countenance.* Do thou now also sanctifie this Water, and this Oil, through thy Christ, in the Name of him or her that has offer'd them, and grant them a Power to restore Health, to drive away Diseases, to banish Dæmons, and to dispers all Snares, through Christ, our Hope, with whom Glory, Honour, and Worship be to Thee, *in* the Holy Ghost, for ever. *Amen.*

Psal. ciii. 15.

[[c]] μεθ' οὗ σοὶ δόξα, κράτος καὶ σέβας, σὺν τῷ ἁγίῳ πνεύματι, εἰς τοὺς αἰῶνας. ἀμήν.

[c] V.

XXX.

Let all First-fruits be brought to the Bishop, and to the Presbyters, and to the Deacons, for their Maintenance; but let all the Tythe be for the Maintenance of the rest of the Clergy, and of the Virgins, and Widows, and of those under the Trial of Poverty. For the First Fruits belong to the Priests, and to those Deacons that minister to them.

[[Ὁ αὐτὸς, περὶ ἀπαρχῶν καὶ δεκατῶν.]] Ἐκ προσόδων, πᾶσαν ἀπαρχὴν προσημαίνεσθαι τῷ ἐπισκόπῳ, καὶ τοῖς πρεσβυτέροις, καὶ τοῖς διακόνοις, εἰς διατροφὴν αὐτῶν πᾶσαν τὴν δεκάτην προσφέρεσθαι, εἰς διατροφὴν τῶν λοιπῶν κληρικῶν. καὶ τῶν πενήτων, καὶ τῶν ἐν πενίᾳ ἐξεταζομένων. αἱ γὰρ ἀπαρχαὶ τῶν ἱερέων εἰσὶ, καὶ τῶν αὐτοῖς ὑπηρετουμένων διακόνων.

* Pag. 412.

XXXI.

Those Eulogies which remain at the Mysteries, let the Deacons distribute them among the Clergy, according to the Mind of the Bishop, or the Presbyters: To a Bishop Four Parts, to a Presbyter Three Parts, to a Deacon Two Parts, and to the rest of the Sub-Deacons, or Readers, or Singers, or Dea-

[[Ὁ αὐτὸς, περὶ περισσευμάτων [1] διαταύσομαι.]] Τὰς περισσευούσας ἐν τοῖς μυστικοῖς εὐλογίας, καὶ γνώμῃ τοῦ ἐπισκόπου ἢ τῶν πρεσβυτέρων οἱ διάκονοι διανεμέτωσαν τῷ κλήρῳ· τῷ ἐπισκόπῳ μέρη τέσσαρα, πρεσβυτέρῳ μέρη τρία, διακόνῳ μέρη δύο· τοῖς δὲ ἄλλοις, ὑποδιακόνοις, ἢ ἀναγνώσταις, ἢ ψάλ-

[1] deest. V.

ταις,

ταις, ἢ διακονίσαις, μέρος ἕν. τοῦτο γὰρ καλὸν καὶ ἀπόδεκτον ἐνώπιον τοῦ Θεοῦ, ἕκαστον κεκλῆσθαι τῇ ἰδίᾳ ἀξίαν· ἡ γὰρ ἐκκλησία ἐκ ἀταξίας, ἀλλὰ διὰ ταξίας ἐστὶ διδασκαλεῖον.

confesses, one Part: For this is good and acceptable in the Sight of God, that every one be honour'd according to his Dignity; for the Church is the School, not of Confusion, but of good Order.

## Sect. LXVII.

[Κἀγὼ Παῦλος, ὁ τῶν ἀποστόλων ἐλάχιστος, παίδευσαι ὑμῖν τοῖς ἐπισκόποις, καὶ πρεσβυτέροις, περὶ κανόνων.] οἱ πρώτως προσιόντες τῷ μυστηρίῳ τῆς εὐσεβείας, διὰ τῶν διακόνων προσαγέσθωσαν τῷ ἐπισκόπῳ, ἢ τοῖς πρεσβυτέροις· καὶ τὰς αἰτίας ἐξεταζέσθωσαν, ἕνεκα χάριν προσῆλθον τῷ κυριακῷ λόγῳ· οἵτινες προσενεγκόντες μαρτυρείτωσαν αὐτοῖς, ἀκριβούσθωσαν τὰ κατ' αὐτοὺς ἐξεταζέσθωσαν δὲ αὐτῶν καὶ οἱ τρόποι, καὶ ὁ βίος, καὶ εἰ δοῦλοί εἰσιν ἢ ἐλεύθεροι. καὶ ἐὰν

[I Also *Paul*, the least of the Apostles, do make the following Constitutions for you the Bishops, and Presbyters, and Deacons, concerning Canons.] Those that first come to the Mystery of Godliness, let them be brought to the Bishop, or to the Presbyters, by the Deacons, and let them be examined as to the Causes wherefore they come to the Word of the Lord: And let those that bring them exactly enquire about their Character, and give them their Testimony. Let their Manners and their Life be enquir'd into, and whether they be Servants or Free-men: And if any one be a Servant, let XXXII.

let him be ask'd who is his Master? If he be Servant to one of the Faithful, let his Master be ask'd if he can give him a good Character. If he cannot, let him be rejected until he shew himself to be worthy to his Master: But if he does give him a good Character, let him be admitted. But if he be Servant to an Heathen, let him be taught to please his Master, *that the Word be not blasphem'd.* If then he have a Wife, or a Woman hath an Husband, let them be taught to be content with each other; but if they be unmarry'd, let them learn not to commit Fornication, but to enter into lawful Marriage: But if his Master be one of the Faithful, and knows that he is guilty of Fornication, and yet does not give him a Wife, or to the Woman an Husband, let him be separated: But if any one hath a Dæmon, let him indeed be taught Piety,

πρῶτον δοῦλον ἢ, ἐρωτάσθω ὁ κύριος αὐτοῦ, εἰ μάρτυρα αὐτοῦ· ἐὰν μὴ ἀποβαλλέσθω, ἕως ἂν ἑαυτὸν ἄξιον ἐπιδείξῃ τῷ δεσπότῃ· εἰ δὲ μάρτυρα αὐτοῦ, προσδεχέσθω. εἰ δὲ [1] ἐθνικοῦ ἢ οἰκέτης, διδασκέσθω ἀρέσκειν τῷ δεσπότῃ, ἵνα μὴ βλασφημῆται ὁ λόγος. εἰ μὲν οὖν ἔχει γυναῖκα, ἢ ἡ γυνὴ ἄνδρα, διδασκέσθωσαν ἀρκεῖσθαι ἑαυτοῖς. εἰ δὲ ἄγαμοί εἰσι, μανθανέτωσαν μὴ πορνεύειν, ἀλλὰ γαμεῖν νόμῳ. εἰ δὲ ὁ δεσπότης αὐτοῦ πιστὸς ὤν, καὶ εἰδὼς ὅτι πορνεύει, καὶ δίδωσιν αὐτῷ γυναῖκα, ἢ τῇ γυναικὶ ἄνδρα. ἀφοριζέσθω. ἐὰν δέ τις δαίμονα ἔχῃ, διδασκέσθω μὲν τὴν εὐσέβειαν, μὴ προσδεχέσθω δὲ εἰς κοινωνίαν πρὶν ἂν καθαρισθῇ· εἰ δὲ δαίμονα πονηρόν, προσδεχέσθω. ἂν τις πορνοβόσκης ἢ παι-

[1] ἐθνικὸς. V.

σάθω τῆ μαστροπόυειν, ἢ ἀποβαλλέσθω. πόρνη προσιοῦσα, ἢ παυσάσθω, ἢ ἀποβαλλέσθω. εἰδωλοποιὸς προσιών, ἢ παυσάσθω ἢ ἀποβαλλέσθω. ἢ ὅτι σκηνῆς ἐάν τις προσείη ἀνὴρ, ἢ γυνὴ, ἢ λωϊοχῶν, ἢ μηνομάχος, ἢ ** καθιερέμενος, ἢ λυδεμπισὴς, ἢ Ὀλυμπιονίκης, ἢ ψαλτῳδὸς, ἢ κιθαριστὴς, ἢ λυριστὴς, ἢ ὁ τὴν ὄρχησιν ἐπιδεικνύμενος, ἢ κωμικὸς· ἢ παυσάσθωσαν, ἢ ἀποβαλλέσθωσαν. τεχνίτης προσιὼν, διδασκέσθω μὴ ἀδικεῖν, μὴ συκοφαντεῖν, ἀρκεῖσθαι ὃ τοῖς διδομένοις ὀψωνίοις· [1] παιδονόμος, προσδεχέσθω ἡνιοκόμους ἢ, ἀποβαλλέσθω· ἀρρητοποιὸς, κίναιδος, βλὰξ, μάγος, ἐπαοιδὸς, ἀστρολόγος, μάντις, θηριακὸς, λωτὰς, ὀχλαγωγὸς, περιάμματα πιῶν, περικαθαιρέων, οἰωνιστὴς,

but not received into Communion before he be cleans'd; yet if Death be near, let him be receiv'd. If any one be a Maintainer of Harlots, let him either leave off to prostitute Women, or else let him be rejected. If a Whore come, let her leave off Whoredom, or else let her be rejected. If a Maker of Idols come, let him either leave off his Employment, or let him be rejected. If one belonging to the Theatre come, whether it be Man or Woman, or Charioteer, or Dueller, or Racer, or Player of Prizes, or Olympick Gamester, or one that plays on the Pipe, on the Lute, or on the Harp at those Games, or a Dancing Master, or an Huckster either let them leave off their Employments, or let them be rejected. If a Soldier come, let him be taught to *do no Injustice, to accuse no Man falsly, and to be content with his allotted Stipend,* if he submit to those Rules,

** Pag. 413.

Luk. iii 14.

[1] al. V.

Let

let him be received; but if he refuse them, let him be rejected. He that is guilty of Sins not to be named, a Sodomite, an Effeminate Person, a Magician, an Enchanter, an Astrologer, a Diviner, an User of Magick Verses, a Juggler, a Mountebank, one that makes Amulets, a Charmer, a Soothsayer, a Fortune-teller, an Observer of Palmistry, he that when he meets you observes Defects in the Eyes, or Feet of the Birds, or Cats, or Noises, or Symbolical Sounds, let these be prov'd for some time, for this sort of Wickedness is hard to be wash'd away; and if they leave off those Practices, let them be receiv'd, but if they will not agree to that, let them be rejected. Let a Concubine, who is Servant to an Unbeliever, and confines herself to her Master alone be receiv'd; but if she be incontinent with others, let her be rejected. If one of the Faithful hath a Concubine, if she be

συμβολοδείκτης, παλμῷ ἑρμωδὸς, φυλακτόμυος ἐν Σωφωτῇ λώβας [1] ὄψεως, ἢ ποδῶν, ἢ ὀρνίθων, ἢ γαλῶν, ἢ ἐπιφωνήσεων, ἢ φαρμακομάτων συμβολικῶν, χρόνῳ δοκιμαζέσθωσαν. δυσεκνίπτος γὰρ ἡ κακία· παυσάμενοι ἓν μὲν προσδεχέσθωσαν, μὴ παυσάμενοι δὲ ἀποβαλλέσθωσαν· παλλακή τινος ἀπίστου δούλη, ἑκείνῳ μόνῳ ζηλάζουσα, προσδεχέσθω· εἰ δὲ καὶ πρὸς ἄλλους ἀσελγαίνῃ, ἀποβαλλέσθω. πιστὸς ἐὰν ἔχῃ παλλακὴν, εἰ μὲ δούλην, παυσάσθω, ἢ νόμῳ γαμείτω. εἰ δὲ ἐλεύθερον, ἐγγαμείτω αὐτὴν νόμῳ. εἰ δὲ μὴ, ἀποβαλλέσθω. Ἑλληνικοῖς τις ἔθεσιν ἐζακολουθῶν, ἢ Ἰουδαϊκοῖς μύθοις, ἢ ματαθέσθω, ἢ ***ἀποβαλλέσθω, θεατρομανίαν ἕξις προσκείσθω, ἢ κυνηγίοις, ἢ

*** Pag 414.

[1] ὄψεων. V.

ἰω-

ἑτεροπροσέλθοις, ἢ ἀγῶσιν· ἢ παυσάσθω, ἢ ἀποβαλλέσθω. ὁ μέλλων καταχεῖσθαι, πρὸ ἔτη καταχείσθω· εἰ δὲ ὢν δοῦλος κυρίῳ ἔχει τὸν πρᾶγμα, προσδεχέσθω ὅτι οὐκ ὀρθῶς, ἀλλ' ὁ τρόπος κρίνεται. ὁ διδάσκων, εἰ καὶ λαϊκὸς ᾖ, ἔμπειρος δὲ τοῦ λόγου, καὶ τοῦ τρόπου σεμνός, διδασκέτω· ἔσονται γὰρ πάντες διδακτοὶ Θεοῦ. πᾶς πιστὸς ἢ πιστὴ, ἔωθεν ἀναστάντες ἐξ ὕπνου, πρὸ τοῦ ἔργον ἐπιτελέσαι, νιψάμενοι προσευχέσθωσαν· εἰ δέ τις λόγου κατήχησις ἐζήτηται, [1] προτιμησάτω δὲ ἔργου καὶ λόγου τὸ εὐσεβείας. ὁ πιστὸς, ἢ ἡ πιστὴ, τοῖς οἰκέταις εὐμενῶς προσεχέτωσαν· καθὼς καὶ ἐν τοῖς προλαβοῦσι διεταξάμεθα, καὶ ἐν τῇ ὑποτυπώσει ἐδιδάξαμεν.

a Bond-Servant, let him leave off that way, and marry in a legal manner: If she be a free Woman, let him marry her in a lawful manner: If he does not, let him be rejected. He that follows the Gentile Customs, or Jewish Fables, either let him reform, or let him be rejected. If any one follows the Sports of the Theatre, their Huntings, or Horse-Races, or Combats, either let him leave them off, or let him be rejected. He who is to be catechiz'd, let him be catechiz'd Three Years: But if any one be diligent, and has a good Will to his Business, let him be admitted; for 'tis not the Length of Time, but the Course of Life that is judg'd. He that teaches, although he be one of the Laity, yet, if he be skilful in the Word and grave in his Manners, let him teach: For, *They shall be all taught of God.* Every one of the Faithful, whether Man or Woman, when he rises from Sleep, before they go to Work, when they have washed themselves, let them pray: But

John. vi. 45.

[1] προτιμησάσθωσαν. al.

if

if any Catechetick Instruction be held, let the Faithful Person prefer the Word of Piety before his Work. Let the faithful Person, whether Man or Woman, treat Servants kindly, as we have Ordain'd in the foregoing Books, and have taught in our Epistles.

Eph. vi. Col. iv. Philem.

## SECT. LXVIII.

XXXIII. I *Peter* and *Paul* do make the following Constitutions. Let the Servants work Five Days; but on the Sabbath-Day and the Lord's-Day let them have leisure to go to Church for the Doctrine of Piety. We have said that the Sabbath is on account of the Creation, and the Lord's-Day of the Resurrection Let Servants rest from their Work all the Great Week, and that which follows it; for the one in Memory of the Passion, and the other of the Resurrection; and there is need they should be instructed who it is that suffer'd, and rose again, and who it is permitted Him to suffer, and raised Him again. Let them have Rest from

Ἐγὼ Παῦλος, καὶ ἐγὼ Πέτρος, διατασσόμεθα. ἐργαζέσθωσαν οἱ δοῦλοι πέντε ἡμέρας. Σάββατον δὲ καὶ κυριακὴν σχολαζέτωσαν ἐν ἐκκλησίᾳ, ἕνεκα τῆς διδασκαλίας τῆς εὐσεβείας. Διὰ μὲν γὰρ Σάββατον εἰπομεν δημιουργίας λόγον ἔχειν. τῆς δὲ κυριακῆς, ἀναστάσεως τοῦ μεγάλου ἑβδομάδα πᾶσαν, καὶ τὴν μετ' αὐτὴν ἀργείτωσαν οἱ δοῦλοι· ** ὅτι ἡ μὲν πάθους ἐστὶν, ἡ δὲ ἀναστάσεως, καὶ χρεία διδασκαλίας, τίς ὁ παθὼν καὶ ἀναστὰς, ἢ τίς ὁ συγχωρήσας, ἢ καὶ [1]ἀναστήσας. τῆς ἀνάληψιν ἀργείτωσαν, ἕνεκα δὲ

** Pag. 415.

[1] εἰπομεν διὰ τὸ. al. [2] ἀναστήσας ἡμᾶς. al.

πάσχας

πέρα τ κ(ύ) Χριστ οἰκονομίας. τ πεντηκοστὴν ἀργείτωσαν, ἀφ' ἧς τ πρωτόλμ τ ἁγίω πνεύματ(ο) τ δωρηθεῖσαν τοῖς πιστεύσασιν εἰς Χριστόν. [[τ πρῶ γλυκυθλίων ἑορτὴν ἀργείτωσαν, διὰ ὃ ἐν αὐτῇ τ ἀπερισθόκητον [1]χάριν δεδίδας ἀνθρώποις, γλυκυθῆναι τ τοῦ Θεοῦ λόγον Ἰησοῦν Χριστὸν ἐκ Μαρίας τ πρωτόκτιστον, ὅτι σωτηρίᾳ τ κόσμου. τ πρῶ [2]ὀπφανείων ἑορτὴν ἀργείτωσαν, διὰ ὃ ἐν αὐτῇ ἀναδειχθῆναι γεγωνῶς τ τοῦ Χριστοῦ θεότητ(ο), μαρτυρήσαντ(ο) αὐτῷ ὑπ πατρὸς ἐν τῷ βαπτίσματι, ὑπ τοῦ παρακλήτου ἐν εἴδει περιστερᾶς ἀποδειχθέντ(ο) τοῖς παρεσῶσι ὑπ μαρτυρηθέντα. τὰς ἡμέρας πρῶ ἀποστόλων ἀργείτωσαν· διδάσκαλοι γὰρ ὑμῖν εἰς Χριστὸν [3]κατέστησαν, ὑπ πνεύματος ὑμᾶς ἠξίωσαν. [4]τ ἡμέραν

their Work on the Aſcenſion, becauſe it was the Concluſion of the Diſpenſation by Chriſt. Let them reſt at *Pentecoſt*, becauſe of the Coming of the Holy Spirit, which was given to thoſe that believed in Chriſt.

[1] χαρὰν. al. [2] θεοφανιῶν. V. [3] κατεστάθησαν. al. [4] ἁγίω. V.

Στεφάνυ τῦ [1] πρωτομάρτυρος ἀρχείτωσαν, καὶ τῶν λοιπῶν ἁγίων μαρτύρων. Τ̃ προκεκοιμημένων Χριστὸν τ̃ ἑαυτῶν ζωῆς ]]

XXXIV. Offer up your Prayers in the Morning, at the Third Hour, the Sixth, the Ninth, the Evening, [and at Cock-crowing] in the Morning returning Thanks that the Lord has sent you Light, that He has brought you past the Night, and brought on the Day. At the Third Hour, because at that Hour the Lord received the Sentence of Condemnation from *Pilate*. At the Sixth, because at that Hour He was Crucify'd At the Ninth, because all things were in Commotion at the Crucifixion of the Lord, as trembling at the bold Attempt of the wicked *Jews*, and not bearing the Injury offer'd to their Lord. In the Evening giving Thanks that He has given you the Night to rest

Εὐχὰς ὀφπελεῖτε ὄρθρε, καὶ τρίτῃ ὥρᾳ, καὶ ἕκτῃ, καὶ ἐννάτῃ, καὶ ἑσπέρας. [καὶ ἀλεκτοροφωνίας.] ὄρθρε μέν, εὐχαριστοῦντες ὅτι ἐφώτισεν [2] ὑμῖν ὁ κύριος, παρήγαγε τ̃ νύκτα, καὶ ἐπαγαγὼν τ̃ ἡμέραν. τρίτῃ δέ, ὅτι ἀπόφασιν ἐν αὐτῇ ἔλαβεν ὁ κύριος ἕκτῃ δέ ὅτι ἐν αὐτῇ ἐσταυρώθη. ἐννάτῃ δὲ, ὁπότε πάντα κεκίνητο τ̃ δεσπότυ ἐσταυρωμένυ φερόντων τ̃ τόλμαν τῶν δυσσεβῶν Ἰουδαίων, μὴ φέροντα τ̃ κυρίυ τ̃ ὕβριν. ἑσπέρας δέ, εὐχαριστοῦντες ὅτι ὑμῖν ἀνέπαυσιν ἔδωκε τῶν μεθημερινῶν κόπων, τ̃ νύκτα· [ἀλεκτρυόνων δὲ κραυγῇ, διὰ τ̃τὸ

[1] μάρτυρος. V. [2] ἡμᾶς. al.

ὥραν

ὥραν συναγελίζεσθαι τῷ πρωΐθεν τὴν ἡμέραν, εἰς ἐργασίαν τὴν τοῦ φωτὸς ἔργων.] εἰ μὴ δυνατὸν ἐν ἐκκλησίᾳ συνιέναι διὰ τοὺς ἀπίστους, κατ' οἶκον συνάξεις, ὦ ἐπίσκοπε· ἵνα μὴ εἰσέρχηται εὐσεβὴς εἰς ἐκκλησίαν ἀσεβῶν· ἐπεὶ ὁ τόπος οὐ τὸν ἄνθρωπον ἁγιάζει, ἀλλ' ὁ ἄνθρωπος τὸν τόπον. ἐὰν οὖν ἀσεβὴς κατέχῃ τὸν τόπον, φεύγειν σοι ἔστω, διὰ δὲ βεβηλωθῆναι ὑπ' αὐτῶν· ὡς γὰρ οἱ ὅσιοι ἱερεῖς ἁγιάζουσιν, οὕτως οἱ ἀναγεῖς μιαίνουσιν. εἰ μήτε ἐν οἴκῳ[1], μήτε ἐν ἐκκλησίᾳ συναθροισθῆναι δύνασθε, ἕκαστος καθ' ἑαυτὸν ψαλλέτω, ἀναγινωσκέτω, προσευχέσθω, ἢ καὶ ἅμα δύο, ἢ τρεῖς· ὅπου γάρ[2] εἰσιν δύο ἢ τρεῖς συνηγμένοι ἐν τῷ ὀνόματί μου, ἐκεῖ εἰμι ἐν μέσῳ αὐτῶν. πιστὸς, μὴ κατηχημένος

from the daily Labours. [At Cock-crowing, because that Hour does bring the good News of the Coming on of the Day, for the Operations proper for the Light] But if it be not possible to go to the Church, on account of the Unbelievers, thou, O Bishop, shalt assemble them in an House, that a godly Man may not enter into an Assembly of the Ungodly. For 'tis not the Place that sanctifies the Man, but the Man the Place. And if the Ungodly possess the Place, do thou avoid it, because it is profan'd by them. For as Holy Priests sanctifie a Place, so do the Profane ones defile it. If it be not possible to assemble either in the Church, or in an House, let every one by himself sing, and read, and pray, or Two or Three together. For, *Where two or three are gathered together in my Name, there am I in the midst of them.* Let not one

Matt. xviii 20.

[1] ἅμα. V. [2] ἂν ὦσιν, φησὶν ὁ κύριος V.

of the Faithful pray with a Catechumen, no not in the Houſe: For it is not reaſonable that he who is admitted ſhould be polluted with one not admitted. Let not one of the Godly pray with an Heretick, no not in the Houſe. For, *What Fellowſhip hath Light with Darkneſs?* A Chriſtian Servant, whether Man or Woman, that are join'd together, either let them leave it off, or let them be rejected.

μήτε καθ' οἶκον προσευχέσθω· ὁ γὰρ δίκαιον τὸ μεμιαμμένον μετὰ τοῦ ἀνιώτου συναναλυέσθω· ὁσιὸς μετ' αἱρετικοῦ, μήτε καθ' οἶκον συμπροσευχέσθω· τίς γὰρ κοινωνία φωτὶ πρὸς σκότος; πιστὸς ἢ ἄπιστος δοῦλοι ζευγαφθέντες, ἢ ἀφιγαώσαν, ἢ ἀποβαλλέσθωσαν.

2 Cor. vi. 14.

*** Pag. 416.

## *** Sect. LXIX.

xxxv. I *James*, the Brother of Chriſt, according to the Fleſh, but his Servant as the Only-begotten God, and one appointed Biſhop of *Jeruſalem* by the Lord himſelf, and the Apoſtles do Ordain thus: When it is Evening, thou, O Biſhop, ſhalt aſſemble the Church; and after the Repetition of the Pſalm at the lighting up the Lights, the Deacon ſhall bid Prayers for the Catechumens, the Energumens, the Illuminated, and

Κἀγὼ Ἰάκωβος, ἀδελφὸς μὲν κατὰ σάρκα τοῦ Χριστοῦ, δοῦλος δὲ ὡς Θεοῦ μονογενοῦς, ἐπίσκοπος δὲ ὑπ' αὐτοῦ τοῦ κυρίου καὶ τῶν ἀποστόλων Ἱεροσολύμων χειροτονηθείς, τάδε φημί· ἑσπέρας γινομένης, συναθροίσεις τὴν ἐκκλησίαν, ὦ ἐπίσκοπε, καὶ μετὰ τὸ ῥηθῆναι τὸ ἐπιλύχνιον ψαλμόν, προσφωνήσει ὁ διάκονος ὑπὲρ τῶν κατηχουμένων,

μῶν, ⁊ χειμαζομένων, ⁊ τῶν φωτιζομένων, ⁊ τῆς ἐν μετανοίᾳ, ὡς προεῖπομεν μὴ δὲ ἀπολυθῆναι αὐτοὺς, διάκονος ἐρεῖ· ὅσοι πιστοὶ, δεηθῶμεν δὲ κυρίου ⁊ μὴ δὲ προσφωνῆσαι αὐτὸν τὰ τῆς πρώτης εὐχῆς, ἐρεῖ.

the Penitents, as we have formerly said. But after the Dismission of these, the Deacon shall say, So many as are of the Faithful, let us pray to the Lord: and after the Bidding Prayer, which is formerly set down, he shall say:

Σῶσον ⁊ ἀνάστησον ἡμᾶς ὁ Θεὸς διὰ τοῦ Χριστοῦ σου. ἀναστάντες αἰτησώμεθα τὸ ἔλεος τοῦ κυρίου, ⁊ τοὺς οἰκτιρμοὺς αὐτοῦ, καὶ ἄγγελον τῆς εἰρήνης, τὰ καλὰ ⁊ τὰ συμφέροντα. Χριστιανὰ τὰ τέλη, τὴν ἑσπέραν καὶ τὴν νύκτα εἰρηνικὴν, καὶ ἁναμάρτητον, ⁊ πᾶσαν τὴν χρόνον τῆς ζωῆς ἡμῶν ἀκατάγνωστον αἰτησώμεθα. ἑαυτοὺς ⁊ ἀλλήλους τῷ ζῶντι Θεῷ, διὰ Χριστοῦ τοῦ αὐτοῦ παραθώμεθα· ⁊ ὁ ἐπίσκοπος ἐπὶ τοῦ κλήρου, λεγέτω·

Save us, O God, and raise us up by thy Christ: Let us stand up, and beg for the Mercies of the Lord, and his Compassions, for the Angel of Peace, for what Things are good and profitable, for a Christian Departure out of this Life, an Evening and a Night of Peace, and free from Sin; and let us beg that the whole course of our Life may be unblameable. Let us dedicate our selves and one another to the Living God, through his Christ, and let the Bishop add this Prayer, and say, XXXVI.

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τοῦ V. παραθώμεθα V.

XXVII. O God, who art without Beginning, and without End, the Maker of the whole World by Christ, and the Provider for it; but before all His God and Father, the Lord of the Spirit, and the King of intelligible and sensible Beings; who hast made the Day for the Works of Light, and the Night for the Refreshment of our Infirmity. For, *The Day is thine, the Night also is thine, thou hast prepared the Light, and the Sun.* Do thou now, O Lord, thou Lover of Mankind, and Fountain of all Good, mercifully accept of this our Evening Thanksgiving; Thou who hast brought us thro' the Length of the Day, and hast brought us to the beginnings of the Night, preserve us by thy Christ, afford us a peaceable Evening, and a Night free from Sin, and vouchsafe us Everlasting Life, by thy Christ, thro' whom Glory, Honour and Worship be to Thee, in the Holy

Psal lxxiii. 16.

Ὁ ἀναρχος Θεὸς ὁ ἀπλοῦτος, ὁ τῶν ὅλων κτιστὴς διὰ Χριστοῦ καὶ κοσμήτωρ, [2] πρὸ ὧν πάντων αὐτῷ [3] Θεὸς καὶ πατὴρ, ὁ τοῦ πνεύματος [4] κύριος, καὶ τῶν νοητῶν καὶ αἰσθητῶν βασιλεύς, ὁ κτίσας ἡμέραν μὲν εἰς ἔργα φωτός, καὶ νύκτα εἰς ἀνάπαυσιν τῆς ἀσθενείας ἡμῶν· Σὴ γάρ ἐστιν ἡμέρα, καὶ σή ἐστιν ἡ νύξ, Σὺ κατηρτίσω φῶς καὶ ἥλιον· αὐτὸς καὶ νῦν δέσποτα, φιλάνθρωπε καὶ [5] πηγὴ ἀγαθὲ, εὐμενῶς πρόσδεξαι τὴν ἑσπερινὴν εὐχαριστίαν ἡμῶν ταύτην. ὁ διαγαγὼν ἡμᾶς διὰ μήκους τῆς ἡμέρας, καὶ ἀγαγὼν ἐπὶ τὰς ἀρχὰς τῆς νυκτὸς, φύλαξον ἡμᾶς διὰ τοῦ Χριστοῦ σου· εἰρηνικὴν παράσχου τὴν ἑσπέραν, καὶ πᾶν νύκτα ἀναμάρτητον, καὶ καταξίωσον ἡμᾶς τῆς αἰωνίου ζωῆς, διὰ τοῦ Χριστοῦ σου. δι' οὗ σοὶ δόξα, τιμὴ

[2] deest. V. [3] defunt. V. [3] ὦ. V. [4] πρόνοιας, V. [5] τὸ V.

καὶ

& σέβας, [1] ἐν ἁγίῳ πνεύματι, εἰς τὰς αἰῶνας. ἀμήν. & ὁ Διάκονος λεγέτω· κλίναπε τῇ χειροθεσίᾳ. καὶ ὁ ἐπίσκοπος λεγέτω· Θεὲ πατέρων, & κύριε τῶν ἐλέους, ὁ τῇ σοφίᾳ σε κατασκευάσας ἄνθρωπον & λογικὸν ζῶον, & θεοφιλὲς τῆς ἐπὶ γῆς, καὶ δὲς αὐτῷ τῆς ἐπὶ τῆς χθονὸς ἄρχειν, & καταστήσας γνώμῃ σῇ ἀρχιερεῖς & ἱερεῖς, τὸς *** μὲ τοῦς ἀσφάλειαν τῆς ζωῆς, τὸς δὲ τοῦς λατρείαν ἔννομον· αὐτὸς & νῦν ἐπικάμφθηκε, κύριε παντοκράτορ, & ἐπίφανον τὸ πρόσωπόν σε ἐπὶ τὸν λαόν σε, τὸς κάμψαντας αὐχένα καρδίας αὐτῶν, & εὐλόγηπον αὐτὸς διὰ Χριστοῦ, δι' οὗ ἐφώτισας ἡμᾶς φῶς γνώσεως, καὶ ἀπεκάλυψας σὺ ἡμῖν Ἑαυτόν. μῦ ἔζοι & ἡ ἐπάξιος ὀφείλε προσκύνησις παρὰ πάσης λογικῆς φύσεως, καὶ ἀπὸ πάσης λογι-

Spirit, for ever. *Amen.* And let the Deacon say, Bow down for the laying on of Hands; and let the Bishop say, O God of our Fathers, and Lord of Mercy, who didst form Man of thy Wisdom a rational Creature, and beloved of God more than the other Beings upon this Earth, and didst give him Authority to rule over the Creatures upon the Earth, and didst ordain, by thy Will, Rulers and Priests, the former for the Security of Life, the latter for a regular Worship: Do thou now also look down, O Lord Almighty, and cause thy Face to shine upon thy People, who bow down the Neck of their Heart, and bless them by Christ; through whom thou hast enlightened us with the Light of Knowledge, and hast revealed thy Self to us; with whom worthy Adoration is due from every rational and holy Nature to Thee, *in* the Spirit, who is

*** Pag. 417.

[1] σὺν, V.

the Comforter for ever. *Amen.* And let the Deacon say, *Depart in Peace.* In like manner in the Morning, after the Repetition of the Morning Psalm, and his Admission of the Catechumens, the Energumens, the Candidates for Baptism, and the Penitents, and after the usual bidding of Prayers, that we may not again repeat the same things, let the Deacon add after the Words, Save us, O God, and raise us up by thy Grace, Let us beg of the Lord his Mercies and his Compassions, that this Morning and this Day may be with Peace, and without Sin, as also all the time of our Sojourning; that He will grant us his Angel of Peace, a Christian Departure out of this Life; and that God will be merciful and gracious. Let us dedicate our selves, and one another, to the Living God, through his Only-begotten. And let the Bishop add this Prayer, and say;

κῆς καὶ ἁγίας φύσεως, ἐν πνεύματι ἁγίῳ παρακλήτῳ εἰς τοὺς αἰῶνας αἰώνων. καὶ ὁ διάκονος λεγέτω· ἀναστῆτε ἐν εἰρήνῃ. ὡσαύτως ὅταν ὁ ἀκροατὴς, καὶ τοὺς ἐνεργουμένους καὶ τοὺς ὑποψηφίους καὶ βαπτιζομένους, καὶ τοὺς ἐν μετανοίᾳ, καὶ τὰς ὀφειλομένας παιδεύσεις ποιήσασθαι προσφώνησιν, ἵνα μὴ πάλιν λέγωμεν τὰ αὐτὰ ὑπομένωμεν τοῦ σῶσον αὐτοὺς ὁ Θεὸς, καὶ ἀνάστηθι ἐκ τῆς χάριτι σου· αἰτησώμεθα παρὰ κυρίου τὰ ἐλεήσαι αὐτοὺς καὶ τοὺς οἰκτιρμοὺς, τὴν ὄρθρον τοῦτον καὶ τὴν ἡμέραν εἰρηνικὴν καὶ ἀναμάρτητον, καὶ πάντα τὸν χρόνον τῆς παρεπιδημίας ἡμῶν, τὸν ἄγγελον τῆς εἰρήνης, χρίσιανὰ τὸ τέλη, ἵλεων καὶ εὐμενῆ τὸν Θεὸν· ἑαυτοὺς καὶ ἀλλήλους τῷ ζῶντι Θεῷ ἀφιερώμεθα. καὶ ὁ ἐπίσκοπος ἐπεύχεσθω καὶ λεγέτω.

[[¶]]

Ὁ Θεὸς ὁ πάσης πνευμάτων καὶ πάσης σαρκὸς, ὁ ἀσύγκριτος καὶ ἀπροσδεὴς ὁ δοὺς τὸν ἥλιον εἰς ἐξουσίαν τῆς ἡμέρας, τὴν δὲ σελήνην καὶ τὰ ἄστρα εἰς ἐξουσίαν τῆς νυκτὸς· αὐτὸς καὶ νῦν ἔπιδε ἐφ' ἡμᾶς εὐμενέσιν ὀφθαλμοῖς, καὶ πρόσδεξαι τὰς ἑωθινὰς ἡμῶν εὐχαριστίας, καὶ ἐλέησον ἡμᾶς· ἐὰν γὰρ διεπετάσαμεν τὰς χεῖρας ἡμῶν πρὸς Θεὸν ἀλλότριον· οὐ γάρ ἐστιν ἐν ἡμῖν Θεὸς πρόσφατος, ἀλλὰ σὺ ὁ αἰώνιος καὶ ἀπλούτητος· ὁ δοὺς εἶναι ἡμῖν διὰ Χριστοῦ τοῦ ἀγαθοῦ, καὶ δοὺς εἶναι δι' αὐτοῦ σωζομένους· αὐτὸς ἡμᾶς δι' αὐτοῦ καταξίωσον καὶ τῆς αἰωνίου ζωῆς· μεθ' οὗ σοὶ δόξα καὶ τιμὴ καὶ σέβας, σὺν ἁγίῳ πνεύματι· [[καὶ]] τοῖς εἰς τοὺς αἰῶνας. ἀμήν. καὶ ὁ διάκονος λεγέτω· κλίνατε τὴν χειροθεσίαν· καὶ ὁ ἐπίσκοπος ἐπευχέσθω, λέγων·

O God, the God of Spirits, and of all Flesh; who art beyond Compare, and standest in need of nothing; who hast given the Sun to have Rule over the Day, and the Moon and the Stars to have Rule over the Night; Do thou now also look down upon us with gracious Eyes, and receive our Morning Thanksgivings, and have mercy upon us: For we have not *spread out our Hands unto a strange God*; for there is not among us any new God, but thou the Eternal God, who art without End, who hast given us our Being thro' Christ, and given us our Well-being through Him. Do thou vouchsafe us also, thro' Him, Eternal Life; with whom Glory, and Honour, and Worship be to Thee, *in* the Holy Spirit, for ever *Amen*. And let the Deacon say, Bow down for the laying on of Hands. And let the Bishop add this Prayer, saying; XXXVIII. Psal. xliii. 20.

Ὁ Θεὸς ὁ πιστὸς καὶ ἀληθινὸς, ὁ πιῶν ἐ-

O God, who art Faithful and True, who *hast mercy on thousands* XXXIX. Ex. xxxiv. & xx.

*thousands, and ten thousands of them that love thee*; the Lover of the Humble, and the Protector of the Needy, of whom all things stand in need; for all things are subject to Thee; Look down upon this thy People, who bow down their Heads to Thee, and bless them with Spiritual Blessing. *Keep them as the Apple of an Eye*, preserve them in Piety and Righteousness, and vouchsafe them Eternal Life in Christ Jesus, thy Beloved Son, with whom Glory, Honour, and Worship be to Thee, *in* the Holy Spirit, now, and always, and for ever and ever *Amen*. And let the Deacon say, *Depart in Peace*. And when the First-fruits are offered, the Bishop gives Thanks in this manner;

Psal. xvi. 8.

λεθ· εἰς χιλιάδας ☩ μυριάδας τοῖς ἀγαπῶσί ⸗ε, ὁ φίλθ· ταπεινῶν, ☩ περήτων πρστάτης, ὧ πάντα ὑπ χρείᾳ καθέστηκεν, ὅτι τὰ σύμπαντα δοῦλά σοι ἔστιδε ὅτι τ λαόν σου τοῦτον, τὰς κεκλικότας ⸗οι τὰς ἑαυτῶν κεφαλὰς, ☩ εὐλόγησον αὐτὰς εὐλογίαν πνευματικὴν, φύλαξον αὐτὰς ὡς κόρην ὀφθαλμῆς, διατήρησον αὐτὰς ἐν εὐσεβείᾳ καὶ δικαιοσύνῃ, καὶ καταξίωσον αὐτὰς τ αἰωνίου ζωῆς, ἐν Χριστῷ Ἰησοῦ, τῷ ἠγαπημένῳ ⸗ου παιδί σου ὧ ⸗οι [1] δόξα", τιμὴ καὶ σέ- °[[☩]] βας. °ἐν" τῷ ἁγίῳ πνεύματι, νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν. ☩ ὁ διάκονος λεγέτω· πορεύεσθε ἐν εἰρήνῃ. ἐπὶ ᾧ τ προσφερομένων ἀπαρχῶν, ἔτως εὐχαριστεῖ ὁ ἐπίσκοπος.

XL. We give Thanks to Thee, O Lord Almighty, the Crea

Εὐχαριστοῦμέν ⸗οι, κύριε παντοκράτορ,

[1] deest. V.

δη·

δημιουργὲ τῆς ὅλων καὶ προνοητὰ, διὰ δὲ μονογενοῦς σου παιδὸς Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν, ἐπὶ τῇ προσενεχθείσαις σοι ἀπαρχαῖς· οὐχ ὅσον ὀφείλομεν, ἀλλ' *** ὅσον δυνάμεθα· τίς γὰρ ἀνθρώπων ἐπαξίως εὐχαριστήσαί σοι δύναται, ἐφ' οἷς δέδωκας αὐτοῖς εἰς μετάληψιν; ὁ Θεὸς Ἀβραὰμ, καὶ Ἰσαὰκ καὶ Ἰακὼβ, καὶ πάντων τῶν ἁγίων· ὁ πάντα τελεσφορήσας διὰ τοῦ λόγου σου, καὶ κελεύσας τῇ γῇ πανοδαπὰς ἐκφῦσαι καρπὸς εἰς εὐφροσύνην καὶ τροφὴν ἡμετέραν· ὁ δὲς τοῖς κακοδαιμοσι καὶ βληχωδέσι χόρτον, πτηνοῖς χλόην· καὶ τοῖς μὲν κρέα, τοῖς δὲ σπέρματα, ἡμῖν δὲ σῖτον [1] πρὸς τροφὴν καὶ κατάλληλον, καὶ ἕτερα διάφορα, τὰ μὲν πρὸς χρῆσιν, τὰ δὲ πρὸς ὑγείαν, τὰ δὲ πρὸς τέρψιν. ἐπὶ

tor of the whole World, and its Preſerver, thro thy Only-begotten Son Jeſus Chriſt our Lord, for the Firſt-fruits which are offer'd to Thee, not in ſuch a manner as we ought, but as we are able. *** Pag. 418. For what Man is there that can worthily give thee Thanks for thoſe things thou haſt given them to partake of? The God of *Abraham*, and of *Iſaac*, and of *Jacob*, and of all the Saints; who madeſt all things fruitful by thy Word, and didſt command the Earth to bring forth various Fruits for our Rejoicing and our Food; who haſt given to the duller and more ſheepiſh ſort of Creatures Juices; Herbs to them that feed on Herbs; and to ſome Fleſh, to others Seeds; but to us Corn, as advantageous and proper Food; and many other things, ſome for our Neceſſities, ſome for our Health, and ſome for our Pleaſure. On all theſe accounts therefore art thou worthy of exalted Hymns of

[1] τὴν προσφορὰν καὶ κατάλληλον τροφήν. V.

Praiſe

Praise for thy Beneficence by Christ, through whom Glory, Honour, and Worship be to Thee, in the Holy Spirit, for ever. *Amen.* Concerning those that are at Rest in Christ: After the bidding Prayer, that we may not repeat it again, the Deacon shall add as follows,

τούτοις ἓν ἅπασι [1] ὑπερύμνητος· ὑπάρχεις, τὰ εἰς πάντας ἐνεργεσίας, διὰ Χριστοῦ [2] δι' οὗ σοι δόξα, τιμὴ, καὶ σέβας, [3] ἐν ἁγίῳ πνεύματι, εἰς τοὺς αἰῶνας ἀμήν. ἐπὶ δὴ τοῖς ἐν Χριστῷ ἀναπαυσαμένοις, μὴ [4] φωνήσωμεν τὰ τῆς [5] προσευχῆς, ἵνα μὴ πάλιν λέγωμεν, ὁ διάκονος προσθήσει καὶ ταῦτα.

XLI. Let us pray for our Brethren that are at Rest in Christ, that God, the Lover of Mankind, who has receiv'd his Soul, may forgive him every Sin, voluntary and involuntary; and may be merciful and gracious to him; and give him his Lot in the Land of the Pious, that are sent into the Bosom of *Abraham*, and *Isaac*, and *Jacob*, with all those that have pleased Him, and done his Will from the Beginning of the World; whence all Sorrow, Grief and Lamentation are banish'd. Let us arise, let us Dedicate

Ὑπὲρ ἀναπαυσαμένων ἐν Χριστῷ ἀδελφῶν ἡμῶν δεηθῶμεν. ὅπως ὁ φιλάνθρωπος Θεὸς, ὁ προσδεξάμενος αὐτοῦ τὴν ψυχὴν, [6] παρέσῃ αὐτῷ πᾶν ἁμάρτημα ἑκούσιον, καὶ ἀκούσιον, καὶ ἵλεως καὶ εὐμενὴς γένηται, καὶ καταταξῃ εἰς χώραν εὐσεβῶν, ἀναπαυομένων εἰς [7] κόλπους Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ μετὰ πάντων τῶν ἀπ' αἰῶνος εὐαρεστησάντων, καὶ ποιησάντων τὸ θέλημα αὐτοῦ· ἔνθεν ἀπέστρεπται ὀδύνη,

[1] ὑμνητὸς V. [2] μεθ' V. [3] καὶ V. [4] προσφωνῆσαι V. [5] παρούσης εὐχῆς. V. [6] παρείη V. ἀφίσῃ. V. [7] κόλπους. V.

καὶ

καὶ λύπη καὶ στεναγμός.' ἐγειρώμεθα. ἑαυτοὺς καὶ ἀλλήλους τῷ ἁγίῳ Θεῷ διὰ τοῦ ἐν ἀρχῇ λόγου σωζώμεθα. Ὁ δὲ ἐπίσκοπος λεγέτω· ὁ τῇ φύσει ἀθάνατος καὶ ἀπολύτου, πρὸ οὗ πρὸ ἀθανάτου καὶ θνητὸν γένεσιν· ὃς λογικὸν ζῶον τὸν ἄνθρωπον, καὶ κοσμοπολίτην, θνητὸν [1] ἐν καταστάσει" ποιήσας, καὶ [2] ἀναστασίαν ἐπαγγειλάμενος· ὁ τὸν Ἐνὼχ καὶ τὸν Ἠλίαν θανάτου πεῖραν μὴ ἐάσας λαβεῖν· ὁ Θεὸς Ἀβραάμ, [3] ὁ Θεὸς Ἰσαάκ, καὶ ὁ Θεὸς Ἰακώβ, [4] ὢν ὡς νεκρῶν, ἀλλ' ὡς ζώντων Θεός· εἰ ὅτι πάντων αἱ ψυχαὶ σοὶ ζῶσι, καὶ τῶν δικαίων τὰ πνεύματα ἐν τῇ χειρί σου εἰσίν, ὧν οὐ μὴ ἅψηται βάσανος· πάντες γὰρ [5] ἡγιασμένοι ὑπὸ τὰς χεῖράς σου εἰσίν· οὗτος καὶ νῦν ἔπιδε ἐπὶ τὸν δοῦλόν σου τόνδε, ὃν

our selves, and one another, to the Eternal God, through that Word which was in the Beginning. And let the Bishop say, O thou who art by Nature Immortal, and hast no End of thy Being; from whom every Creature, whether Immortal or Mortal, is deriv'd; who didst make Man a rational Creature, the Citizen of this World, in his Constitution mortal, and didst add the Promise of a Resurrection; who didst not suffer *Enos* and *Elias* to taste of Death; *The God of* Abraham, *the God of* Isaac, *and the God of* Jacob, *who art the God of them, not as of Dead, but as of Living Persons; for the Souls of all Men live with Thee, and the Spirits of the Righteous are in thy Hand, which no Torment can touch*; for they are all sanctified under thy Hand. Do thou now also look upon this thy Servant, whom thou hast selected and receiv'd into another State, and forgive him Matt. xxii. 32. Wisd. iii. 1.

[1] ἐν καταστάσει. V. [2] ἀνάστασιν. V. [3] defunt. V. [4] ὃν. V. [5] οἱ. V.

if

if voluntarily or involuntarily he has sinned; and afford him merciful Angels, and place him in the Bosom of the Patriarchs, and Prophets and Apostles, and of all those that have pleased Thee from the Beginning of the World, where there is no Grief, Sorrow, nor Lamentation; but the peaceable Region of the Godly, and the undisturbed Land of the Upright, and of those that therein see the Glory of thy Christ; by whom Glory, Honour, and Worship, Thanksgiving and Adoration be to Thee, in the Holy Spirit for ever. *Amen.* And let the Deacon say, Bow down, and receive the Blessing. And let the Bishop give Thanks for them, saying as follows, *O Lord, Save thy People, and bless thine Inheritance,* which thou hast purchased with the precious Blood of thy Christ. Feed them under thy Right-Hand, and cover them under thy Wings,

Psal. xxvii. 9.

ἐξελέξω, καὶ προσελάβου εἰς ἐπίγαν λῆξιν, καὶ συγχώρησον αὐτῷ εἴ τε ἑκὼν ἢ ἄκων ἐξήμαρτε, καὶ ἀγγέλους δυμένεις παράστησον αὐτῷ, καὶ κατάταξον αὐτὸν ἐν τῷ κόλπῳ τῶν πατριαρχῶν, καὶ τῶν προφητῶν, καὶ τῶν ἀποστόλων, καὶ πάντων τῶν ἀπ' αἰῶνός σοι δυαρεστησάντων, ὅπου σὺν εἰ λύπη, ὀδυνὴ, καὶ στεναγμὸς, ἀλλὰ χῶρος δυσεβῶν ἀνημέρος, καὶ γῆ δυσεβείων [1] σωφρονούντων, καὶ τὸν ἐν αὐτῇ ἐφόντων τὴν δόξαν τοῦ Χριστοῦ σου δι' οὗ σοι δόξα, τιμὴ, καὶ σέβας, δυχαριστία, προσκύνησις, ἐν ἁγίῳ πνεύματι, εἰς τοὺς αἰῶνας. ἀμήν. καὶ ὁ διάκονος λεγέτω, κλίνατε, καὶ δυλογεῖσθε καὶ ὁ ἐπίσκοπος δυχαριστείτω ὑπὲρ αὐτῶν, λέγων τοιάδε Σῶσον, κύριε, τὸν λαόν σου, καὶ δύλογησον τὴν κληρονομίαν σου, καὶ ποίμανον αὐτοὺς καὶ ὑ-

[1] σοὶ ἀνακαμπτήν. V.

ὑψωσον

μίῳ ἅγιματι τῷ Χριστῷ σου· ποίμνιον αὐτοῦ τοῦ τὴν δεξιάν σου. καὶ σκέπασον αὐτοὺς τοῦ τῆς πτέρυγάς σου, καὶ δὸς αὐτοῖς * * τὸ ἀγαθὸν ἀγωνίσασθαι καλῶν, τὴν δρόμον τελέσαι, τὴν πίστιν τηρῆσαι ἀτρέπτως, ἀμέμπτως, ἀνεγκλήτως, μετὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, τοῦ ἀγαπητοῦ σου παιδός· μεθ' οὗ σοὶ δόξα, τιμὴ καὶ σέβας, σὺν ᾧ ἁγίῳ πνεύματι, εἰς τοὺς αἰῶνας. ἀμήν.

and grant that they may *fight the good Fight, and finish their Course, and keep the Faith* immutably, unblameably, and unreproveably, through our our Lord Jesus Christ, thy beloved Son; with whom Glory, Honour, and Worship be to Thee, *in* the Holy Spirit, for ever. *Amen.*

2 Tim. iv. 7

*.* Pag. 419.

[1] [[καὶ]]

Ἐπιτελεῖσθω δὲ καὶ τὰ τῆς κεκοιμημένων ἐν ψαλμοῖς, καὶ ἀναγνώσεσι, καὶ προσευχαῖς, [3] μετὰ τὰς "μετὰ τριῶν ἡμερῶν ἐγερθέντα· καὶ ἔνατα, εἰς ὑπόμνησιν τῆς προϊόντων, καὶ τῆς κεκοιμημένων· [4] καὶ τεσσαρακοστὰ κατὰ τὸ παλαιὸν τύπον· Μωσεῖ γὰρ ἔκλαυσεν ὁ λαὸς ἐπένθησε. καὶ ἐνιαύσια, ἐπὶ μνείᾳ αὐτοῦ. καὶ διδόσθω ἐκ τῆς ὑπαρχόντων αὐτῷ χρήσιν, εἰς ἀναμνησιν αὐτοῦ.

Let the Third Day of the Departed be celebrated with Psalms, and Lessons, and Prayers, on account of Him who arose within the Space of Three Days; and let the Ninth Day be celebrated in Remembrance of the Living, and of the Departed; and the Fortieth Day according to the ancient Pattern; for so did the People lament *Moses*; and the Anniversary Day in Memory of him. And let Alms be given to the Poor out of his Goods, for a Memorial of him.

XLII.

Deut. xxxiv 8.

[1] τελέσθω. V. [2] ἀνύσαι. V. [3] defunt. V. [4] τεσσαρακοστὰ al.

These

XLIII. These things we say concerning the Pious; for as to the Ungodly, if thou giveſt all the World to the Poor, thou wilt not benefit Him at all: For to whom the Deity was an Enemy while he was alive, 'tis certain it will be ſo alſo when he is departed; for there is no Unrighteouſneſs with Him: For, *The Lord is righteous, and has lov'd Righteouſneſs* And, *Behold the Man and his Work.*

*** Pag. 420.

Pſal. x. 8.

Iſa. lxii 11.

*** Τοῦτα ὃ μὲν εὐσεβῶν, λέγομεν. τοῖς δὲ ἀσεβῶν, ἐὰν τὰ ὅλα κόσμα δῷς πένησιν, οὐδὲν ὀνήσῃς αὐτόν. ᾧ γὰρ πολεμίᾳ ἐχθρὸν ὢν ὃ θεῖον, δῆλον ὅτι καὶ μεταστάντι. ἐ γὰρ ἔστιν ἀδικία παρ' αὐτῷ δίκαιος δὲ ὁ κύριος, καὶ δικαιοσύνας ἠγάπησε· καὶ ἰδὲ ἄνθρωπος, ὡς τὸ ἔργον αὐτοῦ.

XLIV. Now when you are invited to their Memorials, do you feaſt with good Order, and the Fear of God, as diſpoſed to intcede for thoſe that are departed: For ſince you are the Presbyters and Deacons of Chriſt, you ought always to be ſober, both among your ſelves, and among others, that ſo you may be able to *warn the Unruly.* Now the Scripture ſays, *The Men in Power are paſſionate: But let them not drink Wine, leſt by drinking they*

Prov. xxxi 4. LXX.

Ἐν ᾗ τοῖς μνείαις αὐτῶν καλέμενοι, μετ' εὐταξίας ἑσιᾶτε καὶ φόβῳ Θεοῦ, ὡς διαμένοι καὶ πρεσβεύειν ὑπὲρ τῶν μεταστάντων πρεσβύτεροι καὶ διάκονοι Χριστοῦ ὑπάρχοντες. νήφειν ὀφείλετε πάντοτε καὶ πρὸς ἑαυτοὺς καὶ πρὸς ἑτέρους, ἵνα δύνησθε τοὺς ἀτάκτους νουθετεῖν· λέγει ὃ ἡ γραφή· Οἱ δυνάσται δυμώδεις εἰσίν· οἶνον δὲ μὴ πινέτωσαν, ἵνα μὴ πιόντες ὅπλα-

[1] γὰρ, V. [2] deeit. V.

ὕπερον

θωνται τ σοφίας, καὶ ὀρ-
θῶς κρίνειν ἐ μὴ δυνά-
ται. Οὐκοῦν καὶ οἱ πρεσ-
βύτεροι, καὶ οἱ Διάκονοι,
μετὰ Θεὸν τ παντοκρά-
τορα, καὶ τ ἠγαπημένον
αὐτοῦ υἱὸν δυνάστας ὑ-
πάρχουσι τ ἐκκλησίας.
τοῦτο δὲ φαμὲν, ἐχ' ἵνα
μὴ πίνωσιν ὅλως γε,
ἐπεὶ ἔστιν ὑπὸ Θεοῦ γρόμμον εἰς εὐ-
φροσύνην· ἀλλ' ἵνα
μὴ πρὸς μέθην. ἐ γὰρ ἔφη
ἡ γραφὴ, μὴ πίνειν οἶνον, ἀλλὰ τί φη-
σιν: Μὴ πίνε οἶνον εἰς
μέθην καὶ πάλιν Ἀκάν-
θας φυόμενα ἐν χειρὶ
μεθύσου. Τοῦτο δὲ ἐ
πρὸς τοὺς ἐν κλήρῳ μό-
νον φαμὲν, ἀλλὰ καὶ
πρὸς πάντας λαϊκοὺς Χρι-
στιανούς, ἐφ' οὓς ἐπικέκλη-
ται τὸ ὄνομα τ κυρίου
ἡμῶν Ἰησοῦ Χριστοῦ· καὶ
αὐτοῖς γὰρ ἔρηται· Τίνι
ἐαί; τίνι λύπαι; τίνι
ἀνδίαι καὶ λέχαι; τίνων [2] πελιδνοὶ οἱ
ὀφθαλμοί; τίνι συν-

*forget Wisdom, and are not able to judge aright.* Wherefore both the Presbyters and the Deacons are those of Authority in the Church next to God Almighty, and his Beloved Son. We say this, not they are not to drink at all, otherwise it would be to the Reproach of what God has made for Chearfulness, but that they be not disorder'd with Wine. For the Scripture does not say, Do not drink Wine, but what says it? *Drink not Wine to Drunkenness*; and again, *Thorns spring up in the Hand of the Drunkard.* Nor do we say this only to those of the Clergy, but also to every Lay-Christian, upon whom the Name of our Lord Jesus Christ is called: For to to them also it is said, *Who hath Woe? Who hath Sorrow? Who hath Uneasiness? Who hath Babling? Who hath red Eye? Who hath Wounds without cause? Do not these things belong to those that tarry long*

Prov. xxiii Ecclus. xxxi. Eph. v. Prov. xxvi. 9.

xxiii. 29.

[1] deest. V. [2] πελιδ. V.

at

*at the Wine, and that go to seek where Drinking-Meetings are.*

τέμμαλα ἀμακενῆς ; ὑ πῶ ἐγχεονιζόντων ἐν οἴνῳ, ⁊ πῶ καλασκωμμίων, ὧ πότοι γίνονται ;

XLV. Receive ye those that are persecuted on account of the Matt. x. 23 Faith, and who *fly from City to City*, as mindful of the Words of the Lord: For, xxvi. 41 knowing that though *the Spirit be willing, the Flesh is weak*, they fly away, and prefer the Spoiling of their Goods, that they may preserve the Name of Christ in themselves without denying it. Supply them therefore with what they want, and thereby fulfil the Commandment of the Lord.

Τὲς διωκομένους δι' πίστιν, ⁊ πόλιν ἐκ πόλεως φυγαδίζας, ἀμὶ δ μεμνῆσθ τῶ λόγων τῦ κυρίε, προσλαμβάνεσθε. ὑπισάμενοι γὰρ, ὅτι τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενὴς, ἀποδιδράσκυσι, καὶ τ' ἁρπαγὴν τῶ ὑπαρχόντων προίενται, ἵνα ἀνεξάρνητον ἐν ἑαυτοῖς τὸ ὄνομα τῦ Χριστῦ διατηρήσωσιν. ὑπουργεῖτε οὖν αὐτοῖς τὰ τοῦ χρείαν, ἐντολὴν κυριακὴν πληροῦντες.

## Sect. LXX.

XLVI. NOW this we All in common do charge you, that every one remain in that Rank which is appointed him, and do not transgress his pro-Bounds ; for they are not

Ἔκεινο δὲ κοινῇ πάντες παραγγέλλομεν ἕκαστον [2] ἐμμένειν τάξει τῇ δοθείσῃ αὐτῷ, ⁊ μὴ ὑπερβαίνειν τὲς ὅρυς· οὐ γὰρ εἰ-

[1] προίεται. al. [2] μένειν. V.

ση

σιν ἡμέτεροι, ἀλλὰ τοῦ Θεοῦ. Ὁ γὰρ ὑμῶν, φησὶν ὁ κύριος, ἀκούων, ἐμοῦ ἀκούει· καὶ ὁ ἐμοῦ ἀκούων, ἀκούει τοῦ ἀποστείλαντός με· καὶ ὁ ὑμᾶς ἀθετῶν, ἐμὲ ἀθετεῖ· ὃ δὲ ἐμὲ ἀθετῶν, ἀθετεῖ καὶ τὸν ἀποστείλαντά με. Εἰ γὰρ τὰ ἄψυχα γνώμονα, τὴν συντεταγμένην ἀποστοιχίαν, οἷον νύξ, ἡμέρα, ἥλιος, σελήνη, ἄστρα, στοιχεῖα, ὧραι, μῆνες, ἑβδομάδες, ἡμέραι, ὧραι, δουλεύει τῇ ἐξ ὑποθέσεως χρείᾳ, καθὼς εἰρημένον ὅρον ἔθετο, ὃν οὐ παρελεύσονται· καὶ πάλιν, περὶ τῆς θαλάσσης· ἔθηκα αὐτῇ ὅρια, περιθεὶς καὶ κλεῖθρα, καὶ πύλας, εἶπα δὲ αὐτῇ, μέχρι τούτου ἐλεύσῃ, καὶ οὐκ ὑπερβήσῃ. πόσῳ μᾶλλον ὑμᾶς οὐκ ὀφείλετε ἡ τολμᾶν παρακινεῖν τὰ ὑμῖν καὶ γνώμην Θεοῦ περὶ ἡμῶν ὁρισθέντων; ἀλλ' ἐπειδὴ πάρεργον οἱ

ours, but God's. For says the Lord, *He that heareth you, heareth me*; *and he that heareth me, heareth him that sent me.* And, *He that despiseth you, despiseth me*; *and he that despiseth me, despiseth him that sent me.* For if those things that are without Life do observe good Order, as the Night, the Day, the Sun, the Moon, the Stars, the Elements, the Seasons, the Months, the Weeks, the Days, and the Hours, and are subservient to the Uses appointed them, according to that which is said, *Thou hast set them a Bound which they shall not pass.* And again concerning the Sea, *I have set Bounds thereto, and have encompass'd it with Bars and Gates, and I said to it, Hitherto shalt thou come, and thou shalt go no farther*: How much more ought ye not to venture to remove those things which we, according to God's Will, have determined for you? But because many think this a

Luk. x. 16. Matt. x. 40. Joh. xiii. 20.

Psal. civ. 9.

Job xxxvi. 10.

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[1] deest. V.

small matter, and venture to confound the Orders, and to remove the Ordination which belongs to them severally, snatching to themselves Dignities which were never given them, and allowing themselves to bestow that Authority, in a Tyrannical manner, which they have not themselves, and thereby provoke God to Anger: (as did the Followers of *Corah* and King *Uzziah*, who having no Authority, usurped the High-Priesthood, without Commission from God; and the former were burnt with Fire, and the latter was struck with a Leprosie in his Forehead) and provoke Christ Jesus to Anger, who has made this Constitution; and also grieve the Holy Spirit, and make void his Testimony: Therefore foreknowing the Danger that hangs over those who do such things, and the Neglect about the Sacrifices and Eucharistical Offices which will arise from their be-

Num. xvi. 2 Chron. xxvi.

πολλοὶ δὲ τοῦτο ἡγήσαντο εἶναι, συγχέειν τὰς τάξεις καὶ τὰ ἐφ' ἑκάστῳ χειροτονίαν ταράσσειν, ὑφαρπάζοντες ἑαυτοῖς ἀξιώματα καὶ μὴ δεδόμενα, καὶ ἐπιτρέποντες ἑαυτοῖς τυραννικῶς ἃ μὴ ἔχουσιν ἐξουσίαν δίδοναι, καὶ διὰ τοῦτο παροργίζουσι μὲν Θεόν, ὥσπερ οἱ Κορέιται, καὶ ὁ βασιλεὺς Ὀζίας, τῇ ἀξίᾳ ὑπεύθυνοι ὄντι Θεοῦ τῇ ἀρχιερωσύνῃ, καὶ γενόμενοι, οἱ μὲν πυρίφλεκτοι, ὁ δὲ κατὰ τοῦ μετώπου λεπρός, παροξύνουσι δὲ [1] Χριστὸν [2] Ἰησοῦν τὸ διατεταγμένον. λυποῦσι δὲ καὶ τὸ πνεῦμα τὸ ἅγιον. ἀκυροῦντες αὐτοῦ τὴν μαρτυρίαν· εἰκότως, καὶ [3] ἐπιμεμφόμενον κίνδυνον τοῖς τὰ τοιαῦτα πράττουσι προσδόμενοι, καὶ τὴν εἰς τὰς θυσίας καὶ εὐχαριστίας ἀμέλειαν, ἣν δὲ ὑφ' ὧν μὴ χρὴ

[1] καὶ τὸν. V. [2] deest. V. [3] ἐπιμεμφόμενον. V.

πρὸ-

προσαγομένας ἀσεβῶς, παιδιὰν ἡγουμένων τὴν ἀρχιερατικὴν κλῆσιν, ἧτις μίμησιν φέρει τῆς μεγάλης ἀρχιερέως Ἰησοῦ Χριστοῦ τοῦ βασιλέως ἡμῶν, ἀνάγκην ἔχομεν καὶ τοῦτο προειπεῖν· ἤδη γάρ τινες ἐξετράπησαν ὀπίσω τῆς ἑαυτῶν ματαιότητος. λέγομεν [1] ὡς Μωσῆς, ὁ τοῦ Θεοῦ θεράπων, ᾧ ὁ Θεὸς ἐνώπιον ἐνωπίῳ ὡμίλει ὡς εἴ τις λαλήσῃ πρὸς ἑαυτοῦ φίλον, ᾧ εἶπεν· οἶδά σε παρὰ πάντας· ᾧ κατὰ πρόσωπον ὡμίλει καὶ οὐ [2] δι' αἰνιγμάτων, ἢ ἐνυπνίων, ἢ ἀγγέλων, ἢ αἰνιγμάτων· ὅτε καὶ λοιπὰ τὴν θείαν νομοθεσίαν διετάττετο, διεῖλε τίνα μὲν χρὴ ὑπὸ τῆς ἀρχιερέων ὀφείλεσθαι τίνα δὲ ὑπὸ τῆς ἱερέων, τίνα δὲ ὑπὸ τῆς λευϊτῶν, ἑκάστῳ τοῦ οἰκείου καὶ ἀνήκουσαν τῇ λειτουργίᾳ θρησκείαν ἀπονέμας,

ing impiously offered by those who ought not to offer them; who think the Honour of the High-Priesthood, which is an Imitation of the great High-Priest Jesus Christ our King, to be a Matter of Sport; We have found it necessary to give you Warning in this Matter also: For some are already turned aside after their own Vanity. We say, that *Moses*, the Servant of God, (*to whom God spake Face to Face, as if a Man spake to his Friend*; to whom He said, *I know thee above all Men*; to whom He spake directly, and not by obscure Methods, or Dreams, or Angels, or Riddles) this Person when he made Constitutions and Divine Laws, distinguished what Things were to be perform'd by the High-Priests, what by the Priests, and what by the Levites; distributing to every one his proper and suitable Office in the Divine Service. And those things which are allotted for

Num. xii. 7, 8. Ex. xxxiii. 11. 17.

[1] ὃ. V. [2] διὰ αἰνιγμ. al.

the High-Priests to do, those might not be meddled with by the Priests; and what things were allotted to the Priests, the Levites might not meddle with; but every one observed those Ministrations which were written down and appointed for them. And if any one would meddle beyond the Tradition, Death was his Punishment. And *Saul*'s Example does shew this most plainly, who thinking he might offer Sacrifice without the Prophet and High-Priest *Samuel*, drew upon himself a Sin and a Curse without Remedy. Nor did even his having anointed him King discourage the Prophet. But God shew'd the same by a more visible Effect in the Case of *Uzziah*, when He, without delay, exacted the Punishment due to this Transgression, and he that madly coveted after the High-Priesthood was rejected from his Kingdom also. As to those things that have happen'd

1 King. xiii.

2 Chron. xxvi. * * Pag 422.

ἃ ἄπερ μὲν τοῖς ἀρχιερεῦσι προσέταχτο ὅπως τελεῖν τούτοις τὰς ἱερέας δὲ λειτουργίας ὧν περισσεύειν ἃ περ τοῖς ἱερεῦσιν ἄρισα, τούτοις οἱ λευῖται δὲ περίεσαν· ἀλλ' ἕκαστοι καθάπερ παρειλήφεισαν ὑπηρεσίας ἐν διηγεγραμμένας, ἐφύλαττον· εἰ δέ τις παρὰ τὴν παράδοσιν περισσεύειν ἐβούλετο, θάνατος αὐτῷ ὁ ἐπίμιον, τοῦτο ἣν μάλιστα διέδειξε καὶ ἡ κατὰ τὸν Σαοὺλ πεῖρα· ὃς θύσαι νενομικὼς δίχα τοῦ προφήτου καὶ ἀρχιερέως Σαμουὴλ, ἔσπασεν εἰς ἑαυτὸν ἁμαρτίαν καὶ κατάραν ἀναπόδλητον· καὶ οὐδὲ ὁ μακρὸς ἀπ' αὐτοῦ εἰς βασιλέα, ἐδυσώπησε τὸν προφήτην. ² ἐνεργεστέρᾳ τῇ παράξει * * διέδειξεν ὁ Θεὸς ³ ἐν' τοῖς κατὰ τὸν Ὀζίαν, ὃς ἐν ⁴ μελισμῷ τὰς ἐπὶ τῇ παρανομίᾳ εἰσπραξάμενος δίκας· καὶ ὁ

¹ ἃς V. ² f. ἐναργεστέρᾳ. V. ³ deest. V. ⁴ f. μιλτισμῷ.

τ ἀρχιερωσύνης καταμάθοιεν, καὶ τ βασιλείας ἀλλότριοι γένοιντο. τὰ γὰρ ἐφ' ἡμῶν ἴσως οὐκ ἀγνοεῖτε. ἴστε γὰρ πάντως ἐπισκόπους καὶ ἡμῶν ὀνομαθέντας, καὶ πρεσβυτέρους, καὶ διακόνους, διχῇ δὲ χειρῶν θέσει, τῇ διαφορᾷ καὶ ὀνομάτων καὶ τ διαφορὰν τῶν πραγμάτων δεικνύοντας. ὁ γὰρ ὁ βεβήλωθρος καὶ ἡμῖν ἐπλήρωσε τ χεῖρα, ὥσπερ ὅτι τ κιβδήλου καὶ δαιμόνιον, ὅτι ὁ Ἱεροβοὰμ παρακεκομμένης ἱερωσύνης, ἀλλ' ὁ καλύψας ὑπὸ θεοῦ. εἰ μὴ γὰρ μή θεσμός τις ἦν, καὶ τάξεων διαφορὰ, ἤρκει ἂν δι' ἑνὸς ὀνόματος τὰ ὅλα πληροῦν. ἀλλ' ὑπὸ τοῦ κυρίου διδαχθέντες ἀκολουθίαν πραγμάτων, τοῖς μὲν ἐπισκόποις τὰ τ ἀρχιερωσύνης ἀνέμαξαν, τοῖς δὲ πρεσβυτέροις τὰ τ ἱερωσύνης, τοῖς δὲ διακόνοις τὰ τ

amongst us, you your selves are not ignorant of them: For ye know undoubtedly that those that are by us nam'd Bishops, and Presbyters, and Deacons were made by Prayer, and by the laying on of Hands; and that by the Difference of their Names, is shewed the Difference of their Employments. For not every one that will is Ordain'd, as the Case was in that spurious and counterfeit Priesthood of the Calves under *Jeroboam*; but he only who is called of God. For if there were no Rule or Distinction of Orders, it would suffice to perform all the Offices under one Name. But being taught by the Lord the Series of Things, we distributed the Functions of the High-Priesthood to the Bishops, those of the Priesthood to the Presbyters, and the Ministration under them both to the Deacons; that the Divine Worship might be perform'd in Purity. For 'tis not lawful for a Dea-

3 King. xiii. 33.

1 deest. V.

con

con to Offer the Sacrifice, or to Baptize, or to give either the greater or the leſſer Bleſſing: Nor may a Presbyter perform Ordination; for 'tis not agreeable to Holineſs to have this Order perverted.

1 Cor. xiv. 33. For, *God is not the God of Confuſion*, that the Subordidate Perſons ſhould tyrannically aſſume to themſelves the Functions belonging to their Superiors, forming a new Scheme of Laws to their own Miſchief, not knowing

Act. ix. 5. that *'Tis hard for them to kick againſt the Pricks*; for ſuch as theſe do not fight againſt us, or againſt the Biſhops, but againſt the Univerſal Biſhop, and the High-Prieſt of the Father, Jeſus Chriſt our Lord. High-Prieſts, Prieſts

Ex xxviii. & xxix. and Levites were Ordain'd by *Moſes*, the moſt Beloved of God. By our Saviour were we Apoſtles, Thirteen in Number, Ordain'd; and by the Apoſtles I *James* and I *Clement*, and others with us were Ordain'd, that we may not make the Cata-

πρὸς ἀμφοτέρας διακονίας· ἵν' ἡ καθαρὰ τὰ τῆς θρησκείας ὑπηρετήματα. ἔτε γὰρ ἐχρὴν τῷ ἀρχιερεῖ προσφέρειν θυσίαν θεμιτὸν, ἢ βαπτίζειν, ἢ εὐλογίᾳ μικρὰν ἢ μεγάλην ποιεῖσθαι, ἔτε πρεσβύτερον, χειροτονίας ὑπηρεσίαν· ἃ γὰρ ὅσιον, ἀνεσταλθαι τὴν τάξιν· ἃ γὰρ ἔξιν ὁ Θεὸς ἀκαταστασίας, ἵνα οἱ ὑποβεβηκότες τῶν κρειττόνων τυραννικῶς σφετερίζωνται, νομοθεσίαν καινὴν ἀναπλάττοντες ὑπὲ κακῷ τῷ ἑαυτῶν, ἀγνοοῦντες ὅτι σκληρὸν αὐτοῖς ὃ πρὸς κέντρα λακτίζειν. ἃ γὰρ ἡμᾶς, ἢ τοὺς ὑπηκόους πολεμοῦσιν οἱ τοιοῦτοι, ἀλλὰ τῶν πάντων ὑπήκοον, καὶ τοῦ παντὸς ἀρχιερέα Χριστὸν Ἰησοῦν, τὸν κύριον ἡμῶν· ὑπὸ Μωσέως μὲν γὰρ ἐθεοφιλεστάτοι ἀρχιερεῖς κατεστάθησαν, καὶ ἱερεῖς καὶ Λευῖται· ὑπὸ δὲ τοῦ σωτῆρος

τῆρος ἡμῶν ἡμεῖς, οἱ δεκατρεῖς ἀπόστολοι· ὑπὸ τῶν πρὸ ἀποστόλων ἐγὼ Ἰάκωβος, καὶ ἐγὼ Κλήμης, καὶ σὺν ἡμῖν ἕτεροι· ἵνα μὴ πρώτας πάλιν καταλέγωμεν· χειροτονῶν τὸν ὑπὸ πρώτων ἡμῶν πρεσβύτερον, καὶ διακόνους, καὶ ἀναγνώστας. πρῶτος τοίνυν τῇ φύσει ἀρχιερεὺς ὁ μονογενὴς Χριστός, οὐχ ἑαυτῷ τὴν τιμὴν ἁρπάσας, ἀλλὰ πρὸς τοῦ πατρὸς καταξιωθείς· ὃς ἡμῶν ἄνθρωπος δι' ἡμᾶς, καὶ τὴν πνευματικὴν θυσίαν προσφέρων τῷ Θεῷ αὐτοῦ καὶ πατρί, πρὸ τοῦ πάθους, ἡμῖν διετάξατο μόνοις τοῦτο ποιεῖν· καίτοι τῶν ὄντων σὺν ἡμῖν καὶ ἑτέρων πρὸς εἰς αὐτὸν πεπιστευκότων· ἀλλ' ἐπάντως [1] ὁ παρὼν", ἤδη καὶ ἱερεὺς κατέστη, καὶ ἀρχιερατικῆς ἀξίας ἔτυχε. μετὰ δὲ τὴν ἀνάληψιν αὐτοῦ, ἡμεῖς προ-

logue of all those Bishops over again. And in common Presbyters, and Deacons, and Sub-deacons, and Readers were ordain'd by all of us. The Great High-Priest therefore, who is so by Nature, is Christ the Only-begotten; not having snatch'd that Honour to himself, but having been appointed such by the Father; who being made Man for our sake, and offering the Spiritual Sacrifice to his God and Father, before his Suffering, gave it us alone in charge to do this; although there were others with us, who had believed in him. But he that believes is not presently appointed a Priest, or obtains the Dignity of the High Priesthood. But after his Ascension, we offer'd according to his Constitution, the pure and unbloody Sacrifice; and ordain'd Bishops, and Presbyters, and Deacons, Seven in Number. One of which was *Stephen*, that bles- Act. vi. & vii.

[1] πᾶς. V.

sed

sed Martyr, who was not inferiour to us, as to his pious Disposition of Mind towards God; who shew'd so great Piety towards God, by his Faith and Love towards our Lord Jesus Christ, as to give his Life for him, and was stoned to Death by the Jews, the Murderers of the Lord. Yet still this so great and good a Man, who was fervent in Spirit, who saw Christ on the Right-Hand of God, and the Gates of Heaven opened, does no where appear to have exercised Functions which did not appertain to his Office of a Deacon, nor to have offer'd the Sacrifices, nor to have laid Hands upon any, but kept his Order of a Deacon unto the End. For so it became him, who was a Martyr for Christ, to preserve good Order. But if some do blame *Philip* our Deacon, and *Ananias* our faithful Brother, that the one did baptize the Eunuch, and the

συνεγκύντες, καὶ τὴν διάταξιν αὐτῶν, θυσίαν καθαρὰν [1] καὶ ἀναίμακτον, προσφέρομεν θεῷ σκότους, καὶ πρεσβυτέρους, καὶ διακόνους ἑπτὰ τὸν ἀριθμὸν ὧν εἷς ἦν Στέφανος ὁ μακάριος μάρτυς, ὃν ἐπελιθάσαμεν ἡμεῖς καὶ τὸν πρὸς Θεὸν δύνοιαν. ὃς ζηλωτὴς τῆς θεοσέβειαν τῇ πίστει ἐνεδείξατο, καὶ τὴν εἰς τὸν κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀγάπην, ὡς ἂν αὐτὸς δῶναι καὶ τῇ ψυχῇ, πρὸς τῶν κυριοκτόνων Ἰουδαίων λίθοις βληθείς. Ἀλλ' ὅμως ὁ τοιοῦτος καὶ τηλικοῦτος ἀνὴρ, ὁ τῷ πνεύματι ζέων, ὁ τὸν Χριστὸν ὁρῶν ἐκ δεξιῶν τοῦ Θεοῦ, καὶ τὰς ἐπουρανίας πύλας ἀνεῳγμένας. οὐδαμοῦ φαίνεται τοῖς μὴ ἀνήκουσι ** τῇ διακονίᾳ χρησάμενος, ἢ θυσίαν ἀνενεγκών, ἢ χεῖρας ἐπιθείς τινι, ἀλλὰ τὴν διακονίας τάξ-

** Pag. 423. vi i, & ix.

[1] deest. V.

μα

μα φυλάξας μέχρι τέλους· ὕτω γὰρ ἔφημεν τῷ τοῦ Χριστοῦ μάρτυρι, τὴν διαδοχίαν ἀποσώζειν. εἰ γὰρ Φίλιππον τὸν διάκονον ἡμῶν, καὶ Ἀνανίαν τὸν πρὸν ἀδελφὸν αἰκῶνταί τινες, ὅτι ὁ μὲν τὸν συνέδριον ἐβάπτισεν, ὁ δὲ ἐμὲ Παῦλον· ἀγνοοῦσιν αὐτοὶ ὁ λέγομεν ἡμεῖς. ἔπομαι γὰρ ὅτι οὐχ ἑαυτῷ τις ἁρπάζει τὸ ἱερατικὸν ἀξίωμα, ἀλλ' ἢ ὑπὸ τοῦ Θεοῦ λαμβάνει, ὡς Μελχισεδὲκ, καὶ Ἰωβ, ἢ παρὰ ἀρχιερέως, ὡς Ἀαρὼν ὑπὸ Μωσέως· οὐχὶν καὶ Φίλιππος καὶ Ἀνανίας οὐχ ἑαυτοὺς προέλοντο, ἀλλ' ὑπὸ τοῦ Χριστοῦ προχειρισθέντος τοῦ ἀρχιερέως τοῦ ἀνωτάτω Θεοῦ.

other me *Paul*, these Men do not understand what we say: For we have affirm'd only that no one snatches the Sacerdotal Dignity to himself but either receives it from God, as *Melchisedech* and *Job*, or from the High-Priest, as *Aaron* from *Moses*. Wherefore *Philip* and *Ananias* did not constitute themselves, but were appointed by Christ, the High-Priest of that God, to whom no Being is to be compar'd.

# ΚΑΝΟΝΕΣ ΕΚΚΛΗΣΙΑΣΤΙΚΟΙ

ΤΩΝ ΑΥΤΩΝ

ΑΓΙΩΝ ΑΠΟΣΤΟΛΩΝ.

# THE

# ECCLESIASTICAL CANONS.

Of the ſame

HOLY APOSTLES.

Ἐπίσκοπος ὑπὸ ἐπισκόπων χειροτονείσθω δύο ἢ τριῶν.

LET a Biſhop be ordain'd by two or three Biſhops, XLVII.

Πρεσβύτερος ὑπὸ ἑνὸς ἐπισκόπου, καὶ διάκονος, καὶ οἱ λοιποὶ κληρικοί.

A Presbyter by one Biſhop, as alſo a Deacon, and the reſt of the Clergy. II.

Εἴ τις ἐπίσκοπος, ἢ πρεσβύτερος, παρὰ τὸν κύριον διάταξιν, καὶ ὅτι τῇ θυσίᾳ, θεοσυνίστῳ ἕτερά τινα ἐπὶ τὸ τοῦ Θεοῦ θυσιαστήριον, ἢ μέλι, ἢ γάλα, ἢ ἀντὶ οἴνου σίκερα, ἐπιθύτα, ἢ ὄρνεις, ἢ ζῶά τινα, ἢ ὄσπρια, παρὰ τὴν διάταξιν καθαιρείσθω· πλὴν νέων χλήρων ἢ σάχρας σίτου, ἢ σταφυλῆς. III.

If any Biſhop or Presbyter, otherwiſe than our Lord has ordain'd concerning the Sacrifice, offer other things at the Altar of God, as Honey, Milk, or ſtrong Beer inſtead of Wine, any Neceſſaries, or Birds, or Animals, or Pulſe, otherwiſe than is ordain'd, let him be depriv'd; excepting Grains of new Corn, or Ears of Wheat, or Bunches of Grapes, in their Seaſon.

Μὴ ἔξον ἔστω θυσιάζεσθαί τι πλὴν τὰ θυσιαστήρια, [καὶ ἔλαιον εἰς τὴν ἁγίαν λυχνίαν, καὶ θυμίαμα τῇ ὥρᾳ τῆς θείας ἀναφορᾶς.] IV.

For 'tis not lawful to offer any Thing beſides theſe at the Altar; [and Oil for the Holy Lamp, and Incenſe in the Time of the Oblation.]

Ἡ δὲ ἄλλη πᾶσα ὀπώρα εἰς ἴδιον ἀποστελλέσθω, ἀπαρχὴ τῆς V.

But let all other Fruits be ſent to the Houſe of the Biſhop, as firſt

Fruits to him, and to the Presbyters; but not to the Altar. Now 'tis plain that the Bishop and Presbyters, are to divide them to the Deacons, and tothe reft of the Clergy.

VI. Let not a Bishop, a Prieft, or a Deacon, caft off his own Wife, under prerence of Piety; but if he does caft her off, let him be fuspended. If he go on in it let him be depriv'd.

VII. Let not a Bishop, a Prieft, or Deacon undertake the Cares of this World; but if he do, let him be depriv'd.

VIII. If any Bishop or Presbyter, or Deacon fhall celebrate the Holy-day of the Paffover, before the Vernal Equinox, with the Jews, let him be depriv'd.

IX. If any Bishop, or Presbyter, or Deacon, or any one of the Catalogue of the Prieftfhood, when the Oblation is over,. does not communicate, let him give his reafon; and if it be juft, let him be forgiven, but if he does not do it, let him be fufpended, as becoming the Cauſe of Damage to the People, and accafioning a Suſpicion againſt him that offer'd, as of one that did not rightly offer.

X. All thofe of the Faithful that enter into the holy Church of God, and hear the facred Scriptures, but do not ftay during Prayer, and the holy Communion, muft be fufpended; as cauſing Diſorder in the Church.

XI. If any one, even in the Houſe prays with a Perſon excommunicate, let him alſo be fufpended,

ἐπισκόπῳ καὶ τοῖς πρεσβυτέροις, ἀλλὰ μὴ σφῶν τὸ δυσεβὲς ἔλκον. δῆλον δή, ὡς ὁ ἐπίσκοπος καὶ οἱ πρεσβύτεροι διαιρείτωσαν καὶ τοῖς διακόνοις καὶ τοῖς λοιποῖς κληρικοῖς.

Ἐπίσκοπος, ἢ πρεσβύτερος, ἢ διάκονος. ἢ ἑαυτῆς γυναῖκα μὴ ἀποκαλλέτω σεμνάσει δ' ἀλαζονείας· ἐὰν δὲ ἀποβάλῃ, ἀφοριζέσθω· ἐπιμένων δὲ, καθαιρείσθω.

Ἐπίσκοπος, ἢ πρεσβύτερος, ἢ διάκονος, κοσμικὰς φροντίδας μὴ ἀναλαμβανέσθω. εἰ δὲ μήγε, καθαιρείσθω.

Εἴ τις ἐπίσκοπος, ἢ πρεσβύτερος, ἢ διάκονος, ἢ ἁγίαν τοῦ πάσχα ἡμέρας σὺν τοῖς ἑβραίοις ἑορτάσῃ, ἢ ἀπὸ ἐκείνης ἐορτάσῃ μὴ Ἰουδαίων ἀποτελέσῃ, καθαιρείσθω.

Εἴ τις ἐπίσκοπος. ἢ πρεσβύτερος, ἢ διάκονος, ἢ ἐν τῷ καταλόγῳ τῆς ἱερατικῆς, προσφορᾶς γενομένης, μὴ μεταλάβοι, ἢ αἰτίαν ἀποδότω· καὶ ἐὰν μὲν λόγος ᾖ, συγγνώμης τυγχανέτω· εἰ δὲ μή λέγοι, ἀφοριζέσθω, ὡς αἴτιος βλάβης γενηθεὶς τῷ λαῷ, καὶ ὑπόνοιαν ἐμποιήσας περὶ τοῦ προσενεγκάντος ὡς μὴ ὑγιῶς ἀνενέγκοντος.

Πάντας τοὺς εἰσίοντας πρὸς τὴν ἁγίαν τοῦ Θεοῦ ἐκκλησίαν, καὶ ἀκούοντας ἱερῶν γραφῶν, μένοντας δὲ τῇ προσευχῇ, καὶ τῇ ἁγίᾳ μεταλήψει, ὡς ἂν ἀταξίαν ἐμποιοῦντας τῇ ἐκκλησίᾳ, ἀφοριζέσθω.

Εἴ τις ἀκοινωνήτῳ, κἂν ἐν οἴκῳ συνδύζῃ καὶ αὐτὸς ἀφοριζέσθω.

Εἴ τις καθηρημένῳ κληρικὸς ὢν ὡς κληρικῷ συνῳκόνησεν, καθαιρείσθω καὶ αὐτός.

If any Clergyman prays with one depriv'd, as with a Clergyman, Let himself also be depriv'd. XII.

Εἴ τις κληρικὸς, ἢ λαϊκὸς, ἀφορισμῷ ὑποκείμενος, ἢτοι ἀφορισθείς, ἀπελθὼν εἰς ἑτέραν πόλιν δεχθῇ ἄνευ γραμμάτων συστατικῶν ἀφορίζέσθωσαν οἵ τε δεξάμενοι καὶ ὁ δεχθείς· εἰ δὲ ἀφορισμῷ ἦν, ἐπιτενέσθω αὐτῷ ὁ ἀφορισμὸς, ὡς ψευσαμένῳ καὶ ἀπατήσαντι ἐκκλησίαν Θεοῦ.

If any Clergyman, or Layman, who is suspended, or ought not to be receiv'd, goes away, and is receiv'd, in another City, without Commendatory Letters, let both those who receiv'd him, and he that was receiv'd be suspended. But if he be already suspended, let his Suspension be lengthned, as lying to, and deceiving the Church of God. XIII.

Ἐπίσκοπον μὴ ἐξεῖναι καταλείψαντα τὴν ἑαυτοῦ παροικίαν, ἑτέρᾳ ἐπιποθοῦντα, κἂν ὑπὸ πλειόνων ἀναγκάζηται· [[εἰ μήτις λόγου αἰτίαν ᾖ, ἢ τοῦτο διαζομόν αὐτὸν ποιῆσαι, ὡς πλεῖόν τι κέρδος ἐνεργασάμενα αὐτοῦ τοῖς ἐκεῖσε λόγῳ τῆς εὐσεβείας συμβάλλεσθαι. καὶ τοῦτο δή, οὐκ ἀφ' ἑαυτοῦ, ἀλλὰ κείσει πολλῶν ἐπισκόπων, καὶ παρακλήσει μεγίστῃ.]]

A Bishop ought not to leave his own Parish and leap to another, altho' the multitude should compel him. XIV.

Εἴ τις πρεσβύτερος, ἢ διάκονος, ἢ ὅλως τοῦ καταλόγου τῶν κληρικῶν, καταλείψας τὴν ἑαυτοῦ παροικίαν εἰς ἑτέραν ἀπέλθῃ, καὶ παντελῶς μεταστὰς διατρίβῃ ἐν ἄλλῃ παροικίᾳ παρὰ γνώμην τοῦ ἰδίου ἐπισκόπου, τοῦτον κελεύομεν μηκέτι λειτουργεῖν. εἰ μάλιστα παρακαλημένης αὐτὸν ἐπανελθεῖν ἐπισκόπου, ἀχ ὑπήκοον, ἐπιμένων τῇ ἀταξίᾳ· ὡς λαϊκὸς μὴν τοι ἐκεῖσε κοινωνείτω.

If any Presbyter, or Deacon, or any one of the Catalogue of the Clergy leaves his own Parish, and goes to another, and intirely removing himself continues in that other Parish, without the consent of his own Bishop, him we command no longer to go on in his Ministry; especially in Case his Bishop calls upon him to return, and he does not obey; but continues in his disorder. However, let him communicate there as a Lay-man. XV.

Εἰ δὲ ὁ ἐπίσκοπος παρ' ᾧ τυγχάνουσιν, παρ' οὐδὲν ἡγησάμενος τὴν κατ' αὐτῶν δεισθεῖσαν αἰτίαν, δέχηται αὐτοὺς ὡς κληρικοὺς, ἀφορισθήτω, ὡς διδάσκαλος ἀταξίας.

But if the Bishop, with whom he is, undervalues the Deprivation decreed against them, and receives them as Clergy-men, let him be suspended, as a Teacher of Disorder. XVI.

[1] διαστάς, al.

XVII. He who has been twice married after his Baptism, or has had a Concubine, cannot be made a Bishop, or Presbyter or Deacon, or indeed any one of the sacerdotal Catalogue.

Ὁ δυσὶ γάμοις συμπλακεὶς μετὰ τὸ βάπτισμα, ἢ παλλακὴν κτησάμενος. οὐ δύναται εἶναι ἐπίσκοπος, ἢ πρεσβύτερος, ἢ διάκονος, ἢ ὅλως τὸ καταλόγου τὸ ἱερατικόν.

XVIII. He who has married a divorc'd Woman, or an Harlot, or a Servant, or one belonging to the Theatre, cannot be either a Bishop, Priest, or Deacon, or indeed any one of the sacerdotal Catalogue.

Ὁ γήμας λαβὼν, ἢ ἐκβεβλημένην, ἢ ἑταίραν, ἢ οἰκέτην, ἢ ἢ ἐπὶ σκηνῆς, οὐ δύναται εἶναι ἐπίσκοπος, ἢ πρεσβύτερος, ἢ διάκονος, ἢ ὅλως τὸ καταλόγου τὸ ἱερατικόν.

XIX. He who has married two Sisters, or his Brothers or Sisters Daughter, cannot be a Clergy-Man.

Ὁ δύο ἀδελφὰς ἀγαγόμενος, ἢ ἀδελφιδῆν, οὐ δύναται εἶναι κληρικός.

XX. Let a Clergy-man who becomes a Surety be depriv'd.

Κληρικὸς ἐγγύας μὴ γινέσθω καθαιρείσθω

XXI. An Eunuch, if he be such by the Injury of Men, or his Testicles were taken away in the Persecution, or he was born such, and yet is worthy of Episcopacy, let him be made a Bishop.

Εὐνοῦχος, εἰ μὲν ἐξ ἐπηρείας ἀνθρώπων ἐγένετό τις, ἢ ἐν διωγμῷ ἀφῃρέθη τὰ ἀνδρῶν, ἢ ἔτως ἦν, καὶ ἔστιν ἄξιος ἐπισκοπῆς, γινέσθω.

XXII. He who has disabled himself, let him not be made a Clergy-man; For he is a Self-Murderer, and an Enemy to the Creation of God.

Ὁ ἑαυτὸν ἀκρωτηριάσας, μὴ γινέσθω κληρικός· αὐτοφόνος γάρ ἐστιν, καὶ τῆς Θεοῦ δημιουργίας ἐχθρός.

XXIII. If any one who is of the Clergy disables himself, let him be depriv'd: For he is a Murderer of himself.

Εἴ τις κληρικὸς ὢν ἑαυτὸν ἀκρωτηριάσῃ, καθαιρείσθω· φονεὺς γάρ ἐστιν ἑαυτοῦ.

XXIV. A Lay man who disables himself, let him be separated

for he lays a Snare for his own Life.

Λαϊκὸς ἑαυτὸν ἀκρωτηριάσας, ἀφορίζέσθω [[ἔτη τρία]] ἐπιβουλὴ γάρ ἐστιν τῆς ἑαυτοῦ ζωῆς.

XXV. A Bishop, or Presbyter, or Deacon, who is taken in Fornication, or Perjury, or Stealing, let him be depriv'd; [but not suspended; for the Neh. I. 9. Scripture says, *Thou shalt not avenge twice for the same Crime by Affliction*]

Ἐπίσκοπος, ἢ πρεσβύτερος, ἢ διάκονος, ὁ πορνείᾳ, ἢ ὁποκρίσει, ἢ κλοπῇ ἁλούς, καθαιρείσθω, [καὶ μὴ ἀφορίζέσθω· λέγει γὰρ ἡ γραφή· οὐκ ἐκδικήσεις δίς ἐπὶ τὸ αὐτὸ ἐν θλίψει]

XXVI. In like manner also as to the rest of the Clergy.

Ὡσαύτως καὶ οἱ λοιποὶ κληρικοὶ

Ἐὰν

Τῶν εἰς κλῆρον παρελθόντων ἀγάμων, κελεύομεν βαλλομένους γαμεῖν, ἀναγνώσας καὶ ψάλτας μόνους.

Of those who come into the Clergy unmarried, we permit only the Readers and Singers, if they have a Mind, to marry afterward. XXVII.

Ἐπίσκοπον, ἢ πρεσβύτερον, ἢ διάκονον, τύπτοντα πιστοὺς ἁμαρτάνοντας. ἢ ἀπίστους ἀδικήσαντας, καὶ διὰ τοῦτο φοβεῖν ἐθέλοντα, καθαιρεῖσθαι προστάττομεν. ἐδάμη γὰρ ἡμᾶς ὁ κύριος ταῦτα διδάξαι παραινοῦντα. ἀλλὰ τοὐναντίον, αὐτὸς τυπτόμενος οὐκ ἀντέτυπε, λοιδορούμενος, οὐκ ἀντελοιδόρει, πάσχων οὐκ ἠπείλει.

We command that a Bishop, or Presbyter, or Deacon, who strikes the faithful that offend, or the unbelievers who do wickedly, and thinks to terrify them by such Means, be depriv'd; for our Lord has no where taught us such Things. On the contrary, *When himself was strick-* 1. Pet. II. *en, he did not strike again; when he* 23 *was revil'd he reviled not again; when he suffer'd, he threatned not.* XXVIII.

Εἴ τις ἐπίσκοπος, ἢ πρεσβύτερος, ἢ διάκονος, καθαιρεθεὶς δικαίως ἐπ' ἐγκλήμασι φανεροῖς, τολμήσειεν ἐφάπτεσθαι τῆς ποτὲ ἐγχειρίσεως αὐτῷ λειτουργίας, ἔστω παντάπασιν ἀκοινώνητος ὁ ἐκκλησίας.

If any Bishop, or Presbyter, or Deacon, who is depriv'd justly for manifest Crimes, does venture to meddle with that ministration which was once intrusted to him, let the same Person be entirely cut off from the Church. XXIX.

Εἴ τις ἐπίσκοπος διὰ χρημάτων τὴν ἀξίαν ταύτης ἐγκρατὴς γένηται, ἢ πρεσβύτερος, ἢ διάκονος, καθαιρείσθω καὶ αὐτὸς, καὶ ὁ χειροτονήσας, καὶ ἀκοινωνήτως ἔστω πάντα πάσης καὶ τῆς κοινωνίας, ὡς Σίμων ὁ μάγος ὑπ' [ἐμοῦ] Πέτρου.

If any Bishop obtains that Dignity by Money, or even a Presbyter or Deacon let him, and he that ordain'd him be depriv'd; and let him be intirely cut off from communion; as *Simon Magus* was by [me] *Peter.* XXX.

Εἴ τις ἐπίσκοπος κοσμικοῖς ἄρχουσι χρησάμενος, δι' αὐτῶν ἐγκρατὴς ἐκκλησίας γένηται, καθαιρείσθω, καὶ ἀφοριζέσθω, καὶ οἱ κοινωνοῦντες αὐτῷ πάντες.

If any Bishop makes use of the Rulers of this World, and by their means obtains to be a Bishop of a a Church, let him be depriv'd, and suspended, and all that communicate with him. XXXI.

Εἴ τις πρεσβύτερος καταφρονήσας τὸν ἴδιον ἐπίσκοπον, χωρὶς συναγάγῃ, καὶ θυσιαστήριον ἕτερον πήξῃ, μηδὲν κατεγνωκὼς τοῦ ἐπισκόπου ἐν εὐσεβείᾳ καὶ δικαιοσύνῃ, καθαιρεί-

If any Presbyter despises his own Bishop, and assembles separately, and fixes another Altar, when he has nothing to condemn in his Bishop, either as to Piety, or Righteousness, let him be depriv'd, as an ambitious Per- XXXII.

son; for he is a Tyrant; and the rest of the Clergy, whoever join themselves to him. And let the Laity be suspended. But let these things be done after one, and a second, or even a third Admonition from the Bishop.

XXXIII. If any Presbyter, or Deacon, be put under Suspension by his Bishop, 'tis not lawful for any other to receive him, but him only who put him under Suspension; unless it happens that he who put him under Suspension dye.

XXXIV. Do not ye receive any Stranger whether Bishop, or Presbyter, or Deacon, without Commendatory Letters: and when such are offer'd, let them be examin'd; and if they be Preachers of Piety, let them be receiv'd: but if not, supply their Wants, but do not receive them to Communion: For many Things are done by Surprise.

XXXV. The Bishops of every Country ought to know who is the Chief among them, and to esteem him as their Head, and not to do any great Thing without his Consent: but every one to manage only the Affairs that belong to his own Parish, and the Places subject to it. But let him not do any Thing without the Consent of all; for 'tis by this means there will be Unanimity, and God will be glorified, by Christ, in the Holy Spirit.

XXXVI. A Bishop must not venture to Ordain out of his own Bounds, for Cities or Countries that are not subject to him. But if he be convicted

ὡς φίλαρχος· ὑφεσυνος γάρ ἐστιν· καὶ οἱ λοιποὶ κλῆρικοὶ ὅσοι ἂν αὐτῷ προσθῶνται. οἱ δὲ λαϊκοὶ ἀφορισθέντων. ταῦτα δὲ μιᾷ μὲν καὶ δευτέρᾳ ἢ καὶ τρίτῃ τῆς ἐπισκόπου παρακλήσεως γινέσθω.

Εἴ τις πρεσβύτερος, ἢ διάκονος, ὑπὸ ἐπισκόπου κρίνεται ἐν ἀφορισμῷ, τοῦτον μὴ ἐξεῖναι παρ' ἑτέρου δέχεσθαι. ἀλλ' ἢ παρὰ τοῦ ἀφορίσαντος αὐτὸν, εἰ μὴ ἄρα τι συγκυρείαν τελευτήσῃ ὁ ἀφορίσας αὐτὸν ἐπίσκοπος.

Μηδένα δεῖ ξένων ἐπισκόπων, ἢ πρεσβυτέρων, ἢ διακόνων, ἄνευ συστατικῶν γραμμάτων προσδέχεσθαι καὶ ὑπογεγραμμένων ὑπ' αὐτῶν, ἀνακρινέσθωσαν καὶ ἐὰν μὲν ὦσι κήρυκες τῆς εὐσεβείας προσδεχέσθωσαν εἰ δὲ μή γε, τὰ πρὸς τὰς χρείας αὐτοῖς ὑπουργήσαντες, εἰς κοινωνίαν αὐτῶν μὴ προσδέχησθε· πολλὰ γὰρ καὶ κατὰ συναρπαγὴν γίνεται.

Τοὺς ἐπισκόπους ἑνὸς ἕθνους εἰδέναι χρὴ τὸν ἐν αὐτοῖς πρῶτον, καὶ ἡγεῖσθαι αὐτὸν ὡς κεφαλὴν, καὶ μηδὲν τι περίπλειον ποιεῖν ἄνευ τῆς ἐκείνου γνώμης· ἐκεῖνα δὲ μόνα ἕκαστον ὅσα τῇ ἑαυτοῦ παροικίᾳ ἐπιβάλλῃ, καὶ τοῖς ὑπ' αὐτὸν χώραις. ἀλλὰ μηδὲ ἐκεῖνος ἄνευ τῆς πάντων γνώμης ποιείτω τι· οὕτω γὰρ ὁμόνοια ἔσται, καὶ δοξασθήσεται ὁ Θεὸς, διὰ Χριστοῦ, ἐν τῷ ἁγίῳ πνεύματι.

Ἐπίσκοπον μὴ τολμᾶν ἔξω τῆς ἑαυτοῦ ὅρων χειροτονίας ποιεῖσθαι εἰς τὰς μὴ ὑποκειμένας αὐτῷ πόλεις ἢ χώρας. εἰ

εἰ ὃ ἐλεγχθείη τοῦτο πεποιηκώς, καθῃρεῖσθω καὶ αὐτὸς καὶ οἱ κατέχοντες τὰς πόλεις ἐκείνας ἢ τὰς χώρας γνώμῃ, καθαιρείσθω καὶ αὐτὸς, καὶ ὃς ἐχειροτόνησεν.

of having done so, without the Consent of such as governed those Cities or Countries, let him be depriv'd, both he, and those whom he has ordain'd.

Εἴ τις χειροτονηθεὶς ἐπίσκοπος, μὴ καταδέχοιτο τὴν λειτουργίαν καὶ τὴν προσπέλασιν τοῦ λαοῦ τὴν ἐγχειρισθεῖσαι αὐτῷ, ἢ ἐὰν ἀφωρισμένος τυγχάνειν, ἕως ἂν καταδέξηται. ὡσαύτως καὶ πρεσβύτερος, καὶ διάκονος· εἰ δὲ ἀπελθὼν. μὴ δεχθείη, ἐκ παρὰ τῶν ἐντοῦ γνώμῃ, ἀλλὰ καθ' ἑαυτὸν λαοῦ μοχθηρίαν, αὐτὸς μὲν ἔστω ἐπίσκοπος· ὁ δὲ κλῆρος τῆς πόλεως ἀφοριζέσθω, ὅτι μὴ τοὺς λαοὺς ἀνυποτάκτους παιδεύσαντας ἐκ ἐχρῆν.

XXXVII. If any Bishop that is ordain'd, does not undertake his Office, nor take care of the People committed to him, let him be suspended, untill he do undertake it: and in the like manner a Presbyter and a Deacon. But if he goes, and is not receiv'd; not because of the want of his own Consent, but because of the ill Temper of the People, let him continue Bishop; But let the Clergy of that City be suspended: because they have not taught that disobedient People better.

Δεύτερον τοὺς ἔτους συνόδους γινέσθω τῶν ἐπισκόπων, καὶ ἀνακινέτωσαν ἀλλήλοις τὰ δόγματα τῆς εὐσεβείας, καὶ τὰς ἐμπεπτώσας ἐκκλησιαστικὰς ἀπλοΐας διαλυέτωσαν. ἅπαξ μὲν, τῇ τετάρτῃ ἑβδομάδι τῆς πεντηκοστῆς· δεύτερον δὲ, Ὑπερβερεταίου δωδεκάτῃ.

XXXVIII. Let a Synod of Bishops be held twice in the Year; and let them ask one another the Doctrines of Piety: and let them determine the Ecclesiastical Disputes that happen. Once in the Fourth Week of Pentecost; and again on the twelfth of the Month Hyperberetæus.

Πάντων δὲ ἐκκλησιαστικῶν πραγμάτων ὁ ἐπίσκοπος ἐχέτω τὴν φροντίδα, διοικείτω αὐτὰ ὡς Θεοῦ ἐφορῶντος· μὴ ἐξεῖναι δὲ αὐτῷ σφετερίζεσθαί τι ἐξ αὐτῶν, ἢ συγχωρεῖσιν ἰδίοις τὰ τοῦ Θεοῦ χαρίζεσθαι· εἰ δὲ πένητες ὦσιν, ὡς πένησιν ἐπιχορηγείτω. ἀλλὰ μὴ προφάσει τούτων, τὰ τῆς ἐκκλησίας ἀπεμπολείτω

XXXIX. Let the Bishop have the Care of Ecclesiastical Revenues, and administer them as in the Presence of God. But 'tis not lawful for him to appropriate any part of them to himself, or to give the Things of God to his own Kindred: But if they be poor let him support them as Poor; But let him not, under such Pretences, alienate the Revenues of the Church.

Οἱ πρεσβύτεροι, καὶ οἱ διάκονοι ἄνευ γνώμης τοῦ ἐπισκόπου μηδὲν ἐπιτελείτωσαν· αὐτὸς γάρ ἐστιν ὁ πεπιστευμένος τὸν λαὸν τοῦ κυρίου, καὶ ὑπὲρ τῶν ψυχῶν αὐτῶν λόγον ἀπαι-

XL. Let not the Presbyters and Deacons do any Thing without the Consent of the Bishop; for it is he who is entrusted with the People of the Lord, and will be requir'd to give an Account of their Souls. Let the

proper Goods of the Bishop, if he has any, and those belonging to the Lord, be openly distinguish'd; that he may have Power when he dies, to leave his own Goods as he pleases, and to whom he pleases; that under pretence of the Ecclesiastical Revenues, the Bishops own may not come short, who sometimes has a Wife, and Children, or Kinsfolk, or Servants. For this is just before God and Men, that neither the Church suffer any Loss by the not knowing which Revenues are the Bishops own; nor his Kindred, under pretence of the Church be undone, or his Relations fall into Law Suits, and so his Death be lyable to Reproach.

τηθησόμενος. Ἔσω φανερὰ τὰ ἴδια τοῦ ἐπισκόπου πράγματα, εἴγε καὶ ἴδια ἔχει, καὶ φανερὰ τὰ κυριακά· ἵν' ἐξουσίαν ἔχῃ τῶν ἰδίων τελευτῶν ὁ ἐπίσκοπος, ὡς βέλτιστα, καὶ οἷς βέλτιστα καταλείψαι, καὶ μὴ προφάσει τῶν ἐκκλησιαστικῶν πραγμάτων διαπίπτειν τὰ τοῦ ἐπισκόπου, ἐστὶ γὰρ ὅτε γυναῖκα καὶ παῖδας κεκτημένος, ἢ συγγενεῖς, ἢ οἰκέτας. δίκαιον γὰρ τοῦτο πρὸ Θεοῦ καὶ ἀνθρώπων, τὸ μὴ τε τῆς ἐκκλησίαν ζημίαν τινὰ ὑπομένειν ἀγνοίᾳ τῶν τοῦ ἐπισκόπου πραγμάτων, ἢ τοὺς αὐτοῦ συγγενεῖς προφάσει τῆς ἐκκλησίας δημοῦσθαι, ἢ καὶ εἰς πράγματα ἐμπίπτειν τοὺς αὐτῷ διαφέροντας καὶ τὸν αὐτοῦ θάνατον δυσφημίᾳ περιβάλλειν.

XLI. We command that the Bishop have Power over the Goods of the Church; for if he be intrusted with the precious Souls of Men, much more ought he to give Directions about Goods, that they all be distributed to those in want, according to his Authority, by the Presbyters and Deacons, and be us'd for their Support, with the Fear of God, and with all Reverence: He is also to partake of those Things he wants, if he does want them, for his necessary Occasions, and those of the Brethren who live with him, that they may not by any Means be in Straits: for the Law of God appointed, that those who waited at the Altar, should be maintain'd by the Altar: Since not so much as a Soldier does at any time bear Arms against the Enemies at his own Charges,

Πρεσβύτερον τὸν ἐπίσκοπον ἐξουσίαν ἔχειν τῶν τῆς ἐκκλησίας πραγμάτων. εἰ γὰρ τὰς τιμίας τῶν ἀνθρώπων ψυχὰς αὐτῷ πιστεύεται, πολλῷ ἂν δέοι περὶ τῶν χρημάτων διατάσσεσθαι, ὥστε κατὰ τὴν αὐτοῦ ἐξουσίαν πάντα δικαίως τοῖς δεομένοις διὰ τῶν πρεσβυτέρων καὶ διακόνων, καὶ ἐπιχορηγεῖσθαι μετὰ φόβου Θεοῦ, καὶ πάσης εὐλαβείας· μεταλαμβάνειν δὲ καὶ αὐτὸν τῶν δεόντων (εἴγε δέοιτο) εἰς τὰς ἀναγκαίας αὐτοῦ χρείας, καὶ τῶν ἐπιξενωμένων ἀδελφῶν, ὡς κατὰ μηδένα τρόπον αὐτοὺς ὑστερεῖσθαι. ὁ γὰρ νόμος τῷ Θεῷ διετάξατο, τοὺς τῷ θυσιαστηρίῳ προσεδρεύοντας, ἐκ τοῦ θυσιαστηρίου τρέφεσθαι· ἐπεὶ περ οὐδὲ στρατιώτης ποτὲ ἰδίοις ὀψωνίοις ὅπλα κατὰ πολεμίων ἐπιφέρεται.

Επίσ.

Ἐπίσκοπος, ἢ πρεσβύτερος, ἢ διάκονος, κύβοις ἢ μέθαις, ἢ παυσάσθω, ἢ καθαιρείσθω.

A Bishop, or Presbyter, or Deacon, who indulges himself in Dice, or Drinking; either let him leave off those Practices, or let him be depriv'd. XLII.

Ὑποδιάκονος ἢ ἀναγνώστης, ἢ ψάλτης, ὁμοια ποιῶν, ἢ παυσάσθω, ἢ ἀφορίζεσθω ὡσαύτως καὶ λαϊκός.

If a Sub-deacon, a Reader, or a Singer does the like, either let him leave off, or let him be suspended: and so for one of the Laity. XLIII.

Ἐπίσκοπος, ἢ πρεσβύτερος, ἢ διάκονος, τόκους ἀπαιτῶν τοὺς δανειζομένους, ἢ παυσάσθω ἢ καθαιρείσθω.

A Bishop, or Presbyter, or Deacon who requires Usury of those he lends to, either let him leave off to do so, or let him be depriv'd. XLIV.

Ἐπίσκοπος, ἢ πρεσβύτερος, ἢ διάκονος, αἱρετικοῖς συνευξάμενος μόνον, ἀφορίζεσθω· εἰ δὲ καὶ ἐπέτρεψεν αὐτοῖς ὡς κληρικοῖς ἐνεργῆσαί τι, καθαιρείσθω.

A Bishop, or Presbyter, or Deacon, who only prays with Hereticks, let him be suspended; but if he also permit them to perform any Part of the Office of a Clergy-man, let him be depriv'd. XLV.

Ἐπίσκοπον, ἢ πρεσβύτερον, ἢ διάκονον, αἱρετικῶν δεξάμενος βάπτισμα ἢ θυσίαν, καθαιρείσθω· τίς γὰρ συμφώνησις Χριστῷ πρὸς Βελίαρ; ἢ τίς μοῖρα πιστῷ μετὰ ἀπίστου;

We command that a Bishop, or Presbyter, or Deacon, who receives the Baptism, or the Sacrifice of Hereticks be depriv'd: *For what Agreement is there between Christ and Belial? or what Part hath a Believer with an Infidel?* XLVI. 2 Cor. VI. 15.

Ἐπίσκοπος, ἢ πρεσβύτερος, ἢ τὴν ἀλήθειαν ἔχοντα βάπτισμα, ἐὰν ἀνῳδὸν βαπτίσῃ ἢ μεμολυσμένον ὑπὸ τῶν ἀπίστων ἐὰν μὴ βαπτίσῃ, καθαιρείσθω, ὡς γελῶν τὸ σταυρὸν, καὶ τὸν κύριον θάνατον, καὶ μὴ διακρίνοντα ἱερέας ψευδιερέων.

If a Bishop, or Presbyter, rebaptizes him who has had true Baptism; or does not baptize him who is polluted by the ungodly, let him be depriv'd, as ridiculing the Cross and the Death of Christ, and not distinguishing between real Priests and counterfeit ones. XLVII.

Εἴ τις λαϊκὸς τὴν ἑαυτοῦ γυναῖκα ἐκβαλὼν, ἑτέραν λάβοι, ἢ παρὰ ἄλλου ἀπολελυμένην, ἀφορίζεσθω.

If a Lay-man divorces his own Wife, and takes another, or one divorc'd by another, let him be suspended. XLVIII.

Εἴ τις ἐπίσκοπος ἢ πρεσβύτερος, κατὰ τὸ κυρίου διάταξιν μὴ βαπτίσῃ εἰς πατέρα, καὶ υἱὸν, καὶ ἅγιον πνεῦμα, ἀλλὰ εἰς τρεῖς ἀναρχίας, ἢ

If any Bishop or Presbyter, does not Baptize according to the Lords Constitution, into the Father, the Son, and the Holy Ghost, but into XLIX.

three Beings without beginning, or into three Sons, or three Comforters let him be depriv'd.

L. If any Bishop, or Presbyter, does not perform the three Immersions of the one Admission, but one Immersion which is given into the Death of Christ, let him be depriv'd; for the Lord did not say *Baptize into my Death*, But, *Go ye and make Disciples of all Nations, baptizing them into the Name of the Father, and of the Son, and of the Holy-Ghost.* Do thou therefore, O Bishops, baptize thrice into One Father, and Son, and Holy-Ghost, according to the Will of Christ, and our Constitution by the Spirit.

LI. If any Bishop, or Presbyter, or Deacon, or indeed any one of the sacerdotal Catalogue, abstains from Flesh, and Wine, not for his own Exercise, but out of hatred of the Gen. i, 31 Things, forgetting that *All things were very good*, and that *God made* v. 26. *Man male and female*, and blasphemously abuses the Creation, either let him reform, or let him be depriv'd; and be cast out of the Church: and the same for one of the Laity.

LII. If any Bishop, or Presbyter, does not receive him that returns from his Sin, but rejects him, let him be depriv'd: because he grieves Christ, Luk. xv, 7 who says, *There is Joy in Heaven over one Sinner that Repenteth.*

LIII. If any Bishop, or Presbyter, or Deacon, does not on Festival-days

εἰς τρεῖς υἱούς, ἢ εἰς τρεῖς παρακλήτους, καθαιρείσθω.

Εἴ τις ἐπίσκοπος, ἢ πρεσβύτερος, μὴ τρία βαπτίσματα μιᾶς μυήσεως ἐπιτελέσῃ, ἀλλὰ ἓν βάπτισμα, τὸ εἰς τὸν θάνατον τοῦ κυρίου διδόμενον, καθαιρείσθω. ὁ γὰρ εἶπεν ὁ κύριος, εἰς τὸν θάνατον μου βαπτίσατε· ἀλλὰ, πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς, καὶ τοῦ υἱοῦ, καὶ τοῦ ἁγίου πνεύματος. ὑμεῖς οὖν, ὦ ἐπίσκοποι, εἰς ἕνα πατέρα, καὶ υἱὸν, καὶ ἅγιον πνεῦμα, τρίτον βαπτίσατε, κατὰ τὸ κυρίου γνώμην, καὶ τὸ ἡμέτερον ἐν πνεύματι διάταξιν.

Εἴ τις ἐπίσκοπος, ἢ πρεσβύτερος, ἢ διάκονος, ἢ ὅλως τὸν καταλόγου τῶν ἱερατικῶν, γάμου, καὶ κρεῶν, καὶ οἴνου, οὐ δι' ἄσκησιν, ἀλλὰ διὰ βδελυρίαν ἀπεχόμενος, ὑπολαμβάνων ὅτι πάντα καλά ἐστιν, καὶ ὅτι ἄρρεν καὶ θῆλυ ἐποίησεν ὁ Θεὸς τὸν ἄνθρωπον, ἀλλὰ βλασφημῶν διαβάλλῃ τὴν δημιουργίαν, ἢ διορθούσθω, ἢ καθαιρεσθω καὶ τῆς ἐκκλησίας ἀποβαλλέσθω. ὡσαύτως καὶ λαϊκός.

Εἴ τις ἐπίσκοπος, ἢ πρεσβύτερος, τὸν ἐπιστρέφοντα ἀπὸ ἁμαρτίας οὐ προσδέχεται, ἀλλ' ἀποβάλλεται, καθαιρείσθω· ὅτι λυπεῖ τὸν Χριστὸν, εἰς πάντα χαρὰ γίνεται ἐν οὐρανῷ ἐπὶ ἑνὶ ἁμαρτωλῷ μετανοοῦντι.

Εἴ τις ἐπίσκοπος, ἢ πρεσβύτερος, ἢ διάκονος,

ἐν τῇ ἡμέρᾳ τῆς ἑορτῶν ἃ μεταλαμβάνει χρεών, ἢ οἶνε, καθαιρείσθω, ὡς κακῶς τὴν ἀσχημοσύνην τῶν ἰδίων συνείδησιν, καὶ ἄπρεπα σκάνδαλα πολλοῖς γινόμενον.

partake of Flesh, or Wine, let him be depriv'd; as *having a seared Conscience*, and becoming a Cause of Scandal to many. 1 Tim. iv. 2.

Εἴ τις κληρικὸς ἐν καπηλείῳ φωραθῇ ἐσθίων, ἀφοριζέσθω· παρεξὸς τοῦ ἐν πανδοχείῳ, ἐν ὁδῷ, διὰ ἀνάγκην καταλύειν.

If any one of the Clergy be taken eating in a Tavern, let him be suspended, excepting when he is forced to bait at an Inn, upon the Road. LIV.

Εἴ τις κληρικὸς ὑβρίσει τὸν ἐπίσκοπον ἀδίκως, καθαιρείσθω. ἄρχοντα γάρ, φησὶ, τοῦ λαοῦ σου οὐκ ἐρεῖς κακῶς.

If any one of the Clergy abuses his Bishop unjustly, let him be depriv'd: For says the Scripture, *Thou shalt not speak Evil of the Ruler of thy People.* Ex. xxii. 28. LV.

Εἴ τις κληρικὸς ὑβρίσει πρεσβύτερον, ἢ διάκονον, ἀφοριζέσθω.

If any one of the Clergy abuses a Presbyter or a Deacon, let him be separated. LVI.

Εἴ τις κληρικὸς χωλὸν, ἢ κωφὸν, ἢ τυφλὸν, ἢ πρὸς βάσεις πεπληγμένον χλευάσῃ, ἀφοριζέσθω. ὡσαύτως καὶ λαϊκός.

If any one of the Clergy mocks at a Deaf or Blind-man, or at one lame of his Feet, let him be suspended: and the like for the Laity. LVII.

Ἐπίσκοπος, ἢ πρεσβύτερος, ἀμελῶν τοῦ κλήρου, ἢ τοῦ λαοῦ, καὶ μὴ παιδεύων αὐτοὺς τὰ εὐσεβείας, ἀφοριζέσθω. ὁπομένων δὲ τῇ ῥᾳθυμίᾳ, καθαιρείσθω.

A Bishop or Presbyter, who takes no Care of the Clergy or People, and does not instruct them in Piety, let him be separated; and if he continues in his Negligence, let him be depriv'd. LVIII.

Εἴ τις ἐπίσκοπος, ἢ πρεσβύτερος, πρὸς τοὺς κληρικοὺς ἐνδεὴς ὄντος, μὴ ἐπιχορηγῶν τὰ δέοντα, ἀφοριζέσθω· ὁπομένων δὲ, καθαιρείσθω. ὡς φονεύσας τὸν ἀδελφὸν αὐτοῦ.

If any Bishop, or Presbyter, when any one of the Clergy is in want, does not supply his Necessity, let him be suspended; and if he continues in it, let him be depriv'd; as having killed his Brother. LIX.

Εἴ τις τὰ ψευδεπίγραφα τῶν αἱρετικῶν βιβλία, ὡς ἅγια, ὀφθῇ ἐκκλησίας διαστρέφων, ὀφθῇ λυμαινόμενα τὸν λαὸν καὶ τὸν κλῆρον, καθαιρείσθω.

If any one publickly reads in the Church the spurious Books of the Ungodly, as if they were Holy, to the Destruction of the People, and of the Clergy, let him be depriv'd. LX.

Εἴ τις καταγνώσεται μοιχείας καὶ πορνείας, ἢ μοιχείας, ἢ ἄλλης τινὸς ἀπηγορευμένης

If there be an Accusation against a Christian for Fornication, or Adultery, or any other forbidden Action, and LXI.

and he be convicted, let him not be promoted into the Clergy.

πρόξεως, καὶ ἐλεγχθῇ, εἰς κλῆρον μὴ προαγέσθω

LXII. If any one of the Clergy for fear of Men, as of a Jew, or a Gentile, or an Heretick, shall deny the Name of Christ, let him be suspended: but if he deny the Name of a Clergy-man, let him be deprived; but when he repents, let him be receiv'd as one of the Laity.

Εἴ τις κληρικὸς διὰ φόβον ἀνθρώπινον, Ἰουδαίου, ἢ Ἕλληνος, ἢ αἱρετικοῦ, ἀρνήσηται, εἰ μὲν τὸ ὄνομα τοῦ Χριστοῦ, ἀφοριζέσθω. εἰ δὲ τὸ ὄνομα τοῦ κληρικοῦ, καθαιρείσθω· μετανοήσας δέ, ὡς λαϊκὸς δεχθήτω.

LXIII If any Bishop, or Presbyter, or Deacon, or indeed any one of the sacerdotal Catalogue eats Flesh with the Blood of its Life, or that which is torn by Beasts, or which died of it self, let him be deprived: For this the Law it self has forbidden: but if he be one of the Laity, let him be suspended.

Gen. IX. Lev. xvii.

Εἴ τις ἐπίσκοπος, ἢ πρεσβύτερος, ἢ διάκονος, ἢ ὅλως τῶν καταλόγου τῶν ἱερατικῶν, φάγοι κρέας ἐν αἵματι ψυχῆς αὐτοῦ, ἢ θηριάλωτον, ἢ θνησιμαῖον, καθαιρείσθω. τοῦτο γὰρ καὶ ὁ νόμος ἀπείπεν. ἐὰν δὲ λαϊκὸς ᾖ, ἀφοριζέσθω.

LXIV If any one of the Clergy be found to fast on the Lord's-day, or on the Sabbath-day, excepting one only, let him be depriv'd: but if he be one of the Laity, let him be suspended.

Εἴ τις κληρικὸς εὑρεθῇ τῇ κυριακὴν ἢ σάββατον, πλὴν τοῦ ἑνὸς μόνου, νηστεύων, καθαιρείσθω· ἐὰν δὲ λαϊκὸς ᾖ, ἀφοριζέσθω.

LXV. If any one either of the Clergy or Laity, enters into a Synagogue of the Jews or Hereticks to pray, let him be depriv'd, and suspended.

Εἴ τις κληρικὸς, ἢ λαϊκὸς εἰσέλθοι εἰς συναγωγὴν Ἰουδαίων, ἢ αἱρετικῶν προσευξάσθαι, καθαιρείσθω καὶ ἀφοριζέσθω.

LXVI. If any of the Clergy strikes one in a Quarrel, and kills him by that one Stroak, let him be depriv'd, on account of his Rashness: But if he be one of the Laity, let him be suspended.

Εἴ τις κληρικὸς ἐν μάχῃ πατάξας, καὶ ὑπὸ τὴν ἑνὸς κρούσεως ἀποκτείνῃ καθαιρείσθω διὰ τὴν προπέτειαν αὐτοῦ. ἐὰν δὲ λαϊκὸς ᾖ, ἀφοριζέσθω

LXVII. If any one has offer'd Violence to a Virgin not betroth'd, and keeps her, let him be suspended: But 'tis not lawful for him to take another to Wife, but he must retain her whom he has chosen, altho' she be poor.

Εἴ τις παρθένον ἀμνήστευτον βιασάμενος ἔχῃ, ἀφοριζέσθω· μὴ ἐξεῖναι δὲ αὐτῷ ἑτέραν λαμβάνειν, ἀλλ' ἐκείνην κατέχειν, ἣν καὶ ἥρπασεν, κἂν πενιχρὰ τυγχάνῃ.

Εἴ

Εἴ τις ἐπίσκοπος, ἢ πρεσβύτερος, ἢ διάκονος, δευτέραν χειροτονίαν δέξηται παρά τινος, καθαιρείσθω καὶ αὐτός, καὶ ὁ χειροτονήσας, ἐὰν μὴ δείξῃ, ὅτι παρὰ αἱρετικῶν αὐτὸν ἔσχεν ἡ χειροτονίαν· τοὺς γὰρ παρὰ τοιούτων βαπτισθέντας, ἢ χειροτονηθέντας, ἔτε πιστοὺς, ἔτε κληρικοὺς εἶναι δυνατόν.

If any Biſhop, or Presbyter, or Deacon, receives a ſecond Ordination from any one, let him be depriv'd, and he who ordain'd him; unleſs he can ſhew that his former Ordination was from the Hereticks: For thoſe that are either baptiz'd or ordain'd by ſuch as theſe, can be neither Chriſtians nor Clergy-men. LXVIII.

Εἴ τις ἐπίσκοπος, ἢ πρεσβύτερος, ἢ διάκονος, ἢ ἀναγνώστης, ἢ ψάλτης, τὴν ἁγίαν τεσσαρακοστὴν οὐ νηστεύῃ, ἢ τετράδα, ἢ παρασκευὴν καθαιρείσθω· ἐκτὸς εἰ μὴ δι' ἀσθένειαν σωματικὴν ἐμποδίζοιτο· ἐὰν δὲ λαϊκός ἐστιν, ἀφοριζέσθω.

If any Biſhop, or Presbyter, or Deacon, or Reader, or Singer, does not faſt the Faſt of Forty Days, or the Fourth Day of the Week, and the Day of the Preparation, let him be depriv'd; except he be hindred by weakneſs of Body: But if he be one of the Laity, let him be ſuſpended. LXIX.

Εἴ τις ἐπίσκοπος, ἢ ἄλλος κληρικὸς, νηστεύῃ μὴ Ἰουδαίοις, ἢ ἑορτάζῃ μετ' αὐτῶν, ἢ δέχεται αὐτῶν τῶν τῆς ἑορτῆς ξένια, οἷον ἄζυμα, ἢ τι τοιοῦτον, καθαιρείσθω· εἰ δὲ λαϊκός ἐστιν, ἀφοριζέσθω.

If any Biſhop, or any other of the Clergy faſts with the Jews, or keep the Feſtivals with them, or accepts of the Preſents from their Feſtivals, as unleavened Bread, or ſome ſuch Thing, let him be depriv'd: but if he be one of the Laity, let him be ſuſpended. LXX.

Εἴ τις χριστιανὸς ἔλαιον ἀπενέγκοι εἰς ἱερὸν ἐθνῶν, ἢ εἰς συναγωγὴν Ἰουδαίων, ἢ ἐν ταῖς ἑορταῖς αὐτῶν λύχνους ἅψῃ, ἀφοριζέσθω.

If any Chriſtian carries Oil into an Heathen Temple, or into a Synagogue of the Jews, or lights up Lamps in their Feſtivals, let him be ſuſpended. LXXI.

Εἴ τις κληρικὸς, ἢ λαϊκὸς ἀπὸ τῆς ἁγίας ἐκκλησίας ἀφέληται κηρὸν, ἢ ἔλαιον, ἀφοριζέσθω. καὶ τὸ ἐπίπεμπτον προσθέτω μετ' ἃ ἔλαβεν.

If any one either of the Clergy or Laity, takes away from the Holy Church an Honey-comb, or Oil, let him be ſuſpended; and let him add the fifth part, to that which he tookaway. LXXII. Lev. v. 16

Σκεῦος ἀργυροῦν, ἢ χρυσοῦν, ἢ ὀθόνης, ἁγιασθὲν, μηδεὶς ἐπ' εἰς οἰκείαν χρῆσιν ἀφαιρείσθω παρανόμως γάρ· εἰ δέ τις φωραθείη, ἐπιπλαττέσθω ἀφορισμῷ.

A Veſſel of Silver, or Gold, or Linnen, which is ſanctify'd, let no one appropriate it to his own Uſe: for 'tis unjuſt: but if any one be caught, let him be puniſh'd with Suſpenſion, LXXIII.

if

LXXIV. If a Bishop be accus'd of any Crime by credible and faithful Persons, 'tis necessary that he be cited by the Bishops; and if he comes, and makes his Apology, and yet is convicted let his Punishment be determin'd: but if, when he is cited, he does not obey, let him be cited a second Time, by two Bishops sent to him; but if even then he despises them, and will not come, let the Synod pass what Sentence they please against him; that he may not appear to gain Advantage by avoiding their Judgment.

Ἐπίσκοπον κατηγορηθέντα ὑπό τινι τῶν ἀξιοπίστων καὶ πιστῶν, μεσούντων, καλεῖσθαι αὐτὸν ἀναγκαῖον ὑπὸ τῶν ἐπισκόπων. κἂν μὴ ἀπαντήσοι, καὶ ἀπολογήσαιτο, ἐλεγχθέντος αὖθις, δειχθήσεται τὸ ἐπίπλουν· ἐὰν δὲ καλούμενος μὴ ὑπακούσοι, καλείσθω καὶ δεύτερον, δύο ἐπισκόπων ἀποσταλέντων πρὸς αὐτόν· ἐὰν δὲ καὶ οὕτω μὴ ὑπακούσοι, καλείσθω καὶ τρίτον, δύο πάλιν ἐπισκόπων ἀποσταλέντων πρὸς αὐτόν· ἐὰν δὲ καὶ οὕτω καταφρονήσας μὴ ἀπαντήσῃ, ἢ σωθεὶς ἀποφαινέσθω κατ' αὐτοῦ τὰ δοκοῦντα· ὅπως μὴ δόξῃ κερδαίνειν συνοδικῶν.

LXXV. Do not ye receive an Heretick in a Testimony against a Bishop; nor a Christian if he be single: for the Law says, *In the mouth of two or three Witnesses, every Word shall be established.*

Deut. xix 15.

Εἰς μαρτυρίαν τοῦ ἐπισκόπου αἱρετικὸν μὴ προσδέχεσθε, ἀλλὰ μὴ ὄντα πιστὸν ἕνα μόνον· φησὶ γὰρ ὁ νόμος· ἐπὶ στόματος δύο καὶ τριῶν μαρτύρων σταθήσεται πᾶν ῥῆμα.

LXXVI. A Bishop must not gratify his Brother, or his Son, or any other Kinsman with the Episcopal Dignity, or ordain whom he pleases; 'tis not just to make Heirs to Episcopacy, and to gratify human Affections in Divine Matters; for we must not put the Church of God under the Laws of Inheritance; But if any one shall do so, let his Ordination be invalid; and let him be punish'd with Suspension.

Ὅπως μὴ χαρίσηται ὁ ἐπίσκοπος τῷ ἀδελφῷ, ἢ τῷ υἱῷ, ἢ ἑτέρῳ συγγενεῖ χαριζόμενον τὸ ἀξίωμα τῆς ἐπισκοπῆς, χειροτονεῖν ἃς αὐτὸς βούλεται· κληρονόμους γὰρ τῆς ἐπισκοπῆς οὐ δίκαιον, τὰ τοῦ Θεοῦ χαριζόμενον ἀνθρωπίνῳ· ἐὰν γὰρ τὴν τοῦ Χριστοῦ ἐκκλησίαν ὑπὸ κληρονομίαν ὀφείλῃ πεσεῖν· εἰ δέ τις τοῦτο ποιήσοι, ἄκυρος μὲν ἔστω ἡ χειροτονία, αὐτὸς δὲ ἐπιτιμάσθω ἀφορισμῷ.

LXXVII. If any one be maimed in an Eye, or lame of his Leg, but is worthy of the Episcopal Dignity, let him be made a Bishop: for 'tis not a Blemish of the Body that can defile him, but the Pollution of the Soul.

Ἐάν τις ἀνάπηρος ᾖ τὸν ὀφθαλμὸν, ἢ τὸ σκέλος πεπληγμένος, ἄξιος δὲ ἐστὶν ἐπισκοπῆς, χειροτονείσθω· οὐ γὰρ λώβη σώματος αὐτὸν μιαίνει, ἀλλὰ ψυχῆς μολυσμός.

Κα-

Κωφὸς ἢ οὖν, καὶ τυφλὸς, μὴ γινέσθω ἐπίσκοπος· ἐχ ὡς μεμιασμένος, ἀλλ' ἵνα μὴ τὰ ἐκκλησιαστικὰ παρεμποδίζηται.

But if he be deaf and blind, let him not be mada a Bishop; not as being a defiled Person, but that the Ecclesiastical Affairs may not be hindred. LXXVIII.

Ἐάν τις δαίμονα ἔχῃ, κληρικὸς μὴ γινέσθω, ἀλλὰ μὴ ἢ τοῖς πιστοῖς συμπροσευχέσθω. καθαιρεθεὶς ἢ, προσευχέσθω, καὶ ἐὰν ἢ ἄξιος, γινέσθω.

If any one hath a Dæmon, let him not be made one of the Clergy: Nay let him not pray with the faithful: but when he is cleansed, let him be receiv'd; and, if he be worthy, let him be ordain'd. LXXIX.

Τὸν ἐξ ἐθνῶν προσελθόντα, καὶ βαπτισθέντα ἢ ἐκ φαύλης διαγωγῆς, ἄ δίκαιον ἐστ ἑαυτὰ προχειρίζεσθαι εἰς ἐπίσκοπον· ἄδικον γὰρ, τ μηδέπω πείραν ἐπιδεξάμενον, ἕτερον εἶναι διδάσκαλον· εἰ μή τι καὶ θείαν χάριν τοῦτο γνοίητο.

Tis not right to ordain him Bishop presently, who is just come in from the Gentiles, and baptiz'd; or from a wicked Conversation: for 'tis unjust that he who has not yet afforded any Trial of himself should be a Teacher of others; unless it any where happens by divine Grace. LXXX.

Εἴπομεν, ὅτι μὴ χρὴ ἐπίσκοπον καθεῖναι ἑαυτὸν εἰς δημοσίας διοικήσεις, ἀλλὰ προσευκαιρεῖν τῇς ἐκκλησιαστικῇς χρείαις. ἢ πειθέσθω ἐν τούτῳ μὴ ποιεῖν. ἢ καθαιρείσθω ἐδεὶς γὰρ δύναται δυσὶ κυρίοις δουλεύειν, καὶ τῷ κυριακῷ παραγγέλματι.

We have said that a Bishop ought not to let himself into publick Administrations, but to attend on all Opportunities upon the necessary Affairs of the Church. Either therefore let him agree not to do so, or let him be depriv'd. For, *No one can serve two Masters*, according to the Lords Admonition. LXXXI. Can. iv. prius. Mat. vi. 24.

Οἰκέτας εἰς κλῆρον προχειρίζεσθαι ἄνευ τ τῶν δεσποτῶν γνώμης, ἐκ ἐπιτρέπομεν, ἐπὶ λύπῃ τ κεκτημένων· οἰκων γὰρ ἀναστροφὴν τὸ τοιοῦτον καταστρέφεται. εἰ δέ ποτε καὶ ἄξιος φανείη οἰκέτης πρὸς χειροτονίαν βαθμοῦ, οἷος Ὀνήσιμος ὁ ἡμέτερος ἀνεφάνη, καὶ συγχωρῆσιν οἱ δεσπόται, καὶ ἐλευθερῶσι, καὶ τῆς οἰκίας ἑαυτῶν ἐξαποστέλλωσι, γινέσθω.

We do not permit Servants to be ordain'd into the Clergy, without their Masters Consent; for this would grieve those that own'd them. For such a Practice would occasion the Subversion of Families. But if at any time a Servant appears worthy to be ordain'd into an high-office, such as our *Onesimus* appear'd to be, and if his Master allows of it, and gives him his Freedom, and dismisses him from their House, let him be ordain'd. LXXXII.

Ἐπίσκοπος, ἢ πρεσβύτερος, ἢ διάκονος, στρατείᾳ

Let a Bishop, or Presbyter, or Deacon, who goes to the Army, and LXXXIII.

desires

desires to retain both the Roman Government, and the sacerdotal Administration, be deprived: For, *The Things of Cæsar belong to Cæsar, and the Things of God to God.*

Mat. xxii 21.

LXXXIV. Whosoever shall abuse the King or the Governour unjustly, let him suffer Punishment: and if he be a Clergy-man, let him be depriv'd: but if he be a Lay-man, let him be suspended.

LXXXV Let the following Books be esteem'd venerable and Holy by you, both of the Clergy and Laity. Of the Old Covenant, the Five Books of *Moses*, *Genesis*, *Exodus*, *Leviticus*, *Numbers* and *Deuteronomy*, One of *Joshua* the Son of *Nun*, One of the *Judges*, One of *Ruth*, Four of the *Kings*, Two of the *Chronicles*, Two of *Esra*, One of *Esther*. [One of Judith] Three of the *Maccabees*. One of *Job*. One Hundred and Fifty Psalms, Three Books of *Solomon*, *Proverbs*, *Ecclesiastes*, and the Song of Songs, Sixteen Prophets. And besides these take care that your young Persons learn the Wisdom of the very learned *Sirach*. But our Sacred Books, that is those of the New Covenant, are these, The Four Gospels of *Matthew*, *Mark*, *Luke*, and *John*: The Fourteen Epistles of *Paul*: Two Epistles of *Peter*: Three of *John*: One of *James*: One of *Jude*: Two Epistles of *Clement*: And the *Constitutions* dedicated to you the Bishops, by me *Clement*, in Eight Books: which 'tis not fit to publish before all, because of the Mysteries contained in them: and the Acts of us the Apostles.

σχολάζων, καὶ βουλόμενος ἀμύτερα κατέχειν, Ῥωμαϊκὴν ἀρχὴν καὶ ἱερατικὴν διοίκησιν, καθαιρείσθω τὰ γὰρ Καίσαρος Καίσαρι καὶ τὰ τοῦ Θεοῦ, τῷ Θεῷ.

Ὃς τις ὑγιείαν βασιλέα, ἢ ἄρχοντα, ἀδίκως τὸ δίκαιον, πωμείαν πυνύτω. καὶ εἰ μὲν κληρικὸς, καθαιρείσθω· εἰ δὲ λαϊκὸς, ἀφοριζέσθω.

Ἔστω δὲ ὑμῖν πᾶσι κληρικοῖς, καὶ λαϊκοῖς, βιβλία σεβάσμια καὶ ἅγια, τὰ μὲν παλαιᾶς διαθήκης, Μωϋσέως πέντε, γένεσις, ἔξοδος, λευϊτικὸν, ἀριθμοὶ, καὶ δευτερονόμιον Ἰησοῦ τοῦ Ναυῆ, ἓν· τῶν κριτῶν, ἓν· τὸ Ῥὼθ, ἓν· βασιλειῶν, τέσσαρα· παραλειπομένων τὰ βίβλια τῶν ἡμερῶν, δύο· Ἔσδρα, δύο· Ἐσθὴρ ἓν· [Ἰουδὶθ, ἓν·] Μακκαβαίων, τρία· Ἰὼβ, ἓν· ψαλμοὶ ἑκατὸν πεντήκοντα· Σολομῶντος βιβλία τρία, παροιμίαι, ἐκκλησιαστὴς, ἆσμα ἀσμάτων· προφῆται δεκαέξ· ἔξωθεν δὲ ὑμῖν προσισορρεῖσθω μανθάνειν ὑμῶν τοὺς νέους τὴν σοφίαν τοῦ πολυμαθοῦς Σιρὰχ· ἡμέτερα δὲ, τουτέστι τὰ κυριακῆς διαθήκης, εὐαγγέλια τέσσαρα, Ματθαίου, Μάρκου, Λουκᾶ, Ἰωάννου· Παύλου ἐπιστολαὶ δεκατέσσαρες· Πέτρου ἐπιστολαὶ δύο· Ἰωάννου, τρεῖς· Ἰακώβου, μία· Ἰούδα, μία· Κλήμεντος ἐπιστολαὶ δύο· καὶ αἱ διαταγαὶ ὑμῖν τοῖς ἐπισκόποις δι' ἐμοῦ Κλήμεντος ἐν ὀκτὼ βιβλίοις συγγραφεῖσαι, ἃς οὐ χρὴ δημοσιεύειν ὅλῃ πάντων, διὰ τὰ ἐν αὐταῖς μυστικὰ· καὶ αἱ πράξεις ἡμῶν τῶν ἀποστόλων.

Τοῦ-

Ταῦτα ὑ μὲν κανόνων διατεταχθω ὑμῖν παρ' ἡμῶν, ὦ ἐπίσκοποι· ὑμεῖς ὑ ἐμμένοντες αὐτοῖς. σωθήσεσθε, καὶ εἰρήνην ἕξετε. ἀπειθοῦντες ὑ κολασθήσεσθε, καὶ πόλεμον μεθ' ἑαυτῶν ἴδιον ἕξετε, δίκην τ ἀνηκοΐας τ ὑποστήσαντιννῶτες.

Let these Canonical Rules be establish'd by us for you, O ye Bishops; and if you continue to observe them, ye shall be saved, and shall have Peace: but if you be disobedient, you shall be punish'd, and have everlasting War one with another, and undergo a Penalty suitable to your Disobedience.

ὁ Θεὸς ὑ, ὁ μόνος ἀγέννητος, καὶ τ ὅλων ποιητὴς, ἅπαντας ὑμᾶς διὰ τ εἰρήνης ἐν πνεύματι ἁγίῳ ἑνώσει καταρτίσει εἰς πᾶν ἔργον ἀγαθὸν, ἀτρέπτους, ἀμέμπτους, ἀνεγκλήτους· καταξιώσει τε τ αἰωνίου ζωῆς, σὺν ἡμῖν, διὰ τ μεσιτείας τοῦ ἠγαπημένου παιδὸς αὐτοῦ Ἰησοῦ Χριστοῦ, τοῦ Θεοῦ καὶ σωτῆρος ἡμῶν· μεθ' οὗ ἡ δόξα αὐτῷ, καὶ σοὶ τῷ πάντων Θεῷ, καὶ πατρὶ, ἐν ἁγίῳ πνεύματι τῷ παρακλήτῳ, νυνὶ τε, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τ αἰώνων. ἀμήν.

Now God who aloneis Unbegotten, and the Maker of the whole World, unite you all thro' his Peace, in the Holy-Spirit; perfect you unto every good Work, Immoveable, Unblameable, and Unreproveable; and vouchsafe to you Eternal Life, with us, through the Mediation of his beloved Son, Jesus Christ, our God and Saviour; with whom Glory be to Thee, the God over all, and the Father, in the Holy-Spirit, the Comforter, now, an always, and for ever and ever. Ame

Τέλος διαταγῶν τ ἁγίων ἀποστόλων διὰ Κλήμεντος, καθολικῆς διδασκαλίας.

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*By* WILLIAM WHISTON *M.A.*

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# ESSAY

TO THE

Famous and Flouriſhing

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# AN ESSAY ON THE Apoſtolical Conſtitutions.

## INTRODUCTION.

SINCE there not only is at preſent, but, ſo far as appears, has been in all the paſt Ages of Chriſtianity a moſt wonderful and remarkable Book, or Collection extant, ſtil'd, the *Apoſtolical Doctrine and Conſtitutions*, and ſo pretending to be written in the Name of the Holy Apoſtles of our Lord Chriſt, or by Authority derived from them; nay, pretending to contain the Original moſt ſacred Laws, Doctrines, and Rules of the Goſpel, derived by the Apoſtles from our bleſſed Saviour, and by him originally from the ſupreme God the Father himſelf; and ſince withal

withal this Book, or Collection, appears in the main, upon peruſal, to be highly worthy of the Apoſtles, exactly agreeable to their undoubted Writings, and compos'd in ſo pious, primitive, and ſerious a manner as inclines one at the firſt ſight to have no ſuſpicion of its being other than genuine: Since alſo we ſoon find, upon farther enquiry, that, abating a few Ages laſt paſt, principally in theſe Weſtern Parts of Chriſtendom, which were ſo long under the Slavery of the Antichriſtian See of *Rome*, the Body of the Chriſtian Church has all along own'd it for Genuine and Apoſtolical; it cannot ſure but deſerve our moſt ſerious ſtudy and enquiry, whether this Book be really what it pretends to be. Eſpecially this deſerves *our* enquiry, who are peculiarly *Chriſtians*, not only regarding the Will of *God the Father*, reveal'd to us by the Law of Nature, confirm'd by the Law of *Moſes*, and compleated by our Lord Jeſus while he was on Earth, and ſo wholly acted in the Name of the ſupreme God his Father; but owning alſo the diſtinct Authority of *Chriſt himſelf*, as advanc'd to a peculiar Kingdom after his Reſurrection, and as then become our proper Governor, our Lord, and God, and Judge, till the Conſummation of all things. Since, as will appear preſently, theſe Conſtitutions do pretend to be no other than thoſe very Do-

Doctrines, Precepts, Rules, and Devotions, which our Lord Chriſt has peculiarly eſtabliſhed and enacted for his Church; and to be the ſacred *Digeſt* of thoſe Laws, by which all its Members are to be govern'd as ſuch at preſent, and for which, as well as for the other, he will call them to a ſtrict Account at the Day of Judgment. And a conſidering Perſon would ſtand amaz'd to ſee that among the numerous Authors of ſmaller account, not only Chriſtian, or Jewiſh, but Heathen alſo, whoſe Writings have been ſo nicely ſcann'd by the modern Criticks, theſe *Eight Books of Apoſtolical Doctrine and Conſtitutions* ſhould be ſo very ſlightly paſs'd over by them; nay, commonly voted either in general *Spurious*, or in the groſs *Interpolated, at random*, and almoſt without any ſerious examination at all. Nay, and the wonder is increas'd as to the Learned of late, eſpecially thoſe of our Church, ſince they have with ſo great pains and ſucceſs vindicated the laſt additional Chapter in the preſent Collection, containing the original *Eccleſiaſtical* or *Apoſtolical Canons*, and have ſhew'd that, at the loweſt, they muſt be the moſt antient Canons that were obſerv'd in the Second and Third Centuries of Chriſtianity, without ſo much as attempting the like careful examination of the former parts of the ſame Collection; which yet are of

greater importance, have many obvious Marks of earlier Antiquity, and are plainly the Foundation of thoſe Eccleſiaſtical or Apoſtolical Canons themſelves, nay, are expreſly cited by them, and afford them the greateſt part of their materials, as will appear upon examination. It is therefore for certain high time for all real and ſincere Chriſtians, who hope for the Promiſes and fear the Threatnings of their Lord and Saviour, with Humility, Reverence, and an holy Fear, to ſet about a Work of ſo much conſequence to themſelves, and to the Church of Chriſt; to lay aſide all thoſe modern Opinions and Fancies which may any way byaſs their Judgments; and to uſe their utmoſt care, caution, and impartiality, together with ſerious Prayers for the Divine Bleſſing and Aſſiſtance in the enquiry, and from a perfectly honeſt and upright mind to examin whether this Book, when purg'd from a few Corruptions of later date, from which neither theſe, nor the other inſpired Books of the New Teſtament are intirely clear, be not really deriv'd from our bleſſed Lord himſelf by the Body of his Holy Apoſtles; nay, whether they are not in their own Nature *prior* to, and of greater Authority than the occaſional Writings of ſingle Apoſtles or Evangeliſts: I mean in the very ſame manner as the *Pentateuch*, or Syſtem, of the Moſaick

ick Laws was in its own Nature *prior* to, and of greater Authority than the other more occasional sacred Books of the Old Testament. But then, we must ever remember on these occasions, that such as *did their Lords will* had alone the promise of *knowing of his Doctrine, whether it was of God, or whether he spake of himself*; that the *secret of the Lord is* confin'd *to them that fear him*, and that *to them* only has he engag'd *to shew his Covenant*. So that before we begin to examin, we are to come with an honest design, and must resolve to deal faithfully with the Truths and Commands of Christ; and to believe the one, and obey the other with a ready mind and firm purpose of heart, assoon as they shall by these Constitutions, or otherwise be made known unto us; without any regard to the contrary Censures, and Reproaches, and Imputations, or other Punishments which this World can inflict upon us. Otherwise our Labors will either be *to no purpose*, and we shall fluctuate in uncertain Scepticism for ever; or they will be *to bad purpose*, serve but to upbraid our present Unchristian Faith and Practice, and so to aggravate our Condemnation hereafter. As to my self, I no sooner perus'd these Books of *Apostolical Doctrine and Constitutions*, but I immediately set about the through examination of their Authority,

*Joh.* 7.17. *Psal.* 25. 14. *Prov.* 3.32.

with the foreſaid Deſigns and Reſolutions, and with hearty Prayer to Almighty God to proſper all my Studies and Enquiries in theſe concerning Matters; and have at laſt, by the Divine Bleſſing, with the great, the laborious, the honeſt, and the conſtant aſſiſtance of a Learned and Pious Friend, who, I believe, went with the ſame Deſigns and Reſolutions alſo, ſatisfy'd my ſelf in my Enquiries hereto relating; and am accordingly prepar'd to communicate my Thoughts and Diſcoveries to the Chriſtian World. And I earneſtly beg of all the truly Learned and Pious, that they will lay aſide all Paſſion and Prejudice in a Caſe of ſuch mighty Conſequence; that they will examin every thing by the original Teſtimonies themſelves, fairly and freely, without all regard to modern Opinions and Prejudices; that where they cannot but ſee my Arguments are cogent, they will readily own that they are ſo; and that whenever they ſhall find me guilty of any Miſtakes or Omiſſions, which in ſo new and vaſt a Deſign muſt needs be unavoidable, they will not thence take occaſion to inſult and triumph, but endeavour immediately to correct and ſupply them; and by farther more accurate Enquiries of their own to ſet this whole matter in a better Light, for the future Advantage of the Church of Chriſt. Always remembring

bring that at the great Day of Account, to which we are every one hastening, it will not be expected that we should have been blindly of the Faith, or followed at random the Practices of the Age and Nation wherein we liv'd; [nay, that such a Blind Obedience to human Authority, in things beyond their Power to determin, will rather be a heavy Crime at that Tribunal;] but that we should have guided both by their *proper Standards*, the Revelations and Discoveries made to us from our Blessed Saviour by his Holy Apostles. Now before I proceed to the several Parts of this Essay themselves, I shall endeavour to give the Reader due caution, and to engage him to greater attention and seriousness, by shewing that these Constitutions do generally in express Words claim the sacred Authority of Christ himself, received from the Father, and communicated to us by his Apostles; and that by consequence 'tis at our utmost Peril if, without sufficient evidence, we obstinately reject these authentick Declarations of his Will to us. This I shall do by producing several remarkable Expressions of these Constitutions themselves, reserving others for their proper places hereafter. They begin as expressly in the Name of the Apostles and Elders, as does the Parallel Decree of the first Council of *Jerusalem*, recorded in the *Acts of the Apostles*; *Act.* 15. 23.

Οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι πᾶσι τοῖς ἐξ ἐθνῶν
L.I. Praef. πιστεύσασιν εἰς τὸ κύριον Ἰησοῦν Χριστόν· χάρις
p. 200. ὑμῖν καὶ εἰρήνη ἀπὸ τοῦ παντοκράτορος Θεοῦ, διὰ
τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ πληθυνθείη, ἐν
ἐπιγνώσει αὐτοῦ.—— Ἀκέσαιλε διδασκαλίαν ἱερὰν
οἱ ἀντεχόμενοι τῆς ἐπαγγελίας αὐτοῦ, ὃν προσά-
μαλον τὸ ζωπυρες, ὁμόστοιχον τῇ ἐνδόξοις φθογ-
γαῖς αὐτοῦ. φυλάσσεσθε, οἱ Θεοῦ υἱοί, ἀπεμπλα εἰς
ὑπακοὴν Θεοῦ προσόντων· καὶ γίνεσθε ἀρεστοὶ ἐν πᾶσι
Χριστῷ τῷ Θεῷ ἡμῶν. Thus alſo begins the
ſecond Book. Περὶ δὲ τῶν ἐπισκόπων ἠκέσα-
L.II. C. 1. μεν πρὸς τὸν Κυρίου. In like manner of the
p. 213. Tithes and firſt Fruits under the Goſpel:
c.25.p.236 τὰ διδόμενα κατ' ἐντολὴν Θεοῦ. Of the Una-
nimity requir'd of Chriſtians: καὶ τὸ κυρι-
c.44.p.253 ακὸν δεῖσιν. Of bearing Injuries: ἅτε δου-
c.46.p.254 σεβὴς ὑπάρχων, καὶ κατ' ἐντολὴν Χριστοῦ ζῶν.
And elſewhere, on another occaſion: εἰ
c.53.p.248 χριστιανὸς θέλεις εἶναι ἐξαπλόθη τῷ τοῦ κυρίου
νόμῳ. Of ſetting Women apart for the Mi-
L.III. c.9. niſtry: τοῦτο γὰρ τῶν ἑλλιῶν ἀποστόλων τὸ
p. 284 ἀγνώημα, ἀλλ' οὐ τοῦ Χριστοῦ διαθέξεως. Of the
Widows that liv'd ill: ἀλλ' αἱ μὴ κατ' ἐντο-
c.14.p.286 λὴν Θεοῦ ζῆν θέλουσι·—— οὐ νοοῦσι ὅτι οὐκ ἀν-
θρώπου τοῦτο θέλημα γέγονεν, ἀλλὰ Θεοῦ προσ-
ταγμα. Of paying Tribute to Governors:
L.IV.c.13. Θεοῦ γὰρ τοῦτο διάταγμα—— ὃ ὁ Θεὸς διετάξα-
p. 299 το διὰ Χριστοῦ. When they ſpeak of Virgi-
c.14.p.299 nity: περὶ δὲ παρθενείας ἐντολὴν οὐκ ἐλάβομεν.
At the entrance on the Seventh Book: ἡμεῖς
L.VII.c.1. ἑπόμενοι τῷ διδασκάλῳ Χριστῷ. Of the form of
p. 362
c.22.p.369 Baptiſm: οὕτω βαπτίσῃς ὡς ὁ κύριος διετάξατο
ἡμῖν·

ἡμῖν. Of all such Precepts in general: πάντα τὰ προσταγθέντα ὑμῖν ὑπὸ τοῦ κυρίου φυλάξατε. Again of Baptism: κατ' ἐντολὴν τοῦ Χριστοῦ σου. Of a Confessor usurping the Sacerdotal Function, without a regular Ordination thereto: ἥρνηται τὸν Χριστὸν ἀλλ' ἀτάκτως, καὶ οὐκ ἔστιν ἀπ' αὐτοῦ χείρων. Of a Virgin: ἡ παρθένος ἐπαγγελία γὰρ κυρίου οὐκ ἔχρυψε. Of assisting those that are under Persecution: ἐντολὴν κυριακὴν πληροῦντες. Of the observation of good Order, as to the different Ranks and Officers in the Church: μὴ ὑπερβαίνειν τοὺς ὅρους· οὐ γάρ εἰσιν ἡμέτεροι, ἀλλὰ τοῦ Θεοῦ. Where they also give an undeniable reason why these Appointments are to be esteem'd of Divine Original and Authority, tho' deliver'd by the Apostles only: ὁ ὑμᾶς γὰρ, φησὶν ὁ κύριος, ἀκούων, ἐμοῦ ἀκούει· καὶ ὁ ἐμοῦ ἀκούων ἀκούει τοῦ ἀποστείλαντός με. καὶ ὁ ὑμᾶς ἀθετῶν, ἐμὲ ἀθετεῖ· ὁ δὲ ἐμὲ ἀθετῶν, ἀθετεῖ τὸν ἀποστείλαντά με. And, to conclude; they add on the same occasion this important caution, well worthy the consideration of the Christian Church; ὑμεῖς οὖν ὀφείλετε τολμᾶν ἀφαιρεῖν τῶν ὑμῖν καὶ γνώμῃ Θεοῦ παρ' ἡμῶν ὁρισθέντων. And indeed the same Sacred and Apostolical Authority is here also claim'd by the Language all the way; where 'tis constantly in the Name of the Apostles themselves; and so as ever to imply that they were really present, and concurr'd to every thing determin'd or spo-

c.31.p.372

c.43.p.381

L.VIII. c. 23. p. 409

c.24.p.409

c.45.p.420

c.46.p.421 422

Luc.10.16

ken

ken in their Names. Thus, to omit the general Addresses and Language, ever in the Name of the Body of the Apostles, let us Observe how the single Apostles are herein mention'd: Of *Matthew* in the first Book the expression is, ὅτε γὰρ μαθητῶν ἐμὲ τελώνιον ὄντα πρότερον οὐκ ἐπαγρύπνει. And again in the second; καὶ γὰρ ἐγὼ μαθητὴς, εἰς τοὺς δώδεκα τοὺς ὃν τῇδε τῇ διδασκαλίᾳ λαλέντων ὑμῶν. In the same Book, of *Peter*; καθὼς ὁ κύριος ἀπεφήνατο, ἐμὲ πέτρον ἐρωτήσας αὐτόν. And elsewhere; ἀλλὰ καὶ σίμων ὁ μάγος ἐμοὶ πέτρῳ καὶ ἰωάννῃ χρήματα προσενεγκών, κ. τ. λ. And again; καὶ ὃν τρόπον ἰχθὺς σατῆρα δι' ἐμοῦ πέτρου τοῖς ἀπαντῶσι κῆτον ἄποπείλας· and again; ἐμοῦ πέτρου ἐπαγγελλομένου καὶ βαπτίζειν. And again; λέγει γὰρ ὁ κύριος ἐμοὶ πέτρῳ ὅτι ἡ θαλάσσης, ὀλιγόπιστε, εἰς τί ἐδίστασας; Accordingly we find the same way of *Peter*'s speaking not only most frequently in that Branch of the Sixth Book which seems to be somewhat peculiarly his own, but in the Catalogue of the Apostolical Bishops of the seventh Book also twice: οὐδὲν μὴν ὑπ' ἐμοῦ πέτρου & κλήμης ὃ μετ' αὐτὸν λίνου διάκονον, ὑπ' ἐμοῦ πέτρου δεύτερος κεχειροτόνηται. To say nothing of those Constitutions in the Eighth Book, which belong peculiarly to him and *Paul* in all the MSS. Thus also of *John*: ἀνάστα ἐγὼ, εἰς ὃν τῶν δώδεκα, φιλέμβρων πλεῖον τῶν ἄλλων ὑπ' αὐτοῦ. And in the Catalogue

*L. I. c.* 24. *p.* 234

*L. II. c.* 39. *p.* 248

*c.* 46. *p.* 254

*L. IV. c.* 7. *p.* 296

*L. V. c.* 7. *p.* 309

*c.* 14. *p.* 317

*L. VII. c.* 11. *p.* 366

*L. VI. c.* 7, 8, 9. *p.* 334—338

*L. VII. c.* 46. *p.* 382, 383, 384

*L. VIII. c.* 33, 34. *p.* 414, 415

*L. V. c.* 14. *p.* 316

of

of the Apostolical Bishops twice: ἰωάννης ὑπ' ἐμοῦ ἰωάννου. —— καὶ φιλαδελφείας δημήτριος ὑπ' ἐμοῦ. Thus, lastly, of *Thomas*; αὕτη ἡ ὀγδόη, ἐν ᾗ δυσωπῶν ἐμὲ δωμᾶν ὅπ τῇ ἀνα- σάσ ἐπληροφόρησον. And the other way of speaking of any Apostle in the Third Person is exceeding rare; excepting the Case of *Paul*, who was not with the rest, when the generality of these Constitutions were written, as we shall hereafter observe. So that here is at the least as solemn a Claim of Authority from Christ truly Apostolical, as in any of the Books of the New Testament. These Constitutions therefore will well deserve to be considered by every Christian with that caution and awful regard to their contents which the Authority of the Apostles of Christ, nay of Christ himself, and of God his Father, so visibly appearing therein does demand from us. And indeed I must own, as to my self, that I cannot read them without the same regard that I pay to any Book of the Bible: Since I have fully satisfy'd my self that they are Genuine, Sacred, and Apostolical; and the Original Repository of those sacred Laws of Christ, by which he will govern his Church in that her glorious and happy State, which I look upon as now approaching: I must also profess that I dare no more disbelieve the *Doctrines*, nor disobey the *Duties* therein deliver'd and enjoin'd, than

*L. VII. c. 46. p. 384*

*L. V. c. 19. p. 324*

I dare

I dare do the like as to the known Doctrines and Duties plainly contain'd in the uncontested Books of the New Teſtament. And if the *external evidence* for the original Authority of this Book be now at all weaker than that of *ſeveral* of thoſe of the New Teſtament; (for I take the *internal* to be rather ſtronger than thoſe of the generality of the known Books, and the *external* ſuperior to that of ſome of them;) 'tis only becauſe its ſecret nature, and private manner of conveyance, eſpecially after the long neglect of the Antichriſtian State, has made the like degree of evidence at this diſtance plainly impoſſible. Yet do I venture to affirm that no Book now extant, of the like remote Antiquity with this, which has *one tenth*, I might ſay *one hundredth* part of the evidence which this has, is deny'd, nay hardly doubted to be genuine by any of the impartial Learned in theſe Days. Now, in order to the more regular clearing this whole matter, I intend to proceed in the following method.

I. I ſhall premiſe ſuch *Lemmata*, or *Preparatory Obſervations* and *Propoſitions*, as will afford us no ſmall light in our following Enquiries.

II. I ſhall examin theſe Conſtitutions throughout; and ſee what *Internal Evidence* in general they will afford us themſelves, that they are really Genuine and Apoſtolical.

ſelves,

III. I ſhall examin the ſame Conſtitutions throughout as to that part of their *Internal Evidence* which concerns *Chronology* in particular, and the Notes and Characters of time therein contained; and ſhall ſhew how exactly they every where agree with one another, and with the Age and Circumſtances of the Apoſtles and their Companions therein concern'd.

IV. I ſhall ſomewhat largely examin into the known *Books of Scripture*, and the other, *ancient Monuments of Chriſtianity*; and ſhew the abundant *external Evidence*, or Teſtimonies, Citations, and Alluſions *they* do afford us in this caſe, for our farther Satisfaction.

V. I ſhall enquire into the ſeveral *Corruptions* or *Interpolations* which in later Ages have crept into theſe Books, and now appear in our preſent Copies; and ſhall ſhew that they almoſt all have been owing to the *Orthodox*, and principally to the *Orthodox Church of Rome*; and ſhall alſo ſhew how, upon good Authority, they may generally be corrected at this day.

VI. I ſhall draw ſeveral *Corollaries* or *Inferences* from the whole, in order to diſcover the vaſt Advantages of theſe Sacred and Original Records of Chriſtianity; both for the putting an end to our preſent Controverſies; and for the guiding us to that truly Divine Worſhip, Government, Diſcipline,

pline, and Practice which obtain'd in the first and purest Ages of the Gospel.

And, May the God of all Grace, from whom comes every good and perfect Gift, Enlighten all our Minds, and Incline all our Wills, sincerely to Know and Obey, what he has been pleas'd to Reveal to, and Command his Church: Through his well Beloved Son, Christ Jesus. *Amen.*

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## CHAP. I.

## LEMMATA;

## *Or, Preparatory Observations.*

I. THE main original Laws of Christ, by which the Christian Church as such was settled, and at first Govern'd, generally stil'd διδασκαλία καθολική, and διαταγαὶ or διατάξεις τῶν ἀποστόλων, were deliver'd Personally by our Saviour to the Eleven Apostles, after his Resurrection and first Ascension, during the Forty Days of his continuance with them; and that in the famous Place of their constant Christian Assemblies, in that part of *Jerusalem* which was Built on *Mount Sion*, whence the Christian Law was to proceed, according to the Antient Prophecies. And the same delivery of this

Law

Law was at first solemnly commemorated by a publick Fast, or rather half Fast of Five Days, call'd τεσσαρακοστή, or *Quadragesima*, in way of constant Memorial of the delivery of this Law in those Forty Days space. This is an Observation of mighty Consequence; not at all now known among Christians; and yet is the Foundation of all our right understanding of these Matters. I shall prove the several Parts of it distinctly.

(1) The proper Law of Christ, or Christian Covenant, was to be deliver'd *at Jerusalem*, and particularly upon *Mount Sion*, and from thence and thence only to be propagated over the Face of the Earth, according to the known Predictions of the Old Testament. This is evident, among many others, from the following Prophecies.

I have Anointed my King upon *Zion*, the Hill of my Holiness. I will declare the Decree; the Lord hath said unto me, thou art my Son, this Day have I begotten thee, *&c.* compare *Heb.* XII. 18. *&c.* Ye are not come unto the Mount that might be touch'd, *&c.* [*Mount Sinai.*] But ye are come unto *Mount Sion*, and unto the City of the Living God, the heavenly *Jerusalem.* — See that ye refuse not him that speaketh: For if they escaped not, who refused him that spake on Earth; much more shall not we escape, if we turn away from him, that speaketh from Heaven. *&c.* *Psal.* 2. 6. 7 *&c.*

Out

50. 1. 2 Out of *Zion*, the perfection of Beauty, God hath shined. *&c.*

97. 1. The Lord Reigneth: Let the Earth Rejoyce. Let the Multitude of the Isles be glad
*v.* 8 thereof, *&c.* — *Zion* heard and was glad; and the Daughter of *Judah* rejoyced, because of thy Judgments, O Lord. *&c.*

110. 1. 2. *&c.* The Lord said unto my Lord, sit thou at my Right Hand, until I make thine Enemies thy Footstool. The Lord shall send the Rod of thy Power out of *Zion*. Rule thou in the midst of thine Enemies. *&c.*

132. 13. 14. *&c.* For the Lord hath chosen *Zion*: He hath desired it for his Habitation. This is my Rest for ever; here will I dwell, for I have desired it, *&c.*

146. 10 The Lord shall Reign for ever, even thy God, O *Zion*, unto all Generations.

*Isa.* 2. 2 3. *&c.* *with Mic.* 4. 1. 2. *&c.* It shall come to pass in the last Days, that the Mountain of the Lords House shall be Established in the top of the Mountains, and shall be exalted above the Hills, and all Nations shall flow unto it. And many People shall go and say, Come ye, and let us go up to the Mountain of the Lord, to the House of the God of *Jacob*; and he will Teach us of his ways, and we will Walk in his Paths: For out of *Zion* shall go forth the Law; and the Word of the Lord from *Jerusalem*. *&c.*

8. 14. 18 He shall be for a Sanctuary: But for a Stone of stumbling, and for a Rock of Offence to both the Houses of *Israel*; for a Gin, and for

for a Snare to the Inhabitants of *Jerusalem*, *&c.* ---- Behold I, and the Children whom the Lord hath given me, are for signs, and for wonders in *Israel*, from the Lord of Hosts, which dwelleth in *Mount Zion*.

In that Day thou shalt say, O Lord, I will praise thee, tho' thou wast angry with me; thine anger is turned away, and thou comfortedst me. ---- Cry out and shout, thou Inhabitant of *Zion*; for great is the Holy One in the midst of thee. 12. 1. 6

Then the Moon shall be confounded, and the Sun ashamed, when the Lord of Hosts, shall Reign in *Mount Zion*, and in *Jerusalem*, and before his Antients gloriously. 24. 23

Thus saith the Lord God, behold I lay in *Zion* for a Foundation a Stone, a tried Stone, a precious corner Stone, a sure Foundation: He that believeth shall not make haste. 28. 16

The Lord is exalted, for he dwelleth on high. He hath filled *Zion* with judgment and righteousness, *&c.* 33. 5. 6

O *Zion*, that bringest good tidings, get thee up into the high Mountains. O *Jerusalem*, that bringest good tidings, lift up thy voice with strength. Lift it up, be not afraid, say unto the Cities of *Judah*, Behold your God. Behold, the Lord God will come with a strong Hand, and his Arm shall rule for him. Behold his reward is with him, and his work before him. He shall feed his flock like a Shepherd: He 40. 9, 10, 11

ſhall gather the Lambs with his Arm; and carry them in his Boſom, and ſhall gently lead thoſe that are with Young.

41. 27 The firſt ſhall ſay to *Zion*, behold them: And I will give to *Jeruſalem* one that bringeth good tidings.

46. 12. 13 Hearken unto me ye ſtout-hearted, that are far from righteouſneſs. I bring near my righteouſneſs, it ſhall not be far off; and my Salvation ſhall not tarry; and I will place Salvation in *Zion* for *Iſrael* my Glory.

52. 7 How Beautiful upon the Mountains are the Feet of him that bringeth good tidings, that publiſheth Peace, that bringeth good tidings of good, that publiſheth Salvation, that ſaith unto *Zion*, thy God Reigneth!

59. 20 The Redeemer ſhall come to *Zion*, and unto them that turn from tranſgreſſion in *Jacob*, ſaith the Lord, *&c.*

61. 1, 2, 3. *&c.* The Spirit of the Lord is upon me, becauſe the Lord hath anointed me, to Preach good tidings unto the Meek: He hath ſent me to bind up the broken hearted, to proclaim liberty to the Captives, and the opening of the Priſon to them that are bound; to proclaim the acceptable Year of the Lord, and the Day of Vengeance of our God: To comfort all that mourn: To appoint unto them that mourn in *Zion*; to give unto them beauty for aſhes, the oil of joy for mourning, the garment of praiſe for the ſpirit of Heavineſs: That they might be called

trees

trees of righteousness, the planting of the Lord, that he might be glorify'd, *&c.*

For *Zions* sake will I not hold my tongue, and for *Jerusalems* sake I will not rest, until the righteousness thereof go forth as brightness, and the Salvation thereof as a Lamp that burneth. And the Gentiles shall see thy righteousness, and all Kings thy glory: And thou shalt be called by a new Name, which the Mouth of the Lord shall name, *&c.* 62.1,2.*&c.*

Sing and rejoyce, O Daughter of *Zion*, for lo I will come, and I will dwell in the midst of thee, saith the Lord. And many Nations shall be joyned to the Lord in that Day, and shall be my People, and I will dwell in the midst of thee; and thou shalt know that the Lord of Hosts hath sent me unto thee, *&c.* *Zech.*2. 10,11.*&c.*

Rejoyce greatly O Daughter of *Zion*: Shout O Daughter of *Jerusalem*: Behold thy King cometh unto thee, *&c.* 9. 9. *&c.*

*N. B.* All those Prophecies which mention *Mount Zion* in a peculiar manner, *must* belong to the Christian Law, if the Jews inform us right as to the Situation of their second Temple, that it was on *Mount Moriah*, and not on *Mount Zion:* Since they can then have no other Reference. But whether that be so or not, 'tis plain many, if not all of those Prophecies do clearly belong to the Times of the Gospel, and to the

Law of Christ; and are accordingly so expounded in the New Testament: Which is sufficient for our present purpose.

(2) These sacred Christian Laws or Constitutions, were deliver'd at *Jerusalem*, and in *Mount Sion*, by our Saviour, to the Eleven Apostles, there assembled, after his Resurrection. This is so plain in Antiquity, that the very Memorial of this Place was preserv'd for many Centuries afterward. The Place where the Apostles met, and abode, and officiated at *Jerusalem as Christians*; (for their going sometimes to the Temple was *as Jews*;) is call'd an ὑπερῶον, *cœnaculum*, or *upper Room*, such as were usually then set apart for sacred uses among the Jews: Probably the very same *large upper Room furnished*, ἀνάγεον μέγα ἐστρωμένον where the Passover was Eaten. Here the Apostles *Abode*, and here immediately after the last Ascension did they *continue in Prayer and Supplication*: And here the Holy Ghost descended upon them soon afterward. So that we have no Imaginable Reason to suppose our Lords Conversation with them at this Time, to have been any where else. Now that this *upper Room* was in *Mount Sion*, we have sufficient Evidence; nay some that our Lord descended there from Heaven; which must have been for the delivery of these Constitutions to the Apostles there assembled. Hear the Antient Testimonies hereto relating. *Epipha-*

*Vid. Pearf. Lect. in Act.* §. 6. 7. *p.* 30. 31 *Mar.* 14. 15 *Act.* 1. 13.

*phanius*'s Account of *Adrian*'s coming to *Jerusalem* so early as about *Anno Domini* 120. and his finding all in Ruins but this very Church upon *Mount Sion*, is in these Words: ἦρχε] εἰς τὴ παλαιςίνλιν, τὴ χ̀ ἰυδαίαν κλγμδν- λιν, μ̀ ἔτι μ̀ς τ πρ̀ ἱερσσολύμων ἐρημώσεως, χ̀ ἄνεισιν ὅτι τὰ ἱερσσόλυμα, τ φθίπυςον πόλιν χ̀ ὀνομαςὴν, ἣν κατέςρεψε πτις θεσπασιανὸς πρ̀ς τῷ δδτερῳ ἔτει τ αὐτ̀ βασιλείας, χ̀ ἔυρε τὴν πόλιν πᾶσ̀ ἠδαφισμένλν, χ̀ τὸ ἱερὸν, τὸ Θεὸ καταπεπαλημδμον, παρεκτὸς ὀλίγων οἰκημάτων, χ̀ τ τ̀ Θεὸ ἐκκλησίας, μικρᾶς ὔσης, ἔνθα ὑπο- ςρέφδντες οἱ μαδηταὶ ὅτε ὁ Ζωτὴρ ἀνελήφδη ἀπὸ τ̀ ἐλαιῶν Θ. ἀνέβησ̀ εἰς τὸ ὑπερῷον· ἐκεῖ γὸ ᾠκοδόμητο, τυτέςιν ἐν τῷ μέρει σιὼν, ἥτις ἀπὸ τ ἐρημώσεως πρ̀ελείφδη, χ̀ μέρη οἰκήσεων πρὸ αὐτ̀ τ σιὼν, χ̀ ἑπτὰ ζωαγωγὰ, αἱ ἐν τῇ σιὼν μόναι ἐςήκεισ̀. *Cyril* of *Jerusalem* expressly mentions this descent of our Saviour upon *Mount Sion* in these Words. Οἴδαμεν τὸ πνεδμα τὸ ἅγιον τὸ λαλῆσ̀ ἐν πρφήταις, χ̀ ἐν τῇ πεντηκοςῇ καταλδὸν ὅτι τὸς ἀποςόλυς ἐν ἑνὶ πυρίνων γλωσσῶν, ἐνζῶδα ἐν τῇ ἱερσσολήμ, ἐν τῇ ἀνωτέρα τ̀ ἀποςόλων ἐκκλησία. πάντων γὸ παρ' ἡμῖν ὄντι τὰ ἀξιώματα. ἐνζῶδα Χρις- τὸς ὡς ἐφανὸν κατῆλδε. ἐνζῶδα τὸ πνεδμα τὸ ἅγιον ὡς ἐφανὸν κατῆλδεν. And if we want to know for what purpose our Saviour *descended from Heaven*, after his first Ascension, we may partly guess by the Testimony of *Chrysostom*, that it was to bring down some Sacred and Divine Doctrines

*De mensur. & ponder.* §. 14. p. 170.

*Catechis.* 16 §. 2. p. 225.

contain'd in the Apostolical Constitutions, as we shall observe hereafter. The Coptick Records are also remarkable as to the Apostles assembling afterwards in the same place, to write down the same Constitutions. *Dum essent* [*Apostoli*] *congregati in cœnaculo Sionis.* ——— *Isti sunt Canones quos constituerunt Apostoli Sancti & Discipuli puri qui vocantur Tituli, super quibus congregati fuerunt Apostoli, & ordinaverunt eos ope spiritus sancti in cœnaculo Sionis: quos collegit* [*vel compilavit*] *Clemens, discipulus Petri Apostoli.* Hear also an occasional account of *Jerom* concerning *Paula*. *Unde egrediens ascendit Sion, quæ in arcem vel speculam vertitur. Hanc urbem quondam expugnavit & reædificavit David. De expugnata scribitur, væ tibi civitas Ariel, id est Leo Dei, & quondam fortissima, quam expugnavit David. De ea quæ ædificata est dictum est, Fundamenta ejus in montibus sanctis. Diligit Dominus Portas Sion super omnia tabernacula Jacob. Non eas portas quas hodie cernimus in favillam & cinerem dissolutas; sed portas quibus non prævalebit infernus, & per quas credentium ad Christum ingreditur multitudo. Ostendebatur illi columna, ecclesiæ porticum sustinens, infecta cruore Domini, ad quam vinctus dicitur & flagellatus. Monstrabatur locus ubi super* 120 *credentium animas spiritus sanctus descendisset, ut Joelis vaticinium compleretur.* So that

*Ludolph. Comment. in Hist. Æthiopic. L. II. c. 6 n. 29. L. III. c. 4. n. 30. Bevereg. Judic. de Canon. §. 5. p. 429. Epitaph. Paul. ad Eustoch. p 172.*

that this very place, Mount *Sion* it self, so distinctly foretold by the Prophets, appears to have been as distinctly observ'd by our Saviour; and the descent of Christ from Heaven, there to deliver these his sacred Laws and Constitutions to the Eleven to have been directly known by the Antients; nay, the very place to have been denominated from the Apostles assembling there, *The Upper Church of the Apostles.* And how sacred it was therefore accounted, and how carefully rebuilt in the Days of *Constantine*, let *Nicephorus* be witness, in his History of *Constantine*'s Mother *Helena.* Παλιν ὁ θεὸς τὴν ἁγίαν ὑποσρέψασα πόλιν, ἐν τῇ σιὼν, μέγιστον εἰς μῆκος καὶ πλάτος ἐκτεχόντα οἴκον ἀνέστη. ὃ ἐν μὲν τοῖς ὄπισθεν μέρεσι τὸ οἴκημα περιέκλεισεν ἔνθα ἦσαν ζωηφόροι τάφοι δυεῶν κεκλεισμένων διὰ τὴν πρὸ ἰουδαίων φόβον οἱ μαθηταί· ἐν ᾧ καὶ ὁ θεῖος δεῖπνος ἐγίνετο, ὅ, τε θεῖος νιπτὴρ, καὶ ἡ τῶ ἁγίω πνεύματος κάθοδος. *Niceph. Callist. L. VIII. c. 30*

(3) These sacred Laws and Constitutions were given there in the famous Forty Days space after our Lord's Resurrection and first Ascensions, before his final leaving the World at his famous Ascension in the Clouds to Heaven. This is plain from the words of *Matthew*, *Luke*, and the Constitutions themselves, all giving light to one another concerning this matter.

Καὶ προσελθὼν ὁ ἰησοῦς ἐλάλησεν αὐτοῖς λέγων, ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς· *Matth. 26. 18, 19, 20*

γῆς· πορευθέντες οὖν μαθητεύσατε πάντα τὰ ἔθνη· βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς, καὶ τοῦ υἱοῦ, καὶ τοῦ ἁγίου πνεύματος· διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν. καὶ ἰδοὺ ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας, ἕως τῆς συντελείας τοῦ αἰῶνος. ἀμήν.

Act. 1. 3 Οἷς καὶ παρέστησεν ἑαυτὸν ζῶντα, μετὰ τὸ παθεῖν αὐτὸν, ἐν πολλοῖς τεκμηρίοις, δι' ἡμερῶν τεσσεράκοντα, ὀπτανόμενος. αὐτοῖς, καὶ λέγων τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ.

Constitut. L V c. 7. p. 309 Καὶ συναναστρεφόμενος αὐτοῖς ἡμέρας τεσσεράκοντα, μετ' ἐγερσιν αὐτοῦ, καὶ λαβόντας ἐντολὴν παρ' αὐτοῦ κηρύξαι τὸ εὐαγγέλιον εἰς ὅλον τὸν κόσμον, καὶ μαθητεῦσαι πάντα τὰ ἔθνη, καὶ βαπτίσαι εἰς τὸ αὐτοῦ δύνατον· δηλ. αὐθεντίαν τοῦ θεοῦ τοῦ ὅλων, ὅς ἐστιν αὐτοῦ πατήρ· καὶ μαρτυρίαν πνεύματος, ὅς ἐστι παράκλητος· διδάσκοντας ὑμᾶς ταῦτα πάντα, ἃ διατεταξάμην ἡμῖν ἀνελήφθη ἐφ' ὃν ἦλθ ἡμεῖς εἰς τὸ ὑστερον, περὶ τῆς ἀποστειλαντος αὐτόν.

c. 19. p. 324 Καὶ πάλιν —— ἑορτάσατε τὴν ἑορτὴν τῆς ἀναλήψεως τοῦ κυρίου, καθ' ἣν πληρώσας πᾶσαν οἰκονομίαν καὶ διάταξιν ἀνῆλθε περὸς τὸν ἀποστείλαντα αὐτόν.

(A) This solemn Delivery of the Christian Law or Constitutions during that 40 *Days* before our Lord's final Ascension, which was so eminent a Completion of the ancient Prophecies, was originally commemorated by a Fast, or rather half Fast of Five Days, but stil'd τεσσερακοστὴ, *quadragesima*, or a *Fast for* 40 *Days* in all the most antient Ages of the Church. This Fast is attested

attested to by an express Law in the Constitutions; confirm'd by the LXIX Apostolical Canon; and was constantly observ'd by the Primitive Christians. The Passages hereto relating are these.

Ὑμῖν φυλακτέα ἡ νηστεία τῆς τεσσαρακοστῆς, μνήμην ἄγουσι τῆς κατὰ τὸν κόσμον πολιτείας τε, καὶ νομοθεσίας. ὁπότελεόω ὃ ἡ νηστεία αὕτη πρὸ τῆς νηστείας τοῦ πάσχα, ἀρχομένη μὲν ἀπὸ δευτέρας, πληρεμένη δὲ εἰς παρασκευήν. *Constitut. L. V. c. 13. p. 316*

Εἴ τις ἐπίσκοπος, ἢ πρεσβύτερος, ἢ διάκονος, ἢ ἀναγνώστης, ἢ ψάλτης, τὴν ἁγίαν τεσσαρακοστὴν ἢ νηστεύῃ, — καθυπερείθω· ἐκτὸς εἰ μὴ δι' ἀδυναμίαν σωματικὴν ἐμποδίζοιτο. ἐὰν δὲ λαϊκὸς ᾖ, ἀφοριζέσθω. *Can. 69*

*Ecce enim convenio vos & præter Pascha jejunantes, citra* [before] *illos dies quibus ablatus est sponsus.* *Tertul. Adversus psychic. c. 13. p.*

*Habemus enim quadragesimæ dies jejuniis consecratos.* *Orig. Homil. X. in Levit. p.*

Now that this τεσσαρακοστὴ or *quadragesima*, so strictly enjoin'd, and so constantly observ'd by the first Christians, was not a *Fast of Forty Days*, but of Five Days on account of *these Forty Days* when the Constitutions were deliver'd, is not only clear in the original command for its observance in these Constitutions themselves, but is farther evident in antiquity; because 'tis plain from *Irenæus* and *Tertullian*, that there was no such long Fast of Forty Days then in the Church. *Irenæus*'s words are these;

*Epist. ad Victor. ap. Euseb. Hist Eccl. L. V. c. 24 p. 192, 193 L. V. c. 18. p. 322.*

οὐδὲ γὰρ μόνον περὶ τῆς ἡμέρας ἐστὶν ἡ ἀμφιβήτησις, ἀλλὰ καὶ περὶ τοῦ εἴδους αὐτοῦ τῆς νηστείας. οἱ μὲν γὰρ οἱονεὶ μίαν ἡμέραν δεῖν αὐτὸν νηστεύειν, οἱ δὲ δύο, οἱ δὲ πλείονας, οἱ δὲ τεσσαράκοντα ὥρας ἡμερινὰς καὶ νυκτερινὰς συμμετροῦσι τῷ ἡμέρᾳ αὐτῶν. Which account is very agreeable to the Rules of the Constitutions, relating to this Paschal Fast; and shews that some Christians would choose to keep even the Solemn Time of that Fast, the same Number of *Hours*, that the other was appointed for *Days*: Probably not without some regard to the same. *Tertullians* Words follow: *Certe in Evangelio illos dies jejuniis determinatos putant* [*Psychici, sive Catholici*] *in quibus ablatus est sponsus; & hos esse jam solos legitimos jejuniorum Christianorum, abolitis legalibus, & Propheticis vetustatibus.*—— *De cætero autem indifferenter jejunandum ex arbitrio, non ex imperio novæ disciplinæ, pro temporibus & causis uniuscujusque. Sic & Apostolos observasse, nullum aliud imponentes jugum certorum & in commune omnibus obeundorum jejuniorum.* Nay, it appears elsewhere from the same *Tertullian*, that the very *Montanists* had but about Three Weeks of Solemn Fasting in all the Year. Yet were they accus'd by the Catholicks, as introducing an unwarrantable Burden upon the Faithful. But as for Bishop *Beveridg's* Learned Dissertation concerning this τεσσαρακοστή, or *Quadragesima*; so far I mean as he pretends

*Adversl. Psychic. c. 14. p. 169*

*Vind Canon L. III. c. 1. — 9. p. 138. —*

tends to prove it Forty Days long; he is plainly entangled with the Antient Testimonies, and utterly at a loss how to Account for them. Nor can he make out those Forty Days any other way than by supposing our modern way of Computation from *Ashwednesday*; by supposing *Saturdays* to be Days of Fasting; and by including the *Paschal Fast* under this of Forty Days; in every point directly contrary to Antiquity. For this πεντηκοστη is expresly appointed to begin the Second Day of the Week, whereas *Wednesday* is the Fourth. *Saturdays* were also never Days of Fasting in those early Ages, one excepted, (when the lying of Christ in the Grave was commemorated.) And the πεντηκοστη was most directly distinguish'd from the *Easter* Fast in the Primitive Church, and was observ'd before it, as appears elsewhere, and particularly here in the Constitutions. 'Tis also own'd by Bishop *Beveridge*, that a Fast of Thirty Six Days, nay of Two or Three Weeks only, are in this Case frequently call'd by the same Name, πεντηκοστη. Which gave occasion, when the true Reason of that Name was lost, for the wonder of *Socrates* and others, that such different and shorter kinds of Fast, should still be every one call'd πεντηκοστη in those Ages. Which mistake, by the way, seems gradually to have introduc'd a change in the Fast it self; and from an half Fast of

*c.* 3. *p* 142, 143, 144

Five

Five Days, for the Forty Days before us, to have gradually brought on a new Faſt of Lent, or a ſet Faſt of Forty Days, for ſo many Days of Chriſts Faſting and Temptation: To which yet there is not the leaſt Sign of its Relation, in all the foregoing Ages of the Church. Such ſtrange and ill grounded Conſequences have followed Mens leaving the original Laws of the Goſpel, or Apoſtolical Conſtitutions, and purſuing the contrary Decrees of Synods or Princes, and running after the vain Imagination of their own Hearts in matters of this Nature.

*Corollary* (1) We may here obſerve a New, and moſt Powerful Argument for the certainty of the Fundamental Fact of Chriſtianity, the Reſurrection of our Bleſſed Saviour: Since we now ſee that he did not meerly appear ſuddenly to a few, or to many for a few Minutes only, but that beſides thoſe Appearances, known by all from the Goſpel Hiſtories, he came to, and abode with the Eleven Apoſtles ſo often, and ſo long, as to Reveal to them all the Laws and Conſtitutions of Chriſtianity, contain'd in the Book before us; and this in a ſet Place, where they conſtantly met together for Divine Worſhip. So that the Apoſtles certainty that their Lord was Riſen from the Dead, was hardly leſs than that of his living among them, and converſing with them, before his Paſſion.

*Corollary*

*Corol.* (2) We may here also observe of what Consequence that Assertion is, which I have prov'd elsewhere, and which I shall still farther confirm hereafter; *viz.* that our Lord Ascended first up to Heaven, on the very Day of his Resurrection from the Dead: The Inauguration into his Kingdom in Heaven of necessity preceding this his Royal Power and Authority, which was so eminently exercis'd, in his Delivery of these his Divine and Heavenly Laws and Constitutions to us. How many Texts of Scripture also that Proposition and this compar'd together will afford Light to, which of late have been misunderstood, I shall not here pretend to enumerate. The careful Reader will observe them upon occasion, all along the Course of his Studies. *Serm. & Essays. VI. p. 145. — 181*

II. As *Paul*, the Apostle of the *Gentiles*, had no knowledge of these sacred Constitutions, at this Time of their original delivery by our Lord, so was he at first unconcern'd with the other Apostles, either to Learn the same from them, or to joyn with them in their delivery to the Church; since he received them, together with the rest of his knowledge of the Gospel, by immediate Revelation from Christ himself, and distinctly communicated them to his Companions and Attendants, and thereby to the rest of the Church. Nor does he appear with the rest at the famous Council of *Jerusalem*, about

*A. D.* 64, when the original *Catholick Doctrine*, or former Five Books and an half of the Constitutions were Written and sent to the Churches; but only at that about *A. D.* 67. when the Apostles, all in general met again to confirm the whole foregoing Writing, and to compose the Extract that was to be publish'd to all, the διδαχὴ τῶν ἀποστόλων. This is an Observation of great Consequence to Christianity; and its peculiar Truth, as to the present Constitutions, a very great mark of genuine Sincerity therein, and very agreeable to our Saviour's surprizing and most wise management in these matters. For Christ our Lord, besides the Delivery of his Laws himself to the Eleven after his Resurrection and first Ascensions, did afterwards, by Miracle, convert *Saul*, the most obstinate Persecutor which the Gospel had, and made him the strongest Witness to it of them all; and by a distinct method of direct Revelation and Instruction communicated to him exactly the very same Gospel, the very same sacred Laws and Constitutions which he had communicated to the rest before; and so Ordain'd him to be an intirely new and distinct means of conveying the same to his Church; and by the punctual agreement of both Revelations secur'd all Christians of their Divine Original and Authority for ever. Thus *Paul* most expressly declares con-

concerning himself; Παῦλος ἀπόστολος οὐκ ἀπ' ἀνθρώπων, οὐδὲ δι' ἀνθρώπου, ἀλλὰ διὰ Ἰησοῦ Χριστοῦ, καὶ θεοῦ πατρὸς, τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν. —— γνωρίζω ὑμῖν, ἀδελφοὶ, τὸ εὐαγγέλιον τὸ εὐαγγελισθὲν ὑπ' ἐμοῦ ὅτι οὐκ ἔστι κατ' ἄνθρωπον· οὐδὲ γὰρ ἐγὼ παρά ἀνθρώπου παρέλαβον αὐτό, οὔτε ἐδιδάχθην, ἀλλὰ δι' ἀποκαλύψεως Ἰησοῦ Χριστοῦ. And so he goes on to give a full account of the same thing, and as to a matter of great consequence, calls God to witness to the truth of what he says herein: ἃ γράφω ὑμῖν ἰδοὺ, ἐνώπιον τοῦ θεοῦ, ὅτι οὐ ψεύδομαι. Accordingly we learn from the Sixth Book of the Constitutions, as the true reading was in the Fifth Century, preserv'd to us by *Varadatus*, that at the famous, and otherwise general assembly, when the *Catholick Doctrine* was written, about *A. D.* 64. all the surviving Apostles were there but *Paul. Sancti Apostoli dum Congregati essent in Jerusalem, præter Paulum Apostolum omnes simul Librum Actuum conscripserunt, propter fidem Domini Jesu Christi: & permanet in sanctis Ecclesiis quod scripserunt:* And that this is true, the whole Constitutions, till the very last Book, do attest, even in our present Copies. *Paul* and *only Paul* being ever therein spoken of in the third Person, as absent, and unconcern'd in them; even where more of his peculiar Companions and Attendants are concern'd and employ'd than of all the rest. As if the

Gal. 1. 1 v. 11. 12. &c. v. 20.

*Ap. Grabe Spicileg. Tom. 1. p. 38. E. Concil. Labb. col. 978 See Constit. L. II. c. 4. p. 234. c. 55. p. 259. c. 56. p. 262. L. VI. c. 8. p. 337. c. 12. p. 342. L. VII. c 46. p 383, 384*

the other Apostles chose to transmit *their own* Constitutions by those very Men who could best witness to their agreement with such as were deliver'd by *Paul* also; which yet were of a quite different original. At what particular time *Paul* received these Constitutions from our Saviour, I cannot certainly tell; or whether at several times or not. Yet can I not avoid reflecting a little on his own Words in one place, where he informs us, that he was *caught up into Paradise*, καὶ ἤκουσεν ἀῤῥητα ῥήματα, ἃ οὐκ ἐξὸν
2 Cor. 12 4 ἀνθρώπῳ λαλῆσαι; *and heard secret Words, which 'tis not lawful for a Man to utter*; or *not lawful to utter to Man.* Which is very near to the nature of those ἀπόῤῥητα, or mystical things which are contain'd in these secret Constitutions. But this is only an uncertain conjecture. However, we may here note by the way, that although *Paul* was only a single Apostle, and the rest Eleven in Number, yet did the Laws and Constitutions deriv'd from Christ by him, on account of his *labouring more abundantly*
1 Cor. 15. 10. *than they all*, with God's peculiar Blessing on his Labors, and of the Number and Character of his Followers and Attendants, which none of the other Apostles appear to have had, spread at least equally wide with those which came from all the rest. Accordingly, in the Catalogue of those Apostolical Churches wherein Bishops were placed

ced by the Apostles themselves, of which hereafter, about one half belong to *Paul*, or to his Companions: As 'tis easy to observe upon the Comparison. *Constitut. L. VII. c. 46. p. 382 — 385*

III. The Times of the Writing the several Books of the New Testament, both from the *Number of Citations*, made severally from them in the Apostolical Constitutions, and from the *internal Characters*, and *external Testimonies* belonging to them, seem to have been as follows. *See c. 3. n. 5. infrà.*

| *Written about A. D.* | BOOKS. | *Number of References in Cotelerius's Constitutions* |
|---|---|---|
| 56 | 1 Corinthians | 25. |
| 57 | 2 Corinthians | 14. |
| 57 | 1 Timothy | 25. |
| 58 | Romans | 19. |
| 58 | Galatians | 4. |
| 60 | Matthew | 163. |
| 61 | Luke | 76. |
| 62 | 2 Clement | 0. |
| 62 | Mark | 25. |
| 62 | Ephesians | 14. |
| 62 | Colossians | 8. |
| 62 | Philemon | 2. |
| 62 | Hebrews | 13. |
| 63 | John | 55. |
| 64 | Acts of the Apostles | 59. |
| 64 | 1 Peter | 12. |
| 64 | Titus | 5. |
| 66 | James | 5? |

| | | |
|---|---|---|
| 67 | Philippians | 1. |
| 67 | 1 Theſſalonians | 1. |
| 67 | 2 Theſſalonians | 2. |
| 67 | 2 Timothy | 7. |
| 67 | 2 Peter | 2. |
| 67 | Doctrine of the Apoſtles | 0. |
| 69 | 1 Clement | 0. |
| 73 | 1 John | 0. |
| 83 | 2 John | 0. |
| 84 | 3 John | 0. |
| 85 | Jude | 0. |
| 87 | Barnabas | 0. |
| 87 | Hermas | 0. |
| 96 | Apocalypſe | 0. |
| 99 | 2 Eſdras | 0. |
| 116 | Ignatius | 0. |
| 116 | Polycarp | 0. |
| | | 537 |

Note here, that this Table agrees nearly enough with our other beſt Writers upon this Subject, Biſhop *Pearſon* and Dr. *Mills*, as to thoſe Books where they have any ſure Notes of Chronology, or even valuable Conjectures; I mean as to the Epiſtles to the *Corinthians*, the *Romans*, *Galatians*, *Epheſians*, *Coloſſians*, *Philemon*, *Hebrews*, *Titus*, the Second to *Timothy*, the firſt and Second of *Peter*, the Second and Third of *John*, that of *Jude*, the firſt of *Clement*, the *Apocalypſe*, *Ignatius* and *Polycarp*. And accordingly

*Pearſ. An. Paulin Mills Prolegom.*

dingly the Times determin'd by them, do well enough agree with the other Method here made use of by me also; I mean with the Number of Citations made from them, or References to them in the Constitutions; upon this reasonable Hypothesis, that the longer any sacred Book had been Publick, and the oftner it had therefore been Read in the Churches and at Home, the more would it naturally be fix'd in the Memories of Christians, and the oftner quoted by them upon all Occasions. This Observation, I say, holds well enough in all the foregoing Books of the New Testament, which are at all quoted in the Constitutions, excepting the Epistle to the *Galatians*, and that of *James*: The former of which ought to be Written later, and the latter earlier by this Rule. And indeed it is not at all certain that the Epistle to the *Galatians*, was not Written later; being plac'd about the same Time with that to the *Romans*, rather because its Subject and Contents agree best therewith, than on Account of any other direct Character of so great Antiquity. And then for the Five Quotations out of the Epistle of *James*, which is here plac'd so very late, the Reader is to observe, that tho' *Cotelerius* has noted so many, and so the Table from him ought to contain the same Number; yet that they are generally but one Quotation, and that of Words contain'd in *Peter's*

first Epistle also: And that the small remainder of one or two besides, tho' they may allude to an Expression in the Epistle, yet is that Allusion too remote to be much depended on in this case. So that 'tis somewhat doubtful, whether this Epistle be at all referr'd to in the same Constitutions: As the Time of its Writing was I think little different from that of the compleating the principal Parts thereof, and the adding many, if not all the Testimonies and Quotations thereto. But then, the Reasons why I place the rest of the Sacred Books so differently from others are these that follow.

(1) 1 *Timothy A. D.* 57. This Epistle is referr'd to 25 Times in the Constitutions; and so by that Rule ought to be very early. And that it was really Written so early seems very plain. For *Paul* therein says, that he, had *desired Timothy to abide at Ephesus*; that *he hoped to come to him shortly*; and exhorted him to give diligent Attendance on his Office *till he came*: Whereas about this very Year, we know from the Acts of the Apostles, he took his most solemn farewel of the Presbyters of *Ephesus*, and assurd them to their great Sorrow, that he *knew that they all should see his Face no more.* Those who venture from very uncertain reasonings, to set aside so plain a Character as this, do by no means shew their sagacity and impartiality in these matters.

1 Tim. 1. 3. 3. 14. 4. 13.

Act. 20. 17. &c.

(2) *Marks*

(2) *Mark*'s Gospel, *A. D.* 62. after that of *Luke*. This Time agrees well with the smaller Number of Quotations; with *Mark*'s following *Luke*'s Order, even in Histories directly taken from *Matthew*; and with the original Order in the Constitutions, when they are first named together, in the original Direction for the Reading the sacred Books in the publick Assemblies: μετ' ταῦτα δέκαον ὁ πρεσβύτερος ἀναγινωσκέτω τὰ εὐαγγέλια, ἃ ἐγω ματθαῖος καὶ ἰωαννης προεδώκαμεν ὑμῖν· καὶ ἃ οἱ ζωσιμοὶ παῦλε προεληφότες κατηλεψθη ὑμῖν, λουκᾶς καὶ μάρκος. I. II. 57. 262

(3) Clements 2 Epistle, *A. D.* 62. That this Epistle of *Clement*, Written to a Church or to Persons now utterly unknown, was early and *Prior* to his most famous Epistle to the *Corinthians*, seems to me probable from the Arguments following. Herein are several References to passages in the very first Times of the Gospel, and to Books now lost, which were earlier than the present Books of the New Testament: And for the known Books none are quoted or alluded to but Three of the earliest, the first Epistle to the *Corinthians*, with the Gospels of *Matthew* and *Luke*: That is the very same Books that are also referr'd to, and alone referr'd to, in the first and earliest Book of the Constitutions also. That this and the other Epistle of *Clement* are never quoted in the Constitutions is not to be wondred at; since their Author

appears to have been generally the Writer of the other, and so not very likely to cite his own Authority for their Confirmation. 'Tis also to be noted that the first Book of the Constitutions and this Epistle, by citing the same Three Books, particularly *Matthew* and *Luke*, without *Mark* and *John*, confirm the stating of these Matters in our present series, and fairly imply, that *Mark* as well as *John* are later, not only than *Matthew*, but than *Luke* also.

(4) *John*'s Gospel, *A. D.* 63. That this Gospel was Written so early, appears highly probable to me on the Accounts following. (1) The frequent Citation of it, and the Number of the Citations in the Constitutions, no fewer than Fifty Five, plainly infer this degree of Antiquity. (2) Many of the Antient MSS. and Versions affirm, that it was Written about the 30th. 31st. or 32d. Year after our Saviours Ascension: Which agrees exactly to the Time here assign'd. (3) Almost all the Commentators since *Theophylact* agree to the same Time. (4) *John*'s speaking of the Pool of *Bethesday*, in the present Tense ἐστι, and not ἦν, better agrees to the Time here assign'd, before the Destruction of *Jerusalem*, when that Pool and Porch were certainly in being, than to the Time afterward, when probably both were destroyd. (5) That Occasion of *John*'s Writing his Gospel mention'd by the Antients, *viz.*

*See Mills Prolegom. in Calce Joan. Ibid. and Whitby in Preface to John.*

*John* 5. 2.

*viz.* the bringing the other Three Gospels to him, and his observing their Deficiency as to the Acts of Christ before the Baptists Imprisonment, does much better agree with this Time, just after the Publication of those Gospels, than with that above Thirty Years later, to which its Writing is now ordinarily ascrib'd. (6) That other occasion of its Writing mention'd by the Antients, *viz.* in opposition to the Heresies of *Cerinthus* and *Ebion*, who deny'd the Pre-existence and Divinity of our Saviour, does also better agree with the former Time, when those Heresies first sprang up, than to that so much later, just before the end of the Century, which is usually assign'd to it. (7) No Original Writings of our Religion, which quote the *other Three Gospels* with any frequency do omit *this*: Nay I believe no such Writings quote *those Three* so much oftner than they quote *this*, as to imply any such difference in the Time of their Writing as is usually suppos'd: Which yet must in all probability have been the case, had the other Three Gospels been Publish'd between Thirty and Forty Years earlier than this before us. (8) After all, what some very Antient Testimonies speak of, that this Gospel was Written with the *Apocalypse* in *Patmus*, a little before the Death of *John*, *A. D.* 96. is a plain mistake; since the *Apocalypse* it self, which was seen in *Patmus*, was Written nor there

See *Mills Proleg.* p. 22.

*Ibid.*

*Ibid.* & *in Calce Joan.*

but at *Epheſus.* And if that be ſuppos'd a miſtake as to place only, but not as to time, yet will this be eaſily accounted for on our Hypotheſis, wherein the firſt Twenty Chapters are ſuppos'd Written, *A. D.* 63. but the laſt is freely own'd to be later, and not long before the Death of *John*: Which indeed its Nature and Circumſtances plainly imply: But ſo, that it appears as an evident Appendix, added after the compiling the main part of the Book: Which indeed ſeems to be the caſe, as to the greateſt part of the laſt Chapter of *Mark* alſo. And that this is not a meer Hypotheſis, made upon an emergent difficulty, in way of Evaſion only, is evident, becauſe theſe very Conſtitutions, which have no fewer than Fifty Five Citations or References to this Goſpel, have yet not one Citation from, or Reference to that laſt Chapter, as will eaſily be obſerv'd on a particular Examination: Which Remark highly deſerves the Readers Reflection; and is a great Confirmation of the preſent Hypotheſis, and alſo of the genuine Antiquity of theſe Conſtitutions at the ſame time.

*Mar.* 16. 9. — 20

*Coroll.* All thoſe Hypotheſes or Solutions of difficulties, which depend on the late Writing the main of *John*'s Goſpel, after the Deſtruction of *Jeruſalem*, are without Foundation, and muſt be laid aſide; unleſs we ſuppoſe, that when he wrote his laſt Chapter long afterward, he alter'd any of his former Ex-

Expressions, and so suited them to those later Circumstances: Which indeed is not impossible to be suppos'd. Yet because such an Opinion, without some Proof, must be very weak, all those Hypotheses and Solutions, will in the mean time deserve to be esteem'd very weak also. Nor can I deny but this *Corollary* does therefore much weaken the Fifth Proposition, in my Harmony of the Evangelists, with its Corollaries: As I here take occasion freely to acknowledge upon this occasion.

(5) The Epistle to the *Philippians*, *A. D.* 67. That this was not Written so early as *A. D.* 62. nor together with those to the *Ephesians*, to the *Colossians*, and to *Philemon*; as the forecited Authors suppose; but as late as is here assign'd, seems to me highly probable, *because* it is quite on another Subject; *because* 'tis but once quoted in the Constitutions; *because Paul* therein speaks of their *Fellowship with him in the Gospel from the first Day till now*; of one at least of his Solemn *Apologies for the Gospel* as then over; of the *Courage his Bonds and Sufferings had inspir'd others with*; of his doubtfulness whether he should desire to *Live* or *Dye*; with his hopes of Living for their sakes, and also of seeing them again; of the *Persecutions He*, as well as *they were then under*; *because Paul* here mentions those *Dogs*, *evil Workers*, and *the Concision*, or those Jewish persecuting

*Philip* 1. 5. v. 7. 12. &c. 20. &c. 27. &c. 2. 17. 24. 3. 2. &c.

Here-

Hereticks which ſpread much towards the end of *Paul*'s life; becauſe he takes notice
4. 15, 16 that theſe *Philippians had communicated to him in the beginning of the Goſpel*, as at a time *then* long paſt, and that they had *once and again ſent ſupplies to him to Theſſalonica.* All which circumſtances are ſigns of a later date; and ſome of them particularly are indications that the Perſecution by *Nero* was then begun at *Philippi*, which could not be before *A. D.* 64. at the ſooneſt, when it began at *Rome*; but might well be ſomewhat later; becauſe places remote from *Rome* muſt be ſtill ſlower in the execution of the Emperors Orders, than thoſe nearer to it.

(6) The Epiſtle of *James A. D.* 66. That this Epiſtle was not written ſo ſoon as *A. D.* 60. nor much before the Death of *James*, and Deſtruction of *Jeruſalem*, is alſo plain by the following Arguments. (1) This Epiſtle ſpeaks of ſuch *Trials* or
Jam. 1. 1. &c. *Temptations*, ſuch Exerciſe of Faith and Pa-
v. 12. &c. tience then peculiarly neceſſary, and ſo repreſents the reward of thoſe ſuffering Virtues, it ſo directly affirms, that the Heathen
5. 6, 7, 8. already *drew them before their Judgment Seats*, and that they *condemned* and *ſlew the juſt*; that 'tis highly probable *Nero*'s Perſecution was then begun in *Judæa*; which was not till *Anno Domini* 64. or la-
v. 1. &c. ter. (2) This Epiſtle ſo plainly upbraids the rich Jews with their Folly in cheating the

the Poor, and hoarding up Wealth, and living in Luxury, when they already felt, and would soon feel more the *Miseries* already *come*, and coming upon them; nay, it so directly speaks of their doing all this *in the last Days* of their Common-wealth; v. 3. and so fully assures the Christians, that *the coming of the Lord drew nigh*, and the *Judge* v. 8, 9. *stood before the Door*; and so expressly speaks of those *Wars* and *Fightings* that were then among them; and that they *slew*, and *fought*, and *war'd* with one another; 4. 1, 2. that it seems plain the Jewish War and its Tumults were then begun; which was about the middle of *A. D. 66.* Probably the *Hire of those Laborers*, which by the rich v. 4. Jews were *kept back by Fraud* here intimated, belongs to the Harvest *A. D. 66.* and this Epistle might well be written towards the latter part of the same Year, after both the Persecution, and the War of *Judea* were begun among them. These seem strong Evidences in this case. Yet is there one grand Objection to be here consider'd, since it has forc'd the most Learned to overlook these Arguments, and to place the Death of *James* much sooner, about *A. D. 62.* and that is the seeming Affirmation of *Josephus*, that *James* was martyr'd about that very time. But in answer to this I affirm, that *Josephus* does not say that he was then actually *put to Death*, but only *deliver'd* *Antiq. L. XX. c. 8.* *up* *p. 698.*

*up* among others *to be stoned* by the High Priest *Ananus*. His Words are these: ἄναν⊙ καθίζει συνέδριον κριτῶν, καὶ παραγαγὼν εἰς αὐτὸ τὸν ἀδελφὸν ἰησοῦ τοῦ λεγομένου χριστοῦ, (ἰάκωβ⊙ ονομα αὐτῷ) καί τινας ἑτέρους, ὡς παρανομησάντων κατηγορείσθαι ποιησάμεν⊙, παρέδωκε λιθοβοληθησομένους. *He deliver'd them up to be stoned*; without affirming that they actually were stoned; much less that they all were slain thereby. For we must consider, (1) That the Condemnation by a Jewish High Priest was not sufficient regularly to put any one to Death at that time, without the Sentence of the Roman Governor: As we know from the History of our Lord's Condemnation, and the Jews own Words at
*Joh.* 18. 31 that time, *it is not lawful for us to put any Man to Death.* (2) That had this Sentence been immediately executed, or attempted to be executed, yet would it not certainly follow, that *James* had been actually slain. *Paul* was truly *stoned* at *Lystra*, nay, and
*Act.* 14. 19 *drawn out of the City for dead*; yet did he live many Years afterwards. (3) *Josephus* informs us in the same place, that this Proceeding of *Ananus*, to convene Judges, and sentence Men to Death, was immediately complained of to King *Agrippa*; who presently turn'd him out of his Office for the same. So that the least delay of Execution must save the Lives of the condemned. (4) He also there informs us, that when

when the same Complaint was presently carried to the new Governor *Albinus*, then on his way to *Jerusalem*, it was not for actually taking away the Lives of any, as if the Sentence were already executed; but for presuming to convene such a Judicature; for which he was immediately threatned by *Albinus*. (5) The same *Josephus*, in words directly alledg'd by *Origen* and *Eusebius*, tho' wanting in our present Copies, affirms that the Murder of this *James*, was the occasion of the miserable Siege and Desolations of *Jerusalem*: Ζῶπα ὃ συμβέβηκεν Ἰουδαίοις κατ' ἐκδίκησιν Ἰακώβου τοῦ δικαίου, ὃς ἦν ἀδελφὸς Ἰησοῦ τοῦ λεγομένου Χριστοῦ· ἐπειδήπερ δικαίοτατον αὐτὸν ὄντα οἱ Ἰουδαῖοι ἀπέκτειναν. The Jewish Nation was scarcely so clear of Blood, that if this *James* had been only slain among several others, on a sudden, without a general approbation, and this Eight or Nine Years before, *Josephus* would thus ascribe those terrible miseries thereto, in so solemn a manner as he here does. (6) *Eusebius* himself, and the much antienter *Hegesippus*, whom he cites for it, do directly affirm, that this *James* was thrown down from a Pinacle of the Temple, and then ston'd, and after all Slain with a Club, *immediately before the Siege of Jerusalem*: ὡσὰν ἐσταυσαιὸς πολιορκεῖ τὴν Ἰουδαίαν· says *Hegesippus*: And *Eusebius* there says, Ζώπω δὲ τὸ αἰτίαν τὸ ἐμβασιλεῦσαι μετὰ τὸ μαρτύ-

*Orig. Contr. Cels. L. I. p. 35.* *Euseb. Hist. Eccl. L. II. C. 23. p. 65.* *ibid.*

μάρτυρίον ἀπὸ πολιορκίας τ ἱερουσαλήμ. And
L. III. c. elsewhere, μ τ ἰακώβε μάρτυρίαν, ϗ τ ἀν-
11. p. 86. πίκα γγυομβλω ἄλωσιν τ ἱερουσαλήμ. I need not say how well this account agrees with the foregoing Testimony of *Josephus* in *Origen* and *Eusebius*, and is therefore confirmed by it. And tho' some of the circumstances in *Eusebius*'s Copy of *Hegesippus* cannot well be true, yet since in the main this account of his was confirm'd by *Clemens Alexandrinus*, as
p. 65. *Eusebius* also assures us, it ought to be by no means wholly rejected; especially if we consider, (7) That a famous piece of
p. 86. Church History depends upon it, *viz.* that presently after *James*'s Death, and the taking of *Jerusalem*, all the surviving Apostles and their Companions, with the Kinsmen of our Saviour, assembled at *Jerusalem* to chuse a Successor to this *James* in that Bishoprick. So that unless we suppose a long vacancy in the See of *Jerusalem* for about Nine Years together, contrary to all reason and parallel examples, and this in the Mother Church of Christians it self, we are oblig'd to suppose the Death of *James* to have happen'd much later than it usually is plac'd: and so are at full liberty to comply with the former Characters of the date of his Epistle towards the conclusion of *A. D.* 66.

(7) The Epistles to the *Thessalonians* *A. D.* 67. That these two Epistles, commonly

monly plac'd the first of all *Paul*'s Writings, were not sent till a little before his Death, seems to me very probable, *because* they are so seldom referr'd to in the Constitutions; *because* we find therein, that the *Thessalonians Fame* was then *spread over all Macedonia, and Achaia, and in every place*; *because Paul would have come to them once and again*, but had been *hindred by Satan*; *because* he was now under *Persecution*, and *many* of the *Thessalonians* were *Dead* for their Religion, and they *wanted comfort* thereupon; *because* he expressly mentions those *Persecutions and Afflictions which they endur'd*; all probably under *Nero*, after *A. D.* 64. *because* he speaks of the *mystery of iniquity*, which did *already work* in the World, and was the prelude to the *Man of Sin* himself; and, lastly, *because* he therein mentions *his own Hand-writing, as the token in every Epistle*; as if he had written not a few before that time: All which put together seem plain intimations of the very late date of these Epistles to the *Thessalonians*.

1 Thess. 1. 7. 8. 2. 18. 3. 3. &c. 4. 14. &c. 2 Thess. 1. 4. &c. 2. 7. 9. &c. 3. 17.

(8) The *Doctrine of the Apostles A.D.* 67. That this sacred Extract out of the Apostolical *Catholick Doctrine*, or former Five Books and a half of the Constitutions was made so early, we learn from the Apostles own Preface thereto; wherein they expressly inform us that all the Apostles even *Paul* the

the Apoſtle of the Gentiles, as well as *James* the Biſhop of *Jeruſalem* were preſent at that Council, when it was written, and ſent by *Clement* to the reſt of the Churches. And ſince the Conſtitutions, whence this Book is deriv'd, have Quotations till this time, but no later; and ſince *Paul* was put to Death *Anno Domini* 68. and *James* about the ſame time, 'tis plain that this and this only was the real time of its Compoſure.

(9) The firſt Epiſtle of *John*, *A. D.* 73. I have plac'd this Epiſtle without any direct Evidence for the exact Time of its Writing: Only that it was ſent conſiderably before the other Two, ſeems probable, becauſe *John* does not here Stile himſelf *the Antient Apoſtle* ὁ πρεσβύτερος, as he does in the other; and becauſe it was ſtill look'd on as *Undoubted* when the others were not ſo; as being, 'tis likely, longer known in the Church than the other.

(10) *Barnabas*'s Epiſtle, *A. D.* 87. I have alſo plac'd this without any plain direct Evidence, only ſince it was certainly Written after the Deſtruction of *Jeruſalem*; and is omitted in the laſt Apoſtolical Canon, made I think about, *A. D.* 86; and contains in its latter Branch an Epitome of part of that Seventh Book of the Conſtitutions, which might then be added to the reſt; I think 'tis not impoſſible that this might be the Time of its Writing. (11) *Her-*

(11) *Hermas*'s Pastor, *A. D.* 87. I have, I think, good Evidence for the placing this Sacred Book exactly at this Time. For 'tis omitted in the last Canon of the Apostles about *A.D.*86.and yet is I think not only cited in the *Apocalypse*,of which hereafter; but was certainly Written during the Life-time of *Clemens Romanus*; as appears from a passage therein; who yet dyed the next Year, *A. D.* 88. as shall be shewn hereafter. I have omitted the *Acts of Paul*, and the *Apocalypse*, *and Preaching*, *and Gospel*, *and Acts of Peter*, tho' probably, in some sense, Sacred Books, because they are now utterly lost to the Church, and scarce a few Fragments remaining at this Day. And concerning the Second Book of *Apocryphal Esdras* I shall speak more fully hereafter.

*See Lem. 6. infrà*

*Vis. 2. §. 4. p. 77. 78.*

*Euseb Hist. Eccl. L. III. c. 3. p. 72. c. 25. p. 97*

*N. B.* Altho' I have already, and shall hereafter make use of several Testimonies out of the Constitutions, even in these *Lemmata*, which are *prior* and preparatory to the Proof of their Sacred Authority; which to some may look like the begging of the Question; yet is this procedure far from any such unfair Method; since 'tis most certain, and undeniable, and put past Question by the admirable Notes of *Cotelerius*, that whether they be really Sacred and Apostolical or not, they are however a True, Faithful, and Authentick Account of the State of the Primitive Church in these Matters; and

therefore ought to have the firſt Place in all our Enquiries and Demonſtrations thereto belonging; at the leaſt after the Writings of the Apoſtolical Fathers; even before we come to the Proof of their more Divine and Infallible *Verity*, as Inſpired Books of the New Teſtament.

IV. All the great Mercies granted to the People of *Iſrael*, whether as to the forgiveneſs of their Sins, the averting of Gods Judgments, or the obtaining of his Favor, I mean thoſe of a publick Nature, were under the Law of *Moſes* adminiſtred, not by the Prayers and Repentance of the People only, but alſo, and that principally, by a Mediator, and by Atonements; either by *Moſes* himſelf, or by the High Prieſts, and the Prieſts appointed on purpoſe by God for ſuch ſacred Miniſtrations. This is a Propoſition of great remark under the Legal Diſpenſation; and will hereafter afford no ſmall Light to that of the Goſpel, as it was originally ſetled by our Saviour and his Apoſtles: And accordingly it ſhall be fully prov'd by an Induction of ſome of the principal Examples and Precepts in this place.

*Exod.* 24. *with Heb.* 9. 20. *&c.* The firſt of *Moſes*'s Covenants is confirm'd with the Blood of a Sacrifice, ſprinkled on the Book of the Covenant, and on all the People, and with the ſolemn Participation of that Sacrifice between God and the Repreſentatives of the People, in *Mount Sinai.*

The

The Building of a Tabernacle is appointed; with its Altars, Propitiatory Sacrifices, and Priests, even before the Sin of the *Golden Calf.* *Chap.* 25. — 31

After the Sin of the *Golden Calf* God says to *Moses.* — Now therefore let me alone, that my Wrath may wax hot against them, and that I may Consume them: And I will make of thee a great Nation. And *Moses* besought the Face of the Lord his God, *&c.* And the Lord repented of the Evil which he thought to do unto his People. — It came to pass on the Morrow, that *Moses* said unto the People, ye have Sinned a great Sin; and now I will go up unto the Lord; Peradventure I shall make an Atonement for your Sin. And *Moses* returned unto the Lord and said; Oh! This People have sinned a great Sin, and have made them Gods of Gold. Yet now if thou wilt, forgive their Sin: And if not, Blot me, I pray thee, out of thy Book which thou hast Written. And the Lord said unto *Moses.* — Behold mine Angel shall go before thee, *&c.* 32 10. *&c.*

The next Chapter is all of it most full to this purpose: But too long to transcribe, as is also that which follows: Where, at *Moses* Intercession, a Second Covenant is made with the *Israelites*; tho' not so solemnly ratify'd as the first was. Then follows the actual making and rearing of the Tabernacle, which was enjoyn'd before, for the same purposes 33. 34. 35. — 40

of Interceſſion, Atonement, and Sacerdotal Benediction. Then follows the Book of *Le-*
*Leviticus.* *viticus*, full of Precepts for the ſame grand Method of Propitiation, Interceſſion, Atonement, and Sacrifices; with others for the Solemn Inauguration and Conſecration of thoſe ſacred Perſons who were to Miniſter to God in the Tabernacle, and perform thoſe mediatory Offices for the People; with the addition of many Ceremonial and Burdenſom Laws, bound upon that Nation after the Sin of the *Golden Calf*. Then follows the Book
*Numb. 6. 22. &c.* of *Numbers*; full of the like Laws and Appointments; with the particular form of the ſacerdotal Benediction; and the Conſecration of the *Levites*, as Miniſters to the Prieſts in theſe holy Offices. But to come to ſome more particular Examples.

11. 1. 2 When the People complained it diſpleaſed the Lord, and the Lord heard it, and his Anger was kindled, and the Fire of the Lord Burnt among them.—And the People cryed unto *Moſes*; and when *Moſes* prayed unto the Lord the Fire was quenched.

12. 9. *&c.* The Anger of the Lord was kindled againſt *Miriam* and *Aaron*.—And behold *Miriam* became Leprous, [while *Aaron* was ſpar'd, at *Moſes* Interceſſion; probably becauſe of his ſacred Function.] And *Aaron* ſaid unto *Moſes*, Alas my Lord, *&c.*—And *Moſes* cryed unto the Lord, ſaying, Heal her now, O God, I beſeech thee. And the Lord ſaid unto *Moſes*,

*Moses.*—Let her be shut out from the Camp Seven Days, and after that let her be received in again.

And the Lord said unto *Moses*, — I will Smite them with the Pestilence, and disinherit them; and will make of thee a greater Nation and mightier than they. And *Moses* said unto the Lord, —Pardon I beseech thee the Iniquity of this People, according unto the greatness of thy Mercy: And as thou hast forgiven this People from *Egypt* even until now. And the Lord said, I have pardoned according to thy Word. 14. 12. &c.

The Lord spake unto *Moses*, saying, Get you up from among this Congregation, that I may consume them as in a moment: and they fell upon their Faces. And *Moses* said unto *Aaron*, take a censer, and put Fire therein from off the Altar, and put on Incense, and go quickly unto the Congregation, and make an Atonement for them; for there is Wrath gone out from the Lord, the Plague is begun. And *Aaron* took as *Moses* commanded, and ran into the midst of the Congregation, and behold the Plague was begun among the People; and he put on Incense, and made an Atonement for the People. See also *Nnmb.* xvii. and xxi. 6. &c. with *John* iii. 14. *Numb.* xxv. 6. 7. 8. 13. xxviii. xxix. Now for some Examples from the Book of *Deuteronomy*. 15. 44 &c

I fell down before the Lord as at the first,

*Deut.* 9. 18. *&c.* Forty Days, and Forty Nights: I did neither Eat Bread, nor Drink Water; because of all your Sins which ye Sinned in doing wickedly in the Sight of the Lord, to provoke him to Anger. (For I was afraid of the Anger and hot Displeasure wherewith the Lord was Wrath against you, to destroy you,) but the Lord hearkened unto me at that time also. And the Lord was very Angry with *Aaron* to have destroyed him; and I prayed for *Aaron* also the same time.— *v.* 25. *&c.* Thus I fell down before the Lord Forty Days and Forty Nights, as I fell down at the first, because the Lord had said he would destroy you, *&c.*

10. 10. I stayed in the Mount according to the first time Forty Days and Forty Nights; and the Lord hearkened unto me at that time also, and the Lord would not destroy you.

*N. B.* I have set down Instances only in the Jewish Nation, in the Days of *Moses*; but the same general way of Addresses to God by Sacrifices and Intercession for the Offenders, has been practic'd and accepted from the beginning of the World; as the known sacred Histories of *Abel*, *Noah*, *Job*, *Abraham*, *David*, *Solomon* and others, do fully inform us; and as all the most Antient Profane Histories do Witness also.

V. The Laws given to the Jews were of several sorts, and given at several times

and

and places; and seem part of them to have been made common for the use of all the People, and part to have been intrusted only with the Governors, according as they concern'd their Duties and Employments respectively. In order to the right sorting and distinguishing of these Laws we must Note, (1) that the grand distinction, given us fully in the Constitutions of the Apostles, and thence by some of the Antients afterwards, is that of Laws *before*, and Laws *after* the Sin of the *Golden Calf*. The One, generally Moral, Easy, and Beneficial, highly reasonable in themselves, and agreeable to the freedom of Mens Natures; wherein the Sacrifices mention'd were rather left to their own choice and devotion, and order'd as to the manner and object then ty'd upon them as necessary duties. The Other, many of them Ceremonial, Positive, Burdensom, and Rigorous, bound upon them under an absolute necessity, and little allowance made for freedom or choice; and frequently made up of unaccountable, yet very numerous injunctions; to tye them fast, and prevent their Idolatry, and hankering after the wicked customs of the Nations about them; and to render them sensible of their want of a merciful Redeemer, a gentler Law, and a new Covenant of Grace and Favor under him; as well as of his atonement for them, and Intercession for the Re-

*Constitut. L. I. c. 6. p. 205. L. II. c. 5 p. 216. L. VI. c. 19. & c. p. 349. &c.*

mission of their numerous Offences and Breaches of that Law. These Additional Laws are those which the Gospel has generally freed us from, and no other; the rest being sometimes chang'd a little, and alter'd, and so suited to the nature of Christianity, but not properly abrogated by our Saviour in the New Testament. Note (2) that the former sort of Laws, given before the Sin of the Golden Calf, were of *three* kinds themselves. *First*, the Ten Words, or Commandments, spoken by our Lord himself, in the Name of the Supreme God, in Mount *Sinai*; and the Foundation of the whole Covenant made with that People in the Wilderness: And *God added no more*, in this manner, but *wrote them on two Tables of Stone*, the *Tables of the Covenant*; and order'd them to be all along preserv'd in an Ark, called thence *the Ark of the Covenant*, in the most holy Place. These, properly speaking, are never in Scripture included under the Laws given by Angels, Messengers, or by *Moses*, that Peoples Mediator with God; but were in a most amazing manner promulgated by the God of *Israel* himself to the whole Body of the People, *Exod. XX. Secondly*, The Laws given them by *Moses* immediately after the delivery of the Ten Commandments, upon the *Israelites* request, that God would rather deliver them by *Moses* than by himself

Deut. 5. 22, &c.

self in the former frightful manner; and their promise that they would faithfully observe them when they should be thus given them. These contain those Moral, Equitable, and Beneficial Laws above mention'd; without that rigor and severity which was made use of afterwards, *Exod.* xxi. xxii. xxiii. Which Portion of the *Pentateuch* seems to be call'd peculiarly *the Book of the Covenant*, or of this first Covenant made with them, before their Apostacy; and this, together with the most sacred *Tables of the Covenant*, were the Conditions and Laws upon which God entred into Covenant with that whole Nation, in the most solemn and surprizing manner that ever was; as we read Chap. xxiv. *Thirdly*, The Laws and Commandments which God said *He had written, that* Moses *might teach them to the People*, and which are so often peculiarly referr'd to afterward, when *Moses* is so frequently bid to *do all things according to the Pattern shewed him in the Mount*, and including all the Tabernacle Worship, with the Offices of the High Priest, Priests, and Levites thereto belonging. This *Law and Commandments*, tho' probably written by our Lord himself, and fully explain'd, and its utmost meaning and spiritual intention declar'd to *Moses* in that Forty Days in the Mount, does never appear to have been intirely publish'd, or put into the hands of the

*Exod.* 24. 12. 25. 40. 26. 30. 27. 8. *Num.* 8. 4. *Act.* 7. 44. *Heb.* 8. 5.

*See* 2 *Esd.* 14. 3—6.

the Body of the People; but only so much of it told them by *Moses* as concern'd their own Duty and Practice all along; and the Book it self committed, as a sacred *Depositum*, to the Governors of the People Ecclesiastical and Civil. This sacred and secret Book of Jewish Constitutions, or at least so much of it as is still preserv'd in the Pentateuch, is contain'd at present, *Exod.* xxv. —— xxxi. Note (3) That the latter sort of Laws, given after the Apostacy by the golden Calf, are also of three several sorts. *First* the Ten Commandments, or Tables of the Covenant were the same; only the Tables themselves were now of *Moses* Workmanship and not of Gods, as the former Tables were; and 'tis possible the form of Words might be so far alter'd as that in *Deuteronomy* is different from that in *Exodus*. However, *Secondly*, a new and smaller *Book of the Covenant* was written, not now by God, but by *Moses*, in his second Forty Days stay in the Mount: And this *Second Covenant*, after the forfeiture of the *first* by the Apostacy at the golden Calf, was ratify'd, not, as before, by mutual agreement, and by sacrifice; but was made up on God's part rather of Laws given them as the conditions of this Covenant; and their Consent to them was not now so much ask'd as requir'd; and strict obedience exacted under severe Penalties. This smaller

*Exod.* 20. *Deut.* 5.

*Book*

*Book of the Covenant* is contain'd, *Exodus* xxxiv. Thirdly, The particular ceremonial or *burdensome Laws of* Moses, of which the New Testament so often speaks under that notion, and which were bound upon them with great rigor and severity ever afterwards, were deliver'd by God to *Moses*, as the Mediator of that People; partly in his second Forty Days stay in the Mount; which are contain'd, *Exod.* xxxv. — xl. *Lev.* i. — vii. and xxv.— xxvii. partly out of the Tabernacle it self, when it was rear'd, upon several occasions; as is every where to be observ'd; and partly in the *Plains of* Moab *by* Jordan *near* Jericho, which are contain'd in the Eleven last Chapters of the Book of *Numbers*. Where note, that the rest of the Laws given in the *Plains of* Moab, those I mean which were esteem'd the Principal, and to which the Blessings upon obedience, and Curses upon disobedience did peculiarly belong, contain'd, *Deut.* x. 12.— xxviii. 68. are to be distinguish'd from those more properly Ceremonial, and were to be written, not only in a Book, but also upon *Twelve great Stones* or Pillars, *plaister'd over with Plaister*, in Mount *Ebal*; and to be written *very plainly*, for a standing Monument and Security to all Posterity. After which God renew'd his Covenant by Sacrifice with the new Generation at Mount *Ebal*, and that upon the foot of those Two sorts of Laws, *Deut.* 27. 5. 6. 7.

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the Ten Commandments, and this *Book of the Covenant:* Which Book, tho' it was larger and more burdensome than the former, yet did it not include the main Body of the Ceremonial Laws, no more than the former Book of the Covenant included the Laws given in the first Forty Days in Mount *Sinai.* So that indeed the main Body of the ritual and ceremonial Laws seem never to have been part of the *Covenants* made with the Jews, but only Laws and Statutes appointed them, by way of Penalty from God, as their absolute Lord, and Governor, and Redeemer from the Egyptian Bondage, till the coming of the promised Seed for their release from them. Which distinction between the *Covenant*, and the *Ceremonial Law* seems to me favor'd by the 50*th* Psalm; and will give light to not a few Places both of the Old and New Testament besides. Now as to these several Laws given since the Apostacy by the golden Calf, as well as all those given before, they were *written in a Book* by *Moses*; who also commanded the Levites, to *take this Book of the Law, and put it in the side of the Ark of the Covenant, that it might be there for a Witness against them.* Their King also, when they had one, was order'd to *write him a Copy of this Law in a Book, out of that which was before the Priests, the Levites.* Moses also, *when he had*

Deut. 31. 24. 25. 26

17. 18.

*had written this Law delivered it to the Priests, the Sons of* Levi, *which bare the Ark of the Covenant of the Lord; and unto all the Elders of Israel.* And accordingly it was to be solemnly *read before all the People once in seven Years, at the Feast of Tabernacles, in the Year of Release.* This compleat Copy of the Law was that probably which was found in the Temple in the Days of King *Josiah*, by *Hilkiah* the High Priest, and which occasion'd a general Reformation. Accordingly *Moses* himself exhorts the People; *Take heed in the Plague of Leprosy that thou observe diligently, and do according to all that the Priests, the Levites, shall teach you. As I commanded them, so shall ye observe to do.* Malachi also tells us, that *The Priests Lips should keep knowledge, and the People should seek the Law at his mouth, because he was the Messenger of the Lord of Hosts.* All which Texts consider'd, it seems to me very probable, that the Governors, *i. e.* The Priests, and Levites, and Seventy Elders, and afterwards the Kings had alone the *intire Copies* of all these Laws of *Moses*; and that the Copies which the rest of the People had contain'd only the historical parts of the *Pentateuch*, with such Laws as more directly concerned themselves; yet so that all was to be read publickly before the whole Body of the People once in Seven Years; to prevent their

31. 9. 10.

2 *Kings* 22. & 23. 1 *Chron.* 34.

*Deut.* 24. 8

*Mal.* 2. 7.

their being forgotten, and to secure them from any Alteration or Corruption. I will not be too positive in this matter; but I think this Observation will deserve Consideration: and, if True, will afford great Light to the parallel Settlement of the Affairs of Christianity (1) by the *Apostolical Constitutions*, committed to the Bishops; and (2) the *Books of Scripture* Read to all, and that publickly in their daily Assemblies, as well as recommended to their private Reading upon all Occasions.

*Coroll.* If we consider how many Positive Laws God was pleas'd to give the Israelites, and many of them such as seem to have had no other visible Reason, but the holy Will and good Pleasure of the Lawgiver; and yet how strictly any wilful breach of those Laws was taken Notice of, and how severe the Penalty was which was inflicted upon the Disobedient, it will make us Christians not so bold in breaking or neglecting the Constitutions of Christ by his Holy Apostles: I mean this not only as to Moral Duties, but as to positive Institutions also. I confess, when I lately Read over these Mosaick Laws, and Penalties, and the actual severe Punishment inflicted on the Transgressors; and withal consider'd the almost universal Breach of the Institutions of the Gospel among Christians, and that in Precepts much more concerning, and whose Reasons are of greater Con-

Consequence, and better known also, it makes me almost Tremble to think, what a State the Christian Churches (if that be not a Name too good for them in their present degenerate State,) are in at this Day, and how sore Punishment they must be exposed to on this Account; especially when *Paul* plainly shews us, that the Constitutions of Christ are more sacred, and the Breaches thereof to be more severely punished than was done under the Law of *Moses*. *If*, says he to the Hebrews, *the Word spoken by Angels*, or Messengers of an inferior Degree, *was stedfast, and every Transgression and Disobedience received a just Recompence of Reward, how shall we escape if we neglect so great Salvation; which at the first began to be spoken by the Lord, and was confirmed to us by them that heard him? And again, he that despised Moses's Law Dyed, without Mercy, under Two or Three Witnesses. Of how much sorer Punishment suppose ye shall he be thought Worthy, who hath trodden under Foot the Son of God, and counted the Blood of the Covenant, wherewith he was sanctify'd, an unholy thing, and hath done despite unto the Spirit of Grace? For we know him that hath said, Vengeance is mine, I will repay saith the Lord: And again, the Lord shall judge his People. It is a fearful thing to fall into the Hands of the living God.* And if we think these terrible Threatnings have no Relation to these Positive Laws

*Heb.* 2. 2. 3. 10. 28. — 31.

I am here speaking of, of which sort are several contain'd in the Apostolical Constitutions, I desire the Reader to hear *Paul*'s own Companion *Clement*, in his undoubted Epistle, concerning these sorts of Laws, both among Jews and Christians. Οἱ ἐν ὕψει τὸ καθῆκον τῆς βουλήσεως αὐτοῦ ποιοῦντες τὸ δύνατον τὸ προσῆκον ἔχουσιν. ὁρᾶτε, ἀδελφοί, ὅσῳ πλείονος κατηξιώθημεν γνώσεως, τοσούτῳ μᾶλλον ὑποκείμεθα κινδύνῳ. God does not at present think it necessary to give us a full Account of the Reasons of his Laws; but without that, gives us those Laws, and expects our ready Obedience to them. If we venture to break those Laws, let our pretences be never so plausible, we incur the Penalty denounc'd to the Transgressor, and must try how valid our Excuses and Reasons for such our Disobedience will prove, before our Law-giver and our Judge another Day; at that Day when it will appear that *our God is a consuming Fire.*

*Ep.* 1. §. 41. *p.* 169. 170

*Heb.* 12. 29

VI. The *Canon* of Scripture, or the *Canonical Books* of the Old and New Testament are those, and only those, which are inserted into the last *Apostolical Canon*; and were so stil'd by the Antients only on that Account; but do not include all the Sacred and Inspired Writings originally belonging to the Christian Church; since there were several Written after the compiling of that Canon, of much the same Authority with the

the rest; altho' being not extant when that Canon was made, they could not be inserted into the same. This is an Observation of great Consequence, and yet little known in the Church at this Day. We every one speak of *Canonical* Books; of *Canonical* Scriptures; of Books *in the Canon*, without knowing generally what those Expressions distinctly mean; and as supposing that all the sacred Books are still to be included under those Characters: And yet all without the least Footing in Genuine Antiquity. Let *Blastares*, *Balsamon*, and *Zonaras*, in their Comments on the Canon of the Council of *Laodicea* hereto relating; (the very first Canon of any Council which innovated in this matter, and ventur'd to exclude all but Canonical Books from the publick Assemblies of Christians;) inform us what a *Canonical* Book was, and what one that is *not Canonical*: And their account deserves to be well consider'd, because it fully agrees with all the other Testimonies of Antiquity belonging to this matter. The Canon runs thus, *Can. Laodic. LIX.* Ὅτι δεῖ ἰδιωτικὰς ψαλμὰς λέγεσθαι ἐν τῇ ἐκκλησίᾳ, οὐδὲ ἀκανόνιστα βιβλία, ἀλλὰ μόνα τὰ κανονικὰ τῆς καινῆς καὶ παλαιᾶς διαθήκης. The Commentators words are these. *Blastar.* Ὁ δὲ τὸν λαοδικείᾳ [ζωόδε κῆμων] ιε, καὶ ὁ νῦν οὐκ ὀπτρέπουσι πλέον τῶν κεκῆμονισμένων βιβλίων τε παλαιᾶς καὶ καινῆς [διαθήκης] ἐπ' ἐκκλησίας ἀναγινώσκεσθαι·

ἄωρ καὶ τῷ τε ἀποστολικῷ δηλονότι κανόνι διειλήφαμεν.

*Balsam.* Εὑρίσκονταί τινες ψαλμοὶ ὧδαὶ τῶν ἐν ψαλμοῖς τοῦ Δαυὶδ, λεγόμενοι τοῦ Σολομῶντος εἶναι, καὶ ἄλλων τινῶν. τούτους ἓν ὀνομάσμασιν οἱ πατέρες ἰδιωτικοὺς, διεζάξαντο μήτε τούτους, μήτε ἄλλο τι ἐπ' ἐκκλησίας ἀναγινώσκεσθαι, μὴ ὂν ἀπὸ τοῦ ἀριθμηθέντων ἐν τῷ τε ἀποστολικῷ κανόνι.

*Zonar.* Ἐκτὸς τῶν ἐν ψαλμοῖς τοῦ Δαυὶδ εὑρίσκονται καί τινες ἕτεροι λεγόμενοι τοῦ Σολομῶντος εἶναι, καὶ ἄλλων τινῶν, ὡς καὶ ἰδιωτικοὺς ὠνόμασαν οἱ πατέρες, καὶ μὴ λέγεσθαι ἐν τῇ ἐκκλησίᾳ διεταξαντο· μήτε μὴν βιβλία ἀναγινώσκεσθαι ἀκανόνιστα, μόνα δὲ κανονικά. κανονικὰ δ' ἐκάλεσε τὰ τῷ τε κανόνι τῶν ἁγίων ἀποστόλων ἀριθμούμενα· ὥστε ἀκανόνιστα ὧν ὁ κανὼν σὺν ἐμνήσθη. This is a plain and clear account of this matter. But that no Sacred or Inspir'd Books were written after the making of this Canon, which I think was about *A. D.* 86. we have no reason to suppose. Thus *Hermas*'s Shepherd is plainly a Sacred and Inspir'd Book of the New Testament; 'tis quoted as Scripture by *Irenæus*; by *Clement* of *Alexandria*; by *Origen*, and by *Tertullian*, before he fell into the Montanist Heresy. It was highly esteem'd by many in the very Days of *Eusebius*, and then read in several Churches. It has in it Divine Visions exactly of a piece with those in the Apocalypse: Nay is, I think, frequently referr'd to by *John* in that Book, as Sacred and Inspir'd.

*Iren. L. IV. c. 37. p. 330, 331. Clem. Alex. Strom I. p. 311. 356. II. p. 360. 379. 384, 385. IV. p. 503. VI p. 679. Tertull. de Orat. c. 12. p. Euseb. Hist. Eccl. L. III. c. 3. p. 72.*

Take

Take one instance: When *John* in the Apocalypse speaks of some that were come ἐκ τῆς θλίψεως τῆς μεγάλης, *out of the great tribulation*; *of which great tribulation* he had said nothing before; what can he be supposed to allude to but to *Hermas*'s second and fourth Visions, where the Title of the latter is expressly *De Tentatione & Tribulatione hominibus superventura*; and which Tribulation is thrice called *magna Tribulatio*, *a great*, or *the great Tribulation*: especially when it appears to belong to the very same event, the same Persecution of the Antichristian State, which *John* means by the expression before us. Nor can the allusion be made the other way by *Hermas* to *John*; since the Shepherd of *Hermas* was written in the Days of *Clement*, as we lately observ'd, or before *A. D.* 88. whilst the Apocalypse of *John* was not seen till Eight Years later, *A. D.* 96. To say nothing here of the attestation of the Author of the second Book of *Apocryphal Esdras*, who about *A. D.* 99, or 100, appears several times to refer to it, and that as to a Book alike sacred with the Apocalypse it self. Thus also the Epistle of *Barnabas*, one *separated* by a Divine Command for the Preaching of the Gospel; one call'd an *Apostle*; and said to be *a good Man, full of the Holy Ghost, and of Faith*; and one that had the power of working Miracles also, can certainly be no

Apoc. 7. 14.

Vis. II. § 3. p. 77. IV. p. 82, 83.

Act. 11. 24. & 13. 2. & 14. 4. 14. & 15. 12.

other than a Sacred Book. Thus perhaps the ſecond Book of Apocryphal *Eſdras* it ſelf, had we an uncorrupt Copy, might prove a Sacred and Inſpired Book, as it appears *Irenæus*, *Clemens* of *Alexandria* and *Tertullian* eſteem'd it to be; tho' I ſuppoſe it written not by the old Jewiſh *Eſrah* of the Old Teſtament, but by an unknown Perſon at the end of the firſt Century of Chriſtianity. Thus the Epiſtles of *Ignatius* ſeem to be quoted as ſacred by the Antients; and by *Euſebius* himſelf are eſteem'd little or nothing inferior to thoſe of *Clement*, which are in the Canon. Thus the Epiſtles of *Polycarp*, at leaſt that to the *Philippians*, ſtill extant, is known to have been read in the Churches in the earlieſt Ages; and was therefore then look'd on as a Sacred Book of our Religion. And to ſay nothing of the Apocalypſe of *Peter*, and the *Acts* of *Paul*, as not now extant; nor of the Διδαχὴ τῶν ἀποστόλων, or principal *Extract* out of the Apoſtolical Conſtitutions, as rather on that account a Canonical Book, the Apocalypſe it ſelf, tho' not in the 85th Canon, and ſo not properly Canonical, is yet one of the moſt certainly and in the higheſt manner an Inſpired Book of the New Teſtament; and as ſuch was ever eſteem'd by the firſt Chriſtians. And the reaſon why none of theſe Sacred Books were put into that Canon is very evident, *viz.* becauſe they all appear

*Hiſt. Eccl. L. III c. 36, 37, 38. p. 106. &c. Hieron. in Catal.*

appear to have been written later than that last Assembly or Council of the Apostles, when the Canon was made; and by consequence could not be inserted thereinto. But then, any one that peruses Dr. *Mills*'s careful account of this matter, will find that the several Sacred Books were always own'd for such immediately in those Countries and Churches whereto they belong'd, and where they were known; that several Churches for a considerable time had a somewhat different Catalogue; that the doubtful Epistles were not esteemed such originally in the East whereto they belong'd, and that their Authority gradually prevail'd from the East to the West; I may add, probably by the very means of this 85*th* Apostolical Canon which recommended them; and which by degrees spread over the Christian World; And on account of its Apostolical Authority occasion'd the Books contain'd in it to be of the highest esteem; and made a *Canonical* Book to be at last of the same import as a Sacred or Inspir'd one also. Hear *Austin*'s account of the different Catalogues of *Canonical Books*, as he improperly calls them, in different Churches; and his prudential advice about their admission. *In Canonicis Scripturis, Ecclesiarum Canonicarum quamplurium auctoritatem sequatur; inter quas sane illæ sunt quæ Apostolicas sedes habere, & Epistolas accipere meruerunt. Tenebit*

*Prolegom. p. 22. &c.*

*De Doctr. Christ. L. II. c. 18.*

*nebit itaque hunc modum in Scripturis Canonicis, ut eas quæ ab omnibus accipiuntur Eccleſiis Catholicis, præponat eis quas quædam non accipiunt. In eis verò quæ non accipiuntur ab omnibus, præponat eas quas plures gravioreſque accipiunt eis quas pauciores minoríſque auctoritatis Eccleſiæ tenent. Si autem alias invenerit à pluribus, aliàs à grandioribus haberi; quanquam hoc facile invenire non poſſit; æqualis tamen auctoritatis eas habendas puto.*

*Corollary.* The intire Catalogue of Canonical and Sacred Books of the Old and New Teſtament, receiv'd by the firſt Chriſtians, ſeems to have been this. The ſame that we now receive of the Old Teſtament; with the addition of *Baruch*, as an Appendix to *Jeremiah*; and perhaps of the Wiſdom of *Solomon*, as a part of, or Appendix to, the Book of *Wiſdom* or *Proverbs*; and of the Books of the *Maccabees*; and in ſome ſenſe of *Eccleſiaſticus* alſo. Nay, the Book of *Tobit*; the Book of *Judith*; I mean that belonging to *Darius*, as the Conſtitutions quote that Hiſtory, not the preſent belonging to *Nebuchadnezzar*; and the reſt of *Daniel*, ſeem alſo to have been of more than bare human Authority both among Jews and Chriſtians. The Sacred Books of the New Teſtament ſtill extant, both thoſe in the 85*th* Canon, and thoſe written afterwards, are the ſame we now receive; together with

*l. VIII. c. 2. p. 390.*

the

the Eight Books of Apostolical Constitutions, and its Epitome, the Doctrine of the Apostles: The Two Epistles of *Clement*, the Epistle of *Barnabas*, the Shepherd of *Hermas*; and perhaps the second Book of Apocryphal *Esdras*; with the Epistles of *Ignatius*, and *Polycarp*.

*Coroll.* (2) The Song of Songs, or *Canticles*, stands upon *very great*, but not upon the *greatest* Authority among Christians. It has certainly been in the Jewish Catalogue of Sacred Books since the Days of *Josephus*. Yet do not I remember that any of the later Books of the Old Testament, or *Apocrypha*, do ever quote or allude to it; as they frequently do to the rest of the Inspired Writings. 'Tis in all the present Copies of the last Apostolical Canon, and in almost all the antient Catalogues deriv'd from it in all Ages: And 'tis cited by *Ignatius* as a mystical and inspired Book in his larger or genuine Epistle to the *Ephesians*. Yet is it never cited by our Saviour, or any of the Writers of the known Books of the New Testament; or indeed by any of their Companions, but in this place by *Ignatius*. Nor is it nam'd distinctly in the Body of the Constitutions among the Sacred Books; but only in general πᾶσι τοῖς Σολομῶντος *the Books of Solomon:* Nor indeed is it certain that 'tis any farther cited therein than as a Phrase out of it is twice made use of. And what

§. 17. p. 53.

L. II. c. 57. p. 262. L. VI. c. 14. p. 343. c. 18. p. 348. with Cant. 2. 15.

*L. I. c. 6. p 204.* what is chiefly remarkable, when the Apostles therein recommend ποιητικὰ, Σοφιστικὰ, καὶ ἀσματικὰ, they entirely, and as it were on purpose omit this ἆσμα ἀσμάτων, and mention the Prophets, *Job*, the *Proverbs*, and *Psalms* only. So that for my self I must take the liberty to say, that as I am not equally satisfy'd of this Books spiritual meaning, and consequent Sacred Authority with the rest; so neither dare I expound it literally, nor reject it. Only this I more assuredly believe; that if it be really a Sacred and Mystical Book, with a spiritual and divine meaning; of which there appears now small visible signs in the composure it self; it no way concerns the Church in her present State; but wholly belongs to that its future condition, which is so frequently represented in Scripture under the stile of the *Marriage of the Lamb*, and the parallel expressions: And till that time comes will probably be of little or no advantage to the Church of Christ.

*Coroll.* (3) If any one has a mind to sort the several Sacred Books of the New Testament, he may in the first place set the Apostolical Constitutions; with its Extract, or Doctrine of the Apostles, as derived from the Body or Colledge of the Apostles met in Councils. In the next Rank he may place the four Gospels, with their Appendix, *the Acts of the Apostles*; the Apocalypse of *John* also

also cannot be reckon'd at all inferior to them, tho' it be quite of another nature from them.

In the third Rank may stand the Epistles of the Apostles, *Paul*, *Peter*, and *John*. In the fourth Rank may stand the Epistles of the Brethren of our Lord, *James* and *Jude*. In the fifth and last Rank may stand the Epistles and Writings of the Companions and Attendants of the Apostles, *Barnabas*, *Clement*, *Hermas*, *Ignatius*, and *Polycarp*. All which, with the addition perhaps of the second Book of Apocryphal *Esdras*; and of the Apocalypse of *Peter*, and the Acts of *Paul* were they now Extant, I look upon, tho' in different Degrees, as the Sacred Books of the New Testament.

VII. The *Therapeutæ* mention'd by *Philo* seem to have been those first Christian Asceticks which were converted from the Jews, chiefly in *Egypt*, soon after our Saviour's Passion, before the coming of *Mark* thither; and to have both imperfectly understood and practic'd the Christian Religion. 'Tis well known that *Philo* gives us a particular account of a Sect of Men spread over all *Egypt*, and in other Regions, both among the Greeks and Barbarians, call'd *Therapeutæ*; who were Asceticks, and who seem to have, as it were, begun the Monastick way of living in the World. These he distinguishes from the Essenes among the Jews; to whose Character 'tis also plain his Description

*Op. p 889 &c. Edit. Francofurt 1691.*

scription does not agree. Nor is there any where else the least account of any such Sect among them. Yet did these *Therapeutæ* own, and admire, and contemplate the sacred Scriptures of the Old Testament; and explain'd them all in an allegorical and mystical manner. Their Customs certainly bear a near Resemblance to those in the Apostolical Constitutions; yet with considerable Variations from them. And they had Old Men and Mystical Books to guide them in their Expositions of Scripture. *Eusebius*, *Epiphanius*, and *Jerom* plainly take them for Christians; and their sacred, antient, mystical Books are by *Eusebius* suppos'd to be the Gospels and Epistles of the New Testament. The modern Criticks are entirely puzzled about these *Therapeutæ*; and yet are not willing commonly to believe them Christians. And indeed *Eusebius*'s Opinion, that their ancient Allegorical Books were our Gospels and Epistles, is lyable to great Exceptions, since they are not Allegorical in their Nature, nor were they publish'd any considerable time before *Philo*'s own Writings. So that upon the whole, I believe 'tis more reasonable to say these *Therapeutæ* were those first Christian Asceticks, who had gotten very imperfect Accounts of Christianity, and were guided by the *Gospel according to the Egyptians*, (which we know by the remaining Fragments was a Gospel sufficiently

*Hist. Eccl. L. II. c 17. p. 53. &c.*

sufficiently mystical and allegorical; according to the Genius of that Nation:) And by the Traditions of *Matthias*, perhaps, and other such uncertain Books current in those most early times of Christianity. Nor can I find any other *probable*, nay hardly *possible* account to be given of them. And, by the way, it may not be unworthy our Enquiry whether *Philo*, from whom 'tis commonly suppos'd the *Allegorical* way of expounding Scripture was deriv'd to Christians, did not rather himself derive it first from these Egyptian Christians; for whom he seems to have had a great Veneration, and with whom it plainly appears, by his own account, it mightily obtain'd before any of his Writings were published. However, I shall take the boldness in due place to exhibit several of the Practices and Observations of these *Therapeutæ* out of *Philo*'s Account of them, and to compare them with those of the Christians in the Constitutions of the Apostles: Since this Comparison will either confirm those particular Constitutions themselves; or at least shew how great a Resemblance they have to those Rules, which a numerous and strict Sect of Men embrac'd in the very first times of the Gospel; and both Parts will however serve for the mutual Illustration of one another. Nay it may also afford hints for the better understanding the Origin and Nature of several

*Grabe Spic. leg. Tom. 1. p. 31. &c.*

*c. 4. Cent. 1. n. 1. infrà*

veral of thoſe antient Aſcetick Rules, which appear in *Philo*, and afterward obtain'd among the Chriſtian Monks of that Country and elſewhere.

VIII. The Second Book of Apocryphal *Eſdras*, both in the Latin and Arabick Copies, ſeems to be a Propheſy belonging to early times, during the Babylonian Captivity; but is perhaps a real Hiſtory, as to many Parts of it, written ſoon after *Hermas*'s Paſtor; and the Apocalypſe of *John*; and giving Light to many important Affairs of the Chriſtian Religion, in the firſt Times of the Goſpel. And if we had the genuine Copy, as it was originally written, might perhaps prove to be a ſacred Book of our Religion. That the preſent Book, as it ſtands in our Common Bibles, from the Latin Copy, cannot be a real prophetick Book, written by the true *Eſdras*, there are the ſtrongeſt Arguments to evince; as my Learned Friend has a particular Diſſertation to ſhew. Yet that the Book is no idle Sham or Impoſture, ſeems plain from the Nobleneſs of its prophetick Stile, from the plain Citations of it, as of a prophetick Book, by *Irenæus*, *Clement* of *Alexandria*, and *Tertullian*; and principally by a Series of prophetick Predictions applicable to half a Century after the Book is quoted by *Irenæus*; if not to times much later. This is alſo farther atteſted to by the Arabick Copy, which I have now firſt publiſhed, which confirms the Genuine-

*Iren. L. c. p. Clem. Alex. Tertull.*

*2 Eſd. 12. 19. &c.*

neſs

ness of that Series of Prophesy, and at the same time prevents most of the Objections which the Common Copy is lyable to. And that the same Common Copy is not at all perfect and uncorrupt in other Cases also, appears from the Arabick Version; which as it wants the Two first and Two last Chapters of the Book, without any sign of defect in the Manuscript it self; so does it very often differ in Passages of great consequence from our vulgar reading; and so inclines us to suspect that we want the Original it self, or some more antient Versions, e'er we can pretend this Book is wholly pure and uncorrupt among us. Which if we had, 'tis very likely that it might prove, like *Hermas* and the Apocalypse, a sacred Book of Christianity, written after the Eighty fifth Canon, and so the more easily lost or disregarded by the later Ages of the Church. The Author seems one well vers'd in the prophetick Scriptures, both of the Old and New Testament, particularly in *Hermas*'s Shepherd, and in the Apocalypse of *John*; to the Contents of both which Books he makes frequent References; as he does some to other Books of the New Testament; but not to any later Authors whomsoever. He also lays his main Scene at *Babylon, in the 30th Year after the Ruin of the City*, which being in a kind of Prophesy, may well belong to *Rome*, and to the thir-

*c.* 3. 1. 29. 9. 43. 45. 10. 45. 46.

tieth

tieth Year after the Destruction of *Jerusalem* by *Titus*. So that it seems not improbable to me, that it was written by a Converted Jew *A. D.* 99 or 100. tho' it has been hitherto suppos'd by all to belong to *Esrah* of the Old Testament, and to the Babylonian Captivity.

c. 14. Nay indeed, the Authors Account concerning his writing over again the whole Law of *Moses*, if not all the Books of the Old Testament also, appears to me to have quite another meaning; and to have been all along misunderstood, and so misapply'd to purposes, for which I believe it was not originally intended. It will however well deserve anew the Examination of the Learned; and whether it be really a sacred and prophetick Book, of Divine Inspiration; or only an Imitation of such an one by a notable Impostor, at the end of the first Century, it will however afford us no small Light to the Apostolical Constitutions, and to several very important Circumstances re-

ibid. lating to them. A famous Passage wherein to our present purpose, I shall hereafter take the liberty to propose to the Reader for his consideration.

IX. The Apostles, with their Companions, and the Kinsmen of our Lord, while they were any Number of them alive, met several times together in Council, and that generally at *Jerusalem*, for the Ordination of Bishops, for the Composure of Differences

ces in Opinion, for the declaring the true Christian Doctrine, and for the setting down the Laws and Constitutions they had heard from Christ, to be transmitted to all Posterity. This is an Observation of great consequence; because the Apostolical Constitutions before us do pretend to be the publick Acts of such Councils; and I suppose of all such Councils that met in the Apostolick Age. And that these Councils were held, we learn as well from the Constitutions themselves, and from their Extract the *Doctrine of the Apostles*; as from *Luke*, and *Eusebius*; with other occasional Intimations in Antiquity. The Testimonies of the Constitutions, and of the Doctrine of the Apostles are not so proper for this place. So I defer to produce them till hereafter. But the Testimony of *Luke*, and that of *Eusebius* cannot but be fit for our Consideration here. *Luke* then, as well as these Constitutions, assures us that about *A. D.* 48. upon occasion of some of the Judaizing Christians preaching up the necessity of Circumcision, and of the Observance of the Ceremonial Laws of *Moses*, even by the Gentile Converts themselves, συνήχθησαν οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι ἰδεῖν περὶ τοῦ λόγου τούτου. And accordingly we have the Acts of this first Council of *Jerusalem*, somewhat more briefly in the Acts of the Apostles; and somewhat more fully in these Constitutions. Thus also we learn from these Constitutions;

Act. 15. 6. Constitut. L. VI. c. 12. p. 341, 342.

ſtitutions; and from *Varadatus*'s Teſtimony in the Fifth Century; that there was a Second famous and general Council of the Apoſtles at *Jeruſalem*, about the beginning of *A. D.* 64. for the ordering the Affairs of the Chriſtian Church; or for the ſetting down in Writing by *Clement*, probably as their *Amanuenſis*, the *Catholick Doctrine*, or the main original Laws and Conſtitutions of the Goſpel, which the Eleven Apoſtles had perſonally received from our Saviours Mouth, after his Reſurrection. This they did accordingly, and ſent them to the ſeveral Churches by *Clement*, *Barnabas*, *Timothy*, and *Mark*. Thus alſo we learn from the Preface of the *Doctrine of the Apoſtles*, that there was a third more general Council of the Apoſtles at *Jeruſalem*, about *A. D.* 67. where not only *James* the Biſhop the Brother of our Lord, but *Paul* the Apoſtle of the Gentiles alſo was preſent: At which Council, as we there learn, the forementionʼd Catholick Doctrine of the former Five Books and an half of the Conſtitutions was confirmʼd, and the Canons and Conſtitutions alſo containʼd in the Two laſt Books were drawn up and compleated; and this *Doctrine of the Apoſtles* was alſo written, or extracted, and ſent to the ſeveral Churches by *Clement*, for the general Inſtruction of the Chriſtian World. Thus alſo we learn not only from the Conſtitutions, but from *Euſe-*

*Conſtitut. L. VI. c* 14. — 18. *p.* 343. — 349. *Concil. Lab. Tom.* 4. *col.* 978. *& ap. Grabe ubi priùs.*

*See c.* 4. *Cent.* 1. *n.* 4. *infrà*

*Conſtitut. L. VI. c.* 18. — 30. *p.* 349. — 360

*Eusebius* also, that about *A. D.* 71. or soon after the Destruction of *Jerusalem*, there was a fourth General Council of the Apostles at *Jerusalem*, for the cautioning Christians against the Jewish Impositions and Observances; and for the Ordination of *Simeon* the Son of *Cleopas* Bishop of *Jerusalem* in the room of *James* the Lord's Brother. *Eusebius*'s Account of this General Assembly or Council of the Apostles is very full in these words: Μετὰ τ ἰακώβε μαρτυρίαν, καὶ τ ἀυτίκα ἡμῶν ἄλωσιν τ ἱερσαλὴμ, λόγος κατέχει τ̃ν ἀποστόλων καὶ τ̃ν τ̃ κυρίε μαθητ̃ν τὸς ἐσέτι τ̃ν βίῳ λειπομένους ὅπη τ' αὐτὸ πφυταχόθεν ζωνελθεῖν, ἅμα τὸς σὺν ἡμῖν καὶ σάρκα τ̃ κυρίε· πλείους γὰρ καὶ τούτων σωιῆκε ἐσέτι τότε τ̃ βίῳ· βυλὴ πᾶσι τὸς πάντας, σὺν τ̃ τίνα χρὴ τ ἰακώβε διαδοχὴς ὑπηρξῖναι ἄξιον, ποιήσασθαι. *Hist. Eccl. L. III. c. 11. p. 86, 87.*

*Eusebius* indeed takes no direct notice of any other business for the assembling of this great Council, besides the Choice and Ordination of a Successor to *James* in the See of *Jerusalem*. But since single Apostles, nay single Evangelists did then so frequently Ordain Bishops, even in the greatest Churches, this could hardly be all the business for which this famous Council was held. When therefore we learn from the Constitutions, that after the Destruction of *Jerusalem*, there was such a great Council whose Acts are therein extant, and were sent to the Churches by *Titus*, *Luke*, *Lucius*, *Jason*, and *Sosi-* *I. VI. c. 18. — 30. p. 349 — 360*

*Sospitater*, it seems to me highly probable, that it was the very same Council mentioned by *Eusebius*; tho' his accurate Observance of the antient Secrecy in such things, made him wave any particular Account of these other Matters. Which will be the more easily believ'd, when we shall hereafter see how frequently these very Acts, and the sending the Constitutions from such a Council, after the Destruction of *Jerusalem*, to the Gentile Churches, are hinted at in the other Writings of the same *Eusebius*. And this Council seems enigmatically describ'd, according to the mystical Language of that Author, in the Second Book of Apocryphal *Esdras*, as we shall see hereafter. Perhaps the Ethiopick and Coptick Records do mean this Council, by that which they mention as Assembled for the *ordering the Affairs of the Christian Church* also; of which hereafter. Thus we know from the Constitutions, that there must have been a Fifth Council at *Jerusalem*, or elsewhere, about *A. D.* 86. for the compleating the whole Body of the earlier Constitutions, and putting the last hand to them: As also for the extracting and adding the 85 Canons of the Apostles, and probably for extracting also the Διδαχὴ Βαρνάβα from the former part of the seventh Book at the same time; and all for the general Use of the Bishops, and of the Churches; which because they were not publick-

2 *Esd.* 14. 22. — 48.

ly

ly to read and use the intire Body of the Constitutions themselves, had the Advantage of these Two Extracts, with the larger one from the Catholic Doctrine of the first Six Books, contain'd in the Doctrine of the Apostles so often mentioned already, for their compleat Instruction and Edification. For

X. The *Ecclesiastical* or *Apostolical Canons* are really Apostolical, and were own'd as such in all the earliest Ages of Christianity. This Proposition, how strange soever it may appear in our Days, is not only prov'd by all imaginable internal Characters in these Canons, as having no Marks later than the Apostolick Age; I mean when a few gross Interpolations of After-ages are corrected, of which hereafter; but is most plainly demonstrated by the original Testimonies and References to them in all Antiquity. And when the very Learned Bishop *Beveridge* undertook to prove that they belong'd to the second and third Centuries, as made by Councils of Bishops in those Ages, he is forced to demonstrate his Assertion by Manuscripts and Testimonies, not one of which, say they were made so late, or by such Councils; but which universally agree that they were made by the Apostles or their Companions in the first Century. Take the Antient of these Testimonies in order as follows; chiefly from the same Bishop *Beveridge*, who has collected most of them to my hand.

*c. 5. infra*

*Tertull. ad Uxor. L. I. c. 7. p.*

*Disciplina Ecclesiæ, & Præscriptio Apostoli digamos non sinit præsidere.*

*Canon. Apost. XVII.*

*Alexand. Alexandrin. ap Theodorit. Hist. Eccl. L. I. c. 4 p.*

XIII. Ὅθεν καὶ συμβαίνει πολλοὺς τοῖς γράμμασιν αὐτῶν ὑπογεγραφότας εἰς ἐκκλησίαν εἰσδέχεσθαι· μείζονος, ὡς οἶμαι, σχολῆς δεηθησόμεθα τοῖς τοῦ τολμᾶσι συλλειτουργοῖς, τῶν μήτε τὸν ἀποστολικὸν κανόνα τοῦτο συγχωρεῖν.

*Euseb De Vit. Const. L. III. c. 59. p. 516.*

XIV. Διὸ ὧν ἔδοξεν ἀλλοτρίᾳ μοι ἀρχῇ ἐφ' ᾧ τὴν εἰρήνην πεποίηται μηδαμῶς ἐθέλειν μεταποιεῖσθαι, δέσμιον δ' ἐκκλησίας τοῦτον αἱρεῖσθαι ποιμένα ὃν αὐτὸς ἀναδείξειεν ὁ κοινὸς τῶν ὅλων σωτήρ— ἀνέγνων πληρέστατα τὴν ὑποτολὴν καὶ τὸν κανόνα τῆς ἐκκλησιαστικῆς ὑποθήκης εἰς ἀκρίβειαν φυλαχθέντα καὶ τενόησα, ἐμμένειν γὰρ τούτοις ἅπαν ἁρεστά τε τῷ θεῷ καὶ τῇ ἀποστολικῇ ἀναδόσει σύμφωνα φαίνεσθαι— ἀλλ' ἡ σὴ σύνεσις ἡγεῖται τάς τε ἐντολὰς τοῦ θεοῦ, καὶ τὸν ἀποστολικὸν κανόνα, καὶ τῆς ἐκκλησίας φυλάττειν ἐθέλουσιν— τὰ γραμμάτα τοῦ εὐσεβεστάτου γράμματα τὸν θεσμὸν ἐκκλησίας μᾶλλον φυλάττοντα ἐφαίνετο— καθὼς ἐν ἐχέρσοις ταῦτα ἃ τῇ τοῦ ἀποστόλου ἀναδόσει σύμφωνα ἂν εἴη· τοῦ γὰρ τοιούτων συντεταμένων δωρήσεσθαι ἡμῶν ἡ σύνεσις καὶ τὸν τῆς ἐκκλησίας κανόνα

*c. 61. p. 518.*

*c. 65 p. 519. 520*

καινόνα, καὶ τὴν ἀποστολικὴν παράδοσιν ἕτω ῥυθμίσῃ τὴν χειροτονίαν, ὡς ἂν ὁ τῆς ἐκκλησιαστικῆς ὑπηρεσίας ὑφηγητὴς λόγος.

*Ludolph. Hist. Æth L. III. c. 4. § 27. &c.*

*Novo Testamento communiter annumerant* [*Habessimi*] *volumen quod græco vocabulo* Synodum, *seu* Librum Synodalem *vocant. Continet antiquissimas illas* Constitutiones *quæ* Apostolorum *vocantur*; *illi* Præcepta *nominant*; *necnon* Canones, *multos primævos ritus exponentes, opera Clementis conscriptos. — Liber Mss egregius continet Tractatus sequentes*, &c. *cujus pars prima extat hoc titulo*; *Synodus Sanctorum Apostolorum de Ordinanda Ecclesia Christiana*; *nec non omnia præcepta, decreta, &* Canones *quos scripsit Clemens discipulus Petri. — Canones duodecim Apostolorum numero* 127. [nimirum 71 *ex Constitutionibus selecti*; *&* 56 *Ecclesiastici, omnes fere nostros* 85 *continentes.*] — *sequuntur* Canones Ecclesiastici, *quos tradiderunt Apostoli, per Clementem, eósque miserunt primo. — Exponemus capita* 56 *Canonum, quos de Ecclesia Ordinanda ab Apo-*

*stolis rogatos fuisse volunt. Sunt autem velut Epitome 85 Canonum qui in Europa græce & latine Apostolorum nomine circumferuntur.— Canones istos 127 promiscue non recipiunt modo, sed pro veris Apostolicis sanctionibus ab ipsis Apostolis per Clementem missis habent.— Deinde advertendum est quod* Canones Ecclesiastici, quos Apostoli tradiderunt per manus Clementis, *ab Æthiopibus vocentur.* *Can. Apost.*

*Can. Nicæn. I.* Εἴ τινες ὑπὸ βαρβάρων ἢ δεσποτῶν συνεχήθησαν, εὑρίσκοιντο δὲ ἄλλως ἄξιοι, τοὺς τοιούτους εἰς κλῆρον προσιέσθαι ὁ κρείττων. *XXI. XXII. XXIII.*

*II.* Ἐπειδὴ πολλαὶ ἤτοι ὑπὸ ἀνάγκης, ἢ ἄλλως ἀπειρημένων τῶν ἀνθρώπων ἐγκρίτων προσῆλθε τὸ κρεῖττον τῇ ἐκκλησιαστικῇ. κ. τ. λ. *LXXX.*

*V.* Κρατείτω ἡ γνώμη, καὶ τὸ κανόνα, τὸ διαγορεύοντα τοὺς ὑφ' ἑτέρων ἀποκληθέντας ὑφ' ἑτέρων μὴ προσίεσθαι κ. τ. λ. καὶ κανόνα ἐκκλησιαστικόν. *XII. XXXII.*

*IX.* Εἴ τινες ἀνεξετάστως προήχθησαν πρεσβύτεροι, ἢ ἀνακεκινημένοι ὁμολόγησαν τὰ ἁμαρτήματα αὐτῶν, καὶ ὁμολογησάντων αὐτῶν προσῆλθε κανόνα κινήσαντες οἱ ἄνθρωποι, τοῖς τοιούτοις χεῖρα ἐπιτεθείκασι, τούτους ὁ κανὼν οὐ προσίεται. Ὅσοι *LXI.*

X. Ὅσοι παρεχειρίσθησαν τῶν βδελυκτῶν καὶ ἀγνοίαν, ἢ καὶ παρειδότων τῶν παρχειρισαμένων τοῦτο, ὁ παρχειρίσας τῷ κανόνι τῷ ἐκκλησιαστικῷ· γνωσθέντες δὲ καθαιρείσθωσαν. LXII.

XV. Διὰ τὸ πολυὺ πάραχον, καὶ ζάσης πάσης τὰς γινομένας ἔδοξε πανταχοῦ συναρεθῆναι τὸ ζωηθειαν τὸ βδελυκτὸ κανόνα εὑρεθεῖσ ἔν τισι μέρεσιν, ὥστε ἀπὸ πόλεως εἰς πόλιν μὴ μεταβαίνειν μήτε ἐπίσκοπον, μήτε πρεσβύτερον, μήτε διάκονον. XIV.

XVI. Ὅσοι ῥιψοκινδύνως, μήτε τὸ φόβον θεοῦ πρὸ ὀφθαλμῶν ἔχοντες, μήτε τὸ ἐκκλησιαστικὸν κανόνα εἰδότες, ἀναχωρήσωσι τῆς ἐκκλησίας, πρεσβύτεροι, ἢ διάκονοι, ἢ ὅλως ἐν τῷ κανόνι, ἐξεταζόμενοι, ἔτοι ἐδαμῶς δεκτοὶ ὀφείλουσιν εἶναι ἐν ἑτέρᾳ ἐκκλησίᾳ. XV.

| *Canones Antiocheni.* | *Canones Apostolici.* | *Can. Ant.* | *Can. Apost.* |
|---|---|---|---|
| I. | VII. | XXI | *XIV.* |
| II. | VIII. IX. X. XI. XII. | XXIII | *LXXVI.* |
| III. | XV. XVI. | (XIII. XXIV | *XL.* |
| IV. | XXVIII. | XXV | *XLI.* |
| V. | XXXI. | *Canones Gangrens.* | *Can. Apost.* |
| VI. | XXII. | I. II | *LI.* |
| VII. VIII. | XXXIII. | VI | *XXXI.* |
| IX. | XXXIV. *Præf. &* | VII. VIII | *IV. XLI.* |
| XIII. XII. | XXXV. *Præf. &* | XVIII | *LXVI.* |
| XVII. XVIII. | XXXVI. *Præf. &* | XIX | *LXIX.* |
| XX. | XXXVII. | XXI. | *XLIII.* |

*Ful. Episc. Rom. Epist. ap. Athanas. Apolog. contr. Arian. §. 30. p. 149. See also. Lib. IV. Cent. 4. No. 32. infrà.*

Οὐκ ἔδει τ καταύσαν ὕτως παρανόμως, ϗ ωδὲ τ ἐκκλησιαστικὸν κανόνα γενέσθαι· ἀλλ' ἐπ' αὐτῆς τῆς ἐκκλησίας, ἀπ' αὐτῶ τῶ ἱερατεύ, ἀπ' αὐτῶ δ κλήρυ, τὲς ἐν τῇ ἐπαρχία ὑποσκόπυς καταςῆσαι· ϗ μὴ νῦν τὲς ἀπ' τ ἀποςόλων κρύονας ωδαλύεσθ.

*Athanas. Epist. Encycl ad Episc. §. 1 p. 111.*

Οὐ γὰ νῦν κρύονες ϗ τύποι τῶν ἐκκλησίαις ἐδόθησ, ἀλλ' ἐκ πατέρων ἡμῖν κράτως ϗ βεβαίως παρεδόθησ. ὥσθ' νῦν ἡ πίσις ἤρξαλο, ἀλλ' ἐκ τὸ πυρός, ἀλλ' τῦ μαθητῦ, εἰς ἡμᾶς ἀφαβέβηκεν. ἵνα ἓν μὴ τὰ ἐξ ἀρχαίων μέχρις ἡμῖν πεπιθένζα ἐν ἐκκλησίαις ἐν τ νῦν ἡμέραις ωδαπόλη, ϗ τὰ πεσθέντα ἡμῖν ζητηθῇ ωρ' ἡμῶν, κ.τ.λ.

§ 2. p. 112.

Τῦτο γ τὲς μὴ ἐκκλησιαστικὲς κρύονας ωδαλύσι, τὰ γ ἔθνη βλασφημεῖν ἀναγκάζει, ϗ ὑπονοεῖν ὅτι μὴ κτ' θεῖον θέσμιον, ἀλλ' ἐξ ἐμπειρίας ωφελείας αἱ καταςάσεις γίγνον.

*De Fug. in Arsen. Epist. §. 69. p. 185. 186. See also Chap. 4. Cent 4. No. 32. infrà.*

Τῷ ἐκκλησιαστικῷ κανόνι κτ' παλαιὸν νόμον ὑποζέαντες.— μηδ' αὖ δίκα γνώμης σε τ μητροπόλεως ὑποκύψε ὅρον τινα ἐκφέρειν ωρὸ ὑποκόπων, ἢ ωρὸ δόγμα ϗ ἑτέρε κοινῦ ἐκκλησιαστικῦ, ἀλλ' ἔκειν πᾶσι τοῖς ωροτετυπωμένοις κανόσι.

*Can. Apost.* *XXXV.*

*Basil. Can. I.*

Ἐκεῖνο γὰ ἔκρινον οἱ παλαιοὶ δέχεσθ

*XLVI.*

δέχεσθαι βάπτισμα τὸ μηδὲν τῆς πίστεως παρεκβαῖνον.— εἰ δὲ ἐκεῖνοι φυλάσσουσι τὸ ἡμέτερον βάπτισμα τοῦτο ἡμᾶς οὐ δυσωπείτω. οὐ γὰρ ἀντιδιδόναι αὐτοῖς ἁρμόδιοι ἐσμὲν, ἀγαθὰ δυλδύειν ἀκριβείᾳ κανόνων.

III. Διότι ἀρχαῖός ἐστι κανὼν τὸς ἀπὸ βαθμοῦ πεπτωκότας τούτῳ μόνῳ τῷ τρόπῳ τῆς κοινωνίας παραβάλλεσθαι. [to be receiv'd only to lay Communion.] XXV.

XII. Τὸς διγάμους παντελῶς ὁ κανὼν τῆς ἱερωσύνης ἀπέκλεισε. XVII.

Synod. Constantinop. Epist. ad Damas. &c. apud Theodit. Hist. Eccl. L. V. c. 9. p. 211. Περὶ ὧν τῶν οἰκονομιῶν τῶν κατὰ μέρος ἐν τῇ ἐκκλησίαις, παλαιός τε, ὡς ἴσε, νόμος κεκράτηκε, καὶ τῶν ἁγίων ἐν νικαίᾳ πατέρων ὅρος καθ' ἑκάστην ἐπαρχίαν τὸς τῆς ἐπαρχίας, καὶ, εἴπερ ἐκεῖνοι βέλτιντο, σὺν αὐτοῖς τὸς ὁμόρους πρὸς τὸ συμφέρον ποιεῖσθαι τὰς χειροτονίας. XXXIV. XXXV.

Synod. Carthag. 3. Can. $\frac{39}{53}$. Ὁ ἀρχαῖος τύπος φυλαχθήσεται, ἵνα μὴ ἥτινες τελῶν τὸ ὁρισθέντων εἰς χειροτονίαν ὑπισχνῶνται ἀρέσκωσιν. I.

Concil. Provincial. Constantinop ap Pandect. Can. ad calcem. Tom. Prim. Μὴ χρῆναι πρὸς τὸ ἑξῆς μηδὲ πρὸς τελῶν, μήτοιγε πρὸς δύο τῶν ὑποδύτων δοκιμαζόμενον καθαιρεῖσθαι· ἀλλὰ γὰρ πλείονος συνόδου ψήφῳ, καὶ τῶν τῆς ἐπαρχίας· καθὼς καὶ οἱ ἀποστολικοὶ κανόνες διωρίσαντο. LXXIV.

Concil. Ephes. p. 2. Act. 1. Τούτῃ τοίνυν τῇ κλήσει τὸ εὐλάβειαν συγκαλεῖ ἡ ἁγιωτάτη συνοδος, τῷ LXXIV.

τῷ κανόνι ὑποταττομένῳ, καὶ νέμουσι τὸ ἀνοχλῶ καὶ μακροθυμίαν. καταξίωσον κἀμὲ νῦν γῆν ἀπαντήσας ἀπολογήσασθαι περὶ ὧν φασί σε εἰρηκέναι ἐπ' ἐκκλησίας αἱρετικῶν δογμάτων, ὅτι τῷ κοινῷ τῆς ἐκκλησίας· οἶδας ὅτι εἰ μὴ ἀπαντήσας σὺ ἐμοὶ πρὸς τὰ ἀγραφα καὶ ἐγγράφως καθὰ σε λεγόμενα ἀνάγκην ἕξει ἡ ἁγιωτάτη Συνόδος τὰ δοκοῦντα τοῖς τῶν ἁγίων πατέρων κανόσιν ὅπου σοι ὁρίσαι. — τῶν ἐκκλησιαστικῶν δεσμῶν ἀρκεῖσθαι, κελευόντων τῇ τρίτῃ κλήσει εἰς ἀπολογίαν τὸς καλουμένους περὶ ὧν ἂν ἐγκαλοῖντο· — τῶν ὑπ' κανόνων προσκελευομένων τῇ τρίτῃ κλήσει προσκαλεῖσθαι τὸ ἀπόδημα, ἀποστείλαντες πρὸς αὐτὸν αὖθις ἑτέρους ἐπισκόπους, ἀπειθοῦντα ἐυρόμενον. — πρᾶγμα πρὸς τὰς ἐκκλησιαστικὰς δεσμὰς, καὶ κανόνας τῶν ἁγίων πατέρων [aliàs ἀποστόλων] κεκυροτομένους.

Aff. 7. XXXV.

*Theodorit. Hæret. Fab. L. IV. c. 3 p. 236.* Αὐτὸς [συνόμωμος] καὶ τὸ ἁγίου βαπτίσματος ἀνέτρεψε τὸ ἀνέκαθεν παρὰ τοῦ κυρίου καὶ ἀποστόλων παραδοθέν μας δεσμὸν, καὶ ἄντικρυς ἀντενομοθέτησε, μὴ χρῆσθαι λέγων τοὺς καταδύειν τὸν βαπτιζόμενον, μηδὲ ποιεῖσθαι τὸ τριάδος ὑπόκλισιν, ἀλλ' ἅπαξ βαπτίζειν εἰς τὸν θάνατον τοῦ Χριστοῦ.

*Can. Apost. XLIX. L.*

Καθὰ

*Concil. Chalced. Act. 3. in damnat Dioscur.*

Καθὰ τὸς θείυς κανόνας.— κ) τ ἀκλυσίαν τ῀ ἁγίων κανόνων.— κ) τ τ῀ κανόνων τάξεως, κ) τ῀ ἐκκλησιαστικ῀ς καταστάσεως.

*Can. V.*

Περὶ τ῀ μεταβαινόντων ἀπὸ πόλεως εἰς πόλιν ἐπισκόπων, ἢ κληρικ῀ν ἔδοξε τὸς περὶ τούτων πεπάντας κανόνας τ῀ τ῀ ἁγίων πατέρων [*aliàs* ἀποστόλων] ἔχειν τὸ ἰσχύ. *XIV. XV.*

*XXII.*

Καθὼς κ) τοῖς πάλαι κανόσιν ἀπηγόρυ). *XL.*

*Lex Theodos ap. Cod. Titul. 1. L. III. c.*

*Præcipimus Irenæum — post binas nuptias, ut didicimus, præter Apostolicos Canones Tyriorum civitatis Episcopum factum, ex Tyriorum quidem ecclesia dejici.* *XVII.*

*Justin. Novel. VI.*

Τοῦτο δ' ἔσεσθαι πρ῀ βύλομαι ἐπὰρ ἡ τ῀ ἱερῶν κανόνων τ῀ ἀκριβὴς φυλάττοιτο, ἣν οἵτε διηνεκῶς μνημόνυοι, κ) τροφητικοὶ, κ) αὐτόπται τ῀ θε῀ λόγυ τ῀ παραδεδώκασιν ἀπόστολοι, κ) ἅγιοι πατέρες ἐφύλαξάν τε κ) ὑφηγήσαντο.

*Joan. Scholast. ante Collect. Can.*

Οἱ μὲν ἅγιοι τ῀ κυρίυ μαθηταὶ κ) ὀγδοήκοντα πέντε ὄντα κληρικοὶ κανόνας ἐξέθεντο.

Now from these plain Premises I Observe, (1) That these Canons do almost equally pretend to be, and were commonly own'd as Divine, Sacred, and Apostolical, as well as

as the Constitutions themselves. For tho' they are frequently call'd *Antient Canons*, as all along obtaining from the first times of the Gospel; and *Canons of the Fathers*, as made partly by the Antientest Fathers, or as own'd all along by them; and *Ecclesiastical Canons*, as made for the use of the *Catholick Church in Ecclesiastical Affairs*; yet when their Authors are distinctly set down, they are always suppos'd made by the Apostles themselves, and their Companions, or at least by their Companions, who us'd to be joyn'd in the Councils of the Apostles, and received compleat Instruction from them. These Rules are by *Constantine* said to be ἀρεσά τε τῷ Θεῷ, καὶ τῇ ἀποστολικῇ παραδόσει σύμφωνα, and he calls them, or the Constitutions themselves, τὰς ἐντολὰς τοῦ Θεοῦ, καὶ τὸν ἀποστολικὸν κανόνα. *&c.* So also the Ethiopians and Copti still esteem these *Canons*, as well as the foregoing Constitutions, to be Sacred and Apostolical; written by or deliver'd to *Clement* as well as they. *Athanasius* calls them θεῖον θεσμόν. Pope *Julius* τῆς ἀποστόλων κανόνας. Which last most expres Name of all is also frequently in the Manuscripts, in *Theodosius*, *Justinian*, and their famous Collector *Joannes Antiochenus*. Nor does the Council of *Chalcedon* imply less when they stile them θείους κήρυκας, and ἁγίους κήρυκας. So that as they are now the last Chapter of, or a real Appendix to the Constitutions

stitutions of the Apostles themselves, so were they originally esteemed with them truly Apostolical. (2) That the most common Names κανόνες τῶν ἁγίων ἀποστόλων, κανόνες ἀποστολικοί, and κανόνες ἐκκλησιαστικοί, here given them, do exactly agree with their Titles in all our present Manuscripts; and so do confirm those Manuscripts to be true, and their Titles, the genuine Titles thereof in all Antiquity. (3) That these Canons, which in the main are plainly *extracted* from the Body of the Constitutions were therefore revis'd, improv'd, and confirm'd by the surviving Apostles, and their Companions, before their Death; and deliver'd to the Bishops and Clergy, and perhaps allow'd to pass among the Body of the People also, for their Direction in *Ecclesiastical Affairs*; and as the Church's standing Laws in her *Ecclesiastical Assemblies*, or Courts of Judicature. (4) That few of the Apostles could be alive about *A. D.* 86. when these Canons were made or confirm'd; and so this Council must consist chiefly of the Companions of the Apostles; and therefore 'tis no wonder that they are frequently cited as Canons of the earliest *Fathers*, and their Apostolical Authority and Original not always mentioned in those Citations; unless we suppose the *Apostles* here stiled *Fathers* by the Antients; as it appears they are by the Ethiopians in this very case before us. (5) That these

85 Canons ſeem ever both to have been added to the ſecret Conſtitutions themſelves, at leaſt in the Generality of the Apoſtolical Churches, as their Appendix or concluding Chapter; and alſo to have paſſed abroad in a diſtinct Volume; juſt as is now the Caſe in the preſent Copies and Manuſcripts alſo. Where note, that hence ariſes the beſt Account of the Inſertion of *Clement*'s Epiſtles and Conſtitutions in the compleat Copies added to the ſecret Conſtitutions, as they are now in all our Copies; and yet of the Omiſſion of the ſame in all the Antienteſt Catalogues of the ſacred Books, deriv'd from this Canon. For however the Copies laid up in the Archives, or kept among the Biſhops and Clergy, might admit theſe *Clementines*; yet to be ſure was it not agreeable to the Rules of thoſe Ages to permit them all to ſtand there in the ordinary Copies ſpread among the Vulgar; however not in the Catalogues made and publiſhed for Common Uſe by particular Men or Councils afterward. This would then have been thought a very great Tranſgreſſion of the Rules of the Goſpel. Whence alſo (7) we can beſt account for the different Sentiments of the Antients about theſe additional Canons; while ſome ſeem'd to look on them as of equal Authority with the Conſtitutions themſelves, which I take to be the moſt general Caſe; and others, I mean *Origen*, *Euſebius*, and perhaps *Eunomius*;

*mius*; who seem to have esteem'd them of not quite so sacred an Origin and Authority. I mean because some took their Notions of them from their standing in the Copies they had any Knowledge of, as a Part of, or original Appendix to the Constitutions themselves; while others seeing them in distinct Copies, and so without *Clement*'s Attestation, and the solemn Apostolical concluding Address to the Bishops, as well as more compleat in the Archives, might doubt of their certain Apostolick Authority; especially if they were not also added more compleatly in those Copies of the Constitutions which they were acquainted with. Whence (8) we can withal give a fair Account of the Omission of that last concluding Clause to the Bishops, just now mentioned in several of our Copies. Since that would only appertain to such as belong'd to the Bishops, whom alone it is directed to: While it must be wanting in those design'd for the Body of the People; according to the constant Method of those times in such Matters. However, (9) we may observe that later Additions and Interpolations would more frequently attend the publick Nature and many Copies of these Canons, than the private Nature and few Copies of the Constitutions. Accordingly there are plain Signs of several such Corruptions in those Copies which

which we now have. But more of this in due place hereafter. *c. 5. in calce infrà.*

XI. The Original Series of the firſt Biſhops of *Rome*, till *A. D.* 230. was thus.

| | | | |
|---|---|---|---|
| *Linus* began | *A. D.* 55. | ſat | 12 Years. |
| *Anencletus* | 67 | | 12. |
| *Clemens* | $\frac{67}{79}$ | | $\frac{9}{21}$. |
| *Euariſtus* | 88 | | 8. |
| *Alexander* | 96 | | 10. |
| *Xyſtus* | 106 | | 10. |
| *Teleſphorus* | 116 | | 10. |
| *Hyginus* | 126 | | 04. |
| *Pius* | 130 | | 15. |
| *Anicetus* | 145 | | 16. |
| *Soter* | 161 | | 09. |
| *Eleutherus* | 170 | | 15. |
| *Victor* | 185 | | 12. |
| *Zephyrinus* | 197 | | 20. |
| *Calliſtus* | 217 | | 05. |
| *Urbanus* | 222 | | 08. |
| *Total* | 230 | | 00. |

'Tis very well known what miſerable Uncertainty the Learned have of late been, and are ſtill in, concerning this firſt Succeſſion of the Roman Biſhops. Whereas there is great evidence in Antiquity, that this, and no other is the true Chronology of them. The Reaſons follow.

(1) The

(1) The Numbers themselves in the first part of this Table, with which we are principally concern'd, and which are of the greatest consequence, are those given us by the great *Eusebius* himself, found both in his Chronicon and Ecclesiastical History: And they seem plainly to have been taken from a most faithful and authentick Witness, *Hegesippus*, who himself says in his Fragments, preserv'd by the same *Eusebius*, *Hist. Eccl. L. IV. c. 22. p. 142* γενόμενος ἐν ῥώμῃ διαδοχὴν ἐποιησάμην μέχρι Ἀνικήτου· οὗ διάκονος ἦν Ἐλεύθερος· καὶ πάλιν Ἀνικήτου διαδέχεται Σωτήρ· μεθ' ὃν Ἐλεύθερος. *I made a Series, or Table, of the Roman Bishops Years successively, so far as* Anicetus; *and this when I was at* Rome. Which was indeed scarce one whole Century from *Linus* their first Bishop. Now this being suppos'd, that *Eusebius*'s Numbers are taken from *Hegesippus*, there can be no room to doubt of their Verity; especially since all the Antients, particularly *Epiphanius*, still agree with them. *Epiphan. Hæres 27. §. 6. p. 107* 'Tis true, that all these Numbers are by *Eusebius* and others from him apply'd to wrong Years of the Roman Emperors, and so of the Christian Æra; as Chronologers are generally compell'd to acknowledge. But that is of small consequence as to the particular *Numbers themselves*; since it no way appears that *Hegesippus* connected any of the Years in his Table with the Years of the Roman Emperors, or any other known

Æra of Chronology; which therefore is most probably owing to *Eusebius*'s own Conjecture. And this partly appears in Fact to be the case, because his Chronicon and Ecclesiastical History, which always exactly agree in the separate Numbers, do not always so exactly agree in this Application; as the very Learned Mr. *Dodwell* observes. These particular Numbers therefore being suppos'd, we must seek for other Evidence to guide us in this Connection and Application. Nor is there wanting such evidence in the case, and that Satisfactory and Authentick also, and, so far as I can judge, sufficient to put an end to this Dispute for the future. For

*De Succeff. Pontif c. 3. §. 6. p. 22.*

(2) The Commencement of this Series with *Linus A. D.* 55. which fixes the whole Succession, not only agrees with the first Origin of Episcopacy, as soonest settled in the great or Patriarchal Churches, of which *Rome* was the chief; nor only with that account we have of one or two Successions, before that undoubted one of *Clement*, the Companion of *Peter* and *Paul*, who originally planted this Church; nor only with the Words of *Irenæus*, who speaking of the Churches founded by the Apostles, calls this *Antiquissima*, one of the *most Antient* Churches of them all; nor only with *Paul*'s writing to them as a flourishing Church about *A. D.* 58. and one whose *Faith was already spoken*

*See chap. 4. cent. 2. n°. 15 infra*

*Rom. 1. 8.*

*spoken of throughout the whole World*, and therefore sure not left till that time unsetled, or without a Bishop; but is directly confirmed by the best Authorities we have; and is no other than the most learned and judicious Bishop *Pearson*'s own Account and Determination. His Words, including the original Proofs, are these, *Cùm Petrus & Paulus fundarent Ecclesiam, hoc est Apostolis illis adhuc superstitibus, Linus Romæ Episcopus constitutus est, ut docet Irenæus. Sedit autem usque ad Annum Domini 67. jam vergentem, Imperii Neroniani 14. ineuntem: Consulibus Capitone & Rufo; ut tradit Catalogus Bucherianus; cui consonant Catalogus secundus, Liber Pontificialis, Anastasius, & Breviaria vetera; in quibus hæc verba de Lino conservata erant; Fuit temporibus Neronis, à Consulatu Saturnini & Scipionis, usque Capitone & Rufo.* Which are such punctual Authorities, and so agreeable to all the other valuable Characters of Chronology, which we shall meet with presently, as ought not to be set aside for any particular Fancies or Hypotheses whatsoever. *De Ann. Pontif. Dissert. 2. c. 5. p. 168*

(3) This Series is mightily confirm'd by a notable Passage in *Tertullian*, when corrected and rightly apply'd. His Words are these: *Anno 15°. Tiberii Cæsaris Jesus de Cœlo manare dignatus est, Spiritus salutaris. Marcionis salutem, qui ita voluit, quoto quidem anno Antonini Majoris de Ponto suo exhala-* *Adv. Marcion. L. 1. §. 19. p. 443*

*exhalaverit aura canicularis non curavi investigare. De quo tamen constat, Antoniamus hæreticus est, sub Pio Impius. A Tiberio autem usque ad Antoninum anni fere* 115. *& dimidium anni, cum dimidio mensis. Tantundem temporis* ponunt *inter Christum & Marcionem.* Here we see that some nice Chronologers had examin'd the time of the Rise of *Marcion*, and compar'd it with that of *Pius*. Not the Emperor *Pius*, as *Tertullian* mistakes: For that Period is different from this Number many Years in truth, and more in *Tertullian*'s own Opinion elsewhere; but of *Pius* Bishop of *Rome*. For with the Years of those Bishops, not of these Emperors, we usually find the Rise or coming to *Rome* of these Hereticks to be connected by the Fathers, on all Occasions. And this is the more probable here, because we know from the Testimony of *Epiphanius*, that *Marcion* came to *Rome* just before the Beginning of *Pope Pius*. Μαρκίων, says he, ἀνέβαν εἰς ῥώμην ἐπὶ τοῦ ἁγίου πίου τοῦ τῆς ἐκκλησίας ἐπισκόπου ῥώμης. κ. τ. λ. And indeed this Chronological Account appears to have been made by some accurate Person, since it descends to the uncommon nicety not only of Months, but of half a Month. So that by this notable Remains of an original Testimony, we find that there were 115½ Years, and half a Month between the Days of *Tiberius* and Pope *Pius*: And that the Epocha belongs to the *beginning*

*Vid. Tertul. adv. Jud. c. 8. p. 215.*

*Hæres.* 43. § 1. p. 302, 303

*ning* of their Times is very probable; because the Rise and *Beginning* of the one is here design'd, and therefore in all reason the *Beginning* of *Tiberius* must be also intended; and because there is no evidence for any Agreement with Truth on the other Supposition. Account therefore 115½ Years, and half a Month from *Aug.* 19. *A. D.* 14. when *Tiberius* began to reign, and you will come to the beginning of *March A. D.* 130. for the Date of Pope *Pius*; which is the very Year when he began, according to the foregoing Series.

(4) In the most Antient Latin Catalogue of the Popes, the former part of which is by the Learned supposed to be written about *A. D.* 235. and which therefore may well be depended on for the former part, as belonging to times near the Authors own Age; (as accordingly it is followed there by Bishop *Pearson* himself, and *Pagi*, as well as in this our Catalogue;) we find this Account, *Pius — fuit temporibus Antonini Pii, à Consulatu Clari & Severi, usque duobus Augustis.* If for *Pius*, the wrong Name, we put *Anicetus* the right one; (for so most certainly was the Name of the Person the Author should mean, the Predecessor to *Soter*;) and if we consider the peculiar Method of that part of the Catalogue, as *Pagi* has stated it, we shall hence learn that *Anicetus* the Predecessor of *Soter* begun *A. D.* 145.

*Ap Bucher. de Doctr. in. Temp p. 269. &c.*

*Pearson. Diss. 1. c. 13. p. 132. &c.*

*Pagi in Baron. A. D. 67.*

*Cave Hist. Literar. part 1. p. 183.*

*Ad An. Dom. 67.*

and ended *A. D.* 161. exactly according to the present Series.

(5) By this account *Linus* must continue Bishop no longer than *A. D.* 67. or a little before the Martyrdom of *Peter*, and so permits his Successor *Clement* to be ordained Bishop after *Linus*'s Death by *Peter*, as we know he was by the Antient Testimonies, of which hereafter. So that as there is no Temptation from Antiquity for the placing him sooner, so is there no possibility of placing him later than this Table does assign.

*Chap.* 3. §. 5. *infra.*

(6) This Series is confirm'd by the time of the writing *Clement*'s Epistle to the *Corinthians*, in the Name of the whole Church of *Rome*, which no Man certainly could pretend to do but their own Bishop. For since this Epistle must be written before the Destruction of *Jerusalem*, or about *A. D.* 69. by the Bishop of *Rome*, it thence appears that *Linus* was then dead, and *Clement* become their Bishop before that time; exactly according to the present Table. The difficulty about *Anencletus* shall be hereafter consider'd. I take *Clement* to have been the proper Apostolical Bishop immediately after the Death of *Linus*.

*Grabe Spicileg Tom.* 1 *p.* 254 *&c.*

(7) *Ignatius* writing to this Church of *Rome A. D.* 116. and dating his Epistle *Aug.* 24. the same Year, never salutes their Bishop at all, as if it were in the Interval of the See, or before *Ignatius* knew whether they

§. 10.

they had chosen a new Bishop or not. Accordingly this Table informs us that that very Year Bishop *Xistus* dyed, and *Telesphorus* succeeded. Which Exactness of Co-incidence is a strong Argument for the Truth of the same Table also.

(8) *Telesphorus* was certainly a Martyr; as *Irenæus* assures us. According to our present Table he must have suffer'd *A. D.* 126. in the 10th or 11th of *Adrian.* Now a little before this very time, we know was that remarkable Persecution of Christians, when *Eusebius* informs us, that *Quadratus* and *Aristides* offer'd their Apologies to the Emperor and the Senate, and so procur'd a Stop to be put to the same Persecution soon afterwards.

*L. III. c. 3. p. 203.*

*Hist Eccl. L. IV c. 3. p. 116, 117*

(9) *Polycarp* was alive even after *Anicetus* was made Bishop of *Rome*; and he came to *Rome* in his Days; as we are assur'd by *Irenæus* himself, the Scholar of *Polycarp.* Now according to Bishop *Pearson*'s most probable Account of the time of the Martyrdom of this *Polycarp*, it was *March* 26. *A. D.* 147. Accordingly in the foregoing Series *Anicetus* began *A. D.* 145. in exact Agreement with this Chronological Character.

*Epist. ad Victor ap. Euseb Eccl. Hist. L. V. c. 24 p. 193*

(10) *Marcion* the Heretick, who came to *Rome* at the beginning of Pope *Pius*, had been spreading his Heresy several Years before the beginning of the Emperor *Pius.* This we learn from an unexceptionable

Witness, *Justin Martyr*, who in his first Apology, written most probably in the end of the first or beginning of the second Year of that Emperor, plainly supposes that *Marcion* had then for several Years been teaching his Followers there: μαρκίωνα δέ τινα πουτικὸν, ὃς ἔτι νῦν ἐπὶ ἔτη διδάσκων. κ. τ. λ. This confirms the present Series almost beyond Dispute. For therein Pope *Pius* began 8 or 9 Years before the Emperor *Pius*; exactly according to the present Testimony. And, by the way, this Citation fully confirms our former Explication of *Tertullian*'s Testimony in this matter; since 'tis hereby plain, that his Words cannot, with any truth, be understood of the Emperor *Pius*, but only of the Bishop of the same Name; and yet *Tertullian* or his Acquaintance could hardly be very much deceiv'd in the Rise of an Heretick so little before their own time.

§. 35. p. 52, 53

*N.B.* How, and in what Sense *Anencletus* was Bishop of *Rome* after *Linus*, whereas not the Constitutions only, but *Tertullian*, from the publick Records of the Church of *Rome* in his Neighbourhood, affirms *Clement* to have been Ordain'd by *Peter* himself. [*Hoc enim modo*, says he, *Ecclesiæ Apostolicæ census suos deferunt. Sicut Smyrneorum Ecclesia Polycarpum ab Joanne conlocatum refert; sicut Romanorum Clementem à Petro Ordinatum itidem*;] 'tis not very easy to determine. 'Tis certain the Constitutions directly affirm

De Præscr. Hær. c. 32. p. 243.

firm *Clement* to have been the immediate Successor to *Linus*, and that in Words after an unusual manner expres: κλήμης ὃ μετ' ἐκεῖνον τὸν λίνον δεύτερον ἀπ' ἐμοῦ πέτρου δόκησις κεχειροτόνηται· as if they guarded against some other Pretender. 'Tis also certain that *Irenæus*, and all the Western Catalogues, do interpose *Anencletus*. Nay *Epiphanius* himself, who had most certainly these Constitutions before him, puts him in by the Name of *Cletus*; tho' he acknowledges the Antient Tradition that *Clemens* was Ordain'd by *Peter* himself; and so there could be no Room for the 12 Years of *Anencletus*. Nay, he appeals to some Antient Memoirs for it also, δεύτερος δέ, says he, ἐν τισιν ὑπομνηματισμοῖς τοῦτο ἐγκείμενον. His Conjectures about this Difficulty may be seen in his own Book. My Conjecture is this; that upon the Death of *Linus*, while the Apostles *Peter* and *Paul* were absent, the Roman Church elected *Anencletus*, before they knew that *Peter* had Ordain'd *Clement* himself for that See. So *Anencletus* retain'd the Name, especially in the West, till he dyed, 12 Years afterwards. Tho' indeed *Clement*'s writing the famous Epistle to the *Corinthians* in the Name of that Church, with all other the Circumstances of those times, confirm the Opinion, that *Clement* acted as Bishop in all things ever after the Death of *Linus*; and give us not the least Intimation of any thing done in the

*L. VII. c. 46 p. 383, 384*

*Iren. L. III. c. 3. p. 202.*

*Epiphan. Hæres. XXVII. §. 6. p. 107*

Affairs

Affairs of that Church by *Anencletus:* Which, during that important Interval, would hardly have been wholly forgot, had he been compleatly Bishop, and acted as such till his Death.

XII. *Paul* the Apostle, who was martyr'd under *Nero A. D.* 68. preached the Gospel in *Spain*, and the most western Parts, a little before his Death; and that for an intire Year or two also. The Reasons for this Assertion are these:

(1) *Clement*, in his undoubted Epistle, assures us, that *Paul* did not only in the former part of his Life, preach in all Parts of the World, but that particularly *he came to the utmost Bounds of the West*, εἰς τὸ τέρμα δύσεως, *i. e.* most probably to *Spain*, whither he intended formerly to go; and whether others of the Antients also say he really did go; and perhaps to the other neighbouring Nations. Nay the earliest Observation of *Easter* in *Britain*, according to the Apostolical Rule in the Constitutions, as preserved in *Epiphanius*, on the 14th of the first Jewish Month, according to the Apostles own Observations thereof, while all the *West*, that depended on *Rome*, had alter'd that Original Appointment, and defer'd it to the Lord's Day following, even at the beginning of the second Century it self, seems to me strongly to prove that he, or some sent by him, or that were converted by him in this

*Ad. Corinth.* §. 5. p. 148. 149 *Epiphan. ubi Suprà Chrysost. Orat. 7. in S. Paulum Op. Tom. VIII. p. 59. Theodorit. in Philip. 1. 25. Bed. Hist. Eccl. L. II. c. 2.*

this Journey, spread the Gospel, and settled the Christian Rules even in this our own Country of *Britain*. Now there is no other place in all *Paul*'s History for this his famous Voyage, but that here assign'd, *A.D.* 65. and 66. Bishop *Pearson*, our most accurate Annalist, as to the Life and Acts of *Paul*, is strangely mistaken in this matter; and is forc'd to set this Voyage of his just after his Epistles to the Ephesians, Colossians, Philemon, and the Hebrews, before his Return into *Asia* and *Judea*. Whereas it plainly appears, that when he wrote those Epistles, he was *presently* coming into those Eastern Parts, and accordingly desires them to *prepare him a Lodging*, and implies that unless *Timothy* came to him *quickly*, he would be too late to accompany him. Now to place so long and considerable a Voyage, after these Expressions, and before *Paul*'s coming according to them, *i. e.* to send him directly into the *West*, at that very time when himself particularly tells us, he was coming into the *East*; and then to croud so important and tedious a Voyage into a few Months, or rather a few Weeks time on that account; and all this without any proper evidence at all, is utterly unreasonable: Especially if we observe,

*Annal. Paulin. A. D. 63. p. 20, 21.*

*Philem. v. 22. Heb. XIII. 23.*

(2) That the same Passage in *Clement* which informs us of this Western Voyage, implies also that it was in a manner the last

last part of *Paul*'s life; and that soon after it was over he suffered Martyrdom. Hear *Clement*'s own words again, δικαιοσύνην διδάξας ὅλον τὸν κόσμον, καὶ ἐπὶ τὸ τέρμα τῆς δύσεως ἐλθὼν, καὶ μαρτυρήσας ἐπὶ τῶν ἡγουμένων, οὕτως ἀπηλλάγη τοῦ κόσμου, καὶ εἰς τὸν ἅγιον τόπον ἐπορεύθη, ὑπομονῆς γενόμενος μέγιστος ὑποτύπωσις. *Vid. supra*

(3) *Paul* himself, in his second Epistle to *Timothy*, written *A. D.* 67. a little before his Martyrdom implies, that God had *deliver'd him from the mouth of the Lion*, when he made his *first Apology*, on purpose that he might finish the spreading of his Gospel among *all* the Heathen Nations, before his Death. Hear his own Words: *The Lord stood by me, and strengthened me, that by me the Preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the Lion. And the Lord will deliver me from every evil work, and preserve me unto his heavenly Kingdom.* Accordingly in this Epistle he concludes that he must soon be *offered*, that his *course was finished*, and his *time of departure was at hand*; as having now made the *Preaching fully known*, and took care that *all the Gentiles might hear* by this concluding Voyage. 2 Tim. 4. 17, 18. v. 6, 7.

*N. B.* The Series of *Paul*'s Acts in these last Years of his Life ought, I think, to stand thus.

*A. D.*

*A. D.*

63 *Paul* leaves *Italy*, and, with *Timothy*, comes to *Judea*; probably at the Passover, or *Pentecost*; thence, without any long stay, he goes into *Asia*; thence to *Philippi:* having now *Titus* along with him, but not *Timothy*.

64 *Paul* from *Philippi* goes to *Crete*; where he and *Titus* stay, and Preach the Gospel. He leaves *Titus* in *Crete*, and Winters at *Nicopolis* in *Epirus*.

65 *Paul* early in the Spring goes his famous *Western Voyage*, and Preaches the Gospel in *Spain*, *&c.* for near Two Years.

66 *Paul* towards the end of this Year returns to the East, to *Asia* and *Troas*.

67 *Paul* journeys to *Jerusalem*, and settles Bishops in many Churches before his Death; and takes his farewell of them all. He is imprison'd, perhaps at *Cæsarea*. He writes to *Timothy* at *Ephesus*, whither he did not go: How *all those in Asia had forsaken him*; probably on the violence of this Persecution under *Nero*. He desires him to *come to him quickly, before Winter*; and to bring with him those *Books and Parchments* which he had left behind him at *Troas*. He writes out of Prison also to the *Philippians*, and expresses

2 *Tim.* 1. 15. 4. 9. 21. v. 13.

expresses great hopes of seeing them again. He also sends *Timothy* to the *Thessalonians*. *Timothy* returns with an acceptable account of them: He writes to those *Thessalonians* twice. He is releas'd out of Prison, and goes to the third Council of *Jerusalem*, and thence to *Philippi*. *Peter* comes to *Rome*, and is crucified there under *Nero*.

68 *Paul* comes to *Rome* again, and is Slain with the Sword under the same *Nero*.

XIII. The famous Dispute between *Peter* and *Simon Magus* at *Cæsarea*, concerning the *Unity of God*, and concerning the *true Prophet*, hinted at by *Eusebius*, but directly mention'd in the Constitutions and Recognitions, seems to have been held *A. D.* 63. For

*Euseb. Hist. Eccl. L. II. c. 14. p. 52. Constit. L. VI. c. 8. p. 337. Recog. passim.*

(1) *Simon Magus*'s Heresy, which was here oppos'd, seems in part to have arisen from the abuse of *Paul* the Apostles Doctrine of *justification by faith without the deeds of the Law*, in his Epistles to the *Romans* and *Galatians*, written about *A. D.* 58. as *Irenæus* implies. For these are his words of *Simon*'s Doctrine; *Secundum enim ipsius gratiam salvari homines, sed non secundum operas justas.* Which abuse of *Paul*'s Doctrine is refuted by *James* not very long afterwards. 'Tis therefore probable this Here-

*L. I. c. 20. p. 95.*

sy

resy spread, and *Peter* endeavor'd to put some stop to it by this Disputation in *Judea* about this time. *A. D.* 63.

(2) Surely *Paul* was absent from *Cæsarea* when this famous Disputation happen'd, otherwise he must in all likelyhood have been concern'd, at least nam'd in it; which yet he is not. So it must most probably have happen'd after *A. D.* 58, 59, and 60. since *Paul* was in Prison those Three Years at *Cæsarea*. *Annal. Paulin. A. D.* 58, 59, 60.

(3) Nor could it be *A. D.* 61. or 62, since *Peter* was rather then at *Rome* with *Paul*, jointly settling the Affairs of that famous Church; as *Irenæus* seems to imply; and therefore he could not in probability be then disputing with *Simon Magus* at *Cæsarea*. *L. III. c.* 3. *p.* 202.

(4) *Luke*, who finish'd his *Acts of the Apostles* about this Year at *Alexandria* in *Egypt*, says not a word of this famous Disputation, nor of that famous Council of *Jerusalem* which was held soon afterwards, against *Simon* and the rest of those early Hereticks; nor indeed of that wonderful judgment of God on *Simon* by *Peter*'s means at *Rome*, so famous in Antiquity; which I think happen'd between the Disputation and the Council. All which most remarkable events would hardly have been pass'd over in silence, had they then been well known in the World. So that 'tis by no means probable that these things happen'd before *A. D.* 63.

Nor

Nor (5) Could this Dispute be much later: For after it *Peter* went to *Rome*, and executed that Judgment on *Simon Magus:* After it the Apostles, all but *Paul*, celebrated the famous second Council of *Jerusalem*; nay, they did still later after this celebrate the third Council there, when *Paul* was present also: After this *Peter* went to *Rome*, and wrote probably both his Epistles thence, and yet was Martyr'd about *A. D.* 67. So that this Disputation could not happen much later than this Year.

*Constitut. L. VI. c. 12. &c. p. 342. &c.*

*Corollary.* Since the second Council of *Jerusalem* now mention'd plainly met upon occasion of the great spreading of the antient Heresies, particularly that of *Simon Magus*, and his first followers, the very end of this Year *A. D.* 63. or rather the beginning of the next *A. D.* 64. seems to be the time of its celebration. And indeed all the Characters of Chronology do suit this time, and this time only, and make it still most highly probable, if not next to certain; as will now appear.

XIV. The Apostles, all that were then alive, excepting *Paul*, met together at *Jerusalem*, with *James* the Lord's Brother, and several of their Companions, about the beginning of *A. D.* 64. and there held a famous Assembly for the solemn Declaration or Exposition of the Christian Faith and Practice, in opposition to the antient Heresies then pre-

predominant; and this may be called the *Second Council of the Apostles* there. This Council not meeting till about the time of *Luke*'s writing his *Acts of the Apostles*, if not rather before it, we cannot expect an account of it there, as we have of the *first*. But the Constitutions give us a full and distinct, a certain and authentick account of the Acts both of the first and of this second Council; and such an one of this second as shews it to have been the most important Council that ever was held in the Christian Church. Since therein was set down in Writing, or engrav'd in Box Tables, the *Catholick Doctrine*, or main Account of the Laws, Doctrines, and Rules of the Gospel, formerly deliver'd to the Apostles in Mount *Sion* after our Lord's Resurrection, and now written down or engrav'd by the hand of *Clement* himself, as is most probable; (who appears to have been the Apostles Scribe or *Amanuensis* upon this great occasion,) at least sent by him principally to the Apostolical Churches, as the grand System of the Christian Religion; the main Rule both of Faith and Practice; to be preserv'd by the Bishops in their Archives, and transmitted as a sacred *Depositum* to all future Generations. Hear the Apostles account of this Council from their own words in the Constitutions: Αὐτοὶ ὃ ἐν ἐκδήμοις ἡμέραις ἐν ἱεροσολύμοις ἐπεμείναμεν, ἅμα συζητοῦντες περὶ τοῦ κηρύγ-

*Ubi supra.*

2 *Esdr.* 14. 24.

*Ubi supra.*

κοινωφελὲς εἰς διόρθωσιν. μὴ δ' χρόνον ἐνδιδόντες ὑποσκοτοῦσι τοὺς ἀδελφοὺς, καὶ σπεύδοντες αὐτοὺς τῷ λόγῳ τῆς εὐσεβείας, καὶ πρεσβυτεριδίοις φεύγειν αὐτοὺς τοῖς ἐπ' ὀνόματι χριστοῦ καὶ μισεῖν πολεμοῦσι χριστῷ καὶ μισεῖ, καὶ ὃν δρᾷ σφαλάτων τὸ λύκοι κάλακρύπτουσιν· ἔστι γάρ εἰσι ψευδόχριστοι, καὶ ψευδοπροφῆται, καὶ ψευδαπόστολοι, πλάνοι, καὶ φθορεῖς, ἀλωπέκων μερίδες, καὶ χαμαιζήλων ἀμπελώνων ἀφανισταί· δι' ὃς ψυχήσεται ἡ τῆς πολλῶν ἀγάπη· ὁ δὲ ὑπομείνας εἰς τέλος ἀδιάφθορος σωθήσεται. διὸ ὧν ἀσφαλιζόμενος ἡμᾶς ὁ κύριος παρήγγειλεν, ἐλθόντες, λέγων, πρὸς ὑμᾶς ἄνθρωποι ἐν ἐνδύμασι προβάτων, ἔσωθεν δέ εἰσι λύκοι ἅρπαγες, ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς. προσέχετε οὖν ἀπ' αὐτῶν· ἀναστήσονται γὰρ ψευδόχριστοι, καὶ ψευδοπροφῆται, καὶ πλανήσουσι πολλούς. δι' ὃς καὶ ἡμεῖς τοῦ ἅμα πάντες, ἐκτὸς παύλου, ἰακώβου τε ὁ τοῦ κυρίου ἀδελφὸς, καὶ ἑτεροσυλλύρων ἐπίσκοπος, ὅτι τὸ αὐτὸ ἡμῖν ἐγεγράφαμεν ὑμῖν τὸ καθολικοῦ τούτου διδασκαλίαν, εἰς ὑπομνησιν ὑμῶν τὸ καθόλου ἐπισκοπῆς πεπιστευμένων. I have set this important Paſſage down intirely, not as it is interpolated in our ordinary Copies, but as it was read by *Varadatus* in the fifth Century, *i. e.* but one Century after its original Publication; of which matter more will be ſpoken preſently. Then follows a moſt eminent Branch of the ſame Catholick Doctrine, or a kind of ſhort Rule of Faith and Practice; which it was the particular buſineſs of this Council to explain in oppoſition to the old Hereticks. After which

this

this Apostolical Account goes on thus: Καὶ ζῶν τὴν καθ' πόλιν πρωταχοῦ εἰς ὅλων τὴν οἰκουμένην τοῦ κόσμου c. 18 p. 349
πεποιήκαμεν. καταλιπόντες ὑμῖν τοῖς ἐπισκόποις καὶ λοιποῖς ἱερεῦσι τοῦδε τὸ καθολικὸν διδασκαλίαν, ἀξίως καὶ δικαίως, εἰς μνημόσυνον ἐπιφερόμενοι τοῖς πεπιστευκόσι Θεῷ· ἅτινα συμπαραμένομεν καὶ τοῦ ζυλλειτουργοῦ ἡμῶν κληρικοῦ, τοῦ πιστοτάτου καὶ ὁμοψύχου τέκνου ἡμῶν ἐν κυρίῳ, ἅμα καὶ βαρνάβα, καὶ μάρκου τοῦ ποθεινοτάτου υἱοῦ, καὶ μάρκου τοῦ ἀνεψιοῦ. What can be more solemn or authentick than this account? With the very Names of those four Companions of the Apostles with whom it was intrusted, to be communicated to the several Churches: Nay, as it immediately follows, with the addition of Five more Names of the like Companions of the Apostles, absent it seems at this time, but present at the fourth Council at *Jerusalem* which made some addition to this Catholick Doctrine, *Titus*, *Luke*, *Jason*, *Lucius*, and *Sosipater*; which Council we shall see presently was held soon after the destruction of *Jerusalem*. Now for our farther security as to the genuineness of this second Council, and of its Acts before us, I shall here shew that those here nam'd as present might well be so; and those Six here nam'd as absent, were or well might be absent at the same time: So far I mean as our other authentick accounts of those times can give us any Information: And then I shall shew that we have a full and express Testimony for the

same Council in the Fifth Century, and for these Acts of it also, as then own'd for genuine from these Constitutions; nay, for that genuine reading of the account which I have above given. As to the first part of this proof *Paul* is here suppos'd to be absent, as well as *Titus*; and that most justly, since it appears that they two were then Preaching the Gospel in *Crete*, and that *Titus* was soon after *left in Crete*, while *Paul* went thence into *Asia*; where before the Year was expir'd we find him at *Colos*, and soon after in *Macedonia* at *Philippi*, writing his Epistle to *Titus*. So that two of the Six absent were really so, by other collateral evidence. *Luke* is another absent Person. Accordingly about, or soon after this very time we find him at *Alexandria* in *Egypt*, writing his *Acts of the Apostles*. Of *Jason*, *Lucius*, and *Sosipater*, who are among the absent, we have at this time no other intimations that I know of; and so can have no reason to dispute about them. As to the Apostles, and *James* the Bishop, with *Clement*, *Barnabas*, *Timothy*, and *Mark*, who are suppos'd present, we have no reason to imagin any of them to be otherwise, from any good evidence whatsoever. *Peter* had just before been at *Cæsarea*, and at *Rome*, on purpose to oppose the Ring-leader of those very Heresies which this Council was design'd against; and whose account of them, and of those his

*Tit.* 1. 5.

*Annal. Paulin. & Mills Prolegom.*

*Mills Prolegom.*

his Acts against them are inserted into the Constitut. L. VI. c. 8. p. 337. Recogn. L. I. §. 12. p. 489. &c. History of this very Council in the Constitutions; so that he had the greatest occasion to be there of any of the Apostles, nor do we know that he was elsewhere at the same time. *James* was Bishop of *Jerusalem*, where no question this Council met, and could not well be absent from it. *Barnabas* was with *Peter* a little before at *Cæsarea*, in his Dis- Ibid. putation with *Simon Magus*, and so just at hand for the celebration of this Council with him at *Jerusalem*. *Clement* is one present, and principally concern'd, as being probably the Scribe or *Amanuensis* of the Apostles therein. Accordingly the stile and language is here the most agreeable to those of *Clement* of all the Writers we have of the Apostolick Age: Nor have we the least reason to suppose him absent. *Timothy* is one present also, as he well might be, since we find it very probable that he came into the East with *Paul* about the beginning of the foregoing Year, and yet no body but *Titus* appears with him at *Crete* at this time. *Mark* is present: And having not the least hint of his being elsewhere at this time, as he had been at *Alexandria A. D.* 62. when *Annianus* was made Bishop by him there, we have no reason to suppose it otherwise. So that all the marks of genuine truth and sincerity that can be, do appear in this account of the second Council of *Jerusalem* before us. Which Heb. 13. 23.

I shall now farther confirm by an Eastern Testimony in the Fifth Century; which I take to be inestimable, because it is so full, so direct, and in such a nice place where there is one of the most aukward and pernicious interpolations now in our present Copies that do appear in the whole Constitutions. 'Tis a passage cited by Dr. *Grabe*, which yet he owns he could not understand; but which is sufficiently plain and obvious with relation to this Council and its Acts now before us. It was written to the Emperor *Leo*, by the Monk *Varadatus*, in these words: *Sancti Apostoli, dum Congregati essent in Jerusalem, præter Paulum Apostolum omnes simul Librum Actuum conscripserunt, propter fidem Domini Jesu Christi; & permanet in Sanctis Ecclesiis quod scripserunt.* These Words are too plain to need a Comment. But the Acts of this Council being abridg'd in the *Doctrine of the Apostles* made in the third Council of *Jerusalem*, and enlarg'd in the fourth held at the same place; nay, being intirely inserted into the Acts of the fourth, of both which presently, this Proposition will receive new light from both those that follow, relating to those two other Councils.

*Spicil. g. Tom. 1. p. 38. ex Consil. Labb. Tom 4. Col. 978. b.*

XV. The same intire College of the Apostles, together with *James* the Bishop, and *Paul* the Apostle of the Gentiles celebrated a third Council at *Jerusalem*, *A.D.* 67. when they

they agreed upon the Canons and Constitutions contain'd in the Eighth Book, whereunto, by way of Preface, they added and finish'd the Seventh Book; belonging rather to the earlier Church of the Jews, as to its main Parts and original State; and after all compil'd that famous Extract out of the foregoing *Catholick Doctrine* contain'd in the Six former Books, the διδαχὴ τῶν ἀποστόλων, which is mention'd by the Antients, and own'd by the *Ethiopians*, the *Copti*, and the *Arabs*; and of which we have still Two Arabick Copies in the Bodleian Library at *Oxford*. The Preface to this *Doctrine of the Apostles* gives us such an authentick account of this Council, and of its Acts, that we need seek for no other: Such parts of which therefore as belong directly to the present matter shall be here set down; tho' it has been intirely Printed in English already. *Nos duodecim Apostoli Unigeniti Filii Dei Patris Omnipotentis, Domini nostri & Salvatoris nostri Jesu Messiæ, (cui sit gloria,) congregati sumus simul in Jerusalem, civitate Regis magni, & nobiscum frater noster* Paulus, *vas electionis, Apostolus Gentium; & Jacobus Apostolus hujus civitatis unicæ Jerusalem: & confirmavimus hanc* Didascaliam Universalem *in eâ* [*sc. civitate.*] — *Finem autem feceramus* Constituendi Canones; *& posuimus eos in his Ecclesiis. Est autem hic alter* Liber Doctrinæ, *quem etiam scripsimus, & misimus utrumq;*

*See Reply to Dr. Allix, at the end.*

*utrumq; eorum per manum Clementis socii nostri, &c.* This whole Book is to be added to this Work; and so I shall say no more here about it.

XVI. The Apostles who surviv'd the Destruction of *Jerusalem*, together with the remaining Kinsmen of Christ, and several of their Companions, assembled at *Jerusalem*, soon after its Destruction, to make *Simeon* the Son of *Cleopas* Bishop of that place; and held a fourth Council there, when they made a remarkable Addition, or Appendix, to the *Catholick Doctrine* contained in the former Books of the Constitutions, which is now the last part of the Sixth Book. This we learn from the same Constitutions, and from *Eusebius*; if not also from the Ethiopick and Coptick Accounts, and from the second Book of Apocryphal *Esdras* also. *Eusebius*'s Words have been already produc'd: So I shall omit them here, and go to the rest. Those of the Constitutions themselves follow: *σὺ οἶς ἐγὼ πίστιν ὑμῖν γνωρίζομεν, ἐγὼ λευκὴν, ἰάσπιδά τε, ἐγὼ λίθιον, ἐγὼ σαπφειρον· δι' ὧν ἐγὼ σφραγιδῶμαι ὑμᾶς ἐν καιρῷ· κ. τ. λ.* that this Council was after the Destruction of *Jerusalem* appears in its Acts, which plainly speak of the *Jews* as in Captivity, or dispersed from the Holy Land; as do no *prior* Parts of the same Constitutions: That this Branch was added as an Appendix to the rest of the *Catholick Doctrine*, and is not coeval with it, appears by the Original Extract, the *Doctrine of the Apostles*,

L. VI. c. 18 p. 349.

c. 24. 25. p. 353, 354

*Apostles*, whose first Edition plainly ended before the writing of the same. This appears also by *Clement*'s undoubted Epistle, which referring frequently *A. D.* 69. to almost all the parts of these Constitutions, does yet never refer to this Branch at all; as not then added to the former; all which will hereafter appear. The Attestation of the second Book of *Apocryphal Esdras* has been touch'd upon already as to this matter; and will hereafter be more largely insisted on: So I shall not here set it down. But then for the Testimony of the Ethiopick and Coptick Churches, tho' 'tis not certain whether they belong to this, or to one of the foregoing Councils, as heaping all together without distinction, yet is it not improper to be produc'd on this occasion. One of their most celebrated Manuscripts begins thus: *Synodus Sanctorum Apostolum de Ordinanda Ecclesia Christiana; necnon omnia præcepta, decreta & Canones quos scripsit Clemens, discipulus Petri.* And elsewhere, *Isti sunt Canones Patrum Apostolorum, quos constituerunt ad ordinandam Ecclesiam Christianam.* And the Coptick Records say thus: *Dum essent congregati in cœnaculo Sionis, post Ascensionem, & Descensionem Spiritus Sancti.* And again elsewhere, *Isti sunt Canones quos constituerunt Apostoli Sancti, & Discipuli puri, qui vocantur Tituli; super quibus congregati fuerunt Apostoli, & Ordinaverunt*

*Ludolph. Hist. Æth. L. III. c. 4. §. 27. 32.*

*Comment. in Hist. in L. III. c. 4. n°. 30. p. 314.*

*In L. II. c. 6. n°. 29. p. 239.*

*In L. III. c. 4. n°. 30. p. 330.*

*naverunt eos ope Spiritus Sancti, in cœnaculo Sionis: Quos collegit,* [*vel compilavit*] *Clemens Diſcipulus Petri Apoſtoli.* Accordingly the Ethiopians call their Conſtitutions, which are for the main an Extract out of the genuine ones, the *Synod*, in Contradiſtinction from the Old and New Teſtament. If theſe Churches were not directly impos'd upon as to this grand Council they ſpeak of, it muſt be ſome one of theſe already mentioned; unleſs it be that concluding one, which put the laſt Hand to the whole Collection; of which preſently. But ſince I cannot well determine this point, I ſtill leave it to the Conſideration of the Learned. But now in order to try, whether this Council and its Acts be true and genuine.

Let us ſee, whether the Perſons named as preſent, the ſurviving Apoſtles, with *Titus*, *Luke*, *Jaſon*, *Lucius* and *Soſipater* were alive; and ſo might be preſent or not: And whether thoſe that, as it ſeems, were abſent, *Clement*, *Barnabas*, *Timothy* and *Mark* were, or might be abſent at the ſame time. Now as we have ſmall Records, diſtinct from theſe, to conſult on the occaſion, ſo we can ſay but very little to the matter. Only that all thoſe nam'd as preſent, were very probably then alive, and not at any remote diſtance from *Judea*, that we know of; and that the four abſent do no way appear to have been in thoſe Parts at this time:

Parti-

Particularly *Clement* was certainly now Bishop of *Rome*, and at a vast distance from them; and therefore will be suppos'd absent; as this Account in the Constitutions does imply.

*Coroll.* (1) *Clement* therefore could not in probability be the Scribe or *Amanuensis* of this Council, but *Titus* rather, who is first named; tho' the same *Clement* might well collect all the parts of the Constitutions together, and send the whole Eight Books to the several Churches afterwards; as all the original Evidence does every where affirm.

*Coroll.* (2) Nor does this Branch seem to contain any New Constitutions of Christ himself; but to be rather an Apostolical Exhortation, and the Enforcement of Laws formerly deliver'd; with some Rules of Christian Perfection, collected from former Laws, or the Nature of Christianity.

XVII. The few surviving Apostles with their Companions, between the Years *A. D.* 84, and 88. celebrated a Fifth Council, whether at *Jerusalem*, or elsewhere, is uncertain: Wherein the Apostolical Canons, commonly known by that Name, were drawn up; some few Additions were made to the former Parts of the whole Work, and a solemn farewel taken of their Bishops, to whom the intire Constitutions were entrusted. This we have formerly intimated; and

and its Acts appear in the Constitutions and Canons, especially in the last 85 Canons at this day; of all which we shall distinctly speak on other Occasions. Only I am to add the Reasons why I place this Council between *A. D.* 84, and 88. which are plainly these, *viz.* That the latest Additions to the Constitutions belong to about this time; and that in particular, *Avilius* is here nam'd as already made Bishop of *Alexandria*, who yet, according to *Eusebius* and all Chronologers, began to sit there but *A. D.* 84. and that *Clement* attests to the whole Work under his own Hand in its last Canon; who yet, as we have seen, dyed *A. D.* 88. the Comparison of which two Characters together exactly determins this matter. Accordingly I always place this fifth and last Council of the Apostles about the middle of these Limits; or about *A. D.* 86.

*Constitut. L. VII c. 46. p. 383.*

XVIII. Besides *Mark* the Valentinian Heretick and Magician, mentioned by *Irenæus*, and others afterwards, there was another more Antient Heretick of that or the like Name, contemporary with the Apostles. The Hereticks who arose after *Simon Magus*, are reckon'd up in the Constitutions in this order, *Cerinthus*, *Marcus*, *Menander*, *Basilides* and *Saturnilus*. Now since *Marcus* is suppos'd to be the same with the Valentinian Magician of that Name; the mention of him seems to imply, that these Books

*L. VI. c. 8. p. 335, 336.*

were

were written later than they pretend; and indeed not till the Second Century. Now in answer to this, I venture to affirm that this *Marcus* is different from, and much earlier than the other. My Reasons follow; besides that from this place of the Constitutions.

(1) When the Apostles mention occasionally the Name of *Mark* the Evangelist in the Constitutions they do it thus, τῷ μάρκῳ τῷ γνησίῳ, *and to the genuine Mark*; as if there were at that time an heretical or *spurious* Mark also. c. 18. p. 349

(2) In the Catalogue of Heresies call'd *Prædestinatus*, written about *A. D.* 440, or 450. the fourteenth Heresy is that of *Mark* the Valentinian, who was excommunicated by *Clement* Bishop of *Rome*. Which could not be true of the Valentinian *Mark*, but might be so of this Antienter Heretick of the same Name. L. I. Hær. 14.

(3) The famous *Marcion* became not an Heretick, at least did not openly appear as such till about *A. D.* 130. as we have already seen. Yet does *Clemens Alexandrinus*, an Authentick Witness, speak of one *Marcion* as living so much before *Basilides* and *Valentinus*, that his Old Age was contemporary with their Youth. Nay, he speaks as if he, together with *Simon Magus*, heard *Peter himself*. Hear the Words themselves, which have so long puzzled the Learned: κάτω δ', περὶ τὰς ἀδελφανῆ τῆ βασιλέως χεύσεις, καὶ τὰς αἱρέσεις ὑπονοήσωμεν γεγράσι, ἐν μέχει γῆ Strom. VII. p. 549.

γε τ ἀντονίνε τε πρεσβυτέρε διέτειναν ἡλικίας· καθάπερ ὁ βασιλείδης, καὶ γλαυκίαν ὑπογράφει διδάσκαλον, ὡς ἀκηκόασιν αὐτοὶ, τ πέτρε ἑρμηνέα. Ὡσαύτως ἡ καὶ βαλεντίνε θεοδότε ἀκηκοῆναι φέρεται, γνώριμε ἡ ἔτι ἐγηγέρθαι παῦλε. μαρκίων γὰρ μὴ τ αὐτὸ αὐτοῖς ἡλικίαν γενόμενε, ὡς πρεσβύτης νεωτέροις συνεγένετο· μᾶλλον [lege μᾶλλ' ἢ] σμικρὸν ἔπ' ὀλίγον κηρύσσοντος τε πέτρε ὑπήκουσεν. Now if *Clement* meant by this *Marcion* that Antienter Heretick *Mark*, he writes very consistently; that *Mark* being probably enough present with *Simon Magus*, when he heard *Peter* and *John* in *Samaria*; or however heard *Peter* at *Cæsarea*; since he would certainly be old when *Basilides* and *Saturnilus* were young. But if the Passage be suppos'd to be meant of the later *Marcion*, in the second Century, 'tis such a strange Parachronism and Confusion as an Author so learned, and so near those very times, can by no means be believed guilty of. So 'tis most probable he meant the Antienteſt *Marcion* or *Mark* before us.

*De Hæres. cap. de Marcion.*

(4) *Philastrius* also writes of one *Marcion*, that being by *John* the Apostle driven from *Ephesus*, he fled to *Rome*; [the common Rendezvouz of the Antient Hereticks] which cannot be true neither of *Marcion* in the second Century; who came not to *Rome* till about 30 Years after *John*'s Death; but is very consistent if refer'd to *Marcion* or *Mark* the Elder, the follower of *Simon Magus*;

*Magus*; who therefore was an Heretick in the Days of the Apoſtles, and capable of being mentioned in their Conſtitutions before us.

XIX. *Baſilides* and *Saturnilus* began to be known as Hereticks, conſiderably before the end of the firſt Century; and ſo might well be mentioned by the Apoſtles, when they made the lateſt Additions to their Conſtitutions, about *A. D.* 86. For, to paſs over the Argument from their Companions in the Conſtitutions, *Doſitheus*, *Simon Magus*, *Cerinthus*, *Marcus*, and *Menander*, all Hereticks of the firſt Century, and early in the ſame Century alſo; I look on this Propoſition as true for the Reaſons following. *L. VI. c. 8. p. 335, 336*

(1) This Catalogue, and all the reſt of the Conſtitutions mention theſe two as the laſt Hereticks then ariſen, without a Word of *Valentinus*; who yet aroſe about *A. D.* 128. So that if we allow any proportionable Interval between *Menander*, who ſeems to have been known before, or not long after the Deſtruction of *Jeruſalem A. D.* 70. we may eaſily allow, that theſe Contemporary Heretick, *Baſilides* and *Saturnilus* were not wholly unknown, conſiderably before the end of the firſt Century alſo, and ſo might be mention'd by the Apoſtles in their laſt Additions to their Conſtitutions about *A. D. 86.*

(2) The ſeveral Series of the firſt Hereticks in all the Antient Writers, prove that *Baſili-*

*Basilides* and *Saturnilus* arose sufficiently before the end of the first Century. Take these Accounts distinctly in the following Table.

| *Irenæus* | *Pseudo Tertullianus* | *Epiphanius* | *Philastrius.* | *Prædestinatus* |
|---|---|---|---|---|
| 1 *Simon* | 1 *Simon* | 1 *Simon* | 1 *Simon* | 1 *Simon* |
| 2 *Menander* | 2 *Menander* | 2 *Menander* | 2 *Menander* | 2 *Menander* |
| 3 *Saturninus* | 3 *Saturninus* | 3 *Saturnilus* | 3 *Saturninus* | 3 *Basilides* |
| 4 *Basilides* | 4 *Basilides* | 4 *Basilides* | 4 *Basilides* | 4 *Nicolaus* |
| 5 *Carpocrates* | 5 *Nicolaus* | 5 *Nicolaus* | 5 *Nicolaus* | 5 *Saturninus* |
| 6 *Cerinthus* | 6 *Ophitæ* | 6 *Gnostici* | 6 *De Juda* | 6 *Gnostici* |
| 7 *Ebion* | 7 *Cainæi.* | 7 *Carpocrates* | 7 *Carpocras* | 7 *Carpocrates* |
| 8 *Nicolaitæ* | 8 *Sethitæ* | 8 *Cerinthus* | 8 *Cerinthus* | 8 *Cerinthus* |
| *&c.* | 9 *Carpocrates* | 9 *Nazareni* | 9 *Hebion,* | 9 *Nazaræi* |
| | 10 *Cerinthus* | 10 *Ebionitæ,* | *&c.* | 10 *Ebion,* |
| | 11 *Hebion* | *&c.* | | *&c.* |

*Iren* L. I *c.* 20. *&c. p.* 94. *&c. Tertull. de Præscript.* §. 46. *&c. p. Epiphan. in hasce Hæreses. Philastr. Hæres. Prædestinat.* L. I.

Here we see that *Saturninus* and *Basilides* are not only in general among these Hereticks of the first Century; nay among those that were such long before the end of that Century; but that they are plac'd not very low among them neither; these always possessing the third and fourth, or third and fifth Places in the Catalogues before us.

(3) *Basilides*, as we have seen from *Clemens Alexandrinus*, convers'd with that eminent *Mark* or *Marcion*, who heard *Peter* himself; so that he is justly to be plac'd among the Hereticks of the first Century.

(4) *Saturninus* is generally plac'd in these Catalogues, in all but the last, before *Basilides*. Only the Catalogue stil'd *Prædestina-*

*tus*

*tus* places him a little later. But then the same Author is of all the rest the most express for his great Antiquity; as affirming, that he was excommunicated by *Thomas* the Apostle himself. Hear the Words at large, because they include a remarkable Passage, not elsewhere recorded, I think, in all Antiquity. *Quinta Hæresis Saturnianorum est, à Saturnino. Hic docuit septem Angelos mundum fecisse; quibus cordi fuit libidines inserere, ut dum sese concupiscit ex alterutro diversitas sexus mundus à sui fine refrænatus possit esse perpetuus. Hos anathematizavit Beatus Thomas, Christi Apostolus; docens rationabiliter Mundum initium habuisse; & quia initium habuit ad finem esse venturum: Angelos autem omnipotentiam habere non posse: & ideo mundum eos non potuisse constituere: Conditorem autem Mundi unum esse Deum, quem Moyses prædicavit fecisse cælum, & terram, & maria, & omnia quæ in eis sunt.* 'Tis true that *Clemens Alexandrinus*, and others after him, affirm that these two Hereticks liv'd later, in the Days of *Adrian*; nay, that some of these elder Hereticks, particularly *Basilides*, liv'd till the very days of *Antoninus* the Elder; κάτω ἦ, φησὶ τὰς ἀδελφὰς τῦ βασιλέως χρόνυς, οἱ τὰς αἱρέσεις ὀνομάσαντες γεγόνασι· καὶ μέχρι γε τῦ ἀντωνίνυ τῦ πρεσβυτέρυ διέτειναν ἡλικίας· καθάπερ ὁ βασιλείδης. But this does not contradict the present Assertion; since 'tis no way strange that some, L. I. Hæres. 5.

See also Pearson. vind. Ignat. part 2. c. 7. p. 379. &c.

some, who began to be Hereticks 15 or 20 Years within the *first* Century, should not all dead 30 or 40 Years in the *second.*

XXI. The Apostles of our Lord, and their Successors, for many Ages, carefully deliver'd and strictly observ'd a *Doctrina & Disciplina Arcana*; or *conceal'd* the *mystical* Parts of our Religion from the Heathens, Jews, and Catechumens, conveying those Doctrines and Precepts to Posterity not by their own publick Writings, but by these secret Constitutions of the Apostles, taken from their mouths and preaching, by some of their Companions, as a Sacred Traditionary *Depositum*; and entrusted with the Bishops of the several Apostolical Churches. This *Concealment* in general is the main thing I shall prove under this Proposition. Altho' so many of the Testimonies will also shew, that the things concealed, were such as are contained in these Constitutions, as distinguish'd from the Scriptures, and no other, that I take in that latter Assertion also. Now this being, as to both its Parts, a plain Matter of Fact, I shall prove it by an Induction of particular Testimonies, belonging all to the first Ages of the Christian Church; many of which are collected by the Learned *Schelstrate* in his *Disciplina Arcani*; and are as follows.

*Romæ A.D.* 1685. 4°.

1 Cor. 11. 2. Καθὼς παρέδωκα ὑμῖν τὰς παραδόσεις κατέχετε.

*V.* 23. Ἐγὼ παρέλαβον ἀπὸ τοῦ κυρίου, ὃ καὶ παρέδωκα ὑμῖν.

ὑμῶν. *Vid. IV.* 17. *XV.* 1, 2, 3. 2 *Thess. II.* 2.

Κρατεῖτε τὰς παραδόσεις ἃς ἐδιδάχθητε, εἴτε διὰ λόγου, εἴτε δι' ἐπιστολῆς ἡμῶν. 2 *Thess.* 2. 15.

Παραγγέλλομεν ὑμῖν, ἀδελφοί, ἐν ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ στέλλεσθαι ὑμᾶς ἀπὸ παντὸς ἀδελφοῦ ἀτάκτως περιπατοῦντος, καὶ μὴ κατὰ τὴν παράδοσιν ἣν παρέλαβε παρ' ἡμῶν. *Vid.* 2 Pet. *II.* 21. *Jud. v.* 3. 3. 6.

Ὦ Τιμόθεε, τὴν παραθήκην φύλαξον· ἐκτρεπόμενος τὰς βεβήλους κενοφωνίας, καὶ ἀντιθέσεις τῆς ψευδωνύμου γνώσεως. 1 *Tim.* 6. 20.

Ὑποτύπωσιν ἔχε ὑγιαινόντων λόγων, ὧν παρ' ἐμοῦ ἤκουσας, ἐν πίστει καὶ ἀγάπῃ τῇ ἐν Χριστῷ Ἰησοῦ. Τὴν καλὴν παραθήκην φύλαξον, διὰ πνεύματος ἁγίου τοῦ ἐνοικοῦντος ἐν ἡμῖν. 2 *Tim.* 1. 13, 14.

Περὶ ἧς πρὸς ἕξης, παρεπετῶς τι μὴ ἀπκρινέσθω, ὅπως μήτε ἁμαθῶς φθεγξάμενος βλασφημίαν παρεμπίπτῃ τῷ λόγῳ· κόκκῳ γὰρ σινάπεως ἐοικέναι τὸν λόγον ὁ κύριος ἐδογμάτισε· τοῦτο δ' ὅτι διὰ πυρὸς, ὡς ἐάν τις ἀπείρως χρήσηται πικρὸν αὐτὸ εὑρήσει. Χρὴ γὰρ ἐν τοῖς μυστηρίοις μὴ παρδοτέον εἶναι, ἀλλ' ἀσφαλῆ· παραινεῖ γὰρ ἡμῖν ὁ κύριος, λέγων, μὴ βάλλετε τοὺς μαργαρίτας ὑμῶν ἔμπροσθεν τῶν χοίρων, μήποτε καταπατήσωσιν αὐτοὺς ἐν τοῖς ποσὶν αὐτῶν, καὶ στραφέντες ῥήξωσιν ὑμᾶς. ἀκούσωμεν γὰρ οἱ ἄπιστοι τὸν περὶ κτίσεως λόγον ἀ δεόντως, ἀλλ' ἐνδεῶς; καὶ μάλιστα τὸν περὶ ἐνσωματώσεως; ἢ τὸ πάθος αὐτὸ, μυκτηρίζοντες χλευάσουσιν μᾶλλον ὡς ψευδῆ, ἢ δοξάσουσι· καὶ ἔνοχος ἔσται τῆς παρπετείας ἢ παρεσύτης; καὶ τῆς βλασφημίας, καὶ τὸ ναὶ κληρονομήσει· ναὶ δὲ φησι δι' ὃ τὸ ὄνομά μου βλασφημεῖται ἐν τοῖς ἔθνεσιν. *Constitut. L. III. c. 5. p. 277.*

Can. 85. p. 449.

Αἱ δι' ἐπιταγὴν ὑμῖν τοῖς ἐπισκόποις δι' ἐμοῦ κληθεῖσαι ἐν ὀνόματι βιβλίοις προσπεφωνημέναι· ἃς ὁ χρὴ δημοσιεύειν ὑπὸ πάντων, διὰ τὰ ἐν αὐταῖς μυστικὰ μυστήρια.

Ignat. ad Antioch. § 7. p. 111. Ad Heron. §. 7. p. 116. Hyppolit. de Antichrist. apud Combefis. Auctar §. 1. p. 26.

Μὴ ἀπολέσητε τὴν προσδοκίαν.

Φύλαξόν με τὴν παραθήκην, ἣν ἐγὼ καὶ ὁ χριστὸς παρεθέμεθά σοι.

Ὅρα δὲ μὴ εἰς ἀπίστους καὶ βλασφήμους γλώσσας ἐγκαταθῇ ταῦτα· κίνδυνος γὰρ ὁ τυχών. μεταδοῦναι δὲ καὶ πιστοῖς ἀνθρώποις, τοῖς ἐθέλουσιν ὁσίως καὶ δικαίως μετὰ φόβου ζῆν. ὁ γὰρ μαθὼν ὁ μακάριος ἀπόστολος παραινῶν Τιμοθέῳ λέγει, ὦ Τιμόθεε, τὴν παραθήκην φύλαξον· ἐκτρεπόμενος τὰς βεβήλους κενοφωνίας, καὶ ἀντιθέσεις τῆς ψευδωνύμου γνώσεως· ἥντινες ἐπαγγελλόμενοι περὶ τὴν πίστιν ἠστόχησε. καὶ πάλιν, σὺ οὖν, τέκνον μου, ἐνδυναμοῦ ἐν τῇ χάριτι τῇ ἐν Χριστῷ Ἰησοῦ· καὶ ἃ ἤκουσας παρ' ἐμοῦ διὰ πολλῶν παρακλήσεων, ταῦτα παράθου πιστοῖς ἀνθρώποις, οἵτινες ἱκανοὶ ἔσονται καὶ ἑτέρους διδάξαι. Εἰ δὲ ὁ μακάριος μετ' εὐλαβείας παρεδίδου ταῦτα, ἆρα ἅπασιν εὔγνωστα ἦν, βλέπων τῷ πνεύματι ὅτι ὁ πάντων ἦν ἡ πίστις, πόσῳ μᾶλλον ἡμεῖς κινδυνεύσομεν εἰ ἁπλῶς, καὶ ὡς ἔτυχε, τὰ τοῦ θεοῦ λόγια μεταδώσομεν βεβήλοις καὶ ἀναξίοις ἀνδράσιν;

Clem. Alex. Strom. 6. p. 487.

Ἀλλ' οἱ εἰς τὰ κυριώτατα παραπίπτοντες, καὶ ἀθετοῦντες μὴ τὸ κύριον, τὸ ὅσον ἐπ' αὐτοῖς, ἀποτερεῖντες τοῦ κυρίου τὴν ἀληθῆ διδασκαλίαν· οἱ μὴ κατ' ἀξίαν τοῦ Θεοῦ καὶ τοῦ κυρίου τὰς γραφὰς λέγοντές τε καὶ παραδίδοντες· παραθήκη γὰρ ἀποδιδομένη ἄτερ ἢ κατὰ τὴν τοῦ κυρίου διδασκαλίαν, διὰ τῶν ἀποστόλων αὐτοῦ ἡ θεοσεβὴς παραδόσεως σωτηρία τε καὶ ζωάσκησις· ὃ δὴ ἀκέστε εἰς τὸ ἓν, ὅπερ κεκρυμμένως

κεκρυμμένως δηλονότι, καὶ ἐν μυστηρίῳ, τὰ τοιαῦτα γὰρ εἰς ζῆλον ἔς λέγεσθαι ἀλληγορεῖ), ἐπὶ τῶν δωμάτων, φησὶ, κηρύξατε· μεγαλοφρόνως τε ἐκδεξάμενοι, καὶ ὑπηρέτας παραδιδόντες, καὶ κτῆσιν τὴν τῆς ἀληθείας ἡμῶν βλασφῆντες τὰς γεφάς.

Οὐκ ἔγεφον οἱ πρεσβύτεροι, μήτε ἀποχρλεῖν βυλόμενοι τὴν διδασκαλικὴν τῆς παραδόσεως φερουσίαν τῇ ἀκοῇ τὸ γεάφειν ἀντὶ φερουσίαν· μηδὲ μὴν τῶν προσκέπτεσθαι τὸ λεγόμενα καιρὸν καταλείποντες εἰς γεαφήν· τάχα δ' ἂν καὶ τῆς αὐτῆς φύσεως καλόρθωμα τὸ Σωτακτικὸν καὶ διδασκαλικὸν εἶδος εἶ πεπεισμένοι, τοῖς εἰς τοῦτο πεφυκόσι Σωεχώρουν· τὸ μὴ γὰρ ἀκωλύτως καὶ μὴ ῥύμης φέρεσθαι ῥεῦμα τῶν λεγόντων, καὶ ὧν τάχα καὶ Σωαφπάσαι δυνάμενον· τὸ δ' ὑπὸ τῆς ἐντυγχανόντων ἐκάστοτε βασανιζόμενον ἀκριβῶς τῆς ἐξετάσεως τυγχάνει ἄκρας, καὶ τῆς ἐπιμελείας ἀξιοῦται, καὶ ἔστιν, οἷον εἰπεῖν, ἔγγεαφος διδασκαλίας βεβαίωσις, καὶ εἰς τὸς ὑφηγήσεως ὕστως δι' τῆς Σωτάξεως ὥσπερ πομπῆς τῆς φωνῆς· ἡ γὰρ τῶν πρεσβυτέρων ὥσπερ καταθήκη δι' τῆς γεαφῆς λαλεῖται ὑπουργοῦσα χρείᾳ τῷ γεάφοντι, πρὸς τὸ ὥσπερ δόσιν τῶν ἐντυχομένων.

Τῷ ἐπισκόπῳ μὲν, τῷ τιμὴν αὐτὴν ἔχοντι πίστιν, καὶ ἀπὸ τῆς αὐτῆς ὁρμωμένῳ, ὥσπερ καταθήσομαι· εἰ δ' ἂν καὶ τύχοι με νοσοῦσα, καὶ τὸν θάνατον ὑποπτεύσας, ἐὰν ἄτεκνος ὦ, ὁμοίως ποιήσω· ἀλλ' εἰ καὶ πλοῦτῶ τέκνον ἔχων σὸν ἄξιον, ἢ μηδέπω δυνάμενον, ὁμοίως ποιήσω· τῷ γὰρ ἐπισκόπῳ μὲν ὥσπερ καταθήσομαι· ἵνα εἰ μὴ τύχοι ἐφ' ἡλικίας γενόμενος ἄξιος εἶ τῆς πίστεως, ὡς παιδαν ὥσπερ καταθήκην τῷ τέκνῳ ἀποδώσῃ, κτῆσιν τὴν τῆς μαρτυρείας λέγων. *Vid. & Epistolas integras Petri & Clementis*

Ἐκλογαὶ apud Combef. Auctar. §. 27. p. 203

*Ep. Spur. Petr. ad Jacob. præf. Recognit. p. 604.*

*ad Jacobum; spurias quidem, sed perantiquas; apud Coteler. p. 602—611.*

*Recogn. L. III § 1. p. 519.* *Nihil est difficilius, Fratres mei, quam de veritate apud permixti populi multitudinem disputare. Quod enim est, omnibus ut est, dici non licet, propter eos qui maligne & insidiose audiunt. Fallere vero non expedit propter eos qui sincere audire desiderant veritatem. Quid ergo faciet, cui ad indiscretum populum sermo est? Occultet quod verum est? Et quomodo instruet eos qui digni sunt? Sed si meram proferat veritatem his qui salutem consequi non desiderent, illi à quo missus est injuriam facit, à quo mandatum accepit, ne mittat verborum ejus margaritas ante porcos & canes, qui adversum eas argumentis ac sophismatibus reluctantes, ipsas quidem cæno intelligentiæ carnalis involvant; latratibus autem suis & responsionibus sordidis rumpant & fatigent prædicatores verbi Dei. Propter quod & ego [Petrus] in pluribus circuitu quodam verbi utens, tentare nitebar ne principalem de summa divinitate intelligentiam minus dignis auribus prædicarem.*

*Clem. Alex. Strom. 5. p. 422. vid. p 201, 203 217, 218, 271, 419, 420, 545, 549, 550.* Ἀδελφὰ τούτοις ὁ ἅγιος ἀπόστολος Παῦλος λέγει, τὴν προφητικὴν καὶ τῶν ὄντι ἀρχόντων ζώζων ὑπόκρυψιν, ἀφ' ἧς τὰ καλὰ τοῖς ἕλλησιν ἐρρύη δόγματα· σοφίαν δ' λαλοῦμεν ἐν τοῖς τελείοις, σοφίαν δὲ οὐ τοῦ αἰῶνος τούτου, οὐδὲ τῶν ἀρχόντων τοῦ αἰῶνος τούτου τῶν καταργουμένων, ἀλλὰ λαλοῦμεν θεοῦ σοφίαν ἐν μυστηρίῳ, τὴν ἀπεκρυμμένην· ἔπειτα ὑποβὰς τῷ

οὐ λα-

οὐλαβὲς ἢ εἰς τὰς πολλὰς τῆς λόγων ἐκφοιτήσεως, ὧδε πῶς διδάσκῃ, κἀγώ, ἀδελφοί, οὐκ ἠδυνήθην ὑμῖν λαλῆσαι ὡς πνευματικοῖς, ἀλλ' ὡς σαρκίνοις, ὡς νηπίοις ἐν χριστῷ· γάλα ὑμᾶς ἐπότισα, οὐ βρῶμα, οὔπω γὰρ ἐδυνάσθε, ἀλλ' οὐδὲ ἔτι νῦν δύνασθε, ἔτι γὰρ ἐστε σαρκικοί. εἰ τοίνυν τὸ μὲν γάλα τῆς νηπίων, τὸ βρῶμα τῆς τελείων τροφὴ πρὸς τὸν ἀποστόλου εἴρηται, γάλα μὲν ἡ κατήχησις, οἱονεὶ πρώτη ψυχῆς τροφὴ νοουμένη· βρῶμα δὲ ἡ ἐποπτικὴ θεωρία· σαρκικὸς αὖται καὶ ἅμα τῷ λόγῳ, τουτέστι καταλήψεως τῆς θείας δυνάμεως καὶ οὐσίας· γνῶσθε καὶ ἴδετε ὅτι χρηστὸς ὁ κύριος, φησὶν, ὅτως γὰρ ἑαυτὸν μεταδίδωσι τοῖς πνευματικώτερον τὴν τοιαύτης μεταλαμβάνουσι βρώσεως.

*Non omittam ipsius etiam conversationis hæreticæ descriptionem, quam futilis, quam terrena, quam humana sit ; sine gravitate, sine authoritate, sine disciplina ; ut fidei suæ congruens. In primis quis Catechumenus, quis Fidelis incertum est. Pariter adeunt, pariter audiunt, pariter orant ; etiam Ethnici si supervenerint. Sanctum canibus, & porcis Margaritas, licet non veras, jactabunt.* Tertull. de Præscrip. Hær. §. 41 p. 247.

*Si quem tamen apud vos prudentiæ locum iniquitas reliquisset, ad explorandam famæ fidem utique justitia poscebat dispicere à quibus potuisset fama in vulgus, & ita in totum orbem dari. Ab ipsis enim Christianis non opinor ; cum vel ex forma & lege omnium mysteriorum silentii fides debeatur : Quanto magis talium, quæ prodita non evitarent interim humana animadversione præsentaneum* Ad Nation. L. I. §. 7. p. 51.

*supplicium. Si ergo non ipsi proditores sui, sequitur & extranei. Oro vos extraneis unde notitia? Cum etiam justa & licita mysteria omnem arbitrii extraneum caveant.*

*Apologet. §. 7. p. 8.* *Imo à quibus prodi potuit? ab ipsis enim enim reis non utique; cum vel ex forma omnibus mysteriis silentii fides debeatur. Samothracia & Eleusinia reticentur: Quanto magis talia, quæ prodita interim etiam humanam animadversionem provocabunt, dum divina servatur. Si ergo non ipsi proditores sui, sequitur ut extranei. Et unde extraneis notitia? cum semper etiam piæ initiationes arceant profanos, & arbitris careant.*

*Ad uxor. L. II. §. 4. p. 189. 190.* *Hoc est igitur delictum quod Gentiles nostra noverunt, quod sub conscientia istorum sumus, quod beneficium eorum est, si quid operamur. Non potest se dicere nescire qui sustinet; aut, si celatur, quia non sustinet, timetur. Cum autem Scriptura utrumque mandet, & sine alterius conscientia, & sine nostra pressura operari, Domino nihil interest in qua parte delinquas, aut in conscientiam mariti, si sit patiens, aut in conflictatione tui, dum vitatur impatiens. Nolite, inquit, Margaritas vestras porcis jactare, ne conculcent eas, & conversi vos quoque evertant. Margaritæ vestræ sunt etiam quotidianæ conversationis insignia. Quanto curaveris ea occultare, tanto suspectiora feceris, & magis cavenda Gentili curiositati. Latebísne tu cum lectulum, cum corpusculum tuum signas, cum aliquid immundum flantis*

[*flatu*]

[*flatu*] *explodis, cum etiam per noctem exurgis oratum? & non magiæ aliquid videberis operari? Non sciet maritus quid secreto, ante omnem cibum gustes? & si sciverit panem non illum credet esse qui dicitur?*

Τὸ δ' εἶναί τινα, οἷον μὴ τὰ ἐξωτερικά, μὴ εἰς τὰς πολλὰς φθάνοντα, ἃ μόνα ἴδιον τῶ χριστιανῶν λόγω, ἀλλὰ καὶ τῶ φιλοσόφων. [*Appellaverat nimirum Celsus circa seculi secundi medium* δόγμα χριστιανῶν κρύφιον, *unde hac apologia utitur Origines.*] *Vid. & Homil. XIII. in Exod. apud opera Latina.* Orig. contra Celsi. L. I. p. 7.

*Novit qui mysteriis imbutus est, & carnem & sanguinem verbi Dei. Non ergo immoremur in his, quæ & scientibus nota sunt, & ignorantibus patere non possunt. Vid. & Homil. XIII. p.* 168. *In Num. Homil. IV. p.* 189. *In Matth. Gr. p.* 400. *Ad Rom. Lat. L. X. p.* 624. In Levit. Hom. IX. p. 157.

*Verecundius ac melius existimans errantis imperitiam silentio spernere, quam loquendo dementis insaniam provocare. Nec hoc sine Magisterii divini, & nominis auctoritate faciebam; cum scriptum sit, in aures imprudentis noli quidquam dicere, ne quando audierit irrideat sensatos Sermones tuos. — Et sanctum quoque jubeamur intra conscientiam nostram tenere, nec inculcandum porcis & canibus exponere; loquente Domino & dicente, Ne dederitis Sanctum canibus, neque miseritis margaritas vestras ante porcos, ne conculcent eas pedibus & conversi elidant vos.* Cyprian. ad Demetrian. in initio p. 185.

Ὅτι

*Cyril Hierosolym Catechesi. Præf. §. 7. p. 9, 10. Vid & Catechesi. 5. §. 7, 8. p. 75, 76.*

Ὅτε τοίνυν κατήχησις λέγῃ, ἐάν σε κατεχέμενον ἐξετάσῃ τι εἰρήκασιν οἱ διδάσκοντες; μηδὲν λέγε τῷ ἔξω· μυστήριον γάρ σοι παραδίδομεν, καὶ ἐλπίδα μέλλοντος αἰῶνος· τήρησον τὸ μυστήριον τῷ μαθαποδότῃ, μή ποτέ σοι τις εἴπῃ τι βλάπτῃ ἐὰν κἀγὼ μάθω; καὶ οἱ νοσοῦντες τὸ οἶνον ζητοῦσιν, ἀλλ' ἐὰν ἀκαίρως δοθῇ φρενῖτιν ἐργάζεται, καὶ δύο κακὰ γίνεται· καὶ ὁ νοσῶν ἀπόλλυται, καὶ ὁ ἰατρὸς βλασφημεῖται. οὕτως ὁ κατηχούμενος ἐὰν ἀκούσῃ παρὰ πιστοῦ, καὶ ὁ κατηχούμενος φρενιτιᾷ, οὐκ οἶδε γὰρ τί ἤκουσε, καὶ ἐλέγχει τὸ πρᾶγμα, καὶ ἐκμυκτηρίζει τὸ λεγόμενον. καὶ ὁ πιστὸς ὡς παραδότης κατακεκίνδυνα. ἤδη δὲ σὺ μεθορίῳ εἶκεις, βλέπε μοι μὴ ἐκκλίνῃς. οὐχ ὅτι σὺν ἄξια λαλιᾶς τὰ λεγόμενα, ἀλλ' ὅτι ἡ ἀκοὴ ἀναξία τοῦ δέξασθαι. εἰς ποτε καὶ σὺ κατηχούμενος, ἃ διηγοῦμαί σοι τὰ μεμυημένα· ὅταν τῇ πείρᾳ λάβῃς τὸ ὕψωμα τῶν διδασκομένων τότε ἂν γνῷς ὅτι ἀνάξιοι οἱ κατηχοῦμενοι τῆς ἀκοῆς.

*Præf. ad calcem p. 13*

Τὰς τῶν φωτιζομένων κατηχήσεις ζητῶ τοῖς ἐπὶ τῷ βαπίσματι παρερχομένοις, καὶ τοῖς τὸ λυτρὸν ἔχουσιν ἤδη πιστοῖς εἰς ἀνάγνωσιν παρεχόμενος, μὴ δὸς τὸ Ψωλὸν μήτε κατηχουμένοις, μήτε ἄλλοις ποτὲ ζητῖς μὴ ὂν χειστιανοῖς, ἐπεὶ τῷ κυρίῳ λόγον δώσεις.

*Catechesi. 6. §. 16. p. 97.*

Ταῦτα τὰ μυστήρια νῦν ἡ ἐκκλησία διηγεῖται τῶν ἐκ κατηχουμένων μεταβαλλομένων· οὐκ ἔστιν ἔθνη ἐθνικοῖς διηγεῖσθαι· ἃ γὰρ ἐθνικῷ τὰ περὶ πατρὸς καὶ υἱοῦ καὶ ἁγίου πνεύματος διηγήματα μυστήρια· οὐδὲ τῶν μυστηρίων ὅτι κατηχουμένων λευκῶς λαλεῖται· ἀλλὰ πολλὰ πολλάκις λέγομεν ὅτι κεκαλυμμένως, ἵνα εἰδότες οἱ πιστοὶ νοήσωσι, καὶ οἱ μὴ εἰδότες μὴ βλασφημῶσι.

Καὶ

Καὶ σὴ αἰχμύον) ταῦτα ὅτι ἑλλήνων τραγῳδέντες τὰ μυστήρια, δεῖν, ὡς γέγραπται, μυστήριον βασιλέως κρύπτειν, καὶ, ὡς ὁ κύριος παρήγγειλε, μὴ δῶτε τὰ ἅγια τοῖς κυσὶ, μηδὲ βάλητε τοὺς μαργαρίτας ἔμπροσθεν τῶν χοίρων· ἐχρὴν γὰρ τὰ μυστήρια ἀμύητοις τραγῳδεῖν, ἵνα μὴ ἔλλιωσι μὴ ἀγνοοῦντες γελῶσι, καταχέμενοι ἢ ἀείροι γενόμενοι σκιμβαλίζωσι). — Καὶ τοὺς μὴ λειτουργοὺς κωλύειν παρεῖναι, ὅτι δὲ τῶν ἐθνικῶν ἐζήταζον ἐν ἐκκλησίαις, ἐν πατρίδι, καὶ τραπέζης, καὶ τῶν ἁγίων, καὶ, τὸ δεινότερον, ἐθνικὸς κάλλιν μάρτυρας ἐν πατρίδι μυστικῶς ζητοῦντες. Synod. Alexandrin. ap. Athanas. Apolog. §. 11. p. 133. §. 14. p. 135.

Ἐκ τῶν ὑπομνημάτων δὲ τῶν ἐν Μαρεώτῃ, καὶ μηνομέρειαν γεγενημένων ἐδείκνυσεν ὁ ἐπίσκοπος Ἀθανάσιος ἕνα καταχέμενον ἐζεταδένζα καὶ εἰπόντα, ἔνδον εἶ μὴ Ἰχύρα, ὅτε Μακάριος ὁ πρεσβύτερος Ἀθανασίου, ὡς λέγουσιν, ἐπέστη τῷ τόπῳ· καὶ ὅμως δὲ ἐζεταδένζας καὶ εἰπόντας, ἢ μὴν ἐν κελλίῳ μικρῷ, ἢ δὲ ὅπαδεν τὸ δύρας κατακεῖσθαι ἢ Ἰχύραν, τότε νοσῆσαι ὅτε Μακάριον λέγουσιν ἀπιντηκέναι ἐκεῖ. Ἀπὸ δὲ τούτων ὧν ἔλεγε καὶ ἡμεῖς ἀληθεύσας ἐζαζόμεθα ὅτι πῶς οἷόν τε ἢ ὅπαδεν τὸ δύρας νόσῳ κατακείμενον τότε ἐπικέναι, καὶ λειτουργεῖν, καὶ προσφέρειν; ἢ πῶς οἷόν τε ἦν προσφορὰν προκεῖσθαι, ἔνδον ὄντων τῶν καταχεμένων· εἰ γὰρ ἔνδον ἦσαν οἱ καταχέμενοι, ὅπου ἦν ὁ χωρὸς τῆς προσφορᾶς. *Vide plura deinceps.* Jul. Pap. Rom. Epist. ad Orient. ibid. §. 28. p. 147. &c.

Ὡς ἡ κρυφία καὶ ἡ ἱερατικὴ παράδοσις ὑφηγήσατο. Σὺ δὲ, ὦ παῖ, καὶ πῶ ὁσίῳ τῶν καθ' ἡμᾶς ἱεραρχικῆς παραδόσεως θεσμοθετήσῃ, αὐλός τε ἱερουργεῖ πῶς ἄκρα τῶν ἱερῶν λεγομένων, ἔνθεος ἐνθέων, ἐν μυήσει γινόμενος, καὶ τῇ καὶ νῦν κρυφιότητι τὰ ἅγια σεμ- Pseudo Dionys. Cælest. Hierarch. c. 2. §. 3. p. 18. §. 5. p. 23.

φειςέλας ἐκ τ ἀνιέρω πληθύος, ὡς ἐνοειδῆ διαφύλαξον· ὁ γὰρ θέμιτον ὡς, φησὶ λόγια φησιν, εἰς ὕλας ἀπορρίψαι τ τῆς νοητῆς μέθεξιν ἀμιγῆ καὶ φωτοειδῆ καὶ καλλοποιὸν εὐκοσμίαν.

*Eccles. Hierarch. c. 1. §. 1. p. 230*

Ἐκ τ ἀφθονωτάτων καὶ ἱεροτάτων ἡμᾶς διδαχθῆναι λογίων χρὴ τοῖς τῆς ἱερᾶς μυσταγωγίας τ τελετικὸν ἐξ ἱεραρχικῶν μυστηρίων καὶ παραδόσεων πεπεσμένοις· ἀλλ' ὅσα ὅπως ἐκ ἐξορκίσῃ τὰ ἅγια τῆς ἁγίων, συλαβυπήσῃ δὲ· καὶ τὰ τῦ κρυφίου Θεῦ τ νοεραῖς καὶ ἀοράτοις γνώσεσι τιμήσῃς· ἀμέθεκτα μὴ αὐτὰ καὶ ἄρρητα τοῖς ἀτελέστοις διατηρῶν, ἱερεῖς ὄ μήνοις τῆς ἱερῶν μῦ ἱερᾶς ἐκλάμψεως ἱεροπρεπῶς κοινωνῶν.

§. 4. p. 234. &c.

Οὐσία γὰρ τ καθ' ἡμᾶς ἱεραρχίας ἔξι τὰ Θεοπαράδοτα λόγια, ζεπόταται δὲ λόγια ζωῦτά φαμὴν ὅσα περὶς τῆς ἐνθέων ἡμῖν ἱεροτελεστῶν ἐν ἀγιογεάφοις ἡμῖν καὶ θεολογικαῖς δεδώρηται δέλτοις· καὶ μὴν ὅσα περὶς τῆς αὐτῆς ἱερῶν ἄνδρων αὐλωτέρα μυήσῃ, καὶ γέτωνι πῶς ἤδη τῆς θεανίας ἱεραρχίας ἐκ νοὸς εἰς νῶν διὰ μέσου λόγου, ζωματικῆ μὴν, αὐλωτέρω δὲ, ὅμως γεαφῆς ἐκτὸς, οἱ καθηγέμονες ἡμῖν ἐμυήθησ· ὥσθε ζαῦτα τῆς ἐνθέων ἱεραρχῶν εἰς τὸ τ ἱερουργίας κοινὸν ἀποκαλύπτοις νοήσεσιν, ἀλλ' ἐν Συμβόλοις ἱεροῖς παραδεδωκότων. ἔστι γὰρ ὁ πᾶς ἱερεὺς, οὐδὲ πάντων, ὡς ζὰ λόγια φησιν, ἡ γνῶσις, &c.

§. 10. p. 417

Τας δὲ τελεστικὰς ὁπωσηήτης ὁ θεμιτὸν ἐν γεαφαῖς ἀφερμηνεύειν, οὐδὲ τὸ μυστικὸν αὐτῆς, ἢ πὰς ἐπ' αὐτῆς ἐνεργειμήσας ἐκ θεῦ δυνάμεις ἐκ τῦ κρυφίου περὶς τὸ κοινὸν ἐξάγειν· ἀλλ', ὡς ἡ καθ' ἡμᾶς ἱερὰ παράδοσις ἔχει, τ ἀνεκπομπεύτοις μυήσεσιν αὐτῆς ἐκμαθών, &c.

Σοὶ μὴν ἐν ζαῦτα φυλάξαι χρεών, ὦ καλὲ Τιμόθεε,

μήθετε, κ᾽ τ᾽ ἱεροζάτλω ὑφήγησιν· κ᾽ μήτε ῥητὰ, μήτε ἔκφορα ζὰ θεῖα ποιεῖν εἰς τὰς ἀμυήτους. *De Divin. Nomin. § 8. p. 448.*

Ἄλλως τε κ᾽ τοῦτο ἐννοῆσαι χρὴ, τ᾽ διτὴν εἶ τ᾽ τῶν θεολόγων παράδοσιν, τ᾽ μὴ ἀπόῤῥητον κ᾽ μυστικὴν, τιὼ δὲ ἐμφανῆ κ᾽ γνωριμωτέραν, &c. *Epist. 9. p. 144.*

Τῶν ἐν τῇ ἐκκλησίᾳ πεφυλαγμένων δογμάτων κ᾽ κηρυγμάτων ζὰ μὴ ἐκ τῆς ἐγγεάφε διδασκαλίας ἔχομεν, ζὰ δὲ ἐκ τ᾽ τῶν ἀποστόλων παραδόσεως ἐζαδοθέντα ἡμῖν, ἐν μυστηρίῳ παρεδεξάμθα· ἄμφ ἀμφότερα τὴν αὐτὴν ἰσχὺν ἔχ πρὸς τὴν εὐσέβειαν· κ᾽ τούτοις σοφὸς ἀντερεῖ ὅστις γε κᾶν κ᾽ μικρὸν γεῦν θεσμῶν ἐκκλησιαστικῶν πεπείραται. εἰ γὰ ὀπτογραφήσαιμθ ζὰ ἄγραφα τῶν ἐθῶν, ὡς ὑ μεγάλων ἐχόντα τὴν δύναμιν, ὠθραυτεῖθαι, λάθοιμθ μὴ ἂν εἰς αὐτὰ τὰ καίρια ζημιοῦντες κ᾽ εὐαγγέλιον· μᾶλλον δὲ εἰς ὄνομα ψιλὸν πεῖσιῶντες κ᾽ κήρυγμα. οἷς (ἵνα τὸ πρώτε κ᾽ κοινοζάτε πρῶτον μνησθῶ,) τῷ τύπῳ τοῦ σώτ᾽ τοὺς εἰς τὸ ὄνομα τοῦ κυρίε ἡμῶν ἐλπικότας καταση μαίνεσθαι, τίς ὁ ζὰ γεάμματ᾽ διδάξας; τὸ πρὸς ἀναζλὰς τετράφθαι κ᾽ τὴν προσευχήν, ποῖον ἐδίδαξεν ἡμᾶς γεάμμα; τὰ τ᾽ ὀπτικὴν πόσεως ῥήματα ὅτι τῇ ἀναδείξει τοῦ ἄρτε τῆς εὐχαριστίας, κ᾽ τοῦ ποτηρίε τ᾽ εὐλογίας, τίς τῶν ἁγίων ἐγγεάφως ἡμῖν καταλέλοιπεν; ὑ γὰ δὲ τούτοις ἀρκέσθα, ὧν ὁ ἀπόστολ᾽, ἢ τὸ εὐαγγέλιον ἐπεμνήσθη, ἀλλὰ κ᾽ προλέγομθ κ᾽ ἐπιλέγομθ ἕτερα, ὡς μεγάλων ἐχόντα πρὸς τὸ μυστήριον τ᾽ ἰσχύν, ἐκ τ᾽ ἀγράφε διδασκαλίας παραλαβόντες. εὐλογοῦμθ ἔ κ᾽ τὸ ὕδωρ τοῦ βαπτίσματ᾽, κ᾽ τὸ ἔλαιον τ᾽ χείσεως, κ᾽ πρὸς τί αὐτὸν τ᾽ βαπτιζόμθνον, ἀπὸ ποίων ἐγγεάφων; ἆρ᾽ οὐκ ἀπὸ τ᾽ σιωπομθίνης κ᾽ μυστικῆς παραδόσεως; τί δὲ αὐτὸν τοῦ ἐλαίε τὴν χεῖσιν, *Basil. Epist. ad Amphiloch. De Spiritu S. Op. Tom. 2. c. 27. p. 210. &c.*

σιν, τις λόγος γεγραμμένος ἐδίδαξε; τὸ δὲ τοὺς βαπτίζεσθαι τὸ ἄνθρωπον, πόθεν; ἄλλα δὲ ὅσα περὶ τὸ βάπτισμα, ἀποβάσεσθαι τῆς σαπρᾶς, καὶ τοῖς ἀγγέλοις αὐτοῦ, ἐκ ποίας βίβλου γραφῆς; σὺν ἐκ τῆ ἀδημοσιεύτῳ ταύτης καὶ ἀπορρήτῳ διδασκαλίας; ἣν ἐν ἀπολυτοφαγμονήτῳ καὶ ἀσυλλογίστῳ σιγῇ οἱ πατέρες ἐφύλαξαν; καλῶς ἐκεῖνοι δὲ διδαγμάτων τῆς μυστηρίων τὰ ξενικά, σιωπῇ θαυμάζεσθαι· ἃ γὰρ σοὶ ἐποπτεύειν ἔξεστι τοῖς ἀμυήτοις, τούτων πῶς ἂν ἦν εἰκὸς τὴν διδασκαλίαν ἀξιαμβεύειν ἐν γεάμμασιν; —— Κατὰ τὸ αὐτὸν δὲ τρόπον καὶ οἱ τὰ περὶ τὰς ἐκκλησίας ἐξαρχῆς διαθεσμοθετήσαντες ἀπόστολοι καὶ πατέρες, ἐν τῷ κεκρυμμένῳ καὶ ἀφθέγκτῳ τὸ σέμνον τοῖς μυστηρίοις ἐφύλαξαν· σοὶ γὰρ ὅλως μυστήριον τὸ εἰς τὴν δημώδη καὶ εὐκαίρων ἀκοὴν ἔκφορον· σοὶ ὁ λόγος τῆς ἀγεάφων παραδόσεως, ὡς μὴ καταμελητεθεῖσῆς τῆς δογμάτων τὴν γνῶσιν, συναπαυθρόνητον τοῖς πολλοῖς γενέσθαι διὰ σιωπῆσαν.—— πάντες μὲν ὁμοῦ καὶ ἀπάντως ὅτι τῆς περισυχῶν, ὀλίγοι δὲ ἴσμεν ὅτι τὴν ἀρχαίαν ἐπιζητοῦμεν πατρίδα, τὸ ῥᾳδίως, ὃν ἐφύτευσεν ὁ Θεὸς ἐν Ἐδέμ, καὶ ἀναπαύλας· καὶ ὁρᾶτε μὲν πληροῦμεν τὰς ἡμέρας ἐν τῇ μιᾷ τῶν Σαββάτων, &c. —— ἐπλεόνασε μέν ἡ ἡμέρα τῆς ἀγεάφου τῆς ἐκκλησίας μυστήρια διηγεῖμενον· ἐῶ τὰ ἄῤῥητα· αὐτοῦ δὲ τὴν ὁμολογίαν τῆς πίστεως, πιστεύειν εἰς πατέρα, καὶ υἱόν, καὶ ἅγιον πνεῦμα, ἐκ ποίων γραμμάτων ἔχομεν; &c. —— Εἰ δὲ τὰ πλεῖστα τῆς μυστικῆς ἀγεάφως ἡμῖν ἐμπολιτεύεται, μὴ πολλῶν ἕνεκεν καὶ τοῦτο καταδεξώμεθα· ἀποστολικὸν δὲ οἶμαι καὶ τὸ τὰ ἀγεάφοις παραδόσεσι παραμένειν, ἐπαινῶ γάρ, φησιν, ὑμᾶς, ὅτι πάντα μου μέμνησθε, καὶ καθὼς παρέδωκα ὑμῖν τὰς παρα-

δόσεις

δόσις κατέχετε· καὶ τὸ, κρατεῖτε τὰς παραδόσεις, ἃς παρελάβετε, εἴτε διὰ λόγου, εἴτε δι' ἐπιστολῆς.— ἔτε τὸ ἀποπνίγειν χοιρίδιον αὐτοῖς ἐξαρκέσης, ἔτε τῆς ἀποστολικῆς παραδόσεων τὰς περὶ ἀγνίας αὐτοῖς διαλλαγὰς βραβευσῶν.

*N. B.* By these most remarkable Passages out of *Basil*, 'tis undenyable that he own'd the secret and mystical Constitutions and Traditions of the Apostles, to be very many, and very important, formerly preserv'd in a profound Silence, but then beginning to be publish'd to the World, contrary it should seem to his Opinion of that Matter. Nor does his, or others so often speaking of them as *Traditions not written*, ἄγραφα, seem to mean any more, than that they were *not written in the Scripture*, nor by any of the holy Apostles themselves, nor permitted to be *written* or *transcrib'd* by any Christians; but only the Originals preserv'd in the Archives of the Churches. For he here reckons among these unwritten Traditions the trine Immersion, which was written down not only by *Tertullian.* &c. but in the *Ecclesiastical Canons* themselves; which *Basil* esteems part of the Apostolical Tradition: So that unless those *Canons* were in his Days also *unwritten*, 'tis plain, the Constitutions are not supposed absolutely *unwritten* also. And indeed *Clemens* of *Alexandria* so directly supposes, that these Apostolical Appointments in the Church *were written*,

*Vid. Beveregg. Cod. Can. Vind. L. II. c. 6. §. 6. p. 106, 107.*

*written*, even when he, in the same Breath, calls them *unwritten Traditions*, that 'tis very remarkable, and affords us the plain Interpretation of that Antient Language in this case. In one place he speaks of τὴν ἀληθειαν τὴν ἐγγεγραφως τὰ ἄγραφα δηλοῦσθαι; and elsewhere says, ἡ τὰ ἐγγεγραφω ἄγραφῳ ἤδη καὶ εἰς ἡμᾶς διαδίδου παράδοσις. And indeed the Antients were here in a great strait; being willing sometimes to speak of these things, and yet oblig'd in great part to conceal them; which makes their Expressions and Citations all along, so very cautious, obscure and ambiguous on such occasions; and has afforded a Handle to the generality of the Moderns, to overlook their References to these Books of the *Apostolical Constitutions*, which yet are most frequent and numerous among them. But to proceed,

*Strom. I. p. 200. Vid. p. 201. VI. p. 489.*

Παρ' ὠλίοις γὰρ πάντα χλοΐνης ἔμπλεα καὶ ὑδὲν ἕτερον ὁπότε καὶ τὰ μυστήρια ἐνώπιον κατηχουμένων ἐπιτελεῖν πλημμοῦσιν.

*Epiphan. Hæres. 42. §. 4. p. 305 Nazianz. Orat. 42.*

Ὅτι μηδὲ ὀνήσεται τοῖς ἔξω τὰ πολλὰ τῆς ἡμετέρων μυστηρίων.

*Orat. 40.*

Κρύψεις αὐτὰ σαυτῷ ἐν καρδίᾳ σου.

*Tertius iste secundæ literæ versus est*, In corde meo abscondi eloquia tua; ut non peccarem tibi. *Meminimus simile huic dicto legi solere, ubi dicitur*, Mysterium Regis bonum est abscondere. *Meminimus & Paulum ad Corinthios, adhuc in fide parvulos, scribentem, quædam Dei eloquia occuluisse, tum dicit,*

*Hilar. in Psal. 118. Lit. 2. §. 6. p. 253.*

*cit*, Lacte vos potavi, non cibo ; nondum enim poteratis, neque adhuc potestis. *Legimus & in Evangelio, in agro uberi & fœcundo* repertum thesaurum, *eundémque empto agro occultari. Novimus neque* margaritas ante porcos projiciendas esse, *neque* sanctum canibus dare *opportere. Ergo intelligimus quædam nos cordis nostri secreto continere, quæ divulgata inexpiabilis peccati culpam comparabunt. Ita enim dixit*, In corde meo abscondi eloquia tua, ut non peccarem tibi, *quia cum cætera peccata, secundum differentias rerum, aut in nos ipsos, aut in alios exsererentur, tamen fierent in Deum propria, cum quæ occultorum cordium essent condenda secreto, hæc in profanæ cognitionis scientiam proderentur.*

*Non enim omnes vident alta mysteriorum, quia operiuntur à Levitis ; ne videant, qui videre non debent ; & sumant, qui servare non possunt.* Ambros. Offic. L. 1. c. 50.

*Græcè* ἀπόκρυφα *dicuntur, hoc est abscondita ; eo quod latere debeat omne mysterium, & quasi operiri fidei silentio ; ne profanis temere divulgetur auribus.* De Abrahamo L. 1. c. 5.

*Post lectiones & Tractatum, dimissis Catechumenis, Symbolum aliquibus competentibus in Baptisteriis tradebam. Propterea ergo* mysterium Regis bonum est abscondere ; *Peccat enim Deo qui commissa sibi mysteria putaverit indignis esse vulganda. Periculum itaque est non solum falsa dicere, sed etiam vera,* Epist. 33. ad Soror. In Psal. 118

*si quis ea insinuet quibus non oportet.* [*Citatque mox Matth. VII.* Nolite mittere margaritas vestras ante Porcos.]

*Gaudent Serm. 2. in Vigil Pasch.*

*Modo autem ea solum de ipsa lectione carpenda sunt, quæ præsentibus Catechumenis explanari non possunt, & necessario tamen sunt aperienda neophytis.*

*In Exod. Tract. V.*

*Ordinem lectionis Exodi, ubi lex celebrandi Paschatis describitur, idcirco præposteravimus, ut mysteriis reservandis debitæ reverentiæ ordinem teneremus. Quia oportebat in illa splendidissima nocte Vigiliarum secundo tractatu non dictorum sequentia, sed congrua neophytis explanari, ut edendi Paschalis sacrificii disciplinam rudes neophyti discerent, instructi fideles agnoscerent.*

*Zeno Veron. in Psal. 126.*

*Conventus quidem Ecclesiarum, sive Templi, quos ad secretam Sacramentorum religionem Ædificiorum septa concludunt, consuetudo nostra vel Domum Dei solita est nominare, vel Templum.*

*De continentia.*

*Ethnici sacrificium publicum est, tuum secretum; illius à quovis libere tractari potest, tuum etiam à Christianis ipsis, minime consecratis, sine sacrilegio videri non potest.*

*Rufin. in Symbol. post Cypr. Op. p.*

*Sed jam nobis etiam de ipsis aliquid tractandum est margaritis; in quibus primo in loco fons & origo omnium ponitur, cum dicitur, Credo in deum Patrem.*

*Hieron. ad Euagr. in Heb. 5.*

*Difficultatem rei in proœmio exaggerat, dicens,* Super quæ multus nobis sermo est, & ininterpretabilis: *Non quia Apostolus non potuerit*

*tuerit id interpretari, sed quia illius temporis non fuerit. Hebræis enim, id est Judæis persuadebat, non jam fidelibus, quibus passim proderet Sacramentum.*

Ἰδωμεν δὲ καὶ τὰ ἑξῆς, μὴ δῶτε, φησὶ, τὰ ἅγια τοῖς κυσὶ, μηδὲ ῥίψητε τοὺς μαργαρίτας ὑμῶν ἔμπροσθεν τῶν χοίρων· ἡμεῖς δὲ τὸν κενοδοξίας καὶ φιλοτιμίας ἀλόγου καὶ τοῦτο τὸ προσαγμα ἀνεσρεψαμεν, ἀνθρώπους φθόρους καὶ ἀπίστους καὶ μυρίων γόμους κακῶν ἁπλῶς καὶ ἀνεξετάστως εἰς τὴν τῶν μυστηρίων ἀξιοῦντας κοινωνίαν, καὶ πρὶν ἢ τὸ οἰκείας γνώμης δοῦναι βάσανον ἀκριβῆ πάντα τὰ περὶ τῶν δογμάτων αὐτοῖς ἐκκαλύπτοντες λόγον, καὶ τὰ πρόπυλαια ἔτι δωρεᾶς ἰδεῖν ἀθρόως εἰς τὰ ἄδυτα ἄγοντες· ἀλλὰ γὰρ τοῦτο τῶν ἔτι τελευτώντων τινὲς ταχέως ἀποπνήσαντες μυρία εἰργάζαντο δεινά. καὶ οὐκ ὀπὴ τῶν ἄλλων μόνον, ἀλλὰ καὶ ἐφ' ἡμᾶς αὐτῶν τὴν φρικωδεστάτην ταύτην προβαίνομεν ἐντολὴν, ἵνα μὴ ἀθανάτων μυστηρίων δέῃ μετασχεῖν, μὴ τὸ ἐγκειμένης ἡμῖν ἀκαθαρσίας τε καὶ ἀναισχυντίας τοῦτο ποιοῦντες πολλάκις. *Chrysost. de Compunct. Cord. c. 6.*

Καὶ βέλομαι μὲν ἁπλῶς αὐτὸ εἰπεῖν, ὁ τολμῶ δὲ διὰ τοὺς ἀμυήτους· ὅτοι γὰρ δυσκολωτέραν ἡμῖν ποιοῦσι τὴν ἐξήγησιν, ἀναγκάζοντες ἢ μὴ λέγειν ἁπλῶς, ἢ εἰς αὐτοὺς ἐκφέρειν τὰ ἀπόῤῥητα· πλὴν ἀλλ' ὡς οἷός τε ὢ συνεσκιασμένως ἐρῶ· μὴ γὰρ τὴν ἐπαγγελίαν τῶν μυστικῶν ῥημάτων ἐκείνων καὶ φοβερῶν, καὶ τοὺς φρικτοὺς κανόνας τῶν ἐκ τῆς θείας κατηχηθέντων δογμάτων, καὶ τοῦτο πρὸς τῷ τέλει προσιέμεθα, ὅταν μέλλωμεν βαπτίζειν, κελεύοντες λέγειν, ὅτι πιστεύω εἰς νεκρῶν ἀνάστασιν, καὶ ὅτι τῇ πίστει ταύτῃ βαπτιζόμεθα· μὴ γὰρ τὸ ὁμολογῆσαι τοῦτο, *In 1 Cor. Homil. 40.*

μῦ τῆς ἀγῶνος, τότε καθιέμεθα εἰς τὴν πηγὴν τῆς ἱερᾶς ναμάτων ἐκείνων.

Καὶ οὐδὲ ἐνταῦθα εἰσήκεα τὸ δεινὸν, ἀλλ' ἔνθα τὰ ἅγια ἀπέκειντο ἐλθόντες οἱ γραπτῶ), ὧν ἔνιοι, καθὼς ἔγνωμεν, καὶ ἀμύητοι ἦσαν, πάντα ἐθεώρουν τὰ ἔνδον, καὶ τὸ ἁγιώτατον αἷμα τοῦ χειρὸς, ὡς ἐν τοσούτῳ θορύβῳ, εἰς τὰ τῆς περιεργείας ἐμάπτα ἐξεχεῖτο. *Vid. in* 1 *Cor. Hom. XVI. & in Act. Hom. XLVI.*

*In 2 Cor. Homil. 18.* Μὴ δεῖν τὰς χειροτονίας ἐπὶ παρουσίᾳ ἀκροωμένων γίνεσθαι. Ὁ μέλλων χειροτονεῖν καὶ τὰς ἐκείνων ψυχὰς κρίνει, καὶ αὐτοὶ ὑποψηφίζονται καὶ ὑποβοῶσιν, ἄνωθεν ἴσασιν οἱ μεμυημένοι. ἡ γὰρ δὴ θέσις ἐπὶ τῆς ἀμυήτων ἐκκαλύπτεσθαι ἅπαντα. [*Hæc loquendi formula* ἴσασιν οἱ μεμυημένοι, *inquit Casaubonus, in unius Chrysostomi homiliis, aut aliis scriptis minimum quinquaginta locis potest observari: — Et apud Augustinum non multo rarius.*] *In Baron. Exercit. XVI.*

*In 2 Thess. 2. 15.* Ἐντεῦθεν δῆλον ὅτι ἃ πάντα δι' ἐπιστολῆς παρεδίδοσαν, ἀλλὰ πολλὰ καὶ ἀγράφως· ὁμοίως δὲ καὶ ἐκεῖνα καὶ ταυτὰ ἐστιν ἀξιόπιστα. ὥστε καὶ τὴν παράδοσιν τῆς ἐκκλησίας ἀξιόπιστον ἡγώμεθα· παράδοσις ἐστιν; μηδὲν πλέον ζήτει. See *Sozom. Hist. Eccl. L. I. c.* 20. *p.* 434, 435.

*N. B.* We may observe in the second of these Citations from *Chrysostom*, what an exalted Character he gives us of the *Articles of the Baptismal Creed*, when he calls them φρικτὸς κρίσεις τῆς ἐκ τοῦ οὐρανοῦ καταγενομένων δογμάτων, *the tremendous Canons of those Doctrines which were brought from Heaven*,

as if he were perſwaded that theſe ſacred Doctrines, and the Baptiſmal Creed containing them, were deliver'd *from Heaven*, or given the Apoſtles by our Lord after his firſt Aſcenſion, when he came *from Heaven* upon Mount *Sion*, on purpoſe to declare ſuch Divine and Heavenly Doctrines and Rules to his Followers, as we have already obſerv'd. Nor do I know any other ſenſe theſe words are fairly capable of.

XXII. Theſe ſacred and ſecret Conſtitutions were peculiarly intruſted with the *Apoſtolical Biſhops*, or the Biſhops of thoſe 19 Churches which were made in the life-time of the Apoſtles. But it does not appear that the original Copies were afterward multiplyed, or tranſcrib'd for the uſe of other Churches; but appeals ſtill were made to thoſe Apoſtolical Churches, where theſe ſacred *depoſita* were alone preſerv'd. This appears (1) From the Conſtitutions themſelves, as to the καθολικὴ διδασκαλία, or former Six Books. Ἐγεράψαμεν ὑμῖν τὴν καθολικὴν ταύτην διδασκαλίαν, εἰς ἐπισκεψιν ὑμῶν, περὶ τὴν καθόλου ἐπισκοπὴν πεπιστευμένων. — καταλιπόντες ὑμῖν τοῖς ἐπισκόποις καὶ λοιποῖς ἱερεῦσι τήνδε τὴν καθολικὴν διδασκαλίαν. (2) From the general concluſion, or atteſtation, of *Clement*, in the laſt Canon, καὶ αἱ διαταγαὶ ὑμῖν τοῖς ἐπισκόποις δι' ἐμοῦ κλήμεντος ἐν ὀκτὼ βιβλίοις περιεφωνήμεναι. (3) From the Apoſtles own

*L. VI. c. 14. p. 343. c. 18. p. 349.*

*Can. 85*

atteſtation in the Preface to their famous Διδαχή, *Poſuimus eos* [*Canones*] *in his Eccleſiis, in theſe* particular *Churches:* which Churches we ſhall ſoon diſcover from the original Conſtitutions themſelves. (4) From the common voice of Antiquity, eſpecially in *Irenæus* and *Tertullian*, which ſtill Appeals to the *Biſhops of the Apoſtolical Churches*, and principally of *Rome*, where *Clement* their Writer, or Collector, was Biſhop, for the ſettling all the Diſputes which might ariſe of this nature, as we ſhall ſee hereafter.

*Strom. VI. p.* 465. (5) From a Paſſage in *Clemens Alexandrinus* hereto relating, ἠγνῶσι δ', ſays he, αὐτὴ ἡ κατ' ἐξαδοχὰς εἰς ὀλίγους ἀπὸ τῶν ἀποστόλων ἀγράφως παραδοθεῖσα κατιλήλυθε, which ſeems plainly to imply, that the Apoſtles intruſted theſe ſecret Conſtitutions with ſome particular Churches only. Now which theſe Churches or Biſhops were, the Conſtitutions themſelves ſuffer us not to doubt, when they on purpoſe give us a Catalogue of all the Biſhops made by the Apoſtles in their life-time, as late as the Conſtitutions reach; and ſet down every one of them by Name, with the Name of his Church, and the diſtinct Apoſtle, or Evangeliſt, that made him Biſhop all the way. And that theſe Conſtitutions were not afterwards ſent to other Churches is very probable, *becauſe* the great ſecrecy wherein they were to be kept would have been more difficultly preſerv'd with ſuch

*L. VII. c.* 46 *p.* 382 — 385.

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numerous Copies; *because* they are still stil'd ἄγραφα, as being *never written out*, or transcrib'd, by any body; and *because* their very words are seldom cited by others, but very frequently by the Bishops of those Churches, as will hereafter appear. The Liturgical Offices and Creed seem always to have been perfectly learn'd by heart, by all those who ministred; and to have been taught them, not by Book, but by hearing the same repeated to them, without writing them down; which I do not perceive was then thought to be lawful. The most generally necessary parts were extracted immediately, and made publick to all, in the Διδαχὴ τῶν Ἀποστόλων, & Διδαχὴ Βαρνάβα· and the Epistles of *Clement*, *Ignatius* and *Polycarp*, and the rest of the Rules for the Bishops Government of the Church were also extracted, and became common among them, under the Name of the *Apostolical*, or *Ecclesiastical Canons*. Nay, when the Churches of *Ethiopia* were planted, they had an intire but very imperfect Extract made for their use, probably by *Athanasius*, or his Order; and this divided into Eight Books, according to the original number: Which, together with the Apostolical Canons, and the known Books of Scripture have ever since been their original, sacred, and inviolable Guide in Divine Matters, and that extract is extant at this Day; of which more hereafter.

ter. But I find no cause to believe that the Original Constitutions themselves were ever transcrib'd, or sent to other Churches; but if any doubts arose, the Resolution was expected from such Bishops as were the Keepers of the same, or the Successors of the Apostles original Bishops in those Nineteen Churches. Possibly these most sacred Constitutions were design'd to be thus secretly preserv'd from unbaptiz'd Heathens, Jews, and Catechumens, till a proper time should come for their universal publication: I mean such a time, when *the Kingdoms of this World were to become the Kingdoms of our Lord, and of his Christ, and he was to reign for ever and ever:* And when, by consequence, there would be small occasion for such concealment any longer. For my self, I believe that happy time is now hastening, and I take it for one eminent sign of such its approach, that these divine and heavenly *Constitutions of our Blessed Lord*, by which his Kingdom is certainly to be then administred, are now by his good Providence beginning to be reviv'd among us. *May this*, O Lord, *Thy Kingdom come*; and *may this thy Will be done on Earth, as it is in Heaven!*

Apoc. 11. 15

XXIII. These secret Constitutions were first *published*, or began in some places to be transcrib'd and ordinarily known, about the middle of the Fourth Century; when the Antient Faith, Worship and Practice

was

was begun to be alter'd; and they seem first to have been publish'd in *Syria*, and the neighbouring Parts, from the Copy belonging to *Antioch*, one of the prime Apostolical Churches; and that perhaps by *Euzoius* its Bishop, in Vindication of the *Arians* against *Athanasius*, and the other Corrupters of the Faith, who then call'd themselves the *Orthodox*. That about this very time, the Constitutions began to be publick is plain, because before this time, they were kept most strictly secret; insomuch, that *Eusebius*, who mentions the Antientest Extract out of them, or the διδαχὴ τῶν ἀποστόλων, and himself makes most frequent Use of them, and Allusions to them, as we shall see anon; yet does he never give any direct and formal Account of them, as he does of the Books of the New Testament, and of other known Writings. Yet *after* this time, we soon find this Book made publick use of by the *Audians*; its Publication hinted and disapprov'd by *Basil*; the Censures pass'd upon it, as on a known Book, mentioned by *Epiphanius*; and it self cited very frequently, and not seldom nam'd by the same *Epiphanius*, as then well known in the Parts where he liv'd. So that about the middle of this Century, was certainly the first Publication of it there to the World. I say the *first Publication there* only; for in some Parts, it was a great while e're it was publick, especially such as were sufficiently remote

remote from *Syria* and *Antioch*; whence I take its original publick Appearance to have proceeded. For if we consider what contrary Doctrines the *Athanasians* had rais'd; what unjustifiable and unheard of Practices they had begun to build upon those Doctrines; and what hard Censures and Penalties they excited against the Body of the honest old Christians, under the Name of *Arians*; if we remember, how solemnly the great Arian Council of *Jerusalem* had appeal'd to it against the Athanasians, and for the Sufficiency and Truth of *Arius*'s Creed, of which hereafter; if we consider, that the See of *Antioch* was fill'd with *Euzoius*, a famous Defender of the Antient or Arian Faith, and one who had join'd in the Composure of that very Creed, for the Justification of which, the Council of *Jerusalem* made that solemn Appeal before mentioned; if we observe that the first publick Use of these Constitutions was made by the *Audians* in *Syria* or *Mesopotamia*; the next by *Basil* in *Cappadocia*, near adjoining: the next by *Epiphanius* in *Cyprus*, still nearer; and that the Council of *Antioch* it self, made the most publick References to the same, or to the Canons extracted thence, by confirming, and almost transcribing so many of those Canons. And if we note how long it was in parts remote from *Antioch*, e're these Constitutions became equally publick, or were cited in

*See c. 4. cent. 4. n°. 29. infrà.*

the

the same open manner, that they are by the forementionʼd *Epiphanius* in those Parts; if I say we rightly consider all these Circumstances we shall be inclinʼd to believe, that the *place*, as well as *time*, for their first Publication, is not amiss stated in the present Proposition. Nay, one Circumstance will deserve highly to be obserʼd, as to the last of those Additional Canons, belonging to the Constitutions, with regard to this *place* of the Publication of the whole Collection; and ʼtis this: That from hence that Clause where the *Clementines* in general, or the Epistles and Constitutions of *Clement* appear among the rest of the Books of Scripture seems to have prevailʼd over the Church. For all the other Canons or Catalogues of the Sacred Books, omit them for many Ages, whether at *Jerusalem*, *Cæsarea*, *Alexandria*, or elsewhere: While at *Antioch* we find still Footings of its Original Insertion ever since that Canon was received there. *Ignatius* himself, who cites the Constitutions so often, does also cite even the *second Epistle* of *Clement* as a Sacred Book; which is the only very Antient Citation out of it, now extant. Accordingly, we find this Clause not only in all the modern Copies of this Canon, but even in that of *Joannes Scholasticus* in the Fifth Century, which I esteem the most uncorrupt that is extant. Now this *Joannes Scho-*

*Ignat. Ad Philadelph.* §. 7. *See c. 4. cent. 2. nº. 9 infrà.*

*Scholasticus* was a Presbyter of *Antioch*, when he made his Collection; and is thence commonly stil'd *Joannes Antiochenus*. Nay he does not pretend, that this was the first Publication of these Canons, but supposes, that they had been publish'd long before; and that an older Collection of such Canons had been made. We may also hence conjecture, that as *Antioch* certainly had *Clement*'s Epistles and Constitutions in their secret Copy of this Canon, which were not in the publick ones; so did other Churches insert other sacred Books, so esteem'd by them, into their Copies also; and that thence some Variety of Books does now appear in the several Manuscripts of the same at this Day. Nor do the *Doubts of many* as to its sacred Authority; mention'd by *Epiphanius*, and almost by him alone in all Antiquity; with the *Dislike Basil* shews at their becoming publick, agree to any thing so well as their Publication by the *Arians*, in their own Vindication against the *Athanasians*; who, tho' they could not possibly deny their sacred Authority, yet were not overfond of them; but took care gradually to neglect and to drop them, after they were publish'd; as not favorable to their Cause; and to introduce the Creeds and Doctrines of the *Council* of *Nice*, and other the like corrupt Assemblies afterward, instead of that really Apostolical Creed, and those really Apostolical Doctrines,

*Sect. 4. cent 4. n°. 36. and p. 140. primo.*

Doctrines, which, till then had prevail'd in the Christian Church from these sacred Constitutions. For now it appears by Church History, that since these *Old Constitutions* would not patronize the Athanasian Corruptions in Faith and Practice, *New ones* were fram'd that did; and since the *Old* Original *Liturgy*, did not appoint the Worship of Christians agreeably to the novel Notions, *New Liturgies* were fram'd, or rather the old one transform'd, modell'd, and interpolated till it did. Altho' indeed, which is a sad Case, all these Corruptions, Contradictions and Interpolations in the Faith, Practice and Worship, appear to have prevail'd among Christians, contrary to the sacred and Apostolical Standard, at the very same time when its Authority was undeniable. Even *Basil* and *Epiphanius*, as little as this Book favor'd their Notions, always fully own its Authority. Nay, excepting that single Passage in *Epiphanius*, ἔσι τοῖς πολλοῖς ἐν ἀμφιλέκτῳ, that it was *doubted of by many*; of the unlearned among the *Athanasians*, I suppose, on its first Publication, as 'tis no wonder at all it should be so; I do not for many Centuries find any Dispute, Doubt, or Question among Christians about it; but that it was universally own'd most truly sacred and Apostolical; As will appear all along in the remaining parts of this Essay. And as to the pretence of later Ages, that these

these Constitutions are miserably *interpolated by the Arians*, 'tis so utterly groundless, that every individual Interpolation hitherto discover'd, does appear to have been made by the Church, and by the Orthodox; especially by the Orthodox Church of *Rome*; and several of them on purpose against the *Arians*. Nay, the greatest Enquirer into these Matters we now have, and one sufficiently averse from the *Arian* Notions, I mean Dr. *Grabe*, is not, I perceive, able to produce one single Passage in Scripture or Antiquity, which can be prov'd to have been interpolated by the *Arians*: As Dr. *Mills* has intirely cleared them as to the Scriptures: while every one is sensible, how numerous and how pernicious the Orthodox Interpolations of the Antient Books, do appear in all the Citations and Manuscripts. But of these Matters the Reader may expect more in due place hereafter. Only before I end this Chapter, I must desire my Readers to make one Reflection with me, that because these Constitutions were first properly *published* about Three Hundred Years later than the known Books of the New Testament, the Comparative Antiquity of Manuscripts and Citations are to be esteem'd, generally speaking, upon the Allowance of those Three Hundred Years, and not otherwise. Thus *Epiphanius*'s Citations of the Constitutions are comparatively more Antient than *Poly-*

See c. 5. infra.

*Polycarps* of the New Testament. Thus the large Citations in *Anastasius*, whereby, for the main, the Truth of our present Copies is secur'd, is much nearer the original here, than the Alexandrian MS. is for the New Testament. And our present MSS. of the Twelfth Century, are to be esteem'd as valuable as those of the Ninth, in the other Case. which is an Observation of great Consequence in this matter.

See c. 4. sect. 4. n° 36. and 42.

## CHAP. II.

## *General* Internal *Arguments for the Apostolical Constitutions.*

HAving thus premis'd what I thought proper and necessary by way of *preparation*, I come now directly to the first part of my main design, which is to examin these Constitutions throughout, and to observe that *Internal Evidence* in general, which their Contents do afford us, of their genuine Antiquity and sacred Authority: And truly, these Arguments seem to me very strong and cogent, and such as no spurious Book ever did, or ever could answer to.

I. Unless we allow these Constitutions to be genuine, we must suppose that our Lord Christ left his Church unprovided in the prin-

principal concern of all, and did never give her any certain *Body* or *Syſtem of Laws*, by which ſhe was to be govern'd and guided in after Ages; but left her, in great part, to the miſerable guidance of humane reaſonings, and the uncertain determinations of frail and fallible Men; while at the ſame Time 'tis certain, that the old more imperfect Diſpenſation by *Moſes* was exactly fix'd, in even the ſmalleſt matters, by divine Directions; and all its particular Laws digeſted into an intire Body in the Pentateuch. Yet
*Rom.* 14 9. did our Lord *dye, and riſe again, and revive; that he might be the Lord both of the Dead*
*Matth.* 28. 18. *and Living.* Yet was there *all Power given to him in Heaven and in Earth.* Yet was
*Act.* 5. 31. he, after his Reſurrection, *exalted to be a Prince*, as well as *a Saviour.* Yet was he *highly exalted, and had a Name given him, which is above every Name; that at his Name*
*Philip.* 2. 9. 10. 11. *every Knee ſhould bow, and every Tongue confeſs that he is Lord, to the Glory of God his Father.* Yet are all Chriſtians bound to
*Joh.* 5. 23. *Honour the Son, even as they Honour the Father; and he that Honours not the Son,* is ſuppos'd *not to Honour the Father which ſent him.* Yet is it ſaid by himſelf of his
*Luk.* 10. 16. very Apoſtles, *He that Heareth you Heareth me; and he that deſpiſeth you deſpiſeth me; and he that deſpiſeth me deſpiſeth him that ſent me.* After all this, can we ſuppoſe that our Lord and King, has never made any Body

of

of Laws for the Government of us his Subjects, consider'd peculiarly as *his Subjects?* And that he, who is to be our Judge at the great Day, has not left us a System of Rules of his own, by which we as Christians are to *guide* our selves here, and according to which we are to be *judged* hereafter? I mean all this over and above those sacred Laws of the Gospel which our Lord deliver'd from his Heavenly Father during his Continuance on Earth, which do more directly relate to the private Duties of particular Men, than to the publick Duties of Christians, consider'd properly as Members of his Church. This certainly is perfectly Incredible, and contrary to the plainest Notions we have of the Divine Wisdom, Justice and Conduct towards his Creatures. If it be said, that the known Books of the New Testament, are such a *Body of Christian Laws* as we here speak of, that they are the sacred *Rule of Faith and Practice* for the Church, I must reply that this is utterly false in Fact; that these Books are never by any of the Fathers Stil'd so; that they do not contain any such *intire System* as we now enquire for; and that their occasions and contents and designs, are very different from that which every such Body of Laws ought to contain; and which the Body of the Jewish Laws do contain accordingly. Thus 'tis plain that the *Four Gospels*, which are the principal Parts of the New Testament,

are quite of another Nature from that of a Pandect of Laws for the Chriſtian Church, conſidered peculiarly as ſuch, ſince it ſelf began not till after our Saviours Reſurrection from the Dead, and Inauguration into his own Kingdom at God's Right Hand; while they alone contain the Hiſtory, the Miracles and Preaching of our Lord, before his Reſurrection and Aſcenſion: *i. e.* While he acted as his Fathers Miniſter or Deputy, as
*Joh.* 3. 2. a *Teacher come from God*, before he had any Commiſſion to found a Chriſtian Church at all among Mankind. Thus 'tis alſo plain that the Acts of the Apoſtles, and their Epiſtles, are ſo far from a *Regular Digeſt of Laws*, for the founding and governing the Chriſtian Church, that they ſuppoſe the ſame already founded and governed according to thoſe Laws; and do only relate occaſional Hiſtories concerning the ſpreading of the Goſpel, or mention occaſional Directions and additional Orders upon ſeveral Emergencies, which happen'd in ſome Places, diſtinct from the proper and general Settlement of Chriſtianity among them: Nay were not Written but upon ſpecial Occaſions, which aroſe many Years after the ſeveral Churches had been Eſtabliſh'd, and the Body of Chriſtian Laws been obſerv'd among them; as is very plain upon their peruſal. So that we ſtrangely miſtake the nature and deſign of theſe ſacred Writings, if we eſteem them

as

as the proper *Rule of Faith and Practice* among Chriſtians, or a *regular Syſtem of the Laws of Chriſt.* Indeed, if theſe Apoſtolical Conſtitutions, which do pretend to be, and upon peruſal appear really to be ſuch an *intire Syſtem and Standard*, be ſet aſide, the Church of Chriſt muſt be ſuppos'd never to have had any ſuch *Syſtem* or *Standard* at all given it; which yet was moſt highly requiſite, if not abſolutely neceſſary to its very Being; and which the Church of the Jews moſt certainly had in its primary Inſtitution, and have to this very Day preſerv'd among them. Now tho' ſuch Arguments *à priori* as have nothing *à poſteriori* to ſupport them; I mean ſuch as Infer that, becauſe we ſuppoſe things in Reaſon *ought* to have been ſo, or ſo, therefore they really *were* ſo, are very uncertain in general, and of little Weight; becauſe the ways and conduct of the Providence of the great God, are commonly very different from the Imaginations of Mortal Men; yet while this Argument *à priori* is ſo ſtrongly inforc'd *à poſteriori*, by the known parallel Caſe of the Jewiſh Church, which not only *ought* to have had, but moſt certainly actually *had*, and ſtill *have* the like intire *Rule, Syſtem and Standard* among them, I cannot but think it highly worthy of our Conſideration. So far, at the leaſt, as to diſpoſe every honeſt Chriſtian to wiſh, that ſuch an *Original Rule*

*and Standard* had been at firſt given the Chriſtian Church; and that, if it were once given, it might be recover'd again for its Advantage at this Day. And certainly, thoſe unhappy Quarrels, Schiſms, and Diſorders; that fatal Tyranny, Idolatry, and Wickedneſs which, like a Torrent, have overflow'd the Chriſtian World in all theſe later Ages, ever ſince the enquiry after and obſervance of ſuch *Original Chriſtian Rules* were very much laid aſide, and modern Eccleſiaſtical Decrees or Temporal Laws came in their Places, have been ſo notorious, and ſo pernicious to the real Ends of Religion, that all truly good Men cannot but wiſh, that ſuch a *Sacred Rule*, ſuch an *Infallible Guide* might be diſcover'd; and the Chriſtian World ſatisfy'd in its ſupreme Authority; which is all that I need to gain of my Readers by this preliminary Argument. For

II. It ſo plainly appears by undoubted Evidence, and is ſo undeniably prov'd in *Cotelerius*'s incomparable Notes, that the ſeveral particular Doctrines, Appointments, and Rules, contain'd in theſe Conſtitutions, were in the firſt Ages univerſally believ'd and obey'd, through the whole Chriſtian World, and that as matters of ſtrict Duty, and as Chriſt's own Inſtitutions by his holy Apoſtles, that 'tis next to certain they could come from no other Original, but from Chriſt himſelf by thoſe his Apoſtles. 'Tis very

very plain that the first Christians own'd no other Supreme Authority, nor would have universally submitted to any other Laws, in Matters of Faith, Worship, and Discipline, than such as were deriv'd from their blessed Lord, by his immediate Ministers. Nor could the observance of the Rules in these Constitutions be spread *so early*, and *so far*, even as early as our oldest Accounts, and from one end of the World, or Roman Empire to another, which in Fact they appear to have really done, had they not been fix'd and stated by the Apostles, before their dispersion to Preach the Gospel over the World; or at least, before their final Visitation of the same Churches, and giving them their last Instructions and Directions before their Death. Now if these particular Laws and Rules, now contain'd in the present Constitutions, be the very same that all the first Churches receiv'd from the Apostles, at least from their Companions and immediate Successors, which I take to be undeniable, I think their Sacred Authority, in what manner or by what Author soever they are now conveyed to us, is indisputable, and to be immediately submitted to by all Christians. And as to this point, hear the Learned *Albaspinæus*; who tho' he had not discover'd their real Apostolical Authority, yet does he give this noble Testimony to these Constitutions and Canons before us: *Sunt illi*

*Canones Constitutionésque antiquissimæ, mul-*
*L. I. c. 13. táque in illis excellentissima & magni ponderis continentur. Nec dubito quin olim Græcæ Ecclesiæ pro Legibus*, Manuali, Pontificali, Rituali, *ut vocant, ac* Codice *fuerint. Satis enim constat nihil quicquam in iis reperiri quod Ecclesiasticæ quatuor primorum seculorum disciplinæ consentaneum non sit*: So that supposing we were utterly at a loss at what time, by what Author, in what manner, or on what occasion these Constitutions were Written; as we are not; yet have we Evidence abundantly sufficient for their Authentickness and Authority; so far, I mean, as to oblige us to prefer them before, and be more guided by them than by any, or by all the other uninspired Writings of particular Men or Councils now extant in the Christian Church; because they certainly contain those *Publick* and *Authoritative* Acts, Rules, Doctrines, and Laws, by which the Christian Church was originally govern'd, in or soon after the Times of the Apostles themselves; and which all along appear to have been then own'd as Sacred and Inviolable, nay rather more Sacred and Inviolable, than those which appear in any Writings of the single Apostles or Evangelists themselves. This Observation is alone abundantly sufficient to my main Design, the Reception of these Constitutions by the Christian Church, as, together with the Books of the

New

New Teſtament, the *Authentick Rules and Standards of our Faith and Practice*, even tho' we were not able to diſcover any more about them. We neither know the Authors, nor the times of the Writing ſeveral of the Books of the Old Teſtament: Yet do we not think we have ſufficient Reaſon thence to reject them; becauſe of the conſtant Atteſtation of the Jewiſh Church; and becauſe of their exact Agreement with thoſe other Sacred Books, whoſe Authors and Occaſions we are better acquainted with. The Application is eaſy. Only I am bold to venture a ſtep farther, and from the *unqueſtionable Reception* of the Laws of this Book in the *earlieſt times*, and *wideſt diſtances* of the Chriſtian Church, and that as *Sacred* and *Inviolable*, as *Authentick* and *Apoſtolical*, to infer that therefore they muſt be really deriv'd from the Apoſtles, whoſe Authority alone in thoſe Days could make them be eſteem'd thus *Sacred* and *Inviolable*, thus *Authentick* and *Apoſtolical*. If I am fully ſatisfied that New Rules, Cuſtoms, and Laws obtain all over *Great Britain*, and obtain every where as fix'd by the Legiſlature, the Queen and Parliament, I ſhall certainly conclude there were ſuch New Laws made by the ſame Legiſlature, the Queen and Parliament; and, tho' I was not by at the paſſing of any ſuch Laws, can eaſily believe that a Book containing thoſe very Rules, Cuſtoms, and Laws,

and that under the Name of Queen and Parliament, is really a genuine Book, or an *Act* of that very *Parliament* it pretends to be. Nor is the Application here more difficult than in the former Caſe; and highly deſerves the Conſideration of the Judicious. For

III. The Stile, Nature, and Language of the whole Work, as in the *expreſs Name of the Apoſtles themſelves*; and that not of one or Two ſingle Apoſtles, but of the *Body*, or *publick Aſſembly of the Apoſtles*; eſpecially the Solemn Addreſſes by way of Preface and Concluſion; do as certainly imply it to be Authoritative, Legiſlative, and Apoſtolical, as the like Stile of the Laws of *Moſes*, or of any Country do imply the Books which contain them to be Publick, and done by the Supreme Authority. And in the very ſame manner that we eaſily diſtinguiſh an Act of Parliament, or the Authentick Articles, Canons, and Liturgies of any Church, by the intire Nature, Stile, and Language of the ſame, from the particular Writings and Compoſitions of private Men, may we readily diſtinguiſh between theſe Publick and Authentick Conſtitutions of our Lord, by his Holy Apoſtles, and the Epiſtles of ſingle Apoſtles, and the Apologies and Writings of the Antient particular Fathers and Biſhops of the Church. Not that 'tis *abſolutely Impoſſible* to Counterfeit in this Caſe, no more than in the other. But that where the Con-

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tents of these Constitutions appear every way highly worthy of the Apostles, as well as the Spirit and Genius of the several parts most serious, pious, and truly Apostolical; where we also find the whole written in the publick Name of the Apostles, and that as deriv'd from Christ himself by them; and all in the very Stile and Language which they, or their known Companions use in their undoubted Writings, we have no just reason to believe it other than Apostolical. Hear the first Address at the beginning already mention'd; Οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι πᾶσι τοῖς ἐξ ἐθνῶν πιστεύσασιν εἰς τὸν κύριον Ἰησοῦν Χριστὸν, χάρις ὑμῖν καὶ εἰρήνη ἀπὸ τοῦ παντοκράτορος Θεοῦ, διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ πληθυνθείη, ἐν ἐπιγνώσει αὐτοῦ. *L. I. præf. p. 199.* Hear also that solemn and important attestation of the Body of the Apostles to the main facts belonging to our Saviour, which concludes the admirable Chapter concerning the Resurrection: Ταῦτα γὰρ ἀπήγγελα ἡμεῖς περὶ αὐτοῦ μαρτυρέμενοι· ἃ δ' ἄλλα οἱ προφῆται· ἡμεῖς οἱ συμφανέντες αὐτῷ, καὶ συμπόντες, καὶ διατριβὴν γενόμενοι τῷ αὐτοῦ περασίῳ, καὶ τῆς ζωῆς, καὶ τῆς πολιτείας, καὶ τῶν λόγων, καὶ τῶν παραδημάτων, καὶ τοῦ θανάτου, καὶ τῆς ἐκ νεκρῶν αὐτοῦ ἀναστάσεως, καὶ συναναστραφέντες αὐτῷ ἡμέρας τεσσαράκοντα μετὰ τὴν ἔγερσιν αὐτοῦ, καὶ λαβόντες ἐντολὴν παρ' αὐτοῦ κηρύξαι τὸ εὐαγγέλιον εἰς ὅλον τὸν κόσμον, καὶ μαθητεῦσαι πάντα τὰ ἔθνη, καὶ βαπτίσαι εἰς τὸ αὐτοῦ θάνατον, ὅπερ αὐθεντίᾳ τοῦ θεοῦ τῶν ὅλων, ὃς ἔστιν αὐτοῦ πατὴρ, καὶ μαρτυρίᾳ πνεύ- *L. V. c. 7. p. 309.*

πνεύματος, ὅς ἐστι παράκλητος, διδάσκομαι ὑμῖν ταῦτα πάντα ἃ παρεξάμην ἡμῖν ἀνελήφθη ἐπ' ὀφθῆ ἡμῶν εἰς τὸν οὐρανόν, πρὸς τὸν ἀποστείλαντα αὐτόν. καὶ ἐὰν μὲν μετάσητε, μακάριοι γενήσεσθε· εἰ δὲ μὴ μετάσητε, ἀναπολόγητοι ἡμεῖς εὑρεθησόμεθα καὶ καθαροὶ τοῦ ὑμετέρου δυσσεβείας. Nor can so serious and authentick a Passage sure but affect every considering and well disposed Reader. The admirable doxology with which the Sixth Book ends is too long to be here transcrib'd; but highly deserves the Reader's perusal on this occasion. However, Hear how the first, or Jewish Liturgy concludes in the Seventh Book: Ταῦτα μελετᾶτε, ἀδελφοί, καὶ ἔστω ὁ κύριος μετ' ὑμῶν, ὅτι γῆς, καὶ ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτοῦ, τοῦ καὶ αὐτὸν δεσπόσαντος, καὶ ἡμᾶς δι' αὐτοῦ ἐλευθερώσαντος ἐκ τῆς δουλείας τῆς φθορᾶς, εἰς τὴν ἐλευθερίαν τῆς δόξης, καὶ ζωὴν ἐπαγγειλαμένου τοῖς δι' αὐτοῦ μετάσασιν εἰς τὸν πρὸ ὅλων θεόν. Hear also in what a solemn manner the Apostles take their leave of their Bishops, to whom they intrusted these sacred Constitutions, or rather of all Christians committed to their care also. Καὶ ἔστω ὁ κύριος μετ' ὑμῶν, νυνί τε, καὶ εἰς τὰς ἀπελευτήτους χρόνους· ὡς αὐτὸς εἴρηκεν ἡμῖν, μέλλων ἀναλαμβάνεσθαι πρὸς τὸν ἑαυτοῦ θεὸν καὶ πατέρα· ἰδοὺ γάρ, φησιν, ἐγὼ μεθ' ὑμῶν εἰμὶ πάσας τὰς ἡμέρας, ἕως τῆς συντελείας τοῦ αἰῶνος. ἀμήν. Nay, above all, hear how the Apostles conclude those Canons which end the whole Collection, and how seriously and prophetically they speak to those Bishops

*L.VI. c.* 30. *p.* 359, 360.

*L.VII c.* 38. *p.* 378.

*C.* 46. *p.* 385

shops with whom they intrusted these Divine Oracles, and by them to all the succeeding Bishops of the Church; and carefully note how exactly the Prediction has since come to pass, to the woful misery of the Church in all its later Ages. Ταῦτα οὖν Can. 85. ὦ ἐπίσκοποι, ὑμῖν παρέθετο ὁ κύριος ἡμῶν, ὦ ἀδελφοί· ὑμεῖς δὲ ἐμμένοντες αὐτοῖς φυλάσσεσθε, καὶ εἰρήνην ἔχετε· ἀπειθοῦντες δὲ κολασθήσεσθε, καὶ πόλεμον μετ' ἀλλήλων ἀΐδιον ἕξετε· δίκην τῆς ἀνομίας τὴν ἀρχιερωσύνης τιννύοντες. Ὁ γὰρ μόνος ἀληθινὸς καὶ τῶν ὅλων ποιητὴς, ἀπέδωκε ὑμᾶς, διὰ τῆς εἰρήνης, ἐν πνεύματι ἁγίῳ, ἑνώσῃ, καταρτίσῃ εἰς πᾶν ἔργον ἀγαθὸν, ἀνεπίπλητους, ἀμέμπτους, ἀνεγκλήτους· καὶ ἀξιώσῃ τῆς αἰωνίου ζωῆς, σὺν ἡμῖν, διὰ τῆς μεσιτείας τοῦ ἠγαπημένου παιδὸς αὐτοῦ Ἰησοῦ Χριστοῦ, τοῦ Θεοῦ καὶ Σωτῆρος ἡμῶν· μεθ' οὗ ἡ δόξα αὐτῷ τῷ ὄντι πάντων Θεῷ καὶ πατρὶ, ἐν ἁγίῳ πνεύματι τῷ παρακλήτῳ, νῦν τε, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν. This Language seems to me not only agreeable to primitive simplicity, zeal, and piety, but to be so certainly publick, authoritative, and Apostolical in an eminent manner, that there had need be very strong marks of *spuriousness* and *supposition* ere Christians ought to be perswaded, that all this is nothing but the voice of a *Cheat and Impostor*. Nor indeed do I see to what purpose a Cheat and Impostor should ever counterfeit such a Book; much less, how the Laws and Rules of a Cheat and Impostor should ever come to be so

so sacredly observ'd all over the first Christian Church, for really Divine and Apostolical, as these most certainly were.

IV. These Constitutions appear plainly to be genuine, and deriv'd by the Apostles from our Saviour, because they have those *distinguishing Characters* belonging to Divine Appointments, which those parallel settlements under the Law of *Moses*, that were undoubtedly Divine, exhibit to us; and are indeed, as to the main strokes, evidently of a piece with those Laws of *Moses*, on which the Jewish Church was originally founded. I shall mention here some of the most obvious particulars. (1) As the Jewish Laws, those in particular which typified the Christian Dispensation, were given, as to *Place*, on a Mountain, *Sinai*; and, as to *Time* in just *Forty Days* space; so were these Constitutions or Christian Laws given, as to *Place* on a Mountain, *Sion*; and, as to *Time*, in just *Forty Days* space also, before our Lord's final Ascension. And these Circumstances are so observable under the Gospel, that Memorials both of the Place and Time continued many Ages in the Christian Church; and by them the antient Types and Prophecies were eminently fulfilled; as 'tis easie to observe from what has been already said. (2) As the whole Body of the Laws of *Moses* seem to have been divided into Two main Branches, the one *Secret*, but the other *Open*, and publish'd

*See p. 15, &c. prin.*

to

to all; written for their daily use, and put into every Bodies hands; nay, part of it at least written on Pillars also; so was it more certainly as to the Laws of Christ. That part which is contain'd in the Books of the New Testament being in like manner *Open*, and publish'd to all, and constantly read in their Families and publick Assemblies; but the other part, contain'd in these Constitutions, intrusted *secretly* with the Governors of the Church, as the proper Rule of their publick Courts, Assemblies, and Administrations, as we have already seen. (3) As the Jewish Law ordain'd the method of approaching to the God of *Israel*, of obtaining his pardon and blessings, to be not meerly nor principally by the particular repentance and prayers of the Offenders, but in and through a Mediator, in and through his Intercessions, and Atonements, and Blessing, as we have seen; so do these Constitutions or Christian Laws, especially the Liturgick parts of them, wonderfully imitate the same. For thus it is still there appointed, that the Prayers of Christians shall be offer'd to the Supreme God only, *in, and through our Blessed Mediator:* There the Prayers still are only suppos'd effectual, either on account of that propitiatory Sacrifice which the Bishop or Presbyter offer'd to, and commemorated before God, for the quick and dead, in the Holy Eucharist; and that

*See pag. 54, &c. prius.*

*See pag. 50, &c. prius.*

that as he represented the great Mediator himself, in his Priestly Office: or at other times by the Intercession and Recommendation of the same sacred Person, in the same quality, when he again solemnly Presented the Petitions and Wants of the People to God, after themselves had distinctly and devoutly offer'd them before; and at once did powerfully *Intercede for*, and with great authority *Bless* the People. Our modern Liturgies do not indeed wholly omit all that is of this nature. But they do it so poorly, and in a manner so different from the original Standards, whether Jewish or Christian, that 'tis high time to reform them; or rather to lay them all aside, and to introduce these original, pure, pious, authentick, and apostolick forms of Christian Sacrifice, Worship, and Devotion in their stead. And if Almighty God does not now so readily, as at first, hear and answer the Prayers of his Church and People, one plain reason may be, their so little observing these fundamental Rules of Addressing to the Divine Majesty; which both the Church of the Jews, and that of the Christians are so solemnly bound to by Divine Institution. (4) These Constitutions shew themselves to be of a piece with the antient Divine Settlement under *Moses*, by carrying on the very same great and noble Designs, in a great part of the Laws and Observances therein con-

contain'd, which are so eminent in the Books of *Moses*. If we take a view of God's antient Precepts given to the Jews, we shall soon find that, besides the direct import and use of them for the present, they did very many of them carry on a farther very noble design, of commemorating, and imprinting on the minds of that Nation the grand foundations of their Religion, the wonders of God's strange Providence towards them, and those miraculous Works by which the Divine Authority of their whole Institution was undeniably prov'd, and by which their Religion was originally settled and secur'd; and so, as it were, prevented all possibility of doubt or scepticism, even where the reasons and tendency of very many of the particular Laws themselves were unknown by them, and still appear at this day not a little unaccountable. Thus the Observance after Six Days for Work, of the *Seventh Day Sabbath*, at once serv'd for the reading and meditation of the Law, and for the constant purposes of Piety at present; and also put the Jews in mind of the Creation of the World, by the God of *Israel*, in Six Days; and his Rest on the Seventh; which was the Foundation of their whole Worship to God, as to the Original Creator of all things. To the same additional most excellent purpose did the Laws for the *Sabbatical Weeks*, and *Sabbatical Years*, with the succeeding

*Jubilee*

*Jubilee* ſerve alſo. Thus the Feaſts of the *Paſſover*, of *Weeks*, and of *Tabernacles*, beſides the common advantages of ſuch holy Solemnities, ſtill put that People in mind alſo, the firſt of that wonderful Deliverance from the Egyptian Bondage; the ſecond probably of the aſtoniſhing Promulgation of the Law in Mount *Sinai*; and the third of the ſurprizing and miraculous Conduct of God towards their Forefathers for Forty Years together in the Wilderneſs. And the Examples of this nature in the Books of *Moſes*, and thoſe that followed alſo, are in a manner innumerable. Nor indeed has the ſucceſs of this Divine Method been leſs remarkable: Since the Faith of the Jews, even as to thoſe ritual and ceremonial Laws of *Moſes*, appears now ſtronger at double the diſtance from the Original, than that of the Chriſtians at this Day, as to the nobler and more rationable Laws of the Goſpel; even under all the diſadvantages of Baniſhment, Diſperſion, and Hardſhip which they have undergone for about one half of the intire Interval. But then, this Scepticiſm or Infidelity among Chriſtians, has not been owing to any want of the like care in the firſt Appointments and Laws of the Goſpel before us, but to the laying aſide, in great part, of thoſe Divine Rules; and ſettling Chriſtianity upon other humane, prudential, and political Laws and Conſiderations. Thus the

the Original Delivery of these Laws in the famous *Forty Days* space between our Lord's Resurrection and final Ascension, was appointed to be every Year solemnly commemorated by a Fast, which took its very Name from *those Forty Days*. Thus the change of the main Day of Publick Worship and Holiness in these Constitutions from the *Seventh* to the *First Day of the Week*, with the standing upright at their Prayers on those Days, and between *Easter* and *Whitsontide*, were plainly appointed as lasting Memorials of the fundamental fact of Christianity, the Resurrection of our Lord; and yet without wholly laying aside the Seventh Days Memory of the Creation; which is always a lesser Day of Joy and Holiness on that account in the same Constitutions. Thus the turning to the *East* when they pray'd, was a constant Admonition of the Situation of Paradise in the *East*, and a Memorial of the Fall of our Fore-fathers there, and their Expulsion thence. Thus the solemn Festivals of *Easter*, *Ascension Day*, and *Pentecost*, do not only serve the common purposes of Holy Solemnities, but remind us of the wonderful Resurrection, and glorious Ascension of our Lord in the sight of his Apostles; and of the surprizing Mission and Gifts of his Holy Spirit. So also, instead of the Jewish *Tuesday* and *Thursday*; *Wednesday* and *Friday* were appointed the Days of some

degrees of Fasting, and longer publick Devotion, on account of those remarkable Facts belonging to our Saviour, I mean his *Betrayal* by *Judas*, on *Wednesday*; and his *Crucifixion* on *Friday*. In like manner was the Dignity of his Person, and his Continuance in the State of Death commemorated every Year, by a most solemn Fast on the Day when he was in the Grave, even tho' it fell upon the Day of the Creation, or Jewish Sabbath is self; and it was made still more memorable by the Command for continuing all the Night in Fasting and Devotion, till the very Hour of the Resurrection it self. Nay the very particular Hours of private Prayer appointed in these Constitutions, besides those of publick Devotion at Morning and Evening, I mean the *Third*, the *Sixth*, and the *Ninth*, are therefore therein determin'd, to put Christians in mind, that their Saviour was deliver'd to the Soldiers at the *Third*, was nail'd to the Cross at the *Sixth*, and gave up the Ghost at the *Ninth Hour*. To say nothing of Baptism, as a solemn Representation of Christ's Burial and Resurrection; of the Eucharist, particularly with Bread, Wine, and Water, as a like, or more solemn Representation of his Death and Propitiation; that his Body was nailed to the Cross, and that both Water and Blood, in an unexampled manner, ran down from his Body, when it was pierced by the Spear.

These,

These, and the like remarkable Circumstances and Appointments shew, that the Laws of *Moses* and these Constitutions before us are deriv'd from one common Divine Original, and carry on one common drift and purpose. Other lesser Resemblances between the Jewish Settlement by *Moses*, and this Christian Settlement by the Apostles in these Constitutions, and the manner wherein they are severally deliver'd or recorded might be here observ'd: But I had rather leave such particulars to the Readers own Observation.

V. The Rules, Exhortations, and Injunctions for *Practical Religion*, such as concern the Worship and Service of God; the Duties of Justice and Charity to others; as well as those of Humility, Sobriety, and Chastity to our selves, are admirable; plainly deliver'd, seriously inforc'd, and earnestly recommended to the Consciences of Christians; and all in such a manner as is most agreeable to the nature of the Christian Religion, to the practice of the Apostles, and to the first, and best, and most serious times of the Gospel. Virtue and Piety are not here recommended in the formal way of later Schoolmen, in the polite method of the Heathen Philosophers, in the elegant stile of modern Writers, and from the fashionable topicks of Decency, Prudence, and worldly or political considerations; which are ordinarily the ways of bare humane Authors;

But we are here taught, as Chriſt himſelf
*Matth. 7. 29.* when on Earth uſed to teach, *with Authority, and not as the Scribes*; we are inſtructed, or rather *commanded* in the Name of Perſons commiſſion'd by Chriſt; and with the frequent Appeal to that Commiſſion, and to thoſe very Laws himſelf had given them. We are urg'd by Divine and Chriſtian Motives; the Injunctions of our Lord; the Authority of the Supreme God his Father; the Nature of Chriſtianity; the Immortality of our Souls; the future Judgment; and the affecting Joys and Torments of Heaven and Hell. And all is demonſtrated to us, not from Heathen or Philoſophick Writers, but from the known inſpired Books of Scripture, and the ſupreme Authority of God himſelf, ſpeaking by his Holy Spirit in them to Mankind. In ſhort, the Genius and Compoſition of this Book in general is plainly *Supernatural* and *Divine*. And in the very ſame manner as the known Books of Scripture are commonly diſtinguiſhable from other Writings by their Contents and Spirit and Language, quite different from, and more ſpiritual than all the celebrated Writings of meer uninſpired Men, are theſe ſacred Conſtitutions to be diſtinguiſh'd from all ſuch Writings alſo. And if any one lays a ſtreſs upon ſuch *internal evidence* for the Books of Scripture, in order to the proof of their Divine Original, he muſt, if he

he will deal impartially, allow that these Constitutions are for certain of more than bare humane composure; nay that of all the apparent sacred Writings, these do the most unquestionably claim a Title on this Account to Divine Inspiration and Authority.

VI. The *Doctrines* contain'd in these Constitutions, as the Articles of our Christian Faith, are plainly most Primitive and Apostolical: And the Expressions wherein they are deliver'd, such as were originally and alone us'd and kept to in the first and purest Times of the Gospel; such, I mean, as we find in the known Books of the New Testament, and in the Apostolical Fathers, *Barnabas*, *Clement*, *Hermas*, *Ignatius*, and *Polycarp*; without the least Tincture of the Philosophick Terms of Art, the Additions and Improvements of later Ages; nay of the very Second Century it self. I should be here endless if I should descend to particulars. Any one at all vers'd in the Books of the New Testament, and in the Apostolical Fathers; who afterwards peruses the Christian Writers later than *Justin Martyr*, or even *Justin* himself; after Philosophy, the use of Heathen Authors, and disputes with the Antient Hereticks came into the Church, will easily find a mighty difference in the Genius, Stile, and Expressions of the one sort, from those of the other; especially in the Representation of some of the Christian

Doctrines and Mysteries; and if afterwards he carefully peruses these Constitutions, he will soon find to which sort they belong, and will easily perceive that they cannot be so late as *Justin Martyr*, or the middle of the Second Century; but that they much more probably belong to the proceeding Age, even the very first Times of the Gospel.

VII. The *Discipline* appointed in these Constitutions, by its Primitive Equity and Moderation, free from that extraordinary Rigor which the increasing Wickedness of the Offenders, or the too great Severity of the Church-Governors in the Second and Third Centuries, occasion'd and introduc'd, plainly shews, that these Constitutions belong to no other than to the very first Times of the Gospel; when, as appears by *Paul*'s Treatment of the Incestuous Corinthian; and *Polycarps* Advice in the Case of *Valens* the Presbyter, no such Severities, or over long Penances were in use in the Church. The force of this Argument will easily be understood from the following Words of *Cotelerius*, that wonderful Master of Primitive Antiquity, upon this Occasion. *Aiunt viri eruditi, ac pluribus documentis aggrediuntur demonstrare, ante Montani hæresin non diu excluſos fuisse à communione ecclesiastica peccatores pœnitentes: per tempora autem inter Montanum & Novatum media crevisse severitatem; non tamen adeo ut veniæ mora bien-*

2 Cor. 2. *Ep. ad Philip.* § 11

*Not. in Constitut. L. II. c. 16. p. 224.*

*biennium unquam excederet. Nec ego contra tendo.* Now the utmost Time of Penance by these Constitutions, is no longer than *Seven Weeks.* So that by this Character that part of the Constitutions at least must belong to the Times before the spreading of the Heresy of *Montanus*, who arose about *A. D.* 170. but may be as much sooner as any other Characters shall require. Nay, since the change in such Rules of Discipline is almost always gradual, the vast disproportion between Seven Weeks and Two Years, in the measures of Penance, does rather imply a mighty distance of Time, to which they must respectively belong; and so perswades us that this Constitution must be still more Antient, and nearer the very first Times of Christianity. *Ibid.*

VIII. The *Liturgies*, and Forms of publick Devotion, and Administration of Baptism and the Eucharist here Extant, for their Piety, Simplicity, Zeal, fulness of Matter, and close Adherence to the Scripture Methods and Language, are exceeding admirable: Nay, far beyond the Compositions of all the latter Ages; and highly worthy of the Apostles themselves. Certainly, if ever forms of Prayer and Devotion, by their most primitive Humility, Fervency, Piety, and Affection, can deserve to be esteemed Sacred and Divine; and can any way distinguish themselves from spurious and more modern Com-

posures; these inimitable Patterns of Genuine and Sincere, of Religious and Awful, of Christian and Apostolick Devotion do so. For truly, unless we except the Prayers and Praises in the sacred Scriptures, and that of *Polycarp* before his Martyrdom, I know nothing among all the Books of Devotion now Extant, that, on all Accounts, can be compared to them. Let but any pious Christian devoutly peruse that wonderful Office for the celebration of the Eucharist in the Eighth Book of these Constitutions, attested to most plainly by *Justin Martyr*, as we shall see hereafter, and then let him tell me, if he can possibly believe it to be spurious, and the work of an Impostor; or indeed, whether he can believe it to be other than Apostolical, or however compos'd, according to our Saviours own Directions to them, by some of their immediate Companions, who were themselves in great Measure extraordinarily assisted by the blessed Spirit of God. This Argument may not perhaps weigh much with bare Criticks, who commonly trouble not themselves with the Piety and Devotion of the Antient Books they Read; but will, I am confident, have a mighty, an almost irresistible Weight, with all Holy, Pious, and Devout Christians. Nay will make them have a just Indignation against those unhappy Mistakes and Prejudices, which have so long depriv'd them

*Martyr. Polycarp.* §. 14

of

of such uncommon, such inestimable Assistances in their religious Addresses to the Almighty, as are here provided for them. And this is so true, *viz*: That the Liturgies here are much beyond all the present modern Liturgies, that, whether they be suppos'd directly Apostolical or not, they ought with one Consent to be immediately receiv'd, and made use of by all the Churches of Christ; both for the improvement of their Devotion, and the preventing the Cavils and Exceptions made against all modern Compositions.

IX. The *Doxologies* appointed and us'd throughout the whole Constitutions, in all but the latter part of the Eighth Book even in our present Copies, and even there in the original ones also, as we shall shew elsewhere, I mean *to* the Father, *through* the Son; or sometimes, *to* the Father, *and* the Son; but always *in* or *by* the Holy Ghost, are a most sensible proof of their Genuine and Apostolical Antiquity: Since 'tis most certain that this was the original form, and from these Commands and Examples was almost universally observ'd till the Fourth Century it self; when the Liturgies, and the Doxologies with them, were first alter'd, and suited to the corrupt Doctrines of that Age. In the form of *Baptism*, and in that of *Blessing* there is no such distinction as to the Particles, but *and* is equally us'd of the Son and Spirit. How then does it come about

*Account of the Primitive Faith; Note after Artic.* 24.

*Matt.* 28. 19. 2 *Cor.* 13. 13.

about that 'tis intirely different as to the form of *Doxology*, and so unusual and unexpected a difference universally admitted? Insomuch that *Athanasius* himself most frequently keeps to it; and *Basil*, when he was charg'd with the Crime of altering *in*, and of introducing *and*, or *with* the Holy Ghost, is very hard set for an Answer, as not being able to deny the genuine Antiquity, and general use of the other in the Church, and only pretending that he was not the first who invented those doubtful ways, but that, if not the first Christians of all, yet that some great Men had sometimes ventur'd on it, ever since the beginning of the Third Century. This he labours to prove with considerable search and application: (Which indeed seems to be the single instance of any such enquiry into Antiquity, made by any of the Orthodox in that Age;) whence, I say, can such a constant and universal Practice be suppos'd to be deriv'd, but from this Apostolical Appointment and Example in our Constitutions? This I take to be a sensible and convincing Argument of the sacred Authority of these Constitutions: And think that all the present Churches ought immediately to Correct their modern form, which is only owing to the Corrupters of the Faith and Worship of the Gospel in the Fourth Century; and which cannot be prov'd to have been ventur'd upon, even by any private Christians, till

*De Spiritu S.*

*L. VI. c. 14. p. 343. & passim alibi.*

till about the beginning of the Third. It will also deserve to be noted to what a degree of Ignorance or Boldness the Orthodox soon came in this matter; when *Socrates* the Historian in the Fifth Century reckons that form of Doxology, which without all dispute is the original one, *Glory be to the Father, through the Son in the Holy Ghost*, for an *Arian Form*, made by the Party for the sake of their own Opinions; as Bishop *Beveridge* observes. *Remember whence thou art fallen, and Repent, and do thy first Works; else I will come to thee quickly, and remove thy Candlestick from its Place, except thou Repent.*

*Cod. Can. Vind. L. III. c. 5. §. 7. p. 153.*

*Apoc. II. 5.*

X. The particular *Heresies* and *Hereticks* mention'd in these Constitutions, which are not a few, do all plainly belong to the first Century, and so imply that this original Account of them belongs to the same also. This is a Character of the Age of any Book exceedingly enquir'd after by the Criticks, as one of the most sure and obvious Marks possible; since nothing is generally more famous, nor better known in Antient Church-history than the Kinds, and Succession, and Opinions of the Old Hereticks; and since every Writer upon such a Subject, must needs have the Names and Opinions of the Hereticks of his own Age the most deeply fixed in his Mind, and the most naturally deriv'd thence into his Writings. Now by this noble Character

these

these Constitutions must certainly belong to the first Century; nay not to the latter part of that Century neither; since every individual Heretick therein nam'd appears to have been known as such for some time in the first Century, and many of them before the Destruction of *Jerusalem*. Nay, upon that diligent search which my Learned Friend made on purpose about this matter, it appear'd, that every individual Opinion, ascrib'd to those Hereticks in these Constitutions, is by other Testimonies found to belong to those of the first Century, even that of *Three Coeternal Beings*, which is the most doubtful; and yet is certainly mention'd in the *Apostolical Canons* also, as an Heresy dangerous to the Church of Christ. And, by the way, those modern real Trinitarians who allow the Father, Son, and Holy Spirit to be truly *distinct Persons*, or *distinct Beings*, as the first Christians certainly believ'd them to be; and yet truly *Coeternal* to one another, had best consider how little their opinion differs from that of these dangerous Hereticks, against which such particular caution was given Christians in the first Ages.

*Constitut. L. VI. c. 10. p. 339. Can. 49.*

XI. Those sensible *Possessions* by the Devil, the *Energumeni*, or Demoniacks, with the miraculous gift for the casting out the Evil Spirits, as well as for healing the Sick, do plainly appear in these Constitutions. Nay the original Prayer us'd for the Demoniacks

is

is there a part of the constant daily Devotions of the Church. So that 'tis most evident that they must belong to those first times of Christianity, when those Possessions, and the miraculous Power for casting out the Evil Spirits were frequent. And indeed that part of the present Constitutions which begins the Eighth Book belongs directly to this Matter; and is a most serious and affecting Caution to those who had such miraculous gifts not to be proud of, or puff'd up with them; and this is done after such an unaffected and sincere manner as takes away the least suspicion of its being a spurious Piece; and is indeed the best Preservative I ever saw against such spiritual Pride, Conceitedness, and Vanity as uncommon Abilities, or Discoveries, or miraculous Operations are but too apt to raise in the Minds of those that are Possessors of them; and is for certain a most noble remains of that Humility and Modesty which Inspired Men themselves in the first Ages of the Gospel were endued withal. Nor indeed can this part well belong to any other. Nay the earlier we suppose these Constitutions the better does this Character agree to them.

XII. These Constitutions, at least as they appear'd in the Ancient Copies, have not any sign or footstep of a Multitude of Rules, Practices, and Ceremonies which yet were introduc'd in the *Second Century* of the Church. Such is that very Antient Practice

of

of ſeveral Sponſors or Sureties, and of ſprinkling the Clinicks; both belonging to Baptiſm; of frequent, not to ſay ſuperſtitious croſſings on all the occaſions and circumſtances of Life; of βαπτιστήρια, or Fonts in Churches; of the Obſervation of *Chriſtmas Day*, and the *Epiphany*; of the Clergy's meddling with Temporal Affairs, or uſing Temporal Intereſt for Promotion; of Gaming, and frequenting Taverns; of Uſury; of leaving the Congregation before the Oblation, or Celebration of the Euchariſt; and of other things mention'd in the Apoſtolical Canons, even at the Concluſion of the firſt Century, and in the very next Monuments of Chriſtian Antiquity. Theſe and the like matters, by the very nature of the Work it ſelf, could not have been all omitted here, had they then ordinarily had Place among Chriſtians; of which yet we meet with not a Syllable in them. Nay indeed, there are plainly no Characters of this Nature in the Conſtitutions later than in the known Books of the New Teſtament themſelves. And I think that all ſuch genuine Marks of original Antiquity do as fully, and as conſtantly appear therein, as in any of thoſe unqueſtionable remains of the Apoſtolical Age.

XIII. Theſe Conſtitutions appear not only to be Apoſtolical, but of Divine Inſpiration alſo, by their admirable *Explication of the Antient Scriptures and Prophecies*, and by their

their exact *Predictions of future Events*; which, so far as the Periods are past, have been fulfil'd accordingly. The former part of this Argument will not be fully understood till Men come to a more careful Examination, and a more Christian Application of the Old Testament, and its Predictions, than of late they have been acquainted with; or till we take these Constitutions for our Guide, and begin to try how far the original Expositions of the sacred Books of the Jews, us'd and recommended by the Apostles and the first Christians, will carry us; and what Satisfaction we shall then reap from those Expositions. So I shall not at present insist any farther upon that Head. But then, the latter part of this Argument, from the Prediction of future Events afterwards accomplish'd, must needs be an affecting Demonstration indeed, if real, and not to be deny'd by any. To pass over therefore the full and distinct Prediction of the coming, the Character, and the Destruction of Antichrist; in exact Agreement with *Paul* and *John*; and with the Experience of the past Ages, as to all but his Destruction; the time of which is not yet come; I shall only mention Two other particular Predictions herein contain'd, and already most remarkably Accomplish'd. The first is that concerning the Destruction of *Jerusalem*; not only directly foretold beforehand in general, but seeming to have the

*L. VII. c. 32. p. 372, 373*

Pre-

Prediction of the very Day of the Conflagration of the Temple included in it. Hear the words, καὶ γὰρ καὶ νῦν δεκάτῃ τοῦ μηνὸς γορπιαίου ζωαθροιζόμενοι τὰς θρήνους ἱερεμίου ἀναγινώσκουσιν· — καὶ ὅταν ἀναγνῶσι κόπον ἕξουσιν, ὡς μὴ αὐτοὶ νομίζουσι τὴν ἐρημίαν τὴν ὑπὸ ναβουχοδονόσορ γενομένην· ὡς ἦν ἡ ἀλήθεια ἔχει, προοίμια ποιεῖν ἄκρατες τοῦ μέλλοντος αὐτοὺς καταλαμβάνειν πένθους. This Prophecy, hinting, as it seems, at the grand Day of the Destruction of *Jerusalem*, I mean that of the Conflagration of the Temple, the 10th Day of the Macedonian or Asiatick Month *Gorpiæus*, call'd by others *Lous*, or of the Jewish Month *Ab*, was written about *A. D.* 67. at the latest; and these Books are alluded to by *Clement* in his undoubted Epistle to the *Corinthians* before that Destruction; nay, all is suppos'd deliver'd by Christ to his Eleven Apostles, before his last Ascension 37 Years before the same Destruction; and how exactly it came to pass, let the famous Jewish Historian *Josephus* informs us: Παρῆν δ' ἡ εἱμαρμένη χρόνων περιόδοις ἡμέρᾳ, δεκάτῃ λῴου μηνός, καθ' ἣν καὶ τὸ πρότερον ὑπὸ τῶν τοῦ βαβυλωνίων βασιλέως [ὁ ναὸς] ἐνεπρήσθη. The second Prediction is very remarkable also, in the solemn farewel which the Apostles and their Companions take of the Bishops to whom the whole was intrusted, at the conclusion of all: Ταῦτα δὴ περὶ κρόνων ἀπολείπω ὑμῖν παρ' ἡμῶν, ὦ ἐπίσκοποι· ὑμεῖς δὲ ἐμμέ-

*L. V. c. 20. p 324, 325.*

*De Bell. L. VII. c. 26. p. 957.*

ἐμμένοντες αὐτοῖς σωθήσεσθε, καὶ εἰρήνην ἕξετε· ἀπειθοῦντες δὲ κολασθήσεσθε, καὶ πόλεμον μετ' ἀλλήλων αἰώνιον ἕξετε, δίκην τῆς ἀνηκοΐας τῆς προσηκούσης πινόντες. All the Ages of Christianity before *Athanasius* are a noble Testimony to the accomplishment of the former part of this Prediction; and all the Ages of Christianity since *Athanasius*, when these sacred Constitutions and Canons first began to be laid aside, are but too sure and authentick a Testimony to the alike completion of its latter part. And this Prediction seems the more worthy of our regard, because *Clement* himself, in his Epistle to the *Corinthians*, seems to mention the like fore-knowledge and precaution of the Apostles about this very matter, as received from Christ himself; which yet is not any where else recorded to us from them, but in this place. His words are these: Καὶ οἱ ἀπόστολοι ἡμῶν ἔγνωσαν διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ὅτι ἔρις ἔσται ἐπὶ τῷ ὀνόματι τῆς ἐπισκοπῆς. διὰ ταύτην οὖν τὴν αἰτίαν, προγνῶσιν εἰληφότες τελείαν, κατέστησαν τοὺς προειρημένους, καὶ μεταξὺ ἐπινομὴν δεδώκασιν ὅπως ἐὰν κοιμηθῶσιν διαδέξωνται ἕτεροι δεδοκιμασμένοι ἄνδρες τὴν λειτουργίαν αὐτῶν. This Passage well deserves a very serious consideration. *Post. Can.* 85. §. 44 p. 171.

XIV. The *Quotations here* made out of the *Old Testament* are exactly such as were us'd in the first times of the Church, and especially such as are peculiar to *Clemens Romanus* himself; who is herein justly sup-

pos'd the *Amanuenſis* of the Apoſtles in the greateſt part of theſe Conſtitutions. Thus the Conſtitutions quote the Old Books from the Septuagint, and not from the Hebrew; as the antient Chriſtians, particularly *Clement* almoſt always did. They do almoſt equally alſo agree with, and differ from the Two moſt famous Copies of the Septuagint, I mean the Roman and Alexandrian; or rather do ſomewhat more agree with the Roman; as does *Clement*'s undoubted Epiſtle; eſpecially in the Book of *Job*. They appear to quote the Book of *Daniel*, as does the ſame Epiſtle, from the genuine Septuagint, and not from the preſent Copy, which is known to be *Theodotion*'s. They agree in ſome places with the Quotations of the ſame *Clement*, contrary to all our modern Copies, as in the order of the Three Supplicants in *Ezekiel*, *Noah*, *Job* and *Daniel*; wherein yet they are followed by *Chryſoſtom:* And the ſame Obſervations may be made in other Citations alſo. So that they have eminent marks of this kind, that for the main they were written from the Apoſtles by *Clement* himſelf, and by no other.

XV. Thoſe *Books of the New Teſtament* which were written after *A. D.* 68. are never cited nor alluded to in theſe Conſtitutions; altho' they do perpetually cite and allude to the Books of the Old Teſtament, and to thoſe of the New alſo which were written

written earlier than that time: whereby is shewn, that the latest additions to these original Constitutions, I mean these Quotations and References were no later than that Year; and all clearly some time earlier than the Destruction of *Jerusalem A. D.* 70. I here only except the last branch of the Sixth Book, which seems to have been written *A. D.* 71. But has no Quotations later than the rest, because there were hardly any Books of the New Testament written during that small interval; and because it is it self so small as not to include many Quotations in it neither. This I take to be a noble and authentick Character; and it affords us a most convincing proof that these Constitutions, and all the main parts of them, belong to the times before the destruction of *Jerusalem.* The Four Gospels, with the Acts of the Apostles, and *Paul*'s Epistles, all written before *A. D.* 68. are very frequently cited or alluded to: Nay, *Peter*'s first Epistle is several times cited; and perhaps that of *James*, and the second of *Peter* sometimes; while the Three Epistles of *John*, the Epistles of *Jude*, and of *Barnabas*, the Shepherd of *Hermas*, the *Apocalypse*, the second of *Esdras*, the Epistles of *Ignatius*, and of *Polycarp*, written after that time, are never at all mention'd or alluded to therein; and those Books are generally the most frequently referr'd to which had been written the longest

before *A. D.* 68. Nay, the foregoing Table, which has the number of references to every particular Book alluded to in all theſe Conſtitutions, ſet down in a diſtinct Column, and the ſumm of thoſe references, affords us an opportunity of computing almoſt the exact proportion of probability this argument implies. For the Books written before *A. D.* 68. exhibiting above 500 Citations or References, thoſe written after that time, at the ſame rate, ought to have afforded us above 300, had the Conſtitutions been finiſh'd but ſo late as *A. D.* 117. whereas they do not give us a ſingle Quotation from, or Reference to any of them. This Argument is of very great conſequence in this matter, and is next to demonſtration that the Conſtitutions were written after ſome, and before others of the Books of the New Teſtament, in the very Days of the Apoſtles themſelves. I muſt add to this Argument, by way of Appendix, that the Quotations made in theſe Conſtitutions to other ſpurious or unknown and Apocryphal Books, long ſince loſt, nay ſcarce heard of in the ſecond Century, are alſo great Arguments of the mighty Antiquity of the ſame. Such were the dangerous Books of *Simon Magus* and *Cleobius*, written in the very Names of Chriſt and his Apoſtles: Such were the pernicious Writings ſet out under the Name of *Moſes*, *Enoch*, *Adam*, *Eſaias*, *David*,

P. 33. 34. *prius.*

*L. VI. c. 16.* p. 345.

p. 346, 347.

*David*, and the Three Patriarchs; to say nothing of those Citations out of the Old and New Testament not now appearing in the Copies of later Ages; the like to which are still found in the other antientest Records of our Religion, but seldom afterward. All which circumstances still farther confirm the genuine Antiquity of the same Constitutions. L. II. c. 8. p. 218. c. 22. 23. p. 230-234. c 36 p. 247. L. VII. c 4. p 364.

XVI. The *Names* of the *particular Apostles* speaking still in the first Person, as present; and that of *Paul* spoken of still as absent, excepting the first and third Councils of *Jerusalem* when he appears with the rest, do still agree to Chronology; and so confirm the Truth and Authority of these Constitutions. Thus *Matthew* speaks in the first Person in the first and second Books. Thus *Peter* most frequently speaks in the first Person in the second, fourth, fifth, sixth, seventh, and eighth Books; that is in such places where he was alive, and might be present; and the case is the same with *Thomas* and *John* also. But in the concluding branch of the sixth Book, written after the Death of some of these Apostles, there is no such Language at all. Thus also *Paul* and only *Paul* is ever spoken of as absent in all the Acts of the second, fourth, and fifth Councils here concern'd; and that at the same time when scarce any other Companions of the Apostles, but those of *Paul* are employ'd; and

when his Name is so often mentioned in the series of the same Constitutions. This is to me a remarkable Observation, and a mighty Character of genuine Antiquity; that He and He only who, by the nature of the conveyance of the Gospel, was to be a distinct Fountain of Christian Rules, and was at first wholly unconcern'd in those Constitutions deliver'd to the Eleven Apostles, should appear in the proper and greatest parts of these Books as always absent and unconcern'd; and yet that to secure the mutual agreement of his and their Constitutions, he should appear with them at their last Assembly before his Death, for their Confirmation; that his Companions should chiefly be employ'd by the rest in the conveying their Constitutions to the Churches; and that in his own Epistles to his own Bishops *Timothy* and *Titus*; he should so very exactly agree with those Constitutions of the other Apostles.

XVII. That Account we have of the first Council of the Apostles at *Jerusalem* in these *Constitutions*, which we have also in the *Acts of the Apostles*, seems to me a most certain sign of the genuine Antiquity and Authority of this whole Work. This Account in the Constitutions is so naturally of a piece, and interwoven with the intire series both before and after; and yet is so plainly more full and large than the other account

*Constitut. L. VI. c. 12. p. 341, 342 Act. 15.*

in

in the Acts; nay, appears to belong to a time so little or nothing later than the writing the *Acts of the Apostles* themselves, if not to one rather earlier than the same, that there is no reason to suppose this taken out of the other at all; but all imaginable reason to believe it distinct and different therefrom. When therefore we are fully assur'd of the certain truth of that full and authentick History of this Council here, from the parallel shorter and more occasional History of the same by *Luke* elsewhere, we have no reason to call in question the truth of the like Histories of the other Councils of the Apostles in the same Constitutions, or indeed of the Body of the Constitutions themselves; since they are made up, as it were, of the Acts of those Councils; especially when we consider that this first Council is the only one that the *Acts of the Apostles* could give us an account of, and confirm to us; and that all the rest here concern'd were plainly contemporary with, or later than the finishing of those Acts by the Evangelist; as has already appear'd. This Character of Truth and of Apostolical Authority seems to me very certain, and highly worthy of the most exact consideration.

## CHAP. III.

## *The Particular* Internal *and* Chronological Evidence *for the Apoſtolical Conſtitutions.*

HAving thus propoſed the noble and convincing general Characters of Antiquity and Apoſtolick Authority, which theſe Conſtitutions afford us, I ſhall now go over all the parts of them more nicely, and Examine every diſtinct Book; eſpecially as to the *Chronological Characters*; and ſhall ſhew that almoſt every one of them belongs to the Times before the Deſtruction of *Jeruſalem*; and that thoſe few which are later are yet not many Years later than that Deſtruction: Nay and that thoſe few are in the laſt Addition to the ſame Conſtitutions only. All which I ſhall do under the following Obſervations.

I. The Books of the New Teſtament recommended or cited in the *firſt* Book are thoſe which were Extant before *A. D.* 63. only, nor is there here any later Character. For when the Apoſtles do therein exhort the Laity to the Reading of the ſacred Books of the Old and New Teſtament, 'tis done in theſe

these Words. Καθεζόμενος ἔνδον ἀναγίνωσκε τὸν νόμον, τοὺς βασιλείους, τοὺς προφήτας, ψάλλε τοὺς ὕμνους Δαβίδ, διέρχου ὀπιμελῶς τὸ εὐαγγέλιον, τὸ τούτων συμπλήρωμα. Where the *Gospels* are alone mentioned. Now if we also consider that only *Matthew*, *Luke*, and the first Epistle to the *Corinthians* are cited herein, we shall find reason to believe that perhaps few Books of the New Testament were published, or at least commonly known when this first Book was Written, besides the Two former Gospels, and the first of *Paul*'s Epistles, I mean this to the *Corinthians*. All which by the Table already set down were Extant, *A. D.* 61. The Εὐαγγέλιον may extend farther than the bare Gospels in this Place; but after many of the Epistles were Written they are so generally distinguish'd from the Gospels in these Books, that the Expression seems rather to imply that these Gospels as yet made up a main part of the sacred Books of the New Testament: Nay and confirm the former Series of those sacred Books, when these former Gospels are suppos'd to be Written, before most of the other Books of the New Testament also. And indeed this first Book, for the use of the Laity seems a little distinct from and *prior* to the rest, and concludes with a kind of Solemnity also, which none of the rest have till the end of the Sixth. The Conclusion is thus. Δι' ὧν δυνήσεσθε τῇ τοῦ κυρίου

*L. 1. c. 5, p. 204.*

*See p. 33. prius.*

*L. 2. c. 10. p. 210*

ἐγλίσαι βασιλεία ἐναρέτως. καὶ ἀναπαύσεως εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

II. The *Second* Book, which is a most large and excellent System of Rules for the Bishops, has plainly later Characters than the first; but none so late as the Destruction of *Jerusalem*. For (1) The Citations take in the Books of the New Testament as late as any of the following Books do, *viz.* till about *A. D.* 67. but no later. (2) When the dismission of the Penitents is occasionally mention'd in this Book, 'tis in these Words. L. II. c. 39 p. 249. μὴ τὴν ἀνάγνωσιν τοῦ νόμου, καὶ τῶν προφητῶν, καὶ τοῦ εὐαγγελίου. Where only the *Gospels* are mention'd as then Read in the publick Assemblies. And perhaps till the Apostolical Precept in the latter part of this Book for the Reading *Paul*'s Epistles also, no other Books of the New Testament were Read there but the Gospels; which is agreeable to what we had before in the first Book of the peculiar regard paid to the Gospels, even after one at least of *Paul*'s Epistles was publish'd; and to what we shall hereafter find in this Book; *viz.* that when the Epistles were order'd to be Read, yet was it then done by the ordinary Reader, and in a common po- c. 57 p. 261. 262. sture; whereas a Presbyter or Deacon was to Read the Gospels, and the People to stand c. 21. p. 229 up at the Reading of them. (3) When Caution is here given against several pernicious sorts of Men, 'tis only against ἐθνικοῖς,

καὶ

καὶ Ἰουδαΐζοντας, καὶ αἱρεσιώτας ἀθέοις, or such *Infidels, Judaizers, and Atheistical Hereticks*, as the earliest Times, even before the Destruction of *Jerusalem* were exposed to. (4) In the same Book we have a most noble and distinct Character of the time, when the Constitutions on this Book were first deliver'd or collected, in that exact and particular Catalogue of the sacred Books which were then appointed to be Read in the Christian Assemblies; which I take to be of mighty Consequence, as containing the compleat *Canon of Scripture*, as it stood when this Constitution was deliver'd or written; which therefore I shall set down intirely. Μέρος δὲ ὁ ἀναγνώσης ἐφ ὑψηλῆ τινὶ ἑστὼς, ἀναγινωσκέτω τὰ Μωσέως, καὶ Ἰησοῦ τοῦ Ναυῆ, καὶ τῆς κριτῶν, καὶ τῆς βασιλειῶν, καὶ τῆς παραλειπομένων, καὶ τὰ τῆς ἐπανόδου· πρὸς τούτοις τὰ τοῦ Ἰὼβ, καὶ τοῦ Σολομῶντος, καὶ τὰ τῶν ἑκκαίδεκα προφητῶν· ἀνὰ δύο γενομένων ἀναγνωσμάτων ἕτερός τις τὸν τοῦ Δαβὶδ ψαλλέτω ὕμνους, καὶ ὁ λαὸς τὰ ἀκροστιχία ὑποψαλλέτω. μετὰ τοῦτο αἱ πράξεις αἱ ἡμέτεραι ἀναγινωσκέσθωσαν, καὶ ἐπιστολαὶ Παύλου τοῦ συνεργοῦ ἡμῶν, ἃς ἐπέστειλε πρὸς ἐκκλησίας, καθ' ὑφήγησιν τοῦ ἁγίου πνεύματος, καὶ μετὰ ταῦτα διάκονος ἢ πρεσβύτερος ἀναγινωσκέτω τὰ εὐαγγέλια, ἃ ἐγὼ Ματθαῖος καὶ Ἰωάννης παρεδώκαμεν ὑμῖν, καὶ ἃ οἱ συνεργοὶ Παύλου παρειλήφότες κατέλειψαν ὑμῖν Λουκᾶς καὶ Μάρκος. From which eminent Passage we may note, that as the Constitutions of Christ were deliver'd to the Churches from two quite different

c. 57. p. 261. 262.

Origi-

Originals, from the Eleven and from *Paul*; who distinctly receiv'd them from our Saviour; so was the very History of our Saviour while he was on Earth deliver'd to the Churches in much the same way, both by Two of the Twelve, and by Two of the Companions of *Paul*. We must also note that no other Epistles of the New Testament are here appointed for the publick Assemblies but those of *Paul*; as if no more were then Written, or at least were then commonly receiv'd and known in the Christian Church; which is a most distinct Character of Chronology, and alone belongs to *A. D.* 64. or near the very Year of the famous Second Council of *Jerusalem*. About which time therefore in all probability this Apostolick Constitution was made. And seeing the Number of the Epistles of *Paul* is not here set down, we are to suppose them such as were then published, I meant those to the *Corinthians*, the first to *Timothy*, with those to the *Romans*, *Galatians*, *Ephesians*, *Colossians* to *Philemon*, and to the *Hebrews* only. I mean *all these* but upon the supposition that the Epistles to single Persons, *Timothy* and *Philemon*, are here included; which yet I am not certain of, because of the Words before us, ἡ ἐπιστολαὶ Παύλου ἃς ἀπέστειλε τοῖς ἐκκλησίαις, *those Epistles which he sent to the Churches*, as if the private ones to particular Persons were not yet Read in the publick As-

Assemblies. But I lay no great weight on this Distinction; only propose it to farther Consideration. The Third and Fourth Books are short, and about such Subjects, the care of the Widows, and Orphans, and Baptism, with the inforcement of Domestical Duties, that there appears small Occasion for any Notes of Time at all, unless these Words in the Third Book, ἔτι γὰρ οἱ ἱερεῖς τοιαύτης, ἐκκαθαρσιὸν δέξονται πυρὸς, imply the then continuance of the Jewish Worship, as being before the Destruction of *Jerusalem*. Nor do I observe any other of that Nature therein. I proceed therefore to the next. *L. III. c. 8. p. 281.*

III. The Fifth Book has as late Characters as any we have hitherto met with, tho' not later than the Destruction of *Jerusalem*, besides others of more general Antiquity. For (1) In the recommendation of due Honour to be paid the Martyrs, *Stephen*, and *James* the Bishop of *Jerusalem* are mention'd, as already Dead, and already Honour'd by Christians on that Account. Περὶ δὲ τῶν μαρτύρων λέγομεν ὑμῖν, ὅπως ἐν πάσῃ τιμῇ ὦσι παρ' ὑμῖν, ὡς καὶ παρ' ἡμῖν τετιμῶνται ὁ μακάριος Ἰάκωβος, ὁ ἐπίσκοπος, καὶ ὁ ἅγιος ἡμῶν συνδιάκονος Στέφανος. Now since this *James* was put to death not very long before the Destruction of *Jerusalem*, this Constitution seems to belong to *A. D.* 68. or 69. unless the Word ἐπίσκοπος be interpolation. (2) The Books here mention'd to be Read on the Night before *L. V. c. 8. p. 309, 310.*

fore *Eaſter* ſeem to imply its date to be ſtill earlier, before the Writing of the Epiſtles of *Paul:* For when the Apoſtles give Direction for the Reading the ſacred Books that Night, they thus briefly reckon them up. Ἀναγι-
c.19 p.323 νώσκοντες τὸν νόμον, τοὺς προφήτας, τοὺς ψαλμοὺς, καὶ ἀναγινόντες τὸ εὐαγγέλιον ἐν φόβῳ καὶ τρόμῳ. *&c.* As if ſcarce any part of the New Teſtament was then Extant but the *Goſpels*, which Character would place this Conſtitution no later than *A. D.* 63. But then, ſince this is no very particular Enumeration of the ſacred Books, and ſince the Goſpels are peculiarly fit for that particular occaſion, as they are accordingly principally Read by us ſtill in the ſame Paſſion Week, I cannot lay any great ſtreſs on this Character for ſuch Antiquity: But think this Direction may well enough belong to the beforemention'd Time, a little before the deſtruction of *Jeruſalem.* (3) The Original Rule for *Eaſter* belonging to this Book, and ſtill preſerv'd from his uncorrupt Copy by *Epiphanius*, is a plain mark of Genuine Antiquity; as ſuppoſing the Jewiſh Church of *Jeruſalem* then in being, and the Mother Church of Chriſtians; which yet was ſorely Perſecuted by *Veſpaſian*, and *Domitian*, and utterly deſtroy'd by *Adrian.* Hear the Words themſelves out of *Epiphanius.* Ὀφείλουσι γὰρ ἐν τῇ
*Hæreſ.* 70. §. 10. 11. p.822.823. αὐτῇ διατάξει οἱ ἀπόστολοι, ὅτι ὑμεῖς μὴ ψηφίζητε, ἀλλὰ ποιεῖτε ὅταν οἱ ἀδελφοὶ ὑμῶν, οἱ ἐκ περιτομῆς,

τομῆς, μετ' αὐτῶν ἅμα ποιεῖτε. — Κἂν τε πλανηθῶσι μηδὲν ὑμῖν μελέτω. Where also *Epiphanius* justly contends that this Constitution was made for the sake of Peace and Uniformity; and with design that the rest of the Christian Church should follow the Church of *Jerusalem*, while it was under its first Fifteen Bishops of the Circumcision; which we know from *Hegesippus* and *Eusebius* was only till the Time of *Adrian*. This reasoning was first made use of by Bishop *Pearson*, and more fully since by Dr. *Grabe*; and 'tis a most plain Indication that this Constitution belongs to the first Times of the Gospel, while the Christian Church of the Circumcision was not only in being, but esteem'd the Mother Church of Christians also; that is before, at least not very long after the Destruction of *Jerusalem*. And this very time is the more confirmed by the Circumstances here, and in the Eighth Apostolical Canon compar'd together. For *here* the Churches of the Gentiles are oblig'd to follow the Computation of their Brethren of the Circumcision, both as to Month and Day, *tho' it should be Erroneous*; but *there* they are enjoin'd not to follow the Jewish Computation, I mean *when it erred so much as to put the Passover before the Vernal Equinox*. As if while the Christian Jewish Church was in a Flourishing Condition, and the known Mother Church of Christians, as it was till the

*Euseb. Hist. Eccl. L. IV. c. 5. 6. p. 117 118. Pearson. Vind. Ignat Pt. 1. c. 4. p. 283 Grabe Spicil. Tom. 1. p. 45.*

the Destruction of *Jerusalem*, nay perhaps till the Persecution under *Vespasian*, if not also till that under *Domitian*, the Gentile Churches were even to *Err* with them, for the sake of Peace and Uniformity. But that afterwards, when few us'd that Computation but the unbelieving Jews, the Gentile Churches were to err with them no longer, but to make better Calculations of their own. Which remarkable Circumstance excellently agrees to the Time already stated, a little before the Destruction of *Jerusalem*. (4) Accordingly in the same Fifth Book we have a Passage that seems to imply that *Jerusalem* was not then destroy'd, when the Twentieth Chapter was Written. The Words are these, which we have already produc'd on another Occasion; Καὶ γὰρ καὶ νῦν δέκατη τῆ μηνὸς Γορπιαίου συναθροιζόμενοι τὰς ἡμέρας Ἱερεμίου ἀναγινώσκουσιν [Ἰουδαῖοι]—καὶ τὸν Βαρούχ—καὶ ὅταν ἀναγνῶσι κόπτονται καὶ θρηνοῦσιν, ὡς μὲν αὐτοὶ νομίζουσι τὴν ἐρημίαν τὴν ὑπὸ Ναβουχοδονόσορ γενομένην, ὡς δὲ ἡ ἀλήθεια ἔχει, προοίμια ποιοῦνται ἄγοντες τῆ μέλλοντος αὐτοὺς καταλαμβάνειν πένθους. As if that sad Destruction was not yet come upon them. Nor can the Words be so reasonably taken in any other Acceptation. And indeed, if this Book belongs all exactly to one particular Time, it must be to this alone after the Martyrdom of *James*, and before the Destruction of *Jerusalem*;

L. V. c. 20. p. 324. 325.

*salem*; to which alone all the foregoing Chonological Characters do agree.

IV. The several Parts of the Sixth Book are exceeding remarkable, and all till the Nineteenth Chapter earlier than the Destruction of *Jerusalem*; and the remaining part not much later. For (1) In the Account of the Jewish Heresies are reckon'd the *Ebionites* as *then lately arisen among them*, καὶ οἱ ἐφ' ἡμῶν νῦν φανέντες Ἐβιωναῖοι. Yet does the Heresy of the *Ebionites* not only belong to the first Century, but to the Time considerably before the Destruction of *Jerusalem* also, as appearing to be one of those against which *John*'s Gospel was particularly written, about *A. D.* 63. So that this Character best agrees to the Time before that Destruction. (2) In the next famous Branch of this Sixth Book, which gives us an Authentick Account of the Origin of the Antient Heresies of the Church from *Simon Magus*; and which is so continually written in *Peter*'s Name, nay contains so remarkable a *Judgment* executed by *Peter* upon *Simon Magus* at *Rome*, as to deserve that Title, which seems to be given it in Antiquity, I mean of the *Judicium Petri*; in this Branch I say we have one of the latest Characters in the whole Constitutions, and most probably belonging to the Time considerably after the Destruction of *Jerusalem*. Yet is this Passage so very like an inserted or ad-

*L. VI. c. 6. p. 333.*

*Ruffin. in Symb. Hieron. Catalog. Script. Eccl. S. De Petro.*

ditional Clause, afterward put in, about *A. D.* 86. that it seems to me not to imply this Account it self to be so late as that Destruction. The whole Passage stands thus. Περ-
C 8. p 335. 336. εβάλοντο κλεόβιόν τινα, ᾧ παρέζευξαν τῷ Σίμωνι· ὅτοι δὲ μαθητεύουσιν Δοσιθέῳ τινὶ, ὃν καὶ παρωδοκιμήσαντες ἐξώσαντο τῆς ἀρχῆς· εἶτα καὶ ἕτεροι ἑτέρων κατῆρξαν ἐκτόπων δογμάτων· Κήρινθος, καὶ Μάρκος, καὶ Μένανδρος, καὶ Βασιλείδης, καὶ Σατορνῖλος· τούτων οἱ μὲν πολλὰς Θεάς·— οἱ δὲ τρεῖς ἐναντίους, ἀνάρχους, ἀεὶ συνόντας ἑαυτοῖς· οἱ δὲ ἀπείρους καὶ ἀγνώστους δοξάζουσι. καὶ οἱ μὴ τὸν γάμον ἀθετοῦσιν, ἐκ δύο τῶν Θεῶν δοξάζοντες. ἄλλοι δέ τινων ῥωμφαίᾳ ἐδελύσσοντας· οἱ δὲ ἀναίδην ἐκπορνεύουσιν, οἷοι οἱ νῦν ψευδώνυμοι Νικολαΐται. Ὁ μέν τοι Σίμων ἐμοὶ Πέτρῳ πρῶτον ἐν κομψαρείᾳ τῇ Στρατῶνος, κ. τ. λ. In this whole Passage taken together *Basilides* and *Saturnilus* are mention'd as then Arisen when *Peter* was Alive; which seems not at all probable; since those Hereticks appear not till nearer the Conclusion of the first Century; whereas *Peter* was Crucify'd under *Nero*, about *A. D.* 67. But then if we observe that from ἕτα to Νικολαΐται 'tis plainly all Distinct and Extraneous to the Series of the foregoing and following Narration about *Simon Magus*; that accordingly the Coherence no ways requires this Clause, but is more perfect and compleat without it; that yet it contains such an Account of the succeeding Hereticks and Heresies as would be very useful in after Ages, and withal, that it exactly

actly agrees with the Time of the last Assembly of the surviving Apostles, about *A. D.* 86. when the final Hand seems to have been put to these Constitutions, and the like Additions then made in other Catalogues also, we shall be inclin'd to believe that this intire Clause is an Insertion, and was added to complete the Account at the foresaid last Assembly of the Apostles; and so permits us to suppose the Original Account to have been much earlier, in the life-time of *Peter* himself, to whom it principally, if not wholly belongs, by all the other Characters; and must therefore have been written some Years before the Destruction of *Jerusalem*. However, we have immediately a remarkable Chronological Character in the same Account of *Peter*; who speaking of those that were at that famous dispute of *Cæsarea* with *Simon Magus*, which the Recognitions are so full of, has these Words, συμπαρόντων μοι τῶν ἱερέων τέκνων Ζακχαίε τοῦ ποτὲ πλώνε, καὶ Βαρνάβα, καὶ Νικήτε, καὶ Ἀκύλα, ἀδελφῶν Κλήμεντος τοῦ Ῥωμαίων ἐπισκόπε τε καὶ πολίτε, μεμαθητευκότος δὲ καὶ Παύλῳ τῷ συναποστόλῳ ἡμῶν, καὶ συνεργῷ ἐν τῷ εὐαγγελίῳ. Which Words fairly imply, especially if we take in the Parallel Accounts of the Recognitions to assist us, that *Zaccheus*, the first Bishop of *Cæsarea*, was present, and *Barnabas*, and *Aquila*, and *Nicetas*, the Brethren of *Clement*, who indeed was Bishop of *Rome* afterwards, when *Peter* wrote this

*Pag.* 337.

*L.* II. §. 1. *p.* 505. *& alibi passim*

Account, but at the foregoing Disputation had been only a Disciple, Companion, or Attendant, on *Paul*, (probably in his long Imprisonment at *Cæsarea*, just before this Dispute;) and so was ready to attend *Peter* therein; as the Recognitions assure us he really did, and as this Passage may seem to imply; tho' it be capable of another Interpretation also, at least as it stands in our present Copies. But whether that be so or not, 'tis plain that by this Chronological Character the Account before us was written after *Clement* was made Bishop of *Rome*, and before *Peter* Dyed; or about *A. D.* 67. Three Years before the Destruction of *Jerusalem*.

(3) The next famous Branch of this Sixth Book is an Eminent one indeed, a Solemn ἐξήγησις ὑποτυπωτικὴ κηρύγματος, or *Form of Sound Words*, *i. e.* A short but Apostolical Institution of the Christian Faith, oppos'd to the Antient Hereticks; and it seems exactly of a Piece with that ὑποτύπωσις ὑγιαινόντων λόγων which is recommended by *Paul* to *Timothy*, as that which he had *heard of him* in the course of his Preaching. This therefore will be most probably dated about the same Time, with the Second Epistle to *Timothy*, or several Years before the Destruction of *Jerusalem*; tho' indeed there are no Notes of Time contain'd in it, and so it may possibly be a little earlier than that Time. (4) The next Branch of this Sixth Book is the

C 11. p. 339. 340.

2 *Tim.* 1. 13

Ac-

Account of the first Council of *Jerusalem*; whose History is also in the Acts of the Apostles; and which Assembled about *A. D.* 48. Whether that Account by *Luke*, or this by an Assembly of the Apostles were first written, or whether the one was at all taken out of the other does not certainly appear. Only because it is not here said, *This is also written in our Acts*, as 'tis before in a like case said, *This is also written in the Gospel*, I incline to think this Account either *prior* to, or at the same time with the other; which it will naturally be, in case it belong to the Second Council of *Jerusalem*, of which immediately: since we have seen that that Council was Assembled about the beginning of *A. D.* 64. and that *Luke* wrote the Acts sometime the same Year, if not rather somewhat later. (5) The next Branch of this Sixth Book, which is the principal Branch of all, and the most sacred *Depositum* now Extant in the Church of Christ of this Nature, is the *Acts of that Second Council of Jerusalem* just now hinted at; or that main part *of the Catholick Doctrine* declar'd by the Apostles, all but *Paul*, to be the *Sacred Rule of Faith and Practice*, in opposition to the Antient Hereticks, who were then very troublesome to the Church. The Acts of this Council, and the *Catholick Doctrine* was plainly written by the Apostles themselves, or rather by *Clement* their *Amanuensis* there

c. 12. p. 341. 342.

L. V. c. 14. p. 319.

See p. 111. &c prius.

c. 14. — 18. p 343. — 349.

present; and was most carefully sent to the Bishops and Presbyters of the Church, by no fewer than Four of the Apostles Companions, *Clement*, *Barnabas*, *Timothy*, and *Mark*; as appears by the Acts themselves, and by the Testimony of *Varadatus* already cited, most exactly agreeing together. Now both the Nature and Place of this *Catholick Doctrine* would perswade me, that it was that καλὴ παραθήκη recommended by *Paul* to the care of *Timothy*, as committed to him in particular; but that *Paul* had spoken of a certain παραθήκη of the very same nature committed to *Timothy* in his former Epistle, written long before this Time. Perhaps *Paul* had before committed the like παραθήκη to *Timothy*, which now all the rest intrust to him among others to be transmitted to the several Churches; or perhaps the Body of the Constitutions themselves, as committed to *Timothy* by the Preaching of the Apostles before they were written by their Companions, are meant thereby. However it be, *Paul*'s ὑποτύπωσις ὑγιαινόντων λόγων, and his παραθήκη do wonderfully suit the Two Apostolical Pieces here before us; and seem all in common design'd against the Gnostick and other Antient Heresies, arisen considerably before the Destruction of *Jerusalem*. I need not repeat the time of the writing of this Catholick Doctrine; since I have already prov'd that this Second Council of *Jerusalem*,

P. 118. *prius.*

2 Tim. 1. 14

1 Tim. 6. 20

*rusalem*, where it was made, Assembled about the beginning of *A. D.* 64. (6) The next or concluding Branch of this Sixth Book, is the Acts or Directions of the *Fourth Council of Jerusalem*, *A. D.* 71. chiefly oppos'd to the Judaizing Christians, which were then very troublesome; and probably more spread abroad on the Wars and Desolations of their own Country. These Directions or Acts of this Council, into which the Acts of Two of the former Councils, and therein all the former Constitutions themselves also are inserted, and by this Council confirm'd, are the only certain Branch which was Written *after* the Destruction of *Jerusalem*. For so it is here asserted, Αὐτὶ τῶν Ῥωμαίων τῆς ἐξουσίας παυηρέθησαν, καὶ τῆς νομικῆς λατρείας. κεκωλυμένοι δὲ εἰσι καὶ ἀναιρεῖν ὃς ἂν θέλωσι, καὶ θύειν ὅταν θέλωσι· διὸ καὶ εἰσι ἀπηκαιρέατοι, μὴ δυνάμενοι ποιεῖν τὰ διατεταγμένα. ἀπηκαιρέατος γάρ, φησιν, ὃς οὐκ ἐμμένει ἐν πᾶσι τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ νόμου, τοῦ ποιῆσαι αὐτά. ἀδύνατον δέ ἐστιν ἐν διασπορᾷ μεταξὺ ἐθνῶν ὄντας πάντα τὰ τοῦ νόμου ἀπαρτίζειν αὐτούς. ἀπαγορεύει γὰρ αὐτοῖς ὁ θεὸς Μωσῆς καὶ θυσιαστήριον ἔξω Ἱερουσαλὴμ ἰσᾶν, καὶ τὸν νόμον ἔξω τοῦ ὄρους τῆς Ἰουδαίας ἀναγινώσκειν. And this Branch is the more to be regarded not only because it concludes the first grand Tome of these Constitutions, or the καθολικὴ διδασκαλία contained in the former Six Books, which seems to have gone by it self for some Time; and which ends with the most so-

See p. 112. &c. prius. C. 18. — 30. p. 349 — 360.

L. VI. c. 25. p. 354.

lemn Doxology that ever was; but alſo becauſe of the number and Quality of thoſe to whom it was committed, *Titus*, *Luke*, *Jaſon*, *Lucius*, and *Soſipater*, all known Companions of *Paul*, of which Five we ſhall have occaſion to ſpeak more hereafter. But as to the Time when this Branch was written, I have already ſhew'd that in all probability it was at the great Council of the ſurviving Apoſtles, with their Companions, and the Kinſmen of our Lord, *A. D.* 71. and ſo I need not enlarge upon it here any farther; eſpecially ſince none of the Books cited herein, or in all the foregoing Six Books are ſo late as the Deſtruction of *Jeruſalem*; as I have elſewhere obſerv'd already. And ſo far reaches that moſt Antient Extract call'd Διδαχὴ τῶν ἀποστόλων, ſtill Extant in *Ethiopick*, *Coptick* and *Arabick*, which was written by the Apoſtles, or their *Amanuenſis Clement*, at the Third Council of *Jeruſalem*, about *A. D.* 67. as its Preface informs us.

*Chap.* 4. *Cent.* 1. *n°.* 8. *infrà.*

*See p.* 194. *&c. prius.*

V. The Seventh Book is a kind of New Syſtem of Chriſts Conſtitutions, or an Abridgment of many of the former, with the Additions of Moral Inſtructions in the firſt Branch; of Prayers and Thankſgivings in the Second; the compleat Office for Chriſtian Baptiſm, with the true Apoſtles Creed inſerted into it in the Third; and an Original Catalogue of the Apoſtolical Biſhops in the Fourth. And all the Parts of it have great

great marks of Genuine Antiquity, and that they appertain'd to that Jewish Church which was persecuted and much weakned under *Vespasian* and *Domitian*, but was utterly destroy'd by *Adrian*. So that it most probably belongs to the Times before, at least not long after the Destruction of *Jerusalem*. Nay we shall see that all the Characters cannot be answered but by supposing it written before that Destruction; abating only the addition of a Name or Two to the Catalogue of the Apostolical Bishops at its Conclusion. As we shall find in going over the Particulars. For (1) The first Branch is plainly that Antient Book mention'd by *Rufinus* under the Name of the *Duæ Viæ*; unless that Epitome of it which is the latter part of the Epistle of *Barnabas* be so call'd; which makes no great difference in the Case. This is certainly exceeding Antient, nay probably before the Destruction of *Jerusalem*; for in one Place *Peter* is introduc'd as speaking in the first Person, λέγει γὰρ ὁ κύριος ἐμοὶ Πέτρῳ, as if he was Alive and present when this Branch was compos'd; and that Διδαχὴ Βαρνάβα which is its Epitome made by *Barnabas* himself, about *A. D.* 87. must imply that this *prior* Apostolical Instruction was written either before, or but little after that Destruction: I take it to be originally the work of the first Council of *Cæsarea*, when they met to Ordain *Zaccheus* their Bishop, about

*Ruffin. De Symbolo. post Op. Cyp. p. 57.*

*L. VII c. 11. p. 366.*

about *A. D.* 64. as indeed this whole Book may probably be no other than the Constitutions and Acts of that Council. For (2) the second Branch of the seventh Book, which is Devotional and Liturgick is plainly *Jewish*, and must belong to some Church of Christians in *Judea*, such as was that of *Cæsarea* under their Jewish Bishop *Zaccheus*. So that it will also very naturally belong to the forementionʼd first Council of *Cæsarea*. Now that this Liturgick Branch belongs to *Christian Jews*, and not *Christian Gentiles* is most evident from the intire series and coherence. I shall name some of its plainest Characters in this place. (1) The Days of the Week are here still namʼd after the original Jewish manner. Δευτέρα καὶ πέμπτη Σαββάτων are *Monday* and *Thursday*; Παρασκευὴ & Σάββατον are *Friday* and *Saturday*. Which words, derivʼd from the Times and Writings of the Apostles, who were all Jews, have been ever since current in the Christian Churches of the Gentiles also; but as originally borrowed from the Jews, and principally used by those of that Nation. (2) The Prayers in this Branch every where suppose the Offerers to be no other than Jews, the Posterity of *Abraham*, *Isaac*, and *Jacob*. Hear some of the words themselves. Ὁ Θεὸς τῶν ἁγίων καὶ ἀμέμπτων πατέρων ἡμῶν, Ἀβραάμ, καὶ Ἰσαάκ, καὶ Ἰακώβ, τῶν πιστῶν δούλων σου. And elsewhere, Ὁ Θεὸς πάντων τῶν ὄντων, καὶ Θεὸς τῶν ἁγίων καὶ ἀμέμπτων

C. 23. p. 369.

C. 26. p. 371.

C. 33. p. 373.

πλων πατέρων ἡμῶν, καὶ τοῦ θεοῦ ἡμῶν· ὁ Θεὸς Ἀβραάμ, καὶ Ἰσαάκ, καὶ Ἰακώβ. And if possible still more plainly, σὺ γάρ, κύριε, καὶ τοὺς πατέρας ἡμῶν ἐξήγαγες ἐκ γῆς Αἰγύπτου, καὶ ἐρρύσω ἐκ καμίνου σιδήρου, &c. (3) The *Syriack* Word μαρανάθα is us'd in one of the Prayers, and the *Hebrew* Word *Palmoni* in another; which words would appear very odd out of the Mouths of *Greeks* and *Latins*; but are very suitable to true *Jews*; in a Country where the Language it self was *Syriack* or *Hebrew*. And, by the way, it may deserve consideration whether these words be not the remains of *Syriack* or *Hebrew* Prayers, in which Language this Liturgy might be originally written, as well as *Matthew*'s Gospel, design'd for the same Jewish Christians: Altho' both the one and the other were so soon put into *Greek*, that no sure remains are now extant of the original Writings themselves in that Language. If this conjecture hold, the first Council of *Cæsarea*, who inserted and completed these Prayers and their Citations, must be suppos'd to use the Greek Versions both of this and of *Matthew*; as indeed those alone are ever made use of in all the antientest Citations now extant. But to proceed. (4) The Constitution for the Offering the First-fruits, Tythes, &c. is here so very full, and particular, and agreeable to the Soil and Product of *Judea*, that it cannot with any reason

c. 26. p. 371.

c. 35. p. 375.

c. 29. p. 372.

son be suppos'd to appertain to any other People or Country but these; and that most probably before the Destruction of *Jerusalem*, and Desolations of *Judea* came upon them. (5) The peculiar Doxology of this Liturgy is a plain sign that it belong'd to the Jews only. Ὑπέρμαχε ἡμῶν Ἀβραάμ, εὐλογητὸς εἶ εἰς τοὺς αἰῶνας. (6) This Liturgy so emphatically speaks of the *Sabbath*, the *Sabbatical Days*, and *Sabbatical Weeks*, and *Sabbatical Years*, with their conclusion, the *Jubilee*, or Fiftieth Year, as shews the Compilers and Offerers must both have been Jews, and their minds full of these Mosaick Laws all the way. (7) The mention in this Liturgy of the anointing the Sick with Oyl, which we also meet with in *James*, the Bishop of *Jerusalem*, and only in him, confirms the same Hypothesis, that it belongs to the Jews. Hear the words, which speak of the anointing with Oyl and Ointment in Baptism; but yet add a Clause which may perhaps belong to this anointing the Sick with Oil also. Εἴ ὄ μήτε ἔλαιον ἦ, μήτε μύρον, ἀρκεῖ ὕδωρ καὶ πρὸς χεῖσιν, καὶ πρὸς σφραγίδα, καὶ πρὸς ὁμολογίαν τῆ ἀποθανόντος, ἤτοι Συναποθνήσκοντος. These last words may certainly refer to the same anointing the Sick with Oyl which *James* speaks of; since the words ἀποθανόντος & Συναποθνήσκοντος, tho' by a Metaphor transferr'd to Baptism, are most properly meant of the Death

C. 33. p. 373.

Jam. V. 14.

C. 22. p. 368.

or

or Martyrdom of Christians elsewhere in these Constitutions; especially since in the 8th Book we have the very form of Consecration of Oyl for this very purpose still extant. Altho', I confess, the Commentators hitherto seem only to have thought of Baptism in this Passage. Now since 'tis so plain that this is a Jewish Liturgy, and seems to suppose the Jewish Nation not yet disper's'd it will best agree to the times before the Destruction of *Jerusalem*, and to that first Council of *Cæsarea* when such Settlements began to be made for the several Churches. And if we observe how short the Doxology here added to the Lord's Prayer, ὅτι σὸ ἔστιν ἡ βασιλεία, εἰς τοὺς αἰῶνας. ἀμήν. is in comparison of the complete one in the third Book of the foregoing Constitutions, we shall have reason to believe this Jewish Branch to be rather antienter than that third Book. As indeed the Ordination of *Zaccheus* at the first Council of *Cæsarea*, to which time these Branches seem originally to belong, will naturally place them rather before several of the other parts of these Constitutions. Nay, if we observe another Passage in this Book, we shall find that it must have been written long before the Destruction of *Jerusalem*. For in one of the Prayers of Thanksgiving, when the antient Deliverances afforded the Jews had been recounted, these words are added, ᾧ ἐν τῇ ἡμέρᾳ ταύτῃ ἡμῶν

C. 6. p. 304.

L. VIII. c. 29. p. 411.

L. VII. c. 24. p. 370.

L. III. c. 18. p. 289.

L. VII. c. 37. p. 377.

ἡμῶν ἀντελάβε ἡμῶν, &c. τ̃ μεγάλε σε ἀρχιερέως ἰησ̃ χριστ̃, τ̃ παιδός σε. As if the Death of Christ at the least, if not his Life also belong'd to that very Age or Generation of Men. (3) The *third* Branch of this seventh Book, or the complete form of Baptism, with the Original Creed of the Apostles therein, belongs well enough to the same Church, and the same Council with the foregoing parts. But because it has no particular Notes of time in it, I shall say no more of it at present, but proceed. (4) The *last* part of, or Appendix to this seventh Book is a noble remainder of the earliest Antiquity; such as affords us the plainest Chronological Characters of all others; and such as is invaluable in all enquiries as to the Primitive form of Government in the Christian Church; and yet such as hardly any Body of late ever took the least notice of in that Controversy. 'Tis an intire Catalogue of all those Bishops which the Apostles had themselves ordained *in their lifetime*, before the finishing of these Constitutions; with the distinct Name of the Church, of her Bishop, and of the Apostle by whom every such Bishop was Ordained: From which more real light arises to the state of the Primitive Church, and of Episcopacy therein, than from all the other Volumes whether antient, or modern, which have been written upon that subject. It begins thus.

thus. Περὶ ὧν τῶν ὑφ' ἡμῶν χειροτονηθέντων Ἐπισκόπων ἐν τῇ ζωῇ τῇ ἡμετέρᾳ γνωρίζομεν ὑμῖν ὅτι εἰσὶν ἔτι. After which follow the Principal or Antienteſt Churches, *Jeruſalem*, *Cæſarea*, *Antioch*, *Alexandria*, *Rome*, *Epheſus*, and *Smyrna*: In all which there appears more than one Biſhop a-piece, as in Churches which had Biſhops ſet over them many Years before the finiſhing theſe Conſtitutions. Then we have the leſſer or later Churches, *Pergamus*, *Philadelphia*, *Cenchrea*, *Crete*, *Athens*, *Tripoli*, *Laodicea*, *Coloſſæ*, *Beræa*, *Galatia*, *Aſia*, and *Ægina*; in all which there appears no Succeſſion at all; but only thoſe firſt Biſhops named which were ordain'd by ſome of the Apoſtles; as if all theſe were ſtill alive at the finiſhing theſe Conſtitutions: But before I make any farther Obſervations here, I will ſet down this ineſtimable Catalogue in a Table by it ſelf. L. VII. C. 46. p. 382.

*A Catalogue of the firſt Thirty Biſhops Ordain'd by the Apoſtles themſelves; and by which of the Apoſtles every one was Ordain'd: with a conjecture of the Times, when the ſeveral Biſhops were Ordained.*

| | | | about A. D. |
|---|---|---|---|
| I. Jeruſalem | (1) James *the Lords Brother*, | *Ordained by the Apoſtles.* | 33 |
| | (2) Symeon *the Son of* Cleophas | *the Apoſtles.* | 71 |
| | (3) Judas *the Son of* James | *the Apoſtles.* | 74 |
| II. Cæſarea | (1) Zacchæus *the Publican* | *the Apoſtles.* | 64 |
| | (2) Cornelius [*the Centurion*] | *the Apoſtles.* | 67 |
| | (3) Theophilus [*of* Luke] | *the Apoſtles.* | 86 |
| III. Antioch | (1) Euodius | Peter. | 50 |
| | (2) Ignatius | Paul. | 67 |

| | | | *about* A. D. |
|---|---|---|---|
| IV. Alexandria | (1) Annianus | Mark. | 62 |
| | (2) Avilius | Luke. | 84 |
| V. Rome | (1) Linus *the Son of* Claudia | Paul. | 55 |
| | ( ) [Anencletus] | | |
| | (2) Clemens | Peter. | 67 |
| VI. Epheſus | (1) Timothy | Paul. | 57 |
| | (2) John | John. | 70 |
| VII. Smyrna | (1) Ariſto I. | John. | 64 |
| | (2) Stratæas *the Son of* Lois | John. | 70 |
| | (3) Ariſto II. | John. | 78 |
| VIII. Pergamus | (1) Gaius | John. | 67 |
| IX. Philadelphia | (1) Demetrius | John. | 67 |
| X. Cenchrea | (1) Lucius | Paul. | 67 |
| XI. Crete | (1) Titus | Paul. | 67 |
| XII. Athens | (1) Dionyſius | Paul. | 67 |
| XIII. Tripoli | (1) Marathones | Paul. | 67 |
| XIV. Laodicea | (1) Archippus | Paul. | 67 |
| XV. Coloſſæ | (1) Philemon | Paul. | 67 |
| XVI. Beræa | (1) Oneſimus | Paul. | 67 |
| XVII. Galatia | (1) Creſcens | Paul. | 67 |
| XVIII. Aſia | (1) Aquila } Nicetas } | Paul. | 67 |
| XIX. Ægina | (1) Criſpus | Paul. | 67 |

That this is a true and an authentick Record ſeems to me almoſt unqueſtionable, for theſe reaſons. (1) Becauſe the Perſons here named were commonly the Firſt-fruits of the Goſpel, or the earlieſt Converts to the Faith; and *Clement*, in his undoubted Epiſtle, aſſures us, that the firſt Governors of the Church were choſen out of thoſe firſt Converts. (2) Becauſe where-ever we have other Records antient enough, and near enough to the ſeveral places here mention'd to be depended on, as we have not a few, they always agree to this Catalogue. I ſay *always*.

*Epiſt. 1. §. 42. p. 170.*

*always*. I know the objection from the omission here of *Anencletus*, before *Clement*, at *Rome*; which is in all the other oldest Catalogues, and that as sitting Twelve Years also: Yet since even here *Tertullian* assures us, that the Church of *Rome from her authentick Accounts*, (most probably from this very Catalogue before us;) affirm'd, even so early as his Days, that *Clement was ordained by Peter himself*, as 'tis here asserted, I think there is no reason for any exception in this case; whatever the circumstances of *Anencletus* were; of which already. It is also thought strange and unsupported that *Paul* should Ordain *Ignatius* Bishop of *Antioch*, yet *Chrysostom*, himself once Presbyter of *Antioch* shall be in part their Compurgator here also, who implies (perhaps from this same Record also;) that he join'd with *Peter* in the Ordination of *Ignatius*. For the rest I refer the Reader to *Cotelerius*'s most learned Notes on this Chapter; where he will meet with abundant satisfaction. (3) Because those two Churches which we are alone *sure* had then no Bishops, from other Records, are here omitted; as then without them; even when they were so famous as to deserve principal places in the same Catalogue. This Observation, join'd to the two former, is plainly *decretory*, and obliges us to believe this Record to be really Genuine and Apostolical; that when no fewer than Nineteen

*Tertul. De Præscript. Hæret. C. 32. p. 243.*

*Pag. 104. 105. 106. prius.*

*Encom. Paul.*

several Apostolical Churches are specify'd, with their several Bishops, and the Apostles who Ordain'd them; and among them *Cenchrea*, a small City or Haven to *Corinth*; and *Ægina*, a small Island near *Athens*; yet Two of the famousest Churches of all, *Corinth* and *Philippi*, should be omitted; and those Churches the only two that we are *sure* from other evidence had no Bishops in the earliest Ages, when others had: For so we know the case here was by the Epistle of *Clement* to the *Corinthians*, after the Death of *Paul* who made so many of the other Bishops; and by the Epistle of *Polycarp* to the *Philippians*, so late as the Martyrdom of *Ignatius*, *A. D.* 116. If this omission of *Corinth* and *Philippi*, join'd to the oldest attestations to the rest, be not next to an *undeniable* mark of genuine Antiquity, I do not know what is to be esteemed such. Now this being supposed, let us farther search for the Chronological Characters contain'd herein. And indeed I think they are generally little lower than the Destruction of *Jerusalem*, if not commonly before it; abating one or two of the latest in the Catalogue, which might be added at the last Council of the Apostles about *A. D.* 86. (1) The latest of the Bishops of *Jerusalem* here nam'd is *Judas*, the Son of *James*. Now he appears to have been Ordain'd upon the Martyrdom of *Symeon*, not very long after the Destruction of

*Clem. Ep.* 1. § 1. 21. 43. 44. 47. 54. 57. *p.* 145. 159. 172. 174. 177. 178.

*Polycarp ad. Philip.* §. 5. 6. 11. *p.* 186. 188. 189.

*Vid. pag.* 112. *&c. prius. & Cotelerii.*

of *Jerusalem*; or about *A. D.* 74. (2) The latest of the Bishops of *Cæsarea* is *Theophilus*, the same, I suppose, to whom *Luke* dedicates his Gospel and *Acts of the Apostles*. What time he was Ordain'd I cannot certainly tell; perhaps about *A. D.* 86. when the last Hand seems to have been put to this whole Collection by the surviving Apostles, and *Clement*. (3) The latest of the Bishops of *Antioch* is *Ignatius*, Ordain'd by *Paul* or *Peter* and *Paul*, and so about *A. D.* 67. before the Destruction of *Jerusalem*. (4) The latest of the Bishops of *Alexandria* is *Avilius*, Ordain'd by *Luke A. D.* 84. according to *Eusebius*'s account, contradicted by none. Nay if his numbers be false here, or if they be ill apply'd to the Years of the Roman Emperors, as those belonging to *Rome* most certainly are, 'tis more likely that *Avilius* was Ordained much earlier, when we know *Luke* was in those parts, before the Destruction of *Jerusalem*, than that he was Ordained later than is here determined. Tho' having no direct warrant to alter *Eusebius*'s account, I chuse to follow it every where, as to this Alexandrian Succession. (5) The latest of the Bishops of *Rome* is *Clement*, Ordain'd by *Peter*, upon the Death of *Linus. A. D.* 67. before the Destruction of *Jerusalem*. And since he sat till *A. D.* 88. and no longer, 'tis most reasonable to date this Catalogue, even as to its latest Character, before that

*Hist. Eccl. L. III. c. 14. p. 87.*

*Vid. p. 196. &c. prius.*

Year. (6) The latest of the Bishops of *Ephesus* is *John*, made by *John* the Apostle upon the Death of *Timothy*. Now since *Timothy* was of an infirm Constitution, as we know from *Paul*, tho' he was young for a Bishop, when that former Epistle was written to him, about *A. D.* 57. 'Tis probable he did not much, if at all survive the Destruction of *Jerusalem*. (7) *Ariſto* II. is the latest of the Bishops of *Smyrna*. Now since we know that *Polycarp* was made by *John*, and probably before the writing of the Apocalypse, where the Description of the *Angel of the Church of Smyrna*, is most apposite to *Polycarp*, and the Exhortations, as it were previous to his famous Martyrdom, 'tis most reasonable to suppose, that this *Ariſto* II. was Ordain'd within the time already specify'd, or before *A. D.* 86. (8) The Bishop of *Pergamus*, *Gaius*, to whom *John* wrote his third Epistle; and the Bishop of *Philadelphia*, *Demetrius*, mention'd and highly commended in the same Epistle, will naturally be Ordain'd within the same Interval. Nay, if we remember that *Thyatira* and *Sardis* had Angels or Bishops *A. D.* 96. Tho' they had none at the time of the writing this Catalogue, we shall see that these two before us, with the other made by *John*, *viz.* *John* at *Ephesus*, and *Ariſto* II. at *Smyrna*, must in all reason be Ordain'd by him about the time here determin'd. Where,

1. *Tim.* 5. 23.

*Apoc.* 2. 8–11.

3 *Joh.* v. 1.

v. 12.

*Apoc.* 2. 18. and 3. 1.

by

by the way, we may note that as here the Bishops of four of the Seven Churches of *Asia*, mention'd in the Apocalypse, were all made by *John*, and those only of all their Contemporaries; and as the other two not here nam'd, could hardly be made by any other but *John* afterwards, because the rest were generally dead; so is it highly probable, that the Bishop of the Seventh, *Laodicea*, was also afterwards Ordain'd by *John*, upon the Death of *Paul*'s Bishop *Archippus*; and that therefore the Reason why the Epistles to the Asiatick Churches in the Apocalypse, were confin'd to those Seven alone was this, that those Seven Bishops and those only were Ordain'd by *John*, and so were under his more immediate Care and Inspection, and fittest to preserve and secure the sacred *Depositum* contain'd in that whole Book, which was accordingly intrusted to them. Nor indeed could any good reason be given hitherto from History, why these seven, and only these seven Churches are there selected for *John*'s writing to them; whereas this most obvious Reason arises from the Circumstances belonging to this Catalogue of Apostolical Bishops before us, as compar'd with his own undoubted Accounts in the Apocalypse it self. But to proceed. (9) All the rest of the Bishops here set down, Eleven in number, were all Ordain'd by *Paul*, and so belong to the times

before the Destruction of *Jerusalem*; and therefore need not be particularly examin'd any farther. Only we ought to observe as to all the Bishops Ordain'd by *Paul* so late as *A. D.* 67. twelve in number, that not one of them seems to have been dead, when the main of this Catalogue was made. Which remarkable Circumstance perswades me that *A. D.* 86. is the latest time that this Catalogue can any way be suppos'd to belong to. We may also observe, that as *John* is the almost only Apostle, that we know was alive at that time; so does it appear, that he had a particular Hand in the compleating this Catalogue; since ὑπ' ἐμοῦ, without the Repetition of ἰωάννου, is therein thought sufficient to determin us to *John*. Which Language yet is never there us'd of any of the rest of the Apostles. And we ought farther to observe, that all these Bishops were Ordain'd either by the Body, or at least by some Number of the Apostles themselves; as were those in *Judea* at *Jerusalem* and *Cæsarea*; or particularly by the principal Apostles, *Peter*, *Paul*, or *John*; at least by the Companions of the two former *Luke* and *Mark*; while none appear as made by any of the other single Apostles: Which is a Circumstance somewhat surprizing, and which will deserve the Consideration of the Learned. We are here also to note, that the Settlement of the Churches

under

under Bishops was very *early begun* in the principal Churches; which thence came almost all to be famous *Patriarchates*, or at least *Metropolitans:* But was not begun more generally till about *A. D.* 67. Nay in several Churches, such as *Corinth*, *Philippi*, and perhaps *Thessalonica*, seems not to have been finish'd till somewhat later; and in *Philippi* not till *A. D.* 116. at the soonest; altho' that settlement was certainly intended originally by our Lord, and was accordingly either actually settled before the Apostles Death, as in the Churches specify'd in the Constitution Catalogue; or to be sure was appointed to be settled by their Companions soon afterward. Whence we find that in a little time all the Churches in the World were under the Episcopal Government. We may here also observe why the present Books of the New Testament so rarely, if ever, distinguish Bishops from Presbyters: Altho' all the other remains of genuine Antiquity so certainly do it, *viz.* because the Council *A. D.* 64. appears to have been the first which fix'd that distinction in the general; from which *Paul* and *Luke* both were absent, the almost only Writers who have occasion to speak directly of this matter; and after which *Paul* himself was generally in the West, or about *Spain:* nay, indeed because all his Epistles were written before his coming to that last Council *A. D.* 67. when

he joyn'd in the Confirmation of the *Acts* of the former Council, and so in the settlement of the distinct Orders of Bishops, Priests, and Deacons in the several Churches. Whence also no wonder that the Name of Presbyter was still common for a Bishop in the West for some time; altho' all the Eastern parts had earlier receiv'd the exact distinction between them. As to the small Appendix to this seventh Book, or the Two Hymns, and the Collect like a Grace at Meals, I can determin nothing; for tho' they stand now as added after the solemn conclusion of the Book, especially in one of the *Vienna* Mss, and seem no parts of it, yet are the Language and Expressions exceeding antient; nay, perhaps referr'd to in the Prayer of *Polycarp* at his Martyrdom, where some of the same forms of Praise are us'd that we here find. Αἰνῶμέν σε, ὑμνῶμέν σε, εὐλογῶμέν σε, δοξολογῶμέν σε, προσκυνῶμέν σε, διὰ τοῦ μεγάλου ἀρχιερέως, says the Morning Hymn. διὰ τοῦτον καὶ σὲ πάντων αἰνῶ σε, εὐλογῶ σε, δοξάζω σε, διὰ τοῦ αἰωνίου ἀρχιερέως, says *Polycarp*. Only the placing the Morning Hymn before the Evening one is a sign that their Order at least is not so antient as that of the Liturgy in the foregoing Book, belonging to the Jews: who, as 'tis still in the daily Prayers of the Eighth Book, would more naturally have plac'd the Evening Hymn before that of the Morning; according to the known com-

*Euseb. Hist. Eccl. L. IV. c. 15 p. 133*

commencement of their Days at the Evening. This Seventh Book is however, for the main, plainly Jewish; and perhaps one of the Antientest Branch of all the Constitutions before us; and its *Two ways of Life and Death* most frequently refer'd to both in the Old and New Testament; in the Old by way of Prediction, in the New by way of Allusion or Quotation. See *Psal.* I. 1. 6. II. 12. CXIX. 1. 3. *Matt.* VII. 13. 14. *Act.* XVIII. 26. XIX. 9. 28. XXII. 4.

VI. The Eighth Book of these Constitutions is compos'd of *Five* Branches. The first is the famous ἀποστολικὴ διδαχὴ περὶ χαρισμάτων, which is suppos'd to be preserv'd or recover'd by *Hippolytus*, as being set down among his Works in his Marble Monument, dug up at *Rome* in the last Century but one. This is contain'd in the Two first Chapters. The Third Chapter being of a Stile rather more florid than the rest, and being wanting in some distinct MSS. also, there is reason to suspect it; tho' it being in all the Copies of the intire Constitutions, I dare not directly reject it. However, 'tis only for Connection, and so of no great Consequence. The Second Branch is made up of Constitutions περὶ χειροτονιῶν, with the proper parts of a most admirable and complete Liturgy, and the Prayers us'd at the Ordination of all the sacred Officers of the Church, inserted into the several Places where they were to be made

*Cave Hist. Literar. Vol. 2. in Hippolyt.*

made uſe of. Theſe Conſtitutions, without the *Liturgy*, properly ſpeaking, or the Ten Liturgick Chapters from the Sixth to the Fifteenth Incluſive, are diſtinct in ſeveral Manuſcripts, and ſometimes alſo aſcrib'd to *Hippolytus* therein, as their Collector or Tranſcriber; but the intire Copies of the Conſtitutions ever include that Liturgy. The Third Branch contains Conſtitutions and Canons aſcrib'd, ſome to *Paul*, and ſome to *Peter* and *Paul*, in Seven Chapters, 32. 33, 34, 42, 43, 44, and 45. Whereinto alſo, in Seven Chapters, 35—41. incluſive are, in their proper Places, inſerted the daily Evening and Morning Prayers; with the uſual Thankſgiving for the oblation of the firſt Fruits; and the Prayer for the departed. Theſe are plainly the remaining parts of the foregoing Liturgy; and directly refer to it. The Fourth Branch Chapter 46. contains Canons or Conſtitutions aſcrib'd to all the Apoſtles, about εὐταξία or *good order* in the Church, and the Confinement of ſacred Miniſtrations to every Rank, according to their diſtinct Offices there. The Fifth Branch contains the laſt Appendix to the whole, or the Apoſtolical Canons, Chapter 47. and concludes all with the Apoſtles ſolemn farewel to their Biſhops. Now before we come to ſtate the time, and Examin the diſtinct Notes of Chronology belonging to the ſeveral Branches of this Eighth Book, we muſt firſt

first try whether we can find the Interest which *Hippolytus* has herein; and whether still this Book and all its Parts, may not belong to the Original Eight Books of *Clementine* Constitutions. I confess I have formerly been ready to imagin that the former Seven Books only belonged to *Clements* Collection; and that his Eight Books were to be made up by supposing the Seventh divided into Two; and that therefore a great part of this Eighth Book was collected later than the other, and that by *Hippolytus* himself also. But when afterwards I found and consider'd, *that* all our complete Copies of these Constitutions have the Eighth Book intire, as a part of the whole Work; *that* it appears to have been so also in all the past Ages we can trace them to; *that* in none of these intire Copies is there one Syllable of *Hippolytus*'s Title to any part of them; *that*, on the contrary, in them all *Clements* Attestation to his Eight Books, is not till the last Canon of the last Chapter of the present Eight Books; *that Hippolytus*'s undoubted pretence upon his Marble is only to the Two first Chapters, and yet *that* that very Branch is of Old cited expressly as a part of *Clements* Constitutions by *Nicon*; *that* the marks for Genuine Antiquity, as well for the Chronology, as the Stile, in this Book seem equally valid with those of the foregoing; *that Hippolytus*, whose Fame and

*Pandect. MS. Serm. 43. apud Coteler. Not. P 388.*

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Monument were at *Rome*, the Seat of *Clement*, could hardly Collect so many Apostolick Traditions and Constitutions unknown to *Clement*; *that* the *Ethiopick* Extracts, not much above a Century later than *Hippolytus*, do ascribe all the Eight Books to *Clement*; and do also shew us that their Eighth Book was then as complete, and in the same order as it is now; altho' indeed the same Ethiopians have among them another Extract made very much out of the Eighth Book, and ascrib'd to *Hippolytus* also; and *that Stephen Gobar*, in *Photius*, quotes this *Hippolytus* for ascribing the Epistle to the *Hebrews* to some other Author than *Paul*; contrary to the last Canon of this very Eighth Book; which thing the same *Gobar* observes also: When, I say, I seriously consider all these things, I cannot easily believe that *Hippolytus* was the Original Collector, but *Clement*; and I am forc'd to suppose that all the Title which *Hippolytus* has hereto, is either the transcribing some Parts of this Book from the Roman Archives, for the use of his own Country; where perhaps they were wanting before; or possibly the bare Copying them out with his own Hand, and preserving them when they were by some Accident in danger of being spoil'd or lost. However, leaving this obscure matter concerning *Hippolytus*'s Title, as a Collector or Transcriber, to the farther Enquiries of the Learned, let us proceed to the Book it self,

*See Chap. 4. Cent. 4, n°. 33.*

*Cod. 232.*

and

and to the Notes of Chronology contain'd in the several Branches of it. The first Part, or the ἀποστολικὴ διδάσκαλία περὶ χαρισμάτων shews by its very Subject and Design, as we have already noted, that it belongs to the very first Times of the Gospel; when alone there was occasion for caution against Spiritual Pride, in those who were vouchsaf'd such extraordinary and miraculous Gifts. And accordingly the Apostles speak here of *Silas* and *Agabus*, mention'd in the Acts, as of Prophets in their times; σίλας μὲν ἔν τε ἄγαβος c. 2. p. 390. ἐφ' ἡμῶν προφητεύσαντες. The Second Branch, or the Constitutions περὶ χειροτονιῶν, with its invaluable Liturgy, seems also plainly to belong to the time before the Destruction of *Jerusalem*: For herein we may note (1) that we have a brief Enumeration of the sacred Books Read then in the Christian Assemblies somewhat larger and later than that in the Second Book; μετὰ τὴν ἀνάγνωσιν τοῦ νόμου, καὶ τῶν προφητῶν, τῶν ὁπισολῶν ἡμῶν, καὶ τῶν πρά- c. 5. p. 392. ξεων, καὶ τῶν εὐαγγελίων· as if not only *Paul*'s Epistles were known, but one or more of some other Apostle was now also Extant, and Read in the publick Assemblies; which exactly agrees to the Year 67. or the Third Council of the *Apostles*; to which in the main this Book is I think to be ascrib'd. (2) That we here find this Liturgy was made before the Death of *James*, and *Euodius*, and *Annianus*, Bishops of *Jerusalem*, *Antioch*, and *Alex-*

P. 189 prius.

*Alexandria*; and yet after the Ordination of *Clement*, Bishop of *Rome*. Which in point of time exactly and singly agrees to the forementioned Council, *A. D.* 67. Hear the remarkable Words in the Prayer for the Faithful; ὑπὲρ τοῦ ἐπισκόπου ἡμῶν Ἰακώβου, καὶ τῶν πρεσβυτερίων αὐτοῦ δεηθῶμεν· ὑπὲρ τοῦ ἐπισκόπου ἡμῶν Συμεὼν, καὶ τῶν πρεσβυτερίων αὐτοῦ δεηθῶμεν· ὑπὲρ τοῦ ἐπισκόπου ἡμῶν εὐοδίου, καὶ τῶν πρεσβυτερίων αὐτοῦ δεηθῶμεν· ὑπὲρ τοῦ ἐπισκόπου ἡμῶν Ἀντιανοῦ, καὶ τῶν πρεσβυτερίων αὐτοῦ δεηθῶμεν. Nor must we omit that other Passage, ὑπὲρ τῆς ὁνδεδὲ ἁγίας πρεσβυτερίας δεηθῶμεν, without any Bishops Name; as if that Church where this form was made or us'd had then no Bishop; and was distinct from *Jerusalem*, *Antioch*, *Alexandria*, and *Rome*. All which Circumstances not only determin the *Time* to *A. D.* 67. but seem to point at the *Place* also, *Cæsarea*; which is the only remaining most Antient Church among the first Five in the Apostles Catalogue; and which was very probably now without a Bishop; since but the Year before no fewer than 20000 Jews were therein Slain, and among them, probably, their first Jewish Bishop *Zaccheus*. If this Observation holds True, there was a Council of the Apostles at *Cæsarea* the same Year that there was one at *Jerusalem*; and as the other Parts of this Book may belong to the *Jerusalem* Council, so may the drawing up this Apostolical Liturgy be well ascrib'd to that of *Cæsarea*; as may the first draw-

C. 10. p. 396.

*Joseph. De Bell. L. II. c. 33. p. 813*

drawing up the Jewish Seventh Book not improbably be attributed to a former Jewish Council held at the same Place, about the same Year that the Second Council of *Jerusalem* was held also. But since these Two Councils are only Conjectures, and not supported by any direct Testimonies, I affirm nothing; but only propose them to farther Consideration. We may Observe (3) that as the Constitutions do elsewhere seem to speak of different Churches in the same Parish or Diocese; τὸν καθιστάμενον ἐπίσκοπον εἰς πάσας ἐκκλησίας ἐν πάσῃ περιοικίᾳ· so do they here more plainly speak of several Parishes or Dioceses under the same Patriarch or Metropolitan; (to use those modern Words for easy understanding the Antient Practice;) which are both things of so great Consequence as to the Original settlement of Episcopacy, that I could not pass them over without Observation in this Place. But (4) The peculiar Petitions in this Liturgy suppose a time of *Persecution*, and a time of *War*; exactly as the case was in that Year 67. whereto we ascribe the composure of it; since *Nero*'s Persecution began *A. D.* 64. and the Jewish War *A. D.* 66. Hear the Petitions themselves; ὑπὲρ τῆς εἰρήνης καὶ εὐσταθείας τῆς κόσμου— ὑπὲρ τῶν ἐν μεγάλοις καὶ, ἐξορίαις, καὶ φυλακαῖς, καὶ δεσμοῖς ὄντων, διὰ τὸ ὄνομα κυρίου δεηθῶμεν· ὑπὲρ τῶν διακόνων ἡμῶν, διὰ τὸ ὄνομα τοῦ κυρίου, δεηθῶμεν· ὅπως ὁ κύριος παράσχηται τὸν ζυγὸν αὐ-

L. II. c. 1. p. 213.

C. 10. p. 396. p. 397

τῶν

περὶ διασκεδάσῃ τὴν καθ' ἡμῶν ὀργήν.—ὑπὲρ τῆς ἐν ἐξορείαις, ὑπὲρ τῆς ἐν δημεύσει.—ἐπὶ σοὶ καλῶμέν σε καὶ ὑπὲρ τῶν μισούντων ἡμᾶς, καὶ διωκόντων ἡμᾶς, διὰ τὸ ὄνομά σε.—καὶ τὸν θυμὸν αὐτῆς παράυνης.—

C. 13. p. 404. ὑπὲρ βασιλέων, καὶ τῆς ἐν ὑποχῇ δεηθῶμεν· ἵνα εἰρηνεύωνται τοῖς πρὸς ἡμᾶς, ὅπως ἥρεμον καὶ ἡσύχιον βίον ἔχοντες διάγωμεν ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι.

C. 15. p. 406. τοὺς βασιλεῖς διατήρησον ἐν εἰρήνῃ· ἵνα ἔθνη τὰ πολεμικὰ παράσυνον· κ. τ. λ. But to go on: The former part of the Third Branch of this

C. 32. p. 412. 413. 414. Eighth Book contains the *Canons of Paul*; and I see nothing that hinders their real belonging to him; nay the Conclusion here, when he had spoken of some domestical Duties, καὶ ἐν ταῖς ἐπιστολαῖς ἐδιδάξαμεν, does so exactly belong to *Paul*, above all the rest of the Apostles, that I see little ground for Suspicion in the Case. And since, as we have seen, *Paul* was certainly present at the Third Council of *Jerusalem*, these Constitutions or Canons do very well agree to the same, at least as formerly drawn up by him for the use of his own Churches, and now inserted into the Acts of this Council. The latter part of this Branch of the Constitutions are in all the MSS. that I have met with, ascribed both to *Peter* and *Paul*; and I see less Occasion for doubt as to their being Genuine than the former; nor need we make any Question concerning them, since both these Apostles were most certainly Present at this Council before us. They also have one mark

mark of rather earlier Antiquity than the rest, in this Eminent Passage, ἀκὰν ᾖ οἱ πρεσβύτεροι, καὶ οἱ διάκονοι, μετὰ τὸν πάντα κεάτορα, καὶ τὸ ἠγαπημένον αὐτοῦ υἱὸν δυνάσαι ὑπάρχεσι τῆς ἐκκλησίας· which implies that this Canon was made for some Church before it was setled under the Episcopal Authority; which might well be in case these Canons of *Peter* and *Paul*, as well as the foregoing of *Paul* alone, were made more Antiently, and only brought by them to this Council; which in both Cases seems to be very Probable. But then the Prayers which follow, as belonging to this Branch, directly refer to the former Liturgy, and are as it were a part of the same. Nor are they other originally then Jewish; and do accordingly Place the Evening Service before the Morning, according to the Custom of that Nation. Here is also a remarkable Character that this Liturgy is Genuine, and belongs to *James*, in its Title, which is Extant in all the MSS. κὰγὼ ἰάκωβος, ἀδελφὸς μὲν κατὰ σάρκα τοῦ χριστοῦ, δοῦλος δὲ ὡς θεοῦ μονογενὴς, ἐπίσκοπος δὲ ὑπ' αὐτοῦ τοῦ κυρίου καὶ τῶν ἁγίων ἀποστόλων ἐσχατολύμων χειροτονηθεὶς, τάδε φημί. Where this *James* is brought in calling himself the *Servant* of Christ, as he does in the beginning of his own Epistle; and 'tis asserted of him that he was ordained Bishop, or appointed to that Office by our *Saviour himself*, as well as by some Number of his *Apostles*; which things are frequently C. 44. p. 420.

attested to in by the Antient Writers also, we shall see hereafter. Now since we know that *James* was certainly present at the Third Council of *Jerusalem*, whereto the main of this Book must belong, all Circumstances agree that these Prayers are Genuine, and were really deriv'd from this *James*, and by him inserted into the Acts of the same Council. The Fourth Branch, or concluding Chapter of the Constitutions in this Book, is ascrib'd in almost all the MSS. to the whole Body of the Apostles; ἐκεῖνο δὲ κοινῇ πάντες ὡδαγγέλλομεν· and seems peculiarly refer'd to in the Preface to the *Doctrine of the Apostles*, and that as agreed upon at that time, *A. D.* 67. Accordingly there is an eminent Character which alone agrees to the same time, the Third Council of the Apostles; ὑπὸ μωσέως μέν γε τοῦ θεοφιλεστάτου ἀρχιερεῖς κατεστάθησαν, καὶ ἱερεῖς, καὶ λεῦται· ὑπὸ δὲ τοῦ σωτῆρος ἡμῶν ἡμεῖς οἱ δεκαπρεῖς ἀπόστολοι· ὑπὸ δὲ τῆς ἀποστόλων ἐγὼ ἰάκωβος, καὶ ἐγὼ κλήμης, καὶ σὺν ἡμῖν ἕτεροι. Whence it appears that this last Constitution was made when *James* and *Clement* were both Alive, both Bishops, and both present in Council; which Circumstances do alone suit this Third Council of *Jerusalem*, and do suit the same most exactly; and thereby shew us that it belongs to the same Council, and to no other. The fifth and last Branch of this Eighth Book, contains the *Apostolical Canons*, and plainly belongs to a Fifth Council

C. 46 p. 421

P. 422

cil of the Apostles at *Jerusalem*, or perhaps at *Cæsarea*, or *Ephesus*, about *A. D.* 86. as has been already observ'd. At this Council the Apostles appear to have made several Additions to the earlier Constitutions, to have subjoyn'd the Names of later Hereticks, and of the later Bishops made by them, and the like; and at the same Council, to be sure, it was that *Clement* himself annexed that solemn Attestation under his Hand, δι' ἐμοῦ κλήμεντος by which the true Copies might be known from any false ones; and from the same Council therefore must all the Genuine Copies be by him sent to the several Bishops, as the most sacred κειμήλιον and παραγαθήκη in the Christian Church, to be carefully and secretly by them transmitted to their Successors for all future Generations. The Chronological Characters are here plain, by the Addition of the later Books of the New Testament, the Epistles of *John*, *Jude*, and *Clement*, not hitherto mention'd; and by the Omission of *Barnabas*, *Hermas*, the *Apocalypse*, *Esdras*, *Ignatius*, and *Polycarp*, not yet written; with the mention of *Avilius*, who was made Bishop of *Alexandria*, *A. D.* 84. and of *Clement* as still Alive, who yet, Dyed *A. D.* 88. So that there can be no doubt of the time of this last Council of the Apostles; nor by Consequence of the time of the putting their last Hand to these Eight Books of Constitutions before us; which therefore I

always place the middle Year *A. D.* 86. Ten Years before the writing the *Apocalypse*. Nor need we much wonder at the Insertion of the Epistles, as well as the Constitutions of *Clement* here; altho' they do not use to appear in the Antient Catalogues of the sacred Books of the New Testament deriv'd therefrom; since by the Nature of the Antient *Disciplina Arcana* we know the Constitutions were not to appear in the publick Copies of these Constitutions: And if the *Acts* belong to all the *Clementines*, as some have suppos'd, the Epistles were under the same Circumstances also. However, *Ignatius*'s Citation of even the Second Epistle of *Clement*, together with the Constitutions, secures us they are all sacred Books of the New Testament.

*Ad Philad.* §. 7

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## CHAP. IV.

## *The* External Evidence, *or Testimonies for, Citations of, and Allusions to these Apostolical Constitutions.*

HAving now dispatch'd the *Preparatory Observations*, and the *Internal Arguments*, both *General* and *Chronological* for these

these Constitutions, and demonstrated how exactly and surprisingly every thing concurs to the Establishment of the certain sacred Truth, and Apostolical Authority of the same; nay, I think in a rather greater degree than the like Arguments confirm the undoubted Books of the New Testament; I shall now come to the main Confirmation of all, *viz.* to shew, by a large Induction of particulars, that these sacred Constitutions have all the *External Evidence* from Citations, Allusions, and Testimonies, that their secret Nature could possibly allow: That the whole Christian Church throughout the World was every where Establish'd on the Foundations, and Govern'd by the Rules herein contain'd; and these as still deriv'd from such a sacred and secret traditionary *Depositum* belonging to the Apostolical Churches; that the remains every where of the first Liturgies, or Forms of Divine Administrations for Baptism, the Eucharist, Ordinations and the like, appear to be still in a manner the very same with those now Extant in these Books; that the Bishops of the Apostolical Churches do perpetually cite or make use of their *very Words*, as having these sacred Books themselves in their Custody; which is seldom observ'd as to others; and never but as to such who were acquainted with some of those Apostolical Churches: I mean till the Publication of them in the Fourth and following

Centuries; when all Chriſtians quoted and made uſe of them; at leaſt in all the Eaſtern Parts of the Church: That their greateſt Enemies, the Orthodox, never did, and never could properly *deny* their Apoſtolical Authority; but only in very late Ages began to caſt a groundleſs Imputation upon them, as if they had been interpolated by Hereticks. I may well call it a *groundleſs* Imputation, whilſt it was not only morally impoſſible that any Hereticks ſhould ſeize upon the Archives of all the Apoſtolical Churches, and corrupt all the Copies; but whilſt every individual Place where ſuch Heretical Interpolations are ſuſpected, is exactly agreeable to the moſt undoubted Original Expreſſions and Notions of Chriſtianity, and atteſted to by the oldeſt Writers and Quotations elſewhere; and whilſt every individual Interpolation, which certainly appears to be ſuch, is evidently owing to the Orthodox, and generally to the moſt Orthodox Church of *Rome* her ſelf. And I venture to ſay that all this is demonſtratively True in the Old Books of Chriſtianity. I ſay *demonſtratively True*. For notwithſtanding the weak and injudicious Attempts of *Dallee*, that very Learned and very Partial Writer, the Teſtimonies under this Head are ſo plain, numerous, and emphatical, that I cannot but look upon them as *intirely Satisfactory*; which in matters of this Nature is all that ought

to

to be meant by the Word *Demonſtration.* Now becauſe my Teſtimonies under this Head will be very numerous, I ſhall diſtinguiſh them according to the order of Time; and place them under the ſeveral diſtinct Ages of Chriſtianity, from the very Days of the Apoſtles, till the Twelfth Century. Only with this difference, that the Teſtimonies which are the earlieſt; and conſequently of the greateſt Authority ſhall be more exactly and particularly ſet down; whilſt after the firſt Four Centuries ſome few only ſhall be occaſionally produc'd, for the continuation of the Series and Hiſtory relating to them.

*Century.* I.

I. The Cuſtoms and Practices of the *Therapeutæ*, mention'd by *Philo*, which to me ſeem to belong to the imperfect Settlements of Chriſtianity in *Egypt* and elſewhere, before the writing of any of the Books of the New Teſtament, will claim the firſt Place in the order of Time, for the confirmation or illuſtration of theſe Conſtitutions of the Apoſtles; which tho' not ſo ſoon committed to Writing, were yet as Antient as the Forty Days before our Saviours laſt Aſcenſion, and preach'd and ſetled by the Apoſtles from the very beginning of Chriſtianity, in all the ſeveral Churches planted by them; as every *About A.D.* 40

where appears in the Epiſtles which they afterward wrote to them. I ſhall here and every where ſet down the Words of other Authors themſelves, for the Readers greater Satisfaction; becauſe they may not be at Hand. But the parallel Places in the Apoſtolical Conſtitutions any way illuſtrated by them, I ſhall generally refer to in the Margin only; becauſe I herewith publiſh them at large; and becauſe every Learned Man, who deſigns to Examin this matter to the bottom, ought not to content himſelf with particular Citations out of them, but at firſt to Read them over ſo often and ſo carefully that he may be readily able to judge of the Reaſonings and Atteſtations, either intirely without, or at leaſt with a very little hint to the ſame Conſtitutions. Reſerving ſtill to my ſelf the Liberty to ſet down ſome very remarkable Paſſages from them diſtinctly, and to compare them particularly with the Antient Teſtimonies belonging to them, for the Readers more complete Satisfaction.

| *Therapeutæ.* | Conſtitutions. |
|---|---|
| Op Philon. Jud. Francofurt. 1691. p. 889. — 993 Ἐκ φύσεως καὶ περὶ ἱερῶν νόμων ἐπαιδεύθησαν θεραπεύειν τὸ ὄν, ὃ καὶ ἀγαθὸν κρεῖττόν ἐστι, καὶ ἑνὸς εἰλικρινέστερον, καὶ μονάδος ἀρχεγονώτερον. | Paſſim |
| Ἀπο- | |

Ἀπολείπωσι τὰς ὑσίας ὑοῖς ἢ θυγατράσι, εἴτε καὶ ἄλλοις συγγενέσιν, &c.

*Act. 4. 32. &c. L. vii. c. 12. p. 366*

Ὅταν ἓν ἐκτῶσι τὴν ὑσίαν, ἵνα ἀδελφὸς ἐπὶ δελεαζόμενοι φεύγωσιν ἀμεταστρεπτὶ, καταλιπόντες ἀδελφὲς, τέκνα, γυναῖκας, γονεῖς, πολυανθρώπους συγγενείας, φιλικὰς ἑταιρείας, τὰς πατρίδας ἐν αἷς ἐγεννήθησαν καὶ ἐτράφησαν.

*Luke 14 26*

Ἐκάστῳ δὲ ἔστιν οἴκημα ἱερὸν, ὃ καλεῖται ξενεῶν, καὶ μοναστήριον· ἐν ᾧ μονάζοντες τὰ τῆς ξενῶνος βίου μυστήρια τελοῦσι.

*L. viii. c. 13 p. 405. Can. 85*

Μηδὲν εἰσομίζοντες, μὴ πατὴν, μὴ σιτίον, μηδέτι τῶν ἄλλων ὅσα πρὸς τὰς τοῦ σώματος χρείας, ἀλλὰ νόμους, καὶ λόγια θεσπισθέντα διὰ προφητῶν, καὶ ὕμνους, καὶ τὰ ἄλλα οἷς ἔστηκεν καὶ εὐσεβεία συνάξουσι καὶ τελειοῦται.

*Passim*

Δὶς ἢ καθ' ἑκάστην ἡμέραν εὐχεσθαι, πρὸ τοῦ ὕπνου, καὶ πρὸ τοῦ ἐγερθῆναι.

*L. ii. c. 59. p. 267, 268. c. 36. p. 246*

Τὸ ἓν ἐξ ὕπνου μετὰ τὴν ἐγερσιν ἡμέρας διάστημα σύμπαν ἔστιν αὐτοῖς ἄσκησις. ἐντυγχάνοντες γὰρ τοῖς ἱεροῖς γράμμασι φιλοσοφοῦσι, τὸ πάτριον φιλοσοφίαν ἀλληγορεῦντες.

*L. viii. c. 13. p. 405. & passim*

Ἐστι

Ἔστι δ' αὐτοῖς καὶ συγγράμματα παλαιῶν ἀνδρῶν [*Senum, uti mox.*] οἱ τῆς αἱρέσεως ἀρχηγέται γενόμενοι πολλὰ μνημεῖα τῆς ἐν τοῖς ἀλληγορουμένοις ἰδέας ἀπέλιπον· οἷς καθάπερ ποσὶν ἀρχετύποις χρώμενοι μιμοῦνται τὸν τῆς αἱρέσεως τρόπον.

*Evangelium secundum Ægyptios, &c.*

Ὡς δ' ὑ θεωροῦσι μόνον, ἀλλὰ καὶ ποιοῦσιν ἄσματα καὶ ὕμνους εἰς Θεὸν, καὶ πολλοίων μέτρων καὶ μελῶν, ἃ ῥύθμοις σεμνοπρεπέσι ἀναγινώσκοντες χαρέντες.

*Passim*

Τὰς μὲν ἓν ἓξ ἡμέρας χωρὶς ἕκαστοι μελετῶσι παρ' ἑαυτοῖς, ἐν τοῖς λεγομένοις μοναστηρίοις φιλοσοφοῦσι, τὸ ἄμεινον ὑχ' ὑφαινόντες, ἀλλ' οὐδὲ ἐξ ἀπόπτου θεωροῦντες. Τῇ δ' ἑβδόμῃ συνέρχονται, καθάπερ εἰς ἱερὸν σύλλογον.

*Passim*

Καὶ καθ' ἡλικίαν ἑξῆς καθέζονται, μετὰ τοῦ πρέποντος σχήματος.

*L. ii. c. 57. p. 260, &c. L. viii. c. 13. p. 405*

Παρελθὼν δὲ ὁ πρεσβύτατος, καὶ τῶν δογμάτων ἐμπειρότατος λαλεῖ.

*L. ii. c. 57 p. 263. L. viii. c. 5. p. 392*

Καθ' ἡσυχίαν δὲ οἱ ἄλλοι πάντες ἀκροῶνται.

*L. ii. c. 57. p. 261, 263, 264*

Τὸ δὲ ἱερὸν τοῦτο σεμνεῖον, εἰς ὃ τῇ ἑβδόμῃ συνέρχονται, διπλοῦς ἐστι προσίσολος, ὁ μὲν εἰς ἀν-

*L. ii. c. 57 p. 260, &c. L. viii. c. 13. p. 405*

ἀνδρῶνα, ὁ ὃ εἰς γυναικῶτιν ἀποκεκλεισ. καὶ γὰρ καὶ γυναῖκες ἐξ ἔθους συνακροῶν), τὸ αὐτὸν ζῆλον καὶ τὴν αὐτὴν προαίρεσιν ἔχουσι, &c.

Ἐγκράτειαν δὲ, ὥσπερ τινὰ θεμέλιον, προκαταβαλόμενοι τῇ ψυχῇ, &c. *L. iii. c. 1. p. 274*

Ἔνιοι δὲ καὶ δεκαπενθημέρου ἀποσιτησιν) ἔφασαν. — τινες — ὡς καὶ πρὸς διπλασίονα χρόνον ἀντέχειν, καὶ μόλις δὲ ἐξ ἡμερῶν ἀποκλείεσθαι ὑφ' ἧς ἀναγκαίας. *L. v. c. 18. p. 322. L. viii. c. 23. p. 369*

Τὴν δὲ ἑβδόμην πρωϊέρον τινὰ καὶ πρωΐορθρον νομίζοντες εἶναι), ἐξαιρέτως ἀγρυπνεῖν ἠξιώκασιν· ἐν ᾗ μὴ τὴν ψυχῆς ὀπιμέλειαν καὶ τὸ σῶμα λιπαίνουσιν. *passim*

Καθὰ παρὰ τοῦ προφήτου Μωσέως ἱερωτάτας ὑφηγήσεις, ἔστι τὴν μὲν πρώτην ἀγρυπνίζον) δι' ἑπτὰ ἑβδομάδων· ἃ μόνον τὴν ἁπλῆν ἑβδομάδα, ἀλλὰ τὴν δυνάμιν πεπηπότες. — ὃς δὲ προεόρτιος μεγίστης ἑορτῆς, ἣν πεντηκοστὴν ἔλαχεν, &c. Ὑποσημαίνοντός τινος τὴν ἐφημερευτῶν — προσδύσαν) τῷ θεῷ *Πεντηκοστὴ passim*

Μετὰ δὲ τὰς εὐχὰς οἱ πρεσβύτεροι καταπαλίνον), ἢ εἰσερίσεσιν ἀναλυθῶντες. Πρεσβυτέρους *L. viii. passim priùs*

Συτέρυς γὰρ ὑπὸ τῶν πολυετῶν καὶ παλαιῶν νομίζουσιν, ἀλλ' ἔτι ἡμιδῆ νέους παῖδας, ἐὰν ὀψὲ τῆς φθορᾶς ἐρασθῶσιν· ἀλλὰ τοὺς ἐκ πρώτης ἡλικίας ἀνηβήσαντας καὶ ἀκμάσαντας τῷ θεωρητικῷ μέρει φιλοσοφίας. Σωφρονοῦσι δὲ καὶ γυναῖκες· ὧν πλείστας γηραιὰς, παρθένους τὴν ἁγνείαν, οὐκ ἀνάγκη.

L. ii c. 28. p. 241

Διῳρημένης δὲ καὶ τῆς καθ' ἡλικίας, χωρὶς μὲν ἀνδρῶσιν, ὅτι δεξιὰ, χωρὶς δὲ γυναιξὶν, ἐπ' εὐωνύμοις.

prius

Ἄσκησις.

Ἐν δὲ τῷ ἱερῷ τούτῳ Συμποσίῳ δεῖ λέγειν μὴ σοφοὺς, ἀλλὰ θεοῦ θεραπευτὰς, τὰς θεωρητικὰς χρείας ὑπερτείνοντας. — οἱ νέοι τῷ ἐν τῷ Συσσιτίῳ. ἄζυγοι δὲ καὶ καθέδρυοι τὰς γυναικωνίτιδας εἰσίασιν ὑπηρετήσοντες.— ἕνα δὲ τὸν διῳκημένον ἐν ἡσυχίᾳ πρὸς ὑπηρεσίαν ἑτοίμους. Ὁ μὲν σχολαιοτέραν ἔχει τὴν διδασκαλίαν. Αἱ δὲ ἐξηγήσεις τῶν ἱερῶν γραμμάτων γίνονται, δι' ὑπονοιῶν, ἐν ἀλληγορίαις, &c.

prius Diaconi. passim

Διδασκαλία. One of the Titles of the Constitutions. & prius.

Ὁ πρόεδρος.

Πρόεδρος. L. viii. c. 16. p. 407 passim

Ἔπειτα ὁ ἀναστὰς ὕμνον ἀδὴ πεποιημένον εἰς τὸν Θεόν. &c.

Πάντων

| | |
|---|---|
| Πάντων καὶ πολλῶν ἡσυχίαν ἀκροωμένων. | *prius* |
| Πλὴν ὁπότε τὰ ἀκροτελεύτια καὶ ἐφύμνια ἄδειν δέοι· τότε δὲ ἐξηχοῦσι πάντες τε καὶ πᾶσαι. | *L. ii. c. 57. p. 262* |
| Οἱ νέοι τὴν τραπέζαν εἰσημίζουσιν, ἐφ' ἧς πρωτεύειν σιτίον, ἄρτον ἐζυμωμένον, μετὰ θερμοσυμμάτων ἁλῶν, &c. | *sortè Ἀγάπη Jud. v. 12. L. ii. c. 28. p. 241* |
| Μετὰ δὲ τὸ δεῖπνον τὴν ἱερὰν ἄγουσι πάννυχίδα. ἀγουσι δὲ ἡ πάννυχις τὸν ζῆτον τοῦτον. | *L. v. c. 19. p. 323* |
| Τὰς τε ὄψεις καὶ ὅλον τὸ σῶμα θερμὸς τὴν ἕως πάντες. | *L. ii. c. 57. p. 264* |

II. The next Testimonies for these Constitutions are those taken out of the *Books of the New Testament*, own'd for such by all among us: Which exceeding often do one way or other bear witness to them. So especially do the parallel Constitutions deriv'd from *Paul* to his Churches, and above all those to *Timothy* and *Titus* his Bishops, confirm the same. Tho' indeed 'tis not always easy to determin whether those Books cite and allude to these, or these cite and allude to those; nor indeed, whether they do not both sometimes cite or allude to common Books or Passages now lost, but well known in those first times of the Gospel. I shall only, for a Specimen, select some of the principal Parallel Places, and leave the rest, which

which are still not a few, to the Readers own search and observation.

| Scripture. | Constitutions. |
|---|---|
| *Matt.* 3. *and* 4 Christ's Baptism, and 40 Days Fasting afterward. | *L. vi. c.* 22. *p.*368,369 |
| *passim* The Demoniacks, and the casting out Devils. | *L. viii. c.* 1. *p.* 387. *c.* 7. *p.* 394 |
| 5. 17 Μὴ νομίζητε ὅτι ἦλθον καταλῦσαι τὸν νόμον, ἢ τοὺς προφήτας· οὐκ ἦλθον καταλῦσαι, | *L. i. c.* 1. *p.* 200 *L. vi. c.* 19. *p.* 349. *c* 23. *p.* 352 |
| *v.* 34 ἀλλὰ πληρῶσαι. | |
| Ἐγὼ δὲ λέγω ὑμῖν μὴ ὀμόσαι ὅλως. | *L. v. c.* 12. *p.* 311. *L. vi. c.* 23. *p.* 353. *L. vii. c.* 3. *p.* 364 |
| 6. 3 Μὴ γνώτω ἡ ἀριστερά σου τί | *L. iii. c.* 14. *p.* 285. 286 |
| *v.* 9—13 ποιεῖ ἡ δεξιά σου. | |
| The Lord's Prayer, with part of the present Doxology.— with the whole. | *L. vii. c.* 24. *p.* 370 |
| 7. 15 Προσέχετε δὲ ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασι προβάτων, ἔσωθεν δέ εἰσι λύκοι ἅρπαγες. | *L. iii. c.* 18. *p.* 289 |
| | *L. vi. c.* 6. *&c. p.* 333. *&c.* |
| 9. 15 Ἐλεύσονται ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν. | *L. v. c.* 18. *p.* 322 |
| 13. 31 Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν κόκκῳ σινάπεως. | *L. iii. c.* 5. *p.* 277 |
| 18. 11. *&c. Luc.* 15. 4 20. 22. 23 Πρόβατον ἀπολωλός, καὶ πρόβατα ἐννενήκοντα ἐννέα. | *L. ii. c.* 20. *p.* 228 |
| Βάπτισμα αἵματος. | *L. v. c.* 6. *p.* 304 |
| Ὡσαννὰ | |

| | | |
|---|---|---|
| 21. 9 | Ὡσδμνὰ τῷ υἱῷ Δαβίδ· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου· Ὡσαννὰ ἐν τοῖς ὑψίστοις. | *L. vii. c. 26. p. 371* *L. viii. c. 13. p. 404* |
| | Love to God and our Neighbour, the two first Commandments. | *L. vii. c. 2. p. 362* |
| 24. 11 | Πολλοὶ ψευδοπροφῆται ἐγερθήσονται καὶ πλανήσουσι πολ- | *L. vii. c. 32. 372* |
| v. 24 | λούς.— ψευδόχριστοι δὲ ψευδο- | |
| v. 30 | προφῆται. Τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου. | *L. vii. c. 32. p. 373* |
| 25. 1. &c. | The Parable of the Ten Virgins. | *L. ii. c. 13. p. 221* |
| 26. & 27. & 28 | The Passion, Crucifixion, and Resurrection of Christ. | *L. v. c. 14. p. 316. &c.* |
| *Luc.* 7. 46 | Ἔλαίῳ τὴν κεφαλήν μου οὐκ | *L. ii. c. 32. p. 244* |
| *Joh.* 11. 2 | ἤλειψας· αὕτη δὲ μύρῳ ἤλειψε | *L. iii. c. 15. 16. p. 288* |
| | μου τοὺς πόδας. | *L. vii. c. 22. p. 368* |
| *Luc.* 16. 22 | Ἐκλύεσθαι καὶ ἀποθανεῖν τὸν πλου- | *C. 42. 44. p. 380. 381* |
| | τὸν, καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ | *L. viii. c. 41. p. 418* |
| | τῶν Ἀγγέλων εἰς τὸν κόλπον τοῦ | |
| | Ἀβραάμ. | |
| 18. 12 | Νηστεύω δὶς σαββάτου. | *L. vii. c. 23. p. 369* |
| Ibid | —— ἀποδεκατῶ πάντα ὅσα | *L. ii. c. 25. p. 236. c.* |
| | κτῶμαι. | *35. p. 245, 246. L. vii.* |
| *Joh.* 1. 1. &c. | Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ | *C. 29. p. 372. L. viii.* |
| | λόγος ἦν πρὸς τὸν Θεὸν, καὶ | *c. 30 p. 411* |
| | Θεὸς ἦν ὁ λόγος, &c. | *L. viii. c. 41. p. 418* |
| v. 18 | Θεὸν οὐδεὶς ἑώρακε πώποτε. | *L. viii. c. 5. p. 391. c. 15.* |
| v. 46 | Ὃν ἔγραψε Μωσῆς ἐν τῷ | *p. 406* |
| | νόμῳ, καὶ οἱ προφῆται. | *L. v. c. 20. p. 325. L. vi.* |
| | Ἀβραάμ | *c. 11. p. 340* |

8. 56 Ἀβραὰμ ὁ πατὴρ ὑμῶν ἠγαλλιάσατο ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμὴν, καὶ εἶδε, καὶ ἐχάρη. — *L. v. c. 20. p. 325. L. vii. c. 33. p. 373.*

10. *per tot.* Ποιμὴν, Πρόβατα. — *L. viii. c 12. p. 402*

11. 49. & 18. 14 The Prophecy of *Caiaphas.* — *L. viii. c. 2. p. 389*

15. 27. Ἀκ. 5. 32. Ἐκεῖνος μαρτυρήσῃ περὶ ἐμοῦ. Τὸν μόνον ἀληθινὸν Θεόν. — *L. iii. c. 17. p. 288. L. v. c. 7. p. 309. L. vii. c. 22. p. 368*

Joh. 17. 3 19. 37 Ὄψονται εἰς ὃν ἐξεκέντησαν. — *L. v. c. 15. p. 320. c. 16. p. 321. L. vi c. 23. p. 352*

Act. 11. 15 Ὥρα πρωΐθεν ἦν. — *L. v. c. 19. p. 324*

10. 9 Ἔκτη. — *L. v. c. 19. p. 323. L. viii. c. 34. p. 415*

3. 1 10. 30 Ἐννάτη —— μεχρὶ ταύτης τῆς ὥρας ἡμῶν νηστεύων, καὶ τὴν ἐνάτην ὥραν προσευχόμενος ἐν τῷ οἴκῳ μου.

The Eucharist. — *passim*

13. 2. 3. Vid. 2 Tim. 1. 6 Νηστεύοντων —— τότε νηστεύσαντες καὶ προσευξάμενοι καὶ ἐπιθέντες τὰς χεῖρας αὐτοῖς ἀπέλυσαν. —— χειροτονήσαντες δὲ αὐτοῖς πρεσβυτέρους κατ' ἐκκλησίαν, προσευξάμενοι μετὰ νηστειῶν. — *L. ii. c. 57. p. 255. L. vii. c. 25, &c. p 370, &c. L. viii. 12, &c. p. 398, &c. L. viii. c. 4 &c. p. 390, &c. c. 16, &c p. 406, &c.*

Act. 14, 23

13. 15. Vid. v. 27. Μετὰ δὲ τὴν ἀνάγνωσιν τοῦ νόμου, καὶ τῶν προφητῶν. —— Ἄνδρες ἀδελφοὶ εἴ τις λόγος ἐν ὑμῖν παρακλήσεως πρὸς τὸν λαὸν λέγετε. — *L. ii. c. 57. p. 261, &c. L. viii. c. 5. p. 392*

16. 25 Eph. 5. 19 Προσευχόμενοι ὕμνουν τὸν Θεόν. —— Λαλοῦντες ἑαυτοῖς ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς. — *L. viii. c. 13. p. 405*

The

6, 3, &c. The Ordination of the Seven Deacons.

8, 9, &c. *Simon Magus*'s History.

9, 15 Παῦλος σκευος ἐκλογῆς.

Rom. 6, 1, &c. The Explication of Baptism. — εἰς ὃν παρεδόθητε τύπον διδαχῆς.

Rom. 13, 1, &c. Obedience to Magistrates.

16, 1 Deaconesses.

v. 16 Ἀσπάζεσθε ἀλλήλους ἐν φιλήματι ἁγίῳ.

v. 17 Παρὰ τὸν διδαχὴν ἣν ὑμεῖς ἐμάθετε.

1 Cor. 4, 17 Διὰ τοῦτο ἔπεμψα ὑμῖν Τιμόθεον, ὅς ἐστι τέκνον μου ἀγαπητὸν καὶ πιστὸν ἐν κυρίῳ· ὃς ὑμᾶς ἀναμνήσει τὰς ὁδούς μου, τὰς ἐν χριστῷ, καθὼς πανταχοῦ ἐν πάσῃ ἐκκλησίᾳ διδάσκω.

6, 1, &c. Vid. Jam. 2, 1, &c. Going to Law before Unbelievers.

1 Cor. 7, 6, &c. Τοῦτο δὲ λέγω κατὰ συγγνώμην, οὐ κατ' ἐπιταγήν.

Concerning Virgins.

v. 17

v. 25 Οὕτω δὲ τῇ ἐκκλησίας πάσαις διατάσσομαι.

9, 14 Οὕτω καὶ ὁ κύριος διέταξε τοῖς τὸ εὐαγγέλιον καταγγέλλουσιν ἐκ τοῦ εὐαγγελίου ζῆν.

11, 2 Καθὼς παρέδωκα ὑμῖν τὰς παραδόσεις, κατέχετε.



L. viii, c. 46, p. 422

L. vi, c. 7, &c. p. 334, &c.

L. ii, c. 24, p. 234, c. 55, p. 259, L. vi, c. 14, p. 343

L. iii, c. 16, 17, 18, p. 288, 289, L. vii, c. 22, p. 368, 369, c. 39, &c. p. 378, &c.

L. iii, c. 15, 16, p. 287, 288, c. 19, p. 289

L. vi, c. 17, p. 348, L. viii, c. 19, 20, p. 407, 408

L. ii, c. 57, p. 264, 265; L. viii. c. 11, p. 398

Διδασκαλία one Name of the Constitutions. See L. vi, c. 18, p. 349

L. ii, c. 46, p. 264

vid. page 8, 9, prius.

L. iv, c. 14, p. 299

Διάταξις one Name of the Constitutions.

L. ii. c. 25, p. 236, c. 35 p. 245, 246, L. vii, c. 29, p. 372, L. viii, c. 30, p. 411, 412

Παράδοσις one Name of the Constitutions.

| | | |
|---|---|---|
| v. 14 | Ἐὰν ἀνὴρ κομᾷ, ἀτιμία αὐτῷ ἐστι. | *L. i, c. 3, p. 202* |
| v. 16 | Ἡμεῖς τοιαύτην συνήθειαν οὐκ ἔχομεν, οὐδὲ αἱ ἐκκλησίαι τοῦ Θεοῦ. | *Passim.* |
| v. 18, 22 & 14, 28 34, 35 v. 23 | Ἐκκλησία, for the place of Publick Assemblies. | *Passim.* |
| | Ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ κυρίου, ὃ καὶ παρέδωκα ὑμῖν. | Παράδοσις one Name of the Constitutions. |
| v. 34 | Τὰ δὲ λοιπὰ ὡς ἂν ἔλθω διατάξομαι. | Διάταξις one Name of the Constitutions. |
| 12, 13 | Ἐν ἑνὶ πνεύματι ἡμεῖς πάντες εἰς ἓν σῶμα ἐβαπτίσθημεν.— καὶ πάντες εἰς ἓν πνεῦμα ἐποτίσθημεν. | *Priùs de Baptismate & L. viii, c. 12, p. 403* |
| 14, 16 | Πῶς ἐρεῖ τὸ Ἀμὴν ὅπι τῇ σῇ εὐχαριστίᾳ; | *L. viii, c. 12, p. 404* |
| v. 22 | Αἱ γλῶσσαι εἰς σημεῖόν εἰσιν, οὐ τοῖς πιστεύουσι, ἀλλὰ τοῖς ἀπίστοις. | *L. viii, c. 1, p. 387, 389* |
| v. 34 1 Tim. 2, 11, 12 | Αἱ γυναῖκες ὑμῶν ἐν ταῖς ἐκκλησίαις σιγάτωσαν, &c. Γυνὴ ἐν ἡσυχίᾳ μανθανέτω ἐν πάσῃ ὑποταγῇ. Γυναικὶ δὲ διδάσκειν οὐκ ἐπιτρέπω. | *L. iii, c. 6, p. 277, &c. c. 9, p. 282* |
| 1 Cor. 14, 37 | Ἃ γράφω ὑμῖν τοῦ κυρίου εἰσὶν ἐντολαί. | |
| v. 40 | Πάντα εὐσχημόνως, καὶ κατὰ τάξιν γινέσθω. | Τάξις one Name of the Constitutions. |
| 15, 1, &c. | Of the Resurrection of the Dead. | |
| v. 7 | Ἔπειτα ὤφθη Ἰακώβῳ. | *L. v, c. 7, p. 305—309* |
| v. 29 | Βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν. | *L. viii, c. 35, p. 416* |

Σω

16, 1, Rom. 16, 5, Col. 4 15, Philem. v. 2

Σὺ τὴ κατ' οἶκον αὐτῶν ἐκκλησία.

Μαρὰν Ἀθά.

*L. vi, c. 30, p. 358*

*L. viii, c. 34, p. 415*

2 Cor. 1, 21, 22 Vid. Eph. 1, 13, 14, & 4, 30

Ὁ δὲ βεβαιῶν ἡμᾶς σὺν ὑμῖν εἰς χριστόν, καὶ χρίσας ἡμᾶς Θεός. ὁ καὶ σφραγισάμενος ἡμᾶς, καὶ δοὺς τὸν ἀῤῥαβῶνα τοῦ πνεύματος ἐν ταῖς καρδίαις ἡμῶν.

*L. vii, c. 26, p. 371*

*L. iii, c. 15, 16, 17, p. 288, L. vii. c. 22, p. 368, c. 27, p. 371, c. 42, 43, 44, p. 380, 381*

2 Cor. 3, 1

Συστατικαὶ ἐπιστολαί.

*L. ii, c. 58, p. 266*

11, 13

Οἱ γὰρ τοιοῦτοι ψευδαπόστολοι.— μετασχηματιζόμενοι εἰς ἀποστόλους χριστοῦ.

*L. vi, c. 16, p. 344, &c.*

Gal. 3, 17

Διαθήκην προκεκυρωμένην ὑπὸ τοῦ Θεοῦ εἰς χριστόν.

*L. v, c. 20, p. 325*

6, 6 Eph. 2, 18 Vid. 6, 18

Κατηχήσαντος.— κατηχῶν.

Δι' αὐτοῦ, ἔχομεν τὴν προσαγωγὴν οἱ ἀμφότεροι, ἐν ἑνὶ πνεύματι, πρὸς τὸν πατέρα.

*L. vii, c. 39, 40, p 378, 379*

*L. vi, c. 14, p. 343*

Philip. 3, 16

Τῷ αὐτῷ στοιχεῖν κανόνι.

Κανὼν *one Name of the Constitutions.*

Coloss. 2, 3

Ἐν ᾧ εἰσι θησαυροὶ τῆς σοφίας καὶ τῆς γνώσεως ἀπόκρυφοι.

Doctrina & Disciplina arcana *contain'd in these Constitutions, Vid. page* 130, *&c. prius. Passim.*

2 Thes. 2, 2

Μήτε διὰ πνεύματος, μήτε διὰ λόγου, μήτε δι' ἐπιστολῆς.

*L. vii. c. 32, p. 372, 373*

v. 3, &c. Vid. 1 Joh. 2, 18, 22 2 Thes. 2, 15

Ἄνθρωπος τῆς ἁμαρτίας, &c. Ἀντίχριστος.

Κρατεῖτε τὰς παραδόσεις, ἃς ἐδιδάχθητε, εἴτε διὰ λόγου, εἴτε δι' ἐπιστολῆς ἡμῶν.

Παράδοσις *one Name of the Constitutions.*

3, 6 Vid. v. 10, 14

Στέλλεσθε ὑμᾶς ἀπὸ παντὸς ἀδελφοῦ ἀτάκτως περιπατοῦντος,

Παράδοσις *one Name of the Constitutions.*

τῷ, καὶ μὴ κατὰ τὴν παράδοσιν ἣν παρέλαβε παρ' ἡμῶν.

1 Tim. 2 Tim. Tit. passim 2, v 9, Vid. 1 Pet. 3, 1, &c.

Διδασκαλία. Ὑγιαινούσα διδασκαλία.

Ὡσαύτως καὶ τὰς γυναῖκας ἐν καταστολῇ κοσμίῳ, μετ' αἰδοῦς καὶ σωφροσύνης κοσμεῖν ἑαυτάς, μὴ ἐν πλέγμασιν, ἢ χρυσῷ, ἢ μαργαρίταις, ἢ ἱματισμῷ πολυτελεῖ.

Διδασκαλία one Name of the Constitutions. Vid. et. L. vi, c. 14—18, p. 343—349

L. i, c. 8, p. 208, 209

1 Tim. 2, 1, &c.

Prayers, &c. for those in Authority.

L. viii, c. 13, p. 404

3, 1, &c. Tit. 1, 6, &c.

Rules for Bishops and Presbyters.

L. ii, per tot. L. vii, c. 31, p. 372

Ibid.

Rules for Deacons, &c.

Ibid.

1 Tim 3, 16

Μέγα ὄντως τὸ τῆς εὐσεβείας μυστήριον· Θεὸς ἐφανερώθη ἐν σαρκί.

L. iii, c. 5, p. 277

4, 1

Τὸ δὲ πνεῦμα ῥητῶς λέγει, ὅτι ἐν ὑστέροις καιροῖς ἀποστήσονταί τινες τῆς πίστεως· προσέχοντες πνεύμασι πλάνοις, καὶ διδασκαλίαις δαιμόνων.

L. vi, c. 10, p. 339 c. 18. p. 349

v. 3

Κωλυόντων γαμεῖν.

L. vi, c. 10, p 339, c. 11, p. 340, c. 14, p. 343

v. 3, 4

Ἀπέχεσθαι βρωμάτων, ἃ ὁ Θεὸς ἔκτισεν εἰς μετάληψιν μετ' εὐχαριστίας τοῖς πιστοῖς, καὶ ἐπεγνωκόσι τὴν ἀλήθειαν· ὅτι πᾶν κτίσμα Θεοῦ καλόν, καὶ οὐδὲν ἀπόβλητον, &c.

Ibid.

v. 6 Vid. 2 Tim. 3, 10

Τῆς καλῆς διδασκαλίας, ἣν παρηκολούθηκας.

L. vi, c. 18, p. 349

Μηδεὶς

v. 12 Μηδεὶς σὺ τ νεότητ@ καταφρονείτω. — L. ii. c. 1, p 213, 214

v. 14, Vid. 5, 20 Μετὰ ἐπιθέσεως τῆς χειρῶν τῦ πρεσβυτερίυ. — No parallel; unless in the Churches without Bishops.

5, 1, 2, 3, 4 Πρεσβύτεροι, Νεώτεροι. Πρεσβύτεραι, Νεώτεραι.

v. 5, 6 Ἡ ὄντως χήρα καὶ μεμονωμένη ἤλπικεν ἐπὶ τ Θεὸν, καὶ προσμένει τ δέησιν καὶ προσευχὰς νυκτὸς καὶ ἡμέρας. ἡ δὲ σπαταλῶσα ζῶσα τέθνηκε. — L. ii, c 28, p 241, c. 57, p. 264; L. iii, passim. & alibi passim.

v. 9, 10, 11 Χήρα καταλεγέσθω μὴ ἔλαττον ἐτῶν ἑξήκοντα, γεγονυῖα ἑνὸς ἀνδρὸς γυνή. &c. — L. iii, c. 1, p. 274

v. 12 Ἔχουσι κρίμα, ὅτι τὴν πρώτην πίστιν ἠθέτησε. — ubi priùs.

v. 13 Ἅμα δὲ ἀργαὶ μανθάνουσι, περιέρχονται τὰς οἰκίας· οὐ μόνον δὲ ἀργαὶ, ἀλλὰ καὶ φλύαροι, καὶ περίεργοι, λαλοῦσι τὰ μὴ δέοντα. — L. iii, c. 7, p. 280, 281

v. 19 Καλῶς πρεσβυτέρυ κατηγορίαν μὴ παραδέχου, ἐκτὸς εἰ μὴ ἐπὶ δύο ἢ τριῶν μαρτύρων. χηρικὰς προκλήσεις, μηδὲν ποιῶν κατὰ πρόσκλισιν. — L. ii, passim.

6. 1, &c. Tit. 2, 1, &c. Domestical Duties.

6, 3, 4, 5 Εἴ τις ἑτεροδιδασκαλεῖ, καὶ μὴ προσέρχεται ὑγιαίνουσι λόγοις, τοῖς τ κυρίυ ἡμῶν Ἰησ Χριστ, καὶ τῇ κατ' εὐσέβειαν διδασκαλίᾳ, τετύφωται, μηδὲν — L. iv, c. 11, 12, 13, p. 298, 299; L. vi, c. 14, — 18, p. 343—349

ὑπισάμῳ, ἀγὰ νοσῶν περὶ ζητήσεις καὶ λογομαχίας, &c. ἀφίσασο ἀπὸ τῆς πιστῶν.

v. 15, 16 Ὁ μακάριος καὶ μόνος δυνάσης.— ὁ βασιλεὺς τῶν βασιλευόντων, καὶ κύριος τῶν κυριευόντων. ὁ μόνος ἔχων ἀθανασίαν, φῶς οἰκῶν ἀπρόσιτον. — See the Prayers in the viii. and viii. Books.

2 Tim. 1, 5 Ἐν τῇ μάμμῃ σε Λοΐδι. — L. viii, c. 46, p. 384

2. 2 Ἃ ἤκουσας παρ' ἐμοῦ διὰ πολλῶν μαρτύρων, [*Vid.* 1 Tim. vi. 12.] ταῦτα παράθες πιστοῖς ἀνθρώποις, οἵτινες ἱκανοὶ ἔσονται καὶ ἑτέρους διδάξαι. — L. iii, c. 20, p. 290, 291

v. 16, 23 & 3, 13, Tit. 3, 9 Τὰς βεβήλους κενοφωνίας περιίσασο, ὅτι πλεῖον γὰρ προκόψουσι ἀσεβείας. — priùs.

v. 18 Λέγοντες τὴν ἀνάστασιν ἤδη γεγονέναι. — L. v. c. 7. p. 305; &c. L. vi. c. 10, p. 339

3 8 Ἰαννῆς καὶ Ἰαμβρῆς. — L. viii. c. 1. p. 388

v. 14 Σὺ δὲ μένε ἐν οἷς ἔμαθες, καὶ ἐπιστώθης, εἰδὼς παρὰ τίνος ἔμαθες. — L. vi, c. 18, p. 349

v. 15, 16, 17 Ἱερὰ γράμματα, — πᾶσα γραφὴ θεόπνευστος, &c.— Καὶ τὰ βιβλία μάλιστα τὰς μεμβράνας. — L. vi, c 10. p. 338, c. 14, p. 343, c. 18, p. 348

v. 21 Λῖνος καὶ κλαυδία. — L. viii, c. 46, p. 383

Tit. 1, 5 Τούτου χάριν κατέλιπόν σε ἐν κρήτῃ, ἵνα τὰ λείποντα ἐπιδιορθώσῃ, καὶ καταστήσῃς κατὰ πόλιν — Διάταξις one Name of the Constitutions.

λιν προσδυτέρης, ὡς ἐγώ σοι διεταξάμην.

v. 10 Εἰσὶ γὰρ πολλοὶ καὶ ἀνυπότακτοι, ματαιολόγοι, καὶ φρεναπάται, μάλιστα οἱ ἐκ περιτομῆς. *Vid.* v. 14. III. 9. — *L. vi, c. 12, p. 341*

v. 15, 16 Τοῖς δὲ μεμασημένοις καὶ ἀπίστοις οὐδὲν καθαρόν, ἀλλὰ μεμίανται αὐτῶν ὁ νοῦς καὶ ἡ συνείδησις. Θεὸν ὁμολογοῦσιν εἰδέναι· τοῖς δὲ ἔργοις ἀρνοῦνται. βδελυκτοὶ ὄντες, καὶ ἀπειθεῖς, καὶ πρὸς πᾶν ἔργον ἀγαθὸν ἀδόκιμοι. — *L. vi, c. 10, p. 339, c. 11 p. 340*

3, 10, 11 Αἱρετικὸν ἄνθρωπον μετὰ μίαν καὶ δευτέραν νουθεσίαν παραιτοῦ. Εἰδὼς ὅτι ἐξέστραπται ὁ τοιοῦτος, καὶ ἁμαρτάνει, ὢν αὐτοκατάκριτος. — *L. vi. c. 13, p. 342, 343, c. 18, p. 348*

Heb. 6, 4, & 10, 32 Φωτισθέντες. the Baptized. — *Passim.*

10, 25 Μὴ ἐγκαταλείποντες τὴν ἐπισυναγωγὴν ἑαυτῶν, καθὼς ἔθος τισίν. — *L. ii, c. 59, 60, 61, p. 267, &c.*

12, 25 Εἰ ἐκεῖνοι οὐκ ἔφυγον τὸν ἐπὶ τῆς γῆς παραιτησάμενοι χρηματίζοντα, πολλῷ, μᾶλλον ἡμεῖς οἱ τὸν ἀπ' οὐρανῶν ἀποστρεφόμενοι. — *This Law given from Heaven in Sion.*

13. 4 Τίμιος ὁ γάμος ἐν πᾶσι, καὶ ἡ κοίτη ἀμίαντος. — *L. vi, c. 11, p. 340, c. 14, p. 343*

v. 17 Πείθεσθε τοῖς ἡγουμένοις ὑμῶν, καὶ ὑπείκετε, αὐτοὶ γὰρ ἀγρυπνοῦσιν ὑπὲρ τῶν ψυχῶν ὑμῶν, ὡς λόγον ἀποδώσοντες. — *Passim.*

| | | |
|---|---|---|
| *Jam.* 1, 5, 6, 7, 8 | Αἰτείτω ὃ ἐν πίστει, μηδὲν διακρινόμενος· ὁ γὰρ διακρινόμενος ἔοικε κλύδωνι θαλάσσης ἀνεμιζομένῳ καὶ ῥιπιζομένῳ. — Ἀνὴρ δίψυχος ἀκατάστατος ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ. | *L. viii. c.* 11 *p.* 366 |
| 5. 13, 14 | | |
| 1 *Pet.* 1, 11 | Πνεῦμα Χριστοῦ. | *L. vi. c.* 11, *p.* 340 |
| *v.* 19 | Ἀλλὰ τιμίῳ αἵματι, ὡς ἀμνοῦ ἀμώμου καὶ ἀσπίλου Χριστοῦ. | *L. i,* Præf. *p.* 200, *L.* 2, *c.* 33, *p.* 244, *c.* 57, *p.* 265, *L. viii, c.* 14, *p.* 405 |
| 2, 5, 9 | Ἱεράτευμα ἅγιον,— γένος ἐκλεκτὸν, βασίλειον ἱεράτευμα, ἔθνος ἅγιον, λαὸς εἰς περιποίησιν. | *L. ii, c.* 25, *p.* 238, *c.* 57, *p.* 265<br>*L. iii, c.* 15, *p.* 288 |
| 3, 6 | Ὡς Σάῤῥα ὑπήκουσε τῷ Ἀβραάμ, κύριον αὐτὸν καλοῦσα. | *L. vi, c.* 29, *p.* 258 |
| 2 *Pet.* 2, 1, &c. | Ἐγένοντο δὲ καὶ ψευδοπροφῆται ἐν τῷ λαῷ, ὡς καὶ ἐν ὑμῖν ἔσονται ψευδοδιδάσκαλοι, οἵτινες παρεισάξουσιν αἱρέσεις ἀπωλείας, καὶ τὸν ἀγοράσαντα αὐτοὺς δεσπότην ἀρνούμενοι.— καὶ πολλοὶ ἐξακολουθήσουσιν αὐτῶν ταῖς ἀπωλείαις, &c. | *L. vi, c.* 6, &c. *p.* 333, &c. |
| 1 *Joh.* 4, 1, &c. | | |
| 2 *Joh. v.* 7, *Jud. v.* 4 | | *L. vi, c.* 18, *p.* 349 |
| | Περισυλάτω, ψαλλέτω.— ἀλείψαντες αὐτὸν ἐλαίῳ. | *priùs.* |
| 2 *Pet.* 2, 21 | Ἐπιστρέψαι ἐκ τῆς παραδοθείσης αὐτοῖς ἁγίας ἐντολῆς. | Ἐντολὴ & παράδοσις *two Names of the Constitutions; ut priùs.* |
| 3, 2 | Μνησθῆναι τῶν προειρημένων ῥημάτων ὑπὸ τῶν ἁγίων προφητῶν, καὶ τῆς τῶν ἀποστόλων ἡμῶν ἐντολῆς τοῦ κυρίου καὶ Σωτῆρος. | |
| 1 *Joh.* 2, 20, 27 | Ὑμεῖς χρίσμα ἔχετε ἀπὸ τοῦ ἁγίου, | *priùs.* |

ἁγίῳ, καὶ οἴδατε πάντα.—Ὑμεῖς τὸ χρίσμα ὃ ἐλάβετε ἀπ' αὐτοῦ ἐν ὑμῖν μένει, καὶ οὐ χρείαν ἔχετε ἵνα τις διδάσκῃ ὑμᾶς περὶ πάντων, καὶ ἀληθές ἐστι, καὶ οὐκ ἔστι ψεῦδος, καὶ καθὼς ἐδίδαξεν ὑμᾶς μένετε ἐν αὐτῷ.

3, 15 Πᾶς ὁ μισῶν τὸν ἀδελφὸν αὐτοῦ ἀνθρωποκτόνος ἐστί. — *L. ii. c. 36, p. 246*

v. 16 Ἡμεῖς ὀφείλομεν ὑπὲρ τῶν ἀδελφῶν τὰς ψυχὰς τιθέναι. [And to this love and assistance in times of Persecution probably do the frequent exhortations here to the *Love of the Brethren* belong.] — *L. v, c. 1, 3, p. 301, 302*

5, 6, 8, 9 Τρεῖς εἰσιν οἱ μαρτυροῦντες, τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἕν εἰσι. — *L. viii, c. 12, p. 402, & priùs.*

3 Joh. v. 1 Ὁ Πρεσβύτερος Γαΐῳ τῷ ἀγαπητῷ, ὃν ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ. — *3 Joh. v. 1*

v. 12 Διμητρίῳ μεμαρτύρηται ὑπὸ πάντων, καὶ ὑπ' αὐτῆς τῆς ἀληθείας· ἀλλὰ καὶ ἡμεῖς δὲ μαρτυροῦμεν, καὶ οἴδατε ὅτι ἡ μαρτυρία ἡμῶν ἀληθής ἐστι. — *v. 12*

Jude v. 3 Ἐπαναγωνίζεσθαι τῇ ἅπαξ παραδοθείσῃ τοῖς ἁγίοις πίστει. — *παράδοσις one Name of the Constitutions.*

v. 12 Ἀγάπαις. — *L. ii, c. 28, p. 241 priùs.*

v. 20 Ἐν πνεύματι ἁγίῳ προσευχόμενοι.

Κυ-

| | | |
|---|---|---|
| *Apoc.* 1, 10 | Κυριακὴ ἡμέρα. | *passim.* |
| 2. 2 | Ἐπειρασω τὺς φάσοντας ἑῖ ἀποσόλυς, ϗ ἔυρες αὐτὺς ψευδεῖς. | *prius.* |
| v. 6, 15 | Ἀλλὰ τῦτο ἔχεις, ὅτι μισεῖς τὰ ἔργα τῶν Νικολαϊτῶν ἃ κἀγὼ μισῶ. | L. vi, c. 8, p. 337 |
| 4, 8 | Καὶ τέσσαρα ζῶα ἓν καθ' ἑαυτὸ εἶχον ἀνὰ πέρυγας ἓξ κυκλόθεν, ϗ ἔσωθεν γέμοντα ὀφθαλμῶν, ϗ ἀνάπαυσιν ὐκ ἔχυσιν ἡμέρας ϗ νυκτὸς, λέγοντα, Ἅγιος, Ἅγιος, Ἅγιος, κύριος ὁ Θεὸς ὁ παντοκράτωρ, ὁ ἦν, ϗ ὁ ὢν, ϗ ὁ ἐρχόμενος, &c. | L. vii, c. 35, p. 375, L. viii, c. 12. p. 402 |
| 8, 3, 4 | Θυσιασήριον. Λιβανωτὸς χρυσῦς. Θυμιάματα ἡ πρσσυχὴ τῶν ἁγίων, &c. | L. vii, & viii |

I might make a vast Number of Observations here; but for the sake of brevity I shall leave the particulars to the Readers own Reflections. Only I cannot but Note, that. As these sacred Writers do so often set down such Rules as are in the Constitutions, for Divine, and deriv'd from Christ himself, and *all* that they set down under that Character are in these Constitutions; so wherever they have a case to resolve which is not there determined, they reason from the Scriptures of the Old Testament, or from their own Inspi-

Inspirations, and determin accordingly; but still distinguish those very Resolutions and Determinations from the express Commands of Christ, contain'd in the Constitutions. Thus when the Jewish Converts would press the obligation of Circumcision and of *Moses* Law upon the Gentile Christians, neither *Paul*, nor the rest of the Apostles pretend any direct Constitution of Christ about that matter; as indeed there is not any in those former parts of the Constitutions which belong to the Original delivery by Christ, as distinct from the Acts of the Councils of the Apostles afterwards. But they argue from the Prophecies of the Old Testament; and determin thereupon; not that Christ had expresly given any such Constitution, but that, *it seemed good to the Holy Ghost*, the inditer of those Prophecies, and *to them*, guided by his Inspiration, not to lay any such burden upon them. Thus also does *Paul* argue in most Cases in his Epistles: Not from the express declarations of Christ, but from the Old Testament, from the Nature of Christianity, and the Inspirations of the Spirit; and so as to suppose that such his reasoning was inferior in Nature and Evidence to the proper Original Revelations of Christ himself to them. Nay, when he does determin from such Arguments, he several times tells us that he does so, and that he had no Command from Christ about those

*Act.* 15, *Constit. L.* VI, *c.* 12

those matters. For Example, when he had given Permission to Married Persons to put a favourable Interpretation on one of the Rules or Counsels of Perfection in an Appendix to those Constitutions, he says immediately, τοῦτο δὲ λέγω κατὰ συγγνώμην, οὐ κατ' ἐπιταγήν· yet when he comes presently to some other Points, that are in the Constitutions, he says τοῖς δὲ γεγαμηκόσι παραγγέλλω, οὐκ ἐγὼ, ἀλλ' ὁ κύριος. And when again he proceeds to other points not in the Constitutions he again declares, τοῖς δὲ λοιποῖς ἐγὼ, λέγω, οὐχ ὁ κύριος, so also in a parallel Case elsewhere, περὶ δὲ τῆς παρθένου ἐπιταγὴν οὐκ ἔχω just as say the Constitutions in the very same Case. Where therefore he only delivers his own Opinion as of a Faithful and Inspired Servant of Christ; γνώμην δέ δίδωμι ὡς ἐλεημένος ὑπὸ κυρίου πιστὸς εἶναι κ. τ. λ. as if such his Sentiments were by no means equal in Authority to Christ's own Constitutions. All which nice distinctions are here exceeding remarkable, and do wonderfully confirm the Divine Authority of the Constitutions, especially of the former Five Books and half, which contain such as were originally deliver'd by our Lord himself to the Apostles in *Mount Sion*; and which were also distinctly deliver'd by him to *Paul* afterwards. And that *Paul* could here refer to no other than the Constitutions himself had receiv'd from Christ, parallel to those in the Book before us, is plain by the whole Nature

*Constitut.* L. vi. c. 28, p. 357. 1 Cor. 7, 6, L. vi, c. 14, p. 343 v. 10, 11 v. 12—16 v. 25, &c. L. iv, c. 14, p. 299

Nature of his Apostleship; which never depended on the Instructions or Writings of the rest; and by the time of the writing this Epistle to the *Corinthians*, I mean before any of the rest of the Books of the New Testament; as appears in the Table thereto belonging. p. 33, prius.

*N. B.* Before I proceed to the following Testimonies, Allusions, and Citations of these Apostolical Remains, I shall, for the Readers better understanding the same set down here the several Names under which they usually pass, and by which they are generally quoted in Antiquity, for altho' those of the *Constitutions* and *Doctrine of the Apostles* be now only prefix'd to them, yet were there several other Names given the same among the Antients, according to the Contents of the several Branches thereof. These several Names here follow. Τάξις, διάταξις, διαταγαὶ, διατάξεις, διατάγματα τῶν ἀποστόλων, or ἀποστολικαί. Ἐντολαὶ, προστάγματα, παράδοσις, παραδόσεις τῶν ἀποστόλων, or ἀποστολικαί. διατάξεις εὐαγγελικαί. παράδοσις εὐαγγελική. εὐαγγελικὸν κήρυγμα. κήρυγμα τῶν ἀποστόλων, or ἀποστολικόν. διδασκαλία, διδασκαλία τῶν ἀποστόλων, or ἀποστολική, ἐκκλησιαστικὴ διδασκαλία. κανών. κανόνες τῶν ἀποστόλων, or ἀποστολικοί. κανὼν ἐκκλησιαστικὸς κανόνες ἐκκλησιαστικοί. κανὼν τῆς ἀληθείας. κανὼν τῆς πίστεως. κανὼν τῆς λειτουργίας. διαθήκη καινή· νόμμα τὸ δεσπότου. With others the like; as will appear all along the future Testimonies.

III. The

III. The next Authentick Witness to these Constitutions is *Clement* himself, the Writer or Collector of the most of them; as will appear all along hereafter. So it will be well worth our while to see whether his Epistles still in great part Extant, and especially that famous Epistle to the *Corinthians*, which is one of the most valuable and undoubted Monuments of Antiquity now remaining in the Christian Church, confirms them or not. I shall therefore first set down the Passages therein which relate to these Constitutions; which are many and very remarkable; and then make some Observations from them, for our present Purpose.

*A. D.* 69 *Præf. p.* 144 Χάρις ὑμῖν καὶ εἰρήνη ἀπὸ παντοκράτορος Θεοῦ, διὰ Ἰησοῦ Χριστοῦ πληθυνθείη ἐφ' ὑμᾶς ἰδίως καὶ ἐπ' ἀμήλως.

§. 1, *p.* 145 Μιαρᾶς καὶ ἀνοσίου φάσεως, &c.

*p.* 145 *Vid.* §. 3, *p.* 147 Τοῖς νόμοις [νομίμοις] τοῦ Θεοῦ ἐπορεύεσθε, ὑποτασσόμενοι τοῖς ἡγουμένοις ὑμῶν, καὶ πρέπον τιμὴν καθήκουσαν ἀπονέμοντες τοῖς παρ' ὑμῖν πρεσβυτέροις· νέοις τε μέτρια καὶ σεμνὰ νοεῖν ἐπετρέπετε· γυναικείν τε ἐν ἀμώμῳ καὶ σεμνῇ καὶ ἁγνῇ συνειδήσει πάντα ἐπετελεῖν παρηγγέλλετε· σερ-

Constitutions.

*Passim. See Account of the Primitive Faith. Artic.* 2

*L. vi, c.* 1, 2, 3, 4, *p.* 330, 331, 332

*passim.*

*L. ii, c.* 28, *p.* 241, *c.* 57, *p.* 264.

σεργάσας καθηκόντως τὰς ἄνδρας ἑαυτῷ, ἔν τε τῷ κήρυκι τῆς ὑποταγῆς ὑπαρχάσας.

§. 2. p. 146 Ἐξερνισμένοι ἦτε τοῖς παλαίσχοις. *L. 1, Præf. p. 200. See also L. v. c. 14, p. 316*

p. 146 Πᾶσα φάσις δὲ, πᾶν χάσμα βδελυκτὸν ὑμῖν. *prius.*

p. 146 Τὰ προστάγματα τοῦ κυρίου ὅλῃ τὰ πλάτη τῆς καρδίας ὑμῶν ἐγγράπτω. *passim.*

§. 4, p. 148 Ζῆλῳ Δαθὰν καὶ Ἀβειρὼμ ζῶντας κατήγαγεν εἰς ἅδου, διὰ τὸ φασιάσαι αὐτὸς πρὸς τὴν προστασίαν τοῦ Θεοῦ Μωϋσῆν. *L. 6, c. 2, 3, p. 330, 331*

§. 7, p. 149 Ἐλθωμὲν ὅτι τὴν εὐκλεῆ καὶ σεμνὸν τῆς ἁγίας κλήσεως ἡμῶν κήρυκα. *Κανὼν, one Name of the Constitutions.*

p. 150 Βλέπωμὲν τί καλὸν, καὶ τί τερπνὸν, καὶ προσδεκτὸν ἐνώπιον τοῦ ποιήσαντος ἡμᾶς· ἀπενίσωμὲν εἰς τὸ αἷμα τοῦ Χριστοῦ, καὶ ἴδωμὲν ὡς ἔστι τίμιον τῷ Θεῷ αἷμα αὐτοῦ· ὅτι δὲ ἡμετέραν σωτηρίαν ἐκχυθὲν παντὶ τῷ κόσμῳ μετανοίας χάριν ὑπένεγκεν. *L. 1, Præf. p. 200, L. 2, c. 33, p. 244, c. 57, p. 255, L. viii, c. 14, p. 405* *L. 2, c. 14, &c. p. 221, &c.*

p. 150 Ἀπενίσωμὲν εἰς τὰς γενεὰς πάσας, καὶ καταμάθωμὲν ὅτι ἐν γενεᾷ καὶ γενεᾷ μετανοίας τόπον ἔδωκεν ὁ δεσπότης τοῖς βουλομένοις ὑποταγῆναι ἐπ' αὐτόν. *Ibid.* *L. viii, c. 38, p. 377*

§. 11, p. 152 Εἰς δὲ γνωστὸν ἔστι πᾶσι ὅτι οἱ *L. viii, c. 11, p. 366*

οἱ δύψυχοι καὶ οἱ διστάζοντες περὶ τῆς τοῦ Θεοῦ δυνάμεως εἰς κεῖμα καὶ εἰς σημείωσιν πάσαις ταῖς γενεαῖς γίγνονται.

§. 13. p. 153

Ταύτῃ τῇ ἐντολῇ, καὶ [τούτοις] τοῖς παραγγέλμασι σημείωμαι ἑαυτὸν τὸ πρόθυμον πηγάς ἀεὶ τοῖς ἁγιοπρεπέσι λόγοις αὐτοῦ, ταπεινοφρονοῦντες, φησὶν γὰρ ὁ ἅγιος λόγος, ὅτι πίνα ἐπιβλέψω ἀλλ' ἢ ὅτι ὁ πραῢς, καὶ ἡσύχιον, καὶ τρέμοντά μου τοὺς λόγους.

'Εντολαὶ & παραγγέλματα, *two Names of the Constitutions.*

*L. ii. c. 1, p. 214. L. vii, c. 8. p. 365. L. viii, c. 2, p. 390*

§. 19, p. 157

Ἐπαναδεάμωμεν ὅτι τὰ ἐξ ἀρχῆς παραδεδομένα ἡμῖν σκοπόν.

*Constitutions deliver'd just after Christ's Resurrection.*

§. 20, p. 157

Ἡμέρα τε καὶ νὺξ ὁ τεταγμένος ὑπ' αὐτοῦ δρόμος διανύουσιν, μηδὲν ἀλλήλοις ἐμποδίζοντα. Ἥλιός τε καὶ σελήνη, ἀστέρων τε χοροὶ, καὶ τὰ ὑπ' αὐτοῦ ἐν ὁμονοίᾳ, δίχα πίστεως ὑστερήσεως, ἐξελίσσουσιν τὰς ὑπὸ ταγμένας αὐτοῖς ὁρμάς. γῆ καὶ καρποφορεῖται καὶ τὸ θέλημα αὐτοῦ τοῖς ἰδίοις καιροῖς τε πληθη ἀνθρώποις, καὶ θηρσὶ, καὶ πᾶσι τοῖς ἔσιν ἐν αὐτῇ ζώοις ἀνατέλλει ξηρὰ, μὴ διστάσασα, μηδὲ ἀλλοιοῦσά τι τῶν δεδογματισμένων ὑπ' αὐτοῦ. Ἀέναον τε ἀνεξιχνίαστα, καὶ νεφτερῶν

*L vii, c. 34, 35, p. 374, 375, L. viii, c. 12, p. 400, c. 46, p. 421.*

πέρων ἀνεκδιήγητα κρίματα τοῖς αὐτοῖς (συνέχει) προστάγμασιν. Ὁ κύτος τ ἀπείρου θαλάσσης καὶ τῷ δημιουργίαν αὐτῶ συναγὲν εἰς τὰς (συναγωγὰς) ὑ παρεκβαίνῃ τὰ πρεπήκοντα αὐτῇ κλεῖθρα· ἀλλὰ καθὼς διέταξεν αὐτῇ, ὅπως ποιεῖ, εἶπεν γάρ, Ἕως ὧδε ἥξεις, καὶ τὰ κύματά σε ἐν σοὶ συντριβήσεται. ὠκεάνου, ἀνθρώποις ἀπέραντος, καὶ οἱ μετ' αὐτὸν κόσμοι τῇ αὐτῆς ταχῆ τοῦ δεσπότου διοικοῦνται. χειμερινοὶ ἐαρινοί, καὶ θερινοί, καὶ μετοπωρινοί, καὶ χειμερινοὶ ἐν εἰρήνῃ μεταπαραδιδόασιν ἀλλήλοις. ἀνέμων σταθμοὶ καὶ τὸ ἴδιον καιρὸν τὴ λειτουργίαν αὐτῶν ἀφυσικόπως ὑπηρετοῦσιν. ἀέναοι τε πηγαὶ πρὸς ἀπόλαυσιν καὶ ὑγίειαν δημιουργηθεῖσαι δίχα ἐλλείψεως παρέχονται τοῖς πρὸς ζωὴν ἀνθρώποις μαζέσι.

§. 20, p. 159 Τοῖς οἰκτιρμοῖς αὐτοῦ διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ᾧ ἡ δόξα καὶ μεγαλωσύνη εἰς τοὺς αἰῶνας τῶν αἰώνων ἀμήν. §. 32. p. 164. §. 38. p. 168. §. 43. p. 171. §. 45. p. 173. §. 50. p. 175. §. 58. p. 180. §. 59. 180.

*See Account of the Primitive Faith in the Doxologies at the end.*

§. 21, p. 159 Τὸν κύριον Ἰησοῦν Χρίστον, τὸ αἷμα ὑπὲρ ἡμῶν ἐδίδου ἀντιλαμβανόμενοι τῆς προσηγορίας αἰδεσθῶμεν· τὸν πρεσβυτέρους ἡμῶν τιμήσωμεν· τοὺς νέους παιδεύσωμεν τῇ παιδείαν τοῦ φόβου τοῦ Θεοῦ· τὰς γυναῖκας ἡμῶν ὅπως τὸ ἀγαθὸν διορθωσώμεθα· τὸ ἀξιαγάπητον τῆς ἁγνείας ἔθος ἐνδείξασθαι· τὸ ἀνέφικτον τῆς προαιρέσεως αὐτῆς βέλημα ἀποδείξασθαι· τὸ ἐπιεικὲς τῆς γλώσσης αὐτῆς διὰ τῆς σιγῆς φανερὸν ποιήσασθαι· τὴν ἀγάπην αὐτῆς μὴ ἐν προσκλίσεσι, ἀλλὰ πᾶσι τοῖς φοβουμένοις τὸν Θεὸν ὁσίως ἴσην παρέχεσθαι· τὰ τέκνα ὑμῶν τὰ ἐν Χριστῷ παιδείας μεταλαμβάνετε. *passim.* *L. vi, c. 15, p. 344.*

§ 23 p. 160 Διὸ μὴ διψυχῶμεν, μηδὲ ἐνδιαλλέσθω ἡ ψυχὴ ἡμῶν ὅτι τὰ ὑπερβαλλόντως καὶ ἐνδόξοις δόξαις αὐτοῦ. *L. vii, c. 11, p. 366*

Of the Resurrection, and the History of the *Phœnix*.

§. 24, 25, 26, 27, p. 160—163 Τῷ γὰρ παμμεγεθεστάτῳ αὐτοῦ κράτει ἅπαντες ἐξήρτησεν, καὶ τῇ ἀνεκλαλήτῳ αὐτοῦ σοφίᾳ ἐκύρωσεν αὐτούς· γῆν τε διεμέρισεν ἀπὸ τοῦ περιέχοντος αὐτὴν ὕδατος, καὶ ἵδρασεν ὅπως ἀσφαλῶς τοῦ ἰδίου βουλήματος διαμένῃ· *L. v, c. 7, p. 305—309. See also c. 4, Cent. 4, n°. 30, infrà.*

§. 33, p. 164, 165 *L. vii, c. 34, 35, p. 374, 375, L. viii, c. 12, p. 400*

λιον· ζάτε ἐν αὐτῇ ζῶα φοι-
νίσσεται τῇ ἑαυτῆ πορφύρᾳ ἐκέ-
λευσεν εἶναι· θάλασσάν τε, καὶ
τὰ ἐν αὐτῇ ζῶα πορθμεύσας ἐνέκλεισεν τῇ αὐτῆ δυνά-
μει· ἐπὶ πᾶσι τὸ ἐξοχώτατον
καὶ παμμεγεθὲς καὶ διάνοιαν
ἄνθρωπον τῇ ἱερατικῇ καὶ ἀμώμῳ
χερσὶν ἔπλασεν, τὴ ἑαυτῆ εἰκό-
νι χαρακτῆρα· οὕτω γάρ, φη-
σὶν ὁ Θεὸς, ποιήσωμεν ἄνθρω-
πον κατ' εἰκόνα καὶ καθ' ὁμοίω-
σιν ἡμετέραν.

*L. v, c. 7, p. 308, L. viii, c. 12, p. 400*

§ 34, p. 165 166 Κατανοήσωμεν τὸ πᾶν πλῆ-
θος τῶν ἀγγέλων αὐτῆ, πῶς
τῷ θελήματι αὐτῆ λειτουργῶ-
σιν παρεστῶτες· λέγει γὰρ ἡ γρα-
φὴ, Μυρίαι μυριάδες παρεστήκεισ αὐτῷ· καὶ χιλίαι χιλιάδες
ἐλειτούργουν αὐτῷ· καὶ ἐκέκρα-
γον, ἅγιος, ἅγιος, ἅγιος, κύριος
Σαβαὼθ· πλήρης πᾶσα κτίσις τῆ
δόξης αὐτῆ. καὶ ἡμεῖς ἓν ἐν ὁμο-
νοίᾳ ὄντι τὸ αὐτὸ Σωαχθέντες
τῇ Σωειδήσει, ὡς ἐξ ἑνὸς στό-
ματος, βοήσωμεν πρὸς αὐτὸν
ἐκτενῶς, εἰς τὸ μεθέχειν ἡμᾶς
γενέσθαι τῶν μεγάλων καὶ ἐνδόξων
ἐπαγγελιῶν αὐτῆ.

*L. vii, c. 35, p. 375, L. viii, c. 12, p. 401, 402*

§. 35, p. 166 Ὁ δημιουργὸς καὶ πατὴρ τῶν
αἰώνων, ὁ παντοκράτωρ.

*L. vii, c. 33, p 375, L. viii, c. 11, p. 397, c. 12, p. 402*

Πῶς ἂν ἔχοι τοῦτο ἀληθὲς; ἐὰν

ἐὰν ἐσπερυμένη ἡ διάνοια ἡμῶν [διὰ] πίστεως πρὸς τὸν Θεὸν ἐὰν ἐκζητῶμεν τὰ εὐάρεστα καὶ εὐπρόσδεκτα αὐτῷ· ἐὰν ὑπιτελήσωμεν τὰ ἀνήκοντα τῇ ἀμώμῳ βουλήσι αὐτοῦ, καὶ ἀκολουθήσωμεν τῇ ὁδῷ τῆ ἀληθείας· ἀπορριψάμενοι ἀφ' ἑαυτῶν πᾶσι ἀδικίαν, καὶ ἀνομίαν, πλεονεξίαν, ἔριν, κακοηθείας τε, καὶ δόλους, ὑποκρίσεις, καὶ καταλαλιὰς, θεοσυγίαν, ὑπερφανίαν τε, καὶ ἀλαζονείαν, κενοδοξίαν τε, καὶ [φιλοδοξίαν.]— αὕτη ἡ ὁδὸς, ἀγαπητοὶ, ἐν ᾗ εὑρομεν τὸ σωτήριον ἡμῶν Ἰησοῦν Χριστὸν, τὸν ἀρχιερέα τῶν προσφορῶν ἡμῶν, &c.

L. vii, c. 1—21, p. 362—368

§. 36, p. 167

L. viii, c. 46, p 423

§. 37, p. 167

Στραβυσώμεθα ἓν, ἄνδρες ἀδελφοὶ, μετ' πάσης ἐκτενείας ἐν τοῖς ἀμώμοις προσάγμασιν αὐτοῦ.

Προσάγματα, one Name of the Constitutions.

§. 40, p. 168, 169

Προσθήλων ἓν ἡμῖν ὄντων τούτων, καὶ ἐγκεκυφότες εἰς τὰ βάθη τῆς θείας γνώσεως, πάντα τάξει ποιεῖν ὀφείλομεν, ὅσα ὁ δεσπότης ὑπιτελεῖν ἐκέλευσεν. Καθὰ καιρὸς τεταγμένους τάσσει προσφορὰς, καὶ λειτουργίας ὑπιτελεῖσθαι, καὶ οὐκ εἰκῆ ἢ ἀτάκτως ἐκέλευσεν γίνεσθαι, ἀλλ' ὡρισμένοις καιροῖς καὶ ὥραις, πῦ τε,

Τάξις, one Name of the Constitutions.

Passim.

τε, καὶ δι' ἡμῶν ὑπηρετεῖσθαι θέλῃ, αὐτὸς ὥρισεν τῇ ἁγίᾳ αὐτοῦ βουλήσει, ἵν' οὕτως πάντα γινόμενα ἐν εὐδοκήσει εὐπρόσδεκτα εἴη τῷ θελήματι αὐτοῦ. οἱ ἓν προκεκριμένοις κλήροις ποιοῦντες τὰς προφορὰς αὐτῷ εὐπρόσδεκτοί τε καὶ μακάριοι· τοῖς δὲ νομίμοις τοῦ δεσπότου ἀκολουθοῦντες οὐ διαμαρτάνουσιν. Τῷ δὲ ἀρχιερεῖ ἰδίαι λειτουργίαι δεδομέναι εἰσὶ, καὶ τοῖς ἱερεῦσιν ἴδιος ὁ τόπος προκέκριται, καὶ λευίταις ἰδία διακονία ἐπίκειται· ὁ γὰρ λαϊκὸς ἄνθρωπος τοῖς λαϊκοῖς προστάγμασιν δέδεται.

Νόμιμα τοῦ Διαθέτου, *one Name of the Constitutions.*

*Passim, & L. viii, c. 46, p. 421, 422*

*L. 1, per tot.*

§. 41, p. 169 Ἕκαστος ὑμῶν, ἀδελφοὶ, ἐν τῷ ἰδίῳ τάγματι εὐχαριστείτω Θεῷ, ἐν ἀγαθῇ συνειδήσει ὑπάρχων, μὴ παρεκβαίνων τὸν ὡρισμένον τῆς λειτουργίας αὐτοῦ κανόνα ἐν σεμνότητι. Οὐ θυσιαστήριον, ἀδελφοὶ, προσφέρομεν, οὐσίαν ἐκλελεγμένην, ἢ εὐχὴν, ἢ περὶ ἁμαρτίας, ἢ πλημμελείας, ἀλλ' ἐν Ἱερουσαλὴμ μόνῃ, &c.

*L. viii, c. 46, p. 421, 422*

Κανὼν τῆς λειτουργίας *the Name of part of the Constitutions.*

§. 42, p. 170 Οἱ ἀπόστολοι ἡμῖν εὐαγγελίσθησαν ἀπὸ τῆς παρουσίας Ἰησοῦ Χριστοῦ· Ἰησοῦς ὁ Χριστὸς ἀπὸ τοῦ Θεοῦ. ἐξεπέμφθη ὁ Χριστὸς ὢν ἀπὸ τοῦ Θεοῦ, καὶ οἱ ἀπόστολοι

*Passim.*

ἀπὸ τῦ Χριςῦ· ἐλήρονται ἓν ἀμφότερα εὐλάκτως ἐκ θελήματος Θεῦ. Παραγγελίας ἓν λαβόντες, καὶ πληροφορηθέντες διὰ τῆς ἀναςάσεως τῦ κυρίυ ἡμῶν Ἰησῦ Χριςῦ, καὶ πιςωθέντες τῷ λόγῳ τῦ Θεῦ, μετὰ πληροφορίας πνεύματος ἁγίυ, ἐξῆλθον εὐαγγελιζόμενοι τὴν βασιλείαν τῦ Θεῦ μέλλειν ἔρχεσθαι. Καὶ κατὰ χώρας δὲ καὶ πόλεις κηρύσσοντες, καὶ διδάσκοντες τὰς ἀπαρχὰς αὐτῶν, δοκιμάσαντες τῷ πνεύματι, εἰς ἐπισκόπυς καὶ διακόνυς τῶν μελλόντων πιςεύειν. καὶ τῦτο ὑ κανόνως· ἐκ γὰρ δὴ πολλῶν χρόνων ἐγράφη περὶ ἐπισκόπων καὶ Διακόνων· ὕτως γάρ πυ λέγει ἡ γραφή, κατασήσω τὲς ἐπισκόπυς αὐτῶν ἐν δικαιοσύνῃ, καὶ τὲς διακόνυς αὐτῶν ἐν πίςει.

*L. vii, c. 46, p. 382, &c.*

§. 44, p. 171, 172 Καὶ οἱ ἀπόστολοι ἡμῶν ἔγνωσαν διὰ τῦ κυρίυ ἡμῶν Ἰησῦ Χριςῦ, ὅτι ἔρις ἔσται ὀνόματος τῆς ἐπισκοπῆς. Διὰ ταύτην δὴν τὴν αἰτίαν, προέγνωσιν εἰληφότες τελείαν, κατέςησαν τὲς προειρημένυς, καὶ μεταξὺ ὁπονομὼ δεδώκασιν ὅπως ἐὰν κοιμηθῶσιν διαδέξωνται ἕτεροι δεδοκιμασμένοι ἄνδρες τὴν λειτουργίαν

*L. ii, passim. L. viii, c. 4, 5, p. 390, 391, 392, c. 16, &c. p. 406, &c.*

γίαν ἀυτῷ. τὲς ἓν καταισαθέν-
τας ὑπ' ἐκείνων, ἢ μεταξὺ ὑφ'
ἑτέρων ἐλλογίμων ἀνδρῶν, ζω-
δυδοκησάτω ἡ ἐκκλησία πάσης, καὶ λειτυργήσαμεν ἀμέμπτως τῷ ποιμνίῳ τῦ Χριςῦ, μετὰ ταπεινοφροσύνης, ἡσύχως, καὶ ἀβαναύσως, μεμαρτυρημένοις τε πολλοῖς χρόνοις ὑπὸ πάντων, τότες δ' δικαίως νομίζομεν ἀποβαλέσθαι τῆς λειτυργίας. ἁμαρτία γὰρ ἐ μικρὰ ἡμῖν ἔσται ἐὰν τὲς ἀμέμπτως καὶ ὁσίως προσενέγκοντας τὰ δῶρα τῆ ἐπισκοπῆς ἀποβάλωμεν.— ὁρῶμεν γὰρ ὅτι ἐνίες ὑμεῖς μετανάγετε, καλῶς πολιτευομένες, ἐκ τῆ ἀμέμπτως αὐτοῖς τετιμημένης λειτυργίας.

συνδοκείτω ὁ λαὸς κ. τ. λ. *L. viii, c. 4, p. 390*

*L. viii, c. 5, p. 392, & c. 12, p. 398, &c.*

§. 45. p. 173 Ὁ ὕψιςος, ὑπερμαχθ., καὶ ὑφασπισής ἐςιν τῆ ἐν καθαρᾷ συνειδήσει λατρευόντων τῷ ὀναρέτῳ ὀνόματι αὐτῦ.

*L. vii, c. 23, p. 373, L. viii, c. 12, p. 402, c. 13, p. 404*

§. 46, p. 173 Ἵνα τι ἔρεις, καὶ θυμοὶ, καὶ διχοσασίαι, καὶ χίσματα, πόλεμος τε ἐν ὑμῖν; ἢ ὐχὶ ἕνα Θεὸν ἔχομεν, καὶ ἕνα Χριςὸν, καὶ ἓν πνεῦμα τὸ χάριτος, τὸ ἐκχυθὲν ἐφ' ἡμᾶς, καὶ μία κλῆσις ἐν Χριςῷ;

*passim.*

§ 47, p. 174 Ὥσε καὶ βλασφημίας ἐπιφέρεσθε τῷ ὀνόματι κυρίκ, διὰ τὴν ἡμετέραν ἀφροσύνην· ἑαυ-

*L. iii, c. 5 p. 277, L. vii, c. 24, p. 370*

τοῖς δὲ κίνδυνον ἐπεξεργάζεσθε.

§. 49 p. 175 Ὁ ἔχων ἀγάπην ἐν Χριστῷ, τηρείτω τὰ τοῦ Χριστοῦ παραγγέλματα.

*Παραγγέλματα τοῦ Χριστοῦ, one Name of the Constitutions.*

§. 50, p. 175 Οἱ ἐν ἀγάπῃ τελειωθέντες χάριν τοῦ Χριστοῦ χάριν ἔχουσιν χώραν εὐσεβῶν.

*L. viii, c. 41, p. 418*

§. 52, p. 176 Ἀπροσδεὴς, ἀδελφοὶ, ὁ δεσπότης ὑπάρχει τῶν ἁπάντων· οὐδὲ οὐδενὸς χρήζει, εἰ μὴ τὸ ἐξομολογεῖσθαι αὐτῷ.

*L. viii, c. 12, p. 403*

§. 54, p. 177 Μόνον τὸ ποίμνιον τοῦ Χριστοῦ εἰρηνεύετω, μετὰ τῶν καθεσταμένων πρεσβυτέρων.

*passim.*

§ 55, p. 177 Ἐπισάμενοι πολλοὶ ἐν ἡμῖν παραδεδωκότες ἑαυτοὺς εἰς δεσμὰ, ὅπως ἑτέρους λυτρώσωνται. πολλοὶ ἑαυτοὺς παρέδωκεν εἰς δουλείαν, καὶ λαβόντες τὰς τιμὰς αὐτῶν ἑτέρους ἐφώμισε.

*L. v, c. 1, &c. p. 301, &c.*

§. 57, p. 178 Ὑποτάγητε τοῖς πρεσβυτέροις, καὶ παιδεύθητε εἰς μετάνοιαν· καμψάτω τὰ γόνατα τῆς καρδίας ὑμῶν, καὶ ὑποτάγητε.

*Passim. & L. viii. c. 44, p. 420*

## *Clement Epist.* II.

*About A.D. 62*

**Constitutions.**

§. 1, p. 184 Ἀδελφοὶ, οὕτως δεῖ ἡμᾶς φρονεῖν περὶ Ἰησοῦ Χριστοῦ ὡς περὶ Θεοῦ, ὡς περὶ κριτοῦ ζώντων καὶ νεκρῶν.

*passim.*

Τὰ

§. 5, p. 185 Τὰ κοσμικὰ ζῶντα ὡς ἀλλότρια ἡγεῖσθε, καὶ μὴ ἐπιθυμεῖν αὐτῶν· ἐν γὰρ τῷ ἐπιθυμεῖν ἡμᾶς κλίνομεν ταῦτα ἀποπίπτομεν τῆς ὁδοῦ τῆς δικαίας. — *L. ii, c. 61, p. 269*

*L. vii, c. 1—21, p. 362—368*

§. 6, p. 185 Ἔστιν ὃ οὗτος ὁ αἰὼν καὶ ὁ μέλλων δύο ἐχθροί. οὗτος λέγω μοιχείαν, καὶ φθορὰν, καὶ φιλαργυρίαν, καὶ ἀπάτην· ἐκεῖνος δὲ τούτοις ἀποτάσσεται. — Ibid.

*L. iii, c. 18, p. 289*

*L. vii, c. 40, 41, p. 379, 380*

§. 6, p. 186 Ἐὰν μὴ τηρήσωμεν τὸ βάπτισμα ἅγιον καὶ ἀμίαντον. — τῶν — *L. iii, c. 16, &c. p. 288, &c. L. vii, c. 22, p. 368*

§. 7, p. 186 μὴ τηρησάντων τὴν σφραγίδα. —

§. 8, p. 187 τηρήσατε τὴν σάρκα ἁγνὴν, καὶ τὴν σφραγίδα ἄσπιλον. — *passim.*

§. 9, p. 187 Of the Reſurrection. — *L. v, c. 7, p. 305—309*

§. 10, p. 187 Νῶν ὃ ἐπιμύσιν κακοδιδασκαλοῦντες τὰς ἀναπτύξεις ψυχὰς, σὺν εἰδότες ὅτι δίκην ἔξουσιν τὴν κρίσιν, αὐτοὶ τε, καὶ οἱ ἀκούοντες αὐτῶν. — *prius.*

§. 11, p. 187 Ὥστε ἀδελφοὶ μὴ διψυχῶμεν, ἀλλὰ ἐλπίσαντες ὑπομείνωμεν, ἵνα καὶ τὸ μισθὸν κομισώμεθα. — *prius.*

From theſe and the like Paſſages, and from *Clements* main deſign, drift and ſtile in his firſt Epiſtle, we may obſerve not only that there is ſome general Agreement or Relation between the Conſtitutions of the Apoſtles by *Clement*, and this undoubted Epiſtle of *Cle-*

*men-*

*ment*, more than between any other Writings of different Authors in that Age; but I think in particular alſo that this Epiſtle was Written, as it were, from theſe Conſtitutions, and in purſuance of their very Deſign; nay that the Conſtitutions are therein more frequently and directly refer'd to, than the known Books of the New Teſtament themſelves; and the Strength of the reaſoning is therein often borrowed from thoſe Laws of Chriſt, which more plainly appear there, than in the other; ſometimes from thoſe which only appear there, and not at all in the other. Thus for inſtance, the Doxologies to the *Father* alone, or to the *Father through the Son*, exactly agree with thoſe in the former Six Books of the Conſtitutions. The ſerious and earneſt cautions againſt Sedition, and Schiſm, and Faction, are exactly agreeable to thoſe in the Conſtitutions. The Rules for diſtinct Ranks and Orders in the Church, and for obedience to the College of Preſbyters, are the very ſame: Here are frequent hints at a *Canon*, or *Rule of Faith and Practice* like the Conſtitutions; and relation is had ſometimes to particular Canons, or Conſtitutions, found always among thoſe we now have. The very ſame Paſſages of the Old Teſtament are frequently cited here that are cited in the Conſtitutions; nay ſometimes cited here, juſt as they are there; even when they both a little differ from the Septuagint it ſelf

in

in our best Copies. The Rules are still suppos'd to be deriv'd from God the Father, by Christ; just as those in the Constitutions are also. The Efficacy of Repentance is suppos'd the same in all Ages that the Constitutions affirm. The Rules here refer'd to, are suppos'd to have been *deliver'd at the very first beginning of Christianity*, as those in the Constitutions pretend to be. The great and wonderful Works and Creatures of God are enumerated in such Order and Language, as if *Clement*'s mind was full of the Liturgy in the Constitutions, and could not but sometimes use its very Words. The Account of the *way of Life* is so particular, and in such Language, that one would believe the former part of the Seventh Book of the Constitutions lay before him. His arguing for the Resurrection, and that from the History of the Phenix in particular, seems in great part taken directly from that parallel most admirable Chapter in the Constitutions. His mention of the numerous Host of Angels, and of the Angelick Hymn seems also directly taken from the same Constitutions. His Account of the joint and fervent Prayers in their publick Assemblies, is almost in the Words of the Constitutions. He directly hints at the Three highest Orders in the Church, Bishops, Presbyters, and Deacons, under the Names of High Priests, Priests, and Levites, so famous in the Constitutions, and at their distinct

Offices

Offices also; and this even to a Church which as *Clement* here implies, had no Bishop yet set over them, which the Constitutions also do oblige us to suppose. He directly mentions the *Laity*, and the *Precepts concerning the Laity*, as it is in the Constitutions. He most directly refers to the last Chapter of the Constitutions, περὶ ταξίας, and argues therefrom. He gives us an Account of the first Preaching of the Gospel, and settlement of Presbyters and Deacons, out of those first converted to Christianity, even before the general settlement of Bishops; exactly according to the particular Importance of these Constitutions. He gives us a Relation of the Apostles first choosing the Church-governors themselves, and then fixing such, exactly such a *Rule of Choice and Succession* as we now find in the Constitutions, and as was afterward most certainly observ'd in the several Churches. He frequently uses the proper and peculiar Words and Phrases of the Constitutions; such as κανὼν, ἐστερισμένος, χρίσμα, ἅμα τῷ χριστῷ τίμιον, γενεὰ καὶ γενεά, ἐμποδίζων, τὸ κύτος τῆς πλάσεως, λειτουγία, πρεσβύτεροι, νέοι, χεῖρες χριστῷ ἄμφω, πανάγιος; θεὸς & ἀρχιερεὺς for Christ himself. τάξις, τάγμα, πρόσταγμα, ταγαὶ, τεταγμένος, συζυγίαι, προσφοραὶ, ἀρχιερεῖς, ἱερεῖς, λευΐται, λαϊκοὶ, ἐπίσκοποι, διάκονοι, ἐπισκοπὴ, συνοδικεῖν, τὸ χριστῷ ποίμνιον, τὰ δῶρα, ὕψιστος, ὑπέρμαχος, καθαρισμὸς, χῶρα εὐσεβῶν, ἀποτάσσομαι, σφραγὶς, and

and others the like. So that upon the whole, to use *Irenæus*'s Phrase concerning this very matter, *Clement*, when he wrote this Epistle, seems ἔναυλον ἔτι τὸ κήρυγμα τῶν Ἀποστόλων, καὶ τὴν παράδοσιν πρὸ ὀφθαλμῶν ἐχουσάν, *to have had before his Eyes, and, as it were still sounding in his Ears these very sacred traditionary Constitutions of the Apostles*, of which we are now treating. I have but just hinted at those many and strong Arguments which *Clement* here affords us for the Genuine Authority of these sacred Books, and would fain perswade my Readers rather to use themselves to the Originals, and to make their own Observations, which would more deeply affect them than all my reasonings and deductions. C. 4, Cent. 2. n°. 15, *infrà.*

To speak my mind freely, I imagin that *Clement* was therefore pitch'd upon to be the Person who should write this Epistle to the *Corinthians*, because he had been peculiarly concern'd in the collecting and writing these Apostolical Constitutions; and so could, on the best grounds, and with the greatest Authority, Admonish the *Corinthians*, and lay before them those sacred Rules which they had so sadly broken, and thereby recal them to the Observation of the same, as he does most frequently, and with great Authority in this Epistle. Nor must I omit Two or Three Observations of great Consequence here, *viz.* (1) that among these numerous References to the Constitutions, there is yet not

not one to the laſt part of the Sixth Book; which alone of all the proper Branches thereof by the former Examination has appear'd to belong to the Fourth Council of *Jeruſalem*, after its Deſtruction, and ſo after the writing of this Epiſtle; and that (2) not only this Epiſtle, but many more of the Sacred or Antienteſt Books Written after theſe Conſtitutions do perpetually refer to, or are in great part taken out of them. I mean the διδαχὴ τῶν ἀποστόλων, the διδαχὴ Βαρνάβα, or Second part of *Barnabas* Epiſtle, the Apoſtolical Canons, *Eſdras*, the Epiſtles of *Ignatius*, and *Polycarp*, with the Recognitions. And the reaſon is plain, that becauſe theſe Conſtitutions were of ſuch moſt ſacred Authority, and yet were not to be properly made publick to all, the Apoſtles therein concern'd, and their Companions took care to extract as much as they thought neceſſary for all, and to publiſh it in theſe foremention'd Books for general Advantage. Whence we may note (3) that it was a good while ere any of the Biſhops of other Churches wrote at all; as thinking themſelves not equally capable with thoſe of the Apoſtolical Sees; on Account of their own want of the Original intire Copies of theſe Conſtitutions, the grand Fountain and Origin whence the Sermons and Inſtructions of the firſt Biſhops ſeem to have been deriv'd. But to leave theſe Digreſſions, and to proceed.

IV. The

IV. The next Attestation which I shall produce for the confirming the Apostolical Authority of these Constitutions, shall be that of the Apostles themselves in the Preface to their Διδαχή· One of the sacred Books of the New Testament. This Preface is prefixed to their *Didascaly*, or Athanasian Edition of the former Six Books of the Constitutions at *Oxford*. This Attestation is so plain, and undeniable, that I need only set it down for the confirming of the most sacred Authority of the *Constitutions* before us. Tho' indeed the whole Book belonging so intirely to the same Constitutions, and containing so great a part of them *verbatim*, is justly to be look'd on as one continued Attestation to them. The Preface is in these Words, according to the Learned Mr. *Gagnier*'s Translation, as review'd by the Learned Mr. *Ockly*, and others well skill'd in the Arabick Language.

*In nomine* ‖ Patris *Omnipotentis, & Filii ejus unici, & Spiritus Sancti Paracliti. Nos duodecim Apostoli illius unici Filii Dei Patris Omnipotentis, Domini nostri* * *& Servatoris nostri Jesu* Christi, ipsi Gloria in — *Simul congregati fuimus in* Jerusalem, *civitate Regis magni, & nobiscum frater noster Paulus, Vas electum, Apostolus Gentium, & Jacobus* † *Episcopus hujus civitatis unicæ* (*dilectæ*) Jerusalem ; *& confirmavimus hanc Dascaliam Catholicam in ipsa, & nominavimus*

‖ Dei. al. * Et Dei nostri. al. † Frater Domini. al.

*gradus*

*gradus pro ipsorum dignitate, juxta Exemplar cœlestium. Sic quoque (se. habet) etiam Ecclesia. Noverit itaque unusquisque stare in gratiarum actione in eo (gradu) in quo ordinatus fuit à Domino; Episcopus, ut Pastor; Presbyteri, ut Doctores; Diaconi, ut Ministri; Subdiaconi, ut Coadjutores; Anagnostæ, Lectores, & Psalmistæ cantantes cum Intelligentia, & || Acolythi, & Ostiarii, & reliquus populus, audientes Verbum Evangelii cum bonâ dispositione. Et quidem jam absolvimus firmiter Canones, eosque proposuimus in Ecclesiâ. Hos nunc, & hunc Librum Doctrinæ alterum quem scripsimus, misimus utrosque per manum Clementis socii nostri, ad prædicandum ἐν τῇ οἰκουμένῃ universâ, ut audiatis hæc Edicta, O omnes Nazaræi sive Christiani, qui (estis) sub sole; ut sciatis celeriter. Qui porro audiverit & custodiverit mandata scripta in illâ (Doctrinâ,) erit ipsi vita æterna, & Felicitas coràm Domino nostro Jesu Christo. Hoc (est) quod creditum fuit nobis de hoc mysterio magno, quod est ipsius. Qui autem nequam (fuerit) neque servaverit ea, ejiciemus eum foras tanquam corruptum; & habitatio ejus infernus erit in æternum: Quemadmodum scriptum est; qui fecerint malum, ibunt in supplicium æternum; qui autem fecerint bonum, in vitam æternam, in regno cœlorum.* Amen. Note this Book has 38 or 39 Canons or Chapters in the Ethiopick and Arabick.

|| Etiam al. *Note also that the word here rendered* Acolythi *is corrupted in both the MSS. and its meaning uncertain.*

V. The

V. The next Attestation is that of *Barnabas*, containing, besides several lesser Allusions in the Epistle it self, that smaller *Extract* out of the Seventh Book, which is the Διδαχὴ Βαρνάβα; and now is the Second part of, or Appendix to his Epistle. And this is the more valuable because we have it intire; because the Relation between this and the Constitutions is undenyable; and because the Author was an Apostle or Apostolical Man himself, and deeply interested in the conveying part of the Constitutions themselves to the several Churches, as we have already seen. This Epitome is almost *verbatim* still in the Seventh Book, and ought to be intirely Read over upon this Occasion. Only the Reader is desir'd to observe that in the *Ethiopick* Extracts this Διδαχὴ, or its parallel part of the Constitutions, is divided into just *Eleven* Canons or Chapters: I mean besides that gross Interpolation at the beginning which is contain'd in the first Chapter. The use of this Observation will appear presently, together with the like belonging to the former.

p. 24. *priùs*

*Chap.* 4. *Cent* 4 *n°.* 33. *infrà.*

VI. The next Attestation is the *Apostolical Canons*, or the Third *Extract*, made for the uses of all the Bishops, and for the publick Government of the Churches, as to their Judicatures and Synods; and containing some additional Rules, confirm'd by the surviving Apostles, about *A. D.* 86. when the whole Collection of the Constitutions was

attested to by Clement under his own Hand. This Epitome has been already consider'd at large. But the Reader must remember here also that this, in the oldest and best, as well as most of the present Copies, is made up of just 85 Canons.

Pag. 83 &c. prius.

These *Canons*, tho' in reality a part of, and almost an extract from the Constitutions, yet being generally better known, and more universally esteem'd than they, will therefore deserve to be introduc'd as Witnesses on their account: I mean here not so much on account of their being, in the main, *extracted* from them, and every where supposing them; as on account of two or three *direct, plain, undeniable Citations* of them also: Which alone are proper to be more distinctly produc'd in this place.

| Canons. | Constitutions. |
|---|---|
| Can. 3 Εἴ τις ἐπίσκοπος, ἢ πρεσβύτερος, ἢ διὰ τοῦ κυρίου διάταξιν, τὴν ὑπὲρ τῆς ουσίας, προσενέγκῃ ἕτερά τινα ὑπὲρ τὸ τῷ Θεῷ ουσιαστήριον, ἢ μέλι, ἢ γάλα, ἢ ἀντὶ οἴνου σίκερα, ὑπὲρ πηδάλιον, ἢ ὄρνεις, ἢ ζῶά τινα, ἢ ὄσπρια, διὰ τὴν διάταξιν, καθαιρείσθω. | *L. viii. c. 12, p. 402, 403* |
| Can. 49 Εἴ τις ἐπίσκοπος ἢ πρεσβύτερος τῶν τοῦ κυρίου διάταξιν μὴ βαπτίσῃ εἰς μετάνοιαν καὶ υἱόν | *L. vii. c. 22, p. 368, 369* |

ὑὸν καὶ ἅγιον πνεῦμα· ἀλλὰ εἰς τρεῖς ἀνάρχους, ἢ εἰς τρεῖς υἱὸς, ἢ εἰς τρεῖς παρακλήτους, καθαιρέσθω. *Vid. Can. L.* Now since these Διατάξεις are both in the Constitutions under that very Name, and not *so* in the New Testament; and since the former is there in that directly, περὶ τῆ θυσία *concerning the Oblation*, as it is here cited, and is not at *all* in the New Testament, here is no room for evasion in this case.

The other general Evidence arising from these Canons need not here be distinctly consider'd; but that *principal Testimony* belonging to the intire Eight Books of *Clementine* Constitutions, or *Clements Attestation* to them, under his hand, which is contain'd in the 85th Canon, deserves a particular Consideration; and may be supported by such additional Observations and Testimonies, as ought not to be past over in silence in this place. The Clause I mean is this, as it runs in the best Copy of *Joannes Antiochenus*: and is exactly to the same sense in all the other Copies also. Καὶ αἱ Διαταγαὶ ὑμῖν τοῖς ἐπισκόποις δι' ἐμοῦ κλήμεντος ἐν ὀκτὼ βιβλίοις συντεθεῖσαι, ἃς ὁ χρὴ δημοσιεύειν ἐπὶ πάντων. Διὰ τὰ ἐν αὐταῖς μυστικὰ μυστήρια. Now to take no notice here of the certain number, *Eight* Books of Constitutions; which number is no less than Two and Twenty times repeated, according to the Letters of the Hebrew Alphabet, in that CXIX Psalm, which seems

to be, as it were a Prophetical *Encomium* upon, and Recommendation of the Laws, Statutes, Judgments, and Precepts, contain'd in theſe Conſtitutions; I ſhall ſhew what ſtrong reaſons there are to believe this clauſe to be genuine, and written by *Clement* himſelf: Which if it be once fully prov'd, the Sacred Authority of theſe Books muſt needs be unqueſtionable. Now that it is ſo, the following Arguments will little leſs than *demonſtrate*. For (1) The very Atteſtation, and particular form of Atteſtation themſelves, δι' ἐμῆ χλήμδ]@., is ſo agreeable to the Times, and Language, and Circumſtances, and Examples of the Apoſtles, that nothing can be more ſo. The Old Hereticks had then ſo counterfeited the Names of the Apoſtles, that every Epiſtle, every Act of Council, and Conſtitution was ſtill forc'd to be atteſted to, and carried by ſome of the Apoſtles known Companions. Thus *Paul* atteſts to each Epiſtle by ſubſcribing it under his *own hand*, beſides the ſending it by ſome of his *own Attendants*. Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου, ὅ ἐστι σημεῖον ἐν πάσῃ ἐπιστολῇ, οὕτω γράφω. Thus the Acts of the firſt Council of *Jeruſalem* were ſent by *Judas* and *Silas*, *Paul* and *Barnabas*; of the ſecond by *Clement*, *Barnabas*, *Timothy* and *Mark*; of the fourth by *Titus*, *Luke*, *Jaſon*, *Lucius*, & *Soſipater*. And in a Work of this nature, which was it ſelf intirely and originally

2 *Theſſ.* 3, 17

*Act* 15, 22, &c.

*Conſtit. L.* 6 *c.* 12 *p.* 342

*c.* 18. *p.* 349

*Ibid.*

nally Apostolical, it was but necessary that *Clement*, the Writer, or Collector, should set his own Attestation to it; as accordingly we here find he has really done. (2) Upon this single Clause, and one of the like nature in the Constitutions, as far as appears depended the original *Doctrina & Disciplina Arcana*, or the strict Concealment of the mystical parts of our Religion, and of those Traditionary Constitutions which contained them; which how exactly it was observ'd in all the first Ages has been already demonstrated. This secrecy therefore highly confirms and plainly supposes the genuine Antiquity of these Clauses, particularly of that famous one before us. Nor indeed, as I think, could this Concealment, as a strict Duty of Christianity, be deriv'd from any other Original but from the Apostles constant Practice and Direction, here and only here authentickly recorded and transmitted to us. (3) This Clause is really genuine, because hence, and from the διδαχὴ τῶν ἀποστόλων must have come that constant, known, and uninterrupted Tradition and Opinion that the Apostles Constitutions were written or collected by *Clement*, and by him sent to the Churches. Nay, which is very remarkable, almost all the remaining Records speak as if they here read these very words δι' ἐκλήμεντος, *By Clement*; as may be observ'd in the Testimonies which shall be hereafter pro-

p. 130, &c. prius.

duc'd. (4) This Clause is in all the Copies and Mss both of the Constitutions themselves; and of the Canons also, even when they appear singly; and this to the earliest times that we can any way trace them: Nay, rather earlier than the first Publication of the Constitutions themselves, about the middle of the fourth Century. Thus it was in the Copies in the Days of *Photius*, for the *Ninth* Century; of *Joannes Damascenus* for the *Eighth*; of the Sixth Council in *Trullo* for the *Seventh*; of *Joannes Antiochenus*, for the *Sixth*; and probably of the other Collection he mentions, for the *Fifth*, of *Basil* and the *Ethiopians* for the *Fourth*, as will appear hereafter. Nay, the Records of the Ethiopick Churches appearing antienter than the Publication of the Constitutions themselves, are such an early Attestation as is almost undeniable. I have before shew'd why this Clause was omitted in the Catalogue of the Sacred Books for common use, tho' it was then in all the Copies in the Archives; so I need say no more of that matter here. And since 'tis certain that *Epiphanius* own'd both the Epistles and Constitutions of *Clement*; while yet he intirely omits them all in his Catalogue of the Sacred Books, we need not so much wonder at the like procedure in others.

p 94, *prius.*

*Hæres.* 28, § 6, *p.* 107. *and c* 4, *Cent.* 4, *n°.* 36, *prius cum Hæres.* 76, *c* 5, *p.* 941

(5) This Clause and Attestation to the Constitutions must be original and genuine, other-

otherwise they could never have come into the *generality* of the Copies, much less into *all* of them; as we find they are at this Day; even *of all those numerous Copies* of the Canons which are every where still, and have every where been all along Extant in the Christian World. The Church of Christ too soon began to Intrench upon and Change the Doctrines and Rules contain'd in these Constitutions, to be under the least Temptation of *inventing* and *adding* such a Clause for their Confirmation, had it not, without dispute, been so from the beginning. This Argument seems to me plainly *unanswerable*. The Church, when she grew Corrupt might easily have *left out* and *dropt* such a Clause, which so deeply Condemn'd her: But that she should then first *invent* and *add* one, to her own utter Condemnation, is plainly incredible. (6) This very Clause is particularly referr'd to and confirm'd by a Witness truly unexceptionable, I mean *Basil* Bishop of *Cæsarea* in *Cappadocia*, I say *truly unexceptionable* on Account of his Orthodoxy, and consequent Prejudice against them; and an Account of the time when he wrote, *viz.* immediately after their first Publication, in the Fourth Century. Compare his Words with this Clause; and remember that Παράδοσις & διδασκαλία are Two of the most common Names belonging to these Constitutions in all Antiquity.

Canon lxxxv.

*See p. 141 priùs.*

Ἂς ὁ χρὴ δημοσιεύειν ἐπὶ πάντων, διὰ τὰ ἐν αὐτοῖς μυστικὰ μυστήρια.

Basil.

Οὐκ ἀπὸ τῆς σιωπωμένης καὶ μυστικῆς παραδόσεως; σὺν οἷς καὶ τῆς ἀδημοσιεύτου ζωῆς καὶ ἀπορρήτου διδασκαλίας; ἣν ὃν ἀπολυτραγμονήτῳ καὶ ἀπερίεργα σιγῇ οἱ πατέρες ἡμῶν ἐφύλαξαν;

And if we observe that every individual Instance brought by *Basil* in the Place here referr'd to, which are not a few, as we have already set them down at large, and which he Affirms were all deriv'd from this *secret and mystical* παράδοσις & διδασκαλία, are still in these our *secret and mystical Constitutions* at this Day, we shall have still less reason to doubt of his Reference in these Words to the foregoing Attestation by *Clement*. Nay, because one of his Instances, that of the Trine Immersion is expresly in the Apostolical Canons alone, we may Note that *Basil* seems to have esteem'd those Canons to have been not less sacred than the foregoing Constitutions themselves. Tho' several of the Antients made some distinction between them.

*About A. D. 87.*

VII. The next Testimony which is here to be produc'd is that of a sacred Book of the New Testament, the Shepherd of *Hermas*. And altho' this be a distinct inspired Book of it self, and comes directly from our Saviour

as

as the *Apocalypse* does, and contains commonly fresh Instructions and Admonitions from him, for the Advantage of his Church, yet are there several Passages that Confirm the *Clementine* Constitutions, as then the Rule of Christians; and this particularly at *Rome*, the Seat of *Clement*; nay in the very Days of *Clement*, and very probably as conveyed to the Churches by the means of *Clement* also. Take several of the Passages in Order.

*Hermas.*

Constitutions.

*Herm. Vis.* 2, §. 2, 3, p. 76, 77

*Conjugi tuæ quæ futura est soror tua.— Nec Sororem tuam negligas.*

*L. vi. c.* 28. *p.* 357.

*Clement the means of conveying the Constitutions to the Churches. Of Widows, Orphans, and Deaconesses, and Presbyters, passim.*

§. 4. p. 78 *Citat. ab Origine Philocal. c.* 1, *P.* 9

Γεάψῃς δύο βιβλία, καὶ δώσῃς ἓν Κλήμεντι, καὶ ἓν Γεαπτῇ· καὶ Γεαπτὴ μὲν νουθετήσῃ τὰς χήρας, καὶ τὲς ὀρφανές· Κλήμης δὲ πέμψῃ εἰς τὰς ἔξω πόλεις· σὺ δὲ ἀναγνελεῖς τοῖς πρεσβυτέροις τῆς ἐκκλησίας. *Scribes ergo duos Libellos, & mittes unum Clementi, & unum Graptæ: mittet autem Clemens in exteras civitates, illi enim permissum est. Grapte autem commonebit viduas & orphanos: Tu autem Leges in*

*in hac civitate cum Seniori-* *Passim.*
*bus qui præsunt Ecclesiæ.*

*Vis.* 3, §. 5, p. 80 *Lapides quidem illi quadrati & albi convenientes in commissuris suis, Ii sunt Apostoli, & Episcopi, & Doctores, & Ministri, qui ingressi sunt in clementia Dei, & Episcopatum gesserunt, & docuerunt, & ministraverunt sancte & modeste Electis Dei.*

*Mand.* 4, §. 1, p. 86—90 *De dimittenda Adultera,— Domine, si quis habuerit Uxorem fidelem in Domino, & hanc invenerit in adulterio, numquid peccat Vir si convivit cum illa? Et dixit mihi, quamdiu nescit peccatum ejus sine crimine est vir vivens cum illa. Si autem scierit vir uxorem suam deliquisse, & non egerit pœnitentiam mulier, & permanet in fornicatione sua, & convivit cum illa vir, reus erit peccati ejus, & particeps mœchationis ejus. Et dixi illi, Quid ergo si permanserit in vitio suo mulier? Et dixit, Dimittat illam vir, & vir* *L. vi. c 14, p. 343*

*Of Repentance L. ii. passim.*

*per*

*per se maneat. Quod si dimiserit mulierem suam & aliam duxerit, & ipse mœchatur. Et dixi illi, Quid si mulier dimissa pœnitentiam egerit, & voluerit ad virum suum reverti? Nonne recipietur à viro suo? Et dixit mihi, imo; si non receperit eam vir suus peccat, & magnum peccatum sibi admittit: sed debet recipere peccatricem quæ pœnitentiam egit, sed non sæpe. Servis enim Dei pœnitentia una est. Propter pœnitentiam ergo non debet dimissa conjuge sua vir aliam ducere. Hic actus similis est in viro, & in muliere.— proper hoc præceptum est vobis ut cælibes maneatis tum vir tum mulier: potest enim in hujusmodi pœnitentia esse.*

*Mand.* 10, §. 3, *p.* 97.

Μὴ λύπει τὸ πνεῦμα τὸ ἅγιον τὸ κατοικῆν ἐν σοί· μήποτε ἐντεύξηται τῷ Θεῷ, καὶ ἀποστῇ ἀπὸ σοῦ. *Noli offendere Spiritum Sanctum qui in te habitat, ne roget Dominum, & recedat à te.*

*L. vi. c.* 11, *p.* 340, *and the Prayers in the vii and viii Books.*

*Cum*

*Simil.* 5. §. 1, *&c. p.* 103, *&c.*

*Cum jejunarem & sederem in monte quodam; — stationem habeo. Quid est, inquit, statio? & Dixi, Jejunium. — Illo die quo jejunabis nihil omnino gustabis mihi panem & aquam; & computata quantitate cibi quem cæteris diebus comesturus eras, sumptum diei illius quem facturus eras repones, & dabis viduæ, pupillo, aut inopi.— Hæc statio sic acta est bona, hilaris, & accepta à Domino.*

*Passim & L. iii, c. 6, p.* 280

*L. v. c.* 1, *p.* 301, *c.* 20, *p.* 327

Here we may observe (1) That that degree of Primitive Matrimonial Chastity, after the time of Child-bearing was over, I mean of living together like Brother and Sister, which is here recommended to *Hermas*, as a Counsel of Christian Perfection, is very agreeable to the like Counsel of Perfection in the Constitutions of the Apostles; of Husbands not frequenting the Company of their Wives when they are with Child. Which Counsels of Perfection, by the way, as at first recommended by the Apostles seem to me the occasion of that Case of Conscience resolv'd by *Paul* to the *Corinthians*, relating to such abstinence; where

1 *Cor.* 7, 1, *&c.*

he

he determins that 'tis no farther a Duty than as both Parties have the gift of Continency, and are able to observe it for a time, by mutual consent, for the purposes of Self-denyal Fasting and Prayer, and not otherwise. In which Cases both these Rules become if not strict Duties, yet certainly very acceptable instances of Piety and Mortification in all Ages of the Gospel. (2) That *Clement* was Bishop of *Rome* when *Hermas* saw his Third Vision; and that he was look'd on as the proper Person to Communicate sacred Precepts and Visions to other Churches; as if it was then well known how he had been employ'd about the Apostolical Constitutions before, or was employ'd about them at the time of his Writing. This is a Passage highly remarkable, and of most undoubted Authority, as cited from *Hermas* by *Origen* himself. (3) That there were certainly the very same Ranks and Orders in the Church of *Rome* in the Days of *Hermas*, that are setled by the Apostolical Constitutions; Five or Six of them being expresly Nam'd by him here. Bishops, Doctors or Presbyters, and Ministers or Deacons, Widows and Orphans; with the Deaconesses also; for such the employing *Grapte*, a Woman, for the Admonition of the Widows and Orphans fairly imply's her to have been. (4) That an Adultress is to be put away, unless she Repent; but yet is to be receiv'd again upon her Repentance;

pentance; and that therefore the Husband is not to Marry again in that case, at least till all hopes of her Repentance are vanish'd. That if she again be Guilty in the like kind she is to be finally Divorc'd, and the Husband probably at Liberty to Marry another; and that the Case is in all Points the same as to a Wife with Regard to her Adulterous Husband also, in exact Agreement with the Law in the Constitutions; so far as these Cases are there mention'd; [which Law seems here directly cited in these Words, *præceptum est vobis.*] Nay I look upon *Hermas*'s Resolution of these Cases here in so particular a manner as a sacred Explication of that Rule in the Constitutions; in the very same manner as *Paul*'s was of another in the former Case, and take it to be the certain Standard and Guide for Christians therein. We may observe (5) that in one of these Passages of *Hermas*, agreeably to another of *Paul*, there are added these Words, *non solum mœchatio est illis qui carnem suam coinquinant, sed & is qui simulacrum facit mœchatur. Quod si in his factis perseverat, & pœnitentiam non agit, recede ab illa, & noli convivere cum illa; alioquin & tu particeps eris peccati ejus*; that the Case of Idolatry and Adultery are here the same; and that as the Innocent Party is to continue with the Guilty, while there is any hope of Repentance, as *Paul* also says, so that when all hope is gone, he or she

1 Cor. 7, 12—16

she is to depart from the Guilty Person, under the Penalty of Participation of the same Crime. Which things, tho' not directly belonging to our present Business, yet are too remarkable and of too great use to be overlook'd upon this Occasion. (6) We may observe that *Hermas* gives such an Account of the Blessed Spirits, [not being Invocated by Christians, but himself] Invocating the supreme God, as highly confirms the Doctrine of the Constitutions concerning him, *viz.* that he is the Principal of those Beings which the supreme God made or produc'd by his Son. (7) We may also observe that the *Stationes* or Fasts in *Hermas* do very well agree to those *Wednesdays* and *Fridays* Fasts which the Constitutions appoint, and which *Tertullian* several times calls by the same Name, and the very Word ἀναπαυμα, for the solemn meetings of Christians on the Lords Day is in these Constitutions Nay we may Note that the peculiar Circumstance in these Constitutions of *Hermas*'s *Stationes* does exactly agree with that in the Constitutions. I have set down the Directions of the Angel to *Hermas* already; I will now set down the parallel Rules in the Constitutions. Εἰ δὲ ἐκ ἔχει τις, νηστεύσας, τὸ τῆς ἡμέρας μερίζας τοῦτο ἐκταξάτω τοῖς ἁγίοις. And elsewhere distinctly of the *Stationes* themselves, or the *Wednesday* and *Friday* Fasts. Πᾶζαν πεμπάδα καὶ παρασκευὴν προσάναγκον ὑμῖν νηστεύειν· καὶ τὴν περισσείαν ὑμῶν τῆς

*L. iii, c. 6, p. 280*

*L. v, c. 1, p. 301*

*c. 20, p. 327*

νηστείας

νηστείας πένησιν ἐπιχορηγεῖν. Which ſaving for the Poor ſo much as is ſpar'd from the Table, is that particular Circumſtance which ſhould be noted as the very ſame in *Hermas* and in the Conſtitutions.

VIII. The next Witneſs to theſe ſecret and ſacred Conſtitutions, and He a ſtrange and ſurprizing, and remarkable Witneſs alſo, is the unknown Author of the Second Book of *Apocryphal Eſdras*. Who under the borrowed Name of *Ezra* the Antient Scribe, ſo it ſeems to me, gives us an Account of the ſtate and meaning of the Scripture Prophecies, and of the Chriſtian Church, eſpecially of that part which was taken out of the Jews, at the concluſion of the firſt Century; as has been already obſerv'd. Nay, his wonderful likeneſs to the True Prophets, with the Excellency of his Matter, and intire Claim to Inſpiration, mightily diſpoſe me to ſuppoſe him really an inſpired Writer; as all thoſe very Antient Writers who mention him, I mean *Irenæus*, *Clement* of *Alexaudria*, and *Tertullian* ſuppoſe him to be. Accordingly therein he foretells many ſtrange Events which belong to Times later than thoſe when the Book is cited by the Antients. I mean this only of the Original Greek, if it can ever be found; which ſeems not ill preſerv'd ſtill in our *Arabick* Copy, which wants the Two firſt and laſt Chapters, ſeeming to belong to another Book; and does all along

*See p.* 19, 20, 21, *priùs.*

ſo

so differ from our *Latin* Copy, and that in most things whence the Objections against the Book are taken, and has such greater Marks of Truth and Genuine Antiquity, that I look upon it as a noble Treasure to us. And since it seems that the Scene or Time of the Author is laid at the End of the first Century; and since the Citations of *Irenæus*, *Clemens*, *Alexandrinus*, and *Tertullian*, shew that he cannot be much later, we may, without determining whether the Book be Inspired or not, with great Assurance make use of its Testimony in the present Case. Take the several Passages I refer to, especially the Principal one in the Authors one Words at large, as they stand in our ordinary Translation; for tho' the *Arabick* Copy is considerably different from the *Latin* one generally, yet in this part they in the main very well agree.

In the Thirtieth Year after the Ruin of the City I was in *Babylon*, and lay troubled upon my Bed, and my Thoughts came up over my Head. For I saw the Desolation of *Sion*, and the Wealth of them that dwelt at *Babylon*.— Are their Deeds then any better that Inhabit *Babylon*, that they should therefore have the Dominion over *Sion*? My Soul saw many Evil doers in this Thirtieth Year.—Are they then of *Babylon* any better than they of *Sion*? 2 *Esd.* 3, 1, 2 *v.* 28 *v.* 29 *v.* 31, *&c.*

*&c.*—When the Affliction of *Sion* ſhall be
10. 43, 44, 45 fulfilled.—She ſaid unto me, I thy Servant have been Barren and had no Child, tho' I had a Huſband Thirty Years, and thoſe Thirty Years I did nothing elſe Day and Night and every Hour, but make my Prayer to the Higheſt. After Thirty Years God heard me
10, 7 thine Handmaid.—*Sion* our Mother is full of all Heavineſs.—How many are the Adver-
v. 20, &c. ſities of *Sion?* Be comforted in regard of the Sorrow of *Jeruſalem*, &c.—And which is
v. 23 the greateſt of all, the Seal of *Sion* hath now loſt her Honour, for ſhe is delivered into the
v. 39 Hands of them that hate us.—Thou makeſt
v. 44 great Lamentation for *Sion*.—This Woman
v 45 which thou ſaweſt is *Sion*.—Whereas ſhe ſaid unto thee that ſhe hath been Thirty Years Barren, thoſe are the Thirty Years wherein
12. 37, 38 there was no offering made in her.—There-
v. 44 fore write all theſe things that thou haſt ſeen in a Book, and hide them. And Teach them to the Wiſe of the People, whoſe Hearts thou knoweſt may comprehend and keep theſe Secrets.—How much better had it been for us if we alſo had been Burnt in the midſt of
v 48. *Sion*!—I am come unto this Place to Pray for the Deſolation of *Sion*.—The Son of God
13, 35 ſhall ſtand upon the top of *Mount Sion*: And
v. 36 *Sion* ſhall come, and ſhall be ſhew'd to all Men being prepared and builded. [But now comes the principal Paſſage which I here aim

aim at.] Then answered I before thee, and said; Behold, Lord, I will go as thou hast commanded me.—For thy Law is Burnt, therefore no Man knoweth the things that are done of thee, or the Works that shall begin. But if I have found Grace before thee, send the Holy Ghost into me, and I shall write all that hath been done in the World since the beginning, which were Written in thy Law, that Men may find thy Path, and that they which will Live in the latter Days may Live. And he answered me, saying, go thy way, gather the People together, and say unto them, that they seek thee not for Forty Days. But look thou prepare thee many Box Trees, [Box-tables, to write on,] and take with thee *Sarea*, *Dabria*, *Selemia*, *Ecanus*, and *Asiel*, these Five, which are ready to write swiftly: And come hither, and I shall Light a Candle of Understanding in thine Heart, which shall not be put out till the things be performed which thou shalt begin to Write. And when thou hast done, some things shalt thou Publish, and some things thou shalt shew secretly to the Wise.—Then was the Land, even the Land of *Sion*, parted among you by *Lot*.—Let no Man therefore come unto me now, nor seek me after [during] these Forty Days. So I took the Five Men, as He commanded me; and we went into the Field, and remained there. 14, 19—48

And the next Day behold a Voice called me, ſaying, *Eſdras*, open thy Mouth, and Drink that I give thee to Drink. Then opened I my Mouth, and behold he reached me a full Cup, which was full as it were with Water; but the Colour of it was like Fire; and I took it and Drank; and when I had Drunk of it my Heart uttered Underſtanding, and Wiſdom grew in my Breaſt, for my Spirit ſtrengthened my Memory, and my Mouth was opened, and ſhut no more. The Higheſt gave Underſtanding unto the Five Men, and they wrote the wonderful Viſions of the Night that were told, which they knew not; and they ſat Forty Days, and they wrote in the Day, and at Night they Ate Bread. As for me I ſpake in the Day, and I held not my Tongue by Night. In Forty Days they wrote Two Hundred and Four Books. And it came to paſs when the Forty Days were fulfilled, that the Higheſt ſpake, ſaying, The firſt that thou has Written Publiſh openly, that the worthy and unworthy may Read it: But keep the Seventy laſt, that thou may'ſt deliver them only to ſuch as be Wiſe among the People. For in them is the Spring of Underſtanding, the Fountain of Wiſdom, and the ſtream of Knowledge. And I did ſo.

In this ſtrange Book, and in theſe ſtrange Paſſages, particularly the laſt of them, we have

have such Accounts as no way agree to *Ezra*, to *Solomon*, or his Temple, and its Destruction by *Nebuchadnezzar*; as the Letter seems to imply. Nor does the Author seem to have been so poorly vers'd in the Books of the Old Testament, as to imagin they did agree thereto. Nay indeed there seems not to have been any reason to believe such a Burning of all the Copies of the Law of *Moses*, and Restoration of the same by *Ezra*, as is here describ'd. Indeed the whole Book, with great Probability, belongs to much later Times, to *A. D.* 99. or 100. as we have already observ'd. Let us therefore see if the real and mystical Intention of these things be not easily discover'd; and whether that Interpretation will not give us Light as to the Constitutions of the Apostles, those *Secret Books committed to the Wise*; and to the Extracts from them, the *common Books published to all.* And indeed, the coincidences are here so very exact, that they afford us the strongest Evidence for our present purpose. For (1) the *Time* here mention'd, for this Authors Writing *the Thirtieth Year after the Ruin of Jerusalem*, exactly agrees to *A. D.* 99. or 100. about which this Author most probably wrote; soon after those Twelve *Cæsars* whom he mentions, and soon after the Writing that Third Trumpet in the *Apocalypse* which he also quotes; for *Domitian*

Dyed, and the *Apocalypse* was Written *A. D.* 96. (2) The *Place* which he so often by the by hints at, and directly says of it that the *Son of God should stand there*, viz. *upon the Top of Mount Sion*, exactly agrees with the Place where our Lord deliver'd these Constitutions to the Apostles afterwards; as we have already seen; and where probably many of them were written down. (3) The *Time* here mention'd for the writing out these Books, Forty Days, exactly agrees with the famous Forty Days when the same Constitutions were delivered also; of which before. (4) The Number of Writers Five, exactly agrees with that in the last famous Counsel of *Jerusalem*; which for the main concluded the Apostolical Constitutions. The *fictitious* Names here are, *Sarea*, *Dabrea*, *Selemia*, *Ecanus*, and *Asiel*. The *real* ones at that Counsel are *Titus*, *Luke*, *Jason*, *Lucius*, and *Sosipater*. (5) The division of the Books into *Secret* and *Open* exactly agrees to the *secret Constitutions* themselves, and the *open Extracts* made from them; like *John*'s *sealed Book*, and *open Codicill*. (6) The Numbers themselves are exact to the utmost nicety. For as the Antient smaller divisions of the secret Constitutions were just *Seventy*, as we Learn from the *Ethiopick* Extracts, which imitated the Originals, and otherwise; so is that exactly the Number here of the like *secret*

See p. 14, &c. prius.

Ibid. *Constitut. L. vi, c. 18, p. 349*

*Apoc. 5, & 10. 8*

*Chap. 4, Cent. 4, n°. 3?, infrà. Vid. Pet. ad Jacob. Epist. §. 1, p. 602, 603, & Beveveg. De Canon Judic. p. 427.*

*secret Books* or *Box-tables*; being also the Number of the Elders of *Israel*, to whom the secret Parts of the Jewish Law seem to have been committed by *Moses*; of which before. (7) Lastly the Number of the *Books* or *Box-tables published to all* is here also equally exact, 134. For if we add together the Numbers of the small divisions of the Three publick Books, the διδαχὴ τῶν ἀποστόλων, 38. the διδαχὴ βαρνάβα, 11. and the Apostolical Canons, 85. Which are the Numbers we have already noted do precisely belong to them; the sum will be just 134. most exactly and surprizingly corresponding with this Number in the Book before us. That all this niceness of Agreement should be meerly Accidental and without design is plainly incredible; and if it be not so, 'tis an almost undenyable Attestation to the Constitutions before us, and to those other Original Books or Extracts from them beforementioned. And that we may still observe the greater exactness of these coincidences we must Note, that tho' the Number belonging to the secret Books or Constitutions themselves 70. be still the same in the *Arabick*, as well as the ordinary Copy of this Book, yet is not the other Number so, but very different; 24. instead of 134. and this so distinctly, the sum of both being set down, 94. that there is no room for Suspition of a

p. 61, *prius.*

p. 87, &c. *prius.*

mistake. (of which 94. the present 904. in our Margin is a plain remainder also.) Now this Number 24. appears to be also the true original Number of all, belonging to this Extract or *Doctrine of the Apostles* before that Work had its last Hand, and before the other Extracts were joyn'd to it in the Computation. Accordingly in the present best or *Ethiopick* Copy of this διδαχη or διδασκαλια the several Sections do almost invariably follow the Order of the Constitutions themselves for the first 24 Numbers but no farther; the rest being plainly Additional Extracts from the same Books, whence the foregoing were taken, and that probably made at Twice also. So that the Numbers 94. in general, and 24. for the Extract appear to be the oldest Numbers of all to *A. D.* 66, or 67, and the other 204 in General, and 134 for the Extracts appear to be the later Numbers, after the Constitutions and their Extracts, that *secret* or *sealed Book*, and its Correspondent *open Codicil*, were intirely finish'd, about *A. D.* 86. afterwards. All which Circumstances, and the niceness of the coincidences every where do highly deserve the Readers Consideration upon this Occasion. And all this is the more probable because there are several obscure References in this Book to the Books of the New Testament, so low as the *Apocalypse*; and particularly

to

to these Constitutions themselves; as the careful Reader will easily observe on the Comparison; especially if he take the *Arabick* Copy, which I esteem much beyond the *Latin* one. *See Esd. 3, with Constitut. L. viii. c. 12. Esd. 8, 20, —23, with Constitut. L. viii, c. 57*

*Century.* II.

IX. The next Witness that I shall produce shall be one whose Testimony is own'd to be *undenyable*, I mean the Author of the larger Epistles of *Ignatius*; whom I have already fully prov'd to be no other than *Ignatius* himself, in my Dissertations on those Epistles. Nor shall I here content my self with alledging this Testimony in general; altho' it be undenyable; but, as hitherto, shall produce most of the principal Passages and Citations in particular; yet leaving still not a few to the Readers own Observation. This method makes a deeper Impression than general Words; we shall hence see the Truth and Exactness of our present Copies of the Constitutions also; hereby the Passages most favorable to the *Arians* in them will appear to be Genuine and Original; and the Antient Method of referring and alluding to these Constitutions, without direct and formal Quotations by Name, will hence most evidently appear; since among all this great Number of undoubted References and Allu- *About A.D. 116*

sions

sions thereto, there are so very few which can be esteem'd proper and expres Citations from them.

*Ad. Epk.* §. 3, p. 46 Οὐ διατάσσομαι ὑμῖν, ὡς ὢν π.

*Διάταξις, one Name of the Constitutions.*

§. 5, p. 47 Μηδεὶς πλανάσθω, ἐὰν μή τις ἐντὸς ᾖ τοῦ θυσιαστηρίου ὑστερεῖται τοῦ ἄρτου τοῦ Θεοῦ. εἰ γὰρ ἑνὸς καὶ δευτέρου προσευχὴ τοσαύτην ἰσχὺν ἔχει ὥστε τὸν Χριστὸν ἐν αὐτοῖς εἶναι, πόσῳ μᾶλλον ἥτε τοῦ ἐπισκόπου καὶ πάσης τῆς ἐκκλησίας προσευχὴ, σύμφωνος ἀνιοῦσα πρὸς Θεὸν, πᾶσι παρέχειν δύναται αὐτοῖς πάντα τὰ ἐν Χριστῷ αἰτήματα; ὁ δὲ τοιούτων χωριζόμενος, καὶ μὴ συνερχόμενος ἐν βουλῇ θυσιῶν, καὶ ἐκκλησίᾳ προστατύκων ἀποτεταγμένων ἐν οὐρανῷ, λύκος ἐστὶν ἐν προβάτου δορᾷ, ἥμερον ἐπιδεικνὺς μορφήν.

*L. viii, c. 10, 11, 12, p. 396, &c.*

*L. ii, c. 59, 60, 61, p. 267, &c.*

Ibid. Σπουδάσατε, ἀγαπητοὶ, ὑποτάσσεσθαι τῷ ἐπισκόπῳ, καὶ τοῖς πρεσβυτέροις, καὶ τοῖς διακόνοις· ὁ γὰρ τούτοις ὑποτασσόμενος ὑπακοῇ Χριστῷ, τῷ παντοκράτορι αὐτῶν· ὁ δὲ ἀπει-

*Passim.*

ἀπειθῶν ἀυτοῖς ἀπειθεῖ Χριστῷ Ἰησοῦ· ὁ δὲ ἀπειθῶν τῷ υἱῷ οὐκ ὄψεται τὸν ζωὴν, ἀλλ' ἡ ὀργὴ τοῦ Θεοῦ μένει ἐπ' αὐτόν· ἀυθάδης γάρ ἐστι, καὶ δύσερις, ὑπερήφανος, ὁ μὴ πειθαρχῶν τοῖς κρείττοσιν· ὑπερηφάνοις δὲ, φησίν, ὁ Θεὸς ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσι χάριν. καὶ, ὑπερήφανοι παρηνόμων ἕως σφόδρα. λέγει δὲ καὶ ὁ κύριος πρὸς τοὺς ἱερεῖς, ὁ ὑμῶν ἀκούων ἐμοῦ ἀκούει, καὶ ὁ ἐμοῦ ἀκούων ἀκούει τοῦ πέμψαντός με παῤῥησίᾳ. ὁ ὑμᾶς ἀθετῶν ἐμὲ ἀθετεῖ, ὁ δὲ ἐμὲ ἀθετῶν ἀθετεῖ τὸν πέμψαντά με.

L. vii, c. 5, p. 364, L. viii, c. 2, p. 390

Passim.

§. 6, p. 47, 48 Πάντα γὰρ ὃν πέμπει ὁ οἰκοδεσπότης εἰς ἰδίαν οἰκονομίαν ἕνεκεν αὐτὸν δεῖ ἡμᾶς δέχεσθαι ὡς αὐτὸν τὸν πέμψαντα. τὸν δὲ ἔπισκοπον δῆλον ὅτι ὡς αὐτὸν κύριον δεῖ προσβλέπειν, τῷ κυρίῳ παρεῶντα.

L. ii, c. 20, p. 227, & alibi passim.

Ibid. Αὐτὸς μέντοι ὀνήσιμον ὑπεπαγεῖ ὑμῖν τοῦ ὄν Θεῷ εὐταξίαν, ὅτι πάντες κατὰ ἀλήθειαν ζῆτε, καὶ ὅτι ἐν ὑμῖν ἀθέμιτος αἵρεσις κατοικεῖ, ἀλλ' οὐδὲ ἀκούετέ τινος ἢ μόνου Ἰησοῦ

L. viii, c 46, p. 421, &c.

L. vi, passim.

Ἰησοῦ Χριστοῦ, τοῦ ἀληθινοῦ ποιμένος καὶ διδασκάλου.

§. 7, p. 48 Εἰσὶ γὰρ κύνες ἔνιοι, οἱ δυνάμενοι ὑλακτεῖν· λυοποῦντες, λαθεροδῆκαι), οὓς φυλάσσειν χρή. ἀνίατα γὰρ νοσοῦσιν. ἰατρὸς δὲ ἡμῶν ἐστὶν ὁ μόνος ἀληθινὸς Θεὸς, ὁ ἀγέννητος καὶ ἀπερόσιτος, ὁ τῶν ὅλων κύριος. — *L. vi, c. 18, p. 348, 349* — *L. vii, & viii, Passim.*

§. 9, p. 49 Οὗ τὴν ἐνεργείαν ῥύσει ὑμᾶς [ἡμᾶς] Ἰησοῦς Χριστός. — *L. vi, c. 18, p. 349*

Ibid. Ὁδὸς δέ ἐστιν ἀπλανὴς Ἰησοῦς ὁ Χριστός. κ. τ. λ. — *L. vii, c. 1 — 21, p. 362 — 368*

§. 10, p. 50 Μὴ ὁ πίπτων γὰρ οὐκ ἀνίσταται; ἢ ὁ ἀποστρέφων οὐκ ἐπιστρέφει; — *L. ii, passim.*

§. 13, p. 51 Σπουδάζετε οὖν πυκνότερον συνέρχεσθαι εἰς εὐχαριστίαν Θεοῦ καὶ δόξαν. ὅταν γὰρ συνεχῶς ἐπὶ τὸ αὐτὸ γίνησθε, καθαιροῦνται αἱ δυνάμεις τοῦ Σατανᾶ, &c. — *L. ii, c. 36, p. 246 c 59, 60, 61, p. 257, &c.*

§. 15, p. 52 Ὁ κύριος ἡμῶν καὶ Θεὸς Ἰησοῦς Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος, πρῶτον ἐποίησε, καὶ τότε ἐδίδαξεν, ὡς μαρτυρεῖ Λουκᾶς. — *L. ii, c. 6, p. 237*

§. 17, p. 53 Μὴ ἀλειφέσθω τις δυσωδίαν διδασκαλίας τοῦ αἰῶνος τούτου. — *L. vi, passim.*

Οὗτος

§ 18, p. 53 Οὗτος ἐγεννήθη, καὶ ἐβαπτίσθη ὑπὸ Ἰωάννου, ἵνα πεισθῇ τῷ διατάξει τῷ ἐγχειρισθείσῃ τῷ προφήτῃ. *L. viii, c. 22, p. 369*

§. 21, p. 55 Ἰησοῦς ὁ Χριστὸς, ὁ εὐλογητὸς εἰς τοὺς αἰῶνας. *L. viii, c. 13, p. 404*

*Ad Magnes. 3 p. 56* Σολομὼν ὁ καὶ Ἰωσίας, ὁ μὲν δωδεκαετὴς βασιλεύσας, — ὁ δὲ ὀκτωετὴς ἄρξας. *L. ii, c. 1, p. 214*

§. 3, p. 56, 57 Οὐδεὶς ἔμεινεν ἀπεμφρητος ἐπαρθεὶς καὶ τῷ κρείττονι. ὅτε γὰρ τῷ νόμῳ Δαθὰν καὶ Ἀβειρὼμ ἀντεῖπον, ἀλλὰ Μωσεῖ, καὶ ζῶντες εἰς ᾅδου κατενέχθησαν. Κορὲ δὲ καὶ οἱ συμφωνήσαντες αὐτῷ κατ' Ἀαρὼν ἀμαυρόσοι πεντήκοντα πυρίφλεκτοι γεγόνασιν. Ἀβεσαλὼμ πατροκτόνος γενόμενος ἐκρεμὴς ἐν φυτῷ γέγονε, καὶ ἀκτῖσιν ἐβλήθη τοῖς καυσίβολον καρδίαν. Ἀβεδδαδὰν ὡσαύτως τὴν κεφαλὴν ἀφαιρεῖται. διὰ ὁμοίαν αἰτίαν Ὀζίας λεπρᾶται, κατατολμήσας ἱερέων καὶ ἱερωσύνης· Σαοὺλ ἀτιμᾶται, μὴ ἀναμείνας τὸν ἀρχιερέα Σαμουήλ. *L. ii, c. 27, p. 240, L. vi, c. 1, 2, p. 330, 331*

§. 4, p. 57 Εἴ τινες ὑπέσκηπτον μὴ λέγουσι χωρὶς δὲ αὐτοῦ πάντα πιστοῖς· πῶς τοιαῦτα ἐρεῖ καὶ *passim.*

καὶ αὐτὸς, ὃς καὶ ὁ ἀληθινὸς καὶ πρῶτος ἄπιστος, καὶ μόνος φύσει ἀρχιερεύς, τί με καλεῖτε κύριε κύριε, καὶ οὐ ποιεῖτε ἃ λέγω; οἱ γὰρ τοιοῦτοι σὺν συναιδηται, ἀλλ' ἐχθρές τινες, καὶ μόρφωνες εἶναί μοι φαίνονται).

§. 5. p. 57 Πρόκειται ζωὴ ἢ ἐκ φυλακῆς, καὶ θανάτου ὁ ἐκ παραλογῆς, &c. — L. vii, c. 1, —21, p. 362, —368

§. 6, p. 57 Παραινῶ ἐν ὁμονοίᾳ θεοῦ πρυδάσατε πάντα πρᾶττειν, προκαθημένου τοῦ ἐπισκόπου εἰς τόπον θεοῦ, καὶ τοὺς πρεσβυτέρους εἰς τόπον συνεδρίου τοῦ ἀποστόλων, καὶ τοῦ διακόνων τοὺς ἐμοὶ γλυκυτάτους πεπιστευμένους διακονίαν Ἰησοῦ Χριστοῦ, ὃς πρὸ αἰώνων παρὰ τῷ πατρὶ γεννηθεὶς, ἦν λόγος θεὸς, μονογενὴς υἱός. — L. ii, c. 11, p. 219, 220, c. 12 p. 220, c. 26, p. 239, c. 28, p. 241, c. 30, p. 243

§. 8, p. 58 Μὴ πλανᾶσθε τῇ ἑτεροδοξίας, μηδὲ μύθοις ἐνέχεσθε, καὶ γενεαλογίαις ἀπεράντοις, καὶ ἰουδαϊκοῖς τύφοις· τὰ ἀρχαῖα παρῆλθεν, ἰδοὺ γέγονε καινὰ τὰ πάντα. εἰ γὰρ μέχρι νυῦν κατὰ νόμον ἰουδαϊκὸν καὶ περιτομὴν σαρκὸς ζῶμεν ἀρνούμεθα πεῖν χάριν εἰληφέναι. οἱ γὰρ θειότατοι προφῆ- — L. vi, c. 18, &c. p. 349, &c. L. v. c. 20, p. 325, L. vii. c. 41, p. 380

προφῆ) κ͞υ Ἰησ͞ν Χριστὸν ἔζητ͞ε. δι᾽ ὃ τοῦτο κὴ ἐδιώχθητε ἐμπνεόμενοι ἀπὸ τ͞ῆ χάριτ͞ος.—

§. 9, p. 59 Εἰ ἦν οἱ παλαιοῖς γεγράμμασιν ἀναστραφέντες εἰς καινότητα ἐλπίδ͞ος ἦλθον ἐκδεχόμενοι Χριστόν.

Ibid. Πῶς ἡμεῖς δυνησόμεθα ζῆσαι χωρὶς αὐτ͞ου; ἢ κὴ οἱ προφῆ) ὄντες δ᾽ ἕλλοι τῷ πνεύματι προεώρων αὐτόν, κὴ ὡς διδάσκαλον ἀνέμεσον, κὴ προσεδόκων ὡς κύριον, κὴ Σωτῆρα, λέγοντες, αὐτὸς ἥξει, κὴ σώσ͞ει ἡμᾶς.

*Passim.*

Ibid. Μηκέτι ἓν Σαββατίσωμεν Ἰουδαϊκῶς, κὴ ἀργίαις χαίροντες.— ἀλλ᾽ ἕκαστος ὑμῶν Σαββατιζέτω πνευματικῶς. μελέτη νόμου χαίρων, ὑ Σώμα͞τ͞ος ἀνέσ͞ει.— Καὶ μ͞η τὸ Σαββατίσαι ἑορταζέτω πᾶς φιλόχριστος τ͞ὴ κυριακήν, τ͞ὴ ἀναστάσιμον, τ͞ὴ βασιλίδα, τιμιωτάτην πασῶν τ͞ῶν ἡμερῶν· ἣν προσμένων ὁ προφήτης ἔλεγεν, εἰς τὸ τέλ͞ος, ὡσὲρ τ͞ὴ ὀγδόης.

*L. ii, c. 36, p. 246, L. vii, c. 36, p. 376*

*L. v, c. 19, p. 324*

pag. 60 Οἱ τ͞ῆς γυναικὸς φιλόκρεῖς, κὴ τ͞ῆς ἀλλοτρίων ἐπιθυμηταὶ, οἱ χρηματολάλαπες· ὧν ῥυσθείητε ἐλέει Θε͞ῦ, δι᾽ τ͞οῦ κυρίου ἡμῶν Ἰησ͞ῦ Χριστ͞ου.

*L. ii. c. 49, p. 256*

*L. vi, c. 18, p. 349*

Ἐὰν

§. 10, p. 60 Ἐὰν μφμήσηϖ ἡμῶν καθὼ ϖροέσυμμεν ἐϑν ἔϖ ἐσμέν· ἐὰν γὰρ ἀνομίας ϖαρατήρησης, κύριε, κύριε, τίς ὑϖοσήσεϖ;

*L. ii, c. 16, p. 225, L. viii, c. 9, p. 396*

Ibid. Οὐ γὰρ δέδεκϖ τὴν ϖροφητείαν τὴν λέγυσαν ϖερὶ ἡμῶν, ὅτι κληθήσεται ὄνομά σου καινόν, ὃ ὁ κύριος ὀνομάσει αὐτόν· καὶ ἔσαι λαὸς ἅγιος· ὅταν καὶ πεπλήρωται ϖρώτως ἐν Συρίᾳ· ἐν Ἀντιοχείᾳ γὰρ ἐχρημάτισεν οἱ μαθηταὶ χριστιανοὶ, Παύλου καὶ Πέτρου διδασκόντων τὸν ὄκλησιαν.

*L. iii, c. 15, p. 388*

§. 11, p. 61 Πληροφορεῖαι ἐν Χριστῷ, τῷ ϖρὸ πάντων μὲν αἰώνων γεννηθέντι ϖαρὰ τοῦ ϖατρὸς, γεννωμένῳ δὲ ὕστερον ἐκ Μαρίας τῆς ϖαρθένου, δίχα ὁμιλίας ἀνδρὸς, καὶ πολιτευσαμένῳ ὁσίως, καὶ ϖᾶσι νόσον καὶ μαλακίαν θεραπεύσαντι ἐν τῷ λαῷ, καὶ σημεῖα καὶ τέρατα ϖοιήσαντι ἐϖ' ἐνεργείᾳ ἀνθρώϖων, καὶ τοῖς ἐξοκέλασιν εἰς πολυθεΐαν τὸν ἕνα καὶ μόνον ἀληθινὸν Θεὸν, καταγέλαντι, τ' ἑαυτοῦ ϖατέρα, καὶ τὸ ϖάθος ὑϖομένοντι, καὶ ϖρὸς τῶν χριστοκτόνων Ἰουδαίων ὅτι Ποντίου Πιλάτου ἡγεμόνος καὶ Ἡρῴδου βασιλέως [καὶ] ϖρωθὲν ὑϖομένοντι, καὶ ἀποθανόντι,

*L. vii, c. 36, p. 376, & 41, p. 379, 380 L. viii, c. 1, p. 388, & 12, p. 399, &c.*

νόντι, καὶ ἀναστάντι, καὶ ἀνελθόντι εἰς τοὺς οὐρανοὺς πρὸς τὸν ἀποστείλαντα, καὶ καθεζομένῳ ἐν δεξιᾷ αὐτοῦ, καὶ ἐρχομένῳ ἐπὶ συντελείᾳ τῶν αἰώνων μετὰ δόξης πατρικῆς κρῖναι ζῶντας καὶ νεκρούς· καὶ ἀποδοῦναι ἑκάστῳ κατὰ τὰ ἔργα αὐτοῦ. Ταῦτα ὁ γνοὺς ἐν πληροφορίᾳ, καὶ πιστεύσας μακάριος.

§. 13, p. 62 Σπουδάσατε ἓν βεβαιωθῆναι ἐν τοῖς δόγμασι τοῦ κυρίου καὶ τῆς ἀποστόλων, ἵνα πάντα ὅσα ποιεῖτε κατευοδωθήσηται σαρκί τε καὶ πνεύματι, πίστει καὶ ἀγάπῃ, μετὰ τοῦ ἀξιοπρεπεστάτου ἐπισκόπου ὑμῶν, καὶ ἀξιοπλόκου καὶ πνευματικοῦ στεφάνου τῆς πρεσβυτερίου ὑμῶν, καὶ τῆς κατὰ Θεὸν ἁρμονίας. ὑποτάγητε τῷ ἐπισκόπῳ καὶ ἀλλήλοις, ὡς ὁ Χριστὸς τῷ πατρὶ, ἵνα ἕνωσις ᾖ κατὰ Θεὸν ἐν ὑμῖν.

*Dogmata tou kuriou, kai tōn Apostolōn, one Name of the Constitutions.*

*Passim.*

*Ad Trall. Præf. p. 63* Ἦν καὶ ἀσπάζομαι ἐν τῷ πληρώματι, ἐν ἀποστολικῷ χαρακτῆρι.

*L. vii, c. 46, p. 382, 383*

§. 2, p. 63 Τῷ ἐπισκόπῳ ὑποτάσσεσθε, ὡς τῷ κυρίῳ· αὐτὸς γὰρ ἀγρυπνεῖ ὑπὲρ τῶν ψυχῶν ὑμῶν, ὡς λόγον ἀποδώσων Θεῷ. διὸ καὶ φαίνεσθέ μοι ὁ κατ' ἄνθρωπον

*Passim.*

ζωντες, ἀλλὰ κ͞ῳ Ἰησοῦν Χριστόν.— ἀναγκαῖον ἓν ἕξιν ὅσπερ ποιεῖτε ἄνευ τοῦ ἐπισκόπου μηδὲν πράττειν ὑμᾶς· ἀλλ' ὑποτάσσεσθε καὶ τῷ πρεσβυτερίῳ, ὡς ἀποστόλοις Ἰησοῦ Χριστοῦ, τῆς ἐλπίδος ἡμῶν. ἐν ᾧ φερόμενοι εὑρεθησόμεθα· δεῖ δὲ καὶ τοὺς διακόνους ὄντας μυστηρίων Χριστοῦ Ἰησοῦ κ͞ῳ πάντα τρόπον ἀρέσκειν· οὐ γὰρ βρωτῶν καὶ ποτῶν εἰσὶ διάκονοι, ἀλλ' ἐκκλησίας Θεοῦ ὑπηρέται.

*L. viii, c. 28, p. 418*

§. 3, p. 64 Ὑμεῖς οὖν ἐντρέπεσθε αὐτοὺς ὡς Χριστὸν Ἰησοῦν, ὃς φύλακές εἰσι τοῦ τόπου, ὡς καὶ ὁ ἐπίσκοπος τοῦ πατρὸς πάντων τύπος ὑπάρχει. οἱ δὲ πρεσβύτεροι ὡς συνέδριον Θεοῦ, καὶ σύνδεσμος ἀποστόλων Χριστοῦ. χωρὶς τούτων ἐκκλησία ἐκλεκτὴ οὐκ ἔστιν— Οὐκ ὡς ἀπόστολος διατάσσομαι.

*Passim.*

*Διατάξεις, the most direct Name of these Constitutions.*

*Ad, Trall.* §. 5, p. 64, 65 Δοκεῖμοι νοεῖν τὰ ἐπουράνια, καὶ τὰς ἀγγελικὰς τάξεις, καὶ τὰς τῶν ἀρχαγγέλων καὶ στρατιῶν διαλλαγάς, δυνάμεων τε καὶ κυριοτήτων διαφορὰς, θρόνων τε καὶ ἐξουσιῶν πολλαγάς, αἰώνωντε μεγαλότητας, τῶν τε χερουβεὶμ καὶ σερα-

*L. vii, c. 35, p. 375, L. viii, c. 12, p. 399, 400, 402*

Ζεραφείμ τὰς ὑπεροχάς, τὸ πνεύματος τιμιότητα, καὶ τὴν κυρίου βασιλείαν, καὶ ὅτι πᾶσι τὸ τοῦ παντοκράτορος Θεοῦ ἀπρόσιτον. — *Passim.*

§. 6, p. 65 Τὸν ἴδιον περισωλήνοντες τῆς σωλάνης. — *L. vi, c. 16, p. 345.*

Ibid. Τί γάρ ἐστιν ἔπισκοπος, ἀλλ' ἢ πίστις ἀρχῆς καὶ ἐξουσίας ἐπέκεινα; πάντων κρατοῦσ, ὡς οἷόντε ἄνθρωπον κρατεῖν, μιμητὴ γενόμενον καὶ δυνάμιν Χριστοῦ τοῦ Θεοῦ. Τί ὁ πρεσβυτέριον, ἀλλ' ἢ σύστημα ἱερέων; Σύμβουλοι καὶ συνεδρευταὶ τοῦ ἐπισκόπου; Τί δὲ διάκονοι; ἀλλ' ἢ μιμηταὶ τῶν ἀγγελικῶν δυνάμεων, λειτουργοῦντες αὐτῷ λειτουργίᾳ καθαρᾷ καὶ ἀμώμῳ; ὡς Στέφανος ὁ ἅγιος Ἰακώβῳ τῷ μακαρίῳ, καὶ Τιμόθεος καὶ Λῖνος Παύλῳ, καὶ Ἀνέγκλητος καὶ Κλήμης Πέτρῳ. Ὁ τοίνυν τούτων τῶν διακόνων ἄνθρωπος πάμπαν εἴη ἂν, καὶ δυνατὸς, καὶ ἀνεπίληπτος Χριστοῦ, καὶ τοῦ αὐτοῦ διάταξιν σωιρύττων. — *Passim.* — *L. viii, c. 46, p. 422.* — *L. vii, c. 46, p. 383, 384.* — *Διάταξις, the common Name of the Constitutions. An Expres's Quotation.*

§. 7, p. 65, 66 Λέγουσι Χριστὸν οὐκ ἵνα Χριστὸν κηρύξωσιν, ἀλλ' ἵνα Χριστὸν ἀνθυπόσωσι· — τὸ μὲν γὰρ Χριστὸν — *L. vi, c. 13, p. 343, c. 26, p. 354, 355.*

σὸν ἀλλοτριοῦσι τῷ πατρὸς, τ' ὃ νόμῳ τῷ Χριστῷ, καὶ τὴν ἐκ παρθένου γέννησιν βλασφημοῦσιν· ἐπαμφιμόλλοι τ' σωμεῖον, τὸ πάθος ἀρνοῦ), καὶ τὴν ἀνάστασιν ὑ πιστεύουσι. τὸν Θεὸν ἄγνωστον εἰσηγοῦ). τὸν Χριστὸν ἀγέννητον νομίζουσι. τὸ ὃ πνεῦμα οὐδὲ ὅτι ἔστιν ὁμολογοῦσι. πνεῦς ὃ αὐτοῖς τ μὲν ὑὸν ψιλὸν ἄνθρωπον φῆ) λέγουσι. ζωὴν ὃ φῆ) πατέρα, καὶ υἱὸν, καὶ πνεῦμα ἅγιον. καὶ τὴν κτίσιν ἔργον Θεοῦ, ὑ δι' Χριστοῦ, ἀλλ' ἑτέρου τινὸς ἀλλοτρίας δυνάμεως. *L. vi, c. 10, p. 338. 339*

§. 7, p. 66 Ἐπὶ τίνα, φησὶν, βλέπω, ἀλλ' ἢ ἐπὶ τ' παπεινὸν καὶ ἡσύχιον καὶ τρέμοντά μου τοὺς λόγους; *L. ii, c. 1, p. 214, L. vii, c. 8, p. 365 L. viii, c. 2, p. 390*

Ibid. Αἰδεῖσθε δὲ καὶ τὸν ἐπίσκοπον ὑμῶν, ὡς Χριστόν· καθ' ὃ ὑμῖν οἱ μακάριοι διετάξαντο ἀπόστολοι. Ὁ ἐντὸς τοῦ θυσιαστηρίου ὢν καθαρός ἐστι· δηλ καὶ ὑπακούει τῷ ἐπισκόπῳ καὶ τοῖς πρεσβυτέροις. ὁ ὃ ἐκτὸς ὤν, οὗτος ἐστιν ὁ χωρὶς τοῦ ἐπισκόπου καὶ τῶν πρεσβυτέρων καὶ τ διακόνων τι πράσσων. ὁ τοιοῦτος μεμίανται τῇ συνειδήσει, καὶ ἐστιν ἀπίστου κρείττων. *L. ii, c. 20, p. 227 An Express Quotation.*

Δὸς

§. 8, p. 67. Δὸς ἑαυτὸν ὑπὲρ ἡμῶν λύτρον, ἵνα τῷ αἵματι αὐτοῦ καθαρίσῃ ἡμᾶς πονηρᾶς δουλείας, καὶ ζωὴν ἡμῖν χαρίσηται, μέλλοντας ὅσον οὐδέπω ἀπόλλυσθαι ὑπὸ τῆς ἐν ἡμῖν κακίας. — Passim. L. viii, c. 12, p. 402

Ibid. Οὐαὶ γάρ, φησὶν ὁ προφήτης, ὡς ὀκ προσώπῳ τοῦ Θεοῦ, διὰ τὸ ὄνομά μου βλασφημεῖται ἐν τοῖς ἔθνεσι. — L. i, c. 10, p. 210, L. iii, c. 5, p. 277, L. vii, c. 24, p. 370

Ἀληθῶς ἀνέλαβε σῶμα· — Prius.

§. 9, p. 67 ὁ λόγος γὰρ σὰρξ ἐγένετο, καὶ ἐπολιτεύσατο ἄνευ ἁμαρτίας.

Ibid. Τῇ ἓν σαββάτῳ, περὶ τρίτην ὥραν, ἀπόφασιν ἐδέξατο παρὰ τοῦ Πιλάτου, συγχωρήσαντος τοῦ Πατρός· ἕκτῃ ὥρᾳ ἐσταυρώθη, ἐννάτῃ ἀπέπνευσε, πρὸ ἡλίου δύσεως ἐτάφη, τὸ σάββατον ὑπὸ γῆν μένει, ἐν τῷ μνημείῳ ᾧ ἀπέθετο αὐτὸν Ἰωσὴφ ὁ ἀπὸ Ἀριμαθαίας, ἐπιφωσκούσης κυριακῆς ἀνέστη ἐκ τῶν νεκρῶν. — L. v, c. 14, p. 318, L. viii, c. 34, p. 415

§. 10, p. 68 Ἀληθῶς ἠγέρθη ἐν μήτρᾳ ὁ πάντας ἀνθρώπους ἐν μήτρᾳ σώσας πλάττων. — L. viii, c. 12, p. 402

§. 10, p. 68, 69 Καὶ τρεῖς ὀνειρατους κηρύξας τὸ εὐαγγέλιον, καὶ ποιήσας σημεῖα καὶ τέρατα, ὑπὸ τῶν ψευδοπροφητῶν, καὶ Πιλάτου τοῦ ἡγεμόνος ὁ κριτὴς ἐκρίθη. — Ibid.

§. 10, p. 69 Ὁ τοίνυν ἀναιρήσας αὐτὸν πατὴρ καὶ ἡμᾶς οἱ αὐτῷ ἐγηρεῖ.

§. 11, p 69, 70 Φεύγετε δὲ αὐτὰ καὶ τοὺς κακοὺς ψευδαφούσας, Σίμωνα, τὸν πονηρὸν αὐτοῦ υἱὸν, καὶ Μένανδρον, καὶ Βασιλείδην, καὶ ὅλον αὖτε τὸ ὀρυγμα δὸν τῆς κακίας, τοὺς ἀνθρωποπλάστας, ὃς καὶ ὅπη κατεράτως λέγει Ἱερεμίας ὁ προφήτης. φεύγετε καὶ τοὺς ἀκροβάρτους Νικολαΐτας, τοὺς ψευδονύμους, τοὺς φιληδόνους, τοὺς Συκοφάντας. φεύγετε καὶ τὰ τοῦ πονηροῦ ἔγγονα Θεόδοτον, καὶ Κλεόβουλον, καὶ γεννώντα καρπὸν θανατηφόρον.

*L. vi, c. 7, &c. p. 334, &c.*

§. 11, p 71 Τὸν γαμοῦν ἀρνέμβροι, καὶ τὸ πάθος ἐπαρχμώμενοι, καλύπτειν τὴν Ἰουδαίων πλάνομίαν, τῆς θεομάχον, τῆς μιαιοκτόνων.

*L. vi, c. 26, p. 354, 355*

*Ad Rom. §. 4. p. 74* Οὐκ ὡς πέτρος καὶ παῦλος διαταξόμεθα ὑμῖν.

Πέτρος καὶ παῦλος διατάξεις, *L. viii, c. 33, p. 414, 415*

*Ad Philadelph. §. 2, p. 78* Ὡς τέκνα ἓν φωτὸς [καὶ] ἀληθείας φύγετε τὸ μερισμὸν τῆς ἑνότητος, καὶ τὴν κακοδιδασκαλίαν τῆς αἱρεσιωτῆς, ἐξ ὧν μηλυσμὸς ἐξῆλθεν εἰς πᾶσι τὴν γῆν.

*L. ii, c. 6, p. 217, L vi, c. 6, &c. p. 333, &c: c. 26, p. 354, L. vii, c. 38, p. 378*
*L. vi, c. 5, p. 332*

§. 3. p. 79 Ὅσοι ἂν μετάνοήσωσιν ἔλθωσιν ὅπι τὴν ἑνότητα τῆς ἐκκλησίας προσδέχεσθε αὐτοὺς, μὴ πάσης

*L. ii, passim.*

πάσης ῥαθυμίας, ἵνα δι' ἐγκρατείας καὶ ἀνεξικακίας ἀναπτύξητε ἐν τῇ διδαχῇ τοῦ παιδός, ἄξιοι τοῦ Χριστοῦ γενόμενοι, σωτηρίας αἰωνίου τύχωσιν, ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ. Ἀδελφοί, μὴ πλανᾶσθε, εἴ τις ῥίζωτι ἀπὸ τῆς ἀληθείας ἀκολουθεῖ βασιλείᾳ Θεοῦ ὁ κληρονομήσει· καὶ εἴ τις ἐν τῇ φθοδολόγῳ κήρυκος εἰς γέενναν καταπεμφθήσεται· ἔστε γὰρ εὐσεβῶν ἀφίσασθαι χρὴ, ἔστε δὲ δυσεβέσι ζυγκεῖσθαι δεῖ· εἴ τις ἐν ἀλλοτρίᾳ γνώμῃ θελήματι ἐστὶ ἐν ἐστι Χριστοῦ, ἔστε τοῦ πάθους αὐτοῦ κοινωνός· ἀλλ' ἔστιν ἀλώπηξ, φθορεὺς ἀμπελῶνος Χριστοῦ. *L. vi, passim.*

Οὐ μὴν καὶ τύπαν αὐτὸς ἢ διώκειν, καθὼς τὰ ἔθνη τὰ μὴ εἰδότα τὸ κύριον καὶ Θεόν, ἀλλ' ἐλθὼν μὴ ἡγεῖσθαι, καὶ χωρίζεσθαι ἀπ' αὐτῶν, νουθετεῖν δὲ αὐτὸς, καὶ ἐπὶ μεζόνοιαν παρακαλεῖν, ἐὰν ἄρα ἀκούσωσιν, ἐὰν ἄρα ἐνδῶσι. *L. vi, c. 13, p. 443, c. 18, p. 348*

*L. ii, c. 6, p. 217*

§ 4, p. 80 Ἐπεὶ καὶ εἷς ἀγέννητος, ὁ Θεὸς καὶ Πατήρ. καὶ εἷς μονογενὴς υἱὸς, Θεὸς λόγος, καὶ ἄνθρωπος· καὶ εἷς ὁ παράκλητος, τὸ πνεῦμα τὸ ἀληθείας. ἐν ᾧ *Passim.*

καὶ τὸ κήρυγμα, καὶ ἡ πίστις μία, καὶ τὸ βάπτισμα ἕν, καὶ μία ἡ ἐκκλησία, ἣν ἱδρύσαντο οἱ ἅγιοι ἀποστολοι ἀπὸ περάτων ἕως περάτων, ἐν τῷ αἵματι τοῦ Χριστοῦ, οἰκείοις ἱδρῶσι καὶ πόνοις. καὶ ὑμᾶς ἔδει χρὴ, ὡς λαὸν περιούσιον, καὶ ἔθνος ἅγιον, ἐν ὁμονοίᾳ πάντα ἐν Χριστῷ ἐπιτελεῖν. αἱ γυναῖκες τοῖς ἀνδράσι ὑποτάσσητε ἐν φόβῳ Θεοῦ· οἱ ἄνδρες τῇ γυναικὶ ἐν ἀφθαρσίᾳ· ἐ βδελυσσόμενοι γάμον, ἀλλὰ τὸ κρεῖσσον. ἐφιέμενοι· οὐκ ἐπὶ δι-αβολῇ ζωαφείας, ἀλλ' ἕνεκα τῆς τοῦ νόμου μελέτης· τὰ τέκνα παιδαρχεῖτε τοῖς γονεῦσιν ὑμῶν, καὶ τέρπετε αὐτοὺς ὡς ζωοργοὶ Θεοῦ εἰς τὴν ὑμετέραν ἡδύνησιν· οἱ δοῦλοι ὑποτάσσητε τοῖς κυρίοις ἐν Θεῷ, ἵνα Χριστοῦ ἀπελεύθεροι ἡδίονες· οἱ ἄνδρες ἀγαπᾶτε τὰς γυναῖκας ὑμῶν, ὡς οἰκεῖον σῶμα, ὡς κοινωνὸς βίου, καὶ ζωοργὸς τεκνογονίας· αἱ παῖδες μόνον τὸ Χριστὸν πρὸ ὀφθαλμῶν ἔχετε, καὶ τὰ αὐτοῦ πατέρα ἐν τῇ εὐχῇ, φωτιζόμενα ὑπὸ τοῦ πνεύματος.

Κήρυγμα, *one Name of the Constitutions.*

*L. viii, c. 10, p. 396.*

*L. ii, c. 25, p. 238, c 57, p. 265, L. iii, c. 15, p. 288*

*L. iv, c. 11, 12, 13, 14, p. 298, 299, L. vii, c. 12, 13, 15, 16, p. 366, 267*

*L. iv, c. 14, p. 299*

*L. vii, c. 15, p. 367*

*L. vi, c. 29, p. 358*

Οναί-

Ibid. Ὀναίμην ὑμῶν τ ἁγιωσύνης, ὡς Ἠλία, ὡς Ἰησοῦ τοῦ Ναυῆ, ὡς Μελχισεδὲκ, ὡς Ἐλισσαίε, ὡς Ἱερεμίε, ὡς τοῦ Βαπτιςοῦ Ἰωάννε, ὡς τοῦ ἠγαπημένε μαθητοῦ, ὡς Τιμοθέε, ὡς Τίτε, ὡς Εὐοδίε, ὡς Κλήμεντος, τῶν ἐν ἁγνείᾳ διεξελθόντων τ βίον· ὃ ψέγων δὲ τὰς λοιπὰς μακαρίσας, ὅτι γάμοις ἐσωμίλησαν, ὧν ἐμνήσθην ἄρτι· εὔχομαι γὰρ ἄξιος Θεοῦ ἐυρεθῆναι ἐν τῇ βασιλείᾳ· ὡς Ἀβραάμ, καὶ Ἰσαὰκ, καὶ Ἰακὼβ, ὡς Ἰωσὴφ, καὶ Ἠσαΐε, καὶ τῶν ἄλλων προφητῶν, ὡς Πέτρε, καὶ Παύλε, καὶ τῶν ἄλλων ἀποστόλων, τῶν γάμοις ἐσωμιλησάντων. *Method. Conviv. Virg. Orat. I. Matt. 8, 14*

*1 Cor. 9, 5. Constit. L. vii, c. 46, p. 382*

§. 4, p. 81 Οἱ πατέρες ἐκτρέφετε τοὺς ἑαυτῶν παῖδας ἐν παιδείᾳ καὶ νουθεσίᾳ κυρίε, καὶ διδάσκετε αὐτοὺς τὰ ἱερὰ γεάμματα, καὶ τέχνας, πρὸς τὸ μὴ ἀργίαν χαίρειν.— Οἱ κύριοι ἐυμενῶς τοῖς οἰκέταις προσέχετε.— οἱ ἄρχοντες πειθαρχεῖτε τῷ καίσαρι, οἱ γραπτῷ τοῖς ἄρχουσιν, οἱ δεσπόται τοῖς πρεσβυτέροις, [&] ἀρχιερεῦσι, οἱ πρεσβύτεροι & οἱ δεσπόται & *L. iv, c. 11, 12, 13, 14, p. 298, 299, L. vii, c. 12, 13, 15, 16, p. 366, 367, L. vi, c. 15, p. 344*

*L. ii, passim.*

ὁ λοιπὸς κλῆρος, ἅμα πομπὴ τῷ λαῷ, καὶ τοῖς στρατιώταις, καὶ τοῖς ἄρχουσι, καὶ τῷ καίσαρι, τῷ ἐπισκόπῳ. ὁ ἐπίσκοπος τῷ Χριστῷ, ὡς ὁ Χριστὸς τῷ πατρί.

Ibid. Ἔστω δὲ αἱ χεῖρες μὴ ῥέμβοι, μὴ λίχναι, καὶ φειδωλαί. *L. iii, c. 1, &c. p. 274 &c.*

§. 5, p. 82 Εἷς γὰρ ὁ Θεὸς παλαιᾶς καὶ καινῆς διαθήκης, εἷς ὁ μεσίτης Θεοῦ καὶ ἀνθρώπων, εἷς τε δημιουργὸς νοητῶν καὶ αἰσθητῶν, καὶ προνοίαν προσφορον καὶ καλλιλογον· εἷς δὲ καὶ ὁ προκλητος, ὁ ἐνεργήσας ἐν Μωσῆ, καὶ προφήτας, καὶ ἀποστόλους. πάντες ἓν οἱ ἅγιοι ἐν Χριστῷ ἐσώθησαν, ἐλπίσαντες εἰς αὐτὸν, καὶ αὐτὸν ἀναμείναντες. *Passim.*

§. 6, p. 82, 83 Ἐάν τις Θεὸν νόμῳ καὶ προφήτῃ κηρύττῃ ἕνα, Χριστὸν δὲ ἀρνῆται υἱὸν εἶ Θεοῦ, ψευδής ἐστιν, ὡς καὶ ὁ πατὴρ αὐτοῦ ὁ διάβολος, καὶ ἔστιν ὁ τοιοῦτος τῆς κάτω φιλίμνης ψευδοϊσραήλ. ἐάν τις ὁμολογεῖ Χριστὸν Ἰησοῦν κύριον, ἀρνεῖται δὲ τὸν Θεὸν τὸν νόμῳ καὶ τοῖς προφήταις, οὐκ ἔναγχος λέγων τὸν οὐρανοῦ καὶ γῆς ποιητὴν πατέρα τοῦ Χριστοῦ, ὁ τοιοῦτος ἐν τῇ ἀληθείᾳ οὐκ ἔστηκεν, *L. vi, c. 10. p. 338, 339, c. 16, p. 347, c. 26, p. 354, 355*

ἔστιν, ὡς καὶ ὁ πατὴρ αὐτοῦ ὁ διάβολος, καί ἐστιν ὁ τοιοῦτος Σίμων ὁ μάγος ἀλλ' ὁ τοῦ ἁγίου πνεύματος μαθητής. ἐάν τις λέγῃ μοι ἕνα Θεόν, ὁμολογῇ δὲ καὶ Χριστὸν Ἰησοῦν, ψιλὸν δὲ ἄνθρωπον εἶναι νομίζῃ τὸν κύριον, καὶ Θεοῦ μονογενῆ, καὶ σοφίαν, καὶ λόγον Θεοῦ, ἀλλ' ὅτι ψυχῆς καὶ σώματος αὐτὸν μόνον εἶναι νομίζῃ, ὁ τοιοῦτος ὄφις ἐστὶν, ἀπάτην καὶ πλάνην κηρύττων ἐπ' ἀπωλείᾳ ἀνθρώπων, καί ἐστιν ὁ τοιοῦτος πένης τὴν διάνοιαν, ὡς ὑπολαμβάνεται Ἐβίων. ἐάν τις ζῶντα ὁμολογῇ, φθορεὰν δὲ καὶ μολυσμὸν καλῇ τὴν νομιμον μίξιν, καὶ τὴν τῶν παίδων γένεσιν, ἵνα τῶν βρωμάτων βδελύσσηται, ὁ τοιοῦτος ἔνοικον ἔχει τὸν διάκονον, τὸν ἀποστάτην, ἐάν τις πατέρα καὶ υἱὸν καὶ ἅγιον πνεῦμα ὁμολογῇ, καὶ τὴν κτίσιν ἐπαινεῖ, δόκησιν δὲ λέγῃ τὰ σώματα εἶναι, καὶ τὸ πάθος ἐπαισχύνεται, ὁ τοιοῦτος ἥρνηται τὴν πίστιν, οὐχ ἧττον τῶν Χριστοφόνων Ἰουδαίων. ἐάν τις ζῶντα μὴ ὁμολογῇ, καὶ ὅτι Θεοῦ λόγος ἐν ἀνθρωπίνῳ σώματι κατῴκει, ὃν ἐν αὐτῷ ὁ λόγος ὥσπερ καὶ ψυχὴ ἐν σώματι,

L. vi, c. 6, p. 333

L. vi, c. 8, p. 336, c. 10, p. 339, c. 26, p. 355

L. vi, c. 25, p. 354

σώματι, ἀλλὰ τὸ ἔνοικον εἶναι Θεὸν ἀλλ' οὐχὶ ἀνθρωπείαν ψυχήν, λέγει δὲ τοὺς σωζομένους μίξεις ἀγαθόν τι εἶναι, καὶ πλοῦτον εὐδαιμονίας ἡδονῇ πάσῃ, οἷος ὁ ψευδώνυμος Νικολαΐτης, οὐκ ὢν φιλήδονος, ὢν φιλόχρυσος εἶναι δοκῶν, ἀλλὰ φθορεὺς τῆς οἰκείας σαρκός, καὶ ἀλλὰ τοῦτο τοῦ ἁγίου πνεύματος κενός, καὶ τοῦ Χριστοῦ ἀλλότριος.

§. 6, p. 83 Πάντες δὲ τὸ αὐτὸ γίνεσθε ἐν ἀμερίστῳ καρδίᾳ, καὶ ψυχῇ τελείᾳ, σύμψυχοι, τὸ ἓν φρονοῦντες, πάντοτε τὰ αὐτὰ περὶ τοῦ αὐτοῦ δοξάζοντες. *Passim.*

§. 7, p. 83 Ἐκραύγασα γὰρ μεγάλῃ φωνῇ, θεοῦ ἐμὸς ὁ λόγος, ἀλλὰ Θεοῦ· τῷ ἐπισκόπῳ προσέχετε, καὶ τῷ πρεσβυτερίῳ, καὶ τοῖς διακόνοις. εἰ δέ τινες ὑπώπτευέ με ὡς προγνώστην τινὰ μερισμόν τινων λέγειν ταῦτα, μάρτυς μοι ἐν ὧν δέδεμαι ὅτι ἀπὸ σαρκὸς ἀνθρώπου οὐκ ἔγνων, τὸ δὲ πνεῦμα ἐκήρυξέ μοι, λέγον τάδε, χωρὶς ἐπισκόπου μηδὲν ποιεῖτε. τὰ σάρκα ὑμῶν ὡς ναὸν Θεοῦ τηρεῖτε. τὴν ἕνωσιν ἀγαπᾶτε, τοὺς μερισμοὺς φεύγετε. μιμηταὶ γίνεσθε Παύλου καὶ τοῦ ἄλλων ἀποστόλων. *Passim.*

*The Constitutions and Clements Second Epistle Inspired Scripture.*
*L. ii c. 27, p 240, c. 30, 31, p. 243*
*Epist. Clem. 2, § 9, p. 187*
*L. vi, c. 1, &c. p. 329, &c.*
1 Cor. 11, 1

σόλων, ὡς καὶ αὐτοὶ τοῦ Χριστοῦ.

§. 8, p. 84 Μηδὲν κατ' ἐρίθειαν προάσσετε, ἀλλὰ κατὰ χειροτόνιαν. ἤκουσα γάρ τινων λεγόντων, ὅτι ἐὰν μὴ ἐν τοῖς ἀρχείοις εὕρω, τὸ εὐαγγέλιον [lege τῷ εὐαγγελίῳ,] οὐ πιστεύω. Τοῖς δὲ τοιούτοις ἐγὼ λέγω, ὅτι ἐμοὶ ἀρχεῖά ἐστιν Ἰησοῦς ὁ Χριστός, ἐν ᾧ σῳζόμεθα προδήλως ὄλεθρος· ἀοιδέντικόν [vel ἄδικτον] μοι ὄζει ἀρχεῖον ὁ σωτὴρ αὐτοῦ, καὶ ὁ θάνατος, καὶ ἡ ἀνάστασις αὐτοῦ, ἡ πίστις ἡ διὰ τούτων, ἐν οἷς θέλω ἐν τῇ προσευχῇ ὑμῖν διαμοιρᾶσαι. ὁ ἀπιστῶν τῷ εὐαγγελίῳ πᾶσιν ὑμῖν ἀπιστεῖ· οὐ γὰρ προκείνεται τὰ ἀρχεῖα τοῦ πνεύματος· σκληρὸν τὸ πρὸς κέντρα λακτίζειν, σκληρὸν τὸ Χριστῷ ἀπιστεῖν, σκληρὸν τὸ ἀθετεῖν τὸ κήρυγμα τῶν ἀποστόλων. Καλοὶ μὲν οἱ ἱερεῖς, καὶ οἱ τοῦ λόγου διάκονοι· κρείττων δὲ ἀρχιερεύς, ὁ πεπιστευμένος τὰ ἅγια τῶν ἁγίων· ὃς μόνος πεπίστευται τὰ κρυπτὰ τοῦ Θεοῦ. καλαὶ αἱ λειτουργικαὶ τοῦ Θεοῦ δυνάμεις, ἅγιος δὲ ὁ προκλητός, καὶ ἅγιος ὁ λόγος, ὁ τοῦ πατρὸς υἱός, δι' οὗ ὁ πατὴρ τὰ πάντα πεποίηκε, καὶ

*The Constitutions lay in the Archieves of the Apostolical Churches.*

*And were distinct from the Gospels.*

*They contain the Account of the Sufferings, and Death, and Resurrection of Christ, and of Faith in these points; but not of his coming at first, and Life, as the Gospels do.*

Τὸ κήρυγμα τῶν Ἀποστόλων, *one Name of the Constitutions.*

*The Bishops were alone intrusted with these Constitutions.*
*Passim.*

καὶ τῆς ὅλων προνοεῖ. Ἕτός ἐστιν ἡ πρὸς τὸν πατέρα ἄγουσα ὁδὸς, ἡ πέτρα, ὁ φραγμὸς, ἡ κλεὶς, ὁ ποιμὴν, τὸ ἱερεῖον, ἡ θύρα τῆς γνώσεως, δι' ἧς εἰσῆλθον Ἀβραὰμ, καὶ Ἰσαὰκ, καὶ Ἰακὼβ, Μωσῆς, καὶ ὁ Ζύμπας τῆς προφητικῆς χορός, καὶ οἱ σύλλοι τῆς ἡμῶν οἱ ἀπόστολοι, καὶ ἡ νύμφη τοῦ Χριστοῦ, ὑπὲρ ἧς, φέρνης λόγῳ, ἐξέχεε τὸ οἰκεῖον αἷμα, ἵνα αὐτὴν ἁγιάσῃ. πάντα ταῦτα εἰς ἑνότητα τοῦ ἑνὸς καὶ μόνου ἀληθινοῦ Θεοῦ. ἐξαίρετον δέ τι ἔχει τὸ εὐαγγέλιον, τὴν παρουσίαν τοῦ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, τὸ πάθος, αὐτοῦ τε ἀνάστασιν, ἃ γὰρ οἱ προφῆται κατήγγελλον, λέγοντες, ἕως ἂν ἔλθῃ ᾧ ἀπόκειται, καὶ αὐτὸς προσδοκία ἐθνῶν, ταῦτα ἐν τῷ εὐαγγελίῳ πεπλήρωται, πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς, καὶ τοῦ υἱοῦ, καὶ τοῦ ἁγίου πνεύματος. πάντα ἓν ὑμῖν καλὰ, ὁ νόμος, οἱ προφῆται, οἱ ἀπόστολοι.

*L. vi, c. 11, p. 340*

*Ad Smyrn. § 1, p. 86* Πεπληροφορημένους, ὡς ἀληθῶς, εἰς τὸν κύριον ἡμῶν Ἰησοῦν Χριστὸν, τὸν Θεοῦ υἱὸν, τὸν πρωτότοκον πάσης κτίσεως, τὸν Θεοῦ λόγον,

*L. vi, c. 11, p. 340, L. vii, c. 36, p. 376, L. viii, c. 12, p. 399, &c.*

λόγον, τ̃ μονογενῆ υἱόν, ὄντα ὃ ἐκ γένους Δαβὶδ κ̃ Σάρκα, ἐκ Μαρίας τ̃ παρθένε, βεβαπτισμένον ὑπ' Ἰωάννε, ἵνα πληρωθῇ πᾶσα δικαιοσύνη ὑπ' αὐτοῦ. πολιτευσάμενον ὁσίως ἄνευ ἁμαρτίας, κ̃ ὅτι Ποντίε Πιλάτε, κ̃ Ἡρῴδε τε̃ τετράρχε καθηλωμένον ὑπὲρ ἡμῶν ἐν Σαρκὶ ἀληθῶς.

§. 2, p. 87 Οὐκοῦν ὁ λόγος ἐν Σαρκὶ ἐφάνησεν· ἡ σοφία, γάρ, ἑαυτῇ ᾠκοδόμησεν οἶκον. *L. v, c. 20, p. 325*

§. 4, p. 88 Περιφυλάσσω ὑμᾶς ἀπὸ τ̃ θηρίων τ̃ ἀνθρωπομόρφων· οὓς δὲ μόνον ἀποτρέφεσθαι χρὴ, ἀλλὰ κ̃ φεύγειν. *L. ii, c. 21. p. 229*

§. 6, p. 89 Καταμάθετε ἓν ἑτερόδοξον, πῶς νομοθετοῦσιν ἄγνωστον εἶναι τ̃ πατέρα τ̃ Χριστοῦ. *L. vi, c. 10, p. 338*

§ 7, p. 90 Τὸν σωτῆρα ἐπαρχιώτην, τὸ πάθος χλευάζουσι, τ̃ ἀναστάσιν κωμῳδοῦσι. *C. 26, p. 354*

Ibid: Ὧν ῥύσεται ἡμᾶς ὁ κύριος Ἰησοῦς Χριστός. — πρέπον ἐστὶν ἀπέχεσθαι τ̃ τοιούτων, κ̃ μήτε καθ' ἰδίαν μετ' αὐτ̃ λαλεῖν, μήτε κοινῇ· προσέχειν γὰρ ὃ νόμῳ, κ̃ προφήταις, κ̃ τοῖς εὐαγγελισαμένοις ὑμῖν τ̃ σωτήριον λόγον· τὰς δὲ δυσωνύμους αἱρέσεις, κ̃ τὰς τὰ σίσματα ποιούσας *L. vi, c. 18, p. 348, 349*

*Passim. in L. vi.*

ποιᾶνλας φύγητε, ὡς ἀρχὴ κακῶν.

§. 8, p. 90 Πάντες τῷ ἐπισκόπῳ ἀκολουθεῖτε, ὡς ὁ Χριστὸς Ἰησοῦς τῷ πατρὶ, καὶ τῷ πρεσβυτερίῳ ὡς τοῖς ἀποστόλοις· τοὺς δὲ διακόνους ἐντρέπεσθε, ὡς Θεοῦ ἐντολὴν διακονοῦντας. μηδεὶς χωρὶς ἐπισκόπου τι πρασσέτω τῶν ἀνηκόντων εἰς τὴν ἐκκλησίαν. ἐκείνη βεβαία εὐχαριστία ἡγείσθω ἡ ὑπὸ τὸν ἐπίσκοπον οὖσα, ἢ ᾧ αὐτὸς ἐπιτρέψῃ. ὅπου ἂν φανῇ ὁ ἐπίσκοπος, ἐκεῖ τὸ πλῆθος ἔστω· ὥσπερ ὅπου ὁ Χριστός, παρὰ πατρὶ καθολικὴ ἐκκλησία ἐστίν· ὡς ἀρχιστρατήγῳ τὸ δυνάμεως πᾶσης νοητῆς φύσεως. σὺν δίκῃ ὀφείλει χωρὶς τοῦ ἐπισκόπου ἢ βαπτίζειν, ἢ προσφέρειν, ἢ θυσίαν προσομίζειν, ἢ δεῖπνον ἐπιτελεῖν· ἀλλ' ὃ ἂν ἐκείνῳ δοκῇ κατ' εὐαρέσκειαν Θεοῦ· ἵνα ἀσφαλὲς ᾖ καὶ βέβαιον πᾶν ὃ ἐὰν πράσσητε.

*passim.*

§. 9, p. 91 Εὔλογόν ἐστι λοιπὸν ἀνανῆψαι ἡμᾶς, ὡς ἔτι καιρὸν ἔχομεν, εἰς Θεοῦ μετανοεῖν, ἐν ᾧ τῷ ἄδῃ σὺν ἔστιν ὁ ἐξομολογούμενος. ἰδοὺ γὰρ ἄνθρωπος καὶ τὸ ἔργον πρὸ προσώπου αὐτοῦ.

*L. ii, passim: & alibi passim.*

*L. ii, c. 14, p. 223*

τίμα,

τίμα, φησὶν, ὑὲ, τ̀ Θεὸν κ̀ βασιλέα. ἐγὼ δὲ φημι, τίμα μ̀ν τ̀ Θεὸν, ὡς αἴτιον τ̃ ὅλων κ̀ κύριον, ὅπισθον δ̀ ὡς ἀρχιερέα Θεο̃, εἰκόνα φορο̃ντα κ̃ μ̀ν τὸ ἄρχειν, Θεο̃, κ̃ δὲ τὸ ἱερατεύειν Χριστ̃. κ̀ μ̃ τοῦτον τιμῶν χρὴ κ̀ βασιλέα. ἔτε γ̀ Θεο̃ τις κρείττων ἢ ὡδαπλήσιος ἐν πᾶσι τοῖς ἔσιν, ἔτε ὃ ἐν ἐκκλησίᾳ ὅπισθόπτ τὸ μεῖζον, ἱερωμέν Θεῷ ὑπὲρ τ̃ τ̃ κόσμ πάντ̀ σωτηρίας. ἔτε βασιλέως τὶς ὡδαπλήσιος ἐν ἀρχέσιν, ἀριθμὸν κ̀ εὐνομίαν τοῖς ἀριθμέμοις πορυτανεύοντος. ὁ τιμῶν ἐπίσκοπον ὑπὸ Θεο̃ τιμηθήσεται. ὥσπερ ἓν ὁ ἀτιμάζων αὐτὸν ὑπὸ Θεο̃ κολασθήσεται. εἰ γ̀ ὁ βασιλεύσιν ἐπεγειρόμενος κολάσεως ἄξιος δικαίως γνήσεται, ὡς γε παραλύων τὸν κοινὸν εὐνομίαν, πόσῳ δοκεῖ τε χείρονος ἀξιωθήσεται τιμωρίας ὁ ἀνδρὸς ὅπισθόπτ τὸ ποιεῖν πορταρόμενος; κ̀ τὸν ὁμόνοιαν διαπῶν, κ̀ τὸν εὐταξίαν ζυγχέων; ἱερωσύνη γάρ ἐστι τὸ πάντων ἀγαθῶν ἐν ἀνθρώποις ἀναβεβηκός· ἧς ὁ καταμεμὲς οὐκ ἄνθρωπον

*L. iv, c. 13, p. 299*

*L. vi, c. 2, p. 330, 331*

ἀπιμάζει ἀλλὰ Θεὸν, καὶ Χριστὸν Ἰησοῦν, τὸ πρωτότοκον καὶ μόνον τῇ φύσει τοῦ πατρὸς ἀρχιερέα. πάντα ἓν ὑμῖν μετ' εὐταξίας ἐπιτελείσθω ἐν Χριστῷ· οἱ λαϊκοὶ τοῖς διακόνοις ὑποζωννύσθωσαν, οἱ διάκονοι τοῖς πρεσβυτέροις, οἱ πρεσβύτεροι τῷ ἐπισκόπῳ, ὁ ἐπίσκοπος τῷ Χριστῷ, ὡς αὐτὸς τῷ πατρί.

L. viii, c. 46, p. 423 L. ii, passim. & L. viii, c. 46, p. 421, 422

Ibid. Δῆλον ὅτι καὶ ὁ τιμῶν δέσμιον Ἰησοῦ Χριστοῦ μάρτυρα λήψεται μισθόν.

L. v, c. 1, &c. p. 301, &c.

§. 13, p. 92 Ἀσπάζομαι τὰς οἴκους τῶν ἀδελφῶν μου, σὺν γυναιξὶ, καὶ τέκνοις, καὶ παρθένους, καὶ τὰς χήρας.

Passim.

Ad Polycarp. §. 1, p. 94 Γρηγόρει, ἀκοίμητον πνεῦμα κεκτημένος. τοῖς κρείττοσιν ἄνδρα κρείττονα βοήθειαν λάλει Θεοῦ, πάντων τὰς νόσους βάσταζε, ὡς τέλειος ἀθλητὴς, ὡς καὶ ὁ πλούσιος πάντων. αὐτὸς γὰρ, φησὶ, τὰς ἀσθενείας ἡμῶν ἔλαβε, καὶ τὰς νόσους ἡμῶν ἐβάστασεν.

L. ii, c. 25, p. 237

§. 2, p. 94 Οὐ πᾶν τραῦμα τῇ αὐτῇ ἐμπλάστρῳ θεραπεύεται. Τὰς παροξυσμὰς ἐμβροχαῖς παῦε.

L. ii, c. 41, p. 250, 251

§. 3. p. 95. Περισσότερα Χριστὸν, τὸν υἱὸν τοῦ

L. viii, c. 12, p. 402

τῷ Θεῷ, τὸ ἄχρονον ἐν χρόνῳ, τὸ ἀόρατον τῇ φύσει ὁρατὸν ἐν σαρκί; τὸ ἀψηλάφητον καὶ ἀναφὲς, ὡς ἀσώματον, δι' ἡμᾶς δὲ ἁπτὸν καὶ ψηλάφητον ἐν σώματι· τὸν ἀπαθῆ, ὡς Θεόν, δι' ἡμᾶς ἔμπαθῆτον, ὡς ἄνθρωπον· τὸ κύριον πάντα ζῆσον δι' ἡμᾶς ὑπομείναντα.

§. 4, p. 95, 96 Αἱ χῆραι μὴ ἀμελείσθωσαν. μὴ τὸ χῆρον σὺ αὐτῇ φρόντισὸν ἔσο. μηδὲν ἄνευ τῆς γνώμης σου γινέσθω, μηδὲ σὺ ἄνευ Θεοῦ γνώμης τι πράσσε, ὅπερ οὐδὲ πράττεις. σωφρόνως. πυκνώτερον συναγωγαὶ γινέσθωσαν. ἔξ ὀνόματος πάντας ζήτει. δούλους καὶ δούλας μὴ ὑφορῶ· ἀλλὰ μηδὲ αὐτοὶ φυσιούσθωσαν. ἀλλ' εἰς δόξαν Θεοῦ πλεῖον δουλευέτωσαν, ἵνα κρείττονος ἐλευθερίας τύχωσιν ἀπὸ Θεοῦ. μὴ αἱρέτως ἀπὸ τῆς κοινῆς ἐλευθερωθῶσιν, ἵνα μὴ δοῦλοι εὑρεθῶσιν ἐπιθυμίας.

*L. iii, & alibi passim,*

*L. iv, c. 4, p. 299*

Τοῖς Συμβίοις ἀρκείσθωσαν.

§. 5, p. 96 *Ad Tars.* §. 2, p. 105 Ἐγνων ὅτι τινὲς τῶν τοῦ σατανᾶ ὑπηρετῶν ἐβουλήθησαν ὑμᾶς ταράξαι, οἱ μὲν ὅτι Ἰησοῦς δοκήσει ἐσταυρώθη, καὶ δοκήσει ἀπέθανεν, οἱ δὲ ὅτι σὺ ἔστιν ὁ υἱὸς τοῦ δημιουργοῦ, οἱ δὲ ὅτι αὐτός ἐστιν ὁ ἐπὶ πάντων Θεὸς, ἄλλοι

*L. viii, c. 32, p. 412*

*L. vi, c. 26, p. 354, 355*

δὲ ὅτι φιλὸς ἄνθρωπός ἐστιν, ἕτεροι ἢ ὅτι ἡ σὰρξ αὕτη σὸν ἐγειρεῖ, καὶ δεῖ τὸν ἀπολαυστικὸν βίον ζῆν, καὶ μετέναι, τοῦτο γὰρ ἐστὶ πέρας τῶν ἀγαθῶν τοῖς μετὰ πολὺ φθαρησομένοις.

§ 4, p. 106 Καὶ ὅτι ἕτος ὁ γεννητὸς ἐκ γυναικὸς υἱός ἐστι τοῦ Θεοῦ, καὶ ὁ σωτηρωθεὶς πρωτότοκος πάσης κτίσεως, καὶ Θεὸς λόγος, καὶ αὐτὸς ἐποίησε τὰ πάντα. — *passim.*

§. 5, p. 106 καὶ ὅτι σὸν αὐτός ἐστιν ὁ ὑπὲρ πάντων Θεὸς καὶ πατὴρ, ἀλλ' υἱὸς ἐκείνου, λέγει, Ἀναβαίνω πρὸς τὸν πατέρα μου, καὶ πατέρα ὑμῶν· καὶ Θεόν μου, καὶ Θεὸν ὑμῶν. καὶ, ὅταν ὑποταγῇ αὐτῷ τὰ πάντα, τότε καὶ αὐτὸς ὑποταγήσεται τῷ ὑποτάξαντι αὐτῷ τὰ πάντα, ἵνα ᾖ ὁ Θεὸς τὰ πάντα ἐν πᾶσιν. Οὐκοῦν, ἕτερος ὁ ὑποτάξας, καὶ ὧν τὰ πάντα ἐν πᾶσι, καὶ ἕτερος ᾧ ὑπετάγη, ὃς καὶ μὴ πάντων ὑποτάσσεται. L. vi, c. 26, p. 354, 355

§. 9, p. 108 Οἱ ἄνδρες σέβεσθε τὰς γαμετὰς ὑμῶν· αἱ γυναῖκες τὰς ὁμοζύγους· οἱ παῖδες τοὺς γονεῖς αἰδεῖσθε· οἱ γονεῖς τὰ τέκνα ἐκτρέφετε ἐν παιδείᾳ καὶ νουθεσίᾳ κυρίου· τὰς ἐν παρθενίᾳ τιμᾶτε, ὡς ἱερείας Χριστοῦ· τὰς ἐν L. iv, c. 11, 12, 13, 14 p. 298, 299 L. vi, c. 15, p. 344 L. vii, c. 12, 13, 15, 16, p. 366, 367

ἐν Ϲεμνότητι χήρας, ὡς θυσιαστήριον Θεοῦ· οἱ δοῦλοι μετὰ φόβου τοῖς κυρίοις ὑπηρετεῖτε· οἱ κύριοι μετὰ φειδοῦς τοῖς δούλοις ἐπιτάσσετε· μηδεὶς ἐν ὑμῖν ἀργὸς ἔστω· μήτηρ γὰρ τῆς ἀδελφίας ἡ ἀργία. ταῦτα οὐκ ἐπιτάττω, ὡς ὢν τι, εἰ καὶ δέδεμαι, ἀλλ' ὡς ἀδελφὸς ὑπομιμνήσκω. *passim.*

§ 10. p. 108 Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι Φιλιππησίων, ὅθεν καὶ γεγράφω ὑμῖν.— ἀσπάσασθε ἀλλήλους ἐν ἁγίῳ φιλήματι. *No Bishop at* Philippi, *L. vii, c. 46, p. 382—285. L. ii, c. 57, p. 264, 265 L. viii, c. 11, p. 398.*

*Ad Antioch* §. 1, p. 109 Φυλαττόμενοι τὰς εἰσφυομένας αἱρέσεις τῶν πονηρῶν, ἐπ' ἀπάτῃ καὶ ἀπωλείᾳ τῶν πειθομένων αὐτῷ· προσέχειν δὲ τῇ τῶν ἀποστόλων διδαχῇ, καὶ νόμῳ, καὶ προφήταις πιστεύειν, πᾶσαν Ἰουδαϊκὴν καὶ Ἑλληνικὴν ἐρρίψαι πλάνην, ἵνα μήτε πληθυνθῶ Θεῶν ἐπεισάγειν, μήτε τὸν Χριστὸν ἀρνεῖσθαι προφάσει τοῦ ἑνὸς Θεοῦ. *L. vi, c. 7, &c. p. 334. &c.* *The* Doctrine of the Apostles, *the Name of the Extract out of this Book.*

§. 2. p. 109 Μωσῆς τε γάρ, ὁ πιστὸς θεράπων τοῦ Θεοῦ, εἰπών, κύριος ὁ Θεός σου κύριος εἷς ἐστι, καὶ τὸν ἕνα καὶ μόνον κηρύξας Θεόν, ὡμολόγησεν εὐθέως καὶ τὸν κύριον ἡμῶν, λέγων, κύριος ἔβρεξε παρὰ Κυρίου πῦρ καὶ θεῖον. καὶ πάλιν, εἶπεν ὁ Θεός, *L. v, c. 20, p. 325.*

ποιήσωμεν ἄνθρωπον κατ' εἰκόνα ἡμετέραν, [καὶ καθ' ὁμοίωσιν.] καὶ ἐποίησεν ὁ Θεὸς τὸν ἄνθρωπον, κατ' εἰκόνα Θεοῦ ἐποίησεν αὐτόν. — Καὶ ὅτι γενήσεται ἄνθρωπος, φησὶ, Περφήτιν ὑμῖν ἀναστήσει κύριος ἐκ τῶν ἀδελφῶν ὑμῶν, ὡς ἐμέ. [*plura testimonia V. T. sicut in Constitutionibus, sequuntur.*]

L. v, c. vii, p. 308. L. vii, c. 34. p. 374. L. viii, c. 12. p. 400

L. v. c. 20. p. 325

§. 5, p. 110 Πᾶς ἂν ὅστις ἕνα καὶ μόνον καταγγέλλει Θεὸν, ἐπ' ἀναιρέσει δὲ τοῦ Χριστοῦ θεότητος, ὅστι διάβολος, καὶ ἐχθρὸς πάσης δικαιοσύνης. ὅ, τε ὁμολογῶν Χριστὸν, καὶ τὸ ποιήσαντος τὸν κόσμον υἱὸν, ἀλλ' ἑτέρου τινὸς ἀγνώστου, παρ' ὃν ἐκήρυξεν ὁ νόμος καὶ οἱ προφῆται, ἔτος ὀργυιὸν ὅστι αὐτοῦ τοῦ διαβόλου. ὅ, τε τῷ ἐν ἀνθρώποις φθαρτὸν καὶ τὸν φαυλὸν ἐπαισχυνόμενος, διὸ ὃν δέδεται, ἔτός ἐστιν ἀντίχριστος. ὁ δὲ φιλῶν ἄνθρωπον λέγων τὸν Χριστὸν ἐπάρατός ἐστι, καὶ τὸν προφήτην, οὐκ ἐπὶ Θεῷ πεποιθώς, ἀλλ' ἐπὶ ἀνθρώποις.

*Prius:*

§ 9, p. 111, 112 Αἱ γυναῖκες τιμάτωσαν τοὺς ἄνδρας, ὡς σάρκα ἰδίαν· μηδὲ ἐξ ὀνόματος αὐτοὺς προσκαλεῖν.

L. vi. c. 29 p. 328.

καλεῖν. Μηδεὶς ἀργὸς ἐσθιέτω, ἵνα μὴ ῥεμβὸς ᾖ καὶ πορνοκόπος.

§. 12, p. 112, 113 Ἀσπάζομαι ὑποδεχομένους, ἀναγνώσας, ψάλτας, πυλωρὸς, τὰς κοπωνίας, ἐπορκιστὰς, ὁμολογητάς· ἀσπάζομαι τὰς φρυρὰς τῶν ἁγίων πυλώνων, τὰς ἐν Χριστῷ διακόνους. ἀσπάζομαι τὰς χειροληπτοῦσας παρθένους.

*L. ii. c. 25. p. 238 c 57, p. 260, &c.*
*L. viii, c. 12, p. 403*

§. 14, p. 113 Ἐρρωμένους ὑμᾶς ὂν μὲν ἀγωνίστου, διὰ τὸ πρὸ αἰώνων γεγυμνῶσθαι, διαφυλάξῃ.

*L. viii, c. 12, p. 339, L. 37, p. 417, c. 41, p. 418*

*Ad Heron.* §. 1, p. 113 Νηστείαις καὶ δεήσεσι πρόσεχε, ἀλλὰ μὴ ἀμέτρως, ἵνα μὴ σαυτὸν καταβάλῃς. οἶνον καὶ κρεῶν μὴ πάντη ἀπέχου. ὑγιαίνει γάρ ἐστι βδελυκία· τὰ δὲ ἀγαθὰ τῆς γῆς, φησὶ, φάγεσθε. — ἀλλὰ μεμετρημένως, καὶ σὺν τάκτῳ, ὡς θεῷ χρηγοῦντι. τίς γὰρ φάγεται, καὶ τίς πίεται, παρὲξ αὐτοῦ; ὅτι εἴ τι καλὸν, αὐτοῦ· καὶ εἴτι ἀγαθὸν, αὐτοῦ. τῇ ἀναγνώσει πρόσεχε, ἵνα μὴ μόνον αὐτὸς εἰδῇς τοὺς νόμους, ἀλλὰ καὶ ἄλλοις αὐτοὺς ἐξηγῇ.

*L. ii, c. 5, p. 315*

§. 2, p. 114 Πᾶς ὁ λέγων πρὸς τὰ διατεταγμένα, κἂν ἀξιόπιστος ᾖ, κἂν νηστεύῃ, κἂν παρθενεύῃ, κἂν σημεῖα ποιῇ, κἂν προφητεύῃ,

Διαταγὰ, διατάξεις, & διατάγματα, *Express Names of these Constitutions.*

φητδύη, λύκος σὶ φαινέσθω ἐν προβατῳ δορᾷ, &c. Εἴ τις φαυλίζει τ νόμον, ἢ τὰς προφήτας, ὃς ὁ Χριστὸς παφων ἐπλήρωσεν, ἔσω σὶ ὡς ἀντίχριστος· εἴτις ἄνθρωπον ψιλὸν λέγῃ τ κύριον, Ἰουδαῖός ἔστι χριστόνθ. | *Passim & prius.*

§. 3, p. 114 Μηδεν ἄνου τῆς ὀπισόπων περάτε. ἱερεῖς γάρ εἰσι, σὺ ὃ διάκονθ τῆς ἱερέων· ἐκεῖνοι βαπτίζουσιν, ἱερυργοῦσι, χειροτονοῦσι, χειροθετοῦσι, σὺ δὲ αὐτοῖς διακονεῖς, ὡς Στέφανθ ὁ ἅγιθ ἐν Ἱεροσολύμοις Ἰακώβῳ καὶ τοῖς πρεσβυτέροις. | *L. viii, c. 28, p. 410, 411*

*L. viii, c. 46, p. 422*

Τῶ γὰρ Ἀδὰμ τὸ σῶμα ἐκ τῆς τεσσάρων στοιχείων. | *L. vii, c. 34, p. 374, L. viii, c. 12, p. 400*

§. 4, p. 115

§. 7, p. 115 Μὴ γίνε δίψυχος ἐν προσευχῇ σε. | *L. vii, c. 11, p. 366*

X. The next Testimony that I shall produce shall be those small but admirable Remains of *Polycarp* Bishop of *Smyrna*, the Epistle to the *Philippians*; which tho' very short has not a few Attestations to the Apostolical Constitutions. Take several of them in Order as follows.

Ἀπο-

*Ep. ad Philip* §. 2, *p.* 185 — Ἀπεχόμενοι πάσης ἀδικίας, πλεονεξίας, φιλαργυρίας, καταλαλιᾶς, ψιθυρισμοῦ. μὴ ἀποδιδόντες κακὸν ἀντὶ κακοῦ, ἢ λοιδορίαν ἀντὶ λοιδορίας, ἢ γρόνθον ἀντὶ γρόνθου, ἢ κατάραν ἀντὶ κατάρας. — *L. vii, c.* 1—21, 362 *p.* —369

§. 4, *p.* 185 — The Duties of Men, and their Wives towards one another.

Ibid. — Τὰ τέκνα παιδεύειν τὴν παιδείαν τοῦ φόβου τοῦ κυρίου. — *L. iv, c.* 11, *p.* 298, *L. vi, c.* 15, *p.* 344

Ibid. — Τὰς γήρας σωφρονούσας περὶ τιμὴν τοῦ κυρίου πίστιν· ἐντυγχανούσας ἀδιαλείπτως περὶ πάντων· μακρὰν ὄσας πάσης διαβολῆς, καταλαλιᾶς, ψιθυρισμοῦ, φιλαργυρίας, καὶ πάσης κακοῦ. — *L. iii, passim.*

Ibid. — Γινωσκούσας ὅτι εἰσὶ θυσιαστήρια Θεοῦ. — *L. ii, c.* 26, *p.* 239, *L. iii, c.* 6, *p.* 280, *c.* 14, *p.* 286

Ibid. — Καὶ ὅτι πάντα ἡμῶν σκοπεῖται, καὶ λέληθεν αὐτὸν οὐδέν, ἔτε λογισμῶν, ἔτε ἐννοιῶν, ἔτε τι τῶν κρυπτῶν τῆς καρδίας. — *Passim.*

§. 5, 6, *p.* 186 — The Rules { For Presbyters. For Deacons. For young Persons. For Virgins. } — *L. ii, c.* 26, *p* 239, *c.* 28 *p.* 241, *c.* 57, *p.* 264

§. 5, *p.* 186 — Ὑποτασσομένους τοῖς πρεσβυτέροις καὶ διακόνοις, ὡς Θεῷ καὶ Χριστῷ. Μὴ — *Passim & L. vii, c.* 46, *p.* 382—38

§. 6, p. 186 Μὴ ἀμελεῖτες χήρας, ἢ ὀρφανῶ, ἢ πένητι. — *Passim.*

Ibid. Καθὼς αὐτὸς ἐνετείλατο, καὶ οἱ συναγηλιασάμενοι ἀπόστολοι, καὶ οἱ μεθ' ἡμᾶς, οἱ κηρύξαντες τὴν ἔλευσιν τοῦ κυρίου ἡμῶν. — *L. vi, c. 14—18, p. 343—349. & alibi passim.*

Ibid. Ἀπεχόμενοι σκανδάλων, καὶ τῆς ψευδαδέλφων, καὶ τῶν ἐν ὑποκρίσει φερόντων τὸ ὄνομα τοῦ κυρίου, οἵτινες ἀποπλανῶσι κενὲς ἀνθρώπους. — *L. vi, c. 16, p. 344, &c.*

§. 7, p. 187 Ὃς ἂν μεθοδεύῃ τὰ λόγια τοῦ κυρίου πρὸς τὰς ἰδίας ἐπιθυμίας, καὶ λέγῃ μήτε ἀνάστασιν, μήτε κρίσιν εἶναι, οὗτος πρωτότοκός ἐστι τοῦ Σατανᾶ. διὸ ἀπολιπόντες τὰ ματαιότητα τῶν πολλῶν, καὶ τὰς ψευδοδιδασκαλίας. — *L. vi, c. 10, p. 338*

Ἐπὶ τὰ ἐξ ἀρχῆς ἡμῖν παραδοθέντα λόγον ἐπιστρέψωμεν· νήφοντες πρὸς τὰς εὐχὰς, καὶ προσκαρτεροῦντες νηστείαις, δεήσεσιν αἰτώμενοι τὸν παντεπόπτην Θεόν. — *The Constitutions stil'd παράδοσις, and deliver'd just after our Lord's Resurrection. Passim.*

§. 9, p. 187 Οὐαὶ δὲ δι' οὗ τὸ ὄνομα τοῦ κυρίου βλασφημεῖται. — *L. viii, c. 41, p. 418,*

§. 10, p. 189 *Væ autem illi per quem nomen Domini Blasphematur.* — *L. i, c. 10, p. 210, L. iii, c. 5, p. 277*

§. 11, p. 189 Admonition to *Valens* an offending Presbyter. — *L. ii, c. 16, p. 224, 225*

§. 12, p. 189 *Ipse sempiternus Pontifex, Dei Filius. Orate* — *Passim.*

Ibid. *Orate etiam pro Regibus, & Potestatibus, & Principibus, atque pro persequentibus & odientibus vos; & pro inimicis crucis.* *L. viii, c. 10, p. 397, c. 12, p. 403, c. 13, p. 404*

In these and the like Passages of *Polycarp* we find that he insists upon the very same Moral and Domestical Duties, as do the Constitutions; that he gives the same Rules to the Presbyters, Deacons, Young Persons, and Virgins that are in the Constitutions; that the Widows Business was to Pray continually, and that thence they were peculiarly stil'd Διακόνισσα Θεοῦ, the peculiar Direction and Word for them in the Constitutions; that the same Submission is to be paid the Presbyters and Deacons that is appointed by the Constitutions; that these Church Governors had the care of the Widows, Orphans, and Poor, as is appointed in the Constitutions; that this Church was Govern'd by a College of Presbyters, with their subordinate Deacons, without a Bishop, even after the general Settlement by Bishops, exactly according to the Constitutions; that the same Heresies were then in the Church which we find in the Constitutions; that the grand Law of the Gospel was deliver'd in the very *beginning* of the Gospel, and contain'd Rules for watching unto Prayer, and continuing in the appointed Fasts; which Rules are much plainer in the Constitutions than in the New Testament;

*See p. 226, priùs.*

ment; and the last *only* in the Constitutions and *not* in the New Testament; that *Polycarp* cites a famous Text frequently quoted in the Constitutions, and that he intimates the same gentle discipline obtain'd then that now appears in the Constitutions; and so upon the whole, is a very considerable Witness to them.

XI. The next Witness that I shall produce shall be the remarkable, but unknown Author of the *Recognitions of Clement*; who is so Antient, that *Origen* cites him as if he were no other than the famous *Clemens Romanus* himself of the first Century, the Collector or Writer of the Constitutions; as indeed do all the Antients that quote him, seem to suppose him to be the same Person. But tho' I do not see how that can be, yet will his Attestation be of very great value, because he must be early in the second Century. Take the Passages in the Recognitions as follows; and first in the Epistles of *Clement* to *James* antiently prefix'd before them, and probably belonging to them.

*About A.D. 120.*

| Recognitions. | Constitutions. |
|---|---|
| *Ep. Clem. ad Jacob. §. 2, p. 606* Δήσῃ γὰρ ὃ δεῖ δεθῆναι, καὶ λύσῃ ὃ δεῖ λυθῆναι, ὡς τὸν τῆς ἐκκλησίας εἰδὼς ἡγεμόνα. | Κανὼν ἐκκλησίας, *one Name of the Constitutions.* |
| *§. 5, p. 606, 607* Σὲ μὴν χρὴ ἀνεπιλήπτως βιῶντα ἀσφαλῆ μερίζειν πάσας τὰς | *L. ii, c. 6, p. 216, Can. 4, 16, 44, 81* |

τὰς βίε ἀρχλίας ἀποσίεως, μήτε ἐγγυητὴ γινόμθνον, μήτε Ϛωπηρεσν, μηδὲ ἑτέρῳ τινὶ βιωτικῷ ϖαφεμπεπλεγμένον ϖράγμαϖι, &c.

§. 7, p. 607 Περὶ πάντων τὰς νέας ϖρὸς γάμθν ζθγνύτωϱ ἐν ζάχει, ϖρολαμβάνοντες τῆς νεαζέσης ἐπιθυμίας τὰ παιδύμαϖα, &c. *L. iv, c. 11, p. 298*

§. 8, p. 608 Τοῖς μὴ ὀρφανοῖς ποιθντες τὰ γονέων, ἢ ὃ χίειϱ ζὰ ἀνδρῶν ϖαφέχοντες, μὴ πάσης ὐφεσύνης, ζὰς τεφάς, τοῖς ἀκμαίοις τὰς γάμας, καὶ τοῖς αὐτῶν ἀτέκνοις [τέκνοις] ζὰ τῶν ἐπιθυμάτων ἐννοθμθνοι ζὰς ϖροφάσειϱ τ ἀναγκαίας τροφῆς, τεχνίτῃ ἔργον, ἀδεανεῖ ἔλεϴ. *L. iv, c. 2, p. 292*

§. 10, p. 608 Οἱ ϖράγμαϖα ἔχοντες, ἀδελφοὶ, ἐπὶ τῶν ἐξυσιῶν μὴ κεμνέαθωϱ, &c. *L. ii, c. 45, 46, p. 253, 254, c. 53, 54, p. 257, 258, 259*

§. 12, p. 608 Οἱ μὴ ἐν τ ἐκκλησίας ζάκονοι τῷ ἐπισκόπῳ Ϛωετῶς ρεμβόμθνοι, ἕωϱ ὀφθαλμοὶ, &c. *L. ii, c. 44, p. 253*

§. 13, p. 608 Οἱ καϖηχθντες ϖρῶτον καϖηχηθέντες καϖηχήτωϱ, &c. *L. viii, c. 39, 40, p. 378, 379*

§. 14, p. 609 Ἔοικεν γὰ ὅλον τὸ ϖράγμα τῆς ἐκκλησίας νηὶ μεζάλῃ, διὰ σφοδρῶ χειμῶνϴ ἄνδραϛ φερθσῃ, *L. ii, c. 57, p. 261, &c.*

ρέσῃ, ὃν πολλῶν τόπων ὄντας, καὶ μίαν τινὰ ἀγαθὴν βασιλείας πόλιν οἰκεῖν θέλοντας. ἔστω μὴν ἓν ὑμῖν ὁ αὐτὸς δεσπότης Θεὸς, καὶ παφεκάθω ὁ μὴν κυβερνήτης Χριστῷ, ὁ πρωρεὺς ἐπισκόπῳ, οἱ ναῦται πρεσβυτέροις, οἱ τοιχάρχοι διακόνοις, οἱ ναυσολόγοι τοῖς κατηχοῦσιν, τοῖς ἐπιβάταις τὸ πᾶν ἀδελφῶν πλῆθος, &c.

§. 16, p. 609 Πλὴν γινώσκετε πάντες πάντων ὑμῶν πλεῖον κάμνοντα τὸ βλέπεσθαι, ὅτι ἕκαστος ὑμῶν τὸ αὐτοῦ θλίψιν πάσχει, αὐτὸς ὃ τινὰ αὐτοῦ καὶ τὸ ἕκαστον, &c.

L. ii, c. 18, p. 226, 227, & alibi passim.

§. 17, p. 610 Τῷ πρωκαθεσμένῳ ἀληθείας καὶ πάντα ὑπείξατε τοῦτο εἰδότες, ὅτι ὁ τοῦτον λυπήσας Χριστὸν, ἓν τὴν κατάστασιν πεπίστευται, οὐκ ἐδέξατο· καὶ ὡς Χριστὸν μὴ δεξάμενος, ὡς ἀθετήσας τὸν πατέρα, λυμανήσεται.

Passim prius.

§. 19, p. 610 Μείζους δὲ παρανομίας τεύξεται, μαθὼν ὅτι μετ' ἐμὲ οὐκ ἄλλος ἀνὴρ, καὶ ζωοποιοὺς λόγους ἀγνοῶν, καὶ ἐκκλησίας κῆρυκα οὐκ εἰδώς, τὴν τοῦ διδάσκοντος ἐπιδέξεται κατάστασιν.

L. vi, c. 18, p. 349, Can. 85

Ego

| | | |
|---|---|---|
| *Recogn. L. i,* §. 1, *p.* 487 | *Ego Clemens in Urbe Roma Natus, ex prima ætate pudicitiæ studium gessi.* | *L. vi, c.* 8, *p.* 337 |
| §. 16, *p.* 490 | *Certum est cuncta secundum Veritatis Regulam teneri oportere.* | *Regula veritatis, one Name of the Constitutions.* |
| §. 21, *p.* 491 | *Ordinemque consequenter exponere, secundum Traditionem veri Prophetæ, qui solus scit quæ facta sunt, ut facta sunt; & quæ siunt, ut siunt; quæque erunt, ut erunt; quæ tamen manifeste quidem dicta, non tamen manifeste scripta sunt; in tantum ut cum leguntur intelligi sine expositore non possint.* | *Traditio dicta & non Scripta, the Characteristick of the Constitutions, as not Written by the Apostles themselves, but taken from their Preaching by Clement.* |
| §. 24, *p.* 492 | *Erat semper, & est, & erit, illud, à quo prima voluntas genita sempiternitate constat; & ex primâ voluntate iterum voluntas: post hæc mundus: ex mundo tempus: ex hoc hominum multitudo,* &c. | *L. vi, c.* 11, *p.* 340 |
| §. 33, *&c. p.* 495, *&c.* | *Igitur Abraham, cum rerum causas desideraret agnoscere, idque secum intenta mente pervolveret, apparuit ei verus Propheta,* &c. | *L. v, c.* 20, *p.* 325, *L. vii, c.* 33, *p.* 373 |
| §. 35, *p.* 495 | *Cum moraretur Moses, Ipsi,* | *L. i, c.* 6, *p.* 205, *L. v, c.* 12, *p.* 311, *L.* 6, *c.* 20, *p.* 350 |

*Ipsi, secundum speciem Apidis, quem coli in Egypto viderant, aureum caput vituli facientes adoraverunt.*

§. 43, p. 497 *Septimana jam una ex passione Domini complebatur annorum, & ecclesia Domini in Hierusalem constituta copiosissime multiplicata crescebat per Jacobum, qui à Domino Ordinatus est in Episcopum.* L. viii, c. 35, p. 416

§ 52, p. 498 *De quodam Justo evidenter refertur in literis Regis quod transtulerit eum Deus: simili exemplo etiam cum cæteris gestum est, qui ejus voluntati placuerunt; ut ad Paradisum translati, serventur ad regnum.* L. viii, c. 41, p. 418

§. 54, p. 499 *Inimicus ex his quæ prædicta fuerant adesse tempus intelligens, Diversa Schismata operabatur in populo,* &c. L. vi, c. 6, &c. p. 333, &c.

§ 55, &c. p. 501 [*Apostoli sigillatim introducti sunt, sicut in interpolatis nostris Constitutionum Codicibus, licet ordine paululum diverso.*] L. vi, c. 14, p. 343, L. viii, passim.

§. 74, p. 504 *Etiam Scriptæ Legis per singula quæque capitula, quorum* *Scripta Lex distinguish'd from Traditio, that is The Scripture from the Constitutions.*

*quorum ratio poscebat, secretiorem tibi intelligentiam patefeci; non occultans à nec traditionum bona.*

L. ii, §. 1, p. 505, Ibid. *Simul omnes tredecim.* — L. viii, c. 46, p. 422

*Primus post Petrum Zacchæus.* — L. vi, c. 8, p. 337

Ibid. *Post Hos Ego Clemens.— deinde Niceta & Aquila.— Fratres Clementis.*

§. 3, &c. p. 505 *Convenit noscere quis qualisvé sit is cui immortalitatis verba credenda sunt. Solliciti enim & valde solliciti esse debemus, ne margaritas nostras mittamus ante porcos,* &c. *Vid. L. iii, §. 1, p. 519.* — L. iii, c. 5, p. 277

§ 7, p. 506 *Simon hic.—Gente Samaræus, ex vico Gitthorum.* — L. vi, c. 7, p. 334

§. 8, p. 506 *Cum Dositheus Hæreseos suæ iniisset exordium,* &c. — L. vi, c. 8, p. 335

§ 9, p. 506, 507 *In aerum volando invehar, — adorabor ut Deus, publice divinis donabor honoribus, ita ut simulacrum mihi statuentes tanquam Deum colant & adorent. Vid. L. iii, §. 63, p. 530* — L. ix, c. 9, p. 337, 338

§ 11, p. 507 *Dositheus videns se non esse Stantem, cecidit, & adoravit eum, & Simoni quidem cedit principatu suo,* — L. vi, c. 8, p. 335

*ipsiqué obedire omnem triginta virorum ordinem jubet, semet ipsum vero in locum Simonis statuit, & non multo post defunctus est.*

§ 22, p. 509 *Nam & ipse Verus Propheta, ab initio mundi per seculum currens, festinat ad requiem. Adest enim nobis omnibus diebus, &, siquando necesse est, apparet, & corrigit nos, ut obtemperantes sibi ad vitam perducat æternam.*

*L. v, c. 20, p. 325, L. vii, c. 33, p. 373 L. viii, c. 12, p. 401*

§. 38, &c. p. 512 *Et Simon ait, Ego dico multos esse Deos; unum tamen esse incomprehensibilem, & incognitum; horumque omnium Deorum Deum.*

*L. vi, c. 9, p. 338*

§. 45, p. 514 *Sic enim nos docuit Lex divina, secretum Sermonem purius [prius] ex traditione commendans.*

*Traditionary Doctrines among the Jews as well as Christians. See 2 Esd. 14, 5, 6, Hilar. in Ps. 2*

L. iii, c. 3, p. 519 Αὐτοπάτορα verò & αὐτογέννητον, *hoc est ipsum sibi Patrem, ipsúmq; sibi Filium, qui vocaverunt illud quod est ingenitum, contumeliam facere conati sunt. Vid. §. 4. p. 519, & §. 11, p. 521.*

*L. vi, c. 8, p. 327, c. 11, p. 340*

§. 11, p. 521 *Spiritus autem Sanctus habet quod est ab Unigeni-*

*L. vi, c. 11, p. 340, L. vii, c. 36, p. 376*

*to*

*to.—Cum ergo unus sit Ingenitus, & unus Genitus, Spiritus Sanctus Filius dici non potest, nec Primogenitus; Factus est enim per Factum. Subconnumeratur autem Patri & Filio, tanquam primum secundi per factum [perfectum] virtutis signaculum.*

§. 63, &c. p. 530. &c. & passim. *Disputatio De Monarchia vel unitate Dei: & de Vero Propheta.* L. vi. c. 8, p 337

§ 63, p. 530. *Post hæc ipse quidem, ut aiebat, Romam Petiit. Vid.* §. 64, *p.* 530. L. vi, c. 9, p. 337, 338

§. 65, p. 530 *Cogitavi Zachæum vobis Ordinare Pastorem. — Hæc* L. vii, c. 46, p. 382

§. 66, p. 531 *autem & his similia cum dixisset Petrus, manibus superpositis Zachæo, oravit ut inculpabiliter Episcopatus sui servaret Officium. Post hæc duodecim Presbyteros ordinavit, & Diaconos quatuor; & ait, Zachæum hunc vobis ordinavi Episcopum, sciens eum timorem Dei habere, & eruditum esse in Scripturis; quem quasi Christi locum servantem honorare debetis: obe-* Passim.

*dientes ei ad salutem vestram, & scientes quod sive honor sive injuria quæ ei defertur ad Christum redundat, & à Christo ad Deum. Audite ergo eum attentius, & ab ipso suscipite doctrinam fidei; monita autem vitæ à Presbyteris; à Diaconis vero ordinem disciplinæ. Viduarum religiosam curam gerite; pupillos enixius juvate; pauperibus misericordiam facite; juvenes pudicitiam docete, &c. Vid. §. 68. p. 531.*

Passim.

§ 67, p. 531 *Accedat ergo qui vult ad Zachæum, & ipsi det nomen suum, atque ab eo misteria audiat regni cœlorum; jejuniis frequentibus operam impendat; ac semet ipsum in omnibus probet, ut tribus his mensibus consummatis in die festo possit Baptizari. Baptizabitur autem unusquisque vestrum in aquis perennibus, nomine trinæ Beatitudinis invocato super se, perunctus primo oleo per orationem sanctificato, ut ita demum per hæc consecratus*

L. vii, c. 22, p. 368, 369, & alibi passim.

*tus possit percipere de Sanctis. Vid. L. vi, §. 15, p. 552,*

*Passim.* *L. vii, §. 34, p. 558, 559.*

*L. iv, § 17, p. 535* *Ideo necessarium vobis est, qui estis ex Gentibus. [& ita passim.]*

*L. i, Præf. p. 199, & alibi passim.*

*§ 34, p 541* *Festinat continuo emittere in hunc mundum Pseudoprophetas & Pseudoapostolos, falsosque doctores, qui sub nomine quidem Christi loquerentur, Dæmonis autem facerent voluntatem.*

*L. vi, c. 13, p. 343, & alibi passim.*

*L. vi, §. 10, p. 551* *Est sane propria quædam nostræ religionis observantia, quæ non tam imponitur hominibus quam proprie ab unoquoque Deum colente, causa puritatis, expetitur. Castimoniæ dico causa, cujus species multæ sunt. Sed primo ut observet unusquisque ne menstruatæ mulieri misceatur; hoc enim exe-*

*L. vi, c. 28, p. 357*

*§. 11, p. 551* *crabile ducit Lex Dei.— Sed & illa species castimoniæ observanda est, ut ne passim & libidinis solius causa fœminis coeatur, sed posteritatis reparandæ gratia.*

Ibid.

*§ 15, p 552* *Maronem, qui eum hos-*

*L. vii, c. 46, p. 384*

*pitio receperat, perfectum jam in omnibus, conſtituit eis Epiſcopum: & duodecim cum eo Presbyteros, ſimúlque Diaconos ordinat. Inſtituit etiam ordinem Viduarum, atque omnia Eccleſiæ miniſteria diſponit; univerſoſque admonet maroni Epiſcopo in omnibus quæ præciperet obedire.* Paſſim.

L. viii, §. 29, p. 506 *Aures ad audiendum ita formatæ, ut cymbalo ſimiles, ſuſcepti verbi repercuſſum ſonitum altius reddant; & uſque ad ſenſum cordis emittant: lingua autem ad loquendum illiſa dentibus plectri reddat officium.* L. viii, c. 12, p. 403

§. 56, p. 571 *Omnis enim propemodum actuum noſtrorum in eo colligitur obſervantia, ut quod ipſi pati nolumus, ne hoc aliis inferamus: Sicut enim ipſe occidi non vis, caveas oportet ne alium occidas: & ſicut tuum non vis violari matrimonium, nec tu alterius macules torum: furtum pati non vis, nec ipſe facias.* L. i, c. 1, p. 200, 201

Theſe

These are the Attestations which these *Spurious Recognitions* afford to the *Genuine Constitutions* of *Clement*. Wherein we may observe that the main Foundations of the whole Narration, and principal Passages of the intire History, so far as they appear to be real, are taken from these Constitutions. We have here a long Account of a famous dispute between *Peter* and *Simon Magus*; and that at *Cæsarea* in *Palestine*; concerning the *Monarchy*, or Unity of God; and concerning the *True Prophet*; in the presence of *Zachæus*, who was *Bishop of Cæsarea*; and of *Aquila* and *Nicetas* Two Brethren; all exactly as it is in the Constitutions; and in them only so early. We have an Account of *Clement* as Born at *Rome*, according to the Constitutions; and of his Eminent Chastity, according to *Ignatius*'s larger Epistles. We have an Account of the Rule of *Christian Truth*, or Faith and Practice as distinct from the Scriptures; and of a like concealed Rule or Tradition under the Old Testament, for the preventing all Misinterpretations of the Written Word. We have still the same Antient or *Arian* Doctrines about the Son and Holy Spirit, which are in the Constitutions; the same Notions as to the Appearances of the Son of God under the Old Testament; the same Interpretation of the *Golden Calf*, as the *Egyptian Apis*, that we have in the Constitutions. We have it here asserted, as

well as there, that our Saviour himself Appointed his Brother *James* to be Bishop of *Jerusalem*. The same Account is given in both of the State of Paradise, before the general Judgment: The same History of the Origin of the first Schisms and Heresies among the Jews and Christians: The same Phrase of Thirteen Apostles, as including *Paul*. The same Names of the first Bishops of *Cæsarea* and *Tripoli*. And the same Account of the Concealment of the Mystical Doctrines of our Religion. We have also here a hint of *Peter*'s going to *Rome*, after *Simon Magus*, according to the Constitutions. We have the same Account of Baptism, and of the Fastings, and Anointing with Consecrated Oil beforehand, that is in the Constitutions; the same Account of the several Orders of the Church, Bishops, Presbyters, Deacons, Widows, Orphans, and the Poor, that is there; the same Account of the Instances of Matrimonial Chastity that are there. Nay these Accounts in the Recognitions are commonly such as are no where in the Scripture, no nor other Author so early, but only in the Constitutions, or the Books derived therefrom; and the References are so worded sometimes, especially in the Epistle Antiently prefix'd, that the very Constitutions themselves seem to have lain before this Author; as if himself were either a Bishop of one of the Apostolical Churches, where they lay; or at least had the free use of the Constitutions

tions from ſome of them. So that as theſe Recognitions are *undoubtedly* a Work of the Second Century of Chriſtianity, and generally own'd for ſuch; ſo are they plainly an *Undeniable Atteſtation* to the Apoſtolical Conſtitutions and to their moſt ſacred Authority among Chriſtians in the ſame Second Century alſo.

*N. B.* Hitherto I have my ſelf intirely Read over all the Antient Authors, *on purpoſe* to Collect their Teſtimonies, Citations, and Alluſions to the Conſtitutions. If I ſhould do the ſame for the remaining Antient Writers, for Two or Three more Centuries, I perceive my Collection would ſwell to too great a Bulk, and become vaſtly larger than the intire Conſtitutions themſelves. So I ſhall not need to put my ſelf to that endleſs Trouble: Since without any ſuch nice and accurate enquiries, the Atteſtations will be ſtill ſufficiently numerous and undeniable; thoſe I mean which I and my Learned Friend have met with on a more occaſional Review, or curſory Peruſal. For we have, I believe, obſerv'd the greateſt part of the moſt material Paſſages in the Four firſt Centuries; ſo many however as are abundantly ſufficient for the preſent deſign. And if any are ſo curious as to enquire for the reſt in the later Centuries, they have room left them for making their own larger Collections to the ſame purpoſe.

XII. The next Witneſs which I ſhall produce

duce for the Genuine Antiquity and sacred Authority of these Constitutions, especially of the admirable Liturgy contain'd in the Eighth Book, shall be an unexceptionable one; the famous first Christian Philosopher, generally own'd for such, *Justin Martyr*, who tho' he was no Bishop, nor Clergy-man, and so perhaps might never See the Constitutions themselves, yet is as good a Witness as any for the Observance of the Rules therein contained, in the publick Affairs of the Church, and especially for the use of those Liturgick Forms of Devotion, and of the Administration of Baptism and the Lords Supper, which were common to all the Faithful, and particularly offer'd by the Clergy in the Name, and Presence, and with the Concurrence of the whole Body of the People, in their solemn Assemblies. I shall distinctly compare the several Passages together here all along, for the Readers greater Satisfaction. This most Antient and Learned Christian Writer then offer'd a famous Apology to the Roman Emperors and Senate, in behalf of the Christians; about *A. D.* 138. with a design to stop the violent Spirit of Persecution which then rag'd in the World. And in order the better to prevail with them, he ventures farther than any other Christian of those Times, in the Description of the Solemn Assemblies and publick Worship among them, even to Heathens. But then it was to the *Governors* them-

*About A. D.* 138

themselves, who had a kind of Right to be inform'd about those Matters, so far as our Religion would allow of the divulging them; it was in order to diswade them from Persecuting such Innocent Persons, whose Exercise of Religious Worship was so Inoffensive, so Noble, and Divine; and it was done with such Caution also, that the peculiar Mysteries themselves, with their sacred Rites and Devotions, were still in the main preserv'd from too direct and publick a discovery. However, *Justin* does give us such a description of the *Lords Day Service*, as abundantly assures us, when compar'd with the Rubricks and Forms themselves in the Constitutions, that it was plainly the very same which is therein Appointed, and which *Justin* delivers to the Emperors and Senate, not as the particular Custom or Practice of some few particular Churches, but as the common Practice of the several Churches spread over the Roman Empire. As 'tis on other Accounts very plain, and Accordingly well observ'd by Bishop *Pearson* somewhere, that all the Remains we have of the Liturgies of the several most distant Churches mention'd in Antiquity do admit of very little difference, but appear still to be very agreeable to one another. The Original Standard being indeed plainly no other than that before us in the Constitutions. This has been already observ'd, as to *Justin Martyrs* Account

count compar'd therewith, by that most diligent enquirer into the Monuments of the Church truly Primitive Dr. *Grabe*, in his Notes upon *Justins* Apology. Take this Parallel under his and my own Observations together, as follows. (1) It is to be Observ'd that both in *Justins* Apology, and in this Liturgy of the Constitutions, there appears a Church-Officer call'd a *Reader*, distinct from the *Bishop* or *Presbyter* who officiated, and from the *Deacons* also. (2) This *Reader* had the very first part of the publick Service to his Share in both; and in both he *begins* Divine Worship with *Lessons* out of the Old or New Testament. (3) As soon as this *Reader* has ended his *Lessons*, the *Bishop* or *Presbyter* who Officiates does in both Accounts *Preach a Sermon* to the People. Compare the Words of both: Εἶτα παυσαμένου τοῦ ἀναγινώσκοντος, ὁ προεστὼς διὰ λόγου τὴν νουθεσίαν, καὶ προτροπὴν ποιεῖται, says *Justin*. Καὶ μετὰ τὴν ἀνάγνωσιν προσλαλησάτω τῷ λαῷ λόγους προτροπῆς,—τὸν τῆς διδασκαλίας λόγον, says the Liturgy, or its *Rubrick*, as we now speak. (4) The common Phrases of *Justin* for God the Father, ὁ τῶν ὅλων κύριος, τῶν ὅλων Θεὸς, τῶν ὅλων δεσπότης, and the like agree so exactly with those in this Liturgy, as if thence they became so familiar to him. I need name no Places in particular; the careful Reader cannot fail to observe them himself. (5) Baptism is by

*Just. Mart. Apolog.* 1, §. 87, p. 131 *Constitut.* L. ii, c. 57, p. 261, L. viii, c. 5, p. 392, c. 22, p. 408

§. 87, p. 131

L. viii, c. 5, p. 392

*Justin*

*Justin* and in this Liturgy stil'd φωτισμὸς, and those to be Baptized φωτιζόμενοι. Hear *Justin*, καλεῖται δὲ τοῦτο τὸ λοῦτρον, φωτισμὸς, ὡς φωτιζομένων τὴν διάνοιαν τῶν ταῦτα μανθανόντων. and again, ὁ φωτιζόμενος λέγει. Hear the Liturgy before us, εὔξασθε οἱ φωτιζόμενοι. and again, ὠφέλησθε οἱ φωτιζόμενοι. and elsewhere, ὑπὲρ τῶν νεοφωτίστων ἀδελφῶν ἡμῶν δεηθῶμεν. (6) Both *Justin* and this Liturgy cite the same Text of the Old Testament for Christian Baptism; *Isa.* 1, 16. λόσασθε, καθαροὶ γένεσθε. (7) In *Justin* the Persons to be Baptiz'd, and the Church in common Fasted and Prayed before that Solemnity. His Words are these, εὐχεσθαί τε καὶ αἰτεῖν νηστεύοντες παρὰ τοῦ θεοῦ τῶν προημαρτημένων ἄφεσιν διδάσκονται, ἡμῶν συνευχομένων καὶ συννηστευόντων αὐτοῖς. Hear now the Words of the Seventh Book of the Constitutions; (where the form of Baptism is, and not in the Liturgy it self of the Eighth.) περὶ δὲ τοῦ βαπτίσματος νηστευσάτω ὁ βαπτιζόμενος. And the Constitutions every where suppose and enjoyn solemn Fasting and Prayer before *Easter*, which was then the only solemn time for Baptism. (8) The Forms wherein the Baptized Persons and other Christians Consecrated themselves to God; (which was then a most frequent and solemn part of publick Worship;) are in a manner the very same in both. *Justin* thus expresses it: ἀγαθῷ καὶ ἀγεννήτῳ Θεῷ ἑαυτοὺς ἀνατεθειμένοι. and again, Θεῷ δὲ τῷ ἀγεννήτῳ καὶ ἀπαθεῖ ἑαυτοὺς ἀνεθήκαμεν. and elsewhere, τῷ ἀγεννήτῳ Θεῷ διὰ τοῦ Χριστοῦ ἑαυ-

*Vid. L. vii, c. 39, p. 379 L. viii, c. 7, p. 394 C. 8, p. 395 C. 13, p. 404 Vid. L. ii, c. 10, p. 219 c. 32, p. 244 L. v, c. 6, Page 304*

§. 80, p. 118

§. 56, p. 85 §. 79, p. 116 *L. viii, c. 8, p. 395,* §. 79, p. 116 *L. vii, c. 22 p. 368, 369 L. v. c. 13, p 316, c 18, p. 322, c. 19, p. 323, 324*

§. 17, p 25

§ 33, p 49 § 63, p 95

ἑαυτὸς ἀνέθηκαν. The Liturgy expresses it thus: ἑαυτὸς τῷ μόνῳ ἀγεννήτῳ Θεῷ, διὰ τοῦ χριστοῦ αὐτοῦ, προσάγομεν. and again, δεηθέντες ἐκτενῶς ἑαυτὸς καὶ ἀλλήλους τῷ ζῶντι Θεῷ, διὰ τοῦ χριστοῦ αὐτοῦ προσαγόμεθα. and elsewhere, ἑαυτὸς καὶ ἀλλήλους τῷ ζῶντι Θεῷ, δέῃ, τοῦ Χριστοῦ αὐτοῦ προσαγώμεν, yet again ἑαυτὸς καὶ ἀλλήλους τῷ ζῶντι Θεῷ διὰ τοῦ μονογενοῦς αὐτοῦ, προσαγόμεθα. and once more, ἑαυτὸς καὶ ἀλλήλους τῷ αἰδίῳ Θεῷ, διὰ τοῦ ἐν ἀρχῇ λόγου, προσαγόμεθα. (9) *Justins* Accounts of the Eucharist are very like such as would be taken from the Liturgy before us; which is particularly fitted for an *Easter Communion*, when the παιδία the newly Baptiz'd, were first admitted to this Holy Ordinance; as appears from the *Rubrick* or Directions therein: τὰ παιδία δὲ σὺν εὐχαῖς προς τῷ βήματι.—τὰ παιδία προσλαμβάνεσθε αἱ μητέρες.—μετὰ ταῦτα μεταλαμβανέτω ὁ ἐπίσκοπος,—εἶτα τὰ παιδία. In the like manner is *Justins* Account, first of the Communion of a newly Baptiz'd Person; whence he afterward proceeds to the like Account in general, as a part of the constant Lords Days Worship. Hear Dr. *Grabes* Note, *Ritum primæ post Baptismum communionis, uti Hieronymus alicubi vocat, hactenus descripserat: jam verò breviter ostendere pergit eundem omnis Sacrificii Eucharistici ordinem fuisse.* (10) Both according to *Justin* and the Constitutions, the Persons to be Baptized are obliged to go where there was Water, for their Baptism: A *Laver* or *Font* not yet being, it seems, provided

L. viii, c. 6, p. 393
c. 13, p. 404
c. 36, p. 416
c. 37, p. 417
c. 41, p. 418
c. 11, p. 398
c. 12, p. 398
c. 13, p. 405
Ad. §. 87, p. 131

provided in Churches for that Solemnity. *Justin* says, ἔπειτα ἄγονται ὑπ' ἐμοῦ ἔνθα ὕδωρ ἐστί. The *Rubrick* of the Constitutions says, εἶτα ἔρχεται εἰς τὸ ὕδωρ. Accordingly it is to be noted that in the particular Description of the Christian *Church*, or Place of publick Worship in the Second Book of these Constitutions, there is not a Syllable of any Βαπτιστήριον or Font therein. (11) The constant most solemn Lord's Days Service, (for the ordinary short early Morning, and late Evening Service, as not peculiar to that Day, are omitted in *Justin*,) began in the very same manner, according to both Accounts, *viz.* After the *Reading* of the Scriptures, and the *Sermon* or Sermons, of which before, with *Common Prayers*, or such wherein the whole Congregation joyn'd with an *audible* or *loud Voice*, the Deacon only *bidding Prayers*. And the Matters or Subjects of these *joint Petitions* were, for the *whole Church*; for *one another*; for *themselves*; and particularly for the *newly Baptiz'd*. All which Descriptions agree to both Accounts. Nay that Circumstance of the joint or *loud Voice* of the People in this very Prayer is express'd almost by the same Word in both Cases, συντόνως, says *Justin*, συντόνως, says this Liturgy. (12) The Apostolical Symbol of the *Holy Kiss* appears equally in *Justin* and in this Liturgy. And, what is most Remarkable, just at the very same point of time in both

§. 79, p. 116 L. vii, c. 43, p. 380

L. ii, c. 57, p. 260, &c.

§. 85, p. 124 §. 87, p. 131 L. viii, c. 5. p. 392 c. 9, p. 396

§. 85, p. 125 c. 8, p. 396

both, *viz.* after the first Prayers, and before the Offertory or Oblation, *i. e.* the Communion Service began, ἀλλήλοις φιλήματι ἀσπαζόμεθα, παυόμενοι τῆς εὐχῶν, are the Words of *Justin.* ὁ διάκονος εἰπάτω πᾶσιν, ἀσπάζεσθε ἀλλήλους ἐν φιλήματι ἁγίῳ. καὶ ἀσπαζέσθω οἱ τῶ κλήρω τὸν ἐπίσκοπον, οἱ λαικοὶ ἄνδρες τὸς λαικούς, αἱ γυναῖκες τὰς γυναῖκας, is the Rubrick of this Liturgy. (13) The Cup at the Eucharist was a mixture of *Wine and Water* in both the Accounts. *Justin* calls it expressly ποτήριον ὕδατος καὶ κεράματος, and elsewhere Twice calls the Elements which were offer'd and bless'd, ἄρτος, καὶ οἶνος, καὶ ὕδωρ. The very same is suppos'd in the Liturgy when it speaks of the original Institution, ὡσαύτως καὶ τὸ ποτήριον κεράσας ἐξ οἴνου καὶ ὕδατος. All being still deriv'd from the Antienter Jewish Practice at the Passover, in their *Cup of Blessing* mixed of Wine and Water, as Dr. *Lightfoot* informs us. (14) The Eucharistical Prayer of Oblation and Consecration was in *Justins* Account a *very long one*, εὐχαριστίαν ὑπὲρ τοῦ καταξιωθῆναι τούτων παρ' αὐτοῦ ἐπὶ πολὺ ποιεῖται. This *long, very long*, but *most Admirable* Eucharistical Prayer is now intire in this Liturgy; and is the most Authentick, Sacred, and Divine form of the Worship of God that is, or ever was Extant in the Christian Church: And has so many Marks of being the very same that *Justin* here means, that I shall rather desire the Reader to peruse it, and

*Vid. Orig. in Rom. L. x, p. 630*
*Constit. L. ii. c. 57, p. 264, 265*
*Just. § 85, p 125, c. 11, p. 398*
*§ 85, p 125*
*§ 85, p. 128*
*§ 87, p. 131*
*c. 12, p 402*
*Temple Service c. 13. Hor. Heb. in Matt. 26, 27, & 1 Cor. 11, 25*
*c. 12, p. 398—404*

and compare it with *Justins* Account, than to reckon up all the particulars. We may only here briefly Note, that in both Accounts it was put up by the *Bishop* or *Presbyter* who officiated *alone*, *without* the joint Voice of the People; and that it takes the very same distinct notice of the Father, Son, and Holy Ghost, which *Justin* mentions, and which does not appear so plainly in any other antient form of Devotion whatsoever. Because here all Three are distinctly mention'd in the beginning, in the Body, and in the Conclusion; and, when restor'd to the Primitive Reading as to the Doxology, it does most expressly shew after what manner those Three Divine Persons are to be severally and respectively Worship'd, or Ador'd, among Christians; and all this very agreeably to *Justins* Account of that important matter in other Places of his Works also. (15) The famous ὅση δύναμις in *Justin* is, as Dr. *Grabe* well Conjectures, taken from a known Expression us'd Twice in that Eighth Book of the Constitutions, and once in this most solemn Oblation or Communion Service. *Justin* in one Place says thus, λόγῳ εὐχῆς καὶ εὐχαριστίας ἐφ' οἷς προσφερόμεθα πᾶσιν, ὅση δύναμις, αἰνοῦντες; and elsewhere, ὁ προεστὼς εὐχὰς ὁμοίως καὶ εὐχαριστίας, ὅση δύναμις, αὐτῷ ἀναπέμπει. The parallel Words of the Constitutions are these, Twice repeated, μεμνημένοι ὧν ὧν δι' ἡμᾶς ὑπέμειναν, εὐχαριστοῦμέν σοι, Θεὲ παντοκράτωρ, ἐχ

§. 85, p. 125
c. 12, p. 399

§. 16, p. 23
§. 87, p. 131

c. 12, p. 402
c. 40, p. 417, 418

ὅσον ὀφείλομεν, ἀλλ' ὅσον δυνάμεθα. (16) At the End of the Consecration Prayer both in *Justin* and in the Liturgy, the People all add a solemn *Amen*, because they were not, as before, permitted to join vocally in the Prayer it self. Compare the Phrases, πᾶς ὁ παρὼν λαὸς
§.85 p.127 ἐπευφημεῖ, λέγων, Ἀμήν, says *Justin* twice,
§.87, p.132 in almost the same Words. καὶ πᾶς ὁ λαὸς λε-
c.12, p.404 γέτω, Ἀμήν· In the Rubrick of this Liturgy. (17) The sacred Elements were *singly* distributed to every Person, the Bread by the Bishop or Presbyter, and the Cup by the
c.13, p.405 Deacons in this Liturgy, in a solemn but short form of Words. Καὶ ὁ μὲν ἐπίσκοπος δι-δότω τὴν προσφορὰν, λέγων, σῶμα χριστοῦ· καὶ ὁ δεχόμενος λεγέτω, Ἀμήν. ὁ δὲ διάκονος προσφερέτω τὸ ποτήριον, καὶ ὁπόταν λεγέτω, αἷμα χριστοῦ, ποτήριον ζωῆς· καὶ ὁ πίνων λεγέτω, Ἀμήν. Nor
§.85, p.127 is *Justins* Account much different. διάκονοι διδόασιν ἑκάστῳ τῶν παρόντων, are his Words in one Place; and much the same in another
§.87, p.132 upon the same Occasion. (18) In *Justins* Account the sacred Elements were carryed by the Deacons *to the Absent*; καὶ τοῖς οὐ παροῦσιν
§.85, p.128 διὰ τῶν διακόνων πέμπεται. This is not directly order'd in this Liturgy: Yet so far appears there, that the remaining consecrated Ele-
c.13, p.405 ments were carryed into the παστοφόρια, or Vestries, and so probably sent to the Sick, or such as could not be present themselves, as *Justin* has inform'd us; and this is somewhat favor'd by that Petition in this Liturgy

10

itself, for those who were Absent δι' εὐλογον αἰτίαν, as if those were some way concern'd, and in some sort Members of that publick Congregation. To Sum up this matter, especially as to the Rubrick, and general Order of the intire Lords-day's publick Service: Both in *Justins* Account and in this Liturgy it was in this manner. As soon as the Congregation met, a particular Church Officer call'd a *Reader* began with *Lessons* out of the sacred Scriptures. Then the Προεστὼς, Bishop or Presbyter who officiated, (for that Word signifies so both in this Liturgy and in *Justin*,) *Preach'd a Sermon*, containing an *Exhortation* to Piety. Then all *stood up*, and with a *loud Voice* join'd in *Common Prayers*, and at first without the Bishop or Presbyter, a Deacon *bidding Prayers*. Then all saluted each other with a *Kiss of Charity*. Then the Offerings, Bread, Wine, and Water were brought to the Bishop or Presbyter. Then he alone us'd a very long Offertory, Consecration, and Eucharistical Prayer, *without* the joint Voice of the People. Then the whole Congregation added a solemn *Amen*. Then the sacred Elements were distributed to *each Communicant* distinctly by the Bishop or Presbyter, and the Deacons. And then, lastly, the remaining consecrated Elements were carryed into the *Vestry*, and sent to those which could not be present by the Deacons; certainly in *Justin*, and probably

c. 12, p. 404

c. 16, p. 407

in the Liturgy now before us also. In short, if we do but observe that *Justins* Προεστὼς signifies either the Bishop, or in his Absence a Presbyter; as we have noted that Word to be us'd in this very Liturgy elsewhere; and that Dioceses or Parishes and Congregations were become more large and numerous in the Days of *Justin* than in those of the Constitutions, we shall find that there is, in a manner, an universal Agreement between *Justins* Account of the Practice, and the Constitutions Appointments in these matters; and by consequence that these Constitutions, especially their Liturgy, Baptismal Service, and Directions thereto belonging, were known and followed by the Christian Church in the *former part* of the Second Century of Christianity; and therefore cannot be suppos'd other than *Apostolical*. Nor is this all the Attestation that *Justin* affords us for these sacred Records before us. For, to go on with the former Numbers, (19) His Accounts of the *Offerings* of Christians, and *How*, and *by Whom*, and *to Whom* they were dispos'd of, exactly agree with the Orders in the Constitutions to the same purpose. The Constitutions Appointment for the Bishop is this, τὰ εἰσφερόμενα ἐπὶ προσφάσει πενήτων ἐκάστα καλῶς οἰκονομείτω ὀρφανοῖς, καὶ χήραις, καὶ θλιβομένοις, καὶ ξένοις ἀπρεμνοῖς, ὡς ἔχων Θεὸν λογιστὴν τούτων, καὶ ἐγχειρίζοντα αὐτῷ ταύτην τὴν οἰκονομίαν. *Justins* parallel Account follows, οἱ εὐποροῦντες δὲ

*L. ii, c. 25, p. 236*

*Apol. 1, §. 88, p. 132*

δὲ καὶ βουλόμενοι, καὶ προαίρεσιν ἔχοντος τὴν ἑαυτῆς ὁ βούλεται δίδωσιν· καὶ τὸ συλλεγόμενον πρὸς τῷ πρεσβυτῷ ἀποτίθεται, καὶ αὐτὸς ἐπικουρεῖ ὀρφανοῖς τε, καὶ χήραις, καὶ τοῖς διὰ πόλεμον, ἢ δι' ἄλλην αἰτίαν λειπομένοις, καὶ τοῖς ἐν δεσμοῖς οὖσι, καὶ τοῖς παρεπιδήμοις οὖσι ξένοις, καὶ ἁπλῶς τοῖς ἐν χρείᾳ οὖσι κηδεμὼν γίνεται. (20) The Constitutions and *Hermas*, as we have already observ'd, forbid the Husband to Live with an Adulterous Wife, assoon as he knows of her Adultery: And *Hermas* explains the Sense of that Precept as equally forbidding the Wife to Live with an Adulterous Husband. ὡσαύτως ὁ κατέχων παρηφθαρεῖσαν φύσεως ἀπεσμὲν παράνομος· ἐπείπερ ὁ κατέχων μοιχαλίδα ἄφρων καὶ ἀσεβής· ἀπέπεμψε γὰρ αὐτὴν, φησὶν, ἀπὸ τῆς σαρκῶν σου· ὁ γὰρ ἔχει βοηθὸς, ἀλλ' ὄφελος, πρὸς ἄλλον ἀποκλίνασα τὴν διάνοιαν, say the Constitutions. Now hear *Justins* Account of the Divorce of an Adulterer in pursuance of this Appointment. ὅπως μὴ κοινωνὸς ἀδικημάτων καὶ ἀσεβημάτων γένηται, μόνωσι ἐν τῇ συζυγίᾳ, καὶ ὁμοδίαιτος, καὶ ὁμόκοιτος γενομένη, τὸ λεγόμενον παρ' ὑμῖν ἐπιδιον δῶσα ἐγχειρίδιον. And the Observance of this Law of Christ contain'd in the Constitutions, as explain'd by *Hermas*, is the more to be here taken notice of since it was so strictly regarded by the Christians in this Case; even when no small Inconvenience ensued to the Church thereby, as to this World; which may be seen in the following Narration in this Second Apology of *Justin*. And so much shall

*See p 298, &c. prius. L. vi. c. 14, p 343*

*Apol 2, §. 3, p. 4*

suffice for this famous Martyrs Testimony. Tho' his Expositions of the Prophecies of the Old Testament, and his Expressions about the Mysteries of our Faith, with other the like Passages frequent in his Works, would afford us a great Number of Additional Confirmations of them, if there were any Occasion after Testimonies so plain to collect such remoter Hints and Allusions for our present purpose. But such things as these I shall rather leave to the Readers own Reflection and Observation.

*About A.D. 147* XIII. The next Attestation which I shall produce for the confirmation of these Constitutions shall be that of the *Church of Smyrna*, in her admirable Account of the Martyrdom of her excellent Bishop *Polycarp*. And this account deserves the more to be valued, because it gives us the History of that Martyrdom of *the Angel of the Church of Smyrna*, which our Lord seems to have foretold and forearm'd him against in the Epistle to that Church, and himself seems to refer to in his Prayer at his Martyrdom. And tho' this be but a short History, yet does it afford us some notable Passages to our present purpose. For, to be as brief as possible, we here find mention of the μέγα Σάββατον, or *great Sabbath*, for the Sabbath in Passion Week; a Phrase almost directly taken from these Constitutions. Here we find the exact form of the Primitive Doxology to the Father, and Son, *in* the Holy Ghost; according to the Rule

*Apoc.* 2. 8—11

*Martyr Polycarp.* §. 14 *p.* 199

§. 8, *p.* 195

*L.* v, *c.* 19, *p.* 323

*L.* viii, *c.* 33, *p.* 414

Rule and Example in the Constitutions. Here we find the great respect then paid to the *Reliques* of the Martyrs, exactly according to the expressions and directions in the same. Here we meet with the discouragement of Christians *Offering themselves* to their Persecutors, in agreement with them; and here we have the earliest example of the Observance of the *Anniversary Memorials of the Martyrs*, which is one of the particular Constitutions of the Apostles peculiar to the Book before us. So that I think we could not well expect more, or plainer, Confirmations in so short and occasional a Writing, than we here meet with to our present purpose.

*Apud. Euseb Hist. Eccl. L. iv, c. 15, p. 133* § 17, 18, *p. 200* *L. vi, c. 30, p. 359* §. 4, *p. 194* *L. viii, c. 45, p. 420* §. 18, *p. 201* *L. viii, c. 33 p. 415 c. 42, p. 419*

XIV. The next Witness I shall produce in this Place shall be the famous *Melito*, Bishop of *Sardis*; one esteemed as a sort of a Prophet; and one who wrote several Books of great Consequence; as appears by their Titles still preserv'd in *Eusebius*. He was not Bishop of any of the Nineteen Apostolical Churches, with whom the Constitutions were peculiarly intrusted. So we could not justly expect the like plain Citations and Allusions that we met with in *Clemens*, *Ignatius*, and *Polycarp* before; even tho' his Works had been Extant at this Day; much less can we expect the same now they are lost. However, we may observe somewhat very much to our purpose in one remaining Passage or Fragment preserv'd from him by *Eusebius*, if compar'd

*About A D. 170*

with the last Apostolical Canon, whereto it relates. I shall set them down both intirely, so far as is necessary, and then make a short Reflection or Two upon them.

*Euseb. Hist. Eccl. L iv. c.26. p 149*

*Melito.*

Ἀνελθὼν ἕν εἰς τὴν ἀνατολὴν, καὶ ἕως τοῦ τόπου γενόμενος ἐνθα ἐκηρύχθη καὶ ἐπράχθη, καὶ ἀκριβῶς μαθὼν τὰ τῆς παλαιᾶς διαθήκης βιβλία, ὑποτάξας ἔπεμψά σοι, ὧν δὴ τὰ ὀνόματα, μωϋσέως πέντε, γένεσις, ἔξοδος, λευιτικὸν, ἀριθμοὶ, δευτερονόμιον· Ἰησοῦ ναυῆ· κριταί· ῥὼθ· βασιλειῶν τέσσαρα· παραλειπομένων δύο· ψαλμοὶ Δαβὶδ· Σολομῶντος παροιμίαι, ἡ καὶ σοφία· ἐκκλησιαστὴς, ἆσμα ἀσμάτων· Ἰωὺ· προφητῶν Ἡσαΐου, Ἱερεμίου· τῶν δώδεκα ἐν μονοβίβλῳ· Δανιὴλ· Ἰεζεκιὴλ· Ἔσδρας· ἐξ ὧν καὶ τὰς ἐκλογὰς ἐποιησάμην εἰς ἓξ βιβλία διελών.

Lxxxv. Canon. from *Joannes Antiochenus.*

Ἔστω δὲ ὑμῖν τοῖς κληρικοῖς καὶ λαικοῖς βιβλία σεβάσμια καὶ ἅγια, τῆς μὲν παλαιᾶς διαθήκης Μωσέως πέντε, γένεσις, ἔξοδος, λευιτικὸν, ἀριθμοὶ, δευτερονόμιον. Ἰησοῦ ναυῆ ἕν. κριτῶν ἕν. ῥὼθ ἕν. βασιλέων [*al.* βασιλειῶν] τέσσαρα. παραλειπομένων τὰ βίβλε τῶν ἡμερῶν δύο· ἔσδρα δύο. ἐσθὴρ ἕν. ψαλτήριον ἕν. Σολομῶντος τεία, παροιμίαι, ἐκκλησιαστὴς, ἆσμα ἀσμάτων. Ἰὼβ ἕν. προφητῶν δεκαδύο. ἓν Ἐσαΐου. ἓν Ἱερεμίου. Ἰεζεκιὴλ ἕν. Δανιὴλ ἕν. ἔξωθεν δὲ ὑμῖν ἐσορείσθω μαθάνειν ὑμῶν τὰς νέας τοῦ πολυμαθοῦς σοφίας.

Here

Here we find an eminent Bishop, within less than a Century after the finishing these Constitutions, and the addition of this last Canon, applying himself to the Churches of the East; *Jerusalem* probably, and *Cæsarea*, for a certain Catalogue of the Authentick Books of the Old Testament, which he wanted, because his own Church had no such original Canon belonging to it; as it seems the other had: And we find him, as it seems transcribing his Catalogue from that in the last Canon before us, and sending it to his Friend *Onesimus*, as a certain Rule for the Church in that matter; which for so small a fragment is a wonderful Confirmation of this Canon, and its Constitutions also.

XV. The next Witness I shall produce for the Genuine Antiquity and Authority of these Constitutions shall be the famous *Irenæus*, first Presbyter, and then Bishop of *Lyons*. Who tho' he did not belong to any of the Nineteen Apostolical Churches, and so ought not to afford us such direct Quotations as they do, yet was he so well acquainted at *Rome*, the seat of *Clement* himself, and with his Epistle to the *Corinthians*, and other Apostolical Writers, that he seems sufficiently appriz'd of the Rules, Doctrines, and Practices contain'd in them; and indeed affords us very strong confirmations of them. He wrote a distinct Book under the Title of Ἔκθεσις ἀποστολικῆς κηρύγματος, *About A.D.* 170

*Euseb. Hist. Eccles. L. v, c. 26, p. 194* μαλ@., which in all probability did mainly relate to these Constitutions, and particularly to that Doctrinal part which in the present Copies has almost the very same Title, and *L. vi, c. 11, p. 339* is call'd ἐξήγησις ἀποστολικῦ κηρύγμαλ@. So that our present design must very probably have had a great confirmation therefrom, had it been still extant. I doubt some Doctrines did therein appear as those of the Apostles themselves, which after Ages had determin'd to be Heretical, and on that account durst not, or car'd not to transmit that Book to Posterity; as was the case with many other antient Books of the like nature. However, this Book being not now extant, we cannot produce Citations or Testimonies from it; and so must proceed to what we have. And here we may observe, that *Irenæus* introduces the *Valentinians* as making their advantage of the Churches Doxology; that very Doxology which is now in the *L. i, c. 1. § 5. p. 16* Constitutions; they pretending, ἐκ ἡμᾶς ὅτι *Constit. L. viii, c. 12, p. 404* τῆς εὐχαριστίας λέγοντας, εἰς τὸν αἰῶνας τῶν αἰώνων, ἐκείνους τὸν αἰῶνας ζημαίνειν· that it favor'd their Series of *Æons* or Deities. And when he had given an account of the *Scriptures*, or *written Word*, as *One* main Foundation of the Christian Faith, and preservative against Heresies, he then proceeds to *another* like Foundation of Christianity, *Apostolical Tradition*, preserv'd in the *Churches*, especially in the *Apostolical Churches*, but principally

cipally in the *Church of Rome*, the Seat of *Clement* himſelf. *Cum ex Scripturis arguuntur [Hæretici] in accuſationem convertuntur ipſarum ſcripturarum; quaſi non recte habeant, neque ſint ex authoritate; & quia varie ſint dictæ; & quia non poſſit ex his inveniri veritas, ab his qui neſciant Traditionem. Non enim per Literas traditam illam, ſed per vivam vocem, ob quam cauſam & Paulum dixiſſe,* ſapientiam autem loquimur inter perfectos. *Cum autem ad eam iterum Traditionem quæ eſt ab Apoſtolis, quæ per Succeſſiones Preſbyterorum in Eccleſiis cuſtoditur, provocamus eos,* &c. —— L. iii, c. 2, p. 199

*Traditionem itaque Apoſtolorum in toto mundo manifeſtatam in omni Eccleſia adeſt perſpicere omnibus qui vera velint videre, & habemus annunciare eos qui ab Apoſtolis inſtituti ſunt Epiſcopi in Eccleſiis, & ſucceſſores eorum uſque ad nos, qui nihil tale docuerunt, neque cognoverunt, quale ab his deliratur. Etenim ſi recondita myſteria ſciſſent Apoſtoli, quæ ſeorſim & latenter ab reliquis perfectos docebant, his vel maxime traderent ea, quibus etiam ipſas Eccleſias committebant: Valde enim perfectos & irreprehenſibiles in omnibus eos volebant eſſe, quos ſucceſſores relinquebant; ſuum ipſorum locum magiſterii tradentes; quibus emendate agentibus fieret magna utilitas, lapſis autem ſumma calamitas. Sed quoniam valde longum eſt in hoc tali volumine omnium Eccleſiarum enumerare ſucceſſiones, Maximæ,* C. 3, p. 200, 201

*Maximæ, & Antiquissimæ, & omnibus Cognitæ, & à Glorioſissimis duobus Apoſtolis Petro & Paulo Romæ fundatæ, & conſtitutæ Eccleſiæ, eam quam habet ab Apoſtolis Traditionem, & annunciatam hominibus fidem, per ſucceſſiones Epiſcoporum pervenientem uſque ad nos indicantes, confundimus omnes eos qui quoquo modo, vel per ſui placentiam malam, vel vanam gloriam, vel per cæcitatem, & malam ſententiam, præterquam oportet colligunt. Ad hanc enim Eccleſiam, propter potentiorem principalitatem, neceſſe eſt omnem convenire Eccleſiam; hoc eſt eos qui ſunt undique fideles; in qua ſemper ab his qui ſunt undique conſervata eſt ea quæ eſt ab Apoſtolis Traditio.* After this *Irenæus* in reckoning up the Biſhops of *Rome*, when he comes to *Clement* makes this particular re-
P. 102, 203 flection upon him; Κλήμης, ὁ κὴ ἑωρακὼς τὺς μακαρίυς ἀποσόλυς, κὴ ζυμβεβληκὼς αὐτοῖς, κὴ ἔτι ἐναυλον τὸ κήρυγμα τῆ ἀποσόλων, κὴ τ' παράδοσιν ἐφ' ὀφθαλμῶν ἔχων· ὐ μόνον γὰρ ἔτι ἦδε πολλοὶ ὑπελείποντο τότε ὑπὸ τῆ ἀποσόλων διδασκόμενοι·— ἀνανεῦσα τὴν πίσιν αὐτῶν, κὴ ἣν νηκεν ἀπὸ τῆ ἀποσόλων παράδοσιν ἐλήφει. Whereupon *Irenæus* enumerates thoſe very Doctrines of the Goſpel which he ſays *Clement* had then lately receiv'd from the Apoſtles, and which he declar'd in his famous Epiſtle to the *Corinthians*: every one of which are accordingly in theſe Conſtitutions at this Day; as the following Table will ſhew.

*Ire-*

| *Irenæus.* | Constitutions. |
|---|---|
| *Unum Deum Omnipotentem, Factorem Cœli & Terræ, Plasmatorem Hominis.* | *L. viii, c. 12, p. 399, 400* |
| *Qui induxerit cataclysmum.* | *p. 401* |
| *Qui advocaverit Abraham.* | Ibid. |
| *Qui eduxerit Populum de terrâ Ægypti.* | Ibid. |
| *Qui collocutus sit Moysi.* | Ibid. |
| *Qui Legem disposuerit.* | Ibid. |
| *Et Prophetas miserit.* | *p. 402* |
| *Qui Ignem præparaverit Diabolo & Angelis ejus.* | *L. v, c. 7 p. 305, 306, 307* |
| *Hunc Patrem Domini nostri Jesu Christi ab Ecclesiis Annunciari.* | *Passim.* |
| [*De Eucharistia etiam vid. L. IV. C. 32. p. 323.*] | *L. viii, c. 12, p. 398—406* |

*Irenæus* goes on, after his Catalogue of the Bishops of *Rome* is over, thus, Τῇ αὐτῇ τάξει, καὶ τῇ αὐτῇ διδαχῇ, ἥτε ἀπὸ τῶν ἀποστόλων ἐν τῇ ἐκκλησίᾳ παράδοσις, καὶ τὸ τῆς ἀληθείας κήρυγμα κατήντηκεν εἰς ἡμᾶς. After which *Irenæus* Instances in the like Traditionary Doctrine of Two other Apostolical Churches mention'd in the Constitutions, that of *Smyrna* and that of *Ephesus*, in Words almost taken out of the same Constitutions. He then goes on thus; *Tantæ igitur Ostensiones cum sint, non oportet adhuc quærere apud alios veritatem, quam facile est ab Ecclesia sumere: cum Apostoli, quasi in depositorium dives, plenissime in eam* *p. 203* *p. 203, 205* *c. 4. p. 205*

*eam contulerit omnia quæ sint veritatis ; uti omnis quicunque velit sumat ex ea potum vitæ. Hæc est autem vitæ introitus ; omnes autem reliqui fures sunt & latrones. Propter quod oportet devitare qnidem illos ; quæ autem sunt Ecclesiæ cum summa diligentia diligere, & apprehendere Veritatis Traditionem. Quid enim, & si quibus de aliqua modica quæstione disceptatio esset, nonne oporteret in antiquissimas recurrere Ecclesias, in quibus Apostoli conversati sunt, & ab eis de præsenti quæstione sumere quod certum & liquidem est ? Quid autem si neque Apostoli quidem Scripturas reliquissent nobis ? nonne oportebat ordinem sequi Traditionis, quam Tradiderunt iis quibus committebant Ecclesias ?* I shall Transcribe no more in this Place ; tho' what follows is much to the same purpose ; and his Creeds both longer and shorter, which he sets down in Two several Places, and affirms them to be deriv'd from the like Apostolical Tradition, are exactly agreeable to the Original Standards in the Constitutions. Besides all this, in *Irenæus*'s Fragments we find that *Anicetus* Bishop of *Rome* offer'd *Polycarp* the Office or Honour of Administring the Sacrament in his own Church ; just as the Constitutions appoint in such a case. I wave any particular remarks here, and dare trust them to the Readers own Sagacity.

*L. i, c. 2, p. 45*

*L. iii, c. 4. p. 206*

*Ad Calcem pag. 466*

XVI. The next Witness, or rather multitude of Witnesses, which I shall produce for

for the Confirmation of theſe Conſtitutions; particularly of that original Conſtitution long ſince dropt out of our preſent Copies, but preſerv'd from the uncorrupt ones made uſe of by *Epiphanius*, concerning the obſervation of *Eaſter* on the 14th Day of the Lunar Month, on whatſoever Day of the Week it ſhould fall, is *Polycrates* Biſhop of *Epheſus*, with thoſe Churches of *Aſia*, the Apoſtles, and *Polycarp*, who all agreed in the exact obſervance of the ſame Rule of the Conſtitutions; even in oppoſition to the Church of *Rome*, and thoſe of the Eaſt which had alter'd this Rule in the very ſecond Century it ſelf. This was a famous caſe, and the occaſion of much diſturbance to the Church of Chriſt. Nay, I think the very firſt inſtance of a Publick Alteration of a Conſtitution really Apoſtolical, which was ever made in the Chriſtian Church; and ſo the firſt plain Inſtance of *Antichriſtianiſm*, *i. e.* of venturing by humane reaſoning and authority directly to contradict and ſet aſide the Laws of our Bleſſed Saviour by his Holy Apoſtles. And tho' this inſtance looks to be of little moment in it ſelf, yet was it followed with terrible conſequences; *viz.* the Proceeding by degrees to ſet aſide and alter both the *Faith and Practice* of Chriſtians, and the advancing Antichriſtianiſm, Idolatry, Superſtition, and Tyranny in their ſtead. I ſhall here therefore ſet down

*About A.D.* 190

down the Apostles own Rule from *Epiphanius*, and that in the Canons, with the original Passages preserv'd by *Eusebius* thereto relating; and then shall make some Observations from them to our present purpose.

*Epiphan. Hæres. Lxx, §. 10, 11, p. 822, 823*

Ὁρίζουσι γὰρ ἐν τῇ αὐτῇ διατάξει οἱ ἀπόστολοι, ὅτι ὑμεῖς μὴ ψηφίζητε, ἀλλὰ ποιεῖτε ὅταν οἱ ἀδελφοὶ ὑμῶν, οἱ ἐκ περιτομῆς· μετ' αὐτῶν ἅμα ποιεῖτε.— Κἂν τε πλανηθῶσι, μηδὲν ὑμῖν μελέτω.— φάσκουσι γὰρ πῶς ἀχρυπνίαν φέρειν μεσαζόντων τῶν ἀζύμων.— λέγουσι οἱ αὐτοὶ ἀπόστολοι, ὅτι ὅταν ἐκεῖνοι εὐωχῶνται, ὑμεῖς νηστεύοντες ὑπὲρ αὐτῶν πενθεῖτε ὅτι ἐν τῇ ἡμέρᾳ τῆς ἑορτῆς τὸ Χριστὸν ἐσαύρωσε. καὶ ὅταν αὐτοὶ πενθῶσι, τὰ ἄζυμα ἐσθίοντες, ἐν πικρίσιν, ὑμεῖς εὐωχεῖσθε.

*Can. viii*

Εἴ τις ἐπίσκοπος ἢ πρεσβύτερος ἢ διάκονος τὸν ἁγίαν τοῦ πάσχα ἡμέραν πρὸ τοῦ ἐαρινῆς ἰσημερίας μετὰ Ἰουδαίων ἐπιτελέσῃ, καθαιρείσθω.

*Euseb. Hist. Eccles. L. v, c. 23, p. 190*

Ζητήσεως δὲ οὔσης καὶ τῶν δὲ ὑπὸ κρᾶσιν ἀνακινηθείσης, ὅτι δὲ τῆς ἀσίας ἁπάσης αἱ παροικίαι, ὡς ἐκ παραδόσεως ἀρχαιοτέρας, Σελλώνης τὸν τεσσαρεσκαιδεκάτην φόντο δεῖν δὴ τῆς τοῦ Σωτῆρος πάσχα ἑορτὴν παραφυλάττειν, ἐν ᾗ θύειν τὸ πρόβατον Ἰουδαίοις προηγόρευτο, ὡς δέον ἐκ πάσης τῆς τοῦτον ὁπουοῦν δ' ἂν ἡμέρᾳ τῆς ἑβδομάδος συντυγχάνοι τὰς τῶν ἀσιτιῶν ἐπιλύσεις ποιεῖσθαι· οὐκ ἔθος οὖσιν τὸν ἐπιτελεῖν τὸ ζῷον ἢ ἀνὰ τὸν λοιπὸν ἅπασι οἰκουμένην ἐκκλησίας, ἐξ ἀποστολικῆς παραδόσεως τὸ καὶ εἰς δεῦρο κρατῆσαι ἔθος φυλαττούσας, ὡς μὴ δ' ἑτέρᾳ προσέχειν πρὸ τῆς τῆς ἀναστάσεως τοῦ Σωτῆρος ἡμῶν ἡμέρᾳ τὰς νηστείας ἐπιλύεσθαι. Συνόδοι δὲ καὶ συνεδρίασεις ἐπισκόπων δὴ τὰ αὐτὸν

τὰυτὸ ἐγίνοντο, πάντες τε μιᾷ γνώμῃ δι' ἐπιστολῶν ἐκκλησιαστικὸν δόγμα τοῖς πρεσβυτέροις διετυπῶντο. ὡς ἂν μὴ δ' ἐν ἄλλῃ ποτὲ τῆς κυριακῆς ἡμέρᾳ ἢ τῆς ἐκ νεκρῶν ἀναστάσεως ἐπιτελῖτο τὸ κυρίου μυστήριον, καὶ ὅπως ἐν ταύτῃ μόνῃ τῇ κατὰ τὸ πάσχα νηστειῶν φυλαττόμεθα τὰς ἐπιλύσεις. [And for this new method the Bishops of *Palestine*, of *Rome*, of *Pontus*, of *Gall*, of *Osdroena*, and of *Corinth* declar'd themselves.] *Vid. etiam C. 25. p. 194.*

Τῶν ὃ δὴ τῆς ἀσίας ἐπισκόπων τὸ πάλαι περὶ τούτου παραδοθὲν διαφυλάττειν ἔθος ἔρρηναι διϊσχυριζομένων, ἡγεῖτο πολυκράτης· ὃς καὶ αὐτὸς ἐν ᾗ περὶ βίκτορα καὶ τὴν ῥωμαίων ἐκκλησίαν διετυπώσατο γεγραφὴν τοιάδε ἐκ τούτου. ἡμεῖς δὲν ἀφαιρέμενον ἄγομεν τὴν ἡμέραν, μήτε προστιθέντες, μήτε ἀφαιρέμενοι. καὶ γὰρ κατὰ τὴν ἀσίαν μεγάλα στοιχεῖα κεκοίμηνται, ἅτινα ἀναστήσεται τῇ ἡμέρᾳ τῆς παρουσίας τοῦ κυρίου, ἐν ᾗ ἔρχεται μετὰ δόξης ἐξ οὐρανῶν, καὶ ἀναστήσει πάντας τοὺς ἁγίους, φίλιππον τὸν τῶν δώδεκα ἀποστόλων, ὃς κεκοίμηται ἐν ἱεραπόλει, καὶ δύο θυγατέρες αὐτοῦ γηγενακυῖαι παρθένοι, καὶ ἡ ἑτέρα αὐτοῦ θυγάτηρ ἐν ἁγίῳ πνεύματι πολιτευσαμένη, ἣ ἐν ἐφέσῳ ἀναπαύεται. ἔτι δὲ καὶ ἰωάννης, ὁ ἐπὶ τὸ στῆθος τοῦ κυρίου ἀναπεσών, ὃς ἐγένηθη ἱερεὺς, τὸ πέταλον πεφορεκὼς, καὶ μάρτυς, καὶ διδάσκαλος. ἔτι δὲ ἐν ἐφέσῳ κεκοίμηται. ἔτι δὲ καὶ πολύκαρπος, ὁ ἐν σμύρνῃ καὶ ἐπίσκοπος καὶ μάρτυς. καὶ θεμίσιος καὶ ἐπίσκοπος καὶ μάρτυς ἀπὸ κυμενίας, ὃς ἐν σμύρνῃ κεκοίμηται. τί δὲ δεῖ λέγειν θάλασσαν ἐπίσκοπον καὶ μάρτυρα, ὃς ἐν λαοδικείᾳ κεκοίμηται; ἔτι δὲ καὶ παπείριον C. 24. p. 191 192

τὸ μαρτύριον, καὶ μελίτωνα τὸ εὐνοῦχον, τὸ ἐν ἁγίῳ πνεύματι πάντα πολιτευσάμενον; ὃς κεῖται ἐν Σάρδεσι, προσμένων τὴν ἀπὸ τῶν οὐρανῶν ἐπισκοπὴν, ἐν ᾗ ὁκ νεκρῶν ἀναστήσεται. ὅτοι πάντες ἐτήρησε τὴν ἡμέραν τοῦ τεσσαρεσκαιδεκάτης τοῦ πάσχα, καὶ τὸ εὐαγγέλιον, μηδὲν παρεκβαίνοντες, ἀλλὰ κατὰ τὸν κανόνα τῆς πίστεως ἀκολουθοῦντες. ἔτι δὲ κἀγὼ ὁ μικρότερος πάντων ὑμῶν ὑπολαμβάνω κατὰ παράδοσιν τῶν συγγενῶν μου, οἷς καὶ παρηκολούθησα τισὶν αὐτῶν· ἐπειδὴ μὴν ἦσαν συγγενεῖς μου ἐπίσκοποι, ἐγὼ δὲ ὤγδοος· καὶ πάντοτε τὴν ἡμέραν ἦγαγον οἱ συγγενεῖς μου ὅταν ὁ λαὸς ἔπρυε τὸ ζύμιον, ἐγὼ ἔν ἀδελφοῖς ἑξήκοντα πέντε ἔτη ἔχων ἐν κυρίῳ, καὶ συμβεβληκὼς τοῖς ἀπὸ τῆς οἰκουμένης ἀδελφοῖς, καὶ πᾶσαν ἁγίαν γραφὴν διεληλυθὼς, ὁ πύρομαι ἐπὶ τοῖς καταπλησσομένοις. οἱ γὰρ ἐμοῦ μείζονες εἰρήκασι, πειθαρχεῖν δεῖ Θεῷ μᾶλλον ἢ ἀνθρώποις. Τούτοις ἐπιφέρειν καὶ πάντων γραφῶν τῶν συμπαρόντων ἀυτῷ καὶ ὁμοδοξάντων ἐπισκόπων, ταῦτα λέγων· ἐδυνάμην ὑπὸ τῶν ἐπισκόπων τῶν συμπαρόντων μνημονεῦσαι, οὓς ὑμεῖς ἠξιώσατε μεταπεμψῶσθαι ὑπ' ἐμοῦ, καὶ μετεκαλεσάμην· ὧν τὰ ὀνόματα ἐὰν γράφω πολλὰ πλήθη εἰσίν.

*N. B.* As to *Polycarp* here mention'd, his account of this matter is so full in the History which his own Scholar *Irenæus* gives us thereto relating, that it deserves as particular a place here as this of *Polycrates*. It is preserv'd in the same Chapter of *Eusebius*, and is as follows; being taken out of *Irenæus*'s Letter to Pope *Victor*.

P. 193 Καὶ οἱ περὶ Ζωτικὸν πρεσβύτεροι, οἱ παρόντες

τες

τες τῆς ἐκκλησίας ἧς νῦν ἀφηγῆ, ἀνίκητον λέγομεν, καὶ πίον, ὑγιάνοντε, καὶ τελεσφόρον, καὶ ξύσον· ἔτε αὐτοὶ ἐτήρησε, ἔτε τοῖς μετ' αὐτὰς ἐπέτρεπον· καὶ σὺν ἔλαττον αὐτοὶ μὴ τηροῦντες εἰρωύδυον τοῖς ἀπὸ τῆς παροικιῶν ἐν αἷς ἐτηρεῖτο, ἐρχομένοις πρὸς αὐτάς· καίτοι μᾶλλον ἐναντίον ἦν τὸ τηρεῖν τοῖς μὴ τηροῦσι· καὶ σὺν ποτε διὰ τὸ εἰδέναι τοῦτο ἀπεβλήθησάν τινες, ἀλλ' αὐτοὶ μὴ τηροῦντες οἱ πρεσβύτεροι τοῖς ἀπὸ τῆς παροικιῶν τηροῦσιν ἔπεμπον εὐχαριστίαν. καὶ τῇ μακαρίᾳ πολυκάρπῳ ἐπεδημήσαμεν τῇ ῥώμῃ ἐπὶ ἀνικήτου, καὶ πρὸ ἄλλων τινῶν μικρὰ χρόνος πρὸς ἀλλήλους, συνὼς εἰρωύδες, πρὸ τότε τῷ κεφαλαίῳ μὴ φιλερισήσαμεν πρὸς ἑαυτάς. ἔτε γὰρ ὁ ἀνικήτος τὸν πολύκαρπον πεῖσαι ἐδυνάτο μὴ τηρεῖν, ἅτε μετ' Ἰωάννου τοῦ μαθητοῦ τοῦ κυρίου ἡμῶν, καὶ τῶν λοιπῶν ἀποστόλων, οἷς συνδιέτριψεν, ἀεὶ τετηρηκότα· ἔτε μὴν ὁ πολύκαρπος τὸν ἀνίκητον ἔπεισε τηρεῖν, λέγοντα τὸν συνήθειαν τῶν πρὸ αὐτοῦ πρεσβυτέρων ὀφείλειν κατέχειν. καὶ τούτων ὕτως ἐχόντων κοινωνήσε ἑαυτοῖς, καὶ ἐν τῇ ἐκκλησίᾳ παρεχώρησεν ὁ ἀνίκητος τὴν εὐχαριστίαν τῷ πολυκάρπῳ, κατ' ἐνδοξότητα δηλονότι, καὶ μετ' εἰρήνης ἀπ' ἀλλήλων ἀπηλλάγησε, πάντες τῆς ἐκκλησίας εἰρήνην ἐχόντων, καὶ τῶν πρέντων καὶ τῶν μὴ τηρόντων.

In this whole History we may observe these things, (1) That the Dispute about what *Day of the Week Easter* was to be observ'd, which the Apostolical Rule and Practice fix'd by the Jewish method, without regard to the Lord's Day, is quite different from that, whether the *Month* should agree

with the computation of those unbelieving Jews, who afterward plac'd it before the vernal Equinox: This latter the Apostolical Canon forbad, but says not one word about the former; as still leaving the earlier Constitution in force, of observing it without regard to the Lord's Day, at the proper time of the Jewish Passover. And, by the way, this great mistake of the Jews afterwards, I mean of a whole Month, seems to have arisen from the different Order of the Month *Xanthicus*, wherein they us'd to keep the Passover, as *Josephus* assures us; in the Syrian, and in the Macedonian, or Asiatick Stile; this latter Month being correspondent to *Adar*, and not to *Nisan*; and so before the vernal Equinox: Whereas the other was the same with *Nisan*, when the Passover us'd to be Slain. But of this whole matter see a noble Fragment, which gives great light to the Constitutions and Canons hereto relating, in the Chronicon Paschale, from *Peter* of *Alexandria*, Pag. 1, 2, 3, 4. (2) That tho' both Parties in *Eusebius*'s account seem to plead *Apostolical Tradition*, yet is that Plea made by the Asiaticks alone *for certain Apostolical, and part of the Rule of the Gospel it self*; as appearing express in the Words of *Polycrates*, and *Polycarp*, or *Irenæus* themselves, the original Authors; while the other is only in *Eusebius*'s later words or Interpretation. Which distinction is the

the more remarkable, becauſe *Irenæus* in his account of that matter, tho' he was on the ſame ſide of the queſtion, yet implies there could no ſuch claim be made for it; and that at *Rome* it ſelf, the later practice ſtood but upon the Authority of the Biſhops of *Rome* in the ſecond Century, nor could be trac'd higher than Pope *Xyſtus*, who began *A. D.* 106. Nay, all along theſe accounts *Euſebius* does not deny that the Apoſtolical Tradition for the Aſiaticks was *antienter* than the other, παράδοσις ἀρχαιοτέρα, and ἐξ ὧν τὸ παλαι πρότερον. Nay, yet farther, not only the *Tradition* of the Apoſtles, but their *Practice* does here appear on the ſide of the Aſiaticks, and particularly of thoſe Apoſtles who were the longeſt livers *Philip* and *John*, together with their famous Diſciple *Polycarp* alſo, while no Apoſtles Practice could then be pleaded on the other ſide. So that the others had no ſure claim to any Apoſtolical Tradition at all. (3) That yet this later method had ſpread into many Churches even in the ſecond Century: Probably from *Rome*; which ever ſince the decay or deſtruction of the Mother Church of *Jeruſalem*, I mean that of the Circumciſion, in the latter part of the firſt, and former part of the ſecond Century, pretended to be the Mother Church of Chriſtians; and in a little time expected that other Churches ſhould comply with her Determinations and Pra-

ctices, even when they were at least unsupported, if not also when they were contradicted by the Determinations and Practices of the Apostles themselves. (4) That therefore the Original Rule preserv'd by *Epiphanius*, and own'd by him and the *Audians* to be really Apostolical, was truly so; and that the present later Rule in our modern Copies might well be that agreed upon by some of the Councils in the second Century; to which time the Equinox therein fixt to the 22 of *March* does well agree. How early this Rule was transcrib'd into any of the Copies of the Constitutions, and the other omitted, 'tis hard to say. The later Practice seems to have begun at *Rome*: And one would imagin by *Eusebius*'s claim to Apostolical Tradition for that Practice which was peculiarly establish'd in his Church of *Cæsarea* (where some of the foremention'd Councils met) even when the original Authors themselves made no such claim, that the present Rule was in the Cesarean Copy before his Days: Tho' he owns the other as the *antienter* or more original Tradition. (5) That one occasion or handle for so bold an Innovation seems to have been the 8th Canon before set down; which by forbidding a Compliance with those Jews who kept the Passover a Month too soon, might be suppos'd to imply the like condemnation of a compliance with them in the Day of the

*See c. 4. Cent. 4, n°. 36, & c. 5, infrà.*

the Week also: Especially when that Church of Christian Jews was decay'd or destroy'd, a compliance with whom the Apostles did only in expres's words enjoin in their own Constitutions; and when the Lord's Day seem'd so very proper for the annual, as well as the weekly solemnity of our Lord's Resurrection. Yet may we observe (6) How little *Polycarp*, who had so long liv'd in the Apostolical Age, and knew the minds of the Apostles so well, regarded such plausible reasons, with the prevailing practice, and the Authority of the See of *Rome* it self, in a case where an Apostolical Constitution interven'd, and oblig'd to the contrary. As well foreseeing what fatal Mischiefs would come to the Church if once the original Standards, the Sacred Rules of Christ by his Holy Apostles, were to give place to humane reasonings, prudentials, and authority. And what those Mischiefs have been, he that reads all the past Histories of the Church cannot be ignorant. *Polycarp* indeed does not seem to think this Rule so absolutely necessary, that a Schism should be made by any on its account; yet does it seem probable he thought the stopping such Proceedings of importance enough for him, at a very old Age, to take a tedious Journey from *Smyrna* to *Rome*. Tho' if that was his main design he fail'd of his aim, and found the Antichristian Spirit so early be-

gun, and obstinately persisted in at *Rome*, that he was fain to return *re infectâ*; with only the satisfaction of having, to the utmost of his power, asserted the sacred Authority of Constitutions truly Apostolical, even in a case of seemingly small consequence to Christianity. Which Wise and Christian Conduct of so great a Man ought to make us all cautious how we any longer proceed in the rejection of these Constitutions, which our Lord has given us by his Holy Apostles; how much soever our modern customs and corruptions do perswade us to the contrary. To pass over now the Testimony of *Hegesippus*, who only gives us an obscure hint at these Apostolical Constitutions, when he speaks of the Hereticks of the first Century, and immediatly afterward; that they did attempt ἀνασφενδονίσαι τὴν ὑγιῆ κήρυκα τοῦ σωτηρίου κηρύγματος· and also, τῷ δὲ ἀληθείας κηρύγματι τὸ ψευδώνυμον γνῶσιν ἀντικηρύττειν. To pass over also the testimony of *Apollinaris* of *Hierapolis*, who, about the same time, alludes to several expressions in these Constitutions:

*Euseb. Hist. Eccl. L. iii, c. 32, p. 104, 105*

*Chron. Paschal p. 6, 7*

## *Century* III.

XVII. The next Testimony I shall alledge for the Genuine Antiquity and Authority of these Constitutions is *Clemens*, that very Learned Catechist of *Alexandria*; who although

*About A.D. 201*

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he be of all the Antients the most scrupulously cautious of divulging the mystical parts of our Religion; and altho' himself was no Bishop, and so had no constant use of the same Constitutions, yet cannot avoid affording us several other remarkable Confirmations of them: I mean besides those notable Passages already mention'd upon other Occasions. (1) *Clemens* advises Men to apply themselves to these secret Constitutions, as being themselves indeed preserv'd *in Writing*, but containing what was then Stil'd *unwritten Traditions*; or such as were deliver'd down by Word of Mouth, without being Transcrib'd by any; for so I think his Words do mean. βαδιζέτω δὴ τὴν ἀλήθειαν, τὴν ἐγγράφως τὰ ἄγραφα δηλοῦσαν; and this Sense is agreeable also to other like Passages of the Coherence before quoted from the same Author. (2) The Constitutions Appoint *Three Years*, as the ordinary time for Catachetick Instruction. Accordingly *Clemens* supposes this to be the Practice in his Days; and that the Christian was not compleat till the *Fourth Year*. (3) The Constitutions Ordain that the Old Testament Types and Prophecies should be interpreted as belonging still to the Affairs of the New Testament. This Rule seems plainly referr'd to by *Clement* in these Words. πλὴν ἅπαντα ὀρθὰ ἐνώπιον τῆς συνιέντων, φησὶν ἡ γραφὴ, τυπικῶς τῆς ὅσιοι τῶν ἁγίων σαφηνιζέσθαν τῆς γραφῶν ἐξήγησιν κατὰ τὸν ἐκκλησιαστικὸν

*Strom. I. p. 200, vid p. 201, 489*

*L. viii, c. 32, p. 414*

*Strom. 2. p. 294*

*L. ii, c. 5, p. 216*

*L. v, c. 16. p. 320, 321*

*c. 20, p. 324, &c.*

*Strom. vi, p. 487 vid. vii, p. 519, 543*

ασιὸν κανόνα ἐκδεχόμενοι διασώζεσι. κανὼν δὲ ἐκκλησιαστικὸς ἡ συνωδία καὶ ἡ συμφωνία νόμε τε καὶ προφητῶν, τῇ κατὰ τὴν τοῦ κυρίε παρουσίαν παραδιδομένῃ διαθήκῃ. Which sense is also exactly agreeable to the whole Coherence.

*Strom.* 7. p. 519 *L.* vii, c. 24, p. 370

(4) *Clement* mentions *Three Hours* of Prayer, as stated ones for that purpose; which is the very Rule in the Constitutions. I mean the Third, the Sixth, and the Ninth. And so he confirms the Antient observance of that Apostolical Appointment therein. (5) He also mentions the Christian Practice of *Praying towards the East*, which is one of the Commands in the Constitutions. Had *Clement*'s last and famousest Work, stil'd his ὑποτυπώσεις been now extant, wherein many Antient Traditions deriv'd by his famous Master *Pantænus* from the Companions of the Apostles were inserted, as *Eusebius* informs us, we had probably had much more numerous Attestations thence for our present purpose. But those Books were so plainly *Arian* that the following Ages cared not to transmit them to posterity; and so they are almost intirely lost to us; and this to our great detriment as to the knowledge of the Antient Doctrines and Practices of Christianity.

*Strom.* 7. p. 520 *L.* ii, c. 57, p. 264 *L.* vii, c. 44, p. 381

*Hist. Eccl. L.* vi, c. 13 p. 214, 215

XVIII. The next Testimony which I shall alledge to the same purpose shall be that of a Latin Father, an African, and one that was no Bishop, and probably one that therefore never saw the Constitutions in his Life; I mean

*About A. D.* 201

mean *Tertullian.* Who altho' he was little better than an Heretick himself, on more Accounts than one; and receded plainly both from the original Doctrines and Practices of the Constitutions in several things, yet does he afford us many eminent Confirmations of the particular Rules and Practices appointed therein; and that as then generally obtaining; nay, as obtaining not from *Scripture*, but from a secret and *Traditionary* Method, belonging to the *Apostolical Churches*. I shall first set down or abridg the particular Passages in *Tertullian* to our present purpose; and then produce the large and general one of great consequence here; and after all make some suitable Observations from the whole.

| *Tertullian.* | Constitutions. |
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| *De Coron. p. 121, 122. Vid. De Spectac. c. 4, p. 91* *Aquam adituri, ibidem; sed & aliquanto prius in Ecclesia, sub Antistitis manu Contestamur nos renunciare Diabolo, & Pompis, & Angelis ejus.* | *L. vii, c. 41, 43, p. 379, 380, 381* |
| Ibid. *Dehinc ter mergitamur, amplius aliquid respondentes quam Dominus in Evangelio determinavit. Ex ea die lavacro quotidiano per totam hebdomadem abstinemus.* | *Ibid. & Can. L.* |
| *Eucharistiæ Sacramentum,* | *L. viii, c. 13, p. 405* |

*tum, — etiam antelucanis cœtibus. Nec de aliorum manu quam Præsidentium sumimus.*

Ibid. *Oblationes pro defunctis, pro natalitiis, annua die facimus.* — *L. viii, c. 42, p. 419*

Ibid. *Die dominico jejunium nefas ducimus.* — *L. v, c. 20, p. 328.*

Ibid. *Vel de geniculis adorare. Vid. De Idol. c. 14, p. 113, De Coron. c. 11, p. 127.* — *L. ii, c. 57, p. 265, c. 59, p. 268*

Ibid. *Eadem immunitate à die Paschæ in Pentecosten usque gaudemus.* — *L. v. c. 20, p. 328.*

*Apol. c. 16, p. 17* *Ad Orientis regionem Precamur. Vid. ad Nat. L. 1, c. 13, p. 59.* — *L. ii, c. 57, p. 264, L. vii, c. 44, 381*

*c. 39, p. 35, 36* Ἀγάπαι. & *Nocturnæ Preces.* — *L. ii, c. 28, p. 241, L. viii, c. 34. p. 415*

*De Spectac. c. 4, p. 91* *Signaculo Crucis in Baptismo utimur.* — *L. iii, c. 17, p. 288*

*c 25, p. 101* Amen. — *L. viii, c. 12, p. 404*

Ibid. *Doxologias εἰς αἰῶνας, ἀπ' αἰῶνος, Deo & Christo damus.* — *L. vii, & viii passim*

*De Coron. c. 11, p. 127* *Stationes ad Nonam horam observamus. Vid. De Jejun. c. 10, p. 708.* — *L. v. c. 15, p. 319, c. 20, p. 327, L. vii, c. 23, p. 369*

*De Orat. c. 3, p. 150* *Hymno Sanctus, Sanctus, Sanctus utimur.* — *L. vii, c. 35, p. 375, L. viii, c. 12, p. 402*

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| *Ad Uxor L. ii, c. 4, p. 189* | *Jejunia, præsertim Paschæ.* | *L. v, c. 13, 14, p. 316, c. 15 p. 319, c. 18, p. 322, c. 19, p. 323, 324* |
| *De Præscript. c. 19, &c. p. 237, &c. p. 243, &c.* | *Ecclesiæ Apostolicæ. Vid. Adv. Marcion. L. i, c. 21, p. 445, L. iii, c. 1. p. 477, L. iv, c. 5, p. 506.* | *L. vii, c. 46, p. 382—385* |
| | *Disciplina Ecclesiastica. Vid. De Præscript. c. 41, p. 247.* | *L. viii, c. 34. p. 415* |
| *De Præscript. c. 45, &c. p. 249, &c.* | *De Simone Mago, & reliquis Hæreticis.* | *L. vi, c. 7, &c. p. 334, &c.* |
| *c. 52, p. 254* | *Regula Nova de Paschate.* | *L v, c 17, p. 322* |
| *De Baptism. c. 17, &c. p. 263, &c.* | *Baptismus cum ritibus. Baptismus Parvulorum. Baptismus per Episcopos, & Presbyteros, [& Diaconos.]* | *L. iii, c. 16, 17, p. 288, L. vi, c. 15, p. 344, L. vii, c 22, p. 368, 369, c. 41, &c. p. 379, &c.* |
| *De Jejun. passim.* | *Xerophagia. Vid. De Resurrect. Carn. c. 8, p. 385.* | *L. v, c. 18, p. 322* |
| *De Exhort Cast. & de Monagam. passim.* | *Virginitas. Monagamia, præsertim in Clero.* | *L. iv, c. 14, p. 299 L. vi, c. 17, p 347* |
| *De Præscript. c. 32* | *Clemens à Petro Ordinatus.* | *L. vii, c. 46, p. 383, 384* |

*De Coron. p. 121, 122*

*Hanc [Observationem] si nulla Scripturæ determinavit, certe consuetudo corroboravit; quæ sine dubio de Traditione manavit. Quomodo enim usurpari quid potest si Traditum prius non est? Etiam in Traditionis obtentu exigenda est, inquis, auctoritas Scripta. Ergo quæramus an & Traditio, nisi scripta, non debeat recipi. Plane negabimus recipiendam,*

*si*

*nulla exempla præjudicent aliarum Observationum, quas sine ullius Scripturæ instrumento, solius Traditionis titulo, & exinde Consuetudinis patrocinio vindicamus. Denique, ut à Baptismate ingrediar, Aquam adituri, ibidem, sed & aliquanto prius in ecclesiâ sub Antistitis manu contestamur nos renunciare Diabolo, & Pompæ, & Angelis ejus. Dehinc ter mergitamur; amplius aliquid respondentes quam Dominus in Evangelio determinavit. Inde suscepti lactis & mellis concordiam præguſtamus; exque ea die lavacro quotidiano per totam hebdomadam abstinemus. Eucharistiæ Sacramentum & in tempore victus, & omnibus mandatum à Domino, etiam ante lucanis cœtibus, nec de aliorum manu quam Præsidentium sumimus. Oblationes pro defunctis, pro natalitiis, annua die facimus. Die dominico jejunium nefas ducimus, vel de geniculis adorare. Eadem immunitate à die Paschæ in Pentecosten usque gaudemus. Calicis aut Panis etiam nostri aliquid decuti in terram anxie patimur. Ad omnem progressum atque promotum; ad omnem aditum & exitum; ad vestitum & calceatum; ad lavacra, ad mensas, ad lumina, ad cubilia, ad sedilia, quacunque nos conversatio exercet, frontem Crucis signaculo terimus. Harum & aliarum ejusmodi disciplinarum si legem exposcules Scripturarum nullam invenies. Traditio tibi prætendetur auctrix; Consuetudo confirmatrix; & Fides observatrix. Rationem Traditioni,*

*Traditioni, & Consuetudini, & Fidei patrocinaturam, aut ipse perspicies, aut ab aliquo qui perspexerit disces. Interim non nullam esse credes, cui debeatur obsequium.* From this eminent Passage observe (1) That the Practice in Baptism seems not, to have been as now, *I Baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost*: But while the Person to be baptiz'd, [or probably his Surety, if an Infant,] repeated the Creed and Renunciation after the Bishop, or Presbyter at least their Abridgment the second time, the Bishop or Presbyter dipp'd him, *once* at his naming of the Father, a *second* time of the Son, and a *third* time of the Holy Ghost. Which manner of Baptizing agrees exactly with the Rule in the Constitutions, and the practice in *Cyril* of *Jerusalem*; and seems the proper meaning of the original Command, of baptizing or dipping εἰς τὸ ὄνομα *at the* respective *Names* of the Father, Son, and Holy Ghost, and not according to the common Exposition *in their Name*, by their Authority, or to their Worship. Since Baptism is only design'd originally *into the Death of Christ*; tho' so order'd as to put us in mind of the Father, who *sent* him; and of the Holy Ghost who *witnessed* to him, at the same Time; as the Constitutions particularly inform us. (2) That therefore the *Trine Immersion* is directly of our Saviours own Appointment, and the very meaning of the

the original Command for Baptism, both in *Matthew*, and the Constitutions; and so not to be alter'd by any Christian. (3) That *Tertullian*, as well as *Irenæus* before him, makes two quite different Foundations of Christian Practice, *Scripture*, and *Tradition*; and supposes them both authentick Principles for Christians to Act upon. (4) That besides bare Antient *Custom*, *Tertullian* supposes an original *Tradition* for his Practices; *i. e.* that one way or other they were at first really deriv'd from the Apostles, or at least from such of their Companions whose Authority might be depended on in the Recommendation of these Practices. Nay he adds *Faith* to this *Tradition*, and this *Custom*; as supposing it part of the Faith and Duty of a Christian to comply with such Traditionary Constitutions. (5) That such of these Practices as appear in the Constitutions, do also appear in all other parts of the Church in the first Times; but that such of them as do not therein appear, are not met with in the rest of the Antient and Eastern Writers. As indeed being not the Laws of Christ, but rather the first Examples of Superstition in the West; when Antichristianism soon began to Arise; and by introducing a great Number of humane Inventions and Practices, gradually set aside the real Constitutions and Commands of Christ by his Holy Apostles. Just as the Jewish Rabbi's had done with the Mo-

Mosaick Laws in the Times of our Blessed Saviour before. (6) That the original Rules and Traditions deriv'd from the Apostles were kept and transmitted in a *secret* manner, and *concealed* method. For so 'tis plain that *Tertullian* own'd them to be. Nay he seems hardly to know that they were at all *preserv'd in Writing* by any of the Churches. And since we have no Account that ever these secret Constitutions were translated into Latin, or indeed into any other Language, of old Time; nor that they were ever transcrib'd at all by any in the first Ages; 'tis not impossible that *Tertullian* might never have seen them, nor indeed know whether there were such Books in any of the Churches or not.

XIX. The next Testimony which I shall alledge in the present case shall be that of *Hippolytus*, a Bishop, but of what City is not certainly known. And indeed there are such signs of his great Acquaintance with these Constitutions, by the Inscription on his Marble, and the single Mss. of this Eighth Book, of which already, that had all his Works been now Extant, which were originally not a few, we might justly have expected great Light with Relation to them. Whether he had not learn'd too much Arianism from them, and transcrib'd the same into his Writings, I cannot certainly tell; but the loss of his Works gives us reason to suspect

*About A. D.* 220

*p.* 233, *&c. prius.*

it. We have I believe one small Genuine Treatise of his still extant *de Antichristo*, publish'd by the very Learned *Combefis*; to which is added a very small piece *de Susanna*, which, with his Paschal Cycle, seems to be all that is really his. Yet out of these small Remains, have we several Passages as Attestations to the Constitutions before us; I mean, besides that Inscription on his Marble, Περὶ χαρισμάτων Ἀποστολικὴ παράδοσις, which is the Title of the two first Chapters of the Eighth Book; and besides those Mss which in some sense ascribe so much more of that Book to him.

| *Hippolytus.* | Constitutions. |
|---|---|
| *De Antichrist. apud Combefis. Auctar. Novissim.* § 59 p. 46, 47 Πλοίων γὰρ πέρυγές εἰσιν αἱ ἐκκλησίαι, θάλασσα δὲ ἔστιν ὁ κόσμος, ἐν ᾧ ἡ ἐκκλησία, ὡς ναῦς ἐν πελάγει, χειμάζεται μέν, ἀλλ' οὐκ ἀπόλλυται. | *L. ii, c.* 57, *p.* 260, *&c* |
| Ibid. Ἔχει γὰρ μεθ' ἑαυτῆς τὸν ἔμπειρον κυβερνήτην Χριστόν· φέρει δὲ ἐν μέσῳ τὸ ξύλον, τὸ κατὰ τοῦ θανάτου, ὡς τὸ σωτήριον τοῦ κυρίου μεθ' ἑαυτῆς βαστάζουσα. | *L. viii, c.* 12, *p* 399. |
| Ibid. Ἔστι γὰρ αὐτῆς μὲν πρωία ἡ ἀνατολὴ, πρωΐμνα δὲ ἡ δύσις· τὸ δὲ κύτος μεσημβρία· οἴακες δὲ αἱ δύο θλίψεις. ῥοῖνια δὲ περιτεταμμένα ἡ ἀγάπη τοῦ Χριστοῦ, | Ibid. *Can.* 85. |

Χριστῷ, σφίγγουσα τὴν ἐκκλησίαν.

Ibid. Λίνον ὃ ὁ φέρει μεθ' ἑαυτῆς τὸ λουτρὸν τῆς παλιγγενεσίας, ἀναπαύσεως τῶν πιστευόντων· ὅθεν ὃ παύεται λαμπρὰ πάρεσιν, ὡς πνεῦμα τὸ ἀπ' οὐρανοῦ. *L. vii, c. 22, p. 368.*

Ibid. Δι' ὃ σφαγίζονται οἱ πιστεύοντες τῷ Θεῷ.

Ibid. Πρέπον] δὲ αὐτῇ καὶ ἄγκυραι σιδηραῖ, αὐτῷ τῷ Χριστῷ, αἱ ἅγιαι ἐντολαί, δυνατὴ οὖσα ὡς σίδηρος· ἔχει ὃ καὶ ναύτας δεξιοὺς καὶ συννύμους, ὡς ἀγίους ἀγγέλους παρέδρους, διὰ ὧν ἀεὶ κρατεῖται] καὶ φρουρεῖται ἡ ἐκκλησία. κλιμαξ ὃν αὐτῇ εἰς ὕψος ἀνάγουσα ὅπου τὸ κέρας εἰκὼν σημεῖον πάθους Χριστοῦ, ἕλκουσα πιστοὺς εἰς ἀνάβασιν οὐρανοῦ· ψηφαρὶ δὲ ἐπὶ τὸ κέρας ἐφ' ὑψηλῷ αἰρόμενοι [αἰρόμενοι] ταξις προφητῶν, μαρτύρων, καὶ ἀποστόλων, εἰς βασιλείαν Χριστοῦ ἀναπαυομένων. *L. iii, c 16, 17, p. 288, L vii, c. 42, 43, 44, p. 380, 381*

Εντολαὶ One name of the Constitutions.

*L. ii, c. 57, p. 260, &c.*

*L. viii, c. 12, p 403*

*L. viii, c 41, p. 418*

*De Susanna apud eund. §. 17. p. 52*

*Apud Coteler. Not in. Constitut. L. vii, c. 35, p. 375*

Τίνα ὃ ἦν τὰ σημήματα, ἀλλ' ἢ τῷ ἁγίῳ λόγῳ ἐντολαί; τί ὃ τὸ ἔλαιον, ἀλλ' ἢ τῷ ἁγίῳ πνεύματος δυνάμει, αἷς μὴ τὸ λυθὲν ὡς μύρον χείονται οἱ πιστεύοντες;

Ἀσιγήτῳ φωνῇ βοῶντα. *L. iii, c. 16, 17, p. 288, L. vii, c. 27, p. 371 c. 42, 44, p. 380, 381*

*L. vii, c. 35, p. 375*

Here we have a particular Compariſon of the Church of Chriſt to a *Ship*; the Foundation whereof is laid in the Conſtitutions. Here we have the *Trophæum Crucis*, as in the Conſtitutions. We have the Eaſt as its forepart, according to the Conſtitutions. We have the two Teſtaments as there; the Laver of Regeneration as there; the Seal of the Spirit as there; the Ranks of Prophets, Martyrs, and Apoſtles as there; and they at reſt alſo in expectation of the Kingdom of Heaven as there; and the *Ointment after Baptiſm*, and a plain expreſſion in a Liturgick form, alluded to, as there alſo. So that one cannot eaſily believe, but *Hippolytus* had the ſame Conſtitutions in his eye when he us'd theſe expreſſions.

XX. The next Teſtimony that I ſhall alledge to my preſent purpoſe ſhall be the Companion of *Hippolytus*, that moſt pious, learned, and excellent Perſon, and, had he not indulg'd ſome uncertain Philoſophical conjectures too much, the greateſt Light of the whole Primitive Church, after the Apoſtolick Ages; I mean *Origen*. Who altho' he never was made a Biſhop, and ſo had not an equal command of the Conſtitutions themſelves with ſome of them; yet was he a Preſbyter of the Church; and one ſo inquiſitive after, and converſant about the ſacred Books of Chriſtianity; and ſo well acquainted in the Apoſtolical Churches, eſ-

*About A. D.* 230

pecially

pecially *Alexandria* and *Cæsarea*; that such Original Records could not possibly escape his knowledge. Accordingly, in one of those Books, which is still extant in Latin, we have such a full account of the Primitive Faith, and that as taken from these Constitutions, in distinction from the Scriptures; and as rather of greater Authority than the Scriptures; as is not a little remarkable; the like Account whereto is not elsewhere extant in all Antiquity. And no wonder; when, as we shall see hereafter, he seems to have cited that very Διδαχὴ τῶν Ἀποστόλων under that Character, which is no other than an Extract out of the first Six Books of the same Constitutions. 'Tis also to be noted here that *Origen* is supposed to be the Opener in this matter, because it was in his Work περὶ ἀρχῶν, which was design'd rather for his intimate Friends, than for general use and publication.

*Schol. post numerum 33, infrà.*

| Origen. | Constitutions. |
|---|---|
| Περὶ ἀρχῶν, Proœm. Pamphil. Apolog. pro Orig. *Cum multi sint qui se putent sentire quæ Christi sunt; & nonnulli eorum diversa à prioribus sentiant; servetur verò Ecclesiastica Prædicatio per successionis ordinem ab Apostolis tradi-* | *Ecclesiastica Prædicatio* one name of the Constitutions; *especially as deriv'd successively from the Apostles, in the Apostolical Churches.* |

*ta, & usque ad præsens in Ecclesiis permanens; Illa sola credenda est Veritas quæ in nullo ab Ecclesiastica discordat Traditione. Species vero eorum quæ per Prædicationem Apostolicam manifeste traduntur istæ sunt.*

*Ecclesiastica Traditio, one name of these Constitutions.*

Κήρυγμα Ἀποστολικὸν, *another name of these Constitutions; particularly of that Branch which is most of all cited in this Discourse of Origen.*

*Primo quod Unus Deus est, qui omnia creavit, atque composuit; quique ex nullis fecit esse universa: Deus à prima creatura, & conditione Mundi, omnium justorum: Deus Adam, Abel, Seth, Enos, Enoch, Noe, Sem, Abraham, Isaac, Jacob, duodecim Patriarcharum, Moysi, & Prophetarum. Et quod hic Deus in novissimis diebus, sicut per Prophetas suos ante promiserat, misit Dominum nostrum Jesum Christum; primo quidem vocaturum Israel, secundo vero etiam Gentes post perfidiam Populi Israel. Hic Deus Justus, & Bonus, Pater Domini nostri Jesu Christi, Legem, & Prophetas, & Evangelia ipse dedit; qui*

Κήρυγμα Ἀποστολ *apud Constit. L. vi, c. 11, p. 339, & L. viii, c. 12.*

*L. vii, c. 39, p. 378. L. viii, c. 12, p. 401*

*L. viii, c. 12, p. 402*

Κήρυγ. Ἀποστόλ. *p. 339*

*& Apostolorum Deus est, & Veteris & Novi Testamenti. Tum deinde quia Jesus Christus ipse qui venit ante omnem Creaturam natus ex Patre est; qui cum in omnium conditione Patri ministrasset, (per ipsum enim omnia facta sunt,) novissimis temporibus seipsum ex inaniens Homo factus est; incarnatus est cum Deus esset; & Homo mansit quod Deus erat: Corpus assumpsit nostro corpori simile; eo solo differens quod natum ex Virgine de Spiritu Sancto est. Et quoniam hic Jesus Christus natus & passus est in veritate, & non per imaginem, communem hanc mortem; vere mortuus est; vere enim à mortuis Resurrexit, & post Resurrectionem conversatus cum discipulis suis assumptus est. Tum deinde honore ac dignitate Patri ac Filio sociatum tradiderunt Spiritum Sanctum. In hoc non jam manifeste discernitur utrum natus sit an innatus. Sed inquiren-*

Ibid. p. 340

L. v, c 20, p. 326. L. viii, c. 12, p. 402

Κήρυγ. Ἀποστ p 340, 343

*da jam ista pro viribus sunt de sacra Scriptura, & sagaci perquisitione investiganda. Sane quod iste Spiritus Sanctus unumquemque Sanctorum, vel Prophetarum, vel Apostolorum inspiravit, & non alius Spiritus in veteribus, alius verò in his qui in adventu Christi inspirati sunt, manifestissime in Ecclesiis prædicatur. Posthæc jam quod Anima, substantiam vitamque habens propriam, cum ex hoc mundo discesserit, & pro suis meritis dispensabit, sive vitæ æternæ ac beatitudinis hæreditate potitura, si hoc ei sua gesta præstiterint; sive igne æterno ac suppliciis mancipanda, si in hoc eam scelerum culpa detorserit. Sed & quià erit tempus Resurrectionis mortuorum, cum corpus hoc, quod in corruptione seminatur, surget in incorruptione, & quod seminatur in ignominia, surget in gloria. Est & illud definitum in*

L. vii, c. 41, p. 389.

Κήρυγ. Ἀποσ. p. 340, 343

*in Ecclesiastica Prædicatione omnem animam rationabilem esse liberi arbitrii, & voluntatis; esse quoque ei certamen adversus Diabolum, & Angelos ejus, contrariásque virtutes; ex eo quod illi peccatis eam onerare contendant; nos verò, si recte consultéque vivamus, ab hujusmodi nos exuere conemur. — De anima verò utrum ex semine traducis ducatur, ita ut ratio ipsius vel substantia inserta ipsis seminibus corporalibus habeatur, an verò aliúd habeat initium; & hoc ipsum initium si genitum est an non genitum; vel certe si intrinsecus corpori inditur nécne, non satis manifesta prædicatione distinguitur. De Diabolo & Angelis ejus contrariísque virtutibus Ecclesiastica prædicatio docuit, quoniam sunt quidem; sed quid sint, aut quomodo sint, non satis clare exposuit. Apud plurimos tamen ista habetur opinio quod Angelus fuerit iste Diabolus, & apostata*

*Ecclesiastica Prædicatio, one name of these Constitutions.*

Κήρυγ. Ἀποστ. p. 340

*L. vii, c. 41, p. 379, 380*

*Ubi priùs.*

*postata effectus quam plurimos Angelorum secum declinare persuaserit, qui & nunc usque Angeli ipsius nuncupantur.* Vid. 2, Pet. 2. 4. Jude v 6

*Est præterea illud Ecclesiastica Prædicatione definitum quod mundus iste factus sit, & à certo tempore cœperit; & pro ipsa sui corruptione solvendus. Quid tamen ante hunc mundum fuerit, aut quid post mundum erit, non jam pro manifesto multis innotuit. Non enim evidenter de his in Ecclesiastica Prædicatione sermo profertur. Tum demum quod per Spiritum Sanctum Scripturæ conscriptæ sunt; & sensum habeant non eum solum qui in manifesto est, sed & alium quendam latentem quamplurimos: Formæ enim hæc quæ scripta sunt Sacramentorum quorundam, & divinarum rerum imagines sunt. De quo totius Ecclesiæ unus est sensus esse quidem omnem Legem Spiritalem, non tamen ea* Κήρυγ. Απος. p. 339, 340

L. ii, c. 57, p. 262

L. ii, c. 5, p. 216

*ea quæ spirat Lex esse omnibus nota, nisi his solis quibus Gratia Spiritus Sancti in verbo sapientiæ ac scientiæ condonatur. Est etiam illud in Ecclesiastica Prædicatione, esse Angelos Dei quidem, & virtutes bonas, quæ ei ministrent, ad salutem hominum consummandam; sed quando isti creati sunt, & quomodo sint, non satis in manifesto distinguitur. De sole autem, & Luna, & Stellis, utrum animantia sint, an exanima manifeste non traditur. Vid. Com. in Joan. Tom. 32. p. 397. Edit. Huet. Gr. Lat. Vol. II.*

*L. vii, c. 35, p. 375, L. viii, c. 12, p. 399, 400*

*Comment. in Rom. Tom. 2, L. 5, p. 543*

*Propter hoc [i. e. propter peccatum] & Ecclesia ab Apostolis Traditionem suscepit etiam Parvulis Baptismum dare.*

*L. vi, c. 15, p. 344*

*Ap. Euseb. Hist. Eccl. L. vi, c. 2, p. 203*

Οὐδὲ πώποτε πρωτεύσας [Ὠριγένης] τῷ ὀχλῷ ἀπῆν, φυλάττων ἔτι παιδὸς ἡμῶν ἐκκλησίας.

*L. iii, c. 8. p. 282, L. vi, c. 18, p. 348, c. 26, p. 354, 355, L. vii, c. 28, p. 371*

These

These Accounts of *Origen*, mainly preserv'd in Two Books, his own περὶ ἀρχῶν, and *Pamphilus*'s Apology for him, seem to me inestimable; and to contain an Attestation to the Constitutions truly undenyable; particularly to the Doctrinal Parts, the ἐξήγησις ἀποστολικοῦ κηρύγματος, the καθολικὴ διδασκαλία, and the *original Liturgy*; and shew most certainly that these Books were look'd upon as the unerring and indisputable Standards of the Christian Faith; and that there was no occasion for farther Enquiry, wherever they were clear; but that where they were not so, the Scriptures were to be search'd, that the Truth might be known from them, as near as possible. And I think *Origen* does fully imply that these Constitutions were esteem'd of more sacred Authority in these matters than the very Writings of the New Testament themselves. There is another Passage belonging to *Origen*, mention'd by *Eusebius*, and already hinted at, not disagreeable to our present purpose; but I shall say no more of it till I come in the series to *Eusebius* himself.

XXI. The next Testimony which I shall alledg on behalf of the Constitutions shall be the deservedly famous *Cyprian*, Bishop of *Carthage*. Who altho' he was an *African*, and so probably never saw the Greek Constitutions themselves, yet does he afford us several Passages very proper to our present purpose; which

*About A. D. 250*

which I shall here set down in order. Not doubting but those who nicely Read over his Writings on purpose will find a great many more of the same Nature contain'd in them.

| *Cyprian.* | Constitutions. |
|---|---|
| *Sursum Corda. Habemus ad Dominum.* | *L. viii, c. 12, p. 399* |
| Epist. 1, p. 3 *Si quis hoc feciſſet non offerretur pro eo, nec Sacrificium pro dormitione ejus celebraretur.* | *L. viii, c. 12, p 403, c. 42, p. 419* |
| 39, p. 77 *—Sacrificia pro eis semper, ut meminiſtis, offerimus, quoties Martyrum Paſſiones & Dies anniverſaria commemoratione celebramus.* | Ibid. |
| 68, p. 148 *Admonitos autem nos ſcias ut in calice Offerendo Dominica Traditio ſervetur; neque aliud fiat à nobis quam quod pro nobis Dominus prior fecerit, ut calix, qui in commemoratione ejus offertur, mixtus vino offeratur, &c. Vid. p. 152, 154.* | *L. viii, c. 12, p. 402 Dominica Traditio, one Name of the Conſtitutions.* |
| 64, p. 158, &c. 67, p. 171 *Baptiſmus Parvulorum.. Propter quod Plebs obſequens præceptis Dominicis, & Deum metuens, à Peccatore Præpoſito ſeparare ſe debet; nec ſe ad Sacrilegi ſacer-* | *L. vi, c. 15, p. 344 Præcepta Dominica, one Name of the Conſtitutions. L. ii, c. 19, p. 227* |

*sacerdotis Sacrificia miscere; quando ipsa maxime habeat potestatem vel eligendi dignos sacerdotes, vel indignos* page 172 *recusandi. Quod & ipsum videmus divina auctoritate descendere; ut sacerdos, plebe præsente, sub omnium oculis deligatur, & dignus atque idoneus publico judicio ac testimonio comprobetur, &c.—Coram omni Synagoga jubet Deus constitui Socerdotem; id est instruit & ostendit Ordinationes Sacerdotales non nisi sub populi assistentis conscientia fieri oportere; ut, plebe præsente, vel detegantur malorum crimina, vel bonorum merita prædicentur; & sit ordinatio justa & legitima, quæ omnium suffragio & judicio fuerit examinata. Quod postea secundum divina Magisteria observatur in Actis Apostolorum; quando de ordinando in locum Judæ Apostolo Petrus ad Plebem loquitur, &c.—Propter quod diligenter de Traditione Divina, & Apostolica Observatione*

*L. viii, c. 4. p. 390, 391, c. 16, p. 407*

*Traditio Divina, & Apostolica Observatio, Two Names of these Constitutions.*

*vatione servandum est & tenendum, quod apud nos quoque, & fere per Provincias universas tenetur, ut ad ordinationes rite Celebrandas, ad eam plebem cui præpositus ordinatur Episcopi ejusdem Provinciæ proximi quique conveniant, & Episcopus deligatur plebe Præsente; quæ singulorum vitam pleniſſime novit, & unius cujusque actum de ejus conversatione perspexit.* — *L. iii, c. 20, p. 290, 291, L. viii, c. 4, p. 390, 391, Can 1.*

page 175 *Quare & si aliqui de Collegis nostris extiterunt, Fratres dilectissimi, qui deificam disciplinam negligendam putant, & cum Basilide & Martiale temere communicant, conturbare fidem nostram res ista non debet.* *Priùs.* *Deifica Disciplina, a Character of that in the Constitutions.*

70. p. 190 *Ipsa Interrogatio quæ fit in Baptismo testis est veritatis. Nam dicimus, Credis in vitam æternam, & remissionem peccatorum, per Sanctam Ecclesiam? Vid. De Exhort Martyrii. Præf. p, 168, 169.* *L. vii, c. 41, p. 380*

73, p. 202 *Quod nunc quoque apud nos geritur, ut qui in Ecclesia* *L. vii, c. 22, p. 368, c. 29, p. 378, c. 44, p. 381*

*cleſia Baptizantur Præpoſitis Eccleſiæ offerantur, & per noſtram orationem ac manus impoſitionem Spiritum Sanctum conſequantur, & ſignaculo Dominico conſummentur.*

73, p. 268 *Baptiſmus Martyrii, & Sanguinis.* L. v, c. 6, p. 304

Ibid. *Ungi quoque neceſſe eſt eum qui Baptizatus ſit; ut, accepto Chriſmate, id eſt unctione eſſe Unctus Dei, & habere in ſe gratiam Dei poſſit, &c. Vid. p. 191.* L. iii, c. 16, 17, p. 288. L. vii, c. 27, p. 371, c. 42, 44, p. 380, 381

*Vid. Euſeb. Hiſt. Eccl. L. vii, c. 5, p. 252, Op. Cypr. p. 189, &c.*

*N. B.* Inſtead of making any other particular Obſervations on theſe Teſtimonies of *Cyprian*, which are plain enough of themſelves, it will be neceſſary here to conſider the famous Controverſy which was on Foot in his Days about the *Rebaptization of Hereticks*; ſo far as the Conſtitutions and Canons are concern'd therein. Eſpecially ſince *Daillee* draws a more plauſible Objection againſt them from this Hiſtory, than any other which appears in his Papers. We muſt know then, that in the Days of this *Cyprian* Biſhop of *Carthage*, of *Dionyſius* Biſhop of *Alexandria*, of *Stephen* Biſhop of *Rome*, and of *Firmiliam* Biſhop of *Cæſarea* in *Cappadocia*, a great Controverſy aroſe in the Church about this *Rebap-*

*Rebaptization of Hereticks*; or whether *all ſorts* of the Antient Hereticks, when they repented and deſir'd Admiſſion into the Church, ſhould be *Rebaptiz'd*, or whether they ſhould be admitted as Penitents in the Church by the bare Impoſition of Hands. *Cyprian* and *Firmilian* were zealous for their *Rebaptization*: And pleaded the Antient Rules and Traditions of almoſt the whole Church of Chriſt; but do not appear to have ſeen the Conſtitutions or Canons themſelves; neither of them being Biſhops of Apoſtolical Churches. *Dionyſius* Biſhop of *Alexandria*, an Apoſtolical Church, and who, as we ſhall ſee preſently, was well acquainted with the Conſtitutions, interpos'd as a Mediator; but was plainly for *Rebaptization*; according to their Direction. Nay, almoſt the whole Church of Chriſt believ'd and acted not only then, but before and after that time for a long while, in exact accord with the ſame Conſtitution. Yet at the ſame time *Stephen* Biſhop of *Rome*, an Apoſtolical Church, was violent on the other Side; and, like *Anicetus* and *Victor* his Predeceſſors in the caſe of *Eaſter*, would not recede from the practice of his Church and Predeceſſors there; but pleaded his Roman Tradition, which he pretended to come from the very Apoſtles alſo, againſt their Rebaptization; and ſo oppos'd himſelf to the Tradition and Practice of all the reſt of the Chriſtian World, really de-

riv'd down from the Holy Apostles themselves. This is a sad Case, and deserves a little more Reflection than it has yet met with among the Learned. That the Church of *Rome* her self, in the very Second and Third Centuries, should be so deeply corrupted by the Antient vile Heresies, whose Patrons had all along made that Place the main Seat of their pernicious Doctrines, as even *then* to have obtained the Liberty to be esteem'd only as *Erring Brethren*, or Fellow Christians a *little mistaken*; and accordingly to be received upon their Repentance *without Rebaptization*; even tho' some of them had never been Baptiz'd at all by that form which our Saviour had appointed. Yet is all this pleaded for and justify'd by the Bishop of *Rome*; and, what is still worse, justify'd by this Argument, that the Hereticks received those whom they perverted from one another without Rebaptization; and therefore it was but reasonable to do the same by those who from them were admitted into the Church. This last Circumstance would appear almost incredible, but that we are sure it was so by *Cyprian*'s and *Firmilians* express Testimonies, and the Allegation of *Stephen's* own Words. *Hæreticorum causam*, says *Cyprian* of *Stephen*, *contra Christianos, & contra Ecclesiam Dei asserere conatur. Nam inter cætera vel superba, vel ad rem non pertinentia, vel sibi ipsi contraria, quæ imperite atque improvide scripsit etiam*

Epist. 74, p. 210, 211

*etiam illud adjunxit ut diceret*, Si quis ergo à quacunque hæresi venerit ad nos nihil innovetur nisi quod Traditum est; ut manus illi imponatur in pœnitentiam; cum ipsi hæretici proprie alterutrum ad se venientes non Baptizent, sed Communicent tantum. And both *Cyprian* and *Firmilian* utterly deny that there could be any Tradition really Apostolical, so plainly against the Nature of Christianity, and the directions of Scripture, as *Stephen* pretended: who yet ventur'd, by his sole Authority, to Excommunicate the rest. Here therefore we have a mighty confirmation that the rest of the Churches, both Apostolical and others, had preserv'd this Branch of the original Tradition and Rule of the Constitutions intire: But then we have also a melancholly Consideration, that *Rome*, the grand western Fountain of Apostolical Tradition, and original principal Repository of the Constitutions, had now for a long time corrupted or broken the same; probably ever since first *Montanus*, and then that Sabellian Heretick *Praxeas* had obtain'd great Interest in that Church, long before the end of the Second Age; (when 'tis probable that Rule was alter'd in the Roman Copy;) and so cannot be depended on one single Century after the Days of *Clement*, the original Writer or Collector of these sacred Constitutions: Which is the proper Inference from the Premisses foregoing. For as to *Dallee*'s Conse-

quence, that because Pope *Stephen* brake the Constitutions and Canons for the Rebaptization of Hereticks, and pleaded a contrary Tradition from the Apostles, therefore there were no such Constitutions and Canons then in being; while yet all the rest of the Churches over the Face of the Earth pleaded their Traditions and Practices according to them, it is of no great Consequence in these Matters. When the Scripture so expressly foretells that the many Old Hereticks or Antichrists should Unite in one grand Heretick or Antichrist, at this very City of *Rome*; and that thence the Corruptions of the Antichristian State should spread themselves over the Face of the Church; and when accordingly I perceive by this and many the like Histories, that it really so happen'd, I may indeed wonder at the Perverseness and Obstinacy of Men, and the power of the Enemy of Mankind therein; but can never be surpriz'd to find that *God is True*, tho' *every Man prove a Lyar*; nor to observe how exactly the sacred Predictions of the New Testament hereto relating, have all along been fulfill'd accordingly, in the Histories belonging to this *Antichristian See of Rome.* This is I suppose, sufficient to satisfy considering Men. But because this is the principal Objection against these Constitutions, I shall *ex abundanti* add the following Answers to it. (1) Therefore I affirm, that the

Rom. 3. 4

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Conſtitutions, like the Baptiſmal Creed, were not directly quoted, as known publick Books, in that Age; tho' they in general, as well as the Baptiſmal Creed therein contained, in particular, were eſteemed the moſt Sacred κειμήλια of the Church. (2) I obſerve that the Conſtitutions do never directly determine that Queſtion, but only afford Foundation whence it may fairly be determined: I mean as to the Hereſies then ariſen in the Church. (3) I obſerve that they were appeal'd to by *Firmilian* and *Cyprian* in that manner they then uſually were appeal'd to; I mean under the Notion of *Apoſtolical Traditions*, of which theſe Conſtitutions were the only ſacred Repoſitory owned in that Age. (4) *Dionyſius* of *Alexandria*, a Biſhop who had a Copy of the Conſtitutions, was on that Side of the Queſtion with them; and elſewhere expreſly re- *See p. 425, infrà.*
fers to the ſame Conſtitutions alſo. (5) The Church of *Rome*, which had a Copy of the Conſtitutions, and yet pleaded contrary Tradition as really Apoſtolical, had long before claimed an Authority, upon the Alteration of Circumſtances, to alter the Conſtitutions; nay, in length of time came to look on her own latter Laws as really Authentick, if not as Apoſtolical; as is moſt evident in the Apoſtolical Rule and Practice for *Eaſter*; which ſhe had laid aſide ſoon after the beginning of the Second Century it ſelf; and would not let *Polycarp*'s own Perſwaſion

prevail for the reſtoring what to his certain Knowledge was really Apoſtolical in that Matter. Nay, in the Days of *Euſebius*, as we have ſeen the later Rule was by ſome look'd upon as really Apoſtolical alſo. (6) If the Church had yielded to the Conſtitutions, this would not have quite ended the Controverſy, ſince the Hereſies of the Firſt Age, to which the Conſtitutions belonged, were not a little different from ſome of thoſe of the Third; and ſo it was very hard univerſally to apply the ſame Rule to them. (7) Nay, after all, if this Objection were never ſo valid, it would ſcarcely in ſtrictneſs affect any more than part of one Chapter in the whole Book. Like as the proving 1 *John* v. 7. to be ſpurious, will not affect the reſt of the New Teſtament, nor indeed of that Epiſtle. So that thoſe who from this Objection aim to overturn the Body of the Conſtitutions, may almoſt as well think to overthrow the Authority of the whole New Teſtament, at leaſt of the firſt Epiſtle of *John*, by overthrowing the Credit of that one Verſe, which in latter Ages has been by many ſuppoſed a part of it. Indeed this Objection only ſhews, that the Church of *Rome* ſo early began to be Antichriſtian, and to ſet aſide the Conſtitutions and Laws of Chriſt by his Apoſtles, for her own Traditions and Rules; and not at all that thoſe Conſtitutions and Laws were not really derived from Chriſt by his Apoſtles.

L. vi, c. 15

Apostles. And, I heartily wish that even the Protestant Churches did not afford us also too plain an Answer to this Objection, by at once owning the Scripture as their Rule of Faith and Practice, and yet on one pretence or other breaking many of the Laws therein contained, and that openly, from one Generation to another. But to return.

XXII. The next Testimony that I shall alledge for the Confirmation of the Constitutions, shall be that of the just now mention'd *Dionysius* of *Alexandria*; the Bishop of an Apostolical Church; and one of great Account in his time; and that had all possible opportunity of seeing these sacred Records, which lay in his Archives. And that he was no Stranger to them the following Passages out of his remaining Fragments will prove. *Fragments* I say: For we Learn from *Basil* that his Writings originally were very many; but that they seem'd most plainly favourable to the *Arians*: Whence 'tis no wonder that we have so few preserv'd to this Day. (1) This *Dionysius* was desir'd by *Basilides* to inform him at what time of the Night the solemn Fast before *Easter* was to End; whether at Cock-crowing, or at Break of the Day? Which was a proper Question to be put to the Bishop of an Apostolical Church, who had these Constitutions in his Custody. *Dionysius* knew that the Hour at *Rome* was Cock-crowing, as it is now in our

*About A. D. 260*

*Epist. Can. non. ad Basilid. Can. 1, p. 3, 4*

present Copies; tho' with a mixture of Expressions referring to the Break of Day. But yet himself would not determin this nicety, as not knowing the very Moment when our Lord Rose, which he took to be the exactest time, if it could be known. What I alledge this Testimony for here is this, to shew how the Appointment in the Constitutions, for sitting up all the Night before *Easter*, was in the Third Century own'd by the Two Patriarchal Churches *Rome* and *Alexandria*; and so exactly followed that they were sollicitous to know the particular Moment for its ending, and the beginning the *Easter* Solemnity. (2) The same *Dionysius*, in the same Canonical Epistle, determins concerning Women ἐν ἀφέδρῳ, that they are not to come to the Lord's Supper, or the most holy Place; and gives this Reason, that the Woman with her Issue of Blood did not touch our Saviours *Body*, but only the *Border of his Garment*. Whence came this Citation into his Mind? But from the Constitutions; where, in treating of this very Subject, they encourage Christian Women to continue in their Prayers and other religious Duties, even under those Circumstances, because of our Saviours kind Entertainment of this Woman, who *with her Issue of Blood touched the Border of his Garment, and was healed immediately.* Tho' it must be own'd that *Dionysius* took hold of that Circumstance, that the Touch was not to his

*L. vi, c. 28, p. 357.*

*Matt. 9, 12, 21, 22*

his *Body*, but only to the *Border of his Garment*, without any Warrant from these Constitutions; nay, I think, against the real design of them in this Place. But (3) The same *Dionysius* does elsewhere *expressly quote* a Passage out of these Constitutions; and his Quotation thence is *Verbatim* in them at this Day. For *Eusebius* tells us that this *Dionysius* had a great scruple upon his Mind, whether it were Lawful to Read the Books of the Hereticks or not? The occasion of which scruple was plainly the Prohibition to that purpose, as to the Body of Christian People, still Extant in the Constitutions. Yet upon farther Consideration he thought that the Church Governors were permitted to Read them, tho' others might not do it. For having a Dream or Vision for his Encouragement he ventur'd to do it, for this reason, because it agreed with the Word of the Apostles, directed to those in Power and Authority, γίνεσθε δοκιμοὶ τραπεζίται. His Words in *Eusebius* are these; ἀπεδεξάμην τὸ ὄραμα, ὡς ἀποστολικῇ φωνῇ συνηχές, τῇ λεγούσῃ πρὸς τοὺς δυνατωτέρους, γίνεσθε δοκιμοὶ τραπεζίται. The Words of the Constitutions, *directed to those in Authority*, and *in the Name of the Apostles*; and directed so, by them, in no other Monument of Antiquity, are these: Τοῖς γὰρ ἱερεῦσι ἐπετράπη κρίνειν μόνοις· ὅτι εἴρηται αὐτοῖς. κρίμα δίκαιον κρίνατε· καὶ πάλιν, γίνεσθε τραπεζίται δοκιμοί. ὑμῖν γὰρ οὐκ ὀπιτράπται τὸν αν-

*Hist. Eccl. L. vii, c. 7, p. 253*

*L. vi, c. 16, p. 344 — 347*

*L. ii, c. 36, p. 246, 247*

τὐναντίον γὰρ εἴρηται τοῖς ἔξω τῆ ἀξιώματος τῆ δικαιικῆ ἢ διδασκαλικῆ ὑπάρχουσιν, μὴ κρίνετε, ἵνα μὴ κριθῆτε. This is too plain and expreſs a Citation from the Conſtitutions to be fairly eluded or ſet aſide by any.

XXIII. The next Teſtimony which I ſhall alledge in behalf of theſe Conſtitutions ſhall be the Learned and Judicious, but unknown Author of the Book *De Trinitate*, uſually aſcrib'd to *Novatian*. His very Title or beginning *De Regula Veritatis*, *Concerning the Rule of Truth*, or *Faith*, is a ſure Sign that he refers to theſe Conſtitutions; which alone, and which ever, at leaſt the Doctrinal Parts eſpecially and the Creed therein contain'd, ſeem to me to be meant by the *Rule of Truth*, or the *Rule of Faith* in the earlieſt Antiquity; and that as diſtinct from the known Books of the New Teſtament. For I muſt own that, as common as that Language is now grown among us, of ſtiling the *Scriptures* or *Written Word* the *Rule of Faith*, I never remember that it is ſo ſtil'd in the earlieſt Ages; but that the *Rule of Faith* was ever different from the ſame; and I think always refers to theſe Conſtitutions. Accordingly, this Author gives us ſuch an exact and methodical Account of the Articles of our Chriſtian Faith concerning the Father, Son, and Holy Ghoſt, (tho' he never uſes the Word *Trinity*,) as he could have no where but from the Conſtitutions, or *Ignatius* Epiſtles, as in great part Tranſcrib'd

About A. D. 260

ſcrib'd from them, and which in almoſt every thing agrees to the ſame Conſtitutions, and to thoſe Epiſtles of *Ignatius*. 'Tis endleſs to ſet about the collection of particular Paſſages, and comparing them with the parallel ones in the Conſtitutions before us. Only we may obſerve that ſo much of his Account is taken from the Office of Baptiſm in the Seventh, and from the Liturgy in the Eighth Book; and ſo little from other Parts; that is, ſo much from the publick Offices, known to all the Baptized; and ſo little from the other Parts, concealed in the Archives among the Biſhops, that the Author could hardly be a Biſhop of any of the Apoſtolical Churches; who alone generally were the moſt verſed in the other Parts of the ſame Conſtitutions. I have, on another Occaſion, intirely Reprinted this excellent Book, and ſo have made it eaſy for every one to obtain and compare it with the Conſtitutions; and ſhall therefore ſuppoſe the Reader to do it for himſelf; which will the moſt tend to his Satisfaction in this matter. *Sermons & Eſſays on ſeveral Subjects.*

XXIV. The next Witneſs, or rather *Cloud of Witneſſes* which I ſhall produce for the Conſtitutions before us ſhall be thoſe Six Biſhops, who wrote, as is juſtly ſuppos'd, in the Name of the whole Council of *Antioch* to *Paulus Samoſatenus*; and therein give us a full Account of the Churches Faith in that Age, and that as yet little or nothing different *About A. D.* 270

from

from the Original Faith of Christians contain'd in the Constitutions. Now this Letter belonging to the first great Council of Christian Bishops that has any Records Extant after the Times of the Apostles, and to that which directly rejected the fatal ὁμοέσιον, when it first appear'd in the Church, and prevail'd at *Rome*, and being so directly to our present purpose, I shall transcribe a considerable part of it, and make a few Observations from it afterwards; when I have first noted that the same Council in another Epistle observes that this *Paul* ἀποσὰς τὸ κανόνον ὅτι κίβδηλα καὶ νόθα διδάγματα μετελήλυθεν, in a plain Allusion to these Constitutions.

*Ap. Euseb. Hist. Eccl. L. vii, c 30, p. 280*

| *Council of* Antioch. | Constitutions. |
|---|---|
| Ἔδοξεν ἡμῖν ἔγγραφον τοῦτο πέμψαι, ἣν ἐξ ἀρχῆς παρελάβομεν, καὶ ἐκμαθόντες ἐδιδάχθημεν, καὶ πεπληροφορημένοι ἐν τῇ καθολικῇ καὶ ἁγίᾳ ἐκκλησίᾳ, μέχρι τῆς σήμερον ἡμέρας, ἐκ διαδοχῆς ἀπὸ τῶν μακαρίων ἀποστόλων, οἱ καὶ αὐτόπται καὶ ὑπηρέται γεγόνασι τοῦ λόγου, καταγγελλομένου ἐν νόμῳ, καὶ προφήταις, καὶ τῆς καινῆς διαθήκης, ταῦτα ἐκθέσθαι. Ὅτι ὁ Θεὸς ἀγέννητος, εἷς, ἄναρχος, ἀόρατος, ἀναλλοίωτος, ὃν εἶδεν οὐδεὶς ἀνθρώπων, οὐδὲ ἰδεῖν δύναται· ὃ τοῦτο δόξαν, ἢ τὸ μέγεθος νοῆσαι | *An exact Description of these Traditionary Apostolical Constitutions, then preserv'd in the Church.* |
| | *L. vi, c. 11, p. 339, 340, c. 14, p. 343* |
| | *Can. 85* |
| | *L. vi, c. 11, p. 339, 340, L. vii, & viii Passim.* |

νοῆσαι ἢ ἐξηγήσασθαι, καθώς ἐστιν, ἀξίως τῆς ἀληθείας, ἀνθρωπίνη φύσις ἀνέφικτον. ἔννοιαν δὲ καὶ ὁποσῶν μετοχὴν περὶ αὐτοῦ λαβεῖν, ἀγαπητὸν ἀποκαλύπτοντι τοῦ υἱοῦ αὐτοῦ.— τοῦτον δὲ τὸν υἱὸν γεννητὸν, μονογενῆ υἱὸν, εἰκόνα τοῦ ἀοράτου Θεοῦ τυγχάνοντα, πρωτοτοκὸν πάσης κτίσεως, σοφίαν καὶ λόγον καὶ δύναμιν Θεοῦ, πρὸ αἰώνων ὄντα, ὑ προγνώστην, ἀλλ' ὑσίαν, καὶ ὑποστάτην Θεὸν, Θεοῦ υἱὸν, ἔντε παλαιᾶ καὶ νέᾳ διαθήκῃ ἐγνωκότες ὁμολογοῦμεν καὶ κηρύσσομεν· ὃς δ' ἂν ἀντιμάχηται τὸν υἱὸν τοῦ Θεοῦ Θεὸν μὴ εἶναι πρὸ καταβολῆς κόσμου πιστεύειν, καὶ ὁμολογεῖν, φάσκων δύο Θεὰς καταγγέλλειν ἐὰν ὁ υἱὸς τοῦ Θεοῦ Θεὸς κηρύσσηται, τοῦτον ἀλλότριον τοῦ ἐκκλησιαστικοῦ κηρύγματος ἡγούμεθα· καὶ πᾶσαι αἱ καθολικαὶ ἐκκλησίαι συμφωνοῦσιν ἡμῖν. περὶ γὰρ τούτου γέγραπται, ὁ θρόνος σου, ὁ Θεὸς, εἰς τὸν αἰῶνα τοῦ αἰῶνος· ῥάβδος εὐθύτητος ἡ ῥάβδος τῆς βασιλείας σου. ἠγάπησας δικαιοσύνην, καὶ ἐμίσησας ἀνομίαν, διὰ τοῦτο ἔχρισέ σε ὁ Θεὸς, ὁ Θεός σου, ἔλαιον ἀγαλλιάσεως παρὰ τοὺς με-

*L. vi, c. 11, p. 340*

*Passim.*

*Ignat. ad Magnes. §. 8, p. 58*

*Ignat. ad Philadelph. §. 6, p. 82*

Ἐκκλησιαστικὸς κανὼν, *one Name of these Constitutions.*

*L. v, c. 20, p. 325*

μέλοχος σε. — Καὶ πᾶσαι αἱ θεόπνευστοι γραφαὶ Θεὸν τὸν υἱὸν τοῦ Θεοῦ μιμοῦνται· ἃς καθ' ἑκάστην ἀδιαπτώτως τὸ νῦν ἐφαπτόμεθα. τοῦτον πιστεύομεν τὸν τοῦ παντὸς ἀεὶ ὄντα, ἐκπεπληρωκέναι τὸ παντελὲς βούλημα πρὸς τιμὴν κτίσιν τῶν ὅλων· αὐτὸς γὰρ εἶπε, καὶ ἐγενήθημεν. αὐτὸς ἐνετείλατο, καὶ ἐκτίσθησαν· ὁ δὲ ἐντελλόμενος ἑτέρῳ ἐντέλλεται τινι, ὃν οὐκ ἄλλον πεπείσμεθα ἢ τὸν μονογενῆ υἱὸν τοῦ Θεοῦ· ᾧ καὶ εἶπε, ποιήσωμεν ἄνθρωπον κατ' εἰκόνα καὶ καθ' ὁμοίωσιν ἡμετέραν.— οὕτω δὲ ὡς ἀληθῶς ὄντος, καὶ ἐνεργοῦντος, ὡς λόγου ἅμα καὶ Θεοῦ, δι' οὗ ὁ πατὴρ πάντα πεποίηκεν, οὐχ' ὡς δι' ὀργάνου, οὐδ' ὡς δι' ὑπηρέτου ἀνυποστάτου· γεννήσεως μὴ τοῦ πατρὸς τὸν υἱὸν, ὡς ζωῆς ἐνέργειαν, καὶ ἐνυπόστατον, ἐνεργοῦντα τὰ πάντα ἐν πᾶσιν· οὐχὶ βλέποντος μόνον, οὐδὲ παρόντος μόνον τοῦ πατρὸς, ἀλλὰ καὶ ἐνεργοῦντος πρὸς τιμὴν τῶν ὅλων δημιουργίαν· ὡς γέγραπται, ἤμην παρ' αὐτῷ ἁρμόζουσα· τοῦτον λέγομεν καταβάντα, καὶ ὀφθέντα τῷ Ἀβραὰμ πρὸς τῇ δρυῒ τῇ Μαμβρῆ

*Passim.*

*L. v, c. 7, p 308, L. viii, c. 12, p. 400*

*Passim.*

*L. viii, c. 12, p. 399*
*Ignat. ad Magnes. §. 8, p. 58*

*L. v, c. 20, p. 325*

*Ibid.*

βρῆ, ἕνα τὴν τειῶν· ᾧ, ὡς κυρίῳ, καὶ κριτῇ, ὁ πατριάρχης διελέγετο· ἅτε τῷ κρίσιν ἅπασι εἰληφότι. ΩΦΘΗ δὲ πατρὸς· ὡσὶ δὲ γέγραπται, κύριος ἔβρεξεν θεῖον Ibid.
καὶ ΩΦΘΗ παρὰ κυρίου ἐκ τοῦ οὐρανοῦ· τοῦτον εἶδε, ὃς ἐκπληρῶν τὸν πατριαρχικὸν βουλὴν τοῖς πατριάρχαις φαίνεται, καὶ Ibid.
ΩΦΘΗ λέγεται ἐν τῇ αὐταῖς ὡσὶ κηραῖς, καὶ τοῖς αὐτοῖς κεφαλαίοις, ποτὲ μὲν ὡς ἀγγέλου, ποτὲ δὲ ὡς κυρίου, ποτὲ δὲ Passim.
θεὸς μαρτυρέμενος· τὸ μὲν γὰρ θεὸν τὴν ὅλων ἀσεβὲς ἄγγελον νομίσαι καλεῖσθαι· ὁ δὲ ἄγγελος τοῦ πατρός, ὁ υἱός ἐστιν, αὐτὸς κύριος καὶ θεὸς ὤν. [Then the Bishops go on with the Appearances of Christ to *Abraham*, to *Jacob*, to *Moses*, and at *Sinai*, as the μεσίτης in the delivery of that Law.] — τὸ δὲ υἱὸν ΩΦΘΑΙ τὸν πατρὸς ὄντα θεὸν μὲν καὶ κύριον τῶν γενητῶν ἁπάντων, ὑπὸ δὲ τοῦ πατρὸς ἀποσταλέντα ἐξ οὐρανῶν, καὶ σαρκωθέντα, ἀνανθρωπικέναι· διόπερ καὶ τὸ ἐκ τῆς παρθένου σῶμα χωρῆσαν πᾶν τὸ πλήρωμα τῆς θεότητος σωμα- L. v, c. 20, p. 325 Ignat. ad Philadelph § 5, p. 82 L. vi, c. 26, p. 354 Ignat. ad Philadelph § 6, p. 83

σωματικῶς τῇ θεότητι ἀπρέπτως ἥνωται, καὶ τετεθεοποίηται.— ἐν μὲν ἱερεμίᾳ πνεῦμα προσώπου ἡμῶν Χριστός. | *L. v, c 20, p. 324*

Here we have an intire Account of the Faith of the Catholick Church in the East, after the middle of the Third Century, near Sixty Years before the Council of *Nice*; and such an one as not only agrees most remarkably with that in the Constitutions, but such an one as the Church had receiv'd, as deliver'd down in a traditionary way, by the Succession of Bishops, from Eye-witnesses and the Apostles themselves, and till that Age preserv'd in the Holy and Catholick Church of Christ; that is, in plain terms, such as was contain'd in their ἐκκλησιαστικὸς κανὼν or *Ecclesiastical Constitutions of the Apostles:* As is evident by all the Characters thereof, and by the several Quotations or Allusions thereto all the way. Indeed, the rest of the same Epistle is well worth the Readers Perusal; and is a most valuable Fragment of genuine Christian Antiquity; as concerning the original Faith of the Church in the most sacred Matters, and that at a time when some Hereticks, even Popes themselves, began remarkably to corrupt it; and in a Place the longest free from those Corruptions of any other whatsoever. We may here also observe that these Bishops who met at *Antioch*, the

the See of *Ignatius*, seem also to have been well verst in his larger and genuine Epistles, and to refer to the same several times in this very Letter.

*N. B.* Hither perhaps might be referr'd the spurious but Antient Epistle of *Ignatius* to the *Philippians*; which has many and undenyable Quotations from and Attestations to these Constitutions, as sacred Books of our Religion. But because this Author is a Counterfeit, and unknown; and his time only suppos'd by Conjecture; I shall choose rather to refer the Learned Reader to the Epistle it self for satisfaction, than to Transcribe his Testimonies; especially since the larger or genuine Epistles of *Ignatius*, which are most plainly imitated by this Author, have already afforded us so many more certain and unquestionable Citations and Attestations of the same Nature.

## Century IV.

XXV. The next Testimony that I shall alledge for these Constitutions shall be *Peter* Bishop of *Alexandria*, in the beginning of the fourth Century, and a Martyr; who, had the Custody of these sacred Records, and directly cites them in his Penitential Canons still extant; as Dr. *Grabe* also observes. For therein he not only takes notice of the Lord's Day, as that whereon *About A. D.* 306

*Spicileg. Tom.* 1, *p.* 50

Christians did not kneel at their Prayers, as they did on other Days, according to the direction in the Constitutions; but also reinforces the observation of the Wednesday and Fridays Fasts, and refers to the Constitutions for the same. Hear the Words of *Peter*, and then the parallel ones of the Constitutions. Οὐκ ἐγκαλέσῃ τις ἡμῖν, ὦδε-
Can. 15 τηρεμβίοις τετράδι καὶ ὦδασκάλῳ, ἐν αἷς καὶ νηστεύειν ἡμᾶς καὶ παράδοσιν εὐλόγως ὡρισατέτακε. τῇ μὲν γὰρ τετράδι, διὰ τὸ γενόμενον συμβούλιον ὑπὸ τῶν Ἰουδαίων ἐπὶ τῇ ὡρισμένῃ τοῦ κυρίου· τῇ δὲ παρασκευῇ, ὅτι αὐτὸς ὑπὲρ ἡμῶν ἔπαθε. κυριακὴν δὲ χαρμοσύνης ἡμέραν ἄγομεν, διὰ τὴν ἀναστάσιν ἐν αὐτῇ· ἐν ᾗ οὐδὲ γόνατα κλίνειν παραιτήσαμεν. The Parallel words of the Apostles are these: ὑμεῖς δὲ αἱ πάντε νηστεύσατε ἡμέρας, ἡ τετράδα καὶ παρασκευήν. ὅτι τῇ μὲν τετράδι ἡ
Constit. L. vii, c. 23 p. 369, Vid. L. v, c. 20, p. 327 κρίσις ἐξῆλθεν, ἃ ἔκριναν τοῦ κυρίου, Ἰούδα χρήμασιν ἐπαγγειλαμένου τὴν ὡρισμένην· τὴν δὲ παρασκευήν, ὅτι ἔπαθεν ὁ κύριος ἐν αὐτῇ παθὼν τὸ διὰ σωρῶ. τὸ Σάββατον μήτοι καὶ τὴν κυριακὴν ἑορτάζετε, ὅτι τὸ μὲν δημιουργίας ἔχει ὑπόμνημα, ἡ δὲ ἀναστάσεως; and elsewhere, ἐν τῇ κυριακῇ καὶ πρὸς εὐχὰς ἑστῶτες ὀφείλομεν. I dare appeal to the impartial Reader whether these also be not, strictly speaking, *direct Citations* out of the Apostolical Constitutions before us; and those as many as could be expected in the small Remains we have of this Author.

XXVI. The next Testimony which I shall produce for these Constitutions shall be that of

of one of the early est Councils, whose History we now have; and one that met before the *Arian* Controversy, and before the Council of *Nice*, I mean that of *Neocæsarea*; which *A.D.* 315 expressly cites a Passage that is alone Extant in the last Chapter but one of the Constitutions. For thus runs the Fifteenth Canon: Διάκονοι ἑπτὰ ὀφείλουσιν εἶναι, κατὰ τὸν κανόνα, κἂν πάνυ μεγάλη εἴη ἡ πόλις· πεισθήσῃ δὲ ἀπὸ τῆς βίβλου τῶν πράξεων. The Words of the Constitutions, and that in this last Branch, most of which appears distinctly under the Name of *Canons*, are these; παρεχειρίζομεθα διακόνους, καὶ πρεσβυτέρους, καὶ διακόνους, ἑπτὰ τὸν ἀριθμόν. What *Canon* was there in the Church before this Council of *Neocæsarea* which mention'd this Number of *Seven Deacons*, and that in distinction from the same Number as mention'd in the Acts of the Apostles, excepting this before us? Bishop *Beveridge* was here at a *Nonplus* in his Dispute with *Dallee*, because he could not find this Citation in the Eighty Five Apostolical Canons; and did not Dream of the greater Antiquity of the Constitutions. The Reference is here plain, tho' the Inference this Council makes from these Words seems not well grounded. If no way appearing that the exact Number of *Seven Deacons*, which was at first in the Church of *Jerusalem*, ought to be a Standard for other Churches; nor did the much Antienter Author of the Recognitions so understand it, when he

*L. viii, c.* 46, *p.* 422

*Cod. Can. Illustr. L. i, c.* 11, § 4, 5, 6, *p.* 42, 43

brings in *Peter* appointing different Numbers in some of the Churches that he founded. Nay, these Constitutions themselves elsewhere order them to be, ἀνάλογοι πρὸς τὸ πλῆθος τῆς ἐκκλησίας; or, *in proportion to the largeness of each Church.*

L. iii, c. 19, p. 289

A. D. 325 XXVII. The Council of *Nice* it self seems to me also to allude to, if not directly to cite the same last Branch of the Constitutions. For the former part of its Thirteenth Canon runs thus; περὶ δὲ τῶν ἐξοδευόντων ὁ παλαιὸς καὶ κανονικὸς νόμος φυλαχθήσεται καὶ νῦν, ὥστε εἴ τις ἐξοδεύοι τελευταῖα καὶ ἀναγκαιοπαθῶν ἐφοδίου μὴ ἀπορεῖσθαι. This *Antient and Canonical Law* seems to be that towards the conclusion of the Constitutions, among the *Canons* of *Paul*, which ordains that a Christian possess'd by the Devil might be instructed and catechiz'd, but not receiv'd to Communion, [to Baptism, and the Lord's Supper,] unless when they perceiv'd Death approaching; ἐὰν δέ τις δαιμόνια ἔχῃ διδασκέσθω μὲν τὴν εὐσέβειαν, μὴ προσδεχέσθω δὲ εἰς κοινωνίαν, περὶν ἂν καθαρισθῇ· εἰ δὲ δύναται καταπείσει, προσδεχέσθω. And here also Bishop *Beveridge* was again at a *Nonplus*, because he did not own the genuine Antiquity of these Constitutions.

L. viii, c. 32, p. 412

Ubi supra.

And when at the same Council of *Nice* some propos'd that a new Law might be made to prohibit the Clergy from the use of those Wives which they had married before they were in Orders, the famous Confessor

fessor *Paphnutius* oppos'd it, as novel, and without all Foundation in the Constitutions; for so I interpret his Words. Take them from *Sozomen* the Historian: Ἡ δὲ Ζωσὶμ Θ. ἐπανορθῶσαι τὸ βίον ἐπειρᾶτο τοὺς περὶ τὰς ἐκκλησίας διατριβόντων, ἔνθεν νόμος ἦν κληρικοὺς ὀνομάζεσθαι. Ἐν δὲ τούτῳ βουλόμενος, τοῖς μὲν ἄλλοις ἐᾶσαι νόμον ἐπισάγειν ὁποῖόν τις προαιρεῖσθαι, διακόνους τε καὶ ὑποδιακόνους μὴ συγκαθεύδειν ταῖς γαμεταῖς, ἃς πρὶν ἱερᾶσθαι ἠγάγοντο. ἀνατὰς δὲ ὁ Παφνούτιος, ὁ ὁμολογητὴς, ἀντεῖπε, τιμῶντα τὸν γάμον ἀποκαλῶν, σωφροσύνῃ τε τῶν πρὸς τὰς ἰδίας γυναῖκας ζωσῶσαν, σωφρονοῦσι τῇ συνόδῳ μὴ τοιοῦτον θέσθαι νόμον· χαλεπὸν γὰρ εἶναι τὸ πρᾶγμα φέρειν· ἴσως δὲ καὶ αὐτοῖς, καὶ τοῖς τῶν γαμετῶν τοῦ μὴ σωφρονεῖν αἰτία γενήσεται· καὶ δὲ τῷ ἀρχαίῳ τῆς ἐκκλησίας σώζεσθαι τοὺς μὴ ἀγάμους τὸ ἱερατικὸν τάγμα Θ. κοινωνήσαντας μηκέτι γαμεῖν, τοὺς δὲ μὴ γάμον ὧν ἔσχον γαμετῶν μὴ χωρίζεσθαι. Which Advice of *Paphnutius* looks as if it were in part transcrib'd from the Constitutions themselves. When also the Bishops of this Council had given *Constantine* Bills of Complaint one against another, his answer, in *Rufinus*, is such that one would think he had himself read the Constitutions: *Deus vos constituit Sacerdotes, & potestatem vobis dedit de nobis quoque judicandi; & ideo nos à vobis recte judicamur. Vos autem non potestis ab hominibus judicari: propter quod Dei solius inter vos expectate judicium, & vestra jurgia quæ-*

*Sozom. Hist. Eccles. L. i, c. 23, p. 437*

*L. vi, c. 14, — 18, p. 343 — 347*

*Hist. Eccl. L. i, c. 2*

*Const. L. ii, c. 11, p. 219, 220 c. 12, p. 220 c. 26 p. 239*

*cunque sunt ad illud divinum reserventur examen: vos etenim nobis à Deo dati estis Dii: & conveniens non est ut homo judicet Deos.*

*N. B.* I have here given only one or two Specimens of the Citations and References, the plain, full, and numerous Citations and References which the Canons of the Antient Councils make to the Constitutions; as I have before done from Bishop *Beveridge* as to their last Chapter the Apostolical Canons: But if, I wanted Proofs for my present purpose, the Collection of these Antient Canons alone would be abundantly sufficient for my present purpose. For as the *Apostolical Canons* are, for the main, no other than an Extract out of the foregoing Constitutions; and ever cite, allude to, and suppose them; so are both the Constitutions and the Canons, especially the latter, so continually suppos'd, alluded to, quoted, confirm'd or alter'd by the Antient Councils of the Church, every where, and upon all Occasions, that this Comparison alone would make a Volume by it self. And that it was possible for Learned Men to deny the Authority of these Canons, as acknowledg'd by all the rest, one could hardly believe, but that the Books of *Dallee* and others are to be seen with our own Eyes at this Day. And I hardly know a greater Instance of the prodigious Power of Prejudice than this before us. I study Brevity

vity in this Place, and so omit this tedious comparison of the Antient Canons of Councils with the Apostolical Canons and Constitutions before us. But I beg of the Reader, if he be not fully satisfy'd without such a comparison, that he will bestow some time in that Examination; and if after that he be still dissatisfy'd, I must leave him to his own Opinion; as not pretending to satisfy him in any point whatsoever; nay scarcely in Mathematick Demonstrations themselves.

XXVIII. The next Witness which I shall produce for these Apostolical Constitutions and Canons shall be the great *Eusebius*, Bishop of *Cæsarea* in *Palestine*, one of the Apostolical Churches; and one of those in particular where, by the care of his dear Friend *Pamphilus* the Martyr, a noble Library had been collected, and therein most of the valuable Books of Christian Antiquity reposited. *Eusebius*'s Silence about these Constitutions both under the Apostles, and under *Clement*, is suppos'd a mighty Argument for their being not really genuine: Whereas it is only an Argument that he exactly knew and observ'd the Directions therein contain'd for the careful concealment of them. For that he was particularly vers'd in them, and esteem'd them of the most sacred Authority, the following numerous and remarkable Passages will plainly Demonstrate. *About A. D. 325*

*Eusebius.*

*Demonstr. Evang. L. i, c. 6, p. 18*

The New Covenant sent to the Gentiles just after the Destruction of *Jerusalem.*

*c. 8, p. 29*

Ὅσα δὲ τοῖς ἐπὶ πὰς ψυχὰς ἐμπαθέσι καὶ θεραπείας δεομένοις ἐφαρμόζειν παρελάμβανον, ταῦτα συγκαταβάντες τῇ τῶν πλειόνων ἀσθενείᾳ πὰ μὴ σὺν γραμμάτων, πὰ δὲ δι' ἀγεγράφων θεσμῶν φυλάττειν παρεδίδομεν.

*c. 10, p. 39*

Διαῤῥήδην γὰρ ἐν τούτοις καὶ τὸ μυστικὸν σημαίνεται χείσμα, καὶ πὰ σεμνὰ τῆς Χριστοῦ τραπέζης σύμβολα, δι' ὧν καλλιερεῖνται πὰς ἀναίμους καὶ λογικὰς αὐτῷ τε θυσίας σὺν παντὸς βίου τῷ ἐπὶ πάντων θεοσφέρειν Θεῷ σὺν τῷ πάντων ἀνωτάτω ἀρχιερέως αὐτοῦ δεδιδάγμεθα.

*page 40*

Οὐκοῦν καὶ θύομεν καὶ θυμιῶμεν, ὅτε μὲν τῷ μνήμῃ τοῦ μεγάλου θύματος καὶ πὰ θεοῖς αὐτοῦ παραδοθέντα μυστήρια ὀπτελοῦντες· καὶ τῷ ὑπὲρ σωτηρίας ἡμῶν εὐχαριστίαν δι' εὐσεβῶν ὕμνων τε καὶ εὐχῶν τῷ Θεῷ θεοσημίζοντες. τότε δὲ σφᾶς αὐτὲς ὅλῳ [ὅλως] καθι-

Constitutions.

*A. D. 71. A Grand Council of the Apostles at Jerusalem, when these Constitutions might be sent to the Gentiles.*

*The Scriptures and Constitutions distinct.*

*L. vii, & viii, passim.*

*L. ii, c. 57, p. 265, L. vi, c. 28, p. 353, L. viii, c. 12, p. 398—404*

διερῶντες αὐτῷ, καὶ τῷ γε ἀρχιερεῖ αὐτοῦ λόγῳ αὐτῷ σώματι καὶ ψυχῇ ἀνακείμενοι.

L. iii, § 6, p. 127, 128 Ἆρ' οὐχὶ γόητας καὶ πλάνους καὶ φαρμακοὺς αὐτῷ κ[ύ]ριον πάντα παραπλησίους; τίς ἦν ἤδη ποτε τὸ πᾶν χριστιανῶν ἡμῶν ἐκ τῆς ἐκείνου διδασκαλίας ὠφελοῦν ἢ φαρμακεῦον κατείληφεν; ἀλλ' οὐκ ἔστιν εἰπεῖν.— μαθηταὶ αὐτοῦ, καὶ οἱ μετὰ ταῦτα τῶν ἐκείνων ἀκριβῶς διάδοχοι πορρωτάτω καθεστήκεσι φαύλης καὶ πονηρᾶς ὑπονοίας, ὡς μηδὲ τοῖς νοσηλευομένοις ὑπερέπειν οἷα πολλοὶ πολλὰ δρᾶν ὑπολαμβάνουσιν, ἢ πελάνων ὑπαγορεύσεις, καὶ φυλάμμασι χρῆσθαι, ἢ τοῖς κατεπάδειν ἐπαγγελλομένοις παρέχειν τὸν νοῦν, ἢ ῥιζῶν καὶ βοτανῶν θυμάσι καὶ πίσιν ἄλλοις τοιούτοις ἀσκέσεις τῶν παθῶν ἑαυτοῖς περίζειν, ταῦτα γὰρ πάντα τῆς Χριστοῦ διδασκαλίας ἐξελήλαται, οὐδ' ἔστιν πώποτε χριστιανὸν φυλάμματι χρώμενον θεάσασθαι, οὐδ' ὑπομνήσεως, ἢ πελάνων τινῶν φυλακτηρίων ὑπαγορεύσεις, οὐδ' ἄλλοις ὧν τινι χρῆσιν ἀλλόφορον οἱ πολλοὶ νενομίκασι

L. ii, c. 62, p. 270, 271
L. vii, c. 3, 6, p. 363, 365
L. viii, c. 32, p. 413

κασι, &c.— ἵνα δὲ μὴ ἐξ ἀγεάφων ὁ λόγ☉ ἡμῖν ὁδδόι, δέχυ τὰς ἀποδείξεις κ) ἀπὸ ἱστοείας ἐγγεάφυ, κ. τ. λ.

*These curious Arts are forbidden in the Constitutions, not in the New Testament.*

L. iv, c. 3, p. 147 Ἑνὸς δὲ ὄν☉ τ☦ πατεὸς, ἕνα χρὴ κ) τ☦ υἱὸν, ἀλλὰ ϖολλὰς ἔϊ· κ) ἕνα τέλειον μόνον γεννητὸν Θεὸν ἀκ Θεῦ, ἀλλὰ ϖολείυς.— διὸ δὴ εἷς Θεὸς, ἑνὸς υἱ☦ τελείυ κ) μονογενῦς, ἀλλ' ϖολειόνων Θεῶν ϖατὴρ ὑῶν ϖατήρ.

*L. vi, c. 11, p. 340*

c. 11, p. 237 Εἴγε ἑρμηνευθὲν ὁρῶντα Θεὸν τὸ ἰσραὴλ ὄνομα ζημαίνῃ.

*L. vii, c. 36, p. 376, L. viii, c. 15, p. 406*

L. ix, c. p. 439 Ἐπὶ τ☦ οἴνυ μεταβολῆς.— εἰ ὃ σύμβολον ἦν τὸ ϖροφανέςερον μυσικωτέρυ κρέμαλ☉ μεταβληθὲν ἀκ τ☦ σωματικωτέρας εἰς τὴν νοερὰν κ) ϖνευματικὴν ὑφερσύνλυσι τ☦ πισικ☦ τ☦ καινῆς διαθήκης κρέμαλ☉.

*L. viii, c. 12, p. 402*

*Comment. in Esaiam* 25, 7, p. 454 Τέτων ὃ εἰκόνας ἡμῖν κ) σύμβολα ἐν τοῖς μυσηρίοις τῆς καινῆς διαθήκης διὰ τ☦ μυσικ☦ χεισμαλ☉, κ) τ☦ σωτηρίυ ἄμνλ☉ ὁ εὐαγγελικὸς ϖαραδέδωκε λόγος· ἵνα ἐν τέτοις δοκιμαθέντες κ) τ☦ κρειτόνων μεταλάβωμεν. ὁ γὰ ἰσραὴλ ἀκ ἄξι☉ τέτων. ὥσπερ δέ τις ϖαρακαθημένυ ἐν μέσῳ ϖαραδίδωσι, ὅτω φησὶ τὸν ϖερὶ τ☦ λε-

*L. vii, & viii,*

ὁ εὐαγγελικὸς λόγος ϖαραδέδωκε, *the Apostles have deliver'd in their traditionary Constitutions.*

λεχθέντων μυστικὸν λόγον παραδίδωσι, ὅτω φησὶ τὸ τῷ λεχθέντων μυστικὸν λόγον παραδ & πᾶσι τοῖς ἔθνεσι.

32, 17, 18, p. 484 Τὴν ἀπὸ περάτων ἕως περάτων καθολικὴν ἐκκλησίαν.

*Eclog. Prophet. ap. Cave Hist. Liter. Part. 2, p. 65* Περὶ τοῦ Θεοῦ λόγου, ὡς τῆς Σοφίας ὑσιωδῶς ὑφισώσης, καὶ περὶ τῶν αἰώνων ὑπὸ τοῦ Θεοῦ κτισθείσης, ἑτέρας τε παρ' αὐτὸν ἔσης καὶ σὺν αὐτῷ τῶν ὅλων δημιουργήσης. κ. τ. λ.

*Hist. Eccl. L. i, c. 2, p. 5* Τὸ δὲ φῶς τὸ προφητικὸν, καὶ τὴν περὶ αἰώνων νοεραὶν καὶ ὑσιώδη Σοφίαν, τόντε ζῶντα καὶ ἐν ἀρχῇ πρὸς τὸν πατέρα τυγχάνοντα Θεὸν λόγον, τίς ἂν πλὴν τοῦ πατρὸς καταρῶς ἐννοήσειε; περὶ πάσης κτίσεως καὶ δημιουργίας, ὁρωμένης τε καὶ ἀοράτου, τὸ πρῶτον καὶ μόνον τοῦ Θεοῦ γέννημα, τὴν τῆς κατ' οὐρανὸν λογικῆς καὶ ἀθανάτου στρατιᾶς ἀρχιστράτηγον, τὴν τῆς μεγάλης βουλῆς ἄγγελον, τὴν τῆς ἀῤῥήτου γνώμης τοῦ πατρὸς ὑπουργὸν, τὸν τῶν ἁπάντων σὺν τῷ πατρὶ δημιουργὸν, τὸν δεύτερον μετὰ τὸν πατέρα τῶν ὅλων αἴτιον, καὶ τοῦ Θεοῦ παῖδα γνήσιον καὶ μονογενῆ, τὸν τῶν γε-

*L. viii, c. 10, p. 396*

*L. vii, c. 41, p. 380*

*Ignat. ad Magnes. §. 8, p. 58*
*L. viii, c. 41, p 418*
*L. vi, c. 11, p. 340, L. viii, c. 12, p. 399*

*L. v, c 20, p. 325*

*L. viii, c. 12, p 399*

*Passim.*

γεννητῶν ἁπάντων κύριον, καὶ Θεὸν, καὶ βασιλέα, κ. τ. λ.

page 6 Τοῦτό τοι καὶ ὁ μέγας Μωϋσῆς. — εἶπε γὰρ, φησὶν ὁ Θεὸς, ποιήσωμεν ἄνθρωπον κατ' εἰκόνα ἡμετέραν, καὶ καθ' ὁμοίωσιν. *L. v, c. 7, p. 308, L. viii, c. 12, p 400*

Ibid. Τὸν δὲ τούτῳ διυπερδύοντα θεῖον λόγον, ὃς ἔπεσον τῷ θεῷ ἡμῶν κηρυττομένῳ, τῷ πατριάρχῃ ὀπτασίαξεσιν ὑπεργάντα, κ. τ. λ. *passim.*

Ibid &c. p. 16, &c. His Appearances to the Patriarchs, &c. *Vid. Demonstrat. Evangel. passim per tot.* *L. v, c. 20, p. 325, & alibi, ut prius.*

page 8 Κύριος ἔκτισέ με ἀρχὴν ὁδῶν αὐτοῦ εἰς ἔργα αὐτοῦ, &c. Ibid.

page 8, 9 Τὰς μὲν ἐκ φύσεως θεοσήκους λογισμὰς, ταῦτα λογικὰ καὶ ἥμερα τῆς ἀνθρώπων ψυχῆς σπέρματα αὐτοπροαιρέτῳ κακίας ὑποβολῇ διαφθείροντες. *L. viii, c. 12, p. 401*

c. 3, p. 12 Τότε μὲν οὐδέ πως Ἱερεμίας λέγων, πνεῦμα πρὸ προσώπου ἡμῶν Χριστὸς κύριος συνελήφθη ἐν ταῖς διαφθοραῖς αὐτῶν, ᾧ εἴπαμεν ἐν τῇ σκιᾷ αὐτοῦ ζησόμεθα ἐν τοῖς ἔθνεσι. *L. v, c. 20, p. 324, 326*

page 14 Ὡς ἀληθῆ, καὶ μόνον Θεοῦ ἀρχιερέα. *L. viii, c. 46, p. 422, 423*

L. ii, c. 14, p. 52 Αὐτίκα ὁ δηλωθεὶς γρὴς, ὥσπερ τοῦ θείας καὶ προφόβου μυρμαρυγῆς, τοῦ τῆς διανοίας πλημμελεῖς *L. vi, c. 7, &c. p. 334, &c.*

γεὶς ὅμμασι, ὅτε πρότερον ὅπι τ' Ἰουδαίας ἐφ' οἷς ἐπονηρεύσαντο πρὸς τ ἀποστόλω Πέτρω καὶ Παύλω, μεγίστην καὶ ἀφόρητον ἀπάρας πορείαν τ ἀπ' ἀνατολῶν ἐπὶ δυσμὰς ᾤχετο, φεύγων.— ὅπου δὲ τ Ῥωμαίων πόλεως, συναιρομένης αὐτῷ τὰ μεγάλα τῆς ἐφεδρεύσης ἐντυθῆναι δυνάμεως ἐν ὀλίγῳ τοσοῦτον τὸ τῆς ὑποχειρήσεως ἤνυσε, ὡς καὶ ἀνδριάντ Θ. ἀναθεῖναι πρὸς τῷ τῆδε οἷα Θεὸν τιμηθῆναι. Οὐ μὴν εἰς μακρὸν αὐτῷ ταῦτα προὐχώρει· παραπόδας γὰρ ἐπὶ τῆς αὐτῆς Κλαυδίου βασιλείας ἡ πονηρὰ δαίμων καὶ φιλανθρωποτάτη τῶν ὅλων προνοία τ κράτιστον καὶ μέγαν τῶν ἀποστόλων, τ ἀρετῆς ἕνεκα τῶν λοιπῶν ἁπάντων προήγορον πέζης, ἐπὶ τὸ Ῥώμης, ὡς ἐπὶ πολιτικώτατον λιμένα βίου χειραγωγεῖ.— οὕτω δὴ ὃν ἐπ-
c. 15, p. 52 δημίσαν Θ. αὐτοῖς τ θείᾳ λόγῳ, ἡ μὲ τ σίμων Θ. ἀπέσβη, καὶ παραχρῆμα σὺν καὶ τῷ ἀνδρὶ κατελέλυτο δυνάμις.

c. 17, p. 57 Ὅτι δὲ τὰς πρώτας κήρυκας τῆς κ τὸ εὐαγγέλιον διδασκαλίας, τότε ἀρχῆθεν πρὸς τῶν ἀποστόλων ἔθη παραδεδομένα κατα-

Διδασκαλία, *One Name of the Constitutions; especially as here* διδασκαλία κ τὸ εὐαγγέλιον— τότε ἀρχῆθεν πρὸς τῶν ἀποστόλων ἔθη παραδεδομένα.

καταλαβὼν, ὁ φίλων ταῦτ' ἔγραφε, πρὸς τὴν δῆλον.

c. 23, p. 63 Ἐπὶ Ἰάκωβον τὸν τοῦ κυρίου τρέπουσι ἀδελφόν, ᾧ πρὸς τῆς ἀποστόλων ὁ τῆς ὑποσχέσεως τῆς ἐν ἱεροσολύμοις ἐγκεχείρισται θρόνος.

L. vii, c. 46, p. 382, L. viii, c. 35, p. 416

c. 24, p. 66 Νέων δ' ὄγδοον ἀγῶνα βασιλείας ἔτος, πρῶτος μὲν μάρκον τὸν ἀπόστολον καὶ εὐαγγελιστὴν, τῆς ἐν ἀλεξανδρείᾳ παροικίας ἀννιανὸς τὴν λειτουργίαν διαδέχεται· ἀνὴρ θεοφιλὴς ὢν, καὶ τὰ πάντα θαυμάσιος.

c. vii, c. 46, p. 383

c. 25, p. 67 Παῦλος δὴ ἓν ἐπ' αὐτῆς ῥώμης τὴν κεφαλὴν ἀποτμηθῆναι, καὶ πέτρος ὡσαύτως ἀνασκολοπισθῆναι κατ' αὐτὸν ἱστορεῖται. *Vid. L. iii. c.* 1. *p.* 71.

Ignat. ad Tars. §. 3, p. 106

L. iii, c. 2, p. 71 Τῆς δὲ ῥωμαίων ἐκκλησίας μετὰ τὴν παύλου καὶ πέτρου μαρτυρίαν πρῶτος κλῆρος τὴν ἐπισκοπὴν λαγχάνει, &c. *Vid. L. iii. c.* 21. *p.* 90, 91.

L. vii, c. 46, p. 383

c. 4, p. 73 Ὅσοι δὲ τούτων καὶ τίνες γνήσιοι ζηλωταὶ γεγονότες τὰς πρὸς αὐτοῦ ἱδρυθείσας ἐκκλησίας ἐποιμαίνειν ἐδοκιμάσθησαν, καὶ ῥᾴδιον εἰπεῖν· μὴ ὅτι γε ὅσους ἄν τις ἐκ τῆς παύλου φωνῶν ἀναλέξοιτο· τόδε γὰρ ἦν μυρίοι συνεργοὶ, καὶ, ὡς αὐτὸς ὠνόμασε, συ-

L. vii, c. 46, p. 382—385

συστατῶν γενόμενον. — Τιμόθεος μὲν τῆς ἐν ἐφέσῳ παροικίας ἱστορεῖται πρῶτος τὴν ἐπισκοπὴν εἰληχέναι· ὡς καὶ τίτος
page 74 τῆς ἐν κρήτῃ ἐκκλησιῶν. — Τῆς δὲ λοιπῶν ἀκολούθων τῷ παύλῳ κρίσεως μὴ ὀκνῶν τὰς γαλλίας σειλάμβανε· ὑπ' αὐτῶν μαρτυρεῖται. λῖνος ὅν, ὃν μέμνηται συνόντως ἐπὶ ῥώμης αὐτῷ, καὶ τὴν δευτέραν πρὸς τιμόθεον ἐπιστολὴν, πρῶτος μετὰ πέτρον τῆς ῥωμαίων ἐκκλησίας τὴν ἐπισκοπὴν, ἤδη πρότερον κληρωθεὶς, δεδήλωται. ἀλλὰ καὶ ὁ κλήμης τῆς ῥωμαίων καὶ αὐτὸς ἐκκλησίας τρίτος ἐπίσκοπος καταστὰς, παύλῳ συνεργὸς καὶ συναθλητὴς γενόμενος πρὸς αὐτῶν μαρτυρεῖται· ἐπὶ τούτοις καὶ τὴν ἀρειοπαγίτην ἐκεῖνον, διονύσιος ὄνομα αὐτῷ, ὃν ἐν πρώταις μετὰ τὸν ἐν ἀρείῳ πάγῳ πρὸς ἀθηναίους παύλου δημηγορίαν, πρῶτον πιστὸν ἀνέγραψεν ὁ λουκᾶς, τῆς ἐν ἀθήναις ἐκκλησίας πρῶτον ἐπίσκοπον ἀρχαίων τις ἕτερος διονύσιος τῆς κορινθίων παροικίας ποιμὴν ἱστορεῖ γενόμενος. *Vid. L. iv. c. 23. p.* 144.

c. 7, p. 82 Ἐν ὅσοις τῶν ἀποστόλων καὶ Ibid.
τῶν

τῶν μαθητῶν πλείους ἰακωβόσε αὐτὸς, ὁ τῇδε πρῶτος ἐπίσκοπος τῆς κυρίε χρηματίζων ἀδελφὸς, ἔτι τῷ βίῳ ὢφιόντες, κ. τ. λ.

c. 11, p. 86 Μετὰ τὸν Ἰακώβε μαρτυρίαν, καὶ τὸν αὐτίκα γενομένην ἅλωσιν τῆς ἱερουσαλὴμ, λόγος κατέχει τὴν ἀπόστολων, καὶ τῶν τῆς κυρίε μαθητῶν τοὺς εἰσέτι τῷ βίῳ λειπομένους ἐπὶ ταυτὸ συνελθεῖν, ἅμα τοῖς πρὸς γένους καὶ σάρκα τῆς κυρίε· πλείους γὰρ καὶ τούτων ὢφελῆς εἰσέτι τότε τῷ βίῳ· βελήν τε ὁμοῦ τοὺς πάντας ὢφὶ τὸν τίνα· page 87 χρὴ τῆς Ἰακώβε διαδοχῆς ἐπικρεῖναι ἄξιον ποιήσασθαι· καὶ δὴ ἀπὸ μιᾶς γνώμης τοὺς πάντας συμφῶναι, τὸν τοῦ κλωπᾶ, ὃν καὶ ἡ τοῦ εὐαγγελίου μνημονεύει γραφὴ, τοῦ τῆς αὐτοῦ παροικίας ἄρχειν ἄξιον εἶναι δοκιμάσαι· ἀνεψιὸν, ὥσπερ φασὶ, γενόμενα τοῦ σωτῆρος. *Vid.* c. 22. p. 91.

*L. vi, c. 18—30, p. 349—360*

*L. vii, c. 46, p. 382*

c. 14, p. 87 Τετάρτῳ μὲν ἔτει διαμεμενηκότος τῆς κατ' ἀλεξάνδρειαν παροικίας ὁ πρῶτος ἀννιανὸς, δύο μὲν τοὺς εἴκοσι ἀποπλήσας ἔτη, τελευτᾷ· διαδέχεται δ' αὐτὸν δεύτερος ἀβίλιος.

*Ibid. p. 383*

Δω-

c. 15, p. 87 Δωδεκάτῳ δὲ ἔτει τῆς αὐτῆς ἡγεμονίας τῆς ῥωμαίων ἐκκλησίας ἀνέγκλητον ἔτεσιν ἐπισκοπεύσαντα δεκαδύο διαδέχεται κλήρῳ· ὃν σωεργὸν ἑαυτῷ γενέσθαι φιλιππησίοις ἐπιστέλλων ὁ ἀπόστολος διδάσκει, λέγων, μετὰ καὶ κλήμεντος, καὶ τῶν λοιπῶν σωεργῶν μου· ὧν τὰ ὀνόματα ἐν βίβλῳ ζωῆς. Ibid. p. 383, 384

c. 22, p. 91 Ἀλλὰ καὶ τῷ ἐπ' ἀντιοχείας εὐοδίῳ τοιοῦτος καταστάντος, δεύτερος ἐν τοῖς δηλουμένοις ἰγνάτιος ἐγνωρίζετο. *Vid. c. 36. p. 106, κ. τ. λ.* Ibid. p. 382

c. 26, p. 98 Σίμωνα τὸν μάγον μέμανδρος διαδεξάμενος, κ. τ. λ. L. vi, c. 8, p. 335, 336

c. 27, p. 99 Ἐβιωναίους τότους οἰκείως ἐπεφήμιζον οἱ τοιοῦτοι, πτωχοὺς καὶ ταπεινοὺς τὸν τοῦ Χριστοῦ δοξάζοντας, κ.τ.λ.—τὸ ἐβιωναίων ὀνόματος τὴν τῆς διανοίας πτωχείαν αὐτοῖς ὑποφαινούσης· ζωὴ γὰρ παρὰ ἑβραίοις ὀνομάζεται. L. vi, c. 6, p. 333 *Ignat. ad Philadelph.* §. 6, p. 82

c. 28, p. 99 Κατὰ τὰς δεδηλωμένας χρόνους ἕτεραι αἱρέσεως ἀρχηγοὶ ψευδοκήρινθον προεισήφαμεν. L. vi, c. 8, p. 335

c. 29, p. 101 Ἐπὶ τούτων δὴ καὶ ἡ λεγομένη τῶν νικολαϊτῶν αἵρεσις Ibid. p. 336, 337

ὅτι σμικρότατον σωίεση χρόνον, κ. τ. λ.

c. 35, p. 106 Ἀλλὰ καὶ τὸν Συμεῶνα τὸν δηλωθέντα τελειωθέντος βίου, τὸν ἐν Ἱεροσολύμοις ἐπισκοπῆς τὸ δεύτερον ἰουδαῖός τις ὄνομα Ἴουστος, [*quem Epiphanius* Judam, *Syncellus* Judam *simul &* Justum *nuncupat.*] μυρίων ὅσων ἐκ περιτομῆς εἰς τὸν Χριστὸν πιστικαῖτα πεπιστευκότων, εἰς καὶ αὐτὸς ὤν, διαδέχεται.

*L. vii, c. 46, p. 382*

c. 36, p. 106, 107 Ἐν πρώτοις μάλιστα προφυλάττεσθαι τὰς αἱρέσεις, ἄρτι τότε πρῶτον ἀναφυείσας, καὶ ὑπὸ πλάνης ὑποβρήνει. πρέπειν τε ἀπεῖξ ἔχειν τὴν ἀποστόλων παράδοσιν, ἣν ὑπὲρ ἀσφαλείας καὶ ἐγγραφως ἤδη μαρτυρόμενον διατυπῶσθαι ἀναγκαῖον ἡγεῖτο.

*An exact Character of* Ignatius's *larger Epistles.*

*Τῶν ἀποστόλων παράδοσις, one Name of the Constitutions; and an Emphasis laid on* Ignatius's *being oblig'd to* Write *it; as if ordinarily it was not in Writing among them.*

c. 37, p. 109 Ἀδυνάτου δ' ὄντος ἡμῖν ἅπαντας ἐξ ὀνόματος ἀπαριθμεῖσθαι, ὅσοι ποτὲ κατὰ τὸν πρῶτον τῆς ἀποστόλων διαδοχῆς ἐν τῇ κατὰ τὸν οἰκουμένην ἐκκλησίας ἡγήσαντο ποιμένες, ἢ καὶ εὐαγγελισταί, τούτων εἰκότως ἐξ ὀνόματος γεγραφῆ μόνων τῶν μνήμην καταπεθείμεθα ὧν ἔτι καὶ νῦν εἰς ἡμᾶς δι' ὑπομνημάτων

*L. vii, c. 46, p. 382 — 385*

των τ ἀποστολικῆς διδασκαλίας ἡ παράδοσις φέρεται. ὥσπερ ἓν ἀμέλει τῶ ἰγνατίῳ ἐν αἷς κατελέξαμεν ὑποθήκαις, καὶ τῶ κλήμεντος, κ. τ. λ.

Τῆς ἀποστολικῆς διδασκαλίας ἡ παράδοσις, *an exact Character of the Contents of the Constitutions.* [*And by the way hence we see why* Eusebius *did not mention the Bishops of* Cæsarea; *because there were no Writings of theirs Extant.*] *L. vii, c. 46, p. 384*

c 39, p 111 Ἄπε αἱρεσίων, καὶ ὁ πρεσβύτερος ἰωάννης, οἱ τῶ κυρίε μαθηταὶ λέγουσιν. — τ δ' ἕτερον ἰωάννη βλασείλας τ λόγον ἑτέροις πρὸ τ τῶν ἀποστόλων ἀριθμὸν καταβάσεα, προτάξαι αὐτῶ τ αἱρεσίωνα, ψαφῶς τε αὐτὸν πρεσβύτερον ὀνομάζῃ, ὡς καὶ δι' ἑτέρων ἀποδείκνυσι πῶ ἰσορίαν ἀληθῆ τῶν δύο καὶ πῶ αὐτῶν ὁμωνυμίαν κεκτῆσθαι εἰρηκότων, δύο τε ἐν ἐφέσῳ γενέσ μνήματα, καὶ ἑκάτερον ἰωάννε ἐπι νῦν λέγεσ.— αἱρεσίωνος ὃ, καὶ τῶ πρεσβυτέρυ ἰωάννε αὐτήκοον ἑαυτὸν φησὶ γενέσ· ὀνομασὶ γῆν πολλάκις αὐτῶν μνημονεύσας ἐν τοῖς αὐτῶ συγγράμμασι, πίστιν αὐτῶν προδόσεις. [*è Papia.*]

Ibid.

L. iv, c. 7, p. 119 Σατορνίνον τε ἀντιοχέα τὸ γνῶθι, καὶ βασιλείδην ἀλεξανδρέα· ὧν ὁ μὲ κατ' συρίαν, ὁ δὲ κατ' αἴγυπτον συνεστήσατο θεομισῶν αἱρέσεων διδασκαλεῖα· τὰ μὲ ἓν πλείσα τ Σατορνῖνον τὰ αὐτὰ τῶ μιανδρῳ φυσιολογήσαι

*L. vi, c. 8, p. 335, 336*

ηῆσαι, κ. τ. λ. λογικώτερόν τε τ ἀποστολικῆς κ ἐκκλησιαστικῆς δόξης ὑφηγμένων.

'Αποστολικὴ κ ἐκκλησιαστικὴ δόξα, *an Opinion contain'd in these Apostolical and Ecclesiastical Constitutions.*

c. 8, p. 121 Ἡγήσιππος — τῷ ἀπλανῆ παραδόσιν τῶ ἀποστολικῶ κηρύγματος ἀπλανεστάτη συνταξει γεγραφῆς ὑπομνηματισάμενος, κ. τ. λ.

Παράδοσις τῶ ἀποστολικῶ κηρύγματος, *one Name of the Constitutions.*

c. 14, p. 127 Ταῦτα διδάξας [πολύκαρπος] ἀεὶ ἃ κ παρὰ τῶν ἀποστόλων ἔμαθεν, ἃ κ ἡ ἐκκλησία παραδίδωσιν, ἃ κ μόνα ἔστιν ἀληθῆ. — ὃς κ ὅτι ἀνικήτω ὑπεδημήσας τῇ ῥώμῃ, πολλὰς ἀπὸ τῶν προειρημένων αἱρετικῶν ἐπέστρεψεν εἰς τὴν ἐκκλησίαν τοῦ Θεοῦ μίαν κ μόνην ταύτην ἀλήθειαν κηρύξας ὑπὸ τῶν ἀποστόλων παρειληφέναι, τ ὑπὸ τ ἐκκλησίας παραδεδομένην. — τοσαύτην οἱ ἀπόστολοι κ οἱ μαθηταὶ αὐτῶν ἔσχον συλλάβειαν πρὸς τὸ μηδὲ μέχρι λόγου κοινωνεῖν τινι τῶν παραχαραττόντων τὴν ἀλήθειαν. — ἔστι δ κ ὑπισχνῆται πολυκάρπου πρὸς φιλιππησίους γεγραμμένη, ἐκδηλώσατε, ἐξ ἧς κ τ χαρακτῆρα τῆς πίστεως αὐτοῦ, κ τὸ κήρυγμα τῆς ἀληθείας οἱ βουλόμενοι, κ φροντίζοντες τῆς ἑαυτῶν

*Many Intimations belonging to the Constitutions.*

page 128

τῶν Ϛωτηρίας δωύανται μαθεῖν. ταῦτα ὁ εἰρωναῖΘ.

c. 22, p. 142, 143

Ἀπὸ τῆς ἑπτὰ αἱρέσεων, ὧν κὴ αὐτὸς [Σεβυδις] ἦν ἐν τῷ λαῷ· ἀφ' ὧν σίμων, ὅθεν οἱ σιμωνιανοί· κὴ κλεόβιΘ, ὅθεν κλεοβιλιοι· κὴ δοσίθεΘ, ὅθεν δοσιθεανοί· κὴ γορδαῆΘ, ὅθεν γορδηνοί· καὶ μασβώθαιΘ, ὅθεν μασβοθαῖοι ὅθεν ἀπὸ τέτων μηνδηδριανισαί, κὴ μῆρκιωνισαί, κὴ καρποκρατιανοί, κὴ ἐπιφανιανοί, κὴ βασιλειδιανοί, κὴ Ϛατορνιλιανοί, ἕκας Θ ἰδίως κὴ ἑτέρως ἰδίαν δόξαν παρεισήγαγον· ἀπὸ τέτων ψευδόχριστοι, ψευδοπροφῆται, ψευδαπόστολοι, οἵτινες ἐμέρισε τὴν ἕνωσιν τῆς ἐκκλησίας φθορημαίοις λόγοις, κ' τοῦ Θεοῦ, κὴ κ' τοῦ Χριςοῦ αὐτῦ· ἔτι δὲ ὁ αὐτὸς [ἡγήσιππος] κὴ τὰς πάλαι γεγενημένας παρὰ ἰουδαίοις αἱρέσεις ἱςορεῖ, λέγων· ἦσαν ὃ γνῶμαι διάφοροι ἐν τῇ περιτομῇ, ἐν υἱοῖς ἰσραὴλ, τοῦ κ' τῆς φυλῆς ἰούδα, κὴ τῶν Χριςοῦ αὖται, ἐσσαῖοι, γαλιλαῖοι, ἡμεροβαπτισταί, μασβωθαῖοι, Ϛαμαρεῖται, Ϛαδδυκαῖοι, φαρισαῖοι. — κὴ ἄλλαι ὃ ὡς ἂν ἐξ ἰουδαϊκῆς ἀγεάφε παραδόσεως μνημονεύ-

*L. vi, c. 6, 7, 8, p. 333—337*

*L. vi, c. 13, p. 343*

*L. vi, c. 6, &c, p. 333, &c.*

Παράδοσις ἄγεαφΘ ἰουδαϊκὴ, *mention'd by* Hegesippus.

ὐ μόνΘ. ὃ ἐστὶ, ἀλλὰ καὶ εἰρηναῖΘ, καὶ ὁ πᾶς τῆ ἀρχαίων χρὸς πρυάρετον σοφίαν τὰς CολομῶΘ. παροιμίας ἐκάλεσν· καὶ ὡς τῆ λεγομένων ὃ ἀποκρύφων δέχεσθαι, ἐπὶ τῆ αὐτῆ χρόνων ὡρὸς τινῶν αἱρετικῆ ἀναπεπλάδς τινὰ τύτων ἰσορεῖ.

*L. vi, c. 16, p. 344, &c.*

c. 23, p. 144 Τῷ τ ἀληθείας παρίσαται κρίνει, [διονύσιΘ.]

*Κανὼν τῆς ἀληθείας, one Name of the Constitutions.*

c. 24, p. 146 Τῶν γεμῶ αἱρετικῆ εὖδὲν χεῖρον καὶ τότε ζιζανίων δίκην λυμαινομένων τ ἐκκλησιῶν τῆς ἀποσολικῆς διδασκαλίας σωτῆρον, κ. τ. λ.

*Ἀποσολικὴ διδασκαλία, one Name of the Constitutions.*

*L. vi, c. 9. p. 210* Καθ᾽ τὸν μεγάλων τ πάντα δέχανυκτέρευσιν.

*L. v, c. 19, p. 323, 324*

c. 19, p. 222 Ἔνθα καὶ ΘεόκλεκτΘ, πάς τε θείας ἑρμηνεύειν γεγαφὰς ὅπ τῷ κοινῷ τ ἐκκλησίας οἱ τῇδε ὄπισκοποι, καίτοι τῆς τῷ πρεσβυτερίῳ χειροτονίας ὐδέπω τετυχηκότα, αὐτὸν ἠξίσν. —— προσέθηκε ὃ τοῖς γεάμμασιν ὅτι τῷτο ὐδέποτε ἠκούθη, εὖδὲ νῦν γεγρῆ), τὸ, παρόντων ἐπισκόπων λαικὸς ὁμιλεῖν· ὐκ οἶδ᾽ ὅπως προφανῶς θεὸν ἀληθῆ λέγων· ὅπε γῶν εὑρίσκονται οἱ ἐπιτήδοι πρὸς τὸ ὠφελεῖν τὸς ἀδελφὸς καὶ διδασκαλῶνται τῷ λόγῳ

*L. viii, c. 32, p. 414*

λαῷ θεσπιλεῖν ὑπὸ τῶν ἁγίων ἐπισκόπων, κ. τ. λ.

c.25, p.226 Ἐν ᾧ τῷ πρώτῳ τῶν εἰς τὸ κ᾽ματηχεῖον εὐαγγέλιον, τ᾽ ἐκκλησιαστικὴν φυλάττων κρήνα, μήνα τέσσαρα εἰδέναι εὐαγγέλια μαρτύρες, [Ὀριγένης,] ὧδε πῶς γράφων· ὡς ἐν τῷ δ᾽ τῶν τεσσάρων εὐαγγελίων, ἃ κ᾽ μόνα ἀναντίῤῥητά ἐστιν ἐν τῇ ὑπὸ τὸν οὐρανὸν ἐκκλησίᾳ τοῦ Θεοῦ.

*L. vii, c. 19, p. 264 Vid. Comment in Esaiam. 17,6, p.422* Τὸν γὰ ἰακώβ θρόνον τοῦ πρώτου τῆς ἱερουσολύμων ἐκκλησίας τὸν ἐπισκοπὸν φησὶ τοῦ σωτῆρος κ᾽ τῶν ἀποστόλων ὑποδεξαμένου, κ. τ. λ.

c.20, p.266 Ἐν ᾗ κ᾽ κρήνα ἐκτίθεται [διονύσιος] ὀκταετηρίδος, ὅτι μὴ ἄλλοτε ἢ μ᾽ τὴν ἐαρινὴν ἰσημερίαν πρόσεχε τ᾽ τοῦ πάσχα ἑορτὴν ἐπιτελεῖν ὁρίσαμεν.

c.30, p.280 Ἀποστὰς τοῦ κρήνος [παύλος] ὅτι κίβδηλα κ᾽ νόθα διδάγματα μετελήλυθεν.

*De vit. Constantin. L.iii, c 59, p. 516* Θέσμῳ ἐκκλησίας τοῦτον αἱρεῖσθαι ποιμένα ὃν αὐτὸς ἀναδείξειεν ὁ κοινὸς τῶν ὅλων σωτήρ.

c.61, p.518 Ἀνέγνω πληρέστατα τὸν ἐπιστολὴν, κ᾽ τὸν κρήνα τῆς ἐκ-

*L. vii, c. 46, p. 382, L. viii, c. 35, p. 416*

*Can. 8*

*Κανὼν, one Name of the Constitutions.*

*L. viii, c. 4, p. 390, 391*

*Can. 14*



*L. ii, c. 57, p. 261. 262, Can. 85.*
*Κανόνες ἐκκλησιαστικοὶ, the most usual Name of the 85 Canons in the last Chapter of the Constitutions.*
*Παράδοσις, One Name of the Constitutions.*

ἐκκλησιαστικῆς ἐπιστήμης εἰς ἀκρίβειαν φυλλαδρέγλα κατανόησαι· ἐμμένειν γὰρ τούτοις ἅπαν ἀρεσάτε τῷ Θεῷ, καὶ τῇ ἀποστολικῇ παραδόσει σύμφωνα φαίνεται, ὡς ἀγαθοί.— Ἀλλ' ἡ σὴ συνέσις ἤγειρε τάχα ἐντολὰς τοῦ Θεοῦ, καὶ τὸ ἀποστολικὸν κήρυνα, καὶ τὸ ἐκκλησίας φυλάττειν ἔγνωκεν.

65, p. 519, 520

τὸ γοῦν τῆς εὐσεβείας γράμμα τὸν θεσμὸν ἐκκλησίας μᾶλλον φυλάττοντα ἐφαίνετο.— καλῶς ἔν εἶχε— οἶσθα ταῦτα, ἃ τῆς τῶν ἀποστόλων παραδόσει σύμφωνα ἂν εἴη· τῶν γὰρ τοιούτων ὑπερεπαθέντων δωρήσεται ἡμῖν ἡ σωτηρία, καὶ τὸν τῆς ἐκκλησίας κήρυνα, καὶ τὸ ἀποστολικὸν φρόνημα. ὅτω ῥυθμίσει τῷ χειροτονήσαντι, ὡς ἂν ὁ τῆς ἐκκλησιαστικῆς ἐπιστήμης ὑφηγητὴς λόγος. λοιπὸν ἔσται τῆς ὑμῶν ὁσιότητος ἔργον μήτε πρὸς ἀπέχθειαν μήτε πρὸς χάριν ἀκηλέωτως τῷ ἐκκλησιαστικῷ καὶ ἀποστολικῷ κήρυνι τοῖς πλημμεληθεῖσιν ἅτινα καὶ σφάλμα συμβεβηκόσι τῷ ἁμαρτήματι θεραπείαν ἐπινοῆσαι.

L. iv, c. 42, p. 547

Comment in Psalm 2, 6, p. 15, Vid. Demorst.

Ἐγὼ δὲ κατεσάθην βασιλεὺς ἐπ' αὐτῆς ἐπὶ σιὼν ὄρος τὸ ἅγιον αὐτοῦ, διαγγέλλων τὸ πρόσταγμα.

'Αποστολικὴ παράδοσις, one Name of the Constitutions.

'Εντολαὶ τοῦ Θεοῦ. & 'Αποστολικὸς κανὼν, two Names of the Constitutions.

Θεσμὸς ἐκκλησίας, one Name of the 85 Canons.

'Η τῶν ἁγίων ἀποστόλων παράδοσις, one Name of the Constitutions.

'Ο τῆς ἐκκλησίας κανὼν, one Name of the 85 Canons.

'Αποστολικὴ παράδοσις, one Name of the Constitutions.

'Εκκλησιαστικὸς καὶ ἀποστολικὸς κανὼν, two Names of the Constitutions.

These Constitutions deliver'd by our Saviour when he descended from Heaven on Mount Sion.

*Evang. L. i, c. 4, p. 8, 9, L. vi, c. 13, p. 271, Comment. in Isaiam 22, 1, p. 442, & 28. 16, p. 467, & 32, 1, 2, 3, 4, p. 481 Psalm 2, 9, p. 16*

σαγμα ωεῖσε. — ἐμὲ ὃ τότε [*loquitur Christus*] μ̅ τ̅ι τῶ τοσαύτῳ ἐπιβυλῶ, καὶ τοσαῦτα πάθη, βασιλέα ωρὸς αὐτὸ τὸ πατρὸς καθεσάθην, καὶ τὸ πατρικὸν ὑμῖν ωρόσαγμα διαγγέλλειν, τῦτο δ' ἂν εἴη τὸ εὐαγγελικὸν κήρυγμα.— ῥᾳδὸν ὃ σθηρὰν τῶ Ῥωμαίων ἀρχῶ εἶναί φησιν, ἐπικρατεσέραν γνομένῳ μ̅ τ̅ι τῶ τῦ σωτῆρος ἡμῶν ἐπιφάνειαν· ἐξ ἐκείνε γὰρ καθ' ἔθνη πολυαρχῶν, καὶ τ̅ν κ̅τ̅ι χώρας ἐθναρχῶν καταλυθεισῶν, ἡ Ῥωμαίων ἐμνάρχησεν βασιλεία, ἣν καὶ ἡ τῦ δανιὴλ ωροφητεία σθηρὰν ωροσεῖπεν, κ.τ.λ.— ὅτω γὲν Συμβαίνει τ̅ν ἀωλέςων ἐθνῶν τὰς θυμὰς, καὶ τὰς ὀργὰς, τὰς κ̅τ̅ι τῆς ἐκκλησίας τῦ Θεῦ, ἀλλὰ τῆς ῥωμαϊκῆς ἀωειλῆς, ἀναφέρεται. ἐὰν ἂν ἐωιτρεψάντων, τ̅ν κ̅τ̅ι πόλεις ἀρχόντων τε, καὶ δήμων ἐν μέσοις αὐτ̅ν Συσῆναι τῶ Χριςῶ διδασκαλίαν, ἀναιρετικὴν τῆς πολυθέε πλάνης αὐτ̅ν τυγχάνεσθω, εἰ μὴ ὁ ῥωμαϊκὸς αὐτοῖς ἦν ἐωιτιμήσας φόβος, καὶ τὰ συμφέροντα αὐτὲς, καὶ μὴ ἐώντα κεφαλὴν ἐωᾶραι ἀλαζόνματα τὲς

Τὸ εὐαγγελικὸν κήρυγμα, *one Name of the Constitutions.* *L. v, c. 20, p. 325, 326*

*page 17*

Ibid.

τὰς θυμὰς αὐτῷ ἐχαλίνω καὶ ζωότευεν.

Ibid.

*v.* 10, 11, 12, *p.* 17 Τῆς εὐαγγελικῆς δηλονότι νομοθεσίας ἐντεῦθεν μεταβατικῶς ὁ λόγος διδασκαλίαν ἐκπίθησι.

Εὐαγγελικὴ νομοθεσία, one Name of the Constitutions.

*In Psal.* 15, 4, *p.* 54 The Lord's Supper an unbloody Sacrifice. *Vid. in Psal. Lxviii.* 32. *p.* 386. & *Athanas. in Psal. xv.* 4. & *l*, 12.

*L. ii, c.* 57, *p.* 265, *L. viii, c.* 12, *p.* 398—404

*In Psal.* 21, 30, *p.* 85 Administred every Lords Day— ἔστι δὲ καθ' ἑκάστην ἀναστάσιμον ἡμέραν τῆς σωτῆρος ἡμῶν, τὴν καλουμένην κυριακήν, ὅτε παραλαβεῖν τὰς τῆς ζωῆς τῆς ἁγίας, καὶ τοῦ σώματος τοῦ σωτηρίου μεταλαμβάνοντας, καὶ μετὰ τὸ φαγεῖν προσκυνοῦντας τὴν δοτῆρα καὶ χορηγὸν τῆς ζωοποιοῦ ζωῆς.— Σημαίνει δὲ διὰ τούτου προφητικῶς τὴν κατ' ὄρθρον, καὶ καθ' ἑκάστην προφάσιν τῆς ἀναστάσιμου ἡμέρας καθ' ὅλης τῆς οἰκουμένης.

*L. ii, c.* 59, *p.* 268

*L. viii, c.* 12, *p.* 398

*In Psal* 58, 17, 18, *p.* 272

*L. ii, c.* 59, *p.* 267, 268

*In Psal.* 64, 1, 2, *p.* 312, *&c.* Εἰς τὸ τέλος. — ἐπινίκιον ὕμνον εἰς τὴν σωτῆρα τῶν ἐθνῶν προφέρων, ἐφ' οἷς τὸ πνεῦμα τὸ ἅγιον τὸ ἐπὶ πάντων Θεὸν ἀνυμνεῖ, φάσκον, σὶ πρέπει ὕμνος, ὁ Θεός, ἐν σιών. τίνα γὰρ ἔρρην ἄλλον ἐπὶ τῇ πάντων ἀνθρώπων σω-

Τοῖς ἐξ ἐθνῶν πιστεύσασι, *&c. L.* 1, *Præf. & alibi passim.*

*L. vii, c.* 48, *p.* 385

σωτηρία ὑμνεῖσθαι ἢ τὸ πρῶτον ἄπιον ἀγαθόν; διδάσκει ὁ τὸ αὐτὸ πνεῦμα τὸς προσιόντας ἐξ ἐθνῶν μόνῳ τῷ Θεῷ λέγειν, Σοὶ πρέπει ὕμνος, ὡς ἂν κατεγνωκότας ἑαυτῶν ὅτι μὴ πρέποντας ὕμνους ἀνέπεμπον τῇ πολυθέῳ πλάνῃ. πρέπει δὲ ὕμνος τῷ Θεῷ, ὑ πᾶς, ἀλλ' ὁ ἐν σιὼν ἀναπεμπόμενος, δηλαδὴ ὁ ἐν τῇ ἐκκλησίᾳ αὐτοῦ· πᾶσα ὁ ἐκλὸς τῆς ἐκκλησίας λεγομένη θεολογία, εἴτε παρὰ τῶν ἑλλήνων σοφοῖς, εἴτε παρὰ τοῖς ἀληθοις ἑτεροδόξοις, ἀπρεπὴς ἂν εἴη τῷ ὁ ἀληθῶν αἱρεσιωτῶν οἱ μὴ πλείσας κὴ ἐναντίας ἀρχὰς ὑποτίθενται, οἱ ὁ πονηραῖς κὴ φαύλαις δυνάμεσι τὸν τῶν πάντων διοίκησιν ἀνατεθείκασιν· μόνοι ὁ οἱ ἐν τῇ ἐκκλησίᾳ τοῦ Θεοῦ, τὸν πρέποντα ὕμνον παρ' αὐτοῦ δεδιδαγμένοι τοῦ σωτῆρος, ἐπαξίως τὸν πατέρα θεολογοῦσιν. ὁ δὴ παρίστησι διὰ τῆς μὴ χείρας φάσκων ὠδῆς, σοὶ πρέπει ὕμνος, ὁ Θεὸς ἐν σιών. ἀπρεπὴς δὲ ὕμνος λεχθείη ἂν ὁ δαίμοσι πονηραῖς, κὴ πνεύμασιν ἀναμαρτήτοις ἀναπεμπόμενος· μόνος δ' ἐκεῖνος ὡραῖος λεχθείη ἄν

*Prius.*

*These Constitutions deliver'd on Mount Sion.*

*L. ii, c. 21, p. 229, L. vi, c. 18, p. 348*

*L. vi, c. 8, p. 335, 336, c. 25, p. 354.*

*L. v, c. 12, p. 311*

ἂν ᾖ ὑπερεπὶς ὕμνος, ὁ τῷ μόνῳ ποιητῇ, καὶ δημιουργῷ, καὶ βασιλεῖ τῶν ὅλων Θεῷ ἀναπεμπόμενος. ᾧ καὶ ταῖς ὑγιαῖς ἀποδιδόναι πρόσηκεν. καὶ τοῦτο ποιεῖν μὴ ἐκτὸς τῆς ἐκκλησίας αὐτοῦ.

*In Psal.* 64, 10, *p.* 320, 321

Τὸ γὰρ καθ' ὅλης τῆς οἰκουμένης, ἐν ᾗ ἐκκλησίαις τοῦ Θεοῦ, καὶ τὰς ὡρωϊνὰς τοῦ ἡλίου ἐξόδους, καθά τε τὰς ἑσπερινὰς ὥρας ὑμνολογίας, καὶ αἰνοποιήσεις, καὶ θείας ἀληθῶς τέρψεις τῷ Θεῷ συνήσαντες, ὁ τὸ τυχὸν ἦν Θεοῦ ἀρετῆς σημεῖον.

*L. vii, c.* 47, 48, *p.* 385

*In Psal.* 74, 3, *p.* 445

Καί μοι δοκεῖ εὐκαίρως εἰρηκέναι τὸ, ὅταν λάβω Συναγωγάς, ἢ τὴν συναγωγήν· ἐπαγγέλλεται γὰρ καιρὸν λαβόμενος πάντα τὰ θαυμάσια τοῦ παιδὸς διηγήσασθαι, ὅτι τῶν ἐθνῶν ἐκκλησίας, ἣν ἀεὶς ὁ πατὴρ ἐπαγγέλλετο αὐτῷ, εἰπών, αἴτησαι παρ' ἐμοῦ, καὶ δώσω σοι ἔθνη τὴν κληρονομίαν σου, καὶ τὴν κατάσχεσίν σου τὰ πέρατα τῆς γῆς. ὅταν ἓν λάβω, φησὶ, ζώντων τὴν Συναγωγήν, καὶ ἐπειδὰν τύχω τότε τοῦ καιροῦ, τὴν καινὴν παρ' αὐτοῖς τοῖς ἐξ ἐθνῶν ὑπερέφανοι διηγήσομαι πάντα τὰ θαυμάσιά σου.

Prius.

Αὐτὸς

*In Psal.* 77, 1, p. 463

Αὐτὸς ἦν ὄντως ὁ τοῦ Θεοῦ λόγος τῷ μὲν ἐξ ἐθνῶν λαῷ προσεφώνει, λέγων, προσέχετε λαός μου τῷ νόμῳ μου· νόμον δὲ ἀπτὸ τὸ εὐαγγέλιον εἴωθε διδάσκειν, ὡς ἐκ ἡσαΐας ἐνθέσπισε, λέγων, ὅτι ἐξ Σιὼν ἐξελεύσεται νόμος, καὶ λόγος κυρίου ἐξ Ἱερουσαλὴμ, καὶ κρινεῖ ἀναμέσον τῶν ἐθνῶν· τοῦτον δὲ καὶ ἱερεμίας διαθήκην καινὴν ὠνόμασεν, εἰπών, ἰδοὺ ἡμέραι ἔρχονται, λέγει κύριος, καὶ διαθήσομαι διαθήκην καινὴν, οὐ κατὰ τὴν διαθήκην ἣν διεθέμην τοῖς πατράσιν αὐτῶν.— προσκινεῖ τοίνυν ὁ Χριστὸς τῷ ἑαυτοῦ λαῷ ἐξ ἐθνῶν διὰ τῶν προειρημένων προσέχειν τῷ νόμῳ αὐτοῦ, κ. τ. λ.

Prius.

Prius.

Διαθήκη καινὴ, one Name of the Constitutions.

Prius.

*In Psal.* 81, 3, 4, 5, p. 507, 508

Νυνὶ δὲ πολλάκις καὶ ἡμεῖς διὰ τῶν πενήτων παιόντων σμικρά τινα, ἀποτομὴ γινόμενα κεῖται, καὶ ἀναβαίτιστοι ἐν τῇ κατ' αὐτῶν ἀποφάσει· πωλοῦσιν οὖν τὰ μέγιστα ἐξαμαρτανόντων, ἔπειτα παραβαλλόντων εἰς τὴν ἐκκλησίαν τοῦ Θεοῦ, πρόσωπα λαμβάνομεν· ὥστε καὶ πρὸς ἡμᾶς ἁρμόττει τὸ, ἕως πότε κρίνετε ἀδικίαν, καὶ πρόσωπα ἁμαρτωλῶν λαμβάνετε; ἐν δὲ τῷ λέγειν, ἕως πότε,

*L. ii, c. 21, &c. p. 229, &c.*

πότε, ὑπομιμνήσκῃ τ τῦ Θεῦ ἀπαλλαγῆς, πόσον γάρ, φησιν, ἔξετε χρόνον, ἐν ᾧ τοιῦτοι ἔσεσθε, καὶ λοιπὸν διαλήψε) ὑμᾶς ἡ τῦ Θεῦ κρίσις, κ. τ. λ.

*In Psal* 86, 2, *p.* 539, 540

Ταύτης ὖν τῆς μεγάλης πόλεως τῦ Θεῦ εἰκὼν μὴ εἴη ἂν ὅπου γῆς ἐκκλησία τῦ Θεῦ, τὰ ὄ σημεῖα αὐτῆς καὶ ἀπομίμηματα οἱ ἐν τοῖς ἀποδεδομένοις ἡμῖν ἁγίοις ὄρεσι ὑφεστήκασιν. αἱ ὄ εἴσοδοι, καὶ αἱ πρῶται στοιχειώσεις αὐτῆς ἐκείνης τῆς ἐπουρανοπόλεως ἐνταῦθα τυγχάνουσι παρ' ἡμῖν, ἅσπερ εἰσόδους καὶ εἰσαγωγὰς τῦ θεοσεβῦς πολιτεύματος πύλας ὠνόμασεν ὁ ὑπὲρ πάντα τιμιώτατος σκηνώματα ἰακώβ. σκηνώματα δὲ ἰακὼβ αἱ ἰουδαϊκαὶ παραδόσεις, καὶ αἱ κατὰ μωσέως σωματικαὶ θρησκεῖαι ἐνταῦθά μοι δοκῦσι λέγεσθαι, ὧν περιτιμώτεραι τυγχάνουσι πρὸς τῷ Θεῷ αἱ πύλαι τ σιὼν, τυτέστιν αἱ εἴσοδοι καὶ εἰσαγωγαὶ τ ἐπουρανίᾳ βασιλείας ἐπὶ τ ἐκκλησίας ἱδρυμένας.— καὶ τὸ εὐαγγελικὸν κήρυγμα.

*Priùs.*

*L. vii, c.* 39, *&c p.* 378

Τὸ εὐαγγελικὸν κήρυγμα, *one Name of the Constitutions.* *L. vii, & viii*

*p.* 3, 4 *p.* 541

Διὰ λυτρῦ παλιγγενεσίας, καὶ τῦ τῆς καινῆς διαθήκης μυστηρίων.

Ἀλλὰ

*In Psal.* 88, 16, p. 566, 567

Ἀλλὰ καὶ τὴν θυσίαν τὴν ἀναίμακτον, λογικήν, μόνῃ σοι ὁ λαὸς δι' ἀλαλαγμοῦ ἐώθει προσφέρειν τῷ Θεῷ, διὰ τοῦ σύμφωνον ἀναπέμπειν τῷ Θεῷ εὐχαριστίαν, ἐν τῇ πνευματικῇ ἱερουργίᾳ, καὶ τῇ τῆς καινῆς διαθήκης ἐπιτελουμένῃ ἡμῖν λατρείᾳ, τῇ τε ἀναίμακτῳ, καὶ αὐλῇ, καὶ πνευματικῇ θυσίᾳ.

*L. ii, c. 57, p. 265, L. viii, c. 12, p. 398—404*

*Καινὴ διαθήκη, one Name of these Constitutions.*

*In Psal.* 89, 3 — 7, p. 586

Τὴν παρθένον προσευχὴν ἐν ἀπορρήτοις, ὡς εἰκός, παραδοὺς αὐτοῖς, ἔξωθεν τῆς ἄλλης αὐτοῦ γραφῆς, τοῖς δυναμένοις τὰ ἀπόρρητα παρ' ἑαυτοῖς κατέχειν, παρ' οἷς καὶ εἰκὸς φυλάττεσθαι αὐτὴν ἐζήτουν καὶ λελησθότως μέχρι πολλοῦ, κ. τ. λ.

*Some ἀπόρρητα or traditions, kept secretly among the Jews, distinct from the known Scriptures.*

*In Psal.* 91, 1, 2, 3, 4, p. 607, 608

Διὸ δὴ παρητημένων ἰουδαίων, διὰ τὴν καινῆς διαθήκης λόγον μετῆλθε, καὶ μετατέθεικε τοῖς τοῦ Σαββάτου ἑορτὴν ἐπὶ τὴν τοῦ φωτὸς ἀνατολήν, καὶ παρέδωκεν ἡμῖν ἀληθινῆς ἀναπαύσεως εἰκόνα, τὴν Σωτηρίαν, καὶ κυριακὴν, καὶ πρώτην τοῦ φωτὸς ἡμέραν· καθ' ἣν ὁ Σωτὴρ τοῦ κόσμου μὴ πάσας αὐτοῦ τὰς ἐν ἀνθρώποις πράξεις, τὴν καὶ τοῦ θανάτου νίκην ἀραμένου, τὰς θειοτέρας πύλας ὑπερέβαινεν, ὑπὲρ

*Καινὴ διαθήκη, one Name of the Constitutions. L. ii, c. 59, p. 268, L. vii, c. 30, p. 372, L. viii, c. 33, p. 414*

ὑπὲρ τ ἑξαήμερον κτησποιΐαν
γεγόνθμεν· τότε θεοφερεὶς
σάββατον, καὶ τὼ τελειακὰ-
εἰαν ἀνάπαυσιν ὑπολαμβά-
νων, τῷ παῤῥησίας εἰρηνότος αὐτῷ,
καθὼς ἐκ δεξιῶν μου, ἕως ἂν θῶ
τοὺς ἐχθρούς σου ὑποπόδιον τῶν
ποδῶν σου· ὃν ἦ, φωτὸς ἔσῃ, καὶ
περιπῇ, καὶ ἀληθῶς ἡλίου ἡμέρα,
καὶ ἡμεῖς αὐτοὶ Σωτερχόμενοι,
ἀλλὰ μέσον ἓξ ἡμερῶν, ἄγια τε
σάββατα καὶ πνευματικὰ ἑορτά-
ζοντες, οἱ ἀπ ἐθνῶν δι αὐτοῦ *Prius.*
λελυτρωμένοι, καθ ὅλης τῆς
οἰκουμένης τὰ τῷ σαββάτῳ
προσήκειν τοῖς ἱερεῦσι νενομοθε-
τημένα, κατ τὸν πνευματικὸν
νόμον, ἐπιτελοῦμεν· θυσίασε γὰρ *L. viii, c. 12, p. 398—*
καὶ ἀναφορὰς ποιούμεθα πνευ- *404*
ματικὰς, τὰς καλουμένας θυσίας
αἰνέσεως, καὶ θυσίας ἀλαλαγμοῦ·
τό, τε θυμίαμα, τὸ εὐωδὲς
ἀναπέμπομεν, περὶ ὃ ἔφη,
γενηθήτω ἡ προσευχή μου ὡς
θυμίαμα ἐνώπιόν σου· ἀλλὰ
καὶ τὰς ἄρτους τῆς προθέσεως *L. ii, c. 57, p. 265, L.*
προσφέρομεν, τὸν ζωτήριον *viii, c. 12, p. 398—404*
μνήμην ἀναζωπυροῦντες· τό, τε
τοῦ ῥαντισμοῦ αἷμα τοῦ ἀμνοῦ τοῦ
Θεοῦ, τοῦ προμελόντος τὸν ἁ-
μαρτίαν τοῦ κόσμου, καθαρσιον
τῶν ἡμετέρων ψυχῶν· ποιούμε-
θα

Διὸ τε τὰ φῶτα τῆς γνώσεως πρόσωπα τῷ Θεῷ ἐξαπόμυια· ἀλλὰ καὶ τὰ ἐν τῷ μὴ χέρας ψαλμῷ φιλοτίμως ἐκτελεῖν καὶ τὴν αὐτὴν ἡμέραν πανδάζομεν, ἔργοις τούτοις καὶ λόγοις ἐξομολογούμενοι κυρίῳ, καὶ ψάλλοντες τῷ ὀνόματι τοῦ ὑψίστου, ὀρθροῦ τε, πρὸς αὐταῖς ἀναπλαῖς τοῦ ἡμετέρου φωτὸς, τὸ γνόμενον ἔλεος ἐφ' ἡμᾶς τοῦ Θεοῦ διαγγέλλοντες, καὶ τὴν ἀλήθειαν αὐτοῦ καὶ τὰς νύκτας δι' εὐφροσύνης ἀδεικνύμενοι, καὶ πάντα δὴ ὅσα ἄλλα ἔχρην ἐν Σαββάτῳ τελεῖν ταῦτα ἡμεῖς ἐν τῇ κυριακῇ μετατεθείκαμεν, ὡς ἂν κυριωτέρας ἔσης, καὶ ἡγεμόνης, καὶ πρώτης, καὶ τοῦ ἑβδόμου σαββάτου τιμιωτέρας· καὶ ταύτην δὲ ἐν τῇ κοσμοποιΐᾳ εἰρηκότος τοῦ Θεοῦ, γενηθήτω φῶς, καὶ ἐγένετο φῶς· καὶ κατ' αὐτὴν ταῖς ἡμετέραις ψυχαῖς ὁ τῆς δικαιοσύνης ἀνατέτραλκεν ἥλιος· διὸ δὴ καὶ ἡμῖν συνέρχεσθε καὶ ταύτην παραδέδοται, καὶ τὰ δι' ἁγίων ψαλμῶν παρηγγελμένα καὶ ἡμῖν ἐπιτελεῖν προστέτακται, &c. *Vid. Demonstr. Evangel. L. x. p.* 508, 509, 510.

*L. viii, c. 36, p. 376*

*L. iii, c. 57, 58, 59, p. 260 — 268 Παραδόσεις, & διατάγματα, two Names of the Constitutions.*

*N. B.* The Reader muſt here give me leave to digreſs ſo far as to add to this Teſtimony of *Euſebius*, another of the ſame Author with ſome others for that Propoſition of mine concerning our Saviours Aſcent into Heaven, on the very Day of his Reſurrection: I mean *Irenæus*, *Cyril* of *Jeruſalem* and *Jerom*, that he may ſee how well that Aſcent was known in the antient Church.

*Sermons and Eſſays, p 145—187*

*Contr. Marcell De Eccl. Theolog. L. iii, c. 5, p 172*

Ταῦτα δὲ ἔργοις ἐπλήρω μετὰ τὴν ἐκ νεκρῶν ἀνάστασιν αὐτοῦ. μεθ' ἣν εἶπών τῇ μαθήτρια, μή μου ἅπτου, οὔπω γὰρ ἀναβέβηκα πρὸς τὸν πατέρα μου· μετὰ ταῦτα δὴ, ὅτε ἀνελήλυθεν πρὸς τὸν πατέρα, τοῖς μαθηταῖς ὤφθη, τὸ ἁγίου πνεύματος ἀπεσταλμένου καὶ χωνὸς αὐτοῦ, ἑτοίμου τε παρεστῶτος εἰς ὃν [γὰρ] πίστις διακρίνα· ὅτε καὶ ἄφατος αὐτοῦ δύναμις ἐπεφάνη· τότε γὰρ αὐτοῖς ἐνεφύσησε, καὶ τότε μέρος τι χαρίσματος τοῦ ἁγίου πνεύματος αὐτοῖς τὸ τῆς ἀφέσεως τῶν ἁμαρτημάτων ποιητικὸν ἐδίδου· κ. τ. λ.

*Adv. Hæreſ. L. v, c. 31, p 452*

*Quomodo ergo, ſays Irenæus, magiſter noſter non ſtatim evolans abiit, ſed ſuſtinens definitum à Patre reſurrectionis ſuæ tempus, (quod & per Jonam manifeſtum eſt;) poſt triduum reſurgens aſſumptus eſt: ſic & nos ſuſtinere debemus definitum à Deo reſurrectionis noſtræ tempus, prænunciatum à prophetis; & ſic reſurgentes aſſumi, quotquot Dominus ad hoc dignos habuerit.*

Thus, ſays *Cyril*, of the upper Church of the Apoſtles at *Jeruſalem*, ἐνταῦθα Χριστὸς ἐξ ὑψηλῶν κατῆλθεν, ἐνταῦθα τὸ πνεῦμα τὸ ἅγιον

*Catechef. 16, §. 2, p 225.*

ἐξ

ἐξ οὐρανῶν ἡγγέλθην. Which descent of Christ from Heaven unto the Apostles *in cœnaculo Sionis*, where *Helena* had built a Church, call'd the *Upper Church of the Apostles*, of which before, especially as just preceding the descent of the Holy Ghost in the same place, can belong to no other time but this just after his Resurrection; and so necessarily supposes his prior Ascension to Heaven, according to my Assertion here referr'd to. *Vid. p. 21, &c. prius.*

And, says *Jerom*, Hæc est dies quam fecit Dominus, exultemus & lætemur in ea. *Omnes dies quidem fecit Dominus; sed cæteri dies possunt esse Judæorum, possunt esse Hæreticorum, possunt esse Gentilium. Dies Dominica, Dies Resurrectionis, Dies Christianorum, Dies nostra est.* Unde & Dominica dicitur, quia in ea Dominus victor ascendit ad Patrem. *Quod si à Gentilibus Dies Solis vocatur, & hoc nos libentissime confitemur. Hodie enim Lux mundi orta est; hodie Sol Justitiæ ortus est.* *In Explan. Psal. 117, Tom. 9, v. 24, nondum, ut opinor, edit. apud. Coteler. Not. in Barnab. §. 15, p 47*

Besides, these direct Attestations I may also alledge the Testimonies of those Antient Christians and Apostolical Persons, which asserted that Christ descended into the Invisible World alone, but upon his Resurrection ascended to his Father with a multitude, *viz.* of those Patriarchs, or holy Men, who were by Him freed from their former confinement, or state of Sleep, and now admitted to the Joys of Heaven: I mean such as *Thad-* *Thad. apud Euseb. Hist. Eccl. L. 1, c. 13, p 35; Ignat. ad. Trall. § 9; Cyril. Catechef. 14*

*deus*, *Ignatius*, and *Cyril* of *Jeruſalem*; if the original Author *Thaddeus* may be his own and the others Interpreter in this caſe.

So that at laſt it appears, that this Aſſertion which is now thought ſo very ſtrange; is yet atteſted to, more obſcurely by *Thaddeus*, *Ignatius*, and others; but more directly by *Mark*, *Luke*, *John*, *Barnabas*, *Irenæus*, *Euſebius*, *Cyril* of *Jeruſalem* and *Jerom*. But this by the way only. I go on with the Teſtimonies out of *Euſebius*.

*Contra Marcell. L.1, c.1, p.9*

Τῆς Ϛωτηρίε πίστεως τὸ μυστικὸν ἀναγέννησιν εἰς ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος παρεχέσης, καὶ φησὶ τοῖς θείοις ἐγγράφοις τῆς ἀπὸ περάτων γῆς ἕως περάτων καθολικῆς ἐκκλησίας τοῦ Θεοῦ τὰς ἀπὸ θείων γραφῶν μαρτυρίας ἐξ ἀγράφε παραδόσεως βλασφημιζομένης.

*page 60*

Σωάφω ὃ κεῖ τὸ αὐτό, — τὸν τῆς Ϛωτῆρος ἡμῶν θεολογίαν, νεώτερον μὴν λέγειν ἐτόλμα· — τῆς δὲ ἐκκλησίας τοῦ Θεοῦ τὸν ἀδελφόθεον διδασκαλίαν παρειλήφθαι, ἣν παρὰ τῶν αὐτόπτων τοῦ λόγε ἄνωθεν ἐξ ἀρχῆς παραλαβόντα φυλάττειν.

*L. vii, c.41—45, p.379—382*

*L. viii, c. 10, p. 396*

*Note here that the Faith of Chriſtians, as contain'd in Scripture, is confirm'd by the Unwritten Tradition, contain'd in theſe Conſtitutions.*

*Euſebius's Eccleſiaſtick Theology deriv'd directly from Chriſt and not later; which the Church receiv'd as deliver'd in the very beginning of Chriſtianity to the Eye witneſſes or Apoſtles themſelves; and eſteem'd it an uncorrupted διδασκαλία, one known Name of the Conſtitutions.*

Eu-

*De Eccles. Theol. L. i, c. 8, p. 65, 66, L. ii, c. 6, p. 108*

*Eusebius*'s Baptismal Creed, of which he thus speaks,— τῆς ἁγίας ζωύτης καὶ μυστικῆς πίστεως τὴν ἐν Χριστῷ προεχέσης ἀναμίμνησιν ταῖς δι' αὐτῆς φωτιζομένοις.

*L. vii, c. 39, and 41, p. 379, 380*

*L. iii, c. 5, 6, p. 173, 174, 175*

Ἐπεὶ καὶ αἱ ἀγγελικαὶ δυνάμεις εἶεν ἂν πνεύματα. — ἀλλ' οὐδὲν τούτων ἐξισοῦται δυνάματα τῷ παρακλήτῳ πνεύματι· διὸ τῇ ἁγίᾳ καὶ τελειοποιείᾳ τελείαν μόνον τὸ Συμπαράκλητον. ὅτι ἄλλως τὸ Σωτῆρος διατάξαμένου τὸ μυστήριον τῆς αὐτοῦ παλιγγενεσίας πᾶσιν τοῖς ἐξ ἐθνῶν εἰς αὐτὸν πιστεύσι παραδιδόναι, ἢ βαπτίζοντας αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς, καὶ τοῦ υἱοῦ, καὶ τοῦ ἁγίου πνεύματος· τοῦ μὴ πατρὸς αὐθεντοῦντος, καὶ δωρεμένου τὴν χάριν· τοῦ δὲ υἱοῦ ταύτην διακονεμένου· ἡ γὰρ χάρις καὶ ἡ ἀλήθεια διὰ Χριστοῦ ἐγένετο· τοῦ δὲ ἁγίου πνεύματος δηλαδὴ τοῦ παρακλήτου αὐτοῦ ὄντος τοῦ χορηγεμένου. — τὸ μὲν ἓν ἅγιον πνεῦμα μόνοις ἁγίοις ἐμφιλοχωρεῖν πέφυκε, διὰ τοῦ υἱοῦ χορηγούμενον, οἷς ἂν ὁ πατὴρ κρίνειεν. — ὁ δὲ υἱὸς μόνον κατὰ ἀξιότητι κεκτημένος, ποιητὴς ἂν εἴη

*L. viii, c. 7, p. 394, c. 8, p. 395, c. 13, p. 404*

*Διάταξις, one Name of the Constitutions.*

*Μυστικὴ μυσταγωγία. Can. 8;*

*Τοῖς ἐξ ἐθνῶν πιστεύσασι L. i, Præf. p. 199*

*L. iii, c. 16, 17, p. 288, L. vii, c. 22, p. 368 L. v, c. 7, p. 309*

*L. vi, c. 27, p. 325, 326, L. vii, c. 41, p. 380*

*Passim.*

καὶ δημιουργὸς τῶν γενητῶν
ἁπάντων, ὁρατῶν καὶ ἀοράτων·
καὶ δὴ καὶ αὐτῆς τῆς τοῦ παρα- L. vi, c. 11, p. 349.
κλήτου πνεύματος ὑπάρξεως·
πάντα γὰρ δι' αὐτοῦ ἐγένετο, καὶ
χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἕν· καὶ
ἐν αὐτῷ ἐκτίσθη τὰ πάντα,
τὰ ἐν τοῖς οὐρανοῖς, καὶ τὰ ἐπὶ
τῆς γῆς, εἴτε ὁρατὰ, εἴτε ἀό-
ρατα· ὁ δὲ ἐπέκεινα τῶν ὅλων
Θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν
Ἰησοῦ Χριστοῦ, ἀῤῥητόν τι ὢν L. vii, & viii, passim.
ἀγαθὸν, καὶ πάντος λογισμοῦ καὶ
διανοίας, φωνῆς τε πάσης καὶ
ἐνθυμήσεως κρεῖττον, ὁμοῦ τῶν
πάντων ὅσα πυτὲ ὄντα καὶ ὁποῖα
τυγχάνει, αὐτοῦ τε τοῦ ἁγίου
πνεύματος, ὡρισέπι δὲ καὶ τοῦ L. vi, c. 11, p. 349; viii, c. 37, p. 416
μονογενοῦς υἱοῦ καθηγεμόνος μό-
νου, εἰκότως ὁ διὰ πάντων, καὶ
διὰ πάντων, καὶ ἐν πᾶσι ἀνει-
ρημένα τῷ ἀποστόλῳ, φάντι,
εἷς κύριος, μία πίστις, ἓν βάπ-
τισμα· εἷς Θεὸς, πατὴρ πάν-
των, ὁ διὰ πάντων, καὶ διὰ
πάντων, καὶ ἐν πᾶσι. Θεὸς
καὶ μόνος μὲν αὐτὸς, εἷς, καὶ πα-
τὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χρι-
στοῦ χρηματίζοι ἄν· ὁ δὲ υἱὸς L. iii, c. 17, p. 288.
μονογενὴς Θεὸς, ὁ ὢν εἰς τὸν
κόλπον τοῦ πατρός· τὸ δὲ παράκ-
λητον πνεῦμα, εἴτε Θεὸς, εἴτε
υἱὸς,

υἱός, ἐπεὶ μὴ ὃν τοῦ πατρὸς ὁμοίως τῷ υἱῷ καὶ αὐτὸ τὸ γεννῆσαι εἴληφεν. ἔν δέ τι τῶν ὄντων υἱῷ γενομένων τυγχάνει· ὅτι καὶ πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲν. ταῦτα μὲν ἓν τῇ καθολικῇ καὶ ἁγίᾳ ἐκκλησίᾳ ὧδέπη διὰ τὸ θείων φωνῶν παραδίδοσθαι μυστήρια. Μάρκελλος δὲ φύρας, — μίαν ὑποστάσιν τετραπρόσωπον, ὥσπερ καὶ τετώνυμον εἰσάγει, τὸν αὐτὸν εἶναι λέγων τὸν Θεὸν, καὶ τὸν ἐν αὐτῷ λόγον, καὶ τὸ ἅγιον πνεῦμα. *L. vi, c. 11, p. 340*

*N. B.* Before we ſumm up the Evidence from *Euſebius*, we muſt give a particular account of his, and *Origen*'s Catalogues of the Sacred Books of the New Teſtament; ſince their reckoning ſome of thoſe in the laſt Apoſtolical Canon as of doubtful Authority, looks as if they did not own thoſe Canons for Sacred and Authentick among Chriſtians. Take their words firſt, ſome of them at large, others as abridg'd, from *Euſebius*. *Origen* ſays thus, Ὡς ἐν παραδόσει μαθὼν περὶ τῶν παρ' ἑβραίοις εὐαγγελίων, ἃ δὲ μόνα ἀναντίῤῥητά ἐστιν ἐν τῇ ὑπὸ τὸν οὐρανὸν ἐκκλησίᾳ τοῦ Θεοῦ· ὅτι πρῶτον μὲν γέγραπται τὸ κατὰ — ματθαῖον, δεύτερον δὲ τὸ κατὰ μάρκον, — καὶ τρίτον τὸ κατὰ λουκᾶν, — ὕστατα πάντων τὸ κατὰ ἰωάννην· — *Hiſt. Eccl. L. vi, c. 25 p. 226, 227*

παῦλος· οὐδὲ πάσας ἔγραψεν, ἃς ἐδίδαξεν ἐκκλησίαις· ἀλλὰ καὶ αἷς ἔγραψεν ὀλίγας στίχους ἀπέστειλε.— πέτρος δὲ μίαν ὁμολογουμένην καταλέλοιπεν. ἔστω δὲ καὶ δευτέραν· ἀμφιβάλλεται γάρ. — ἰωάννης, — ὃς εὐαγγέλιον ἓν καταλέλοιπεν. — ἔγραψε δὲ καὶ τὴν ἀποκάλυψιν.— καταλέλοιπε δὲ καὶ ὁπωσοῦν ὀλίγων στίχων· ἔστω δὲ δευτέρα, καὶ τρίτη· ἐπεὶ καὶ πάντες φασὶ γνησίους εἶναι ταύτας. — εἴ τις ἐκκλησία ἔχοι τὴν πρὸς ἑβραίους ὁπωσοῦν ὡς παῦλος, αὕτη εὐδοκιμείτω καὶ ὑπὲρ τούτου· καὶ γὰρ ἐκεῖνοι οἱ ἀρχαῖοι ἄνδρες ὡς παύλου αὐτὴν παραδεδώκασι.— λευκὰς ὁ γράψας τὸ εὐαγγέλιον καὶ τὰς πράξεις. And *Eusebius* follows *Origen* very closely. Πέτρου μὲν ἓν ὁπωσοῦν μία, ἡ λεγομένη ἄνω πρώτερα ἀνωμολόγηται· ταύτῃ δὲ καὶ οἱ πάλαι πρεσβύτεροι ὡς ἀναμφιλέκτῳ ἐν τοῖς
L. iii, c. 3, p. 71, 72 σφῶν αὐτοῖς κατακέχρηνται συγγράμμασι· τοῦ δὲ φερομένου ἄνω δευτέραν, οὐκ ἐνδιάθηκον μὲν ἔγνωμεν· ὅμως δὲ πολλοῖς χρήσιμος φανεῖσα, μετὰ τῶν ἄλλων ἐσπουδάσθη γραφῶν. τὸ γοῦν τοῦ ὁπωσοῦν ἐκκεκλημένου ἄνω πράξεων, καὶ τὸ κατ' αὐτὸν ὠνομασμένον εὐαγγέλιον, τότε λεγόμενον αὐτοῦ κήρυγμα, καὶ τὴν καλυμμένην ἀποκάλυψιν, οὐκ ὅλως ἐν καθολικοῖς ἴσμεν παραδεδομένα· ὅτι μήτε ἀρχαίων, μήτε τῶν καθ' ἡμᾶς τις ἐκκλησιαστικὸς συγγραφεὺς τὴν ἐξ αὐτοῦ χρησάμενος μαρτυρείαις. — ἐνδιάθηκον καὶ ὁμολογουμένων γραφῶν.— ἀλλὰ τοῦτο μὲν ὀνομαζόμενα πέτρου· ὧν μίαν μόνην γνησίαν ἔγνων ὁπωσοῦν, καὶ παρὰ τοῖς παλαιοῖς πρεσβυτέροις ὁμολογουμένην, τοσαῦτα. τοῦ δὲ παύλου προδήλοι καὶ σαφεῖς αἱ δεκατέσσαρες· ὅτι μενοῦνε τινες ἠθετήκασιν τὴν πρὸς ἑβραίους, πρὸς τῆς ῥωμαίων ἐκκλησίας

σίας, ὡς μὴ παῦλε ἓξ αὐτῶ ἀντιλέγεσθαι φήσαντες, ὑ δίκαιον ἀγνοεῖν. καὶ τὰ περὶ ταύτης δὲ τοῖς πρὸ ἡμῶν εἰρημένα καὶ ἡμεῖς παραθήσομαι. σὺν μὲν τὰς λεγομένας αὐτῶ πράξεις ἐν ἀναμφιλέκτοις παρείληφα. ἐπεὶ δὲ ὁ αὐτὸς ἀπόστολος ἐν τῇ ὅτι τέλει προσφήσει τὸ πρὸς ῥωμαίους μνήμῃ πεποίηται μιᾷ τῶν ἄλλων καὶ ἑρμᾶ, ὃ φασὶν ὑπάρχειν τὸ τοῦ ποιμένος βιβλίον, ἰστέον ὡς καὶ τοῦτο πρὸς μηδένων ἀντιλέγεται, διὰ ὃς σὺν ἂν ἐν ὁμολογουμένοις τεθείη· ὑφ' ἑτέρων δὲ ἀναγκαιότατον οἷς μάλιστα δεῖ στοιχειώσεως εἰσαγωγικῆς κεῖται· ὅθεν ἤδη καὶ ἐν ἐκκλησίαις ἴσμεν αὐτὸ δεδημοσιευμένον καὶ τῶν παλαιοτάτων δὲ συγγραφέων κεχρημένους πινὰς αὐτῷ παρείληφα.— καὶ ἐκ τῆς πέτρου δὲ λέξεων ἐν ὁπόσαις καὶ ὅτου ἐπαρχίας τὰς ἐκ διαστο- c. 4, p. 73
μῆς τὸ Χριστὸν εὐαγγελιζόμενος, τὸ τῆς καινῆς διαθήκης παραδίδου λόγον, βαφὲς ἂν εἴη ἀφ' ἧς εἰρήκαμεν ὁμολογουμένης αὐτῷ ἐπιστολῆς.— ὁ λυκᾶς ἐν τοῖς πράξεσιν.— ἐν δυσὶν ἡμῖν ὑποδείγμασθ θεοπνεύστοις καταλέλοιπε βιβλίοις, τῷτε εὐαγγελίῳ,— καὶ τῇ τῶν ἀποστόλων πράξεσι.— εὔλογον δ' ἐνταῦθα γενομένους ἀνακεφαλαιώσασθ τὰς δηλω- c. 25, p. 97.
θείσας τῆς καινῆς διαθήκης γραφάς. καὶ δὴ πακτέον 98
ἐν πρώτοις τὸν ἅγιαν τῶν εὐαγγελίων τετρακτύν· οἷς ἕπεται ἡ τῶν πράξεων τῶν ἀποστόλων γραφή· μεθ' ἣν ταύτῃ τὰς παύλε καταλεκτέον ἐπιστολάς· αἷς ἑξῆς τῷ φερομένῳ ἰωάννε πρώτην, καὶ ὁμοίως τῷ πέτρε κυρωτέον ἐπιστολή· ὅπερ τούτοις τακτέον, εἰ γε φανείη, τὸ ἀποκάλυψιν ἰωάννε, περὶ ἧς τὰ δόξαντα καιρὸν ἐκθησόμεθα, καὶ ταῦτα μὲν ἐν ὁμολογουμένοις· τῶν δ' ἀντιλεγομένων, γνωρίμων δ' ὅμως τοῖς πολλοῖς, ἡ λεγομένη ἰακώβε

φέρεται,

φέρεϑ, καὶ ἡ ἰέδα, ἥτε πέμπτη δευτέρα ὀπτολὴ, καὶ ἡ ὀνομαζομένη δευτέρα καὶ τρίτη ἰωάννου· εἴτε τῶ εὐαγγελιςῶ τυγχάνουσι, εἴτε καὶ ἑτέρω ὀνόματι ἐκείνῳ. ἐν τοῖς νόθοις κατατέτακται καὶ τῆς παύλου ἐπιςολῶν ἡ γραφὴ, ὅ, τε λεγόμενος ποιμὴν, καὶ ἡ ἀποκάλυψις πέμπτη, καὶ μετὰ τούτοις ἡ φερομένη βαρνάβα ἐπιςολὴ, καὶ τῆς ἀποςόλων αἱ λεγόμεναι διδαχαί· ἔτι τε, ὡς ἔφην, ἡ ἰωάννου ἀποκάλυψις, εἰ φανείη· ἣν τινες, ὡς ἔφην, ἀθετοῦσιν, ἕτεροι δὲ ἐγκρίνουσι τοῖς ὁμολογουμένοις. ἤδη δ' ἐν τούτοις τινὲς καὶ τὸ καθ' ἑβραίους εὐαγγέλιον κατέλεξαν· ᾧ μάλιςα ἑβραίων οἱ τὸν Χριςὸν παραδεξάμενοι χαίρουσι. ταῦτα μὲν πάντα τῆς ἀντιλεγομένης ἂν εἴη, ἀναγκαίως ὅμως τὸν κατάλογον πεποιήμεθα, διακρίνοντες πάσε καλῶς τὴν ἐκκλησιαςικὴν φοράδοσιν ἀληθοῦς, καὶ ἀπλάςου, καὶ ἀνομολογημένης γραφῆς, καὶ τὰς ἄλλας φερομένας παύλου, οὐκ ἐνδιαθήκους μὲν, ἀλλὰ καὶ ἀντιλεγομένας ὅμως ὑπὸ πολλοῖς τῆς ἐκκλησιαςικῆς γνωριζομένας. ἵν' εἰδέναι ἔχωμεν αὐτάσε ταύτας, καὶ τὰς ὀνόματι τῆς ἀποςόλων φερομένης αἱρετικῆς προφερομένας. — ὅθεν οὐδ' ἐν νόθοις αὐτὰ καταλεκτέον, ἀλλ' ὡς ἄτοπα πάντη καὶ δυσεβῆ φαπτέον.

L. iii. c. 36 p. 88. Τάτε δὴ ἓν τῇ κλήσει ὁμολογουμένη μία ὀπτολὴ φέρεται, μεγάλη καὶ θαυμασία· ἣν, ὡς ἀπὸ τῆς ῥωμαίων ἐκκλησίας, τῇ κορινθίων διατυπώσατο. — ταύτῃ δὴ ἐν πολλαῖς ἐκκλησίαις ὅθι τῆ κοινῆ δεδημοσιευμένῃ πάλαι τε, ὡς καθ' ἡμᾶς αὐτὸς ἔγνωμεν. — καὶ τῆ κλήσει ἐν τῇ ἀνομολογουμένη πα-

c. 38. p. 110. σὶ πᾶσιν. — ἰσέον δ' ὡς καὶ δευτέρα τις εἴη λέγεται τῆ κλήσει ὀπτολὴ· ἃ μὲν ἔδ' ὁμοίως τῇ πρώτῃ καὶ ταύτῃ γνώριμον ἐπισάμεθα, ὅτι μὴ δὲ

τὰς

τὰς ἀρχαίας αὐτῇ κεχρημένας ἴσμεν.— ἡ μὲν ἐν τῇ πλήμμυρι ὁμολογουμένη γραφὴ προδηλος.

In all these Accounts of *Origen* and *Eusebius* we may observe. (1) That there was a sacred προφόδος and διαθήκη belonging to the Christian Church which was undenyable among all; and the Books recommended thereby were unquestionable. Which I take to be no other than the Apostolical Constitutions before us; which antiently were in an especial manner known among others by those very Names. (2) That accordingly all the Books recommended and quoted therein are among the unquestionable Books, both in *Origen* and *Eusebius*. I mean the Four Gospels, the Acts, the Fourteen Epistles of *Paul*, and the first of *Peter*; and esteem'd ἐνδιάθηκοι, part of the *Christian Covenant*, or belonging to the *Christians Ark of the Covenant*, as the Ten Commandments or Tables of the Covenant were put into the Ark of the Covenant among the Jews. (3) That none but *John*'s first Epistle is esteem'd besides as unquestionable; which seems to have been because it is directly quoted as sacred by some of the οἱ πάλαι προεδρεύοντες or Apostolical Writers themselves, as it is by *Polycarp*, in his Epistle to the *Philippians*; yet does his Word for this, φερομένη, seem a little to abate of the absolute Authority of this; as if it was not so undoubtedly Sacred as the foregoing; as accordingly it is not recommended

*Vid. Epiphan. De Ponder.*

*Ad Philip.* §. 7.

or

or quoted in the same Constitutions. I mean still here as distinct from the Eighty Five Canons added thereto. (4) That the rest, tho' read in most Churches, and generally esteem'd Sacred, are not by these Persons suppos'd equally unquestionable, probably because they own'd no Authority in this matter so sure and Authentick as that of the same Constitutions. (5) That even *Clement*'s Epistle to the *Corinthians*, tho', as to its Author, undoubted, is yet not reckon'd among the unquestionable Books of the New Testament; probably because it was not recommended nor cited in the same Constitutions. (6) That the Church of *Rome* began to doubt whether the Epistle to the *Hebrews* belong'd to *Paul* in the Days of *Eusebius*; but without any direct Countenance from him, or *Origen*; as soon after in the West its publick Reading was sometimes omitted, on Account of its seeming to favour the *Arians*, and for other Reasons. So that the Western Churches very early began to receive or reject sacred Books, according as they suited their own Opinions or not in religious Matters. (7) That *Origen* and *Eusebius* dare not *reject* any one Book in the last Apostolical Canon; but only suppose those to be of the highest and most unquestionable Authority which the Constitutions themselves did expresly warrant also; and therefore. (8) That these Two, and almost only these Two in all

*Philastr. De Hæres.* c. 41.

all Antiquity appear ſo to have owned the Conſtitutions themſelves as indiſputably Sacred and Apoſtolical, that they appear not equally ſure of the ſame Authority for the additional Canons. Yet do they both ſeem to pay ſo great a regard to them, that they dare not reject any one Book therein contain'd; even when they could find no other original Authors to have cited them. (9) That the Shepherd of *Hermas*, and the *Apocalypſe*, Books of the moſt ſacred Authority, and fully atteſted to in old time, yet were not by them plac'd among the certainly undoubted, becauſe they perceived that neither the Conſtitutions, nor Canons, nor the Apoſtolical Fathers tranſcribing from them, had recommended or quoted the ſame. When all theſe things are conſider'd we ſhall have reaſon to believe that *Origen* and *Euſebius*, the learneſt Men in the Primitive Church, were ſo far from rejecting theſe Conſtitutions, that they had the higheſt eſteem for them poſſible; nay durſt not equal the very Apoſtolical Canons themſelves to them.

But now to Sum up the Evidence which I have produc'd from *Euſebius*; We plainly find in him the very ſame Language, Phraſes and Doctrines, eſpecially as to the Son and Spirit of God, which we meet with in theſe Conſtitutions; the very ſame Account of the Appearances of the Son of God under the Old Teſtament; and the ſame Scriptures

quoted

quoted for them, that we there obſerve; the very ſame Expoſition of Scripture Prophecies, particularly thoſe that belong to this Law given from *Mount Sion*, which are therein contained, or belong thereto; the very ſame Account of *Simon Magus*, of his Diſpute with *Peter* in *Judea*, of his Flight to *Rome*, of *Peter*'s following him thither, and vanquiſhing him there, that we have in the Conſtitutions. We certainly meet with in *Euſebius* the very ſame Account of the Antient Hereſies that we have in the Conſtitutions. The ſame Account of *James* the Brother of our Lord, as made Biſhop of *Jeruſalem* by Chriſt himſelf, as well as his Apoſtles; and of the other earlyeſt Biſhops in the ſeveral Apoſtolical Churches. We here have the Hiſtory of a grand Council of the Apoſtles and their Companions Aſſembled at *Jeruſalem*, juſt after its Deſtruction; to which an Appendix to the Conſtitutions ſeems moſt plainly to belong. *Euſebius* here ſtill ſpeaks of an *Apoſtolical Traditionary* Method, for the conveyance of Chriſtianity, diſtinct from the writings of the New Teſtament. He Names no other Apoſtolical Churches, whoſe Succeſſions of Biſhops he gives us, but ſuch as are in the end of the Seventh Book of the Conſtitutions; and implies that he medled but with ſome few of them neither; indeed but with Five out of Nineteen; and in theſe Succeſſions he ſtill exactly agrees with that Catalogue

Catalogue in the Constitutions. He says that *Origen observ'd the Ecclesiastical Canon* in recounting only the Four Gospels as undoubted; which is the very same Number that is now in the last *Ecclesiastical Canon* of the Apostles; in that very Canon whereby the intire Eight Books of Apostolical Constitutions are also Establish'd. He shews us that Lay-men, when learned in the Scriptures, were Antiently permitted by the Bishops to Preach, according to the parallel Rule in these Constitutions. He brings in *Constantine* as describing the sacred form of Elections and Ordinations, exactly according to the Constitutions; and as contain'd in a Divine and Apostolical Tradition and Canon, deriv'd from Christ himself, and implying a Bishop Chosen and Ordain'd according to it, to be of *Divine Appointment*, agreeable to them. He speaks of Christ's shattering the Multitude of Nations and their Idols by the Roman Empire, in Words almost taken out of the Constitutions. He gives the very same Account of Baptism and of the Lord's-days Worship and Sacrifice, and of the Morning and Evening Hymns, that is in the Constitutions. He describes the Gospel νομοθεσία as proceeding from *Mount Sion*, and belonging to the Church of the Gentiles, exactly according to the Constitutions. He describes the Christian Judicatures and their Rules in perfect Agreement with the same Constitutions.

tions. He supposes some secret and concealed Books Lodg'd ἐν ἀποκρύφοις among the Jews, and long thereby kept Private; as was the case among Christians with these secret Constitutions. He speaks of the change of the principal Day of Holiness from the Sabbath to the Lord's-day, as made by these Constitutions, under the Name of the καινὴ διαθήκη, or *New Covenant*. (For the Books of Scripture have no Precept thereto relating.) He Confirms our Saviours Ascent into Heaven, or above all the Mosaick Creation, immediately after his Resurrection; which is suppos'd in the delivery of these Constitutions. When he Confutes *Marcellus*, he distinguishes the *written divine Word*, from that *divine Word* which was *not Written* in the Books of Scripture, but yet obtain'd over the whole Catholick Church, as deriv'd by Eye-witnesses from the very beginning of the Gospel. Nay, he alters the Name of part of his Work, and Stiles it Treatises of *Ecclesiastical Theology*, or such Doctrines as were deriv'd from the secret and traditionary Constitutions *preserv'd in the Churches*; and promises to meddle with no newer Doctrines; and accordingly does most plainly deliver the peculiar Doctrines of Christianity contain'd in those Constitutions; gives us a Creed exactly agreeing with that in the same Constitutions; and all as nearly in the very Words of the same as their concealed Nature would possibly

possibly give him leave. So that I must confess *Eusebius* appears to me one that exactly knew, and most highly esteem'd these Constitutions, as the grand Foundation and Standard of our whole Religion. And if *Eusebius*'s Silence as to a particular distinct Enumeration of these Constitutions among the *sacred Writings* be still wondred at, we must remember that they were esteem'd not the *Written* but *Unwritten* Records of our Religion; and that this Objection is equally against their being *extant* in his Days, as against their being *Genuine* and *Apostolical*; which yet I suppose few are now so absurd as to question. Yet is there no more hint in his Catalogues of their being among the *doubtful*, *spurious*, or *Heretical*, than among the *most sacred Books of Christianity*, and so the Objection Vanishes to almost nothing.

XXIX. The next Testimony which I shall alledge for the sacred Authority of these Constitutions shall be that of a *General Council*, more numerous than that of *Nice* it self; and but Ten Years later; I mean that of *Jerusalem*; which receiv'd the Arians to Communion, and Appeal'd to the Baptismal Creed in these Constitutions, and its exact Agreement with the Arian Creed, as a sufficient Warrant for such their Proceedings. This is an *inestimable Testimony* indeed; and will deserve still the greater regard as undeniably answering that com- *A. D.* 335

mon Objection against the Constitutions, as if they were never cited by the Arians in their Disputes with the Orthodox: Nay, and all this still is the more highly valuable, as preserv'd to us by *Athanasius* himself; that grand Corruptor of the Christian Faith, and consequently grand Enemy (had it then been possible to be a Christian, and an Enemy to them at once,) of the same Constitutions. If the Reader wonder at my calling this Council of *Jerusalem* a *General Council*, and affirming it *more numerous* than that of *Nice* it self, let him hear the best witness now extant, and one that was present at them both, I mean the great *Eusebius* himself; whose Words are these.

*De Vit. Constantin. L. iv. c 43 p. 548*

"Ἀφαντες ἦν οἱ πάντες ἀπὸ τῶ φοινίκων ἔθνες, δημοσίοις δεσμοῖς ἤλαυνον ὅπι τὰ προκείμενα. ἐπληρῶτο ἤ τότε πῶς ὁ τῆδε τόπος μεγίσης Θεῦ χρείας, ἐπὶ ταὐτὸν ὃν τοῖς ἱεροσολύμοις συναγομένων ἀπ' ἐξ ἁπάσης ἐπαρχίας ἀγαφανῶν ἐπισκόπων. μακεδόνες μὲ γὰ τ' τῆς παρ' αὐτοῖς μητροπόλεως προέπεμπον· πομπόνιοί τε ἢ μυσοὶ τὰ παρ' αὐτοῖς ἀνθῶντα κάλλη τῆς τῦ Θεῦ νεολαίας. παρῆν ἤ καὶ περσῶν ἐπισκόπων ἱερὸν ἀρῆμα, τὰ θεῖα λόγια ἐξηκριβωκὼς ἀνήρ· βιθυνοί τε ἢ θρᾷκες τὸ πλήρωμα τῆς συνόδυ κατεκόσμυν. ὑ μὴν ἀπελιμπάνοντο ἐδὲ κιλίκων οἱ διαφέροντες, ἢ καππαδοκῶν δ' οἱ πρῶτοι παιδεύσει λόγων μέσοι τοῖς πᾶσι διέπρεπον. συρία τε πᾶσα ἢ μεσοπολαμία, φοινίκη ἢ ἀραβία, σὺν αὐτῇ παλαισίνῃ, αἴγυπτός τε ἢ λιβύη, οἵπε τ' θηβαίων οἰκοῦντες χώραν πάντες ὁμῶ

ὁμῶ ἐπλήρων τ̃ μεγάλῳ τ̃ Θε̃ χορείαν· οἷς ἀναρίθμητος ἐξ ἁπασῶν τ̃ ἐπαρχιῶν ἐπισκόπων ἠθροίσθη λεώς.— ταύτῃ μείζονι ὧν ἴσμεν σύνοδον δευτέραν συνεκρότει βασιλεύς, ἐν αὐτοῖς ἱεροστολύμοις, μετ̃ τ̃ πρώτην ἐκείνην, ἣν ἐπὶ βιθυνῶν διαφανῶς πεποίητο πόλεως. Now before the assembling of this famous Council *Arius* and *Euzoius* had written a Letter to *Constantine*, by whom they had been banished, wherein they petition'd to be restored, and made a particular Confession of their Faith. I shall here set down the rest of the Letter which we have both in *Socrates* and *Sozomen*, and reserve the Creed it self to be compar'd with that in the Constitutions presently. c 47, p. 550

Τῷ εὐλαβεστάτῳ καὶ θεοφιλεστάτῳ δεσπότῃ ἡμῶν βασιλεῖ κωνσταντίνῳ, Ἄρειος καὶ Εὐζώιος.

Καθὼς προσέταξεν ἡ θεοφιλὴς σου εὐσέβεια, δέσποτα βασιλεῦ, ἐκπιθέμενοι τ̃ ἑαυτῶν πίστιν, καὶ ἐγγράφως ὁμολογοῦμεν ὅτι Θεοῦ ὕτως πιστεύειν καὶ αὐτοὶ καὶ οἱ σὺν ἡμῖν, ὡς ὑποτίτακται). [Here follows the Creed.] Ταύτην τὴν πίστιν παρειλήφαμεν ἀπ̃ τῶν ἁγίων εὐαγγελίων, λέγοντος τ̃ κυρίου τοῖς ἑαυτ̃ μαθηταῖς, πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτὸς εἰς ὄνομα τ̃ πατρὸς, καὶ τ̃ υἱ̃, καὶ τ̃ ἁγίου πνεύματος. εἰ μὴ ταῦτα ὕτως πιστεύομεν, καὶ ἀποδεχόμεθα ἀληθῶς πατέρα, καὶ υἱὸν, καὶ πνεῦμα ἅγιον, ὡς πᾶσα καθολικὴ ἐκκλησία, καὶ αἱ γραφαὶ διδάσκουσιν, ὧν κατὰ πάντα πιστεύομεν, κρίτης ἡμῶν ἔστιν ὁ Θεὸς καὶ Socrat. Hist. Eccl. L. i, c. 26 Sozomen Hist. Eccl. L. ii, c. 27

καὶ νῦν, καὶ ἐν τῇ μελλούσῃ κρίσει. Διὸ παρακαλοῦμεν σε τὴν θεοσέβειαν, θεοφιλέστατε βασιλεῦ, ἐκκλησιαστικὰς ἡμᾶς ὄντας, καὶ πίστιν καὶ τὸ φρόνημα τῆς ἐκκλησίας καὶ τῶν ἁγίων γραφῶν ἔχοντας, ἐνδεῖξ ἡμᾶς διὰ τῆς εἰρηνοποιοῦ σου καὶ θεοσεβοῦς εὐσεβείας τῇ μητρὶ ἡμῶν, τῇ ἐκκλησίᾳ δηλαδὴ, παρεπημένων τῶν ζητημάτων καὶ παρεσυλλογιῶν· ἵνα καὶ ἡμεῖς καὶ ἡ ἐκκλησία εἰρηνεύσαντες μετ' ἀλλήλων τὰς σωνθεις εὐχὰς ὑπὲρ τῆς εἰρηνικῆς σου βασιλείας, καὶ πρωτὸς τῆ ψυχῆς σου κοινῇ πάντες ποιησώμεθα. This Letter seems to have been written about *A. D.* 331. The Synod of *Jerusalem* met *A. D.* 335. This Council restor'd the Arians; and wrote to the Churches of *Egypt* to receive them, and refer'd to that very Creed of theirs which was contain'd in the Letter to *Constantine*, as exactly agreeable to that *undisputed* one in the Constitutions. This inestimable Letter is once set down by *Athanasius* only in part, with a break off in the middle, before he came to that solemn Appeal of theirs to the Constitutions; as if he durst not venture so undeniable a Passage abroad. Yet did Providence so over-rule him, that several Years afterwards he had occasion to repeat this History, and did then venture to set it down intirely; tho' to his and his Party's Shame and Confusion for ever. Take the whole Letter as follows.

*Apol. contr. Arian.* p. 199, 200

Ἡ ἁγία

Ἡ ἁγία σύνοδος ἡ ἐν ἱερουσολύμοις Θεῷ χάριτι συναχθεῖσα τῇ ἐκκλησίᾳ τοῦ Θεοῦ τῇ ἐν Ἀλεξανδρείᾳ, καὶ τοῖς κατὰ πᾶσαν τὴν Αἴγυπτον, Λιβύην, καὶ Πενταπολιν, καὶ τοῖς κατὰ τὴν οἰκουμένην ἐπισκόποις, καὶ πρεσβυτέροις, καὶ διακόνοις, ἐν κυρίῳ χαίρειν. *Athanas. De Synod. Arim. & Seleuc. §. 21*

Πᾶσι μὲν ἡμῖν τοῖς ὑπὲρ τὸ αὐτὸ σωελθοῦσιν ἐξ ἐπαρχιῶν διαφόρων πρὸς τῇ μεγάλῃ πόλει, ἣν δὴ τῇ ἀφιερώσει τοῦ σωτηρίου μάρτυρος ὠνόμασε τὸν θεοφιλέστατον βασιλέως κωνσταντίνου, τοῦ πάντων βασιλεῖ Θεῷ καὶ τοῦ Χριστῷ αὐτοῦ κατασκευασθέντι, ἐπετελέσαμεν, πλείονα θυμηδίαν ἡ τοῦ Χριστοῦ χάρις παρέσχεν, ὡς ἐποίησεν ὁ αὐλός τε ὁ θεοφιλέστατος βασιλεύς, διὰ γραμμάτων οἰκείων, τοῦθ' ὅπερ ἔχρῃν παρομήσας, πάντα μὲν ἐξορίσας τῆς ἐκκλησίας τοῦ Θεοῦ φθόνον, καὶ πᾶσι μακρὰν ἀπελάσας βασκανίαν, δι' ἧς τὰ τοῦ Χριστοῦ μέλη πάλαι πρότερον διεφθείρετο· ἡσυχωμένῃ δὲ καὶ εἰρηναίᾳ ψυχῇ δέξασθαι τὸν περὶ Ἄρειον, ὡς πρός τινα κανόνα ὁ μισόκαλος φθόνος ἔξω γενέσθαι τῆς ἐκκλησίας εἰργάσατο. ἐμαρτύρει δὲ τοῖς ἀνδράσιν ὁ θεοφιλέστατος βασιλεύς, διὰ τῆς ἐπιστολῆς, πίστεως ἀρθοτομίαν, ἣν παρ' αὐτῶν πυθόμενος αὐτός τε δι' ἑαυτοῦ παρὰ ζώσης φωνῆς αὐτῶν ἀκέσας ἀπεδέξατο, ὑποτάξας τοῖς ἑαυτοῦ γράμμασιν ἔγγραφον τὴν τῶν ἀνδρῶν ὀρθοδοξίαν, [Here *Athanasius* brake off in his first account] ἣν ἐπέγνωμεν οἱ πάντες ὑγιῆ τε ὄσαν, καὶ ἐκκλησιαστικήν. καὶ εἰκότως παρεκάλει τοὺς ἄνδρας ὑποδεχθῆναι, καὶ ἑνωθῆναι τῇ ἐκκλησίᾳ τοῦ Θεοῦ, ὥσπερ ἦν καὶ αὐτοὶ ἐκ τῶν ἰσοτύπων

εἰσεδε τ̃ αὐτ̃ς τ̃ ὀρθολ̃ς, ἰω πρ̃ς τὴν ὑμετέραν ἀγαπεμψάμενα. πις δυομεν ὅτι κ̀ ὑμ̃ν ἀυτ̃ις, ὡς ἀν τὰ οἰκεῖα μέλη τ̃ ὑμετέρα σώμα[illegible] ἀπολαμβάνεσι, μεγάλη χαρὰ κ̀ ἀυφροσύνη γενήσεται· τὰ ἑαυτ̃ν κλάγχα. κ̀ τὲς ἑαυτ̃ν ἀδελφὲς τε κ̀ πατέρας γνωρίζεσί τε κ̀ ἀπολαμβάνεσιν. ὰ μήνων τ̃ πρεσβυτέρων, τ̃ πρὸ ὄρεον, ἀποδοθέντων ὑμ̃ν, ἀλλὰ κ̀ πάντὸς τ̃ λαῦ, κ̀ τ̃ πληθύ[illegible] ἁπάσης, ἢ προφάσ τ̃ προειρημένων ἀνδρ̃ν μακρ̃ χρόνῳ παρ' ὑμ̃ν διειτήκει. Καὶ πρέπει γε ἁληθ̃ς, γνόντας ὑμ̃ς τὰ πεπραγμένα, κ̀ ὡς ἐκοινώνησ οἱ ἄνδρες, πρεθυμηθ̃ναι ὑπὸ τ̃ τοιαύτης ἁγίας Συνόδ, προθυμηθ̃ναι κ̀ αὐτὲς ἀσπάσασθαι, τὴν πρὸς τὰ οἰκεῖα μέλη Συναφειάντε κ̀ εἰρήνω· ὅτι μάλισα τὰ τ̃ ἐκπλήσεως ὑπ' αὐτ̃ν πίστεως ἀναμφήριτον σώζει τὴν πρὸ τ̃ς πᾶσιν ὁμολογουμένην ἀποστολικὴν παράδοσίν τε κ̀ διδασκαλίαν. Here this whole Council, met at *Jerusalem*, the place where these Constitutions were first given, do solemnly appeal to them for the Arian or Original Christian Faith, under Two of their most common Names ἀποστολικὴ παράδοσις, and διδασκαλία, and do at the same time assert, that this Faith was *indisputably* contain'd in them; and that they were themselves own'd for Sacred and Apostolical *by all Christians.* And that these very Constitutions, and the Apostles Baptismal Creed therein contain'd, are exactly agreeable to this Creed of *Arius* and *Euzoius*, which the Council refers us to; nay rather

ther that this Creed is epitomiz'd from the other, is also undenyable; as the following Comparison will demonstrate.

*Arius* and *Eusoius.*

Πιστεύομεν εἰς ἕνα Θεὸν πατέρα παντοκράτορα. καὶ εἰς κύριον Ἰησοῦν Χριστὸν, τὸν υἱὸν αὐτοῦ, τὸν ἐξ αὐτοῦ πρὸ πάντων τῶν αἰώνων γεγεννημένον, Θεὸν λόγον, δι' οὗ τὰ πάντα ἐγένετο, τά τε ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς, τὸν καταλλάντα, καὶ σάρκα ἀναλαβόντα, καὶ παθόντα, καὶ ἀναστάντα, καὶ ἀνελθόντα εἰς τοὺς οὐρανούς, καὶ πάλιν ἐρχόμενον κρῖναι ζῶντας καὶ νεκρούς. καὶ εἰς τὸ ἅγιον πνεῦμα. καὶ εἰς σάρκος ἀνάστασιν. καὶ εἰς ζωὴν τοῦ μέλλοντος αἰῶνος. καὶ εἰς βασιλείαν οὐρανῶν. καὶ εἰς μίαν κα-

Apostolical Constitutions.

Πιστεύω καὶ βαπτίζομαι εἰς ἕνα ἀγέννητον μόνον ἀληθινὸν Θεὸν παντοκράτορα, τὸν πατέρα τοῦ Χριστοῦ, κτίσην καὶ δημιουργὸν τῶν ἁπάντων, ὃς ἐστὶ τὰ πάντα. καὶ εἰς τὸν κύριον Ἰησοῦν τὸν Χριστὸν, τὸν μονογενῆ αὐτοῦ υἱὸν, τὸν πρωτότοκον πάσης κτίσεως, τὸν πρὸ αἰώνων εὐδοκίᾳ τοῦ πατρὸς γεννηθέντα, δι' οὗ τὰ πάντα ἐγένετο τὰ ἐν οὐρανοῖς καὶ ἐπὶ γῆς, ὁρατά τε καὶ ἀόρατα, τὸν ἐπ' ἐσχάτων ἡμερῶν καταλλάντα ἐξ οὐρανῶν, καὶ σάρκα ἀναλαβόντα, καὶ ἐκ τῆς ἁγίας παρθένου γεννηθέντα, καὶ πολιτευσάμενον ὁσίως, κατὰ τοὺς νόμους τοῦ Θεοῦ καὶ πατρὸς αὐτοῦ, καὶ σταυρωθέντα ὑπὸ ποντίου πιλάτου, καὶ ἀποθανόντα ὑπὲρ ἡμῶν, καὶ ἀναστάντα ἐκ νεκρῶν μετὰ τὸ παθεῖν τῇ τρίτῃ ἡμέρᾳ, καὶ ἀνελθόντα εἰς τοὺς οὐρανούς, καὶ καθεσθέντα ἐν δεξιᾷ τοῦ πατρός, καὶ πάλιν ἐρχόμενον ἐπὶ σωτηρίᾳ τῶν ἀνθρώπων μετὰ δόξης κρῖναι ζῶντας καὶ νεκρούς· οὗ τῆς βασιλείας οὐκ ἔστι τέλος. Βαπτίζομαι καὶ εἰς τὸ πνεῦμα τὸ ἅγιον, τουτέστι τὸν παράκλητον, τὸ ἐνεργῆσαι ἐν πᾶσιν τοῖς ἀπ' αἰῶνος ἁγίοις, ὕστερον δὲ

καθολικὴν ἐκκλησίαν τῦ Θεῦ, τὴν ἀπὸ περάτων ἕως περάτων.

ἀποσταλὲν καὶ τοῖς ἀποστόλοις εἰπὰ τῦ πατρὸς, κατὰ τὴν ἐπαγγελίαν τῦ σωτῆρος ἡμῶν κυρίυ Ἰησῦ Χριστῦ, καὶ μετὰ τὲς ἀποστόλυς ὑπ' πᾶσι τοῖς πιςεύσιν ἐν τῇ ἁγίᾳ καθολικῇ ἐκκλησίᾳ. εἰς σαρκὸς ἀνάστασιν. καὶ εἰς ἄφεσιν ἁμαρτιῶν. καὶ εἰς βασιλείαν ἐρανῶν. καὶ εἰς ζωὴν τῦ μέλλονῦ αἰῶνῦ.

Now he that considers not only the general and peculiar Agreement of these Two Creeds all the way; but particularly that distinguishing Character, of the Two separate Articles, concerning the *Kingdom of Heaven*, and concerning *the Life of the World to come* in them both, and in *no other Creeds of Antiquity*, (saving some Remains of the same Distinction in one newly Publish'd as *Athanasius*'s, and in a few more of the Arian ones afterwards;) and that those Two only Expressions of the Arians which are not in the other Creed, Θεὸν λόγον, and τὴν ἀπὸ περάτων ἕως περάτων, are both *verbatim* elsewhere in the same Constitutions, will not be able to deny, the plain relation there is between this Creed and the Constitutions themselves before us: Nor by consequence to deny that a Council at *Jerusalem*, larger than that of *Nice*, and but Ten Years later, under the same Reign of *Constantine* do attest that the Creed of these Constitutions was then own'd by all Christians for genuine and Apostolical. Accordingly

*Athanas. Op. p. 1278, 1279*

*L. viii, c. 12, p. 402, 403*

dingly this larger Council having undone what was done at *Nice*, I look upon the Arian or Constitution Faith to have been that of the Body of the Eastern Church, even to the Days of *Theodosius* the Great; nay of almost the whole Catholick Church till the Death of *Constantine* and of *Eusebius*; and that nothing but the Heresies which prevail'd in the West and at *Rome*; and the Pope's supporting the Two ignorant but pernicious Hereticks of those times, *Marcellus* and *Athanasius*, could ever have reviv'd and recover'd those unhappy Doctrines, which since that time have so long, like a Deluge, overspread the Face of Christianity. Anti-christian Rome, that *Great and Mystical Babylon*, the grand *Mother of Harlots and Abominations on the Earth*, being as well the Mother and Parent of these first and earliest Corruptions of the Christian Religion, as she afterwards became of that Tyranny, Idolatry, and Persecution, which we cannot but acknowledge to have alike spread from the same Original. Ἐξέλθετε ἐξ αὐτῆς, ὁ λαός μου, ἵνα μὴ συνκοινωνήσητε τῶν ἁμαρτιῶν αὐτῆς, ἵνα μὴ λάβητε ἐκ τῶν πληγῶν αὐτῆς· ὅτι ἐκολλήθησαν αὐτῆς αἱ ἁμαρτίαι ἄχρι τοῦ οὐρανοῦ, καὶ ἐμνημόνευσεν ὁ Θεὸς τὰ ἀδικήματα αὐτῆς. But before I conclude this Head, I must observe, what has been already hinted, that this solemn Appeal of the Council of *Jerusalem* to the Apostolical Constitutions in the Arian Contro-

*Apoc.* 27, 5

18, 4, 5

Controverſy, on the behalf of *Arius*, *Euzoius*, and the reſt of their Party, and the following Revival of the contrary Doctrines ſome Years afterward, when this *Euzoius* was Biſhop of *Antioch*, ſeem to have been the Occaſions of their firſt Publication out of theſe Antiochian Archives, whence *Ignatius* had ſo frequently cited them before; and that by this very *Euzoius*, or at his Direction. Unleſs we ſuppoſe that the other *Euzoius*, the Arian Biſhop of *Cæſarea* at the ſame time did join in this Publication, and permitted the Ceſarean Copy to go abroad alſo, for which yet I ſee no evidence. I muſt farther obſerve that as *Athanaſius* once broke off in his tranſcribing the Letter of this Council of *Jeruſalem*, as afraid of the foregoing Paſſage; and when he did publiſh it intirely, never pretended to anſwer that ſolemn Appeal to the Conſtitutions therein contain'd; ſo does he ſeem to have born it ſo deeply in his mind ſtill, that he could not forbear reflecting upon it many Years afterward, when he introduc'd *Anthony* the Monk thus declaiming againſt the Arians;

*Vit. Anton.* §. 82, *p.* 857, 858 μόνον μὴ μάνητε ἑαυτὰς μὲ τῆς ἀρειανῶν, ὅτι ἔστι γὰρ τῆς ἀποστόλων· αὕτη ἡ διδασκαλία, [as they pretend it to be,] ἀλλὰ τῆς δαιμόνων, ἃ τὸ πατρὸς αὐτῶν τοῦ διαβόλου. Which ſeems to be with regard to this Claim of the Arians to the Apoſtolical Conſtitutions, that they were evidently on their ſide of the Queſtion;

stion; as indeed they have generally in all Ages since been allow'd to be.

XXX. The next Witness I shall make use of to prove the genuine Antiquity and Authority of these Constitutions shall be *Cyril* Bishop of *Jerusalem*, the Mother Church of Christians, and the first of those Apostolick Churches, in whose Archives these sacred Records were originally reposited, and carefully preserv'd. And his Testimony will be the more valuable, as so peculiarly belonging to those inestimable Branches, the form of Baptism, and the Liturgy of the Eighth Book. Which as they have already appear'd to be the Standards in the Second Century, from *Justin Martyr*; so will they hence appear to have been, in great Measure, the Standards of the Church of *Jerusalem* even after the Council of *Nice*, a little before the middle of the Fourth Century. And I confess, that as all Councils, Doctrines, and Rules deriv'd properly from *Rome*, the Mother of Antichristianism, are to me of a very suspected Character, on Account of the *Place* from whence they come; so do all Councils, Doctrines, and Rules belonging to *Jerusalem*, the Mother of Christianity, and especially to *Mount Sion* therein, recommend themselves to my good Opinion, on Account of the *Place* from whence they come; and the Prophecies thereto belonging also. I mean only as this Circumstance is in

About A. D. 345

both

both cases consistent with the proper Evidence for the Antichristianism of the one, and the Christianity of the other on all Occasions. Take *Cyrils* Testimony in the following Parallel.

| *Cyril* of *Jerusalem.* | Constitutions. |
|---|---|
| *Cateches. Præf.* §. 4. p. 6. Μόνον γὰρ οἱ αἱρετικοὶ ἀναβαπτίζουσι· ἐπειδὴ τὸ πρότερον οὐκ ἦν βάπτισμα. | *L. vi, c.* 15. *p.* 344. |
| §. 5. *p.* 7. Οἱ πόδες σου εἰς τὰς κατηχήσεις ἀσυδέτως· τὰς ἐπορκισμὰς δέχου μὴ ἀσυδῶς· κἂν ἐμφυσηθῇς, κἂν ἐπορκισθῇς, σωτηρίαν σοι τὸ πρᾶγμα νόμισον εἶναι. | *L. viii. c.* 26 *p.* 410. |
| §. 8. *p.* 10. 11. — Καὶ ὅταν ἐπορκισμὸς γένηται ἕως ὅτου οἱ ἄλλοι ἐπορκιζόμενοι ἀναγνῶσι, ἄνδρες μετὰ ἀνδρῶν, καὶ γυναῖκες μετὰ γυναικῶν, κ. τ. λ. | Ibid. |
| *p.* 11. Καὶ ὁ σύλλογος ὁ πρωϊνὸς ὅτω συνειλέχθω, ἢ ψάλλων, ἢ ἀναγινώσκων. | *L. ii. c.* 57. *p.* 263. 264. *L. viii. c.* 11. *p.* 398. *L. iv. c.* 14. *p.* 299. |
| *Catech.* 4. §. 10. *p.* 54. Μὴ τοίνυν ἀναιχυνθῶμεν τῷ σταυρῷ τοῦ Χριστοῦ, ἀλλὰ κἂν ἄλλος ἀποκρύπτῃ, σὺ φανερῶς ὁμολόγει μετώπου σφραγίζου. | *L. iii. c.* 17. *p.* 288. |
| §. 14. *p.* 57. Ἀθανάτου ὄντος ἡ ψυχή. | *L. vi. c.* 11. *p.* 340. |
| §. 16. *p.* 60. Οἱ μονόγαμοι δὲ τὸν δεύτερον γάμον συμπλεκέντες μὴ ἀποδοκιμαζέτωσαν, κ. τ. λ. | *L. iii. c.* 2. *p.* 275. |

Καὶ

§. 20. p. 64. Καὶ φιλομαθῶς ἐπίγνωθι καὶ τῆς ἐκκλησίας ποῖαι μὲν εἰσιν αἱ τῆς παλαιᾶς διαθήκης βίβλοι; ποῖαι δὲ τῆς καινῆς; καί μοι μηδὲν τῶν ἀποκρύφων ἀναγίνωσκε.— ἀναγίνωσκε τὰς θείας γραφάς, τὰς εἴκοσι δύο βίβλους τ῀ παλαιᾶς διαθήκης. — τούτων τὰς εἴκοσι δύο βίβλους ἀναγίνωσκε· περὶ δὲ τὰ ἀπόκρυφα μηδὲν ἔχε κοινόν· ζώντας μόνας μελέτα σπουδαίως, ἃς καὶ ἐν ἐκκλησίᾳ μετὰ παῤῥησίας ἀναγινώσκομεν. πολὺ σε φρονιμώτερον ἴσθι οἱ ἀπόστολοι, καὶ οἱ ἀρχαῖοι ἐπίσκοποι, οἱ τῆς ἐκκλησίας πρεσβύτεροι, οἱ ζώντας παραδόντες. [then follows *Cyril*'s Catalogue of Sacred Books, almost transcrib'd *Verbatim* from the 85th Canon, with only the omission of the *Clementines*; as in all such publick Catalogues.]

*L. vi. c. 57 p. 261. 262. Can. LXXXV.*

§. 22. p. 65. 66. 67.

§. 23. p. 68. Πάσης βλασφημίας παραπρήσεως ἀπόστηθι.— ἐξαιρέτως δὲ μίσει πάντα τὰ συνέδρια τῶν παρανόμων αἱρετικῶν.

*L. vi. c. 18. p. 348.*

Ibid. Νηστείας προσέχων.

5. §. 7. 8. p. 75. 76. The Creed not deliver'd to the *Catechumens* in writing,

*L. v. c. 15. &c. p. 319. &c.*

*L. vii. c. 41. p. 380.*

ting, but by word of mouth.

6 § 1. p. 77. Εὐλογητὸς ὁ Θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· εὐλογητὸς καὶ ὁ τούτου μονογενὴς υἱός. — *L. viii. c. 12. p. 402.*

§. 9. p. 88. *Peter* and *Paul* overturn'd *Simon Magus* at *Rome*. — *L. vi. c. 9. p. 337. 338.*

8. §. 2. p. 112. Ἐκτὸς τούτων πάντων καὶ τὰ σύμπαντα δῶρα, διὰ τοῦ ἑνὸς υἱοῦ, ἐν ἁγίῳ πνεύματι, δωρεῖται τῷ δεομένῳ. *Vid. xiv. §. 15. p. 204. & xviii. §. 13. p. 272.* — *L. vi. c. 14. p. 343.*

## History of the *Phœnix* cited by *Cyril.*

### *Clements* Epistle to the *Corinthians.* §. 25. p. 161.

Ἴδωμεν τὸ παράδοξον σημεῖον, τὸ γινόμενον ἐν τοῖς ἀνατολικοῖς τόποις, τουτέστιν τοῖς περὶ τὴν Ἀραβίαν. Ὄρνεον γάρ ἐστιν ὃ φοινικοφοίνιξ. τοῦτο μονογενὲς ὑπάρχον, ζῇ ἔτη πεντακόσια, γενόμενον δὲ ἤδη πρὸς ἀπόλυσιν τοῦ ἀποθανεῖν αὐτό, σηκὸν ἑαυτῷ ποιεῖ ἐκ λιβάνου, καὶ σμύρνης, καὶ τῶν λοιπῶν ἀρωμάτων· εἰς ὃν, πληρωθέντος τοῦ χρόνου, εἰσέρχεται, καὶ τελευτᾷ. σηπομένης δὲ τῆς σαρκὸς, σκώληξ τις γεννᾶται, ὃς ἐκ τοῦ ἰκμάδος τοῦ τελευτήσαντος ζῴου ἀνατρεφόμενος, πτεροφυεῖ· εἶτα, γενναῖος γενόμενος, αἴρει τὸν σηκὸν ἐκεῖνον, ὅπου τὰ

τὰ ὀσᾶ τῦ προηγησάμενος ἔξιν. καὶ ζῶντα βασάζων διανύει ἀπὸ τ ἀραβικῆς χώρας, ἕως τ αἰγύπτε, εἰς τ λεγομένην ἡλιόπολιν· καὶ ἡμέρας, βλεπόντων πάντων, ἐπιπτὰς ἐπὶ τὸν τῦ ἡλίε βωμὸν πτήσιν ἄυτος, καὶ ἅτως εἰς τὸ πίσω ἀφορμᾷ. οἱ ἐν ἱερεῖς ἐπισκέπτον) τὰς ἀναγραφὰς τῶν χρόνων, καὶ ἐυρίσκυσιν ἀυτὸν πενταηκοσιοστῷ ἔτει πεπληρωμένον ἐληλυθέναι.

## Constitutions.
## *L. v. c. 7. p. 307.*

Καίτοι φασὶ καὶ εἰδικὴν δεικνύειν τινὶ ἀνάστασιν, μὴ προσδοκῶντες οἷς ἀυτοὶ διηγῦν). φασὶ γὰρ ὄρνεόν τι μονογενὲς ὑπάρχειν, σπλησίαν τῆς ἀναστάσεως παρέχον τὴν ἀπόδειξιν, ὃ λέγυσιν ἄζυγον ὑπάρχειν, καὶ μόνον ἐν δημιυργίᾳ· φοίνικα ὃ τῦτο προσαγορεύυσιν. οἱ καὶ ἱστοροῦσι κ) πεντακόσια ἔτη ἐρχεσθαι εἰς αἴγυπτον, ἐπὶ τ λεγόμενον ἡλίε βωμόν, φέροντα σπλῆθος κινναμώμε, καρπίας τε, καὶ ξυλοβαλσάμε, καὶ σὰν τοῖς ἀνατολαῖς, ὡς ἀυτοὶ φασὶ, τῷ ἡλίῳ προσδοξάζεσθαι, ἀυτομάτως φλεχθῆναι, καὶ ἡμέας κόνιν· ἐκ ὃ τ σωδιᾶς σκώληκα ἀναφυῆναι, καὶ τῦτον θερμανθέντα μορφωθῆναι εἰς ἀρτιγενῆ φοίνικα, καὶ πῆνον γενόμενον ἐπ' ἀραβίᾳ σέλεσθαι, ἥπερ ἔτι περαιτέρω τῦ αἰγυπτιακῦ νομῦ.

## *Cyril* of *Jerusalem.*
## *Cateches. xviii. §. 4. p. 262, 263.*

Ἤδη Θεὸς τῶν ἀνθρώπων τ ἀπιστίαν, καὶ ὄρνεον εἰς τῦτο κατεργάσατο, φοίνικα ὄνομα κεκλημένον. τῦτο,

τε, ὡς γεγραφε κλήμης, καὶ ἰσορροῦσι πολεῖονες, μηνογενὲς ὑπάρχον, καὶ τ' αἰγυπτίων χώραν, ἐν πεντηκοντόδυις πενταημέραις ἐπὶ ἐρχόμενον δείκνυσι τὴν ἀνάστασιν· σὺ ἐν ἐρήμοις τόποις, ἵνα μὴ ἀγνοηθῇ τὸ μυστήριον γινόμενον, ἀλλ' ἐν φανερᾷ πόλει ὀφθὲν γενόμενον, ἵνα ψηλαφηθῇ τὸ ἀπιστούμενον. σπόρον γὰρ ἑαυτοῦ ποιῆς ἐν λιβάνῳ, καὶ σμύρνῃ, καὶ λοιπῶν ἀρωμάτων, καὶ ἐν τῇ συμπληρώσει τοῦ ἐνιαυτοῦ εἰς τέλον εἰσελθόν, πηλὸν τὰ φανερῶς, καὶ σήπεται· εἶτα καὶ τῆς ταφείσης σαρκὸς τὸ πηλὸν σωληξ τις γεννᾶται, καὶ οὕτως αὐξηθεὶς εἰς ὄρνεον μορφοῦται.

*Catech. Mystagog. p. 277, &c.*

Πρὸς τὰς δυσμὰς ἑστῶτες ἠκούσατε καὶ προσεβάλεσθε ἐκτείναι τὴν χεῖρα, καὶ ὡς παρόντι ἀπεβάλεσθε τὸν Σατανᾶν. — Ἀποτάσσομαί σοι Σατανᾶ. — καὶ πᾶσι τοῖς ἔργοις σου, — καὶ πάσῃ τῇ πομπῇ αὐτοῦ, — καὶ πάσῃ τῇ λατρείᾳ αὐτοῦ. — καὶ τότε Σύμβολον τὸ σραφῆναί σε ἀπὸ δυσμῶν πρὸς ἀνατολὴν, τὸ φωτὸς τὸ χωρίον. τότε σοι ἐλέγετο εἰπεῖν, πιστεύω εἰς τὸν πατέρα, καὶ εἰς τὸν υἱὸν, καὶ εἰς τὸ ἅγιον πνεῦμα, καὶ εἰς ἓν βάπτισμα μετανοίας. — εἶτα ἀποδυόμενοι ἐλαίῳ ἠλείφεσθε ἐπορκιζῷ, ἀπ' ἄκρων τριχῶν καρυφῆς ἕως τῶν κάτω. — κατεδύετε τρίτον εἰς τὸ ὕδωρ, καὶ πάλιν ἀνεδύετε. — καὶ

*L. vii, c. 41, p. 379, 380*

*L. ii, c. 57, p. 264, L. vii, c. 44, p. 381*

*L. vii, c. 41, 43, p. 380, 381*

*L. iii, c. 16, 17. p. 288 L. vii, c. 27, p. 371. c. 42, 44, p. 380, 381, L. viii, c. 29, p. 411 Can. L.*

*Ubi supra de Olit.*

καὶ ὑμῖν ὁμοίως ἀναβεβηκόσι ἀπὸ τῆς κολυμβήθρας τῶν ἱερῶν νοημάτων ἐδόθη χείσμα.

ibid. Ἑωράκατε τοίνυν τὸν διάκονον τοῦ νιψασθαι διδόντα τῷ ἱερεῖ, καὶ τοῖς κυκλεῦσι τὸ θυσιαστήριον τοῦ Θεοῦ πρεσβυτέροις.— εἶτα βοᾷ ὁ διάκονος, ἀλλήλους ἀπολάβετε, καὶ ἀλλήλους ἀσπαζώμεθα. μὴ τοῦτο βοᾷ ὁ ἱερεὺς, ἄνω τὰς καρδίας·— εἶτα ἀποκρίνεται, ἔχομεν πρὸς τὸν κύριον·— εἶτα ὁ ἱερεὺς λέγει, εὐχαριστήσωμεν τῷ κυρίῳ· εἶτα λέγετε, ἄξιον καὶ δίκαιον.— μὴ ταῦτα μιμνησκόμενοι ἑρμηνεῦ, καὶ γῆς, ἡλίου, καὶ σελήνης, ἄστρων, καὶ πάσης τῆς κτίσεως, λογικῆς τε καὶ ἀλόγου, ὁρατῆς καὶ ἀοράτου, ἀγγέλων, ἀρχαγγέλων, δυνάμεων, κυριοτήτων, ἀρχῶν, ἐξουσιῶν, θρόνων, τῶν χερουβὶμ, τῶν τὸ πρόσωπον δύναμει κατακαλυπτόντων; λέγοντες τὸ τοῦ Δαβὶδ, μεγαλύνατε τὸν κύριον σὺν ἐμοί. μιμνησκόμενοι νῦν καὶ τῶν σεραφὶμ, ἃ ἐν πνεύματι ἁγίῳ ἐθεάσατο Ἡσαΐας παρεστηκότα κύκλῳ τοῦ θρόνου τοῦ Θεοῦ, καὶ ταῖς μὲν δυσὶ πτέρυξι κατακαλύπτοντα τὸ πρόσωπον, ταῖς δὲ

*L. viii, c. 11, p. 398*

*c. 11, — 15. p. 398 — 400.*

δυσὶ τὰς πόδας, καὶ ἓν δυσὶ πτερώμασι, καὶ λέγονται, ἅγιος, ἅγιος, ἅγιος, κύριος Σαβαὼθ. διὰ τοῦτο καὶ τὴν παραδοθεῖσαν ἡμῖν ἐκ τῆς θεοπνεύστου θεολογίας οὕτως λέγομεν, ὅπως κοινωνοὶ τῆς ὑμνῳδίας τῶν ὑπερκοσμίων γενώμεθα στρατιῶν, ἵνα ἀγιάσωμεν ἑαυτοὺς διὰ τῆς πνευματικῆς τούτων ὕμνων, παραλαμβάνομεν τὸν φιλάνθρωπον Θεὸν τὸ ἅγιον πνεῦμα ἐξαποστεῖλαι ἐπὶ τὰ προκείμενα, ἵνα ποιήσῃ τὸν μὲν ἄρτον σῶμα Χριστοῦ, τὸ δὲ οἶνον αἷμα Χριστοῦ. — εἶτα μετὰ τὸ ἀπαρτισθῆναι τὴν πνευματικὴν θυσίαν, τὴν ἀναίμακτον λατρείαν, ἐπὶ τῆς θυσίας ἐκείνης τοῦ ἱλασμοῦ παραλαμβάνομεν τὸν Θεὸν ὑπὲρ κοινῆς τῆς ἐκκλησιῶν εἰρήνης, ὑπὲρ τῆς τοῦ κόσμου εὐσταθείας, ὑπὲρ βασιλέων, ὑπὲρ στρατιωτῶν, ὑπὲρ συμμάχων, ὑπὲρ τῶν ἐν ἀσθενείαις, ὑπὲρ τῶν καταπονουμένων, καὶ ἁπλῶς ὑπὲρ πάντων βοηθείας δεομένων δεόμεθά σου πάντες ἡμεῖς, καὶ τοῦτο προσφέρομέν σοι τὴν θυσίαν. — εἶτα μνημονεύομεν καὶ τῶν προκεκοιμημένων, πρῶτον

τον πατριαρχῶν, προφητῶν, ἀποστόλων, μαρτύρων, ὅπως ὁ Θεὸς εὐχῆς αὐτῶν καὶ πρεσβείας προσδέξηται ἡμῶν τὴν δέησιν. εἶτα καὶ ὑπὲρ τῶν προκεκοιμημένων ἁγίων, πατέρων, καὶ ἐπισκόπων, καὶ πάντων ἁπλῶς τῶν ἐν ἡμῖν προκεκοιμημένων. μείζων ὄνησιν πιστεύοντες ἔσεσθαι τῇ ψυχῇ ὑπὲρ ὧν ἡ δέησις ἀναφέρεται τῆς ἁγίας καὶ φρικωδεστάτης προκειμένης θυσίας. — Then follows the Lord's Prayer.— μετὰ ταῦτα λέγει ὁ ἱερεύς, τὰ ἅγια τοῖς ἁγίοις.— εἶτα ὑμεῖς λέγετε, εἷς ἅγιος, εἷς κύριος, Ἰησοῦς Χριστός. μετὰ ταῦτα ἀκέστε τῷ ψάλλοντι μετὰ μέλους θείου προτρεπομένου ὑμᾶς εἰς τὴν κοινωνίαν τῶν ἁγίων μυστηρίων, καὶ λέγοντος, γεύσασθε καὶ ἴδετε ὅτι χρηστὸς ὁ κύριος. — δέχου τὸ σῶμα τοῦ Χριστοῦ, ὁπλέγων τὸ, ἀμήν.— προσέρχου καὶ τῷ ποτηρίῳ τοῦ αἵματος,— λέγων τὸ, ἀμήν. εἶτα ἀναμείνας τὴν εὐχὴν εὐχαρίστει τῷ θεῷ, τῷ καταξιώσαντί σε τῶν τηλικούτων μυστηρίων. Κατέχετε παραδόσεις ἀσπίλους, καὶ ἀπροσκόπους ἑαυτοὺς διαφυλάξατε.

These Passages do most clearly shew that the Church of *Jerusalem* in the days of *Cyril* was settled upon the Foundations and Rules laid down in the Constitutions; and that Divine Offices were there performed almost exactly according to the Forms in the same Constitutions; that the sacred Books for private Use and publick Reading in the Church, were the same that are recommended in these Constitutions, and the last Canon; and that when *Cyril* refers to the famous History of the *Phœnix*, and cites *Clement* for it, he appears to have seen both the Accounts; that in the Constitutions; and that in his Epistle to the *Corinthians*, deriv'd from the former, with some Variation; and that, as he follows the Epistle chiefly in his Phrases, so does he directly follow the Constitutions in the main Circumstance, *viz.* that the Death of the old *Phœnix* and Revival of the young one did not happen in the obscure and *desert Regions* [of *Arabia*,] lest it should not be believ'd; but in the *open City* [of *Heliopolis*;] and that the *old one dyed in that publick Place, and there putrefy'd*, as the Constitutions have it, in contradiction to the Epistle. So that *Cyril* is a most strong evidence in behalf of the same Constitutions.

XXXI. The next Testimony, and that an eminent one, which I shall alledge, shall be of the *Famous* or rather *Fatal* and *Unhappy*

*happy* Bish. of *Alexandria Athanasius* himself. For tho' he could not bear any great good Will to these Constitutions, especially in his later days, when he had establish'd such Doctrines and Practices as by degrees set aside their Authority; and tho' in his Extracts from, and Editions of these Constitutions, he was forc'd to leave out the Doctrinal Parts thereof; and tho', when the Arians pleaded them on their side, he had no Answer to make to their Appeal to them: Yet were they in his days of such undisputed Authority in general, that he never could pretend to deny or doubt of them; but frequently cites and alludes to them, where-ever they do but seem to make for his purpose, as to Records of the most Authentick Character in the Christian World: Which the following Passages will demonstrate.

*About A D. 340, &c.*

*Note*, That I place the *Synopsis Sacræ Scripturæ* to *Athanasius*, without asserting him for its Author.

| *Athanasius.* | Constitutions. |
|---|---|
| *Arsen. Epist. ad Athanas. apud Apolog contr. Arian.* § 69 Καὶ ἡμεῖς ἀσπαζόμενοι τὴν εἰρήνην καὶ ἕνωσιν πρὸς τὴν καθολικὴν ἐκκλησίαν, ἧς οὐ χρὴ χάεειν Θεῖα φρονήσασαν, φερομένοις τε τῷ ἐκκλησιαστικῷ κανόνι, καὶ τὸν παλαιὸν τύπον, ὑποβάλλεσθαι, γεάφομέν σοι, | Ἐκκλησιαστικὸς κανὼν, one Name of the Constitutions. |

ἀγαπητὰ πάντα, ὁμολογοῦντες ἐν ὀνόματι κυρίου, τῷ λοιπῷ μὴ κοινωνήσειν τοῖς ἔτι ῥίζαν, καὶ μηδέπω εἰρηνεύσασι πρὸς τὴν καθολικὴν ἐκκλησίαν, ἐπισκόποις τε καὶ πρεσβυτέροις καὶ διακόνοις, μήτε συνέδρια αὐτοῖς, βουλομένοις τι ἐν συνόδῳ, μήτε γράμματα εἰρηνικὰ ἀποστέλλειν, μήτε δέχεσθαι παρ' αὐτῶν, μηδ' οὗ, δίχα γνώμης σου, τοῦ τῆς μητροπόλεως ἐπισκόπου, ὅρον τινὰ ἐνφέρειν περὶ ἐπισκόπων, ἢ περὶ δόγματος ἑτέρου καινοῦ ἐκκλησιαστικοῦ, ἀλλ' εἶναι πᾶσι τοῖς προτετυπωμένοις καινόν. — Can. 35

Orat. Cont. Gent. §. 6 Οἱ δὲ ἀπὸ τῆς αἱρέσεως ἐκπεσόντες τῆς ἐκκλησιαστικῆς διδασκαλίας, καὶ περὶ πίστιν ναυαγήσαντες, καὶ ἔτι μᾶλλον ὑποστάσαν τοῦ κακοῦ διαφερόντως εἶναι. — Ἐκκλησιαστικὴ διδασκαλία, *one Name of the Constitutions; and so again presently.*

§. 18 Ἐκ παρθένου πλάττει ἑαυτῷ τῷ σώματι — ὁ τοῦτο πλάσας αὐτὸς ἐστι καὶ τῆς ἄλλων ποιητής. — *L. v, c. 7, p. 309*

§. 33 Ὅτι δὲ καὶ ἀθάνατος γέγονεν ἡ ψυχή, καὶ τοῦτο ἀναγκαῖον εἰδέναι ἐν τῇ ἐκκλησιαστικῇ διδασκαλίᾳ. — *L. vi, c. 11, p. 340*

*Epistola Canonica ad Arpinum Monachum, per tot.* — *L. vi, c. 27, 28, p. 355, 356, 357*

Οἱ δὲ σοφοὶ περὶ τὰς διαβολὰς

*Apolog. ad Constant.* § 28

ἐκλῆς διέφθειραν, τὸ ἴσον ἐπ' αὐτοῖς, τὴν ἀποστολικὴν διάταξιν, καὶ τὰς ἐκκλησίας ἐμίαναν.

'Αποστολικὴ διάταξις one Name of these Constitutions.

*Epist. Festal.*

Μέλλων δὲ τούτων μνημονεύειν χρήσιμον πρὸς σύστασιν τῆς ἐμαυτοῦ πολιτείας τῷ τύπῳ τῶν εὐαγγελικῶν λεγομένων, λέγων καὶ αὐτός, ἐπειδήπερ τινὲς ἐπεχείρησαν ἀνατάξασθαι ἑαυτοῖς τὰ λεγόμενα ἀπόκρυφα, καὶ ἐπιμίξαι ταῦτα τῇ θεοπνεύστῳ γραφῇ, περὶ ἧς ἐπληροφορήθημεν, καθὼς παρέδοσαν τοῖς παισὶν οἱ ἀπ' ἀρχῆς αὐτόπαι καὶ ὑπηρέται γενόμενοι τοῦ λόγου, ἔδοξέ κἀμοί, παρακαθέντι παρὰ γνησίων ἀδελφῶν καὶ μαθόντι ἄνωθεν, ἐξῆς ἐκτίθεσθαι τὰ κανονιζόμενα, καὶ παραδοθέντα, πεπιστευμένα τε θεῖα εἶναι βιβλία, ἕνα ἕκαστος, εἰ μὴ ἐπατήθη, κατανοῶν τὴν πλανηθέντων, ὁ δὲ κατορθοῦν διαμείνας χαίρῃ πάλιν ὑπομιμνησκόμενος. ἔστι τοίνυν τῆς μὲν παλαιᾶς διαθήκης βιβλία τῷ ἀριθμῷ τὰ πάντα ἑκκαίδεκα. [Then follow the Books of the Old Testament, almost exactly agreeing with that Catalogue in the Eighty Fifth Canon.]

*The Canon of Scripture deliver'd by the Apostles themselves.*

*L. ii, c. 57, p. 261, 262; Can. 85*

Canon.] ἄχει τέτων τὰ τῆς παλαιᾶς διαθήκης ἴσατω. τὰ δὲ τῆς καινῆς πάλιν ὠκ ὀκνητέον εἰπεῖν. [Then follow the Books of the New Testament, in like manner agreeing with the same Canon; only the Clementines are, as usual, omitted; and the *Apocalypse* added at last by it self; καὶ πάλιν Ἰωάννε ἀποκάλυψις.] — ἀλλ' ἕνεκά γε πλείονος ἀκριβείας παρεσήμηνα καὶ τέτο, γράφων ἀναγκαίως, ὡς ὅτι ἔστι καὶ ἕτερα βιβλία τέτων ἔξωθεν, ὐ κανονιζόμενα μέν, πατρικῶς δὲ παρὰ τῶν πατέρων ἀναγινώσκεσθαι τοῖς ἄρτι προσερχομένοις, καὶ βελομένοις κατηχεῖσθαι τὸν τῆς εὐσεβείας λόγον· σοφία σολομῶντος, καὶ σοφία σειράχ, καὶ ἐσθὴρ, καὶ ἰουδὶθ, καὶ τωβίας, καὶ διδαχὴ καλεμένη τῶν ἀποστόλων, καὶ ὁ ποιμήν. καὶ ὅμως, ἀγαπητοὶ, κανεῖνων κανονιζομένων, καὶ τέτων, ἀναγινωσκομένων, ὐδαμε τῶν ἀποκρύφων μνήμη, κ. τ. λ.

*Histor. Arian. ad Monach.* §. 14

Ταῦτα δὲ διὰ τὸ ἔτως ἔτυχεν [γρηγόριος,] ἐπεὶ μήτε ἐκκλησιαστικῷ κανόνι τὴν κατάστασιν εἶχε, μήτε ἀποστολικῇ

*L. viii. c. 4. p. 390, 391, Can 31*

*Ἐκκλησιαστικὸς κανὼν, and Ἀποστολικὴ παράδοσις, Two Names of the Constitutions and Canons.*

κῇ παραδόσει κληθεὶς ἦν ἐπίσκοπος· ἀλλ' ὁ παλαιὸς, μὴ στρατιωτικῆς ἐξουσίας, καὶ φαντασίας ἀπεφάλλω, ὥσπερ ἀρχὴν κοσμικὴν ἐγκεχειρισμένος.—

§. 51 πῶς δὲ προφασιζόμενος [ὁ κωνσάντιος] φρονηματίζειν ἐκκλησιαστικὸν κανόνα, πάντα παρὰ τὸν ἀπενόησε προάγειν; ποῖος γὰρ κανὼν ἀπὸ παλαιοῦ πέμπεται τὸν ἐπίσκοπον; ἢ ποῖος κανὼν στρατιώτας ἐπιβαίνειν ἐκκλησίας; ἢ τίς παραδέδωκε κήρυκας, καὶ τοὺς ἀληθίστους προδόντας καθάρχειν τῶν ἐκκλησιαστικῶν, καὶ διατάγματι τὴν κρίσιν τῶν λεγομένων ἐπισκόπων δηλοῦσθαι;—

§. 52 εἰ γὰρ ἐπισκόπων ἐστὶ κρίσις, τί κοινὸν ἔχει πρὸς ταύτην βασιλεύς; εἰ δὲ βασιλέως ἐστὶν ἀπειλὴ, τίς ἐν ταῦτα χρεία τῶν λεγομένων ἐπισκόπων; πότε γὰρ ἐν τοῖς ἀγῶσι τοιαῦτα; πότε κρίσις ἐκκλησίας παρὰ βασιλέως ἔσχε τὸ κύρος; ἢ ὅλως ἐγνώσθη τὸ κρίμα; πολλαὶ σύνοδοι πρὸ τούτου γεγόνασι, πολλὰ κρίματα τῆς ἐκκλησίας γέγονεν, ἀλλ' οὔτε οἱ πατέρες ἔπεισάν ποτε περὶ τοῦ βασιλέως,

λέα, ὅτε βασιλεὺς τὰ τῆς ἐκκλησίας διεφθείρατο.

§. 74. Οὗτος [κωνσάντιος] ὑπενόησεν ἀλλοιῶσαι νόμον, παραλύων τὴν μὲν τοῦ κυρίου διάταξιν τῶν ἀποστόλων διάταξιν, τὰ δὲ τῆς ἐκκλησίας ἄλλα τίθων ἔθη, καὶ κανόνα αὐτὸς ἐπινοῶν τρόπον τῆς καταστάσεως.

*Vide supra.*
Ἡ κυρίου διὰ τῶν ἀποστόλων διάταξις, *one Name of these Constitutions.*

§. 77. Δεινὰ μὲν ἓν καὶ πέρα δεινῶν τὰ παιδία· φρέαρ ὄν ὀρύξις ὅμως τῷ χρηματιζομένῳ τὰ τοῦ ἀντιχείρου, τίς γὰρ βλέπων αὐτὸν ἐξάρχοντα τῶν νομιζομένων ὄφεων, καὶ προκαθήμενον τῆς ἐκκλησιαστικῶν κρίσεων, οὐκ ἀκολέθως ἂν εἴποι τοῦτ' εἶναι τὸ ἐξ τοῦ δαιμόνος ἐρημένον βδέλυγμα τῆς ἐρημώσεως; Τὸν γὰρ χειρισανισμὸν ὑποβεβλημένον, καὶ εἰς τὰς ἁγίας τάφρους εἰσερχόμενον, ἐσκώς τε ὢν αὐτοῖς, ἐρημοῖ τὰς ἐκκλησίας, ἀφαιρούμενος τὰς τούτων κτήσεις, καὶ τὰ ἴδια κρατεῖν βιαζόμενος.

*Vide supra.*

Orat. 2. cont. Arian. §. 43. Πολλαὶ γὰρ καὶ ἄλλαι αἱρέσεις λέγουσι τὰ ὀνόματα μόνον, μὴ φρονοῦσι δὲ ὀρθῶς, ὡς εἴρηται, μήδε τὴν πίστιν ὑγιαίνουσι ἔχουσι, ἀλυσιτελὲς ἔχουσι καὶ τὸ παρ' αὐτοῖς διδόμενον ὕδωρ, λε-

*L. vi, c. 16, p. 345*

*L. vi, c. 15, p. 344, Can. 47*

λειπόμενον ἀσεβείᾳ· ὥσε καὶ τὸ ῥαντιζόμενον παρ' αὐτῶν ῥυπαίνειν μᾶλλον ἢ ἀσεβείᾳ καθαίρειν.

*Epist.* 1, *ad Serap.* §. 28

Ἰδαμοῦ δὲ ὅμως καὶ περὶ τούτοις καὶ αὐτοῖς τοῖς ἐξ ἀρχῆς παραδόσιν, καὶ διδασκαλίαν, καὶ πίστιν τῆς καθολικῆς ἐκκλησίας, ἣν ὁ μὲν κύριος ἔδωκεν, οἱ δὲ ἀπόστολοι ἐκήρυξαν, καὶ οἱ πατέρες ἐφύλαξαν· ἐν ταύτῃ γὰρ ἡ ἐκκλησία τεθεμελίωται· καὶ ὁ ταύτης ἐκπίπτων ἔτ' ἂν εἴη, ἔτ' ἔτι λέγοιτο χριστιανός. —

A most full Character of the Constitutions.

*ibid.*

ὁ γὰρ πατὴρ, διὰ τοῦ λόγου, ἐν ἁγίῳ πνεύματι τὰ πάντα ποιεῖ· καὶ ὕπως ἡ ἑνότης τῆς ἁγίας τριάδος σώζεται· καὶ ὕπως εἷς Θεὸς ἐν τῇ ἐκκλησίᾳ κηρύττεται, ὁ ὢν ἐπὶ πάντων, καὶ διὰ πάντων, καὶ ἐν πᾶσιν· ὢν ἐπὶ πάντων μὲν ὡς πατὴρ, ὡς ἀρχὴ, καὶ πηγὴ, διὰ πάντων δὲ διὰ τοῦ λόγου, ἐν πᾶσι δὲ ἐν τῷ πνεύματι τῷ ἁγίῳ. κ.τ.λ. —

*L.* vi, *c.* 14, *p.* 343

§. 33

καὶ γὰρ τὸ παραδοθὲν ἡμῖν παρὰ τῶν πατέρων ἀποστολικὸν πίστιν παρέδωκα, μηδὲν ἔξωθεν ὑπονοήσας· ἀλλὰ ὅπερ ἔμαθον ἐνεχάραξα, συμφώνως τῇ ἁγίαις γραφαῖς.

Ἀποστολικὴ πίστις, παραδοθεῖσα παρὰ τῶν πατέρων, one Name for the Credenda in the Constitutions.

Ὁ

*Epist.* 2, §. 8

Ὁ δὲ χαρακτὴρ ἔστω ἐκ τῆς ἀποστόλων, ἀλλὰ τῆς πατέρων.

The same account.

*Vit. Anton.* §. 62

Τόν τε κήρυκα τῆς ἐκκλησίας κανόνα εὐσεβείας ἐτίμα.

Κανὼν ἐκκλησίας, one name of the Constitutions. *L. vii, c.* 35, *p.* 375, *L. viii, c.* 12, *p.* 402

*De Trin. & Spirit. S.* §. 16

*Ecclesiæ autem Christi omnes ab Oriente usque ad Occidentem convenienter Patrem à Seraphim laudari profitentur, in ministeriorum relatione.*

*Epist ad Epictet.* §. 3

Τὰ δὲ εἰρημένα ἔστε λεκτέα, ἔστε ἀκουστέα ἁπλῶς χρισιανοῖς, ἀλλὰ ἀλλότρια καὶ πάντα τρόπον τῆς ἀποστολικῆς διδασκαλίας.— ἀφέπονται τῇ ἐκκλησιαστικῇ παραδόσει.— ἡμῶν δὲ ἡ πίστις ἐκ διδασκαλίας ἀποστολικῆς ὁρμωμένη, καὶ παραδόσεως τῆς πατέρων βεβαιωθεῖσα, ἔκ τε νέας καὶ παλαιᾶς διδαχθεῖσα. κ. τ. λ.

*Epist. ad Adelph.* §. 2 §. 6.

Ἀποστολικὴ διδασκαλία. — ἐκκλησιαστικὴ παράδοσις, two Names of the Constitutions, as distinct from Scripture.

*Expos. Psalm.* 12, 5

Ἑτοίμασας ἐνώπιόν μου τράπεζαν· τράπεζαν δὲ μυστικὴν λέγει· καὶ τὸ ἔλαιον, τὸ χρίσμα μυστικὸν, καὶ τὸ ποτήριον, λέγει.—

*L. viii, c.* 12, *p* 398, *&c L. ii, c.* 32, *p* 244 *L. iii, c* 15, 16, 17. *p.* 287, 288, *L. vii, c.* 22, *p.* 368, *c.* 42, 43, 44 *p.* 380, 381

*ibid.*

ἐλίπαρας ἐν ἐλαίῳ τὸν κεφαλήν μου. καὶ τοῦτο τὸ χρίσμα τὸ μυστικὸν καὶ τὸ ποτήριον σου μεθύσκον με, πάλιν τὸν μυστικὴν εὐφροσύνην φησίν.

Ἐστι

*In Psal. 104 Argum.*

Ἔστι δὲ ἀλληλεία, αἶνος τῷ ἀοράτῳ· λέγει δὲ τοὺς ἀγγέλους ἅμα τῇ φωνῇ αἰνεῖν τὸν Θεόν· ὥσπερ καὶ χερουβὶμ τὸ, ἅγιος, ἅγιος, ἅγιος, καὶ τοῦτο ἅγιοι παραδεδώκασι πατέρες, αὐτήκοοι γενόμενοι. ὥσπερ ἠσαΐας τὰ Σεραφίμ.

*L. vii, c. 35 p. 375*
*L. viii, c. 12, p. 402*

*In Psal. 111 4, 5*

Οὐ γὰρ δεῖ ἁπλῶς καὶ ἀκρίτως πᾶσι προσβάλλειν τὰ μυσταγωγίας τὸν λόγον· καὶ τοῦτο ἵνα ὃ εἶπεν αὐτοῖς ὁ κύριος, μὴ βάλητε τὰ ἅγια τοῖς κυσίν.

*L. iii, c. 5. p. 277. Can. 85*

*Epist. Synod. Alex. ap. Apolog. contr. Arian. §. 6*

Ἐν βηρυτῷ μὲν ἵνα ἀπ' ἀρχῆς· βηρυτίῳ δὲ ἀφεὶς εἰς νικομήδειαν ἦλθε· τίνα μὲν οὖν νόμον ἀφεὶς, εἰς ἵνα δὲ νόμον ὑπεβαίνων.

*Can. 14*

*§. 11*

Τὸ δὲ μυστικὸν ποτήριον καὶ ἀναυδῆ παρ' ἑκόντος ἀσεβῆ ποιεῖ τὴν ὑπερχειρικότα, οὐχὶ μόνοις τοῖς νομίμως προσεσῶσιν εὑρίσκει. ἕτερος ὁ τρόπος τότε τὸ ποτήριον μόνος, ἄλλος ἐδείς· τοῦτο ὑμεῖς νομίμως προσφέρετε τοῖς λαοῖς· τοῦτο ὑμεῖς ὑπὸ τὸ ἐκκλησιαστικὸν κήρυγμα παρελάβετε· τοῦτο μόνον ἔχει τὴ τῆς καθολικῆς ἐκκλησίας προσευχῶν. κ.τ.λ.

*L. viii, c. 13, p. 405*

Ἐκκλησιαστικὸς κανὼν, one Name of the Constitutions.

*Epist. Engel. §. 1*

Ἵνα μὴ δι' ὀλίγων ἐκκλησιαστικοὶ κήρυκες, καὶ ἡ τῆς ἐκκλησίας

The same Name.

κλησίας πίστις ἀδιαφθαρῆ.— ἐγὼ δὲ νῦν ἡμόνες καὶ τύποι παῖς ἐκκλησίαις ἐδόθησ, ἀλλ' ἐκ τῆσ πατέρων ἡμῶν, καλῶς καὶ βεβαίως παρεδόθησ· οὐδὲ νῦν ἡ πίστις ἤρξατο, ἀλλ' ἐκ δὲ κυρίου, διὰ τῶ μαθητῶν, εἰς ἡμᾶς διαβέβηκεν. ἵν' οὖν μὴ τὰ ἐξ ἀρχαίων μέχρις ἡμῶν τηρηθέντα ἐν ταῖς ἐκκλησίαις, ἐν ταῖς νῦν ἡμέραις παραπόλη, καὶ πιστευθέντα ἡμῖν ζητηθῇ παρ' ἡμῶν. κ. τ. λ.

The same account as above.

These Constitutions preserv'd in the Churches.

§. 2 Κατὰ δὲ τὰς ἐκκλησιαστικὰς ἡμόνας, καὶ κατὰ τὸ δὲ παύλου ῥῆμα, σωαρθέντων τῆσ λαῶν, καὶ δὲ πνεύματοσ τῆσ καθιστανόντων, σὺν τῇ δυνάμει δὲ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, πάντα ἡμονικῶς ἐξεταθῆναί τε καὶ παραθῆναι, παρόντων τῶν αὐτεμψύων λαῶν, καὶ κληρικῆσ.— τοῦτο δὲ τὰς μὲ ἐκκλησιαστικὰς ἡμόνας παραλύῃ, ἢ δὲ ἔθνη ἀναγκάζῃ βλασφημεῖν, καὶ νοεῖν ὅτι μὴ κατὰ θεὸν θεσμόν, ἀλλ' ἐξ ἐμπορίας καὶ προσασίας αἱ καταστάσεις γίγνον. — κοινὸς γὰρ ἐστιν ὁ σωτὴρ, ὁ ὑπ' αὐτῆσ βλασφημούμενοσ, καὶ πάντων εἰσὶν

ἐκκλησιαστικοὶ κανόνες One Name of the Constitutions; and here suppos'd to be Divine.

*L. viii, c. 4. p. 390, 391*

*ibid.*

εἰσὶν οἱ κανόνες, οἱ ὑπ' αὐτῆς παραλυόμενοι.

*Apolog. de fug.* §. 6 Τῇ γὰρ ἑβδομάδι μὴ τὴν ἁγίαν πεντηκοστὴν ὁ λαὸς νηστεύσας, ἐξῆλθε πρὸ τοῦ κοιμητηρίου εὐξάμενος.

*L. v. c.* 20, *p.* 326

*Ad Dracont.* §. 3 Εἰ δὲ τῆς ἐκκλησιῶν ἡ διάταξις σοὶ οὐκ ἀρέσκει, οὐδὲ νομίζεις τὸ τῆς ὑποκριτῆς λειτούργημα μισθὸν ἔχειν, ἀλλὰ καταφρονεῖν τῶν ταῦτα διαταξαμένων σωτῆρος πεποίηκας Σαοὺλ, παρακαλῶ μὴ τοιαῦτα λογίζου, μηδὲ ἀνέχου τῆς ταῦτα συμβουλευόντων· ἐ γὰρ ἄξια φρονητὰ ταῦτα, ἃ γὰρ ὁ κύριος, διὰ τῶν ἀποστόλων τετύπωκε, ταῦτα καλὰ καὶ βεβαία μένει. — καὶ τὸ οὐκ ἐν τῷ ἀντιλέγειν τῇ ἐκκλησιαστικῇ διατάξει κίνδυνον.

'Η διάταξις τῆς ἐκκλησιῶν τῶν ταῦτα διαταξαμένων σωτῆρος, *one Character of the Constitutions.*

'Ο κύριος διὰ τῆς ἀποστόλων τετύπωκε, *one Character of the Constitutions.*

§. 10

'Εκκλησιαστικὴ διάταξις, *one Name of the Constitutions. See Can.* 37; *L. ii, c.* 57, *p.* 261, 262 *Can.* 85.

*Synopsis Sac. Script. Op. Tom.* 2. Πάσα γραφὴ ἡμῖν χειραγωγῶν θεοπνεύστως ἔδωκε· οὐκ ἀόριστα δὲ, ἀλλὰ μᾶλλον ὡρισμένα καὶ κανονισμένα ἔχει τὰ βιβλία. καί ἐστι τὰ μὲν παλαιᾶς διαθήκης ταῦτα. [Then the Books of the Old Testament are named, almost exactly from the 85th Canon.] Ὁμοῦ τὰ κανονιζόμενα τῆς παλαιᾶς διαθήκης

διήκης βιβλία ἔκησι δύω, ἰσάριθμα τοῖς γεγράμμασιν τῆς ἑβραίων. — ἐκτὸς δ' τούτων εἰσὶ πάλιν ἕτερα βιβλία τ' αὐτῆς παλαιᾶς διαθήκης, ἃ κρημνιζόμενα μέν, ἀναγινωσκόμενα δ' μόνον τοῖς κατηχουμένοις. — τοσαῦτα καὶ τὰ μὴ κανονιζόμενα. — καὶ τὰ μὲν τῆς παλαιᾶς διαθήκης βιβλία, τά τε κανονιζόμενα, καὶ τὰ μὴ κανονιζόμενα τοιαῦτα, καὶ τοσαῦτα· τὰ δὲ τῆς καινῆς διαθήκης πάλιν ὡρισμένα τε καὶ κεκανονισμένα βιβλία ταῦτα. [Then the Books of the New Testament are named, exactly according to the Canon, but without the *Clementines*.] ὅτι τέτοις δεῖ καὶ ἡ ἀποκάλυψις ἰωάννου τοῦ θεολόγου, δεχθεῖσα ὡς ἐκείνου, καὶ ἐγκριθεῖσα ὑπὸ πάλαι ἁγίων καὶ θεοφόρων πατέρων. — τοσαῦτα καὶ τὰ τῆς καινῆς διαθήκης βιβλία. [Then the Author abridges Books of the Old and New Testament, and speaking distinctly of the Four Gospels, he says thus,] εὐαγγέλια δὲ τέσσαρα ἐδέ-

σατις

ὡσαὶ ἡμῖν οἱ ἱεροὶ κήρυκες τ ἁγίας καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας. Nay at last the *Clementines* come in by themselves; altho' out of their place, and with an aukward Addition; κλημμύπα· ἐξ ὧν μεταφράσθαι ἐκλέγονται τὰ ἀληθέστερα καὶ θεόπνευστα.

κλημμύπα *contain'd* θεόπνευστα *or things of divine Inspiration.*

These full, and numerous Testimonies and Citations from *Athanasius* are too plain and expres to need any Comment. Only one cannot forbear taking notice of this last Passage of the Author of the *Synopsis Sacræ Scripturæ*, implying that the *Clementines*, the Epistles and Constitutions of *Clement*, did seem to require a Place among the *divinely inspired Writings*: But that so many things were disapprov'd in them in his Days, that they were excluded from the Canonical Scriptures, and *Orthodox Extracts* only made out of them for the uses of the Church. Whether these *Orthodox Extracts* be not the very same that we now have intire in the Ethiopick, and Arabick, and in part in the Greek; and that probably as deriv'd from *Athanasius*; wherein all the *Arian* or original Christian Faith is accordingly omitted, I shall not peremptorily determin. But I own that it seems

*Remarks on Dr. Grabe, p. 41, &c.*

to me to be exceeding probable; as has been observ'd elsewhere.

*A. D.* 342

XXXII. The next Witness that I shall produce for the Confirmation of the Constitutions shall be that of *Julius* Bishop of *Rome*, the only Western Apostolical Church to which they were intrusted. And this Testimony is the more to be regarded *because* 'tis the principal one we have from *Rome*, the Seat of *Clement*; *because* 'tis from that Church which the earliest of all brake these Constitutions, which soonest stifled them, and set up her own Doctrines and Rules in their stead; so that indeed the *Latin* or Western *Church*, much influenc'd by her Authority, do seldom after this time seem so much as to have known any thing of them; and *because* this Testimony is at a critical Time, just when those fatal Hereticks *Marcellus* and *Athanasius*, supported by the Western Synods, and the Antichristian See of *Rome*, advanc'd those Doctrines and Practices which by degrees set aside the Authority of the same Constitutions. And indeed the Popes of *Rome* in these Ages, ever since the unhappy *Dionysius*, if *Athanasius* say true, set up for the ἐμφάσεως, and engag'd the Bishop of *Alexandria* not to oppose it, seem to have made so poor a Figure among the Learned World, that we have no considerable genuine Remains of them left. So we must here chiefly content our selves with such

such Passages as this Popes Letter on behalf of *Athanasius*, and preserv'd by him will afford us; which indeed, considering that they are all out of one single Epistle, are not a few, and not a little remarkable.

| | *Julius.* | Constitutions. |
|---|---|---|
| *Ap. Athanas. contr. Arian.* §. 21 | Ἐν τοῖς ἐκκλησιαστικοῖς ἀ λόγων δῆλόν ἐξις ἔστιν, ἀλλὰ κανόνες ἀποστολικοί. | Κανόνες ἀποστολικοὶ *one Name of the Constitutions, or Canons, or both.* |
| §. 28 | Πῶς οἷόν τε ἦ ὄπαθεν τῆς δεξιᾶς νόσῳ κατακείμενον, τότε ἐγκρίνειν, καὶ λειτουργεῖν, καὶ προσφέρειν; ἢ πῶς οἷόντε ἦν προσφορὰν προσκεῖσθαι, ἔνδον ὄντων τῶν κατηχουμένων; εἰ γὰρ ἔνδον ἦσαν οἱ κατηχούμενοι, ἔπρεπεν ἦν ὁ κανὼν ἦ προσφορᾶς. | *L. ii, c. 57, p. 264, L. viii, c. 6, p. 394, c. 9. p. 396* |
| §. 29 | Τί ὁ ἐκκλησιαστικὸς κανὼν ἀπαιτεῖ; | Ἐκκλησιαστικὸς κανὼν, *one Name of the Constitutions, or Canons* |
| Ibid: | Καὶ ὅμως μὴ τοσαῦτα ὑμεῖς, ὡς παρὰ κανόνας ποιήσαντας ἡμᾶς, ἐμέμψασθε· σκοπεῖτε τοίνυν τίνες εἰσὶν οἱ παρὰ κανόνας πράξαντες; | κανόνες, *one Name of the Constitutions, or Canons, or both.* |
| §. 30 | Ἔπειτα οὐκ ἔδει τοιαύτην κοινωνίαν καὶ τῆς ἐκκλησίας γενέσθαι. ποῖος γὰρ κανὼν ἐκκλησιαστικὸς, ἢ ποία παράδοσις ἀποστολικὴ τοιαύτη, ὥστε ἐμπλησθῆναι ἐκκλησίας, καὶ ἔπισκόπων | *As above.* Παράδοσις ἀποστολικὴ, *one Name of the Constitutions.* |

κήπων τοσούτων ὁμόνοιαν ἐχόντων πρὸς τὸ ὁπόσοπον τῆς ἀλεξανδρείας ἀδιανάσιον, ἀποσαλλῶαι χρηόμον, ξένον μὴ τῆς πόλεως, μήτε ἐκεῖ βαπιδένια, μήτε γινωσκόμδνον τοῖς πολλοῖς, μὴ αἰτηθέντα πρὸ πρεσδυτέρων, μὴ παρ' ὁπόσοπων, μὴ παρὰ λαῶν, ἀλλὰ καταξαθῶαι μὲν ἐν ἀντιοχείᾳ, ἀποσαλῆναι δὲ εἰς πλὴ ἀλεξάνδρειαν, ὐ μετὰ πρεσδυτέρων, ὐ μετὰ δήμόνων τῆς πόλεως, ὐ μετὰ ὁπόσκόπων τῆς αἰγύπε, ἀλλὰ μετὰ γραπωτῆ. τοῦτο γὰ ἔλεγον κὴ πιπωλο οἱ ἐνταῦδα ἐλδόντες. εἰ γὰ κὴ μετὰ πλὴ σύνοδον τοῦδύνος ἦν εὑρεθεὶς ὁ ἀδιανάσιος, ὅτι ἔδη πλὴ κατάσασιν ὅπως πρδαίνόμως, κὴ παρὰ τὸ ἐκκλησιασικὸν κανόνα ἠμυέδαι· ἀλλ' ἐπ' αὐτῆς τῆς ἐκκλησίας, ἀπ' αὐτῆ τῦ ἱερατείυ, ἀπ' αὐτῆ τῦ κλήρυ, τὸς ἐν τῇ ἐπαρχίᾳ ὁπισκόπυς ἔδει καθαιρῆσαι, κὴ μὴ νῦν τὸς ἀπὸ τῆ ἀποσόλων κανόνας παραλυέδαι. ἆρα γὰ εἰ καθ' ἑνὸς ὑμῆ ἐγεγόνει τοιῦτον, ὅτι ἂν ἐδοήσατε; ὅτι ἂν ἠξιώσατε, ὡς παραλελυμῆων τῆ κανόνων, ἐκδικηδῶαι; ἀγαπῆοι, ὡς Θεῦ

L. viii, c. 4, p. 390, 391

Can 31

As above.

Οἱ ἀπὸ τῆ ἀποσόλων κανόνες, one Name of the Constitutions, or Canons, or both.

Θεῷ παρόντος μετὰ ἀληθείας φιλεγόμενα, καὶ λέγομεν, ὅτι ἔστι τοῦτο εὐσεβές, οὐδὲ νόμιμον, οὐδὲ ἐκκλησιαστικόν, καὶ γὰρ καὶ τὰ λεγόμενα γεγραπται παραχρῆμα ἐν τῇ ἐκθέσει αὐτῶν δείκνυσι τὴν καταστάσεως τάξιν. ἐν γὰρ τοιούτοις εἰρηνικαῖς καιροῖς, ὡς αὐτοὶ οἱ ἐλθόντες ἀπὸ τῆς ἀλεξανδρείας ἀπήγγελαν, καθὼς καὶ οἱ ἐπίσκοποι ἔγραψαν,— τὰ ἅγια μυστήρια, ἐφ' οἷς πρέπει μακρότερον τὸ προσεύχεσθαι, ὑπὸ ἐθνικῶν διαπράζεται, καὶ εἰς γῆν καταβάλλεται, ἵνα τινὲς χρηματίσωσι πρὸς καταστάσιν δέξωνται, τὰ δὲ τοιαῦτα δείκνυσι τοὺς παραλύοντας τοὺς κανόνας, κ. τ. λ.

Νόμιμα, & Ἐκκλησιαστικὰ, *Characters of the Constitutions.*

Ibid.

Can. 85.

§. 32 Ταῦτα μὲν ἓν ἐγὼ, οὐκ ὡς ἀπολογούμενος αὐτῷ, [ἀθανασίῳ καὶ μάρκελλῳ] γέγραφα, ἀλλ' ἕνεκα τοῦ πιστεῦσαι ὑμᾶς ὅτι δικαίως καὶ κανονικῶς ἐδεξάμεθα τοὺς ἄνδρας, καὶ μάτην φιλονεικεῖτε· ὑμᾶς δὲ δίκαιον ἦν συνδιάγειν καὶ πάντα τρόπον κάμνειν, ἵνα τὰ μὴ παρὰ κανόνα γινόμενα διορθώσεως τύχῃ· αἱ δὲ ἐκκλησίαι εἰρηνεύουσι.

*As before.*

§ 34 Εὐχόμενος δὲ καὶ τὰς ἐκκλη-

*As above.*

σίας μὲν ἐν ἀκαταστασίᾳ ἦ, ἀλλὰ διαμένειν ὥσπερ τοῦ τῶν
Ibid. ἀποστόλων ἀκολουθεῖν. — ὥσθ' ἁπάσαθε, ὡς πλάγχνα ἔχοντες οἰκτιρμῶν, διορθώσασθαι, ὡς πρέπον, τὰ παρὰ κανόνα γινόμενα· ἵνα εἴ καί τι παρεληφθη τοῦτο τῇ ὑμετέρᾳ ὥσθῇ διορθωθῇ.

§. 35 Ἔθος ἐστὶ τὴν ἐκκλησιαστικὸν κανόνα, ἢ μὴ ὅτως γεγενῆσθαι τοῦ κείσιν.— οὐχ ὅτως αἱ παύλου διαταξεις, οὐχ ὅτως οἱ πατέρες παραδεδώκασιν. — ἃ γὰρ παρειλήφαμεν παρὰ τοῦ μακαρίου πέτρου τοῦ ἀποστόλου ταῦτα καὶ ὑμῖν δηλῶ, καὶ οὐκ ἂν ἔγραφα, φανερὰ ἡγούμενος ἦ ταῦτα παρὰ πᾶσιν.

*As above.*

Παύλου διατάξεις, L. viii, c. 32, p. 412, 413, 414

*That of* Peter c. 33, 34 p. 414, 415.

These Passages of Pope *Julius* are sufficiently plain without any Comment. Only
*Ad Rom.* §. 4 one cannot but observe here that as *Ignatius*, writing long before *to* the *Romans*, so *Julius* writing here *from* them, takes particular notice of those Constitutions in the Eighth Book which belong peculiarly to *Peter* and *Paul*, the two great Apostles by whom that Church of *Rome* was originally settled in the first times of the Gospel; and that therefore those particular Chapters ascribed to them, in even the Text of all our present

sent Copies, do really belong to them, and have all along the first Ages been ascribed to them accordingly.

*N. B.* There being two Passages of Pope *Liberius* which are to the same effect with his Predecessor *Julius*'s Testimonies here set down, and yet not being considerable enough to make a distinct Head, I shall add them here. — *Testis autem est mihi Deus, testis & tota cum suis membris Ecclesia, me fide, & me in Deum meum cuncta mundana, ita ut Evangelica & Apostolica ratio præcepit, calcare & calcasse.— & nunquam mea statuta sed Apostolica, ut essent semper firmata & custodita, perfeci, secutus morem ordinémque majorum.*— Οὐκ ἔξιν οὕτε ἐκκλησιαστικὸς κανὼν, ἔτε τοιαύτῳ πώποτε παράδοσιν ἔχομεν παρὰ τῶν πατέρων, τῶν γὰρ αὐτῶν παραλαβόντων παρὰ μακαρίου καὶ μεγάλου ἀποστόλου πέτρου.— ἀλλ' ἔτερ ἄρα μέλει τῷ βασιλεῖ ὧδε περὶ τῆς ἐκκλησιαστικῆς εἰρήνης,— γενέσθω λοιπὸν ἐκκλησιακὴ σύνοδος, μακρὰν τῆς πλάνης, ἐν ᾗ βασιλέως ἡ πάρεσις, ἡ κόμης παραγίνεται, ἡ δικαστὴς ἀπειλεῖ, ἀλλὰ μόνον ὁ τοῦ Θεοῦ φόβος ἀρκεῖ, καὶ ἡ τῶν ἀποστόλων διάταξις. *Epist. Liber ad Constant.* *Liberii Verb. ad Legat. Constant. ap. Athanas. Hist. Arian.* §. 36

*About A.D.* 355

*N. B.* There being a few more occasional Passages of the same nature belonging to some Bishops of this Age, with regard also to *Constantius*, I shall here add them, without making distinct Heads for them.— τότε γὰρ βασιλεὺς καλέσας ἐκέλευσε κατὰ ἀθανασίου μὴ ὑπογράφειν, τοῖς δὲ αἱρετικοῖς κοινωνεῖν. εἶτα ἐκέλευσε τοὺς ἀναθεματίζοντας τὸ κανὸν ὑπογράφειν τοῦτο, καὶ λεγόντων *Concil. Mediolan. a. eund.* §. 33.

λεγόντων μὴ εἶ τοῦτον ἐκκλησιαστικὸν κανόνα, οὐδὲ ἐκεῖνο, ἀλλ' ὅπερ ἐγὼ βέλτιστε τοῦτο κανὼν
§ 34. ἔλεγε νομίζεσθω.— ἠπείλησεν τῇ ἡμέρᾳ τῆς κρίσεως, ἢ συνεβούλευον ἀπῇ μὴ διαφθείρειν τὰ ἐκκλησιαστικὰ, μηδὲ ἐγκαταμίσγειν τῷ ῥωμαϊκῷ ἀρχῇ τὴ τῆς ἐκκλησίας διαταγή.— Μὴ πάθῃ σεαυτὸν εἰς τὰ ἐκκλησιαστικὰ, μηδὲ σὺ περὶ τούτων
*Hos. Epist. ad Constant. ap. eund.* § 44. ἡμῖν παρακέλευσον· ἀλλὰ μᾶλλον παρ' ἡμῶν σὺ μάνθανε ταῦτα. σοὶ βασιλείαν ὁ Θεὸς ἐνεχείρισεν, ἡμῖν δὲ τὰ τῆς ἐκκλησίας ἐπίστευσε· καὶ ὥσπερ ὁ τὴν ἀρχὴν ἁρπάσας ἀντιλέγει τῷ διαταξαμένῳ Θεῷ, ὅτω φοβήσῃ μὴ καὶ σὺ τὰ τῆς ἐκκλησίας εἰς ἑαυτὸν ἕλκων κίνδυνον ἐγκλήματι μεγάλῳ ὑπόδυτε, μεγαλαπαι, τὰ καίσαρος καίσαρι, καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ. ἔστε τοίνυν ἡμῖν ἄρχειν ἐπὶ τῆς γῆς ἔξεστιν, ἔστε σὺ τοῦ δυμιᾶν ἐξουσίαν ἔχεις, βασιλεῦ.

XXXIII. The next Witness that I shall produce for the sacred Authority of these Constitutions and Canons shall be a noble and an unexpected one; I mean the Church of *Ethi-*
*About A. D.* 350 *opia*; and her self supported sometimes by the *Coptick* or *Egyptian* and *Arabick* Churches also. This Church of *Ethiopia* was first converted and settled soon after the Council of *Nice*, in the early Days of *Athanasius*, and under his management. So that both the Ethiopick Translation of the Bible, and the delivery of the other sacred Books to them must be suppos'd to belong to the Church of *Alexandria*, about *A. D.* 350. or sooner, in the very Days of *Athanasius*. I shall set this matter

matter in as clear a Light as may be by transcribing or abridging the most Authentick Accounts of this Church which are now Extant among us; so far as they concern our present business; I mean those of the Excellent *Ludolphus*; who has afforded this last Age so great and unexpected Discoveries relating to them. Take all in his own Words as follows.

*Novo Testamento communiter annumerant volumen quod Græco Vocabulo* Synodum, *seu* Librum Synodalem *vocant. Continet antiquissimas illas* Constitutiones, *quæ Apostolorum vocantur*; *illi* Præcepta *nominant*; *nec non* Canones, *multos primævos ritus exponentes, opera Clementis conscriptos. Sed valde discrepant ab illis qui apud nos Apostolorum nomine circumferuntur*; *tum rebus, cum verbis*; *nec non ordine, & numero.—Illos Habessini in octo partes dividunt*; *& Evangelistarum Apostolorúmque Scriptis canonicis, tanquam* Novellas *quasdam, adjungunt: quasi ejusdem plane sint auctoritatis, &* absolutissimæ Christianorum Pandectæ. *Hinc est quod Rex David Alvarezio Dixit se habere* 81 *Sacræ Scripturæ libros: nempe* 46. *veteris, &* 35 *Novi Testamenti: additis videlicet ad* 27 *octo iis Constitutionum & Canonum Libris, quos* Manda *&* Abtelis *Æthiopes vocant.—Hæc etiam causa est quod Tesfa-Tzejon in Titulo Novi Testamenti dicat* Imprimi curavi Codicem Novum (*id est Novum Testamentum*) sed sine Synodo; *Hist. Æthiop. Lib. iii. c. 4. §. 27. &c.*

Synodo ; *quia Constitutiones illas & Canones non simul impressit.*

§. 31, 32 *Cæterum omnia ista reperiuntur in egregio quodam membranaceo codice, pulchre scripto, qui ab Imperatore Habessinorum Zer-à Jacobo, alias Constantino, Anno Christi* 1440. *Hierosolymam missus, & circa annum* 1646. *Romam delatus fuit ; ubi eum in ædibus Habessinorum Anno* 1649. *vidi. Tractatus continet sequentes, describente Gregorio :* Synodus Sanctorum Apostolorum de Ordinanda Ecclesia Christiana ; nec non Omnia Præcepta, Decreta, & Canones quos scripsit Clemens Discipulus Petri. [*Tria exemplaria Æthiopica Romæ extare A. Ecchellensis dicit in notis ad d. Canonem ; Duo in Bibliotheca Vaticana, & unum in Domo S. Stephani nationis Æthiopicæ, atque iste est quem ego vidi.*] *Not. in calce pag.*

§. 35 *Post hunc Synodorum Librum Liturgiæ, seu Preces Publicæ in Communi totius Æthiopicæ Ecclesiæ usu sunt :* Canonem Eucharistiæ *vocant ; quod totius ministrationis & aliarum Liturgiarum quasi norma sit, & toti anno inserviat.*

§. 46 *Porro innotuerunt mihi sequentes.*— [*quorum quartus*] Constitutiones Ecclesiæ Christianæ ; *Opuscula aliquot Clementis Romani*— Doctrina Secreta.

*Comment. Ibid.* §. 28, 8 [*& Alii.*]

*Comment. L. ii, c. 6,* §. 8 *Nos autem ita celebramus Sabbatum diei prisci, ut administremus in eo* S. Cœnam, *& exhibeamus in ea* Agapas : *Sic ut præceperunt nobis*

*nobis Patres nostri Apostoli in* διδασκαλία.

*Canones* 12 *Apostolorum numero* 127. [*nimirum* 71 *ex Constitutionibus selecti*; & 56. *nostros* 85, *fere continentes.*] L. iii, c. 4, n°. 30, §. 14

*Canones Abulidis, id est Hippolyti Patriarchæ Romani.*

*Recensentur tunc Constitutionum Apostolicarum Capita, sive summaria.*

*In Nomine Patris, & Filii, & Spiritus Sancti.* §. 16, 17 *Exordiamur auxilio Dei Omnipotentis bono ordine descriptionem* Canonum Patrum Apostolorum Sanctorum, *quos Constituerunt ad Ordinandam Ecclesiam Sanctam. Collectio Canonum Patrum Apostolorum*; *sunt autem* 127, *capita numero.* [*Nimirum, ut priùs*, 71, *è Constitutionibus, &* 56, *Canones.*] *Deinde sequuntur* Canones Ecclesiastici *quos tradiderunt Apostoli per Clementem*; *eósque miserunt primo*: *& sunt* 56, *Capita. Initio autem quasi prolegomena Canonum Sanctorum Apostolorum sunt* 71, *capita*, &c.

*Ista sunt Capita seu summaria* Canonum, §. 32 *sive potius* Statutorum *Æthiopibus usitatorum:—Quæ si studiosus Lector contulerit, facile cognoscet quod Capita ista satis inconcienne & imperfecte compilata sint*, &c.

*Ista sunt* 56, *Canonum apud Æthiopes receptorum capita*; *crude & imperfecte satis composita*; *de quibus postea differemus, cum priùs* Constitutiones ipsas, *quas Æthiopes* Præcepta, *sive* Statuta; *Græci* Διαταγὰς *vel* Διατάξεις *vocant, exposuerimus. Ea enim in* §. 44

*magno*

*magno Codice nunc Sequuntur. In Nomine*
§. 45 *Patris, & Filii, & Spiritus Sancti. Isti sunt Canones Patrum Apostolorum, quos Con-*
*See Grabe Spicileg. Tom. 1, p. 287* *stituerunt ad Ordinandam Ecclesiam Christi-anam. Lætamini Filii nostri & Filiæ nostræ, in nomine Domini nostri Jesu Christi,* &c. [*Ju-*
§ 81 *dicabunt de iis Periti num forte Veterum* Διαταγαὶ τῶν Ἀποστόλων, *Constitutiones Apostolorum, ex iis Lucem acquirere possent.*]

§. 82 *Alvarez dicit, Regem interrogasse num haberent Lusitani Librum, in octo partes divisum, compositum ab Apostolis; quem Æthiopes vocant Manda & Abtelis?—Paulo aliter Zaga-Zaabus, in Confessione Fidei: Jam his enumeratis erit nobis explicanda Disciplina & Doctrina quam Apostoli in Sanctis Synodorum Libris & Canonibus, (quos Manda & Abetilis vocamus,) nobis præceperunt. Sunt enim*
§. 119 *ii Sanctæ Ecclesiæ Legum Libri octo.—Æthiopes.— Canones illos* [127,] *promiscue non recipiunt modo, sed pro veris Apostolicis Sanctionibus, ab ipsis Apostolis, per Clementem missis, habent.—Etiam Poeta noster: Salutem tibi Clemens, Pater noster, Os Spiritus nostri; ut per doctrinam tuam fidem semper proferamus scripto Apostoli reliquerunt nobis; dicentes; cum Clemente Epistolam misimus vobis.*

§. 125 *Argumentum quod nos è penuario nostro pro antiquitate eorum proferre possumus est, quod Ecclesia Æthiopica nihil eorum recepit quæ post Concilium Chalcedonense in Græcia reperta*

*perta fuerunt: ante illud vero pene omnia cum Ecclesia Græca habet communia; ut si (ex mente Dallæi) non ante quintum seculum adultum Ecclesiæ Christianæ primum innotuissent, Canones illi ad Æthiopes non pervenissent. Deinde, advertendum est, quod* Canones Ecclesiastici *ab Æthiopibus vocentur; quod nomen in antiquitate notius fere fuit quam Apostolorum: Modo non adjecissent,* quos Apostoli tradiderunt per manus Clementis.

So far *Ludolphus.*

*N. B.* That the Reader may the better See the nature and force of these Ethiopick Extracts from, and Attestations to the Genuine Constitutions and Canons before us; and yet not be quite tired in the perusal of them at large; those I mean which *Ludolphus* has given us from the Ethiopick; part of which the Vienna Mss. lately obtain'd by Dr. *Grabe* affords us also at large in the original Greek; I shall set down the Contents of the several Chapters or Canons in order; I mean of those Seventy one belonging to the Constitutions; for the Fifty Six and Eighty one Canons are almost the very same with the Eighty Five Apostolical Canons, tho' divided in a somewhat different manner; as the ordinary Copies in Greek and Latin are sometimes at this Day. To which, by way of Appendix, I shall annex the Contents of the Thirty Eight Canons ascrib'd to *Hippolytus* also; which is a shorter Extract

out

out of the same Constitutions; and above all those of the Ethiopick and Coptick, and of the parallel Arabick *Didascalia*, or *Athanasian Edition of the former Six Books of the Constitutions.*

| Ethiopick Constitutions. | Apostolical Constitutions. |
|---|---|
| (1) *Commemoratio nominum Apostolorum.* | *L. vi, c. 14, p. 343* |
| (2) *De Correctione ejus qui loquitur id quod non decet. De Amore Dei, & Dilectione Proximi.* | *L. vii, c. 1, 2, p. 362* |
| (3) *De eo quod tibi non vis fieri, alteri ne feceris.* | *C. 2, p. 362* |
| (4) *De Præceptis Decalogi, & Affinibus.* | *Ibid. p. 363, & c. 3, 4, 5, p. 363, 364,* |
| (5) *De Dehortatione, & Doctrina, ut Fideles ab Ira, & Invidia, & Indignatione sibi caveant.* | *c. 5, p. 364* |
| (6) *Ne sis Concupiscens.* | *C. 6, p. 365* |
| (7) *Ne sis Locutor Pravi.* | |
| (8) *Ne prædicas futura ex Portentis, nec per Astrologiam, nec per Hariolos, nec per ea quæ his sunt similia.* | |
| (9) *Ne sis Mendax, nec Cupidus auri, neque gloriæ vanæ.* | *C. 6, 7, 8, 9, p. 365, 366* |
| (10) *De eo qui docet verbum Dei, & est tibi occasio Vitæ, cui vitam Spiritualem debes; ut honores eum, & sustentes eum de labore tuo.* | |
| (11) *Ne facias dissidium; sed potius Pacem fac inter illos qui inter se dissident.* | *C. 10, 11, 12, p. 36* |
| (12) *De* | |

(12) *De Eleemosynis, & Beneficiendo.* — · 14, p. 367.

(13) *De Ordinatione Episcoporum.* — *L. ii, c. 1, 2, 3, 5, p.* 213—216, *L. iii, c. 20.*

(14) *De Ordinatione Anagnostarum.* — *p.* 290, *L. viii, c. 27, p.* 410.

(15) *De Ordinatione Diaconorum.* — *L. viii, c. 22, p.* 408, 409.

(16) *De Viduis.* — *L. ii, c.* 47, *p.* 254,

(17) *De Diaconis; ut sint Executores boni consilii.* — *L. iii. c.* 15, *p.* 287, *c.* 19, *p.* 289, 290.

(18) *De Præcepto pro Laicis.* — *L. iii. Passim. & alibi.* *L. iii, c.* 15. *p.* 387.

(19) *De Commemoratione quod Panis Eucharisticus sit Corpus Christi,* &c. — *L. i, per tot. L. ii, c.* 20, *p.* 227, 228, *c.* 30. *p.* 243, *c.* 53, *p.* 257, 258, *c.* 56, *p.* 260.

(20) *Quod non decet Mulieres Gloriari, in Ecclesia stantes; quia illis non est ministerium, nisi pro pauperibus. Item de Charitate Christiana: & similia.* — *L. ii, c.* 57, *p.* 264, 265, *L. viii, c.* 12, *p.* 398—404 *L. iii, c.* 9, 10, *p.* 282, 283, 284, *c.* 15, *p.* 287 *c.* 19, *p.* 289, 290

(21) *De Ordinatione Episcoporum, & Ritu Eucharistiæ.* — *L. viii, c,* 4, — 15, *p.* 390, —406, *c.* 29, *p.* 411

(22) *De Ordinatione Presbyterorum.* — *c.* 16. *p.* 406, 407

(23) *De Ordinatione Diaconorum.* — *c.* 17, 18, *p.* 407

(24) *De Confessoribus qui condemnantur propter nomen Christi, ut contingat illis Ordinatio Diaconi; hoc est ut Ordinentur Diaconi vel Presbyteri sine Impositione manuum.* — *c.* 23, *p.* 409

(25) *De Constitutione seu Ordinatione Viduarum.* — *c.* 25, *p.* 409. 410

(26) *De Lectoribus, & Virginibus, & Subdiaconis. Item de gratia* — *c.* 21, 22, 24, *p.* 408, 409

*tia vel dono sanandi ; si quis dicat quod istud habeat.*

(27) *De Neophytis, qui nuper accesserunt ad Religionem Christianam ; & de operibus à quibus decet eos abstinere antequam recipiantur.* — *L. vii, c. 39,40, p 378, 379, L. viii, c. 32, p. 412 413, 414*

(28) *De aliis hominibus ; ut si quis è fidelibus miles factus fuerit, aut Astrologus, aut Magus, aut similis illis Ecclesiâ pellatur.* — *L. viii, c. 32, p. 412 413, 414*

(29) *De Concubina, ancilla heri sui, si Christiana fieri velit. Item si cuipiam retardaverimus præmium quod ei competebat.* — Ibid. *p.* 413

(30) *De tempore audiendi verbum Dei post opus factum. Catechumenos instruendos esse tres annos continuos.* — *L. viii, c,32,33 p. 414, 415*

(31) *De Oratione ejus qui audit Catechismum ; & de Salutatione mutua per oscula. Catechumenos seorsim orare debere : neque tempore Eucharistiæ mutuo amplexu uti.* — *C. 6, &c. p. 393, &c.*

(32) *De Impositione manuum super novos Christianos. Si Catechumenus ante Baptismum Martyrium passus fuerit istud ei esse pro Baptismo.* — *L. v, c. 6, p. 304 L. vii. c. 39, p. 378,*

(33) *De illis qui baptizandi sunt, ut prius sedulo inquiratur invitam & mores eorum.* — *L. viii, c. 32, p. 412,*

(34)

(34) *De ritu Baptismi, & Doctrina Fidei, & Confessione Peccatorum apud Baptismum; & de ritu Baptismi & Eucharistiæ.* — *L. vi, c. 40, &c. p. 379, &c. L. ii, c. 57. p. 263, L. viii, c. 11, p. 398, c. 13, p. 405*

(35) *De Viduis, & Virginibus, & quo tempore jejunandum sit Episcopo.* — *L. iii, passim. L. iv, c. 14, p. 299, L. vii, c. 23, p. 369*

(36) *De tempore quo decet comedere, & quod non conveniat Catechumenis comedere cum Fidelibus. De Agapis agit hoc caput; & de modestia in illis observanda.* — *L. vii, c. 23, p. 369, L. viii, c. 33, 34. p 414, 415, L. ii. c. 28. p. 241, 242*

(37) *Ut fileant omnes cum loquitur Episcopus. Et si non præsto fuerit Episcopus sumant panem Benedictionis de manu Presbyteri, aut de manu Diaconorum.* — *L. ii, c. 57. p. 265 L. c. p. L. iii, c. 20, p. 290, 291, L. viii, c. 13, p 405*

(38) *De Agapis Viduarum: Quis Ordo in Agapis quæ viduis dantur sit observandus.* — *L. ii, c. 28, p. 241*

(39) *De Primogenitis, & Fructibus, & Primitiis, quas offerre solent Episcopis.* — *L. ii, c. 25, 236, &c. L. vii, c. 29, p. 372*

(40) *Quod non deceat gustare quicquam ulli hominum in jejunio Paschatis, in hebdomade sancta, ante horam diei constitutam.* — *L. v, c. 18, 19, p. 322, 323, 324*

(41) *Quod deceat Diaconos obtemperare præcepto Episcoporum.* — *L. ii, c. 31, 32, p. 243, 244*

(42) *De Temporibus quibus decet orare : Statim ac Christianus expergefactus fuerit Deo se commendet, & Homiliam aliquam audiat.* — *L. viii, c. 32, p. 414, c. 34, p. 415*

(43) *Quod non deceat præsumere aliquid de Eucharistia, priusquam à Presbyteris peragatur. Prius enim nihil quicquam gustant. i. e. jejune sumendam Eucharistiam.* — *Wanting.*

(44) *Quod deceat sollicitè tractare Eucharisticum Panem, ne quis alius præter fideles eum accipiat. Et quod non deceat effundere quicquam ex calice.* — *L. vii, c 25, p. 370*

(45) *Ut Presbyteri & Diaconi conveniant quotidie in loco ubi existit Episcopus.* — *L. ii, c. 59 & c. p. 267, &c.*

(46) *De Sepulchris : Ne cogantur Pauperes mortuos sepelire.* — *L. vi, c. 30, p 358, 359*

(47) *De Temporibus quibus oportet orare, & audire adhortationem, & signare frontem signo Crucis.* — *L. viii, c. 33, 34, p. 414, 415, L. ii, c. 59, &c. p. 267, &c.*

(48) *De Donis & Charismatibus vel dotibus animi, Si cui contigerint ; ne quis glorietur contra quenquam.* — *L. viii, c. 1, 2, p. 387, 388, 389*

(49) *Ne Principes aut Magistratus superbè vilipendant illos qui sibi subditi sunt.* — *Ibid.*

(50) *Quod*

(50) *Quod non omnis qui Prophetam agit sit Minister Dei. Non omnes vaticinantes esse probos; nec omnes qui Dæmones ejiciunt.* i. e. *Exorcistas, esse sanctos.* — *L. viii, c. 2, p. 388, 389* Ibid.

(51) *Si quis fuerit Episcopus, aut cupiverit esse, exiguus sapientia, sive stultus, & vindictæ cupidus, ille non est verus Episcopus.* — Ibid.

(52) *De Ordinatione Episcoporum, & Ritu Eucharistiæ.* — *L. viii, c. 4—15, p. 399—406*

(53) *De Ordinatione Presbyterorum, & Diaconorum. Item de Diaconissis, Subdiaconissis, & Lectoribus.* — *c. 16—22, p. 406, 407, 408, 409*

(54) *De illis qui confitentur Peccata sua:* [*Nomen Christi potius, ut opinor.*] — *c. 23, p. 409*

(55) *De Virginibus, & Viduis; & de Exorcistis: Quod non opus habeant manuum Impositione.* — *c. 24, 25, 27, p. 409, 410*

(56) *De Numero Episcoporum qui requiruntur ad Ordinationem Episcopi.* — *c. 27, p. 410*

(57) *Ut Episcopus benedicat; non vero ut Benedictio dicatur super eo. Et ut expellat Ecclesia eum qui meretur Expulsionem.*

(58) *Quod Episcopus non possit depellere aliquem solus. Item de ritu Benedictionis.* — *c. 28, p. 410, 411*

(59) *Qui Diaconis inferiores sunt ne faciant ea quæ Diaconorum sunt.* — Ibid. p. 411

(60) *De Primogenitis, & Decimis, & Primitiis Clericis offerendis.* — c. 30. p. 411, 412

(61) *De eo quod residuum est de Eucharistia quod non tradiderunt communicantibus tempore sacræ Synaxis. Quid de eo faciendum sit.* — c. 31, p. 412

(62) *De eo qui voluerit participare de sacra Cœna: Ut vita & mores ejus prius explorentur.* — c. 32, p. 412

(63) *De Artificiis & Opificiis.* — Ibid.

(64) *De Concubina illius qui fuerit fidelis, &c.* — Ibid. p. 413

(65) *De omnibus Fidelibus, Viris, Fœminisque, evigilantibus mane, ut lavent manus suas & orent.* — Ibid. p. 414

(66) *De omnibus Fidelibus, Viris, Fœminisque, ut convertant Servos suos; & quietem à Laboribus concedant illis die Sabbati, & Dominicâ.* — Ibid.

(67) *Ne etiam faciant opus domesticum die septimo hebdomadis sanctæ; nec in solemnitate Festorum.* — c. 33, p. 414, 415

(68) *De Tempore Precum. Horas indicat Orationis tam diurnas quam nocturnas.* — c. 34, p. 415

(69) *Si*

| | |
|---|---|
| (69) *Si non possitis accedere ad Ecclesiam tempore Persecutionis, Episcopus administret sacram cœnam in domo sua. Vir mundus mundam reddit Ecclesiam; & Vir profanus profanat Ecclesiam.* | Ibid. *p.* 451 |
| (70) *De Diebus in quibus decet facere commemorationem eorum qui obdormiverunt. Item de Exequiis pro defunctis.* | *c.* 41—44, *p.* 448, 419 420 |
| (71) *De illis qui in exilium pelluntur religionis causâ; & de illis qui fugiunt è civitate in civitatem religionis causâ; ut juvent eos conjunctim. De ritu Sacerdotii, ejusque limitibus.* | *c.* 45, 46, *p.* 420—423 |

*Wansleb. Hist. Alexand. ap. Ludolph. Comment in Histor. Æthiop. L. iii, c. 4, n°. 30, p. 334, Grabe Essay on Two Oxford Mss. p 13, &c.*

I shall here in the Second Place Present the Reader with an Account or Index of the Contents of the Ethiopick or Coptick, and of the Arabick *Didascalia*; the former of which is evidently either the very same with, or an exact Abridgment of the latter. The Account of the Ethiopick or Coptick, is taken from *Wanslebius*; that of the Arabick from Dr. *Grabe*; and all is reduc'd to the Order of the Ethiopick, which is that of the Constitutions.

Constitutions.

Æ. Preface to this Doctrine; omitted by *Wanslbius*, but appears plainly to be parallel to that in the Arabick.

*A.* Preface of the Doctrine of the Apostles. — *Preface. & L. i, c 1, 2, 3, 4*

Æ. (1) *Primus Canon jubet ditiores, & non plane inopes Sacram Scripturam Legere.*

*A.* (1) That it becometh the Rich to keep and read the Holy Scriptures. — *C. 4, 5, 6, 7*

Æ. (2) *Uxores ad obedientiam maritis præstandam hortatur; utque modeste incedant.*

*A.* (2) Of Women, that they are to be loved; and that they ought to be Subject to their Husbands; and to go Abroad with Modesty. — *C. 8, 9, 10*

Æ. (3) *Tractat de Episcopis, Presbyteris, & Diaconis.*

*A.* (3) Concerning Bishops, Priests, and Deacons. — *L. ii, c. 1—14*

Æ. (4) *Oportere Episcopos pœnitentes lubenti animo recipere.*

*A.* (4) That the Bishop ought to receive the Penitents willingly, (or kindly.) — *C. 15—21*

Æ. (5)

Æ. (5) *Neminem à communione Ecclesiæ excludendum, cujus crimen sufficienter non sit probatum.*

*A.* (5) That none is to be Excommunicated till he is certainly found Guilty, after a strict Enquiry, (*or* Examination.)

} C. 21—25

Æ. (6) *Jubet seculares eleemosynas dare Ecclesiæ, pro uniuscujusque facultate.*

*A.* (6) Of the Lay-men; that they ought to give Offerings to the Church, according to their Ability.

} C. 25—30

Æ. (7) *Diaconos vetat quicquam facere sine permissione Episcoporum suorum.*

*A.* (7) Concerning Deacons; that they ought to shew themselves Obedient to their Bishop in every thing which he requireth; and that they ought to do nothing without his Leave in his Diocese.

} C. 30—37

Æ. (8) *Necessarium esse ut Episcopi bene examinent omnia, antequam condemnent aliquem.*

*A.* (8) That the Bishop ought to Examine every thing with Justice, and according to Truth.

} C. 37—53

Æ. (9) *Boni Christiani esse peccata sibi invicem condonare quovis tempore.*

*A.* (9) That the Christians ought always to forgive one another, and not to misconstrue the Actions of others, or think ill of them in their Hearts. } c. 53, 54

Æ. (10) *Necessarium esse ut Episcopi ament & promoveant pacem.*

*A.* (10) That Bishops ought to be peaceable, merciful, forgiving Injuries; and that they ought to receive the Penitents. Which if they do not they are not to be call'd Bishops, but Adversaries. } c. 54—61

Æ. (11) *Non decere Christianos Nuptiis atque aliis festivitatibus infidelium interesse.*

*A.* (11) That it doth not become Christians to frequent the Congregations or Meetings of the Heathens. } c. 62, 63

Æ. (12) *De Viduis, atque Virginibus.*

*A.* (19) Concerning Widows, and Virgins. } L. iii, c. 1—8

Æ. (13) *Fœminis Baptismum administrare interdixit.*

*A.* (20) That Women ought not to Baptize. } c. 9.

Æ. (14)

Æ. (14) *Seculares munera ecclesiastica exercere prohibet.*
*A.* (21) That Lay-men ought not to do the Office of a Priest, (or Clergy-man.) } C. 10, 11

Æ. (15) *De Viduis que non more viduarum genuinarum viuunt.*
*A.* (22) Concerning Widows which go much about, (from Place to Place.) } C. 12—15? C. 14, 15

Æ. (16) *De Episcopis.*
*A.* (23) Of Bishops. (Of their Fasts after Consecration.) } C. 15—20? Wanting.

Æ. (17) *Viduas atque Orphanos grato animo eleemosynas accipere decet.*
*A.* (24) That Widows and Orphans ought thankfully to accept of what is given them. } L. iv, c. 5

Æ. (18) *Parentum Officium esse Instruere Liberos.*
*A.* (25) That it becomes Parents to Teach their Children. } C. 11

Æ. (19) *Virginibus ante pubertatem votum facere interdicit.*
*A.* (26) Of Virgins. } C. 14

Æ. (20)

Æ. (20) *De diebus feſtis, & Paſchate agit.* [*Potius De Martyribus.*]

*A.* (27) Concerning Martyrs, which are Puniſh'd by (*publick*) Judgment, and put to ſeveral Torments, as alſo the Feaſts and *Eaſter.* [There is nothing about *the Feaſts and Eaſter* in the Chapter it ſelf. Theſe Contents therefore ſeem to be thoſe of the whole Fifth Book.] } *L. v, c. 1—7*

Æ. (21) *De Martyribus.*

*A.* (28) Of Martyrs. } *C. 8, 9*

Æ. (22) *Chriſtianos decere Scandalum verbáque inhoneſta vitare.*

*A.* (29) That Chriſtians ought to abſtain from Scandalous Actions, and prophane Words, and (other) Sins, whilſt they are aſſembled in the Church. } *C. 10*

Æ. (23) *Indignum eſſe Chriſtiano jurare per nomina Idolorum.*

*A.* (30) That no Body ought to Swear by the Names of Idols, (*falſe Gods,*) or Devils; nor make mention of their Names. } *C. 11, 12*

Æ. (24)

Æ. (24) (31) *Vetat festum Paschatis in alia hebdomade celebrare quam in ea in quam* 14 *dies Lunæ incidit.*

*A.* That we Christians ought to take care of *Easter-day*, that we may keep it only in that Week in which falls the 14*th.* Day of the Moon. } C. 17, 18, 19, 20

[So far the first Edition of the Genuine Διδαχη seems to have reach'd, and no farther. The next Branch is spurious and additional; and the Third an Appendix, or added after the *Catholick Doctrine* was compleated.]

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Æ. (25) *De structura Templi & ejusdem Heikel*; [*Sacrario, seu Adyto*; *in quod nemini nisi Clericis intrare licet. Ludolph.*]

*A.* (35) Of the Fabrick of the Church, and of the Holy Place.

Æ. (26) [No Contents in *Wanslebius.* Dr. *Grabe* guesses it to be of Sects and Heresies; but that is uncertain.]

*A.* (32) Of Sects and Heresies. *L. vi, c. 1—6*

Æ. (27)

Æ. (27) *De Ordinatione Episcoporum.*

*A.* (36) Of the Ordination of a Bishop.

Æ. (28) *De Oratione Episcoporum cum Ecclesiasticis.*

*A.* (37) Of the Times of Prayer to be observ'd by the Bishop, with the rest of the Clergy.

Æ. (29) *De Jejunio Episcoporum.*

*A.* (38) That a Bishop ought to fast after his Ordination for Three Weeks, eating nothing in each Week till *Saturday.*

Æ. (30) *Continet Mystagogiam, seu Doctrinam occultam quam Apostoli docuerunt.*

*A.* (39) The Mystagogy, (or Mystical Doctrine) of *Jesus Christ*, our God, which the Christians are to recite after the receiving of the Holy Eucharist; it being the Faith which he taught the Holy Apostles.

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Æ. (31) *De Orphanis.*

*A.* (12) Concerning Orphans. *L. iv, c. 1*

Æ. (32)

Æ. (32) *Episcopis Orphanos curæ esse debere.*

*A.* (13) That the Bishops ought to take upon themselves the Care of Orphans. } c. 2, 3, 4,

Æ. (33) *Episcoporum esse scire quæ Oblationes Deo gratæ, quæve minus, sint,*

*A.* (14) That the Bishops ought to be cautious, and to learn from whom they may receive Oblations, and from whom they ought not to receive them. } c. 6, 7

Æ. (34) *Episcopum à Fidelibus collecta accipere debere in Sustentationem pauperum.*

*A.* (15) That the Collections of Money ought to be received *(by the Bishop)* with Discretion ; *(or Distinction of the Persons from whom he receives.)* } c. 8, 9, 10

Æ. (35) *Jubet servos obtemperare Heris suis, quamvis infideles sint.*

*A.* (16) That Servants ought to obey their Masters with all Chearfulness, altho' they are Infidels, or Heathens. } c. 12, 13

Æ. (36)

Æ. (3) *Omnes Homines ultimo die judicii resurrecturos.*
*A.* (17) That all Mankind shall rise again, both good and bad. } *L. v, c. 7*

Æ. (37) *Dies festos hilaritate animi spirituali celbrandos esse.*
*A.* (18) That every one ought to keep and celebrate the festival Days in Spiritual Mirth. } *c. 13, 14, 15, 16*

Æ. (38) *In exequiis mortuorum fidelium canticum cum precibus conjungendum esse.*
*A.* (33) That we ought to sing Psalms over the deceas'd Christians, and to make the Oblation (of the Holy Eucharist) for them. } *L. vi, c. 30*

*A.* (34) Of gadding Widows, Nuns, and Virgins. Where is likewise spoken of Baptism, and the Ordination of a Bishop, Priest, and Deacon. } *L. iii, 12—20*

[This is wanting in the Ethiopick; but seems to belong to the same Parts of the Constitutions which I have set against the 15th and 16th Canons already; as the Series did require. But this Matter cannot be certainly known till that Copy is examin'd.

Abu-

I shall now set down the Contents of another Ethiopick Extract, ascrib'd to *Hippolytus*.

| Abulides vel Hippolytus. | Constitutions. |
|---|---|
| (1) *De Sancta Fide Jesu Christi.* | *L. vii*, *c.* 11, &c. *p.* 339, &c. *L. vii*, *c.* 41, *p.* 380, |
| (2) *De Episcopis.* | *L. viii*, *c.* 4, *p.* 390, 391 |
| (3) *De Orationibus quæ dicuntur super Episcopis Ordinandis*; & *de Ordine Missæ.* | *L. viii*, *c.* 5, *p.* 391, 392 |
| (4) *De Ordinatione Presbyterorum.* | *c.* 16, *p.* 406, 407 |
| (5) *De Ordinatione Diaconorum.* | *c.* 17, 18, 19, 20, *p.* 407, 408 |
| (6) *De iis qui Persecutionem propter fidem patiuntur.* | *c.* 23, *p.* 409, *c.* 45, *p.* 420 |
| (7) *De Electione Anagnostæ*, & *Subdiaconi.* | *c.* 21, 22 *p.* 408, 409 |
| (8) *De dono sanandi.* | *c.* 1, 2, *p.* 387—390 |
| (9) *De Presbytero, qui in loco muneri suo non convenienti manet.* | *c.* 46, *p.* 421, 422, 423 |
| (10) *De iis qui se ad Religionem Christianam convertunt.* | *c.* 32, *p.* 412, 413, 414 |
| (11) *De eo qui Idola fabricat.* | Ibid. |
| (12) *Studia varia enumerantur, quorum cultores ad Religionem Christianam ante pœnitentiam factam admittendi non sunt.* | Ibid. |
| (13) *De Loco quem summi Reges aut Principes tenebunt in Templo.* | *Wanting.* |
| (14) *Quod Christianis non conveniat Arma ferre.* | *c.* 32, *p.* 412, 413, 414 |
| (15) *De Opificiis quæ Christianis illicita sunt.* | Ibid. |
| (16) *De* | |

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| (16) *De Christiano qui servam matrimonio sibi jungit.* | Ibid. |
| (17) *De Fœmina libera.* | Ibid. |
| (18) *De Obstetrice; & quod Fœminæ debeant esse separatæ ab hominibus in Oratione.* | *L. ii, c. 57, p. 263, 264* |
| (19) *De Catechumeno qui Martyrium ante Baptismum patitur.* | *L. v, c. 6, p. 304* |
| (20) *De Jejunio feriæ quartæ & sextæ; & de quadragesima.* | *L. v, c. 13, 15, p. 312, —320* |
| (21) *Presbyteros una cum populo quotidie in Ecclesiâ convenire debere.* | *L. ii, c. 36, p. 246 c. 59, &c. p. 267, &c* |
| (22) *De Hebdomade Paschatos Judæorum; & de eo qui Pascha non novit.* | *L. v, c. 15, &c. p. 319, &c.* |
| (23) *Unumquemque teneri* Doctrinam *addiscere.* | *L. vii, c. 39, 40, 41, p. 378, 379, 380* |
| (24) *De cura Episcopi in ægrotos.* | *L. iv, c. 2, p. 292* |
| (25) *De eo cui injuncta est cura ægrotorum; & de tempore quo orationes peragendæ.* | *L. iii, c. 19, p. 290, L. viii, c. 34, p. 415* |
| (26) *De Tempore quo exhortationes audiendæ.* | *L. viii, c. 32, p. 414* |
| (27) *De eo qui singulis diebus templum frequentat.* | *L. ii, c. 59, &c. p. 267, &c.* |
| (28) *Fideles nihil comedere oportere ante Sanctam Communionem.* | *Wanting.* |
| (29) *Bene observandum esse ne quidquam de calice in terram cadat.* | *Wanting.* |

(30) *De*

| | |
|---|---|
| (30) *De Catechumenis.* | *L. vii, c. 39, & . p. 378, &* |
| (31) *Diaconum Eucharistiam cum Permissione Episcopi aut Presbyteri populo administrare posse.* | *L. viii, c. 28 . 411,* |
| (32) *Viduas atque Virgines assiduè orare oportere.* | *L. iii, c. 6, 7, p. 277, —281, c. 13, p. 285, L. iv, c. 14, p. 299 L. viii, c. 41 — 44, p. 418, 419, 420* |
| (33) *Mortuorum fidelium commemorationem singulis diebus faciendam, excepta die Dominica.* | |
| (34) *De modestia secularium in Ecclesia.* | *L. ii, c. 57, p. 262, &c.* |
| (35) *Diaconos Benedictionem & Gratias dicere posse in Agapis, cum Episcopus præsens non est.* | *Wanting.* |
| (36) *De Primitiis Terræ; & de Votis.* | *L. ii, c. 25. p. 236. &c. L. vii, c. 29, p. 372, L. viii, c. 30 31 p. 411, 412, c. 40, p. 417, 418* |
| (37) *Cum Episcopus S. Synaxin celebrat Presbyteri illi assistentes Albâ vestiti esse debent.* | *L. viii, c. 12, p. 398, 399* |
| (38) *Neminem dormire debere nocte Resurrectionis Domini nostri Jesu Christi.* | *L. v, c. 19, p. 323, 324* |

We may hence then take notice (1) That the Ethiopick *Manda* seems to contain the 127 Statutes, or the Intire Abridgments of the *Constitutions and Canons* together; and that the *Abtelis*, or *Abetelis* seems to contain the 85 Ecclesiastical or Apostolical Canons at large; only as digested into 81. (2) That the 71 Statutes as here extracted out of the Constitutions seem made up of two different

Collections; the former whereof ends at the 47th Statute; and the latter begins at the 48th, and goes on to the end; becauſe we find the ſame things repeated again, and that as extracted from the ſame places of the Conſtitutions. Which will be more probable if we note (3) That from the foremention'd 48th Statute to the 71 is a regular and methodical Extract out of the 8th Book, according to its preſent Order: Which Order therefore is probably the Original one; as earlier than their Publication, and than the Converſion of the *Ethiopians*. Note (4) That the other Extract under the Name of *Hippolytus*, for almoſt the one half of it, is made out of that Eighth Book, which in ſome ſort is alſo aſcrib'd to him in the ſeparate Mſs thereto belonging; and that this is partly regular. So that it ſeems not improbable that *Hippolytus* did make this 8th Book more publick than the reſt, even in his Days. Whence it's Extracts are more regular, and full than the reſt; and whence there are ſo many ſeparate Mſs. of that Book, or at leaſt of a great part of it: Note (5) That theſe Æthiopick Extracts are not *earlyer* than the Days of *Athanaſius*, as having plain Signs of that Age, and that the Princes were become Chriſtian; yet can they not well be *later*; becauſe ſuch Extracts were moſt neceſſary upon the firſt Settlements of Chriſtianity; and becauſe

as

as we shall see; *Athanasius* himself has the best Title to them. Note (6) That the Names of the Apostles, or the first Section of the Statutes, being plain *Interpolation*; of which hereafter; the real original Numbers for the Books abridg'd was Eight; the real Numbers of it's intire Chapters or Sections was Seventy; and the real Number of that part which belongs to the *Duæ Viæ* in the Seventh Book was Eleven, as we have formerly suppos'd. Note (7) That this Imitation of the original Numbers, with the whole current of the Ethiopick Accounts, assure us, that these Extracts were deliver'd to the Churches of the Ethiopians, as the Originals themselves; and receiv'd by them as such; while yet all the Doctrinal Parts, which favor'd the Arians against the Athanasians, were omitted, and never deliver'd to them at all. Nay, as far as *Ludolphus*'s Accounts can direct us, the very Baptismal Creed it self was not given them; but only the Nicene Creed in its stead. Therefore Note (8) That there lies a Violent Suspicion upon *Athanasius*, the then Bishop of *Alexandria*, from whom these Ethiopians receiv'd their first Bishop, *Frumentius*; and from whom alone they could receive all their sacred Books and Settlements; that he miserably impos'd upon this Infant Church, and trick'd them into his own heretical Opinions, by thus concealing the

Apostles own Doctrines and Creed from them, and engaging them to those himself and his Party had fram'd at *Nice* and afterward; and by putting this poor immethodical Extract of his own making or direction upon them, for the genuine Apostolical Constitutions themselves; and making them believe that *Clement* wrote even these, and that at the Command of the Apostles. If this strong Suspicion of Deceit and Forgery do at last fix upon *Athanasius*, his Name will deserve to be ranked with his Antichristian Brethren, the Jesuits; who in the last Age ventur'd to put an interpolated History of their own upon the Persians, for a Faithful Account of the Acts of our Saviour; instead of delivering them the real and genuine Gospels themselves; as is well known in the World. Note (9) That hence, however, it appears that the Church of *Alexandria*, just after the Council of *Nice*, had Eight Books of Apostolical Constitutions among them; that they were in great measure secret and concealed Books; otherwise an Extract could never have past for the Original; that they were esteem'd at least of equal Authority with the rest of the Books of the New Testament; that the Apostolical Canons also were a part of the same Books, and esteem'd of the same Authority; that the whole was believ'd to be Written by *Clement*, the Companion of *Peter*, as the larger Epistles of *Ignatius* and

*Ignat. Ep. ad. Trall.* §. 7

others

others call him also; part as the original Rules for the Settlement of the Christian Church; and part as the Acts of one or more known Councils of the Apostles; and that, as the Copticks suppose, *in Cœnaculo Sionis*, in *an upper Room of Mount Sion*: All in exact accord with the present Constitutions themselves, and the other most Antient Records of Christianity. Yet Note (10) That part at least of the *Catholick Doctrine*, or Rule of Christian Faith in the former Six Books, was esteem'd then as really *Written* by the Apostles or their Amanuensis *Clement*, and *sent* by *Clement*; exactly according to the particular Account in the present Copies of the same Constitutions, and to the Testimony of *Varadatus*. ἐγγράψαμεν & ἐπιστείλαμεν are the Words there; & *Scripto Reliquerunt & Misimus* are the parallel Words of the Ethiopick Poet here. Note, above all (11) That the Ethiopick *Didascalia* and that Arabick one at *Oxford*, which are either the very same, or the former is a plain Abridgment of the latter, is no other than a corrupt Edition of the *Catholick Doctrine*, or former Six Books of the Apostolical Constitutions, made by the Athanasians in the Fourth Century of the Church.

My Reasons for this Assertion are these following. (1) This Book agrees very well to that notable Description of such *Orthodox Extracts* by the Author of the *Synopsis*

*Sacræ Scripturæ* already mention'd, (for it may refer to more than one,) πληρώματα· ἐξ ὧν μεταφερόντως ἐκλεγῶσι τὰ ἀληθέστερα καὶ θεόπνευστα. *The Clementines: whence the Parts moſt agreeable to Truth, and deriv'd from Divine Inſpiration have been transfer'd and ſelected.* Now this *Didaſcalia* is taken out of the *Clementine Conſtitutions*; it contains *ſelect Parts* of them; it has alſo no other Parts than what this Athanaſian Writer would naturally believe to be *true*, and *divinely inſpired.* And ſo does well agree to the Characters here ſet down. (2) This Edition leaves out all and only ſuch parts of the former Six Books of the Conſtitutions, as *Athanaſius* and his Friend *Anthony* the Monk, with their Followers, could not bear; I mean all the middle Chapters of the Sixth Book; in which are contained ſuch clear Teſtimonies againſt the Athanaſians, and for the Arians; and ſuch encouragement to, and Rules about a Conjugal Life, as intirely contradicted their Schemes and Deſigns. So that there is great reaſon to believe that they were on purpoſe left out by them, and their Followers; leſt they ſhould utterly ſubvert their very foundations, and deſtroy the modern Orthodoxy and Monkery together. (3) This is ſtrongly confirmed by the *exact places* where this great Chaſm appears, and at what critical Points the omiſſion both begins and ends. The

*beginning*

*beginning* is just after the end of the Account of the Jewish Heresies; all which were own'd as Heresies by *Athanasius*; and just before the *beginning* of the Heresies arisen from the Gentiles; among which the *Athanasian* it self is, as it were, before-hand describ'd and condemn'd; and the opposite Christian, or *Arian* Doctrine establish'd and confirm'd by the Apostles themselves. The *ending* is just *after* the Rules and Directions for a married State are over; where also some Arian Doctrines had been occasionally interspers'd. These are evident signs of Athanasian Corruption and Forgery; and Dr. *Grabe*'s fancy about this great Chasm is intirely precarious and ungrounded. (4) The *time* when this *Didascalia*, and the like Pieces first appear in the Church is not till the Days, and precisely in the Days of *Athanasius*: Before whom we hear nothing of such corrupt Editions or Abridgments of the Constitutions; and after whom we have not a few of them: I mean only in the neighbouring Churches. For, (5) The *Places* where, and where alone we meet with these Books is another evident sign that they are Athanasian. We hear tidings enow of Ethiopick, Coptick, and Arabick Books of this corrupted sort; but hear of them so early no where else in the World; *i. e.* exactly, as before, in the *very time*, and in or near the *very Place* of the *Alexandrian*

L. vi, c. 6, 7

c. 30

*Athanasius* only. (6) We have besides this another parallel corrupt piece extant, with the like omissions of all that favor'd the Arians, and contradicted the Athanasians, I mean the *Ethiopick Constitutions*, as divided into Eight Books, and about Seventy Chapters in imitation of the like numbers for the original Books and Chapters themselves as above: As well as other parallel Collections; all evidently of a spurious Nature also. Now for one of these, the Ethiopick Constitutions, the Counterfeit *Dionysius* the Areopagite, or *Didymus* of *Alexandria*, plainly enough assures us, that those ὅροι συνοπτικοὶ or *Epitomiz'd Canons* that συνοπτικὴ διδασκαλία; or *Abridged Doctrine* was made by *Hierotheus* or *Athanasius* himself, as we shall see presently. And if so, we may safely ascribe this Edition to him, or to some of his Followers, in the Fourth Age. (7) None of the Antients give us any Account of these Books, and of their being Extracts in this manner, but those which most probably were *Egyptians*; the Neighbors if not Flock of *Athanasius*: I mean the Author of the *Synopsis Sacræ Scripturæ*; *Didymus* of *Alexandria*; and the Author of the Book *De Virginitate*, among the Works of *Athanasius*; all appearing to live also not very long after *Athanasius*. I here add the Third Author, because he quotes or alludes to the very last spurious and additional Chapter it self, about the

end

end of the Fourth Ceotury; all which do still farther shew the relation both the *Time* and *Place* of this spurious Edition bear to the *Alexandrian Athanasius.* (8) The Nature of the Interpolations, Alterations, and Additions themselves, which are still Athanasian, and for the support of Orthodoxy shews their original. Dr. *Grabe* himself, and the Arabick Book it self, in that part of the Translation which is now by me, do both fully and particularly prove that they are still of that sort. So that while Dr. *Grabe* who has given the World an Account of the Arabick Mss. thought he was confuting an Assertion of mine, he has been unmasking the Cheats and Forgeries of *Athanasius* and his Followers; without dreaming what he was doing at the same time. (9) The Addition of an Athanasian *Mystagogia,* or *Secret Doctrine,* as coming from the Apostles, which is inserted in the stead of the original Arian or Christian Doctrine of the Sixth Book of the *Secret Constitutions* themselves, is a most evident sign of the same Corruption, and a like sign by what Man or Party it was made: And this being equally done in all these Editions, is a demonstration that neither was the one omitted, as Dr. *Grabe* would fain suppose, nor the other added by accident; but that all was done on set purpose, in order to support those Heretical Opinions which all the sacred Books

§ 16. p. 119

p. 75—78

p. 77

of

of our Religion, when uncorrupt and genuine did ever condemn. (10). The Prefixing to this Work the *real Preface* of the true *Doctrine of the Apostles*, to which 'tis most evident it does not belong, is another plain mark of deceit and corruption; whether it were done at first, or afterward. For 'tis manifestly with design to impose a spurious and heretical Edition of the καθολικὴ διδασκαλία, upon the World for the genuine one, or as the other Διδαχὴ τῶν ἀποστόλων; and that as attested to by the Apostles of our Lord themselves; [as the Word *hanc*, *this* Doctrine in the Copy seems intended to Insinuate; which I look upon therefore as Interpolation; unless that *Catholick Doctrine* being sent together with the Διδαχὴ, the *pronoun this* denotes no more than *that which we have now sent* with the other.] While it appears to be no better than an Athanasian or Heretical Deceit and Forgery.

*Corollary.* Hence we learn that the Apostolical Constitutions, whence all these Editions and Abridgments are evidently deriv'd, were in the fourth Century esteem'd Sacred and Divinely Inspired Records of our Religion, even by their great Enemies, the Athanasians themselves; that they were then in the same Order they are in now; for the Ethiopick *Doctrine* is still in the order of our present Books; that they were then as large as they are now; that they then favor'd

vor'd the Arians as they do now; and that the Orthodox had no other way to avoid their influence but by concealing, as much as possible, the genuine Copies, and sending abroad spurious, imperfect, and interpolated Editions and Abridgments of them; to the corruption of the true Christian Faith, Worship, and Practice; and the great Shame and Reproach of our common Christianity.

*Corollary.* (2) Hence we have a natural and obvious Account of the later pernicious Interpolations of the original Constitutions themselves; as to the Names of the Twelve Apostles added in the Sixth and Eighth Books; as to the later Rule for *Easter*; as to the Doxologies *to* the Holy Ghost, and the like: All which most easily arose from these corrupt Editions and Extracts, and no other cause need be sought for of the same. And this is so true and exact that those Four Books and a half whose Nature priviledg'd them from much Interpolation, even in this corrupt Edition, are almost wholly uncorrupt in the Genuine Constitutions at this Day; and also, what is exceeding remarkable, that the Seventh Book, or only one which never was Publish'd in this spurious way (as belonging to Jews and not Gentiles) has no visible Interpolations at all even at this Day; I mean as to the best Mss. thereof: Yet in two of the Mss. of that Book does appear even there one notorious Interpolation,

*Vid. c. 5, infrà.*

polation, γεννηθέντα ὐ κτισθέντα, *begotten not created*; which is yet most naturally deriv'd from the Words *begotten not made* in this spurious *Mystagogia*, or Athanasian *secret Doctrine of the Apostles* also.

To conclude this Head, I must needs say, that, considering all Circumstances, the Church of *Ethiopia* highly deserves the *Pity*, and the *Esteem* of every good Christian. *Pity*, on Account of the sad *Imposition* upon them by *Athanasius*; and that in points of the greatest Consequence; and *Esteem*, on Account of their keeping all along so close to their *Original Standards*, as they at first receiv'd them. And indeed, from what Accounts we yet have, they seem to me to deserve the Reputation, all things consider'd, of the *Best and Purest* part of the Christian Church, ever since the Fifth Century, until the Protestant Reformation. Nay I cannot tell whether, with all our modern Light and Learning, we of the Reformation have kept so close to the true Christian Faith and Practice as they have done. Learning indeed, which we have had and they wanted, if True and Real, of a right Nature, and subordinate to Divine Revelation, is a mighty Advantage. But most part of what has been call'd *Learning* since the Fifth Century, till this last Age at least, nay much of that now current, is Antichristian, and of no Advantage as to the true purposes of Religion.

So

So that whether the Ethiopians be not still the better Christians I very much doubt.

*Scholium.* I here present the Reader with all the antient Passages that seem to concern the genuine Διδαχὴ τῶν Ἀποστόλων.

*Sed est & alia adhuc religiosa [jejunandi ratio] cujus laus quorundam Apostolorum literis prædicatur. Invenimus enim in quodam Libello ab Apostolis dictum, Beatus est qui etiam jejunat pro eo ut alat pauperem. Hujus jejunium valde acceptum est apud Deum, & revera digne satis. Imitatur enim illum qui animam suam posuit pro fratribus suis.* Orig. Hom. 10, in Leviticum. Op. Lat.

Ἐν τοῖς νόθοις καταταττόμενα καὶ τῶν Παύλου προφήτων ἡ γραφὴ, ὅτε λεγόμενον ποιμὴν, καὶ ἡ ἀποκάλυψις Πέτρου, καὶ πρὸς τούτοις ἡ φερομένη Βαρνάβα ἐπιστολὴ, καὶ τῶν ἀποστόλων αἱ λεγόμεναι διδαχαί. [*Vers. Rufin.* Doctrina Apostolorum] ἔτι τε, ὡς ἔφην, ἡ Ἰωάννου ἀποκάλυψις, εἰ φανείη· οἱ μὲν γὰρ ἡμῶν οὐ παραδέχονται τοῦτο· οἱ δὲ ἐκκλησιαστικοὶ καὶ τοῦτο ἀναγινώσκουσι τοῖς νεωτέροις μάλιστα. Euseb. Hist. Eccles. L. iii. c. 25, p. 97

Ἔστι καὶ ἕτερα βιβλία τῶν ἐξωθεν, ἃ κελεύομεν μὲν, τετυπωμένα δὲ παρὰ τῶν πατέρων ἀναγινώσκεσθαι τοῖς ἄρτι προσερχομένοις, καὶ βουλομένοις κατηχεῖσθαι τὸν τῆς εὐσεβείας λόγον· Σοφία Σολομῶντος, καὶ σοφία Σειράχ, καὶ Ἐσθὴρ, καὶ Ἰουδὶθ, καὶ Τωβίας, καὶ Διδαχὴ καλουμένη τῶν ἀποστόλων, καὶ ὁ ποιμήν. Athanas. Epist. Fest. Tom. 2. p. 963.

Τῆς νέας πάλιν διαθήκης ἀντιλεγόμενα ταῦτα· Περίοδοι Πέτρου· περίοδοι Ἰωάννου· περίοδοι θωμᾶ· Διδαχὴ Ἀποστόλων· Κλημέντια· ἐξ ὧν μεταφέρομεν ἐκλεγόντες τὰ ἀληθέστερα καὶ θεοπνευστα. Synops. S. Script. apud Athanas. Op. Tom. 3. p.

*De Aleatoribus inter Op. Cypr. p. 32.*

In Doctrinis Apostolorum; *si quis frater delinquit in Ecclesia, & non paret legi, Hic nec colligatur donec pœnitentiam agat, & non recipiatur; ne inquietur & impediatur Oratio vestra.*

*Can. 23. Hippolyt. prius.*

*Unumquemque teneri* Doctrinam *addiscere.*

| Nicephoris Stichometria. Textus Græcus. | Versio Vetus Latina. |
|---|---|
| Καὶ ὅσα τ νεᾶς εἰσιν ἀπόκρυφα. | *Et Quæ Novi sunt Apocrypha.* |
| Περίοδος Πέτρε· στίχων βψν' | *Itinerarium Petri; versus.* 2800 |
| Περίοδος Ἰωάννε στίχων. γχ' | *Itinerarium Joannis; versus* 2500 |
| Περίοδος Θωμᾶ· στίχων ᾱχ | *Itinerarium Thomæ; versus* 1600 |
| Εὐαγγέλιον κ᾽ τ Θωμᾶν· στίχων. ᾱτ | *Evangelium secundum Thomam; versus* 1300 |
| Διδαχὴ ἀποστόλων· στίχων. σ' | *Doctrina Apostolorum; versus* 200 |
| Κλήμβτος λϵ' στίχων. βχ' Ἰγνατίε, Πολυκάρπε, Ποιμβύϑ, κ᾽ Ἑρμᾶ. | *Clementis; versus* 2600 *Ignatii, & Polycarpi.* |

*N.B.* The Order of this is so much the same with that in the *Synopsis* before, that it seems to be taken from it, and helps to explain it.

Indi-

| Indiculus Alter. Textus Græcus. | Versio Vetus Latina. |
|---|---|
| Ὅσα ἀπόκρυφα. | |
| ιέ. Ἰακώβου ἱστορία. | 15. *Jacobi Historia.* |
| ις'. Πέτρου ἀποκάλυψις. | 16. *Petri Apocalypsis.* |
| ιξ'. Περίοδοι καὶ διδαχαὶ τῶν ἀποστόλων. | 17. *Periodi & Circuitus & Doctrina Apostolorū* |
| ιή. Βαρνάβα ἐπιστολή. | 18. *Barnabæ Epistola.* |
| ιθ'. Παύλου πράξις. | 19. *Pauli Actus.* |
| κ'. Παύλου ἀποκάλυψις. | 20. *Pauli Apocalypsis.* |
| κά. Διδασκαλία κλήμεντος. | 21. *Doctrina Clementis.* |
| κβ'. Ἰγνατίου διδασκαλία | 22. *Ignatii Doctrina.* |
| κγ'. Πολυκάρπου διδασκαλία. | 23. *Polycarpi Doctrina.* |
| κδ'. Εὐαγγέλιον κατὰ Βαρνάβαν. | 24. *Evangelium secundum Barnabam.* |
| κέ. Εὐαγγέλιον κατὰ Ματθίαν. | 25. *Evangelium secundum Matthiam.* |

*N. B.* I omit a strange modern Passage cited out of certain διδάγματα τῶν ἀποστόλων, or *Doctrine of the Apostles*, because 'tis hardly from this Book; and of no Authority at all. *Spicileg. Tom. 1, p. 54.*

*Scholium* (2) I here also present the Reader with my Reasons why I esteem the *Preface* to the *Oxford* Mss. as already set down, to be the genuine Preface to the Διδαχὴ τῶν ἀποστόλων, and not the Preface to that *Catholick Didascaly* whereto it is now prefix'd. That it does not belong to the *Catholick Didascaly* is plain; because the *p. 287, 288 prius.*

καθολικὴ διδασκαλία, when genuine, is only the former Six Books of the Constitutions; which we know has no such Preface: 'Tis stil'd a *Doctrine*, not a *Didascaly*, in the very Preface it self; it was made when *Paul* was present, which might be true as to the Council *A. D.* 67. when the *Doctrine* was made, but could not be true as to that *A. D.* 64. when the *Catholick Didascaly* was made; as we have seen already. It speaks of the *Catholick Didascaly*, as of a *different* Work; which was only *confirm'd* when it self was made; it directly affirms it self to be *another Book of Doctrine*, written by the Apostles; and that *both* were sent by *Clement*. So that there is little reason to doubt that it does not belong to the *Catholick Didascaly*, but to the *Doctrine of the Apostles*, if it be at all genuine. Now that it is genuine I am almost intirely satisfied by the following Observations.

p. 112, &c. prius.

In general, it lays full claim to be Apostolical; and cannot but be such, unless it be an intire Forgery. It lays that claim in words so plain, serious, and unaffected, in Language so full of Piety and Authority, that it cannot easily be supposed other than genuine. Its Notes of Time and Chronological Characters are so right, and agreeable to other original Records, and to the Constitutions themselves, that there is hardly room for suspicion. Nor is its Language

other

other than original, sacred, and truly primitive; nay, such as sometimes cannot well be supposed later than the Days of the Apostles themselves. Thus in particular, to pass by the Inscription of the Arabick Copies, *In the Name of the Father, Son, and Holy Ghost,* as not certainly genuine, but rather perhaps the Arabick Translator's or Transcriber's Preface, (according to the known Practice of that Nation,) we have here (1) The College of Apostles stiled the *Twelve*, long after the Death of *James* the Brother of *John*; or when they do not appear to have been exactly so many in number, according to the known parallel stile not only of the Constitutions, but of *John* and *Paul* in the New Testament also. (2) *Jerusalem* stiled the *City of the Great King*, in the very Language of our Saviour himself. We have (3) *Paul* stiled a *Chosen Vessel*, and the *Apostle of the Gentiles*, in the very Language of the New Testament. We have (4) The Origin of that antient notion among Christians, that the Ten Orders in the Church on Earth were distributed with regard to the Ten Orders of Invisible Beings in Heaven. (5) We have here such Names and Characters of those several Orders as exactly agree with the Constitutions, with *Ignatius*'s larger Epistles, and with the other antientest Records of our Religion. (6) Principally,

*Joh.* 20, 24 *1 Cor.* 15, 5 *Matt.* 5, 35 *Act.* 9, 15 *Rom.* 11, 13 *Gal.* 2, 7

we have here an intimation that the diſtinct Names (High Prieſt, Prieſt, and Levite, or) Biſhop, Preſbyter, and Deacon, at leaſt the two former were *appropriated* to thoſe higheſt Orders in the Church, at ſuch a time as moſt exactly agrees with all Antiquity; and gives the greateſt light to that matter poſſible. We know that the earlier Books of the New Teſtament generally uſe ſuch words *confuſedly* for one another, till Four or Five Years before the Deſtruction of *Jeruſalem*: We alſo know that the later Books of the New Teſtament after that time generally uſe them *diſtinctly*: How comes this alteration to be ſo remarkable in Antiquity? This Preface, eſpecially as compar'd with the Conſtitutions, ſhews the true cauſe hereof, *viz.* that till the ſecond and third Councils of the Apoſtles, about *A. D.* 64. and *A. D.* 67. the Apoſtles had commonly ſettled the Principal Governor, or Biſhop, in only a few of the greater Churches, and left the reſt with a College of Preſbyters, and their ſubordinate Deacons, under their own, or their Companions immediate but occaſional inſpection; and that at thoſe Councils they fix'd the deſign of ſettling all the diſtinct Orders, and their diſtinct Names alſo for all Poſterity, before their Death; and in conſequence thereof actually plac'd Biſhops ſoon after in moſt of the leſſer Churches alſo. Nay, this is

ſo-

so exact, that whereas their distinct Names and Offices were in good measure first fixed at the former of those Councils, yet is *Paul* observ'd not to distinguish the Name Bishop from that of Presbyter, even in his latest Epistles, written after that Council; and that confusion of Names to have continued in the West long afterwards. Why was this, but because he was absent in the West, at and after the meeting of that Council, when that Distinction was first fixed in the East, tho' present at the third Council, where a final Resolution was taken about the matter, and it was fix'd universally. This case is here so exactly accounted for by the Preface before us, and yet so plainly insoluble without it, that there had need be wonderful evidence against it ere it ought to be rejected; whereas indeed I see no considerable evidence against it at all; but it appears agreeable to all Antiquity thereto relating. (7) We have here *Clement* of *Rome* as He by whom the Book was sent to the Churches, in exact agreement with all Antiquity. (8) We have here also the Name *Nazarens* apply'd to Christians; which we know was one of their Names in the Days of the Apostles; but which in a little time wore off and vanish'd away. *Act.* 24, 5

In short; we have here, I think, more Marks of Genuine Antiquity, of the Apostolick Age, and of Apostolick Authority

than we have in almost any other so small writing now extant in the Church.

XXXIV. The next Witness which I shall make use of in behalf of these Constitutions shall be *Didymus* of *Alexandria*, or whoever was the Author of those strange, but remarkable Books under the Name of *Dionysius* the *Areopagite*. And this Witness is a most undenyable one, as not only owning the being of these secret Records, in the Alexandrian Archives, under the Custody of *Hierotheus*, or *Athanasius*; not only acknowledging their most sacred Authority; not only mentioning an eminent Extract or Abridgment of the same, under the Name of Canons made by *Hierotheus* or *Athanasius*; which most probably is that belonging to the Ethiopians; but also in Two large Books Writing Profess'd Comments upon some parts of them; I mean in his *Celestial*, and in his *Ecclesiastical Hierarchy*. And this Author is the more highly to be valued, because he is, as it were, an Expositor of these original Constitutions, and explains the Antient Practices so particularly sometimes as affords us great Light to the true meaning and intention of them; which cannot but be frequently of great use in a Book of this Nature and Consequence. I shall set down the particular Passages in this Author, by way of parallel, as before; and then make a few Observations from such a Comparison.

*About A. D.* 360

*Didy-*

*Didymus* of *Alexandria.*

Ἀμέλει καὶ τὴν σεβασμίαν τῆς ὑφ᾽ ἡμᾶς ἀρχίας μακαριότητα τῆς ἐκφαντορικῶν λογίων αἱ μυστικαὶ παραδόσεις, πρὸ μὲν ὡς λόγον, καὶ νῦν, καὶ οὐσίαν ὑμνοῦσι, τὴν ἀποφρεπῆ λογιότητα καὶ σοφίαν αὐτῆς δηλοῦσαι, καὶ ὄντως ἔσαν ὑπαρξιν, καὶ τῆς τῶν ὄντων ὑπάρξεως αἰτίαν ἀληθινὴν, καὶ ὡς φῶς αὐτὴν ἀναπλάττουσι, καὶ ζωὴν ἀποκαλοῦσι. — ποτὲ δὲ ταῖς ἀνομοίοις ἐκφαντορίαις ὑπὸ τῆς αὐτῆς λογίων ὑφηγησμίως ὑμνεῖται, ἄρρητον αὐτὴν, καὶ ἄπειρον, καὶ ἀχώρητον ἀποκαλοῦντων, καὶ τὰ ἐξ ὧν ἐστὶ τί ἐστιν, ἀλλὰ τί οὐκ ἔστι σημαίνεται. τὸ γὰρ, ὡς οἶμαι, καὶ πρεπωδέστερόν ἐστιν ἐπ᾽ αὐτῆς, ἐπείπερ, ὡς ἡ κρυφία καὶ ἡ ἱερατικὴ παράδοσις ὑφηγήσατο, τὸ μὲν οὐκ εἰ καὶ τί τῆς ὄντων αὐτὴν ἀληθεύομεν, ἀγνοοῦμεν δὲ τὴν ὑπερέσιον αὐτῆς καὶ ἀνόητον καὶ ἄρρητον ἀοσίαν.

*De Cœlest. Hierarch. c. 2, §. 3, p. 17, 18*

Σὺ δὲ, ὦ παῖ, καὶ τὴν οὐσίαν τὴν καθ᾽ ἡμᾶς ἱερᾶρχικῆς παραδόσεως δεσμοθεσίαν, αὐτίκα ἱερο-

§. 5, p. 23

Constitutions.

Τῶν ἐκφαντικῶν λογίων αἱ μυστικαὶ παραδόσεις, One (fictitious) Name of the Constitutions.

*L. vii, c. 34, &c. p. p. 374, &c. L. viii, c. 5, &c. p. 391, &c.*

Κρυφία καὶ ἱερατικὴ παράδοσις, One Name of the Constitutions.

Ἱερᾶρχικῆς παραδόσεως δεσμοθεσία, One Name of the Constitutions.

ἱερογραφεπῶς ἄκρε τὴν ἱερῶς λεγομένων, ἔνδεθεν ἐνδέων, ἐν μυήσει γενόμενον, καὶ τῇ κρύ νῦν κρυφιότητι τὰ ἅγια σφετερίλαμε, ἐκ τῆς ἀνιέρε πλανύος, ὡς ἐνοειδῆ διαφύλαξον. ὁ γὰρ Δημοτὸν, ὡς τὰ λόγια φησιν, εἰς ὕλας ἀπορρίψας τὴν τῆς νοητῆς μύρων εἰτων ἀμυγῆ, καὶ φωτοειδῆ, καὶ καλλοποιὸν εὐκοσμίαν.

*L. iii, c. 3, p. 277, Can. 85.*

e v, §. 1, p. 69 Περὶ ταύτης δὲ ὑφηκεμένης πάντεσι τὲς ἀρχαγγελικὲς διακόσμες, πάσε ἀρχὰς, καὶ τὰς δυνάμεις, ὅσας τε τέτων ὑφεβεβηκύιας οὐσίας αἱ τῆς λογίων ἴσασιν ἐκφαντορικαὶ παραδόσεις.

*L. vii, c. 35, p. 371, L. viii, c. 12, p. 402*

*Αἱ τῆς λογίων ἐκφαντορικαὶ παραδόσεις, One Name of the Constitutions.*

c. 6, §. 2, p. 74, 75 Πάσας ἡ θεολογία τὰς ἀϋλες οὐσίας ἑνέα κέκλικεν ἐκφαντορικαῖς ἐπωνυμίαις, ταῦτα ὁ θεῖος ἡμῖν ἱεροτελεςὴς, εἰς τρεῖς ἀφορίζει τριαδικὰς διακοσμήσεις, καὶ τρεφόντων μὲν εἶναί φησι τὸν περὶ Θεὸν ὕμνον ἀεὶ, καὶ τροσοχῶς αὐτῷ, καὶ τρὸ τῆς ἄλλων ἀμέσως ἡνῶσθαι τραδεδομένον· τές τε γὰρ ἀγιωτάτες θρόνες, καὶ τὰ πολυόμματα, καὶ πολύπτερα πάγματα χερυβὶμ, ἑβραϊον φωνῇ καὶ σεραφὶμ ὠνομασμένα, καὶ τὸν πάντα ὑφηκεμένων

Ibid.

νων ἐγγύτητα πρὸς Θεὸν ἀμέσως ἱδρύεσθαι φησὶ παραδιδύναι τὴν τῶν ἱερῶν λογίων ἐκφαντορίαν. Τὸ τριαδικὸν ἓν τοῦτον διάκοσμον, ὡς ἕνα, καὶ ὁμοταγῆ, καὶ ὄντως πρώτην ἱεραρχίαν ὁ κλεινὸς ἡμῶν ἔφη καθηγεμών· ἧς οὐκ ἔστιν ἑτέρα θεοειδεστέρα, καὶ τῇ πρωτουργοῖς τῆς θεαρχίας ἐλλάμψεσιν ἀμέσως προσεχεστέρα. δευτέραν δὲ εἶναι φησὶ τὴν ἀπὸ τῶν ἐξουσιῶν, καὶ κυριοτήτων, καὶ δυνάμεων συμπληρωμάτων, καὶ τρίτην ἐπ' ἐσχάτων τῶν οὐρανίων ἱεραρχιῶν τὴν τῶν ἀγγέλων τε, καὶ ἀρχαγγέλων, καὶ ἀρχῶν διακοσμησιν.

c. 7, §. 4, p. 85

Οἱ δὲ τὴν πολυύμνητον ἐκείνην καὶ σεβασμιωτάτην ἀναπεράζουσι θεολογίαν, ἅγιος, ἅγιος, ἅγιος, κύριος Σαβαὼθ, πλήρης πᾶσα ἡ γῆ τῆς δόξης αὐτοῦ.

Ibid.

*De Eccles. Hierarch. c. 1, §. 1, p. 230*

Ἐκ τῶν ἁγιωτάτων καὶ ἱερωτάτων ἡμᾶς διδάσκαλος λογίων χρὴ τοῖς τῆς ἱερᾶς μυσταγωγίας τὴν τελετὴν διὰ ἱεραρχικῶν μυστηρίων καὶ παραδόσεων πεπλεσμένοις. Ἀλλ' ὅρα ὅπως οὐκ ἐξορχήσῃ τὰ ἅγια τῶν ἁγίων, ἐὰν βακχεύσῃς δὲ καὶ τὰ τοῦ κρυ-

Ἱεραρχικὰ μυστήρια, καὶ παραδόσεις, Two Names of the Constitutions. So again presently. L. ii, c. 5, p. 277, Can. 85.

φίν Θεῦ τ νοερᾶις καὶ ἀορά-
τοις γνώσεσι τιμήσεις· ἀμέ-
θεκτα μὴν ἀυτὰ, καὶ ἄρρητα
τοῖς ἀτελέσοις λόγων, ἱε-
ροῖς δὲ μόνοις τῶν ἱερῶν μεθ'
ἱερᾶς ἐκλάμψεως ἱερουργεπῶς
κοινωνῶν, *Vid.* §. 3. *p.* 233.

Οὐσία γὰρ τῆς καθ' ἡμᾶς ἱε-
§. 4, *p.* 234, 235, 236 ραρχίας ἔξι τὰ διοπτευόμενα
λόγια, σεπόμενα δὲ λόγια
ζωὴ τὰ φαμὴν ὅσα περὶ τῶν
ἐνθέων ἡμῶν ἱερουργῶν ἐν
ἁγιογράφοις ἡμῖν καὶ θεολο-
γικαῖς δεδώρηται δέλτοις. καὶ μὴν
ὅσα περὶ αὐτῶν ἱερῶν ἀν-
δρων αὐλωτέρα μυήσις, ἢ γεί-
τωνι πῶς ἤδη ἐφανίας ἱεραρχίας
ἐκ νοὸς εἰς νοῦν δι' μέσου λόγου,
σωματικῆ μὴν, αὐλωτέρῳ δὲ
ὅμως γραφῆς ἐκτὸς οἱ καθηγη-
μένες ἡμῖν ἐιωπήσαν. ἐπεὶ
ζωῦτα τῶν ἐνθέων ἱεραρχῶν
εἰς τὸ τῆς ἱερουργίας κοινὸν ἀπό-
ρρητα καλύπτοις νοήσεσιν, ἀλλ' ἐν
συμβόλοις ἱεροῖς παραδεδωκό-
των. ἔστι γὰρ ὁ πᾶς ἱερὸς, ἐπεὶ
πάντων, ὡς τὰ λόγια φησιν,
ἡ γνῶσις, &c.

*These sacred Constitutions deriv'd from Christ himself, and preserv'd in the Archives of the Bishop of* Alexandria.

*Never transcrib'd, nor taught by writing, but by word of Mouth, even to the Presbyters, if not Bishops also.*

*c.* 2, §. 1, *p.* 250 Ὡς γὰρ ὁ κλεινὸς ἡμῶν ἔφη
καθηγεμὼν, [ἱερόθεος,] ἡ
κὴ νῦν μὴν ὅτι τὰ θεῖα περω-
τάτη κίνησις ἡ ἀγάπησίς ἔξι τε
Θεῦ.

*The first Rule in the Duæ Viæ both in the Constitutions, L. vii, c. 2, p. 362 and in the Ethiopick Extract.* Ἡμὲν γὰρ ὁδὸς
τῆς ζωῆς ἔστιν αὕτη·

Θεῦ. *Vid. de Divin. Nomin. c. ii, §. 9. p. 500. c. iii, §. 2. p. 537.*

§. 2, &c. p. 252, &c. 339, 361

*Susceptor in Baptismo. Preces. Abrenunciatio versus occidentem. Fidei Confessio, & Christo Contesseratio versus orientem. Manus Impositio. Unctio per Oleum. Signum Crucis. Aquæ Sanctificatio. Trina Immersio. Unctio per Unguentum. Eucharistiæ Participatio. Eucharistiæ Celebratio. Preces Sacerdotis. Psalmodia. Lectio Scripturarum. Exclusio Catechumenorum, Energumenorum, & Pœnitentium. Diaconorum Officia varia. Donorum Præsentatio. Hymnologia. Sacerdotis Preces, & Benedictio. Osculum Pacis. Manuum Lotio. Oratio Eucharistica. Mysteriorum Consecratio, Oblatio, Elevatio, Acceptio, Communicatio, Gratiarum Actio. Sanctorum Commemoratio. Psalmus XXXIII.*

C. iv, §. 1, &c. p. 329, &c.

*Mysticum Unguentum. Consecratio, Usus, Compositio,* &c. *Sa-*

πρεπὸν ἀγαπήσης τὸν Θεὸν τὸ ποιήσαντά σε ἐξ ὅλης τῆς καρδίας σε, καὶ δοξάσης τὸ λυτρωσάμενόν σε ἐκ θανάτου, ἥτις ἐστὶν ἐντολὴ πρώτη. As 'tis in the Greek Ms. from Vienna.

*L. ii, c. 32, p. 244, L. iii, c. 16, 17, p. 288*

*L. vi, c. 15, p. 344, L. vii, c. 22, p. 368, 369, c. 41—44, p. 379, 380, 381 Can. L. L. ii. c. 57, p. 264, 265, L. viii, c. 5, 392 c. 12—15, p. 398—409*

*L. vii. c. 22, p 368 L. viii, c. 29, p. 411.*

C. v, §. 1, &c. p. 355 &c. *Sacrorum Ordinum* ἀυταξία. *Munus Pontificum, Sacerdotum, Diaconorum. Consecrandi Ritus. Manus Impositio. Crucis Signatio. Nominum Promulgatio. Salutatio. Libri Sacri supra caput Episcopi Impositio. Genuflexio.*

L. ii, c. 27, p. 240, L. iii, c. 9, 10, 11, p. 282, 283, 284, c. 20, p. 291, L. viii, c. 4, &c, p. 390, &c.

C. vii, §. 1, p. 405, &c. *Defunctorum Cura. Sepultura. Cantica. Lectiones. Preces pro defunctis. Salutatio. Cur oretur pro defunctis? Quibus Defunctis Preces prosint? Defunctorum Unctio.*

L. vi, c. 30, p 358, 359, L. viii, c. 41—44, p. 418, 419, 420

§. 4, p. 411 Εἶτα προσελθὼν ὁ θεῖος ἱεραρχης εὐχὴν ἱερὰν ὑπὲρ τῦ κεκοιμημένω ποιεῖ.— ἡ μὲν ἐν εὐχῇ τῆς θεαρχικῆς ἀγαθότητος δεῖται πάντα μὲν ἀφεῖναι τὰ ὑπ' ἀνθρωπίνω ἀδένεαν ἡμαρτημένα τῷ κεκοιμημένῳ, καταξιῶσαι δὲ αὐτὸν ἐν φωτὶ, καὶ χώρᾳ ζώντων, εἰς κόλπους Ἀβραὰμ, καὶ Ἰσαὰκ, καὶ Ἰακὼβ, ἐν τόπῳ ὅθεν ἀπέδρα ὀδύνη, καὶ λύπη, καὶ στεναγμός.

L. viii, c. 41, p. 418, *Almost Verbatim.*

§. 10, p. 417 Τὰς δὲ πλεσιακὰς ἐπικλήσεις ὁ θεμιτὸν ἐν γραφαῖς ἀφερμηνεύειν· οὐδὲ τὸ μυσικὸν αὐτῦ, ἢ τὰς ἐπ' αὐτῷ ἐνεργεμένας

*Unlawful to write the mystical Parts of the Constitutions.*

μήσας ἐκ Θεῦ δυνάμεις, ἐκ τῦ κρυφίως πρὸς τὸ κοινὸν ὀξάγειν. Ἀλλ', ὡς ἡ καθ' ἡμᾶς ἱερὰ παράδοσις ἔχει, ἢ ἀνεκπομπεύτοις μυήσεσιν αὐλᾶς ἀκμαζόντων. &c.

*L. iii, c. 5, p. 277, Can. 85,*

*Parvulorum Baptismus. Sponsores.* &c.

*L. vi, c. 15, p. 344, L. iii, c. 16, p. 288*

§. 11, p 417 418, 419

*Nomina & Epitheta Dei.*

Καὶ τῦτο δὲ ἴσως ἀπολογίας ἄξιον ἅπτι τῦ κλεινῦ καθηγεμόνος ἱερομάρτυρος τὰς θεολογικὰς στοιχειώσεις ὑφηγησάμενον, ἡμᾶς, ὡς ἐκ ἐκείνων, ἄλλας τε καὶ τὰς παρ' ἑαυτῦ θεολογίαν ζωγραφήσασθαι. καί τοιγε, εἰ μὴ ἐκεῖνος ἐξῆς διαφερόντως ἐμαίετο πάσας τὰς θεολογικὰς θεωρίας ἠξίωσε, καὶ μεμικτὰς ἀνελέξεσι διῆλθεν ἁπάσης θεολογίας κεφάλαιον, οὐκ ἂν ἡμεῖς ἐπὶ τοσῦτον ἢ μήσας ἢ σκιαγραφίας ἐλπιζόμενοι, ὡς ἢ ὀπτικώτερον ἐκείνου, καὶ θειότερον οἰησόμεθα ἢ θεολογικὰς ἐμβαλεῖν, ἢ δὶς τὰ αὐτὰ περιττῶς λέγοντας ἐκμολῆσαι· ἀφοσίωσαν καὶ ἀδικήσαι καὶ διδάσκαλον καὶ φίλον ὄντα, καὶ ἡμᾶς τὸς μὴ παῦλαν τ' θεῖον ἐκ τῆς ἐκείνου λόγων στοιχειωδέντας τ' κλει-

*De Divin. Nomin. c 1, § 3, &c. p 440, &c. C. 3, §. 2, p. 537, 538, 539*

*Θεολογικαὶ στοιχειώσεις, a Character of the Ethiopick Extracts, of which all this Discourse seems to be meant.*

κλεινοτάτων αὐτῶν καὶ θεωρίαν καὶ ἔκφανσιν ἑαυτοῖς ὑφαπτάζοντας· ἀλλ' ἐπειδὴ τῷ ὄντι τὰ θεῖα προσβυτικῶς ὑφηγεῖτο ἐκεῖνος, σωσπικὲς ἡμῖν ὅρος ἀξέθετο, καὶ ἐν ἑνὶ πολλὰ ὠφελιληφότας, ὡς οὖν ἡμῖν, καὶ ὅσοι καθ' ἡμᾶς διδάσκαλοι τῶν νεοτελῶν ψυχῶν, ἐγκελεύομαι ἀναπτύξαι καὶ ἀκριβῶναι τῷ ἡμῖν συμμέτρῳ λόγῳ τὰς σωσπικὰς καὶ ἐνιαίας τῆς νοεροτάτης τανδρὸς ἐκείνου δυνάμεως σωσελίξεις, καὶ πολλάκις ἡμᾶς καὶ αὐτὸς εἰς τοῦτο προτρέψας, καὶ πλάγιε βίβλον αὐτίκα, ὡς ἐφαίρεθ', ἀνατυπέσαλκας. ταύτῃ τοι καὶ ἡμεῖς τὴν μυστικῶς τελείων καὶ προσβυτικῶν διδάσκαλον, τοῖς ὑπὲρ τὰς πολλὰς ἀφορίζομεν, ὥσπερ τινα δυτέρα λόγια, καὶ τῶν θεοχείστων ἀκήλεθα.— καίτοι καὶ τοῦτο ἡμῖν ὀπτετέρηλίαν ἐμμελῶς, ὥστε τοῖς αὐτῷ τῷ θείῳ καθηγημένοι καὶ ἔκφανσιν ἀφῆ διηυκρινημένοις μηδ' ὅλως ἐγκειρεῖν ποτὲ πρὸς ἀυτολογίαν, εἰς τὴν αὐτὴν τοῦ προτρεπτέντος αὐτῷ λογίου ἀκατάφησιν, &c.— καινὸν μὲν οὐδὲν εἰσ-

εἰσηγεῖσθε τολμῶντες, λεπτοτέραις δὲ καὶ τῇ κτ' μέρος ἕκαστον ἐξελάσεσι τὰ ζωοπλικῶς εἰρημένα τῷ ἐνὶ λόγῳ ἱεροθέτῳ ἐναρμόζοντες καὶ ἐκφαίνοντες.

C. 1, §. 8, p. 448 Σοὶ μὲν ἔνι ζῶντα φυλάξαι ἀρρενῶν, ὦ καλὲ πιμόθεε, κτ' τὸ ἱεροζάτλων ὑφήγησιν· καὶ μήτε ῥητὰ, μήτε ἔκφορα τὰ θεῖα ποιεῖν εἰς τοὺς ἀμυήτους. *L. iii, c. 5, p. 277, Can. 85*

Epist. viii, p. 112 Εἰ τοίνυν ἡ τῶν ἱερέων ἐναρμόσασα ἐστὶν ἡ φωτεινὴ, παντελῶς ἀποπέπωκε τὸ ἱερατικῆς τάξεως καὶ δυνάμεως, ὁ μὴ φωτεινὸς, ἢ μᾶλλον ὁ ἀφώτιστος.— οὐκ ἔστιν ἔτι ἱερεύς, ἐκ ἔστιν· ἀλλὰ δυσμενὴς, δόλιος, ἐμπαίκτης ἑαυτοῦ, καὶ λύκος ὅτι τὸ θεῖον λαὸν τῷ κωδίῳ καθοπλισμένος. *L. vii, c. 2, p. 389*

Epist. 9, p. 144 Ἄλλως τε καὶ τοῦτο ἐννοῆσαι χρὴ, τὸ διτίλιον εἶναι τὸ τῶν θεολόγων ἐναρέδοσιν, τὸ μὲν ἀπόῤῥητον καὶ μυστικὸν, τὸ δὲ ἐμφανὲς καὶ γνωρισμωτέραν. *Ibid.*

In these Passages we may observe not only the secret Nature of this *Traditionary Theology*, and that it properly belong'd to the Bishops; nor only its general Agreement with that in the Constitutions, but that *Hierotheus* or *Athanasius*, when he was old, made

made a short *Extract*, or *Canons by way of Abridgment* out of the same, and that its *first* Precept was the *Love of God*; which Characters exactly agree with the Ethiopick Constitutions. And that withal the *Celestial Hierarchy* is here made to consist of 9 *Orders*, by the very same 9 *Names* (instead of 10) that appear in the Constitutions, and which alone are own'd by the *Ethiopians*; nay that they are here distinguish'd into Three Ternaries nearly or exactly in the very same Order, according to which *Athanasius* himself, or one who took his Name, distinguish'd them. We also here learn, how unlawful it was then esteem'd to transcribe or write down any of the Sacred Prayers belonging to the Constitutions; and that therefore the Antient Christians prayed *sine Monitore* in *Tertullian*'s Phrase; *without a Book, or a Prompter*; the Clergy learning all those Parts perfectly by heart which they us'd in all the Offices of Religion. But the Testimonies in this Author are so very full, express, plain, and numerous, that I shall not need to make any more Comments upon them.

*Oper. Athan. Tom. 2*

*Tertull.*

But if it be wondred at, that I take it for granted that *Hierotheus*, the feigned Person here, is in reality *Athanasius*; and that *Dionysius* the counterfeit Areopagite, is in truth *Didymus* of *Alexandria*; I shall here give my Reasons for both these my Opinions. That *Hierotheus* is no other than

*Athana-*

*Athanasius* seems plain from the several Characters given of him in these Books. For (1) *Hierotheus* was a Person of very great Fame and Reputation; and so was *Athanasius*. (2) He was a Christian Bishop; as was *Athanasius*. (3) He was most probably a Bishop in *Egypt*; as was *Athanasius*. (4) He was most probably a Bishop of one of the strictly Apostolical Churches; as was *Athanasius*. (5) He was one whose Notions in Religion were exactly the same with those of *Athanasius*. (6) About the middle of the Fourth Century he was an old Man; as was *Athanasius*: And scarce any other Christian Bishops in those Parts of any note was so; at least who believ'd *his* peculiar novel Notions in Religion. (7) He was one who wrote short Elements of Divinity, in the nature of an *Extract*, and of *brief Canons* concerning the secret or mystical Parts of our Religion; as in all probability did *Athanasius*. (8) He also had written ὕμνοι ἐρωτικοὶ, or sacred Hymns of Love; which agrees to *Athanasius*'s lost Work upon the Canticles. (9) He was the great Friend and Patron of *Apollinarius Jun.* or rather of *Didymus* of *Alexandria* the Author of these Books before us; as was *Athanasius*. When any other Person appears to whom these Characters do better agree than to *Athanasius*, I am content that he resign his Claim; tho'

tho' not before. But now, that *Apollinarius Jun.* or rather *Didymus* of *Alexandria* is the real *Dionysius* the Areopagite, or the Author of these Books, I prove by the Arguments following.

(1) The Time of the writing of these Books exactly agrees to both our proposed Authors; about, or soon after the middle of the Fourth Century. This is fully proved by Bishop *Pearson*, and agreed to by Dr. *Cave*. And since they *could* not be written till after the Council of *Nice*, after the Days of *Eusebius*, nay not till after the former Days of *Athanasius*; on account of the perfect Silence of Antiquity concerning them before, and on account of the later Athanasian Doctrines and Language every where contained in them: Nor yet so late as the Days of *Epiphanius*; on account of the Secrecy, the profound Secrecy of the Traditionary Doctrines and Apostolical Constitutions in this Authors days, which yet were, in some parts at least, become publick in the days of *Epiphanius* in the same Century; 'tis plain the time here assign'd is the most agreeable for their Publication. (2) This Time for the writing these Books in the days of *Apollinarius* and *Didymus* is still more exactly confirm'd from the old Age of *Hierotheus*, or *Athanasius*, and the comparative Youth of this Author. And, by the way, this quite overthrows Dr. *Cave*'s later Opinion;

*Pearf. Vind. Ignat. pt. 1, c. 10, p. 312, &c.* *Cave Hist. Liter, pt. 1, p. 177*

*De Divin. Nomin. c 2, §. 9, p. 500, c. 3, §. 2, p. 537, 538*

nion; as if the elder *Apolinarius* might be the Author of these Books: He being so far from young when they were written, that he must have then been old, perhaps as old as *Athanasius* himself. (3) The Recommendation of the Athanasian Doctrine by counterfeiting the name of the Author, and pretending to be *Dionysius* the Areopagite, the Convert of *Paul* in the Acts, is an evident Mark not only of the time, in the Days of *Athanasius*, but of the Man in some measure, *Apollinarius* or *Didymus*, the Acquaintance of *Athanasius*; this Forgery being evidently one great Branch of those heretical and wicked Contrivances, begun by *Athanasius*, whereby the original Christian Faith and Practice was by degrees destroy'd, and his Antichristian Heresy prevail'd over the World in its room. (4) The Stile and Language, and elevated mystical Divinity contain'd in these Books, exactly agreeing with, and in part taken from the Heathen Philosophers of this Age, shew that one of these Two must in all probability have been the Author of them; since these Two, and these Two alone in that Age appear to have been intimately acquainted with those Philosophers and their Writings; as is well known in the Account of those Times. Hear Dr. *Cave*'s Words of the Agreement of these Books and that Philo- *Ubi supra.*

*Ubi supra.* sophy. *Nec sane Ovum Ovo similius quam perplexa & ænigmatica, quæ in his libris traditur, doctrina similis est mysticæ illi Theologiæ quam, circa hæc præsertim tempora, recentioris Scholæ Platonici — discipulis suis tradiderunt.* (5) The Acquaintance these Two had with *Hierotheus*, or *Athanasius*, on account of which *Apolinarius* was once excommunicated by his Bishop; (and *Didymus* the Catechist of *Alexandria*, where *Athanasius* was Bishop, and one so opposite to the Arians also, could hardly fail of a still greater Intimacy with him;) does fully confirm this Opinion, that one of these might well be Author of these Books. (6) This Author quotes a Passage from *Hierotheus* or *Athanasius* which affirms the Love of God to be the first Duty of Religion, as it is in the Ethiopick Extract from the Constitutions, made by or under *Athanasius*; which well agrees to either of these intimate Friends of *Athanasius*. (7) This Author cites a Work of his own concerning Divine Hymns. Now this Character agrees well with *Apolinarius*; who we know was the Author of several Divine Hymns. Nor does it disagree with *Didymus*, who not only wrote a multitude of Books, whose Names and Subjects we know not; but also wrote a Comment, now lost, on the Divine Hymns or Psalms of *David*. (8) The antientest Traditions or Testimonies are directly that these

*Cæles. Hierarch. c. 7. §. 4, p. 85.*

*Cave p. 203.*

*p. 205 Max. Schol. in Eccl. Hierarch. c. vii. p. 422*

these Books were written by this *Apolinarius*, or by *Didymus*. *Maximus* the Commentator speaks of the former, as by some reputed their Author. And [illegible] speaks of the latter on the same account. So that hitherto the Arguments seem almost equal for these Two Pretenders. But then these which follow, seem to me to determine on the side of *Didymus*. (9) This Author has all the Marks of an *Egyptian*; as was *Didymus*, but not *Apolinarius*. Thus his nearness to and Intimacy with *Athanasius*, and Knowledge of his more secret Extracts of the Constitutions; his Symbolical Theology; his Account of and Acquaintance with the Monks; his Philosophick Stile and Acquaintance; his Supposal of himself at *Heliopolis* in *Egypt* at our Lord's Passion, do all imply him to be an Egyptian. (10) This Author, as *Maximus* observes, was *against the Millennium*; as was *Didymus*; while *Apolinarius* was for it. (11) This Author was a *Catechist*; as we have seen in the longest Quotation out of him, as was *Didymus*, but not *Apolinarius*. So that upon the whole *Didymus*'s Title to this Work is much the best; and to him I have all along ascrib'd it. The Stile indeed is different from the natural Stile of *Apolinarius*, of *Didymus*, and of all the World. But that signifies little here; because 'tis plainly forc'd and forg'd on purpose for Pomp and Shew; and that

*Pearf. Vind. Ignat pt. 1, c. 10 p. 315*

*Epist. 7, §. 2 p. 91*

*Eccl. Hierarch. §. 2, p. 406, & Max. Schol: Didym. in 1 Pet. 1. ap. Biblioth. Patr. Tom. 4, p. 321*

it might the better pass with the ignorant for the genuine Work of *Dionysius* the Athenian. And, indeed, this counterfeit *Dionysius*, the intimate Friend of *Athanasius*, looks very suspiciously upon *Athanasius*, as well as upon himself; as if they were both in that grand Plot, which began with *Athanasius*, of corrupting and misrepresenting the Antient Writers of our Religion, and imposing thereby upon the Church in the most sacred Matters possible. And truly the farther I look into the History of the fourth and following Centuries, the more plainly do I perceive these Athanasian Doctrines and Practices to be Antichristian; not only as they are equally with the rest of the Antichristian Doctrines and Practices novel, and unknown to the more primitive Writers, and deriv'd from human Authority and Imposition; but also as they appear to have still been maintain'd and supported by the same Antichristian Methods with the rest; I mean by *piæ fraudes*, Forgeries, spurious Works, and the Interpolations of the Original Writings of Christianity. But this is not a Place to enlarge upon that matter.

XXXV. The next Witness that I shall produce for the Confirmation of the Contents of these Apostolical Constitutions, shall be the most Eastern Writer of all the Primitive Church, the Pious and Devout but Injudi-

*About A. D.* 355

judicious *Ephrem* the *Syrian*, Deacon of *Edessa:* Who altho' he was not of any Apostolical Church, nor more than a Deacon, nor indeed had probably ever seen these Greek Constitutions; nay one that does not appear to have had Greek enough to have understood them had he been possess'd of them; yet has not a few Passages which attest that the very same Rules and Appointments which are therein contain'd, were the Practices of the Syrian Churches in his Days, about the middle of the Fourth Century. Take the Passages in Order.

| *Ephrem* the Syrian. | Constitutions. |
|---|---|
| *De Sacerdot. Op. Tom. 1, p. 1, 2, 3* *Dignitas Sacerdotalis mysteriis, sacrificiis, peccatorum remissioni per manuum impositionem dicata.— Sacerdotium verò audacter è terra sursum. Sin cœlum volitans, ascendit ad Deum, donec ipsum contueatur invisibilem, procidénsque ante excelsum thronum instanter pro servis orat Dominum, lacrymas & gemitus conservorum deportans, proprióque similiter Domino ferventem deprecationem simul & pœnitentiam offerens,* | *Passim.* *L. ii, c. 57, p. 264, 265, L. viii, c. 12, 13, p. 398, &c.* |

*misericordiam & indulgentiam à Rege misericorde postulans; ut Spiritus Sanctus pariter descendat, sanctificétque dona in terris proposita; cúmque oblata fuerint tremenda mysteria, immortalitate plena, prævio sacerdote orationem pro cunctis faciente; tunc animæ accedentes per illa tremenda mysteria macularum purificationem accipiunt.*

*De Fest. Dieb. p. 9, 10,* *In Ecclesia estote assidui, nocturno, matutino, atque meridiano tempore. — Ad divina frequentanda mysteria studiosè concurrite: Domino ex manuum vestrarum laboribus offerentes, in benedictionem domus, omniúmque quæ in domo sunt: & state in multo timore atque tremore, cum nemine tunc quidem congredientes, sed sicut angeli qui in cœlis sunt, servite Domino in timore, & exultate ei in tremore. — Rogantes ne quis divinorum mysteriorum susceptione reperiatur indignus. — Dum Sanctorum memorias*

*L. ii, c. 59, p. 267, 268, L. vii, c. 24, p. 370*

*L. ii, c. 57, p. 265, L. viii, c. 12, p. 398, &c.*

*morias celebratis, reminiscamini quoque imbecillorum, & egentium, viduarum, orphanorum, peregrinorum, pauperum, mutilatorum, claudorum, atque cæcorum. —Festivitates hasce dominicas honorate.* L. vi, c. 30, p. 358, 359, L. viii, c. 41, 42, 43, 44, p. 418, 419, 420

*Passim.*

De Oration. p. 14 *Et Vesperi, & Mane, & Meridie Deum invoca.* Prius.

De Vit. Spirital. p. 51, 52 *De Pastoribus malis ex Ezek.* 34. L. ii, c. 18, 19, 20, p. 227, 228

p. 187, 188 *Abrenunciatio in Baptismo. — Abrenuncio alearum otio, & tabularum lusui; sicut etiam Sancti Apostoli hisce operam dantes atque vacantes excommunicatos esse ordinarunt, in suis canonibus, si Laici fuerint; At si Clerici, ut deponantur. — Abrenuncio idolothytis, suffocatis, & sanguini, & morticiniis. Abrenuncio esui sanguinis jumentorum, ac pecorum occisorum, sive in intestina ingredientis, sive quomodocunque aliter.* L. vii, c. 41, p. 379, 380

Can. 42, 43

L. vi, c. 12, p. 342, L. vii, c. 20, p. 368 Can. 63

Re Resur. Mort. p. 212 *Revera nunc aufugit dolor, ac tristitia, ac gemitus.* L. viii, c. 41, p. 418

p. 225 *Aderunt ibi Cherubim, simul & Seraphim, vultum* L. vii, c. 35, p. 375, L. viii, c. 12, p. 402

*deorsum inclinatum tenentia, atque volantia, & ad alterutrum dicentia, Ter Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth.*

*Testam. p. 785* — *Ut in sanctarum orationum commemorationibus mei memoriam faciatis.— Assidue memoriam mei in vestris precibus faciatis.* — *L. viii, c. 12, p. 403, c. 42, p. 419*

*p. 790* — *Comitamini me in Psalmis, atque Orationibus vestris; & assidue pro mea parvitate oblationes facere dignemini; & quando diem trigesimum complevero, mei memoriam faciatis. Mortui enim in precationibus atque oblationibus commemorationis, sanctorum viventium beneficio afficiuntur,* &c. — *L. viii, c. 42, p. 419*

*Ibid.* — *Cum verò ad memoriam mei faciendam accesseritis, videte, Fratres, ne quispiam in sancta peccet; sed attente, & reverenter, atque humiliter, ac sancte, ac pure invigilate.* — *Ibid.*

These Passages of *Ephrem* the Syrian are very plain and clear, and need no long Exposition or Application. Only we may Observe

serve that the form of the Antient Consecration of the Sacrament, now in the Constitutions, was obsery'd so far as *Edessa*, I mean by *Invocating the Descent of the Holy Spirit upon the Elements, for their Sanctification*; that, according to them, on the Lord's-day, there was Morning and Evening Prayers, distinct from the noon Eucharistical Office, and that the Eating of Blood, Strangled, and that which Dyed of it self, according to the Scripture and them, was esteem'd utterly unlawful.

XXXVI. To pass over here the large and famous Testimony of *Basil*, which has been already produc'd at large on another occasion, and deserves to be read over again for our present purpose; and to pass over that of his *Antagonist Eunomius*, as having by it self added his Apologetick, which contains all the Remains we have of him, and in the Margin noted the Passages in the Constitutions therein alluded to and confirm'd; the next Witness that I shall produce for the sacred and Apostolical Authority of these Constitutions shall be one much plainer, and more indisputable than any hitherto; as living after they were published; I mean the Learned Bishop of *Salamis* in *Cyprus*, *Epiphanius*. Who not only most frequently, as the rest hitherto, alludes to, and makes use of their Expressions and Authority, as of sacred Books, but directly and frequently cites

*Vid. p. 141, &c. prius.*

*About A. D.* 373

cites them *by Name*; and quotes Passages from them, as he and the rest quote the known Books of Scripture; and accordingly reasons from those Passages; nay quotes them as Books well known in the Church; and as most Authentick, and really Apostolical. Take these Passages distinctly in order as follows.

*Epist. Lib. de Hæres. Præfat. Contr. Hæres. p. 52*

Κατὰ τὴν τῶν ἀποστόλων διδασκαλίαν.

Σιμωνιανοὶ, οἱ ἀπὸ Σίμωνος τοῦ μάγου, τοῦ ὃν Πέτρος τοῦ ἀποστόλου, κώμης γιτθῶν τῆς Σαμαρείας. *Vid. p.* 55.

Ἡ τῶν ἀποστόλων διδασκαλία, *one Name of the Constitutions.* *L.* 6, *c.* 9, *p.* 337, 338

*Hæres.* 23, § 5, *p.* 66

Ἐν τῷ γὰρ εἰπεῖν τὸν Θεὸν, ποιήσωμεν ἄνθρωπον, κατ' εἰκόνα ἡμετέραν, εἶπε, καὶ ὁμοίαν κατ' εἰκόνα μόνον. Συνεκάλει γὰρ εἰς τιμὴν ἑαυτοῦ δημιουργίαν τὸν αὐτὸν λόγον καὶ μονογενῆ, ὡς ἔχει καὶ ἡ ἐξ ἀληθείας ὁρμωμένη πιστῶν ἔννοια. *L.* 8, *c.* 12, *p.* 400

25, §. 5, *p.* 80

Ἐκ δὲ τῆς μήτρας προεβλήθησάν τινες τέσσαρες αἰῶνες· οὐ δὲ τῶν τεσσάρων αἰώνων ἄλλοι δεκατέσσαρες· καὶ γέγονε δεξιὰ καὶ ἀριστερὰ, φῶς καὶ σκότος. ὕστερον δὲ, μὴ πάντας τούτους προβεβλῆσθαί τινα αἰσχρὸν αἰῶνα· μεμίχθαι γὰρ τοῦτον τῇ μήτρᾳ τῇ ἄνω προδεδηλωμένῃ, *L.* 6, *c.* 8, *p.* 336, *c.* 10, *p.* 339

μῆνη, καὶ ἐκ τούτου τὸν αἰῶνα τὸν αἰφνιδίου καὶ τῆς μήτρας γεγονέναι Θεὸν τε, καὶ τοὺς ἀγγέλους, καὶ δαίμονας, καὶ ἑπτὰ οὐδέματα.

26, §. 8, p. 89 Καὶ τὰ μὲν βιβλία γνωσιμῶν πολλά. ἐξωτήσεις γάρ τινας μυρίας ἐκπέπονεν· ἄλλοι δὲ εἰς τὸν περιφερημένον ἰαλδαβαὼθ, εἰς ὄνομα τῶν μαθητῶν, &c.

L. 6, c. 16, p. 344—347

§. 10, p. 91 *Barbara nomina Iao, Saclan, Sethus, Daden, Eloæus, Adonæus, Ialdabaoth, Elilæus, Sabaoth, Barbelon.*

Ibid.

29, §. 3, p. 119 Καταπαθεῖν οὐδὲ ἰακὼβ τὸν ἀδελφὸν μετὰ καλεμμένου καὶ ἀποστόλου ὑπεκόπη περώτου.

L. vii, c. 46, p. 382

30, §. 23 p. 147, Τῶν δὲ ἀποστόλων τὰ ὀνόματα εἰς τιμὴν τῶν ὑπατευμένων ὑπ' αὐτῶν πειθὼ περιποιητῶς δέχονται. βίβλος τε ἐξ ὀνόματος αὐτῶν πλαστάμενος, ἀνεγεάφατο δῆθεν ἀπὸ προσώπου ἰακώβου, καὶ ματθαίου, καὶ ἄλλων μαθητῶν· ἐν οἷς ὀνόμασι καὶ τὸ ὄνομα ἰωάννου τοῦ ἀποστόλου ἐγκαταλέγουσιν, [ἐβιωναῖοι.]

L. vi, c. 16, p. 344. &c.

§. 24, p. 149 Πάντες δὲ οἱ ἀπόστολοι ὅτι ἀπαλλοτριοῦσι τὴν τοῦ ἐβίωνος πίστιν, καὶ ἀλλοτριάμενοι ἠγάσθησαν τοῦ αὐτῶν κηρύγματος, καὶ τῆ ἀπο-

L. vi, c. 6, p. 333, &c. Ἀποστόλων κήρυγμα *One Name of the Constitutions.*

ἀποστολικῆ χαρακτῆρος, πρὸ τῆ δηλόν ἐστι.

45, p. 390 Ἀλλὰ καὶ οἱ ἀπόστολοι φασιν, ἐν τῇ διατάξει τῇ καθολικῇ, ὅπ φυτεία Θεῦ καὶ ἀμπελὼν ἡ καθολικὴ ἐκκλησία.

Διάταξις τῶν Ἀποστόλων, one name of the Constitutions. L. i, in initio.

48, §. 9, p. 410, Ἡ γὰ ἁγία ἐκκλησία κὴ παρθενίαν δοξάζει, καὶ μονότητα, καὶ ἁγνείαν, καὶ ἡσυχίαν ἐπαινεῖ, καὶ γάμον σεμνὸν τιμᾷ, καὶ δέχε· πορνείαν γὰ, καὶ μοιχείαν, καὶ ἀσέλγειαν ἀπαγορεύει.— εἰ καὶ μᾶλλον τὰ χαρίσματα τῆς ἱερωσύνης διὰ τῆς ἀπὸ μονογαμίας ἐγκρατευσαμένων, καὶ τῆς ἐν παρθενίᾳ διατελέντων κρομήσας φησὶ τάτε· ὡς καὶ οἱ ἁγιοὶ ἀπόστολοι τὸν ἐκκλησιαστικὸν κανόνα τῆς ἱερωσύνης συντάκλως καὶ σοίως διετάξαντο· εἰ δέ τις κὴ ἀδέλειαν ὑποδεδεῖσθαι μὴ τὴν τελευτὴν τῆς ἰδίας γαμετῆς ζωαφθῶσαν δευτέρῳ γάμῳ, ἐκ ἀπαγορεύει τάτο ὁ κανὼν τῆς ἀληθείας, τατέστι τὸ μὴ ὄντα ἱερέα.

*L. iv, c. 14, p. 299*
*L. vi, c. 17, p. 347*
*L. iii, c. 1, &c. p. 274, &c. L. vi, c. 10, p. 339, c. 11, p. 340, c. 14, p. 343, L. viii, c. 12, p. 403*
*L. vii, c. 2, p. 363*
*L. vi, c. 17, p. 347*

Οἱ ἁγιοὶ ἀπόστολοι τὸν ἐκκλησιαστικὸν κανόνα—διετάξαντο, *An exact Character of the Constitutions.*

Κανὼν τῆς ἀληθείας, one name of the Constitutions.

50, §. 3, p. 421 Λαμβάνομεν δὲ τὸ περίβαλον ἀπὸ δεκάτης, ὄνομα τῆ Ἰησῦ ὑπογνόντες, διὰ τὸ ἰῶτα. *Vid. Hæres. viii. §. 6. p. 20. & lxx. §. 13. p. 825.*

*L. ii, c. 25, p. 238*

Καὶ

51, §. 3, p. 423 Καὶ εἰ μὴ ἐδέχοντο τὸ εὐαγγέλιον, τῶν ὃ ἀποκάλυψιν ἀπεβαλλοντο, ἐλέγομεν ἂν μὴ πᾶσα ἀφορμὴν ἀκριβολογίαν τοῦτο ποιεῖν, ἀπόκρυφον μὴ δεχόμενοι.

Can. 85

59, §. 4, p. 496, 497 Καὶ γὰρ τῷ μὲν ὄντι ὁ δέχεται τὸ ἅγιον τοῦ Θεοῦ κήρυγμα, μὴν τὴν τοῦ Χριστοῦ ἐνδημίαν, τὸν ἀπὸ πρώτου γάμου πολυτοκίαν τῆς αὐτῆς γυναικὸς δευτέρῳ γάμῳ συναφθέντας, διὰ τὸ ὑπερβάλλον τῆς τιμῆς ἐερωσύνης· καὶ ταῦτα ἀσφαλῶς ἡ ἁγία τοῦ Θεοῦ ἐκκλησία μὴν ἀκριβείας φυλάττεται, κ. τ. λ.

Τὸ ἅγιον τοῦ Θεοῦ κήρυγμα, one Name of the Constitutions.

L. vii, c. 17, p. 347

61, §. 1, p. 506 Καθαροὶ ταῖς ῥηταῖς μόνον γραφαῖς κέχρηνται. ὅτοι ὃ [*Apostolici, Hæretici sic dicti,*] ταῖς λεγομέναις πραξεσιν ἀνδρέω τε, καὶ Θωμᾶ τὸ πλεῖον ἐπερείδονται, πιθανῶπαιν ἀλλότριοι τοῦ κανόνος τοῦ ἐκκλησιαστικοῦ ὑπάρχοντες.

Κανὼν ἐκκλησιαστικὸς, one Name of the Constitutions.

61, §. 3, 4, p. 508, 509 Ἔοικε ὃ ἡ ἁγία τοῦ Θεοῦ ἐκκλησία νηὶ, κ. τ. λ.— ὅταν καὶ ἡ ἁγία τοῦ Θεοῦ ἐκκλησία ὑποδέχεται πορνείαν, ὑποδέχεται μοιχείαν, ὑποδέχεται ἐνδυναστείαν, οὐδὲ τοὺς ἀνθεστηκότας τῇ θεοσεβείᾳ τῆς τοῦ Θεοῦ διατάξεως,

L. ii, c. 57, p. 260, &c.

L. viii, c. 2, p. 363

ξεως, καὶ τῆς αὐτῶ ἀποστόλων.

61, §. 6, p. 511 Δεῖ δὲ καὶ ταῦτα εἰδέναι· ἐκ γὰρ πάντα ἀπὸ τῆς θείας γραφῆς δυνάμεθα λαμβάνειν· διὸ τὰ μὴ ἐν γραφαῖς, τὰ ἢ ἐν παραδόσει παραδεδομένα οἱ ἅγιοι ἀπόστολοι· ὡς φησὶν ὁ ἅγιος ἀπόστολος, ὡς παρέδωκα ὑμῖν· καὶ ἄλλοτε, ἅτινα διδάσκω, καὶ ἅτινα παρέδωκα ἐν τῆ ἐκκλησίας· καὶ, εἰ κατέχετε, ἐκτὸς εἰ μὴ εἰκῆ ἐπιστεύσατε.

Παράδοσις, (*as distinct from the* Θεία γραφὴ,) *one Name of the Constitutions deliver'd by the Apostles.*

L. 3, Præf. p 809 Περιττότερον δογματίζει [αἵρεσις,] μὴ δεῖν, φησὶ, προσφέρειν ὑπὲρ τῶν προκεκοιμημένων· τῆς δύειν ἢ πεζάδα, καὶ προσάββατον, καὶ τεσσαρακοστὴν, καὶ πάσχα κωλύει.— φάσκει ἢ μηδὲ εἷς διάφορώτερον ἐπίσκοπον προσεύξεσθαι.

*L. ii, c. 47, p. 254, c. 59, p. 267, L. v, c. 13—20, p 312—328, L. vii, c. 23, p. 369, c. 30, p. 372, c. 36, p. 376.*

*Passim.*

Hæres. 70, §. 10, 11, p. 822, 823 Εἰς τοῦτο ἢ οἱ αὐτοὶ διάφωνοι προφέρουσιν τὴν τῆς ἀποστόλων διάταξιν, ἧς μὴ τοῖς πολλοῖς ἐν ἀμφιλέκτῳ, ἀλλ' οὐκ ἀδόκιμον· πᾶσα γὰρ ἐν αὐτῆ κεφαλαιώδης τάξις ἐμφέρεται, καὶ οὐδὲν παραλελειμμένον τῆς πίστεως, οὐδὲ τῆς ὁμολογίας, οὐδὲ τῆς ἐκκλησιαστικῆς διοικήσεως, καὶ κανόνος τῆς πίστεως. [for so I read it; not καὶ τῆς πίστεως, which would

*See L. v, c. 17, p. 322, & alibi.*

Ἡ τῆς ἀποστόλων διάταξις, *one Name of the Constitutions.*

Κανὼν τῆς πίστεως, *one Name of the Constitutions.*

would be a plain tautology] τὸ ῥητὸν, ἀφ' ὃ λαμβάνοντες τὸν τοιοῦτον τὸ πάσχα κακῶς παρερμηνεύουσιν οἱ περιτμηθέντες, καὶ ἀγνοοῦντες ἑπόμενον τοῦτο λαμβάνουσιν. ὁρίζουσι γὰρ ἐν τῇ αὐτῇ διαταξει οἱ ἀπόστολοι, ὅτι ὑμεῖς μὴ ψηφίζητε, ἀλλὰ ποιεῖτε ὅταν οἱ ἀδελφοὶ ὑμῶν, οἱ ἐκ περιτομῆς, μετ' αὐτῶν ἄμα ποιεῖτε.—ὅτι οὖν μὴ νοήσαντες τὸν νῦν τῶν ἀποστόλων, καὶ τὸν λόγον τὸν ἐμφερόμενον ἐν τῇ διαταξει, ἀνόμως μὴ τῶν ἄρα μετὰ τῶν Ἰουδαίων χρὴ τὸ πάσχα ἐπιτελεῖν· ἅμα δὲ καὶ πεντεκαιδέκατα ἔτη γεγόνασιν ἐκ περιτομῆς, καὶ ἔχρην τότε τῶν ἐπισκόπων ἐκ περιτομῆς ὄντων ἐκ Ἱερουσαλὴμ καταβαινόντων τὸν πάντα κόσμον τούτοις ζημιοῦσθαι, καὶ μετ' αὐτῶν ἐπιτελεῖν· ἵνα μία τις ᾖ συμφωνία, καὶ μία ὁμολογία, μιᾶς ἑορτῆς ἐπιτελουμένης.—τοῖς δὲ ἀποστόλοις δὲ τὸ ῥητὸν διὰ ὁμόνοιαν ἐμφέρει, ὡς ἐπιμαρτυροῦσι, λέγοντες, ὅτι κἂν τε πλανηθῶσι, μηδὲ ὑμῖν μελέτω· ἐξ αὐτῶν δὲ τῶν ἐκείσε εἰρημένων ῥητῶν ἡ ἀντίθεσις ἐφάνη· φάσκουσι γὰρ τὴν ἀκρυπτινίαν

As above.

As above.

τνίαν φέρειν μεσαζόντων τῶν ἀζύμων.— ὐ διὰ τὴν ζήτησιν ταύτην, ϗ τὴν ἀκρίβειαν τοῖς ἀποστόλοις ἔρη), ἀλλὰ δι' ὁμόνοιαν.— λέγυσι οἱ αὐτοὶ ἀπόστολοι, ὅτι ὅταν ἐκεῖνοι συνωχῶν), ὑμεῖς νηστεύοντες ὑπὲρ αὐτῶν πενθεῖτε· ὅτι ἐν τῇ ἡμέρᾳ τῆς ἑορτῆς τ Χριστὸν ἐσφάγη. ϗ ὅταν αὐτοὶ πενθῶσι, τὰ ἄζυμα ἐσθίοντες ἐν πικρίσιν, ὑμεῖς συνωχεῖσθε.— ὧδις αὐτῶν ἀκούοντες ἐν τῇ διαταξει, ὅτι ὁ κανὼν ἑαυτῶ τὴν ψυχὴν ἐν νηστείᾳ διακαθάρατός ἔστι τῷ Θεῷ.— ϗ ἀπ' αὐτῆς τῆς διαταξεως τῶν ἀποστόλων.

As above.

As above.

As above.

§. 12, p. 824 Παραπρεῖ) δὲ ἡ ἐκκλησία ἄγειν τὴν ἑορτὴν τῶ πάσχα, τετάρτην τὴν ἑβδομάδα τὴν ὡρισμένην, ϗ ἀπὸ αὐτῆς τῆς ἀποστόλων ἐν τῇ διατάξει, ἀπὸ δευτέρας Σαββάτων, ὅπερ ἔστιν ἀγραφος τ φυβάτυ.

L. v, c. 13, 14, p. 316, c. 15, p. 319

As above.

§. 11, 12, p. 823, 824 Ἐκ νεῶν Συνέστηκεν ὁ τ πάσχα Συνδεσμός· ἔκτε τῆ ἡλιακῆ δρόμυ, διὰ τὴν νηστείαν, ϗ τ μίωα· ἔκτε τῆ Σελήνιακῆ δρόμυ, διὰ τὸ κτ τ νόμον, ὅπως ἐν τῇ τεσσαρεσκαιδεκάτῃ τῆς σελήνης τυ-

L. v, c. 17, p. 322

τυθῇ τὸ πάσχα, ὡς εἶπεν ὁ νόμος. ἔτε ἓν δυσὶν ἀχθῶσι ἐὰν μὴ ὑπερβῇ ἰσημερία, ὅπερ καὶ τοῖς ἰουδαίοις ἐφυλάσσετο, οὐδὲ ἀκριβῆ δέλυσι τοιαύτην ἐπιτελεῖν παρασκευήν· διέπεσε γὰρ παρ' αὐτοῖς καὶ ἡπάτηται τὰ πάσχα. — ἐὰν δὲ καὶ ἡμεῖς ἐπιτελέσωμεν, συμβέβηκεν ἡμῖν ἐν ἐνὶ ἐνιαυτῷ δύο πάσχα ἐπιτελέσαι, μετὰ ἰσημερίαν, καὶ πρὸ ἰσημερίας, κ.τ.λ. — καλῶς πεποιήκασιν οἱ πατέρες, μᾶλλον δὲ διὰ αὐτῶν ὁ Θεὸς κατώρθωσε τῇ ἐκκλησίᾳ τὸ πάσχα εὐσεβάσμιον ταύτης ἑορτῆς καὶ πανηγύρεως μετὰ ἰσημερίαν μὴ ποιεῖσθαι, ὅτε ἐπιπίπτει ἡ τῆς τεσσαρεσκαιδεκάτης καὶ τῆς σελήνης ἡμέρας ψῆφος.

Can. 8

Ibid.

§. 14, p. 826 Ἐν τούτοις ἡ ἁγία καὶ μεγάλη σύνοδος τοῖς εἰρημένοις ἀναγκαίοις γίνεται, καὶ πλανῶσιν ἀνθρώπους καὶ γωνιάσαι, ἐν τούτῳ τῷ μέρει σεμνυνόμενοι καὶ τῷ παραδόσει τῷ ἀπαρχῆς ὑπεληλυθότι, καὶ καὶ τῷ διατάξει τῶν ἀποστόλων· — ἐν διατάξει τῶν ἀποστόλων.

*As above.*

Παράδοσις ἀπ' ἀρχῆς, & διάταξις τῶν ἀποστόλων, *Two Names of the Constitutions.*

p. 826, 827 Ἔντε ἀγρυπνίαις, καὶ δεήσεσι, καὶ ὁμηνοίᾳ, καὶ λατρείᾳ, νηστείᾳ τε, καὶ ξεροφαγίᾳ, καὶ

*L. v, c. 18, p. 322*

ἀγνέα. *Vid. Hæres. lxxiii. §. 3. p. 907.*

§ 15, p. 827 Οὐκ εὔχρηστ᾽ μετὰ πίνων.— ὅτι ὁ τοιοῦτος ἐν τῇ ἐκκλησίᾳ ζωάγεται. — *L. iii, c. 8, p. 282, L. vi, c. 18, p. 348, c. 26, p. 354, 355, L. vii, c. 28, p 371*

75, §. 3, p. 907 Εἶτα μετέπειτα πίνι τῷ λόγῳ μετὰ δύνατον ὀνομάζειν, φησὶ ἀέριος, ὀνόματα [τεθνεότων.] κ.τ.λ. *Vid. §. 7. p. 911.* — *L viii, c. 13, p. 404, c. 41, &c. p. 418, &c.*

§. 6, p. 910 Τινὶ δὲ ἐμπεφώνηται ἐν πᾶσι κλίμασι τῆς οἰκουμένης, ὅτι πεντὰς καὶ τεσσαράκοντα νησία ἐστὶν ἐν τῇ ἐκκλησίᾳ ὠρισμένη; εἰ δὲ καὶ χρὴ τὸ τῆς διατάξεως τῶν ἀποστόλων πῶς ἐκεῖ ὠφείλοντο τεσσάρδα καὶ τεσσαράκοντα νησίαν [νησεύειν] διὰ πόλεως, χωρὶς πενιχροῦς, καὶ περὶ τῶν ἓξ ἡμερῶν τὸ πάσχα, πῶς διαγγέλλουσιν μηδὲν ὅλως λαμβάνειν ἢ ἄρτον καὶ ἁλὸς καὶ ὕδατος, ποιάντε ἡμέραν ἄγειν, πῶς τε ἀπολύειν εἰς ὀπφώσκουσαν κυριακήν, φρονεῖν ἐστι. κ. τ. λ. — *Priùs.*

Ibid. Εἶτα δὲ, εἰ μὴ περὶ τῆς αὐτῆς ὑποθέσεως τεσσάρων καὶ τεσσαράκοντα οἱ αὐτοὶ ἀπόστολοι ἐν τῇ διατάξει ἔλεγον, καὶ ἄλλως ἐκ πάντων ἦν ἔγχρυβδην ἀποδεῖξαι· ὅμως περὶ τούτου ἀκριβῶς γεγράφασι. — *Priùs. As above.*

Ὑπὲρ

§. 7, p. 911 Ὑπὲρ ὧν δικαίων, καὶ πατέρων, καὶ πατριαρχῶν, προφητῶν, καὶ ἀποστόλων, καὶ εὐαγγελιστῶν, καὶ μαρτύρων, καὶ ὁμολογητῶν, ὁσιοκήπων, καὶ ἀναχωρητῶν, καὶ παντὸς τοῦ τάγματος Θ. [ποιέμενα τὴν μνήμην.] L. viii, c. 12, p. 403

79. §. 3, p. 1059 Εἰ ἱερατεύειν γυναῖκες Θεῷ προσεπαύατο, ἢ κανονικόν τι ἐρχάζεας ἐν ἐκκλησίᾳ, ἔδει μᾶλλον αὐτὴν τὴν μαρίαν ἱερατείαν ὁπιτελέσαι.— Ἀλλ' οὐκ εὐδόκησεν, ἀλλ' ἐδὲ βάπισμα δεδόναι πεπίςευται. κ.τ.λ. *Vid.* §. 7. *p.* 1064. L. iii, c. 9, p. 282, 284

p. 1060 Οὗτοι πάντες ἐξελέγησαν ἀπόστολοι, καὶ κῆ τὴν γῆν ἱερυργῆντες τὸ εὐαγγέλιον, ἅμα παύλῳ καὶ βαρνάβᾳ, καὶ λοιποῖς, καὶ μυσηρίων ἀρχηγέται σὺν ἰακώβῳ τῷ ἀδελφῷ τοῦ κυρίου, καὶ πρώτῳ ἐπισκόπῳ ἱεροσολύμων, ἐξ ὧν ἐπισκόπων καὶ τῶν προειρημένων ἀποστόλων κατεστάθη διαδοχὴ ἐπισκόπων, καὶ πρεσβυτέρων ἐν οἴκῳ Θεοῦ· καὶ ὑδαμοῦ γυνὴ ἐν τούτοις κατεστάθη. L. vii, c. 46, p. 382, &c.

80, §. 7, p. 1073 Οἱ μὲν [μασσαλιανοὶ] τὸ γύειον, τὴν μορφὴν τοῦ ἀνδρὸς, ἀποτέμνουσι· πείχας ὧν τῆς κε- L. i, c. 3, p. 293

φαλῆς πολλάκις κομῶσι. καὶ ταῦτα μὲν ἓν τῷ ὑγιεῖ ὂν τῇ διατάξει τῇ ἀποστόλων φάσκει ὁ θεῖος λόγος καὶ ἡ διδασκαλία, μὴ φθείρειν, τουτέστι μὴ πέμπειν τείχας ὑγιεῖ, μηδὲ ἑταιρισμῷ καταπομπάζειν, μήτε ὑποφαινίας ὑπόδειγμα δικαιοσύνης τῇ προσέλθουσιν ἔχειν.

*L. i. c. 3, p. 202*
*As above. The Constitutions* Divine.
*L. i, c. 3, p. 203*
*L. i, c. 3, p. 202*

Now follow the Citations out of his *Epitome* of the true Catholick Faith, Practice, and Discipline; which he promised should be agreeable to *this Doctrine* or *these Constitutions*, κατὰ τὴν ἀποστόλων διδασκαλίαν.

*Brev. Expos. Fid.* §. 21, 22, 23, *p.* 1103 — 1107

Πρῶτον μὲν κρηπὶς, καὶ, ὡς εἰπεῖν, βαθμὸς ἐν ἐκκλησίᾳ ἡ ὀρθοδοξία, ἀσκεμμένη καὶ φυλαττομένη παρὰ πολλοῖς, καὶ ἐνδοξαζομένη.— ἔπειτα ὅ χειροσύνη μετὰ πάσης προσοχῆς καὶ ἀκριβείας ζωαναστροφῆς. ζεύτας ὅ τε τάξεσιν ἀκόλουθος ὁ σεμνὸς γάμος ἐν μεγάλῃ τιμῇ, ὁ ἐν μονογαμίᾳ μάλιστα, καὶ παφυλακὴ ἐνταλμάτων. εἰ δέ τις πλουτισάσης τῆς αὐτοῦ γυναικὸς, ἢ ἀνδρὸς πλουτησάσης τῆς τινος γυναικὸς ἐφίεται δευτέρᾳ ζωαφθῆναι,

*L. iv, c. 14, p. 299*
*L. iii, c. i, &c. p. 274, &c.*
*Prius.*

ἢ δευτέρῳ μιᾷ θανάτου τοῦ πρώτου, ἢ τῆς πρώτης.—δευτερόγαμον οὐκ ἔξεστι δέχεσθαι ἐν αὐτῇ εἰς ἱερωσύνην, κἂν τὸ ἐγκρατευόμενον· εἰ δὲ χήρος ἀπαρχῆς τάξεως ἐπισκόπου καὶ πρεσβυτέρου καὶ διακόνου καὶ ὑποδιακόνου, μετὰ ταύτην τὴν ἱερωσύνην λοιπὸν ἀναγνωστῶν τάγμα, ἐξ ὅλων τῶν ταγμάτων, τετέσι παρθένων, καὶ μοναζόντων, καὶ ἐγκρατευομένων, καὶ χηρευόντων, καὶ τῶν ἔτι ἐν σεμνῷ γάμῳ· εἰ δὲ ἦν ἀνάγκη καὶ ἀπὸ τῶν μετὰ θάνατον τῆς πρώτης γυναικὸς δευτέρῳ συναφθέντων. καὶ γὰρ οὐκ ἔστιν ἱερεὺς ὁ ἀναγνώστης, ἀλλ' ὡς γραμματεὺς τοῦ λόγου. καὶ διακόνισσαι δὲ καθίστανται εἰς ὑπηρεσίαν γυναικῶν μόνον, ἀφ' ἣν σεμνότητα, ἂν χρεία, καταξιῆ λυτρῶ ἕνεκα, ἢ ἐπισκέψεως σωμάτων· καὶ αὗται δὲ μονόγαμοι ἐγκρατευσάμεναι, ἢ χηρεύσασαι ἀπὸ μονογαμίας, ἢ ἀειπάρθενοι· ὅταν δὲ ἐξῆς τούτων ἐπορκισαί,— καὶ ἄνωθεν.

Σωφάξεις δὲ ἐπιτελέμεναι παρθένοις εἰσὶν ἀπὸ τῶν ἀποστόλων τεσσάρων καὶ ἐν ἑβδόμῃ, ἐκ μιᾶς· τεσσάρων δὲ

*L. viii, c. 12, p. 403, c. 22, p. 408, 409*

*L. iii, c. 15, p. 287, 288, L. vi, c. 17, p. 348 L. viii, c. 19, 20, p. 407, 408, c. 28, p. 411*

*L. viii, c. 26, p. 418 L. ii, c. 57, p. 263 As above. L. iii, c. 6, p. 280, & alibi passim. L. ii, c. 59, p. 268, L. v, c. 20, p. 327, 328 L. vii, c. 23, p. 369, c. 30, p. 372, c. 36, p. 376 L. viii, c. 33, p. 414*

δὲ καὶ ἐν τῷ σαββάτῳ ἐν νηστείᾳ ἕως ὥρας ἐνάτης, ἐπειδήπερ ἐπιφωσκούσῃ τετράδι συνελήφθη ὁ κύριος, καὶ τῷ σαββάτῳ ἐσταυρώθη, ἐξ ἀνέδωκαν οἱ ἀπόστολοι ἐν ζωταις νηστείαις ἐπιτελεῖσθαι· πληροῦμαι τὸ ῥητὸν, ὅτι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, τότε νηστεύσουσιν ἐν ἐκείναις ταῖς ἡμέραις.— καὶ διὰ ὅλου μὲν τοῦ ἔτους ἡ νηστεία φυλάττεται ἐν τῇ αὐτῇ ἁγίᾳ καθολικῇ ἐκκλησίᾳ, φημὶ δὲ τετράδι καὶ σαββάτῳ ἕως ὥρας ἐνάτης, δίχα μόνης τῆς πεντηκοστῆς ὅλης τῆς πεντήκοντα ἡμερῶν, ἐν αἷς οὔτε γονυκλισίαι γίνονται, οὔτε νηστεία προσέτακται· προαιρέσει δὲ ἀγαθῇ οἱ αὐτῆς ἀσκηταὶ διάφοροι, χωρὶς κυριακῆς καὶ πεντηκοστῆς, νηστεύσι, καὶ ἀκρυπνίας διάφοροι ἐπιτελοῦσι, τὰς δὲ κυριακὰς ἁπάσας τρυφερὰς ἡγεῖται ἡ ἁγία αὕτη καθολικὴ ἐκκλησία, καὶ χαίρειν ἐφ' ἕωθεν ἐπιτελεῖ, καὶ νηστεύει.— τὰς δὲ ἓξ ἡμέρας τοῦ πάσχα ἐν ξηροφαγίᾳ διατελοῦσι πάντες οἱ λαοὶ, φημὶ δὲ ἄρτῳ καὶ ἅλι καὶ ὕδατι τότε χαίρουσι πρὸς ἑσπέραν· ἀλλὰ καὶ

*L. v, c. 18, p. 322*

*c. 19, p. 323*

*L. ii, c. 59, p. 268*

*L. viii, c. 13, p. 405*

*L. v, c. 13, p. 316, c. 18, p. 322*

*L. vii, c. 23, p. 369*

καὶ οἱ σωθέντες διπλᾶς καὶ τριπλᾶς καὶ τετραπλᾶς ἐπιδιδόντω, καὶ ὅλην τὴν ἑβδομάδα τινὲς ἄρχειν ἀλεκτρυόνων κλαγγῆς τῆς νυκτερινῆς ἐπιφωσκούσης, κ.τ.λ.— ἐν ἄλλοις δὲ τόποις ἡ ἱερὰ λειτουργία τῆς οἰκονομίας ἢ μόνον ἐπιφωσκούσης τῆς νυκτερινῆς, ὅτε ἀπολύει τὸν ἀλεκτρυόνων κλαγγόν, ἐν τῇ ἀναστασίμῳ ἡμέρᾳ καὶ πανηγύρει μεγάλῃ ἡμέρᾳ τοῦ πάσχα, ὡς προστέτακται.— τὰ δὲ ἄλλα μυστήρια πάντα λέγει, καὶ τὴν ἐνδοθεν μυστηρίων, ὡς ἔχει ἡ παράδοσις τοῦ τε εὐαγγελίου καὶ τῶν ἀποστόλων, ἔτως ἐπιτελεῖται· ὅτι καὶ τῶν τελευτησάντων ἐξ ὀνόματος τὰς μνήμας ποιοῦνται, προσευχὰς ποιοῦντες, καὶ λειτουργίας, καὶ οἰκονομίας, ἑωθινοί τε ὕμνοι ἐν αὐτῇ τῇ ἁγίᾳ ἐκκλησίᾳ διηνεκεῖς γίνονται, καὶ προσευχαὶ ἑωθινοὶ λυχνικοί τε, ἅμα ψαλμοὶ καὶ προσευχαί.— ἀπέχεσθαι κοινωνίας παντὸς αἱρέσεως, ἀποκηρύττει πορνείαν, καὶ μοιχείαν, καὶ ἀσέλγειαν, καὶ εἰδωλολατρείαν, καὶ φόνον, καὶ πᾶσαν παρανομίαν, καὶ μαγείαν, καὶ φαρμακείαν, ἀστρονομίαν, κληδο-

L. v, c. 19, p. 323

L. vii, & viii, passim. As above.

L. viii, c. 12, p. 403. c. 42, p. 419

L. vi, passim.

L. ii, c. 62, p. 270. 271, L. vii, c. 6, p. 365

νισμὸς, παλιμψυχία παραπρήσεις, ἑταιρίαι, ἐκκλησίαι, τάτε καλέμβια φυλακτήρια, ἀποκρύφους θέατρα, καὶ ἱππικὲς, καὶ κωμῳδία, μυσικές τε, καὶ πᾶσαν κακολογίαν, καὶ κατάλαλιὰν, καὶ πᾶσαν μάχην, καὶ βλασφημίαν, ἀδικίαν τε, καὶ πλεονεξίαν.—ἔν τισι δὲ τόποις καὶ ἐν τοῖς Γάλλοις Γωνάξεις ἐπιτελοῦσιν.

*L. v, c. 20, p. 327, 328. L. vii, c. 36, p. 326, L. viii, c. 33, p. 414*

From these Citations out of *Epiphanius*, I might make abundance of Observations, exceeding apposite to my present purpose. But because most of them are very obvious, I shall content my self with a few. (1) We ought to observe that the very same general Names παράδοσις, διδασκαλία, &c. *Tradition, Doctrine*, &c. are here given by *Epiphanius* to these Constitutions of his, that the foregoing Authors have all along afforded us on the like occasion: So that since none doubts but *Epiphanius* refers to a *known Book*, wherein the several Particulars were contain'd; neither ought any to doubt that a Book, nay that the same Book is elsewhere refer'd to by the rest, under the like Appellations, and not bare *oral Tradition*, or *uncertain Opinions*. (2) That *Epiphanius*'s Constitutions and ours are plainly the very same. For his Description of those Constitutions which he

he meant is this, πᾶσα ἐν αὐτῇ ἁρμονικὴ τάξις ἐμφέρεται, καὶ οὐδὲν ἀδιακεχαράγμενον τῆς ὁμηγύρεως, οὐδὲ τῆς ἐκκλησιαστικῆς διοικήσεως, καὶ κανόνος τῆς πίστεως, this is an exact Description of those we have at this day; his Citations in general are still found in ours, tho' they be so numerous and particular; and his Epitome of the Practice and Discipline of the Church, which he owns to have in great measure from those before him, or to be agreeable thereto, is a suitable Epitome of our present Constitutions. So that those who from the Difference of the *Rule for Easter* here, and in our present Copies, of which hereafter more particularly, do conclude them *not the same*, ought also to conclude that the first Epistle of *John* in the Original, nay in our present Greek Manuscripts, and that in our Latin and English Bibles are *not the same Book*; because of the modern Insertion of the *Three Witnesses in Heaven*, in the later, which do not appear in the former Copies. For as to the Difference sometimes in the very Words here quoted, from those in our present Copies, 'tis rather an Argument that these were Books of the most frequent Use and sacred Authority, and so quoted frequently *by Memory*, as the Scriptures often are by the Antients, and particularly by *Epiphanius*, without the Consultation of the Books themselves, and the exact transcribing of the

c. 5, *infrà.*

the Citations *verbatim* therefrom. (3) Note that here is the *first* Hint, nay almost the *only one* that I know of in all the Eastern Parts, or genuine Antiquity of some *doubt* made in the Church about the Authority of these Constitutions in general; whether they were *really Apostolical*, ἔστιν μὲ τοῖς πολλοῖς ἐν ἀμφιλέκτῳ, *being doubted of by many*, says *Epiphanius*; tho' not by himself; as appears by what follows. Yet need we not much wonder that the Body of the unlearned Orthodox, when these Constitutions were first published, and most probably by the Arians against the Orthodox, were *surpriz'd*, at them, and *doubted* about them. 'Tis rather a certain Demonstration of their *undoubted* Authority, that when they were first publish'd, and were so little favorable to the prevailing Doctrines and Practices, that yet the very unlearned Orthodox did at first not *reject*, but only *doubt* of their Authority; that all the Learned Orthodox as well as *Arian*, never so much as doubted of the same; but ever own'd their sacred Nature and Divine Authority to be *indisputable*; that in a little time all those Suspicions or Doubts wore off, and appear'd no more among any Christians; and that when afterward the Orthodox became sensible that they favor'd the Arians, they still never pretended to question their genuine *Authority*, but only suppos'd without all imagi-

imaginable reason, that they were interpolated by the Hereticks. (4) Note that tho' *Epiphanius* own these Constitutions, the true *Rule of Faith*, as well as *Practice*; and that no part of them was in the least disagreeable to the Truth of our Religion; nay and says that his Epitome of Christian *Faith*, as well as *Practice*, should be *according to these Constitutions*; yet when he comes to his Account of the Orthodox or Athanasian Faith, he is forc'd to *drop* them, without one plain Citation or Reference: Whereas in his Account of their *Practice*, he generally does directly follow them, and as directly quotes them. Which remarkable Difference in *Epiphanius* confirms the genuine Reading in that case of our present Copies; and shews that as the publick *Practices* and *Discipline* of the Church in his Days were not much alter'd from the Appointments in the Apostles Constitutions, so that its Faith was very different from the same; as it plainly appears to be at this day. (5) Note how unjustly the *Audians* are esteem'd *Hereticks* by *Epiphanius*; when he owns that they had little or nothing to be objected against them, but that when they perceiv'd the present Church had broken the Apostles express Rule for the Observation of *Easter*, own'd for such by the Orthodox themselves, they durst not venture to comply with them in such their Alte-

Alteration and Diſobedience; but preſerv'd the Original Rule and Practice in that matter. If this be *Hereſy*, to keep as cloſe as poſſible to the Commands of our Lord by his holy Apoſtles, I do not well know what is Chriſtianity.

*N. B.* What the following Words of *Ambroſe* Biſhop of *Milan* do mean, unleſs they be applied to theſe ſecret Conſtitutions committed to the Biſhops I cannot at all tell: So I ſhall ſet them down for the Conſideration of the Learned. *Servemus igitur Præcepta Majorum, ne hæreditaria ſignacula, auſi rudis temeritate, violemus. Librum ſignatum illum Propheticum* [*Apoc. V.*] *non Seniores, non Poteſtates, non Angeli, non Archangeli aperire auſi ſunt: Soli Chriſto explanandi ejus Prærogativa ſervata eſt.* Librum Sacerdotalem *quis noſtrum reſignare audeat, ſignatum à Confeſſoribus, & multorum jam martyrio conſecratum? Quem qui reſignare coacti ſunt, poſtea tamen damnata fraude ſignarunt; qui violare non auſi ſunt Confeſſores & Martyres extiterunt.*

*Ambroſ. De Fide Ad Gratian. Imp. L. iii*

XXXVII. The next Witneſs which I ſhall produce for the ſacred Authority of theſe Conſtitutions, and with which I ſhall ſhut up this Fourth Century, ſhall be the famous *Chryſoſtom*, once Preſbyter of the Apoſtolical Church of *Antioch*, and living after the Publication of the ſame alſo. His Works indeed are ſo voluminous; and, by what

*About A. D. 400*

what Trial I have made, so full of Passages to our present purpose, that I should make a New Volume if I should attempt to collect them all in this place. I shall therefore, for example sake, take one small Part of his Works, perhaps not much above the Hundredth Part, and select the principal Citations and References thence; and with one or Two more Passages by the by, exhibit them alone to the Reader on this occasion: Leaving the rest of the Works of this noble Author himself to their own farther perusal and Observation at their leisure. The Treatise which I shall here pitch upon shall be that eminent one περὶ ἱερωσύνης, *De Sacerdotio*, lately publish'd at *Cambridge* in a distinct Volume by the Learned and Pious Mr. *Hughes* Fellow of *Jesus College*, since deceas'd; wherein we meet with these Passages for our present purpose.

| *Chrysostom* περὶ ἱερωσύνης. | Constitutions. |
|---|---|
| L. ii, p. 42 Καίτοιγ' ἐνῆν εἰπεῖν πρὸς αὐτὸν [πέζῃ] εἰ φιλεῖς με νηστείαν ἄσκει, χαμεύνιαν, ἀγρυπνίας ζωῆνες, περίεσο τὴν ἀδικουμένων, γίνου ὀρφανοῖς ὡς πατὴρ, καὶ ἀντὶ ἀνδρὸς τῇ μητρὶ αὐτῶν. | L. v. c. 18. p. 322 |
| Ibid. Ὅταν δὲ ἐκκλησίας προεῖναι δέῃ, καὶ ψυχῶν ἐπιμέλεσθαι πα- | L. ii, c. 27, p. 240, L. iii, c. 9, 10, p. 282, 284 |

πεφυλάχθαι τοσούτων, πᾶσα μὲν ἡ γυναικεία φύσις παραχωρείτω τῷ μεγέθει τοῦ πράγματος.

p. 45, &c. Πρόβατα, λύκοι, ποίμνη, ποίμνιον λογικὸν, νοσήματα, τραῦμα, ἰατρεία, καῦσαι, τεμεῖν, ποιμαὶ, λύκοι, σθήρα δίκλωσ, τύμνοντες, ἀποδημία, φεισάμενοι, κ.τ.λ. *Vid.* p. 172. *Passim.*

p. 52 Χρὴ τοίνυν μηδὲν τούτων ἀνεξέταστον ἀφεῖναι, ἀλλὰ πάντα διερευνησάμενον ἀκριβῶς καταλλήλως τὰ παρ' ἑαυτοῦ πραττόμενα ἢ ἐρωτᾶν τὸν ἱερώμενον, ἵνα μὴ μάταιον αὖθις γένηται ἡ ὁδός. Οὐκ ἐν τούτῳ δὲ μόνον, ἀλλὰ καὶ ἐν τῷ τὰ ἀπόρρητα τῆς ἐκκλησίας μέλη σωιάπτειν πολλὰ ἔδοι τις ἂν αὐτὸν ἔχοντα πράγματα, κ.τ.λ. *L. ii, passim.*

p. 52, 54 Ὁ μὲν γὰρ ἑαυτὸν ἀσκῶν εἰς ἑαυτὸν μόνον πρέπει τὴν ὠφέλειαν· τὸ δὲ τῆς ποιμαντικῆς κέρδος εἰς ἅπαντα διαβαίνει τὸν λαόν. *L. ii, c. 18, p. 226*

*L. iii, p. 74* Ἱεροσωίης ὁ πρεσβύτης, ἢ τοσοῦτον ἀνωτέρω βασιλείας ἔστηκεν ὅσον πνεύματος καὶ σαρκὸς τὸ μέσον. *Episcoporum à Clero & Populo Electio Vid.* p. 96, 98. 116, &c. *L. ii, c. 34, p. 244*

p. 78 *L. viii, c. 4, p. 390, 391*

Ὅταν

p. 80 Ὅταν γὰρ ἴδῃς τὸ κύριον τεθυμμένον, καὶ κείμενον, καὶ τὸν ἱερέα ἐφεστῶτα τῷ θύματι, καὶ ἐπευχόμενον, καὶ πάντας ἐκείνῳ τῷ τιμίῳ φοινιασσομένους αἵματι, κ. τ. λ.

*L. viii, c. 12, 13, p. 398—406*

p. 82 Ἔστηκε γὰρ ἱερεὺς, ὁ τῶν κατωφέρων, ἀλλὰ τὸ πνεῦμα τὸ ἅγιον, καὶ τὴν ἱκετηρίαν ἐπὶ πολὺ ποιεῖται, κ. τ. λ. *Vid. pag.* 114. *prius.*

*The Priest Pray'd for the* Descent of the Holy Ghost *at the Eucharist, and that in a* long Prayer; *in Justin Martyrs very Expression concerning the Eucharistical Prayer in the Constitutions.*

Ibid. &c. *Potestas ligandi & solvendi.*

*Passim in L. ii*

p. 84, 86 Οὗτοι γάρ εἰσιν οὗτοι οἱ τοὺς πνευματικῶς πεπιστευκότας ὠδῖνας, καὶ τὰ διὰ τοῦ βαπτίσματος ἐπιτελουμένης πίστεως· διὰ τούτων ἐνδυόμεθα τὸν χριστὸν, καὶ σωματούμεθα τῷ υἱῷ τοῦ θεοῦ, μέλη γινόμεθα τῆς μακαρίας ἐκείνης κεφαλῆς· ὥστε ἡμῖν οὐκ ἀρχόντων μόνον, οὐδὲ βασιλέων φοβερώτεροι, ἀλλὰ καὶ πατέρων τιμιώτεροι δικαίως ἂν εἶεν· οἱ μὲν γὰρ ἐξ αἱμάτων καὶ σκ θελήματος σαρκὸς ἐγέννησαν, οἱ δὲ τὰ σκ τοῦ θεοῦ γεννήσεως ἡμῖν εἰσιν αἴτιοι, τῆς μακαρίας παλιγγενεσίας ἐκείνης, τῆς ἐλευθερίας τῆς ἀληθοῦς, καὶ τῆς καλῆς χαρᾶς ὁδηγοί. *Vid. p.* 88.

*L. ii, c. 33, 34. p 244, 245*

*De Baptismo passim.*

Ὥστε

p. 86 "Ωσε οἱ τέτων ὑποφορῶντες πολλῶ μᾶλλον τὴν περὶ ἀλήθειαν ἕξιν ἀναγέσθαι, καὶ μείζονος ἄξιοι τιμωρίας. *L. ii, c. 27, p. 240. L. vi, c. 1, &c. p. 330, &c.*

p. 96 Ὁ μὲν γὰρ θεὸς νόμῳ αὐτὰς [γυναῖκας] τούτης ἐξέωσε τῆς λειτουργίας, κ. τ. λ. *Priùs.*

p. 104, &c. The Qualifications of a Bishop. *Vid. p.* 126. *L. ii, passim.*

p. 114, &c. *Tyranni & Sacerdotes mali.* *L. viii, c. 1, 2. p. 387, —390*

p. 126 The Church-compar'd to a Ship, &c. *L. ii, c. 57, p. 260, &c.*

p. 128, &c. Βέλει οὖν ἐπὶ τὴν τῆς χηρῶν προστασίαν ἴωμεν πρότερον, ἢ τὴν τῆς παρθένων κηδεμονίαν, ἢ τὸ δικαστικὸν μέρος τὴν δυσχέρειαν. καὶ γὰρ ἐφ' ἑκάστῳ τούτων διάφορος ἡ φρόντις. *prolixe.* *L. ii, passim: & alibi.*

p. 134, &c. Τὰς δὲ τῆς ξένων ὑποδοχὰς, καὶ τὰς τῆς ἀσθενούντης θεραπείας πόσης μὲν οἴει δεῖσθαι χρημάτων δαπάνης, πόσης δὲ τῆς τῶν διακατόντων ἀκριβείας τε καὶ σωφρόσυνης, κ. τ. λ. *L. ii, passim: & alibi.*

p. 136, &c. The Qualifications and Vices of Virgins, and Widows; and the Bishops Duty about them. *L. iii, passim. L. iv, c. 14, p. 299*

p. 142, &c. The Bishops Duty in the Judicature. *L. ii, passim*

A

p. 154, &c. A Bishop elected not to refuse that Office. — Can. 37

p. 164, &c. Great Examination necessary for the Choice of a Bishop. — L. viii, c. 4, p. 390, 391

p. 176, 177 Gentiles, Jews, Hereticks, the three grand Enemies of Christianity. — L. ii, c. 60, 61. 62, p. 268, 269, 270, 27 L. vi, c. 18, p. 348, Can 62

p. 194 Καὶ γὰρ οὕτω ὁ τελεωτὴς τῆς διδασκαλίας ὅρος ὅτ' ἂν ᾖ δι' ὧν πραττῆται καὶ δι' ὧν λέγηται τὰς μαθητευομένους ἀνάγωσι πρὸς τὸ μακάριον βίον, ὃν ὁ Χριστὸς διετάξατο· ἱκανὸν γὰρ ἀρκεῖ τὸ ποιεῖν πρὸς τὸ διδάσκειν, κ. τ. λ. — Διδασκαλία. & διάταξις, Two Names of the Constitutions.

L. vi, p. 226 *Ezek.* 34. Of the Shepherds blowing the Trumpet. — L. ii, c. 6, p. 217

p. 232, 234 Τὸν γὰρ ἐπὶ ὅλης τῆς πόλεως, καὶ τί λέγω πόλεως; πάσης μᾶλλον ἂν τῆς οἰκουμένης προεστῶτα, καὶ δεόμενον παρὰ πάντων ἁμαρτίας ἵλεων γενέσθαι τὸν Θεόν· καὶ τῶν ζώντων μόνον ἀλλὰ καὶ τῶν ἀπελθόντων, οἱόν τινα εἶναι χρή; — L. viii, passim.

p. 234, &c. Δεόμενον τὰς ἁπανταχοῦ πολέμους διαλῦσαι, λυθείσας τὰς παραχάς, εἰρήνην, εὐπορίαν, πάντων τῶν ἐκάστῳ καιρῷ ὑπακουόντων, καὶ ἰδίᾳ καὶ — L. viii, c. 12, p. 403; c. 13, p. 404, c. 41 — 44 p. 418, 419, 420 L. viii, passim.

δημοσίᾳ ταχεῖαν αὐτῇ ἀπολαμβάνει. — ὅτ' ἂν δὲ ἡ τὸ πνεῦμα τὸ ἅγιον καλῇ, ἡ τὴν φρικωδεστάτην ἐπιπλῆττουσάν, κ. τ. λ.

p. 258 Τοῦτο καὶ ὁ Ἰεζεκιὴλ διδάξαι βουλόμενος, διίστησιν ἀπ' ἀλλήλων τὴν τῶν κριῶν καὶ τὴν τῶν τραγέων κρίσιν. *L. ii, c. 18, 19, p. 227*

Orat. 2 contr. Jud. Ὁ [Ἰουδαῖος] μηδὲ νόμων ἀναγινώσειν ἔξω τῶν ὅρων τῆς οἰκείας συναγωγῆς. *L. vi, c. 25, p. 354*

Homil. in Philip. Op. Tom. vi, p. 32 Ταῦτα ἐνομοθετήθη ὑπὸ τῶν ἀποστόλων, τὸ μὴ τῶν φρικτῶν μυστηρίων μνήμην γίνεσθαι τῶν ἀπελθόντων. *Vid. Homil. lxix. Tom.* I. *p.*855. *L. viii, c. 12, p. 403, c. 13, p. 404*

These Citations or Allusions from so small a Part of the Works of *Chrysostom*; especially considering how scrupulously nice he was in concealing the secret and mystical Parts of our Religion from the publick, of which before, do shew plainly that he was mightily vers'd in these Apostolical Constitutions. Nay indeed, this whole Treatise of the *Priesthood* is mainly built upon, and deriv'd from the same Constitutions; as will easily appear to any one that nicely compares them together. Nor indeed would he or the rest of the Antients have ventur'd, I believe, to speak such great things of the Power of Bishops and

p. 147, 148, *prius.*

have

Dignity of the Priesthood, as they every where do, had not the Apostles gone before them therein in these sacred Constitutions.

*N. B.* Having now alledg'd Testimonies and References, abundantly sufficient for my present purpose, in all the Four earliest Centuries of Christianity, about a Thousand in number, I shall hereafter shorten my Enquiries, and ease the Reader's Patience in those that follow; contenting my self with a few that readily come to hand in all these later and less considerable Ages of *Christianity*; or rather, to speak properly of *Antichristianism*. For so I may well call them when these Sacred and Divine Laws of the Gospel, the grand Rules and Standards of Christianity in all its purer and earlier Ages, were in a manner lost and dropt among us; especially among the Latins; and when human Authority, whether Ecclesiastical or Secular, and Scholastick Reasonings govern'd the Church of Christ in their stead.

*Century* V.

XXXVIII. The next Witness which I shall produce for the Sacred Authority of these Constitutions, particularly of the later Paschal Rule therein, as belonging to the Copy of his Church in his time, is *Cyril* Bishop of *Alexandria*, an Apostolical Church; and his Testimony is the more to be regarded because he liv'd after the Book it self was, in some Parts at least, without Dispute be- *About A. D. 420*

come publick; and yet he refers to it still by the very same Names which had all along been us'd while it was conceal'd in the *Archives*; which Names are therefore a plain Key to the Antient Language; and so assure us that such general Words did then denote a particular Book; as well as the like general Expression, *The whole Duty of Man*, certainly does among us at this day. For this Bishop of *Alexandria*, to the Care of which Church the fixing of *Easter* every Year, according to the later Rule in the Constitutions, was recommended after the Council of *Nice*, has no fewer than Twenty Nine anniversary Homilies concerning *Easter*: At the conclusion whereof he specifies the time of the keeping of *Easter* for so many several following Years. In these Determinations of *Easter* he directly refers to the Apostolical Constitutions, and the present Rules therein contain'd; and does it in such Variety of Phrases, as gives mighty Light to this Matter. Thrice his Expression is, κατὰ τὸ ἔθος. Once, κατὰ τὰς ἀναγελικὰς Ἀλαξάνδρου ἐκθέσεις. Five Times, κατὰ τὴν ἀναγελικὴν παράδοσιν. Thrice, κατὰ τὰς ἀποστολικὰς παραδόσεις. Once, ὡς τὸ ἀναγελικὸν ἀλαλαζὸν πήρυγμα. Nine Times, κατὰ τὸ ἀναγελικὸν κήρυγμα. Once, κατὰ τὸ ἀναγελικὸν ῥητόν. Twice, κατὰ ἀναγελικὰς παραδόσεις. And Twice, κατὰ τὰ ἀναγελικὰ κηρύγματα. These Phrases are so very plain, and in a case so wholly

*Cyril. Alex. De Fest. Pasch. Homil.* 30

wholly remote from any Directions in the ordinary Writings of the Apostles, that they deserve the greatest regard possible in the present Case; and withal shew that the modern Rule was then inserted into the Constitutions.

XXXIX. The next Witnesses I shall here produce for the Sacred Authority of these Constitutions, especially the Liturgick Parts, shall be the Antient Liturgies ascrib'd to *James*, to *Mark*, to *Peter*, to *Basil*, and to *Chrysostom*; together with the Testimonies of *Proclus* Bishop of *Constantinople*, and of the Sixth General Council relating to this matter. I shall first set down the general Testimonies, and then compare the Liturgy in the Constitutions with those above mention'd, and that in the most solemn Office of the Consecration of the Eucharist: I mean this for brevity and by way of Specimen only; and after all shall make some Observations from the same comparison. *Proclus*'s words are these, Πολλοὶ μὲν τινες καὶ ἄλλοι τῶν τὰς ἱερὰς ἀποστόλων διαδεξαμένων θεῖοι πατέρες καὶ διδάσκαλοι τῆς ἐκκλησίας τὴν τῆς μυστικῆς λειτουργίας ἔκθεσιν ἐγγράφως καταλιπόντες, τῇ ἐκκλησίᾳ παρεδώκασιν· ἐξ ὧν δὲ καὶ οὗτοι ὅτι καὶ ἀμφιβόλοις τυγχάνουσιν, ὅ, τε μακάριος κλήμης, ὁ τοῦ κορυφαίου τῶν ἀποστόλων μαθητὴς καὶ διάδοχος, οὕτω τῶν ἱερῶν ἀποστόλων ὑπαγορεύσαντων, καὶ ὁ θεῖος ἰάκωβος, ὁ τῆς ἱεροσολυμίτων ἐκκλησίας τὸν πρῶτον λαχών, ὃν πάντες μακάριον ἐπίσκοπον ὑπὸ τῶν *De Tradit. Divin. Mist. Op. p. 580, 581 About A. D. 440*

τῦ πρώτυ καὶ μεγάλυ ἀρχιερέως Χριστῦ τῦ Θεῦ καταξιωθείς. ὁ ὃ μέγας βασιλεὺς μὴ ζῶντα — ζῶντων— σκηπτῶν ἐπιτομώτερον παρέδωκε λέγων. μὴ τὸν εἰς ἀγανὲς ἀνάληψιν τῦ σωτῆρος ἡμῶν, οἱ ἀπόστολοι, καὶ τὸ εἰς τὸν οἰκουμένην πᾶσι δῶρον παρῶσι, ὁμοθυμαδὸν εὐσεβόμενοι εἰς προσευχὰς παντηρείας ἐτρέποντο, καὶ τὸν τῦ θεσπεσίυ Ζώματος μυστικὸν ἱερουργίαν προμήθιον εὑρηκότες, διεξοδικώτατα αὐτὸν ἤδυν. — διὰ τοιῶτων τοίνυν τὸ ὑποφοίτησιν τῦ ἁγίυ πνεύματος προσδόκων, ὅπως τῇ αὐτοῦ θεία παρουσία τὸ προκείμενον εἰς ἱερουργίαν ἄρτον καὶ οἶνον ὕδατι μεμιγμένον αὐτὸ ἐκεῖνο τὸ σῶμα καὶ αἷμα τῦ σωτῆρος ἡμῶν Ἰησῦ Χριστῦ ἀποφήνῃ τε, καὶ ἀναδείξῃ. — διὸ καὶ ὁ θεῖος βασιλεὺς, θεραπευτικῇ τινι μελῳδίᾳ χρώμενος, ὑπομώτερον ζωντῶν ἀπαγγέλλει. μετὰ πολὺ δὲ πάλιν ὁ ἡμέτερος πατὴρ, ὁ τῶν γλωττῶν χρυσῦς ἰωάννης, — καὶ τὰ πολλὰ ἐπέτεμε καὶ ζωντομώτερον τελεσθῆναι διεξάξατο, ἵνα μὴ καὶ μικρὸν οἱ ἄνθρωποι.— τῆς τοιαύτης ἀποστολικῆς καὶ θείων παραδόσεως ἀφιξῶν). So far *Proclus*. Now hear the sixth general Council in *Trullo*: Καὶ γὰρ καὶ ἰάκωβος, ὁ τῦ κύριυ Χριστῦ τῦ Θεῦ ἡμῶν ἀδελφὸς, ὃς τῆς ἱεροσολυμιτῶν ἐκκλησίας πρῶτος τὸν θρόνον ἐνεπιστεύθη, καὶ βασιλεὺς— ἐγγράφως τὴν μυστικὴν ἡμῖν ἱερουργίαν παραδεδωκότες, ὕτω τελεῖν ἐν τῇ θεία λειτουργίᾳ ἐξ ὕδατος καὶ οἴνυ τὸ ἱερὸν ποτήριον ἐκδεδώκασιν.

Can 32 Apost. A.D. 680

The Offices of Consecration of the Eucharist follow; and first the Original Standard in the Constitutions.

L. viii, c. 12, p. 402, 403

Μεμνημένοι τοίνυν τῦ πάθυς αὐτῦ, καὶ τῦ θανάτυ,

νάτου, καὶ τῆς ἐκ νεκρῶν ἀναστάσεως, καὶ τῆς εἰς οὐρανοὺς ἐπανόδου, καὶ τῆς μελλούσης αὐτοῦ δευτέρας παρουσίας, ἐν ᾗ ἔρχεται μετὰ δόξης καὶ δυνάμεως κρίναι ζῶντας καὶ νεκρούς, καὶ ἀποδοῦναι ἑκάστῳ κατὰ τὰ ἔργα αὐτοῦ, προσφέρομέν σοι, τῷ βασιλεῖ, καὶ Θεῷ, κατὰ τὴν αὐτοῦ διάταξιν, τὸν ἄρτον τοῦτον, καὶ τὸ ποτήριον τοῦτο· εὐχαριστοῦντές σοι διὰ αὐτοῦ ἐφ' οἷς κατηξίωσας ἡμᾶς ἑστάναι ἐνώπιόν σου, καὶ ἱερατεύειν σοι· καὶ αἰτούμενόν σε, ὅπως εὐμενῶς ἐπιβλέψῃς ἐπὶ τὰ προκείμενα δῶρα ταῦτα ἐνώπιόν σου, οὐ ὁ ἀνενδεὴς Θεός, καὶ εὐδοκήσῃς ἐπ' αὐτοῖς, εἰς τιμὴν τοῦ Χριστοῦ σου, καὶ καταπέμψῃς τὸ ἅγιόν σου πνεῦμα ἐπὶ τὴν θυσίαν ταύτην, τὸν μάρτυρα τῶν παθημάτων τοῦ κυρίου Ἰησοῦ, ὅπως ἀποφήνῃ τὸν ἄρτον τοῦτον σῶμα τοῦ Χριστοῦ σου, καὶ τὸ ποτήριον τοῦτο αἷμα τοῦ Χριστοῦ σου, ἵνα οἱ μεταλαμβάνοντες αὐτοῦ βεβαιωθῶσι περὶ εὐσέβειαν, ἀφέσεως ἁμαρτημάτων τύχωσι, τοῦ διαβόλου καὶ τῆς πλάνης αὐτοῦ ῥυσθῶσι, πνεύματος ἁγίου πληρωθῶσιν, ἄξιοι τοῦ Χριστοῦ σου γένωνται, ζωῆς αἰωνίου τύχωσι, σοῦ καταλλαγέντος αὐτοῖς, δέσποτα παντοκράτορ.

Now follows the like form of Consecration, so far as it is parallel with the former, out of the Liturgy ascrib'd to *James*, in these words.

Μεμνημένοι οὖν καὶ ἡμεῖς οἱ ἁμαρτωλοὶ τῶν ζωοποιῶν αὐτοῦ παθημάτων, τοῦ σωτηρίου σταυροῦ, καὶ τοῦ θανάτου, καὶ τῆς ταφῆς, καὶ τῆς τριημέρου ἐκ νεκρῶν ἀναστάσεως, καὶ τῆς εἰς οὐρανοὺς ἀνόδου, καὶ τῆς ἐκ δεξιῶν σου τοῦ Θεοῦ καὶ πατρὸς καθέδρας, καὶ τῆς δευτέρας ἐνδόξου καὶ φοβερᾶς αὐτοῦ παρουσίας, ὅταν ἔλθῃ μετὰ δόξης κρῖναι ζῶντας καὶ νεκρούς, ὅταν μέλλῃ ἀποδι-

*Bibliothec. Patr. Tom.* 2, p. 14, 15

δόναι ἑκάστῳ κ᾽ τὰ ἔργα αὐτῶ, προσφερομένοις, δέσποτα, τῷ φοβερὸν ταύτῃ κ᾽ ἀνάμακτον θυσίαν.— ἐλέησον ἡμᾶς ὁ Θεὸς κ᾽ τὸ μέγα ἔλεός σε, κ᾽ ἐξαπόστειλον ἐφ᾽ ἡμᾶς, κ᾽ ἐπὶ τὰ προκείμενα δῶρα ταῦτα τὸ πνεῦμά σε παράγιον·— αὐτὸ τὸ πνεῦμά σε τὸ παράγιον καθάπεμψον, δέσποτα, ἐφ᾽ ἡμᾶς, κ᾽ ἐπὶ τὰ προκείμενα ἅγια δῶρα ταῦτα, — ἵνα ἐπφοιτῆς τῇ ἁγίᾳ κ᾽ ἀγαθῇ κ᾽ ἐνδόξῳ αὐτῶ παρουσίᾳ, ἁγιάσῃ, & ποιήσῃ τ μὲν ἄρτον τοῦτον σῶμα ἅγιον τοῦ Χριστοῦ σε, — κ᾽ τὸ ποτήριον τοῦτο αἷμα τίμιον τοῦ Χριστοῦ σε, ἵνα γένηται πᾶσι τοῖς ἐξ αὐτοῦ μεταλαμβάνουσιν εἰς ἄφεσιν ἁμαρτιῶν, & εἰς ζωὴν αἰώνιον, εἰς ἁγιασμὸν ψυχῶν, κ᾽ σωμάτων, εἰς καρποφορίαν ἔργων ἀγαθῶν.

Now follows, in the same manner, the form of Consecration from the Liturgy ascrib'd to *Mark*, in these words.

p. 37, 38 Τὸν Πάνατον, δέσποτα, κύριε παντοκράτορ, ἐπουράνιε βασιλεῦ τῶ μονογενοῦς σε υἱῶ, κυρίε δὲ κ᾽ Θεῶ & σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ καταγγέλλοντες, κ᾽ τ᾽ τελήμεραν κ᾽ μακαρίαν αὐτοῦ ὀκ νεκρῶν ἀνάστασιν ὁμολογοῦντες, κ᾽ τὸν εἰς οὐρανὸς ἀνάληψιν ὁμολογοῦμεν, κ᾽ τὸν ὀκ δεξιῶν σε τοῦ Θεοῦ κ᾽ πατρὸς καθέδραν, κ᾽ τὸν δευτέραν κ᾽ φοβερὰν αὐτοῦ παρουσίαν ἀπεκδεχόμενοι, ἐν ᾗ μέλλει ἔρχεσθαι κρίναι ζῶντας κ᾽ νεκρὸς ἐν δικαιοσύνῃ, κ᾽ ἀποδοῦναι σι, κύριε ὁ Θεὸς ἡμῶν· τὰ σὰ ὀκ τῶν σῶν δώρων προσφερόμεθα ἐνώπιόν σε, κ᾽ δεόμεθα, κ᾽ παρακαλοῦμεν σε, φιλάνθρωπε, ἀγαθὲ, ἐξαπόστειλον ἐξ ὕψους & ἁγίου σε, ἐξ ἐπίμου καταικητηρίου σε, ὀκ τὸν ἀπερινοήτων κόλπων σε αὐτὸν τὸν παράκλητον, τὸ πνεῦμα τῆς ἀληθείας, τὸν ἅγιον, τὸν κύριον, τὸ

ζωο-

ζωοποιόν.—ἔτι ὃ ἐφ' ἡμᾶς, καὶ ἐπὶ τὰς ἄρτους τούτους, καὶ ὅτι τὸ ποτήριον τοῦτο τὸ πνεῦμά σου τὸ ἅγιον, ἵνα αὐτὰ ἁγιάσῃ, καὶ τελειώσῃ,—καὶ ποιήσῃ τὸν μὲν ἄρτον σῶμα,—τὸ δὲ ποτήριον αἷμα τῆς καινῆς διαθήκης αὐτοῦ, τοῦ κυρίου καὶ Θεοῦ καὶ σωτῆρος καὶ παμβασιλέως ἡμῶν Ἰησοῦ Χριστοῦ· — ἵνα γένωνται πᾶσιν ἡμῖν, τοῖς ἐξ αὐτῶν μεταλαμβάνουσιν, εἰς πίστιν, εἰς νῆψιν, εἰς ἴασιν, εἰς σωφροσύνην, εἰς ἁγιασμόν, εἰς ἐπανανέωσιν ψυχῆς, σώματος, καὶ πνεύματος, εἰς κοινωνίαν μακαριότητος ζωῆς αἰωνίου καὶ ἀφθαρσίας, εἰς δοξολογίαν τοῦ παναγίου σου ὀνόματος, εἰς ἄφεσιν ἁμαρτιῶν. κ. τ. λ.

Now follows, in like manner, the same Office from the Liturgy ascrib'd to *Peter*, in these Words.

Ὅθεν μνημονεύοντες, κύριε, ἡμεῖς, οἱ σοὶ δοῦλοι, p. 121
ἀλλὰ καὶ ὁ λαὸς ὁ ἅγιός σου, τοῦ κυρίου ἡμῶν καὶ Θεοῦ, τοῦτε μακαρίου πάθους, καὶ μὴν καὶ τῆς ἐκ τοῦ ἅδου ἐγέρσεως, ἀλλὰ καὶ τῆς εἰς οὐρανοὺς ἐνδόξου ἀναβάσεως,—τὰ σὰ ἐκ τῶν σῶν προσφέροντες τῇ σεμνῇ μεγαλοσύνῃ σου, ἐκ τῶν σῶν δωρεῶν καὶ χαρισμάτων θυσίαν καθαρὰν, θυσίαν ἁγίαν, θυσίαν ἄμωμον, ἄρτον ἅγιον ζωῆς αἰωνίου, καὶ ποτήριον σωτηρίας ἀέννα, ὑπὲρ ὧν ἵλεω καὶ εὐίλατον προσώπῳ ὑποσκέψαι καταξίωσις. κ. τ. λ.

Now follows, in like manner, the same Office from the Liturgy Ascrib'd to *Basil*, in these Words.

Μεμνημένοι οὖν, δέσποτα, καὶ ἡμεῖς τῶν σωτηρίων p. 51, 52
αὐτοῦ παθημάτων, τοῦ ζωοποιοῦ σταυροῦ, τῆς τριημέρου ταφῆς, τῆς ἐκ νεκρῶν ἀναστάσεως, τῆς εἰς οὐρανοὺς ἀνόδου, τῆς ἐκ δεξιῶν σου τοῦ Θεοῦ καὶ πατρὸς κα-

θέδρας,

δέησεως, καὶ τῆς ἐνδόξου καὶ φοβερᾶς αὐτοῦ παρουσίας, τὰ σὰ ἐκ τῶν σῶν σοὶ προσφέροντες κατὰ πάντα καὶ διὰ πάντα· — διὰ τοῦτο, δέσποτα παναγιε, καὶ ἡμεῖς οἱ ἁμαρτωλοὶ καὶ ἀνάξιοι δοῦλοί σου, οἱ καταξιωθέντες λειτουργεῖν τῷ ἁγίῳ σου θυσιαστηρίῳ, οὐ διὰ τὰς δικαιοσύνας ἡμῶν, οὐ γὰρ ἐποιήσαμέν τι ἀγαθὸν ἐπὶ τῆς γῆς, ἀλλὰ διὰ τὰ ἐλέη σου, καὶ τοὺς οἰκτιρμούς σου, οὓς ἐξέχεας πλουσίως ἐφ' ἡμᾶς, θαρρήντες προσεγγίζομεν τῷ ἁγίῳ σου θυσιαστηρίῳ, καὶ προθέντες τὰ ἀντίτυπα τοῦ ἁγίου σώματος καὶ αἵματος τοῦ Χριστοῦ σου, σὲ δεόμεθα, καὶ σε παρακαλοῦμεν, ἅγιε ἁγίων, εὐδοκίᾳ τῆς σῆς ἀγαθότητος ἐλθεῖν τὸ πνεῦμά σου τὸ ἅγιον ἐφ' ἡμᾶς, καὶ ἐπὶ τὰ προκείμενα δῶρα ταῦτα, καὶ εὐλογῆσαι αὐτὰ, καὶ ἁγιάσαι, καὶ ἀναδεῖξαι,— τὸ μὲν ἄρτον τοῦτον αὐτὸ τὸ τίμιον σῶμα τοῦ κυρίου, καὶ Θεοῦ, καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ,— τὸ δὲ ποτήριον τοῦτο αὐτὸ τὸ τίμιον αἷμα τοῦ κυρίου, καὶ Θεοῦ, καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ.

Now follows, in like manner, the same Office from the Liturgy ascrib'd to *Chrysostom*, in these words.

p. 78, 79, 80 Μεμνημένοι τοίνυν τῆς σωτηρίου ταύτης ἐντολῆς, καὶ πάντων τῶν ὑπὲρ ἡμῶν γεγενημένων, τοῦ σταυροῦ, τοῦ τάφου, τῆς τριημέρου ἀναστάσεως, τῆς εἰς οὐρανοὺς ἀναβάσεως, τῆς ἐκ δεξιῶν καθέδρας, τῆς δευτέρας καὶ ἐνδόξου πάλιν παρουσίας, τὰ σὰ ἐκ τῶν σῶν σοὶ προσφέροντες κατὰ πάντα, καὶ διὰ πάντα.—ἔτι προσφέρομέν σοι τὴν λογικὴν ταύτην καὶ ἀναίμακτον λατρείαν, καὶ παρακαλοῦμεν, καὶ δεόμεθα, καὶ ἱκετεύομεν, κατάπεμψον τὸ πνεῦμά σου τὸ ἅγιον ἐφ' ἡμᾶς, καὶ ἐπὶ τὰ προκείμενα δῶρα ταῦτα.— ποίησον

νσον τ̃ μὴ ἄρτον τοῦτον τίμιον σῶμα τ̃ Χριστ̃ σου, — τὸ δ' ἐν τῷ ποτηρίῳ τούτῳ τίμιον αἷμα τ̃ Χριστ̃ σου, — ὥστε γενέσθαι τοῖς μεταλαμβάνουσιν εἰς νίψιν ψυχῆς, εἰς ἄφεσιν ἁμαρτιῶν, εἰς κοινωνίαν τ̃ ἁγίου πνεύματος, εἰς βασιλείας οὐρανῶν πλήρωμα, κ.τ.λ.

And that the Reader may see that those Alterations which all these Liturgies have receiv'd in later Ages, have still but more and more obscur'd and weaken'd that Original Likeness and Similitude which was between them, and that at first therefore they had a much nearer Resemblance; I shall here produce a Part of the Liturgy us'd by *Chrysostom*, not as taken out of that ascrib'd to him, but as collected by Mr. *Hales* of *Eaton* out of the Ethick Part of his own second Homily upon the second Epistle to the *Corinthians*, and extant in Dr. *Cave*'s *Historia Literaria Vol.* 2. *p.* 95, 96. as follows. Ὑπὲρ τῆς κατηχουμένων ἐκτενῆς δεηθῶμεν. σῶμεν καλῶς· δεηθῶμεν ἵνα ὁ πανελεήμων καὶ οἰκτίρμων Θεὸς ἐπακούσῃ τῆς δεήσεων αὐτῆς, ἵνα διανοίξῃ τὰ ὦτα τῆς καρδίας αὐτῆς, ὥστε ἀκοῦσαι ἃ ὀφθαλμὸς οὐκ εἶδε, ὃς οὐκ ἤκουσε, καὶ ἐπὶ καρδίαν ἀνθρώπων οὐκ ἀνέβη· καὶ κατηχήσῃ αὐτὰς τ̃ λόγον τῆς ἀληθείας· ἵνα καταισχύνῃ τ̃ φόβον αὐτοῦ ἐν αὐταῖς, καὶ βεβαιώσῃ τὴν πίστιν αὐτοῦ ἐν τ̃ διανοίαις αὐτῆς· ἵνα ἀποκαλύψῃ αὐταῖς εὐαγγέλιον τῆς δικαιοσύνης· ἵνα αὐταῖς δοῦναι νοῦν ἔνδοτον, σώφρονα λογισμόν, καὶ ἐνάρετον πολιτείαν, ἀκαπαύστως τὰ αὐτοῦ νοεῖν, τὰ αὐτοῦ φρονεῖν, τὰ αὐτοῦ μελετᾶν,

ἐν

ἐν τῷ νόμῳ αὐτῦ καταγινέσθω ἡμέρας καὶ νυκτός· ἐπὶ ἐκτενέστερον ὑπὲρ αὐτῶν προσκαλέσωμαι, ἵνα ὁλόκληρος αὐτὸς ἀπὸ παντὸς πονηροῦ καὶ ἀπὸ παντὸς σκάνδαλου, ἀπὸ πάσης ἁμαρτήματος διαβολικῆς, καὶ πάσης κακοπαθείας ὑπάρχῃ· ἵνα καταξιώσῃ αὐτὸς ὁν καιρῷ συμβήτῳ τῆς ἐν λύτρῳ παλιγγενέσεως, τῆς ἀφέσεως τῶν ἁμαρτιῶν, καὶ ἐνδύματος τῆς ἀφθαρσίας· ἵνα εὐλογήσῃ τὰς εἰσόδους αὐτῶν, καὶ τὰς ἐξόδους, πάντα τὸν βίον αὐτῶν, τοὺς οἴκους αὐτῶν, καὶ τὰς οἰκείας, τὰ τέκνα αὐτῶν· ἵνα αὐξήσας εὐλογήσῃ, καὶ εἰς μέτρον ἡλικίας ἀγαγὼν σοφίσῃ· ἵνα καταξιώσῃ αὐτοῖς πάντα τὰ προκείμενα εἰς τὸ συμφέρον. [*Tum Catechumenos surgere jubet Sacerdos: deinde dicit,*] Ὁ ἄγγελος τῆς εἰρήνης αἰτήσατε οἱ κατηχούμενοι. εἰρηνικὰ ὑμῖν πάντα τὰ προκείμενα, εἰρηνικὴν τὴν παρθένον ἡμέραν καὶ πάσας τὰς ἡμέρας τῆς ζωῆς ὑμῶν· αἰτήσασθε χριστιανὰ ὑμῶν τὰ τέλη. ἑαυτοὺς τῷ ζῶντι Θεῷ, καὶ τῷ Χριστῷ αὐτοῦ προσεύξασθε. [*Deinde Capita inclinare jubentur; clamántque omnes, Amen.*] A great part of these Expressions and Rules are so exactly taken from the Liturgy in the Eighth Book of the Constitutions, that I shall not need to cite the particular places to such as are sufficiently vers'd therein. Nor need we desire a much plainer Attestation to the same than this is.

The foregoing remarkable Testimonies of *Proclus*, and of the Council in *Trullo*, which ascribes the Antientest Liturgies to *Clement* Bishop of *Rome*, and *James* Bishop of *Jerusalem*;

*salem*; to whom, and to whom alone the Constitution Liturgies are therein supposed to belong; and *Proclus*'s ascribing the first Alterations of the same to *Basil* and *Chrysostom*, together with the now mention'd Liturgies themselves, as at present extant, tho' miserably interpolated, and even all the succeeding Liturgies to this very day, are all certain, standing, and evident Monuments of the genuine Authority of the Original Apostolical Gentile Liturgy in the Constitutions; since, as appears by the Specimens now given, and would more fully appear upon an intire Comparison, they are all ultimately deriv'd from the same, and contain, for the main, the very same Phrases, Petitions, Thanksgivings, Doxologies, Rubricks, and the like; only with those Additions, Abbreviations, Interpolations, Distinctions, and Corruptions which the Church gradually admitted upon the mighty Change in its Faith in the Days of *Athanasius*; which very Alterations are also not obscurely hinted at by *Basil* himself elsewhere, as then lately brought into the Church. This Matter is so evident to any who will compare these Liturgies with the parallel Branches in the Constitutions, that nothing but a kind of judicial Blindness could so long hide it from the Learned World. And as I before said concerning the Canons of the Antient Councils Reference to the Apostolical Canons,

*De Spirit. S. c. 29. p. 221.*

Canons, so say I here of the Reference of these Liturgies to that in the Eighth Book of the Constitutions; that if after a due Examination and Comparison, the Reader be still dissatisfy'd in this matter, I must leave him to his own Opinion; as not pretending to satisfy him in any point whatsoever; nay scarcely in Mathematick Demonstrations themselves.

XL. The next Witness which I shall produce for the sacred Authority of these Constitutions shall be the Learned, but unknown Author of the *Quæstiones & Responsiones ad Orthodoxos*, among the Works of *Justin Martyr*. The Time of this Author is as uncertain as the Author himself; tho' 'tis more probable he was rather earlier than this Century, than that he was later. His Words are highly remarkable, as belonging to *Clement*'s undoubted Epistle to the *Corinthians*, and particularly to that Part which is lost; and its direct Reference to and Citation of a famous Passage out of the same Constitutions. I mean unless we suppose that this Author mistook the Book which he transcrib'd from, and set down the Epistle of *Clement* to the *Corinthians* instead of the same *Clement*'s Constitutions; which, if it be suppos'd, the Difference will not be very great; since then we must allow that this Learned Author himself expresly quoted the whole Passage out of the Constitutions themselves; and that as belonging

ging to no other than *Clement* himself also. Hear his remarkable Words: Ἐι δ παρέσης κατασκέσεως τὸ τέλος ἔστιν ἡ δι' ὃ πυρὸς κρίσις τῶν ἀσεβῶν, καθὰ φασὶν αἱ γραφαὶ τῶν προφητῶν τε καὶ ἀποστόλων, ἔτι δὲ καὶ τῆς σιβύλλης, καθὼς φησὶν ὁ μακάριος κλήμης ἐν τῇ πρὸς κορινθίους ἐπιστολῇ. Hear now the remarkable Words of the Constitutions, most certainly here either primarily or secondarily refer'd to. Ἐι δὲ χλιδιάζουσιν ἕλληνες, ἀπιστοῦντες ταῖς ἡμετέραις γραφαῖς, πιστευσάτω αὐτοῖς κἂν ἡ αὐτῶν προφῆτις σιβύλλα, ἵνα πως αὐτοῖς λέγουσα κἀγὼ λέξιν.

*Quæst.* 74, p. 435, 436

*L.* v, *c.* 7, p. 306.

Ἀλλ' ὁπότ' ἤδη πάντα τέρεα σωδόεντα γένηται,
Καὶ πῦρ κοιμίσῃ Θεὸς ἄμβροτος ὅσπερ ἀνῆψεν,
Ὅσσα κὰδ σωδὴν αὐτὸς Θεὸς ἔμπαλιν ἀνδρῶν
Μορφώσῃ, σήσῃ δὲ βροτοὺς πάλιν ὡς πάρος ἦεν·
Καὶ τότε δὴ κρίσις ἔσται, ἐφ' ᾗ δικάσῃ Θεὸς αὐτὸς
Κρίνων ἔκπαλι κόσμον· ὅσοι δ' ὑπὸ δυσεβίησιν
Ἤμβλον ἔνιοι τοὺς δ' αὖ πάλι γαῖα καλύψῃ.

Where we may note also that the Sibylline Prophecies, even when relating to Sacred and Divine Matters, are, by this Author's Testimony, cited by *Clement* in his undoubted Epistle to the *Corinthians* from the Apostolical Constitutions; or at least cited by this Author from the same *Clement* as the Writer of the same Constitutions.

*Century*

*Century* VI.

*N. B.* The famous Testimony of *Joannes Antiochenus*, afterwards Bishop of *Constantinople*, as a Publisher of the 85 Apostolical Canons, and particularly of that last, wherein the whole Eight Books of these Constitutions are distinctly attested to under St. *Clement*'s own hand, belongs to the first Part of this sixth Century, and is of the greatest Value and Authority in this Case. But because I have had occasion to mention this Attestation already, as well as that other eminent one of *Varadatus* also; as I have omitted the distinct Repetition of *Varadatus*, as a Witness in the *Fifth*, so shall I omit the Repetition of this Author, as a like Witness in this *Sixth* Century; without the least design of Disregard to Two such eminent and undenyable Testimonies, as they both afford in the Case before us.

See p. 294, & 376 priùs

See p. 118, priùs.

XLI. The Next Witness which I shall here produce shall be an Egyptian, *Cosmas Judicopleustes*, no unlearned Author, tho' his Works have been but lately communicated to the Publick. His Words, which confirm the Appointments and Forms in the Constitutions, are these that follow.

Constitutions.

L. v, p. 201 Διὰ τοῦτο καὶ ἡ ἐκκλησία παραδοσιν ἔχει πανταχοῦ μίαν προσκυνησιν τοῖς χριστιανοῖς πνευματικὴν ἐπ' ἀνατολῆς ποιεῖσθαι τῷ Θεῷ, ὡς ἐκεῖ τὸ πρῶτον ὀφανὲν τοῖς ἀνθρώποις, μεμνημένη τῆς παλαι.— οἱ δὲ χριστιανοὶ οὐχ ἕτως, ἀλλὰ μηδέτερον μίαν προσκύνησιν πνευματικὴν, ὡς ἀποδειχθὲν ὄντα τοῦ Θεοῦ, ὅτι ἀνατολαὶς ποιοῦνται, τὴν ἐξ ἀρχῆς ἐξ ἀνατολῶν αὐτοῖς ὀφανέντι.

L. ii, c. 57, p. 264

p. 208. Διὰ τοῦτο καὶ ἐν τῷ βαπτίζεσθαι, εἰ μὴ πρῶτον ὁμολογήσῃ τις τῆς ἁγίας τριάδος ὁμολογίαν, καὶ τὴν ἡμετέρας ἀρχὴς ἀνάσασιν πεποιῆσθαι, οὐ βαπτίζεται.

L. vii, c. 41, p. 380

L. vii, p. 299 Ὡς ἱερεῖς ὁμοίως πρὸς μὴν τῆς προσφερομένων ὕτω λέγοντες· τὸ εὐχαριστήριον τῆς δόλων σου προσδέξαι εἰς τὸ θυσιαστήριον καὶ ἐλλόγιμον σου δυσιαστήριον, εἰς τὰ μεγέθη σου τῆς θυσιῶν· ἀποδιδὺς αὐτοῖς ἀντὶ φθαρτῶν ἄφθαρτα, ἀντὶ προσκαίρων αἰώνια· ἀντὶ ὑπηγείων τὰ θυσία. πρὸς δὲ τῆς κεκοιμημένων ὕτως· τὸ ψυχὴν τοῦδε κύριε ἀνάπαυσον· ξυναναγείρων καὶ τὴν σάρκα αὐτοῦ ἐν ᾗ ἂν ἡμέρᾳ ὥρισας, κατὰ τὰς ἀληθεῖς σου συναγγελίας. οἷς

L. viii, c. 13, p. 404, c. 10, p. 397, c. 41, p. 418

καὶγὼ σωκάπλω, ἐπδυχόμλν ⊕ ἅμα ἀυτοῖς, τὸ ἐπόλοιπον λέγων. ἡμῖν ὃ χρισιανὰ τὰ τέλη, χ̀ ἐυάρεσα ἐνώπιόν σε χάρισαι εἰς τὲς αἰῶνας. Ἀμὴν. *Constit. L. VIII. c. 6. p. 393.*

XLII. The next Witness, and he a most unexceptionable one, which I shall produce for these Constitutions, shall be *Anastasius Sinaita*, *Patriarch* of *Antioch*; who after the middle of this Century, wrote a Book of Questions and their Answers; wherein he so often, and so largely quotes this Book by the very Name of Ἀποστολικὰ Διατάγματα, or *Apostolical Constitutions*, that he is the most undoubted Testimony that has been hitherto produc'd; both as to the Book it self, and all its present Parts; and as to the general Verity of our present reading; and so as to afford us some valuable Corrections also; (altho' the reading in the Constitutions appears generally much the most Authentick and uncorrupt:) So that he deserves the greatest regard possible in this matter. And the Reader may observe that Passages out of every one of the present Eight Books of the Constitutions are here alledg'd; that some Books have a great deal cited out of them; that the Chapters out of which Passages are cited are more than Forty, and that all the considerable Passages by him alledg'd from these Constitutions, are at this day in all our Copies, excepting one; and that is little more than a Quota-

*About A. D.* 560

Quæst. 60, p. 398 a Quotation out of the Psalms neither. Only we must note that he sometimes quotes these Constitutions much as he and the rest of the Antients often quote or allude to the Scriptures, I mean, as it were by memory, and not always at length or *verbatim*; yet so as to keep every-where pretty close to the main Coherence, and even to the Words; but very close to the Sense of the Text, as it is even in our present Copies; and thereby affords an undenyable Attestation to them. Now because these Quotations are so very plain and remarkable; and yet have been turn'd to so strange a purpose by a very Learned Man among us, as if the manner of several of these Citations imply'd *Anastasius*'s Copy to be considerably different from ours, I shall not grudge the Pains of transcribing them intirely, for the Readers more compleat satisfaction; especially since this Book of *Anastasius* is not every-where to be had among us, tho' we seem indeed to want a better Copy of this Authors Works then we at present have.

| *Anastasius.* | Constitutions. |
|---|---|
| Ἐκ τῶν Διαταγμάτων ἀποστόλων. | |
| Quæst. 11, p. 4, 6 Ὁ ἐν βαπτισθεὶς ἀλλότριος ἀσεβείας ὑπαρχέτω, ἀνενέργητος πρὸς ἁμαρτίαν, φίλος Θεοῦ, ἔχ- | L. iii, c. 18, p. 289 |

ἔχθρος διάβολε, κληρονόμος Θεοῦ, συγκληρονόμε Χριστοῦ, ἀποτάγμυ σῷ σατανᾷ, καὶ τοῖς δαίμοσι, καὶ πᾶσι τοῖς ἔργοις αὐτοῦ, [καὶ πάσῃ ἀπάτῃ αὐτοῦ,] ἀγνὸς, καθαρὸς, ὅσιος, θεοφιλὴς, υἱὸς τοῦ Θεοῦ, προσεύχομαι· ὡς υἱὸς πατρὶ, καὶ λέγων, ὡς ἀπὸ κοινοῦ πάντων, ὅτως, πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς· καὶ ἁγιάσθητω. ἵνα μὴ ἀναξίως πατέρα τὸν θεὸν ἑαυτοῦ καλοῦντος ὀνειδιζοιτο ὑπ' αὐτοῦ, ὡς ὁ πρωτότοκος υἱὸς Ἰσραὴλ ποτε ἤκουσεν, ὅτι υἱὸς δοξάζει πατέρα, καὶ δοῦλος τὸν κύριον αὐτοῦ φοβηθήσεται· καὶ εἰ πατὴρ ἐγὼ εἰμὶ, ποῦ ἐστιν ἡ δόξα μου; [καὶ εἰ κύριος εἰμὶ ἐγὼ, ποῦ ἐστιν ὁ φόβος μου;] δόξα γὰρ πατέρων ὁσιότης παιδῶν, καὶ τιμὴ δεσπότου οἰκετῶν φόβος. *L. vii, c. 24, p. 370*

Quæst. 6, p. 66

Ὅτι γὰρ τὸν ἁμαρτήσαντα δεῖ ἀφορίζειν καὶ τὰ ἁμαρτήματα, φησὶν ὁ Θεὸς πρὸς μωϋσῆν, ἡνίκα ἠξίου περὶ μαριάμ ἀφεθῆναι αὐτῇ· ἀφοριαθήτω ἔξω τῆς παρεμβολῆς ἑπτὰ ἡμέρας, καὶ μετὰ ταῦτα εἰσελεύσεται. ὅτως ἓν καὶ ἡμεῖς τὰς ἐφ' ἁμαρ- *L. ii, c. 16, p. 225*

ἁμαρτίας λέγοντας μετανοεῖν ἀφορίζειν δεῖ χρόνον ὡρισμένον, καὶ τὴν ἀναλογίαν τῆς ἁμαρτήματος, ἔπειτα μετανοοῦντας προσλαμβάνεσθαι, ὥσπερ υἱός.

Quæst. 12, p. 148, 150

Χρὴ τὸν ἐπίσκοπον εἰδέναι πίνων ὀφείλει δέχεσθαι καρποφορίαν, καὶ πίνων οὐκ ὀφείλει. φυλακτέον παρ' αὐτῷ πρὸς δόσιν κάπηλον· ἐὰν διαμαρτάνεται γὰρ κάπηλος ἀπὸ ἁμαρτίας. περὶ αὐτῶν γάρ φησι, καὶ ἡσσᾶς φησι, οἱ κάπηλοί σου μίσγουσι τὸν οἶνον ὕδατι. φευκτοὶ δὲ αὐτῷ καὶ οἱ πόρνοι· ἐὰν προσίσεις γάρ φησι τῷ κυρίῳ μίασμα πόρνης. καὶ ἅρπαγες, καὶ τῶν ἀλλοτρίων ἐπιθυμητάι, καὶ μιαροί· βδελυκτοὶ γὰρ αἱ τούτων θυσίαι τῷ Θεῷ. ἀλλὰ καὶ οἱ θλίβοντες χήρας, καὶ ὀρφανὸν καταδυναστεύοντες, καὶ ἐξ φυλακὰς πληροῦντες ἀναγκαίων, ἢ καὶ τοῖς ἑαυτῶν οἰκέταις πονηρῶς χρώμενοι, πληγαῖς, φημι, καὶ λιμῷ, καὶ γυμνότητι, ἢ πολλὰς λυμαινόμενοι φευκτέοι ἔσωσάν σοι, ὦ ἐπίσκοπε, καὶ αἱ τούτων προσφοραί. παραιτοῦ δὲ καὶ ῥαδιουργὸς, καὶ κλέπτας, καὶ πλεονέκτας ἀδίκους, καὶ ζυγοκρούστας, καὶ δό-

L. iv, c. 6, p. 294, 295

λημέτερας, καὶ ἁπλῶτην συκοφάντην, μὴ ἀρκέμβυον τοῖς ὀψωνίοις· ἀλλὰ καὶ τὰς πένητας ἀχθοφόρους, φονέα τε, καὶ δήμιον, καὶ δικάστην παρανόμως, πραγμάτων ἀναίρετέα, ἀνθρώπων ἀδίβλην, μαρὸν [μαρῶν] ἐργάτην, μέθυσον, βλάσφημον, τυφλύφον, καὶ παντὸς ἑτέρου πονηροῦ, καὶ τῇ γνώμῃ τοῦ Θεοῦ ἀχαμαχμώδη [ἀχαμαχμώδης] ὅτι λέγει ἡ γραφὴ, βδελυκτὰς εἶναι τῷ Θεῷ πάντας τοὺς τοιούτους. οἱ γὰρ παρὰ τοιούτων δεχόμενοι τι, καὶ πρέφοντες χήρας καὶ ὀρφανὰς ὑποδύνοι τῷ τοῦ πυρὸς κριτηρίῳ γενήσονται. εἰ δὲ καὶ ἐκ τούτων φαγοῦσα χήρα προσεύξηται ὑπὲρ αὐτῶν οὐκ εἰσακουσθήσεται· ὅτι ὁ καρδιογνώστης Θεὸς μετὰ κρίσεως ἀπεφήνατο τοῦτο τοὺς ἀσεβῶν, λέγων, ἐὰν στῇ Μωϋσῆς καὶ Σαμουὴλ προ προσώπου μου ὑπὲρ αὐτῶν οὐκ εἰσακούσομαι αὐτῶν· καὶ σὺ μὴ προσεύχου ὑπὲρ τοῦ λαοῦ τούτου, μηδὲ αἰτίου ἐλεηθῆναι αὐτούς, καὶ μὴ προσέλθῃς μοὶ περὶ αὐτῶν, ὅτι οὐκ εἰσακούσομαί σου. Οὐ μὴν δὲ, ἀλλὰ καὶ οἱ ἐν ἁμαρτίαις γενόμενοι, καὶ μὴ μετα- C. 7, p. 296.

μετανοήσαντες, ὐ μόνον ὐκ εἰσακουσθήσονται προσευχόμενοι, ἀλλὰ καὶ τὸν Θεὸν παροξύνουσιν, ὑπομιμνήσκοντες αὐτὸν τῆς ἑαυτῶν μοχθηρίας. περιίσασθε οὖν ἀπὸ τοιαύτας ἀλλοτρίας, ὡς ἀηδόνος, καὶ μίσθωμα πόρνης, ἑκάτερα γὰρ τοῖς νόμοις ἀπηγόρευται. ὅτε γὰρ ὁ ἐλισσαῖος τὰ παρὰ ἀζαὴλ προσκομιζόμενα ἐδέξατο· ὅτε ἀχίας τὰ παρὰ τῆς ἱερoβοάμ· εἰ ὃ οἱ τοῦ Θεοῦ προφῆται τὰ παρὰ τῶν ἀσεβῶν ὑποστέλλοντο ξένια, δέον ἐδὲ ὑμᾶς, ὦ ἐπίσκοποι. φεῦγε σὺ οὖν, ὦ ἐπίσκοπε, τὰς δυσωνειδήτους εἰς τὸ θυσιαστήριον τοῦ Θεοῦ εἰσφοράς. ἀπέχου γάρ, φησιν, ἀπὸ ἀδίκου καὶ ὐ φοβηθήσῃ, καὶ προσώπου ὐκ ἐγγιεῖ σοι. λεγέτω C. 9, p. 297
ὃ καὶ τῷ ὑπό σε λαῷ σολομών, τίμα τὸν κύριον ἀπὸ σῶν δικαίων πόνων, καὶ ἀπάρχου αὐτῷ ἀπὸ σῶν καρπῶν δικαιοσύνης. ἐκ τῶν δικαίων τοίνυν κόπων τὸν Mox.
πιστὸν πρέφετε, καὶ ἀμφιέννυτε τοὺς ὑστερημένους, καὶ τὰ ἐξ αὐτῶν ἀθροιζόμενα κτήματά τε καὶ χρήματα διαλάνετε, διακονοῦντες εἰς τοὺς ἀγραφομένους τῶν πενήτων, ῥυόμενοι δούλους, αἰ-

χμαλώτους, δεσμίους, ἐπηεαζομένους, ἥκοντας ἐκ καταδίκης διὰ τὸ ὄνομα τοῦ χριστοῦ τοῦ τυράννου εἰς μονομαχίαν καὶ θάνατον. λέγει γὰρ ἡ γραφή, ῥῦσαι ἀπομένους εἰς θάνατον, καὶ ἐκκρίνε κτεινομένους, μὴ φείσῃ. ἐὰν δέ ποτ' ἀναγκη γένηται διὰ τινα ἀνοσίου ἄκοντας δέξασθαι ἀργύριον, εἰς ξύλα καὶ ἄνθρακας αὐτὰ δαπανήσεται. ἵνα μὴ λαβοῦσα χήρα ἐξ αὐτῶν ἢ ὀρφανὸς ἀναγκασθῇ ὠνήσασθαι τροφὴν ἐξ αὐτῶν καὶ πόμα διὰ τὸ μὴ πρέπον. δίκαιον γὰρ τὰ τοιαῦτα πυρὸς εἶναι καταναλώματα, καὶ μὴ εὐσεβῶν βρώματα. ταῦτα γὰρ καὶ ὁ νόμος φησὶ, θυσίαν ὀφιθεῖσαν ἀπὸ κακῶν πυρὶ ταύτην ἀναλίσκεσθαι κελεύων. ὁ γὰρ ἀπὸ τοιούτων δεχόμενος, ἐμμενόντων τοῖς κακοῖς, καὶ μὴ μετανοούντων, κοινωνεῖ τούτοις τῇ προσευχῇ, καὶ λυπεῖ Θεὸν τὸν τῶν ἀδίκων ἀποστρεφόμενον, καὶ οἰκοδομεῖ αὐτοὺς διὰ τῆς ἀναξίου δόσεως, καὶ συμμολύνεται αὐτοῖς, μὴ ἀφιὼν αὐτοὺς εἰς μετάνοιαν ἐλθεῖν. C. 10, p. 297, 298

Quæst. 14, p. 170 Καὶ γὰρ ἀληθῶς μακάριός ἐστιν ὁ δυνάμενος βοηθεῖν ἑαυτῷ, L. iii, c. 8, p. 282 L. iv, c. 2, p. 293

τῷ, καὶ μὴ θλίβειν τόπον ὀρφανῦ, ἢ χήρας, ἢ ξένυ. ἐπεὶ καὶ ὁ κύριος μακάριον εἶπεν εἶ τὸν διδόντα ὑπὲρ τὸν λαμβάνοντα. ἀεὶ γὰρ τοῖς ἔχυσι καὶ ἐν ὑποκρίσει λαμβάνυσι, ἢ δυναμένοις βοηθεῖν ἑαυτοῖς, καὶ λαμβάνειν παρ' ἑτέρυς βεβλημένοις, ἑκάτερος γὰρ ἀποδώσει λόγον κυρίῳ τῷ Θεῷ ἐν ἡμέρᾳ κρίσεως. ὁ μὲν γὰρ δι' ἡλικίας ὀρφανίας, ἢ γήρως, ἢ ἀδυναμίας, ἢ νόσυ πρὸς πᾶσιν [προσπᾶσιν] ἢ τέκνων πολυτροφίαν λαμβάνων, ὁ τοιῦτος ὁ μόνον ὁ μεμφθήσεται, ἀλλὰ καὶ ἐπαινεθήσε). θυσιαστήριον γὰρ τῷ Θεῷ λελογισμένος ὑπὸ τῦ Θεῦ τιμηθήσε), ἀόκνως ὑπὲρ τῶν διδόντων αὐτῷ διηνεκῶς προσευχόμυος. ὐκ ἀργῶς λαμβάνων, ἀλλὰ τῆς δόσεως αὐτῦ, ὅση δύναμις, τὸν μισθὸν διδὺς διὰ τῆς προσευχῆς. ὁ τοιῦτος ἦν, ὡς εἴρη), ὑπὸ τῦ Θεῦ μακαρισθήσε). ὁ δ' ἔχων καὶ δι' ὑπόκρισιν ἢ ἀργίαν λαμβάνων κατακριθήσε) ὑπὸ χριςῦ τῦ Θεῦ ἡμῶν. C. 3, p. 292, 293

Quæst., 15 p. 176, 178, 180

Τῦ νομοθέτυ μωσέως εἰρηκότος τοῖς ἰσραηλίταις ἰδὺ δέδωκα L. vii, c. 1, p. 362

δωκα σοὶ σροσώπῳ ὑμῶν τὴν ὁδὸν τῆς ζωῆς, καὶ τὴν ὁδὸν τοῦ θανάτου, καὶ ὑπφέροντα, ἔκλεξαι τὴν ζωὴν, ἵνα ζήσῃς· καὶ τῷ σροφήτῃ ἡλίᾳ λέγοντα τῷ λαῷ ἕως ὅτε χωλανεῖτε ἐπ' ἀμφοτέραις ταῖς ἰγνύαις ὑμῶν, εἰ Θεός ἐστι ὁ κύριος, σορεύεσθε ὀπίσω αὐτοῦ· εἰκότως ἂν ἔλεγεν ὁ κύριος ἰησοῦς, οὐδεὶς δύναται δυσὶ κυρίοις δουλεύειν, ἢ γὰρ τὸν ἕνα μισήσει, καὶ ἕτερον ἀγαπήσει, ἢ ἑνὸς ἀνθέξεται, καὶ τοῦ ἑτέρου καταφρονήσει· ἀναγκαίως ἂν καὶ ἡμεῖς, ἐπόμενοι τῷ διδασκάλῳ χριστῷ, φαμὲν, ὡς δύο ὁδοί εἰσι, μία τῆς ζωῆς, καὶ μία τοῦ θανάτου. σοία δὲ διαφορὰ τυγχάνει ὁδοῦ τῆς ζωῆς, καὶ ἔστιν αὕτη, ἣν καὶ ὁ νόμος διαγορεύει, ἀγαπᾶν κύριον τὸν Θεὸν ἐξ ὅλης ψυχῆς, καὶ ἐξ ὅλης διανοίας, καὶ τὸν πλησίον ὡς ἑαυτόν. καὶ πᾶν ὃ μὴ θέλεις γενέσθαι σοί, καὶ σὺ τοῦτο ἄλλῳ μὴ σοιήσῃς. εὐλόγει τοὺς καταρωμένους σε, σροσεύχου ὑπὲρ τῶν ἐπηρεαζόντων σε, ἀγάπα τοὺς ἐχθρούς. σοία γὰρ τέφυκεν ὑμῖν χάρις ἐὰν ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς; καὶ οἱ τελῶναι τοῦτο σοιοῦσιν. ἀπέχου τῶν σαρκικῶν

C. 2, p. 362, 363

κικῶν καὶ κοσμικῶν ἐπιθυμιῶν.
ἐὰν σοι δῷ ῥάπισμα ἐπὶ τὴν
δεξιάν σε σιαγόνα, στρέψον αὐ-
τῷ καὶ τὴν ἄλλην. εἰ αἰσχρέδω-
κα τοῖς αἰσχροδιδάσκοις μισκαπά. Mox.
ἐάν ἀγγαρεύσῃ σέ τις μίλιον
ἕν, ὕπαγε μετ' αὐτοῦ δύο. καὶ
τῷ θέλοντί σοι κριθῆναι, καὶ τὸν
χιτῶνά σε λαβεῖν, ἄφες αὐτῷ
καὶ τὸ ἱμάτιον. καὶ ἀπὸ τοῦ αἴροντος τὰ σά, μὴ ἀπαίτει. τῷ
αἰτοῦντι δίδου, καὶ ἀπὸ τοῦ θέλοντος δανείσασθαι μὴ ἀποστρα- Mox.
φῇς. πᾶσι μὴν ἔν δίδου ἐξ
ἰδίων πόνων. τίμα γὰρ φησι τὸν
κύριον ἀπὸ σῶν δικαίων πόνων.
πρεσβύτερον μὴ τοῖς ἁγίοις· ὐ
φονεύσεις, ὐ μοιχεύσεις, ὐ παι-
δοφθορήσεις· ὅπως ἂν πάρεστιν
γάρ, φησιν, ὁ κοιμώμενος μετ'
ἄρρενος κοίτην γυναικείαν. γυ-
ναῖκα ὐ πορνεύσεις· ὐκ ἔστι γὰρ
ὁ πορνεύων ἐν υἱοῖς Ἰσραήλ. ὐ
κλέψεις· ἄχαν γὰρ κλέψας ἐν
ἱεροσυλίοις βληθεὶς τοῦ ζω-
ὴν ἐπεξῆλθε. καὶ μεζὴ κλέψας
καὶ ψευσάμενος ἐκληρονόμησε
τοῦ νεεμὰν τὴν λέπραν. καὶ ἰδὼ-
δας κλέπτων τὰ τοῦ πεπτωκότος
τὸν κύριον παρέδωκε, καὶ με-
ταμεληθεὶς ἀπήγξατο. καὶ ἀνα-
γίας καὶ Σαπφύρα ἡ τότε γυνὴ
κλέ-

κλέψαντες τὰ ἴδια, πειράσαντες τὸ πνεῦμα κυρίε, καὶ παραχρῆμα ἀποφάσει τῆ πέτρα τῆ συναποζόλε ἡμῶν ἐθανατώθησαν. ὐ μαγεύσεις· φαρμακὸς γάρ φησι ὁ βδελιώσητε. ὐκ ὀπτυμήσεις τὰ τῆ πλησίον σε. ὐκ ὀμορκήσεις· ἐρρήθη γὰ μὴ ὀμόσαι ὅλως. καὶ ὐ συκοφαντήσεις ὅτι ὁ συκοφαντῶν πένητα παροξύνει τὸν ποιήσαντα αὐτόν. ὐ καταλαλήσεις· μὴ ἀγάπα γάρ φησιν καταλαλεῖν, ἵνα μὴ ἐξαρθῆς. ὐ μνησικακήσεις· ὁδὸὶ γὰ μνησικάκων εἰς θάνατον. μὴ γίνε γλωσσώδης ὅτι ἀνὴρ γλωσσώδης ὐ κατευθυνθήσεται· καὶ ψαλὶς ἀνδρὶ τὰ ἴδια χείλη. ὐκ ἔσαι ὁ λόγος σε κενός. περὶ ψαντὸς γὰ λόγε δώσεις λόγες, ὲκ τῶ λόγων Ζε δικαιωθήσῃ, καὶ ὲκ τῶ λόγων Ζε καταδικασθήσῃ. ὐ ψεύσῃ· ἀπολεῖται γάρ, φησι, πάντας τὰς λαλοῦντας τὸ ψεῦδος. καὶ σὸν ἔσῃ πλεονέκτης· ὐαὶ γάρ, φησιν, ὁ πλεονεκτῶν τὸ πλησίον πλεονεξίαν κακὴν. σὸν ἔσῃ ὑποκριτὴς, ἵνα μὴ τὸ μέρος σου μετ' αὐτῶν ᾖς. μὴ γίνε ὑπόφανθ'. ὑποφάνοις γὰρ κύριον ἀντίζατε). ὐ λήψῃ πρό-

C. 3, p. 363, 364

C. 4, p. 364

C. 5, p. 364

προσωπον ἐν κρίσι· ὅτι τῶ
κυρίω ἡ κρίσις. ὁ μισῶς τὸν
ἀδελφόν σου· ἐλεγμῶ γὰρ ἐλέγ-
ξεις τὸν ἀδελφόν σου, καὶ λήψῃ
δι' αὐτὸν ἁμαρτίαν. φεῦγε ἀπὸ
πάντος κακοῦ. ἄπεχε γάρ, φη-
σιν, ἀπὸ κακοῦ, καὶ ζῶμός σου
ἐγγιεῖ σοι. μὴ γίνου ὀργίλος,
μηδὲ βάσκανος, μηδὲ μνησικάκος,
ἢ θερμός, ἵνα μηδὲν πάθῃς
τὰ τῶ κακῶν, καὶ ὃ Καὶν, ὅτι ὁ
μὴ ἀπέκτεινεν ἀδελφὸν τὸν ἀδελ-
φὸν αὐτοῦ, ἀλλὰ τὸ προσκείμενον
αὐτῶ ἐυρεθῶσαι παρὰ τῶ Θεῶ·
ὁ δὲ τὸν δαυὶδ, δεδίωκε νικήσαντα
τὸν γολιάθ, ζηλώσας ὑπὸ τῆς τῶν
χορῶν εὐφημίας· ὁ δὲ τὸς
δύο στρατηγὸς ἀνεῖλε, ἀβδενὴρ C. 6, p. 365
καὶ ἀμεσσαι. σὺ ἔση ἐπάδων,
ἢ παρακαθαίρων τὸν υἱόν σου.
σὺ οἰωνιδήσῃ, σὺδὲ ὀρνεοσκο-
πήσῃς, σὺδὲ μαθήσῃ μάθημα
πονηρόν. ταῦτα γὰρ πάντα καὶ ὁ
νόμος ἀπεῖπεν. μὴ γίνου ἀεργο-
λόγος, μηδὲ ῥιψόφθαλμος· ὁκ
γὰρ τούτων πορνεῖαι καὶ μοιχεῖαι
γίνονται. μὴ γίνου φιλάργυρος,
ἵνα μὴ ἀντὶ Θεοῦ δυλεύσῃς τῶ
μαμωνᾶ. μὴ γίνου ὑψηλόφρων,
καὶ μεγάλως, ὡς ὁ φαρισαῖος, C. 8, p. 365
ὅτι πᾶς ὁ ὑψηλῶν ἑαυτὸν τα-
πεινωθήσε, καὶ τὸ ὑψηλὸν ἐν
ἀν-

ἀνθρώποις βδέλυγμα πρὸ κυρίῳ. μὴ γίνε σκληροτράχηλος, ὁ θυμώδης· ὅτι ὁδηγεῖ πρὸς βλασφημίαν. ἀλλὰ μακρόθυμος, ὁ πραΰς· ὅτι ἀνὴρ θρασὺς ἐμπεσεῖται εἰς κακά. σὸν ὄπλίξεις τῷ δέλῳ σε, ἢ τῇ παιδίσκῃ σε ἐν πικρίᾳ ψυχῆς, μήποτε σενάξωσιν ὄπί σοι, καὶ ἔσαι σοι ὀργὴ πρὸ Θεοῦ. μὴ δῷς γὰρ φησι ἀνθρώπῳ τόπον καταφαθαι, καταφωμένε γάρ σε ἐν πικρίᾳ ψυχῆς αὐτῷ εἰσακέσε) αὐτὸ ὁ ποιήσας αὐτόν. τὸς ἀδελφός σε ὁ συγγενεῖς σε μὴ ὠφίδης· τὸς οἰκείυς, φησι, τοῦ σπέρματός σου σὸν ὠφόψῃ. ὁ πρωσελθύσης ἐν πρωσθυχῇ σου ἐν ἡμέρᾳ πονηρίας σε, πρὶν ἂν λύσης πὼ πικρίδι σε. τὰ Συμβαίνονθά σοι πάνη ὑμνῳδῶς δέχε, ὁ τὰς πρισάσης ἀλύπως· εἰδὼς ὅτι μακρὸς σοι πρὸς Θεῷ δοθήσεται, ὡς τῷ ἰὼβ καὶ τῷ λαζάρῳ. τ' λαλῆνθά σοι τ λόγον τ Θεοῦ δοξάσης· μνηθήσῃ αὐτῷ ἡμέρας καὶ νυκτός. τιμήσης ὃ αὐτὸν ὡς τ ἓν εἶναί σοι πρόξενον. ὅπε γὰρ ἡ πρὸ Θεοῦ διδασκαλία ἐκεῖ Θεὸς πάρεσιν. ἐκζητήσης γὰρ καθ' ἡμέραν τὸ πρόσωπον

C. 7, p. 365

C. 8, p. 365

C. 13, p. 366

C. 15, p. 367

C. 17, p. 367

C. 8, p. 365

C. 9, p. 365, 366

σωπον τῶν ἁγίων, ἵνα ἀναπαύσῃ ἐν τοῖς λόγοις αὐτῶν. ὁ ποιήσας ἔλθεαν πρὸς αὐτὸς ἀναμνησθεὶς διαθαν καὶ ἀδηφών· αὕτη ἐστιν ἡ ὁδὸς τῆς ζωῆς. ἡ δὲ ὁδὸς τοῦ θανάτου ἐστὶν ἐν πονηραῖς πράξεσι θεωρουμένη, ἐν αὐτῇ γὰρ ἐστιν ἄγνοια Θεοῦ· δι' ἣν γίνονται φόνοι, πορνεῖαι· καὶ τὰ λοιπά. C. 10, p. 366 C. 18, p. 367

Quæst. 15, p. 186 Οὔτε γὰρ βασιλεὺς δυνατὸς, ἐπὶ ὑπάρχων [ὑπάρχῃ] βασιλεὺς, ἀλλὰ τύραννος. ἔτε ἔπισκοπος ἀγνοίᾳ ἢ κακονοίᾳ πεπιεσμένος ἔτι ἔπίσκοπός ἐστιν, ἀλλὰ ψευδώνυμος, ὁ μὲν θεοῦ, ἀλλὰ μὲν ἀνθρώπων πεπλανημένος· ὡς ἀνδρίας καὶ σαμέας ἐν ἱερουσαλὴμ, καὶ σεδεκίας καὶ ἀχίας, οἱ ἐν βαβυλῶνι ψευδοπροφῆται. L. viii, c. 2, p. 389

Quæst. 20, p. 246 Οὔτε πᾶς προφητεύων ὅσιος, ἔτε πᾶς ὁ δαίμονας ἐκβάλλων ἅγιος. καὶ γὰρ βαλαὰμ ὁ μάντις προεφήτευσε, δυνατὸς ὢν· καὶ βαὰλ καὶ καιάφας. πολλὰ δὲ καὶ ὁ διάβολος προλέγει, καὶ οἱ ἀμφ' αὐτὸν δαίμονες· καὶ ὁ μὲν διὰ τοῦτο μέτεσιν αὐτοῖς εὐσεβείας σωτηρίαν. δῆλον δὲν ὅτι οἱ ἀσεβεῖς, κἂν προφητεύωσιν, οὐκ ἀποκαλύπτου L. viii, c. 2, p. 389

λύπῃσι διὰ τῆς προφητείας αὐτῶν ἀσέβειαν, οὐδὲ οἱ δαίμονας ἐκβάλλοντες ἐκ τῆς τούτων ἀποχωρήσεως ὁσιωθήσονται, ἀλλὰ τῷ ἐφ' ἑτέρῳ ἀποστήσονται τιμωρίαν. ὁ γὰρ βαλαὰμ τιμωρίαν ἔσπασε, διαφθείρας τὸ Ἰσραὴλ ἐν τῷ βεελφεγώρ. ὁ Σαὺλ καὶ κηφᾶς αὐλοφονδυτὴ γεγόνασι. καὶ οἱ υἱοὶ σκευᾶ ὑπεχειρῶντες δαίμονας ἐλαύνειν, ὑπ' αὐτῶν τραυματίαι γενόμενοι ἔφυγον ἀπρεπῶς.

Quæſt. 22, p. 260 Ἐπιτελεῖ δὲ ἡ τρίζα τῶν κεκοιμημένων ἐν ψαλμοῖς καὶ προσδυχαῖς, διὰ τὸ τριήμερον ἐγερθέντα. καὶ ἔννοια εἰς ὑπόμνησιν τῶν φθειόντων καὶ τῶν κεκοιμημένων. καὶ τεσσαρακοστὴ κεῖται τὸ παλαιὸν νόμον καὶ τύπον. μωσῆν γὰρ ὁ λαὸς ἔτως ἐπένθησε. καὶ ἐνιαύσια ὑπὲρ μνήμης αὐτῶν. διδόαθω ἐκ τῶν ὑπαρχόντων αὐτῶν πένησιν, εἰς ἀνάμνησιν αὐτῶν. ζῶντα μὲ φθεὶ σὺσεβῶν λέγομεν· φθεὶ δ' ἀσεβῶν ἐὰν τὰ τῶν κόσμων δῶς πένησιν οὐδὲν ὠνήσῃς αὐτῶν. ᾧ γὰρ φθειόντι ἐλθεῖν δῶ τὸ θεῖον, δῆλον ὅτι καὶ μεταστάντι· οὐ γάρ ἐστιν ἀδικία φθεὶ τῷ Θεῷ· δίκαιον γὰρ ὁ κύριος

L. viii, c. 42, p. 419

C. 43, p. 420

κύριος καὶ δικαιοσύνης ἠγάπησε· καὶ ἰδὼν ἄνθρωπος, καὶ τὸ ἔργον αὐτοῦ· καὶ σὺ ἀποδώσεις ἑκάστῳ κατὰ τὰ ἔργα αὐτοῦ.

Quæst. 35, p. 310, 312

Ἕκαστος περὶ ἑαυτοῦ ἀπολογησέσθω· καὶ ὁ μὴ σωαπολέσῃ ὁ Θεὸς τὸν δίκαιον μετὰ τοῦ ἀδίκου. ἐπείσαρ παρ' αὐτῷ τὸ ἀναμάρτητον ἀπμώρητον. ἔτε γὰρ τὸν ναὸν κατέκλυσεν, ἔτε τὸν λαὸν κατέφλεξεν, ἔτε τὴν ῥαάβ σωαπώλεσεν. εἰ δὲ βέλεσθε γνῶναι καὶ τὰ ἐφ' ἡμῖν γνόμενα, ἴσθας σοὶ ἡμῖν ἔλαβε τὸν κλῆρον τῆς διακονίας οὗ καὶ ἡμεῖς· καὶ σίμων ὁ μάγος τὴν ἐν νοερῷ σφραγῖδα· ἀλλ' ἑκάτερος αὐτῶν ἀναδειχθεὶς φαῦλος, ὁ μὲν ἀπήγξατο, ὁ δὲ παρὰ φύσιν ἐπάμυνος σωετείβη. καὶ ἐν τῇ κιβωτῷ ναὸς καὶ οἱ υἱοὶ αὐτοῦ ὑπῆρχον· ἀλλὰ πονηρὸς ὁ χαμὲ εὑρεθεὶς μόνος εἰς τῶν υἱῶν [εἰς τὸν υἱὸν] ἐδέξατο τὴν τιμωρίαν. εἰ δὲ καὶ πατέρες ὑπὲρ παίδων ἢ τιμωρῶν, ἔτε υἱοὶ ὑπὲρ πατέρων, δῆλον ὡς ἔτε γυναῖκες ὑπὲρ ἀνδρῶν, ἔτε οἰκέται ὑπὲρ δεσποτῶν, ἔτε συγγενεῖς ὑπὲρ συγγενῶν, ἔτε φίλοι ὑπὲρ φίλων, ἔτε δίκαιοι

L. ii, c. 14, p. 222, 223

ὑπὲρ τῶν ἀδίκων, ἀλλ' ἕκαστος ὑπὲρ τοῦ ἰδίου ἔργου τὸν λόγον ἀπαιτηθήσεται. ἔτε γὰρ νῶε ὑπὲρ τοῦ νόμου δίκαιω αἰσεφράχθη· ἔτε λὼτ ὑπὲρ Σοδόμων ἐπυρπολήθη· ἔτε ῥαὰβ ὑπὲρ ἱεριχωντίων ἐσφάγη· ἔτε ἰσραὴλ ὑπὲρ αἰγυπτίων κατεποντίσθη. ἡ γὰρ ἡ ζωοποιησις συγκαταδικάζει, ἀλλ' ἡ τῆς γνώμης ὁμόνοια. ἡ τοίνυν ἑτέρου ὑπὲρ ἑτέρου ἀποθανεῖται, ἀλλ' ἕκαστος ζημίαις τῶν ἑαυτοῦ ἁμαρτιῶν σφίγγεται· καὶ ἰδοὺ ἄνθρωπος καὶ τὸ ἔργον αὐτοῦ πρὸ προσώπου αὐτοῦ· καὶ δικαιοσύνη δικαίου ἐπ' αὐτὸν ἔσται· ἕκαστον κατὰ τὴν ὁδὸν ὑμῶν κρινῶ ὑμᾶς, οἶκον Ἰσραὴλ, λέγει κύριος.

Quæst. 46, p. 344, 346. Νόμος ἐστὶν ἡ δεκάλογος, ἣν πρὸ τοῦ τὸν λαὸν μοσχοποιῆσαι τὸν παρὰ αἰγυπτίοις ἅπιν ὁ Θεὸς αὐτοῖς ἐνομοθέτησεν ἀκουστῇ φωνῇ. διὸ καὶ νόμος λέγεται, διὰ τὸ φύσει δικαίως τὰς κρίσεις ποιεῖσθαι. ἀγαθὸς γάρ ἐστι, καὶ ἀκαθανάγκαστος. ὅθεν φησίν· ἐὰν ποιήσῃς μοι θυσιαστήριον· οὐκ εἶπε, ποίησον· ἀλλ', ἐὰν ποιήσῃς μοι· οὐκ ἀνάγκην προσέθηκεν, ἀλλὰ τῇ ἐξουσίᾳ ἐπε-

L. vi, c. 20, p. 350, 351

max.

ἐπέτρεψεν, ἅτε ἐλεύθερα· ὑ γὰρ θυσιῶν δεῖται ὁ Θεὸς, ἀνενδεὴς ὑπάρχων. ἀλλὰ γινώσκων καὶ τοῦτο καὶ ἤδη πρότερον τὸ φιλόθεον ἀβέλ, καὶ νῶε, καὶ ἀβραάμ, καὶ τοὺς καθεξῆς, ἐκ ἀπαιτηθέντας, ἀλλὰ φυσικῷ νόμῳ κινηθέντας ἀφ' ἑαυτῶν προσενέγκαι θυσίαν τῷ Θεῷ ἀπὸ γνώμης εὐχαρίστους. ὅπερ ἐπὶ τοίνυν ἑβραίοις, ὑ προστάσσων, ἀλλ' εἰ βουληθῶσι συγχωρεῖ. καὶ εἰ ἀπ' ὀρθῆς προαιρέσεως γνώμης εὐδοκῶν ὅπως ταῖς θυσίαις αὐτῶν. ἀλλὰ τοῦτό φησι, εἰ θύειν ὅπως θυμεῖς ὑ δεομένῳ μοι θύε, ὑδενὸς γὰρ ἐν χρείᾳ καθέστηκα· ἐμὴ γάρ ἐστιν ἡ οἰκουμένη, καὶ τὸ πλήρωμα αὐτῆς. ὁπότε οὖν τούτων ἀμνήμονες ὑπῆρξαν, καὶ μόχθον ἀντὶ Θεοῦ ἐπεκαλέσαντο, καὶ τούτῳ τὴν αἰτίαν τῆς αἰγύπτου πορείας ἐπέγραψαν, λέγοντες, οὗτοι οἱ Θεοί σου Ἰσραὴλ οἱ ἐξαγαγόντες σε ἐκ τῆς αἰγύπτου. καὶ τὸν διὰ μωσέως ἐπεσκεμμένον αὐτοὺς ἐν τῇ θλίψει αὐτῶν Θεὸν ἠρνήσαντο, ὅτε οὖν ὀργισθεὶς ὁ Θεὸς, ἅτε ἀχαριστηθεὶς ὑπ' αὐτῶν, ἔδησεν αὐτοὺς δεσμοῖς

mox.

mox.

ἀλύτοις, σιδώσῃ φορτισμῷ, ⁊ σκληρότητι κλοιῶ· ⁊ ὑκέτι εἶπεν, ἐὰν ποιήσῃς, ἀλλὰ ποίησον θυσιαστήριον, ⁊ θύε δι-ηνεκῶς, ὅπλήσμων γὰρ τυγχάνεις, ⁊ ἀχάριστος. ὑκῶν διὰ τ σκληροκαρδίαν αὐτῆς ἐπέδησεν αὐτὲς, ὅτι τε βεωμάτων ⁊ ζώων διαφορᾶν, καθαρῶν, ἀκαθάρτων διαστέλλω ποιησάμην, καίτοι πάντὸς ζώε καθαρᾶ τυγχάνοντ, ἵνα διὰ τῆ θύειν, ⁊ ἀργεῖν, ⁊ ἀγνίζεσθαι, ⁊ τὰ τοιάδε σωζηται εἰς ἔννοιαν ἔλθωσι τῆ ζῶντα διαταξαμήν αὐτοῖς Θεῆ, ⁊ μὴ ὅπλάσθωσ αὐτῆ. *Mox.*

Quæst. 52; p. 362, 364

Οὔτε γὰ κλέπτῃ δεῖ συνηχέχειν, σὺδὲ μοιχῆ μερίδα πάθεσθαι. ἐπείπερ ⁊ ὁ δαβὶδ φησι, μίσει τὲς μισῆνζάς σε ἐμίσησα, ⁊ ὅτι τὲς ἐχθρές σε ἐξετηκόμην· τέλειον μῖσ. ἐμίσησ αὐτὲς, εἰς ἐχθρὲς ἐγένοντό μοι. ⁊ τῷ ἰωσαφὰτ ὀνειδίζει ὁ Θεὸς, διὰ τ φιλίαν πρὸς ἀχαάβ φιλίαν ⁊ συμμαχίαν, διὰ τῆτ, εἰ ἁμαρτωλῷ φιλιάζεις, ἢ μισεμβόῳ τῶτο μισεῖς σὺ βοηθεῖς; διὰ τῆτο ἐξαίφνης ὀργὴ μισεῖ ὅτι σε ἐγίνετο, εἰ μὴ ὅτι εὑρέθη ἡ καρδία σε τελεία πρὸς *L. vi, c. 18, p. 348*

πρὸς κύριον, ἃ λόγοι καλοὶ εὑρέθησαν ἐν ὑμῖν· ἀλλὰ τοῦτο ἐφείσατό σου κύριος.

Quæst. LX. p. 398

Ἁμαρτία γὰρ ἀνεξέλεγκτος ἑαυτῆς χεῖρον γίνεται, καὶ εἰς ἄλλους τινὰ διανομὴν λαμβάνει. ἐπεὶ καὶ μικρὰ ζύμη ὅλον φύραμα ζυμοῖ, καὶ εἷς κλέπτης ὅλῳ τῷ ἔθνει τὸ μύσος ἐπήγαγε, καὶ μία θανάσιμα ἁπερισσὶ σκυβασίαν ἡδύσματος ἐλαίου, καὶ βασιλέως ὑπακούοντος λόγον ἄδικον πάντες οἱ ὑπ' αὐτὸν ὑπηρέται παράνομοι· οὕτω καὶ πρόβατον ψωρᾶλιον μεταδίδωσιν ἑτέροις τῆς νόσου, μὴ χωρισθὲν τῆς ὑγιαινόντων προβάτων· καὶ ἄνθρωπος λοιμὸς πολλοῖς φυλακτέος· καὶ κύων λύσσῃ συνεχόμενος ὑποπτότατος παντί, ᾧ δ' ἂν προσφαύσῃ. ἂν [ἐὰν] δὲ καὶ ἄνθρωπον ὧδάνομεν μὴ τῆς ἐκκλησίας χωρίσωμεν, καὶ ποιμένα τὸν οἶκον τοῦ Θεοῦ σπήλαιον λῃστῶν. ὅθεν φησὶ Σολομών· ἔκβαλε λοιμὸν καὶ συνεδρεύσει καὶ ξωεξελεύσεταί σοι ἀπὸ νεῖκος.

L. ii, c. 17, p. 225, 226

C. 9, p. 218

Ὅταν γὰρ καθίσῃ ἐν ξωεδρίῳ πάντας ἀτιμάζει. λέγει δὲ καὶ ὁ Δαβὶδ, ὑ προεπιτέμων

Deut.

περὶ ὀφθαλμῶν μου τὸ ῥᾴγμα παρέκοψεν· ποιᾶν λαβάσεις ἐμίσησα· σὺν κολλήδη μοι καρδία σκαμβή. σκολίοντος ἀπ' ἐμοῦ τὸ πονηρὸν σὺν ἐγίνωσκον· πορδύλου ἐν ὁδῷ ἀμώμῳ ὅτός μοι ἐλειτέργει· ὁ καπῶκει ἐν μέσῳ τῆς οἰκίας μου ποιῶν ὑπερηφανίαν, ἢ λαλῶν ἄδικα· ἀλλὰ τὸν ἐξεδίωκον, διὸ καὶ ἐλιοταὶ τῷ λειτουργῶ αὐτοῦ μεζῆ, μὴ τὸν κλοπὸν καὶ τὸ ψεῦδος. τὸν τὸ νεεμὰν λέπεαν πειθεὶς, ἐξεδίωκεν ἀπὸ προσώπου αὐτοῦ καθάπαξ. ἐδεμία γὰ κοινωνία φωτὶ πρὸς σκότος.

Quæst. 64, p. 424, 426, 428

Τὰς ἡμέρας τῆς τοῦ κυρίου ἑορτῶν φυλάσσεσθε. καὶ προῤῥήσω μὴν τὸν γενέθλιον, μεθ' ἣν τὸν ὄπφανειῶν, εἶτα τῆς νηστείας τῆς τεσσαρακοστῆς, μνήμην περιέχουσαν τῆς τοῦ κυρίου πολιτείας καὶ νομοθεσίας. ὄπτελείσθω δὲ ἡ νηστεία αὕτη πρὸ τῆς νηστείας τοῦ πάσχα, ἀρχομένη μὲν ἀπὸ δευτέρας, πληρουμένη δὲ εἰς πρὸ σκευήν. μεθ' ἃς ἀπονηστεύσαντες ἄρχεσθε τῆς ἁγίας ἑβδομάδος τοῦ πάσχα, νηστεύοντες περὶ τῶν ἀπολυμμένων ἐσθλῶν. ἔτω γὰ παρήγγειλεν ἡμῖν

L. v. c. 13, p. 312, &c.

C. 15, p. 319

ἡμῖν ὁ κύριος νηστεύειν τὰς ἓξ ἡμέρας ταύτας, ἀλλὰ τὴν τῶν ὑδάτων ἀποχὴν μίαν πενθεῖν αὐτὰς παρακελευσάμενος ὅτι τῇ ἀπολείᾳ. καὶ γὰρ καὶ αὐτὸς αὐτὰς ἐδίδαξεν. ἐν αἷς ταῖς ἡμέραις τὸ πάσχα νηστεύετε, ἀρχόμενοι ἀπὸ τῆς δευτέρας, μέχρι τοῦ Σαββάτου, ἡμέρας ἓξ· μόνῳ χρώμενοι ἄρτῳ, καὶ λαχάνοις, καὶ ὕδατι· ἡμέραι γὰρ εἰσὶ πένθους, καὶ οὐκ ἑορτῆς. αὐτὸ δὲ νηστεύετε τὸ Σάββατον. ἀλλ' ὅτι δεῖ τὸ Σάββατον νηστεύειν, κατάπαυσις δημιουργίας ὑπάρχον· ἀλλ' ὅτι μόνον ἐκείνῳ χρὴ νηστεύειν· τῷ δημιουργῷ ἐν αὐτῷ ἔτι ὑπὸ γῆν ὄντος. ἐν αὐτῇ γὰρ αὐτῶν τῇ ἑορτῇ κατέβη ὁ κύριος· ὅπως πληρωθῇ τὸ, ἔθεντο σημεῖα ἐν μέσῳ τῆς ἑορτῆς αὐτῶν, καὶ οὐκ ἔγνωσαν. τὴν μέντοι παρασκευὴν καὶ τὸ σάββατον ὁλόκληρον νηστεύετε, εἰ δυνατόν, μηδενὸς γευόμενοι μέχρι ἀλεκτρυοφωνίας νυκτός. εἰ δέ τις ἀδυνατεῖ τὰς δύο συνάπτειν ὁμοῦ, φυλασσέσθω τὸ σάββατον. λέγει γὰρ ὁ κύριος περὶ αὐτῶν, ὅταν ἀπαρθῇ ὁ νυμφίος ἀπ' αὐτῶν, τότε νηστεύσουσιν ἐν ἐκείναις ταῖς ἡμέραις. ἐν ταύ-

C. 18, p. 322

C. 15, p. 319

C. 18, p. 322

ται ἐν ἤρξη ἀφ' ἡμῶν τοῦ τῆς παρανόμων ἰδεᾶν, καὶ τῷ C. 19, p. 323
σωρῷ προσεπάγη· διὸ παρεκάλεσε νῆμα καὶ ὑμῖν νηστεύειν ζαύτας, (ὡς ἡμεῖς ἐνηστεύσαμεν.) ἐν ᾗ ταῖς λοιπαῖς ταῖς πρὸ τῆς παρασκευῆς ἑσπέρας ἕκαστος ἐσθιέτω, ἢ ὅπως ἂν τις δύναται. ἀπὸ τῆς δευτέρας μέχρις ἀλεκτρυοφωνίας ἀπονηστίζομεν, ὅπου σκέψης (ᾗ) μιᾶς ζαββάτων, ἥτις ἔξι ἡμερακή, ἀπὸ ἑσπέρας ἕως ἀλεκτρυοφωνίας ἀγρυπνεῖτε, προσευχόμενοι καὶ ἀναγινώσκοντες τὸν νόμον, καὶ τοὺς προφήτας, καὶ τοὺς ψαλμοὺς, μέχρις ἀλεκτρυόνων κραυγῆς· καὶ παυσάμενοι τῶ πένθους ὑμῶν δεήθητε τοῦ Θεοῦ ἐπιγραφῆναι τὸν Ἰσραὴλ, καὶ λαβεῖν αὐτὸν μετανοίας τόπον, καὶ τῆς ἀσεβείας ἄφεσιν. διότι ὁ μὲν ἀλλόφυλος κριτὴς, νιψάμενος τὰς χεῖρας, εἶπεν, ἀθῶος εἰμὶ ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου, ὑμεῖς ὄψεσθε. ὁ δὲ Ἰσραὴλ ἐβόησε, τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς, καὶ ἐπὶ τὰ τέκνα ἡμῶν· καὶ, οὐκ ἔχομεν βασιλέα εἰ μὴ καίσαρα. ἀναβάντος δὲ τοῦ ἰωρείμ προσενέγκατε τῷ θυσί- Mm.

αν

αν ὑμῶν, περὶ ἧς ὑμῖν διʼ ἡμῶν
ἐτάξατο, λέγων, τοῦτο ποιεῖτε
εἰς τὴν ἐμὴν ἀνάμνησιν· καὶ λοι-
πὸν ἀπονηστεύετε, εὐφραινόμενοι
καὶ ἑορτάζοντες, ὅτι ἀρραβὼν
τῆς ἀναστάσεως ἡμῶν Ἰησοῦς χρι-
στὸς ἐγήγερται ἐκ νεκρῶν· καὶ τοῦ-
το ὑμῖν ἔστι νόμιμον αἰώνιον,
ἕως τῆς συντελείας, μέχρις ἂν
ἔλθῃ ὁ κύριος. καὶ πάλιν, ἀπὸ
τῆς πρώτης κυριακῆς ἀριθμή- Mox.
σαντες ἡμέρας μ΄ ἑορτάσατε τὴν
ἑορτὴν τῆς ἀναλήψεως τοῦ κυρίου,
ἥτις ἀπὸ τῆς πρώτης κυριακῆς C. 20, p. 325
πεντηκοστὴ γίνεται, ἑορτὴ μεγά-
λη ὑμῖν ἔσῃ· ἐν αὐτῇ γὰρ, ὥρᾳ
τρίτῃ, ἀπέστειλεν εἰς ἡμᾶς ὁ
κύριος τὴν δωρεὰν τοῦ ἁγίου
πνεύματος. καὶ μὴ τὸ ἑορτάσαι
ὑμᾶς τὴν πεντηκοστὴν ἑορτά- Mox. p. 326
σατε μίαν ἑβδομάδα, καὶ μετ᾽
ἐκείνην νηστεύσατε. δίκαιον γὰρ καὶ
συφρανθῆναι, ὅτι τῇ ἐκ Θεοῦ
δωρεᾷ, καὶ νηστεῦσαι μὴ τὴν
ἄνεσιν. καὶ γὰρ μωϋσῆς καὶ ἠλίας
ἐνήστευσε ἡμέρας μ΄. καὶ δανιὴλ
ἑβδομάδας τρεῖς ἄρτον ὁπωσ-
μιῶν οὐκ ἔφαγε, καὶ κρέας καὶ
οἶνος οὐκ εἰσῆλθεν εἰς τὸ στόμα
αὐτοῦ. μὴ οὖν τὴν νηστείαν ταύ- Mox. p. 327
την παρὰ τεταγμένα καὶ ἀβλαβῆ
ποιήσατε ὑμῖν νηστεύειν,
καὶ

κὴ τὼ περιστέραν ὑμῶν τῆς νηστείας πέντησιν ἐπιχορηγεῖν. πᾶν μὴν τοι σάββατον, ἄνευ τῆ ἑνὸς, κὴ πᾶς κυριακὴν. πελθντες σύνοδον, συφεμίνεσθε· ἔνοχος γάρ ἐστιν ἁμαρτίας ὁ τὼ κυριακὴν νηστεύων, ἀναστάσεως ἡμέραν ἔης, ἢ τὼ πεντηκοστήν, ἢ ὅλως ἡμέραν ἑορτῆς κυρίε καταφῶν. συφεανδῆναι γὰ δεῖ ἐν αὐταῖς κὴ ὐ πενθῆσαι. αἱ ὃ νηστείαι ὑμῶν μὴ ἔστωσαν μετὰ τῶν ὑποκριτῶν· νηστεύσι γὰ δευτέραν, κὴ πέμπτην. κὴ σάββατον. ὑμεῖς ὃ ζᾶς πέντε νηστεύετε ἡμέρας, ἢ τεσσαράδα κὴ παρασκευήν· ὅτι τῆ μὴν τεσσαράδι ἡ κατὰ τῆ κυρίε κρίσις ὑπὸ τῶν ἰουδαίων ἐμελετήθη· τῆ ὃ παρασκευῆ, ὅτι ἐν αὐλῆ πέπονθε. τὸ σάββατον μήτοι κὴ τὼ κυριακὴν ἑορτάζετε· ὅτι τὸ μὴν δημιργίας ἐστὶν ὑπόμνημα, ἡ δὲ ἀναστάσεως. ἓν ὃ μόνον σάββατον ὑμῖν φυλακτέον, ὡς εἴρηται, ἐν ὅλῳ τῷ ἐνιαυτῷ, τὸ τῆς τῆ κυρίε ταφῆς· ὅπερ νηστεύειν πρεσπκεν, ἀλλ' ὐχ ἑορτάζειν.

*L. vii, c. 23, 363*

*Ibid p. 430, 432* Διάταξις τῶν ἀποστόλων *L. viii, c. 33, p. 414, 415*
πέτρε κὴ παύλε. Ἡμεῖς πέτρε κὴ παῦλος διατατόμεθα ἐργάζεσθαι τὰς ἀδέλφας ἡμέρας

ερας ε' σάββατον καὶ κυριακὴν
χρηματιζέτωσαν ἐν τῇ ἐκκλησίᾳ,
διὰ τὴν διδασκαλίαν τῆς ἐκ-
κλησίας ὑπὲρ τῆς εὐσεβείας.
τὸ μὲν γὰρ σάββατον εἰς μνή-
δημιουργίας λόγον ἔχειν, τὴν
δὲ κυριακὴν ἀναστάσεως. τὴν
δὲ μεγάλην ἑβδομάδα πάσχα,
καὶ τὴν μετ' αὐτὴν ἀργείτωσαν·
ὅτι ἡ μὲν πάθους ἐστὶν, ἡ δὲ ἀνα-
στάσεως· καὶ χρεία διδασκαλίας
τίς ὁ παθὼν καὶ ἀναστάς· τίς ὁ
συγχωρήσας καὶ ἀναστήσας. τεί-
τον, τὴν ἀνάληψιν ἀργείτωσαν,
διὰ τὸ πέρας τῆς εἰς Χριστὸν
οἰκονομίας· τὴν πεντηκοστὴν ἀρ-
γείτωσαν, διὰ τὴν παρουσίαν τοῦ
ἁγίου πνεύματος. τὴν ἡμέραν
ἀργείτωσαν, διὰ τὸ ἐν
αὐτῇ ἠμνηθῆναι τὸν τοῦ Θεοῦ λό-
γον ἐκ τῆς παρθένου. τὴν ἐπι-
φάνειαν ἀργείτωσαν, διὰ τὸ ἐν
αὐτῇ ἀνάδειξιν ἡμέραν τῆς τοῦ
Χριστοῦ θεότητος, μαρτυρήσαν-
τος αὐτῷ τοῦ πατρὸς ἐν τῷ
βαπτίσματι, καὶ τοῦ παρακλήτου
ἐν εἴδει περιστερᾶς ὑποδείξαντος
τοῖς παρισταμένοις τὸν μάρτυρα.
τὰς ἡμέρας τῶν ἁγίων ἀποστό-
λων ἀργείτωσαν, διδάσκαλοι γὰρ
ὑμῶν εἰς Χριστὸν γεγόνασι, καὶ
πνεύματος ἁγίου ὑμᾶς ἠξίωσε.

εὐχαὶς

εὐχὰς δὲ ἐπιτελεῖτε ὄρθρυ, Ⓒ τρίτης, Ⓒ ἕκτης, ϗ ἐννάτης, ϗ ἑσπέρας, Ⓒ ἀλεκτοροφωνίας. ὄρθρυ μὲν εὐχαριστοῦντες ὅτι ἐφώτισεν ἡμᾶς ὁ κύριος, παραγαγὼν τὴν νύκτα, Ⓒ ἐπαγαγὼν τὴν ἡμέραν. τρίτης δὲ ὅτι ἐν αὐτῇ ἀπόφασιν ἀπὸ πιλάτυ ἔλαβεν ὁ κύριος. ἕκτῃ δὲ ὅτι ἐν αὐτῇ ἐσταυρώθη. ἐννάτῃ δὲ ὅτι πάντα κεκίνητο τῆ δεσπότυ ἐσταυρωμένυ, φρίττοντα τὸ τόλμημα τῶν δυσεβῶν ἰουδαίων, μὴ φέροντα κυρίυ τὸν ὕβριν. ἑσπέρας δὲ εὐχαριστοῦντες ὅτι δέδωκεν ἡμῖν ἀνάπαυσιν τῶν ἡμερινῶν κόπων, τὴν νύκτα. ἀλεκτοροφώνων δὲ κραυγῇ, διὰ τὸ τὴν ὥραν ἐκείνην εὐαγγελίζεσθαι τὴν παρουσίαν τῆς ἡμέρας, εἰς ἐργασίαν τῶν τοῦ φωτὸς ἔργων. Ⓒ εἰ μὴ δυναίμην ἐν ἐκκλησίᾳ παρεῖναι, διὰ τὰς κατηχήσεις, ἐν οἴκοις γενέσθω ἡ εὐχαριστία, ἵνα μὴ εἰσέρχηται εὐσεβὴς εἰς ἐκκλησίαν ἀσεβῶν. ὁ γὰρ ὁ τόπος τὸν ἄνθρωπον ἁγιάζει, ἀλλ' ὁ ἄνθρωπος τὸν τόπον. ἐὰν οὖν ἀσεβεῖς κατέχωσι τὸν τόπον φυκτέον ἔξω, διὰ τὸ βεβηλωθῆναι ὑπ' αὐτῶν. C. 34, p. 415

αὐτῶν. ὡς γὰ οἱ θεῖοι ἱερεῖς ἀγιάζωσιν, ἕτως οἱ ἀναγεῖς μαίνεσιν.

Quæst. 65, p. 446, 448

Τῶν ἐξωτικῶν βιβλίων πάντων ἀπέχου. τί γάρ σοι καὶ ἀλλοτρίοις λόγοις, ἢ νόμοις, ἢ ψευδοπροφήταις; ἃ δεῖ [δὴ] καὶ παραπέπτωκε τῆς πίστεως τοὺς ἀσθενεστέρους. τί γάρ σοι καὶ λείπει ἐν τῷ νόμῳ τοῦ Θεοῦ. ἵνα ἐπὶ ἀκαίνα τὰ ἐθνόμυθα ὁρμήσῃς; εἴτε γὰ ἱστορικὰ θέλεις, εἰσέρχεσθ ἔχεις τὰς βασιλείας. εἴτε σοφιστικὰ καὶ ποιητικά, ἔχεις τοὺς προφήτας, τὸν Ἰὼβ, τὸν παροιμιαστήν· ἐν οἷς πάσης ποιήσεως καὶ σοφίας πλείονα ἀγχίνοιαν εὑρήσεις, ὅτι κυρίου μόνου σοφοῦ εἰσι φθέγματα. εἴτε ἀσκητικὸς [ἀσματικὸς] ὀρέγῃ, (ἔχεις τοὺς ψάλμους.) εἴτε ἀρχαιογονίας, ἔχεις τὴν Γένεσιν. εἴτε νομίμων προσταγμάτων, τὸν ἔνδοξον κυρίου τοῦ Θεοῦ νόμον. πάντων ἓν τῷ ἀλλοτρίων καὶ διαβολικῶς ἰσχυρῶς ἀπέχου.

L. i, c. 6, p. 204, 205

*N. B.* Obſerve here by the way, that

Cod. 232

*Stephen Gobar* in *Photius* expreſly affirms that *Clemens Romanus* reckon'd the Epiſtle to the *Hebrews* among thoſe of *Paul*; which can only refer to the laſt Apoſtolical Canon as

as supposed to be written by the same *Clemens*. Hear his words; Ὅτι ἱππόλυτος ὁ ἐρμηνεὺς τοῦ πρὸς Ἑβραίους ἐπιστολοῦ παύλου, οὐκ ἐκεῖνος εἶναί φασι. κλήμης μέντοι, ὁ οὐσέβιος, καὶ πολὺς ἄλλος τῶν θεοφόρων πατέρων ὁμολογοῦσι τοῖς ἄλλοις συναριθμοῦσι ταύτην ἐπιστολαῖς, καὶ φασιν αὐτὴν ἐκ τῆς ἑβραΐδος μεταφρασθῆναι τὸν ἑρμηνέα κλήμεντα. But this single Testimony I choose to place here in this Note, rather than to make a distinct Head for it.

## *Century* VII.

XLIII. The next Witness which I shall alledge for these sacred Constitutions shall be *Maximus*, the Monk, who wrote *Scholia* on the Works ascrib'd to *Dionysius* the Areopagite, and who, as well as his Original Author, plainly cites them as Apostolical. His Words in one place are these: ἱερομάρτυρι τῷ ὄντι καλῶ, says he of *Dionysius*, τὸν ἅγιον ἀπόστολον παῦλον, ὡς χειροτονήσαντα αὐτὸν τὸν ἀρχιερέα τῆς ἐκκλησίας τῶν ἀθηνῶν, καθὼς ἐν ταῖς ἱεραῖς τῶν ἀποστόλων γέγραπται διατάξαις. And accordingly so *Dionysius* stands in the Constitution Catalogue of Apostolical Bishops, as ordain'd by *Paul* Bishop of *Athens*. Nay elsewhere he quotes for this Passage the very same Seventh Book of the Constitutions, whereto that Catalogue belongs in our present Copies: Καθάπερ, φησὶ, τὸ φερόμενον ἐν ἑβδόμῳ βιβλίῳ τῶν ἀποστολικῶν διαταγμάτων, ὁ διά-

*About A. D. 650*

*In Epist. Dionys. 8, p.*

*Constitut. L. vii, c. 46 p. 384*

*Prolog.*

διγνύσιος ἐπίσκοπος ὑπὸ παύλε τῦ χειροφόρε τῆς ἐν ἀθήναις πεφυσάντων. Again the same *Maximus* cites by name another Passage out of the same Constitutions, ἐκ τῆς ἀποστολικῶν διατάξεων· which is there almost *verbatim* at this day. Ἔστι τοίνυν τὸ μὴ βάπτισμα εἰς τὸν θάνατον τῦ κυρίε διδόμενον. τὸ μὲν ὕδωρ ἀντὶ τῦ τάφε· τὸ δὲ ἔλαιον ἀντὶ τῦ πνεύματος· τὸ δὲ ἁγίε· ἡ σφραγὶς ἀντὶ τῦ σωρῦ· τὸ μύρον βεβαίωσις τῆς ὁμολογίας. Than which Testimonies plainer need not be desired. *Schol. in Dionys. Areop. c. 2, p. 66* *Constitut. L. iii, c. 17, p. 288*

*N. B.* We know not when *Timotheus* the Presbyter of *Constantinople* liv'd; tho' probably about this time. He also cites a Passage out of the Constitutions, which is there *verbatim* at this day; and prefaces it with these Words, Ἄκυε τῆς ἀποστολικῶν. But since we know not the time of his writing, 'tis hardly worth any more than this notice by the by; tho' it exactly agrees with and confirms the rest of the Testimonies of this Age. *De iis qui accedd. ad Eccl. ap. Combef. Auctar. Bibl. Patr. Tom. 2. p. 453*

XLIV. The next Witness, or rather *Cloud of Witnesses*, shall be the Sixth General Council in *Trullo*; which gives an illustrious Testimony to the Apostolical Canons, and to the intire Constitutions as confirm'd in their last Canon; even tho' we suppose, what will soon appear somewhat doubtful, that this Council did really add that Clause contain'd in all its later Copies, concerning their being *interpolated by the Hereticks*. *A. D. 680.*

Take

Take the Words themselves, which were so famous in after Ages, as follows. Can. 2. "Ἔδοξε ὑ ἡ τῦτο τῇ ἁγίᾳ ταύτῃ Συνόδῳ καλλίστά τε καὶ ἀναγκαιότατα, ὥστε μένειν καὶ ἀπὸ τῦ νῦν βεβαίως καὶ ἀσφαλεῖς, πρὸς ψυχῶν θεραπείαν, καὶ ἰατρείαν παθῶν, τὰς ὑπὸ τῶν περὶ ἡμῶν ἁγίων καὶ ἐνδόξων ἀποστόλων ὁγδοήκοντα πέντε κεφάλαια. ἐπειδὴ ὑ ἐν τέτοις τοῖς κεφαλαίοις ἐντέταλτο δέχεσθαι ἡμᾶς τὰς τῶν ἁγίων ἀποστόλων διὰ κλήρων διαταξεις, αἷς πατὰ πάλαι ὑπὸ τῶν ἑπτηκοσίων ὀκτὼ λοιπὴ τῆς ἐκκλησίας νόθα τινα καὶ ξένα τῆς ἐκκλησίας παρενετέθη, τὸ εὐαρεστὲς καλλιθεῖον τῶν θείων δογμάτων ἡμῖν ἀμφιεφώσθω, τὴν τῶν τοιέτων διατάξεων παραφόρως ἀποβαλλόμενοι πεποιήμθα, πρὸς τὴν τῦ χριστιανικωτάτε ποιμνίε οἰκοδομὴν καὶ ἀσφάλειαν· ὀδαμῶς ἐκκρίνοντες τὰ τῆς αἱρετικῆς ψυδολογίας κηρύγματα, καὶ τῇ γνησίᾳ τῶν ἀποστόλων καὶ ὁλοκλήρῳ διδαχῇ παρενειρόντες. These Trullan Fathers, were, it seems, forc'd to own the Constitutions, as well as Canons, to be *really Apostolical*; and that all the Copies which they knew of them were alike, and equally favor'd the Arian Doctrines; which Concessions or Testimonies of such a Number of Bishops, met in a general Council, in a point which so nearly concern'd them, and must, go so much against the Grain with them, are certainly, if any can be so, undoubted and infallible; especially if we remember that this Council was held but a little more than Two Centuries after the *first Publication* of the same Constitutions.

XLV. The

XLV. The next Witness shall be *Joannes Damascenus*, one of the most Learned Persons of this Age, who in his Catalogue of Sacred and Divine Books, ventures to do what had not been done before, in the like open manner; and places these *Canones Apostolorum per Clementem* among the rest of the Books of the New Testament; according to the Original Eighty Fifth Canon of the Apostles. For that by these *Apostolical Canons, by Clement* are meant the intire Eight Books of *Apostolical Constitutions by Clement*, is pretty plain; that being one of the common Names for the same; especially about these Centuries, as may be observ'd in some former Citations; and as will farther appear in some that are to come. Tho' if we should suppose *Damascene* meant only the Canons, 'tis almost all one; since the last of them fully confirms the same intire Constitutions. *About A. D. 730* *De Orthodox. Fide L. iv, c. 18*

XLVI. The next Witness, or rather *Cloud of Witnesses* shall be the Seventh General Council, or the Second Council of *Nice*; which confirms the foregoing Sixth General Council, and the Apostolical Constitutions and Canons therein mention'd, in these Words: Ἀσπασίως τὰς θείας κηρύγματα ἐνστερνιζόμεθα, καὶ ὁλοκλήρου τὰ αὐτῆς διατάγματα, καὶ ἀσάλευτον κρατύνομεν τῆς ὑπερδεκτῶν ὑπὸ τῆς ἁγίων ἀποστόλων, τῆς τε ἐξ ἁγίων οἰκουμενικῶν συνόδων; *A. D. 787* *Can. 1.*

καὶ τῆς τοπικῆς συναθροισθεισῶν ἐπὶ ἐκδόσει τοιούτων δογμάτων, καὶ τῆς ἁγίων πατέρων ἡμῶν.

*Ep. ad Cor.* This Testimony is plain enough for the Con-
§. 2. *Constitut. L. i, Præf. p. 200* stitutions; not only by the use of the *Clementine* peculiar Word ἐνστερνίζομαι, and mentioning the ὁλόκληρον διδαχὴν or *intire Constitution*, contain'd in the Apostolical and other Antient Canons, but by confirming the *Apostolical Canons* distinctly; the last of which fully establishes the sacred Authority of the Eight Books of Constitutions foregoing.

## *Century* IX.

*A. D. 869.* XLVII. The next Witness, or rather *Cloud of Witnesses* shall be the Eighth General Council; which confirms the foregoing Councils, the Apostolical Canons, and the Constitutions themselves more expressly than the former, in these Words. Τῷ νομίσαι καὶ Θεῷ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ τὴν Σεπτὴν καὶ θείαν διδασκαλίαν τοῖς τῶν Ἁγιοικῶν κήλποις, ἀδιαστάκτῳ γνώμῃ, καὶ πίστεως πεπληροφορημένῃ καθαρότητι, καὶ τῆς αὐτῶν ἁγίων μαθητῶν καὶ ἀποστόλων τὰς ἱερὰς διαθήκας, καὶ τοὺς κηρυκικοὺς τύπους ἀπλανεστάτῃ κρίσει διωρισμένοι τε καὶ διασαφοῦντες· ναὶ δὴ καὶ τῆς ἁγίων καὶ οἰκουμενικῶν ἑπτὰ συνόδων, ὡς τῷ αὐτῷ καὶ ἑνὸς ἁγίου πνεύματος τὰς ὑπονοίας ἰδυνομένων καὶ ἐνεργουμένων τὸ κήρυγμα καὶ τοὺς κηρυκικοὺς θεσμοὺς ἀναδεξαμένους τε καὶ ἀνεπιλύτους ἐλικρινεστάτῃ τε καὶ ἀκλονήτῳ δόξῃ τιμῶντες

*Act. viii.*

τε

τε καὶ Ζωοδόχα φυλάττοντες, κ. τ. λ. — And afterwards adds concerning their Creed, ἅπερ ἐστὶ τοῦτο τὸ ἱερὸν Σύμβολον τολμήσῃ ἕτερον ἀναγράψαι, ἢ προσθεῖναι, ἢ ὑφελεῖν, ἢ ὅλον ὀνομάσαι ἀπαθερασωθείη, καταράτου, καὶ πάσης χριστιανικῆς ὁμολογίας ἀπόβλητος, — καὶ τῆς τε ἀποστολικῆς παραδόσεως, καὶ τῆς τῶν πατέρων διδασκαλίας καταγνώστης. *Bevereg. Cod. Can. p. 302*

XLVIII. The next Witness shall be the great *Photius*, present at this last General Council, and in Matters of Antiquity and the critical censuring of Antient Books, a better Judge than perhaps all the rest of the Council put together. His Judgment of these Constitutions and Canons is in these Words: Ἀνεγνωσθη κλήμητος τῶν ῥώμης τόμοι βιβλίων δύω, ὧν τὸ μὲν ἐπιγράφει διαταγαὶ τῶν ἁγίων ἀποστόλων διὰ κλήμητος, ἐν ᾧ καὶ οἱ τῶν Ζωοδικῶν κανόνων τῷ ἀθροίσματι τῶν ἁγίων ἀποστόλων κανόνες ἐπιγραφόμενοι τυγχάνουσι. — αἱ δὲ διαταγαὶ τεσσὶ μόνοις δοκοῦσιν ἐνέχεσθαι, κακοπλασίᾳ, ἣν ἐγκαλεπὸν ἀποσκευάσασθαι· καὶ ὅτι καὶ τῶν δευτερονομίῳ ὕβρεις τινὰς ἐπαφίησιν, ἃ καὶ ῥᾳδίως διαλύσαιτο· καὶ ἐπὶ ἀρειανισμῷ, ὅπερ ἄν τις καὶ βιαίως διακρύσειτο. This eminent Attestation of *Photius*, one so able in Judgment, and so prejudic'd in Opinion, deserves the greatest Consideration and Regard possible; and ought not to be set aside without the strongest Evidence. In particular, from his and the Testimonies of the Three foregoing General Councils we may observe, (1) That the Passage in the *About A. D. 869* *Bibliothec. Cod. 112*

Sixth General Council concerning the *Heretical Interpolations* in the Conſtitutions is probably it ſelf a later Interpolation; ſince neither the Seventh, nor the Eighth General Councils, when they diſtinctly confirm the Acts of that Council, and the Conſtitutions and Canons of the Apoſtles therein eſtabliſh'd, ſay one Syllable of that Clauſe, nor of any ſuch Interpolations; eſpecially ſince *Photius* alſo, preſent at the laſt of thoſe Councils, in his Account ſays not a Syllable of thoſe Interpolations neither; nay, by his expreſs Words, περὶ μόνοις δοκεῖν ἐνέχεσθαι, that the Conſtitutions ſeem'd *lyable to three Exceptions only*, of which Interpolation is none, 'tis pretty plain he knew nothing of any ſuch Objections againſt them in his Days. (2) That therefore thoſe obvious Interpolations which now ſtare every Reader in the Face on the moſt curſory Peruſal, were not in the Copies made uſe of by *Photius*; otherwiſe it was next to impoſſible that he ſhould not obſerve them; which 'tis evident he did not, by his Knowledge of *only the Three forementiond Exceptions* in the Caſe of theſe Conſtitutions. (3) That *Photius*'s Copies were, for the main at leaſt, the very ſame that we now have, ſince all his Characters and Objections do exactly and naturally belong to them in every Circumſtance. (4) That the Paſſages favoring the Arians were certainly in the Antient Copies

Copies in the Days of *Photius*, and that he never heard of any without them; since he is so far from hinting at his Knowledge of any such in the Church, that he owns no other way of getting clear of them, but by using some *Force* and *Violence* with the Expressions: Which indeed has been the way of the Orthodox all along with not a few Expressions of the Sacred Scripture also, which do as much favour the Arians as these that are own'd so to do in the Constitutions. Nor indeed can the common Orthodoxy be any other way supported than by *using Violence* with the Scripture, with the Constitutions, and with almost all the Antientest Records of our Religion beside. (5) That when *Photius* elsewhere speaks of those Canons ascrib'd to the Apostles, he intimates the *Doubt* which some had as to *their* being Apostolical; Ἀλλὰ καὶ τὸς λεγομένους τῶν ἁγίων ἀποστόλων· εἰ καί τινες αὐτὸς ἀμφιβόλως διά τινας αἰτίας ἠγήσαντο.— οἱ λεγόμενοι τῶν ἁγίων ἀποστόλων διὰ κλήμεντος κανόνες πέ. *Præf. & Tit. ad Nomocanon.* But no where does he intimate the *least Doubt* about the Constitutions themselves; but seems to take it for certain and undoubted, that they were written by *Clement*, in the Name of the Apostles. And when so able and so prejudic'd a Critick as *Photius*; in an Age in which he had such vastly greater Advantages and Opportunities of enquiring fully into them, was not yet able to deny their

genuine and sacred Authority, nor to plead any Heretical Interpolations against them, The Learned of this Age ought to have made mighty Discoveries, and to go upon the strongest Evidence ere they insist on either of those pretences. And as to the later Circumstance of Interpolation, I heartily wish we had a Copy as certainly free from the *Interpolations of the Orthodox*, as we know ours are from *those of the Arians*; for then this our noble Treasure would be still *more inestimable* to us.

## *Century* X.

XLIX. The next Witness shall be the Author of the *Opus imperfectum in Matthæum*, a Learned Arian Writer, who liv'd about the beginning of this Tenth Century. [For he says it was almost as long from the Birth of Christ till his Age, as was the length of Men's Lives before the Flood.] He quotes the Constitutions Twice expressly by the Name of *the Book of Canons*, or *the Book of the Apostles*. Take the Quotations in his own Words. *Aliter certe, sicut Apostoli in Libro Canonum, qui est de Episcopis. Dextra est Populus Christianus, qui est ad Dextram Christi: Sinistra omnis Populus qui est ad Sinistram. Hoc ergò dicit, Ne Christianum facientem Eleemosynam, qui est dextra, infidelis aspiciat, qui est sinistra.*

*Homil. 2. tom. ii. p.*

*In Mat. 6. 3*

*stra. Christianus autem si Christianum viderit Eleemosynas facientem non est contra Christi præceptum, quoniam ambo dextra sunt.* This and one in *Anastasius* seem to be the only Two Passages cited out of the Constitutions in Antiquity which are not at this day at all found there: Whether they be really wanting in ours, or were superfluous in this Author's Copy; or how much was in the Copy, and how much Paraphrase only, 'tis now very hard to determine. But then the other Quotation is found, and that in the very Eighth Book it self, whence it is cited, even in our present Copies, and it is as follows: *Qui Ministerium suum bene consummaverit, apparet quia ex Deo fuerat ordinatus. Qui autem ministerium suum non bene ex hominibus ordinatus est. Quomodo autem quidem Sacerdotes ex hominibus ordinantur manifestè in Libro octavo Canonum Apostolorum dicitur. Qui autem ex hominibus ordinatus est, quantum ad Deum, non est Diaconus aut Sacerdos.* The parallel Place in the Constitutions stands thus, ὅτε ἐπίσκοπος ἀγνοίᾳ ἢ κακονοίᾳ πεπεσμένος ἐπίσκοπός ἐστιν ἀνὰ ψευδώνυμος, ὁ παρὰ Θεοῦ ἀλλὰ παρὰ ἀνθρώπων προβληθείς. *In Matt. 25, 18* *L. viii, c. 2, p. 389*

L. The next Witness shall be *Oecumenius*, the noted Commentator of this Age, who expressly cites a Passage out of the Constitutions in these Words; ἐκ τούτου ὁ ἀνανίας διάκονος ὢν ὡς αὐτὸς παῦλος μαρτυρεῖ ἐν τοῖς κηρύσσ. *Act. 9, 10*

Which plainly alludes to the following Text in the 46th Chapter of the Eighth Book; tho' the meaning seems to be a little mistaken by *Oecumenius*: ἐ᾽ ᾧ φίλιππον τὸν διάκονον ἡμῶν, ⸂ ἀναγιαν τὸν πιστὸν ἀδελφὸν ἀποκτείνωσί τινες, ὅτι ὁ μὲν τὸν ἀνεψιὸν ἐβάπτισεν, ὁ δὲ ἐμὲ παῦλον· κ. τ. λ. But that Mistake of his does not much weaken the Force of his Testimony for the same Constitutions.

## *Century* XI.

About A.D. 1050

LI. The next Witness shall be *Nicetas Pectoratus*, the great Disputant for the Greek Church against the Latins. His several Citations here follow. *Apostolorum Vertices in quinto quidem Libro Ordinationum, qui de Martyribus, inscribitur, juxta Clementem, Quartam Feriam & Sextam præcepit nobis jejunare Dominus; unam quidem propter Traditionem, alteram propter Passionem. Ipsum Sabbatum non tradidit nobis jejunare, quoniam non oportet; præter illud solum in quo Creator omnium sub terra fuit. Unde juxta calcem ejusdem Libri iterum sic loquitat. Omne quidem Sabbatum & omnem Dominicum celebrandum esse dicimus. Gaudere enim oportet in his, & non lugere. Septimo quidem Libro earum Constitutionum juxta vicesimum quartum caput hoc inquiunt: Sabbatum namque & Dominicum celebramus, quio illud quidem Divinæ Operationis est Memoria.*

Contra Latin. ap. Biblioth. Patr. Tom. 4, pt. 2, p. 319

Constitut. L. v, c. 15, Ibid.

c. 20, p. 327, 328

L. viii, c. 33, p. 369

*moria ; Hic vero Resurrectionis. Unum vero tantum Sabbatum custodiendum est in toto anno Sepulturæ Domini, quo jejunare oportet ; quando enim Christus in Sepulchro jacuit discipuli potentiorem circum eum fletum habebant, quam gaudium ex memoria Divinæ Operationis, &c. — In Sexto Libro Clementis Ordinationum, quæ ab eo conscriptæ sunt, juxta septimum decimum caput, Apostoli hæc dicunt, Episcopum & Presbyterum & Diaconum dicimus qui unam habent Uxorem ordinari, quamvis vivant eorum conjuges, quamvis defunctæ, non licet eos post manus Impositionem innuptos esse, nec insuper ad nuptias ire, aut si nupserint alteras amplecti ; sed sufficere quas habent cum ad Ordinationem venerunt.— Reliqui autem verticum in septimo [sexto] Libro Institutionum, juxta sextum decimum caput, liquidius dixerunt : Scimus enim inquit [inquiunt] quia hi qui circa Simonem & Cleobium & Judam [nempe legebat ἰούδαν pro ἰώδη.] conscripserunt Libros in nomine Christi & Discipulorum ejus, circumferunt ad Seductionem vestram, & eorum qui diligunt Christum, & nos servos ipsius. Et in veteribus quidam conscripserunt Libros Apocryphos Moïsi, & Enoch, & Adam, Esaiæ, & David, & Eliæ, & trium Patriarcharum, corruptiones facientes, atque Veritatis inimicos Libros.* These Citations are too plain, and too exact to our present Copies to need a Comment. Only we may observe

*L. vi, c. 17, p. 347*

*L. vi. c. 16, p. 345, 346, 347*

observe that in this Eleventh Century, not only the particular Books had the like *Titles* which they have now in our present Copies, (that before the Fifth being here directly quoted accordingly *De Martyribus* ;) but that they were then divided into *Chapters*, and that this Authors Chapters very nearly, if not exactly, were according to the same Numbers which we now have in the *Venice* and other Editions. Which Division yet is so various in the various Manuscripts, that it appears plainly to be later and arbitrary, and so of no Original Authority at all.

*N. B.* At this time we find the Latin or Antichristian Church beginning to discover her Antipathy against these Apostolical Constitutions. For the Popes Legate *Humbertus* being by this Author on the behalf of the Greek Church urg'd with the Testimony of these Constitutions for the *Wednesday* and *Friday* Fasts, and against fasting of *Saturdays*, as the Church of *Rome* did, rejects their Authority as Apocryphal, and as abrogated by the Church before his time. And good Reason for its Abrogation in the West and at *Rome*, when that Church had long broken and renounc'd so very many of those sacred Rules, Doctrines, and Laws which were therein contain'd. Nay indeed, we find so little Footsteps in all the West of these Constitutions since the Fourth Century,

*Humbert. Respons. ad Nicet. ibid.*

tury, that one may suspect the Roman Copy, which was the only one in the West, was lost or destroy'd when the *Goths* sack'd *Rome*, in the Fifth Century; and that this Antichristian Church never troubled her self about it any farther; till upon her Debates with the Eastern Church afterwards she could not but be reminded of the same Constitutions.

LII. The next Witness shall be *Cedrenus*, the known Author of the *Abridgment of Antient History*, who quotes these Constitutions as directly and particularly as any one, and that as Apostolical also. Περὶ ἃ ἐν ταῖς ἀποστολικαῖς διατάξεσιν ὁ μέγας ἀπόστολος φέτερος ὕτω φάσκει· Ἡ δὲ καταρχὴ τῶν νέων αἱρέσεων γέγονεν ἀπὸ σίμωνος τοῦ μάγου, ὃς καὶ ἐν σαμαρείᾳ πολλὰ διαπαραξάμενος ἄτοπα, καὶ ἐν ῥώμῃ γενόμενος πολὺ πλῆθος ἐκκλησίαν ἤσκυλε, διὰ μαγείας, καὶ διαβολικῆς ἐνεργείας, καὶ ἐμπειρίας, ἐν μιᾷ δὲ καιρείᾳ τῇ τραπέτων ἐμοὶ φέτρῳ συντυχὼν ἐπειρᾶτο διατρέφειν τὸν λόγον τοῦ Θεοῦ, Συμπαφόνων μοι τῶν ἱερῶν τέκνων, ζακχαρίου τοῦ ποτε τελώνου, καὶ βαρνάβα καὶ ἀκύλα ἀδελφοῦ κλήμεντος τοῦ ῥωμαίου, μαρτυρούντος καὶ παύλῳ τῷ σωσποσόλῳ ἡμῶν καὶ συνεργῷ ἐν τῷ εὐαγγελίῳ· καὶ πείσαν ἐπ' αὐτῶν διαλεχθεὶς αὐτῷ ἐκ τῶν διὰ τῶν προφητῶν λόγων, καὶ περὶ Θεοῦ μοναρχίας, ἥττησα αὐτὸν δυνάμει τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ εἰς ἀφωνίαν κατέβαλον, φυγάδα τε αὐτὸν εἰς ἰταλίαν κατέστησα. κρυόμενος δὲ, ὡς ἔφην, ἐν ῥώμῃ πολὺ τὴν ἐκκλησίαν ἐτάραξε, πολλὰ ἀνατρέπων καὶ ἑαυτῷ περιποιέμενος

*About* A.D. 1060.

*Compend. Histor. Edit. Xylandr. p. 173 Edit. Reg. Tom. 1, p. 211, Constitut. L. vi, c. 7, &c. p. 334, &c.*

μῶν, τὰ δὲ ἔθνη ἐξισάνων μαγικῇ τέχνῃ καὶ δαιμόνων ἐνεργείᾳ. ὃς καί ποτε μεσούσης ἡμέρας περιελθὼν εἰς τὸ θέατρον, ἐπηγείλατο δι' ἀέρος ἀναπτῆναι, πάντων θαυμαζόντων ὅπῃ τοῦτο. ἐγὼ δὲ πτερὸς κατ' ἐαυτὸν ἠυχόμην. καὶ δὴ μετεωριθεὶς ὑπὸ δαιμόνων ἴπτατο μεταφερόμενος εἰς τὸν ἀέρα λέγων εἰς τὰς ἁγιωνὰς ἀνιέναι, κἀκεῖθεν τοῖς λαοῖς τὰ ἀγαθὰ ὑπουργήσειν. τῶν δὲ δαιμόνων ἐπιδυφημούντων αὐτὸν ὡς Θεόν, ἐκτείνας ἐγὼ τὰς χεῖρας εἰς ὕψος, ἱκέτευον τὸν Θεὸν, καταῤῥαψαι τὸ λυμεῶνα, ἀτενίσας ὃν εἶπον τῷ Σίμωνι· εἰ ἀπόστολος Ἰησοῦ Χριστοῦ εἰμὶ ἐγὼ, καὶ οὐκ πλάνος ὥσπερ σὺ Σίμων, περισάσω τὸ πονηρεῖς δαιμόνιον, ἀφείναί σε τὸ κατοικεῖν· καὶ ταῦτα εἰπόντος μου, κατεωλέσθη μετ' ἴππου πολλοῦ, καὶ συνετρίβη· καὶ τοῦ ὄχλου βοήσαντος, εἷς Θεὸς ὃν κηρύσσομεν καταγέλλει, ὕστως ἡ πρώτη κατελύθη τῶν Σιμωνιανῶν αἵρεσις ἐν ῥώμῃ, καὶ τέλεον ἀπέσβη.

Nay in another place he speaks more expressly of their Divine Authority. Περὶ ὧν μέντοι καὶ τῶν ἀποστολικῶν διαταξεσί φησιν ὁ θεῖος λόγος, and in a third place has other Passages put together under the same sacred Title. Καὶ ἐν τῇ ἀποστολικῇ διαταξίν ὁ θεῖος λόγος ὕστως φησίν· ἔγω δὲ ὁ κρίτης ἀπρόσωπόληπτος μήτε πλέσιον ἐντρεπόμενος ἢ κολακεύων τοῦ τὸ πρόσωπον, μήτε πένητος φειδόμενος· ὁ λήψη γάρ φησι πρόσωπον διώκεις, καὶ πένητα οὐκ ἐλεήσεις ἐν κρίσι, ὅπως τοῦ Θεοῦ ἡ κρίσις, δικαίως τὸ δίκαιον διώξεις, καὶ οὐκ ἀρέσῃ τῷ δικαίῳ οὐδὲν ἄδικον. ὅθεν ὁ δεῖ πιστεύειν ὡς ἔτυχε τοῖς κατηχοῦσιν ἀκρίτως καὶ ἀβασανίστως. ἐγχωρεῖ γάρ τινας καὶ διαζῆλον ἢ φθόνον

p. 195, 237, 238, 239.

Constitut. L. ii, c. 5. &c. p. 215, &c.

νον καθ' ἑνὸς ἀδελφοῦ ἐνεήσαντος ψευδηγορίαν, ὡς οἱ δύο πρεσβύτεροι τῆς σωσάννης, καὶ ἡ αἰγυπτία ἐπὶ τοῦ ἰωσὴφ. σὺ δὲ ὡς θεοῦ ἄνθρωπος, τὰ τοιαῦτα μὴ προχείρως προσδέχου, καὶ μὴ ἀνέλῃς τὸν ἀθῶον, καὶ μὴ ἀποκτείνῃς τὸν δίκαιον, οὐδὲ λήψῃ δῶρα ψυχῶν παραξίαν. τὰ γὰρ δῶρα ἐκτυφλοῦσιν ὀφθαλμοὺς σοφῶν, καὶ λυμαίνονται ῥήματα δίκαια. εἰ δὲ ἀπροσωπολήπτως κρίνετε, ἐπιγνώσεσθε τὸν καταγρεύοντα καὶ τὸν πλησίον αὐτοῦ μαρτυρίαν ψευδῆ· καὶ ἀποδείξαντος. ὑμῶν Συκοφάντου, ποιήσατε αὐτῷ καθ' ὃν τρόπον ἐπενοήσατο ποιῆσαι τῷ πλησίον, καὶ ἐξαρεῖτε τὸν πονηρὸν ἐκ μέσου ὑμῶν. ὅσον γὰρ ἐπ' αὐτῷ, ἐφόνευσε τὸν ἀδελφόν, προκαταλαβὼν τὰ ὦτα τοῦ κριτοῦ. γέγραπται γάρ, ὁ ἐκχέων αἷμα ἀνθρώπου, ἀντὶ τοῦ αἵματος ἐκείνου ἐκχυθήσεται τὸ αἷμα αὐτοῦ, ἀλλὰ μηδὲ εἰς προσδεχέσθω μαρτυρῶν κατά τινος. κἂν λίαν ἦ ἀξιόπιστος. ὅτι στόματος γὰρ δύο ἢ τριῶν μαρτύρων πᾶν ῥῆμα βεβαιωθήσεται, εἶπεν ὁ κύριος.

LIII. The next Witness shall be *Nicetas Serronius*, Archbishop of *Heraclea*, who not only himself refers to these Eight Books of Constitutions, but thinks that *Gregory Nazianzen* took an expression or two of his from the Liturgy therein contained. Εἴληπται δὲ τὸ ἔνδυμα τῆς ἀφθαρσίας ἀπὸ τῆς ἐκταβίβλου τῆς διὰ κλήμεντος· ἵνα γάρ, φησι, καθαξιωθῇ αὐτὸς τῆς λευκῆς τῆς παλιγγενεσίας, τοῦ ἐνδύματος τῆς ἀφθαρσίας. and elsewhere ἀφθαρσίας δὲ ἔνδυμα καὶ τὰς ἀποστολικὰς διαθέσεις. which expression is exactly in our present Copies at this day. *About A.D. 1080.* *Nicet. ad Nazianz. Orat. 40, & 42 Constitut. L. viii. c. 6, p. 393.*

LIV. Lastly,

*About A.D. 1090*

LIV. Lastly, The concluding Witness that I shall bring for these Constitutions shall be *Nicholaus Methonensis*, who before the end of this Century gives us a particular account of the Liturgick part of these Constitutions, as really Apostolical, and as written by *Clement* himself; nay, and quotes the most sacred Branch of the whole at large, I mean that part of the Eucharistical Prayer which contains the Consecration of the sacred Elements, and that in an exact agreement with our present Copies; and so the Quotation is upon all accounts most highly valuable. The Words are these:

*Ap. Bibliothec. Patr. Gr. Lat. Par. 1624 Vol. 2, p. 274, 275*

Τοιοῦτον δὴ αὐτὸς ὁ θεῖος ἡμῶν καὶ μέγας ἀρχιερεὺς καὶ διδάσκαλος καὶ σύμμυστος τοῖς οἰκείοις μύσταις παρέδωκεν αὐτοί τε πάλιν οἱ ἀπ' ἀρχῆς αὐτόπται καὶ λόγου καὶ ὑπηρέται, τῇ καθολικῇ ἐκκλησίᾳ τῇ ἀπὸ περάτων ἕως περάτων τῆς οἰκουμένης, παρέδοσαν· πάντες μὲν τῇ ἐν ἱερουσαλήμ, ὅπου καὶ ὁ θεῖος Ἰάκωβος ὁ θεῖος καὶ μεγάλου ἀρχιερέως ἀδελφὸς, καὶ διάδοχος τῆς μυστικῆς καὶ ἀναίμακτον λατρείαν ἐξέθετο· Πέτρος δὲ καὶ Παῦλος, τῇ ἐν Ἀντιοχείᾳ· Παῦλος τε ἰδίως, ὃς πάσῃ τῇ οἰκουμένῃ μάρκος δὲ, τῇ ἐν Ἀλεξανδρείᾳ· Ἰωάννης ὁ ἀνδρέας, τῇ ἐν Ἀσίᾳ τε καὶ Ἐφέσῳ· καὶ πάντες τῇ πανταχοῦ ἐκκλησίᾳ διὰ τῆς Συγγραφείσης τῷ ἱερῷ κλήμεντι λειτουργίας παραδεδώκασιν. ἐν ᾗ ταῦτα ἔτω ῥητῶς κεῖται· μεμνημένοι ὧν οὖν δι' ἡμᾶς ὑπέμεινεν, εὐχαριστοῦμέν σοι διὰ τὸν παντοκράτορα, οὐχ' ὅσον ὀφείλομεν, ἀλλ' ὅσον δυνάμενα, καὶ τὴν διάταξιν αὐτοῦ πληροῦμεν· ἐν ᾗ γὰρ νυκτὶ παρεδίδοτο, λαβὼν ἄρτον τοῖς ἁγίοις καὶ ἀμώμοις

*Constitut. L. viii, c. 12, p. 402, 403*

ἀμφόμοις αὐτῦ χερσὶ, καὶ ἀναβλέψας πρὸς σε τὸν Θεὸν αὐτῦ καὶ πατέρα, καὶ κλάσας, ἔδωκεν ἡμῖν, εἰπών· λάβετε ἐξ αὐτῦ, φάγετε, τῦτό ἐστι τὸ σῶμά μυ τὸ περὶ πολλῶν, θρυπτόμενον εἰς ἄφεσιν ἁμαρτιῶν. ὡσαύτως καὶ τὸ ποτήριον κεράσας ἐξ οἴνυ καὶ ὕδατος, καὶ ἁγιάσας, ἔδωκεν ἡμῖν λέγων, πίετε ἐξ αὐτῦ πάντες, τῦτό ἐστι τὸ αἷμά μυ τὸ περὶ πολλῶν ἐκχυνόμενον εἰς ἄφεσιν ἁμαρτιῶν, τῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. μεμνημένοι πάνυν τῦ πάθυς αὐτῦ καὶ τῦ θανάτυ, καὶ τῆς ἀναστάσεως, καὶ τῆς εἰς ἐρανὸς ἐπανόδυ, καὶ τῆς. μελέσης αὐτῦ δευτέρας παρυσίας, ὅν ἤ ἔρχεται κρῖναι ζῶντας καὶ νεκρὺς, καὶ ἀποδῦναι ἑκάστῳ κατὰ τὰ ἔργα αὐτῦ, προσφέρομέν σοι τὰ βασιλεῖ καὶ Θεῷ κατὰ τὴν αὐτῦ διάταξιν, τὸν ἄρτον τῦτον, καὶ τὸ ποτήριον τῦτο, εὐχαριστῦντές σοι δι' αὐτῦ, ἐφ' οἷς κατηξίωσα ἡμᾶς ἑστάναι ἐνώπιόν σε καὶ ἱερατεύειν σοι· καὶ ἀξιῶμέν σε, ὅπως εὐμενῶς ἐπιβλέψῃς ἐπὶ τὰ προκείμενα δῶρα ταῦτα ἐνώπιόν σε ὁ ἀνενδεὴς Θεὸς, καὶ εὐδοκήσῃς ἐπ' αὐτοῖς εἰς τιμὴν τῦ Χριστῦ σε, καὶ καταπέμψῃς τὸ ἅγιόν σε πνεῦμα ἐπὶ τὴν θυσίαν ταύτην, τὸν μάρτυρα τῶν παθημάτων τὸ κυρίυ Ἰησῦ, ὅπως ἀποφήνῃ τὸν ἄρτον τῦτον, σῶμα τῦ Χριστῦ σε, [καὶ] τὸ ποτήριον τῦτο, αἷμα τῦ Χριστῦ σου.

*N. B.* After this we find little more concerning these Constitutions among even the Greeks themselves, than the frequent mention of them, as, in general, *Apostolical*; but as rejected by the Council in *Trullo*, on Account of *Heretical Interpolations*, in the Passage

Passage already set down; which now, and not till now; *i. e.* not till about Four Hundred Years after that Council, begins to be quoted among them. Here therefore I shall end my Fourth Chapter of *Antient Testimonies*.

*N. B.* In my former Papers or rude Draught of this Essay, I had a particular Chapter to Enquire who was the *Writer* or *Collector* of these most Saered Constitutions of the Apostles; and by whose means they were transmitted to the several Churches; or to shew that *Clemens Romanus*, and no other was that Person. But becaufe upon farther Reflection I perceive that I have all along prevented my self in this Enquiry, and that frequently the same Arguments and Testimonies which demonstrate that these Constitutions are originally and properly Apostolical, do also demonstrate that *Clement* was the Writer or Collector of them, was herein only the *Amanuensis of the Apostles*; or at least that by his means they were *sent* to the several Apostolical Churches, I shall omit the needless Repetition of these Arguments and Testimonies in this Case; especially when we have seen all the way that there is generally no other Pretender in all Antiquity; but that *Clements* Title is still Clear, Evident, and *Unquestionable*.

CHAP.

## CHAP. V.

## *The Correction of the Present Copies of the Constitutions.*

HAving now, I think, fully demonstrated both by *Internal Characters*, as well *General* as *Chronological*; and by *External Testimonies* that the Constitutions before us are most Sacred and Divine; the very Doctrines, Rules, Laws, and Liturgies, which our Blessed Saviour himself deliver'd to his Church, by his Holy Apostles, to be their certain Guide and Standard both as to Faith and Practice till his Second coming: I now proceed to what I propos'd in the next Place, *viz.* To enquire into the *present Copies*, and the *State of the Text* as to any latter Additions, Alterations, or Interpolations thereto belonging. Not that this is so large a Subject of it self as to deserve any great Pains in this Place; but because such ado has of late been made about these Interpolations; and because those that are not able to deny the Apostolical Authority of the Original Constitutions themselves, are yet commonly so unwilling to embrace part of that Faith and Practice, which is therein contain'd, that they are driven upon this last poor *Evasion* and *Subterfuge*, that the

preſent Copies are miſerably *Interpolated*, eſpecially by the *Arians*, and ſo cannot be depended on in ſuch Matters. Nor do the Promoters of this Opinion, which pretends to depend on the Teſtimony of the Sixth general Council it ſelf, which is ſuppos'd to have rejected them on this very Account, conſider what a fatal Blow they hereby give to the Purity of the Copies of the known Scriptures, by ſuch a vain and groundleſs Suppoſition. For if ſo early as, *A. D.* 680. that is little more than Two Centuries after the proper Publication of theſe Sacred Conſtitutions, all thoſe Copies which a General Council knew of were ſo Corrupted and Interpolated, even while they were own'd Apoſtolical, and part of Canonical Scripture, that the Book was of neceſſity to be thereupon rejected, how can we depend on the Purity of the other Sacred Books of the New Teſtament, after they have been Publiſh'd more than 1600 Years? Indeed ſuch general Corruption is imagin'd without all Authority in both Caſes; nor can I eaſily believe that the Council could be ſo weak as to aſſert it; or if it were does it deſerve any regard in ſuch a Caſe.

Now tho' I have occaſionally treated of this Subject all along, in the Series of the foregoing Propoſitions and Teſtimonies, and ſhew'd how vain and groundleſs ſuch Pretences are, yet will it be expected that I ſay

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somewhat here distinctly to it. Before I come therefore to give my short *Catalogue of Interpolations*, really appearing to be such, by the Antient Quotations and Passages in Antiquity, I shall briefly explain my Thoughts concerning this Matter in General under the following Observations. (1) I observe that the pretence of *Arian* Interpolations, both as to the Books of the New Testament, charg'd upon that Sect by the Antient Orthodox; and as to these Apostolical Constitutions, charg'd upon them by the Moderns of the same Opinion, is perfectly Groundless and Unjust; nay without one single Instance that was ever yet prov'd upon them. Dr. *Mills* has Examin'd the Charge as to the Books of the New Testament, and has clear'd them from the same in every Instance that came before him. And as for the Constitutions there is not Evidence enough to bring any Charge at all as to any one particular Text; and so there is no Occasion for the least Vindication. Nay the most plainly *Arian* Passages are directly cited from thence by *Ignatius*, or alluded to by the Author of the Recognitions, even in the Second Century; and so secure us that there is not the least reason for Suspicion in this Case. (2) I observe that this Charge of Interpolations is on the other Side most justly to be laid against the Orthodox; who to serve their turn have

most wickedly corrupted, alter'd, and interpolated the Scriptures, these Constitutions, and a great part of the Original Books of our Religion. I Instance in the first Epistle of *John*, the Original Liturgies, and Doxologies, *Hermas*, *Ignatius*, *Melito*, the Recognitions, *Origen*, and *Novatian*. And I name *Athanasius*, *Basil*, *Hilary*, *Jerom*, *Rufinus*, *Chrysostom*, *Socrates*, *Gelasius*, *Cyzicenus*, in particular, as concern'd therein. If any be dissatisfy'd with this general Charge I can soon be ready to give a sad List of the particular Interpolations, and to prove the Facts beyond dispute on every one of the forementionn'd; nay do believe that if that Matter were more nicely Examin'd, the *Orthodox Interpolations* would appear *vastly Numerous*; and the Orthodox themselves, both Antient and Modern therein concern'd, *vastly Numerous* also. Not that I believe all the Orthodox *Villains*, nor all the *Arians Saints* as to such Matters. But the *Arians* had the Antient Authors so clearly on their Side, that they were under no Temptation to corrupt them; and the Orthodox had them so clearly against them, that they had no other way to support themselves but by such Corruptions, which with them were commonly *own'd*, as *pious Frauds*, or proper Methods to secure Men from that *Heretical Pravity*, of which the Antientest Writers appear'd so full. No doubt they thought

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they were doing the *Church good Service*; as the *Jews* when they Slew the Apoſtles of our Lord, thought they were *doing God good Service* alſo. (3) I obſerve that in General the Charge of Interpolations is Falſe and Groundleſs; *i. e.* Theſe Conſtitutions are in General (abating Three particulars alter'd on purpoſe, to be named preſently) as free from them as any other Books of the ſame Antiquity; nay much freer than the known Books of the New Teſtament. The Reaſons are plain; becauſe theſe have been ſeldom Tranſcrib'd in Compariſon of the generality of the Books of the New Teſtament; nay ſeem to have been never Tranſcrib'd at all till the Fourth Century; and the Originals themſelves, all equally Authentick, were no fewer than Nineteen; from whence the ſeveral Cópies were afterward deriv'd. Nay indeed theſe Conſtitutions ſeem to me almoſt wholly free, even at this Day, from any other Alterations than what were made on purpoſe by ſome of the Church-governors, and thoſe generally taken from Alterations in the Affairs of the Church made before the middle of the Fourth Century, the time of their firſt proper Publication. (4) I obſerve that ſeveral Expreſſions which, on a ſudden peruſal, would ſeem Interpolation, on farther Conſideration will appear not to be ſuch. Thus when the College of Apoſtles are ſometimes called here

οἱ δώδεκα, *the Twelve*, the Seventy Disciples still Seventy, and the Seven Deacons still Seven. After the Death of *James* the Brother of *John*, and *Stephen*, and perhaps of some others, one would be readily to suspect Interpolation. Yet is the Apostolical College stil'd by the same Name of the *Twelve* by *John* and *Paul* in the New Testament, in the very same Case, when at the most they were but *Eleven* in exact Number. And how long it was ere that Solemn known and original Name of *the Twelve* was alter'd upon the Death of any of them I cannot certainly tell; I mean in such publick Assemblies where all that surviv'd were together, and acted in the same common Name of the College of the Apostles of our Lord, and the Case is the same as to the Seventy Disciples, and Seven Deacons also. Nay indeed 'tis not at all certain either that these Numbers were not for some time fill'd up by the Survivers, as it was the Case of *Matthias* when he was Elected into the Place of *Judas*; and might easily be in the Case of his Partner *Joses*, who was Sirnamed *Barsabas* also; and of *Philip* the Deacon, who is Stil'd a *fellow Apostle* in the Constitutions, or indeed that the first *Stamina* of these Constitutions were not drawn up in some very early Council of the Apostles, soon after the Ascension, while the Numbers, the True Original Numbers of these several Bodies of

*Joh.* 20, 24
1 *Cor.* 15, 5

Men

Men were undiminish'd; altho' the same Constitutions were confirm'd, and the Citations added to them afterward in one or more later Councils of the same Apostles.

Thus when *Philip* the Deacon is call'd here in one Place ὁ συναπόστολος ἡμῶν. The *Fellow Apostle* of the rest, as has been just now observ'd, one might suspect Interpolation in Case the former Hypothesis be not admitted; yet are so many of such *Apostolical Men* as he, both in Scripture and the Earliest Writers call'd in a lower Sense *Apostles*, that a considering Person will rather, with *Cotelerius*, allow and excuse the Expression, than venture to call it *Interpolation*. Thus when we so often meet with ἐγὼ πέτρος, ἐμοῦ ἰωάννου, and the like particular Expressions, at the first Reading we are so little appriz'd of the Nature and Exactness of this Book, that we readily suspect Interpolations; when in reality there is no manner of Occasion for such a Suspicion; those and the like Words never being set down, but where the Person to whom they belong appears to have been really present, and who therefore was most justly to be mention'd in that peculiar manner. I must own that, at the first, I my self suspected several more Interpolations in this Book, than, upon a better knowledge of them, and farther Examination I find reason now to believe. (5) I observe that almost all the considerable Alterations

L. vi, c. 7, p. 334

or Interpolations, which by Antient Evidence appear to be ſuch, are reducible to theſe *Three Heads*, the Enumeration of the *Names of the Apoſtles* in the Sixth and Eighth Books, the Alteration of ſeveral *Doxologies* in the Liturgy of the Eighth Book; and the Alteration or Addition of ſome *Feſtivals*, and of ſome few Rules which the Church agreed upon afterwards alſo in the Fifth and Eighth Books. So that here is ſo very little Reaſon for Suſpicion of *Arian Interpolations* in any caſe, that in every Inſtance where ſuch Interpolations can be ſuſpected, the Alterations were made by the *Church*, and by the *Orthodox* themſelves; nay commonly on purpoſe *againſt the Arians*, as we have elſewhere obſerv'd. (6) I obſerve that almoſt every Inſtance of ſuch Interpolation or Addition originally came from the Church of *Rome*. I mean that the firſt Change in thoſe Rules or Practices, which appear not to be Original, is generally found to have begun at *Rome*, at *Orthodox*, or *Antichriſtian Rome*; and from thence to have ſpread to *Alexandria*, *Jeruſalem*, *Cæſarea*, and the reſt of the Apoſtolical Churches; and laſt of all to *Antioch*; which Church or Patriarchate I look upon as having preſerv'd the Original Faith and Practice of Chriſtians unpolluted the lateſt of all other. (7) I obſerve that when Synods had made any Alteration in the *Practices* and *Rules* of the Church, they

they seem generally to have ventur'd to add them, or to Interpolate the Constitutions thereto relating; (tho' they never durst do it so directly as to the *Faith* therein contain'd, nor durst probably *omit* the True Rule till the Days of *Athanasius*;) as if they suppos'd our Saviour had given them Power enough to supersede at Pleasure the Sacred Rules of the Gospel, contain'd in these Books; and so far to alter the Books themselves accordingly; that so Posterity might afterwards suppose these later Rules to have been themselves, tho' later than the other, yet really Apostolical also. This was an Antichristian Fraud, and Wicked Forgery with a Witness, especially when the Original Rule was omitted. And had not Providence preserv'd the Church of *Antioch*, and some others free from all such Corruptions till the Fourth Age; and permitted the Publication of these Books at that very Time, and probably from that very uncorrupt Copy; and that before very many Alterations had crept into the rest of the Copies also; and thereby prevented all possibility of such a future Corruption of them; they would by this Time in probability have been almost one quarter Interpolation; and we could not have separated the real Apostolical Parts, from the Antichristian Corruptions thereof; and the original Reading could alone have been depended on, as to points of Dispute and Difficulty,

ficulty, so far as the Antient Citations from it could have guided us, and no farther. So that the Publication of these Original Constitutions, at the very time when the grand Corruptions of Antichrist *began* to spread over the Church, seems to have been very Providential, and the very means of preserving the True Copies down to us in these last Ages. As to the Origin of our modern Additions and Interpolations, I have already taken Notice of it; and shall here add no more on that Head, but as to the particular Interpolations themselves; the principal I mean and such as occasion Difficulties and Objections to those who peruse these Constitutions. I must here go over them particularly; I am not aware of any of this Nature in the Four first Books, nor the former part of the Fifth; (as indeed the indisputable Truth and Equity of the Rules so far prevented all such Interpolations or Thoughts of attempting them;) but the principal Interpolation in the whole Constitutions is that New Rule for the Observation of *Easter*; not as the Apostles had at first both appointed and Practic'd, on the Fourteenth Day of the Jewish Lunar first Month, upon what Day of the Week soever it fell; but on the Lords-day following. This is a plain Interpolations with a Witness; as appears by the following Arguments. (1) *Epiphanius* gives us the Origi-

*L. v, c. 17, p. 320*

Original Rule it ſelf, as it was in the *Audians* and his own Copies; which is quite contrary to this: And yet he and they cite it from the ſame Apoſtolical Conſtitutions, without the leaſt Hint that the Apoſtles themſelves made any other. (2) The Apoſtles Practice and Settlements where-ever they came, even here in *Britain* it ſelf, were ever not according to the Rule in our preſent Copies, but according to that contrary one in the genuine and uncorrupt one of *Epiphanius*. (3) The Rule in the preſent Copies has Two plain References to the other, as an Antienter Rule, when it tells us we muſt μηκέτι *no longer* obſerve this Feſtival with the Jews; but νῦν *now* have no more to do with them; as it ſeems had been the Practice before the making of this Rule. (4) We know very well the Origin of this later Practice, that it began with Pope *Xyſtus*, ſoon after the beginning of the Second Century, and ſpread from *Rome* ſo faſt, that long before the End of that Century *Jeruſalem*, *Cæſarea*, and the greateſt part of the Chriſtian World held Councils about it, ſubmitted to it, and probably then fix'd this very Rule we now have; nay and inſerted it, either as additional, or in the room of the Apoſtolical Rule it ſelf in the Conſtitutions. Which will appear more probable. (5) By a notable Aſtronomical Character ſtill in this Rule; *viz.* that the Equinox

Equinox was there on the Twenty Second of *Dyſtrus*, or *March*, which from the Calculations of Antient Times agrees exactly to the Concluſion of the Second Century, and the time of the meeting of theſe Synods about this Matter. Nay farther (6) both *Epiphanius* and *Euſebius* ſpeak of both theſe Rules; only *Epiphanius* ſpeaks of the Antienteſt as alone Apoſtolical, as being alone in his Copy of the Conſtitutions, and of the later as only obtaining in the Church in his Days, and *Euſebius* ſpeaks of both as Apoſtolical; but of the one as *Antienter* than the other. As if the later Rule ſtood in the Cæſarean Copy of the Conſtitutions in his days, either inſtead of, or together with that more Antient one, which was really Apoſtolical. And this is the more probable, becauſe *Cæſarea* was the very place, where ſome of the Councils were held in the Second Century about this matter; and where that later Rule was agreed on. Accordingly, we find that Rule long obtaining in *Alexandria* and moſt other Churches, while *Antioch*, and the Aſiaticks retain'd their Original Rule and Practice till the very Council of *Nice* it ſelf; which finally and univerſally eſtabliſh'd the later Rule. A very bad Sign of Infallibility; to oblige Chriſtians to obſerve a Rule moſt plainly contrary not only to the Practice, but to the Appointment of the Holy Apoſtles

stles of our Lord, and that when acting in his Name, and delivering unchangeable Laws by his Authority. This Alteration we see came originally from the Church of *Rome*; and seems to me the first smaller Instance of Antichristianism, that she was guilty of; and which she ventur'd upon, probably because she look'd upon her self on the Decay or Destruction of the real Mother Church of the Jewish Christians at *Jerusalem*, as now in effect the Mother Church of the Gentile Christians, to which all others ought to pay the greatest Regard and Submission in these Matters; especially where the pretence of Opposition to the odious Jews, on one side, and of the Convenience of Easter Day's falling on the Lord's Day on the other, made this Change so easy and plausible among Christians. The next Interpolations which I shall observe shall be those in the Thirteenth Chapter of the Fifth Book, which appoint the Observation of *Christmas* Day, or the Feast of the Nativity *December* 25, and of the Epiphany *Jan.* 6. Now that these are both Interpolations is plain. For (1) *Anastasius* in citing this Passage, omits the *naming* of any particular Days, as not being probably in his Copy. (2) The Epiphany *Jan.* 6. which is the more Antient and Authentick of these Festivals, and by some at first kept in Memory of the Birth of Christ, as well

p. 312

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as of his Baptism by others; nay by some I think, in Memory of them both; this Festival I say, is plainly deriv'd from some of the old Basilidian Hereticks; as an unquestionable Author, *Clemens* of *Alexandria* assures us. His Words are these: Οἱ δὲ ἀπὸ Βασιλείδου καὶ τὸ βαπτίσματος αὐτοῦ τὴν ἡμέραν ἑορτάζουσι, προσγυμνοπεδοῦντες ἀναγνώσεσι· φασὶ, δὲ εἶναι τὸ πεντεκαιδέκατον ἔτος Τιβερίου ἡγεμονίας, τὴν πεντεκαιδεκάτην τοῦ τυβὶ μηνός. [*Jan.* 10.] τινὲς δὲ αὐτῶν ἐνδεκάτην τοῦ αὐτοῦ μηνός. [*Jan.* 6.] *Strom.* 1, *p.* 249.

(3) Tho' we know from *Epiphanius* that this Day was Festival in his time, yet was it not for the *Baptism* of Christ, as in our Copies of the Constitutions, but for his Nativity. Nor does *Epiphanius* plead any Rule from the Constitutions. Nay himself thought our Saviour's Baptism to have been not *Jan.* 6. but *Novemb.* 8. (4) The first Three Centuries afford no Sign of any Festival *Decemb.* 25. for the Nativity excepting *Rome* and the West, which had it earlier; and whence it by degrees obtain'd over the rest of the Church. (5) *Clemens Alexandrinus* plainly implies that the Christians of his Age knew nothing of this day, as of the Day of our Saviour's Nativity. His Words are these, εἰσὶ δὲ οἱ σαφιερώτερον τὴν γενέσιον τοῦ Σωτῆρος ἡμῶν οὐ μόνον τὸ ἔτος ἀλλὰ καὶ τὴν ἡμέραν προσιδόντες, ἐν ᾗ φασὶν ἔτους καὶ αὐγούστου, ἐν πέμπτῃ πάσχων καὶ εἰκάδι.— ναὶ μὴν τινες αὐτῶν φασι φαμενὶ γεγεννῆσθαι, κδ', ἢ κή. Observe also that *Hæres. L. i.* § 29. *p.* 455 §. 16. *p.* 439 *ubi prius.*

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one of these Days which the *over-curious*, especially among the Hereticks, fix'd the Nativity to, was the 25th Day of *Pachon*; which was the 25*th Day of the Ninth Month* in the Alexandrian Year. This agrees with the Words of the present Rule, which appoints it ἐνάτῃ πέμπτῃ τοῦ ἐνάτου μηνός; *on the* 25*th Day of the Ninth Month*, which is understood in the Julian Year, from *April*. This Exactness of Coincidence makes it very probable that this Interpolation came originally from these over-curious Enquirers, or Hereticks, mentioned by *Clement*. (6) 'Tis unquestionable that this Festival for the Nativity *Decemb.* 25. came not to *Antioch* or *Constantinople* and the Eastern Parts thereto belonging, till the Conclusion of the Fourth Century it self, in the Days of *Chrysostom*; and that then it came to them from *Rome* and the West only; not from any Appointment in their own Copies of the Apostolical Constitutions. The next probable Interpolations which I shall mention, shall be the Rule for a Festival Week after *Pentecost*, in the last Chapter of the same Fifth Book; which seems contrary to *Epiphanius*'s Copy, and contrary to the Practice of the Church of *Alexandria* in the Days of *Athanasius*; since he observes, that in this very Week the usual Fasting was there observ'd; yet was this Feast in *Anastasius*'s Copy, 'tis attested to by the Chronicon Paschal. So that

(6) *Chrysost. Homil. in Natal. Op. Edit. Savil. Tom. v. p. 512, Vid. Epist. Syr. Op. Tom. 1, p. 15.*

*See p. 169, priùs.*

*Athanas. Apolog. De Fug. §. 6, p. 323, Chron. Paschal. Ad A. D. 630.*

that can determine nothing about it. Perhaps it was not ſo ſolemn a Feſtival, but that the uſual *Wedneſday* and *Friday* Faſts were obſerv'd alſo. The Faſting the Week after this, may poſſibly be in like manner Interpolation. But becauſe the Omiſſion of the Word μίαν, which is wanting in Two of the Antient Citations, will bring this Rule to no more than the Churches returning to her uſual weekly Faſts after *Pentecoſt* was over, which is certainly right, I ſee no neceſſity of ſuppoſing any Interpolation here; but 'tis a bare Error in the Co-
*L. vi. c. 14, p. 317* piers. Some perhaps would reckon as Interpolation, that Paſſage in the Conſtitutions, which affirms that Chriſt was *firſt* led to *Caiaphas before* he was led to *Annas*; contrary to what we find in the preſent Co-
*Joh. 18. 13* pies of *John*'s Goſpel. But I muſt own my ſelf of another mind; becauſe not only *Matthew*, *Mark* and *Luke*, but *John* himſelf alſo plainly imply that what ſeems now to belong to *Annas* Houſe in *John*, did really happen in that of *Caiaphas*; as the Conſtitutions affirm. So that inſtead of correcting the Conſtitutions by *John*'s Goſpel, we ought certainly to correct the preſent Copies of *John* by the Conſtitutions; which is alſo I think to be done in thoſe few other Caſes, wherein there appears ſome ſmall Variety between theſe Conſtitutions and the Goſpel Hiſtories. And the reaſon

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is plain, that the Gospels by being so very often transcrib'd, have been subject to very many more Mistakes and Disorders than the Constitutions; which have been so seldom copied in comparison; nay not at all, so far as appears, till the middle of the Fourth Century; when yet no small part of the Mistakes in our present Copies of the Scriptures were already therein. The next seeming Interpolation is the applying that famous Passage in the Proverbs, κύριος ἔκτισέ με ἀρχὴν ὁδῶν αὐτοῦ, εἰς ἔργα αὐτοῦ, to our Saviour. For *Epiphanius*, when he saw how that Text favour'd the Arians, says thus of it: Οὐ πάντως ὡς ἐβεβαίωσε γραφὴ, οὐδὲ ἐμνήσθη τις τῶν ἀποστόλων τ λέξεως ταύτης, ἵνα ὡς γράφη αὐτῷ εἰς ὄνομα χριστοῦ. But certainly this is either an Instance of *Epiphanius*'s *Forgetfulness*, or *Prejudice* for his Party; unless he only means that none of the Books of *Scripture*, written by the *Apostles themselves* so expounded it: For otherwise no Text was more universally cited in this Sense by the Antients, nor more universally allow'd to be rightly cited by *Athanasius* and the Orthodox, than this before us; which Application seems plainly deriv'd from the like Application of it in these Constitutions. The next probable Interpolation is in a point and place of the greatest consequence, the famous Exposition of the *Preaching of the Apostles*, ἵνα Θεὸν, ἑνὸς υἱοῦ πατέρα ὄ πλειόνων· ἑνὸς

*L. v, c. 20, p. 325*

*Hæres. 69, §. 20, p. 743*

*L. vi, c. 11, p. 340*

παρακλήτε διὰ Χριστοῦ τῆς ἄλλων παγμάτων ποιητὴν· ἕνα δημιουργόν. In the noblest *Vienna* Manuscript, after Χριστοῦ is added προβολέα the *Producer*, and ποιητὴν afterward omitted; this Period seems plainly disordered and corrupted; yet still noted for heretical in one of the old Mss. *Cotelerius* was aware of some Defect, at least, if not Corruption; but durst not set about its Correction. I think it ought to be read thus, ἕνα Θεὸν, ἑνὸς ὑὸν πατέρα, ὃ πλειόνων· ἑνὸς παρακλήτε διὰ Χριστοῦ ποιητὴν ἕνα· τῶν ἄλλων παγμάτων δημιουργόν, as the Anthor of the Recognitions seems to have read it. And the Corruption of this Place cannot be ascrib'd to any but the Orthodox, whose Notions about the Holy Spirit it utterly destroy'd. And hence must the Recognitions, *Origen*, and *Eusebius* have taken their known Doctrine in this matter. Only we may note, that *Origen* thought this place did not sufficiently declare whether the Holy Ghost might be stil'd γέννητος or not, as the Son was. *In hoc non jam manifestè discernitur utrum* [*Spiritus Sanctus*] *natus sit, an innatus.* For that he could mean no more seems plain by his own express Doctrine elsewhere according to this corrected Reading, that the Holy Ghost was *made by the Son.* Altho' if the ordinary Reading be preserv'd, the Sense is much the same; it being rather *obscur'd* than quite *eras'd*

*Recogn: L. iii, c. 69, p. 503, Orig in Joh. Tom. 2. p. 56, &c. Euseb. De Eccl. Theolog. L. iii, c 6, p. 174, 175. Vid. p. 126. priùs.*

*eras'd* even in our present Copies. The next Interpolation is plain and evident, both from the needless Repetition in the present Text, and the express Testimony of *Origen* concerning it. At present it runs thus, ψυχὴ ἀσώματον ἐν ἡμῖν καὶ ἀθάνατον ὁμολογοῦμεν· ἀλλ' ἐφθαρτὴν, ὡς τὰ Σώματα, ἀλλ' ἀθάνατον, ὡς λογικὴν καὶ αὐτεξούσιον. Here the Soul is directly affirm'd to be ἀσώματος *incorporeal*; whereas *Origen* says this place did not affirm the Soul *incorporeal*, but only *free* and *rational*. So that here some Orthodox Philosopher has been tampering for the Support of his Philosophical Opinion. The Words I suppose should run thus; ψυχὴ ἐν ἡμῖν ἀθάνατον ὁμολογοῦμεν, ὡς λογικὴν καὶ αὐτεξούσιον, or to the like purpose. The next Interpolation is a notorious one, in the very beginning of the Catholick Doctrine it self. Where the Apostles present at the second Council of *Jerusalem* are enumerated; and among them are reckon'd *James* the Brother of *John*, who was slain by *Herod* 20 Years before; and *Paul*, who as, we learn from the Testimony of *Varadatus*, from his uncorrupt Copy in the Fifth Century, and from the Constitutions themselves in many other Places, was not then among them. And indeed both the Order of the Names of the Apostles, exactly according to that in *Matthew*, and that in the Eighth

Πεὶ ἀρχῶν *Præm.*

*L. vi, c. 14, p.* 343.

*P.* 118, *prius.*

Book afterwards; the needless Repetition of the Words ὅτι τὸ ἀυτὸ γενόμενοι, *before* and *after* this Enumeration; and the Consideration how the like Addition of distinct Names of the Apostles appears in the Recognition, in the Apostles Creed, and in the Ethiopick Extracts, as well as in the
p. 390 Eighth Book of the same Constitutions, without any Support from one single Antient Citation, or just pretence of genuine Truth, in any of them, do plainly discover the Interpolation in the present Case. The next *Mistake of the Copier*, rather than *Interpolation*, is a very small one, and easily corrected; yet, as it stands, gives occasion to a ridiculous Opinion, as if these Constitutions were not written till after the Days of *Constantine*; contrary to the whole Current of the rest of the Book, nay to the direct Import of this very Chapter before us. The Words now stand thus, speaking of the Romans ἃ γὰρ ἔτι πεῤῥύσμητες ὅτι τὸ κώμιον καὶ πολυθεΐας ἀπέστησε καὶ ἀδικίας. Which should
L. vi, c. 24, p. 353 plainly be read thus, without altering any one Letter, ἐ τοι for ἔτοι. So gross an Error in an Heathen Author would long ago have been espyed and corrected. But how few Criticks trouble themselves about Emendations in these Apostolical Constitutions. The next Interpolation some might esteem
L. vii, c. 27, p. 356 these Words, ἀντὶ ἀρχαγγέλου διάβολος αἱρετισά-

μενος

μηδὲν τοῦτο. Because *Origen* says, *de Diabolo & Angelis ejus contrariisque virtutibus Ecclesiastica Prædicatio docuit quoniam sunt quidem, sed quid sint, aut quomodo sint, non satis clarè expositit. Apud plurimos tamen ista habetur opinio quod Angelus fuerit iste Diabolus; & Apostata effectus quamplurimos Angelorum secum declinare persuaserit: qui & nunc usque Angeli ipsius nuncupantur.* But then not to say that *Origen* affirms only, that the Apostolick Preaching, or Constitutions of Christ by the Apostles, does not say the Devil was ever an *Angel*, as indeed this Place does rather say he was an *Archangel*, which is an higher Order; and that 'tis only in his Latin Works, and so we are not so sure of his very Words as we are in the Greek; I dare not reckon this for an Interpolation, because this Appendix to the Sixth Book, wherein these Words are, do not pretend to be direct Constitutions or Doctrines from Christ, as we have already observ'd but barely Apostolical Exhortations and Directions; and so seem to be esteem'd by *Origen* of not much greater Authority than the Second of *Peter* and *Jude*; which tho' they have the Doctrine he here seems to doubt about, yet not by him esteem'd of equal indisputable Authority with the Original Doctrine and Constitutions of the Apostles, deliver'd from Christ himself in the

See *Essay on the Constitut.* p. 409, 410

2 *Pet.* 2, 4, *Jud. v.* 6

other Branches of this Book. So that I cannot own this to be any Interpolation at all. The next Interpolation, and that a most gross and scandalous one, and made by a true Antichristian Corrupter of Books, is in the Original Baptismal Creed it self, γεννηθέντα ὐ κτισθέντα· *Begotten, not created.* This Bishop *Bull* triumphs in, as decretory against the Arians. Yet does *Cotelerius* own that it seems to have *crept out of the Margin into the Text.* And indeed it is so plainly Interpolation, that *Bovius* and *Turrianus* are highly to blame in putting ὐ κτισθέντα into the Text at all, and much more to blame in not putting a various Reading into the Margin: Whereas in the Notes they do not pretend that it was in more than one Manuscript, that from *Calabria*; and directly own that those Words were not in the much more valuable from *Crete*, by which they printed their Copy almost every-where else; and of the Two *Vienna* Manuscripts they are not in that inestimable one, which is scarce inferior to the *Crete* Copy, but only in that Copy which is very much interpolated by the Orthodox. But that these Words are Interpolation none can doubt, who consider that not one of the Antient Creeds, how much soever alter'd or disguis'd, has the least Sign of such Words; that the most Antient Christians do frequently say, that

*L. vii, c. 41, p. 380 Defens. Fid. Nicæn. Sect. 2, §. 6, p. 51, Not. In loc.*

*Vid. Edit. Turr. Lat. Explan. p. 207*

our

our Saviour was *created*; and that but a very few Pages before the same Constitutions even in all the Manuscripts affirm that he *was created*; when in a solemn Prayer put up to God the Father, the Supplicant is directed to say of Christ ὅπως εἰς μνήμην ἐρχόμεθα [ἐρχώμεθα] τῆ τοῦ Χε κτισάσης Σοφίας· ὡς δι' ἡμᾶς γέγονεν ἄνθρωπος, τῆ διὰ γυναικός. This is an Interpolation which I suppose will not be charg'd upon the Arians. And indeed how the Orthodox will get off the Charge; or how they can justify the like pernicious Addition to the Doctrine of Christianity, *Begotten not Made*, in the present Nicene Creed, I cannot tell. But am well assur'd, that they are utterly contrary to the Christian Revelation in this Matter; and accordingly ought to be omitted by every one who more regards the Authority of Christ and his Apostles, than that of Councils and Synods in these Matters. Ἐάν τις ὀπίθῃ προσθῇ τούτοις, ὀπιθήσῃ ὁ Θεὸς ἐπ' αὐτὸν τὰς πληγὰς τὰς γεγραμμένας ἐν βιβλίῳ τούτῳ. καὶ ἐάν τις ἀφαιρῇ ἀπὸ τῶν λόγων βίβλου τῆς προφητείας ταύτης, ἀφαιρήσῃ ὁ Θεὸς τὸ μέρος αὐτοῦ ἀπὸ βίβλου τῆς ζωῆς, καὶ ἐκ τῆς πόλεως τῆς ἁγίας, καὶ τῶν γεγραμμένων ἐν βιβλίῳ τούτῳ. But to proceed: Whether the Two short Prayers or Hymns, together with the Grace at Meals, now standing at the end of the Seventh Book be additional or original, I have nothing farther to add

c. 36, p. 376

Apoc. 22, 18, 19

P. 385

to what has been already said upon that occasion. However, the Third small Chapter of the Eighth Book which is added, by way of Connection of the Apostolical Tradition περὶ χαρισμάτων to the like Traditions or Constitutions περὶ χαρισμάτων, and is wanting in some separate Manuscripts, and as it seems in the Ethiopick Extracts, may perhaps be Interpolation. If so, it may be the Addition of *Hippolytus*, who had certainly some Concern about this Eighth Book in a peculiar manner; tho' it be now hard to determine what it was, or of the *Athanasians* long afterward. However, the Repetition of the distinct Names of the Apostles here, and that in so odd and aukward a manner, and as ascribing so many distinct Constitutions to distinct Apostles, seems to be most plain and gross Interpolation. 'Tis in the same Order of the Names that is in *Matthew*, and in the Sixth Book before. *James* the Brother of *John* is made the Author of the chief part of the Liturgy, which plainly belongs to *James* Bishop of *Jerusalem*, or to *Clement* himself, by the Antient Testimonies; particularly by the express Affirmation of the Sixth General Council; of which before, and this at a time when in all probability he had been above 20 Years dead. Nay, neither the *Oxford* nor *Vienna* distinct Manuscript of this Book commonly acknowledge these Names in the Text,

See p. 233 *prius.*

P. 390

See p. 531, *prius*

See p. 235, 236, *prius.*

Text, but only in the Titles of the Chapters: Whence probably they crept into our preſent Text; as is uſual in ſuch Caſes. So that I need uſe no more Arguments to ſhew that all this is Interpolation. The next Interpolation, and that a pernicious one alſo, is that in the Original Doxology of the Church; from *in* the Holy Ghoſt, as was the Apoſtolical Direction, and the Churches Antient Practice every-where; to *and* the Holy Ghoſt. Altho' it is obſervable that neither the firſt Seven Books of theſe Conſtitutions, nor the former part of the Eighth in the beſt Copies have any other particle than *in*; and that in that latter part of the Eighth Book, where *and* is now frequently inſerted, yet is the Antient Form *in* frequently retain'd alſo, even in our preſent Copies. But of this I have more largely diſcourſed elſewhere, upon another occaſion. Whither I refer the Reader. I need here ſay no more of the Feaſts of the Nativity and the Epiphany in the Conſtitutions of *Peter* and *Paul*, ſince they will eaſily be own'd Interpolations here as well as in the Fifth Book foregoing; as will alſo the *Days of the Apoſtles* and of *Stephen*, the laſt of which is omitted in *Anaſtaſius*'s Citation. Since there does not, that I know of, appear any Teſtimonies truly primitive for ſuch their Obſervation. Perhaps each Church at firſt celebrated the Day when any Apoſtle

*Appendix to the 4th Vol.*

*L. viii. c. 33, p. 415*

or

or Martyr was put to Death among them, and afterwards the Church of *Rome* or *Alexandria*, or some such Patriarchal Church introduc'd their more general Observation. However these Days are now so plac'd as not to agree to the times of any of the Apostles Martyrdom, so far as we can determin. So that still this matter is very obscure, and there is the greatest Reason to believe it Interpolation. The next Interpolation, which I strongly suspect to be such, is the reckoning *Cock-crowing* for an *Hour of Prayer*; which better agrees, to the Ascetick or Monkish Rules, than as a General Hour for all Christians; especially when the Times of Prayer elsewhere in these Constitutions are only Morning and Evening, for publick Worship; and Three others, the Third, Sixth, and Ninth Hours for private Devotion. Nor does the New Testament give Intimation of any other. Not to say that the Reasons here given for the several Hours mentioned are very just for the other Five Times; but scarcely so for that of Cock-crowing; as the Reader will easily see upon the Comparison. I suppose these Interpolations came in after Monkery began in *Egypt* from *Anthony* and *Athanasius*. The next Interpolation I esteem to be in the Fourteenth Apostolical Canon; where after the Forbidding the Translation of a Bishop,

c. 34, p. 415

L. ii, c. 57, p. 267, 268

L. vii c. 24, p. 370

Bishop, καὶν ὑπὸ πλειόνων ἀναγκάζηται, *even tho' he were almost compell'd to it by the Majority*, comes in this strange and spurious Addition, that still a Bishop may be translated if there be εὐλόγως αἰτία τοῦτο βιαζομένῳ αὐτὸν ποιῆσαι, κ. τ. λ. *i. e. if greater good will arise to the Church thereby, if he be be very much importun'd by many other Bishops.* Which Pretences directly Evade and Supersede the foregoing Canon; nay are expresly opposite thereto. Accordingly we find that when *Eusebius* the Head of the *Arians* was translated from *Berytus* to *Nicomedia*, (perhaps under the pretence of this spurious Clause, crept then into some Copies,) *Athanasius* charges it upon him as a Breach of the Canons; and when the great *Eusebius* of *Cæsarea* refus'd to be translated thence to *Antioch*, he did it out of regard to this very Canon; nay in that very Case where the later Clause, had it been in his Copy, would have exactly Justify'd him in doing it; because he was *earnestly desir'd*, and *much wanted*, nay much Esteem'd by the Emperor; and almost the whole Christian World thought him fit for the Place; where therefore he was likely to have done much more good by removing. Yet would he not break this Canon; and his exact Observance of it was afterwards highly applauded even by the Emperor himself; as we know from his own

p. 509, *prius.* *De Vit. Constantin. L. iii, c. 59, &c. p. 515, &c.*

own Letters hereto relating, preserv'd by the same *Eusebius*. And when the Council of *Antioch* confirm it, they suppose no such Clause therein. The next Interpolation is
*Can.* 21 a plain one in the Twenty Third Canon; where if a Lay-man makes himself an Eunuch he is to be separated from Communion
*See p.* 182, 183, *prius.* for *Three Years*. This cannot belong to the Apostolical Times, when no such long Pennances were in Practice; which came in during the Second and Third Centuries afterwards. Accordingly both *Morinus* and *Cotelerius* suspect Interpolation. Neither does the first Canon of the Council of *Nice*, nor the Eighth of that at *Constantinople* call'd the *First* and *Second* hereto relating, say a Syllable of this *Three Years Seperation*; which seems therefore to be no very Antient Corruption. Whether the Word ὑποδιάκονοι be not wanting in the Twenty Seventh Canon, among those permitted to Marry after they are admitted into the Number of the Clergy, as well as in one or Two Places of the Constitutions themselves; or whether that Word be not it self Superfluous in some Places; one of which must be allow'd; I shall not positively determin. Only I am of Opinion that 'tis rather now *wanting* here, and elsewhere, than *Superfluous* any where. Since 'tis plain the Subdeacons are an original Order, and that the later Practice of the

the Church, in discouraging more and more the Marriage of the Clergy, makes it reasonable in this and the like Places rather to allow of the original *Omission* of them in such Places, than of their *Addition* in the rest. Ἐπ' ἐμῦ Πέτρε in the Thirtieth Canon was not in the Copy of *Dionysius Exiguus* in the Fifth Century, but only ὑπὸ Πέτρε. Nay all Three Words were wanting in *Tarasius*'s Copy in the Eighth Century. So that there is just Suspicion of Interpolation. The last part of the Fiftieth Canon is also wanting in the Old Latin Version, and so may possibly be Additional; but 'tis of no Consequence, nor at all certain that it is so. The Eighty Fifth Canon seems a little corrupted in the common Copies, but not in that of *Joannes Antiochenus*. These seem to me to be the principal Interpolations which do really appear in our present Copies of the Constitutions and Canons before us; which all arose plainly from the *Church*, and from the *Orthodox*; nay without the least sign of one single Heretical or Arian Interpolation; and which may very easily be corrected at this Day, and that generally from direct Evidence, and Antient Testimonies. I say nothing of one or Two seeming differences in the History of our Saviours Sufferings here from that in the Gospels, since this Account seems to me rather more Authentick than the other,

as

as drawn up at publick Councils of the Apoſtles, and ſince it will better guide us to underſtand, the Goſpels themſelves, or Correct their Interpolations in this matter than any or all the other Antient remains of Antiquity beſide. To conclude this Head; when I find ſo many of theſe *Interpolations* or *Alterations* of the original Conſtitutions of Chriſt by his Apoſtles, as well as the intire *laying them all aſide* at laſt to be deriv'd from the *Weſt*, and from *Rome* its Metropolis; when I alſo obſerve how true Chriſtianity, and the genuine Doctrines and Practices thereof have ſtill ſpread from the *Eaſt*, or *Jeruſalem*, to the *Weſt*, or *Rome*; and how Antichriſtianiſm and the Corrupt Practices thereof, on the contrary, have ſpread from the *Weſt*, or *Rome*, to the *Eaſt*, or *Jeruſalem*, I cannot but reflect on the Antient Cuſtom in the Church of turning to the *Weſt*, when the Perſons to be Baptiz'd *Renounc'd the Devil and all his Works*; and of turning to the *Eaſt*, when they *Dedicated themſelves to Chriſt and his Service.* As alſo on a notable Paſſage in one of *Hermas*'s Viſions, concerning the coming of Antichriſt; where he ſaw firſt Four Angels come and remove the *Seat of the True Church* from the *Weſt* into the *Eaſt*; and ſoon after Two more to remove the *Church her ſelf* from the *Weſt* into the *Eaſt* alſo; and where *Hermas* himſelf,

*Viſ.* 1. §. 4, *p.* 76

either

either in Vision, or in Reality remov'd after them; (for we find him in *Italy* at first, then going to *Campania*, and then in *Arcadia* still more Eastward.) That he might, as it were, Accompany the True Church, with her Guardian Angels, and might thereby escape that Terrible Antichristian Beast which otherwise, in the West, was ready to devour him. Which Vision seems design'd on purpose for a warning to the Roman and Western Christians concerning the approach of that sad State, and that they might be upon their Guard against its very beginnings. However, I shall conclude this Chapter with the Remarkable Words of *Firmilian*, Bishop of *Cæsarea* in *Cappadocia*, about the middle of the Third Century, with relation to the Unfaithfulness of the Church of *Rome*, even so early, as to the *Apostolical Traditions committed to her*. *Eos autem*, says he, *qui Romæ sunt non ea in omnibus observare quæ sunt ab origine tradita, & frustra Apostolorum auctoritatem prætendere, scire quis etiam inde potest, quod circa celebrandos dies Paschæ, & circa multa alia divinæ rei Sacramenta, videat esse apud illos aliquas diversitates; nec Observari illic omnia æqualiter quæ Hierosolymis Observantur.*

*Vis. iv,* §. 1, *p.* 82, *Simil.* 9, §. 1, *p.* 111,

*Epist. ad Cyprian ap. Op. Cypr. Ep.* 75, *p.* 220.

CHAP.

## CHAP. VI.

### *Inferences from the whole.*

I. HEnce we gain a new, a great, an invaluable Confirmation of the certain Truth of the Chriſtian Religion, and of the Divine Inſpiration of the Holy Scriptures; and fill up, as it were, that moſt concerning interval of Chriſtian Antiquity, which immediately ſucceeded the Acts of the Apoſtles; of which our Accounts have in theſe later Ages been ſo very imperfect.

II. Hence we are exceedingly confirm'd in the general Truth and Purity of the preſent Greek Copies, both of the Books of the Old and New Teſtament; and have a New Foundation of correcting ſome falſe Readings in both by the beſt Authority poſſible.

*Conſtit. L. v. c. 14, p. 318*

III. Hence we Learn that our Lords *Sentence*, or *Order for Execution*, was deliver'd to the Soldiers by *Pilate* at the *Third* Hour; that he was Nail'd to the Croſs at the *Sixth* Hour, and that he gave up the Ghoſt at the *Ninth* Hour.

IV. Hence

IV. Hence we Learn that Christian People ought not to spend their time in Heathen Authors; but in the frequent and serious perusal of the Sacred Scriptures. *L. i, c. 5, 6, p. 204, L. ii, c. 5, p. 215. 216, c 61, p. 270, L. v, c. 10, p 310*

V. Hence we Learn that the Government of some of the greatest Churches was originally by a Bishop, with his College of Presbyters, and subordinate Deacons; that most of the lesser Churches were at first Govern'd under the Apostles, by a College of Presbyters, with their subordinate Deacons only; and that the Apostles plac'd Bishops over many of those in their own Life-time, and appointed that the rest should have Bishops plac'd over them also in due time afterwards; and all this according to Christs own Direction and Appointment. *Vid. p. 222, &c. prius.*

VI. Hence we Learn the manner of the Election and Ordination of Bishops originally appointed by the Apostles, *viz.* By the common Vote of the Clergy, and People; and the laying on of the Hands of some Apostle or Bishop; after a very exact and follicitous enquiry into their Characters and Behaviour: That Presbyters were Chosen by the Votes of the intire Clergy; and the Deacons were appointed by the Bishop himself, but both with the Approbation of People. *L. ii, c. 3, p. 214, 215, L. viii, c. 4, p. 390, 391 C. 16, p. 407 C. 17, 18, p. 407*

*L. ii, c. 26, p. 239, c. 28, p. 241, c. 47, p. 254, Vid. Ep. i, § 44, p. 172*

VII. Hence we Learn the manner of the Exercise of Primitive Discipline and Jurisdiction; *viz.* By the Bishop, as the Supreme Judge, with the Votes of the Clergy, and Consent of the Laity, in their Publick Assemblies.

*L. ii, c. 6, p. 216, Can 4, & 16, & 44, & 81*

VIII. Hence we Learn the Obligation of Clergy-men not to intermeddle with Worldly Affairs and Imployments; but to look upon themselves as intirely set apart and Consecrated to the Service of God, and Edification of Christian People.

*Passim. Vid ad calcem hujus Capitis.*

IX. Hence we Learn the Obligation upon all Christians to a most Dutiful Obedience to their Kings and Temporal Governors, for the good of their Bodies, and the common Peace and Welfare of the World; and the still greater Obligation upon them to a like Dutiful Obedience to their Bishops, and Spiritual Governors, in the Faithful Discharge of their Sacred Authority, for the Welfare and Salvation of their Souls.

*L. ii, c. 25, p. 236. c. 35, p. 245, 246, L. vii, c. 29. p. 372, L. viii, c. 30, p. 411*

X. Hence we Learn the certain Duty of Christians to Offer their Tyths, First Fruits, and Free-will-offerings for the comfortable Maintenance of the Clergy, the Widows, the Orphans, and the Poor; to be distributed and dispos'd of at the Discretion of the Bishop.

XI. Hence

XI. Hence we Learn the Intire Confinement of Sacred Offices, Ministrations, and Authority properly Ecclesiastical to the Clergy; and that none of the Laity, much less Women, have any Power to Exercise the least Part thereof. *L. ii, c. 27, p. 240, L. iii, c. 9, 282, 284, c. 10, p. 284*

XII. Hence we Learn the proper distinction and Boundaries of Sacred Offices; particularly that Presbyters have no Power to Ordain; at least in Episcopal Churches; that Deacons have no Power either to Consecrate the Eucharist, or to Baptize; but are only to assist the Bishop or Presbyter in those Solemn Ministrations. *L. iii, c. 11, p. 284, c. 20, p. 291, L. viii, c. 28, p. 410, c. 46, p. 421, 422, 423*

XIII. Hence we Learn the Number of the several Ranks, Orders, and Degrees of Men and Women in the Church, by the Apostles Appointment, *viz.* (1) Bishops. (2) Presbyters, or Priests. (3) Deacons, or Ministers. (4) Subdeacons, or Attendants to the Deacons. (5) Deaconesses. (6) Readers. (7) Singers. (8) Porters. (9) Virgins. (10) Widows. Besides the Orphans, and the Body of the Laity. *L. ii, c. 25, p. 238, c. 57, p. 260, &c. L. viii, c. 12, p. 403*

XIV. Hence we Learn the Exact Order and Parts of the Christian Publick Worship on the Lords-day, as it has been already describ'd; and how exactly the Place and *Vid p 362, &c. prius. L. ii, c. 57, p. 260, &c.*

Circumstances are appointed and describ'd by the Apostles; and that, together with the Observation of the Lord's-day. Christians are not quite to forget the Sabbath neither.

c. 36, p. 246

L. ii, c. 57, p. 261, 262 Can. 85

XV. Hence we Learn the True and Apostolical *Canon of Scripture*, *viz.* much the same as we have now from the Jews for the *Old Testament*; and much the same we now receive for the *New*. Only *Baruch*, with the Epistle of *Jeremy*, and perhaps the Wisdom of *Solomon*, if not also *Ecclesiasticus*, may be admitted under the Old Testament. And the Apostolical Constitutions with *Clements* Epistles are part of the New. Only *Hermas* and the *Apoca-* are certainly, and *Barnabas*, *Esdras*, *Ignatius*, and *Polycarp* probably to be added to them, tho' written afterward.

L. ii, c. 45, 46, p. 253, 254, c. 53, 54, p. 257, 258, 259

XVI. Hence we learn the great Obligations of Christians to agree their Disputes and Differences without going to Law; especially before Temporal and Pagan Judicatures.

L. ii, c. 57, p. 265 L. vi, c. 28, p. 353 L. viii, c. 12 p. 398, — 404

XVII. Hence we learn that the Eucharist is properly an *Oblation*, or *unbloody Sacrifice of Commemoration*; as those Anciently were *bloody Sacrifices of Prefiguration*;

*tion*; but both owing their proper Influence to the *one Sacrifice of Christ on the Cross*; and that this *Commemorative Sacrifice* is to be offer'd for the Faithful, both quick and dead, in the Christian Church.

XVIII. Hence we learn that Prayers *for* the Faithful departed, especially at the Eucharist, and in the Commemorations of them, is an Original Institution of the Gospel; as Prayers *to* them was afterward an Institution of Antichrist. *L. vi, c. 30, p. 358* *L. viii, c. 12 p. 403* *C. 41, p. 418*

XIX. Hence we learn that Baptism is to be celebrated not by a *single sprinkling*, but by a *trine Immersion*; that the Person to be baptiz'd, is to be anointed with consecrated Oil before; and sealed with consecrated Ointment after it; in order to its Completion; and the later as the *Confirmation* of the baptized Persons also. *L. ii, c 32. p. 244* *L. iii, c. 16, 17, p. 288* *L. vi, c. 15, p. 344.* *L. vii, c 22, p. 368 c. 42, 43, 44, p. 380, 381*

XX. Hence we learn that the Eucharist is to be celebrated with *Bread*, and a Mixture of *Wine* and *Water*, according to our Saviour's own Example and Appointment; and to be consecrated by the Invocation of the Father for the Descent of the Holy Spirit upon the Oblations, to make them the Body and Blood of Christ to the Communicants. *L. viii, c. 12, p. 402 403, v. p. 368. prius.*

*L. ii, c. 47, p. 254, c. 59, p. 267 L. v c. 13, — 20, p. 312—328 L. vii, c. 23, p. 369 c. 30, p. 372 c. 36, p. 376 L. viii, c. 33, p. 414 415*

XXI. Hence we learn the genuine original Feſtivals and Faſts for Chriſtians, appointed by the Apoſtles. *viz.* Beſides the Lord's Day, and in a leſſer degree the Sabbath Day, the Feſtivals were *Eaſter*, *Pentecoſt* between *Eaſter* and *Whitſontide*, and particularly the Aſcenſion, and Deſcent of the Holy Ghoſt; beſides the occaſional Commemorations of the Martyrs. The Faſts were, the leſſer of *Quadrageſima*, or Faſt of Five Days before Paſſion Week in Memory of the Forty Days for our Saviour's Converſation with his Apoſtles, and delivering the Chriſtian Law to them after his Reſurrection; and of *Wedneſdays* and *Fridays* throughout the Year, excepting the Time of *Pentecoſt*; and the great and ſolemn Faſt of *Paſſion Week*; eſpecially of the Day and Night of our Saviour's lying in the Grave, even though it happen'd on the Sabbath Day. But that otherwiſe no Chriſtian ought to faſt either on the Lord's Day or the Sabbath.

*L. vi, c. 1, 2, 3, 4, p. 330, 331, 332,*

XXII. Hence we learn the Hainouſneſs, Danger, and Miſchief of the Sin of Schiſm, both in Opinion and Practice; and how careful all Church-governors ought to be of giving the leaſt Occaſion for it; and the People of ſuffering themſelves to be drawn

drawn into it under any unwarrantable Pretences whatſoever.

XXIII. Hence we learn the Hainouſneſs, Danger, and Miſchief of *Hereſy*, or of ſetting up human Inferences, Determinations, and Hypotheſes, as Doctrines or Articles of Chriſtian Faith, without or againſt the Declarations and Revelations in theſe Apoſtolical Conſtitutions, and in the inſpired Books of the New Teſtament. *C.* 7, 8, 9, 10, *p* 334, *C.* 18, *p.* 339, 348, 349 *C.* 26, *p.* 354, 355

XXIV. Hence we learn, and that from Divine Revelation, the Freedom of human Actions, the Immortality of human Souls, their Joy or Torment in the intermediate State after Death, and the Certainty of the Reſurrection of the Body, of the future Judgment, and of the glorious Rewards and terrible Puniſhments of the other World, as undoubted Principles of the Chriſtian Religion. *L. vi, c* 11, *p.* 340 *L. v, c.* 7, *p.* 308, 309

XXV. Hence we learn the Law of the Goſpel as to the *Marriage of the Clergy*; that it was freely permitted before Ordination, but not afterward; and that thoſe twice married, were incapable of being choſen into the Clergy. *L. ii, c* 2, *p.* 214 *L. vi, c.* 17, *p* 347

L. iii, c. 2, p. 275

XXVI. Hence we alſo learn the Law of the Goſpel as to the *Marriage of the Laity*; *Once* being of the beſt Reputation; *Twice* unblameable; the *Third* Time of ill Reputation; and the *Fourth* plain Incontinence.

L. iii, per Tot. L. iv, c. 14, p. 299 L. vi. c. 17. p. 348

XXVII. Hence we learn the Laws of the Goſpel as to Virgins, and Widows. Virginity was in great Eſteem, as alſo was lawful Marriage. None were to be preſs'd to vow Virginity; but thoſe who had vow'd were oblig'd ſtrictly to obſerve their Vow. Thoſe *once* married were alone capable of being choſen into the Number of Sacred Widows, maintain'd by the Church.

L. vi, c. 27, p. 357

XXVIII. Hence we learn the ſtricteſt Rules of Chaſtity, not only in a ſingle, but alſo in a marry'd Eſtate; highly agreeable with the Deſign and Purity of the Chriſtian Religion.

L. iii, c. 18, p. 289 L. vii, c. 24 — 45, p. 370—382 L. viii, c. 5, — 22, p. 391—409 C. 36—41, p. 416, — 419

XXIX. Hence we learn the Original Compoſition and Appointment of a ſtated Liturgy; and that the Apoſtles own Liturgy is here preſerv'd; that the Lord's Prayer was only us'd at Baptiſm, and in private Devotions; that the Apoſtles own Creed is here alſo preſerv'd, and was only us'd in Baptiſm.

XXX. Hence

XXX. Hence we learn that sacred and peculiar Vestments were originally us'd in holy Ministrations; and that significant Signs were us'd in Divine Worship; as particularly the Cross both in Baptism and the Lord's Supper. But all still as appointed only from our Saviour himself, by his Holy Apostles; and not any by bare human Invention and Appointment. *L. iii, c. 16, 17, p. 288 L. vii, c. 42, 43, 44. p. 380, 381 L. viii, c. 12, p. 399*

XXXI. Hence we learn how very careful the Apostles were of Catechizing, or of preparing the *Catechumens* for Baptism or Confirmation; no less than Three Years being ordinarily allotted for that purpose. *L. vii, c. 39 40, p. 378, 379 L. viii, c. 32, p. 414*

XXXII. Hence we learn how exactly the Apostles distinguish'd between the Duties and Privileges of the several Members, the Catechumens, the *Competentes*, the Penitents, and the Faithful; and how carefully they conceal'd the mystical Parts of our Religion from all but the Faithful. *L. ii, c. 57, p. 264 L. viii, c. 25, p. 370 L. viii, c. 9, p. 396. c. 12, p. 398*

XXXIII. Hence we learn the strict Obligations all Christians are under to abstain from Blood, and from things strangled; as plain Duties of Christianity. *L. vi, c. 12, p. 342, L. vii c. 20, p. 368, Can. 63*

XXXIV. Hence we learn, that swearing, when we are lawfully requir'd, is not absolutely *L. ii, c. 36, p. 246, L. v, c. 12, p. 311 L. vi, c. 23,*

p 352, 353, lutely unlawful among Christians. But still
L. VII. c. 3. p 364 that it ought to be avoided as much as possible.

*Passim.* XXXV. Hence we learn in general, the great Purity and Strictness required of Christians; and the great necessity and advantage of a strict Discipline in the Church.

*N. B.* Besides these few short Inferences or Hints from these Sacred Constitutions, I shall take leave to enlarge upon one point of great Difficulty in it self, and much debated at present, I mean the Measures of Submission to Supreme Governors; and whether the Subjects may in no case rise up against them, and depose them, for intolerable Misgovernment or Tyranny. I shall afford what Light I can to the Christian Enquirer, by setting down all the principal Passages relating to this matter in these Books, whether they relate to Temporal or to Spiritual Governors; and they are such as well deserve a serious Consideration in this Controversy.

L. ii, c. 19, p 227 Διὸ φθυκτέον ἀπὸ τῶν φθορέων ποιμένων. — ὁ μὲν τοι ποιμένα τὸν ἀγαθὸν ὁ λαϊκὸς νεμάτω, ἀγαπάτω, φοβείσθω. κ. τ. λ.

C. 20, p 227

Spiritual Fathers to be more honoured
C. 33, 34, p 244, 245 than temporal Fathers, or Princes; and the Priesthood,

Priesthood, in its own Sphere, more honorable than the Royal Authority.

Οὐ μήτοι λογιεύσεις σε τὸν ὕπσοφον, οὐδὲ παρατηρήσεις τὴν οἰκονομίαν ἀπὸ πῶς ὑπτελεῖ, ἢ πότε, ἢ πόσον, ἢ ποῦ, ἢ εἰ καλῶς, ἢ φαύλως, ἢ δεόντως· ἔχει γὰρ λογισμὸν κύριον τὸν Θεὸν, τὸν ἐγχειρίσαντα εἰς τὰς χεῖρας αὐτοῦ τὴν οἰκονομίαν ταύτην, καὶ καταξιώσαντα αὐτὸν τῆς ἱερωσύνης τοῦ τιλικούτου τόπου. L. ii, c. 35, p. 246

Πάσῃ βασιλείᾳ καὶ ἀρχῇ ὑποτάγητε, ἐν οἷς ἀρέσκῃ Θεῷ, ὡς Θεοῦ ὑμνήνοις, καὶ τῷ ἀσεβῶν τιμωροῖς. πάντα φόβον τὸν ὀφειλόμενον αὐτοῖς ἀποπληρώσατε· τὰς εἰσφορὰς, τὸν τέλος, τὰς τιμὰς, δόσιν, κῆνσον· Θεοῦ γὰρ τοῦτο διάταγμα μηδενί τι χρεωστεῖν, εἰ μὴ τὸ τῆς φιλίας ζυμβολον, ὃ ὁ Θεὸς διεζάξατο διὰ Χριστοῦ. L. iv, c. 13 p. 299

Προσέχωμεν ἔν, ἀγαπητοὶ, τί τὸ κλέος τῆς σασιασάντων, καὶ ποταπὴ ἡ ἀποφασις αὐτῆς; εἰ γὰρ ὁ βασιλεῦσιν ἐπεγειρόμενος κολάσεως ἄξιος, κἂν υἱὸς ᾖ, κἂν φίλος, πόσῳ μᾶλλον ὁ ἱερεῦσιν ἐπανισάμενος; ὅσῳ γὰρ ἱερωσύνη βασιλείας ἀμείνων, τοσοῦτῳ καὶ βαρυτέραν ἔχει τὴν ἀγῶνα, τοσούτῳ καὶ βαρυτέραν ἔχει τὴν τιμωρίαν ὁ ταύτῃ τολμήσας ἀντομματεῖν, ἤτοι ὅτι [ὁ τῆ] βασιλέα· καίτοιγε οὐδὲ εἷς ἀτιμώρητος. κ. τ. λ. L. vi, c. 2, p. 330

Τοῖς διὰ φιλαρχίαν ἀποχίσασιν σχισματικὰ Θεὸς ἐπήγαγε τὴν τιμωρίαν. κ. τ. λ. c. 4, p. 332

Οὐ ποιήσεις χίσματα περὶ τὰς ἁγίας, μνησθεὶς τῆς κρίσεως. L. vi, c. 10, p. 366

Τὸν βασιλέα φοβηθήσῃ, εἰδὼς ὅτι τοῦ κυρίου ἐστὶν ἡ χειροτονία. τὰς ἀρχὰς αὐτοῦ τιμήσεις, c. 16, p. 367

ὡς

ὡς λειτουργὸς Θεοῦ· ἔκδικοι γάρ εἰσι πάσης ἀδικίας· οἷς ἀποτίσατε τέλος, φόβον, καὶ πᾶσι εἰσφορὰν συγνωμόνως.

Οὔτε δὲ βασιλεὺς δυσεβὴς ἐπὶ βασιλεῖ ὑπάρχει, ἀλλὰ τύραννος. ἔστε ὄψιστος ἀγνοίᾳ ἢ κακονοίᾳ πεπεισμένος ὄψιστός ἐστιν, ἀλλὰ ψευδώνυμος, ὑ θεὸς Θεοῦ, ἀλλὰ θεὸς ἀνθρώπων θεοβλήθεις. —— καὶ οἱ βασιλεῖς τὸ ἰσραὴλ καὶ τὸ ἰούδα ἀσεβήσαντες παντοίας πημονὰς ἔπαθον· δῆλον ἓν ὡς καὶ οἱ ψευδώνυμοι ἐπίσκοποι καὶ πρεσβύτεροι σὺν σκοτεινοῖς τισὶ θεὸς δίκαιον. *Vid. Can. IX.*

L. viii. c. 2, p. 389

Can. 29 Εἴτις ἐπίσκοπος, ἢ πρεσβύτερος, ἢ διάκονος καθαιρεθεὶς δικαίως ὑπὸ ἐγκλήμασι φανεροῖς, τολμήσῃ ἐφάπτεσθαι τῆς ποτὲ ἐγχειρισθείσης αὐτῷ λειτουργίας, οὐδὲ πρωτάπασιν ἀκοινώνητος ἔστω τῆς κλησίας.

Can. 30 Εἴτις ὄψιστος διὰ χρημάτων τῆς ἀξίας ταύτης ἐγκρατὴς γένηται, ἢ πρεσβύτερος, ἢ διάκονος, καθαιρείσθω, καὶ αὐτὸς, καὶ ὁ χειροτονήσας, καὶ ἀκοινώνητος ἔστω πάντως καὶ τῆς κοινωνίας.

Can. 31 Εἴτις ἐπίσκοπος κοσμικαῖς ἀρχαῖς χρησάμενος δι' αὐτῶν ἐγκρατὴς ἐκκλησίας γένηται, καθαιρείσθω, καὶ ἀφορισθήτω, καὶ οἱ κοινωνοῦντες αὐτῷ πάντες.

Can. 32 Εἴτις πρεσβύτερος καταφρονήσας τοῦ ἰδίου ἐπισκόπου χωρὶς συναγωγὴν, καὶ θυσιαστήριον ἕτερον πήξῃ, μηδὲν κατεγνωκὼς τοῦ ἐπισκόπου ἐν εὐσεβείᾳ καὶ δικαιοσύνῃ, καθαιρείσθω, ὡς φίλαρχος· τύραννος γάρ ἐστιν. κ. τ. λ.

Εἴτις

Εἴτις κληρικὸς ὑβρίσῃ τ ἐπίσκοπον ἀδίκως, καθαιρείσθω. ἄρχοντα γὰρ, φησὶ, τοῦ λαοῦ σου οὐκ ἐρεῖς κακῶς. Can. 55

Ἐπίσκοπον κατηγορηθέντα ὑπό τινι ὑπὸ ἀξιοπίστων καὶ πιστῶν πρεσβυτέρων καλεῖσθαι αὐτὸν ἀναγκαῖον ὑπὸ τῆς ὑποκόπων, καὶν μὴ ἀπαντήσει καὶ ἀπολογήσηται, ἐλεγχθέντος αὐτοῦ, ὁριζέσθω τὸ ἐπίτιμον· ἐὰν δὲ καλούμενος μὴ ὑπακούσῃ, καλείσθω καὶ δεύτερον, δύο ἐπισκόπων ἀποσταλέντων πρὸς αὐτόν· ἐὰν δὲ καὶ ἔτι μὴ ὑπακούσῃ, καλείσθω καὶ τρίτον, δύο πάλιν ὑποκόπων ἀποσταλέντων πρὸς αὐτον· ἐὰν ὃ καὶ ἔτι καταφρονήσας μὴ ἀπαντήσῃ, ἡ ζωὴ αὐτοῦ ἀποφαινέσθω κατ' αὐτοῦ τὰ δοκοῦντα· ὅπως μὴ δόξῃ κερδαίνειν φυγοδικῶν. Can. 74

Ὅσις ὑβρίσῃ βασιλέα ἢ ἄρχοντα, ὥφελε τὸ δίκαιον, τιμωρίαν τινυέτω· καὶ εἰ μὲν κληρικὸς, καθαιρείσθω, εἰ δὲ λαϊκὸς, ἀφοριζέσθω. Can. 84

Here we see faithful Obedience requir'd of all Subjects, and careful Protection and Justice of all Governors. We see Bishops themselves, if very bad, are to be Depos'd; tho' not by their own People, but by the neighbouring Bishops.

We see that those very Church-governors which were not at all to be call'd to account by the Laity for the Distribution of the Revenues of the Church, might yet be call'd to an account by the neighbouring Bishops, and expell'd also for great Offences; and were not to be supported by their People in such their Offences. We see a Wicked King called no King but a Tyrant

Tyrant; and an Ignorant or Wicked Bishop call'd no Bishop of God's appointment at all.

We see Duty owing chiefly to good Governors, and neither Disobedience in Subjects, nor Absolute Power and Tyranny in Governors in the least encourag'd.

I conclude the whole with that short, but admirable *Collect* in the Seventh Book of these Apostolical Constitutions, for the use of those that are newly Baptiz'd.

C. 45, p. 381, 382

Ὁ Θεὸς ὁ παντοκράτωρ, ὁ πατὴρ τοῦ Χριστοῦ σου, τὸ μονογενές σου, δὸς μοι Σῶμα ἄσπιλον, καρδίαν καθαρὰν, νοῦν χρήσιμον, γνῶσιν ἀπλανῆ, πνεῦμα ἅγιον ἐπιφοίτησιν, ψυχὴν κτῆσιν ἐν πληροφορίαν τῆς ἀληθείας· διὰ τοῦ Χριστοῦ σου· δι' οὗ σοι δόξα, ἐν ἁγίῳ πνεύματι, εἰς τοὺς αἰῶνας. Ἀμήν.

W. W.

*Nov.* 1. 1711.

*FINIS.*

# ADDENDA & CORRIGENDA.

PAge 30. *line* 3. *read* then, or at the next Council ſent; *p.* 33. *l.* 5, 6. ſet the marginal Reference higher, againſt the end of the ſecond Head; *p.* 37. *l.* 15, 16, *r.* written to the Corinthians, *l.* 30. add, Now that this Epiſtle of *Clement* was written to the *Corinthians*, was read in that Church together with the other, and was written before that other which was in the Name of the Church of *Rome* it ſelf, and not in his own Name, we are abundantly aſſur'd by an unexceptionable Teſtimony, even that of *Dionyſius* of *Corinth* in the ſecond Century; whoſe Words were not rightly underſtoodby *Euſebius* himſelf: and I confeſs that I owe this Hint and Expoſition to a learned Friend, ſince I wrote this Propoſition; altho' it be, as I now find, in Biſhop *Beveridge* alſo. *Cod. Can. Illuſt. L. II. c.* 9. §. 10. *p.* 118, 119. The Words are theſe, in *Dionyſius*'s Letter to *Soter*, or to the Church of *Rome*, of which he was Biſhop; and they ſeem very plain. Τὴν Κλήμεντος ἓν κυριακῇ ἁγίαν ἡμέραν διηγόμεθα· ἐν ᾗ ἀναγινώσκομεν ὑμῶν τὴν ἐπιστολὴν ἣν ἔχομεν ἀεὶ ποτε ἀναγινώσκοντες νουθετεῖσθαι· ὡς καὶ τὴν πρώτερον ἡμῖν διὰ Κλήμεντος γεγραμμένην. *p.* 41. *l.* 12. *r.* this Opportunity; *p.* 73. *l.* 12. *r. Apocalypſe*, and *Preaching*, and *Goſpel*, and *Acts* of *Peter*; *p.* 79. *l.* 12, 16. *r.* Preface to; *p.* 83. *l.* 3, 4. *r.* with that other, *l.* 29, 30. *r.* the Antient Teſtimonies; *p.* 92. *l.* 5. *r.* Antienteſt Fathers, the Companions of the Apoſtles; *p.* 94. *l. ult.* & *p.* 95. *l.* 1. *r.* and of ſome in *Photius*; *p.* 102. *l.* 12. place the marginal Citation 4 Lines higher; *p.* 113. *l.* 5. *r.* after; *p.* 118. *l.* 22. *r.* perhaps enlarg'd; *p.* 119. *l.* 3. *r.* then or at the next Council added, *dele l.* 12, 13, *l.* 26. *r.* Epiſcopus, *l.* 29. *r.* fecimus, *l.* 30. *r.* in Eccleſia; *p.* 120. *l.* 2, 3, *r.* Preface will be hereafter ſet down more exactly; *p.* 121. *l.* 1. *r.* at leaſt plainly ended before it came to the ſame; *p.* 122. *l.* 15. *r.* but believe it rather was the foregoing Council; *p.* 123. *l.* 3. *r.* naturally ſuppos'd; *p.* 126. *l.* 6. *r.* χῳ; *p.* 149-150. *dele* the 3*d* Argument; *p.* 155. *l. penult. r.* Sixth; *p.* 156. *l.* 19. marg. *r.* 141, 142; *p.* 158. *l.* 22. ſet the marginal Reference Two Lines higher, *l. penult. r.* and the Ethiopick and Arabick Didaſcalies, *i. e.* corrupt Copies and Abridgments of the Catholick Didaſcaly; *p.* 159. *l.* 4. *r.* if farther ſecur'd;

cur'd ; *p.* 173. *l.* 24. ſet the marginal Reference 4 Lines higher ; *p.* 205. *l. penult. r.* which yet I ſee no neceſſity to ſuppoſe; but rather think the Name of *James* the Biſhop added at the next Council *A. D.* 71. that ſo the firſt and laſt Chriſtian Martyrs might be the Inſtances propos'd, as was very proper ; *p.* 211. *l. ult. r.* wrote, or the ſurviving Apoſtles finiſh'd, was for the main ; *p.* 212. *l.* 11. *r.* 'tis probable ; *p.* 227. *l.* 29. marg. *r.* 96 ; *p.* 289. *l.* 15. marg. *dele*, *l.* 24. *r.* and the Truth hereafter, in the Place refer'd to in the Margin ; *p.* 293. *l.* 73. *r.* Preface to the ; *p.* 311. and elſewhere, Note that *Wanſlebius* ſays the *Ethiopick* and *Coptick Didaſcaly* has 39 Canons, as has the *Arabick* ſo many Chapters, tho' he enumerates but 38, which laſt is the Number of the Canons of *Hippolytus* alſo. *p.* 312. *l.* 9. *r.* Ethiopick Didaſcaly, which has the Preface to the true Doctrine of the Apoſtles, and aims to imitate it, and *dele* almoſt ; *p.* 434. *l.* 24, 25. marg. add *L. II. c.* 59. *p.* 268. *p.* 551. *l.* 10. *r.* as the Equinox on the 21*ſt* of *March* does particularly imply here alſo ; *p.* 558. *l.* 6. *add*, *Salutem tibi Clemens*, *Pater noſter Os Spiritus noſtri*, *ut per* Doctrinam *tuam Fidem ſemper proferamus ſcripto Apoſtoli reliquerunt nobis*, *dicentes* ; *cum Clemente Epiſtolam miſimus vobis*. See *p.* 524, *priùs* ; *p.* 560. *l.* 16. *add*, Nay one of the Ethiopick Accounts ſeems plainly to ſuppoſe this *Doctrine* ſo ſmall as to be included in an *Epiſtle* to the Churches, in the Words juſt now ſet down from *p.* 524. which cannot well be ſaid of this *Catholick Didaſcaly* whereto it is prefix'd. *p.* 674. *l.* 11. *r.* 681 ; *p.* 681. *l.* 10. to add to if not to alter; *p.* 682. *l.* 10. 11. marg; *p.* 555. 556. *priùs. l.* 28, marg. *r.* 322 ; *p.* 684. *l.* 1. *r.* then ; *p.* 687. *l.* 26. marg. *r.* 598; *p.* 690. *l.* 25. marg. *r.* 407 ; *p.* 691. *l.* 10. marg. add. *vid* ; *p.* 409. *priùs.* and for ſays. *r.* implies ; *p.* 691. *l.* 19. dele beginning of the ; *p.* 693. *l.* 3. 4. 5. marg. *r.* See ; *p.* 409. 410. *priùs* l. 23. marg. *r.* Page 123. *priùs* ; *p.* 700. l. 5. marg. ſet the Note Two Lines higher. Note alſo that the laſt part of the 25*th.* Canon ſhould have been noted as interpolation, in the Fifth Chapter of this Book, that in this Edition of the Conſtitutions ; *p.* 390. l. 3. 4. the Words φῶτος, ἐν ᾧ καὶ φημι πάντα, are to be in double Brackets; and the Engliſh that Anſwers it, *In the firſt Place therefore I Peter ſay*, to be omitted, as moſt certainly Interpolation. The Numbers of the Books alſo have been here forgotten on the running Tirle, till the Seventh Book. Such Omiſſions and Miſtakes having been partly owing to that haſt I was obliged to in this Edition.

Thomas Theobald

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Primitive Christianity Revived.

VOLUME IV.

# AN ACCOUNT OF THE FAITH OF THE *Two First Centuries*,

CONCERNING

The ever-blessed Trinity, and the Incarnation of our Lord; in the Words of the Sacred and Primitive Writers themselves; both in their Originals, whether *Greek* or *Latin*, and in *English*.

To which is Subjoin'd,

The Second Book of Apocryphal *Esdras*, both from the Common, and the *Arabick* Copy.

By WILLIAM WHISTON, *M.A.*

*And the Lord shall be King over all the Earth. In that Day shall there be One Lord, and his Name One*, Zech. XIV. 9.

*London*, Printed for the Author; and are to be Sold by the Booksellers of *London* and *Westminster*, 1711.

# AN ACCOUNT OF THE FAITH OF THE Two First Churches

TO THE

Famous and Flouriſhing

*Univerſity* of *Cambridge*:

THIS Authentick and Impartial Account of the *moſt Primitive Faith*, which was Compil'd within the ſame Univerſity, by one of her own Members, is hereby humbly Offer'd to the Publick Conſideration of all that Eminent Body, and of the reſt of the Learned through the whole Chriſtian World, by

*The Author.*

# AN ACCOUNT OF THE FAITH OF THE Two First Centuries, CONCERNING

The ever-blessed *Trinity*, and the *Incarnation* of our Lord; in the Words of the Sacred and Primitive Writers themselves.

## ARTICLE I.

*There is but* One, Supreme, *Living*, *Eternal*, *Infinite*, *Omniscient*, *Omnipotent and Invisible God*; *the Father of our Lord Jesus Christ*; *The* Origin *of all* Beings, *and the* Creator *of all* Creatures.

*N. B.* THE Texts and Citations under each Head are not always direct *Proofs*, but sometimes *Illustrations* only. Nay, where there are any that may seem to contradict the Proposition,

they are not omitted; that so all the principal *Texts* and *Testimonies*, necessary to the forming a well grounded Judgment, may appear together, in their proper Simplicity, free from the Perversions of the Writers of Controversie.

*N. B.* I intend to place all my Testimonies, as near as well may be, according to the order of Time; whether the Books be undoubted, or whether there be any suspicion concerning them. Accordingly I have plac'd the Constitutions of the Apostles, and the larger Epistles of *Ignatius* to the several places in the first and second Century when they pretend to be written respectively; and when I believe they were really written; altho' the Genuineness of those Books be not yet generally own'd. Those who have a mind to see how the ancient Faith will stand without their Testimonies, may easily omit them the first reading, or take them by themselves afterwards.

*N. B.* I confine my self in the main to the *Books of the New Testament*, and to the *most Primitive* Records of our Religion, 'till about *A. D.* 190. excluding *Clemens Alexandrinus* and *Tertullian*, tho' they began to write in the end of the second Century, *because* of their being much later than almost all here alledg'd; *because* we have none but the more Juvenile and Philosophical Works of *Clemens*, which he wrote in the Style of an Orator; and want that more authentick and judicious Work the ὑποτυπώσεις, or *Institutions*, containing, among other things, the ancient Doctrines and Traditions deliver'd to him by his old and famous Master *Pantænus*, from the Companions of the Apostles; which we know explain'd or contradicted the Extravagancies of his former Expressions in these Matters, and agreed with the more

*Vid. Phot. Myriobib. Cod.* 109 *p.* 285.

more ancient Doctrines; as I have elsewhere noted. And because *Tertullian* the *Montanist* is generally allow'd to have reason'd so boldly, extravagantly, and contrarily to himself, and is so disallow'd and discarded by all in these Controversies, on one *Account* or other, that his Authority does not deserve much Consideration as to such Matters. *Second Reply to Dr. Allix. p. 8.*

*N. B.* I shall begin with the Testimonies of our Saviour himself, out of the Gospels; and shall desire the Christian Reader to observe in what Terms, and after what Manner our Lord every where speaks of the *One and Only Supreme God*, his as well as our *Father which is in Heaven.*

Ἔσεσθε οὖν ὑμεῖς τέλειοι, ὥσπερ ὁ πατὴρ ὑμῶν, ὁ ἐν τοῖς οὐρανοῖς τέλειός ἐστι.

Be ye therefore perfect, even as your Father which is in Heaven is perfect. *Matt.* V. 48.

Εἰ δὲ μήγε, μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν, τῷ ἐν τοῖς οὐρανοῖς.

Otherwise ye have no reward of your Father which is in heaven. VI. 1.

Καὶ ὁ πατήρ σου, ὁ βλέπων ἐν τῷ κρυπτῷ, αὐτὸς ἀποδώσει σοι ἐν τῷ φανερῷ.

And thy Father which seeth in secret, himself shall reward thee openly. v. 4.

Ἀφήσει ὑμῖν ὁ πατὴρ ὑμῶν ὁ οὐράνιος.

Your heavenly Father will also forgive you. See *Mar.* xi. 25, 26. v. 14.

Οὐδὲ ὁ πατὴρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν.

Neither will your Father forgive your trespasses. v. 15.

Ὅπως μὴ φανῇς τοῖς ἀνθρώποις νηστεύων, ἀλλὰ τῷ πατρί σου, τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ, ἀποδώσει σοι ἐν τῷ φανερῷ.

That thou appear not unto Men to fast, but unto thy Father which is in secret: and thy Father which seeth in secret shall reward thee openly. v. 18.

v. 26. Καὶ ὁ πατὴρ ὑμῶν ὁ οὐρανιος τρέφει αὐτά.

v. 32. Οἶδε γὰρ ὁ πατὴρ ὑμῶν, ὁ οὐρανιος, ὅτι χρήζετε τούτων ἁπάντων.

VII 11. Πόσῳ μᾶλλον ὁ πατὴρ ὑμῶν, ὁ ἐν τοῖς οὐρανοῖς, δώσει ἀγαθὰ τοῖς αἰτοῦσιν αὐτόν;

v. 21. Οὐ πᾶς ὁ λέγων μοι, κύριε κύριε, εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν· ἀλλ' ὁ ποιῶν τὸ θέλημα τοῦ πατρός μου, τοῦ ἐν οὐρανοῖς

X 29. Ἓν ἐξ αὐτῶν οὐ πεσεῖται ἐπὶ τὴν γῆν, ἄνευ τοῦ πατρὸς ὑμῶν.

v. 32. Ὁμολογήσω κἀγὼ ἐν αὐτῷ ἔμπροσθεν τοῦ πατρός μου, τοῦ ἐν οὐρανοῖς.

v. 33. Ἀρνήσομαι αὐτὸν κἀγὼ ἔμπροσθεν τοῦ πατρός μου τοῦ ἐν οὐρανοῖς

XV. 4. Ὁ γὰρ Θεὸς ἐνετείλατο, λέγων, &c

v. 31. Καὶ ἐδόξασαν τὸν Θεὸν Ισραήλ

XVI. 17. Σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέ σοι, ἀλλ' ὁ πατήρ μου, ὁ ἐν τοῖς οὐρανοῖς.

XVIII. 10. Οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς διὰ παντὸς βλέπουσι τὸ πρόσωπον τοῦ πατρός μου, τοῦ ἐν οὐρανοῖς.

Yet your heavenly Father feedeth them.

For your heavenly Father knoweth that ye have need of all these things.

How much more shall your Father which is in heaven give good things to them that ask him?

Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doth the will of my Father which is in heaven.

One of them shall not fall on the ground without your Father.

Him will I confess also before my Father which is in heaven.

Him will I also deny before my Father which is in heaven.

For God commanded, saying, &c.

And they glorified the God of Israel.

Flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

In heaven their angels do always behold the face of my Father which is in heaven.

Οὕτως

Οὕτως οὐκ ἔστι θέλημα ἔμπροσθεν τοῦ πατρός ὑμῶν, τοῦ ἐν οὐρανοῖς, ἵνα ἀπόληται ἕν τῶν μικρῶν τούτων.

Even so it is not the will of your Father which is in heaven, that one of these little ones should perish. v. 14.

Ἐὰν δύο ὑμῶν συμφωνήσωσιν ἐπὶ τῆς γῆς περὶ παντὸς πράγματος, οὗ ἐὰν αἰτήσωνται, γενήσεται αὐτοῖς παρὰ τοῦ πατρός μου, τοῦ ἐν οὐρανοῖς

If two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. v. 19.

Οὕτω καὶ ὁ πατήρ μου ὁ ἐπουράνιος, ποιήσει ὑμῖν, ἐὰν μὴ ἀφῆτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν τὰ παραπτώματα αὐτῶν.

So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses. v. 35.

Καὶ ἰδοὺ εἷς προσελθὼν εἶπεν αὐτῷ, διδάσκαλε ἀγαθέ, τί ἀγαθὸν ποιήσω, ἵνα ἔχω ζωὴν αἰώνιον; ὁ δὲ εἶπεν αὐτῷ, τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθός, εἰ μὴ εἷς, ὁ Θεός.

And behold one came and said unto him, Good master what good thing shall I do that I may have eternal life? And he said unto him, why callest thou me good? there is none good but one, that is God. XIX. 16, 17.

Καὶ προσελθόντος αὐτῷ τινος, καὶ εἰπόντος, διδάσκαλε ἀγαθέ, ἵνα ἐγὼ ζωὴν αἰώνιον κληρονομήσω; ὁ δὲ εἶπεν αὐτῷ, τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ Θεός.

*N. B. Justin Martyr* thus quotes this Text: And when a certain Person came to him, and said, Good Master, he answered, saying, There is none good but God alone, who made all things. See also *Orig. contr. Cels. L. V.* p 238. Apol. I. §. 21. p. 31.

XXIII. 22. Ὁ ὀμόσας ἐν τῷ οὐρανῷ, ὀμνύει ἐν τῷ θρόνῳ τοῦ Θεοῦ, καὶ ἐν τῷ καθημένῳ ἐπάνω αὐτοῦ.

He that sweareth by heaven, sweareth by the throne of God, and by him that sitteth thereon.

XXV. 34. Τότε ἐρεῖ ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ, δεῦτε οἱ εὐλογημένοι τοῦ πατρός μου, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου.

Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

XXVI. 63. Ἐξορκίζω σε κατὰ τοῦ Θεοῦ τοῦ ζῶντος, ἵνα ἡμῖν εἴπῃς, εἰ σὺ εἶ ὁ χριστὸς, ὁ υἱὸς τοῦ Θεοῦ· [τοῦ εὐλογητοῦ· apud Marc. XIV. 61.]

I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God, [of the Blessed, in *Mark.* XIV. 61.]

Mar. X. 27. Παρὰ ἀνθρώποις ἀδύνατον, ἀλλ' οὐ παρὰ τῷ Θεῷ· πάντα γὰρ δυνατά ἐστι παρὰ τῷ Θεῷ.

With men it is impossible, but not with God; for with God all things are possible.

XII. 17. Ἀπόδοτε τὰ Καίσαρος, Καίσαρι, καὶ τὰ τοῦ Θεοῦ, τῷ Θεῷ.

Render to Cæsar the things that are Cæsar's, and to God the things that are God's. See *Luk.* XX. 25.

v. 28...34. Ἐπερώτησεν αὐτὸν [εἷς τῶν γραμματέων] ποία ἐστὶ πρώτη πασῶν ἐντολή; ὁ δὲ Ἰησοῦς ἀπεκρίθη αὐτῷ, ὅτι πρώτη πασῶν τῶν ἐντολῶν, ἄκουε Ἰσραὴλ, κύριος ὁ Θεὸς ἡμῶν κύριος εἷς ἐστι. Καὶ ἀγαπήσεις κύριον τὸν Θεόν σου ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ

One of the Scribes asked him, which is the first commandment of all? And Jesus answered him, The first of all the commandments is, Hear, O Israel, the Lord our God is one Lord. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and

ὅλης

ὅλης τῆς διανοίας σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου· αὕτη πρώτη ἐντολή. Καὶ δευτέρα ὁμοία, αὕτη. ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. μείζων τούτων ἄλλη ἐντολὴ οὐκ ἔστι. Καὶ εἶπεν αὐτῷ ὁ γραμματεύς· καλῶς, διδάσκαλε, ἐπ' ἀληθείας εἶπας, ὅτι εἷς ἐστι Θεὸς, καὶ οὐκ ἔστιν ἄλλος πλὴν αὐτοῦ· καὶ τὸ ἀγαπᾶν αὐτὸν ἐξ ὅλης τῆς καρδίας, καὶ ἐξ ὅλης τῆς συνέσεως, καὶ ἐξ ὅλης τῆς ψυχῆς, καὶ ἐξ ὅλης τῆς ἰσχύος, καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαυτὸν, πλεῖόν ἐστι πάντων τῶν ὁλοκαυτωμάτων καὶ τῶν θυσιῶν. Καὶ ὁ Ἰησοῦς ἰδὼν αὐτὸν, ὅτι νουνεχῶς ἀπεκρίθη, εἶπεν αὐτῷ, οὐ μακρὰν εἶ ἀπὸ τῆς βασιλείας τοῦ Θεοῦ.

with all thy ſtrength: This is the firſt commandment. And the ſecond is like, namely this. Thou ſhalt love thy neighbour as thy ſelf. There is none other commandment greater than theſe. And the Scribe ſaid unto him, Well, Maſter, thou haſt ſaid the truth: for there is one God, and there is none other but he. And to love him with all the heart, and with all the underſtanding, and with all the ſoul, and with all the ſtrength, and to love his neighbour as himſelf is more than all whole burnt offerings and ſacrifices. And when Jeſus ſaw that he anſwered diſcreetly he ſaid unto him, Thou art not far from the kingdom of God. See *Luc.* X. 27, 28.

Εὐλογητὸς κύριος ὁ Θεὸς τοῦ Ἰσραὴλ, ὅτι ἐπεσκέψατο, καὶ ἐποίησε λύτρωσιν τῷ λαῷ αὐτοῦ.

Bleſſed be the Lord God of Iſrael, for he hath viſited and redeemed his people. Luc. I. 68.

Καὶ ἀποκριθεὶς εἶπεν αὐτῷ, [διάβολε,] ὁ Ἰησοῦς, ὅτι γέγραπται, οὐκ ἐκπειράσεις κύριον τὸν Θεόν σου.

And Jeſus anſwering, ſaid unto him, [the Devil,] It is ſaid, Thou ſhalt not tempt the Lord thy God. IV. 12.

VI. 35,36. Καὶ ἔσται ὁ μισθὸς ὑμῶν πολὺς, καὶ ἔσεσθε υἱοὶ τοῦ ὑψίστου· ὅτι αὐτὸς χρηστός ἐστιν ἐπὶ τοὺς ἀχαρίστους καὶ πονηρούς· γίνεσθε οὖν οἰκτίρμονες, καθὼς καὶ ὁ πατὴρ ὑμῶν οἰκτίρμων ἐστί.

And your reward ſhall be great, and ye ſhall be the children of the higheſt; for he is kind unto the unthankful, and to the evil. Be ye therefore merciful, as your Father alſo is merciful.

VII. 16. Ἔλαβε δὲ φόβος ἅπαντας, καὶ ἐδόξαζον τὸν Θεὸν, λέγοντες, ὅτι προφήτης μέγας ἠγέρθη ἐν ἡμῖν, καὶ ὅτι ἐπεσκέψατο ὁ Θεὸς τὸν λαὸν αὐτοῦ.

And there came a fear on all, and they glorified God, ſaying, That a great prophet is riſen up among us; and that God hath viſited his people.

X. 2. Ἔλεγεν οὖν πρὸς αὐτοὺς, ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι. δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ ὅπως ἐκβάλλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ.

Therefore he ſaid unto them, The harveſt truly is great, but the labourers are few, pray ye therefore the Lord of the harveſt that he would ſend forth labourers into his harveſt.

Joh. I. 1, 2. Ὁ λόγος ἦν πρὸς τὸν Θεόν. ἦτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν.

The Word was with God. The ſame was in the beginning with God.

v. 18. Θεὸν οὐδεὶς ἑώρακε πώποτε· ὁ μονογενὴς υἱὸς, ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς, ἐκεῖνος ἐξηγήσατο.

No man hath ſeen God at any time: The only begotten Son, which is in the boſom of the Father, he hath declared him. See 1 *John* IV. 12.

Ὁ πέμψας με πατὴρ αὐτὸς μεμαρτύρηκε περὶ ἐμοῦ. Οὔτε φωνὴν αὐτοῦ ἀκηκόατε πώποτε, οὔτε εἶδος αὐτοῦ ἑωράκατε.

The Father himself which hath sent me hath born witness of me. Ye have not heard his voice at any time, nor seen his shape. V. 37.

Τὴν δόξαν τὴν παρὰ τοῦ μόνου Θεοῦ οὐ ζητεῖτε. Μὴ δοκεῖτε ὅτι ἐγὼ κατηγορήσω ὑμῶν πρὸς τὸν πατέρα· ἔστιν ὁ κατηγορῶν ὑμῶν, Μωσῆς, εἰς ὃν ὑμεῖς ἠλπίκατε.

Ye seek not the honour which cometh from God only; [*or*, from the only God.] Do not think that I will accuse you to the Father. There is one that accuseth you, even Moses, wherein ye trust. V. 44, 45.

Τοῦτον γὰρ ὁ πατὴρ ἐσφράγισεν, ὁ Θεός.

For him hath God the Father sealed; [*or*, the Father sealed, even God.] VI. 27.

Οὐχ ὅτι τὸν πατέρα τις ἑώρακεν, εἰ μὴ ὁ ὢν παρὰ τοῦ Θεοῦ· οὗτος ἑώρακε τὸν πατέρα.

Not that any Man hath seen the Father; save he which is of God, he hath seen the Father. V. 46.

Ἡμεῖς πεπιστεύκαμεν καὶ ἐγνώκαμεν ὅτι σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος.

We believe, and are sure that thou art that Christ, the Son of the Living God. V. 69.

Ἕνα πατέρα ἔχομεν, τὸν Θεόν. Εἶπεν αὐτοῖς ὁ Ἰησοῦς, εἰ ὁ Θεὸς πατὴρ ὑμῶν ἦν, ἠγαπᾶτε ἂν ἐμέ. ἐγὼ γὰρ ἐκ τοῦ Θεοῦ ἐξῆλθον, καὶ ἥκω.

We have one Father, even God. Jesus said unto them, If God were your Father ye would love me; for I proceeded forth and came from God. VIII. 41, 42.

Πιστεύετε εἰς Θεὸν, καὶ εἰς ἐμὲ πιστεύετε. Ἐν τῇ οἰκίᾳ τοῦ πατρός μου μοναὶ πολλαί εἰσιν.

Believe in God, and believe in me. In my Fathers house are many mansions. XIV. 1, 2.

Αὐτη

XVII. 3. Αὕτη δέ ἐστιν ἡ αἰώνιος ζωὴ, ἵνα γινώσκωσί σε, τὸν μόνον ἀληθινὸν Θεὸν, καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν.

And this is life eternal, that they might know thee, the only true God; and Jesus Christ, whom thou hast sent.

XX. 17. Λέγει αὐτῇ ὁ Ἰησοῦς, μή μου ἅπτου· οὔπω γὰρ ἀναβέβηκα πρὸς τὸν πατέρα μου. πορεύου δὲ πρὸς τοὺς ἀδελφούς μου, καὶ εἰπὲ αὐτοῖς, ἀναβαίνω πρὸς τὸν πατέρα μου, καὶ πατέρα ὑμῶν· καὶ Θεόν μου, καὶ Θεὸν ὑμῶν.

Jesus saith unto her, Touch me not; for I am not yet ascended to my Father. But go to my brethren, and say unto them, I ascend unto my Father, and your Father; to my God, and your God.

Act. II. 22. Ἄνδρες Ἰσραηλῖται, ἀκούσατε τοὺς λόγους τούτους. Ἰησοῦν τὸν Ναζωραῖον, ἄνδρα ἀπὸ τοῦ Θεοῦ ἀποδεδειγμένον εἰς ὑμᾶς δυνάμεσι, καὶ τέρασι, καὶ σημείοις, οἷς ἐποίησε δι' αὐτοῦ ὁ Θεὸς ἐν μέσῳ ὑμῶν, καθὼς καὶ αὐτοὶ οἴδατε, &c.

Ye men of Israel hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you; as ye your selves also know, *&c.*

III. 13. Ὁ Θεὸς Ἀβραὰμ, καὶ Ἰσαὰκ, καὶ Ἰακὼβ, ὁ Θεὸς τῶν πατέρων ἡμῶν, ἐδόξασε τὸν παῖδα αὐτοῦ Ἰησοῦν.

The God of Abraham, and of Isaac, and of Jacob, the God of our Fathers hath glorified his Son Jesus.

IV. 24. Οἱ δὲ ἀκούσαντες ὁμοθυμαδὸν ἦραν φωνὴν πρὸς τὸν Θεὸν, καὶ εἶπον, Δέσποτα, σὺ ὁ Θεὸς, ὁ ποιήσας τὸν οὐρανὸν, καὶ τὴν γῆν, καὶ τὴν θάλασσαν, καὶ πάντα τὰ ἐν αὐτοῖς, &c.

And when they heard that, they lift up their voice to God with one accord, and said, Lord, Thou art God, which hast made heaven, and earth, and the sea, and all that in them is, *&c.* See also v. 27, 28.

Πειθαρχεῖν δεῖ θεῷ μᾶλλον ἢ ἀνθρώποις. Ὁ θεὸς τῶν πατέρων ἡμῶν ἤγειρεν Ἰησοῦν, ὃν ὑμεῖς διεχειρίσασθε, κρεμάσαντες ἐπὶ ξύλου· τοῦτον ὁ θεὸς ἀρχηγὸν καὶ σωτῆρα ὕψωσε τῇ δεξιᾷ αὐτοῦ, δοῦναι μετάνοιαν τῷ Ἰσραὴλ, καὶ ἄφεσιν ἁμαρτιῶν.

We ought to obey God rather than Men. The God of our Fathers raiſed up Jeſus, whom ye ſlew, and hanged on a tree. Him hath God exalted to [*or* with] his right hand, to be a Prince, and a Saviour; for to give repentance to Iſrael, and forgiveneſs of ſins. V. 29, 30, 31.

Εἶδε δόξαν θεοῦ, καὶ Ἰησοῦν ἑστῶτα ἐκ δεξιῶν τοῦ θεοῦ· καὶ εἶπεν, ἰδοὺ θεωρῶ τοὺς οὐρανοὺς ἀνεῳγμένους, καὶ τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν ἑστῶτα τοῦ θεοῦ.

He ſaw the glory of God, and Jeſus ſtanding on the right hand of God: And ſaid, Behold I ſee the heavens opened, and the Son of Man ſtanding on the right hand of God. VII. 55, 56.

Ἰησοῦν τὸν ἀπὸ Ναζαρὲτ ὡς ἔχρισεν αὐτὸν ὁ θεὸς πνεύματι ἁγίῳ καὶ δυνάμει·— ὅτι ὁ θεὸς ἦν μετ' αὐτοῦ.

God anointed Jeſus of Nazareth with the Holy Ghoſt, and with power:— for God was with him. X. 38.

Εἰ οὖν τὴν ἴσην δωρεὰν ἔδωκεν αὐτοῖς ὁ θεὸς, ὡς καὶ ἡμῖν, πιστεύσασιν ἐπὶ τὸν κύριον Ἰησοῦν Χριστὸν, ἐγὼ τίς ἤμην δυνατὸς κωλῦσαι τὸν θεόν; ἀκούσαντες δὲ ταῦτα ἡσύχασαν, καὶ ἐδόξασαν τὸν θεὸν, λέγοντες ἄρα γε, καὶ τοῖς ἔθνεσιν ὁ θεὸς τὴν μετάνοιαν ἔδωκεν εἰς ζωήν.

Foraſmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jeſus Chriſt, what was I, that I could withſtand God? When they heard theſe things they held their peace, and glorified God, ſaying, Then hath God alſo to the Gentiles granted repentance unto life. XI. 17, 18.

Εὐαγ-

XIV. 15. Εὐαγγελιζόμενοι ὑμᾶς ἀπὸ τούτων τῶν ματαίων ἐπιστρέφειν ἐπὶ τὸν Θεὸν, τὸν ζῶντα, ὃς ἐποίησε τὸν οὐρανὸν, καὶ τὴν γῆν, καὶ τὴν θάλασσαν, καὶ πάντα τὰ ἐν αὐτοῖς.

We preach unto you that you should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein.

XV. 8. Καὶ ὁ καρδιογνώστης Θεὸς ἐμαρτύρησεν αὐτοῖς.

And God which knoweth the hearts bare them witness. See v. 11.

XVII. 23, ...28. Εὗρον καὶ βωμὸν, ἐν ᾧ ἐπεγέγραπτο, Ἀγνώστῳ Θεῷ· ὃν οὖν ἀγνοοῦντες εὐσεβεῖτε, τοῦτον ἐγὼ καταγγέλλω ὑμῖν. ὁ Θεὸς ὁ ποιήσας τὸν κόσμον, καὶ πάντα τὰ ἐν αὐτῷ, οὗτος, οὐρανοῦ καὶ γῆς κύριος ὑπάρχων, οὐκ ἐν χειροποιήτοις ναοῖς κατοικεῖ, οὐδὲ ὑπὸ χειρῶν ἀνθρώπων θεραπεύεται, προσδεόμενός τινος, αὐτὸς διδοὺς πᾶσι ζωὴν, καὶ πνοὴν, καὶ τὰ πάντα——ἐν αὐτῷ γὰρ ζῶμεν, καὶ κινούμεθα, καὶ ἐσμεν.

I found an Altar with this inscription, To the unknown God. Whom therefore ye ignorantly worship, him declare I unto you. God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands, neither is worshipped with mens hands, as tho' he needed any thing; seeing he giveth to all life and breath, and all things.—For in him we live, and move, and have our being. See v. 31.

XXII. 14. Ὁ δὲ εἶπεν, ὁ Θεὸς τῶν πατέρων ἡμῶν προεχειρίσατό σε γνῶναι τὸ θέλημα αὐτοῦ, καὶ ἰδεῖν τὸν δίκαιον, καὶ ἀκοῦσαι φωνὴν ἐκ τοῦ στόματος αὐτοῦ.

And he said, The God of our Fathers hath chosen thee, that thou shouldst know his will, and see that just one, and hear the voice of his mouth. See *Romans* I. throughout.

Ἢ Ἰουδαίων ὁ Θεὸς μόνον; οὐχὶ δὲ ἐθνῶν; ναὶ καὶ ἐθνῶν· ἐπείπερ εἷς ὁ Θεὸς, ὃς δικαιώσει περιτομὴν ἐκ πίστεως, καὶ ἀκροβυστίαν διὰ τῆς πίστεως.

Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also. Seeing it is one God which shall justifie the circumcision by faith, and the uncircumcision through faith. Rom. III. 29, 30.

Ὁ ὢν ἐπὶ πάντων Θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας· ἀμήν.

Who is over all, God blessed for ever. Amen. [*or*, The God over all be blessed for ever. Amen.] IX. 5.

*N. B.* I incline to interpret these words of *God the Father*, contrary to the common Exposition, even since the second Century of the Church; and notwithstanding that I own them in a proper sense, perfectly true if apply'd to our Blessed Saviour, for he is *God*; He is set *over all things* by the Father; and He is *Blessed for ever*. Yet I say do I incline to interpret them of the Father; Because (1.) All St. *Paul*'s Doxologies elsewhere belong only to the Father: (2.) If this be a proper *Doxology*, as the *Amen* seems to imply, it cannot belong to any but the Father: (3.) The form is exactly that of Scripture Doxologies, εὐλογητὸς, without ἔστω, *be blessed*. For I think in all those Doxologies where the word εὐλογητὸς is us'd, which are many, both in the Old and New Testament, it is ever us'd as here, by it self: whereas when it is Affirmative it commonly has the Verb join'd with it; as the Reader will easily find upon Examination. And altho' in most of such Doxologies the word εὐλογητὸς be set before Θεὸς, yet is not that always so. Witness that place in the Psalms where the

Vid. Artic. XXIV. infra.

*Pſal.* LXVIII. 19. the words are juſt parallel to theſe before us, in my Interpretation of them. Κύριος ὁ Θεὸς εὐλογητός. (4.) The known Phraſe ὁ ἐπὶ πάντων Θεός, *the God over all*, both in the Scripture, and moſt Primitive Antiquity, directly and ſingly means *God the Father:* And 'twas thought in thoſe ancient Days that to ſay the Son was ὁ ἐπὶ πάντων Θεός, was little leſs than Ignorance, Hereſy, and Blaſphemy; as we ſhall ſee preſently. (5.) The Epithet εὐλογητὸς was alſo appropriated to the Father, always in the Scriptures, and almoſt always in Antiquity alſo, inſomuch that εὐλογητὸς alone, or *the Bleſſed*, originally ſignify'd the very ſame with the *Bleſſed God* the Father, in the Language of the *Jewiſh* Nation. (6.) There is no Parallel inſtance of *ſuch a Doxology* to any but *God the Father* in all the Scripture and Antiquity elſewhere. (7.) The Language is very natural in this Senſe; That when *Paul* had been enumerating the great privileges deriv'd to his Nation from *God the Father*, even ſo far as to the ſending the Bleſſed Saviour of the World into it of that Nation; he ſhould break out into an acknowledgment to the ſame *God the Father*, and apply a known Doxology to him: *The ſupreme God be bleſſed for ever for theſe his mercies.* Amen. Tho' I do not, I confeſs, expect that any admirers of modern Notions ſhould embrace this Expoſition.

*Mar.* XIV. 61. *Rom.* I. 25. 2 *Cor.* XI. 31.

*N. B.* The Apoſtolical Conſtitutions, and *Ignatius*, look upon it to imply horrid conſequences to affirm that the Son is ὁ ἐπὶ πάντων Θεός. The words of the former are theſe; ἔπειτα ἐξ αὐτῶν αὐτὸν εἶναι τὸν ἐπὶ πάντων Θεὸν ὑποπτεύουσιν, αὐτὸν ἑαυτῷ πατέρα δοξάζοντες, αὐτὸν υἱὸν καὶ παράκλητον ὑποπτεύοντες. ὧν τί ἂν εἴη ἐναγέστερον; *But others of them ſuppoſe that Jeſus himſelf is the God over all, and glorifie him*

L. VI. C. 26. p. 354, 355.

*as his own Father, and suppose him to be both the Son and the Comforter; than which Doctrines what can be more detestable?* And the same thing is reckon'd an Heresie from thence by *Ignatius*. And what the Learned of old thought of those who call'd our Saviour by any such Name, take not only in the bare *Opinion*, but the *Testimony* of *Origen*; ἔχω δέ τινας, ὡς ἐν πλήθει πιστευόντων, καὶ ἑτερόψυχων διαφωνίαν, διὰ τὴν ἀφυπόπτευτον, ἀπλανεστάτην τὸν σωτῆρα ἡμῶν Θεὸν· ἀλλ' ἔπ γε ἡμεῖς τοιοῦτον, οἱ ἀκριβούμενοι αὐτῷ λέγοντι· ὁ πατήρ, ὁ πέμψας με, μείζων μου ἐστί. *But suppose there should be some among the multitude of Believers, who must therefore be capable of difference in Opinion, who, out of Rashness should suppose that our Saviour is the God over all: However, we are not to be charg'd with that Notion, who assent to his own Words, when he says, The Father which sent me is greater than I.* Nor can any justly reject the *Opinion* any more than the *Testimony* of *Origen*; since even Bishop *Bull* himself, the best defender of the Council of *Nice*, owns him perfectly Orthodox in these Matters; and that he did not therein *latum unguem recedere, in the least depart* from the Catholick Faith.

Ad Tars. § 25. p. 106.

Contr. Cels. L. VIII. p. 387, Vid. 388.

Defens. Fid. Nicæn. Sect. II. C. 9. §. 22, 23.

Ἐκεῖ κληθήσονται υἱοὶ Θεοῦ ζῶντος.

There shall they be called the Children of the living God. See *Heb.* IX. 14. X. 31.

*Rom.* IX. 26.

Εἰ μὴ κύριος σαβαὼθ ἐγκατέλιπεν ἡμῖν σπέρμα, &c.

Except the Lord of Sabaoth [*or*, of Hosts] had left us a seed, *&c.*

v. 29.

Συνέκλεισε γὰρ ὁ Θεὸς τοὺς πάντας εἰς ἀπείθειαν, ἵνα τοὺς πάντας ἐλεήσῃ. ὦ βάθος πλούτου καὶ σοφίας καὶ γνώσεως Θεοῦ. ὡς ἀνεξεραύνητα τὰ κρίματα αὐτοῦ;

For God hath concluded them all in unbelief, that he might have mercy upon all. O the depth of the riches both of the wisdom and

XI. 32—36.

αὐτῦ ; ἢ ἀνεξιχνίαστοι αἱ ὁδοὶ αὐτῦ, τίς γὰρ ἔγνω νῶν κυρίυ ; ἢ τίς σύμβυλος αὐτῦ ἐγένετο ; ἢ τίς προέδωκεν αὐτῷ, καὶ ἀνταποδοθήσεται αὐτῷ ; ὅτι ἐξ αὐτῦ, καὶ δι' αὐτῦ, καὶ εἰς αὐτὸν τὰ πάντα. αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας. ἀμήν.

knowledge of God! how unsearchable are his judgments, and his ways past finding out? For who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him, and it shall be recompenced to him again? For of him, and through him, and to him are all things: to him be glory for ever. Amen.

XVI. 25, 26, 27. Τῷ δὲ δυναμένῳ ὑμᾶς στηρίξαι, κατὰ τὸ εὐαγγέλιόν μυ, καὶ τὸ κήρυγμα Ἰησῦ, κατὰ ἀποκάλυψιν μυστηρίυ χρόνοις αἰωνίοις σεσιγημένυ, φανερωθέντος δὲ νῦν, διά τε γραφῶν προφητικῶν, κατ' ἐπιταγὴν τῦ αἰωνίυ Θεῦ, εἰς ὑπακοὴν πίστεως εἰς πάντα τὰ ἔθνη γνωρισθέντα, μόνῳ σοφῷ Θεῷ, διὰ Ἰησῦ Χριστῦ ἡ δόξα, εἰς τοὺς αἰῶνας. ἀμήν.

Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ; (according to the revelation of the mystery which was kept secret since the world began; but now is made manifest; and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith;) to God only wise be glory, through Jesus Christ, for ever. Amen.

1 Cor. VIII. 4, 5, 6. Οὐδεὶς Θεὸς ἕτερος εἰ μὴ εἷς. καὶ γὰρ εἴπερ εἰσὶ λεγόμενοι θεοὶ, εἴτε ἐν οὐρανῷ, εἴτε ἐπὶ τῆς γῆς· (ὥσπερ εἰσὶ θεοὶ, πολλοὶ, καὶ κύριοι πολλοὶ) ἀλλ' ἡμῖν εἷς Θεὸς, ὁ πατὴρ, ἐξ οὗ τὰ πάντα, καὶ ἡμεῖς εἰς αὐτόν,

There is none other God but one. For though there be that are called Gods, whether in heaven, or in earth: (as there be Gods many, and Lords many;) but to us there is but one God,

τὸν,

τον, καὶ εἷς κύριος Ἰησοῦς Χριστὸς, δι' οὗ τὰ πάντα, καὶ ἡμεῖς δι' αὐτοῦ.

the Father, of whom are all things, and we in [*or*, for] him: and one Lord Jesus Christ, by whom are all things, and we by him.

Διαιρέσεις ἐνεργημάτων εἰσὶν, ὁ δὲ αὐτὸς Θεὸς, ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσιν.

There are diversities of operations, but it is the same God which worketh all in all. [See also v. 4, 5. 2 *Cor.* I. 21, 22, 23. III. 3.] XII. 6.

Ὁ Θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ οἶδεν, ὁ ὢν εὐλογητὸς εἰς τοὺς αἰῶνας, ὅτι οὐ ψεύδομαι.

The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lye not. See XII. 2, 3. 2 Cor. XI. 31.

Κατενώπιον τοῦ Θεοῦ, ἐν Χριστῷ, λαλοῦμεν.

We speak before God, in Christ. XII. 19.

Παῦλος ἀπόστολος οὐκ ἀπ' ἀνθρώπων, οὐδὲ δι' ἀνθρώπου, ἀλλὰ διὰ Ἰησοῦ Χριστοῦ, καὶ Θεοῦ πατρὸς, τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν.

Paul an Apostle, (not of Men, neither by Man, but by Jesus Christ, and God the Father, who raised him from the dead.) Gal. I. 1.

Κατὰ τὸ θέλημα τοῦ Θεοῦ καὶ πατρὸς ἡμῶν. ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

According to the will of God and our Father, [*or*, of our God and Father.] To whom be glory for ever and ever. Amen. v. 4, 5.

Προορισθέντες κατὰ πρόθεσιν τοῦ τὰ πάντα ἐνεργοῦντος κατὰ τὴν βουλὴν τοῦ θελήματος αὐτοῦ.

Being predestinated according to the purpose of him who worketh all things according to the counsel of his own will. Eph. I. 11.

Εἷς Θεὸς καὶ πατὴρ πάντων, ὁ ἐπὶ πάντων, καὶ διὰ

One God and Father of all; who is above all, IV. 6.

πάντων, καὶ ἐν πᾶσιν ὑμῖν.

and through all, and in you all.

1 Thes. I. 9. Ἐπεστρέψατε πρὸς τὸν Θεὸν, ἀπὸ τῶν εἰδώλων δουλεύειν Θεῷ ζῶντι καὶ ἀληθινῷ.

Ye turned to God from idols to serve the living and true God. See v. 10.

1 Tim. I. 11. Κατὰ τὸ εὐαγγέλιον τῆς δόξης τοῦ μακαρίου Θεοῦ.

According to the glorious gospel of the blessed God.

v. 17. Τῷ δὲ βασιλεῖ τῶν αἰώνων ἀφθάρτῳ, ἀοράτῳ, μόνῳ σοφῷ Θεῷ τιμὴ καὶ δόξα, εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

Now unto the king eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

II. 5. Εἷς καὶ Θεὸς, εἷς καὶ μεσίτης Θεοῦ καὶ ἀνθρώπων, ἄνθρωπος Χριστὸς Ἰησοῦς.

For there is one God; and one mediator between God and Men, the Man Christ Jesus.

IV. 10. Ἠλπίκαμεν ἐπὶ Θεῷ ζῶντι. ὅς ἐστι σωτὴρ πάντων ἀνθρώπων, μάλιστα πιστῶν.

We trust in the living God; who is the Saviour of all Men, specially of those that believe.

VI. 13. Παραγγέλλω σοι ἐνώπιον τοῦ Θεοῦ, τοῦ ζωοποιοῦντος τὰ πάντα, καὶ Χριστοῦ Ἰησοῦ, τοῦ μαρτυρήσαντος ἐπὶ Ποντίου Πιλάτου τὴν καλὴν ὁμολογίαν.

I give thee charge in the sight of God, who quickneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession.

v. 15, 16. Ἣν καιροῖς ἰδίοις δείξει ὁ μακάριος καὶ μόνος δυνάστης, ὁ βασιλεὺς τῶν βασιλευόντων, καὶ κύριος τῶν κυριευόντων. ὁ μόνος ἔχων ἀθανασίαν, φῶς οἰκῶν ἀπρόσιτον· ὃν εἶδεν οὐδεὶς ἀνθρώπων, οὐδὲ ἰδεῖν δύναται, ᾧ τιμὴ καὶ κράτος αἰώνιον. ἀμήν.

Which in his times he shall shew who is the blessed and only potentate, the King of Kings, and Lord of Lords: Who only only hath Immortality; dwelling in the Light, which no Man can approach unto; whom no Man hath seen, nor can see:

To

To whom be honour and power everlasting. Amen.

Προσδεχόμενοι τὴν μακαρίαν ἐλπίδα, καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου Θεοῦ, καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ.

Looking for that blessed hope, and the appearing of the glory of the great God, and of our Saviour Jesus Christ; [the great God, the Father. See *Matth.* XVI. 27. *Mar.* VIII. 38. *Luc.* IX. 26.] See *Apoc.* XIX. 17. Tit. II. 13.

Πᾶσα δόσις ἀγαθὴ, καὶ πᾶν δώρημα τέλειον ἄνωθέν ἐστιν, καταβαῖνον ἀπὸ τοῦ πατρὸς τῶν φώτων, παρ᾽ ᾧ οὐκ ἔνι παραλλαγὴ, ἢ τροπῆς ἀποσκίασμα.

Every good gift, and every perfect gift is from above; and cometh down from the Father of Lights; with whom is no variableness, neither shadow of turning. Jam. I. 17.

Σὺ πιστεύεις ὅτι ὁ Θεὸς εἷς ἐστι. καλῶς ποιεῖς.

Thou believest that there is one God; thou dost well. II. 19.

Ἐν αὐτῇ [γλώσσῃ] εὐλογοῦμεν τὸν Θεὸν καὶ πατέρα.

Therewith [with the Tongue] bless we God, even the Father. III. 9.

Εἷς ἐστιν ὁ νομοθέτης σῶσαι καὶ ἀπολέσαι.

There is one Law-giver who is able to save and to destroy. IV. 12.

Αἱ βοαὶ τῶν θερισάντων εἰς τὰ ὦτα κυρίου σαβαὼθ εἰσεληλύθασι.

The cries of them which have reaped, are entred into the ears of the Lord of Sabaoth. [of Hosts.] V. 4.

Τοὺς δι᾽ αὐτοῦ πιστεύοντας εἰς Θεὸν, τὸν ἐγείραντα αὐτὸν ἐκ νεκρῶν, καὶ δόξαν αὐτῷ δόντα. ὥστε τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς Θεόν.

Who by him do believe in God that raised him up from the dead; and gave him glory, that your faith and hope might be in God. 1 Pet. I. 21.

1 *Joh.* IV. & V. per tot. præcipue V. 20.

Οἴδαμεν δὲ ὅτι ὁ υἱὸς τοῦ Θεοῦ ἥκει, καὶ δέδωκεν ἡμῖν διάνοιαν, ἵνα γινώσκωμεν τὸν ἀληθινὸν Θεὸν καὶ ἐσμὲν ἐν τῷ ἀληθινῷ ἐν τῷ υἱῷ αὐτοῦ Ἰησοῦ Χριστῷ· οὗτός ἐστιν ὁ ἀληθινὸς Θεὸς, καὶ ἡ ζωὴ αἰώνιος.

We know that the Son of God is come, and hath given us an understanding, that we may know him that is true, [*or*, the true God:] and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal Life.

*N. B.* I interpret this Verse, whether as commonly read, or whether as here from the *Alexandrian* and sixteen other Copies, τὸν ἀληθινὸν Θεὸν, not of the *Son*, but of the *Father*, that *He* and none else is the *true God* of the Christians, because, (1.) This is the constant, original, primitive Style of the Church; that the *Father alone is* ὁ ἀληθινὸς Θεὸς, *the true God*; I mean both as to the New Testament, and most ancient Writers. There being, I think, not one Instance in true Antiquity elsewhere, that any other than the Father is styl'd ὁ ἀληθινὸς Θεὸς, *the true God*; and he is certainly so styl'd very often. (2.) The Apostle is not here speaking of the *Dignity of the Son of God*, but cautioning against the Worship of False Gods: And certainly the *true God* of the Christians, in opposition to the *False Gods* of the Heathen, can be no other than *God the Father*. (3.) The Son has another Title here than the *true God*: I mean ὁ ἀληθινὸς, in the abstract, *He that is true*, and so gives us a trne and sure discovery of the Father, the *only true God*. Now, as the *true God* in Scripture means the *Father*, and none but him; so does ὁ ἀληθινὸς, *He that is true*, mean our Saviour, and none but him, in the same Scripture, nay, particularly in the same sacred Writer elsewhere. (4.) The exactly parallel place in *John*'s own Gospel, does almost necessarily require this sence; and cannot be fairly reconcil'd to any other, since we

*Joh.* XVII 3.
1 *Thes.* I. 9.
*Apoc.* VI. 10.
*Apoc.* III. 7
XIX. 11.
*Joh.* XVII. 3.

we thence learn that the *Father*, *as contradiſtinguiſh'd from Jeſus Chriſt*, is the *true God*, nay, the *only true God*; and, as here, is the way to *eternal Life* alſo. Where note, That the relative ὧν, *this*, if the words *Jeſus Chriſt* be omitted, as Dr. *Mills* thinks it ought to be, will naturally belong to the Father: Nay, if they be retain'd, will very properly belong to him alſo; as ſuch Relatives frequently do in Caſes where the Father and Son are thus mentioned together: Of which ſee the Doxologies hereafter. When the vulgar Expoſition can bring better Reaſons to ſupport it than theſe, we will embrace it; but not before.

Τῷ δὲ δυναμένῳ φυλάξαι ὑμᾶς ἀπταίστους, καὶ στῆσαι κατενώπιον τῆς δόξης αὐτοῦ ἀμώμους, ἐν ἀγαλλιάσει, μόνῳ σοφῷ Θεῷ σωτῆρι ἡμῶν δόξα καὶ μεγαλωσύνη, κράτος καὶ ἐξουσία, καὶ νῦν, καὶ εἰς πάντας τοὺς αἰῶνας. ἀμήν.

Now unto him that is able to keep you from falling, and to preſent you faultleſs before the preſence of his glory with exceeding joy, To the only wiſe God our Saviour be Glory and Majeſty, Dominion and Power, both now and ever. Amen. Jude, v. 24, 25.

Καὶ οἱ λοιποὶ ἔμφοβοι ἐγένοντο, καὶ ἔδωκαν δόξαν τῷ Θεῷ τοῦ οὐρανοῦ.

And the remnant were affrighted, and gave glory to the God of heaven. *Apoc.* XI. 13.

Τελέσας τὸν θυμὸν τοῦ Θεοῦ τοῦ ζῶντος εἰς τοὺς αἰῶνας τῶν αἰώνων.

Full of the wrath of God, who liveth for ever and ever. See XVI. 14. XVIII. 8. XV. 7.

Αὐτὸς πατεῖ τὴν ληνὸν τοῦ οἴνου τοῦ θυμοῦ καὶ τῆς ὀργῆς τοῦ Θεοῦ τοῦ παντοκράτορος.

He treadeth the wine-preſs of the fierceneſs and wrath of Almighty God. XIX. 15.

[*Almighty* is an Epithet only belonging to God the Father, 2 *Cor.* VI. 18. *Apoc.* I. 8. IV. 8. XI. 17. XV. 3. XVI. 14. XIX. 6. XXI. 22. *Conſtitut. Apoſt.* L. I. *pref.* L. V. C. 7. p. 305. L. VI. C. 26. p. 354.]

*N. B.* How ſtrong theſe Scripture Arguments, eſpecially thoſe in *John*'s Goſpel, for this Propoſition ſeem'd to Dr. *Whitby*, take the Account in his own remarkable Words, in his Preface to his Comment on the ſame Goſpel. P. 432, 433. "This, ſays he, " is a Matter of very great Importance, for it is " obſervable, that whereas *Crellius*, in his Book *De* " *Uno Deo Patre*, Sect. 2. reckons up thirty ſix " Arguments againſt the Divinity of Chriſt: And " *Woltzogenius*, in his *Præparatio ad utilem lectionem librorum Novi Teſtamenti*, reckoneth up ſix- " ty againſt it, one half of them are taken from " ſome Paſſages of this Goſpel. And the ſame " Author, in his *Prolegomena* to this Goſpel ſaith, " That *in no Writing of the Evangeliſts or Apoſtles, are there more Arguments againſt the Divinity of Chriſt than in this Goſpel.* Nor have I yet been " ſo happy as to ſee one Author, who hath given " a ſufficient, clear, and ſatisfactory Anſwer to " the Arguments produc'd from this Goſpel, " againſt that neceſſary Article. And I could " heartily wiſh, that Men ſo skill'd in the Con- " troverſies betwixt us and the *Socinians*, as Dr. " *Edwards* of *Jeſus College* is, would rather give " us a clear Anſwer to the Arguments of *Crel-* " *lius*, *De Uno Deo Patre*, againſt the Divinity of " Chriſt, which is too much wanted, than furniſh us with *Antidotes againſt Socinianiſm*, by " producing Arguments againſt it, whilſt that, " and ſuch like Books, unanſwer'd, ſeem to be " *Antidotes againſt Antidotes.*

*N. B.* There is no certain Inſtance of any of the known and peculiar Epithets of the Supreme God, given to the Son, in the whole New Teſtament. Indeed in one Text of the Old Teſtament, we render the words *the mighty God*, where they

they plainly belong to the Messiah. But then, as the most Learned *Gataker* there observes, the Original, at the utmost, will warrant no more than *a mighty God.* Nay, both the LXXII, and the vulgar *Latin*, with some of the *Jews*, divide the Words; as affirming only, that he is *Mighty*, and that he is a *God.* So that not one *certain Example* appears in Scripture. Nor do the Ancients affirm more, nor venture to apply the Characters of the Supreme God to him, tho' the Moderns do it on all Occasions. And indeed, as far as I have observ'd, it was about the beginning of the third Century e'er any Christian ventur'd to give Christ the Title of *Omnipotens*, or, παντοκράτωρ, *the Almighty*, or, *Lord of all things.* And then, only by way of Inference from his being call'd *God*, because he was the *Son of God*; whence some began to think he might, in a tolerable sence, be call'd *Omnipotent*, because he was the Son of him that was really and originally *Omnipotent.* And the like may be said of one or two more of the Divine Epithets, which at the same time some few began to venture upon, tho' without the Concurrence of the Body of the Christian Church; nay, against the usual Style and Language of it in the same Age; and without ever dreaming that a real and proper equality of Power and Essence was therein imply'd, as appears by many other of their Expressions on other Occasions. Only hence the later Writers did afterwards take a handle for the Introduction and Support of their novel Opinions; just as the Papists have, by degrees, come into the belief of Transubstantiation it self, and learn'd to support that novel Doctrine from a few Oratorical Expressions of the Ancients, while they yet appear by many other Testimonies never to have so much as thought of so absurd a Notion.

Isa. IX. 6.

Vid. Constitut. Apost. L. V. C. 16. p. 321. & Method. Conviv. Virg. apud Combef. p. 113.

Grabe Spicil. Tom. I. p. 63.

Πέτρος ἐν τῷ κηρύγματι λέγει, γινώσκετε οὖν ὅτι εἷς θεός ἐστι, ὃς ἀρχὴν πάντων ἐποίησεν, καὶ τέλος ἔξουσίαν ἔχων, ὁ ἀόρατος, ὃς τὰ πάντα ὁρᾷ· ἀχώρητος, ὃς τὰ πάντα χωρεῖ· ἀνενδεής, οὗ τὰ πάντα ἐνδέεται, καὶ δι' ὃν ἔστιν· ἀκατάληπτος, ἀέννητος, ἄφθαρτος, ἀποίητος, ὃς τὰ πάντα ἐποίησεν λόγῳ δυνάμεως αὐτοῦ, τὴν γνωστικὴν γεννήσας, τυπέστι δὲ υἱὲ —— τοῦτον τὸν θεὸν σεβεσθε, μὴ κατὰ τοὺς ἕλληνας, ὡς ἀλλοφύλοις τὴν ὑμῖν σεβόντων θεὸν καὶ ὑπὲρ παρ' ἕλλησι δοκίμων, ἀλλ' ὃ καθ' ἐπίγνωσιν παντελῆ τὴν δι' υἱοῦ παιδόσιν μεμαθηκότων.

*Peter* in his preaching says, Know therefore that there is one God, who made the beginning of all things, and has the power of their end. And he is invisible, who sees all things: Not contain'd in any thing, who contains all things: Not wanting of any thing, whom all things want; and on whose account they are: Incomprehensible, Perpetual, Incorruptible, Unmade; who made all things by the word of his power, in its mystical sense, that is of his Son, [by his Son.] —— Worship him for God, but not after the manner of the famous Men among the Greeks, [*or*, Gentiles,] because those famous Men among the Greeks [*or*, Gentiles] tho' they worship the same God with us, yet have they not been compleatly instructed in our method of worship by his Son.

Clem. Ep. I. §. 43. p. 171.

Εἰς τὸ δοξασθῆναι τὸ ὄνομα τοῦ ἀληθινοῦ καὶ μόνου θεοῦ· ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

That the name of the true and only God might be glorified. To him be glory for ever and ever. Amen.

§. 46. p. 173.

Ἡ οὐχὶ ἕνα θεὸν ἔχομεν; καὶ ἓν χρῖσμα τὸ χάρισθὲν ἐφ' ἡμᾶς;

Have not we one God, and one Christ, and one Spirit of Grace, which is poured out upon us?

Or

Ὅτι σοὶ εἷς τὸ μόνος σοφὸς Θεὸς φθεγγαί εἰσιν.

Because these are the words of the Lord, the only wise God. [See the Confessions of Faith, L. VI. C. 11. p. 339, 340. L. VII. C. 41. p. 380.] Constitut. Apost. L. I. C. 6. p. 204.

Τοῦ Χριστοῦ δὲ κεφαλὴ ὁ Θεὸς καὶ πατὴρ αὐτοῦ· μετὰ ταῦτα ἡ παντοκράτορα Θεὸν ἡμῶν καὶ πατέρα, ὥστε ἐκδέχου καὶ τὸ μέλλον καὶ αἰῶνα κύριον, πάσης ἐκτίσεως καὶ δυνάμεως δημιουργόν, κ. τ. λ.

And the head of Christ is God, even his Father. Therefore, O Wife, next after the Almighty, our God and Father, the Lord of the present world, and of the world to come, the maker of every thing that breaths, and of every power, &c. C. 8. p. 207.

Καταλείψαντες τὸ ἕνα καὶ μόνον ἀληθινὸν Θεόν.

Having left the one and only true God. L. II. C. 6. p. 217.

Οὐ γὰρ τὸ τοῦ σκληροκαρδίου ἀνδρῶν βέλτιον ἐστὶν χρὴ, ἀλλὰ τὸ τοῦ Θεοῦ καὶ παντὸς τοῦ ὅλων, τοῦ διὰ Ἰησοῦ Χριστοῦ, τοῦ κυρίου ἡμῶν.

For we ought not to establish the Will of hard-hearted Men; but the will of the God and Father of the universe, which is revealed to us by Jesus Christ. C. 14. p. 223.

Ἀγαπᾶν κύριον τὸν Θεὸν, τὸν ἕνα, καὶ μόνον, ἐξ ὅλης τῆς ἰσχύος.

To love the one and only God with all thy strength. C. 36. p. 246.

Πατὴρ ὁ ἐπὶ πάντων Θεός. Χριστὸς ὁ μονογενὴς Θεὸς, ὁ ἀγαπητὸς υἱὸς, ὁ τῆς δόξης κύριος· Πνεῦμα ἅγιον ὁ Παράκλητος, τὸ διὰ Χριστοῦ πεμπόμενον, καὶ ὑπ' ἐκείνου διδασκόμενον, καὶ ἐκεῖνον κηρύττον.

The Father is the God over all: Christ is the only begotten God, the beloved Son, the Lord of glory. The Holy Ghost is the Comforter, who is sent by Christ, and taught by him, and proclaims him. L. III. C. 17. p. 288, 289.

Πιστεύων τῷ ἑνὶ καὶ μόνῳ ἀληθινῷ Θεῷ καὶ πατρὶ, διὰ Ἰησοῦ Χριστοῦ, τοῦ μεγάλου

Believing in the one and only true God and Father, through Jesus Christ, L. V. C. 6. p. 304.

ἀρχιερέως, καὶ λυτρωτὴν τῶν ψυχῶν, καὶ μισθαποδότην τῶν ἄθλων.

the great High Priest and redeemer of our souls, and rewarder of our sufferings.

C. 7. p. 309. Ἐπὶ αὐθεντίᾳ τοῦ Θεοῦ τῶν ὅλων, ὃς ἔστιν αὐτῶν πατήρ· καὶ μαρτυρείᾳ πνεύματος, ὃς ἔστι παράκλητος.

By the authority of the God of the universe, who is his Father; and by the testimony of the Spirit, who is the Comforter.

C. 15. p. 320. Καταλείψαντες τὴν πολύθεον μανίαν, καὶ τῇ ἀληθείᾳ μοναρχίᾳ προσφεύγοντες, τῷ παντοκράτορι Θεῷ, διὰ Ἰησοῦ Χριστοῦ.

You have left the madness of Polytheism, and have fled to the true Monarchy, to Almighty God, through Jesus Christ.

C. 16. p. 321. Προσδραμόντες ἐπὶ τῷ φωτὶ τῷ ἀληθινῷ, καὶ ἐπιγνόντες δι' αὐτοῦ τὸν ἕνα καὶ μόνον ἀληθινὸν Θεὸν καὶ πατέρα.

Ye have run to the true light, and by it have known the one and only true God and Father.

C. 20. p. 325. Τοῦτον Δανιὴλ ὑὸν ἀνθρώπου λέγει ἔρχόμενον πρὸς τὸν πατέρα, καὶ πᾶσαν παρ' ἐκείνου κατεπιόμενον, καὶ λίθον ἀπὸ ὄρους ἀνευ χειρῶν τμηθέντα, καὶ γενόμενον εἰς ὄρος μέγα, καὶ πληρώσαντα πᾶσαν τὴν γῆν, συντρίβοντα πολυαρχίαν τοπαρχιῶν, καὶ πολυθεΐαν Θεῶν, κηρύσσοντα δὲ τὸν ἕνα Θεόν.

Him Daniel describ'd as the Son of Man, coming to the Father, and receiving all judgment and honour from him; and as the stone cut out of the mountain without hands, and becoming a great mountain, and filling the whole earth, dashing to pieces the many governments of the smaller Countries, and the Polytheism of Gods; but preaching the one God.

L. VI. C. 7. p. 334. Εἰς πίστιν ἐλθεῖν τοῦ τῶν ὅλων Θεοῦ, καὶ τοῦ χρείσαντος Ἰησοῦ.

He embraced the Faith of the God of the Universe.

Τῷ

Τέτων οἱ μὲν πολλοὺς Θεοὺς, οἱ δὲ τρεῖς ἐναντίους, ἀνάρχους, ἀεὶ σωόντας ἑαυτοῖς, οἱ δὲ ἀπείρους καὶ ἀγνώστους δοξάζεσι.

Of these some own the doctrine of many Gods; some only of three, but contrary to each other, without beginning, and ever with one another: And some of an infinite number of them. C. 8. p. 336. See C. 10. p. 339.

Εἷς ὁ Θεὸς, ὃν Πέτρος δικαίως καταγγέλλει μόνον.

There is one only God, whom Peter rightly preaches. See the Creeds at the end. C. 9. p. 338.

Δηλοῦμεν ὑμῖν Θεὸν παντοκράτορα ἕνα μόνον ὑπάρχειν, παρ' ὃν ἄλλος οὐκ ἔστι, καὶ αὐτὸν μόνον σέβειν καὶ προσκυνεῖν, διὰ Ἰησοῦ Χριστοῦ τοῦ παιδὸς ἡμῶν, ἐν τῷ παναγίῳ πνεύματι.

We declare unto you, that there is only one God Almighty, besides whom there is no other; and that you must worship and adore him alone, through Jesus Christ our Lord, in the most holy Spirit. C. 14. p. 343.

Οἱ Θεὸν τὸν ἐπὶ πάντων βλασφημοῦντες, καὶ τὸν υἱὸν αὐτοῦ καταπατοῦντες, καὶ τὴν διδασκαλίαν τοῦ πνεύματος διαβάλλοντες.

Who blaspheme the God over all; and tread under foot his Son; and do despite to the doctrine of the Spirit. C. 18. p. 348.

Ὁ γὰρ εἰρηκὼς ἐν τῷ νόμῳ, κύριος ὁ Θεός σε κύριος εἷς ἐστιν; ὁ αὐτὸς ἐν τῷ εὐαγγελίῳ λέγει, ἵνα γινώσκωσί σε τὸν μόνον ἀληθινὸν Θεόν.

For he that said in the Law, The Lord thy God is one Lord; the same says in the Gospel, That they might know thee the only true God. C. 23. p. 352.

Τινὲς δὲ ἐξ αὐτῶν ἑτέρως ἀσεβοῦσι, ψιλὸν ἄνθρωπον φανταζόμενοι τὸν κύριον, ἐκ ψυχῆς καὶ σώματος αὐτὸν εἶναι νομίζοντες, ἕτεροι δὲ ἐξ αὐτῶν αὐτὸν

Nay, some of them are impious after another manner, imagining the Lord to be a meer Man, supposing him to consist of a soul and body. But others C. 26. p. 354, 355.

εἶναι

ἐι) τὸν Ἰησοῦν τὸν ὑπὲρ πάντων Θεὸν ὑποκτείνυσιν, αὐτὸν ἑαυτῶν πατέρα δοξάζοντες, αὐτὸν υἱὸν καὶ παράκλητον ὑποπτεύοντες· ὧν τί ἂν εἴη ἐναγέστερον;

of them suppose that Jesus himself is the God over all, and glorifie him as his own Father, and suppose him to be both the Son and the Comforter. Than which Doctrines what can be more detestable? See *Ignat. ad Tarsens.* §. 2. p. 106. §. 5. p. 106. *Ad Antiochen.* §. 2. p. 109.

L.VIII. C. 1. p. 387. Τῷ Θεῷ καὶ σωτῆρι ἡμῶν Ἰησοῦ Χριστῷ τὸ μέγα τῆς εὐσεβείας ἡμῖν μυστήριον, καὶ προσκαλουμένου Ἰουδαίους τε καὶ Ἕλληνας εἰς ἐπίγνωσιν τοῦ ἑνὸς καὶ μόνου ἀληθινοῦ Θεοῦ πατρὸς αὐτοῦ.

Jesus Christ, our God and Saviour, deliver'd to us the great mystery of Godliness, and called both Jews and Gentiles to the acknowledgment of the one and only true God his Father.

C. 46. p. 423. Ἀλλ' ὑπὸ τοῦ Χριστοῦ προεχειρίσησαν, τοῦ ἀρχιερέως τοῦ ἀσυγκρίτου Θεοῦ.

But were appointed by Christ the High Priest of that God to whom nothing is to be compar'd. See Chap. 5. p. 391. C. 38. p. 417.

Ignat. ad Eph. §. 7. p. 48. Ἰατρὸς δὲ ἡμῶν ἐστιν ὁ μόνος ἀληθινὸς Θεὸς, ὁ ἀγέννητος, καὶ ἀπρόσιτος, ὁ τῶν ὅλων, κύριος, καὶ δὲ μονογενοῦς πατὴρ καὶ γενέτωρ.

Our Physician is the only true God, unbegotten, and inaccessible, the Lord of the universe, the Father and begetter of the only begotten Son.

Ad Magnes. §. 7. p. 58. Εἷς ἐστιν Ἰησοῦς Χριστὸς, τοῦ ἀρχιερέως τοῦ ἀγεννήτου Θεοῦ.

To one Jesus Christ, the High Priest of the unbegotten God.

§. 8. p. 58. Εἷς Θεός ἐστιν ὁ παντοκράτωρ, ὁ φανερώσας ἑαυτὸν διὰ Ἰησοῦ Χριστοῦ τοῦ υἱοῦ αὐτοῦ.

There is one God Almighty, who has manifested himself by Jesus Christ his Son.

Τοῦ

Τοῖς ἐξοκείλασιν εἰς πολυθεΐαν τὸ ἕνα καὶ μόνον ἀληθινὸν Θεὸν καταγγείλαντι, τὸν ἑαυτῆς πατέρα.

To those who had fallen into Polytheism, has preached the one and only true God his Father. §. 11. p. 61.

Ἐν μεγαλειότητι ὑψίστου Θεοῦ παιδός.

From the majesty of the most high God the Father. Præf. p. See *ad Smyrn. Pref.* p. 86. 7[2].

Τὸν υἱὸν τοῦ ἀληθινοῦ Θεοῦ καὶ πατρός

The Son of the true God and Father. §. 6. p. 76.

Ἐπείπερ καὶ ἓις ἀγέννητος ὁ Θεὸς καὶ πατήρ.

Seeing there is but one unbegotten Being, God, even the Father. See *Ad Antioch.* §. 14. p. 113. *Ad Heron.* §. 6. p. 115. Ad Philad. §. 4. p. 80.

Πάντα ταῦτα εἰς ἑνότητα τοῦ ἑνὸς καὶ μόνου ἀληθινοῦ Θεοῦ

All these things center in the unity of the one and only true God. §. 9. p. 84.

Οὔτε γὰρ Θεοῦ τις κρείττων ἢ παραπλήσιος ἐν πᾶσι τοῖς οὖσιν.

For there is none more excellent than, or comparable to God among all the Beings that are. Ad Smyrn. §. 9. p. 91.

Μωσῆς γοῦν, ὁ πιστὸς θεράπων τοῦ Θεοῦ, εἰπών, *κύριος ὁ Θεός σου κύριος εἷς ἐστι*, καὶ τὸν ἕνα καὶ μόνον κηρύξας Θεόν· κ. τ. λ.

For Moses, the faithful servant of God, when he said, *The Lord thy God is one Lord*, and so preached that there was only one God, *&c.* Ad Antioch. §. 2. p. 109.

Οἱ δὲ προφῆται εἰπόντες, ὡς ἐκ προσώπου τοῦ Θεοῦ, ἐγὼ Θεὸς πρῶτος, καὶ ἐγὼ μετὰ ταῦτα, καὶ πλὴν ἐμοῦ οὐκ ἔστι Θεός, καὶ τοῦ παντὸς τῶν ὅλων· κ. τ. λ.

The Prophets also when they say in the Person of God, *I am the first God, and I am the last, and besides me there is no God*, concerning the Father of the universe, *&c.* §. 3. p. 109.

Οἱ δὲ εὐαγγελισταὶ εἰπόντες τὸν ἕνα πατέρα μόνον ἀληθινὸν Θεόν. κ. τ. λ. See §. 5. p. 110.

The Evangelists also, when they said, *The Father alone was the only true God*, &c. §. 4. p. 110.

Θεῷ

Just. Apol. I §. 17. p. 25. Θεῷ δὲ μόνῳ τῷ ἀγεννήτῳ, διὰ τὸν υἱόν, ἐπόμεθα—οἱ δὲ μαγικαῖς τέχναις χρώμενοι ἀγαθῷ καὶ ἀγεννήτῳ Θεῷ ἑαυτοὺς ἀνατεθεικότες.

We follow the only unbegotten God, through his Son. —— But those which made use of Magick Arts before, have now devoted themselves to the good and unbegotten God.

§. 63. p. 95: Καὶ τῷ ἀγεννήτῳ Θεῷ, διὰ τοῦ Χριστοῦ, ἑαυτοὺς ἀνέθηκαν.

And they dedicated themselves to the unbegotten God through Christ.

Spicil. Tom. II. p. 175, 176. & Iren. L. IV. c 14. p. 300. 284. Καλῶς Ἰουστῖνος· ἐν τῷ πρὸς Μαρκίωνι συντάγματι φησὶν ὅτι αὐτῷ τῷ κυρίῳ οὐκ ἂν ἐπείσθην ἄλλον Θεὸν καταγγέλλοντι, πλὴν τοῦ δημιουργὸν, καὶ *factorem, & nutritorem nostrum. Sed quoniam ab* uno Deo, *qui & hunc mundum fecit, & nos plasmavit, & omnia continet & administrat, Unigenitus Filius venit ad nos, suum plasma in semetipsum recapitulans, firma est mea ad eum fides, & immobilis erga Patrem dilectio : utraque Deo nobis præbente.*

*Justin* says well in his Discourse against *Marcion*, I would not have believ'd the Lord himself, had he preached any other God besides him that created, and made, and nourishes us. But because the only begotten Son came to us from that *One God*, who both made this World, and form'd us, and contains and governs all things, summing up his own Workmanship in himself, my Faith towards him is firm, and my Love towards the Father immoveable ; God affording them both to us. See *Paræn.* §. 15, *&c.* p. 76, *&c.* & *De Monarchia*, throughout.

Dial. cum Tryph. p. 221. Ὁ Θεὸς τῶν νοητῶν ἁπάντων ὄζιν ἄποσ. ὁ χρῶμα ἔχων, ὁ σχῆμα, ὁ μέγεθος, οὐδὲν τούτων ὀφθαλμοῖς βλέπει· ἀλλά τοι τοῦτ' αὐτὸ φημὶ, ἐπέκεινα πάσης

God is the Author of all intelligible Beings, having no Colour, nor Form, nor Magnitude, nor any of those Qualities which are seen by the Eyes ; but

ὐσίας

ἐσίας, ὅτε ῥῆτὸν, ὅτε ἀ-
χορήτον ἀλλὰ μόνον κα-
λὸν καὶ ἀγαθόν.

is a real Being, beyond all Subſtance, not to be deſcrib'd by Words, or Diſcourſe, but only a Being compleatly good.

Ἐπειδὴ καὶ τὸν ποιητὴν τῶν
ὅλων Θεὸν καὶ πατέρα ἐδό-
ξαζον, καὶ τὸν παρ' αὐτῶ Χρι-
στὸν υἱὸν αὐτῶ κηρύσσελλον.

Becauſe they glorified p. 225.
that God and Father who was the maker of the univerſe, and preached Chriſt his Son who came from him.

Οὔτε ἔσαι ποτὲ ἄλλος
Θεὸς, ὦ Τρύφων, ὅτε ἦν
ἀπ' αἰῶνος πλὴν τοῦ ποιή-
σαντος, καὶ διατάξαν-
τόδε τὸ πᾶν· οὐδὲ ἄλλον
μὲ ἡμῶν, ἄλλον δὲ ὑμῶν
ἡγόμεθα Θεὸν, ἀλλ' αὐ-
τὸν ἐκεῖνον τὸν ἐξαγαγόντα
τοὺ πατέρας ὑμῶν ἐκ γῆς
Αἰγύπτε, ἐν χειρὶ κραταιᾶ,
καὶ βραχίονι ὑψηλῶ· οὐδ' εἰς
ἄλλον τινα ἠλπίκαμεν, ἢ γὰρ
ἔζιν· ἀλλ' εἰς τῆλον εἰς ὃν καὶ
ὑμεῖς τὸν Θεὸν τῶ Ἀβρα-
ὰμ, καὶ Ἰσαὰκ, καὶ Ἰακώβ.

O *Trypho*, there will ne- p. 227, 228.
ver be, nor has ever been, any other God beſides him who made and governs this univerſe. Nor do we eſteem ours one God, and yours another; but have him for our God who brought your Fathers out of the Land of *Egypt*, by a ſtrong Hand, and an Arm lifted up. Neither have we hop'd in any other, for there is no other; but have hoped in him in whom you hope alſo, the God of *Abraham* and *Iſaac* and *Jacob*.

Ὅπως μὴ καὶ τότε χάειν
κρίσιν ὀφελήσω, ἐν ᾗ ὁ θεὸς
μέλλει κρίσιν διὰ τῶ κυρί-
ου μὲ Ἰησοῦ Χριστοῦ ὁ ποιητὴς
τῶν ὅλων Θεὸς ποιεῖσθαι.

That I may not be pu- p. 28e.
niſhed on this account, when God the maker of the Univerſe ſhall judge the World by our Lord Jeſus Chriſt.

Οἱ δὲ διδάσκαλοι ὑμῶν
ὅσον χέρσας καὶ πόδας καὶ
δακτύλους καὶ ψυχὴν ἔχειν,

But your Maſters ſup- p. 341, 342.
poſe, that the Father of the Univerſe, the unbegot-

ὡς σωΐθετον ζῶον, τὸν πατέρα τῶν ὅλων καὶ ἀγέννητον Θεόν· ὅπερ καὶ διὰ τοῦτο ὤφθαι τῷ Ἀβραὰμ καὶ τῷ Ἰσαὰκ, καὶ τὸν πατέρα διδάσκειν.

Tatian. §. 6. p. 17, 18.

Τὸν μὲν γὰρ ἄνθρωπον ἀνθρωπίνως πιστέον, φοβητέον δὲ μόνον τὸν Θεόν· ὅστις ἀνθρωπίνοις ἐκ ὀφθήσεται ὀφθαλμοῖς, ἢ τέχνῃ περιληπτός. —— Θεὸς ὁ καθ' ἡμᾶς ἐκ ἔχει σύστασιν ἐν χρόνῳ, μόνος ἀναρχος ὤν, καὶ αὐτὸς καταρχὴ τῶν ὅλων ἀρχή.—πνεῦμα ὁ Θεὸς, ὁ δὴ λόγος διὰ τῆς ὕλης, πνευμάτων δὲ ὑλικῶν, καὶ ἐν αὐτῇ σωμάτων κατασκευασὶς, ἀόρατός τε καὶ ἀναφὴς, ἀϊδιτῶν καὶ ἀοράτων αὐτὸς μόνος πατήρ.

§. 14. p. 37.

Ἀντὶ πλανήτων δαιμόνων ἕνα τὸν ἀπλανῆ δεσπότην μεμαθήκαμεν.

Athenag. Legat. §. 5. p. 21.

Ἐπεὶ δὲ ὁ λόγος ἡμῶν ἕνα Θεὸν ἄγει, τὸν τῆδε τῆς παντὸς ποιητὴν, αὐτὸν μὲν ὁ γνόμενον, (ὅπερ τὸ ὂν ὁ γίνεται, ἀλλὰ τὸ μὴ ὄν, πάντα δὲ διὰ τοῦ παρ'

ten God, as a compounded animal, has Hands, and Feet, and Fingers, and a Soul, who thereupon teach that the Father himself was seen by *Abraham* and *Isaac*.

We must honour Men in a manner fit for Men; but must fear God only, who is not to be seen by the Eyes of Men, nor comprehended by any Art.—— Our God has not his Existence in time, and is the only Being that is without origin, and is himself the origin of the Universe.——God is a Spirit, not that Spirit which passes through Matter, but that frames the Spirits that are in Matter, and their Forms also; being as well invisible and intangible; as the Father of things that are sensible, and of those also that are invisible.

Instead of the wandring Dæmons, we have been instructed in the belief of one unchangeable Lord.

But because our Doctrine introduces one God, the maker of this Universe, but not made himself; (for what already exists cannot be made, but

αὐτῆ

αὐτῆ λόγῳ πεποιηκότα. what does not exist only) but one who made all things by his Word, which proceeded from him, &c. [See §. 6, 7, 8, 9. p. 22—38.]

Οὕτως ἑνὶ τῷ Θεῷ, καὶ τῇ παρ' αὐτῆ λόγῳ, ὑφ' ἑνὸς μόνου, ἀμείνω, πάντα ὑποτέτακται.

Accordingly, all things are subject to one God, and to that Word which proceeded from him, which we understand to be his Son, undivided from him. §. 15. p. 64.

Ὁ μόνος Θεὸς καὶ πατὴρ καὶ κτίστης τῶν ὅλων ἐκ ἐγκατέλειπε τὸ ἀνθρωπότητα, ἀλλὰ ἔδωκεν νόμον, καὶ ἔπεμψε προφήτας ἁγίους πρὸς τὸ καταγγεῖλαι καὶ δεῖξαι τὸ ἑαυτοῦ θέλημα τοῖς ἀνθρώποις, εἰς τὸ ἓν ἕκαστον ἡμῶν ἀναβῆναι, καὶ ἐπιγνῶναι, ὅτι εἷς ἐστι Θεός.

However, God who is the Father and Creator of the Universe, has not forsaken Mankind, but gave them a Law, and sent them holy Prophets, to preach and declare his Will to our Race, that every one of us might awake and acknowledge, that there is only one God. Theoph. ad Autolyc. L. II. p. 110.

Ἡμεῖς δὲ καὶ Θεὸν ὁμολογοῦμεν· ἀλλ' ἕνα, τὸν κτίστην, καὶ ποιητὴν, καὶ δημιουργὸν τοῦδε τοῦ παντὸς κόσμου, καὶ προνοίᾳ τὰ πάντα διοικοῦντα ἐπιτάμεθα· ἀλλ' ὑπ' αὐτοῦ μόνου· καὶ μόνον ἅγιον μεμαθήκαμεν· ἀλλὰ νομοθέτην ἔχομεν τὸν ὄντως Θεόν.

We do also acknowledge, that there is a God, but that he is but one, the Creator, and Maker, and Framer of this whole World: And we know that all things are governed by Providence, but so that 'tis govern'd by him only; and that he only is Holy, as we have been taught; but so that our Legislator is that God who is really such. L. III. p. 122.

Iren. L. I. C. I. §. 19. p. 41.

Τὸν δὲ Ἰωάννην ἕνα Θεὸν παντοκράτορα, καὶ ἕνα μονογενῆ Χριστὸν Ἰησοῦν κηρύσσοντα.

For *John* preached one God Almighty, and one only-begotten Chriſt Jeſus. [See the ancient Creeds at the end.]

C. 16. p. 86.

Ὅτι μὲν οὖν τὸν ἀοράτου πατέρα, καὶ ποιητὴν τῶν ὅλων εἶπεν τὸ, οὐδεὶς ὄψεται τὸν Θεὸν, πᾶσιν ἡμῖν φανερόν ἐστιν.

'Tis manifeſt to us all, that theſe words, *No one ſhall ſee God*, are ſpoken concerning the inviſible Father, the maker of the Univerſe.

C. 19. p. 93.

*Cum teneamus autem nos regulam veritatis, id eſt quia ſit* Unus Deus Omnipotens *qui omnia condidit per verbum ſuum*: ——— *Hic qui mundum fecit; etenim Mundus ex omnibus: Hic qui hominem plaſmavit: Hic qui Deus Abraam, Deus Iſaac, & Deus Jacob, ſuper quem alius Deus non eſt, neque initium, neque virtus, neque pleroma: Hic Pater Domini noſtri Jeſu Chriſti.* ——— *Omnes fere quotquot ſunt hæreſes* Deum *quidem* Unum *dicunt*; *ſed per ſententiam malam immutant*; *ingrati exiſtentes ei qui fecit eos*; *quemadmodum gentes per idololatriam.*

But when we hold to the Rule of Truth, that is, That there is one God Almighty, who created all things by his Word. ——— He who made the World; for the World conſiſts of all things: He who formed Man: He who is the God of *Abraham*, the God of *Iſaac*, and the God of *Jacob*: Superior to whom there is not any other God, or Principle, or Virtue, or Plenitude. This is the Father of our Lord Jeſus Chriſt. ——— Almoſt all the Hereſies, how numerous ſoever they are, affirm there is but *one God*: But they change him by their evil Opinions, as ungrateful to him that made them, as were the *Gentiles* by their Idolatry.

*Si qui forte ex iis pœnitentiam agentes, & convertentes ad* Unum solum Conditorem & Deum, *factorem universitatis, salvari possint.*

If perhaps some of them may repent, and be converted to that Being who is the only Creator and God, the maker of the Universe, and so may be sav'd. C. 35. p. 113.

*Manifestavimus & quia* unus Deus conditor, *& quia non positremitatis fructus, & quia neque supra illum, neque post eum est aliquid.*

We have also declar'd already, that there is one God, the Creator, and that he is not the effect of any late Being, and that neither is there any Being above him, or after him. L. II præf. p. 113.

*Neque ab aliquo motus, sed sua sententia, & libere fecit omnia, cum sit* solus Deus, *&* solus Dominus, *&* solus Conditor, *&* solus Pater, *&* solus continens omnia, *& omnibus ut sint ipse præstans, &c.*

Nor was he excited to create any other Being, but of his own good will, and voluntarily did he make all things; seeing he is the only God, and the only Lord, and the only Creator, and the only Father; he alone sustaining all things, and giving all things their very Beings, *&c.* C. 1. p. 114, *&c.*

*Quoniam autem* Hic Deus est Pater Domini nostri Jesu Christi; *& de hoc Paulus Apostolus dixit,* Unus Deus Pater, qui super omnes, & per omnia, & in omnibus nobis. *Jam quidem ostendimus unum esse Deum;*

But that this God is the Father of our Lord Jesus Christ, *Paul* said, *There is one God the Father, who is over all, and through all, and in us all.* We have now demonstrated, that there is but one God: Yet will we farther demonstrate it ex C. 35. p. 118.

*ex ipsis autem Apostolis, & ex Domini sermonibus adhuc ostendemus.*

*Non decet autem eum* qui super omnia sit Deus, *cum sit liber & suæ potestatis, necessitati servisse dicere.* —— C. 5. p. 122, 123, 124. *Quomodo autem ignorabant vel angeli aut mundi fabricator* Primum Deum, *quando in ejus propriis essent, & creaturæ existerent ejus, & continerentur ab ipso?* — *Ratio mentibus infixa movet ea, & revelat eis quoniam est* unus Deus omnium Dominus; *& propter hoc* Altissimi & Omnipotentis *appellationi omnia subjecta sunt; & hujus invocatione etiam ante adventum Domini nostri salvabantur homines, & a spiritibus nequissimis, & a dæmoniis universis, & ab apostasia universa. Non quasi vidissent eum terreni spiritus, aut dæmones; sed cum scirent quoniam est* qui est super omnia Deus, *cujus & invocationem tremebant, & tremit universa*

from the Apostles themselves, and from the Discourses of our Lord.

'Tis not proper to affirm, that the God who is over all, who is free, and at his own disposal, is a slave to Necessity. ——— But how could either the Angels, or the framer of the World be ignorant of the primary God? Since they were under his Jurisdiction, and were his Creatures, and were contained by him. ——— Reason implanted in their Minds perswades them, and reveals this to them, That there is one God, the Lord of all, and therefore is it that all things are subject to the Name of the Highest, and of the Almighty. And by the Invocation of him it was that Men were saved, even before the coming of our Lord, both from wicked Spirits, and a vast number of Dæmons, and from their grand Apostacy. Not as if the Terrestrial Spirits or Dæmons had seen him: But because they knew there was a God over all, at whose Name

*niversa creatura, & principatus, & potentia, & omnis subjecta virtus.* ——— *Licet non vidissent hi cum* qui super omnia Deus est, *cognoscerent potentatum & dominium ejus.* —— *Cognoscere dicunt eum* qui super omnia est Deus, *quem nunquam viderunt.*

[*or*, Invocation] they trembled as did the universal Creation, the Principalities, and Powers, and all the subordinate Virtues also. ——— Altho' they had never seen him who is God over all, they would know his Power and Dominion. ——— They say they know him who is the God over all, whom they have never seen.

*Quoniam impossibile erat* ——— *ab alio quodam præter* primum Deum *fabricari hunc mundum ostendimus.* — *Si non fixerimus sensum in* Unum Artificem, *& in* Unum Deum, *qui a semetipso fecit ea quæ facta sunt.*

We have demonstrated, that it was impossible that this World could be fram'd by any other Being, but the primary God. ——— If we do not fix our Minds upon one Artificer, and upon one God, who of himself made those things that are made. C. 6. p. 124, 125.

*Neque igitur extra* primum Patrem, *id est* qui super omnia est Deus, *pleroma aliquid esse potest.*

Therefore there can be no plenitude out of the primary Father, that is him who is God over all. C. 7. p. 127.

*Veteribus quidem, & in primis a primoplasti traditione hanc suadelam custodientibus, & unum* Deum, *fabricatorem cœli & terræ hymnizantibus, &c.*

The Ancients, and that principally from a Tradition deriv'd from the first of our Race preserv'd this perswasion, and sang Hymns to the One God, the framer of Heaven and Earth, *&c.* C. 9. p. 128, 129.

C. 12. p. 131. *Et non credentes quidem quoniam hic* qui est super omnia Deus *in his quæ sunt varia & dissimilia* Verbo *fabricavit.*——— *Et ex ipsis Domini verbis facile est ostendere, confitentis* unum Patrem, *& factorem mundi, & plasmatorem hominis, qui a lege & prophetis annunciatus sit, & alterum nescientis ; &* hunc esse super omnia Deum.

And truly they did not believe that he who is God over all, did, among the rest, frame those various and disagreeing things that we see, by his Word.—— 'Tis also easie to demonstrate the same thing from the very Words of our Lord, who owns one Father, both the Maker of the World, and the Former of Man ; who was declar'd by the Law and the Prophets ; and who knows no other ; and that he is God over all.

C. 46. p. 172. *Cum itaque universæ scripturæ & propheticæ & evangelicæ in aperto, & sine ambiguitate, & [ut] similiter ab omnibus audiri possint, etsi non omnes credunt,* unum & solum Deum *ad excludendos alios prædicet omnia fecisse per* verbum suum, *sive visibilia, sive invisibilia, sive cœlestia, sive terrena, sive aquatilia, sive subterranea, sicut demonstravimus ex ipsis scripturarum dictionibus ; & ipsa autem creatura, in qua sumus, per ea quæ in aspectum veniunt hoc ipsum testante,* unum

Whereas therefore all the Scriptures, both Prophetical and Evangelical, do Preach plainly, and without any Ambiguity, and so that all Men may equally hear them, tho' all do not believe, that the one and only God, to exclude others, has, by his Word, made all things, whether they be visible, or invisible ; whether they be celestial, or terrestrial ; whether they be in the Waters, or beneath the Earth ; as we have demonstrated from the expres Words of Scripture : That Creation also it self, in which we

esse

*esse qui eam fecerit & regat.*

*Manifestissime prædicatur quia* Hic solus vere sit Deus & Pater, *qui & hunc mundum fecit, & hominem plasmavit, & in sua creatura donavit incrementum, &c.*

*Sive (quod & solum est verum) ipse a semetipso fecit libere, & ex suâ potestate, & disposuit, & perfecit omnia; & est substantia omnium voluntas ejus.* Solus hic Deus *invenitur, qui omnia fecit,* solus Omnipotens, & solus Pater, *condens & faciens omnia visibilia & invisibilia, & sensibilia & insensata, & cœlestia & terrena,* Verbo vertutis suæ: *Et omnia aptavit & disposuit* sapientia sua, *& omnia capiens; solus autem a nemine capi potest. Ipse fabricator, ipse conditor, ipse inventor, ipse factor, ipse Dominus omnium.*— solus unus Deus fabricator;

are, attesting the same by those things which are visible, namely, that the Being which made and governs it, is but One.

The Preaching of the Apostles is plain, that he alone is truly the God and Father, who both made this World, and formed Man, and made his Productions increase, &c. C. 47. p. 173, &c.

Or else, (which indeed is alone the truth,) he by himself did freely, and by his own Power make, and dispose of, and compleat all things; and his Will is the support of all things. He alone is found to be the God who made all things. He alone is Almighty, and he alone is the Father, who created and made all things, both visible and invisible, sensible and insensible, celestial and terrestrial, by the Word of his Power; and who fitted and disposed all things by his Wisdom, and who contains all things; but he alone can be contained by none. He is the great Framer, and Creator, and Inventor, and Maker. He is Lord of all. C. 55. p. 184, 185.

bricator : ——*Hic qui est super omnem principalitatem, & Potestatem, & dominationem, & virtutem.* Hic Pater, Hic Deus, Hic Conditor, Hic Factor, Hic Fabricator, *qui fecit ea* per semetipsum, *hoc est* per verbum, *&* per sapientiam suam, *cœlum, & terram, & maria, & omnia quæ in eis sunt. Hic justus, Hic bonus, Hic est qui formavit hominem, qui plantavit paradisum, qui fabricavit mundum, qui diluvium induxit, qui Noe salvavit, Hic Deus Abraam, & Deus Isaac, & Deus Jacob, Deus Vivorum, quem & Lex annunciat, quem Prophetæ præconiant, quem Christus revelat, quem Apostoli tradunt, quem Ecclesia credit.* Hic Pater Domini nostri Jesu Christi.

—There is only one God, the Framer of the World: He who is above all Principalities, and Power, and Dominion, and Virtue. He is the Father, He is the God, He is the Creator, He is the Maker, He is the Framer who made them by himself, that is, by his Word, and by his Wisdom; namely, the Heaven and the Earth, and the Seas, and all things that are therein. He is Just, He is Good, He it is who formed Man, who planted Paradise, who framed the World, who brought the Flood, who sav'd *Noah*, He is the God of *Abraham*, and the God of *Isaac*, and the God of *Jacob*, the God of the Living; whom also the Law declares; whom the Prophets preach, whom Christ reveals, whom the Apostles deliver, whom the Church believes. He is the Father of our Lord Jesus Christ.

C. 64. p. 192, 193. *Discant quoniam sine initio & sine fine, vere & semper idem, & eodem modo se habens,* solus est Deus, *qui est omnium Dominus.*

Let them learn, that He who is without beginning, and without end, in truth, and ever the same, and immutable, is the only God, who is the Lord of all.

*Omnes*

*Omnes Prophetæ* unum Deum & Dominum prædicaverunt, *& ipsum factorem cœli & terræ & omnium quæ in eis sunt*; *& adventum filii ejus significaverunt.*——*Et cætera omnia nomina unius ejusdemq*; *nuncupationis sunt, sicut secundum latinitatem*, Dominus virtutum, & Pater omnium, & Deus Omnipotens, & Altissimus, & Dominus cœlorum, & Creator, & Fabricator, *& similia his non alterius atque alterius hæc sunt, sed unius ejusdemque nuncupationis*; *& pronomina per quæ* unus Deus & Pater *ostenditur, qui continet omnia, & omnibus ut sint præstans*, &c.

All the Prophets have preached one God and Lord, and him the maker of Heaven and Earth, and of all things that are therein; and have declar'd the advent of his Son.—And all the rest of his Titles are of one and the same Importance, as in the *Latin* Language, *Dominus Virtutum, & Pater Omnium, & Deus Omnipotens, & Altissimus, & Dominus cælorum, & Creator, & Fabricator*; that is, the Lord of Powers, and God Almighty, and the Most High, and the Lord of the Heavens, and the Creator, and Framer of the World, and the like to these, do not belong to different Beings, but are Epithets of one and the same; Epithets by which one God and Father is pointed at, who contains all things, and gives to all their Beings, *&c.* C. 66. p. 194, 195.

*Omnes isti* unum Deum, *factorem cœli & terræ, a lege & Prophetis annunciatum, &* unum Christum Filium Dei *tradiderunt nobis, quibus si quis non assentit, spernit quidem participes Domini, sper-*

All those have delivered to us one God, the maker of Heaven and Earth, who was declar'd by the Law and the Prophets; and one Christ, the Son of God, to whom, if any one does not give Credit, he certainly despises those that L. III. C. 1. p. 198.

*nit*

*nit autem & ipsum Christum Dominum, spernit vero & Patrem.*

partook of the Lord; nay, he despises Christ, the Lord himself; nay, the Father also.

C. 3. p. 202. *Ab apostolis acceperunt traditionem annunciantem* unum Deum Omnipotentem, *Factorem cœli & terræ, plasmatorem hominis,*—— Hunc Patrem Domini nostri Jesu Christi *ab Ecclesiis annunciari ex ipsa scriptura, qui velint, discere possint.*

They received a Tradition from the Apostles, which declar'd one God Almighty, the maker of Heaven and Earth, the Former of Man.—— Those who have a mind may learn out of the Scripture it self, that the Churches declare him to be the Father of our Lord Jesus Christ.

C. 4. p. 206. *Veterem traditionem diligenter custodimus, in* unum verum Deum credentes, *fabricatorem cœli & terræ & omnium quæ in eis sunt, per* Christum Jesum Dei Filium.

We diligently preserve the ancient Tradition, believing in the one true God, the Framer of Heaven and Earth, and of all things which are therein, thro' Christ Jesus, the Son of God.

C. 6. p. 208, 209, 210. *Neque igitur Dominus, neque spiritus Sanctus, neque Apostoli eum qui non* esset Deus *definitive & absolute* Deum *nominassent aliquando, nisi esset* vere Deus; *neque* Dominum *appellassent aliquem ex sua persona, nisi qui* dominatur omnium *Deum Patrem, & Filium ejus, qui dominium accepit a Patre*

Therefore neither the Lord, nor the Holy Spirit, nor the Apostles would ever have called any one distinctly and absolutely God, who was not truly God; nor would they have called any one, when they speak in their own Person, Lord, excepting God the Father, who is Lord of all things; and his Son, who receiv'd Dominion from his Father

*suo*

*ſuo omnis conditionis, &c.*

*Ipſo Domino Patrem tantum Deum & Dominum* eum qui ſolus eſt Deus & Dominator omnium *tradente diſcipulis*, &c.

*Manifeſte pronuncians ſpiritus Sanctus per David audientibus eum, quoniam erunt qui contemnent eum qui plaſmavit nos, qui & ſolus eſt Deus, &c.*

Θυκ ἄλλον Θεὸν καπήγγελλον οἱ ἀπόστολοι, οὐδὲ ἄλλον ϱ̓ παθόντα καὶ ἐγερθέντα Χριστόν. ἀλλ' ἕνα καὶ τὸν αὐτὸν πατέρα, καὶ Χριστὸν Ἰησοῦν τὸν ἐκ νεκρῶν ἐγερθέντα, &c.

*Declaratum eſt manifeſte quoniam neminem alium* Deum *vocaverunt, vel* Dominum *nominaverunt qui veritatis erant prædicatores, & apoſtoli libertatis, niſi* ſolum verum Deum Patrem, *&* verbum ejus, *qui in omnibus principatum habet.*

*Significans* unum quidem Deum, *qui per prophetas promiſſionem*

over all the Creation, *&c.*

Seeing the Lord himſelf deliver'd to his Diſciples his Father alone, as God and Lord, even he who alone is God, and the Lord over all things, *&c.* C. 9. p. 212, 213.

Seeing the Holy Spirit pronounc'd by *David*, to thoſe that heard him, That there will be thoſe who will deſpiſe him that formed us, who is alſo the only God, *&c.* C. 11. p. 216--220.

The Apoſtles did not declare another God, nor another Chriſt, who ſuffer'd and roſe again; but one [God:] and him the Father; and Chriſt Jeſus, him that roſe from the dead, *&c.* C. 12. p. 225--232.

We have already declared, that thoſe who were Preachers of Truth, and the Apoſtles of Liberty, called no other Being God, or named any other Being Lord, but the only true God the Father; and his Word, who in all things has the pre-eminence. C. 16. p. 238.

Signifying indeed that there is but one God, who by his Prophets made the C. 18. p. 240, 241.

*nem*

*nem de Filio fecerit*; unum *autem* Jesum Christum *Dominum noſtrum.*

promiſe concerning his Son; and one Jeſus Chriſt our Lord.

C. 40. p. 267. *Blaſphemant enim Fabricatorem, hoc eſt eum qui eſt* vere Deus. —*Hic eſt qui eſt* ſolus vere Deus.

For they blaſpheme the Framer of the World, that is him who is truly God; this is he who alone is truly God.

C. 46. p. 270. *Cognoſcere eos fabricatorem & factorem hujus univerſitatis* ſolum verum Deum, *& Dominum omnium.*—— *Fabricatorem ipſorum, qui &* ſolus eſt Deus, *&* Pater Domini noſtri Jeſu Chriſti.

That they may know the Framer and Maker of the Univerſe, the only true God and Lord of all.—— their Framer, who alone is God, and the Father of our Lord Jeſus Chriſt.

L. IV. C. 1. p. 275, 276. *Cum ſit igitur hoc firmum & conſtans neminem alterum* Deum *&* Dominum *a ſpiritu prædicatum, niſi eum qui* dominatur omnium, *cum* verbo ſuo, *& eos qui adoptionis ſpiritum accipiunt, hoc eſt eos qui credunt in* unum & verum Deum, *&* Chriſtum Jeſum Filium Dei. *Similiter & Apoſtolos neminem alium a ſemetipſis* Deum *appellaſſe, aut* Dominum *cognominaſſe: Multo autem magis Dominum noſtrum, qui & nobis præ-*

Whereas therefore this Propoſition is firm and certain, that no Being is preached by the Spirit, as God and Lord, but he who has Dominion over all Things, with his Word; and that thoſe who receive the Spirit of Adoption are ſuch as believe in the one, and the true God; and in Chriſt Jeſus, the Son of God; and in like manner that the Apoſtles of themſelves ſtyl'd no other Being God, or named him Lord. And ſtill more certainly is this true of our Lord, ſince he enjoin'd us to own no Fa-

*cepit*

*cepit* neminem Patrem *confiteri, niſi eum qui eſt in cœlis, qui eſt* unus Deus, *&* unus Pater.—*Cui autem non ſit manifeſtum, quoniam ſi Dominus* multos *ſciſſet & Deos, non præcipiſſet diſcipulis ſuis* unum ſcire Deum, *& hunc eundem* ſolum vocare Patrem, &c.

ther but him that is in Heaven; who is the one God, and one Father.——— But who does not plainly ſee, that in caſe our Lord had known of many Gods, he would not have enjoin'd his Diſciples to know but one God, and to call him alone their Father, *&c.* See C. 2. p. 276.

Unus *igitur & idem* Deus *qui plicat cœlum quemadmodum librum,* ——— *quem Chriſtus ſuum Patrem confeſſus eſt; ipſe eſt autem fabricator, & ipſe eſt* qui ſuper omnia eſt Deus, *&c.*

Therefore one and the ſame God who folds the Heaven as a Book,——— whom Chriſt confeſſes to be his Father, even he is the Framer of the World, and he is the God over all, *&c.* C. 10. p. 281.

*Non incognitus igitur erat Dominus Abrahæ, cujus diem concupivit videre; ſed neque Pater Domini; didicerat enim a Verbo Domini, & credidit ei, quapropter deputatum eſt ei ad juſtitiam a Domino, fides enim quæ eſt ad Deum altiſſimum juſtificat hominem.*

Therefore our Lord was not unknown to *Abraham*, whoſe Day he deſir'd to ſee, nor indeed the Father of our Lord. For he had learn'd him from the Word of the Lord, and he believ'd in him; wherefore it was counted to him for Righteouſneſs by the Lord. For that Faith which is toward the moſt High God juſtifies a Man. C. 13. p. 283.

See C. 22. p. 308. C. 36. p. 329, 330. C. 37. p. 330.———333.

C. 45. p. 345. *Hi enim & eam quæ est in* unum Deum, *qui omnia fecit, fidem nostram custodiunt ; & eam quæ est in Filium Dei dilectionem adaugent.*

For these preserve both that Faith which is towards one God, who made all things ; and improve that Love which is towards the Son of God. See Chap. 47. p. 349.

C. 58. p. 357. *Judicavit autem & eos qui sunt a Valentino omnes, qui lingua quidem confitentur* unum Deum Patrem, *& ex hoc omnia ; ipsum autem qui fecit omnia defectionis sive labis fructum esse dicunt ;* & unum Dominum Jesum Christum Filium Dei, *similiter lingua confitentes.*

But he will judge all the followers of *Valentinus*, because in Words they confess one God the Father, and that all things are from him ; But say that He who made all things is the effect of Defection or a low Being ; they still in Words confessing one Lord Jesus Christ, the Son of God.

C. 62. p. 360. *Ipse autem a nemine judicabitur ; omnia enim ei constant, & in* unum Deum Omnipotentem, *ex quo omnia, fides integra ; & in* Filium Dei Christum Jesum Dominum nostrum, *per quem omnia.*

But himself shall be judged by none. For he is right in all respects, both as to his intire Faith in one God Almighty, from whom are all things ; and in the Son of God, Christ Jesus our Lord, by whom are all things.

C. 69. p. 368. *Nos autem* unum & solum verum Deum *doctorem sequentes, & regulam veritatis habentes ejus sermones, de iisdem semper eadem dicimus omnes ;* unum

But we following the one and only true God, our teacher, and having his Discourses as our Rule of Truth, do ever speak in the same manner, of the same things, acknowledg-

Deum

Deum *ſcientes, factorem hujus univerſitatis, qui prophetas miſit, qui eduxit populum de terra Ægypti, qui in noviſſimis temporibus* Filium ſuum *manifeſtavit.*

ing one God, the maker of this Univerſe, who ſent the Prophets, who brought the People out of the Land of *Egypt*, who in the laſt Days manifeſted his Son.

*Quem enim non confutat Dominus, neque ab altero Deo dicere prophetas niſi a Patre ejus, neque ab alia & alia ſubſtantia, ſed ab uno & eodem Patre; neque alium aliquem ea quæ ſunt in hoc mundo feciſſe niſi ſuum Patrem?——Per quæ oſtendit manifeſte diſcipulis ſuis* unum quidem & eundem Patrem-familias *hoc eſt* unum Deum Patrem, qui per ſeipſum omnia fecit.

For who is there that is not confuted by our Lord? And hindred from pretending that the Prophets came from any other Being than his Father, or from different Subſtances? And made to own, that they came from one and the ſame Father? Nor can they ſay, that any Being different from his Father, made the things that are in this World.—— Whereby he manifeſtly declares to his Diſciples, that there is one and the ſame Maſter of the whole Family, that is, one God the Father, who by himſelf made all things. See C. 76. p. 382. C. 80. p. 385.

C. 70. p. 369.—374.

Ἐστὶ δὲ ἕτος ὁ δημιεργὸς, ὁ κτὶ μὲ τὴ ἀγάπλω πατὴρ, κτὶ δὲ τὴ δύναμιν κύρι@, κτὶ δὲ τὴ σοφίαν ποιητὴς, κὴ πλάστης ἡμῶν. &c.

Now he is the Creator on account of his love; the Father on account of his Power; the Lord on account of his Wiſdom, our Maker and Former, &c.

L. V. C. 17. p. 425, 426, 427.

Et

C. 18. p. 427, 428. *Et sic* unus Deus Pater *ostenditur*, qui est super omnia, & per omnia, & in omnibus; super omnia quidem Pater, *& ipse est Caput Christi*; per omnia *autem verbum*, *& ipse est caput ecclesiæ*; in omnibus autem nobis *spiritus*, *& ipse est aqua viva*, *quam præstat dominus in se recte credentibus*, *&c.*

And so one God the Father is declar'd, *who is over all, and through all, and in all.* Certainly the Father is *over all*, and he is the Head of Christ: The Word is *through all*, and he is the Head of the Church: But the Spirit is *in all* of us, and he is the living Water which the Lord gives to those that rightly believe in him, *&c.* See C. 20. p. 430.

C. 22. p. 433, 434. *Sic igitur manifeste ostendente Domino quoniam* Dominus verus & unus Deus *qui a lege declaratus fuerat*: (*quem enim Lex præconiaverat* Deum, *hunc ostendit* Patrem; cui & servire soli *oportet discipulos Christi.*)

Therefore the Lord manifestly demonstrates the true Lord and one God, who had been declared by the Law: (For whom the Law preached as God, the same does he shew to be the Father, whom alone the Disciples of Christ are bound to serve.) See the Recognitions, L. 11. §. 37. —52. p. 512. —515.

*N. B.* All the Modern Ages have learn'd to call the Father, Son and Holy Ghost *one God*, and say, that these three Divine Persons are *the one God*: Whereas nothing is plainer, as well from the foregoing Testimonies, as from all the most ancient Creeds, than that all the first Christians knew of no other *one God* than the *Father of our Lord Jesus Christ*. If we therefore trace this later strange way of speaking, so common now in the World, we shall not be able, I believe, to go much higher than

than *the Days*, nay, than the *latter Days of* Athanasius, who at * first asserted the ancient Doctrine; but afterwards, in his Disputes with the *Arians*, ventur'd to affirm, that there was *one Divinity in all three*; and that the Father, Son, and Holy Ghost were *one God*, as did others about the same time soon follow him therein. *Origen* indeed seems to say, that the Father and Son are † *one God*, but then he so immediately declares,

Orat. Contra Gentes Op. Tom. I p. 1 & c. Ep. I. ad Serap. Op. Tom. I. §. 17. p. 665.

* Ὁ δὲ ὅλων καὶ μόνως τῷ ὄντι ὄντως καὶ ἀληθινὸς ὢν Θεός.

† Λεκτέον δὲ καὶ πρὸς τοῦτο ὅτι εἰ καὶ νενοήκει ὁ Κέλσος τὸ, ἐγὼ καὶ ὁ πατὴρ ἕν ἐσμεν· καὶ τὸ ἐν ἐυχῇ εἰρημένον ὑπὲρ τῶν υἱῶν τῶν Θεοῦ, ἐν τῷ, ὡς ἐγὼ καὶ σὺ ἕν ἐσμεν, ἐκ ἂν φέρετο ἡμᾶς καὶ ἄλλην δεξιπόδην ἄθεῖν τὸν ὀπὶ πᾶσι Θεόν· ὁ γὰρ πατὴρ, φησὶν, ἐν ἐμοὶ, κἀγὼ ἐν τῷ πατρί. εἰ δέ τις ἐν τούτῳ παρεισπαδήσεται μή τι αὐτομολοῦμεν φεῦς τοὺ ἀναιρῶντας δύο εἶναι ὑποστάσεις πατέρα καὶ υἱόν, ὑπονοήσατω τὸ, ἦν δὲ πάντων τῶν πιστευόντων ἡ καρδία καὶ ἡ ψυχὴ μία, ἵνα θεωρήσῃ τὸ, ἐγὼ καὶ ὁ πατὴρ ἕν ἐσμεν. ἵνα δὲ Θεὸν, ὡς ὑποδεδώκαμεν, τὸν πατέρα καὶ τὸν υἱὸν θεωρ-

* Who is the God of the Universe, and alone indeed, and really the true God. Contr. Arian. Orat. II. §. 10.

† We must say to this, that if *Celsus* had understood the Text, *I and the Father are one*; and that which is said by the Son of God in his Prayer, *viz. as I and thou art one*, he would not have suppos'd, that we worship any other than the God over all. For the Father says, *He is in me, and I in the Father.* But if what I have now said occasions any one to be disturb'd, lest we should be gone over to those that deny the Father and the Son to be two Subsistances, Let him understand that Expression, *All the Believers had one Heart and one Soul*, that he may Contemplate Contr. Celf. L. VIII. p. 386.

clares, that they were so only as to their *Concord and Agreement of Will*, but not as to any other *unity of Nature or Substance*; that he not only does *not favour*, but directly *contradicts* the common Acceptation of that parallel Phrase among us. So that this mighty *Article of our modern Faith* had very little footing among Christians, 'till about three Centuries and an half after our Saviour's Incarnation. Nay, in all the former Disputes about the Trinity, I do not find that ever any of the wildest Hereticks came to this degree of Absurdity and Contradiction, *viz.* to

πδόμθ· καὶ μθὴ ἡμῖν ὁ αὐτὸς τοῦ ἄλλως ἀτενὴς λόγου· καὶ ὁ τὸν ἔναγχός γε φανέντα, ὡς πρότερον ὄντα ὑπερθρησκδόμθ. διὰ τοῦτο πειδόμεθα τῷ εἰπόντι, πρὶν Ἀβραὰμ γθνέδθ ἐγὼ εἰμι. καὶ λέγοντι, ἐγὼ εἰμι ἡ ἀλήθεια· καὶ ἐκ' ἔστω τις ἡμῶν ὅστις ἀνδρέστερον ὡς οἴεδθ, ὅτι ἡ τ ἀληθείας ὐσία πρὸ τ χρόνων τ τοῦ Χριστοῦ ἐπιφανείας ἦν. θρησκδόμθ ἕν τὸν πατέρα τ ἀληθείας, καὶ τὸν υἱὸν τ ἀληθείαν, ὄντα δύο τῇ ὑποστάσι πράγματα, ἓν δὲ τῇ ὁμονοίᾳ, καὶ τῇ ταυτότητι τοῦ βουλήματος.

the Former, *I and the Father are one.* We therefore worship one God, as we have declar'd; we worship the Father and his Son; and our reasoning against other Gods stands firm; for we do not worship besides one God, any Being lately that appeared, and was not before his Appearance. For we yield our assent to him that said, *Before* Abraham *was, I am*, and that said, *I am the truth.* And indeed none of us have such mean Notions as to suppose, that the substance of Truth was not before the times of Christ's Appearance. We do therefore worship the Father of Truth, and the Son, who is Truth; being real Beings, two in Substance, but one in Concord and Agreement, and the sameness of Will.

to own that the Father, the Son, and the Holy Spirit were *distinct Beings*, or *Persons*; and were every one, by themselves, in the same highest Sence, (excepting Origination) *God*; and yet, that after all, they were but *one God*. This was a pitch of Reasoning which the Church could not bear, 'till it began to dispose it self for those Corruptions which ended in the belief of *Transubstantiation* it self. Nor must we ever hope to convert *Jews*, *Mahometans* or *Socinians*, 'till we leave these *Athanasian Mysteries*, and content our selves with those which Christ and his Apostles *once deliver'd to the Saints*, in the first Ages of the Gospel.

*Tertullian* generally is of the same Mind; but sometimes speaks as if there were *one Divinity in all the three Persons*. But he is too Rash and Heretical to be valued in such Points, wherein he contradicts all the rest of the Church, and himself at the same time.

*N. B.* That the Reader may guess whence this Language, as if the three Divine Persons put together were *one God*, or, *the one God* of the Christians was deriv'd; take the Account now extant of a like way of speaking among the old *Valentinians*, or the Contemporary Hereticks, whence probably this latter Language by degrees came into the *Roman*, and thence into the Christian Church.

ἡμεῖς δὲ τὸν ἐν ταυτότητι λόγον Θεὸν ἐν Θεῷ φαμὲν, ὃς καὶ εἰς τὸν κόλπον τὸν πατρὸς εἶναι λέγεται, ἀδιαιρέτῳ, ἀμέρει, ἑνὶ Θεός. *But we affirm, that the Word in its sameness is God in God; who is also said to be in the Bosom of the Father, the inseparable, undivided, one God.* And indeed no small part of what is now esteem'd modern Orthodoxy will appear, upon Examination, to be deriv'd from no other than the *Cerinthian*, *Basilidian*, *Theodosian*, *Valentinian*, and other ancient and pernicious Hereticks, with

Epitome ex Orient. Doctrin. Theodot. p. 565. Vid. p. 563

which the first Ages of the Gospel were miserably disturb'd. But because the counterfeit *Hermes Trismegistus* may possibly be ancienter than even these forementionʼd Hereticks, and they might derive some of their Notions and Language from him, let us see what he says in this Case. Now here we not only find the first use of the word ὁμοούσιος, at least as apply'd to some Divine Beings; for so he says that the λόγος, or *Word*, is ὁμοούσιος, *Consubstantial* (not to God the Father, as Bishop *Bull* mistakes, but) to another secondary Being, whom he styles Νοῦς δημιουργὸς, *The creating Mind:* But we also find almost the *Athanasian* Doctrine, that the *Trinity is one God.* Hear the Words out of *Suidas*,

Pæmand. p. 1.

In voce Τεισμέγιστος.

Ἐκέκλητο δὲ Τεισμέγιστος, διότι περὶ τριάδος ἐφθέγξατο, εἰπὼν ἐν τριάδι μίαν εἶ θεότητα, ὕστερος· Ἦν φῶς νοερὸν πρὸ φωτὸς νοεροῦ, καὶ ἦν ἀεὶ νοῦς νοὸς φωτεινὸς, καὶ οὐδὲν ἔτερον ἦν ἢ τότε ἑνότης, ἀεὶ ἐν ἑαυτῷ ὤν, ἀεὶ τῷ ἑαυτοῦ νοΐ καὶ φωτὶ καὶ πνεύματι πάντα περιέχει· ἐκτὸς τότε ὁ θεὸς, ἢ ἀγγελος, ἢ οὐσία τις ἄλλη· πάντων γὰρ κύριος, καὶ πατὴρ, καὶ θεὸς, καὶ πάντα ὑπ' αὐτὸν, καὶ ἐν αὐτῷ ὄζιν. ὁ δὲ λόγος αὐτοῦ προελθὼν παντέλειος ὤν, καὶ γόνιμος, καὶ δημιουργὸς ἐν γονίμῳ φύσει πᾶσαν, καὶ γονίμῳ ὕδατι ἔχουσαν τὸ ὕδωρ ἐπίνησε.

He was called *Trismegistus*, or *Thrice Great*, because he spake of the *Trinity*, saying, that there is one Divinity in the Trinity, in this manner: There was an intellectual Light before an intellectual Light; and the Mind did illuminate a Mind; and there was nothing else but the Unity, being ever in himself, he alway contains all things in his own Mind, and Light, and Spirit: Out of this System there is neither God, nor Angel, nor any other Substance. For God is the Lord and Father of all things, and all things are under him, and in him. For his Word proceeding from him, being

being every way Perfect, and Productive, and Creative, falling into a productive Nature, and productive Water, made the Water fruitful. * * Vid. Clem. Alex. Quis Dives Salvetur apud Combef. Auctar Noviſs, §. 7. p. 167. Juſt. Everſ. Dogm. Ariſtot. p. 111. Athanaſ. Contra Gent. p. 32. 43.

And this Paſſage is the more Remarkable, ſince 'tis from an Author who ſeems to have been an *Egyptian* Platoniſt, towards the end of the firſt Century; (for he is quoted by *Juſtin Martyr* himſelf,) and to have given occaſion to ſeveral of the Notions of the ancient Hereticks, tho' himſelf was ſomewhat ſoberer than they. For, to ſay nothing of *Saturninus*, who ſeems to have taken ſome Hints from his *Pæmander*, *Valentinus* more plainly had hence great Hints towards the making his *maſculo-feminine Æons*. Nay, hence one would think *Tatian* had his Language for the actual Generation or Proceſſion of that λόγ⊙ at the Creation: ἐπίδυσιν, ſays our Author, πρόοδ⊙, ſays *Tatian*. But this rather belongs to another Propoſition. Vid. Pæmand. §. 9, 11, 12, 19. Serm. Arcan. §. 10. 15.

## ARTICLE II.

*God the Father, and He* alone *is to be primarily Worſhipp'd and Ador'd; or, in the moſt proper Senſe, and in the higheſt Manner. He only being the Object of the Supreme Degree of ſuch Divine Worſhip and Adoration, through Jeſus Chriſt.*

Matt. IV. 7. Οὐκ ἐκπειράσεις κύριον τὸν Θεόν σου.

v. 10. Κύριον τὸν Θεόν σου προσκυνήσεις, καὶ αὐτῷ μόνῳ λατρεύσεις.

VI. 6. Σὺ δὲ ὅταν προσεύχῃ, εἴσελθε εἰς τὸ ταμιεῖόν σου, καὶ κλείσας τὴν θύραν σου προσεύξαι τῷ πατρί σου, τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου, ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι ἐν τῷ φανερῷ.

v. 9—13. Οὕτως οὖν προσεύχεσθε ὑμεῖς, Πάτερ ἡμῶν, ὁ ἐν τοῖς οὐρανοῖς, κ. τ. λ.

Luc. XXIV. 53. Καὶ ἦσαν διὰ παντὸς ἐν τῷ ἱερῷ, αἰνοῦντες καὶ εὐλογοῦντες τὸν Θεόν· ἀμήν.

Joh. IV. 21—24. Λέγει αὐτῇ ὁ Ἰησοῦς, γύναι, πίστευσόν μοι, ὅτι ἔρχεται ὥρα ὅτε οὔτε ἐν τῷ

THou ſhalt not tempt the Lord thy God. Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve, *Luc.* IV. 8.

But thou, when thou prayeſt, enter into thy cloſet; and when thou haſt ſhut thy door, pray to thy Father, which is in ſecret; and thy Father which ſeeth in ſecret, ſhall reward thee openly.

After this manner therefore pray ye, Our Father which art in Heaven, *&c.*

And they were continually in the Temple, praiſing and bleſſing God. Amen. See v. 52. *Mar.* XII. 30—33. before. *Luc.* XI. 2, 3, 4.

Jeſus ſaith unto her, Woman, believe me, the hour cometh when ye ſhall

ὄρει

ὄρει τούτῳ, οὔτε ἐν Ἱεροσολύμοις προσκυνήσετε τῷ πατρί· ὑμεῖς προσκυνεῖτε ὃ οὐκ οἴδατε· ἡμεῖς προσκυνοῦμεν ὃ οἴδαμεν, ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν. ἀλλ' ἔρχεται ὥρα, καὶ νῦν ἐστιν, ὅτε οἱ ἀληθινοὶ προσκυνηταὶ προσκυνήσουσι τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ· καὶ γὰρ ὁ πατὴρ τοιούτους ζητεῖ τοὺς προσκυνοῦντας αὐτόν. Πνεῦμα ὁ Θεός, καὶ τοὺς προσκυνοῦντας αὐτὸν ἐν πνεύματι, καὶ ἀληθείᾳ δεῖ προσκυνεῖν.

neither in this Mountain, nor yet at Jeruſalem, worſhip the Father. Ye worſhip ye know not what, we know what we worſhip; for Salvation is of the Jews. But the hour cometh, and now is, when the true worſhippers ſhall worſhip the Father in Spirit, and in Truth; for the Father ſeeketh ſuch to worſhip him. God is a Spirit; and they that worſhip him muſt worſhip him in Spirit and Truth.

Ἵνα ὅ, τι ἂν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου δῷ ὑμῖν. That whatſoever ye ſhall ask of the Father in my name, he may give it you. XV. 16.

Ἀμὴν, ἀμὴν, λέγω ὑμῖν, ὅτι ὅσα ἂν αἰτήσητε τὸν πατέρα, ἐν τῷ ὀνόματί μου, δώσει ὑμῖν. Verily, verily, I ſay unto you, whatſoever ye ſhall ask the Father in my name, he will give it you. XVI. 23.

Ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνόματί μου αἰτήσεσθε· καὶ οὐ λέγω ὑμῖν ὅτι ἐγὼ ἐρωτήσω τὸν πατέρα περὶ ὑμῶν· αὐτὸς γὰρ ὁ πατὴρ φιλεῖ ὑμᾶς, κ. τ. λ. At that day ye ſhall ask in my name; and I ſay not unto you, that I will pray the Father for you, for the Father himſelf loveth you, &c. v. 26, 27.

Πρῶτον μὲν εὐχαριστῶ τῷ Θεῷ μου, διὰ Ἰησοῦ Χριστοῦ, ὑπὲρ πάντων ὑμῶν, ὅτι ἡ πίστις ὑμῶν καταγγέλλεται ἐν ὅλῳ τῷ κόσμῳ· μάρτυς γάρ μου ἐστιν ὁ Θεὸς, ᾧ λατρεύω ἐν τῷ πνεύματί μου, ἐν τῷ εὐαγγελίῳ τοῦ υἱοῦ αὐτοῦ, ὡς ἀδιαλείπτως μνείαν ὑμῶν First, I thank my God, through Jeſus Chriſt for you all, that your faith is ſpoken of throughout the whole world. For God is my witneſs, whom I ſerve with my Spirit in the Goſpel of his Son, that without ceaſing I make *Rom.* I. 8, 9, 10.

ποιέμαι, πάντοτε ἐπὶ πᾶσῃ δεήσει μου δεόμενος, εἴπως ἤδη ποτὲ εὐοδωθήσομαι ἐν τῷ θελήματι τοῦ Θεοῦ ἐλθεῖν πρὸς ὑμᾶς.

mention of you always in my prayers, making requeſt (if by any means now at length I might have a proſperous journey by the will of God,) to come unto you.

XV. 5, 6. Ὁ δὲ Θεὸς τῆς ὑπομονῆς καὶ τῆς παρακλήσεως δῴη ὑμῖν τὸ αὐτὸ φρονεῖν ἐν ἀλλήλοις, κατὰ Χριστὸν Ἰησοῦν. ἵνα ὁμοθυμαδὸν ἐν ἑνὶ στόματι δοξάζητε τὸν Θεὸν καὶ πατέρα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

Now the God of Patience and Conſolation grant you to be like minded one towards another, according to Chriſt Jeſus. That ye may with one mind and one mouth glorifie the God and Father of our Lord Jeſus Chriſt.

1 Cor. I. 4. Εὐχαριστῶ τῷ Θεῷ μου πάντοτε περὶ ὑμῶν, ἐπὶ τῇ χάριτι τοῦ Θεοῦ τῇ δοθείσῃ ὑμῖν, ἐν Χριστῷ Ἰησοῦ.

I thank my God always on your behalf for the grace of God which is given you by Jeſus Chriſt.

2 Cor. I. 3. Εὐλογητὸς ὁ Θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ πατὴρ τῶν οἰκτιρμῶν, καὶ Θεὸς πάσης παρακλήσεως.

Bleſſed be God, even the Father of our Lord Jeſus Chriſt, the Father of Mercies, and the God of all Conſolation.

2 Cor. II. 14. Τῷ δὲ Θεῷ χάρις, τῷ πάντοτε θριαμβεύοντι ἡμᾶς ἐν τῷ Χριστῷ.

Now thanks be unto God, who always cauſeth us to triumph in Chriſt.

Eph. I. 3. Εὐλογητὸς ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ εὐλογήσας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ,

Bleſſed be the God and Father of our Lord Jeſus Chriſt, who hath bleſſed us with all ſpiritual bleſſings, in heavenly places, in Chriſt.

Τέλος

Τέτε χάριν κάμπτω τὰ γόνατά με πρὸς τὸν πατέρα τε Κυρίε ἡμῶν Ἰησοῦ Χριστοῦ, ἐξ ὃ πᾶσα πατριὰ ἐν ἐρανοῖς καὶ ἐπὶ γῆς ὀνομάζεται, ἵνα δῴη ὑμῖν κατὰ τὸ πλοῦτον τῆ δόξης αὐτῆ, δυνάμει κραταιωθῆναι διὰ τῆ πνεύματος αὐτῆ εἰς τὸν ἔσω ἄνθρωπον, κ. τ. λ.

For this cauſe I bow my knees unto the Father of our Lord Jeſus Chriſt; of whom the whole family in heaven and earth is named; That he would grant you according to the riches of his glory to be ſtrengthened with might, by his Spirit, in the inner Man, &c. III. 14, 15, 16, &c.

Εὐχαριστοῦντες πάντοτε ὑπὲρ πάντων, ἐν ὀνόματι τοῦ Κυρίε ἡμῶν Ἰησοῦ Χριστοῦ, τῷ Θεῷ καὶ πατρί.

Giving thanks always for all things unto God and the Father, in the name of our Lord Jeſus Chriſt. V. 20.

Μηδὲν μεριμνᾶτε· ἀλλ' ἐν παντὶ τῇ προσευχῇ καὶ δεήσει μετ' εὐχαριστίας τὰ αἰτήματα ὑμῶν γνωριζέσθω πρὸς τὸν Θεόν.

Be careful for nothing; but in every thing by prayer and ſupplication, with thankſgiving let your requeſts be made known unto God. *Phil.* IV. 6.

Εὐχαριστοῦμεν τῷ Θεῷ καὶ πατρὶ τοῦ Κυρίε ἡμῶν Ἰησοῦ Χριστοῦ, πάντοτε περὶ ὑμῶν προσευχόμενοι.

We give thanks to God and the Father of our Lord Jeſus Chriſt; praying always for you. See V. 12. *Coloſ.* I. 3.

Καὶ πᾶν ὅ, τι ἂν ποιῆτε, ἐν λόγῳ, ἢ ἐν ἔργῳ, πάντα ἐν ὀνόματι Κυρίε Ἰησοῦ, εὐχαριστοῦντες τῷ Θεῷ καὶ πατρὶ δι' αὐτοῦ.

And whatſoever ye do in word or deed, do all in the name of the Lord Jeſus; giving thanks to God and the Father by him. III. 17.

Αὐτὸς δὲ ὁ Θεὸς τῆς εἰρήνης ἁγιάσαι ὑμᾶς ὁλοτελεῖς, καὶ τὸ ὁλόκληρον ὑμῶν, τὸ πνεῦμα, καὶ ἡ ψυχὴ, καὶ τὸ σῶμα ἀμέμπτως

And the very God of peace ſanctifie you wholly; and may your whole Spirit, and Soul, and Body be preſerved blameleſs 1 *Theſ.* V. 23.

ἐν

ἐν τῇ παρουσίᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τηρηθείη.

unto the coming of our Lord Jesus Christ. See 2 *Thes.* I. 3.

2 *Thes.* II. 13, 14. Ἡμεῖς δὲ ὀφείλομεν εὐχαριστεῖν τῷ Θεῷ πάντοτε περὶ ὑμῶν ἀδελφοὶ, &c.

But we are bound to give thanks always to God for you Brethren, &c.

2 *Tim.* I. 3. Χάριν ἔχω τῷ Θεῷ, ᾧ λατρεύω ἀπὸ προγόνων ἐν καθαρᾷ συνειδήσει, ὡς ἀδιάλειπτον ἔχω τὴν περὶ σοῦ μνείαν ἐν ταῖς δεήσεσί μου νυκτὸς καὶ ἡμέρας.

I thank God whom I serve from my Fore-fathers with pure Conscience, that without ceasing I have remembrance of thee in my prayers, night and day.

*Heb.* XIII. 20, 21. Ὁ δὲ Θεὸς τῆς εἰρήνης, ὁ ἀναγαγὼν ἐκ νεκρῶν τὸν ποιμένα τῶν προβάτων τὸν μέγαν ἐν αἵματι διαθήκης αἰωνίου, τὸν Κύριον ἡμῶν Ἰησοῦν, καταρτίσαι ὑμᾶς ἐν παντὶ ἔργῳ ἀγαθῷ, εἰς τὸ ποιῆσαι τὸ θέλημα αὐτοῦ, ποιῶν ἐν ὑμῖν τὸ εὐάρεστον ἐνώπιον αὐτοῦ, διὰ Ἰησοῦ Χριστοῦ· ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep; through the blood of the everlasting Covenant, make you perfect in every good work to do his will; working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

1 *Pet.* I. 3. Εὐλογητὸς ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ κατὰ τὸ πολὺ αὐτοῦ ἔλεος ἀναγεννήσας ὑμᾶς εἰς ἐλπίδα ζῶσαν διὰ ἀναστάσεως Ἰησοῦ Χριστοῦ ἐκ νεκρῶν.

Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead.

Εἰ πατέρα ἐπικαλεῖσθε, τὸν ἀπροσωπολήπτως κρίνοντα κατὰ τὸ ἑκάστου ἔργον, κ. τ. λ.

If ye call on the Father, who without respect of Persons judgeth according to every Mans work, &c. v. 17.

Ἀνενέγκαι πνευματικὰς θυσίας, εὐπροσδέκτους τῷ Θεῷ διὰ Ἰησοῦ Χριστοῦ.

To offer spiritual Sacrifices, acceptable to God through Jesus Christ. II. 5.

Ὁ δὲ Θεὸς πάσης χάριτος, ὁ καλέσας ὑμᾶς εἰς τὴν αἰώνιον αὐτοῦ δόξαν ἐν Χριστῷ Ἰησοῦ, ὀλίγον παθόντας, αὐτὸς καταρτίσαι ὑμᾶς, στηρίξαι, σθενώσαι, θεμελιώσαι· αὐτῷ ἡ δόξα, καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen. V. 10, 11.

Καὶ τέσσαρα ζῶα, ἓν καθ' ἑαυτὸ, εἶχον ἀνὰ πτέρυγας ἓξ κυκλόθεν, καὶ ἔσωθεν γέμουσι ὀφθαλμῶν· καὶ ἀνάπαυσιν οὐκ ἔχουσιν ἡμέρας καὶ νυκτὸς, λέγοντα, Ἅγιος, ἅγιος, ἅγιος Κύριος ὁ Θεὸς ὁ παντοκράτωρ, ὁ ἦν, καὶ ὁ ὢν, καὶ ὁ ἐρχόμενος· καὶ ὅταν δώσουσι τὰ ζῶα δόξαν καὶ τιμὴν καὶ εὐχαριστίαν τῷ καθημένῳ ἐπὶ τῷ θρόνῳ, τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, πεσοῦνται οἱ εἴκοσι καὶ τέσσαρες πρεσβύτεροι ἐνώπιον τοῦ καθημένου ἐπὶ τῷ θρόνῳ, καὶ προσκυνήσουσι τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, And the four living Creatures had each of them six wings about him: And they were full of eyes within; and they rest not day and night, saying, Holy, holy, holy Lord God Almighty; which was, and is, and is to come. And when those living Creatures give glory and honour and thanks to him that sat on the Throne, who liveth for ever and ever, the four and twenty Elders fall down before him that sat on the Throne, and worship him that liveth for ever and ever, and cast their Crowns Apoc. IV. 8, 9, 10, 11.

καὶ βαλοῦσι τοὺς στεφάνους αὐτῶν ἐνώπιον τοῦ θρόνου, λέγοντες, ἄξιος εἶ Κύριε λαβεῖν τὴν δόξαν, καὶ τὴν τιμὴν, καὶ τὴν δυνάμιν, ὅτι σὺ ἔκτισας τὰ πάντα, καὶ διὰ τὸ θέλημά σου ἦσὶ, καὶ ἐκτίσθησαν.

before the throne, saying, Thou art worthy, O Lord, to receive glory, and honour, and power, for thou hast created all things, and for thy pleasure they are and were created.

V. 13, 14. Καὶ πᾶν κτίσμα ὃ ἐστιν ἐν τῷ οὐρανῷ, καὶ ἐν τῇ γῇ, καὶ ὑποκάτω τῆς γῆς, καὶ ὅσα ἐπὶ τῆς θαλάσσης, καὶ τὰ ἐν αὐτοῖς πάντα ἤκουσα λέγοντας τῷ καθημένῳ ἐπὶ τῷ θρόνῳ, καὶ τῷ ἀρνίῳ ἡ εὐλογία, καὶ ἡ τιμὴ, καὶ ἡ δόξα, καὶ τὸ κράτος, εἰς τοὺς αἰῶνας τῶν αἰώνων. καὶ τὰ τέσσαρα ζῶα ἔλεγον, ἀμήν· καὶ οἱ εἰκοσιτέσσαρες πρεσβύτεροι ἔπεσαν, καὶ προσεκύνησαν ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων.

And every creature which is in heaven, and on earth, and under the earth, and such as are in the sea, and all that are in them heard I saying, Blessing and Honour, and Glory, and Power be unto him that sitteth upon the Throne, and unto the Lamb, for ever and ever. And the four living Creatures said, Amen. And the four and twenty Elders fell down, and worshipped him that liveth for ever and ever.

X. 6. Ὤμοσεν ἐν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, ὃς ἔκτισε τὸν οὐρανὸν καὶ τὰ ἐν αὐτῷ, καὶ τὴν γῆν καὶ τὰ ἐν αὐτῇ, καὶ τὴν θάλασσαν καὶ τὰ ἐν αὐτῇ, ὅτι χρόνος οὐκ ἔσται ἔτι.

The Angel sware by him that liveth for ever and ever, who created heaven and the things that therein are, and the earth and the things that therein are, and the sea and the things which are therein, that there should be time no longer.

XI. 15, 16, 17. Καὶ ἐγένοντο φωναὶ μεγάλαι ἐν τῷ οὐρανῷ, λέγουσαι, ἐγένοντο αἱ βασιλεῖαι

And there were great voices in heaven, saying, the kingdoms of the world

τοῦ κόσμου τοῦ Κυρίου ἡμῶν καὶ τοῦ Χριστοῦ αὐτοῦ, καὶ βασιλεύσει εἰς τοὺς αἰῶνας τῶν αἰώνων. καὶ οἱ εἴκοσι καὶ τέσσαρες πρεσβύτεροι, οἱ ἐνώπιον τοῦ Θεοῦ καθήμενοι ἐπὶ τοὺς θρόνους αὐτῶν, ἔπεσαν ἐπὶ τὰ πρόσωπα αὐτῶν, καὶ προσεκύνησαν τῷ Θεῷ, λέγοντες, εὐχαριστοῦμέν σοι, Κύριε ὁ Θεὸς, ὁ παντοκράτωρ, ὁ ὢν, καὶ ὁ ἦν, καὶ ὁ ἐρχόμενος, ὅτι εἴληφας τὴν δύναμίν σου τὴν μεγάλην, καὶ ἐβασίλευσας.

are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever. And the four and twenty Elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, we give thee thanks, O Lord God Almighty, which art, and wast, and art to come, because thou hast taken to thee thy great power, and hast reigned.

Λέγοντα ἐν φωνῇ μεγάλῃ, φοβήθητε τὸν Θεὸν, καὶ δότε αὐτῷ δόξαν, ὅτι ἦλθεν ἡ ὥρα τοῦ κρίσεως αὐτοῦ· καὶ προσκυνήσατε τῷ ποιήσαντι τὸν οὐρανὸν, καὶ τὴν γῆν, καὶ θάλασσαν, καὶ πηγὰς ὑδάτων. XIV. 7.

Saying with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters.

Καὶ ᾄδουσιν τὴν ᾠδὴν Μωσέως, δούλου τοῦ Θεοῦ, καὶ τὴν ᾠδὴν τοῦ ἀρνίου, λέγοντες, μεγάλα καὶ θαυμαστὰ τὰ ἔργα σου, Κύριε ὁ Θεὸς, ὁ παντοκράτωρ· δίκαιαι, καὶ ἀληθιναὶ αἱ ὁδοί σου, ὁ βασιλεὺς τῶν ἁγίων. τίς οὐ μὴ φοβηθῇ σε, Κύριε, καὶ δοξάσῃ τὸ ὄνομά σου; ὅτι μόνος ὅσιος, ὅτι πάντα τὰ ἔθνη ἥξουσι καὶ προσκυνήσουσιν ἐνώπιόν σου, ὅτι τὰ δικαιώματά σου ἐφανερώθησαν. XV. 3, 4.

And they sing the song of Moses, the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of Saints. Who shall not fear thee, O Lord, and glorifie thy name? for thou only art holy, for all Nations shall come and worship before thee, for thy judgments are made manifest.

Καὶ

XIX. 1. Καὶ μετὰ ταῦτα ἤκουσα ὡς φωνὴν ὄχλου πολλοῦ μεγάλην ἐν τῷ οὐρανῷ, λεγόντων· ἀλληλουϊά, ἡ σωτηρία, καὶ ἡ δόξα, καὶ ἡ τιμὴ, καὶ ἡ δύναμις, κυρίῳ τῷ Θεῷ ἡμῶν.

And after these things I heard a voice of much people in heaven, saying, Alleluia, salvation, and glory, and honour, and power unto the Lord our God.

v. 4, 5, 6. Καὶ ἔπεσον οἱ πρεσβύτεροι οἱ εἴκοσι καὶ τέσσαρες, καὶ τὰ τέσσαρα ζῶα, καὶ προσεκύνησαν τῷ Θεῷ, τῷ καθημένῳ ἐπὶ τῷ θρόνῳ, λέγοντες, ἀμὴν, ἀλληλουϊά. καὶ φωνὴ ἐκ τοῦ θρόνου ἐξῆλθε, λέγουσα, αἰνεῖτε τὸν Θεὸν ἡμῶν πάντες οἱ δοῦλοι αὐτοῦ, καὶ οἱ φοβούμενοι αὐτὸν, καὶ οἱ μικροὶ, καὶ οἱ μεγάλοι. καὶ ἤκουσα ὡς φωνὴν ὄχλου πολλοῦ, καὶ ὡς φωνὴν ὑδάτων πολλῶν, καὶ ὡς φωνὴν βρονταῖν ἰσχυρῶν, λεγόντων, ἀλληλουϊά. ὅτι ἐβασίλευσε Κύριος ὁ Θεὸς ὁ παντοκράτωρ.

And the four and twenty Elders, and the four living Creatures fell down and worshipped God that sat on the Throne, saying, Amen, Alleluia. And a voice came out of the Throne, saying, Praise our God all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thundrings, saying, Alleluia, for the Lord God Omnipotent reigneth.

v. 10. Καὶ ἔπεσον ἔμπροσθεν τῶν ποδῶν αὐτοῦ προσκυνῆσαι αὐτῷ· καὶ λέγει μοι, ὅρα μή· σύνδουλός σου εἰμὶ, καὶ τῶν ἀδελφῶν σου, τῶν ἐχόντων τὴν μαρτυρίαν τοῦ Ἰησοῦ· τῷ Θεῷ προσκύνησον.

And I fell at his feet to worship him: and he said unto me, see thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus; Worship God. See XXII. 9.

Prædic. Petri. Spicil. Tom. I. p. 65. Ἃ δὲ δίδομεν ὑμῖν φυλάσσετε, καινῶς τὸν Θεὸν, διὰ τοῦ Χριστοῦ πεφρόνημοι.

Observe what we have deliver'd to you, worshipping God after a new manner, through Christ.

Ὁ παντεπόπτης Θεὸς, καὶ δεσπότης τῶν πνευμάτων, καὶ Κύριος πάσης σαρκὸς, ὁ ἐκλεξάμενος τὸν Κύριον Ἰησοῦν Χριστὸν, καὶ ἡμᾶς δι' αὐτοῦ εἰς λαὸν περιούσιον, δώη πάσῃ ψυχῇ ἐπικεκλημένῃ τὸ μεγαλοπρεπὲς καὶ ἅγιον ὄνομα αὐτοῦ, πίστιν, φόβον, εἰρήνην, ὑπομονὴν, μακροθυμίαν, ἐγκράτειαν, ἁγνείαν, καὶ σωφροσύνην, εἰς εὐαρέστησιν τῷ ὀνόματι αὐτοῦ, διὰ τοῦ ἀρχιερέως καὶ προστάτου ἡμῶν Ἰησοῦ Χριστοῦ. δι' οὗ αὐτῷ δόξα, καὶ μεγαλωσύνη, κράτος, τιμὴ, καὶ νῦν, καὶ εἰς πάντας τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

Now God, the Inſpecter of all things, the Maſter of Spirits, and the Lord of all Fleſh, who hath choſen our Lord Jeſus Chriſt, and us by him to be his peculiar people, grant to every Soul of Man that calleth upon his glorious and holy Name, Faith, Fear, Peace, Long-ſuffering, Patience, Temperance, Holineſs and Sobriety, unto all well-pleaſing in his ſight, through our High Prieſt and Protector Jeſus Chriſt; by whom be Glory, and Majeſty, and Power, and Honour unto him now, and for evermore. Amen.

Clem. Ep. I. § 58. p. 179, 180.

Δοξάζωσι τὸν μόνον Θεὸν, τὸν ἕνα καὶ ἀληθινὸν, διὰ τοῦ μονογενοῦς Χριστοῦ.

May glorifie the only, the one, and the true God, by Chriſt his only begotten. See L. IV. C. 5. p. 294. L. V. C. 15. p. 320. L. VI. C. 9. p. 538.

Constitut. Apoſt. L. II. C. 56. p. 260.

Διηλέγμεθα ὑμῖν Θεὸν παντοκράτορα ἕνα μόνον ὑπάρχειν· παρ' ὃν ἄλλον οὐκ ἔστιν. καὶ αὐτὸν μόνον σέβειν καὶ προσκυνεῖν, διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν, ἐν τῷ παναγίῳ πνεύματι.

We declare unto you, that there is only one God Almighty, beſides whom there is no other; and that you muſt worſhip and adore him alone, through Jeſus Chriſt our Lord, in the moſt Holy Spirit. See L. VII. C. 38. p. 378. C. 43. p. 380, 381.

L. VI. C. 14. p. 343.

*N. B.*

*N. B.* The admirable Forms of Prayer and Praiſe, directed to the Father, both in the *Jewiſh* and *Gentile* Liturgies of the ſeventh and eighth Books of *the Apoſtolical Conſtitutions*, are ſo numerous, full, clear and emphatical in this Point, that inſtead of tranſcribing any in particular, I muſt earneſtly beg the Chriſtian Reader to peruſe thoſe wonderful Forms of Devotion; and to remember that they are not the Doctrine or Practice of any one private Perſon only, but the publick Liturgies of the *Jewiſh* and *Gentile* Chriſtian Churches in the very firſt Ages of the Goſpel; as I have prov'd in my *Eſſay on thoſe Conſtitutions*; nay ſeem to have been drawn up according to the Direction and Appointment of Chriſt; and, at the loweſt, to be of *Apoſtolical Compoſition.* And certainly, if intrinſick Arguments for the Divine Inſpiration of any Book can be depended on, theſe Liturgies muſt not be eſteem'd of bare Humane Compoſure. Learned Men have, to be ſure, a great deal to anſwer for, when, under very ill-grounded Notions of Forgery or Interpolation, they have, in effect, lock'd up ſuch ineſtimable Treaſures from the Chriſtian Church: In Compariſon of which, I look upon all our modern Books of Piety and Devotion as inconſiderable. All this will probably be thought very ſtrange and extravagant; but before I be condemn'd, I muſt beſeech the devout Reader, who is able, to judge for himſelf; and to peruſe thoſe Liturgies a few times over with an Impartial and a Chriſtian Spirit; and then I ſhall not be afraid of his Cenſures on this Occaſion.

[Πολύκαρπος] ἀναβλέψας εἰς τὸν οὐρανὸν, εἶπε, Κύριε ὁ Θεὸς, ὁ παντοκράτωρ, ὁ τοῦ ἀγαπητοῦ καὶ εὐλογητοῦ παιδός σου Ἰησοῦ Χριστοῦ πατὴρ, δι' οὗ τὴν περὶ σου ἐπίγνωσιν ἐλήφαμεν. ὁ Θεὸς ἀγγέλων, καὶ δυνάμεων, καὶ πάσης τῆς κτίσεως, καὶ παντὸς τοῦ γένους τῶν δικαίων, οἱ ζῶσιν ἐνώπιόν σου· εὐλογῶ σε, ὅτι ἠξίωσάς με τῆς ἡμέρας καὶ ὥρας ταύτης, τοῦ λαβεῖν με μέρος ἐν ἀριθμῷ τῶν μαρτύρων σου, ἐν τῷ ποτηρίῳ τοῦ Χριστοῦ σου, εἰς ἀνάστασιν ζωῆς αἰωνίου, ψυχῆς καὶ σώματος, ἐν ἀφθαρσίᾳ πνεύματος ἁγίου. ἐν οἷς προσδεχθείην ἐνώπιόν σου σήμερον, ἐν θυσίᾳ πίονι καὶ προσδεκτῇ, καθὼς προητοίμασας, καὶ προεφανέρωσας, καὶ ἐπλήρωσας ὁ ἀψευδὴς καὶ ἀληθινὸς Θεός. διὰ τοῦτο καὶ περὶ πάντων αἰνῶ σε, εὐλογῶ σε, δοξάζω σε, σὺν τῷ αἰωνίῳ καὶ ἐπουρανίῳ Ἰησοῦ Χριστῷ, ἀγαπητῷ σου παιδί. μεθ' οὗ σοι, καὶ πνεύματι ἁγίῳ, ἡ δόξα, καὶ νῦν, καὶ εἰς τοὺς μέλλοντας αἰῶνας· ἀμήν.

[*Polycarp*] looked up to Heaven, and said, O Lord God Almighty, the Father of thy well-beloved and blessed Son Jesus Christ, by whom we have receiv'd the knowledge of thee; the God of Angels, and of Powers, and of every Creature, and of the whole Race of righteous Men who live in thy presence: I bless thee that thou hast vouchsafed to bring me to this day, and to this hour; that I may have a part in the number of thy Martyrs, in the Cup of thy Christ, to a Resurrection of Eternal Life, both of Soul and Body, in the incorruption of the Holy Ghost; among which may I be accepted this day before thee, as a fat and acceptable Sacrifice; as thou the true God, with whom is no Falshood, hast both before ordain'd and manifested, and also hast fulfill'd it. For this, and for all things else, I praise thee, I bless thee, I glorifie thee, by the eternal and heavenly High Priest, Jesus Christ, thy beloved Son, with whom to thee, in the Holy Ghost be glory both now, and to succeeding Ages. Amen.

Polycarp. Martyr apud Cotel. §. 14. p. 199.

Amen. [See the various Readings of the Doxology at the end.]

§. 19, 20. p. 201. Δοξάζομεν τὸν Θεὸν καὶ πατέρα, καὶ εὐλογοῦμεν τὸν κύριον ἡμῶν καὶ κυβερνήτην τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν, καὶ ποιμένα τῆς καθ' ὅλης τῆς οἰκουμένης καθολικῆς ἐκκλησίας. —— ἵνα καὶ οὗτοι δοξάζωσι τὸν Κύριον, τὸν εὐλογοῦντα ποιήματα ἀπὸ τῶν ἰδίων κτίσεων, τὸν δυνάμενον πάντας ἡμᾶς εἰσαγαγεῖν ἐν τῇ αὐτοῦ χάριτι καὶ δωρεᾷ εἰς τὴν αἰώνιον αὐτοῦ βασιλείαν, διὰ παιδὸς αὐτοῦ τοῦ μονογενοῦς Ἰησοῦ Χριστοῦ· ᾧ ἡ δόξα, τιμὴ, κράτος, μεγαλωσύνη εἰς αἰῶνας. ἀμήν.

He glorifies God, even the Father, and blesses our Lord, the Governor both of our Souls and Bodies, and the Shepherd of the Catholick Church, which is over all the Earth. —— That they also may glorifie God, who makes such choice of his own Servants, and is able to bring all of us by his Grace and free Gift to his eternal Kingdom, through his only begotten Son Jesus Christ, to whom be Glory, and Honour, and Power, and Majesty for ever and ever. Amen.

Just. Apol. I. §. 6. p. 81, 12. Καὶ ὁμολογοῦμεν τοὺτων νομιζομένων Θεῶν ἀθέοι εἶναι· ἀλλ' οὐ τῇ ἀληθεστάτῃ, καὶ παρὸς δικαιοσύνης, καὶ σωφροσύνης, καὶ τῶν ἄλλων ἀρετῶν, ἀνεπιμίκτῳ κακίᾳ; Θεῷ· ἀλλ' ἐκεῖνόν τε, καὶ τὸν παρ' αὐτοῦ υἱόν, ἐλθόντα, καὶ διδάξαντα ἡμᾶς ταῦτα, καὶ τὸν ἄλλων ἐπομένων καὶ ὁμοιουμένων ἀγαθῶν ἀγγέλων στρατὸν, πνεῦμά τε τὸ προφητικὸν σεβόμεθα καὶ προσκυνοῦμεν· λόγῳ καὶ ἀληθείᾳ τιμῶντες.

Nay, we acknowledge, that with respect to these Gods which are only so esteem'd by you, we are Atheists; but not with respect to the most true God, and the Father of Righteousness, and of Soberness, and of the other Vertues, and who has in him no mixture of Wickedness. But we Worship and Adore him, as also his Son, who came and taught us these things; and the Host of other good Angels, who follow and

and resemble him; and also the prophetick Spirit, honouring them rationally and truly.

Ἄθεοι μὲν ἔν ἐσμεν, τὸν δημιουργὸν τῶνδε τῶ παντὸς σεβόμενοι—Τὸν δὲ διδάσκαλον τούτων γενόμενον ἡμῖν—ὃν αὐτοῦ ὄντως Θεοῦ μαθόντες, καὶ ἐν δευτέρᾳ χώρᾳ ἔχοντες, πνεῦμά τε προφητικὸν ἐν τρίτῃ τάξει, ὅτι μὴ λόγῳ τιμῶμεν, ἀποδεξόμεθα.

We are not therefore Atheists while we Worship the Creator of the Universe. Also we will farther demonstrate, that we do with good reason Honour and Esteem him in the second place, who has been our Master, in teaching us these things, as knowing him to be the Son of him that is really God; and the Prophetick Spirit in the third place. §. 16. p. 23, 24.

Ὡς δὲ καὶ τὸν Θεὸν μόνον δεῖ προσκυνεῖν οὕτως ἔπεισεν, εἰπών, μετὰ τὴν ἐντολή ἐστι, Κύριον τὸν Θεόν σου προσκυνήσεις, καὶ αὐτῷ μόνῳ λατρεύσεις ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου, Κύριον τὸν Θεὸν, τὸν ποιήσαντά σε· καὶ προσελθόντι αὐτῷ τινὸς, καὶ εἰπόντος, διδάσκαλε ἀγαθὲ, ἀπεκείνατο, λέγων, τί με λέγεις ἀγαθὸν, εἰ μὴ μόνος ὁ Θεὸς, ὁ ποιήσας τὰ πάντα.

But that we are to worship God alone he has thus perswaded us, saying, The greatest Commandment is this, Thou shalt worship the Lord thy God, and him only shalt thou serve, with all thy heart, and with all thy might, even the Lord God that made thee. And when one came to him and said, Good Master, He answered, saying, There is none Good but God alone, who made all things. §. 21. p. 31.

Ὅθεν Θεὸν μὲν μόνον προσκυνοῦμεν.

Whence we worship God alone. §. 23. p. 31.

Καὶ ὕστερον λαβὼν, αἶνον καὶ δόξαν τῷ παλαὶ τῶν ὅλων διὰ τοῦ ὀνόματος τοῦ υἱοῦ, καὶ τοῦ πνεύματος τοῦ

And when he has taken them, he sends up Praise and Glory to the Father of the Universe, through §. 85. p. 125.

ἀγίᾳ ἀναπέμπτ, καὶ εὐχαριστίαν ὑπὲρ τ κατηξιῶσθ τέτων παρ' αὐτ ὅτι πολὺ πιεῖ).

the name of the Son, and of the holy Spirit; and makes a long eucharistical Thanksgiving that we are vouchsaf'd such things by him.

§. 7. p. 131. Ἐπὶ πᾶσί τ ὅις προσφερόμεθα εὐλογοῦμέν τ ποιητὴν τ̃ πάντων, διὰ τ̃ υἱ̃ αὐτ̃ Ἰησοῦ Χριστοῦ, καὶ διὰ πνεύματ τοῦ ἁγίε.

And in all the Oblations that we offer, we bless the maker of all things, through his Son Jesus Christ, and through the Holy Ghost.

Apol II. §. 13 p. 34, 35. Τὸν γὰρ ἀπὸ ἀγεννήτ καὶ ἀῤῥήτ Θεοῦ λόγον μ̃ τ Θεὸν προσαγορεύμεν καὶ ἀγαπῶμεν.

For next after God we adore and love that Word which is deriv'd from the unbegotten and ineffable God.

*N. B.* Take here Dr. *Grabe*'s Note; *A mente Justini aberrat Langius dum etiam* μ̃ τ Θεὸν *legi posse putet*: μ̃ Θεὸς *enim in hoc loco significat* post Deum; *ac idem est quod in altera Apologia*, pag. 24. lin 15. *dixerat*, ἐν δευτέρᾳ χώρᾳ ἔχοντες. In *English* thus,

*Langius* does not hit upon the Mind of *Justin*, when he thinks that the reading might be not *after God*, but *together with God*, for μ̃ Θεὸν signifies in this place *after God*, and is the same thing that in the other Apology, *pag.* 24. *lin.* 15. he had said, *esteeming him in the second place.*

Dial. cum Tryph. p. 321. Ὁ γὰρ ὅλης τ̃ καρδίας, καὶ ὅλης τ̃ ἰσχύ ἀγαπῶν τ̃ Θεὸν, πλήρης τ̃ θεοσεβεῖς γινόμενος ὑπάρχων, οὐδένα ἄλλον τιμήσ Θεόν· καὶ ἄγγελον ἐκεῖνον ἂν τιμήσ, θεὸν βελομένε,

For he that loves God with all his Heart, and with all his Might, and is full of Devotion to him, will not honour any other God. He will also honour that Angel, according to

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ἀγαπώμενον ὑπὸ τοῦ κυρίου αὐτοῦ καὶ Θεοῦ.

the will of God, who is beloved by that Lord and God.

Οὐδὲ ἓν γὰρ ὅλως ἐστὶ τὸ γένος ἀνθρώπων ἐν ὅτῳ μὴ δι' εὐχῶν καὶ σωφρόνων ἱκεσιῶν τοῦ σωθέντος διὰ τοῦ σταυροῦ Ἰησοῦ εὐχαὶ καὶ εὐχαριστίαι πρὸς τὸν ποιητὴν τῶν ὅλων γίνονται.

Nor indeed is there one single Nation of Men among whom Prayers and Thanksgivings are not made to the Father and Maker of the Universe, through the Name of the crucify'd Jesus. P. 345.

Οὐκ ἐσμὲν δὲ μίαν ἀπάντων ἐχόντων θεογνωσίαν· ἀλλὰ μόνου Θεοῦ, τοῦ πρὸ πάντων, καὶ ἐπὶ πάντων, καὶ ὄντως Θεοῦ λόγῳ περὶ ἀϊδίων ἐσμὲν θρησκευταί.

We are not the Worshippers of Beings that are insensible; but we are the Worshippers of God alone, who is before all things, and over all things, and over his Christ, who is really God the Word, existing before the World began. Melito apud Chron. Alexand. ad Olymp. 236. 2. p. 607.

*Et ego igitur Invoco te, Domine Deus Abraham, & Deus Isaac, & Deus Jacob, qui est & Israel, Pater Domini nostri Jesu Christi, Deus, qui per multitudinem misericordiæ tuæ bene sensisti in nobis, ut Te cognoscamus, qui fecisti cœlum, & terram, qui dominaris omnium, qui es* solus & verus Deus, *super quem alius Deus non est, per Dominum nostrum Jesum Christum domina-*

And I therefore do Invocate thee, O Lord God of *Abraham*, and God of *Isaac*, and God of *Jacob*, who is also named *Israel*, the Father of our Lord Jesus Christ, the God who hast shewed thy good Will to us by the multitude of thy Mercy; that we may know thee who hast made Heaven and Earth, who governest all things, who art the only and the true God, over whom there is no other God, who bestowest the Dominion, [Dona- Iren. L. III. C. 6. p. 209.

*tionem donans ſpiritus Sancti. Da omni legenti hanc ſcripturam cognoſcere Te, quia ſolus Deus es, & confirmari in te, & abſiſtere ab omni hæretica, & quæ eſt ſine Deo, & impia ſententia.*

tion] of the Holy Spirit, through our Lord Jeſus Chriſt. Give every one that reads this Writing to know thee, that thou art the only God, and to be confirmed in thee, and to depart from every Heretical, Atheiſtical and Impious Opinion.

C. 11. p. 217, 218. *Sic quidem Unus & Idem Deus & Pater eſt, qui a Prophetis quidem annunciatus, ab evangelio vero traditus; quem Chriſtiani colimus, & diligimus ex toto corde, factorem cœli & terræ, & omnium quæ in eis ſunt.*

And ſo indeed it is one and the ſame God and Father who was indeed declar'd by the Prophets, but was clearly reveal'd by the Goſpel; whom we Chriſtians worſhip and love with our whole Heart, the maker of Heaven and Earth, and of all things that are therein.

L. V. C. 22. p. 433. *Quem enim Lex præconiaverat* Deum, *hunc oſtendit* Patrem; cui & ſervire ſoli *oportet Diſcipulos Chriſti.*

For whom the Law preached as God, him does it demonſtrate to be the Father; whom alone alſo the Diſciples of Chriſt are to worſhip.

*N. B.* It will hereafter appear, that our Saviour was alſo ſometimes directly *Worſhipped* and *Invocated* by the firſt Chriſtians; but quite in another *manner*, with other *inferior Titles and Appellations*: and only as the *Vicegerent*, and by the *Appointment* and for the *Glory* of the *Supreme God his Father*; and that never till after his *Aſcenſion* into Heaven. So that thoſe who from thence conclude him *equal* to the Father, contradict the Firſt and Principal Articles of the Patriarchal, Jewiſh,

Jewish, and Christian Faith, *viz.* that there is but *One Supreme God*, whom we Christians own as the *Father of our Lord Jesus Christ*, the *only Object of the most proper, or the highest Adoration.*

*N. B. Lactantius* expresses himself so exactly, and so agreeably to the Scripture, and the more Primitive Writers in this Point, that I cannot but transcribe a Passage out of him on this Occasion.

*Docuit, [De Servatore loquens] quod unus Deus sit, eumque solum coli oportere: nec unquam se ipse Deum dixit: quia non servasset fidem, si missus ut Deos tolleret & unum assereret, inducèret alium præter unum. Hoc erat non de uno Deo facere præconium, nec ejus qui miserat, sed suum proprium negotium gerere, ac se ab eo, quem illustratum venerat, separare. Propterea, quia tam fidelis extitit; quia sibi nihil prorsus assumpsit, ut mandata mittentis impleret; & sacerdotis perpetui dignitatem, & Regis summi honorem, & Judicis potestatem, & Dei nomen accepit.*

Our Saviour taught that there is but one God, and that he alone is to be worshipped: Nor did he ever say once himself that he was God; for he had not been faithful to his Trust if, when he was sent to take away Polytheism, and assert the Unity of God, he had introduc'd another besides the One God. This had been not to preach the Doctrine of one God, nor to do the business of him that sent him, but his own; and to separate himself from him whom he came to manifest. Wherefore, because he was so faithful, because he assum'd nothing at all to himself, that he might fully perform the Commands of him that sent him; he receiv'd the Dignity of a perpetual Priest, and the Honour of

De Vera Sapient. L. IV. §. 14. p. 198.

the greateſt King, and the Power of a Judge, and the Name of God.

*N. B. Origen* is ſo plain, full, and expreſs in this Point, that the Father is to be alone worſhip'd with the moſt proper, or the higheſt degree of Invocation and Doxology, in his Book againſt *Celſus*, and eſpecially in that of Prayer, that ſome from the latter place have ſuppos'd him to have deny'd, that the Son was at all to be Invocated by us: Contrary to his own Example and Doctrine alſo. However, theſe Paſſages in *Origen* being the moſt diſtinct and compleat Accounts we have of this Matter that is in the ancient Writers, will highly deſerve the Reader's Conſideration.

Orig. Contr. Celſ. L. V. p. 233.

Πᾶσαν μὲν ὃ δίκαιον, καὶ προσεύχεσθαι, καὶ ἔντυξιν, καὶ εὐχαριστίαν ἀναπεμπτέον τῷ ἐπὶ πᾶσι Θεῷ, διὰ τὸ ὑπὲρ πάντων ἀγγέλων ἀρχιερέως, ἐμψύχου λόγου καὶ Θεοῦ. δευτέρᾳ δὲ καὶ ἀπὸ τοῦ λόγου, καὶ ἐντυγχάνειν αὐτῷ, καὶ εὐχαριστεῖν, καὶ προσδέχεσθαι δ, ἐὰν δυνώμεθα καταλαβεῖν τὸ περὶ προσευχῆς κυριολεξίας, καὶ καταχρήσεως.

We ought to offer all Supplication, Prayer, Interceſſion, and Thankſgiving to the Supreme God, by that High Prieſt who is ſuperior to all the Angels, who is the living Word, and God. We may alſo offer Supplication, Interceſſion, Thankſgiving, and Prayer to the Word himſelf; if we can rightly underſtand what is meant by Prayer in a *proper*, and what in an *abuſive* Acceptation.

De Oratione, §. 44. —— 51. p. 46—53.

Ἐὰν δ ἀκέομεν ὅ, τι πρὸ τί δεῖ προσεύχεσθαι, μήποτε ἐστὶν τῶν γυμνῶν προσευχῶν

But if we underſtand what προσευχὴ, Prayer is, [namely, by *Origen*'s own Definition

See Contr. Celſ. L. VIII. p. 386. Comment. in Pſalm. Gr. Præf. p. 38. In Joan. p. 342.

τέον

τέον ὅτιν δὲ αὐτῷ τῷ Χειστῷ, ἀλλὰ μόνῳ τῷ Θεῷ τ ὅλων καὶ παλεῖ, ᾧ καὶ αὐτὸς ὁ σωτὴρ ἡμῶν προσήυχετο ὡς περιπαρεδέμεθα, καὶ διδάσκει ἡμᾶς προσήχεσθαι. ἀκούσας γὰρ, δίδαξον ἡμᾶς προσήχεσθαι, ἢ διδάσκει αὐτῷ προσήχεσθαι, ἀλλὰ τῷ παλεῖ, λέγοντας, Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, καὶ τὰ ἑξῆς. εἰ γὰρ ἔτερόθι, ὡς ἐν ἄλλοις δείκνυται, κατ' οὐσίαν, καὶ ὑπκείμεθα ὅτι ὁ υἱὸς τ παιδὸς, ἧπται προσδοκᾶτον τῷ υἱῷ, καὶ ἢ τῷ παιδὶ· ἢ ἀμφοτέροις· ἢ τῷ παιδὶ μόνῳ. τὸ μὲν ἓν τῷ υἱῷ, καὶ ἢ τῷ παιδὶ, πᾶς ὅτις ἓν ὁμολογήσει εἶ) ἀτοπώτατον, καὶ ὡς τ ἐνέργειαν λεχθήσομαι ἄν. εἰ δ' ἀμφοτέροις δηλονότι, καὶ ἀξιώσεις προσευχόμεν πληθυντικῶς ὡς ἀφέλητε, καὶ εὑρήσετε, καὶ ὀνοιγήσεται, καὶ σώσατε. καὶ εἴ τ τόπων ὅμοιον, διὰ τ προσδοκῶν λέγοντες, ὅπερ καὶ αὐτόθεν ἀπεμφαῖνον, δὲ ἐν τ γραφαῖς ἔχει τι δεῖξαι κείμενον ἀφ' τινων λεγόμενον. λέγω τίνων προσδοκᾶς μόνῳ τῷ Θεῷ τῷ τῶν ὅλων παιδί. ἀλλὰ μὴ χωρὶς τ ἀρχιερέως, ὕτις μεθ' ὁρκωμοσίας κατεσάjust before, Petitions, joined with Doxologies, concerning great Affairs, put up with great earneſtneſs, by a Perſon in danger:] care muſt be taken that no derivative Being be the object of Prayer, no not Chriſt himſelf, but only the God and Father of the Univerſe; to whom alſo our Saviour himſelf pray'd, as we have before expounded, and as he teaches us to pray. For, when one ſaid to him, Teach us to pray; he does not teach us to pray to himſelf, but to his Father, ſaying, *Our Father which art in Heaven*, and the reſt that follows. For if, as we have elſewhere demonſtrated, the Son be different as to his Eſſence from the Father, and ſubject to him, we muſt either pray to the Son, and not to the Father, or to both, or to the Father alone. Now to pray to the Son, and not to the Father, every Body will own to be moſt abſurd: Nay, I will venture to ſay, it will be without Effect; but if it be ſuppos'd that we muſt

ὅτι οὐδὲ ὁ πατὴρ, καὶ τὸ, ἄμοσε, καὶ ὐ μεταμεληθήσεται, σὺ ἱερεὺς εἰς τὸν αἰῶνα, κατὰ τὴν τάξιν Μελχισεδέκ. Εὐχαριστήσαντες ἔν οἱ ἅγιοι ἐν τῇ προσευχαῖς ἑαυτῶν τῷ Θεῷ διὰ Χριστοῦ Ἰησοῦ, χάριτας ὁμολογήσαντες αὐτῷ. ὥσπερ οὖν ἡ ἀκολουθία τὸ προσεύχεσθαι, ὐ χρὴ τῷ δυνάμενῳ προσεύχεσθαι, ἀλλὰ τῷ ὐν ἐδίδαξεν ὅτε ἔδει ἐυχῶν καλεῖν πατέρα ὁ Κύριος ἡμῶν Ἰησοῦς· ἔπως ὐ χωρὶς αὐτοῦ προσεύχομαί τινα προσήκοντα τῷ πατρὶ, ὡς αὐτὸς ἔστι προδεδείκνυσι σαφῶς, ἔτι λέγων, ἀμὴν, ἀμὴν, λέγω ὑμῖν, ἂν τι αἰτήσητε τὸν πατέρα μου δώσῃ ὑμῖν ἐν τῷ ὀνόματί μου· αἰτεῖτε καὶ λήψεσθε, ἵνα ἡ χαρὰ ὑμῶν ᾖ πεπληρωμένη. ὁ γὰρ εἶπεν αἰτεῖτε με, ἀλλὰ αἰτεῖτε τὸν πατέρα ἁπλῶς, ἀλλ' ἐάν τι αἰτήσητε τὸν πατέρα δώσῃ ὑμῖν ἐν τῷ ὀνόματί μου· ἕως γὰρ δεδώκῃ ταῦτα ὁ Ἰησοῦς, ἐδεῖτο αὐτὸν ὁ πατὴρ ἐν τῷ ὀνόματι τοῦ υἱοῦ· καὶ ἀληθὴς ἦν ὁ Ἰησοῦς λεγόμενον τὸ, ἕως ἄρτι οὐκ ᾐτήσατε ἀλλὰ ἐν τῷ ὀνόματί μου· ἀληθὲς ὁ καὶ τὸ, αἰτεῖτε καὶ λήψεσθε, ἵνα ἡ χαρὰ ὑμῶν

pray to both, and that accordingly we may offer our Petitions in the plural Number, do ye afford, and do ye beſtow Benefits, and do ye grant, and do ye ſave, and if there be any parallel Forms to be us'd in Prayers, theſe do thence appear to be unlike Chriſtian Addreſſes. Nor can any one ſhew ſuch Language in the Scriptures, as ſpoken by any. We muſt ſay therefore that Prayer is to be made to God alone, the Father of the Univerſe; but not without that High Prieſt, who was ordain'd ſuch with an Oath by the Father, and of whom 'tis ſaid, He ſware and will not repent, thou art a Prieſt for ever, after the Order of *Melchiſedeck*. The Saints therefore return Thanks in their Prayers to God, through Chriſt Jeſus, acknowledging his Mercies. But then, as he that is careful how he prays, ought not to pray to him who himſelf prays, but to him whom our Lord Jeſus taught us to call Father; ſo without him are we not to offer any

ἢ πεπλήρωμαι. Ἐὰν ὅ τις διόμνυσθαι δεῖν αὐτῷ τῷ Χριστῷ προσεύχεσθαι, συγχέομενος ἀπὸ τοῦ ἐν τῷ προσκυνεῖν σημαινομένου προσάγει ἡμῖν τὸ, προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι Θεοῦ, ὁμολογουμένως ἐν τῷ δόντι φωνῇ τῇ Χριστῷ εἰρημένον, λεκτέον πρὸς αὐτὸν ὅτι καὶ ἡ ἐκκλησία Ἱερουσαλὴμ περὶ τοῦ προφήτου ὀνομαζομένη προσκυνεῖσθαι ὑπὸ βασιλέων, καὶ ἀρχισπόνων γινομένων τροφῶν αὐτῆς, καὶ θηλῶν.— πῶς ὃ ἂν ἔστι καὶ τοῦτο εἰπόντα, τί με λέγεις ἀγαθὸν; οὐδεὶς ἀγαθὸς, εἰ μὴ εἷς, ὁ Θεός ὁ πατήρ· εἰπεῖν, ἂν τι ἐμοὶ προσεύχῃ; μόνῳ τῷ πατρὶ προσεύχεσθαι χρὴ, ᾧ καὶγὼ προσεύχομαι· ὥστε διὰ τοῦ ἁγίου γραφῶν μανθάνετε· ἀρχιερεῖ δὲ τῷ ὑπὲρ ἡμῶν καταστάντι ὑπὸ τοῦ παντὸς, καὶ προσκυνήτῳ ὑπὸ τοῦ παντὸς καὶ παντὸς ἔθνους λαλοῦντι, εὔχεσθαι ἡμᾶς ὁ δεῖ, ἀλλὰ διὰ ἀρχιερέως καὶ θεοῦ κτλ.

Prayer to the Father, as himself shews plainly, when he says thus, Verily, verily I say unto you, if ye ask my Father any thing, he will give it you in my Name. Ask and ye shall receive, that your joy may be full. For he did not say, Ask me, nor ask the Father simply; but if ye ask the Father any thing, he will give it you in my Name: For until Jesus taught them this, no one had asked the Father in the Son's Name; and that was true which was said by Jesus; Hitherto have ye asked nothing in my Name; and that also is true, Ask and ye shall receive, that your joy may be full. But if any one, supposing that he ought to pray to Christ himself, and confounding himself with that Passage that signifies Adoration to him, quotes to us that Text, Let all the Angels of God adore him; which is without Controversie spoken of Christ in *Deuteronomy*; we must say to him, that the Church of *Jerusalem* is named by the Prophet, as one that is to be Ador'd by Kings and Queens, which should be nursing Fathers, and nursing Mothers to her.——Why do we not rather follow him

that

that ſaid, Why calleſt thou me Good, there is none Good but one, that is God, even the Father; as ſuppoſing him to ſay, If any one would pray to me, he ought to pray to the Father alone, to whom I my ſelf do alſo pray. Which Rule do you learn from the Holy Scriptures. For we are not to pray to that High-Prieſt who is ordained for us by the Father, and who has receiv'd of the Father to be our Advocate; but to pray through him, as our High Prieſt and Advocate.

ARTICLE

## ARTICLE III.

*Jesus Christ is in a peculiar sence the* Son, *the* only, *the* only-begotten, *and the* most beloved Son of God, i. e. *a Divine Person in an extraordinary and singular Manner deriv'd from, and peculiarly near and dear to the Supreme God the Father.*

*N. B.* BY the *extraordinary and singular Manner* of the Derivation of the Son from the Father, I mean, at the least, that he, and he only was deriv'd from the Father *ἀμεσῶτως, immediately*, and without the least Ministration of any other Being: Which was only true of the Son of God. All the subordinate Creatures, nay, the Blessed Spirit himself, being deriv'd indeed originally from the Father, but not without the Ministration of the Son; or, in modern Language, which will bear a true sence in this place, *proceeding from the Father and the Son*, or rather, *from the Father by the Son*; as will hereafter appear in due place. I say, *at the least*, I mean so much by this Proposition: not denying but there *may be* some other extraordinary and singular Circumstances in the original of the Son of God, whereby he *may* be distinguish'd from all other Beings; as perchance that the Son was produc'd *out of the Substance of his Father*, while all the Inferior Creatures were created *out of nothing*; which has been a great Notion in even early Ages; or, it may be there may be other differences in this Case. Yet because I know no sufficient Authority for any such like Opinions before Philosophy came into the Church, I look upon them all

all as Philosophical Notions of some Christians, but not as parts of the Christian Faith, nor proper to be inserted into this plain Account of the original sacred Articles thereof.

Matt. III. 17. Καὶ ἰδοὺ φωνὴ ἐκ τῶν οὐρανῶν, λέγουσα, Οὗτός ἐστιν ὁ υἱός μου, ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα. And behold a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. See *Mar.* I. 11. *Luc.* III. 22.

XII. 18. Ἰδοὺ ὁ παῖς μου ὃν ᾑρέτισα, ὁ ἀγαπητός μου, εἰς ὃν εὐδόκησεν ἡ ψυχή μου. Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased.

XVII. 5. Ἰδοὺ φωνὴ ἐκ τῆς νεφέλης λέγουσα, Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα· αὐτοῦ ἀκούετε. Behold a voice out of the cloud which said, This is my beloved Son, in whom I am pleased, hear ye him. See *Mar.* IX. 7. *Luc.* IX. 35.

Mar. XII. 6. Ἔτι οὖν ἕνα υἱὸν ἔχων ἀγαπητὸν αὐτοῦ, ἀπέστειλε καὶ αὐτὸν πρὸς αὐτοὺς ἔσχατον, λέγων, ἐντραπήσονται τὸν υἱόν μου. Having yet therefore one Son, his well beloved, he sent him last also unto them, saying, they will reverence my Son.

Luc. XX. 13. Πέμψω τὸν υἱόν μου τὸν ἀγαπητόν. I will send my beloved Son.

Joh. I. 14. Vid. v. 40. Ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός. We beheld his glory, the glory as of the only begotten of the Father.

v. 18. Ὁ μονογενὴς υἱὸς, ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς, ἐκεῖνος ἐξηγήσατο. The only begotten Son, which is in the bosom of the Father, he hath declared him.

III. 16. Οὕτω γὰρ ἠγάπησεν ὁ Θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς For God so loved the world that he gave his only begotten Son, that

ὁ πιςεύων εἰς αὐτὸν μὴ ἀπόληται, ἀλλ' ἔχῃ ζωὴν αἰώνιον.

whosoever believeth in him should not perish, but have everlasting life.

Ὁ δὲ μὴ πιςεύων ἤδη κέκριται, ὅτι μὴ πεπίςευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ Θεοῦ. v. 18.

But he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

Ὁ πατὴρ ἀγαπᾷ τὸν υἱὸν, καὶ πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ. v. 35.

The Father loveth the Son, and hath given all things into his hand.

Ὃς γε τοῦ ἰδίου υἱοῦ οὐκ ἐφείσατο, ἀλλ' ὑπὲρ πάντων ἡμῶν παρέδωκεν αὐτόν. Rom. VIII. 32.

Who spared not his own Son, but delivered him up for us all.

Οὐ γὰρ σεσοφισμένοις μύθοις ἐξακολουθήσαντες ἐγνωρίσαμεν ὑμῖν, τὴν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ δύναμιν καὶ παρουσίαν, ἀλλ' ἐπόπται γενηθέντες τῆς ἐκείνου μεγαλειότητος· λαβὼν γὰρ παρὰ θεοῦ πατρὸς τιμὴν καὶ δόξαν, φωνῆς ἐνεχθείσης αὐτῷ τοιᾶσδε ὑπὸ τῆς μεγαλοπρεποῦς δόξης, Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, εἰς ὃν ἐγὼ εὐδόκησα. 2 Pet. I. 16, 17.

For we have not followed cunningly devised Fables, when we made known unto you the power and coming of our Lord Jesus Christ; but were eye-witnesses of his Majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

Ἐν τούτῳ ἐφανερώθη ἡ ἀγάπη τοῦ Θεοῦ ἐν ἡμῖν, ὅτι τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἀπέσταλκεν ὁ Θεὸς εἰς τὸν κόσμον, ἵνα ζήσωμεν δι' αὐτοῦ. 1 Joh. IV. 9.

In this was manifested the love of God towards us, that God sent his only begotten Son into the world that we might live through him.

*N. B.*

*N. B.* The Septuagint almoſt always render that *Hebrew* Word which correſponds to μονογενὴς by ἀγαπητὸς as for Example, *Gen.* XXII. 2. 12. 16. *Judg.* XI. 34. MS. *Alex. Pſal.* XXII. 20. XXXV. 17. *Prov.* IV. 3. *Jer.* VI. 26. *Am.* VIII. 10. *Zach.* XII. 10. *Vid. Wiſd.* VII. 22. *Heb.* XI. 17. *Vid. Athanaſ. Contr. Arian. Orat.* IV. §. 29.

*N. B.* What this Phraſe, the *Son of God*, of old ſignified, ſee *Pſal.* LXXXII. 6. *Dan.* III. 25. *Matt.* IV. 3—6. XIV. 33. XVI. 13—17. XXI. 37, 38. XXVI. 63. XXVII. 40, 42, 43, 54. *Mar.* XII. 6, 7. XIV. 61, 62. XV. 39. *Luc.* I. 32. IV. 41. XXII. 70. XXIII. 35. 47. *Joh.* I. 33—50. XI. 27. XIX. 7. XX. 17. *Act.* III. 13. 26. IV. 27. 30. VIII. 37. IX. 20. XIII. 33. *Rom.* I. 3, 4. VIII. 29. 32. XIV. 10, 11, 12. 1 *Cor.* I. 9. *Heb.* I. *per tot.* II. 11. III. 5, 6. V. 5. VII. 3. X. 29. 2 *Joh.* v. 3.

Abgar. Spicileg. Tom. I. p. 7.

Καὶ ταῦτα πάντα ἀκούσας ὠφείλω σε, κἀγὼ νῦν ἐσκέμμαι τὸ ἕτερον ἐμοὶ λόγῳ, ἢ ὅπ σὺ εἶ ὁ Θεὸς, καταβὰς ἀπὸ τ᾽ ἐρανὸς ποιεῖς ταῦτα, ἢ υἱὸς εἶ τῦ Θεῦ ποιῶν ταῦτα.

And when I heard all theſe things concerning thee, I reſolved with my ſelf, that one of theſe two was the caſe, either that thou art God, who haſt deſcended from Heaven, and doſt theſe things, or that thou art the Son of God, and ſo doſt them.

Barnab. §. 12. p. 41.

Ἰδὲ πάλιν Ἰησῦς, ὐκ ὁ υἱὸς τῦ ἀνθρώπε, ἀλλ᾽ ὁ υἱὸς τῦ Θεῦ, τύπῳ δὲ ἐν σαρκὶ φανερωθείς. ἐπεὶ ὖν μέλλυσι λέγειν ὅπ ὁ Χριςὸς υἱός ἐςι Δαβὶδ, φοβέμβος δὲ σωτὸν τ᾽ πλάνην λέγει,

Behold again Jeſus, not the Son of Man, but the Son of God typically manifeſted in the Fleſh, becauſe therefore they would be ready to ſay, that Chriſt is the Son of *David*, [the Pſalmiſt] fearing and un-

εἶπεν

εἶπεν ὁ κύριός μου τῷ κυρίῳ μου, κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου. καὶ πάλιν λέγει οὕτως Ἡσαΐας, εἶπε κύριος τῷ Χριστῷ μου κυρίῳ, οὗ ἐκρατήσας τῆς δεξιᾶς αὐτοῦ, ἐπακοῦσαι ἔμπροσθεν αὐτοῦ ἐθνῶν, καὶ ἰσχὺν βασιλέων διαρρήξω. ἴδε πῶς λέγει Δαβὶδ αὐτὸν κύριον καὶ οὐδὲν Θεοῦ.

derstanding the Error of Sinners, says, The Lord said unto my Lord, sit thou on my right hand until I make thine Enemies thy footstool. And again, *Esaiah* says thus, The Lord said to my anointed Lord, [*or*, to my Christ the Lord,] whose right hand thou hast taken hold of, that the Nations should obey him, and I will break the power of Kings. See how *David* speaks of him as the Lord, and the Son of God.

[Καταγγέλλομεν] Θεὸν, καὶ πατέρα τοῦ μονογενοῦς, καὶ πρωτοτόκου πάσης δημιουργίας· ἕνα Θεὸν, ἑνὸς υἱοῦ πατέρα, ὁ πλειόνων.

[We declare] the God and Father of the only begotten, and of the First-born of the whole Creation; one God, the Father of one Son, not of many.

Constitut. Apost. L. VI. C. 11. P. 340.

Πιστεύω καὶ βαπτίζομαι εἰς ἕνα ἀγέννητον, μόνον ἀληθινὸν Θεὸν, παντοκράτορα, τὸν πατέρα τοῦ Χριστοῦ.——Καὶ εἰς τὸν κύριον Ἰησοῦν τὸν Χριστὸν, τὸν μονογενῆ αὐτοῦ υἱὸν, τὸν πρωτότοκον πάσης κτίσεως, τὸν πρὸ αἰώνων εὐδοκίᾳ τοῦ πατρὸς γεννηθέντα.

I do believe, and am to be baptized into the one unbegotten Being, the only true God Almighty, the Father of Christ.—And in the Lord Jesus Christ, his only begotten Son, the First-born of every Creature; who was begotten by the good Will of the Father before the World began.

L. VII. C. 41. p. 380.

L. VIII. C. 12. p. 397. Τὰ πάντα ἐκ τοῦ μὴ ὄντος εἰς τὸ εἶναι παραγαγὼν διὰ τοῦ μονογενοῦς σε υἱοῦ αὐτοῦ ὑπὸ πάντων αἰώνων γνωτὸν ποιήσας βουλήσει καὶ δυνάμει, καὶ ἀγαθότητι, ἀμεσιτεύτως, υἱὸν μονογενῆ, κ.τ.λ.

Who didst bring all things out of nothing into Being by thy only begotten Son; but didst beget him before all Ages, by thy Will, thy Power, and thy Goodness, without any Instrument; the only begotten Son. [See the like Expressions most frequently in the Constitutions.]

Ignat. ad Rom. Sa. lutat. p. 72. Ἐν μεγαλειότητι ὑψίστου Θεοῦ παῖδος, καὶ Ἰησοῦ Χριστοῦ τοῦ μονογενοῦς αὐτοῦ υἱοῦ.

From the Majesty of the most high God the Father, and of Jesus Christ his only begotten Son. [See the like frequently in these Epistles.]

Just. Apol. I. §. 30. p. 44. Υἱὸς μὲν οὖν Θεοῦ ὁ Ἰησοῦς λεγόμενος, εἰ καὶ κοινῶς μόνον ἀνθρώπου, διὰ σοφίαν δὲ ἀξιοῦται υἱὸς Θεοῦ λέγεσθαι.——εἰ δὲ καὶ ἰδίως παρὰ τὴν κοινὴν γένεσιν γεγεννῆσθαι αὐτὸν ἐκ Θεοῦ λεγόμενον λόγον Θεοῦ, ὡς προέφημεν, κοινὸν τοῦτο ἔστω ὑμῖν, τοῖς τὸν Ἑρμοῦ λόγον τὸν παρὰ Θεοῦ ἀγγελικὸν λέγειν.

But the Son of God, who is called Jesus, altho' he had been an ordinary Man, yet on account of his Wisdom was worthy of the Name of the Son of God.——But if he was peculiarly begotten of God, out of the ordinary Method of Generation, and so was called the Word of God, as we have before asserted, let this be esteemed an Event common to you also, who say, that *Mercury* was an Angelick Word sent from God.

§. 31. p. 46. Ἰησοῦς Χριστὸς μόνως ἰδίως υἱὸς τῷ Θεῷ γεγέννηται.

Jesus Christ alone was properly by Generation the Son of God.

Ἰη-

Ἰουδαῖοι ἓν ἡγησάμενοι ἀεὶ τὸ πατέρα τῶν ὅλων λελαληκέναι τῷ Μωσεῖ, τὸν λαλήσαντα αὐτῷ ἀπὸ τῆς Θεᾶς, ὃς ἐστὶ καὶ ἄγγελος καὶ ἀπόστολος κέκληται, δικαίως ἐλέγχονται καὶ διὰ τὸ προφητικὸν πνεῦμα, καὶ δι' αὐτοῦ τοῦ Χριστοῦ, ὡς ὅτε τὸν πατέρα, ὅτε τὸν υἱὸν ἔγνωσαν. οὐ γὰρ τὸν υἱὸν πατέρα φάσκοντες εἶναι, ἐλέγχονται μήτε τὸν πατέρα ἐπιστάμενοι, μηθ' ὅτι ὄντι υἱὸς τῷ παρὰ τῶν ὅλων γινώσκοντες.

The *Jews* then suppo- §. 83. p. sing that the Father of the 122, 123. Universe always spake to *Moses*; whereas he that spake to him was the Son of God, who is also call'd an Angel, and an Apostle, they are justly censur'd both by the prophetick Spirit, and by Christ himself, that they neither know the Father nor the Son. For they that say the Son is the Father are censur'd as not understanding the Father, nor knowing that the Father of the Universe has a Son.

Ὁ γὰρ υἱὸς ἐκεῖνος, ὁ μόνος λεγόμενος κυρίως υἱός.

But his Son, who alone Apol. II. is properly call'd his Son. §. 6. p. 13.

Μονογενὴς γάρ——ἦν τῷ παρὰ τῶν ὅλων· ἔστιν ἰδίως ἐξ αὐτοῦ λόγος καὶ δύναμις γεγεννημένος.

The Father of the Universe has one only begotten. He is properly that Word and Power which is begotten by him. Dialog. cum Tryph. p. 332.

Εἰ γινώσκατε τὰ εἰρημένα ὑπὸ τῶν προφητῶν, οὐκ ἂν ἠρνεῖσθε αὐτὸν εἶναι Θεὸν, τὸν μόνον καὶ ἀγέννητον καὶ ἀῤῥήτου Θεοῦ υἱόν.

If ye had understood p. 355. those things that were spoken by the Prophets, ye would not have deny'd him to be God, the Son of the only, and unbegotten, and ineffable God.

Ἐκεῖνον λέγω τὸν βεβουλῆσθαι τὸν ἐκείνου καὶ Θεὸν ὄντα, υἱὸν αὐτοῦ καὶ ἄγγελον.——κύριος ὢν ὁ Χριστὸς, καὶ Θεὸς, Θεοῦ υἱὸς ὑπάρχων.

Him who by the will of p. 357. God is God, his Son and Messenger.—Christ being Lord and God, because he was the Son of God.

Iren. L. I. C. 1. §. 19. p. 41. Τῶ γὰρ Ἰωάννᾳ ——— ἕνα μονογενῆ Χριστὸν κηρύσσον- τι ἦλθ· ——— τοῦτον υἱὸν Θεοῦ, τοῦτον μονογενῆ. κ. τ. λ.

For *John* preached one only begotten Chriſt.—— That he was the Son of God; that he was the only begotten, ὅτι.

L. III. C. 12 p. 227 *Adhuc etiam & multo durius erat quem hominem viderant Judæi, & cruci affixerant, annunciari hunc eſſe* filium Dei, *æternum ipſorum Regem.*

Nay, it was ſtill harder, that he whom they had ſeen as a Man, and faſtened to the Croſs, ſhould be preached as the Son of God, their eternal King.

L. V. C. 36. p. 462. *Etenim* Unus Filius *qui voluntatem Patris perfecit.* [*Et alibi paſſim apud antiquiſſimos Patres.*]

There is but one Son, who fulfill'd the Will of his Father. [So 'tis alſo very frequently in the moſt ancient Fathers.]

ARTICLE

## ARTICLE IV.

*Jesus Christ is truly* God *and* Lord ; *he is really, by the Appointment of the Father*, our God, *and* our Lord ; our King, *and* our Judge.

Καλέσουσι τὸ ὄνομα αὐτοῦ Ἐμμανουήλ· ὅ ἐστι μεθερμηνευόμενον, μεθ' ἡμῶν ὁ Θεός.

THey shall call his name Emmanuel ; which is, being interpreted, God with us. See *Isa.* VII. 14. Matt. I. 23.

Λέγει αὐτοῖς, πῶς οὖν Δαβὶδ ἐν πνεύματι κύριον αὐτὸν καλεῖ ; λέγων, εἶπεν ὁ κύριος τῷ κυρίῳ μου, κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου ; εἰ οὖν Δαβὶδ καλεῖ αὐτὸν κύριον, πῶς υἱὸς αὐτοῦ ἐστι.

He saith unto them, How then doth David in Spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, until I make thine enemies thy footstool. If then David call him Lord, how is he his Son ? See *Mar.* XII. 36, 37. *Luc.* XX. 42, 43, 44. XXII. 43, 44, 45.

Καὶ πόθεν μοι τοῦτο, ἵνα ἔλθῃ ἡ μήτηρ τοῦ κυρίου μου πρός με ;

And whence is this to me, that the Mother of my Lord should come to me? Luc. I. 43.

Ἐν ἀρχῇ ἦν ὁ λόγος· καὶ ὁ λόγος ἦν πρὸς τὸν Θεόν· καὶ Θεὸς ἦν ὁ λόγος.

In the beginning was the Word, and the Word was with God ; and the Word was God. Joh. I. 1.

Of God with and without an Article, See *Sandius* Interpretat. Paradox. upon this Verse.

XX. 28. Καὶ ἀπεκρίθη ὁ Θωμᾶς καὶ εἶπεν αὐτῷ, ὁ κύριός μου, καὶ ὁ Θεός μου. And Thomas answered and said unto him, My Lord, and my God.

[*Note*, Our Saviour never call'd himself *God* while he was on Earth; neither did his Disciples call him so till after his Resurrection, and first Ascension; this being the first Instance of it.]

Act. II. 34, 35, 36. Λέγει δὲ αὐτὸς, εἶπεν ὁ κύριος τῷ κυρίῳ μου, κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου. ἀσφαλῶς οὖν γινωσκέτω πᾶς οἶκος Ἰσραὴλ ὅτι Κύριον καὶ Χριστὸν αὐτὸν ὁ Θεὸς ἐποίησε τοῦτον τὸν Ἰησοῦν, ὃν ὑμεῖς ἐσταυρώσατε. But he said, The Lord said unto my Lord, Sit thou on my right hand, until I make thine enemies thy footstool. Let all the house of Israel therefore know assuredly, that God hath made that same Jesus whom ye crucified, both Lord and Christ.

X. 36. Διὰ Ἰησοῦ Χριστοῦ· οὗτός ἐστι πάντων Κύριος. Through Jesus Christ. He is Lord of all.

Philip. II. 6, 7. Ὃς ἐν μορφῇ Θεοῦ ὑπάρχων, οὐχ ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα Θεῷ, ἀλλ' ἑαυτὸν ἐκένωσε, κ. τ. λ. Who being in the form of God, did not assume to be equal [*or*, like] to God, but made himself of no reputation, *&c.*

Vid. Euseb. Contra Marcellum. De Eccleſiaſt. Theolog. L. I. C. 20. §. 9, 10. p. 94, 95. *N. B.* The Import of these Words, *according* to the known sence of the *Greek* Phrase, ἁρπαγμὸν ἡγήσατο, in the Profane Language, (for 'tis no where else in the Sacred;) *according* to the know Signification of ἴσα Θεῷ in the Septuagint; and *from* the ἀλλ' in the latter part of the Passage, is plainly this, that Jesus Christ being before the World, or at least before his Incarnation in the *Form of God*, or, *of a God*, in great Power and

and Authority with his Father; did *not* assume or lay claim to any *equality or likeness to God, or to a God*, to the Continuance or Increase of that his Divine Dignity or Glory; *but*, on the contrary, humbled himself so low as to become Man, and die for us. This, in the main, is so clear, that the best defenders of the Church against the *Socinians*, are forc'd to forsake in part the vulgar Exposition, and to embrace it; such as Archbishop *Tillotson*, Bishop *Bull*, and Dr. *Whitby*, and the Context and Coherence do so certainly and necessarily require this Exposition, that it must be a more than ordinary degree of Prejudice that at that time of Day can refuse it; especially since the *Greeks* originally so expounded it also. Nor does there appear anciently any other Exposition, even among the *Latins*, whose vulgar Translation yet has occasion'd the common Interpretation; accordingly the Judicious Author of the Book ascrib'd to *Novatian*, in almost the intire 17th Chapter of his Book *de Trinitate*, soon after the middle of the third Century, insists largely upon it: and *Phœbadius* in the fourth Century, even in writing against the *Arians*, has the very same Exposition.

Tillot. Serm. Fol. Serm. XLIV. p. 526. Bull. Defens. Fid. Nicæn. Sect. II. C 3. p 85. Whitby in Loc. Orig. in Gen. p. 7. & 23. in Johan. Gr. p. 34, 145, 413. Basil Contra Sabell. Tom. I. Hom. 27. p. 630. Adv. Eunom. Tom. II. p. 107. De Vera Fide, p 254. Phæbad. p. 110.

*N. B.* This being the only *pretended Text* which looks, at first view, in our common Versions, as favouring the Son's *equality* to the Father, that strange and modern Doctrine must vanish with that false Interpretation.

*Ὅτι ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆ Θεότητος σωματικῶς. καὶ ἔστε ἐν αὐτῷ πεπληρωμένοι· ὅς ἐστιν ἡ*

For in him dwelleth all the fulness of the Godhead bodily, and ye are compleat in him, who

Coloss. II. 9, 10.

κεφαλὴ πάσης ἀρχῆς καὶ ἐξουσίας [πᾶν τὸ πλήρωμα τῆς Θεότητος, *the fulness of Divine Power and Authority*, deriv'd from the Father, *Rom.* I. 20.] is the head of all principality and power.

1 Tim. III. 16. Καὶ ὁμολογουμένως μέγα ἐστὶ τὸ τῆς εὐσεβείας μυστήριον, Θεὸς ἐφανερώθη ἐν σαρκί, κ. τ. λ. And without controversie great is the mystery of Godliness : God was manifested in the flesh, *&c.*

Heb. I. 8, 9. Πρὸς δὲ τὸν υἱόν, ὁ θρόνος σου, ὁ Θεὸς, εἰς τὸν αἰῶνα τοῦ αἰῶνος. ῥάβδος εὐθύτητος ἡ ῥάβδος τῆς βασιλείας σου. ἠγάπησας δικαιοσύνην, καὶ ἐμίσησας ἀνομίαν, διὰ τοῦτο ἔχρισέ σε ὁ Θεὸς, ὁ Θεός σου ἔλαιον ἀγαλλιάσεως παρὰ τοὺς μετόχους σου. But unto the Son he saith, Thy throne, O God, is for ever and ever. The sceptre of thy kingdom is a right sceptre. Thou hast loved righteousness, and hated iniquity ; therefore God, thy God hath anointed thee with the oil of gladness above thy fellows, *Psal.* XLV. 7.

Apoc. I. 11, *&c.* Ἐγώ εἰμι τὸ Α καὶ τὸ Ω ὁ πρῶτος καὶ ὁ ἔσχατος, κ. τ. λ. I am Alpha and Omega, the first and the last, *&c.*

*N. B.* That when the like Expressions are us'd of the *Father*, v. 8. a distinguishing Epithet is added, ὁ παντοκράτωρ, the *Almighty* ; but is here omitted, when referr'd to the *Son*, according to the constant style in those Days. But as to our Saviour's Divine Power and Knowledge, which qualified him to be our God, and Lord, and King, and Judge, they will be establish'd under the next Article.

Specileg. Tom. I. p. 10. Καὶ ὁ Θαδδαῖος εἶπεν, ὁ Κύριος ἡμῶν καὶ Θεὸς Ἰησοῦς ὁ Χριστὸς τὸ θέλη- And Thaddeus said, our Lord and God Jesus Christ fulfilled the will of his

μα

μα τ παῖδς αὐτῦ πεπλήρωκε, κ πληρώσας ἀνελήφθη πρὸς τ ἑαυτῦ πατέρα.

Father; and when he had fulfilled it he was received up unto his Father.

Ἀνατήσ γὰρ Κύριος ἐκ τ Λευὶ ὡς ἀρχιερέα, κ ἐκ τῦ Ἰούδα ὡς βασιλέα, Θεὸν κ ἄνθρωπον. Ἕως παρουσίας τῦ Θεοῦ τ δικαιοσύνης.

For the Lord will raise up out of Levi an High-priest, and out of Judah a King, God and Man. Until the coming of the God of righteousness.

Test. Sym. Spicil §. 7. p. 157. Jud. §. 22. p. 187.

Οὗτος σώσ τ Ἰσραὴλ, κ πάντα τὰ ἔθνη, Θεὸς ἐν ἀνθρώπου ὑποκρινόμενος.

He will save Israel, and all the Gentiles, being God, putting on the appearance of a Man.

Aser. §. 7. p. 229.

Προσκυνοῦντες τὸν βασιλέα τῦ ὐρανῦ, τὸν ἐπὶ γῆς φανέντα ἐν μορφῇ ἀνθρώπε ταπεινώσεως.—— κ κρινεῖ Κύριος ἐν πρώτοις τὸν Ἰσραὴλ, κ φέρει τ ἐις αὐτὸν ἀδικίας, ὅτι πεφανέρωμαι Θεὸς ἐν σαρκὶ ἐλευθερωτὴς ἀν ἐπίστευσαν.

Adoring the King of the Heavens, who is to appear upon earth in the form of humane infirmity. ——And the Lord in the first place will judge Israel, even for the injustice towards himself; because they have not believ'd in God, when he came among them in the flesh to be their deliverer. See *Grabe*'s Notes, p. 358, 359.

Benj. §. 10. p. 251.

Ἀδελφοὶ, οὕτως δεῖ ἡμᾶς φρονεῖν φὶ Ἰησῦ Χριστῦ, ὡς φὶ Θεοῦ, ὡς φὶ κριτῶν ζώντων κ νεκρῶν.

Brethren, we ought to think so of Jesus Christ as of God, as of the judge of the quick and dead.

Clem Ep. 2 §. 1. p. 184.

*Et ad hoc Dominus sustinuit pati pro anima nostra, cum sit Orbis Terrarum Dominus, cui dixit die* [*forte Deus*]

And on this account the Lord endured to suffer for our soul, who is the Lord of the whole earth: to whom God said, before

Barnab. Epist. §. 5. p. 60, 61.

*Deus*] *ante Constitutionem seculi*, Faciamus hominem ad imaginem & similitudinem nostram.

Constitut. Apost. L. I. C. 1. præf. L. II. C. 24. p. 236.

Γίνεσθε ἄρεστοι ἐν πᾶσι Χριστῷ τῷ Θεῷ ἡμῶν. Θεὸς Λόγος.

the creation of the world, *Let us make Man after our image and likeness.* See another Passage of *Barnabas*, before.

Please Christ, who is our God in all things.

Ibid.

Τοῦτον τὸν σωτῆρα, βασιλέα, καὶ Θεὸν ἡμῶν Ἰησοῦν, ὦ ἐπίσκοποι σκόπον ἔχειν δεῖ.

God the Word. [See the same Expression frequently elsewhere.]

This Jesus, O ye Bishops, our Saviour, our King, and our God, ought to be set before you as your pattern. See C. 25. 29, 30, 31. p. 236, 237, 238. 242, 243. L. VIII. C. 5. p. 391, 392. C. 11. p. 398.

L. III. C. 17. p. 288.

Χριστὸς ὁ μονογενὴς Θεός.

Christ the only begotten God. See C. 19. p. 289. L. V. C. 16. p. 321. L. VII. C. 43. p. 380.

C. 20. p. 326.

Καὶ Ἰεζεκιὴλ δὲ, καὶ οἱ καθεξῆς προφῆται πανταχοῦ τοῦτον φέρει Χριστὸν, Κύριον, βασιλέα, κριτὴν, νομοθέτην, ἄγγελον τοῦ πατρὸς, μονογενῆ Θεόν.

Both *Ezekiel* and the following Prophets affirm, every where, that he is the Christ, the Lord, the King, the Judge, the Lawgiver, the Angel of the Father, the only begotten God. See L. VI. C. 11. p. 339, 340.

L. VII. C. 26. p. 371.

Ὁ ἀποστείλας ἐπὶ γῆς Ἰησοῦν τὸν Χριστὸν σὺ ἀνθρώποις σωναναστραφῆναι ὡς ἄνθρωπον, Θεὸν ὄντα λόγον, καὶ ἄνθρωπον. —— Θεὸς Κύριος ὁ ἐπιφανεὶς ἡμῖν ἐκ σαρκὸς.

Who did send upon Earth Jesus thy Christ, to converse among Men as a Man, when he was God the Word, and Man—God the Lord who was manifested to us in the flesh.

Τὸν

Τὸν Χριστὸν ἀπέστειλας εἰς ἀνθρώπους ὡς ἄνθρωπον, Θεὸν ὄντα μονογενῆ.

Thou hast sent Christ among Men, as a Man, being the only begotten God. See L. VIII. C. 12. p. 399, 402. C. 38. p. 378.

Ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ σε, τοῦ Θεοῦ πάσης αἰσθητῆς καὶ νοητῆς φύσεως, τοῦ βασιλέως ἡμῶν.

In the kingdom of thy Christ, the God of every sensible and intelligent Nature, our King. L. VIII. C. 12. 404.

Εἷς ἅγιος, εἷς Κύριος, εἷς Ἰησοῦς Χριστὸς, εἰς δόξαν Θεοῦ πατρὸς εὐλογητὸς εἰς τοὺς αἰῶνας ἀμήν. Δόξα ἐν ὑψίστοις Θεῷ καὶ ἐπὶ γῆς εἰρήνη ἐν ἀνθρώποις εὐδοκία. ὡσαννὰ τῷ υἱῷ Δαβίδ· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου, Θεὸς Κύριος, καὶ ἐπιφανὴς ἡμῖν· ὡσαννὰ ἐν τοῖς ὑψίστοις.

There is one that is holy, there is one Lord, one Jesus Christ, blessed for ever, to the Glory of God the Father. Amen. Glory to God in the highest, and on Earth peace, good Will towards Men, *Hosanna* to the Son of *David*. Blessed be he that cometh in the Name of the Lord, being our God, and Lord who appeared unto us. *Hosanna* in the highest. See C. 15. p. 406. ibid.

Ἔχομεν ἰατρὸν καὶ τὸν Κύριον ἡμῶν Θεὸν Ἰησοῦν τὸν Χριστόν.

We have also a Physician, our Lord [and God] Jesus Christ. [The word *God* is wanting in the old *Latin* Version.] Ignat. ad Eph §. 7. p. 48.

Ὁ Κύριος ἡμῶν καὶ Θεὸς Ἰησοῦς Χριστός.—ἵνα ὦμεν αὐτοῦ ναοὶ, καὶ αὐτὸς ἐν ἡμῖν Θεός.

Our Lord and God Jesus Christ.——That we may be his Temples, and he may be in us our God. [whether the last Passage belongs to the Father or the Son, is uncertain.] §. 15. p. 52.

Θεοῦ

§. 19. p. 54. Θεοῦ ὡς ἀνθρώπε φανομένε, καὶ ἀνθρώπε ὡς Θεοῦ ἐνεργοῦντος.

God, appearing as a Man, and a Man working Wonders as God.

Ἰησοῦς ὁ Χριστὸς, ὁ εὐλογητὸς εἰς τοὺς αἰῶνας.

Jesus Christ, who is blessed for ever.

§ 21. p. 55. Ἦν λόγος Θεός.

He was God the Word. See *ad Trall.* §. 10. p. 68.

Ad Magnes. §. 6. p. 57. *ad Philad.* §. 6. p. 82, 83. *ad Smyrn.* §. 1. p. 86. *ad Tars.* §. 4. p. 106. §. 6. p. 107. *ad Antioch.* §. 4. p. 110.

Ad Trall. §. 10. p. 69. Ἀνάστα ὁ Θεός, κ. τ. λ. Ἰησοῦ Χριστοῦ, τοῦ Θεοῦ καὶ σωτῆρος ἡμῶν.

Arise, O God, *&c.* Jesus Christ our God and Saviour.

Ad Rom. Præf. p. 72. §. 6. p. 76. Ἐπιζέψατε μοι μιμηλὴν τοῦ πάθους Χριστοῦ τοῦ Θεοῦ με. Εἰς μονογενὴς υἱὸς, Θεὸς λόγος, καὶ ἄνθρωπος.

Permit me to imitate the Passion of Christ my God.

One only-begotten Son, God the Word, and Man.

Ad Philad. §. 4. p. 80. Τὸν δὲ κύριον με βλασφημεῖ, μὴ ὁμολογῶν αὐτὸν σαρκοφόρον Θεόν.

Blasphemes my Lord, not owning him to be God, bearing flesh about him.

Ad Smyrn. §. 5. p. 89. Τὸν ἀπαθῆ, ὡς Θεόν.

Him that was impassible, as being God.

Ad Polycarp. §. 3. p. 95. §. 8. p. 98. Ἐν Θεῷ ἡμῶν Ἰησοῦ Χριστῷ. Ἵνα τὸν Χριστὸν ἴδω σωτῆρά με, καὶ Θεόν.

In our God Jesus Christ.

So I may but see Christ, my Saviour and my God.

Ad Tars § 1. p. 105 Ad Antioch. §. 3. p. 110. Καλεῖται τὸ ὄνομα αὐτῦ μεγάλης βελῆς ἄγγελος, θαυμαστὸς, σύμβελος, Θεὸς, ἰσχυρὸς, ἐξουσιαστής.

His Name is called the Angel of his great Council, the Wonderful, the Counsellor, the God, the Strong, the Powerful.

Πᾶς

Πᾶς ὃν ὅστις ἕνα κὴ μόνον καταγγέλλ Θεὸν ἐπ' ἀναιρέσ τ Χριστοῦ θεότητ ὃτι διάβολ, κὴ ἐχθρὸς πάσης δικαιοσύνης, κ. τ. λ.

Whosoever therefore preaches, that there is but one God alone, in such a manner as to take away the Divinity of Christ, he is a Devil, and the Enemy of all Righteousness, &c. §. 5. p. 110.

Ὃς κὴ λόγ πρωτότοκ ἂν τ Θεοῦ κὴ Θεὸς ὑπάρχ.

Who being the first-born Word of God, is himself also God. Just. Apol. I. § 83. p. 123.

Οὕτως κὴ τὸν αἰώνιον αὐτοῦ ἱερέα κὴ κύριον ὑπὸ τοῦ ἁγίου πνεύματ καλέμενον ὁ Θεὸς ἤδ ἐν ἀκροβυσίᾳ γλυφεὶς ἐδήλω.—ὁ δ Χριστὸς βασιλεύς, κὴ ἱερεύς, κὴ Θεὸς, κὴ κύρι, κὴ ἄγγελ, κὴ ἄνθρωπ, κὴ ἀρχιστράτηγ, κὴ λίθ, κὴ παιδίον γεννώμενον, κὴ παθητὸς γενόμεν πρῶτον, εἶτα εἰς ἐμαυτὸν ἀνερχόμεν, κὴ πάλιν ἔνδοξ γενόμεν μὴ δέξης, κὴ αἰώνιον τ βασιλείαν ἔχων κεκήρυκ, κ. τ. λ.

And so God declar'd, that he who by the Holy Ghost is styl'd his eternal Priest and Lord, should be over them of the Uncircumcision. ——— For Christ is preached as a King, and a Priest, and God, and Lord, and an Angel, and a Man, and a General of an Host, and a Stone, and a Child born, and made first passible, and then returning into Heaven, and coming again with Glory, and having an eternal Kingdom, &c. Dialog. cum Tryph. p. 251, 252, 253.

Τὸ δ λέγειν σε προϋπάρχειν, Θεὸν ὄντα, πρὸ αἰώνων τοῦτον τὸν Χριστόν, κ. τ. λ. ——— ἐὰν δύν. δείξαι μὴ δύναμαι ὅτ κὴ προϋπῆρχεν υἱὸς τοῦ ποιητοῦ τ ὅλων, Θεὸς ὤν, κ. τ. λ.

In that you say, that Christ did pre-exist, being God, before the World began, &c. ——— If I cannot demonstrate, that he did pre-exist being the Son of the maker of the Universe, and God, &c. p. 267.

p. 274—279. Μωσῆς οὖν ὁ μακάριος καὶ πιστὸς θεράπων Θεοῦ μεμύηται, ὅτι ὁ ὀφθεὶς τῷ Ἀβραὰμ πρὸς τῇ δρυῒ τῇ Μαμβρῆ Θεὸς---ὅτι καὶ λέγεται Θεὸς καὶ κύριος ἕτερος ὑπὲρ τὸν ποιητὴν τῶν ὅλων, ὃς καὶ ἄγγελος καλεῖται, κ. τ. λ.

*Moſes* therefore, the bleſſed and faithful Servant of God, ſignified, that the God who was ſeen by *Abraham* at the Oak of *Mambre*.——That one different from the maker of the Univerſe, both is, and is called God and Lord, who is alſo called an Angel, *&c.*

p. 297. Ἐξ ὧν δηλοῦται ὅτι οὗτος ὁ σωιζωσθεὶς ὅτι Θεὸς, καὶ ἄνθρωπος, καὶ σαρκούμενος, καὶ ἀποθνήσκων, κεκηρυγμένος ἀποδείκνυται.

Whence it is plainly demonſtrated, that this ſame crucified Perſon is preached as God, and Man, and crucified, and dying.

p. 314. Καὶ Θεὸν αὐτὸν προϋπάρχοντα λέγεις, καὶ κατὰ τὸ βιβλίον τοῦ Θεοῦ σαρκοποιηθέντα αὐτὸν λέγεις, διὰ τὸ παρθένου γεγονέναι ἄνθρωπον.

And thou ſayeſt, that he is a pre-exiſting God; and thou ſay'ſt he was incarnate, according to the Counſel of God; and was born a Man of the Virgin.

p. 340. [Ἰησοῦς Ναυῆ] μὲν γὰρ προέκαμεν ἔδωκεν αὐτοῖς τὴν κληρονομίαν, ἅτε ὁ Χριστὸς, ὁ Θεὸς ὢν, καὶ υἱὸς Θεοῦ, κ. τ. λ.

[*Joſhua*, the Son of *Nun*] indeed gave them only a temporary inheritance, as not being Chriſt, the God, nor the Son of God, *&c.*

p. 354-358. Ὅτι δὲ καὶ Θεὸν τὸν Χριστὸν καλεῖ, ἐν πολλοῖς ἀποδέδεικται, κ. τ. λ.

And that he calls Chriſt God, is demonſtrated by many Arguments, *&c.*

Melito Fragm. apud Cave Hiſtor. Literar. Part II. p. 33. Ὡς οὖν μία ἀνάγκη τοῖς νῦν ἔχουσιν, ἐξ ὧν μετὰ τὸ βάπτισμα ὁ Χριστὸς ἔπραξε, παρίστασθαι τὸ ἀληθὲς, καὶ ἀ-

So that there is no neceſſity from the Works he did after his Baptiſm to prove to underſtanding

φάνταστον

φάνταστον τ ψυχῆς αὐτῦ, κ τ σώματ@ τ καθ' ἡμᾶς ἀνθρωπίνης φύσεως. τὰ γδ μ τὸ βάπτισμα, φησὶν, ὡσὶ χειρῦ πεσχθέντα, κ μάλιστα τὰ σημεῖα τ αὐτῦ κεκρυμμένα ἐν σαρκὶ θεότητα ἐδήλωσ, κ ὅπερ ἦν τῷ κόσμῳ. Θεὸς γδ ὢν, ὁμῦ τε κ ἄνθρωπ@ τέλει@, ὁ αὐτὸς, τὰς δύο αὐτῦ ὐσίας ἐπιδώσαλο ἡμῖν· τ μ θεότητα αὐτῦ διὰ τ σημείων, ἐν τῇ πεπείρᾳ τῇ μ τὸ βάπτισμα· τ δ ἀνθρωπότητα αὐτὸ ἐν τοῖς πεπάσνα χρόνοις τοῖς πρὸ τ βαπτίσματ@· ἐν ὅις διὰ τὸ ἀτελὲς, τὸ κτ σάρκα, ἀπέκρυβε τὰ σημεῖα τ αὐτοῦ θεότητ@, καίπερ Θεὸς ἀληθὴς πανσθένι@ ὑπάρχων.

Persons that he had really, and not only in appearance, a Soul and a Body, which are parts of our humane Nature. For, says he, The Works of Christ after his Baptism, and especially his Miracles, declar'd and fully prov'd to the World his Divinity conceal'd in Flesh. For himself being at the same time God, and a perfect Man, he fully prov'd to us the Existence of his two Natures: his Divinity, by those Miracles which he wrought in the three Years after his Baptism; and his Humanity in those thirty Years which were before his Baptism; wherein, by his Infirmity as to the Flesh, he conceal'd the signs of his Divinity; altho' he was truly God before the World began.

Οὐ γδ μωραίνομθα, ἄνδρες Ἕλληνες, οὐδὲ λήρυς κατ-αγγέλλομθα, Θεὸν ἐν ἀνθρώπῳ μορφῇ γεγονέναι καταγγέλλοντες.

We are not mad, O ye *Greeks*, nor do we trifle when we declare that God was in the Form of a Man. Tatian. §. 35. p. 77.

Θεὸς ἓν ὢν ὁ λόγ@, κ ἐκ Θεῦ πεφυκώς, κ. τ. λ.

For the Word being God, and begotten of God, Theoph. ad Autol. Lyc. L. II. p. 100.

Ἵνα Χριστῷ Ἰησῦ, τῷ Κυρίῳ ἡμῶν, κ Θεῷ, κ σωτῆρι, κ βασιλεῖ, κτ τ

That to Christ Jesus our Lord, and God, and Saviour, and King, accord- Iren. L. I. C. 2. p. 45.

εὐδοκίαν

εὐδοκίαν τ̃ πατρὸς τ̃ ἀοράτε, πᾶν γόνυ κάμψῃ ἐπουρανίων, καὶ ἐπιγείων, καὶ καταχθονίων, καὶ πᾶσα γλῶσσα ἐξομολογήσηται αὐτῷ, καὶ κρίσιν δικαίαν ἐν τοῖς πᾶσι ποιήσῃ.

ing to the good Pleasure of the invisible Father, every Knee may bow, of things in Heaven, and things on Earth, and things under the Earth; and that every Tongue may confess to him, and he may dispence righteous Judgment to all. See also L. III. C. 6. p. 208, &c.

L III. C. 8. p. 212. *Et hoc sine comparatione fecit; ut non comparetur Domino servus, apostata existens. Non enim tantum Hic, sed nec quicquam ex his quæ constituta sunt, & in subjectione sunt, comparabitur Verbo Dei, per quem facta sunt omnia, qui est Dominus noster Jesus Christus, &c.*

And this he [the Devil] did without being compar'd to him; that the Servant may not be compar'd to his Master; being an Apostate. For 'tis not only he, but no Being in the Creation, and in Subjection is there which can be compar'd to the Word of God, by whom all things were made, who is our Lord Jesus Christ, &c.

C. 10. p. 213, 214. *Aurum vero quoniam Rex*, cujus regni finis non est. Thus, *vero, quoniam Deus, qui* & notus in Judæa factus est, *& manifestus eis qui non quærebant eum.——Sed Verbum Dei, qui est salvator omnium, & Dominator cœli & terræ, &c.*

[They offer'd] Gold, because he was a King, *of whose Kingdom there is no end.* Frankincense, because he is God, who *in Jury was made known*, and manifested to them who sought him not.—But the Word of God, who is the Saviour of all Men, the Ruler of Heaven and Earth, &c.

Ὅτι ὁ παθὼν ὑπὸ Ποντίου Πιλάτου ἐστὶ κύριος τῶν πάντων, καὶ βασιλεὺς, καὶ θεὸς, καὶ κριτής ἐστιν, *ab eo qui est omnium Deus accipiens potestatem.*

He that suffered under *Pontius Pilate*, he is Lord of all, and King, and God, and Judge; receiving his Power from him that is the God of the Universe. C. 12. p. 229.

*Cum sit ipse salvator eorum qui salvantur, & Dominus eorum qui sunt sub Dominio, & Deus eorum quæ constituta sunt.*

Seeing he is the Saviour of those that are sav'd, and the Lord of those that are under Dominion, and the God of those things that are created. C. 18. p. 242.

*Et bene qui dixit ipsum immensum Patrem in Filio mensuratum; mensura enim Patris Filius, quoniam capit eum.*

He said well who affirmed, that the immense Father is measured in the Son. For the Son is the measure of the Father, because he comprehends him. L. IV. C. 8. p. 281.

*Invisibile etenim Filii Pater, visibile autem Patris Filius. Et propter hoc omnes Christiani loquebantur, præsente eo, & Deum nominabant. Sed & Dæmones videntes Filium dicebant,* Scimus te quia es Sanctus Dei, *& tentans Diabolus videns eum dicebat,* Si tu es Filius Dei. ——— *Unus & idem, omnia subjiciente ei Patre, & ab omnibus accipiens testimonium, quoniam* vere Homo, *& quoniam* vere Deus.

The Father is what is invisible of the Son; and the Son is what is visible of the Father. And on this account all Christians spake thus when he was present, and named him God. Nay, even the *Dæmons*, when they saw the Son, said, We know thee, who thou art, the Holy One of God. And the Devil, at his Temptation, when he saw him, said, If thou be the Son of God. ——— One and the same Person (the Father putting all things under him) receives Testimony from all sorts, C. 14. p. 301, 302.

that He is truly Man, and that he is truly God. See C. 37. p. 331.

L. V. C. 17. p. 426. *A Patre poteſtatem remiſſionis peccatorum accipiens, quoniam* Homo, *& quoniam* Deus.

Receiving from the Father the Power of the Remiſſion of Sins, becauſe he is Man, and becauſe he is God.

*N. B.* If any one be inclin'd to think, that the *bare Name of God*, or of *a God*, (for all the peculiar Epithets and Characters of the *Supreme God* are every where moſt induſtriouſly avoided in all Antiquity) ſo frequently aſcrib'd to our bleſſed Saviour, does imply him to be of the ſame Subſtance, Majeſty, and Glory with the *Supreme God the Father*, I ſhall deſire him but to peruſe and conſider the following Texts and Teſtimonies, belonging to this Matter; and if then he ſtill perſiſts in his Opinion, I muſt give him leave to enjoy it without diſturbance.

Gen. III. 5. Ye ſhall be as Gods, knowing good and evil.

Ex. IV. 16. Thou ſhalt be to him inſtead of God.

VII. 1. And the Lord ſaid unto Moſes, See I have made thee a God unto Pharaoh; and Aaron thy brother ſhall be thy prophet.

XXI. 6. Then his maſter ſhall bring him to the judges. [to the Gods, in the Original.]

XXII. 28. Thou ſhalt not revile the Gods, nor curſe the Ruler of thy people.

Deut. X. 17. The Lord your God is God of Gods, and Lord of Lords.

Joſh. XXII. 22. The Lord God of Gods, the Lord God of Gods, he knoweth.

Pſ. VIII. 5. For thou haſt made him a little lower than the Angels, [than the Gods, in the Original.]

God

God ſtandeth in the congregation of the mighty; he judgeth among the Gods. ——— I have ſaid ye are Gods, and all of you are the children of the moſt high: But ye ſhall die like Men, and fall like one of the Princes. LXXXII. 1. 6.

Worſhip him all ye Gods. XCVII. 7.

For I know that the Lord is great, and that our Lord is above all Gods. CXXXV. 5.

I will praiſe thee with my whole heart; before the Gods will I ſing praiſe unto thee. Compare CXIX. 46. CXXXVIII. 1.

The houſe of David ſhall be as God, as the Angel of the Lord before them. Zach. XII. 8.

Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, οὐκ ἔστι γεγραμμένον ἐν τῷ νόμῳ ὑμῶν, ἐγὼ εἶπα, θεοί ἐστε; εἰ ἐκείνους εἶπε θεοὺς πρὸς οὓς ὁ λόγος τοῦ θεοῦ ἐγένετο, κ. τ. λ.

Jeſus anſwered them, Is it not written in your Law, I ſaid ye are Gods? If he called them Gods unto whom the Word of God came, &c. Joh. X. 34, 35.

Οἱ δὲ ὄχλοι ἰδόντες ὃ ἐποίησεν ὁ Παῦλος, ἐπῆραν τὴν φωνὴν αὐτῶν Λυκαονιστὶ, λέγοντες, οἱ θεοὶ ὁμοιωθέντες ἀνθρώποις κατέβησαν πρὸς ἡμᾶς.

And when the people ſaw what Paul had done, they lift up their voices, ſaying in the ſpeech of Lycaonia, The Gods are come down to us in the likeneſs of Men. Act. XIV. 11.

Μεταβαλλόμενοι, ἔλεγον θεὸν αὐτὸν εἶναι.

They changed their minds, and ſaid, that he was a God. XXVIII. 6.

Καὶ γὰρ εἴπερ εἰσὶ λεγόμενοι θεοὶ, εἴτε ἐν οὐρανῷ, εἴτε ἐπὶ γῆς, ὥσπερ εἰσὶ θεοὶ πολλοὶ, καὶ κύριοι πολλοὶ, κ. τ. λ.

For tho' there be that are called Gods, whether in heaven or on earth; (as there be Gods many, and Lords many,) &c. 1 Cor. VIII. 5.

Ἐν οἷς ὁ θεὸς τοῦ αἰῶνος τούτου ἐπύφλωσε, κ. τ. λ.

In whom the God of this world hath blinded, &c. 2. Cor. IV. 4.

2 Thes. II. 4. Ὁ ἀντικείμενος, καὶ ὑπεραιρόμενος ἐπὶ πάντα λεγόμενον Θεὸν, ἢ σέβασμα, ὥστε αὐτὸν εἰς τὸν ναὸν τοῦ Θεοῦ, ὡς Θεὸν, καθίσαι, ἀποδεικνύοντα ἑαυτὸν ὅτι ἐστὶ Θεός.

Who oppoſeth and exalteth himſelf above all that is called God, or that is worſhipped. So that he as God, ſitteth in the temple of God, ſhewing himſelf that he is God.

Conſtitut. Apoſtol. L. II. C. 26. p. 239. *Audi verba Conſtitutionum Apoſtolicarum diſertiſſima.* Εἰδὼς [ὁ ἐπίσκοπος] ὑμᾶς βασιλεὺς καὶ δυνάστης, εἶτε ὑμᾶς ἐπίγειος Θεὸς, μὴ Θεὸν· ὃς ὀφείλεις τὸν παρ' ὑμᾶς πτωχὸν ἀποκλαύειν. Περὶ γὰρ τούτου, καὶ τοῦ ὁμοίων αὐτῷ ὁ Θεὸς ἔλεγεν. Ἐγὼ εἶπα, Θεοί ἐστε, καὶ υἱοὶ ὑψίστου πάντες. καὶ, Θεοὺς οὐ κακολογήσεις ὁ γὰρ ἐπίσκοπος τεταγμένος ὑμᾶς, ὡς Θεοῦ ἀξίᾳ τιμᾶσθαι. ἢ κρατεῖ τὸν κλήρου, καὶ τὸν λαοῦ παντὸς ἄρχει.

*Hear the expreſs Words of the Conſtitutions.* [The Biſhop] is next after God, your earthly God, who has a right to be honoured by you. For concerning him, and ſuch as he, it is that God pronounces, *I have ſaid, ye are Gods; and ye are all Children of the moſt High*; and, *Thou ſhalt not ſpeak evil of the Gods.* For, let the Biſhops preſide over you as one honoured with the Authority of God, which he is to exerciſe over the Clergy, and by which he is to govern all the People.

C. 29. p. 242. Εἰ γὰρ Ἀαρὼν ἐπειδὴ ἤγγελε τῷ Φαραὼ τὸν λόγον Μωσέως τοῦ λέγοντος, Μωσῆς ὁ Θεὸς τῷ Φαραὼ, ὡς βασιλεὺς ὁμοῦ καὶ ἀρχιερεύς ὡς φησὶν ὁ Θεὸς πρὸς αὐτὸν, Θεὸν τέθεικά σε τῷ Φαραὼ, καὶ Ἀαρὼν ὁ ἀδελφός σου ἔσται σου προφήτης· διὰ μὲν

*And again.* For if *Aaron* becauſe he declar'd to *Pharaoh* the Words of God from *Moſes*, is call'd an Prophet; and *Moſes* himſelf is call'd a God to *Pharaoh*, on account of his being at once a King and a High Prieſt; as God ſays to him, *I have made thee a God to* Pharaoh, *and* Aa-

καὶ

καὶ ὑμεῖς τοὺς μισητὰς ὑμῶν τῷ λόγῳ προφήτας εἶναι νομίσητε, καὶ ὡς θεοὺς τεθαυμάσεται;

*Auſculta, ergo, ait Petrus, ut ſcias primo quod etiamſi multi ſunt Dii, ut dicis, Judæorum Deo ſubditi ſunt; cui neque æqualis quiſquam, neque major eſſe poteſt: ſcriptum eſt enim quod ita dicat ad Judæos Moyſes Propheta,* Dominus Deus veſter hic eſt Deus Deorum, & Dominus Dominorum, Deus magnus; *ita, etiamſi multi ſunt qui dicuntur Dii, unus eſt tamen major omnium, Judæorum Deus, qui &* Deorum Deus *dictus eſt. Neque enim quicunque dictus fuerit Deus, continuo Deus eſt. Denique, & Moyſes* Deus *dicitur* Pharaonis *: & certum eſt eum hominem fuiſſe: & Judices* Dii *appellati ſunt; & conſtat eos fuiſſe mortales: Simulacra quoque Gentium* Dii *appellantur, &*

ron *thy brother ſhall be thy Prophet*, why do ye not alſo eſteem the Mediators of the Word to be Prophets, and reverence them as Gods?

Hearken therefore, ſays, *Peter*, that thou mayſt know in the firſt place, that altho' there be many Gods, as thou ſayſt, they are ſubject to the God of the *Jews*; to whom no one can be equal, much leſs greater: For it is written, that *Moſes* the Prophet ſpake thus to the *Jews*, *The Lord your God he is God of Gods, and Lord of Lords, the great God.* Accordingly, altho' there be many which are call'd Gods, yet is there one greater than all of them, the God of the *Jews*; who is alſo ſtyl'd God of Gods. For every one that is ſtyled God, is not preſently God. Laſtly, even *Moſes* is called the God of *Pharaoh*, and yet it is certain, he was but a Man. Judges alſo are ſtyl'd Gods; and yet 'tis evident, that they are mortal Men. The Idols of the Heathen are called Gods; and yet we Recogn. L. II. §. 41, 42. p. 512, 513.

*omnes scimus quia non sunt.*——*Tribus igitur modis Deus quis dicitur; vel quia vere est; vel quia ei qui vere est ministrat: & ob honorem mittentis, ut plena sit ejus auctoritas, hoc dicitur iste qui missus est quod est ille qui misit, &c.*

all know they do not really exist. A Being therefore may be call'd God in three respects; either because he is truly such; or because he ministers to him that is truly such, and so in honour of him that sent him, that his Authority may be compleat, he who is sent is called by the Name of him that sent him, *&c.*

Theoph. ad Autol. L. II. p. 103.

Εἰ γὰρ ἀθάνατον αὐτὸν [ἄνθρωπον] ἀπ' ἀρχῆς ἐπεποιήκει, Θεὸν ὠὴν ἐπεποιήκει.——μισθὸν κομίσηται παρ' αὐτοῦ τὸ ἀθανασίαν, καὶ γένηται Θεός.

For if he had made Man Immortal from the beginning, he had made him a God.——That he may receive Immortality as a reward from him, and become a God.

Iren. L. IV. C. 75. p. 380.

*Nos enim imputamus ei quoniam non ab initio Dii facti sumus. sed primo quidem homines, tunc demum Dii.*

We are ready to blame him that we were not made Gods at first. At first we were made Men, and then at length are we made Gods.

*N. B.* I cannot here but observe how unfair Controversie Writers are upon this Head, when instead of shewing that the word *God*, when ascrib'd to our Saviour, has the same signification as when 'tis ascrib'd to the Father, and includes the same infinite and unbounded Perfections, where the true difficulty of the Case lies; They only heap up a number of Testimonies where he is barely so call'd, as sure Demonstrations on the side of Orthodoxy. No Christians ought to deny, or to doubt, of the Divinity of Christ, that

that our Saviour is really God, or a *God*, especially to us, by the Appointment of the Father. But that he is the *same Being* with, or *equal to* the Supreme God of the Universe, I wonder that any Christian, who reads and believes the Sacred and Primitive Writers of our Religion, can once suppose or imagine. *Vid. Quæst. & Respons. ad Orthod. Quæst. CXLII. p.* 490. *Just. Mart. ad Diogn. Epist. p.* 501. *Athanas. de Incarnat. p.* 108. *Clem. Alex. Strom. VII. p.* 543. *Euseb. in Psalm. p.* 357, 424, 463, 507, 534, 560.

## ARTICLE V.

*Jesus Christ is the* Holy One of God, *a Being or Person of Supereminent and* Divine Perfections, Knowledge, Power *and* Authority; *and so*, far superior *to all subordinate Creatures*, i. e. *to all the Thrones, Dominions, Principalities, Powers, Cherubim, Seraphim, Archangels, Angels and Men, which are made subject unto him.*

Matt. XXII. 18. Γνοὺς δὲ ὁ Ἰησοῦς τὴν πονηρίαν αὐτῶν, εἶπε, τί με πειράζετε;

XXVI. 34. Ἀμὴν λέγω σοι, ὅτι ἐν ταύτῃ τῇ νυκτὶ, πρὶν ἀλέκτορα φωνῆσαι, τρὶς ἀπαρνήσῃ με. Vid. Mar. XIV. 30. Luc. XXII. 24. Joh. XIII. 28.

But Jesus perceived their wickedness, and said, why tempt ye me?

Verily I say unto you, that this night, before the Cock crow, thou shalt deny me thrice.

Mar. I. 24. Οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ Θεοῦ.

Luc. I. 35. Διὸ καὶ τὸ γεννώμενον ἅγιον κληθήσεται υἱὸς Θεοῦ.

I know thee who thou art, the holy one of God.

Wherefore also that holy thing which shall be born of thee shall be called the Son of God.

Joh. II. 24, 25. Αὐτὸς δὲ ὁ Ἰησοῦς οὐκ ἐπίστευεν ἑαυτὸν αὐτοῖς, διὰ τὸ αὐτὸν γινώσκειν πάντας, καὶ ὅτι οὐ χρείαν εἶχεν ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου, αὐτὸς γὰρ ἐγίνωσκε τί ἦν ἐν τῷ ἀνθρώπῳ.

But Jesus did not commit himself to them, because he knew all Men. And needed not that any should testifie of Man, for he knew what was in Man.

'O

Ὁ ἄνωθεν ἐρχόμενος ἐπάνω πάντων ἐστίν· ὁ ὢν ἐκ τῆς γῆς, ἐκ τῆς γῆς ἐστι, καὶ ἐκ τῆς γῆς λαλεῖ· ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος ἐπάνω πάντων ἐστίν. — He that cometh from above, is above all. He that is of the earth is earthly, and speaketh of the earth. He that cometh from heaven is above all. — III. 31.

Ὁ πατὴρ ἀγαπᾷ τὸν υἱόν, καὶ πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ. — The Father loveth the Son, and hath given all things into his hand. — v. 35.

Λέγει αὐτῇ ὁ Ἰησοῦς, καλῶς εἶπας, ὅτι ἄνδρα οὐκ ἔχω· πέντε γὰρ ἄνδρας ἔσχες, καὶ νῦν ὃν ἔχεις οὐκ ἔστί σου ἀνήρ· τοῦτο ἀληθὲς εἴρηκας. λέγει αὐτῷ ἡ γυνή, κύριε, θεωρῶ ὅτι προφήτης εἶ σύ. — Jesus said unto her, thou hast well said, I have no husband. For thou hast had five husbands, and he whom thou now hast is not thy husband; in that saidst thou truly. The Woman said unto him, Sir, I perceive that thou art a Prophet. — IV. 17, 18, 19.

Τοῦτον γὰρ ὁ πατὴρ ἐσφράγισεν, ὁ Θεός. — For him hath the Father sealed, even God. — VI 27.

Ἀλλ' εἰσὶν ἐξ ὑμῶν τινες οἱ οὐ πιστεύουσιν. ἤδει γὰρ ἐξ ἀρχῆς ὁ Ἰησοῦς τίνες εἰσὶν οἱ μὴ πιστεύοντες, καὶ τίς ἐστιν ὁ παραδώσων αὐτόν. — But there are some among you which believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. — v. 64.

Ὃν ὁ πατὴρ ἡγίασεν καὶ ἀπέστειλεν εἰς τὸν κόσμον, κ. τ. λ. — Whom the Father hath sanctified and sent into the world, &c. — X. 36.

Μετὰ ταῦτα λέγει αὐτοῖς, Λάζαρος ὁ φίλος ἡμῶν κεκοίμηται. — τότε οὖν εἶπεν αὐτοῖς ὁ Ἰησοῦς παρρησίᾳ, Λάζαρος ἀπέθανε. — After these things he saith to them, Our Friend Lazarus sleepeth. — Therefore he said unto them plainly, Lazarus is dead. — XI 11, 14.

XVI. 30. Νῦν οἴδαμεν ὅτι οἶδας πάντα, καὶ οὐ χρείαν ἔχεις ἵνα τις σε ἐρωτᾷ· ἐν τούτῳ πιστεύομεν ὅτι ἀπὸ θεοῦ ἐξῆλθες.

Now we know that thou knoweſt all things, and needeſt not that any Man ſhould ask thee: by this we believe that thou cameſt forth from God.

XXI 17. Κύριε σὺ πάντα οἶδας, σὺ γινώσκεις ὅτι φιλῶ σε.

Lord thou knoweſt all things, thou knoweſt that I love thee.

Act. III 14, 15. Ὑμεῖς δὲ τὸν ἅγιον καὶ δίκαιον ἠρνήσασθε. —— τὸν δὲ ἀρχηγὸν τῆς ζωῆς ἀπεκτείνατε.

But ye denied the holy one and the juſt. —— and killed the prince of life.

1 Cor. II. 8. Εἰ γὰρ ἔγνωσαν, οὐκ ἂν τὸν κύριον τῆς δόξης ἐσταύρωσαν.

For if they had known him, they would not have crucified the Lord of Glory.

XV. 25. Δεῖ γὰρ αὐτὸν βασιλεύειν ἄχρις οὗ ἂν θῇ πάντας τοὺς ἐχθροὺς ὑπὸ τοὺς πόδας αὐτοῦ.

For he muſt reign till he hath put all enemies under his feet.

Eph. I. 20, 21, 22. Ἐνήργησεν ἐν Χριστῷ ἐγείρας αὐτὸν ἐκ νεκρῶν, καὶ καθίσας ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουρανίοις, ὑπεράνω πάσης ἀρχῆς, καὶ ἐξουσίας, καὶ δυνάμεως, καὶ κυριότητος, καὶ παντὸς ὀνόματος ὀνομαζομένου, οὐ μόνον ἐν τῷ αἰῶνι τούτῳ, ἀλλὰ καὶ ἐν τῷ μέλλοντι· καὶ πάντα ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ, καὶ αὐτὸν ἔδωκε κεφαλὴν ὑπὲρ πάντα τῇ ἐκκλησίᾳ.

He ſet him at his own right hand in heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but alſo in the world to come. And hath put all things under his feet, and gave him to be the head over all things to the Church.

Coloſ I. 18, 19. Καὶ αὐτός ἐστιν ἡ κεφαλὴ τοῦ σώματος τῆς ἐκκλησίας, ὅς ἐστιν ἀρχή, πρωτότοκος ἐκ τῶν νεκρῶν· ἵνα

And he is the head of the Body, the Church, who is the beginning, the firſt-born from the dead, that

γένη-

γένηται ἐν πᾶσιν αὐτὸς πρωτεύων. ὅτι ἐν αὐτῷ εὐδόκησεν πᾶν τὸ πλήρωμα κατοικῆσαι.

in all things he might have the pre-eminence. For it pleased the Father that in him should all fulness dwell.

Ἐν ᾧ εἰσι πάντες οἱ θησαυροὶ τῆς σοφίας καὶ τῆς γνώσεως ἀπόκρυφοι.

In whom are all the hidden treasures of wisdom and knowledge. II. 3.

Διαμαρτύρομαι ἐνώπιον τοῦ Θεοῦ, καὶ Κυρίου Ἰησοῦ Χριστοῦ, καὶ τῶν ἐκλεκτῶν ἀγγέλων.

I charge thee before God, and the Lord Jesus Christ, and the elect Angels. 1 Tim. V. 21.

Παραγγέλλω σοι ἐνώπιον τοῦ Θεοῦ, τοῦ ζωοποιοῦντος τὰ πάντα, καὶ Χριστοῦ Ἰησοῦ, τοῦ μαρτυρήσαντος ἐπὶ Ποντίου Πιλάτου τὴν καλὴν ὁμολογίαν.

I give thee charge in the sight of God, who quickneth all things; and before Christ Jesus, who before Pontius Pilate witnessed a good Confession. VI. 13.

Διαμαρτύρομαι ἔγωγε ἐνώπιον τοῦ Θεοῦ, καὶ τοῦ Κυρίου Ἰησοῦ Χριστοῦ, τοῦ μέλλοντος κρίνειν ζῶντας καὶ νεκροὺς, κατὰ τὴν ἐπιφάνειαν αὐτοῦ, καὶ τὴν βασιλείαν αὐτοῦ.

I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead, at his appearing, and his kingdom. 2 Tim. IV. 1.

Τοσούτῳ κρείττων γενόμενος τῶν ἀγγέλων, ὅσῳ διαφορώτερον παρ' αὐτοὺς κεκληρονόμηκεν ὄνομα· τίνι γὰρ εἶπέ ποτε τῶν ἀγγέλων, υἱός μου εἶ σὺ, ἐγὼ σήμερον γεγέννηκά σε; κ. τ. λ.

Being made so much better than the Angels, as he hath by inheritance obtained a more excellent name than they. For to which of the Angels said he at any time, Thou art my Son, this day have I begotten thee? *&c.* Heb. I. 4—14.

Καὶ Μωσῆς μὲν πιστὸς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ, ὡς θεράπων, εἰς μαρτύριον τῶν λαληθησομένων· Χριστὸς δὲ ὡς

And Moses verily was faithful in all his house, as a servant, for a testimony of those things which III. 5, 6.

ὑὸς

ὑὸς ὄπ τ̃ ὄικον αὐτ̃.

were to be ſpoken after: But Chriſt, as a Son, over his own houſe. See v. 1—6.

VII. 26. Τοιῦτ⊙ γὰ ἡμῖν ἔπρεπεν ἀρχιερεὺς, ὅσι⊙, ἄκακ⊙, ἀμίαν⊙, κεχωρισμέν⊙ ἀπὸ τ̃ ἁμαρτωλῶν, κὴ ὑψηλότερ⊙ τ̃ ὐρανῶν γενόμεν⊙.

For ſuch an High-Prieſt became us, who is holy, harmleſs, undefiled, ſeparate from ſinners, and made higher than the heavens.

1 Pet. II. 6. Ἰδὲ τίθημι ἐν Σιὼν λίθον ἀκρογωνιαῖον, ἐκλεκτὸν, ἔντιμον, κὴ ὁ πιςεύων ἐπ' αὐτῷ ὐ καταισχυνθῇ.

Behold I lay in Sion a corner ſtone, elect, precious; and he that believeth on him ſhall not be confounded.

III. 22. Ὅς ἐςὶν ἐν δεξιᾷ τ̃ Θεῦ, πορευθεὶς εἰς ὐρανὸν, ὑποταγέντων αὐτῷ ἀγγέλων, κὴ ἐξουσιῶν, κὴ δυνάμεων.

Who is gone into heaven, and is on the right hand of God; Angels, and Authorities, and Powers being made ſubject unto him.

Apoc. II. 23. Καὶ γνώσονται πᾶσαι αἱ ἐκκλησίαι ὅτι ἐγώ εἰμι ὁ ἐρευνῶν νεφροὺς κὴ καρδίας. κὴ δώσω ὑμῖν ἑκάςῳ κατὰ τὰ ἔργα ὑμῶν.

And all the Churches ſhall know, that I am he which ſearcheth the reins and hearts; and I will give unto every one of you, according to your works. See II. and III. throughout, and XIX, 11—21.

*N. B.* From theſe Texts of Scripture it appears, that our bleſſed Saviour is indued with that ſuper-eminent degree of Knowledge, Power, and Authority, which fits him to be our *Lord*, our *King*, and our *Judge*, and renders him capable of *Divine Worſhip and Adoration*; But

But that his Knowledge, Power and Authority, are *absolutely infinite*, or *equal* to the like Perfections of the Supreme God the Father, it no way appears; but every where the direct contrary. St. *Peter* indeed, with the other Apostles, *before the descent of the Holy Ghost upon them*, on particular Occasions, says twice that Christ knew *all things*; but certainly in no other Sense than they themselves afterwards were taught *all things*, and had *all things*, which our Saviour had said to them brought to their remembrance, and were guided into *all truth* by the blessed Spirit; *i. e. all things* necessary to their Office, *all truth* which they were to preach to the World; without imagining, sure, that such general Words imply'd *absolute Omniscience*, in these, or the like Cases; they being indeed almost always us'd with such Restrictions in the sacred Writers, as 'twere most easie to shew here, if it were not obvious in every Commentator. *Vid. Hippolyt. de Susanna in Calce apud Combef. p.* 55. *Clem. Alex. Strom. IV. p.* 377.

Joh XVI. 30. XXI. 17. XIV. 26. XVI. 13.

Ὁ δὲ καρδιογνώστης Κύριος.

Our Lord, the searcher of hearts. See L. III. C. 7. p. 281.

Constitut. Apostol. L. II. C. 24. p. 236.

Καθότι καὶ ἐν τῷ δικαστηρίῳ σύμφορον ἔχει, καὶ συνίστησι τὴν δίκης τοῦ Χριστοῦ τοῦ Θεοῦ.

Knowing that he has in the Court the Christ of God, as conscious of, and confirming his Judgment. See L. V. C. 14. p. 316.

C. 47. p. 254.

Ὡς ἐπὶ δικαστῇ Θεῷ, καὶ Χριστῷ, παρόντος ἁγίου καὶ τοῦ ἁγίου πνεύματος, καὶ πάντων τῶν ἁγίων καὶ λειτουργικῶν πνευμάτων.

As before God the Judge, and Christ, the Holy Ghost being also present, as well as all the holy and ministring Spirits.

L. VIII. C. 4. p. 391.

Ἅγιος

C. 12. p. 402. Ἅγιον γὰρ καὶ ὁ μονογενής σου υἱός, ὁ Κύριος ἡμῶν καὶ Θεὸς Ἰησοῦς ὁ Χριστός.

Herm. Simil. IX. §. 14. p. 116. *Nomen Filii Dei magnum & immensum est, & totus ab eo sustentatur orbis.*

Ignat. ad Eph. §. 15. p. 52. Οὐδὲν λανθάνει τὸν Κύριον, ἀλλὰ καὶ τὰ κρυπτὰ ἡμῶν ἐγγὺς αὐτοῦ ὄζιν. πάντα οὖν ποιῶμεν ὡς αὐτοῦ ἐν ἡμῖν κατοικοῦντος, ἵνα ὦμεν αὐτοῦ ναοὶ, καὶ αὐτὸς ἐν ἡμῖν Θεός· Χριστὸς ἐν ἡμῖν λαλείτω, κ. τ. λ.

Polycarp. ad Philip. §. 6. p. 186. Ἀπέναντι γὰρ τοῦ κυρίου καὶ Θεοῦ ἐσμεν ὀφθαλμοί. [*An de Deo, an vero de Christo Ignatius & Polycarpus hic loquuntur non constat.*]

Tatian. §. 11. p. 27. Ἡ γὰρ τοῦ λόγου δύναμις ἔχουσα παρ' ἑαυτῇ προγνωστικὸν τὸ μέλλον ἀποβαίνειν, ὃ καθ' εἱμαρμένην, τῇ γὰρ αἱρεμένων αὐτεξουσίων γνώμῃ τὰ μελλόντων προέλεγε τὰς ἀποβάσεις.

Iren. L. III. C. 10. p. 214. *Secundum autem quod Deus erat non* secundum gloriam judicabat, *neque* secundum loquelam arguebat:

Holy also is thy only begotten Son, our Lord and God, Jesus Christ.

The Name of the Son of God is great, and without bounds, and the whole World is supported by it.

There is nothing hid from the Lord, but our very Secrets are nigh unto him. Let us therefore do all things as those in whom he dwells; that we may be his Temples, and he may be in us a God. Let Christ speak in us, *&c.*

For we are all in the sight of our Lord and God. [Whether *Ignatius* and *Polycarp* speak here of God or of Christ, 'tis uncertain.] See *Just. Apol.* II. §. 6. p. 14. *Dialog. cum Tryphon.* p. 355.

The Power of the Word having in himself the Ability to foretel Things to come, not according to fatality, but agreeably to the Determination of free Agents, predicted the issue of Affairs.

But then, as he was God, he did not judge according to Opinion, nor reprove according to Report; for he had no need that any non

non enim opus erat illi ut quis teſtimonium diceret de homine, cum ipſe ſciret quid eſſet in homine.

one ſhould teſtifie of Man, for he knew what was in Man.

*Quamvis autem poſſit Dominus ex nullo ſubjacente eorum quæ ſunt conditionis præbere epulantibus vinum, & eſca complere eſurientes, hoc quidem non fecit, &c. Vid. Artic. III, IV, VI, VII. Clem. Alex. Quis Dives Salvetur, apud Combef. Auct. Noviſ. §. 6. p. 166.*

But altho' our Lord could beſtow Wine on the Gueſts without any ſubject Matter whence it ſhould be produc'd, and in like manner feed the hungry, yet he did not do it, *&c.* C. 11. p. 219.

ARTICLE

## ARTICLE VI.

*Jesus Christ is the* λόγος θεοῦ προσώνιος, The first begotten of all Creatures, *the* beginning of the Creation of God i. e. *a Divine Being or Person* created, *or* begotten *by the Father before all Ages ; or, before all subordinate Creatures, visible and invisible.*

Joh. I. 1, 2. Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν Θεὸν, καὶ Θεὸς ἦν ὁ λόγος. οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν.

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.

*N. B.* What is meant by the Λόγος, or, *Word of God* in St. *John* and the Ancients, will be best learn'd from *Philo*, a Contemporary Writer of the same *Jewish* Nation ; Now he uses it in the plural for *Angels*, and in the singular for that principal and *divine Angel*, which he, as well as *Origen* also, styles δεύτερος Θεὸς, *The second God* ; or, the Being which of all others, did approach the nearest to the great God himself, without imagining him either the *same* Being, or *equal* to him. Hear Bishop *Bull*'s Words on this Occasion, owning this account of the Doctrine of *Philo* to be true. *Quanquam enim verissimum sit creatos angelos a Philone passim* τοὺς λόγους *appellari, quod a Grotio observatum ; constat tamen a Philone in locis allegatis* τῷ λόγῳ *designari singularem quendam, &* κατ' ἐξοχὴν *sic dictum, qui sit primogenitus Dei Filius, Angelis omnibus, adeoque universo mundo superior. Si autem idem Philo de illo Dei sermone ac primogenito Filio haud*

Philo ap. Euseb. Præp L. VII. C. 13. p. 322, 323. Orig. Contr. Cels. L. V. p. 258. Defens. Fid. Nic. Sect. I C. 1. § 17. p. 25.

*haud satis dignas ipsius majestate voces alicubi protulerit, illud ætati, qua nondum Judæis plene patefactum fuerit SS. Trinitatis mysterium, facile condonandum. Altho' it be most true, that created Angels are very frequently styled* Λόγοι, Words, *by* Philo, *which* Grotius *has observ'd. 'Tis certain however that in the places already cited, by* The Word, *Philo intended One particular Person, peculiarly so called, who is the first begotten Son of God, superior to all the Angels, and so to the whole World. But if the said* Philo *has in some places used Expressions concerning the Word of God, and first begotten Son, not suitable to his Majesty, that is to be excused in an Age wherein the Mystery of the Sacred Trinity was not fully revealed to the* Jewish *Nation. Philo's,* or the *Jewish* Opinion here own'd, is of great Authority, and not to be evaded without better on the other side; but the Bishop's Excuse for him is only a begging of the Question, and so of no Consideration at all. See *Sandius's* excellent Dissertation περὶ τ̃ λόγε, after his *Interpretationes Paradoxæ* at large.

Ὅς ἐστιν εἰκὼν τ̃ θεοῦ τ̃ ἀοράτε, πρωτότοκ⊙ πάσης κτίσεως. [or, *the first Being which God created*, as all the Parallels shew, *Matt.* I. 25. *Luc.* II. 7. *Rom.* VIII. 29. *Colos.* I. 18. *Heb.* I. 6. XI. 28. XII. 23. Apoc. I. 5.]

Who is the Image of the invisible God; the first-born of every Creature. Colos. I. 15.

Καὶ αὐτός ἐστι πρὸ πάντων, καὶ τὰ πάντα ἐν αὐτῷ συνέστηκε.

And he is before all things, and by him all things consist. v. 17.

Ἀπάτωρ, ἀμήτωρ, ἀγενεαλόγητ⊙, μήτε ἀρχὴν ἡμερῶν, μήτε ζωῆς τέλ⊙ ἔχων, ἀφωμοιωμέν⊙ δὲ τ̃ υἱῷ τ̃ θεοῦ, μένει ἱερεὺς εἰς τὸ διηνεκές. [Vid.

Without Father, without Mother, without descent, having neither beginning of Days, nor end of Life; but being made like unto the Son of God, Heb. VII. 3.

III. 2. πρὸν ὄντα πρὸ ποιήσαντι αὐτόν.]

abideth a Prieſt continually. [See III. 2. faithful to him that made him, or appointed him.]

[1] Joh. I. 1, 2. Ὃ ἦν ἀπ' ἀρχῆς, ὃ ἀκηκόαμεν, ὃ ἑωράκαμεν τοῖς ὀφθαλμοῖς ἡμῶν, ὃ ἐθεασάμεθα, καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν περὶ τοῦ λόγου τῆς ζωῆς· καὶ ἡ ζωὴ ἐφανερώθη, καὶ ἑωράκαμεν, καὶ μαρτυροῦμεν, καὶ ἀπαγγέλλομεν ὑμῖν τὴν ζωὴν τὴν αἰώνιον, ἥτις ἦν πρὸς τὸν πατέρα, καὶ ἐφανερώθη ἡμῖν.

That which was in the beginning, which we have heard, which we have ſeen with our Eyes, which we have looked upon, and our Hands have handled of the Word of Life. For the Life was manifeſted, and we have ſeen it, and bear witneſs, and ſhew unto you that eternal Life, which was with the Father, and was manifeſted unto us.

II. 13, 14. Γράφω ὑμῖν πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς — ἔγραψα ὑμῖν πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς.

I write unto you Fathers, becauſe ye have known him that is from the beginning. ——— I have written you Fathers, becauſe ye have known him that is from the beginning.

[2] Apoc. III. 4. Τάδε λέγει ὁ Ἀμήν, ὁ μάρτυς ὁ πιστὸς καὶ ἀληθινὸς, ἡ ἀρχὴ τῆς κτίσεως τοῦ Θεοῦ [i. e. *the firſt Being which God created*: For ἀρχὴ with a Genitive Caſe is never us'd actively in all the New Teſtament. See here all the places, *Matt.* XXIV. 8. 21. *Mar.* I. 1. X. 6. XIII. 8. 19. *Joh.* II. 11. *Philip.* IV. 15. *Heb.* III. 14. V. 12. VI. 1. VII. 3. 1 *Pet.* III. 4.]

These things ſaith the Amen, the faithful and true witneſs, the beginning of the Creation of God.

Ἐγὼ

Ἐγὼ εἰμι τὸ Α καὶ τὸ Ω, ἀρχὴ καὶ τέλος, ὁ πρῶτος καὶ ὁ ἔσχατος.

I am Alpha and Omega, the beginning and the end, the first and the last. See I. 11, 17. II. 8. See also *Mic.* V. 2. *Eccluſ.* I. 4, 9. XXIV. 8, 9. XXII. 13. Prov.

*N. B.* Almoſt all the moſt ancient Fathers ſo conſtantly uſe and interpret One Text of the Old Teſtament concerning the *Creation* and *Generation* of the Son of God, that it neceſſarily claims a place here; eſpecially becauſe thoſe two words of *Creation* and *Generation* ſeem to have been both, as it were, appropriated to this Matter from this very Text, wherein they both occur; and, as far as appears, in the very ſame Senſe, of the *production of a Being that was not ſuch before.* Take it as 'tis quoted in the Apoſtolical Conſtitutions, L. V. C. 20. p. 325.

Περὶ αὐτοῦ καὶ ὁ Σολομὼν ἔλεγεν, ὡς ἐν προσώπῳ αὐτοῦ, Κύριος ἔκτισέ με ἀρχὴν ὁδῶν αὐτοῦ, εἰς ἔργα αὐτοῦ. πρὸ δὲ αἰῶνος ἐθεμελίωσέ με· ἐν ἀρχῇ, πρὸ τοῦ γῆν ποιῆσαι, καὶ πρὸ τοῦ ἐλθεῖν τὰς πηγὰς τοῦ ὕδατος, πρὸ τοῦ ὄρη ἑδρασθῆναι, πρὸ δὲ πάντων βουνῶν γεννᾷ με.

Concerning him alſo ſpake Solomon, as in his perſon: The Lord created me the beginning of his ways, for his Works: before the World he founded me, in the beginning, before he made the Earth: before the fountains of Waters came: before the Mountains were faſtened: he begat me before all the Hills. Prov. VIII. 22, 23, 24, 25.

Ὁ εἷς Ἰησοῦς Χριστὸς, ὁ Κύριος, ὁ σώσας ἡμᾶς, ὢν πρῶτον πνεῦμα, ἐγένετο σάρξ.

Our one Lord Jeſus Chriſt, who has ſaved us, being firſt a Spirit, was made fleſh. Clem. Ep. II. §. 9. p. 187.

Herm. Simil. V. §. 6. p. 105 *Compare* Vis II. § 3. p. 77. *with* Simil. IX. §. 1. p. 105.

*Cui Nuncius*; *Audi*: *Filium spiritum sanctum, qui creatus est omnium primus in corpore, in quo habitaret, Deus collocavit*; *in electo scilicet corpore, quod ei videbatur.* [For so I suppose it ought to be read.]

To whom the Messenger reply'd, Hearken, That Holy Spirit which was first of all created did God place in a Body wherein it should inhabit; that is in a chosen Body, which pleased him.

*N. B.* This plain and most authentick, nay, I think *divinely inspir'd* Testimony, has been miserably perverted, and corrupted by the Transcribers and Publishers; who have seem'd to endeavour, if not quite to suppress, yet utterly to perplex and confound it. However, the first part, with which we are alone at present concern'd, is the same in *all the MSS.* [tho' in *all the printed Editions* it be *infusus*, instead of *creatus*, *infused* instead of *created*; by the wonderful *Sincerity*, no doubt, of the Publishers;] and the rest is here set down as exactly as the Coherence and the several Readings of the MSS. will enable us to restore it. That by *Spiritus Sanctus*, or, *Holy Spirit* here, and in many other places of Antiquity, is meant the *Divine Nature* of our Saviour, has been observ'd by *Grotius*; been prov'd by Bishop *Bull*; and shall hereafter be confirm'd in due place. And that by *creatus* is meant properly *created*, or, *brought into actual Being*, is also plain, because 'tis the very Word St. *Hermas* had just before us'd in that Sense; where having said, *Angeli sunt Sancti, quos primo creavit. They are the Angels, whom he first created*: He here agreeably says of this *Divine Angel*, *creatus est omnium primus*, *He was created first of all*, which accords with the Apostolical Constitutions; where, in the most solemn Eucharistical Office, a like

Vid Bull. Defens. Fid. Nicæn. Sect. I. §. 5 p. 36, 37, 38.

like account of this Matter is given us in other Words, L. VIII. C. 12. p 399. as we ſhall ſee preſently. And till theſe ſo *ancient*, *ſacred* and *plain* Teſtimonies can be confronted with others *more ancient*, *ſacred* and *plain* than theſe, I ſhall certainly believe that our Saviour was not *co-eternal* with the Father, but was *created* by him the firſt of all; and in order to the making uſe of his Miniſtration in the Creation and Government of the reſt of the ſubordinate Beings of the Univerſe, mention'd in Scripture. But to go on with the remaining Teſtimonies.

*Filius quidem Dei omni creatura antiquior eſt; ita ut in conſilio Patri ſuo adſuerit ad condendam creaturam.*

The Son of God is indeed more ancient than any Creature; inſomuch that he was in Council with his Father at the Creation of the Creatures. Simil IX. §. 12. p. 15.

Οὐκ ἐπίσδον αὐτὸν εἶδ ἢ Χειρὸν ἢ Θεῦ, ἢ πρὸ πάντων αἰώνων ἐξ αὐτῦ γεννηθέντα, υἱὸν μονογενῆ, λόγον Θεόν.

They did not believe him to be the Chriſt of God, who was begotten of him before all Ages, his only begotten Son, God the Word. Conſtitut. Apoſtol. L. V. C. 16. p. 321.

Ἀλλ' ἀΐδιον καὶ ἄναρχον ——ἀλλὰ μόνον ἀΐδιον ——πανυπερέχοντα, Θεὸν καὶ πατέρα ἢ μονογενῦς, καὶ πρωτοτόκου πάσης δημιουργίας.

But eternal, and without original. ——but the only eternal Being. —the All-powerful Being, the God and Father of the only begotten, and of the firſt born of the whole Creation. See L. VII. C. 36. p. 376. L. VIII. C. 12. p. 402. L. VI C. 11. p. 340.

Πρὸ τῶν αἰώνων αὐτὸν γέννησιν ἐξενόησεν.

They take away his Generation before all Ages. 26. p. 354.

L. VII. C. 36. p. 376. Ὅπως εἰς μνήμην ἔρχωμεθα τῆς σῆς σοφίας.

That we might come into the remembrance of that Wisdom, which was created by thee.

C. 41. p. 380. Καὶ εἰς τὸν Κύριον Ἰησοῦν, τὸν Χριστὸν, τὸν μονογενῆ αὐτοῦ υἱὸν, τὸν πρωτότοκον πάσης κτίσεως, τὸν πρὸ αἰώνων εὐδοκίᾳ τοῦ πατρὸς γεννηθέντα.

And in the Lord Jesus, his only begotten Son, the first-born of every Creature; who was begotten by the good Will of the Father before the World began.

L. VIII. C. 1. p. 388. Εὐδοκίᾳ Θεοῦ ὁ πρὸ αἰώνων μονογενὴς ἐν ὑστέρῳ καιρῷ ἐκ παρθένου γεγένηται.

By the good Pleasure of God his only begotten Son, who was before all Ages, was in the last time born of a Virgin. See *Pearson's* Notes on *Ignat. Epist. ad Smyrn.* p. 10.

C. 12. p. 399. Αὐτὸν τὸν πρὸ πάντων αἰώνων γεννήσας βουλήσει καὶ δυνάμει, καὶ ἀγαθότητι, ἀμεσιτεύτως, τὸν μονογενῆ, λόγον Θεὸν, σοφίαν ζῶσαν, πρωτότοκον πάσης κτίσεως, ἄγγελον τῆς μεγάλης βουλῆς σε, ἀρχιερέα σὸν, βασιλέα τε καὶ κύριον πάσης τοιαύτης καὶ αἰσθητῆς φύσεως· τὸν πρὸ πάντων· δι' ὃν τὰ πάντα.

Thou didst beget him before all Ages by thy Will, thy Power, and thy Goodness, without any Instrument, the only begotten Son, God the Word, the living Wisdom, the first-born of every Creature, the Angel of thy great Counsel, and thy High-Priest; but the King and Lord of all intellectual and sensible Nature, who was before all things, by whom were all things.

C. 12. p. 402. Ὁ ἀχρόνως γεννηθεὶς, ἐν χρόνῳ γεγένηται.

He that was begotten before time was born in time.

Ἑαυτοὺς καὶ ἀλλήλους πρὸς ἀϊδίῳ Θεῷ, διὰ τοῦ ἐν ἀρχῇ λόγου συναθώμεθα.

Let us dedicate our selves and one another to the eternal God, through that Word which was in the beginning. C. 41. p. 418.

Ἔχομεν ἰατρὸν καὶ τὸν κύριον ἡμῶν, Θεὸν Ἰησοῦν τὸν Χριστὸν, τὸν πρὸ αἰώνων υἱὸν μονογενῆ καὶ λόγον.

We have also a Physician, our Lord and God Jesus Christ, the only begotten Son, and the Word before the World began. Ignat. ad. Eph §. 7. p. 48.

Ὁ γὰρ τοῦ Θεοῦ υἱὸς, ὁ πρὸ αἰώνων γεννηθεὶς· κ. τ. λ.

For the Son of God, who was begotten before the World began, &c. §. 18. p. 53.

Ἰησοῦς Χριστὸς, ὁς πρὸ αἰώνων ὢν τοῦ Θεοῦ τοῦ πατρὸς γεννηθεὶς ἦν λόγος Θεὸς, μονογενὴς υἱός.

Jesus Christ, who being begotten by the Father before the World began, was God the Word, the only begotten Son. Ad Magnes. §. 6. p. 57.

Ὅς ἐστιν αὐτοῦ λόγος, οὐ ῥητὸς, ἀλλ' ἐνούσιος. οὐ γάρ ἐστι λαλιᾶς ἐναρθρος φώνημα, ἀλλ' ἐνεργείας, θεϊκῆς ἐπὶ γεννητή.

Who is his Word, not pronounced, but substantial; for he is not the voice of articulate Speech, but a Substance begotten by the Divine Power. Ad Magnes. §. 8. p. 58.

Χριστῷ τῷ πρὸ πάντων μὲ αἰώνων γεννηθέντι τοῦ πατρός.

In Christ, who was begotten by the Father before the World began. §. 11. p. 61.

Τὸν ἄχρονον ἐν χρόνῳ.

Him that was before time, but appeared in time. Ad Polycarp. §. 3. p. 95.

Ὁ ὢν μόνος ἀγέννητος, διὰ τοῦ πρὸ αἰώνων γεγεννημένου διαφυλάξῃ πνεῦμα καὶ σαρκί.

He that is alone unbegotten preserve you stable in the Spirit, and in the Flesh, through him that was begotten before the World began. Ad Antioch. §. 14. p. 113.

Martyr. Polycarp. ap. Cotel. §. 14. p. 199.

Σὺν πνὶ αἰωνίῳ καὶ ἐπουρανίῳ Ἰησοῦ Χριστῷ, ἀγαπητῷ σου παιδί. [In *Eusebius* his Copy thus,

Through the eternal High Priest Jesus Christ, thy beloved Son.

διὰ τοῦ αἰωνίου ἀρχιερέως Ἰησοῦ Χριστοῦ, τοῦ ἀγαπητοῦ σου παιδός.

In the old *Latin* Version thus, *Per æternum Pontificem omnipotentem* [*omnipotentis*] *Jesum Christum*: And in *Rufinus*'s Version, *Per æternum Deum, & Pontificem Jesum Christum, dilectum Filium suum.* This strange Variety but too probably shews, that the Corrupters of the Ancients have been tampering with this place; and with what Design, 'tis easie to determine. I only observe, that since *Eusebius* and the old Version agree, that it was originally no more than *the eternal High Priest*, and that this is the very Language of *Polycarp* himself elsewhere; that, and not the vulgar Reading is to be esteem'd Genuine: So that there does not yet appear one certain Instance that the Ancients, before Philosophy came into the Church, ever call'd our Saviour so much as αἰώνιος; tho' if he had been called so, it would certainly have signified no more than προαιώνιος, or πρὸ χρόνων αἰωνίων in *Melito* and *Paul*, i. e. *before the Creation of the World*; which Antiquity of our blessed Saviour all the Ancients unanimously ascribe to him; and, I think, they ascribe no more to him till the latter Ages. Διὰ πνεύματος αἰωνίου, *through the eternal Spirit*; in *Paul* is διὰ πνεύματος ἁγίου, *thro' the Holy Spirit*, in about a dozen Copies; so is too doubtful to be depended on. Nor does it appear, whether 'tis meant of the Son, or of the Spirit of God. Nor indeed does it signifie properly *Eternal* if it be Genuine, and belong to the Son.

Ep. ad Philip. §. 12. p. 189.

Melito mox. Tit. I. 2.

Heb. IX. 14.

Just. Apol. I. §. 18. p. 40.

Τὸν λόγον, ὁ ἔστι πρῶτον γέννημα τοῦ Θεοῦ, ἄνευ ὅτι μίξεως.

The Word which is the first production of God, without mixture.

Λόγος

Λόγ☉ αὐτ☉ ὑπάρχων, καὶ πρωτότοκ☉, καὶ δύναμις.

Being his Word, and First-born, and Power. See §. 83. p. 123. § 31. p. 46.

Τὸν Χριστὸν πρωτότοκον τ☉ Θε☉ ἔφ] ἐδιδάχθημεν, καὶ προσεμαρτύραμεν, λόγον ὄντα· ἧ☉ πᾶν γέν☉ ἀνθρώπων μετέσχε.

We have been taught that Christ is the First-born of God; as we have also declar'd already; being his Word, whereof the whole race of Mankind has been partakers. §. 61. p. 90.

Πρωτότοκ☉ πρὸ ἀγεννήτ☉ Θε☉ ὤν.

He is the First-born to the unbegotten God. §. 68. p. 101.

Ἀπὸ τ☉ ποιήσαν]☉ Θε☉, καὶ τ☉ πρωτογόνε αὐτοῦ Χριστοῦ.

From God the Creator, and his first begotten Christ. §. 75. p. 111.

Ὁ υἱὸς ἐκεῖνος, ὁ μόν☉ λεγόμεν☉ κυρίως υἱὸς, ὁ λόγ☉ τ☉ θε☉ τ☉ ποιημάτων καὶ σωμᾶ καὶ γινομέν☉.

But his Son, who alone is properly called his Son, the Word, who was with him, and was begotten by him before the Creatures. Apol. II. §. 6. p. 13.

*N. B.* If these Words were nicely, and on purpose plac'd in this order, καὶ σωμᾶ καὶ γινομέν☉, being *with him*, and *begotten by him*, they will imply, as Dr. *Grabe* supposes, that what I call the *Metaphysick Existence* of the Son of God *before* his Generation, of which more presently, was not unknown to even *Justin Martyr* himself; tho' there being in him, I think, no more than this obscure Hint; while yet he so very often speaks of this Matter elsewhere; I dare not conclude that Notion to be quite so early. However, 'tis plain, as to the *Generation* of our Saviour, that here and every where *Justin* puts it no higher than before the beginning of the World, or before the *Mosaick* Creation. As indeed the vulgar *Nicene* Creed it self; nay, that later of *Vigilius Thapsitanus*, Not. in Bull. Defens. Synod. Nicæn. Sect. III. C. 2. §. 1, &c. p. 191. & Not. in Loc.

*nus*, after all the noiſe and ſtir againſt the *Arians*, for ſaying, *He once was not*, dare venture to put his *Generation* no higher: They only affirming, that he was begotten of the Father *before the Worlds*, or *before all Worlds*, πρὸ τῶν αἰώνων, or πρὸ πάντων τῶν αἰώνων· exactly according to the tenor of the preſent Article.

Dial. cum Tryph. p. 264. Τὸν Χριστὸν τοῦτον, τοῦ Θεοῦ υἱὸν, ὃς καὶ πρὸ ἑωσφόρου καὶ σελήνης ἦν.

This Chriſt the Son of God, who was before the Morning Star, and the Moon.

p. 267. Προϋπάρχειν Θεὸν ὄντα πρὸ αἰώνων τοῦτον τὸν Χριστὸν κ. τ. λ.

That this Chriſt preexiſted, being God, before the World began.

p. 276. Τὸν καὶ πρὸ ποιήσεως κόσμου ὄντα Θεόν.

Who was God before the World was made.

p. 284, 285. Ὅπ ἀρχῇ, πρὸ πάντων κτισμάτων, ὁ Θεὸς γεγέννηκε δύναμίν τινα ἐξ ἑαυτοῦ λογικὴν, ἥτις καὶ δόξα κυρίου ἀπὸ τοῦ πνεύματος τοῦ ἁγίου καλεῖται, ποτὲ μὲν υἱὸς, ποτὲ δὲ σοφία, ποτὲ δὲ ἄγγελος, ποτὲ δὲ Θεὸς ποτὲ δὲ κύριος, καὶ λόγος, ποτὲ δὲ ἀρχιστράτηγον ἑαυτὸν λέγει, ἐν ἀνθρώπου μορφῇ φανέντα τῷ τοῦ Ναυῆ Ἰησοῦ. ἔχει δὲ πάντα προσονομάζεσθαι ἐκ τοῦ ὑπηρετεῖν τῷ πατρικῷ βουλήματι, καὶ ἐκ τοῦ ἐκ τοῦ πατρὸς γεγεννῆσθαι. ἀλλὰ τοιοῦτον ὄπτιον, καὶ ἐφ' ἡμῖν γιγνόμενον δρῶμεν· λόγον γάρ τινα προφορικὸν λέγομεν, λόγον γεννῶ-

In the beginning, before all the Creatures, God begat of himſelf a certain rational Power, who is called by the Holy Spirit, the Glory of the Lord; ſometimes the Son, ſometimes Wiſdom, ſometimes the Angel, ſometimes God, ſometimes the Lord, and the Word; ſometimes he calls himſelf the General of the Hoſt, when he appear'd in the form of a Man to *Joſhua* the Son of *Nun*. And he is called by all theſe Names, becauſe of his miniſtring to his Father's Will; and becauſe he was begotten voluntarily of the Father; but

μῶ· ἢ χτὶ Σποτομὴ, ὡς ἐλεγπωθῆναι τ ἐν ἡμῖν λόγον προβαλλόμεθα. ἢ ὁ ποῖον ἐπὶ πυρὸς ὁρᾶμεν ἄλλο γινόμενον, ἐκ ἐλαττωμένε ἐκεῖνο ἐξ ἧ ἦ ἀναλις γέγονεν, ἀλλὰ τοῦ αὐτοῦ μένοντ[illegible] ἢ τὸ ἐξ αὐτοῦ ἀγαφθὲν, ἢ αὐτὸ ὂν φαίνε[illegible], ἐκ ἐλαττῶσαν ἐκεῖνο ἐξ ἧ ἀνήφθη, κ. τ. λ. ——ἀλλὰ τοῦτο τὸ τῷ ὄντι ἀπὸ τοῦ παρὸς προβεβλῆθὲν γέννημα πρὸ πάντων τ ποιημάτων σωὼν τῷ παρὶ, ἢ τέτῳ ὁ παπὴρ προσομιλεῖ, ὡς ὁ λόγ[illegible] διὰ τοῦ Σολομῶν[illegible] ἐδήλωσεν· ὅτι ἢ ἀρχὴ, πρὸ πάντων τ ποιημάτων, τῦτ' αὐτὸ ἢ γέννημα ὑπὸ τοῦ Θεοῦ ἐγέννητο, ὃ σοφία διὰ Σολομῶν[illegible] καλεῖ].

but he is such a Word as we see that we beget from our selves, since the emitting a Word is the begetting it. He is not begotten by being cut off from his Father, no more than we diminish our own Reason by expressing it in Words. And this is like the case of Fire, where we see a new one kindled without the Diminution of that whence the other was kindled: That remaining the same, and that which is kindled from the other, does really appear, without having diminished that whence it was kindled, *&c.*——But the Production, which really proceeded from the Father before all Creatures, was with the Father, and to him did the Father speak, as the Word declares by *Solomon*: For in the beginning, before all Creatures, this very Off-spring was produc'd by God, which by *Solomon* is styl'd Wisdom. See p. 358.

Καὶ ὁ Τρύφων· ἔτω ὑμῖν ὑπ' ἐθνῶν κύριος, ἢ χριστὸς, ἢ Θεὸς, γνωριζόμενος, ὡς αἱ γραφαὶ σημαίνουσιν, ἵτινες ἢ ἀπὸ τοῦ ὀνόμα[illegible] αὐτοῦ χριστιανοὶ καλεῖσθε πάντες ἐφήκατε· ἡμεῖς δ' τοῦ Θεοῦ ἢ αὐτὸν

Then says *Trypho*, Let him be own'd by you of the Gentiles as Lord, and Christ, and God, as the Scriptures declare; by you I say, who have all obtained the Name of Christians from him. But for p. 287.

τοῦτον

τοῦτον ποιήσαντος λεγόμεθα ὄντες, ὃ δεόμεθα τῆς ὁμολογίας αὐτοῦ, οὐδὲ προσκυνήσεως.

us, who are the worshippers of that God who made him, we stand in no need of such a Confession, nor of such a Worship.

*N. B.* This remarkable Passage of *Justin*'s Dialogue with *Trypho*, given us by himself, seems to me a Key to all his other Expressions belonging to the Origin of our Blessed Saviour. *Justin* had avoided saying himself that God *created* or *made* his Son; several even then beginning to avoid such Expressions, which might seem to rank him with the ordinary Creatures, and to prefer the Word *begat*, which was more peculiar, tho' the other Words had originally been inoffensive, and continued to be used by many afterward. Yet when *Trypho*, who seems to have had no other Notions of this Matter than those he had from *Justin*, understood this to be the meaning of his Expressions, *viz.* That Christ was really *created* or *made* by the Supreme God of *Israel*; *Justin* does not in the least blame him, or find fault with him on that Account, in his following Discourse: Which sure he would have done, had he had our Modern Notions in his Head, *viz.* That Christ was the *same God* with the Father, and *equal* to him, and *co-eternal* with him, by any mysterious kind of *eternal Generation*.

p. 288. Καὶ ὅτι ἦν πρὸ τοῦ ἡλίου ἦν.

And that he was before the Sun.

p. 310. Τὸν πρωτότοκον τῶν πάντων ποιημάτων.

The First-born of all the Creatures.

p. 323. Μὴ ἐπιστάμενον τοῦτον εἶναι πρὸ πάντων ὄντα, καὶ ἀΐδιον τοῦ Θεοῦ ἱερέα, καὶ

Not knowing that he is one that existed before all things, and is the eternal

βασιλέα

βασιλέα, καὶ Χριστὸν μέλλοντα γίνεσθαι.

Prieſt of God, and our King, and that he was to be made our Chriſt.

Γινόμενος αὐτὸν πρωτότοκον τοῦ Θεοῦ, καὶ πρὸ πάντων τῶν κτισμάτων.

Knowing that he is the Firſt-born of God, and before all Creatures. p. 326.

Καὶ ὑὸν αὖθις λέγοντες νενοήκαμεν ὄντα, καὶ πρὸ πάντων ποιημάτων ὑπὸ τοῦ πατρὸς δυνάμει αὐτοῦ καὶ βουλῇ προελθόντα.

And when we ſay he is his Son, we underſtand that he really exiſted, and proceeded from the Father before all Creatures, by his Power, and his Will. p. 327.

Θεὸς ἦν, ὁπ τοῦ ἦν τέκνον πρωτότοκον τῶν ὅλων κτισμάτων.

But he is ſtyl'd God, becauſe he is the firſt-born Son of all Creatures. p. 354.

Καὶ ὅτι γεννητὸς ὑπὸ τοῦ πατρὸς τοῦτο τὸ γέννημα πρὸ πάντων ἁπλῶς τῶν κτισμάτων ὁ λόγος ἐδήλωσε.

The Word declar'd, that this Production was begotten by the Father, abſolutely before all Creatures. p. 359.

Ὁ γὰρ Χριστὸς πρωτότοκος πάσης κτίσεως ὤν, καὶ ἀρχὴ πάλιν ἄλλης γένους γέγονεν, τὸ ἀναγεννηθέν θεῷ ὑπ' αὐτοῦ.

For Chriſt being the firſt-born of every Creature, was again made the Author of another Race, which was regenerated by him. p. 367.

Καίπερ θεὸς ἀληθὴς πρὸ αἰώνων ὑπάρχων.

Although he was truly God before the World began. Melito. p. 22. prius.

*N. B.* This Quotation from a Fragment of *Melito* puts us in mind of the loſs the Church has ſuſtain'd by the periſhing of the Works of this ancient and venerable Biſhop of *Sardis*; who was eſteem'd as a kind of Prophet, and who wrote not a few Books. They are all long ſince loſt; and ſo we may very probably conclude, that they contain'd Notions not agreeable to the prevail-

ing

ing Doctrines of after Ages. But sure 'tis too hard not to allow us truly to know the *very Titles* of them now they are lost; and yet that is the Case here, and this in a Book which, in all probability, would have given the greatest light to the Proposition before us, of all others in Antiquity. *Melito* wrote a Book, as *Eusebius* assures us, Hist. Eccl. L. IV. C. 26. p. 147. περὶ πίστεως [κτίσεως] καὶ γενέσεως Χριστοῦ. *Of Faith* [*the Creation*] *and Generation of Christ*; i. e. concerning his original *Creation before the World*, and his after *Generation by the Virgin* Mary; or, perhaps of his original *Creation* and *Generation* only. This the MSS. shew to be the true reading: and both *Valesius* and Dr. *Cave* agree it to be so. Yet *Rufinus* durst not render it as κτίσεως, *Creation*, but as πίστεως, *Faith*; which Corruption, if he did not begin it, was therefore crept into some Copies in his time. *Jerom* seems to have had a true Copy, tho' he durst not translate the word κτίσεως at all; but gives us the Title, as *Of the Generation of Christ* only. If the Reader doubt of my own Integrity in the Representation of this Matter; Hear *Valesius* and Dr. *Cave*'s own Words, Valef. Not. in Euseb. Eccl. Hist. p. 82. καὶ περὶ πίστεως καὶ γενέσεως Χριστοῦ. *In Codice Maz. Med. Fuk. & apud Nicephorum legitur* περὶ κτίσεως καὶ γενέσεως Χριστοῦ· *id est* de Creatione & Generatione Christi: quam scripturam veram esse non ambigimus—*Rufinus quidem vulgatam lectionem secutus est; ut ex interpretatione ejus apparet. Hieronymus vero uno* generationis *vocabulo contentus, vocem* κτίσεως, *utpote duriorem, declinavit, propterea quod Christum in ordinem creaturarum cogere videretur. Both concerning Faith and the Generation of Christ. In the MS. Copy belonging to Cardinal* Mazarine, *and in the* Medicean *and* Fukesian *MSS. as also in* Nicephorus, *the reading is* περὶ κτίσεως καὶ γενέσεως Χριστοῦ, *that is*, Concerning the Creation and Generation of Christ: *which we do not doubt to be the right reading.* Rufinus *indeed, followed*

*lowed the vulgar Reading, as appears by his Verſion. But* Jerom *contenting himſelf with one Word, that of* Generation, *avoided the Word* κτίσεως Creation, *as too harſh, becauſe it ſeemed to depreſs Chriſt into the rank of Creatures*; ſays *Valeſius*. And, ſays Dr. *Cave*, περὶ πίστεως *de Fide*; (*quidam Codices legunt* περὶ κτίσεως, *De* creatione) & generatione *Chriſti*; *reſpectu pro-culdubio habito ad illud, Prov. VIII.* 22. Κύριος ἔκτισέ με ἀρχὴν ὁδῶν αὐτοῦ. (Περὶ πίστεως,) *concerning Faith*, (*ſome Copies read* περὶ κτίσεως, *concerning the Creation*) *and the Generation of Chriſt*; *with regard, no Queſtion, to that place, Prov. VIII.* 22: The Lord created me the beginning of his ways. This is a ſad Caſe. And how many other ſuch Corruptions there have been, no one can ſay; tho' that there may have been many which are ſtill *undiſcover'd*, as there are *not a few* which are *diſcover'd*, is exceeding probable. God preſerve his Church from ſuch *pious*, or rather, *impious Frauds*; which may, indeed, ſerve the particular Intereſt of a *Party*, for a time; but infallibly tend to the ſubverſion of all Religion and Morality in the World.

Cave in Melit. Hiſt. Literar. Pt. I. p. 43.

*N. B.* So far in Antiquity we have the truly Chriſtian Primitive Doctrine in this Matter, *viz.* That our Saviour was the firſt and principal Being which the Father of all things produc'd; he was *begotten* or *created before all Worlds*, or before all thoſe αἰῶνες, *Ages*, which were appointed and conſtituted by him; and ſo before all the ſubordinate Creation. Nor do I find that at firſt the Church meant any thing more, or other, by the term *Generation*, than by that of *Creation*; I mean the *bringing that Divine Perſon into Being, who was not ſuch before*; as the bringing the Sun or Moon into Being, when there was neither Sun nor Moon before, is the *Creation* of the Sun or Moon; without determining whether he was before, as to his Subſtance; or

Heb. I. 2

Vid. Tertuil. De anima. C. 4. p. 307.

or whether he were produc'd out of the Substance of his Father; or whether he were absolutely made *ex nihilo* or not. Such Philosophick Notions, beyond our Reach and Capacity, having no footing for one Century at the least, after the first spreading of the Gospel; nor perhaps for some longer time. *Justin Martyr* was indeed a Philosopher before he became a Christian; but he was so wise a Man, and so good a Christian, as not to mix his Philosophy with his Christianity in these Matters, so as to corrupt or pervert the Simplicity of it: And accordingly he every where speaks, very nearly, according to the ancient plain Language of the Church. But soon after his time, if not also before, some Philosophers among Christians broach'd a Notion, an unintelligible Notion, which has perplex'd Christianity ever since, *viz.* That altho' the Son of God was *really produc'd* or *begotten*, as a proper, distinct, active Being, or Person, a little before the Creation of the Universe; yet had he a *Metaphysick Exiſtence* before; that he was *from all Eternity*, *with*, or *in God*, his Father, ἐν διανοίᾳ, or ἐν λογικῇ διανοίᾳ, as ἐνδιάθετος ἐν καρδίᾳ Θεοῦ, *implanted in the Heart of God*, as an *Attribute*, the σοφία and λόγος, the *Wisdom* and *Reason* of his Father; or at least in some such secret Metaphysical Manner, as the first Christians do not appear to have dream'd of, and which seems utterly incomprehensible by Humane Understanding. This *Metaphysick Eternity* prevail'd so that it was establish'd at the Council of *Nice*; and those who could not be perswaded to mix such strange Philosophical Subtilties with the Simplicity of their Christian Faith, were condemn'd in part for not embracing it. After that Age this Notion went on so current, and with such Improvements, that it came at length to the belief of his *real Co-eternity* with his Father, by a

real

real *eternal Generation*; altho' not one of the most ancient Christians appears once to have heard of such a Notion; nor does the Phrase, *eternal Generation*, any more than *eternal Creation*, seem in the least intelligible by Mankind. But farther, so intolerably do modern Writers of Controversie impose upon the Christian World, that we have been long made to believe, that the Council of *Nice* established this *real Co-eternity*, and *eternal Generation*; whereas all the original Testimonies assure us it was only this *Metaphysick Existence before his Generation*, and not a *real eternity of Existence after* it, which was established at the Council: And I cannot but stand amaz'd that so learned a Person as Bishop *Bull* should so impose upon himself and others in this Matter.

Defens. Fid. Nicæn. Sect. III. C. 9. p. 378, 379.

For, as to the Council it self, its Words about this Matter are these;

Τὸς δὲ λέγοντας ἦν ποτε ὅτε οὐκ ἦν· καὶ πρὶν γεννηθῆναι οὐκ ἦν· καὶ ὅτι ἐξ οὐκ ὄντων ἐγένετο —— τούτους ἀναθεματίζει ἡ καθολικὴ καὶ ἀποστολικὴ ἐκκλησία.

Those that say that he once was not; and that he was not before he was begotten; and that he was made out of nothing: Those the Catholick and Apostolick Church anathematizes.

*See the Nicene Creed, at the end.*

Whence 'tis plain, that they only condemn those who affirm, that our Saviour had *no manner of eternal Existence* in God *before* his Generation; but at the time of his Generation, before the World, was then really, as a mere Creature, produc'd intirely ἐξ οὐκ ὄντων, *out of nothing*; the Council it self, jointly with the *Arians*, owning that he was *begotten*, or became a distinct Active Person, and the Son of God, a little before the Creation of the Universe, and not sooner; according to the common Doctrine since the Days of *Tatian*: while the Orthodox asserted a *prior Metaphysick Eternity*, and the *Arians* deny'd it. This is most fully confirm-

ed from the only original authentick Account of this Matter, I mean in *Eusebius* his famous Letter, intirely extant in *Athanasius*, *Theodorit* and *Gelasius Cyzicenus*, and part of this very Account twice also refer'd to elsewhere by *Athanasius* himself. Take the whole Passage thus,

Theodorit Hist. Eccles. L. I. C. 12. p. 40. Gelas. De Actis Synod. Nicæn.

Ἐπ μὲν τὸ ἀναθεματίζειν, τὸ, πρὸ τῆς γεννήσεως οὐκ ἦν, ἐκ ἄτοπον ἐνομίσθη· πῶς γὰρ πᾶσι μὴ δῆλον ὁμολογεῖται εἶναι αὐτὸν υἱὸν τοῦ Θεοῦ καὶ πρὸ τῆς σαρκικῆς γεννήσεως. ἤδη γὰρ καὶ θεοφιλέστατος ἡμῶν βασιλεὺς τῷ λόγῳ κατεσκεύαζε καὶ κατὰ τὸ ἔνθεον αὐτοῦ γόνιμον, τὸ πρὸ πάντων αἰώνων εἶναι αὐτόν. ἐπεὶ καὶ πολὺ ἐνεργείᾳ γενηθῆναι, δυνάμει ἦν ἐν τῷ πατρὶ ἀγεννήτως ὄντι, τοῦ πατρὸς ἀεὶ πατρὸς, ὡς καὶ βασιλέως ἀεὶ, καὶ σωτῆρος, καὶ δυνάμει πάντα ὄντος, ἀεὶ τε καὶ κατὰ τὰ αὐτὰ, καὶ ὡσαύτως ἔχοντος.

And further, the Anathema denounc'd against such as say, He was not before he was begotten, did not appear unreasonable: Since 'tis confess'd by all, that he was the Son of God, even before his Generation, according to the Flesh: Nay, besides this, our Emperor, most belov'd of God, confirm'd by Reason, that even as to his Divine Generation, he was before all Ages, seeing that before he was actually begotten, he was potentially in his Father, when not yet begotten. The Father being always a Father, as he was always a King, and a Saviour, and every thing potentially, being always thus invariably and unalterably the same.

Defens. Synod. Nicæn. Sect. III. C. 9. p. 226, &c.

These Words, * omitted by *Socrates*, are too plain to need a Comment, and too well attested to be thought suppositious, let Bishop *Bull* say what he pleases. Nay, his Lordship gives us a Quotation fully confirming this thing from *Zeno*, Bishop of *Verona*, one of the side of Orthodoxy:

*Procedit*

*Procedit in nativitatem, qui erat, antequam nasceretur, in Patre.*

He comes to be born, who was, before he was born, in the Father.

**Certe Socrates consulto eam [pericopen] prætermisisse mihi videtur, eo quod hæreticum sensum contineret,*

*Socrates* seems to me plainly to have omitted this Passuge, because it contain'd an Heretical Opinion. In Loc. Theodorit

says *Valesius*; and, say the *Benedictines*, on the place in *Athanasius*,

*Hæc autem verba— desunt apud Socratem: quæ forte reticuit ne Eusebii, quem ab Ariana Hæresi ex hac epistola purgandum susceperat, causam aperte proderet.*

But these Words are wanting in *Socrates*; which he therefore perhaps conceal'd, lest he should plainly betray the Cause of *Eusebius*, whom he had undertaken to clear of the *Arian* Heresie from this Epistle. Ad Calcem Epist. De Decret. Syn. Nicæn.

*Athanasius* is also all along fully of Opinion, that the λόγος was in a Metaphysick manner in God from all Eternity, or rather was really his *Wisdom*; and seems sometimes hardly to own his *Personality* or *Generation* before the Creation, at all, yet makes him concern'd in the Creation, and is indeed horribly puzzled in his Reasonings. He who has a mind to be an *Arian* needs but read over his Orations against the *Arians*, and observe his weak Proofs, and miserable Reasonings to convince him of the indefensibleness of that Cause he undertakes. But as to the Emperor *Constantine*'s Explication, mention'd by *Eusebius*, it is partly confirm'd by a Letter of his against the *Arians*, pretended to be written afterward; where yet all his Zeal against them transports him not very much farther in his Account of this Matter.

Gelaſ. Cyzicen. De Actis Nicæn. Concil, Pt. III.

Ἀλλὰ γὰρ ὁ τῶν ἁπάντων δημιουργὸς, καὶ τῆς ἀθανασίας αὐτῆς χορηγὸς, ἐγεννήθη, ὅσον πρὸς τὴν πίστιν ἀνῆκεν, ἢ πεπιστεύκαμεν· ἐγεννήθη, μᾶλλον δὲ προῆλθεν αὐτὸς, καὶ πάντοτε ἐν τῷ πατρὶ ἦν, ὅτι δὲ τῶν ἐπ' αὐτῷ γεγενημένων διακόσμησιν.

But now Chriſt, the Son of God, the Creator of all things, and the beſtower of Immortality it ſelf, was begotten, as the Faith we have been brought up in, and believ'd, has inſtructed us; was begotten, I ſay, or rather he proceeded out of the Father, being ever in him, for the ſetting in order the Creatures that he had made.

Only the Reader is to know, that this laſt Quotation depends barely on the Authority of that *grand Corrupter of ancient Hiſtory for the Cauſe of Orthodoxy*, Gelaſius Cyzicenus; and ſo no weight at all can be laid upon it. However, Biſhop *Bull* is willing to make uſe of it, in the want of better Authority, to ſupport his ill-grounded Notion, *viz.* that the Ancients did not mean by the *Generation* of the Son, what the Word naturally ſignifies, his *Production* or Coming, *ex potentia in actum*, as the Schools ſpeak; but only his προβολὴν, *His Coming out of God*, and *Condeſcending* to act in the Creation of the World. If the *Generation* and *Creation* of the Son means no more in ancient Authors than this, Words may ſignifie what any one pleaſes, and 'tis in vain to think of underſtanding any ancient Authors at all.

Defenſ. Synod. Nicæn. Sect. III. C 9. p. 228.

*N.B.* If we obſerve the forementiond diſtinction between the original plain Expreſſions, *before* Philoſophy was admitted, and thoſe *afterward*, we ſhall not be ſo much ſurpriz'd at the remaining Teſtimonies concerning the original Production, or *Generation* of the Son of God; but ſhall eaſily ſee that

that the Church for several Ages had no Notion of the *real Eternity*, and but barely a Philosophick Opinion, unsupported by all sacred Authority, of this *Metaphysick Eternity* of our blessed Saviour.

*N. B.* Several of late, since the *real Eternity* has been suppos'd the ancient Doctrine, have been willing to suppose the Son to be the necessary or *emanative* effect of the Father, and so *coæval* with him; as Light is suppos'd the emanative effect of the Sun, and coæval with it; and to this they apply the Expression of *Paul*, ἀπαύγασμα τῆς δόξης. But then, to say nothing how unreasonable it is to give us a bare *Metaphor*, or Similitude, instead of direct Assertions and Testimonies; nor to say, that the light of the Sun is not coæval with it, but successive, being propagated gradually; and that 'tis indeed nothing but small parts of Matter really sent out from his Body, and, by a way not yet known to any, occasioning that Sensation we call *Light* in us; to say nothing of all this, I venture to affirm, that whatever becomes of emanative Causes and Effects in other Cases, the necessary *emanation of one Person from another*, is too unintelligible a Notion to be receiv'd without the most express Testimonies and Demonstrations; whereas in this Case we have not the least direct and plain Argument, or Authority, in all the original Records of our Religion; no more indeed than we have for *Tertullian* and *Athanasius* his Hypothesis, that the Son, before his Generation, was no other than an *Attribute* in God the Father; and was after *begotten into a Divine Person*. He must have a very piercing Eye that can discern any of these Scholastick Opinions in the Sacred, or most Primitive Writers of the Church. Nay, indeed, since we shall see presently that the Ge-

Heb. I. 3.

neration of the Son, was ever own'd to be not *neceſſary* but *voluntary*, this Hypotheſis is directly contrary to all Antiquity.

*N. B.* In this very Article the Corrupters of ancient Monuments have been at Work in a very remarkable place; I mean in the *Apoſtolical Conſtitutions* themſelves, in the very Original Creed or Confeſſion of Faith at Baptiſm; where, after the word γεννητὸν, *begotten*, the printed Copies have added, ἢ κτιστὸν, *not created*, directly againſt the mind of the ſame Conſtitutions, which affirm, but four Pages before, that our Lord is *that Wiſdom which was created by God*, as we have already ſeen. *Cotelerius* owns, that ἢ κτιστὸν probably crept from the Margin into the Text; and that it is wanting in other Copies. Accordingly, of the five MSS. thoſe Words are only in two of thoſe that are moſt plainly interpolated elſewhere, and wanting in both the beſt Copies. Biſhop *Bull*, it appears, overlook'd the Notes, which wou'd have ſhew'd that Interpolation, and ſo produces this as the principal place in the whole Conſtitutions for his purpoſe; and, on its Account, in part, is willing, as he Phraſes it, to *excuſe* the many other unwary and dangerous Expreſſions which appear in them. Tho' why the Apoſtolical and moſt Primitive Writers, inſtead of our Submiſſion to their plain Accounts of the original Chriſtian Doctrines, free from the modern Interpolations and Additions, are thought worthy of *excuſe* and *forgiveneſs* only, as is the conſtant Treatment they meet with from theſe later Ages, I can by no means underſtand; but am afraid the modern Vindicators of later Notions, and Corrupters of Books on their Account, will ſtand in more need of *excuſe* and *forgiveneſs*,

L. VII. C. 41. p. 380.

p. 376.

Defenſ. Fid. Nicæn. Sect. II. C. 3. §. 6.

*giveneſs*, at the great day, for their manifeſt Partiality and Prevarication in theſe Matters.

*N. B.* In this ſame Article the excellent Author of the Book *De Trinitate*, uſually ſuppos'd to be *Novatian*, is no leſs than thrice Interpolated, in almoſt the ſame Sentence. It runs thus in the MSS.

*Quia & Pater illum etiam præcedit; quod neceſſe eſt prior ſit qua Pater ſit; quoniam antecedat neceſſe eſt eum qui habet originem ille qui originem neſcit.*

Becauſe the Father is alſo *prior* to him, ſince it muſt needs be, that as he is his Father, he muſt be *prior* to him; becauſe it muſt needs be that he who has no origin, muſt be before him who has one. De Trinit. C. 31. p. 763.

And ſo I muſt own Biſhop *Bull* honeſtly quotes it. In the printed Editions 'tis thus,

*Quia & Pater illum etiam* quadam ratione *præcedit; quod neceſſe eſt prior* quodammodo *ſit qua Pater ſit; quoniam* aliquo pacto *antecedat neceſſe eſt eum qui habet originem ille qui originem neſcit.*

Becauſe the Father alſo is, *in ſome manner*, prior to him; ſince it muſt needs be, that as he is his Father he muſt, *after ſome ſort*, be prior to him; for it muſt needs be that, *in ſome ſenſe*, he who has no origin, muſt be before him who has one. Defenſ. Fid. Nicæn. Sect. III. C. 8. §. 7.

Hear the fair Confeſſion of *Pamelius* his Editor, in his Notes upon that place.

*Codex Anglicus omittit iſta quæ, explicationis cauſa, ne Arianis videatur favere, addidit Gagnæus: nempe* quadam ratione, quodammodo, & aliquo pacto. *Verum*

The *Engliſh* Copy omits theſe Words, which *Gagnæus* added, for Explication, leſt the Paſſage ſhould ſeem to favour the *Arians*: I mean *in ſome manner*, *after ſome ſort*, and *in ſome ſenſe*. And indeed we choſe to leave

*maluimus in contextu relinquere*, ut nemo hinc errandi causam sumat.

still those Words in the Context, that no Body might hence take on occasion of falling into Error.

Nay, we have presently two more like Corruptions retain'd on the same account by *Pamelius*, and not disown'd by him. Hear his Words,

In Cap. 31. Not. 141. *Et quæ habet MS. Cod. Anglicus eadem de causa etiam a nobis prætermissa*, &c. Merito est ipse ante omnia, [sed post Patrem:] *ac*, secundam personam efficiens, [post Patrem, qua Filius.]

Those Words also which the *English* MS. Copy has, are omitted by us, for the foregoing reason; both these, He is certainly before all things, [but after his Father:] and these, making a second Person, [after his Father, as being his Son.]

Yet we must own, that one or two of *Gagnæus*'s Orthodox Emendations are rejected by *Pamelius*, as too gross; which therefore *Gagnæus* alone must answer for. Take first the Passage, as it was in *Gagnæus* his Edition; and then how it is in *Pamelius*'s, and the MSS.

C 24. p. 754, 755. *Sed si a Christo accepit quæ nunciet*, non est homo tantummodo Christus, a quo accepit Paracletus Deus non minor, *quoniam nec Paracletus a Christo acciperet* nisi Deus esset Christus. *Christus ergo se Deum esse hoc ipso probat, quod ab eo accepit Paracletus quæ nunciat; ut testimonium Christi divinitatis grande sit dum*

But if he receive from Christ those things which he declares, *Christ is not therefore a meer Man, from whom the Paraclete, being a God not inferior to him, receives them.* For the Paraclete would not receive from Christ, unless Christ were God. Christ therefore, by this very means, proves himself to be God, because the Paraclete receives from him those things which he declares.

*ab*

*ab illo paracletus sumit quæ cæteris tradit.* So *Gagnæus.* Now for the true reading,

*Sed si a Christo accepit quæ nunciet* major ergo jam Paracleto Christus est: *quoniam nec Paracletus a Christo acciperet* nisi minor Christo esset: minor autem Christo Paracletus *Christum etiam Deum esse hoc ipso probat, a quo accepit quæ nunciat; ut testimonium Christi divinitatis grande fit* dum minor Christo Paracletus repertus *ab illo sumit quæ cæteris tradit.*

So that this is a great Testimony of Christ's Divinity, while the Paraclete takes from him what things he delivers to others. But if he receive from Christ those things which he declares, *therefore Christ is greater than the Paraclete,* because the Paraclete would not receive from Christ, *unless he were inferior to Christ. But the Paraclete, who is inferior to Christ,* does hereby prove, that Christ is God, from whom he receives those things which he declares. So that this is a great Testimony of Christ's Divinity, *while the Paraclete, who is found to be inferior to Christ,* takes from him those things which he delivers to others.

*N. B.* The following original Writers of our Religion before the *Nicene* Council, have either by quoting the famous place of the Proverbs, Κύριος ἔκτισε με ἀρχὴν ὁδῶν αὐτοῦ. *The Lord created me the beginning of his ways,* or by expres Words of their own, or by both, said that our Saviour was *Created* or *Made*; was a *Creature*, a Being *made* by the Father; or, what I take to be the same, was begotten, not *necessarily*, but *voluntarily* by him; and none, in three Centuries, that I remember, took any Exceptions at this Language, but *Dionysius Romanus*, and that stands only upon the Authority of *Athanasius*. *Solomon*

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| *Solomon* | *Prov.* VIII. 22, *&c.* |
| Son of *Sirach* | *Eccluſ.* I. 4. 9. XXIV. 8, 9. |
| St. *Paul* | *Coloſ.* I. 15. *Heb.* III. 2? |
| St. *John* | *Apoc.* III. 14. |
| St. *Hermas* | *Simil.* V. §. 6. p. 105. |
| *Apoſtolical Conſtitutions* | L. VII. C. 36. p. 376. Vid. L. V. C. 20. p. 325. L. VII. C. 41. p. 380. L. VIII. C. 12. p. 399. |
| *Ignatius* | *Ad Magneſ.* §. 8. p. 58. *Ad Tarſ.* §. 6. p. 107. |
| Author of the *Recognitions.* | L. III. §. 8. p. 520. §. 10, 11. p. 521. |
| *Juſtin Martyr* | *Dialog. cum Tryph.* p. 284, 287, 310, 354, 359. p. 284, 289? 327. |
| [*Irenæus* of the H. Spir. | L. IV. C. 37. p. 331.] |
| *Athenagoras* | Legat. §. 10. p. 39. |
| *Tatian* | §. 7. p. 19. |
| *Melito* | *Scripſit Librum* περὶ κτίσεως καὶ γενέσεως Χριστοῦ. *Euſeb. Hiſt. Eccl.* L. IV. C. 26. p. 147. |
| *Clemens Alexand.* | *Strom.* V. p. 431. *&* *apud* ὑποτυπώσεις *clariſſime. Phot. Biblioth. Cod.* CIX. p. 285. |
| *Tertullian* | *Adverſ. Prax.* §. 5. p. 637. §. 6, 7. p. 637, 638. *Adverſ. Hermog.* |
| *Origen* | *Contr. Celſ.* L. V. p. 257. |
| *Gregory Thaumaturg.* | *Baſil. Epiſt.* LXIV. *Doctor. Eccl. Neocæſar. Tom.* II. p. 849. |
| *Novatian* | Cap. XI. p. 349. C. XXXI. p. 409. |
| *Cyprian* | *Teſtimon. ad Quirin.* L. I. §. 1. p. 31. |

*Diony-*

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| *Dionyſius Alexandr.* | *Baſil. Epiſt.* XLI. *ad Max. Tom.* II. p. 802, *&c.* |
| *Theognoſtus* | *Phot. Cod.* CVI. *Col.* 279. |
| *Methodius* | *De Creatis*, p. 345. |
| *Lactantius* | *De Orig. Error.* L. II. §. 8. p. 93. |

*N. B.* 'Tis certainly a very ſad and melancholy Conſideration for a Chriſtian to obſerve, that the very firſt and moſt celebrated of the General Councils of the Church, I mean that of *Nice*, was ſo little acquainted with, or concern'd for, the ancient ſacred Doctrines and Language of their Religion, as not only to introduce and enjoin the *Conſubſtantiality*, a Notion and Expreſſion almoſt wholly unknown to the Ancients, and rejected by the Council of *Antioch*, when it firſt appear'd publickly among the Chriſtians; but alſo to condemn the Notion and Language of *created* and *creature*, when apply'd to our Saviour; which yet are ſo certainly, and ſo frequently apply'd to him by the Scriptures, both of the Old and New Teſtament, and by the beſt and ancienteſt Writers of the Primitive Church alſo; nay, eſtabliſh'd a Rule for keeping *Eaſter* directly contrary to that of the Apoſtles alſo. Surely thoſe who ſo much depend on the Authority of Synods and Councils for the Determination of their Faith and Practice, do not reflect on theſe things as they ought; nor conſider, that Chriſt and his Apoſtles, and not any ſuch Humane Aſſemblies, are to be the Guides of Chriſtians in all ſuch ſacred Matters of Religion.

Θεὸς ἦν ἐν ἀρχῇ. τί ὃ ἀρχὴ λόγε δύναμιν παρειλήφαμεν. ὁ γὰρ δεσπότης τὸν ὅλων αὐτὸς ὑπάρχων τοῦ

In the beginning was God. But we have receiv'd this Notion, that this beginning was the

Tatian. §. 7, 8. p. 19—23.

πατρὸς

παντὸς ἡ ὑπόστασις, καὶ μὴ τοῦ μηδέπω γεγενημένου ποίησιν μόνος ἦν· καὶ ὅτι πᾶσα δύναμις ὁρατῶν καὶ ἀοράτων αὐτὸς ὑπόστασις ἦν, σὺν αὐτῷ τὰ πάντα· σὺν αὐτῷ γὰρ διὰ λογικῆς δυνάμεως αὐτὸς καὶ ὁ λόγος, ὃς ἦν ἐν αὐτῷ, ὑπέστησε· θελήματι δὲ τοῦ ἁπλότητος αὐτὸς ἐφανέρωσε λόγος· ὁ δὲ λόγος ἐν καὶ κενῇ χωρήσας, ἔργον πρωτότοκον τοῦ πατρὸς γίνεται· τέτον ἴσμεν τὸν κόσμον τὸ ἀρχικόν· γέγονε δὲ καὶ μερισμόν, ἐν καὶ ἀποκοπῇ. τὸ γὰρ ἀποτμηθὲν τοῦ πρώτου κεχώρισται, τὸ δὲ μεμερισθὲν οἰκονομίας τοῦ ἄρξαντος ἐφάνη ἐκ ἐνδεὲς τοῦ ὄντος ἐλαττῶσαι πεποίηκεν. ὥσπερ γὰρ ἀπὸ μιᾶς δαδὸς ἀνάπτει πυρὰ πολλὰ, ἡ δὲ πρώτης δαδὸς διὰ τὸ ἔξαφθῆναι τοῦ πολλῶν δαδῶν ἐκ ἐλαττοῦται τὸ φῶς, οὕτω καὶ ὁ λόγος ἐφελθὼν ἐκ τοῦ πατρὸς δυνάμεως, ἐκ ἄλογον πεποίηκε τὸν γεννήσαντα. καὶ γὰρ αὐτὸς ἐγὼ λαλῶ, καὶ ὑμεῖς ἀκέετε· καὶ ὁ Ἅγιος διὰ τοῦ μεταδόσεως τοῦ λόγου κενὸς ὁ ἐφελθὼν λόγος γέγονα. ἐφελθόμενος δὲ τοῦ ἐμαυτοῦ φωτὸς, διακονῶν τοῦ ἐν ὑμῖν ἀνάπτων ὕλῃ ἐφέρημαι καὶ φα-

power of the Word. For the Lord of the Universe being he in whom all things subsist, was alone, if we regard the Creation, which was not yet made; but if we regard this, that all the Power of visible and invisible Beings subsisted in him, all things were with him; for with him in Metaphysick Existence, the Word himself, which was in him, subsisted. Now by his mere Will the Word came forth. But the Word proceeding from him, who did not thereby become empty, became the first born Work of the Father. Him we know to be the beginning of the World. But he was produc'd by Division, not by Abscission; for what is by Abscission is separated from the first Cause: and what is by Division, undertakes a voluntary Dispensation, and does not make any defect in him whence he is taken. For, as many Fires are kindled from one Torch, yet is not the light of the first Torch diminish'd by the kindling of many Torches; so the

ὧν ὁ λόγος ἐν ἀρχῇ γενηθείς, ἀντεξόρνησε τὴ καθ' ἡμᾶς πίστιν, αὐτὸς ἑαυτῷ τὴ ὕλην δημιουργήσας, οὕτω κἀγὼ χρὴ τὴ τοῦ λόγου μίμησιν ἀναγεννηθείς, καὶ τὴ τῆ ἀληθείας καταλῆψιν ποιησάμενος, μεταρυθμίζω τὴ συγγενὴς ὕλης τὴ σύγχυσιν.

Word, tho' proceeding from the Power of the Father, did not leave him that begat him without his Word. For, I my self ſpeak, and you hear; and yet am not I that ſpeak become without that Word which is transfer'd to you. But by ſending out my own voice, I intend to bring into order the diſorderly Matter which is in you. And as the Word which was begotten in the beginning did again beget this Creation, creating Matter for it ſelf, ſo is it with me alſo; who, in imitation of the Word, being begotten again, and having receiv'd the Comprehenſion of the Truth, I reform the Confuſions of the like Matter. See a Diſſertation of a nameleſs Author upon *Tatian*, p. 12, 13. at the end of *Tatian*.

Λόγος δὲ ὁ ἐπουράνιος πνεῦμα γενομὲς ἀπὸ τοῦ πατρὸς, καὶ λόγος ἐκ τῆς λογικῆς δυνάμεως, καὶ τὴ τοῦ γεννήσαντος αὐτὸν παῦδος μίμησιν, κ. τ. λ.

For the heavenly Word being made a Spirit by the Father, and the Word from his rational Power, according to the Image of the Father that begat him, &c. §. 10. p. 25.

Ἔχων ἔν ὁ Θεὸς τὸν ἑαυτῆ λόγον ἐνδιάθετον ἐν τοῖς ἰδίοις σπλάγχνοις ἐγέννησεν αὐτὸν, μετὰ τῆς ἑαυτῆ σοφίας, ἐξεραδξάμενος, πρὸ τοῦ ὅλων.——καὶ ὁ λόγος ὁ ἔχων αὐτὸν, ὁ ἀεὶ συμπαρὼν αὐτῷ, κ. τ. λ.

God therefore having his Word inhabiting in his own Bowels, begat him, with his Wiſdom, by emiſſion from him, before the Creation of the Univerſe——And his Holy Word, which was ever preſent with him, &c. Theoph. ad Autol. L. II. p. 88.

p. 100. Ὁ λόγος τ̃ Θεȣ̃ ὅς ἐστι
καὶ υἱὸς αὐτȣ̃· ἐκ ὡς οἱ ποι-
ηταὶ καὶ μυθογράφοι λέγ-
ȣσι υἱȣ̃ς Θεῶν ἐκ σωκσίας
γȣναικείας, ἀλλὰ ὡς ἀλέ-
θεια διηγεῖ, τ̃ λόγον τ̃
ὄντα διαπαντὸς ἐνδιάθετον
ἐν καρδίᾳ Θεȣ̃. πρὸ γάρ τ
γίνεδαι, τȣ̃τον εἶχε σύμβȣ-
λον ἑαυτῷ, νȣ̃ν καὶ φανέρωσιν
ὄντα. ὁπότε ἠθέλησεν ὁ
Θεὸς ποιῆσαι ἅπα ἐδημιȣ̃-
ργησε, τȣ̃τον τ̃ λόγον ἐγέν-
νησε προφορικὸν, πρωτότοκον
πάσης κτίσεως· ἐ κενωθεὶς
αὐτȣ̃ τ̃ λόγȣ, ἀλλὰ λόγον
γεννήσας, καὶ πρὸ λόγῳ αὐ-
τȣ̃ διαπαντὸς ὁμιλῶν· ὅ-
θεν ἐδιδάσκȣσιν ἡμᾶς αἱ ἅ-
γιαι γραφαὶ, καὶ πάντες
οἱ πνευματοφόροι, ἐξ ὧν
Ἰωάννης λέγει, Ἐν ἀρχῇ
ἦν ὁ λόγος, καὶ ὁ λόγος
ἦν πρὸς τ̃ Θεόν· δεικνὺς
ὅτι ἐν πρώτοις μόνος ἦν
ὁ Θεὸς, καὶ ἐν ἀυτῷ ὁ λό-
γος.

The Word of God, which is alſo his Son; not as the Poets and Writers of Fables ſpeak of the Children of the Gods, begotten by mixture; but as the truth explains it; that Word that ever inhabited in the Heart of God. For before any thing was made, he had him for his Counſellor, being Mind and Intellect. But when it pleaſed God to make whatſoever he had determined, then he begat this Word, by ſending him forth, the firſt-born of every Creature; not being thereby depriv'd of his own Word, or Reaſon, but begetting the Word; and ever converſing with him: from whence the Holy Scriptures, and all Inſpir'd Perſons, teach us: As one of that Number, *John* ſays, *In the beginning was the Word, and the Word was with God*; ſhewing, that at the firſt God only exiſted, and in him his Word.

Athenag. Legat. §. p 38, 39, 40. Ἐι ȣ̃ δὶ ὑπερβολὴ συνέ-
σεως σκοπεῖν ὑμῖν ἔπεσιν
ὁ παῖς τί βέλεται, ἐγὼ διὰ
βραχέων. πρῶτον γέννημα
εἶναι πατρὶ, ἐκ ὡς γενό-
μενον, (ἐξ ἀρχῆς γὰρ ὁ

If you have a mind, out of your depth of Underſtanding, to conſider what this Son means, I will briefly inform you. He is the firſt Production of the

Θεὸς,

Θεὸς, νοῦς ἀΐδιος ὢν, ἄρχην αὐτὸς ἐν ἑαυτῷ τὸν λόγον, ἀϊδίως λογικὸς ὢν, ἀλλ' ὡς τῶν ὑλικῶν ξυμπάντων ἄπειρα φύσεως καὶ γῆς ὀχείας ὑποκειμένης δίκην μεμιγμένων τῶν παχυμερεστέρων πρὸς τὰ κουφότερα, ἐπ' αὐτοῖς ἰδέα καὶ ἐνέργεια εἴη προσελθών. συνάδει δὲ τῷ λόγῳ καὶ τὸ προφητικὸν πνεῦμα. Κύριος γάρ, φησὶν, ἔκτισέ με ἀρχὴν ὁδῶν αὐτοῦ, εἰς ἔργα αὐτοῦ.

Father: Not as *made* (for God, who from the beginning was an eternal Mind, had in himself his Word, or Reason, being eternally rational:) but in such manner as when all material Beings of unform'd Matter or Earth, as their *substratum*, had lighter and heavier parts mix'd together, he proceeded out to them, that they might exist both in idea and reality. The Prophetick Spirit also agrees to this account. For, says he, *The Lord created me, the beginning of his Ways, for his Works.*

*In eo autem* qui sit super omnes Deus, *totus* Νοῦς, *& totus* λόγος *cum sit, quemadmodum prædiximus; & nec aliud antiquius, nec posterius, aut aliud alterius habente in se; sed toto æquali, & simili, & uno perseverante, jam non talis hujus ordinationis sequetur emissio.* ——— *decentius autem magis quam hi qui lationem prolativi hominum verbi tranferunt in Dei æternum Verbum, &* pro-

Now in him who is God over all, who is intirely Mind, and intirely Reason, as we have above discours'd, and has not any thing earlier, or later, or any thing of any other sort in himself, and continues always every way equal, and alike, and one, this sort of Emission, according to this Scheme, will not follow. ——— But those speak more agreably to good sense than these, who transfer the manner of Emission of the Word of a Man which he

Iren. L. II. C. 18. p. 138.

*lationes*

*lationis initium donantes & geneſin, quemadmodum & ſuo verbo. Et in quo diſtabit Dei Verbum, imo magis ipſe Deus, cum ſit Verbum, a verbo hominum, ſi eandem habuerit ordinationem & emiſſionem generationis? Vid.* C. 48, 49, p. 176, 177, 178.

ſpeaks, unto that eternal Word of God; aſcribing to him the beginning of his Emiſſion, and its Generation, as they do in the Caſe of their own Word. Now wherein will the Word of God, or rather God himſelf, who is the Word, differ from the Word of Men, if he has the ſame order and manner of Emiſſion in his Generation?

C. 43. p. 169. *Non enim infectus es, O Homo, neque ſemper coexiſtebas Deo, ſicut proprium [vel proximum] ejus Verbum.*

Thou art not unmade, O Man, nor didſt thou always coexiſt with God; as did his own [or, his neareſt] Word.

C. 55. p. 185. *Semper autem coexiſtens Filius Patri, olim & ab initio ſemper revelat Patrem & Angelis, & Archangelis, & Poteſtatibus, & Virtutibus, & omnibus quibus vult revelare Deus.*

The Son, who ever coexiſted with his Father, did always in old time, and from the beginning reveal his Father to Angels, and Archangels, and Powers, and Virtues; and to all to whom God would have him reveal him.

L. III. C. 20. p. 245. *Oſtenſo igitur manifeſte quod in principio Verbum exiſtens apud Deum, per quem omnia facta ſunt, qui & ſemper aderat generi humano, hunc in noviſſimis temporibus, ſecundum præfinitum tempus a Patre, unitum ſuo*

Seeing we have manifeſtly demonſtrated, that the ſame Word which was in the beginning with God, by whom all things were made, who was alſo ever preſent with Mankind, was united in the laſt Days, at the time appointed by the Father, to his own Work-

*ſuo plaſmati, paſſibilem hominem factum excluſa eſt omnis contradictio dicentium, Si ergo natus eſt, non erat ante Chriſtus : oſtendimus enim quia non tunc cæpit Filius Dei, exiſtens ſemper apud Patrem.*

manſhip, and made a Man liable to ſuffering ; all their Oppoſition is excluded who ſay, If then Chriſt was born, he was not before. For we have demonſtrated, that the Son of God did not then begin to be, as being ever with the Father.

*Non enim ſolum ante Adam, ſed ante omnem conditionem glorificabat Verbum Patrem ſuum, manens in eo ; & ipſe a Patre glorificabatur ; quemadmodum ipſe ait* Pater clarifica me claritate quam habui apud te priuſquam mundus fieret.

For the Word glorified his Father, not only before *Adam*, but before the whole Creation, while he abode in him, and was himſelf glorified by the Father, as he ſays, *Father glorifie me with the glory which I had with thee before the World was.*

L. IV. C. 28. p. 315.

*Adeſt enim ei ſemper Verbum & Sapientia, Filius & Spiritus, per quos & in quibus omnia libere & ſponte fecit. ——— Et quoniam Verbum, id eſt Filius, ſemper cum Patre erat, per multa demonſtravimus.*

For his Word and his Wiſdom are ever with him, his Son and his Spirit ; by whom, and in whom he made all things, freely and ſpontaneouſly. ——And that the Word, that is, the Son, was always with the Father, we have largely demonſtrated.

C. 37. p. 330, 331.

*Ut progenies ejus primogenitus Verbum deſcendat in facturam.*

That his Production, his firſt begotten Word, may deſcend upon his Workmanſhip.

L. V. C. 36. p. 462.

Recogn. L. III. §. 8. p. 520.

*Qui ergo esse non inchoavit, prædictus Deus, genuit primogenitum omnis creaturæ, sicuti Deum decuit; non se immutans, non se convertens, non se dividens, non defluens, non extendens aliquid.—— genuit ergo Deus quod & Facturam vocare didicimus, hoc ipsum ergo vocare & genituram, & facturam, & reliqua horum vocabulorum.*

He therefore who had no beginning, that God I have been speaking of, begat the first begotten of every Creature, in a manner worthy of God; not changing himself, not altering himself, not dividing himself, not falling off, or extending any thing.—God therefore begat that which we have learn'd to call the *Workmanship* of God, which we may therefore call a *Being begotten*, or *made*, or by the parallel Names.

*N. B.* Take *Cotelerius*'s Note upon this place.

*Sic Ariani γέννημα, ποίημα, κτίσμα confundebant; eaque nomina tribuebat Filio: quem & substantiam genitam solebant appellare.* Atque observatum fuit a viris doctis non abstinuisse ante Arium quosdam antiquos Patres tribus postremis locutionibus, & consimilibus aliis.

So did the *Arians* confound the Names, A being *begotten* or *made*, or *created*, and ascribed those Names to the Son; whom also they used to call a *begotten Substance*. And indeed it has been observed by the Learned, that some of the ancient Fathers, before *Arius*, have not abstain'd from the three last Expressions, and others like them.

§. 10, 11. p. 521.

*Manendo itaque genuit Deus*, voluntate præcedente, *sicut prædictum est.* ——*cum ergo unus sit ingenitus, & unus genitus, spiri-*

God therefore begat him without any Change in himself, his will going before; as we have said already. —— whereas therefore there is but one

*tus*

*tus Sanctus Filius dici non poteſt, nec primogenitus.* Factus eſt enim per Factum.

unbegotten Being, and one begotten, the Holy Spirit cannot be call'd the Son of God, nor his firſt-born; for he is *made by a Being which was himſelf made.*

*N. B. Rufinus*, who tranſlated theſe *Recognitions*, was ſo affrighted at ſuch Expreſſions as theſe, that he durſt not tranſlate ſome Sections wherein they were contain'd; and had not ſome other bolder Hand ſupply'd his defect, we muſt have loſt them; or, however, muſt have had them only from the ſpurious Edition of the *Recognitions*, which now paſs under the Name of the *Clementine* Homilies. [For they were in *both* Editions, as *Rufinus* aſſures us in his time, and they are in *both* at this Day.] But 'tis the more ſtrange, that *Rufinus* ſhould not dare to tranſlate fairly and fully, when he appears to have believ'd, that theſe Books were really written by *Clement*, the Companion of *Paul* himſelf. So terrible a thing, even in his Days, was the *Imputation of Hereſie*, that the Doctrines of even the Companions of the Apoſtles, when ſuſpected of that, were to be hidden and conceal'd from the Church of God, for fear of Infection. And no wonder, when divinely Inſpir'd Books themſelves have been rejected on the ſame Account; witneſs the *Revelation of John*, becauſe it aſſerted the *Millennium*; and the *Epiſtle to the Hebrews*, becauſe, among other things not approv'd of, it was not thought Orthodox in the Point before us; *Et quia factum Chriſtum dicit in ea, inde non legitur in Eccleſia*, ſays *Philaſtrius. And becauſe the Author ſays therein, that Chriſt was made, thereupon it is not read in the Church.* Upon the whole, conſidering the Villany of Corrupters and Interpolators, and the long time of the Power of Antichriſtianiſm, and its fore-running Here-

Vid. Ruf. fin Præf. p. 485.

Heb. III. 2.

De Hæreſ. C. 41.

ſies, 'tis well ſo many uncorrupted Teſtimonies do ſtill remain of the original Chriſtian Faith in this important Article; which ſeems to have had more attempts made to corrupt it, by Philoſophy and Interpolation, than perhaps any other whatſoever; which is the true occaſion of my being ſo large in my Notes upon it.

But now, that the Reader may have ſome more Light into this ancient Philoſophick Notion, about the Origin of the Son of God; and may be ſatisfy'd, that it never pretended to more be than a Philoſophick Notion; take *Tertullian*'s full Account of it, in his own Words;

Adverſ. Prax. C. 6. p. 637, 638.

*Aiunt quidem & Geneſim in Hebraico ita incipere, In principio Deus fecit ſibi Filium. Hoc ut firmum non ſit, alia me argumenta deducunt ab ipſa Dei diſpoſitione, qua fuit ante Mundi Conſtitutionem, aduſque Filii Generationem. Ante omnia enim Deus erat ſolus; ipſe ſibi & mundus, & locus, & omnia: ſolus autem, quia nihil aliud extrinſecus præter illum. Cæterum ne tunc quidem ſolus: habebat enim ſecum, quam habebat a ſemetipſo, Rationem ſuam ſcilicet. Rationalis enim Deus; & Ratio in ipſo prius; & ita ab ipſo omnia.*

They ſay, indeed, that *Geneſis* begins thus in the *Hebrew*, *In the beginning God made to himſelf a Son.* But ſuppoſing that rendring ſhould not hold, there are other Arguments that will; thoſe I mean which are taken from the very Diſpoſition of God, which he made uſe of before the Creation of the World, until the Generation of the Son. For, before all things, God was alone; being to himſelf a World, a Place, and every Thing. Alone, I ſay, becauſe beſides himſelf there was no external Being. Altho' indeed he was not then Alone, for he had with him that which he had of himſelf, I mean his Reaſon. For,

*Quæ*

*Quæ Ratio Sensus ipsius est. Hanc Græci λόγον dicunt; quo vocabulo etiam Sermonem appellamus. Ideoque jam in usu est nostrorum per simplicitatem interpretationis, Sermonem dicere in primordio apud Deum fuisse; cum magis Rationem competat antiquiorem haberi; quia non Sermonalis a principio, sed Rationalis Deus etiam ante Principium: & quia ipse quoque Sermo Ratione consistens priorem eam ut substantiam suam ostendat. Tamen & sic nihil interest. Nam etsi Deus nondum Sermonem suum miserat, proinde eum cum ipsa & in ipsa Ratione intra semetipsum habebat; tacite cogitando & disponendo secum quæ per Sermonem mox erat dicturus. Cum ratione enim sua cogitans atque disponens, Sermonem eam efficiebat; quam Sermone tractabat. Idque quo facilius intelligas ex te ipso ante recognosce; ut ex imagine & simili-*

God is a Rational Being; and Reason was in him first, and so from him came all things. Which Reason is his Understanding; this the *Greeks* call λόγον; by which word we do also express *Sermo*, or Speech, and thence is it, by inaccuracy of Interpretation, grown common among the *Latins* to say, that *Sermo*, or Speech, was in the beginning with God; whereas it would be more proper to say, that Reason is the more ancient and authentick Meaning; because God did not speak from the beginning, but he was Rational before the beginning; and because Speech it self, consisting of Reason, owns her as its Foundation, [*or*, Substance.] However, 'tis no great matter in which sense we take it. Altho' God had not then sent forth his Speech, and therefore had the same with, and in Reason within himself, by silently thinking and ordering with himself what he was about to speak presently. For thinking with his Reason, and ordering all accordingly, he made Rea-

*tudine Dei, quam habeas & tu in temetipso rationem, qui es animal rationale, a rationali scilicet artifice non tantum factus, sed etiam ex substantia ipsius animatus. Vide quum tacitus tecum ipse congrederis, ratione hoc ipsum agi intra te, occurrente ea tibi cum sermone ad omnem cogitatus tui motum, & ad omnem sensus tui pulsum. Quodcunque cogitaveris sermo est: Quodcunque senseris ratio est. Loquaris illud in animo necesse est. Et dum loqueris conlocutorem pateris sermonem, in quo inest hæc ipsa ratio, qua cum eo cogitans loquaris; per quem loquens cogitas. Ita secundus quodammodo in te est sermo, per quem loqueris cogitando, & per quem cogitas loquendo: ipse Sermo alius est. Quanto ergo plenius hoc agitur in Deo, cujus tu quoque imago & similitudo censeris? quod habeat in se etiam tacendo Rationem, & in Ratione Sermonem?*

son become Speech; which Reason he treated of by Speech. And that thou mayst the more easily understand this Matter, recollect within thy self before hand, and use that Reason which thou hast from that Image and Similitude of God which thou hast in thy self, as being a rational Creature, not only made by a rational Workman, but animated from his substance. Observe when thou silently discoursest with thy self, that all this is the effect of Reason within thee. Reason still meeting thee in that Discourse, at every motion of thy Thought, and at every pulse of thy Sensation; whatsoever thou thinkest is Speech; whatsoever thou perceivest is Reason: thou canst not but speak it in thy Mind; and whilst thou speakest, thou hast thy inward Speech talking with thee, wherein this Reason is, wherewith in thy Thoughts thou talkest; by which, when thou speakest, thou dost think. There is therefore, as it were, a secondary Speech in thee, whereby,

*Possum*

*Possum itaque non temere præstruxisse, & tunc Deum ante universitatis constitutionem solum non fuisse, habentem in semetipso proinde Rationem, & in Ratione Sermonem; quem secundum a se faceret agitando intra se. Hæc vis, & hæc divini sensus dispositio apud scripturas etiam in Sophiæ nomine ostenditur. Quid enim sapientius Ratione Dei, sive Sermone? Itaque Sophiam quoque exaudi, ut secundam personam conditam. Primo Dominus creavit me initium viarum in opera sua; priusquam terram faceret, priusquam montes collocarentur, ante omnes autem colles generavit me: in sensu suo scilicet condens & generans. Dehinc adsistentem eam ipsa separatione cognosce. Cum pararet, inquit, cœlum aderam illi simul, & cum fortia faciebat super ventos quæ sursum nubila, & cum tutos ponebat fontes ejus quæ sub cœlo; ego eram cum illo compingens:*

when thou thinkest thou speakest; and whereby when thou speakest thou thinkest; and thy self art another Speech. How much more Emphatically is this acted in God? Whose Image and Likeness thou art accounted; that he should have in himself Reason, when he is silent, and Speech in that Reason. I might therefore on good Grounds have laid this for a Foundation that God was not Alone, even before the Creation of the Universe, as having in himself Reason, and in that Reason Speech; which he might make a second after himself, by an internal Motion. This Power, and this Disposition of Divine Sensation is shewed in the Scriptures under the Name of Wisdom. For what can be wiser than the Reason or Speech of God? Hear therefore this Wisdom, as the second Person that was created. First of all, *The Lord created me the beginning of his ways, for his Works: Before he made the Earth, before the Mountains were placed, and before all the Hills did he beget me;*

*ego eram ad quam gaudebat, quotidie autem oblectabar in persona ipsius. Nam ut primum Deus voluit ea quæ cum Sophiæ Ratione & Sermone dispoſuerat intra ſe in ſubſtantias & ſpecies ſuas edere, ipſum primum protulit Sermonem : habentem in ſe individuas ſuas Rationem & Sophiam ; ut per ipſum fierent univerſa, per quem erant cogitata atque diſpoſita, imo & facta jam, quantum in Dei ſenſu. Hoc enim eis deerat ut coram quoque in ſuis ſpeciebus atque ſubſtantiis cognoſcerentur & tenerentur. Tunc igitur etiam ipſe Sermo ſpeciem & ornatum ſuum ſumit, ſonum & vocem, cum dicit Deus, Fiat Lux. Hæc eſt nativitas perfecta Sermonis ; dum ex Deo procedit, conditus ab eo primum ad cogitatum in nomine Sophiæ ; Dominus condidit me initium viarum : dehinc generatus ad effectum ; Cum pararet Cœlum aderam illi ſimul : Exinde eum parem ſibi fa-*

That is, in his own Senſation, creating and begetting. After this, conſider this Wiſdom, as ſeparated and ſtanding by : *When he prepared the Heavens, I was with him, and when above the Winds, he made ſtrong things, which are ſuperior to the Clouds ; and when he ſecur'd the Fountains, which are under the Heaven, I was with him, fitting things together. I was he with whom he rejoiced : I was alſo every day delighted with his Perſon.* For, aſſoon as ever God would bring into their Subſtances and Sorts thoſe things that he had order'd with his Wiſdom, as it takes in both Reaſon and Speech, he firſt ſent forth his Speech, which had both Reaſon and Wiſdom within it, that all things might be made by the ſame Perſon, by whom they were contriv'd and diſpos'd ; nay, and already made, as to the Senſation which was in God. For this was ſtill wanting to them, that they might be externally known and exhibited in their ſeveral Sorts and Subſtances. Then alſo did the Word it ſelf

*ciens,*

*ciens, de quo procedendo filius factus est, primogenitus, ut ante omnia genitus; & unigenitus ut solus ex Deo genitus, proprie de vulva cordis ipsius, secundum quod & Pater ipse testatur, Eructavit cor meum Sermonem optimum. Ad quem deinceps gaudens proinde gaudentem in persona illius, Filius meus es Tu; ego hodie genui Te. Et, Ante Luciferum genui Te. Sic & Filius ex sua persona profitetur Patrem in nomine Sophiæ*, Dominus condidit me initium viarum in opera sua; ante omnes autem colles generavit me, *&c.*

therefore assume its Sort and Ornament, Sound and Speech, when God said, *Let there be Light.* This was the compleat Nativity of the Word, while it proceeds from God, being created by him at first in his Thought, under the Name of Wisdom, *The Lord created me the beginning of his ways.* Afterward he was actually begotten, *when he prepared the Heavens I was with him.* After this he makes him his Companion, from whom he proceeded, and was made a Son. The *first begotten*, as begotten before all things; and the *only begotten*, as alone begotten by God in a strict sense from the Womb of his Heart; according to what the Father himself testifies, *My Heart has sent forth a most excellent Word.* To whom afterward, as rejoycing, himself also rejoycing, says in his own Person, *Thou art my Son, this day have I begotten thee.* And *I begat thee before the Morning Star.* So does the Son also in his own Person acknowledge his Father, under the Name of Wisdom. *The Lord created me the beginning of his ways, for his Works: Before All the Mountains did he beget me*, &c.

*N. B.* Because Bishop *Bull* pretends, with great Assurance, that the famous *Origen* was a firm Asserter of the *real Eternity* of the Son of God, in a different Sense from his Problematical Conjecture about

Defens. Synod. Nicæn. Sect. III. C. 3. §. 1. &c.

about the *eternity of the World* it self, and quotes a very much *suspected* Passage out of *Athanasius* to this Purpose (and *justly suspected*, as so intirely contradicting *Jerom*'s, and others Testimonies concerning him) I shall here set down *Origen*'s not *Philosophical Conjecture*, but *certain Faith*, in Words from his own *undoubted* Work, fairly quoted, but not fairly, translated by the Bishop.

Contra Celsum. L. V. p. 257.

Ὁ γὰρ τοῦ Θεοῦ υἱὸς, ὁ πρωτότοκος πάσης κτίσεως, εἰ καὶ νεωστὶ ἐνηνθρωπικέναι ἔδοξεν, ἀλλ' ὅπ γε διὰ τοῦτο νέος ὄζι. παρισεύτατον γὰρ αὐτὸν πάντων τῶν δημιουργημάτων ἴσασιν οἱ Θεῖοι λόγοι.

For the Son of God, the first born of every Creature, altho' he seems to have been incarnate but very lately, yet is he not therefore a late Being; for the sacred Oracles own him to be the ancientest of all Creatures.

These last Words the Bishop renders thus, to serve his own purpose, '*Novit enim hunc Sacra Scriptura creaturis omnibus vetustiorem*,' *Ancienter than all Creatures.* But the Learned *Spencer*, in his excellent Edition, more faithfully: *Novit enim hunc Sacra Scriptura e creaturis omnibus vetustissimum*, *The ancientest of all Creatures.* And which is the truer, or more unprejudic'd rendring of the Words, a very little skill in the *Greek* Language will enable any one to determine. And that this was really the known Opinion of *Origen*, *Epiphanius* is witness.

Hæres. LXIV. §. 4. p. 527.

Ἐκ γὰρ τῆς οὐσίας τοῦ Πατρὸς „ὅτον εἰσηγεῖτ' κτίσμα.

He supposes him deriv'd from the Substance of the Father; but to be still created by him.

§. 8. p. 531.

Ὁπότε δὴ ἐν πολλοῖς τόποις ἕνα μόνον αὐτὸν μονογενῆ Θεὸν ἀπαλλοτριώντα τῆς τοῦ πατρὸς θεότητός τε καὶ οὐσίας ἴδιε τε καὶ τοῦ πνεῦ-

Whereas we have observ'd, that in many places he describes the only begotten God, as not of the same Divinity or Sub-

μα τὸ ἄγιον τότε χρεὼν τὸ γενητὸν Θεὸν εἰρηκέναι αὐτὸν σαφές ἐστιν ὅτι κτιστὸν δεῖ ζ.

stance with the Father, as also the Holy Spirit. On this account, when he says he is a *made God*, 'tis plain he determines, that he is but a created Being.

Bishop *Bull* therefore, who owns *Origen*'s Faith in these Matters to be *exactly Catholick*, ought honestly to confess, that our Lord was the *first* of those Beings, which were *created* by God the Father, and no other; or, however, he ought to own, that that was the Doctrine of *Origen* in this Matter.

*N. B.* Altho' it was so common to say, that our Saviour was *created*, yet was it not so common to say he was *made*, *factum* γενητὸν, or ποίημα; and the Reason is plain, that those Words are very much appropriated by *John* to the *subordinate Creation.*

Πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἕν.

All things were made by him, and without him was not any thing made. Joh. I. 3.

Accordingly, the same *Origen*, who reckons our Lord among the δημιουργήματα, *the Creatures*, yet is supposed in one place not to allow him to be among the γενητὰ *things made.*

Οὔτε γὰρ ἄγνωστον, καὶ πάσης γενητῆς φύσεως πρωτότοκον, κατ' ἀξίαν εἰδέναι τε δύναται, ὡς ὁ γεννήσας αὐτὸν πατήρ.

For no one can so know him that is unmade, and the first-born of all Nature that was made, in a manner worthy of his Dignity, as his Father that begat him. I. VI. p. 287.

Tho' truly, the Series of the reasoning, and *Origen*'s calling our Saviour elsewhere expressly γενητὸν Θεὸν, makes it pretty plain, that this Quotation has not come uncorrupt to our Hands; but that the Comment. in Psal. I. Tom. I. p. 38.

privative

privative Particle has been added ſince his Days, by the Orthodox; and ſo at firſt it was γνητὸν, or γενητὸν, *made*, or *begotten*.

*N. B.* Becauſe the Orthodox have corrupted ſo many places in Antiquity which were againſt them; and loſt or dropt ſo many Books, or parts of them on the ſame Account; when no ſuch thing appears on the ſide of the *Arians*; any Teſtimonies againſt the Orthodox are more certainly Genuine than any which appear to be againſt the *Arians*.

*N. B.* So late as the beginning of the fourth Century it appears, that the Son's proper Coeternity with his Father was ſcarcely heard of in the Eaſtern parts of the Church. So *Arius* in his private Letter to his Friend *Euſebius* of *Nicomedia*, before the Council of *Nice*:

Epiphan. Hæres. LXIX §. 6. p. 731.

Εὐσέβιος ὁ ἀδελφός σου ἐν καισαρείᾳ, καὶ Θεοδόσιος, καὶ Παυλῖνος, καὶ Ἀθανάσιος, καὶ Γρηγόριος, καὶ Ἀέτιος, καὶ πάντες οἱ ἀνατολικοὶ λέγουσιν ὅτι προϋπάρχει ὁ Θεὸς τοῦ υἱοῦ ἀπάρχως· δίχα Φιλογονίου, καὶ Ἑλλανικοῦ, καὶ Μακαρίου ἀνθρώπων ἀπρεπῶν ἀκατηχήτων. *Vid. Method. Conviv. Virg. apud Combefiſ. p.* 112. *Juſt. Ad Diognet, p.* 501. See alſo *Sandius*'s Appendix to his *Interpret. Paradox*, p. 307—347.

*Euſebius*, thy Brother at *Cæſarea*, and *Theodoſius*, and *Paulinus*, and *Athanaſius*, and *Gregorius*, and *Aetius*, and all the Eaſtern Biſhops ſay, that God exiſted before his Son, without any beginning; excepting *Philogonius*, and *Hellanicus*, and *Macarius*, who are no better than Uncatechiz'd Hereticks.

*Scholium.* Besides the natural Incomprehensibility of the manner of the original Production or Creation of all Beings whatsoever, and so especially of the Son of God, *Irenæus* (who seems to have been the fondest of this *Philosophick Eternity of the Son of God*, and, if his *Greek* was as express as the *Latin* Translation, to have carried it the nearest to a *real Eternity* of all the Ancients) owns *his Generation* in a peculiar manner, Unintelligible and Incomprehensible; as it must needs be in that Hypothesis. Hear his Words;

*Propheta quidam ait de eo*, Generationem ejus quis enarrabit? *Vos autem generationem ejus ex Patre divinantes, & verbi hominum per linguam factam prolationem transferentes in verbum Dei, juste detegimini a vobis ipsis quod neque humana nec divina noveritis: irrationabiliter autem inflati audaciter inenarrabilia Dei mysteria scire vos dicitis.* ——*Si quis itaque nobis dixerit, Quomodo ergo Filius prolatus a Patre est? dicimus ei, quia prolationem istam, sive generationem, sive adapertionem, sive nuncupationem, aut quolibet quis nomine vocaverit generationem ejus ine-*

One of the Prophets says, concerning him, *Who shall declare his Generation?* But you, guessing at the manner of his Generation from the Father, and transferring the manner of the Emission of a Man's Word by the Tongue to the Word of God, are justly discover'd from your own Reasonings, that you are neither well acquainted with Matters Humane nor Divine; but being unreasonably puffed up, you say you know the ineffable Mysteries of God. ——If then any one says to us, After what manner is the Son deriv'd from the Father? We say to him, that no one knows the Prolation, or Generation, or Nuncupation, or Adapertion, or whatsoever Name any one pleases to L. II. C. 48. p. 176.

*narrabilem*

*narrabilem existentem, nemo novit; non Valentinus, non Marcion, neque Saturninus, neque Basilides, neque Angeli, neque Archangeli, nec Principatus, neque Potestates; nisi solus qui generavit Pater, & qui natus est Filius. Inenarrabilis itaque generatio ejus cum sit, quicunque nituntur generationes & prolationes enarrare non sunt compotes sui; ea quæ inenarrabilia sunt enarrare promittentes.*

call this Generation, which is ineffable; not *Valentinus*, not *Marcion*, not *Saturninus*, not *Basilides*, not Angels, not Archangels, not Principalities, not Powers; but only the Father who begat, and the Son which was begotten. Seeing then his Generation is ineffable, whoever they are that endeavour to describe such Generations and Prolations are not in their right Wits, when they pretend to describe what cannot be describ'd.

*See* L. III. C. 20. p. 245. pag. 143, 145. prius.

Whence we also learn, that the *eternal Existence* of the Son was esteem'd by *Irenæus*, as *prior* to his Generation; as 'tis in the rest of the Ancients: And that all this Mystery arose from the leaving the original plain Notion of the *Generation* or *Creation of a Person*, for the philosophick Notion of the *Generation* or *Prolation of a Word*, deriv'd probably from some philosopick Reasonings of the old Hereticks.

*N. B.* That the *Word of God*, the *Son of God*, and *Jesus Christ* are the very same Being or Person, the following Texts and Testimonies will abundantly prove, *Luc.* I. 31, 32, 33, 35. IX. 20. *Joh.* I. 1, *&c.* VI. 69. XI. 4. 27. *Just. Apol.* I. §. 5. p. 10. §. 14. p. 22. §. 18. p. 26. §. 28. p. 40. §. 30. p. 44. §. 31. p. 46. §. 39. p. 62. §. 61. p. 90, 91. §. 68. p. 101. §. 80. p. 118. §. 81. p. 120. §. 82, 83 p 121, 122, 123. *Apol.* II. §. 10. p. 26. §. 13. p. 34, 35.

*Frag.*

*Fragm. Spicil. Tom.* II. §. 1. p. 178. *Dial. cum Tryph.* p. 251, 311, 340, 348, 354, 355. *Theoph. ad Autolyc.* L. II. p. 100. *Iren.* L. I. C. 1. p. 41, 42. L. II. C. 41. p. 164. L. III. C. 10. p. 213. C. 18. p. 239, *&c.* C. 19. p. 243, *&c.* C. 20. p. 245. L. IV. C. 13, 14. p. 283, *&c.* C. 40. p. 340. L. V. C. 21. p. 431, *&c.*

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ARTICLE

## ARTICLE VII.

*God the Father by his* Word, *by his* Son, *or by* Jesus Christ, *as his Minister, or Active Instrument at first* Created, *Made, Order'd, or Dispos'd, and still* Governs *all the subordinate Creatures, visible and invisible.*

Joh. I. 3. Πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἕν.

ALL things were made by him; and without him was not any thing made.

v. 10. Ὁ κόσμος δι' αὐτοῦ ἐγένετο

The World was made by him.

Eph. III. 9. Τῷ Θεῷ, τῷ πάντα κτίσαντι διὰ Ἰησοῦ Χριστοῦ.

To God, who created all things by Jesus Christ.

Colos. I. 16, 17. Ἐν αὐτῷ ἐκτίσθη τὰ πάντα, τὰ ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς, τὰ ὁρατὰ, καὶ τὰ ἀόρατα εἴτε θρόνοι, εἴτε κυριότητες, εἴτε ἀρχαὶ, εἴτε ἐξουσίαι, τὰ πάντα δι' αὐτοῦ, καὶ εἰς αὐτὸν ἔκτισται· καὶ αὐτός ἐστι πρὸ πάντων, καὶ τὰ πάντα ἐν αὐτῷ συνέστηκε.

For by him were all things created that are in heaven, and that are on earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers, all things were created by him, and for him. And he is before all things, and by him all things consist. See *Constitut. Apostol.* L. VII. C. 41. p. 380. L. VIII. C. 5. p. 391.

Heb I. 2. Ὃν ἔθηκε κληρονόμον πάντων· δι' οὗ καὶ τοὺς αἰῶνας ἐποίησεν.

Whom he hath appointed the Heir of all things; by whom also he made the Ages.

Σὺ κατ' ἀρχὰς, κύριε, τὴν γῆν ἐθεμελίωσας, καὶ ἔργα τῶν χειρῶν σου εἰσὶν οἱ οὐρανοί. αὐτοὶ ἀπολοῦνται, σὺ δὲ διαμένεις· καὶ πάντες ὡς ἱμάτιον παλαιωθήσονται, καὶ ὡσεὶ σκεπάσμα ἑλίξεις αὐτοὺς καὶ ἀλλαγήσονται· σὺ δὲ ὁ αὐτὸς εἶ, καὶ τὰ ἔτη σου οὐκ ἐκλείψουσιν.

Thou Lord, in the beginning hast laid the foundation of the earth, and the heavens are the Works of thine hands. They shall perish, but thou remainest: and they all shall wax old, as doth a Garment. And as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail. v. 10, 11, 12.

Ὃς τὰ πάντα ἐποίησε λόγῳ δυνάμεως αὐτοῦ, τὴν γνωστικὴν γεγέννηται τε καὶ υἱόν.

Who made all things by the Word of his Power; that is, in the mystical sense, of his Son. Prædic. Petri apud. pag. 24. prius.

Τὸ σκῆπτρον τῆς μεγαλωσύνης τοῦ Θεοῦ ὁ κύριος ἡμῶν Ἰησοῦς Χριστός.

Our Lord Jesus Christ is the Sceptre of the Majesty of God. Clem. Ep. I. §. 16. p. 154.

*Audi, inquit; Nomen Filii Dei magnum & immensum est, & totus ab eo sustentatur orbis. Si ergo, inquam, omnis Dei Creatura per Filium ejus sustentatur, &c.*

Hearken, says he, The Name of the Son of God is great, and without bounds, and the whole World is supported by it. If then, say I, every Creature of God be supported by his Son, &c. Herm Similit. IX. §. 12. p. 116.

Εἰ γὰρ μὴ ἦλθεν ἐν σαρκὶ πῶς ἂν ἐσώθημεν ἄνθρωποι βλέποντες αὐτόν; ὅπου τὸ μέλλοντα μὴ εἰς ἥλιον, ἔργον χειρῶν αὐτοῦ ὑπάρχοντα, βλέποντες, οὐκ ἰσχύ-

For had he not come in the Flesh, how should Men have been able to look upon him, that they might be sav'd? Seeing if they behold only the Sun, which was the Work of his Hands, Barnab. §. 5. p. 16.

σιν εἰς ἀκρίνας αὐτοῦ ἀντοφθαλμῆται.

and shall hereafter ceaſe to be, they are not able ſtedfaſtly to look againſt the Rays of it.

§. 6. p. 19. Λέγει γὰρ ἡ γραφὴ περὶ ἡμῶν, ὡς λέγει τῷ υἱῷ, ποιήσωμεν κατ' εἰκόνα καὶ καθ' ὁμοίωσιν ἡμῶν τὸν ἄνθρωπον.

For thus the Scripture ſaith concerning us, where it introduceth the Father ſpeaking to the Son; *Let us make Man after our likeneſs and ſimilitude.*

§. 12. p. 40. Ἐν αὐτῷ πάντα, καὶ εἰς αὐτόν.

In him, and to him, are all things.

Conſtitut. Apoſtol. L II C. 24. p 234. Εὐδόκησεν ὁ γνωσικὸς αὐτὸν γρηγορῆναι, τὸν ποιητὴν ἀνδρὸς καὶ γυναικός.

God was pleaſed, that he who was the maker of Man and Woman, ſhould be born of a Woman. See L. V. C. 15. p. 319. L. II. C. 36. p. 246. C. 59. p. 268.

L. III. C. 9 p. 284. Ὡς καὶ τὸν φύσεως δημιουργὸς καὶ τὸν διατάξεως νομοθέτης.

As being the Creator of Nature, and the Legiſlator of the Conſtitution.

C 19. p. 289. 290. Εἰ ὧν ὁ κύριος τοῦ οὐρανοῦ καὶ τῆς γῆς πάντα ὑπέμεινε δι' ἡμᾶς κ. τ. λ.

If therefore the Lord of heaven and earth underwent all his ſufferings for us, *&c.*

L. V. C. 4. p. 303. Τὸν κύριον, ᾧ τὸ πνεῦμα αὐτοῦ ἐν τῇ χειρὶ αὐτοῦ.

The Lord, in whoſe hand his breath is.

C 7. p. 307. 308. 309. Ὥσπερ οὖν ἐπιθυμῶ Μωσῆ, εἰπόντι, ὅτι ἐν ἀρχῇ ἐποίησεν ὁ Θεὸς τὸν οὐρανὸν, καὶ τὴν γῆν, καὶ γινώσκομεν ὅτι οὐκ ὕλης ἦν ἀνδρὸς, ἀλλὰ βουλήσει μόνῃ ἃ προσετάγη Χριστὸς ταῦτα καὶ παρήγαγε λέγομεν ἀρχὴν, γῆν, θάλασσαν. κ. τ. λ.

As therefore we believe *Moſes*, when he ſays, *In the beginning God made the heaven and the earth*; and we know that he did not want Matter, but by his Will alone brought thoſe things into being, which Chriſt was commanded to make,

make, we mean the Heaven, the Earth, the Sea, &c. [largely.]

Τὸν οὖν καὶ ἡμεῖς κηρύσσομεν ὑμῖν, καὶ εὐαγγελιζόμεθα, Θεὸν λόγον, ὑπηρετοῦμεν τῷ Θεῷ αὐτὸς καὶ παῖδι, εἰς ὃν τὸν ὅλων δημιουργίαν.

Him therefore do we also preach to you; and declare him to be God the Word, who ministred to his God and Father, for the Creation of the Universe. C. 20. p. 36.

Τῶν ἄλλων παγμάτων δημιουργὸν· διαφόρων κτίσεως διὰ χειρὸς ποιητοῦ· τὸν αὐτὸν σωσοντοῦ, νομοθέτου δι' αὐτοῦ.

The Maker of the other Orders, the one Creator and Maker of the several Creatures by Christ; the same their Preserver, and Legislator by him. See C. 19. L. VI. C. 11. p. 308.

Δι' οὗ καὶ τὰ πάντα ἐποίησας, καὶ τὸν ὅλων σωσοεῖς.

By whom thou madest all things, and takest care of the whole World. See C. 26. p. 371. L. VIII. C. 16. p. 406. C. 37. p. 416. L. VII. C. 25 p. 370.

Ὁ διὰ χειρὸς ποιήσας τὰ ὅλα, καὶ δι' αὐτοῦ ἐν ἀρχῇ κοσμήσας τὰ ἀκατασκεύαστα.

Who by Christ hast made the whole World; and by him in the beginning didst reduce into order the disorder'd parts. C. 34. p. 374.

Ὁ δημιουργίας τὸν διὰ μέσου κτίσης, ὡς αἴτιος.

The Creator of the Creation, by a Mediator. C. 35. p. 375, 376.

Ῥῦσαι τὰ ἔργα τὸν χειρῶν σου ἐκ τοῦ τοῦ ἀλλοτρίου πνεύματος ἐνεργείας.

Deliver the Works of thy Hands from the Power of the adverse Spirit, [to Christ.] See C. 5. L. VIII. C. 7. p. 394.

Τὰ πάντα ἐκ τοῦ μὴ ὄντος εἰς τὸ εἶναι παρήγαγον διὰ τοῦ μονογενοῦς σου υἱοῦ. κ. τ. λ.

Who didst bring all things out of nothing into being by thy only begotten Son. See C. 37. p. 416. C. 38 p. 417. C. 12 p. 399, 400, 401.

Ignat. ad Trall. §. 10. p. 68. Ἀληθῶς γέγονεν ἐν μέσῳ ὁ πάντας ἀνθρώπους ἐν μήτρᾳ διαπλάσας.

He was really in the Womb, who forms all Men in the Womb.

Ad Smyr. §. 8. p. 90. Ὡς ἀρχιστρατήγῳ τοῦ δυνάμεως κυρίου, καὶ διανομεῖ πάσης γενητῆς φύσεως.

As the Commander of the Lord's Army, and as the disposer of every rational Nature.

Ad Tars. §. 4. p. 106. Αὐτὸς ἐποίησε τὰ πάντα. κ. τ. λ.

He made all things, [by the command of the Father.]

Ad Heron. §. 4. p. 115. Ἔφερε γὰρ τὸ πρὸ δημιουργῶ μὴ τῇ συνήθει ὑποχρήσασθαι γονῇ, ἀλλὰ τῇ θεοβόλῳ καὶ ξένῃ, ὡς δημιουργῷ.

For it became the Creator not to make use of the ordinary method of Generation, but of one which was surprizing and strange, on account of his being the Creator.

Just. Apol. II. §. 6. p. 14. Ὅτε τὴν ἀρχὴν δι' αὐτοῦ πάντα ἔκτισε, καὶ ἐκόσμησε·

When in the beginning he created, and set in order things by him.

Paranet. §. 15. p. 79. Θεὸν ὀνομάζῃ λόγον, δι' οὗ οὐρανὸς, καὶ γῆ, καὶ ἡ πᾶσα ἐγένετο κτίσις, ὡς διδάσκουσιν ἡμᾶς αἱ θεῖαι τῶν ἁγίων ἀνδρῶν προφητεῖαι· ἃς ἐν μέρει καὶ αὐτὸς [Ὀρφεύς] ἐν τῇ Αἰγύπτῳ προσῆλθεν ἔγνω, ὅτι πρὸ λόγου τοῦ Θεοῦ πᾶσα ἐγένετο ἡ κτίσις. κ. τ. λ.

He Names the Word of God, by whom the Heaven, the Earth, and the whole Creation was made, as the Divine Prophecies of Holy Men teach us: To which *Orpheus* himself, when he had been in *Egypt*, did in part give ear, and thence understood, that the whole Creation was made by the Word of God, &c.

Dialog. cum Tryph. p. 284, 285. Ὑπηρετοῦντα τῷ τῶν κόσμων Θεῷ ——— ἕκτε τοῦ ὑπηρετεῖν τῷ πατρικῷ βουλήματι. κ. τ. λ.

Ministring to that God who was over the World. ——— as also from his ministring to his Father's Will, &c.

Οὗτος

Οὗτος γάρ ὅστιν ὁ ὑπ' ἐκείνου καὶ δι' αὐτοῦ γενόμενος, καὶ δι' οὗ ὁ πατὴρ μέλλει καινοῦν.

For this is he by whom the Father made the Heaven, and the Earth, and by whom he will renew them. p. 340.

Λόγος δὲ ὁ ἐπουράνιος ——εἰκόνα τῆς ἀθανασίας τὸν ἄνθρωπον ἐποίησεν. ——ὁ μὲν λόγος πρὸ τῆς ἀνθρώπων κατασκευῆς ἀγγέλων δημιουργὸς γίνεται.

For the heavenly Word ——made Man an Image of his Immortality. ——The Word therefore became the Creator of Angels, before the making of Men. Tatian. §. 10. p. 25, 26.

Τοῦτον τὸν λόγον ἔχων ὑπουργὸν τῆς ὑπ' αὐτοῦ γενομένης, καὶ δι' αὐτοῦ τὰ πάντα πεποιηκώς· διὸ καὶ λέγεται ἀρχὴ, ὅτι ἄρχει καὶ κυβερνᾷ πάντων τῶν δι' αὐτοῦ δεδημιουργημένων. διὸ καὶ ἐν ὧν πνεῦμα Θεοῦ, καὶ ἀρχὴ, καὶ σοφία, καὶ δύναμις ὑψίστου, κατῆρχετο ἐπὶ τοὺς προφήτας, καὶ δι' αὐτῶν ἐλάλει τὰ περὶ τῆς ποιήσεως τοῦ κόσμου, καὶ τῶν λοιπῶν ἁπάντων· ἦν γὰρ οὐ προφῆται ὅτε ὁ κόσμος ἐγίνετο· ἀλλὰ καὶ σοφία, ἣ ἐν αὐτῷ ἦσαν, ἡ τοῦ Θεοῦ, καὶ ὁ λόγος ὁ ἅγιος αὐτοῦ, ὁ ἀεὶ συμπαρὼν αὐτῷ. διὸ καὶ διὰ Σολομῶνος προφήτου οὕτω λέγει, ἵνα δείξῃ ὅτι ἡτοίμασε τὸν ἐρωτικὸν συμπαρήμενον αὐτῷ, καὶ ὡς ἰσχυρὸν ἐποίει τὰ θεμέλια τῆς γῆς ἦμεν παρ' αὐτῷ ἁρμόζουσα. κ. τ. λ.

He had this Word subservient in the Creation of his Creatures, and by him did he make all things. He is called the Principality, because he Governs, and has Dominion over all things that are created by him. He therefore being the Spirit of God, and the Principality, and Wisdom, and the Power of the most High, be descended upon the Prophets, and by them spake those things which concern the making of the World, and all the rest that they say. For the Prophets were not when the World was made; but that Wisdom which was in him, the Wisdom of God, and his holy Word, which is ever with him. Wherefore he thus also speaks by the Theoph. ad Autol. L. II. p. 88, 89.

Prophet *Solomon, when he prepared the Heaven, I was with him, and when he fix'd the foundations of the Earth, I was with him fitting things together*, &c.

p. 100. Ὁ δὲ λόγος αὐτοῦ, δι' οὗ τὰ πάντα πεποίηκε.

But his Word, by whom he made all things. See L. I. p. 74. L. II. p. 93, 96.

Athenag. Legat. §. 5 p. 21, 22. Πάντα δὲ διὰ τοῦ παρ' αὐτοῦ λόγου πεποιημότα.

Him that made all things by that Word which proceeded from him.

Ὑφ' οὗ γεγόνῃ τὸ πᾶν, διὰ τοῦ αὐτοῦ λόγου, καὶ διακεκόσμηται, καὶ συγκρατεῖται.

Of whom the Universe was made by his Word, and was set in order and upheld.

§. 9. p. 37, 38. Ἀλλ' ὅτιν ὁ υἱὸς τοῦ Θεοῦ λόγος τοῦ πατρὸς ἐν ἰδέᾳ καὶ ἐνεργείᾳ· κατὰ αὐτὸν γὰρ, καὶ δι' αὐτοῦ πάντα ἐγένετο.

But the Son of God is the Word of the Father, both in idea and in reality; for through him and by him all things were made.

§. 10. p. 41. Ἀλλὰ καὶ πλῆθος Ἀγγέλων καὶ λειτουργῶν φαμὲν, οὓς ὁ ποιητὴς καὶ δημιουργὸς κόσμου Θεὸς, διὰ τοῦ παρ' αὐτοῦ λόγου διένειμε καὶ διέταξε, περὶ τὰ στοιχεῖα εἶναι, καὶ τοὺς οὐρανοὺς, καὶ τὸν κόσμον, καὶ τὰ ἐν αὐτῷ, καὶ τὴν τούτων εὐταξίαν.

But we mean the multitude of Angels, and ministring Spirits, whom God, the maker and creator of the World, by that Word which proceeded from him, disposed and order'd to be about the Elements, and the Heavens, and the World, and the Things that are therein, and the good order of them all.

Iren L. I. C. 1. § 19. p. 41. Τοῦ γὰρ Ἰωάννου ἕνα Θεὸν παντοκράτορα, καὶ ἕνα μονογενῆ Χριστὸν κηρύσσοντος, διὰ τὰ πάντα γεγονέναι λέγει· τοῦτον υἱὸν Θεοῦ, τοῦτον μονογενῆ, τοῦτον πάντων ποιητὴν, τοῦτον φῶς ἀληθινὸν φατίζοντα πάντα ἄνθρωπον,

For *John*, when he preached one God Almighty, and one only begotten Christ, *by whom*, he saith, *all things were made*, calls him the Son of God, him the only begotten, him the maker of all things,

τοῦτον

τοῦτον κόσμου ποιητὴν, τοῦτον εἰς τὰ ἴδια ἐληλυθότα. κ. τ. λ.

*Cum teneamus autem nos* regulam veritatis, *id est*, *quia sit* Unus Deus Omnipotens, *qui omnia condidit* per Verbum suum, *& aptavit & fecit* ex eo quod non erat, ad hoc ut sint omnia; *quemadmodum scriptura dicit.* Verbo enim Domini cœli firmati sunt, & spiritu oris ejus omnis virtus eorum. Omnia per ipsum facta sunt, & sine ipso factum est nihil: (*ex omnibus autem* nihil *subtractum est*, *sed* omnia per ipsum fecit Pater, *sive visibilia*, *sive invisibilia*; *sive temporalia*, *propter quandam dispositionem*, *sive sempiterna*;) *& ea omnia non per Angelos*, *neque per virtutes aliquas abscissas ab ejus sententia. Nihil enim indiget omnium Deus*; *sed per Verbum & Spiritum suum omnia faciens*, *& disponens* him the true light enlightning every Man, him the maker of the World, him that came unto his own, *&c.*

But whereas we hold to the Rule of Truth, that is, that there is One God Almighty, who made all things by his Word, and fitted things and made them, that from things that were not, all things might exist, as says the Scripture. For, By the Word of the Lord were the Heavens fixed, and all their Host, by the Spirit of his Mouth. All things were made by him, and without him was nothing made. (Now out of all things, there was nothing omitted, but the Father made all things by him, whether they be visible, or invisible; whether they be temporal, for a certain Dispensation or eternal;) and all things did he make, not by Angels, nor by any Powers divided from his Will; for the God of all things stands in need of no Beings whatsoever; but by his Word and Spirit does he make, and order, and govern all things, C. 19. p. 93.

*ponens, & gubernans, & omnibus esse præstans.*

and gives Being to all things. See L. II. C. 46. p. 172. C. 55. p. 184, 185.

L. II C. 2. p. 117. *Non autem verisimilis in totum apud eos qui sciunt* quam nullius indigens omnium Deus, Verbo condidit omnia & fecit; *neque Angelis indigens adjutoribus ad ea quæ fiunt, neque* virtute aliqua valde inferiori *ab illo, & ignorante Patrem.* —— *Omnia autem quæ facta sunt* indefatigabili Verbo fecit: *proprium enim est hoc Dei supereminentiæ, non indigere aliis organis ad conditionem eorum quæ fiunt; & idoneus est & sufficiens ad formationem omnium proprium ejus Verbum, &c.*

But it will not appear at all probable to those that know how the God of all things stands in need of no Being,——and created and made all things by his Word, not standing in need of Angels, as his Assistants, towards those things that were made, nor any Power exceedingly inferior to him, and ignorant of the Father.——— But all things that were made, did he make by his unwearied Word. For this is peculiar to the supereminent Majesty of God, not to stand in need of other Instruments for the Creation of those things that are made; and his own Word is fit and sufficient for the Formation of all things, *&c.*

C. 5. p. 123. *Utique non viderunt eum; tamen Domini nostri nomini subjecta sunt omnia.*

Indeed they have not seen him; yet are all things subject to the Name of our Lord.

L. III. C 4. p. 206. *In* Unum Deum *Credentes, fabricatorem cœli, & terræ, & omnium quæ in eis sunt, per Christum Jesum Dei Filium.*

Believing in one God, the framer of Heaven and Earth, and of all things that are therein, by Christ Jesus, the Son of God.

*Non*

*Non enim tantum Hic,* [*diabolus,*] *sed nec quicquam ex his quæ constituta sunt, & in subjectione sunt, comparabitur* Verbo Dei; per quem facta sunt omnia; *qui est Dominus noster Jesus Christus. quoniam enim sive Angeli, sive Archangeli, sive Throni, sive Dominationes, ab eo* qui super omnes est Deus *& constituta sunt & facta* per Verbum ejus, *Johannes quidem sic significavit: cum enim dixisset de Verbo Dei quoniam* erat in Patre, *adjecit,* Omnia per eum facta sunt, & sine eo factum est nihil, *&c.*

For not only the Devil, but no Being of those which are made, and are in subjection, can be compar'd to the Word of God, by whom all things were made, who is our Lord Jesus Christ. For indeed, whether they be Angels, or Archangels, or Thrones, or Dominions, they were created and made from that God who is over all, by his Word. Certainly *John* did so declare; for when he had said, concerning the Word of God, that he was in the Father, he adds, All things were made by him, and without him nothing was made, *&c.* [See the like Passages in *Irenæus* most frequently, C. 11. p. 218. C. 16. p. 238. C. 20. p. 245. C. 31. p. 259. C. 40. p. 267. L. IV. C. 37. p. 330, 331. C. 41. p. 340. C. 52. p. 355. L. V. C. 15. p. 423. C. 18. p. 427, 428.] C. 8. p. 212.

*N. B.* If any are so over-curious as to have a mind to know the distinct parts of the *Supreme God*, the *Father of all things*; of his *Word*, or *Son*, and of the *Blessed Spirit* also in the Creation, and primary Disposition of the World; and would know to which of them in particular, the proper *Creation* of the Matter of the Universe, *out of nothing*, is to be ascrib'd. I answer, That to be sure the *highest* and *primary* Part must belong to the

*highest*

*higheſt* and *primary* Cauſe and Author of all things; to the great *God*, *the Father Almighty*, *the Maker of Heaven and Earth*, in the moſt proper and peculiar Senſe; [whence he alone is the moſt ſolemnly ſtyl'd the *Creator*, in diſtinction from the Son and Spirit; who are the *Redeemer* and *Sanctifier* of the World:] and the lower and miniſterial Parts muſt certainly belong to the Son and Spirit; the former in the *higher* Rank miniſtring to his Father, the firſt Cauſe of all things; from whom alone himſelf is deriv'd: And the latter in the *lower* Rank, miniſtring to both the Father and the Son; from both whom he is deriv'd, as we ſhall ſee hereafter. Since theſe two Divine and Sacred, but Inferior and Subordinate Beings, are ever *ſubſervient*, in their ſeveral Stations and Offices, to the *Supreme God*, in all things; as the Scripture and Antiquity do unanimouſly agree; which will alſo hereafter appear. But then, as to a proper *Creation*, *ex nihilo*, *out of nothing*, in the modern, ſtrict Senſe, let us be more ſure of the thing it ſelf, e'er we are too ſollicitous after the Manner and Author of it. For I doubt 'tis a thing quite beyond humane Reaſon and Comprehenſion. Not that I in the leaſt deny the proper *Creation*, either of material or ſpiritual Subſtances, *out of nothing*, as we now ſpeak; but think it a very *probable Opinion* in Philoſophy. But ſince Philoſophical Opinions in ſuch Points, are far from *Demonſtrations*; ſince we are now enquiring after *Revealed Truths* in Religion, not Notions deriv'd from *Natural Knowledge*; and ſince our only Guides here, the Scripture, and ancient Writers, hardly ſpeak directly to this Queſtion, but are content to expreſs themſelves generally of a Creation ἐξ ἐκ ὄντων, *out of things that were not*; or, as *Paul* ſpeaks, ἀπ' ἐκ φαινομένων, *viz. out of things which did not appear*, that is, that when originally there was neither Sun, nor Moon, nor Animals

Heb. XI. 3.

Animals in being, they were ſome way produc'd, or came into Being by the Power of the Almighty; I think 'tis the ſafeſt, and moſt intelligible way, when we ſpeak of the *Creation*, to mean *ſuch a Production* of things only; and not to engage our ſelves in Notions and Controverſies utterly beyond the reach of *humane*, perhaps of all *created Underſtandings*; and with which the Primitive Chriſtians ſeem, for a conſiderable time, not at all to have concern'd themſelves.

*Vid. Juſtin ad Diogn. p.* 498, 499. *Method. de Creatis, p.* 344. See alſo *Sandius Interpretat. Paradox.* upon *Job. I.* 3. and *Append. p.* 307—356.

ARTICLE

## ARTICLE VIII.

Jesus Christ, *the* Word, *and* Son of God *is a Divine Being, or Person, far* Inferior *to his Father in* Nature, Attributes *and* Perfections.

*N. B.* BY *Nature* I do only mean in general the Foundation of the Properties, whatever it be; just as we commonly say, the *Nature* of an *Angel*, or however, of a *Throne* or *Dominion*, is superior to that of a Man; and the *Nature* of a *Man* superior to that of a *Brute*; without pretending to know the absolute *Substance*, or *Essence* of any of them; because we observe higher and nobler Attributes, Powers, and Perfections in the one sort, than in the other.

Matt. VII. 21. Οὐ πᾶς ὁ λέγων μοι, κύριε, κύριε εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν· ἀλλ' ὁ ποιῶν τὸ θέλημα τοῦ πατρός μου τοῦ ἐν οὐρανοῖς.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doth the will of my Father which is in heaven.

X. 40. Ὁ δεχόμενος ὑμᾶς ἐμὲ δέχεται, καὶ ὁ ἐμὲ δεχόμενος δέχεται τὸν ἀποστείλαντά με.

He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me. See *Mar.* IX. 37. *Luc.* IX. 48. *Mat.* XIX. 16, 17. and *Joh.* XIII. 20.

Ὑμεῖς

Ὑμεῖς δὲ μὴ κληθῆτε Ῥαββεί· εἷς γάρ ἐστιν ὑμῶν καθηγητὴς ὁ Χριστὸς, πάντες δὲ ὑμεῖς ἀδελφοί ἐστε. καὶ πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς· εἷς γάρ ἐστιν ὁ πατὴρ ὑμῶν, ὁ ἐν τοῖς οὐρανοῖς.

But be not ye called Rabbi, for one is your Master, even Christ, and all ye are brethren. And call no Man your Father upon the earth, for one is your Father which is in heaven. XXIII. 8, 9.

Περὶ δὲ τῆς ἡμέρας ἐκείνης, καὶ τῆς ὥρας, οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν, εἰ μὴ ὁ πατήρ μου μόνος.

But of that day and hour knoweth no one, no not the Angels of heaven, but my Father only. XXIV. 36.

Περὶ δὲ τῆς ἡμέρας ἐκείνης, καὶ τῆς ὥρας, οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι οἱ ἐν οὐρανῷ, οὐδὲ ὁ υἱὸς, εἰ μὴ ὁ πατήρ.

But of that day and hour knoweth no one, no not the Angels which are in heaven, neither the Son, but the Father. Mar. XIII. 32.

Ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει· καὶ ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ· ὁ δὲ ἐμὲ ἀθετῶν ἀθετεῖ τὸν ἀποστείλαντά με.

He that heareth you, heareth me; and he that despiseth you, despiseth me, and he that despiseth me, despiseth him that sent me. See *Constitut. Apost.* L. II. C. 20. p. 227. Luc. X. 16.

Ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς, ὁ πατήρ μου ἕως ἄρτι ἐργάζεται, κἀγὼ ἐργάζομαι· διὰ τοῦτο οὖν μᾶλλον ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι, ὅτι οὐ μόνον ἔλυε τὸ σάββατον, ἀλλὰ καὶ πατέρα ἴδιον ἔλεγε τὸν Θεὸν, ἴσον ἑαυτὸν ποιῶν τῷ Θεῷ. ἀπεκρίνατο οὖν ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, ἀμὴν, ἀμὴν λέγω ὑμῖν, οὐ δύναται ὁ υἱὸς ποι-

But Jesus answer'd them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also, that God was his own Father, making himself equal with God. Then answered Jesus, and said unto them, Verily, verily I Joh. V. 17—20.

ἐν ἀφ' ἑαυτῶ ἀδὲν, ἀὰν μὴ πο βλέπῃ τ πατέρα ποιοῦντα· ἃ γὸ ἂν ἐκεῖνο ποιῇ, ταῦτα κ ὁ ὑὸς ὁμοίως ποιεῖ. ὁ γὸ πατὴρ φιλεῖ τ ὑὸν, κ πάντα δείκνυσιν αὐτῶ, ἃ αὐτὸς ποιεῖ· κ μείζονα τούτων δείξῃ αὐτῶ ἔργα, ἵνα ὑμεῖς θαυμάζητε.

say unto you, The Son can do nothing of himself, but what he seeth the Father do; for what things soever the Father doth, these also doth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doth; and he will shew him greater Works than these, that ye may marvel.

X. 28, 29. Καὶ ἐ μὴ ἀπόλωνῃ εἰς τ αἰῶνα· κ ὐκ ἁρπάσῃ τις αὐτὰ ἐκ τ χειρός μ. ὁ πατήρ μ, ὃς δέδωκέ μοι, μείζων πάντων ἐστί· κ ἐδεὶς δύναῃ ἁρπάζειν ἐκ τ χειρὸς τ πατρός μ.

And they shall never perish, neither shall any one pluck them out of my hand. My Father, which gave them me, is greater than all; and none is able to pluck them out of my Fathers hand.

ν. 33—36. Ἀπεκρίθησ αὐτῶ οἱ Ἰουδαῖοι, λέγοντες, περὶ καλοῦ ἔργου ἐ λιθάζομέν σε, ἀλλὰ περὶ βλασφημίας· κ ὅτι σὺ ἄνθρωπος ὢν, ποιεῖς σεαυτὸν Θεόν. ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, ὐκ ἔστι γεγραμμένον ἐν τῷ νόμῳ ὑμῶν, ἐγὼ εἶπα, Θεοί ἐστε; εἰ ἐκείνους εἶπε θεοὺς πρὸς οὓς ὁ λόγος τ Θεοῦ ἐγένετο, (κ ἐ δύναται λυθῆναι ἡ γραφή·) ὃν ὁ πατὴρ ἡγίασε, κ ἀπέστειλεν εἰς τ κόσμον, ὑμεῖς λέγετε ὅτι βλασφημεῖς, ὅτι εἶπον υἱὸς τ Θεοῦ εἰμι;

The *Jews* answer'd him, saying, For a good work we stone thee not, but for blasphemy; and because that thou, being a Man, makest thy self God. Jesus answer'd them, Is it not written in your Law, I said ye are Gods? If he called them Gods unto whom the Word of God came; (and the Scripture cannot be broken;) say ye of him whom the Father hath sanctified, and sent into the world, thou blasphemest, because I said, I am the Son of God?

*N. B.*

*N. B.* In these fifth and tenth Chapters of St. *John*, our Saviour's Adversaries put so unfair a Construction upon his Words and Actions, as if he claim'd properly to be *God*, or *equal to God*, or to *act originally as God*. In both Chapters he plainly denies any such Pretensions. He owns his Dependance on God, and that all his great Power and Authority was deriv'd from him. He argues, that if he had call'd himself *God*, or, *a God*, as he did not, yet in the Language of Scripture that would not have imply'd any such claim at all; since that Appellation is there allow'd to much inferior Persons; much less that it could do so when he only call'd himself the *Son of God*. Seeming indeed all along to acknowledge, that it had been *blasphemy*, if, in the highest and propereſt Sense, he had made himself *the great God*, or, *equal to him*. Which Matter therefore will deserve the serious Consideration of our modern Trinitarians, who call him ὁ ἐπὶ πᾶσι Θεόν, *the Supreme God*; and declare that he is so exactly *equal* to the Father, as to be *without any difference, or inequality*.

*Proper Preface for Trinity Sunday.*

Ἀμὴν, ἀμὴν λέγω ὑμῖν ὁ λαμβάνων ἐάν τινα πέμψω ἐμὲ λαμβάνει· ὁ δὲ ἐμὲ λαμβάνων λαμβάνει τὸν πέμψαντά με.

Verily, verily I say unto you, he that receiveth whomsoever I send, receiveth me, and he that receiveth me, receiveth him that sent me. XIII. 20.

Ἀμὴν, ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμὲ, τὰ ἔργα ἃ ἐγὼ ποιῶ κἀκεῖνος ποιήσει, καὶ μείζονα τούτων ποιήσει, ὅτι ἐγὼ πρὸς τὸν πατέρα μου πορεύομαι.

Verily, verily I say unto you, he that believeth on me, the works which I do, shall he do also; and greater works than these shall he do, because I go unto my Father. XIV. 12.

Πάντα

v. 28. Ἠκούσατε ὅτι ἐγὼ εἶπον ὑμῖν, Ὑπάγω καὶ ἔρχομαι πρὸς ὑμᾶς· εἰ ἠγαπᾶτέ με ἐχάρητε ἄν, ὅτι εἶπον, πορεύομαι πρὸς τὸν πατέρα· ὅτι ὁ πατήρ μου μείζων μού ἐστι.

Ye have heard, that I ſaid unto you, I go away, and come again unto you. If ye loved me, ye would rejoyce, becauſe I ſaid, I go unto the Father: for my Father is greater than I.

*N. B.* When our Saviour ſo expreſly aſſures us in *Matthew* and *Mark*, that he did *not know the Day of Judgment*, and that *no Being but his Father knew it*; which Texts are quoted and confirm'd by *Irenæus* and *Tertullian* themſelves, (who yet ſay as high things of our Saviour, as any others ſo early) which we ſhall obſerve preſently: And when our Saviour again expreſly aſſures us in *John*, that *his Father is greater than he*; which Text is more than once quoted, and confirmed by *Origen*, as we have already ſeen; I wonder with what Face our Moderns can ſo directly, and *in terminis*, contradict our Saviour's Words, as to ſay, that really he was *not ignorant* of the Day of Judgment; and that his Father is *not greater* than he, but *only equal* to him. This is not to *interpret* Scripture, but to *oppoſe* and *contradict* it. And till Texts full as plain, and expreſs, and as well confirm'd from Antiquity, can be produc'd for our Saviour's *abſolute Omniſcience*, and *Equality* to his Father, I ſhall eſteem the contrary Doctrines, ſo plainly aſſerted by our Saviour himſelf, for the true original Chriſtian Doctrines in theſe Matters; and beg of my Brethren to conſider how they will another Day juſtifie ſuch an open Contradiction to their Lord and Maſter; and if this be not *Antichriſtianiſm*, or Oppoſition to Chriſt, what can deſerve ſuch an Appellation? But if any, ſay they *can anſwer* theſe

pag 15. prius.

Texts,

Texts, as plain as they are; I reply, that plain Texts of Scripture are not to be *answer'd*, but *believ'd* by us; especially when they contain no other than the express Words of our Saviour himself, and are not contradicted by any other in the whole Bible; nay, are very often fully confirmed by them. See *Sandius Interpretat. Paradox.* upon this Verse, and upon *John* XX. 17.

Οὐκ ὑμῶν ἐστι γνῶναι χρόνους, ἢ καιρούς, οὓς ὁ πατὴρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ.

It is not for you to know the times or seasons, which the Father has put in his own power. Act. I. 7.

Θέλω δὲ ὑμᾶς εἰδέναι ὅτι παντὸς ἀνδρὸς ἡ κεφαλὴ ὁ Χριστός ἐστι· κεφαλὴ δὲ γυναικὸς ὁ ἀνήρ· κεφαλὴ δὲ Χριστοῦ ὁ Θεός.

But I would have you know, that the head of every Man is Christ; and the head of the Woman is the Man; and the head of Christ is God. 1 Cor. XI. 3.

Ἀλλ' ὡς Ἄγγελον Θεοῦ ἐδέξασθέ με, ὡς Χριστὸν Ἰησοῦν.

Ye received me as an Angel of God, as Christ Jesus. Gal. IV. 14.

*N. B.* This Comparison and Preference of our Saviour to Angels here, and in the first Chapter to the *Hebrews*, seems to me a strong Argument that he is an Inferior Being, produc'd by the Supreme God; and not the Supreme God himself, or equal to him. Which is still more confirm'd by his being styl'd the *Fellow* and *Brother* of even Angels and Men themselves. Are these Expressions of the Sacred Writers *Indications of the Omnipotent God* himself? Or, can we suppose the Authors of them, when they use such Comparisons, to have thought so? I confess this seems to me next to impossible. As to the famous Text *Philip* II. 6, 7. see the fourth Article foregoing. Matt. XXVIII. 10. Heb. I. 9. II. 11. Joh. XX. 17. Rom. VIII. 29.

Apoc. III. 2. Ὁ νικῶν δώσω αὐτῷ καθίσαι μετ' ἐμοῦ ἐν τῷ θρόνῳ μου, ὡς κἀγὼ ἐνίκησα καὶ ἐκάθισα μετὰ τοῦ πατρός μου ἐν τῷ θρόνῳ αὐτοῦ.

To him that overcometh will I grant to sit with me in my throne; even as I also overcame, and am sat down with my Father in his throne.

Apoc. V. *N. B.* Our Saviour's Reception into his Father's Throne in the *Apocalypse*, and the consequent Doxologies and Hymns, seem the most plausible Arguments for a *kind of Equality* that are in the whole New Testament; yet do we see by this Text, that by the like Inference we may prove the equality of the Saints to our Saviour himself, in his future Kingdom. So very weak are all those pretended Characters of the Son's *Equality* to his Father; which himself was so far from ever assuming, that 'twas hardly possible to give greater marks of Dependance, Inferiority, and Obedience than he did upon all imaginable Occasions, as we shall see presently more at large. Nay, his Subordination begins to be so very plain, that Bp. *Bull* himself, and our last Convocation do, in good measure, not only *grant* it, but *earnestly plead* for it; tho' that Doctrine has been commonly esteemed as a branch of *Arianism* for about these 1500 years together; and is still look'd upon as such by no small part of those who call themselves the Orthodox in the present Age.

Defens. Fid. Nicæn. Sect. IV.

Clem. Ep. I. §. 36. p. 167. Αὕτη ἡ ὁδός, ἀγαπητοί, ἐν ᾗ εὑρήσομεν τὸ σωτήριον ἡμῶν Ἰησοῦν Χριστὸν, τὸν ἀρχιερέα τῶν προσφορῶν ἡμῶν τὸν προστάτην καὶ βοηθὸν τῆς ἀδυναμίας ἡμῶν. διὰ τούτου ἀναβλέπωμεν εἰς τὰ ὕψη τῶν οὐρανῶν· διὰ τούτου ἐσοπτρισθήσεται

This is the way, beloved, in which we may may find our Saviour, even Jesus Christ, the High-Priest of all our Offerings, the Defender and Helper of our Weakness. By him we look up to the highest

τεταμένα

τειτάμεθα τ ἄμωμον καὶ ὑαβρατίτω ὄψιν αὐτῦ· διὰ τέτε ἠνεώχθησαν ἡμῶν οἱ ὀφθαλμοὶ τ καρδίας· διὰ τέτε ἡ ἀσύνετος καὶ ἐσκοτισμένη διάνοια ἡμῶν ἀναβλύζ εἰς τὸ θαυμαστὸν αὐτῦ φῶς· διὰ τέτε ἠθέλησεν ὁ δεσπότης ἀθανάτε γνώσεως ἡμᾶς γεύσασθαι· ὃς ὢν ἀπαύγασμα τ μεγαλωσύνης αὐτῦ, τοσέτῳ μείζων ὄῆν ἀγγέλων, ὅσῳ διαφορώτερον ὄνομα κεκληρονόμηκεν, κ. τ. λ. Vid. Constitut. Apost. L. VII. C. 38. p. 377.

Heavens, and behold, as in a Glass, his spotless and most excellent Visage; by him are the Eyes of our Hearts opened, by him our foolish and darkened Understanding rejoiceth to behold his wonderful Light; by him would God have us to taste the Knowledge of Immortality: Who being the brightness of his Glory, is by so much greater than the Angels, as he has by Inheritance obtain'd a more excellent Name than they, &c.

*N. B.* These were the sober Expressions concerning our Saviour in the Apostolical Times. But how ill they suit with later Notions, we may learn from *Photius*, who thus curbs *Clement* for his mean Characters here given to our Saviour. Hear his Words,

Αἰτιάσοιτο δ' ἄν τις αὐτὸν ἐν τούτοις ——καὶ τρίτον ὅτι ἀρχιερέα καὶ προστάτην τ κύριον ἡμῶν Ἰησῦν ἐξονομάζων, μόνε τὰς θεοσεβεστέρας ἀφῆκε περὶ αὐτῦ φωνάς.

One may also blame him on these Accounts. ——Thirdly, that he calls our Lord Jesus an High-Priest and Defender only; without making use of more Divine and Magnificent Expressions concerning him. Cod. 126. p. 305.

Tho' truly the illustrious *Hugo Grotius* justly took this plain and unphilosophical Language for a great mark of the Antiquity and Genuineness and Authority of this present Epistle.

Ep. ad Bignon. apud Coteler, p. 131.

. *Quod de Christo loquitur non ut posteriores πλατωνικώτερον, sed simpliciter plane, & ut Paulus Apostolus solet.*

Because he speaks of Christ, not in Platonick Language, as the later Christians do, but with a plain simplicity, and as the Apostle *Paul* used to speak.

Constitut. Apostol. L. II. C. 26. p. 239

Ὁ ἐπίσκοπος προκαθεζέσθω ὑμῶν, ὡς θεοῦ ἀξία τετιμημένος· ἡ κρατεῖ τῆς κλήρου καὶ τοῦ παντὸς ἀρχῆς. ὁ δὲ διάκονος τούτῳ παριστάσθω, ὡς ὁ Χριστὸς τῷ πατρί· καὶ λειτουργείτω αὐτῷ ἐν πᾶσιν ἀμέμπτως, ὡς ὁ Χριστὸς ἀφ' ἑαυτοῦ ποιῶν οὐδὲν τὰ ἀρεστὰ ποιεῖ τῷ πατρὶ πάντοτε.

Let the Bishop preside over you, as one honour'd with the Authority of God: Which he is to exercise over the Clergy, and by which he is to govern all the People. But let the Deacon minister to him, as Christ does to his Father, and let him serve him unblameably in all things, as Christ does nothing of himself, but does always those things that please his Father. See C. 30. p. 243.

C. 44. p. 253.

Καὶ πάντα μὲν ὁ διάκονος τῷ ἐπισκόπῳ ἀναφερέτω, ὡς ὁ Χριστὸς τῷ πατρί· ἀλλ' ὅσα δύναται ἐνθυμείσθω δι' ἑαυτοῦ, λαβὼν παρὰ τοῦ ἐπισκόπου τὴν ἐξουσίαν· ὡς ὁ κύριος τοῦ πατρὸς τὸ δημιουργεῖν, τὸ προνοεῖν.

And let the Deacon refer all things to the Bishop, as Christ does to his Father. But let him order such things as he is able by himself, receiving Power from the Bishop; as the Lord did from his Father the Power of Creation, and of Providence.

Ignat ad Eph. §. 5. p. 47.

Ὑμᾶς μακαρίζω τοὺς ἀνεχεμαμμένους αὐτῷ, ὡς ἡ ἐκκλησία τῷ κυρίῳ Ἰησοῦ καὶ ὁ κύριος τῷ Θεῷ, καὶ πατρὶ αὐτοῦ.

I think you happy who so depend on him as the Church does on the Lord Jesus, and the Lord does on his God and Father.

'For

Ἑπὶ ἕνα ἰησοῦν χειςὸν, τὸν ἀρχιερέα τῶ ἀγεννήτε Θεοῦ.

To one Jesus Christ, the High Priest of the unbegotten God. Ad Magnes. §. 7. p. 58.

Ὑμεῖς δ ἐνδέπεσθε αὐτοῦ, ὡς χειςὸν ἰησοῦν, ᾧ φύλαμές εἰσι τῶ τότε. ὡς δ ἐπίσκοπος τῶ παντὸς τῶ ὅλων τύπος ὑπάρχει.

But do ye reverence them, as Jesus Christ, whose place they supply; as also the Bishop is the Representative of the Father of all things. Ad Trall. §. 3. p. 64.

Τοῦτε πνεῦμα δ ὑψηλότητα, δ τὴν χρείς τὴν βασιλείαν, δ ὑπὲρ πᾶσι τὸ τῶ παντοκράτορος Θεοῦ ἀνεξιχνίαστον.

The sublimity of the Spirit, the Kingdom of the Lord, and above all, the incomparable Majesty of Almighty God. §. 5. p. 65.

Οὐκ ὡς μὴ αὐτάρκων φυλάξαι αὐτὴν, ἀλλ' ὡς χάριν τῇ τῶ πατρὸς ὑπεροχῇ.

Not because himself was not able to preserve it; but because he rejoic'd in the super-eminence of the Father; [therefore did he pray to him for them.] Ad Smyrn. §. 7. p. 90.

Οἱ δ, ὅτι αὐτός ἐστιν ὁ ὑπὲρ πάντων Θεός. —— δ ὅτι, ἐκ αὐτός ἐστιν ὁ ὑπὲρ πάντων Θεὸς δ πατὴρ, ἀλλ' ὑπ' ἐκείνε· κ. τ. λ.

Some [Hereticks] say, that he is the God over all. And that he himself is not the God over all, but his Son, &c. Ad Tars. §. 2. p. 106.

Ὑποτασσόμενοι τοῖς πρεσβυτέροις δ διακόνοις ὡς Θεῷ, δ Χειςῷ.

Being subject to the Presbyters and Deacons, as unto God and Christ. Polycarp. ad Philip. §. 5. p. 186.

*Deus autem, & Pater Domini nostri Jesu Christi; & ipse sempiternus Pontifex Dei Filius Christus Jesus, ædificet vos in fide, &c.*

Now the God and Father of our Lord Jesus Christ, and he himself, who is our everlasting High-Priest, the Son of God, even Jesus Christ, build you up in Faith, &c. §. 12. p. 189.

Just. Apol. I §. 13. p. 21. Ὁ λόγος ἀποδείκνυσιν· ᾧ βασιλικώτατον καὶ δικαιότατον ἄρχοντα, μετὰ τοῦ γεννήσαντα Θεὸν, ἄθεα ὄντα δαιμόνια ὄντα.

The Word demonstrates, besides whom we know no Governor most absolute, and most righteous, next to that God who begat him.

§. 16. p. 24. Ἐνταῦθα γὰρ μανίαν ἡμᾶς καταφαίνουσι, δευτέραν χώραν μετὰ τὸν ἄρρητον καὶ ἀεὶ ὄντα Θεὸν καὶ γενήτορα τῶν ἁπάντων ἀνθρώπῳ σταυρωθέντι δεδόναι ἡμᾶς λέγοντες· ἀγνοοῦντες τὸ ἐν τούτῳ μυστήριον.

For in this Point they suppose we are mad; saying, that we give the second place after the immutable and eternal God and Father of all things, to a crucify'd Man; they being indeed ignorant of the Mystery concerning him.

§ 41. p. 66. Ἡ δὲ πρώτη δύναμις, μετὰ τὸν πατέρα πάντων καὶ δεσπότην Θεὸν, καὶ υἱὸς ὁ λόγος ἐστίν.

But the first Power after the Father of all things, and the Lord God, is his Son, the Word.

§ 51. p. 79. Καὶ ὅτι αὐτὸν υἱὸν καλεῖ ὁ Θεὸς, καὶ ὑπετάσσειν αὐτῷ πάντας ἐχθροὺς ἀπήγγελται, καὶ πῶς οἱ δαίμονες, ὅσον ἐπ' αὐτοῖς, τιμῶσι τὸν παρὰ τοῦ παντὸς πάντων καὶ δεσπότου Θεοῦ, καὶ τὸν αὐτοῦ τοῦ Χριστοῦ ἐξουσίαν φυγεῖν περιῶνται.

And that God calls him his Son, and has promis'd that he will subdue all his Enemies under him. And how the *Dæmons* endeavour to avoid, as far as they are able, the Power of the Father of all things, the Lord God, and that of Christ himself.

§. 77. p. 114. Τὴν μετὰ τὸν πρῶτον Θεὸν δύναμιν, —— δευτέραν δὲ τὸν χώραν τῷ παρὰ Θεοῦ λόγῳ, τὴν δὲ τρίτην πνεῦμα λέγει.

That Power which is after the primary God. ——The second place is for that Word which is from God; and the third for the Spirit.

Τὸ

Τὸ δὲ παρὰ τῶν ὅλων καὶ δεσπότου Θεοῦ ὄνομα αὐτὸ τοῦτο μόνον ὀνομάζοντες τούτῳ, λελουμένου ἀρχομένου ἐπὶ τοῦ λουτροῦ. ὄνομα γὰρ τῷ ἀρρήτῳ Θεῷ εἰδεῖς ἔχει εἰπεῖν· εἰ δέ τις τολμήσειεν εἰπεῖν, μέμηνε τὴν ἄσωτον μανίαν.——καὶ ἐπ' ὀνόματος Ἰησοῦ Χριστοῦ, τοῦ σταυρωθέντος ἐπὶ Ποντίου Πιλάτου. κ. τ. λ.

Those that bring the Person to be baptiz'd to the laver do only make use of this Name of the *Father* of the Universe, and the Lord God. For as to a proper *Name* for the ineffable God, no one can pronounce such a thing. But if any one is so hardy as to say there is such a Name, he is distracted with intolerable Madness. ——And into the Name of Jesus Christ, who was crucify'd under *Pontius Pilate*, *&c.* See *Apol.* II. §. 6. p. 14. §. 80. p. 117, 118.

Ἐπειδὴ καὶ τὸν πιστεύω τῶν ὅλων Θεὸν καὶ πατέρα ἐδόξαζον. καὶ τὸν παρ' αὐτοῦ Χριστὸν υἱὸν αὐτοῦ κηρύγγελλον.

Seeing they glorified God, even the Father, the maker of the Universe, and declared that Christ which was deriv'd from him was his Son. Dial. cum Tryph. p. 225.

Ἀπεκτείνατε γὰρ τὸν δίκαιον, καὶ τοὺς αὐτοῦ τοὺς προφήτας αὐτοῦ, καὶ νῦν τοὺς ἐλπίζοντας ἐπ' αὐτὸν, καὶ τὸν πέμψαντα αὐτὸν παντοκράτορα καὶ ποιητὴν τῶν ὅλων Θεὸν ἀθετεῖτε.

Ye have slain the just one, and his Prophets before him; and at present those that place their hope on him, and you reject him that sent him, God Almighty, the maker of the Universe. See p. 275, 276, 277, 357, 358. p. 234.

Καὶ αὐτὸς [Ἰησοῦς] σωθήσεσθαι ὑπὸ τοῦ αὐτοῦ μηνύων, ὃ τῇ αὐτοῦ βουλῇ, ἢ ἰσχύι προσῆκεν τι καυχώμε-

And Jesus declares, he was to be saved by him; not boasting that he could do any thing by his p. 328.

νῶν, καὶ ὅτι γῆς τὸ αὐτὸ ἔπαθε.

own Power. For he did the same while he was upon Earth. See p. 329, 330.

Melito, pag. 69. prius.

Μόνε Θεοῦ, τοῦ πρὸ πάντων, καὶ ἐπὶ πάντων, καὶ ὅλου τοῦ Χριστοῦ αὐτοῦ ὄντως Θεοῦ λόγε πρὸ αἰώνων ἐσμὲν προσκυνηταί.

We are Worshippers of the only God, who is before all things, and over all things, and over Christ himself, who was truly God the Word before the World began.

Athenag. Legat. §. 10 p. 40.

Λέγοντας Θεὸν πατέρα, καὶ υἱὸν Θεὸν, καὶ πνεῦμα ἅγιον· δεικνύντας αὐτῶν— ἐν τῇ τάξει διαίρεσιν.

When we say God the Father, and God the Son, and the Holy Spirit, and shew their difference in order.

Iren. L. II. C. 48. p. 176.

*Irrationabiliter autem inflati audaciter inenarrabilia Dei Mysteria scire vos dicitis. quandoquidem & Dominus ipse, Filius Dei ipsum judicii diem & horam concessit scire* solum Patrem, *manifeste dicens*, De die autem illa & hora nemo scit, neque Filius, nisi Pater solus. *Si igitur scientiam diei illius Filius non erubuit referre ad Patrem*; *sed* dixit quod verum est; *neque nos erubescimus quæ sunt in quæstionibus majora secundum nos reservare Deo, nemo enim supra Magistrum est.*

But you are unreasonably puff'd up, and boldly say, that you know the ineffable Mysteries of God. Whereas even our Lord himself, the Son of God, confess'd that the Father alone knew the Day and Hour of the Judgment; saying plainly, of that Day and Hour knoweth no one, neither the Son, but the Father only. If therefore the Son was not asham'd to refer the knowledge of that Day to his Father, but said what was true; neither are we asham'd to leave those things which in Disputes are too hard for us, to God; for no one is above his Master.

*Dimittere*

*Dimittere itaque oportet agnitionem hanc Deo; quemadmodum & Dominus horæ & diei. Etenim si quis exquirat causam propter quam* in omnibus Pater communicans Filio, solus scire Horam & Diem a Domino manifestatus est; *Neque aptabilem magis, neque decentiorem, nec sine periculo alteram quam hanc inveniat in præsenti; (quandoquidem solus verus Magister est Dominus) ut discamus per ipsum super omnia esse Patrem. Etenim* Pater, *ait*, major me est.

We ought therefore to leave this Knowledge to God, as our Lord does that of the Hour and Day of Judgment. For if any one desires to know the Reason why the Father, who Communicates in all things to his Son, is yet declared by our Lord, to know alone the Hour and Day, he will at present be able to find out no Answer more suitable, nor more proper, nor less dangerous than this; (on account, I mean, that our Lord is the only true Teacher;) that we hence learn from himself that the Father is above all. For, says he, the Father is greater than I. See L. III. C. 6. p. 208, 209, 210. *Recognit.* L. X. §. 14. p. 585. *Tertull. adverf. Prax.* C. 14. p. 646. C. 26. p. 658. C. 49. p. 177, 178.

*Per Filium suum donat humano generi, Incomprehensibilis per Comprehensibilem, & Invisibilis per Visibilem.*

He bestows it upon Mankind by his Son; the Incomprehensible Being by one that is Comprehensible: The Invisible Being by one that is Visible. L. III. C. 11. p. 219.

*Invisibilis Visibilis factus, & Incomprehensibilis factus Comprehensibilis,*

An Invisible Being was made Visible; an Incomprehensible Being was made C. 18. p. 241.

*bensibilis, & Impassibilis Passibilis, & Verbum Homo.*

Comprehensible ; an Impassible Being was made Passible ; and the Word was made Man.

*N. B. Irenæus* and the Ancients always esteemed God the Father *Invisible*, *Impassible*, and *Incomprehensible* ; absolutely and immutably so. But the Son of God, in his Divine Nature alone indeed *Invisible*, *Impassible*, and *Incomprehensible*, but made *Visible*, *Passible*, and *Comprehensible* by his Incarnation ; as is most evident in the first Ages.

L. IV. C. 14. p. 300, 302. *Bonum autem placitum Patris Filius perficit. Mittit enim Pater, mittitur autem & venit Filius. Et Patrem quidem Invisibilem & Interminabilem, quantum ad nos, cognoscit suum ipsius Verbum ; & cum sit inenarrabilis, ipse enarrat eum nobis. rursum autem Verbum suum solus cognoscit Pater, &c.*

The Son performs the good pleasure of the Father. For the Father sends, but the Son is sent, and comes to us : And as to the Father, who is, with regard to us, Invisible and Unlimited, his own Word knows him. And being ineffable yet he discovers him to us. And again, The Father alone knows his Word, *&c.*

C. 37. p. 330. *Igitur secundum magnitudinem non est cognoscere Deum : Impossibile est enim mensurari Patrem. ——— Nec alius quis præter Verbum Domini, nec virtus longe absistens a Patre universorum. Nec enim indigebat horum*

'Tis therefore impossible to know God in his full Magnitude ; for 'tis impossible that the Father should be measur'd. —— Nor any other Being besides the Lord's Word : Nor any Power far remote from the Father of the Universe. For God

*Deus*

*Deus ad faciendum quæ ipse apud se præfinierat fieri; quasi ipse suas non haberet manus. Adest enim ei semper Verbum & Sapientia, Filius & Spiritus, per quos & in quibus omnia libere & sponte fecit.*

did not want their Assistance for the making those things which he had determin'd should be made; as if he had not Hands of his own. For his Word and Wisdom, his Son and Spirit, by whom, and in whom he made all things freely and spontaneously are ever with him.

*Sic* Unus Deus Pater *ostenditur, qui est* super omnia, & per omnia, & in omnibus. Super omnia *quidem Pater, & ipse est Caput Christi*; per omnia *autem Verbum, & ipse est caput ecclesiæ*; in omnibus *autem* nobis *Spiritus, & ipse est aqua viva quam præstat Dominus in se recte credentibus, quia* Unus Pater qui est super omnia, & per omnia, & in omnibus nobis. [Since *Irenæus* look'd upon the Son and Spirit as the *Hands* or *Instruments* of the Father, 'tis no great wonder that he thus paraphras'd the Words of St. *Paul.*]

So is one God the Father demonstrated, who is *over all*, and *through all*, and *in all*. The Father truly is *over all*, and he is the Head of Christ. But the Son is *through all*, and he is the Head of the Church. And the Spirit is *in us all*, and he is the living Water which the Lord gives to those that rightly believe that there is *one Father* who is *over all*, and *through all*, and *in us all*. L. V. C. 18. p. 427, 428.

*Hanc esse adordinationem & dispositionem eorum qui salvantur dicunt Presbyteri Apostolorum discipuli; & per hujusmodi gradus proficere; & per Spiritum*

The Elders who were the Disciples of the Apostles say, that this is the Appointment and Disposition of those that are saved; and that they must go on to Perfection by C. 36. p. 461.

*tum quidem ad Filium, per Filium autem ascendere ad Patrem.*

such Degrees; and so by the Spirit ascend to the Son; and by the Son ascend to the Father. See Artic. I. and II. before.

*N. B.* If any Impartial Man does but observe in what an exalted and distinguishing Manner, and with what Divine and Solemn Epithets the Ancients still speak of the *Supreme God the Father*, if compar'd with the manner of their speaking of, and the Characters they give to the Son of God, he will need no other Arguments to determine his Judgment in the Article before us: Nor will he be under the least Temptation to suppose, that those first Christians had a Notion of the Son's being the *same God* with the *great Creator of all things*; or, of his being in any respect *equal* to him.

*N. B.* That our Saviour is ὁμοούσιος (or ὁμοιούσιος) *Consubstantial*; of the *same* (or indeed of a *like Substance*) with his Father, are so late Notions that the two first Centuries give us no manner of occasion of discoursing of them. It was some time e'er Christians us'd to speak of the *Substance* of God at all; and when *Justin Martyr* introduces a Platonick speaking of it, he allows the word *Substance* to belong to Creatures, but says, the Supreme God is ἐπέκεινα πάσης οὐσίας, *beyond, or above all Substance.* The first Author quoted by Bishop *Bull*, who, as he supposes, directly asserts, that our Saviour is ὁμοούσιος τῷ πατρὶ, *Consubstantial with the Father*, is a very sorry one, a Platonick, or Platonico-Christian Philosopher, who counterfeited a Dialogue under the Name of *Mercurius Trismegistus*, which is now extant, and call'd *Pæmander.* But this is a Mistake; for that Author

Dial. cum Tryph. p. 221.

*See* Sandius Omissa post Append. Interpr. Paradox. Pæmand. p. 1.

thor asserts, not that the Father and the Word were ὁμοούσιοι, but that the Λόγος and the Νοῦς ἀπαύγασμα were so. Tho' perhaps from such a philosophick fancy the Application of that Word, *to the Father and Son*, might be deriv'd. However 'tis plain, and own'd by Bishop *Bull*, that the first use of this Word among Christians appears only among the ancient Hereticks; tho' he fancies, without all manner of Authority, that they had it from the Church. Which Supposition is very unjust and injudicious at the same time. *Tertullian* indeed, the *Montanist*, who directly asserted, that there was a duration when God was *not a Father, and had not a Son*, did yet venture to philosophize at a strange rate about the Trinity; and said, there was *Una substantia in tribus cohærentibus, One Substance in the three conjoin'd Beings.* But how *Tertullian* came to know so much, without the least pretence to Divine Revelation, or Apostolical Tradition, I do not understand. Tho' indeed he did not mean as the Moderns do: And the Church was wiser at that time than to follow such his extravagant Notions in this Matter. Nay, what is exceeding remarkable, himself owns, that such Notions and Expressions as he ventur'd upon, were disapprov'd and disown'd by the greatest part of Christians; nay that they look'd on them as inconsistent with the fundamental Doctrine of the Gospel, the belief of *One God.* Hear his own Words on this Occasion,

Defens. Synod Nicæn. Sect. II. C. 1. §. 2. Vid. pag. 11. prius.

Adv. Praxeam C. 12. p. 643.

*Simplices enim quique, ne dixerim imprudentes & idiotæ, quæ major semper credentium pars est, quoniam & ipsa Regula Fidei a pluribus Diis sæculi ad Unicum & Verum De-*

All the simpler sort of Christians, not to style them foolish and childish, (which are always the greatest part;) because the Rule of Faith it self supposes us to renounce the multitude of heathen

Adverf. Prax. C. 3. p. 635.

*um*

*um transfert, non intelligentes unicum quidem, sed cum sua œconomia esse credendum, expaveſcunt ad œconomiam. Numerum & Diſpoſitionem Trinitatis diviſionem præſumunt Unitatis. ——— Itaque Duos & Tres jam jactitant a nobis prædicari; ſe vero unius Dei cultores præſumunt, &c.*

Gods, and to believe in the one true God alone; they not underſtanding that this one God is to be taken as including this Diſpenſation, are mightily affrighted at this Diſpenſation; for they ſuppoſe that this Number and Diſpoſition of the Trinity is a Diviſion of the Unity. ——— They therefore boaſt that we do now preach three Gods; but pretend that they are the Worſhippers of only One.

Hæreſ. LXIX. §. 70. p. 797.

However, it ſeems by *Epiphanius*, that this word ὁμοούσιον, *Conſubſtantial*, was ſo ſacred and neceſſary to the Chriſtian Religion, that without it no Hereſie could be confuted: ἀνὰ γὰρ τὸ ὁμολογεῖν ὁμοούσιον πάντων αἱρέσεων ἡ λύσις ἐστὶ ἔλεγχος. *Unleſs we confeſs the Conſubſtantiality, we can never confute any of the Hereſies.* After a while, the Philoſophick Reaſonings of ſome had gone ſo far as to occaſion the word ὁμοούσιον, *Conſubſtantial*, to be offer'd to the Church, at the famous Council of *Antioch*, compos'd of ſeventy Biſhops, about *A. D.* 264. when they met to condemn *Paulus Samoſatenus*. This Council, as all confeſs, *directly rejected it*, and accordingly in all thoſe Eaſtern Parts the Church long continued the purity of the Faith, without Corruption in this Matter. But about the ſame time *Dionyſius*, the Biſhop of *Rome*, as *Athanaſius* tells us, was zealous for it; and when *Dionyſius* of *Alexandria* had ſaid, that our Saviour was a *Creature*, and therefore *far inferior* to the Supreme God, the Biſhop of *Rome*, if we

Vide Cl. Bull. Defenſ. Fid. Nicæn. Sect. II. C. 1. §. 9. & Baſil. Epiſt. CCC. Tom. II. p. 1067.

can

can believe *Athanasius*, receiv'd Accusations against him in a Synod of his own; and gave him such a Reprimand and Admonition as humbled the aged Bishop, and brought him to a Submission; to a *Vindication*, or *Recantation* rather of what he had said: Wherein yet he could not deny but that the word ὁμοούσιον, being no where in Scripture, stuck with him still: And he hop'd that he might be excus'd therein: Tho' indeed this Story seems to be no better than a Forgery of *Athanasius*. After this we hear nothing of this Word, I think, till the Council of *Nice*; when, by a particular Accident, it came to be establish'd, without any careful Examination, or the producing of ancient Testimonies to support it withal: The most that *Eusebius* himself, (who knew more of such Matters than all the rest of the Council put together,) could say for it, after he had been oblig'd to sign the *Nicene* Creed, wherein it was contain'd, much against his Will, was this, that τινὲς τ παλαιῶν, *some of the Ancients* had us'd it before them. But the particular Accident upon which this *famous Article of Faith* depended, was this; *Eusebius*, Bishop of *Nicomedia*, had intimated in a certain Letter of his, that ὁμοούσιον was a Word which he and his Friends particularly abhorr'd, and look'd upon as exceeding contrary to the Christian Doctrine. The Council having gotten this Letter, and being in a great ferment against *Arius* and his Party, without any Examination at all that appears, excepting what *Eusebius*'s Opposition oblig'd them to, resolv'd to do the business of the *Arians* at once, and to put such a distinguishing Word into their Creed, as should certainly cut them off from the Church. And hence this famous *Shibboleth* has been ever since a *main Article of the Christian Faith*; and it has been more safe and harmless to doubt of almost any other Doctrines of Christianity, never so expressly contain'd in Scripture, than of this additional

additional term of Art introduc'd in such a manner in the fourth Age of the Church. That this last Circumstance, or Occasion of the Establishment of the ὁμοούσιον is true, take the Authority of *Ambrose*, the famous Bishop of *Milan*; who speaks of it with great Pleasure and Satisfaction, in these Words,

De Fide. L. III. C. 7. p. 159. Op. Tom. IV. Vid. Epiphan. Hæres. LXIX. §. 7o p. 797.

Si verum, *inquit Eusebius in Epistola*, Dei Filium & increatum dicimus, ὁμοούσιον cum Patre incipimus confiteri. *Hinc vocabulum istud Symbolo suo inserendi occasionem Patres Nicæni arripuerunt: quia id adversariis formidini esse vidissent: ut tanquam evaginato ab ipsis hæreticis gladio, nefandæ hæreseos caput amputarent.*

*If*, says *Eusebius* in his Epistle, *we confess Christ to be the true Son of God, and uncreated, we begin to own, that he is Consubstantial with the Father.* Hence it was that the *Nicene* Fathers took occasion to insert that word into their Creed; because they saw their Adversaries were affrighted at it. That so they might cut off the Head of that wicked Heresie with that very Sword which was drawn by the Hereticks themselves.

God have Mercy upon his Church, and preserve it from such Occasions of new Articles of Faith any more! Those who are for *Philosophy* in these Matters, may do as they please: But sure *Articles of Faith* ought to be taken out of the *sacred Scriptures*, or at least to have the Approbation and Consent of the *most Primitive Fathers*; neither of which can in the least be here pretended to by any. Accordingly I must own, as to my self, that whatever my Philosophick Opinions be, this ὁμοούσιον is no *Article of my Faith*, nor, by the Grace of God, ever shall be. *To the Law and to the Testimony. If they speak not according to this Word, it is because there is no Light in them.* Since it appears by the foregoing Ac-

Isa. VIII. 20.

count

count that *Tertullian* was the beginner, and probably *Dionyſius* of *Rome* the grand promoter of the ὁμοούσιον; and thence it came by degrees into the Church; it will be worth our while to obſerve how *Tertullian*'s Philoſophy came to ſpread to *Rome*. Now this we may thus Conjecture at. The Heretick *Praxeas*, as appears by *Tertullian*'s own Account, was in great Reputation at *Rome*, with *Victor* or *Zephirinus*, the Biſhop. [So little infallible was that See even in the ſecond Century.] He maintain'd the Father and the Son to be one and the ſame Being, or Perſon. *Tertullian* confuted him ſo throughly, that it probably ſunk his Reputation, and his Hereſie both; at leaſt at *Rome*. But at the ſame time *Tertullian* aſſerted that the Son was made out of a *part of the Subſtance* of the Father. This Doctrine, broach'd by ſo great a Man as *Tertullian*, who by writing againſt the old Hereticks was become as it were a Standard of Orthodoxy, gain'd ground in the *Weſt*, eſpecially at *Rome*; and became, as is very probable, the foundation of the ὁμοούσιον there: that ſo this preliminary *Antichriſtian* Corruption, as well as the others afterwards might have *Antichriſtian Rome* for its Mother alſo.

Adverſ. Prax. C 1: p. 634.

*N. B.* Let us Obſerve by the way here the judicious Opinion of the great *Euſebius* concerning ſuch New and *Unſcriptural* Articles of Faith.

Τὸν ἀναθεματισμὸν, ᾧ μὴ ἦν πίστιν ἀφεῖς αὐτῶν ἐκτεθέντα, ἄλυπον εἶχ' ἡγησάμεθα· διὰ τὸ ἀπείργειν ἀγεφύροις χρήσασθαι φωναῖς· δι' ὧν ἅπαν γένος σύγχυσίς τε καὶ ἀκαταστασία τῆς ἐκκλησίας.

The Anathema which follows that Creed which was drawn up by them, we thought might, without much Reluctance, be comply'd with; becauſe it forbids Men to uſe Unſcriptural Expreſſions; from whence almoſt all

Socrat. Hiſt. Eccleſ. L. I. C. 8. p. 26, 27. Theodorit. L. I. C 12. p. 39.

the Confusions and Disorders of the Churches have arisen.

*N. B.* But let us now see how long the Original Doctrine concerning the intire *Inferiority* of the Son to the Father continued in the Church: And that will appear to have been till the very fourth Century it self. Hear an unsuspected witness, I mean that very *Alexander*, Bishop of *Alexandria*, who Excommunicated *Arius*, and gave occasion to the Council of *Nice* it self. His Words are these;

Epist. Alex. apud Theodorit. Hist. Eccl. L. I. C. 4, p. 16, 17.

Ἀγνοοῦντες οἱ ἀνεφάκητοι ὡς μακρὰν ἂν εἴη μεταξὺ πατρὸς ἀγεννήτου, καὶ τῶν κτισθέντων ὑπ' αὐτοῦ ἐξ οὐκ ὄντων λογικῶν ἢ καὶ ἀλόγων· ὧν μεσίτευσα φύσις μονογενὴς, δι' ἧς τὰ ὅλα ἐξ οὐκ ὄντων ἐποίησεν ὁ πατὴρ τοῦ Θεοῦ λόγῳ, ἢ ἐξ αὐτοῦ τοῦ ὄντος πατρὸς γεγένηται.

Those who are unskilful are ignorant how mighty a distance there is between the unbegotten Father; and those rational and irrational Creatures which were created by him out of nothing; between whom the Only Begotten is a middle Nature; whereby the Father of God the Word made all things out of nothing; and which it self was begotten from the Father.

Where, by the By, we may also Note, that whatever private Reasons set *Alexander* against *Arius* afterwards, *himself* had originally all along preached much what the same Doctrine to the People; as the Presbyters and Deacons of his own Church over and over tell him to his face, in their Letter to him, before the Council of *Nice*, still extant; which it will be worth the Reader's while to peruse upon this Occasion.

*N. B.*

*N. B.* Because this Letter of the Presbyters and Deacons on the side of *Arius* to *Alexander*, is so Authentick, and of such great Consequence, I shall here transcribe it at large for the Reader's Satisfaction.

Μακαρίῳ Πάπᾳ Ἐπισκόπῳ ἡμῶν Ἀλεξάνδρῳ, Οἱ Πρεσβύτεροι καὶ Οἱ Διάκονοι ἐν Κυρίῳ χαίρειν.

The Presbyters and Deacons to the Blessed Father, our Bishop *Alexander*, send Greeting in the Lord.

Ἡ πίστις ἡμῶν ἣν ἐκ προγόνων, ἣν καὶ παρὰ σοῦ μεμαθήκαμεν, μακάριε πάπα, ἐστὶν αὕτη. οἰδαμεν ἕνα Θεὸν ἀγέννητον, μόνον ἀίδιον, μόνον ἄναρχον, μόνον ἀθάνατον ἔχοντα μόνον σοφὸν, μόνον ἀγαθὸν, μόνον δυνάστην, πάντων κριτὴν, διοικητὴν, οἰκονόμον, ἄτρεπτον καὶ ἀναλλοίωτον, δίκαιον, καὶ ἀγαθὸν, νόμου καὶ προφητῶν, καὶ καινῆς διαθήκης τοῦτον Θεὸν γεννήσαντα υἱὸν μονογενῆ πρὸ χρόνων αἰωνίων· δι' οὗ καὶ τοὺς αἰῶνας καὶ τὰ ὅλα πεποίηκε· γεννήσαντα δὲ οὐ δοκήσει, ἀλλὰ ἀληθείᾳ, ὑποστήσαντα ἰδίῳ θελήματι ἄτρεπτον καὶ ἀναλλοίωτον κτίσμα τοῦ Θεοῦ τέλειον, ἀλλ' οὐχ ὡς ἓν τῶν κτισμάτων· γέννημα ἀλλ' οὐχ ὡς ἓν τῶν γενητῶν μόνον. διὸ ὡς Οὐαλεντῖνος, προβολὴν τὸ γέννημα

Our Faith, which we have receiv'd from our Forefathers, and which, Blessed Father, we have learn'd from you also, is this. We own but one God, who is alone Unbegotten, who is alone Eternal, who is alone without beginning, who is alone the true God, who alone has Immortality, who alone is Wise, who alone is Good, who alone is the Potentate, who is the Judge, the Orderer and Disposer of all Things: Immutable and Unalterable, Righteous and Good, the God of the Law and the Prophets, and of the New Covenant; who begot his only begotten Son before the World began: By whom he made the Ages and the Universe. Begat him, we mean, not in

Apud Athanas. De Synod. Arim & Seleuc. Op. Vol. I. p. 885, 886: & Epiphan. Haeres. LXIX. § 7. p. 732, 733.

τ̃ παγ̃ ἐδογμάτισεν· ἐδ' ὡς ὁ Μανιχαῖ̃ μέρ̃ ὁμοίσιον τ̃ παγ̃ὸς τὸ γδύνημα εἰσηγήσατο· ἐδ' ὡς Σαβέλλι̃ τ̃ μονάδα διαιρᾶν ὑπάπτερα ἔιπεν· ἐδ' ὡς Ἱέρακας λύχνον ἀπὸ λύχνυ, ἢ ὡς λαμπάδα εἰς δύο· ἐδὲ τ̃ ὄντα πρεσβύτερον, ὕστερον γδυηθέντα ἢ ἐπικτηθέντα εἰς υἱόν· ὡς χ̃ σὺ αὐτὸς, μακάριε πάπα, χ̃ μέσῳ τ̃ ἐκκλησίαν, χ̃ ἐν συνεδρίῳ πλειόνων τοῦ ταῦτα εἰσηγησαμένους ὀπισθόβαδσας ἀλλ' ὡς φαμὲν ἀληλιμμαι τ̃ Θεῦ πρὸ χρόνων χ̃ πρὸ αἰώνων κτισθέντα· χ̃ τὸ ζῶν, χ̃ τὸ ἓν περὶ τ̃ παγ̃ὸς ἐλπίζομαι, χ̃ τὰς δόξας συμπεπίσταλ̃ αὐτῷ τ̃ παγ̃ός· ἀ γὰ ὁ πατὴρ δὺς αὐτῷ πάντων τὴν κληρονομίαν, ἐξέμησεν ἑαυτὸν, ὧν ἀληθύπως ἔχῃ ἐν ἑαυτῷ· πάντα γὰ ὅσα πάντων. ὥστε γε εἰσὶν ὑπεσύσεις χ̃ ὁ μὲ Θεὸς ἀλλ̃ τ̃ πάντων συγχάναν, ἔστιν ἀναρχ̃ μοναρχ̃. ὁ δ' υἱὸς ἀχρόνως γδυηθεὶς ὑπὸ τ̃ παγ̃ὸς χ̃ πρὸ αἰώνων κτισθεὶς, χ̃ θεμελιωθεὶς ἐκ ἦν πρὸ τ̃ γδυηθῆναι, ἀλλ' ἀχρόνως, πρὸ πάντων γδυηθεὶς, μόν̃ ὑπὸ τ̃ παγ̃ὸς ὑπεῖπε. ἐδὲ γὰρ ὅζιν ἀϊδί̃, appearance only, but reality; giving him his subsistence by his own Will; the Immutable, and Unalterable, and Perfect Creature of God, but not as one of the ordinary Creatures: A Being begotten by him, but not as one of the ordinary Beings which were begotten. Not that this Being begotten was an Emanation, as was the Doctrine of *Valentinus*; nor, as *Manichæus* suppos'd, is the Being begotten a Consubstantial part of the Father: Nor, as *Sabellius*, who divided the Unity, and call'd him both Son and Father: Nor, as *Hieracas*, Light from a Light, or as one Lamp divided into two: Nor, as one that before was, yet afterward was begotten or created into a Son. As even you your self, Blessed Father, in the midst of the Church, and in the Assembly of the Clergy, have frequently rejected those who introduc'd these Opinions. But, as we say, that he was created by the Will of God before time, and before the World began; and that he received

ἢ συναΐδιον ἢ συναγέννητον τῷ πατρὶ, ἐδὲ ἅμα τῷ πατρὶ τὸ εἶναι ἔχειν, ὥς τινές λέγουσι, τὰ πρός τι, δύο ἀρχὰς εἰσηγέμενοι ἀγεννήτους· ἀλλ' ὡς μονὰς καὶ ἀρχὴ πάντων, ἵνα καὶ ὁ Θεὸς πρὸ πάντων ὄν. διὸ καὶ πρὸ τοῦ υἱοῦ ἐστιν, ὡς καὶ παρὰ σοῦ μεμαθήκαμεν, κατὰ μέσον τὴν ἐκκλησίαν κηρύξαντος. καὶ ὁ ὢν παρὰ τοῦ Θεοῦ τὸ εἶναι ἔχει, καὶ τὰς δόξας καὶ τὸ ζῆν, καὶ τὰ πάντα αὐτῷ παρεδόθη, κατὰ τοῦτο ἀρχὴ αὐτοῦ ἐστιν ὁ Θεός. ἀρχὴ γὰρ αὐτοῦ ὡς Θεὸς αὐτοῦ, καὶ πρὸ αὐτοῦ ὤν. εἰ γὰρ τὸ, Ἐξ αὐτοῦ· καὶ τὸ, Ἐκ γαστρός· καὶ τὸ Ἐκ τοῦ πατρὸς ἐξῆλθον καὶ ἥκω, ὡς μέρος αὐτοῦ ὁμούσιον, καὶ ὡς προβολὴ τινα νοοῖτο, σύνθετόν ἐστιν ὁ πατὴρ, καὶ διαιρετόν, καὶ τρεπτόν, καὶ σῶμα κατ' αὐτοῦ, καὶ τὸ ὅσον ἐπ' αὐτοῖς, τὰ ἀπόλυτα σώματι πάσχον ὁ ἀσώματος Θεός.

his Life, and his Being, and all his Glory from the Father. For the Father, when he made him Heir of all things did not deprive himself of any thing which he has in himself without being begotten. For he is the Fountain of all things. Wherefore there are three Subſtances, and God himſelf, who is the cauſe of all things, is alone without beginning. But the Son being begotton by the Father before time, and created and founded, before the World began, was not before he was begotten; but he alone as begotten before time by the Father, did really ſubſiſt; for he is not eternal, or coeternal, or unbegotten as the Father is; nor has he his Exiſtence together with the Father, as ſome ſay, who after a ſort introduce two unbegotten Principles; but God is ſo before all things as the only Being, and the beginning of all things. Wherefore he is before his Son, as we have learn'd from you, when you have preach'd in the midſt of the Church. In as much therefore as he has his Being, and all his Glory, and his Life from God; and all things are deliver'd to him, thence is God his Origin and Governor; for he governs him as his God,

and as being *prior* to him. But if that Expreſſion, *From him*; and that, *From the Womb*; and that, *I came out from the Father, and come*; are underſtood as implying his being a Conſubſtantial part of him, as an Emanation; the Father is a compound Being, capable of Diviſion, and Mutable; and indeed, according to them, a Body: And ſo, as far as their Notions extend, the Incorporeal God is liable to Corporeal Affections.

*N. B.* This Account of *Alexander's* Inclination originally to the *Arian* Notions is, in ſome meaſure, confirm'd by *Sozomen*'s Account of the origin of this Diſpute and Quarrel between him and *Arius*, in theſe Words;

Διαλεκτικώτατ]ος ὢν ὁ Ἀρειος (ἐλέγετο γὰρ μηδὲ τοῖς τῶν ἀμοιβαίων μαθημάτων) εἰς ἀτόπους ἐκυλίσθη λόγους· ὡς τοῦτο πρότερον παρ' ἑτέρου μὴ εἰρημένον τολμῆσαι ἐν ἐκκλησίᾳ ἀπορρήτως, ἢ ἰδὼν ἢ θεὸν ἐξ οὐκ ὄντων γεγονότας, καὶ εἶναί ποτε ὅτε οὐκ ἦν, καὶ αὐτεξουσίοπτα κακίας καὶ ἀρετῆς δεκτικὸν ὑπάρχειν, καὶ κτίσμα καὶ ποίημα καὶ ἄλλα πολλὰ ἃ λέγειν ἐκεῖνος ἢ τύποις σωισάμενον, εἰς διαλέξεις προϊόντα, καὶ τὰς καθ' μέρος ζητήσεις. λαβόμενοί δὲ τινες τῶν εἰρημένων ἐμέμφοντο ἀλέξανδρον, ὡς ἃ δέον ἀνεχόμενον καὶ μὴ δέγμαι]ος νεωτερισμοῦ· ὁ δὲ ὑπολαβὼν ἄ-

*Arius* being a ſubtle Diſputant, (for he was ſaid to have been no ſtranger to thoſe Sciences;) fell into abſurd Expreſſions; inſomuch that he ventur'd firſt to ſay in the Church, what none durſt ſay before him, that the Son of God was made out of nothing; and that he once was not; and that by the freedom of his Will he was capable both of Vice and Vertue: That he is a Creature, and the Workmanſhip of God: And many other things which you may ſuppoſe one that maintained ſuch Opinions, as he, proceeding in Subtilties and nice Queſtions would ſay. But ſome taking hold of the

μενον

μενον ἔδ. πρὸς τ ἀμφιβόλων ἑκάτερῳ μέρει πεφθέγγεσθαι λόγον, ὥστε μὴ δόξαι ἀναγκῇ ἀλλὰ πειθοῖ τ ἴδιον αὐτοῦ παύειν, κειτής κριθείσας σὺν τοῖς ἀπὸ κλήρου εἰς ἄμιλλαν ἀμφοτέρους ἤγαγον. ὡς ἂ συμβαίνειν φιλεῖ πρὸς τὰς ἔριδας τ λόγων ἑκάτερον ἐπιφέρεσθαι νικᾶν. σωίσας ἂ ἄρειος μὲ τοῖς παρ' αὐτῷ εἰρηνεύουσι· οἱ ἂ ὡς ὁμοίοις κ συναίδιον ἦν ὁ υἱὸς τῷ πατρί. σωεδρεύσ ἂ πάλιν γνωσθέντα τοιαῦτα διαλέξεις ἀναγνόντες ἐ σωέβησ ἀλλήλοις. ἀμφισβήσ ἂ τ ζητήσεως ἔτι δυσέρις ἔδ πεπονθέ τι κ ἀλέξανδρος τὰ πρῶτα. πῆ μὲ τάτης. πῆ ἂ ἐκείνης ἐπαινῶν· τελευτῶν ἂ τοῖς ὁμοούσιον κ συναΐδιον ἔδ τ υἱὸν ἀποφαινομένοις ἔφηλο, κ τ ἄρειον ὁμόιος ςέργειν ἐκελεύσε, τ ἐναντίων λόγων ἀφέμενον, ἐπεὶ ἂ ἐκ ἔπεισεν· ἤδη ἂ πολλοῖ τ ἐμφ' αὐτὸν τ ἐποσκόπων κ τ κλήρου λέγειν ὀρθῶς τ ἄρειον ἐνόμιζον, ἀπεκήρυξε τ ἐκκλησίας αὐτὸν ἕ, κ πρὸ συμπεφήνας αὐτῷ πρὸ τὸ δόγμα κλπ.

Expreſſions complain'd of *Alexander*, as not acting as became him in his ſuffering ſuch Novelties. But he anſwered, that it were better to allow liberty of Diſputation to both Parties in diſputable Points, that he might not ſeem to quaſh their Controverſie by Violence, but to end it by reaſonable Methods. So he ſat as Judge, together with his Clergy, and brought both Parties to a Diſputation. Now, as it uſually happens in ſuch verbal Controverſies, each party ſtrove for Victory. And *Arius* ſtood to what he had ſaid; but the others affirm'd, that the Son was Conſubſtantial and Coeternal to the Father. And when there was a ſecond Aſſembly, thoſe that had moved the Queſtions could not agree one with another. Nay, while the Diſpute ſeem'd to be doubtful, *Alexander* himſelf at the firſt was in great Difficulty: Sometimes commending one ſide, and ſometimes another; till at laſt he yielded to thoſe that affirm'd the Son was Conſubſtantial and Coeter-

nal; and commanded *Arius* to be of the same Opinion, and to leave his contrary Expressions. But when he could not perswade him, nay, while many of the Bishops and of the Clergy thought that *Arius* was in the right, he Excommunicated him, and those of the Clergy also who agreed with him in his Doctrine.

*N. B.* When the Nature and Attributes of the Son of God were first own'd as properly *equal* to those of the Father in the Christian Church, 'tis hard exactly to determine. To be sure it was not till a considerable time *after the Council of* Nice, when *Ephrem*, the *Syrian*, was first zealous for it; for tho' the Foundations of this Doctrine were then laid, by the admission of the ὁμοούσιον, yet was not the Doctrine it self fully own'd; but the Son was still esteem'd in great measure *Inferior* to the Father, during a great part, at the least, of the fourth Century of the Church: To say nothing of the great, sometimes greatest part of the Church, which all along oppos'd the Introduction of such Novelties, and which was never suppress'd till Antichristian Tyranny became too great for Opposition; and at length entirely establish'd a most *compleat System of these sort of Corruptions*, I mean the famous Creed of *Vigilius Thapsitanus*, or *Tapsensis*, as he is commonly call'd; which alas! is not yet cast out of the Reform'd Churches themselves! *Pudet hæc opprobria Nobis & dici potuisse, & non potuisse refelli!*

*Testament*, p. 786, 792.

*N. B.* That the Reader may the better trace the rise of modern *Antichristianism* and *Heresie* at *Rome*, from those *many Antichrists*, or *Hereticks*; which arose in the first times of the Gospel; and which, as *John* intimates, were to unite in the *grand Antichrist* himself; take the following *Chronological*

1 Joh. II. 18.

*nological Table* of the Time and Circumſtances when thoſe old Hereticks came to *Rome*, their common Rendezvouz; when they ſpread their Hereſies there; and what mighty Succeſs they ſoon had in that City.

I. About *A D.* 63 or 64. *Simon Magus* was driven from *Cæſarea* by *Peter* to *Rome*; and tho' upon God's Judgment on him by *Peter*, ſome ſtop was put to his Hereſie; yet did it ſtill continue; and himſelf had a Statue erected for him afterward, as a God.

*Conſtit.* L. VI. C. 8, 9. p. 337, 338. *Euſeb. Hiſt. Eccl.* L. II. C. 13, 14. p. 50, 51, 52. *Epiphan. Hæreſ.* XXI. §. 5. p. 59. *Hieronym. in Catalog. Juſtin Martyr, Apol.* II. §. 34. *Tertull. Apoleget.* §. 13. p. 15.

II. About *A.D. 66. Menander*, or his followers, were condemned by *Linus*, Bp. of *Rome*, and Excommunicated. So that this Heretick muſt alſo have ſo early ſpread his Hereſie in that City.

*Hos Sanctus Linus Epiſcopus ſecundus Apoſtoli Petri a conſortio converſationis noſtræ ejectos æterna damnatione multavit. Prædeſtinat.* L. I.

III. About *A. D.* 75. *Ebion* ſpread his *Socinian* Hereſie at *Rome.*

*Epiphan. Hæreſ.* XXX. §. 18. p.

IV. About *A. D.* 80. *Marcus*, or *Marcion* the Elder, being vanquiſh'd by *John* and his Presbyters, and driven from *Epheſus*, went to *Rome*, and ſpread his Hereſie there, and was there condem'd by *Clement*, Biſhop of *Rome.*

*Philaſtr. Qui devictus atque fugatus a Beato Joanne Evangeliſta, & a Presbyteris de Civitate Epheſi Romæ hanc Hæreſin ſeminavit. Hunc Clemens æterna damnatione punivit.*

V.

V. About *A. D.* 128. *Valentinus* came to *Rome*. He grew famous in a little time, and continued ſpreading his Hereſie there for 20 Years together. He ſeems firſt to have ſettled that famous *Heretical School* or Univerſity, which by degrees Corrupted the Church of *Rome*, and thereby introduc'd Antichriſtianiſm and Hereſie. The Succeſſion of Hereticks there was thus, according to Biſhop *Pearſon*; (1.) *Valentinus*. (2.) *Secundus*. (3.) *Epiphanes*. (4.) *Ptolemæus*. (5.) *Colarbaſus*. (6.) *Heracleon*. (7.) *Cerdo*. (8.) *Marcion*. (9.) *Lucian*. (10.) *Apelles*, Probably all Maſters of this School, one after another; or, rather of ſeveral under Contemporary Schools of the ſame Nature, from about *A. D.* 128. till *A.D.*140. or 150. For,

Οὐαλεντῖνος μὲν γὰρ ἦλθεν εἰς Ῥώμην ἐπὶ Ὑγίνου, ἤκμασεν τ' ἐπὶ Πίου, καὶ παρέμεινεν ἕως Ἀνικήτου. Iren. L. III. C. 4. p. 206.

*Epiphan, ad ſingulas has hæreſes. Vid. Pearſ. Vind. Ign. Part II. C. 7. p. 373.*

VI. About the ſame Year *A. D.* 128. *Cerdon* came to *Rome*; and after ſome time, if not immediately, ſpread his Hereſie there alſo; and had there a more famous Succeſſor.

Κέρδων ὁ ἀφ' οὗ Μαρκίανος, καὶ αὐτὸς ἐπὶ Ὑγίνου. ibid. & Cypr. Epiſt. LXXIV. p. 211.

VII.

VII. For about, or rather exactly at *A. D.* 130. *Marcion*, *Cerdon*'s Scholar, came to *Rome*, out of *Pontus:* And put in to be Biſhop of *Rome*, or at leaſt one of prime Authority there. But being rejected, brake out openly into his Hereſie, and propagated it at *Rome*, for many years afterwards.

Μαρκίων ἄνεσιν εἰς τ῾ Ῥώμην αὐτὸν, μ῾ τὸ τελευτῆσαι ὑγίνον τ῾ ἐπίσκοπον Ῥώμης, κ. τ. λ. *Epiphan. Hæreſ.* XLIII. §. 1. p. 302, 303.

VIII. About *A. D.* 150. *Marcellina*, one of the *Carpocratians*, came to *Rome*, and ſpread that Hereſie there; and had a great Number of Proſelytes: and at this time the Name and Hereſie of the *Gnoſticks* were known at *Rome* alſo.

*Epiphan. Hæreſ.* XXVII. §. 6. p. 107. ἐν χρόνοις Ἀνικήτ. *ex Iren.* L. I. C. 24. p. 101.

IX. About *A. D.* 160. *Marcus*, the Magician ſpread his Hereſie in the *Weſt*; and at the *Rhodanus* in *Gaul* deceived many, eſpecially of the Noble Women.

*Iren.* L. I. C. 9. §. 2. p. 62.

X. About *A. D.* 165. *Blaſtus* and *Florinus* the Hereticks ſpread their new Doctrines at *Rome*; which are ſuppos'd to be deriv'd from the *Valentinians*; and had there a great number of Proſelytes.

*Euſeb. Eccl. Hiſt.* L. V. C. 15. p. 178, 179. *Theodorit De Hæret. Fab.* L. I. C. 23.

XI.

XI. About *A. D.* 190. *Theodotus* of *Byzantium*, and his Scholars, *Aſclepiodotus* and *Thedotus*, jun. ſpread their *Samoſatenian*, *Photinian* or *Socinian* Hereſie at *Rome* alſo.

*Epiphan. Hæreſ.* LIV. §. 1. p. 463.

XII. About *A. D.* 195. *Praxeas* the Heretick introduces his [*Sabellian*] Hereſie into *Rome*; and is in great eſteem with Pope *Victor*, or *Zephirinus* there; who had before favour'd the *Montaniſts* alſo.

*Tertull. Adv. Prax.* §. 1. p. 634.

XIII. About *A.D.* 200. *Tertullian* wrote againſt the other Hereticks, and even againſt *Praxeas*; but himſelf venturing upon Metaphyſick Notions from the Hereſies of *Baſilides* and *Valentinus* propagated his Hereſie, or mixture of ancient Hereſies, in the *Weſt*, and at *Rome*; eſpecially after he fell into the other Hereſie of *Montanus* alſo.

*Tertull. Adverſ. Prax.* Obſerve the περιοχὴ of the *Valentinians*, which he owns he embrac'd; and compare his difference between the Λόγος and Σοφία in Chriſt, with the like Notion of *Baſilides*, who believ'd ἄλλον ἢ Λόγον, καὶ ἕτερον ἢ Σοφίαν. *apud Pearſ. Vind Ign.* Pt. II. C. 6. p. 366.

XIV. About *A. D.* 256. Pope *Stephen* determin'd for the validity of the Baptiſm of all the Hereticks; and pleaded ancient *Roman* Tradition for it, againſt the contrary

*Op. Cyp. Epiſt.* LXX. *&c.* p. 189, *&c.*

trary Tradition of the reſt of the Chriſtian World, deriv'd from the Apoſtles themſelves. So *early*, and ſo *much* Intereſt had thoſe Hereticks gain'd at *Rome* by the middle of even the *third* Century; nay, if their pretence of immemorial Tradition be true, much ſooner, in the *ſecond* Century it ſelf.

XV. About *A. D.* 260. if *Athanaſius* ſay true, Pope *Dionyſius* embrac'd and propagated the ὁμοούσιον, [a Word us'd by the *Valentinians*; and firſt apply'd to a like Matter by the Counterfeit *Hermes Triſmegiſtus*, as we have already obſerv'd.] He call'd *Dionyſius* of *Alexandria* to an Account for oppoſing it, at the very ſame time that the Council of *Antioch* rejected it. And from hence probably is to be dated this fatal *Hereſie*; which, as an unknown Author many Years after obſerves, *Univerſum Orbem Terræ in modum Tenebrarum replevit*; and which was firſt *eſtabliſh'd*

*Athanaſ. De ſentent. Dionyſ. Op. Tom.* I. p. 548, *&c.*

*Baſil Epiſt.* XLI. *Op. Tom.* II. p. 802, 803. Epitomæ ex Doctrin. Theod. p. 570. 571.

Comment. in Job int. Op. Origen Lat. L. I. p. by 392, 393.

by the Council of *Nice*: Tho' it was many Years e'er it could ſubdue the Chriſtian Church. Nor indeed was it *fully* ſettled till plain *Romiſh* Anti-chriſtian Tyranny and Idolatry over-bore all before it, in the later Centuries.

*N. B.* If any wonder that I ſeem to believe, that the famous Statue at *Rome*, mention'd by *Juſtin Martyr*, *Tertullian*, and *Euſebius*, as dedicated to *Simon Magus* was real, and not miſtaken by them; I ſhall give the Reader the Inſcription at large, which was dug up at *Rome* in the Days of Pope *Gregory* XIII. and leave it to his Judgment, whether *Juſtin* and the reſt were ſo ignorant as to miſtake this for that other to *Simon Magus*, SIMONI DEO SANCTO.

SEMONI SANGO DEO FIDIO SACRUM.
SEXTUS. POMPEIUS. S. P. F. COL. MESSIA-
(NUS
QUINQUENNALIS DECUR. BIDENTALIS
DONUM DEDIT.

The Criticks muſt think themſelves very ſagacious when they pretend to contradict ſo certain a piece of Hiſtory, as is that of *Simon Magus*'s Statue at *Rome*, becauſe near the ſame place there was alſo ſome Monument to *Semo Sanguſ*, one of the Heathen Deities. But a few ancient Teſtimonies are worth a great number of Critical Conjectures as to ſuch a Matter of Fact as this is.

*N. B.* 'Tis here well worth our Obſervation how unfairly the modern Writers of Controverſie alledge

alledge a few ſeparate Expreſſions of the Ancients; and putting a novel ſence upon them oppoſe them to more numerous Teſtimonies out of the ſame Authors on the other ſide. Thus *Clemens Alexandrinus* once, in his juvenile Writings ſaid, that the Son was ἰσοποιὸς, made *equal* to his Father; or intruſted with the plenitude of his Divine Power. This ſingle Oratical Expreſſion is to be ſet againſt all thoſe others in him, which aſſure us, that *Clement* thought him Inferior, and Subordinate to, and really Created by the Supreme God. Thus alſo *Tertullian* uſes a few parallel Expreſſions alſo, *æquat, parem, pariari*; and theſe are to be ſet againſt his moſt plain and numerous Expreſſions, that the Son was but as a *part to the whole*; as a *ray* of Light to the *Sun*; that the *Father is greater than he*; that he was *plainly Ignorant of the Day of Judgment*; and that, as to his real Exiſtence, it reached no higher than a little before the Foundation of the World. Thus alſo *Clemens* dates our Saviour's origin from a period ἀχρόνως and ἀνάρχως, *i. e.* in the ancient ſtyle before the beginning of the World, or of Time, and no more. Yet are theſe Expreſſions ſuppos'd a Demonſtration, that he believ'd the real *Coeternity* of the Son with the Father; whereas 'tis moſt evident, that he believ'd him only the firſt of the Beings which the Father created, according to the conſtant original Doctrine of the Chriſtian Church in that Matter. *Vid. Cyprian Epiſt.* LXXIII. p. 206.

ARTICLE

## ARTICLE IX.

*Accordingly* Jesus Christ, *the* Word *and* Son of God *was very frequently* sent *by the Supreme God, the Father, in the ancient Ages; and again more apparently at his Incarnation; as his Servant, his Vicegerent, and Minister into the World.*

Mar. IX. 37. Ὃς ἐὰν ἐμὲ δέξηται, οὐκ ἐμὲ δέχεται, ἀλλὰ τὸν ἀποστείλαντά με.

WHosoever shall receive me, receiveth not me, but him that sent me. See *Luc.* IX. 48. *Joh.* III. 17. V. 23, 24, 30, 36, 37. VI. 29, *&c.* 57. VII. 33. VIII. 16, 18. IX. 4. X. 36. XIII. 20. XIV. 24. XV. 21. XVI. 5. 30. 1 *Joh.* IV. 10.

Joh. III. 2. Ῥαββεῖ, οἴδαμεν ὅτι ἀπὸ Θεοῦ ἐλήλυθας διδάσκαλος· οὐδεὶς γὰρ ταῦτα τὰ σημεῖα δύναται ποιεῖν, ἃ σὺ ποιεῖς, ἐὰν μὴ ᾖ ὁ Θεὸς μετ' αὐτοῦ.

Rabbi, we know that thou art a teacher come from God; for no one can do these miracles that thou doſt, except God be with him.

v. 33, 34. Ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν ἐσφράγισεν ὅτι ὁ Θεὸς ἀληθής ἐστιν. ὃν γὰρ ἀπέστειλεν ὁ Θεὸς τὰ ῥήματα τοῦ Θεοῦ λαλεῖ· οὐ γὰρ ἐκ μέτρου δίδωσιν ὁ Θεὸς τὸ πνεῦμα.

He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God; for God giveth not the Spirit by measure unto him.

Ἡ ἐμὴ διδαχὴ οὐκ ἔστιν ἐμὴ, ἀλλὰ τοῦ πέμψαντός με. ἐάν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν γνώσεται περὶ τῆς διδαχῆς πότερον ἐκ τοῦ Θεοῦ ἐστιν, ἢ ἐγὼ ἀπ' ἐμαυτοῦ λαλῶ. ὁ ἀφ' ἑαυτοῦ λαλῶν τὴν δόξαν τὴν ἰδίαν ζητεῖ· ὁ δὲ ζητῶν τὴν δόξαν τοῦ πέμψαντος αὐτὸν, οὗτος ἀληθής ἐστι, καὶ ἀδικία ἐν αὐτῷ οὐκ ἔστιν.

My Doctrine is not mine, but his that sent me. If any Man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of my self. He that speaketh from himself, seeketh his own glory; but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him. VII. 16, 17, 18.

Κἀμὲ οἴδατε, καὶ οἴδατε πόθεν εἰμι, καὶ ἀπ' ἐμαυτοῦ οὐκ ἐλήλυθα, ἀλλ' ἔστιν ἀληθινὸς ὁ πέμψας με, ὃν ὑμεῖς οὐκ οἴδατε. ἐγὼ δὲ οἶδα αὐτὸν, ὅτι παρ' αὐτοῦ εἰμι, κἀκεῖνός με ἀπέστειλεν.

Ye both know me, and ye know whence I am; and I am not come of my self; but he that sent me is true; whom ye know not. But I know him; for I am from him, and he hath sent me. v. 28, 29.

Ὁ πέμψας με ἀληθής ἐστι· κἀγὼ ἃ ἤκουσα παρ' αὐτοῦ ταῦτα λέγω εἰς τὸν κόσμον.

He that sent me is true; and I speak to the World those things which I have heard of him. VIII. 26.

Ὁ πέμψας με μετ' ἐμοῦ ἐστιν· οὐκ ἀφῆκέ με μόνον ὁ πατὴρ, ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ πάντοτε.

He that sent me is with me. The Father hath not left me alone; for I do always those things that please him. v. 29.

Εἰ ὁ Θεὸς πατὴρ ὑμῶν ἦν ἠγαπᾶτε ἂν ἐμέ· ἐγὼ γὰρ ἐκ τοῦ Θεοῦ ἐξῆλθον, καὶ ἥκω· οὐδὲ γὰρ ἀπ' ἐμαυτοῦ ἐλήλυθα, ἀλλ' ἐκεῖνός με ἀπέστειλε.

If God were your Father ye would love me; for I proceeded forth, and came from God; for I am not come of my self, but he sent me. v. 42.

XII. 44, 45. Ὁ πιστεύων εἰς ἐμὲ, οὐ πιστεύει εἰς ἐμέ, ἀλλ' εἰς τὸν πέμψαντά με· καὶ ὁ θεωρῶν ἐμὲ, θεωρεῖ τὸν πέμψαντά με.

He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me, seeth him that sent me.

v. 49, 50. Ἐγὼ οὐκ ἐμαυτοῦ οὐκ ἐλάλησα, ἀλλ' ὁ πέμψας με πατὴρ αὐτός μοι ἐντολὴν ἔδωκε, τί εἴπω καὶ τί λαλήσω· καὶ οἶδα ὅτι ἡ ἐντολὴ αὐτοῦ ζωὴ αἰώνιός ἐστιν· ἃ οὖν λαλῶ ἐγὼ, καθὼς εἴρηκέ μοι ὁ πατὴρ, οὕτω λαλῶ.

I have not spoken of my self; but the Father which sent me he gave me a commandment, both what I should say, and what I should speak: And I know that his commandment is life everlasting. Whatsoever I speak therefore, even as the Father said unto me, so I speak.

XVI. 27, 28. Πεπιστεύκατε ὅτι ἐγὼ παρὰ τοῦ Θεοῦ ἐξῆλθον. ἐξῆλθον παρὰ τοῦ πατρὸς, καὶ ἐλήλυθα εἰς τὸν κόσμον· πάλιν ἀφίημι τὸν κόσμον, καὶ πορεύομαι πρὸς τὸν πατέρα.

Ye have believed that I came out from God. I came out from the Father, and am come into the world. Again, I leave the world, and go to the Father. See XVII. throughout.

1 Joh. IV. 14. Ἡμεῖς τεθεάμεθα καὶ μαρτυροῦμεν ὅτι ὁ πατὴρ ἀπέσταλκε τὸν υἱὸν σωτῆρα τοῦ κόσμου.

We have seen, and do testifie, that the Father sent the Son to be the saviour of the world.

Christ. Epist. ad Abgar. Sneil. Tom. I. p. 7. Περὶ οὗ ἔγραψάς μοι ἐλθεῖν πρὸς σε, δέον ἐστὶ πάντα, ἅ σε ἀπέστειλα, ἐνταῦθα πληρῶσαί με, καὶ μετὰ τὸ πληρῶσαι ὅτως ἀναληφθῆναι πρὸς τὸν ἀποστείλαντά με.

As for what thou hast written unto me, that I should come to thee; it is necessary that all those things for which I was sent, should be fulfilled by me in this place; and that having fulfilled them, I should be received up to him that sent me.

Περὶ

Περὶ δὲ τῆς ἐλεύσεως τοῦ Ἰησοῦ, καθὼς ἐγένετο, καὶ περὶ τῆς ἀποστολῆς αὐτοῦ, καὶ ἕνεκα τίνος ἀπεστάλη ὑπὸ τοῦ πατρός.

And concerning the Advent of Jesus, how it was; and concerning his mission, and for what cause he was sent by the Father. Thadd. Spicil. Tom. I. p. 11.

Οἱ ἀπόστολοι ἡμῖν εὐαγγελίσθησαν ἀπὸ τοῦ κυρίου Ἰησοῦ Χριστοῦ· Ἰησοῦς ὁ Χριστὸς ἀπὸ τοῦ Θεοῦ ἐξεπέμφθη. ὁ Χριστὸς οὖν ἀπὸ τοῦ Θεοῦ, καὶ οἱ ἀπόστολοι ἀπὸ τοῦ Χριστοῦ· ἐγένοντο οὖν ἀμφότερα εὐτάκτως ἐκ θελήματος Θεοῦ.

The Apostles have preached to us from our Lord Jesus Christ. Jesus Christ from God. Christ therefore was sent by God, the Apostles by Christ. So both were orderly done according to the Will of God. Clem. Ep. I. §. 42. p. 170.

Τὸν πέμψαντα αὐτὸν παντοκράτορα καὶ ποιητὴν τῶν ὅλων Θεὸν ἀθετεῖτε.

Ye reject that God which sent him, the Almighty, and maker of the Universe. Just. Dial. cum Tryph. p. 234.

*Ab* Uno Deo *qui & hunc mundum fecit, & nos plasmavit, & omnia continet, & administrat, Unigenitus Filius venit ad nos.*

From one God, who both made the world, and formed us, and contains all things, and orders them, did the only begotten Son come to us. Idem ap. Iren. L. IV. C. 14. p. 300.

But why so large in a known Case? See Article XIII. hereafter.

## ARTICLE X.

*He was also ever intirely* subordinate *and* obedient *to his Father, and* minister'd *to his good Pleasure in all things.*

Matt. XX. 23. Τὸ δὲ καθίσαι ἐκ δεξιῶν μου, καὶ ἐξ εὐωνύμων μου, οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοίμασται ὑπὸ τοῦ πατρός μου.

BUT to sit on my right hand, and on my left, it is not mine to give, excepting to those for whom it is prepared by my Father. See XXVI. 39, 42, 44. *Mar.* XIV. 36, 39. *Luc.* XXII. 42.

Joh. IV. 34. Λέγει αὐτοῖς ὁ Ἰησοῦς, ἐμὸν βρῶμά ἐστιν ἵνα ποιῶ τὸ θέλημα τοῦ πέμψαντός με, καὶ τελειώσω αὐτοῦ τὸ ἔργον.

Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

V. 30. Οὐ ζητῶ τὸ θέλημα τὸ ἐμὸν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με πατρός.

I seek not mine own will, but the will of the Father which sent me.

VI. 38. Καταβέβηκα ἐκ τοῦ οὐρανοῦ, οὐκ ἵνα ποιῶ τὸ θέλημα τὸ ἐμὸν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με.

I came down from heaven, not to do mine own will, but the will of him that sent me. See v. 39, 40. VIII. 29. 55.

XIV. 31. Καθὼς ἐνετείλατό μοι ὁ πατὴρ, οὕτω ποιῶ.

As the Father gave me commandment, even so I do.

XV. 10. Ἐὰν τὰς ἐντολάς μου τηρήσητε, μενεῖτε ἐν τῇ ἀγάπῃ μου, καθὼς ἐγὼ τὰς ἐντολὰς τοῦ πατρός μου τετήρηκα, καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ.

If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. See XVIII. 11.

καίπερ

Καίτοι ὢν υἱὸς ἔμαθεν, ἐφ' ὧν ἔπαθε τὴν ὑπακοήν.

Altho' he were a Son, yet learned he obedience by the things which he ſuffered. Heb. V. 8.

Ὁ κύριος ἡμῶν καὶ Θεὸς Ἰησοῦς ὁ Χριστὸς τὸ θέλημα τοῦ πατρὸς αὐτοῦ πεπλήρωκε, καὶ πληρώσας ἀνελήφθη πρὸς τὸν ἑαυτοῦ πατέρα.

Our Lord and God Jeſus Chriſt fulfilled the Will of his Father; and when he had fulfilled it, he was taken up to his Father. Thadd. Spicileg. Tom. I. p. 10.

Ὁ δὲ διάκονος τάλιν παιρακάλω, ὡς ὁ Χριστὸς τοῦ πατρὶ, καὶ λειτουργείτω αὐτῷ ἐν πᾶσιν ἀμέμπτως, ὡς ὁ Χριστὸς ἀφ' ἑαυτοῦ ποιῶν οὐδέν, τὰ ἀρεστὰ ποιεῖ τῷ πατρὶ παύλου. *Vid.* C. 27. p. 240. C. 30. p. 243. L. V. C. 5. p. 303.

Let the Deacon miniſter to him, as Chriſt does to his Father; and let him ſerve him unblameably in all things, as Chriſt does nothing of himſelf, but does always thoſe things that pleaſe his Father. Conſtitut. Apoſtol. L. II. C. 26. p. 239.

Ἃ παρήγγειλε Χριστὸς ταῦτα καὶ παρεσκεύασε.

He brought thoſe things into being which Chriſt was commanded to make. L. V. C. 7. p. 307.

Ὁ κύριος ἡμῶν καὶ Θεὸς Ἰησοῦς ὁ Χριστὸς εἰς πάντα ὑπηρετησάμενός σοι τῷ Θεῷ αὐτὸς καὶ παιδὶ, εἴς τε δημιουργίαν διάφορον, καὶ προνοίαν κατάλληλον.

Our Lord and God Jeſus Chriſt, who in all things miniſtred to thee his God and Father, both in thy various Creation, and in thy ſuitable Providence. L. VIII. C. 12. p. 402.

Καὶ γὰρ Ἰησοῦς Χριστὸς πάντα κατὰ γνώμην προσήκει τὸν παῖδα, ὡς αὐτός που λέγει, ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ πάντοτε.

For Jeſus Chriſt does in all things according to the Will of his Father; as himſelf ſomewhere ſaith, I do always thoſe things that pleaſe him. Ignat. Ad Eph. §. 3. p. 47.

Ad Magnes. §. 7. p. 58. Ὁ κύριος ἄνευ τοῦ πατρὸς οὐδὲν ποιεῖ· ὃ σύναμαι γὰρ, φησὶ, ποιεῖν ἀπ' ἐμαυτοῦ οὐδέν.

The Lord does nothing without the Father; for, says he, I can of mine own self do nothing.

§. 13. p. 62. Ὑποτάγητε τῷ ἐπισκόπῳ, καὶ ἀλλήλοις, ὡς ὁ Χριστὸς τῷ πατρὶ.

Be subject to your Bishop, and to one another, as Christ was to his Father.

AdSmyrn. §. 8. p. 90. Πάντες τῷ ἐπισκόπῳ ἀκολουθεῖτε, ὡς ὁ Χριστὸς Ἰησοῦς τῷ πατρί·

Do you all follow your Bishop, as Christ Jesus did his Father.

Just. Dial. cum Tryph. p. 357. Ἀλλ' ἐκεῖνον τὸν χρηστὸν βαλλω τὸν ἐκείνου, καὶ Θεὸν ὄντα ὑὸν αὐτοῦ, καὶ ἄγγελον, ἐν τῇ ὑπηρετεῖν τῇ γνώμῃ αὐτοῦ.

But him that is according to his will, being God, and his Son, and an Angel, from his ministring to his good pleasure.

Iren L. III. C. 18. p. 242. *Omnia quæ præcognita erant a Patre ordine, & tempore, & hora præcognita, & apta perficit Dominus noster: unus quidem & idem existens, dives autem & multus; diviti enim & multæ voluntati Patris deservit.*

Our Lord compleated all those things that were before determin'd by the Father, in that order, at that time, and at that hour, when they were fore-determin'd; being ever one and the same Being, rich and abundant; because he was subservient to the rich and abundant Will of his Father.

L. IV C. 14. p 302. *Omnia autem Filius administrans Patri perficit, ab initio usque ad finem.*

The Son in his Ministration to the Father compleats all things, from the beginning to the end.

C. 16. p. 303. *Revelat enim omnibus Filius quibus velit agnosci Pater, & neque sine bona voluntate Patris, neque sine administratione Filii cognoscet quisquam Deum.*

For the Son reveals the Father to all to whom the Father would be reveal'd. Neither can any one know God without the good pleasure of the Father;

Father; nor without the Administration of the Son.

*Ministrat enim ei ad omnia sua progenies, & figuratio sua, id est Filius & Spiritus Sanctus: Verbum & Sapientia: quibus serviunt & subjecti sunt omnes Angeli.* *Vid.* C. 37. p. 333. L. V. C. 15. p. 423.

For his Off-spring and his Figuration minister to him in all his Works; that is, the Son and Holy Spirit; his Word and Wisdom; to whom all the Angels are subservient and subject. C. 17. p. 304.

But what need of more Testimonies in a known Case? See however *Sandius Interpret. Paradox. Append.* p. 360.——371.

## ARTICLE XI.

*He also did frequently* Pray *to, and* Praise, *and* Trust in *the Supreme God, as his* Lord, *his* God, *and* Father; *and still* Intercedes *to him in Heaven for his Church and People here on Earth.*

Matt. XI. 25, 26. Ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς, εἶπεν, ἐξομολογοῦμαί σοι πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις. Ναὶ ὁ πατὴρ, ὅτι οὕτως εὐδοκία ἐμπροσθέν σου.

AT that time Jesus answered and said, I thank thee, O Father, Lord of Heaven and Earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight. See XIV. 19. XV. 36. XIX. 13. XXVI. 26, 27, 36, 44, 53. *Mar.* VIII. 6, 7. *Luc.* IX. 16. 18. X. 21. XI. 1. XXII. 17, 19. *Joh.* VI. 23. 1 *Cor.* XI. 24.

XIV. 23 Ἀνέβη εἰς τὸ ὄρος κατ' ἰδίαν προσεύξασθαι.

He went up into a mountain apart to pray. See *Mar.* I. 35. VI. 46. *Luc.* V. 16. VI. 12. IX. 28, 29.

XXVI. 39, 42. Καὶ προελθὼν μικρὸν ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ προσευχόμενος, καὶ λέγων, πάτερ μου, εἰ δυνατόν ἐστι, παρελθέτω ἀπ' ἐμοῦ τὸ πο-

And he went a little farther, and fell on his face, and prayed, saying, My Father, If it be possible let this cup pass from me.

τήριον

πήριον τοῦτο· πλὴν οὐχ ὡς ἐγὼ θέλω, ἀλλ' ὡς σύ.——— πάλιν ἐκ δευτέρου ἀπελθὼν προσεύξατο λέγων, πάτερ μου, εἰ οὐ δύναται τοῦτο τὸ ποτήριον παρελθεῖν ἀπ' ἐμοῦ, ἐὰν μὴ αὐτὸ πίω, γενηθήτω τὸ θέλημά σου.

Neverthelefs, not as I will, but as thou wilt.——— He went away again the fecond time, and prayed, faying, O my Father, if this cup may not pafs away from me, except I drink it, thy will be done. See *Mar.* XIV. 35.——— 39. *Luc.* XXII. 40.——— 45.

Πέποιθεν ἐπὶ τὸν Θεόν· ῥυσάσθω νῦν αὐτὸν, εἰ θέλει αὐτόν.

He truſted in God; let him deliver him if he will have him. See *Pſal.* XXII. 9. *Heb.* II. 13. XXVII. 43.

Ἠλὶ, Ἠλὶ, λαμὰ σαβαχθανί; τοῦτ' ἔστιν, θεέ μου, θεέ μου, ἵνα τί με ἐγκατέλιπες;

Eli, Eli, Lama Sabachthani; That is to fay, My God, My God, why haſt thou forſaken me? See *Pſal.* XXII. 1. *Mar.* XV. 34. v. 46.

Τιμῶ τὸν πατέρα μου.

I honour my Father. Joh. VIII.

Ὁ δὲ Ἰησοῦς ἦρε τοὺς ὀφθαλμοὺς ἄνω, καὶ εἶπε, πάτερ, εὐχαριστῶ σοι ὅτι ἤκουσάς μου· ἐγὼ δὲ ἤδειν ὅτι πάντοτέ μου ἀκούεις· ἀλλὰ διὰ τὸν ὄχλον τὸν περιεστῶτα εἶπον, ἵνα πιστεύσωσιν ὅτι σύ με ἀπέστειλας.

And Jeſus lift up his eyes, and ſaid, Father, I thank thee that thou haſt heard me, and I knew that thou heareſt me always; but becauſe of the people which ſtand by, I ſaid it, that they may believe that thou haſt ſent me. XI. 41, 42.

Νῦν ἡ ψυχή μου τεταραγμένη· καὶ τί εἴπω; πάτερ σῶσόν με ἐκ τῆς ὥρας ταύτης; ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν ταύτην.

Now is my ſoul troubled; and what ſhall I ſay? Father ſave me from this hour? but for this cauſe came I unto this XII. 27, 28.

πάτερ

πάτερ, δόξασόν σε τὸ ὄνομα. κ. τ. λ.

hour. Father, glorifie thy name, &c.

XIV. 16. Ἐγὼ ἐρωτήσω τὸν πατέρα, καὶ ἄλλον παράκλητον δώσει ὑμῖν.

I will pray the Father, and he shall give you another Comforter. See XVII. throughout.

XX. 17. Εἶπε αὐτῖς, ἀναβαίνω πρὸς τὸν πατέρα μου, καὶ πατέρα ὑμῶν· καὶ Θεόν μου, καὶ Θεὸν ὑμῶν.

He said unto them, I ascend unto my Father, and your Father, and to my God, and your God.

Rom. VIII. 34. Ὃς καί ἐστιν ἐν δεξιᾷ τοῦ Θεοῦ· ὃς καὶ ἐντυγχάνει ὑπὲρ ἡμῶν.

Who is even at the right hand of God; who also maketh intercession for us.

2 Cor. I. 3. Ὁ Θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

The God and Father of our Lord Jesus Christ. See XI. 31. *Eph.* I. 3. 17. *Colos.* I. 3. *Apoc.* III. 12. *Constitut. Apostol.* L. I. C. 8. p. 207. L. II. C. 20. p. 227. L. V. C. 20. p. 326. L. VI. C. 11. p. 340. L. VII. and VIII. very frequently.

Heb I. 9. Ἠγάπησας δικαιοσύνην, καὶ ἐμίσησας ἀνομίαν· διὰ τοῦτο ἔχρισέ σε ὁ Θεός, ὁ Θεός σου, ἔλαιον ἀγαλλιάσεως, παρὰ τοὺς μετόχους σου.

Thou hast loved righteousness, and hated iniquity; wherefore God, even thy God, hath anointed thee with the oil of gladness, above thy fellows. See *Psal.* XLV. 7.

V. 7. Ὃς ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ δεήσεις τε καὶ ἱκετηρίας, πρὸς τὸν δυνάμενον σώζειν αὐτὸν ἐκ θανάτου, μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρύων

Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears, unto him

χρυῶν προσενέγκας, καὶ εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας.

that was able to save him from death, and was heard in that he feared.

Παντὸς ζῶν εἰς τὸ ἐντυγχάνειν ὑπὲρ αὐτῶν.

Seeing he ever liveth VII. 25. to make intercession for them. See IX. 24. 1 *Joh.* II. 1. *& Just. Dialog. cum Tryph.* p. 357, 358. But enough in a clear Case.

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ARTICLE

## ARTICLE XII.

He also own'd that all his *Knowledge*, *Power*, *Authority*, *Revelations*, *Doctrine*, and *Miracles* were deriv'd from, and given him by the Father; and still did all so as might ultimately tend to the *Glory* of his Father.

Matt. XI. 27. Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου.

ALL Things are delivered to me by my Father. See XII. 50. *Luc.* X. 22.

XVI. 27. Μέλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ, κ. τ. λ.

For the Son of Man will come in the Glory of his Father, *&c. Mar.* VIII. 38.

XX. 23. Τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων μού οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοίμασται ὑπὸ τοῦ πατρός μου.

But to sit on my right Hand and on my left is not mine to give; except to those for whom it is prepared by my Father. See *Mar.* X. 40.

XXVIII. 18. Ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς.

All Power is given unto me in Heaven and in Earth.

Luc. XXII 29. Κἀγὼ διατίθεμαι ὑμῖν, καθὼς διέθετό μοι ὁ πατήρ μου βασιλείαν.

I also do appoint unto you a Kingdom, even as my Father hath appointed unto me.

Joh. III. 35. Ὁ πατὴρ ἀγαπᾷ τὸν υἱὸν, καὶ πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ.

The Father loveth the Son, and hath given all things into his Hand. See *Joh.* V. 19. &c. XIII. 3. *Apoc.* II. 27.

Ὥσπερ γὰρ ὁ πατὴρ ἔχει ζωὴν ἐν ἑαυτῷ, οὕτως ἔδωκε καὶ τῷ υἱῷ ζωὴν ἔχειν ἐν ἑαυτῷ, καὶ ἐξουσίαν ἔδωκεν αὐτῷ καὶ κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστί.

For as the Father hath Life in himſelf, ſo hath he given to the Son to have Life in himſelf. He hath given him Authority alſo to execute Judgment, becauſe he is the Son of Man. See v. 43. 45. V. 26. 27.

Πᾶν ὃ δίδωσί μοι ὁ πατὴρ, πρός ἐμὲ ἥξει.

All that the Father giveth me ſhall come to me. VI. 37.

Καθὼς ἀπέστειλέ με ὁ ζῶν πατὴρ, κἀγὼ ζῶ διὰ τὸν πατέρα, καὶ ὁ τρώγων με κἀκεῖνος ζήσεται δι' ἐμέ.

As the Living Father hath ſent me, and I live on account of the Father, he that eateth me even he ſhall live on my Account. v. 57.

Ἡ ἐμὴ διδαχὴ οὐκ ἔστιν ἐμὴ, ἀλλὰ τοῦ πέμψαντός με. ἐάν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν, γνώσεται περὶ τῆς διδαχῆς πότερον ἐκ τοῦ Θεοῦ ἐστιν, ἢ ἐγὼ ἀπ' ἐμαυτοῦ λαλῶ· ὁ ἀφ' ἑαυτοῦ λαλῶν τὴν δόξαν τὴν ἰδίαν ζητεῖ, ὁ δὲ ζητῶν τὴν δόξαν τοῦ πέμψαντος αὐτὸν, οὗτος ἀληθής ἐστι, καὶ ἀδικία ἐν αὐτῷ οὐκ ἔστιν.

My Doctrine is not mine, but his that ſent me. If any Man will do his Will He ſhall know of the Doctrine, whether it be of God, or whether I ſpeak of my ſelf. He that ſpeaketh from himſelf ſeeketh his own Glory. But he that ſeeketh his Glory that ſent him the ſame is true, and there is no Unrighteouſneſs in him. *Rom.* XV. 6, 7. VII. 16, 17, 18.

Κἀγὼ ἃ ἤκουσα παρ' αὐτοῦ, ταῦτα λέγω εἰς τὸν κόσμον.

And I ſpeak to the World thoſe things which I have heard of him. VIII. 26.

Ἀπ' ἐμαυτοῦ ποιῶ οὐδέν. ἀλλὰ καθὼς ἐδίδαξέ με ὁ πατὴρ μου, ταῦτα λαλῶ.

I do nothing of my ſelf; but as the Father hath taught me I ſpeak theſe things. See v. 38. 40. v. 28

v. 50. Ἐγὼ δὲ ὁ ζητῶ τὴν δόξαν μου.

I ſeek not mine own Glory. See v. 54. XIII. 31, 32. See alſo X. 17, 18, 25, 32, 37, 38. XII. 28, 49, 50. XV. 15. XVI. 14, 15.

XIV. 10. Τὰ ῥήματα ἃ ἐγὼ λαλῶ ὑμῖν ἀπ' ἐμαυτοῦ οὐ λαλῶ· ὁ δὲ πατὴρ ὁ ἐν ἐμοὶ μένων αὐτὸς ποιεῖ τὰ ἔργα.

The Words that I ſpeak unto you I ſpeak not of my ſelf: But the Father that dwelleth in me he doth the Works. See XVII. throughout.

Act. II. 22. Ἀπὸ τοῦ Θεοῦ ἀποδεδειγμένον εἰς ὑμᾶς δυνάμεσι, καὶ τέρασι, καὶ σημείοις, οἷς ἐποίησεν δι' αὐτοῦ ὁ Θεὸς ἐν μέσῳ ὑμῶν.

Approved of God among you by Miracles, Wonders, and Signs, which God did by him in the midſt of you.

2 Cor. I. 20. Ὅσαι γὰρ ἐπαγγελίαι Θεοῦ ἐν αὐτῷ τὸ ναὶ, καὶ ἐν αὐτῷ τὸ ἀμήν, πρὸς δόξαν δι' ἡμῶν.

For all the Promiſes of God in him are Yea, and in him Amen; to the Glory of God, by us.

Philip. I. 11. Πεπληρωμένοι καρπὸν δικαιοσύνης, τὸν διὰ Ἰησοῦ Χριστοῦ, εἰς δόξαν καὶ ἔπαινον Θεοῦ.

Being filled with the Fruits of Righteouſneſs, which are by Jeſus Chriſt unto the Glory and Praiſe of God.

II. 11. Καὶ πᾶσα γλῶσσα ἐξομολογήσηται ὅτι κύριος Ἰησοῦς Χριστὸς, εἰς δόξαν Θεοῦ πατρός.

And that every Tongue ſhould confeſs that Jeſus Chriſt is Lord, to the Glory of God the Father.

1 Pet. IV. 4. Ἵνα ἐν πᾶσι δοξάζηται ὁ Θεὸς, διὰ Ἰησοῦ Χριστοῦ.

That God in all things may be glorified, through Jeſus Chriſt.

Apoc. I. 1. Ἀποκάλυψις Ἰησοῦ Χριστοῦ, ἣν ἔδωκεν αὐτῷ ὁ Θεός.

The Revelation of Jeſus Chriſt, which God gave unto him.

See

See *Constitut. Apostol.* L. II. C. 44. p. 253. L. V. C. 7. p. 306. C. 20. p. 325. L. VIII. C. 13. p. 404. *Ignat. Ad Eph.* §. 9. p. 49. *Just. Dialog. cum Tryph.* p. 247. 328. 358. *Iren.* L. I. C. 2. p. 45. L. III. C. 6. p. 208. C. 12. p. 229. col. 1. lin. 22. L. IV. C. 37. p. 331. *What needs more?*

*N. B. Eusebius*, who was so great a Master of the original Books of our Religion, is so full and clear concerning this Inferiority and Subordination of the Son, and the other Propositions depending on it, that I cannot forbear transcribing one or two Passages from him upon this Occasion; and desire the Learned Dr. *Cave* to reconcile it to his Assertion that *Eusebius* was no *Arian*, if he can.

Εἰ δ' φόβον αὐτοῖς ἐμποιεῖ μήπω ἄρα δύο θεοὺς ἀναρρηδὴν δόξαι, ἐπίστωσ̄, ὡς τὸν υἱὸν πρὸς ἡμῶν ὁμολογεμένως θεὸν, εἰς ἂν γνοίητο μόνως θεός· ἐκεῖνως ὁ μόνως ἀναρχως, καὶ ἀγένητος, ὁ δ' ἑτέρᾳ οἰκείαν κεκτημένως, αὐτῷ δ' καὶ παρ' ὑμῶν τὸ εἶναι, καὶ τὸ πιστὸς εἶναι γεγονὼς ἀπως· διὸ ἂν καὶ αὐτὸς ὁ υἱὸς ὁμολογεῖ ζῆν, ἄντικρυς λέγων, καθὼς ἀπέστειλέ με ζῶν πατὴρ, κἀγὼ ζῶ διὰ τὸν πατέρα· καὶ, ὥσπερ ὁ πατὴρ ζωὴν ἔχει ἐν ἑαυτῷ, οὕτω καὶ παρ' υἱῷ ἔδωκεν ζωὴν ἔχειν ἐν ἑαυτῷ. διὸ καὶ ἡμῶν καὶ ἑαυτὸν θεὸν εἶναι διδάσκει τὸν πατέρα, ἐν οἷς φησι· ἀν ἐρχόμαι πρὸς τὸν πατέρα

But if they be afraid lest we seem by any means to preach two Gods, let them know that while the Son is confess'd to be God, by us; yet is there but One God. He I mean who alone is without beginning, and unbegotten, who has his Divinity of himself, and is the Author to the Son himself, both of his Existence and of his existing in so great Dignity; by whom the Son himself owns that he lives, when he plainly says, As the living Father hath sent me, and I live on account of the Father, and, As the Father hath life in himself, so hath he given to the

De Eccl. Theolog. L. I. C. 11. p. 69, 70.

μὲν,

μα, καὶ πατέρα ὑμῶν, καὶ Θεόν μου, καὶ Θεὸν ὑμῶν. καὶ κεφαλὴν μὲν τοῦ υἱὸν τὸν Θεὸν, τῆς δὲ ἐκκλησίας τὸν υἱὸν ὁ μέγας ἀπόστολος διδάσκει ἡμᾶς, λέγων, κεφαλὴ δὲ τοῦ Χριστοῦ ὁ Θεός. πῶς δὲ περὶ τοῦ υἱοῦ φάσκων, καὶ αὐτὸν ἔδωκεν κεφαλὴν ὑπὲρ πάντα τῇ ἐκκλησίᾳ, ἥτις ἐστὶ τὸ σῶμα αὐτοῦ. ἑκὼν τῆς ἐκκλησίας αὐτὸς ἂν ἀρχηγὸς εἴη, καὶ κεφαλή· κεφαλὴ δὲ αὐτοῦ ὁ πατήρ. εἷς ἐστὶ Θεὸς, ὁ τοῦ μονογενοῦς υἱὸς παλιγ, καὶ μία ἡ τοῦ αὐτοῦ πρὸς χριστὸν κεφαλή. μιᾶς δὲ ὔσης ἀρχῆς τῆς καὶ κεφαλῆς πῶς ἂν γένοιτο Θεοὶ δύο; ἐγὼ εἷς ἐκείνου μόνου, ὁ μηδένα ἀνώτερον, μηδὲ ἑαυτοῦ ἄπορον ἔτερον ὑπογεγραμμένου; οἰκείαν δὲ καὶ ἄναρχον καὶ ἀγένητον τὴν μοναρχικῆς ἐξουσίας θεότητα κεκτημένου. καὶ πρὸς υἱῷ τῇ ἑαυτοῦ θεότητος τῆς καὶ ζωῆς μεταδούς. ὁ δὲ αὐτοῦ τὰ σύμπαντα ὑποτασσόμενος, ὁ ὑπερέλαων αὐτὸν, ὁ προτάττων αὐτῷ, ὁ ἐγγελλόμενος, ὁ διδάσκων, ὁ πάντα αὐτῷ προδιδούς. ὁ δοξάζων αὐτὸν, ὁ ὑψυνῶν, ὁ ἀναδείξας βασιλέα τῶν ὅλων, ὁ πᾶσι αὐτῷ τὴν κρίσιν προδιδούς, ὁ

Son to have life in himself. Wherefore he teaches us, that the Father is our God, and his God, when he says, I return unto my Father and your Father, to my God and your God. And the great Apostle teaches us, that God is the head of the Son, and the Son the head of the Church, saying, But the head of Christ is God. Besides, speaking of the Son, And he gave him to be head over all things for the Church, which is his Body, wherefore he is the Governor of the Church, and its Head; but the head of him is the Father. This is the One God, the Father of the only begotten, and the only head of Christ himself. When there is therefore one Origin and Head, how can there be two Gods? Is not He alone such who has no one above him, nor reckons any other for his Author? Who is possess'd of a proper, unoriginated, and unbegotten Divinity, with Monarchical Power? and communicates to the Son out of his own Divinity

καὶ

ἡμᾶς αὐτῷ πείθεσθαι βελόμενον, ὁ δὲ ἐκ δεξιᾶς τῆς μεγαλοπρεπείας αὐτοῦ καθήμενον θρόνου ἐγκελεύόμενον, ἐν τῷ ἀγωνιᾶν αὐτῷ, καὶ λέγειν, κάθου ἐκ δεξιῶν μου· ὁ διὰ ταῦτα πάντα καὶ αὐτοῦ ὑπάρχων τοῦ υἱοῦ Θεός· ᾧ πειθόμενον ὁ μονογενὴς αὐτῆ παῖς ἐκένωσεν ἑαυτὸν, ἐταπείνωσεν ἑαυτὸν μορφὴν δοῦλε λαβὼν, γενόμενος ὑπήκοος μέχρι θανάτου· ᾧ καὶ κελεύοντι πείθεται· ᾧ καὶ εὐχαριστεῖ· ὃν καὶ μόνον ἀληθινὸν Θεὸν ἡγεῖται ἡμᾶς διδάσκει, μείζονά τε εἶναι ἑαυτῆ ὁμολογεῖ· ὃν ἐπὶ πᾶσι τάττει καὶ Θεὸν εἶναι ἑαυτοῦ πάντας ἡμᾶς ἀξιοῖ εἶναι θέλει· ὃν ὕστερον δοξάζοντα τὸν ἑαυτοῦ πατέρα ἀμοιβαίως ἀνταδοξάζων ὁ πατὴρ, καὶ κύριον, καὶ σωτῆρα, καὶ Θεὸν τοῦ ὅλων, καὶ σύνθρονον τοῦ ἑαυτοῦ βασιλείας ἀνέδειξε. ἃ δὴ πεπαιδευμένη ἡ ἐκκλησία τοῦ Θεοῦ ἑαυτῆς μὲν Θεὸν, καὶ κύριον, καὶ σωτῆρα, τοῦ δ' ὅπὶ πάντων Θεοῦ υἱὸν μονογενῆ αὐτὸν γινώσκειν, καὶ ὑφένα μὲ ἄλλον τοῦ γεννητοῦ ἀναγορεύειν Θεὸν ἀξιοῖ· μόνον δὲ τοῦτον διδᾶ Θεὸν, ὃν

and Life, who makes all that he has to exist, who sends him, who commands him, who lays Injunctions upon him, who teaches him, who delivers all things to him, who gives him Glory, who exalts him so highly, who declares him to be the King of the Universe, who commits all Judgment to him, requires all of us to obey him, who commands him to retain the Throne which is at the Right Hand of his Majesty, when he speaks to him, and says, *Sit thou on my Right Hand.* He that on all these Accounts is the God of the Son himself also: In Obedience to whom his only begotten Son made himself of no Reputation, and humbled himself, when he took the Form of a Servant, and became obedient even unto Death: To whose Commands he is obedient; to whom he returns thanks; whom he teaches us to esteem to be the only true God; and confesses to be greater than himself: Whom also, besides all this, he

μόνον ὃν ἑαυτοῦ ὁ πατὴρ ἐγέννα ὥσπερ ἂν αὐτὸς διὰ Σολομῶνος φαείσης, λέγων· πρὸ τοῦ ὄρη ἑδρασθῆναι, πρὸ δὲ πάντων βουνῶν γεννᾷ με· ὧδε πῃ, ὄρη καὶ βουνὸς τὰς θείας καὶ ὑπερκοσμίους δυνάμεις αἰνιττόμενος.

would have us all know to be his God: Whom on Account of his thus glorifying his own Father, the Father in way of requital does again glorifie, and declares him to be our Lord, and Saviour, and God of the Universe, and one that sits down with him in the Throne of his Kingdom. Which things the Church of God, is instructed in, and does therefore think it fit to acknowledge him for her God, and Lord, and Saviour, and the only begotten Son of the Supreme God; and to call no other begotten Being God; and owns him alone as God. Whom alone the Father begat of himself; as himself assures us by *Solomon*, saying, before the Mountains were fastned, before all the Hills did he beget me; mystically signifying by these Mountains and Hills, the Divine Powers which are above the World.

See *Montfaucon*'s Preliminary Dissertation to *Eusebius*, on the Psalms, Chapter the Sixth. And the same *Eusebius* says thus, a little after.

C. 20. § 7. p. 90. 91.

"Οπ ἐγὼ τὰ ἀρεστὰ αὐτῷ πᾶσῶ πάντοτε. πῶρα ὁ ἀκριβῶς ὅπως εἴρηϛ, πάντοτε· ἃ γὸ νῦν, φησιν, ὅτε ἐπὶ γῆς ἄνθρωπος διὰ σαρκὸς ὁμιλῶ τὰ ἀρεστὰ αὐτῷ πᾶσῶ πρᾶττω διατελῶ, ἀλλὰ καὶ πάντοτε. καὶ τοῦτο ὁ λαλῶν μαρτύρεϛ ὅπερ ὡς παρὰ διδασκάλου παρὰ τοῦ πέμψαντος μεμαθηκεν. ἐκεῖνο καὶ διδάσκαλον ὅπερ φάσκει

*For I do always those things that please him.* Observe exactly the Expression *always*, for, says he, 'tis not only at Present, when I am a Man upon Earth, and speak through the Flesh, that I do the things that please my Father; but *always*. Nay he affirms that he says those Things which he

τὸν

τὸ πατέρα, ἕτερον ὢν δηλονὴ παρ' αὐτὸν, εἴγε πᾶς ὅπου μανθανόμενος ἕτερος τυγχάνει τοῦ διδασκόντος.

learn'd from the Father, as from a Master. So that he describes the Father as his Master; being by consequence one different from him, if he that is taught be different from him that teaches.

## ARTICLE XIII.

Jesus Christ, *the* Word, *and* Son of God, *did, in his Divine Nature, in the most antient Times properly* descend from Heaven, *and appear at several Times, and in several Places to the Patriarchs*; personating *the Supreme God*; *or acting wholly in his Name, and as his Deputy and Vicegerent in the World.*

Joh. I. 10. Ἐν τῷ κόσμῳ ἦν. [ὁ λόγος.] καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω.

THE Word was in the World, and the World was made by him, and the World knew him not.

v. 15, 27. Αὐτός ἐστιν ὁ ὀπίσω μου ἐρχόμενος, ὃς ἔμπροσθέν μου γέγονεν.

He it is who coming after me, is preferr'd before me.

v. 30. Οὗτός ἐστι περὶ οὗ ἐγὼ εἶπον ὀπίσω μου ἔρχεται ἀνὴρ, ὃς ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν.

This is he of whom I said, There cometh a Man after me who is preferr'd before me, for he was before me.

III. 13. Καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν, εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβὰς, ὁ υἱὸς τοῦ ἀνθρώπου, ὁ ὢν ἐν τῷ οὐρανῷ.

And no one hath ascended up to heaven, but he that came down from heaven, even the Son of Man which is in heaven. See Article XIV. hereafter.

VIII. 56, 57, 58. Ἀβραὰμ ὁ πατὴρ ὑμῶν ἠγαλλιάσατο ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμὴν, καὶ εἶδε, καὶ ἐχάρη. εἶπον οὖν οἱ Ἰουδαῖοι

Your father Abraham rejoiced to see my day, and he saw it; and was glad. The Jews therefore

πρὸς

πρὸς αὐτὸν· πεντήκοντα ἔτη οὔπω ἔχεις, καὶ Ἀβραὰμ ἑώρακας; εἶπεν αὐτοῖς ὁ Ἰησοῦς, ἀμὴν ἀμὴν λέγω ὑμῖν πρὶν Ἀβραὰμ γενέσθαι, ἐγὼ εἰμι.

said unto him, Thou art not yet fifty years old, and haſt thou ſeen Abraham? Jeſus ſaid unto them, Verily, verily I ſay unto you, before Abraham was, I am. [*I was.* See V. 2. XIII. 26. XIII. 33. XIV. 3. 9. XV. 27. XVII. 24. 1 *Joh.* III. 2. V. 6. 8.]

Καὶ πληρωθέντων ἐτῶν τεσσεράκοντα ὤφθη αὐτῷ ἐν τῇ ἐρήμῳ τοῦ ὄρους Σινᾶ ἄγγελος κυρίου ἐν φλογὶ πυρὸς βάτου. ——τοῦτον ὁ Θεὸς ἄρχοντα καὶ λυτρωτὴν ἀπέστειλεν ἐν χειρὶ ἀγγέλου, τοῦ ὀφθέντος αὐτῷ ἐν τῇ βάτῳ ——ὅστις ἐστὶν ὁ γενόμενος ἐν τῇ ἐκκλησίᾳ ἐν τῇ ἐρήμῳ, μετὰ τοῦ ἀγγέλου τοῦ λαλοῦντος αὐτῷ, ἐν τῷ ὄρει Σινᾶ, καὶ τῶν πατέρων ἡμῶν· ὃς ἐδέξατο λόγια ζῶντα δοῦναι ἡμῖν.

And when forty years were expired there appeared to him in the wilderneſs of mount Sina an Angel of the Lord, in a flame of fire, in a buſh. ——The ſame did God ſend to be a deliverer, by the hands of an Angel, which appeared to him in the buſh. ——This is he that was in the Church in the wilderneſs, with the Angel which ſpake to him in the mount Sina, and with our Fathers, who received the lively oracles to give unto us. Act VII. 30—38.

Καὶ πάντες τὸ αὐτὸ πόμα πνευματικὸν ἔπιον, ἔπινον γὰρ ἐκ πνευματικῆς ἀκολουθούσης πέτρας, ἡ δὲ πέτρα ἦν ὁ Χριστός.

And they all drank of the ſame ſpiritual drink; for they drank of that ſpiritual rock which followed them; and that rock was Chriſt. 1 Cor. X. 4.

Μηδὲ ἐκπειράζωμεν τὸν Χριστὸν, καθὼς καί τινες αὐτῶν ἐπείρασαν, καὶ ὑπὸ τῶν ὄφεων ἀπώλοντο.

Neither let us tempt Chriſt, as ſome of them alſo tempted, and were deſtroyed of ſerpents. v. 9.

Heb. XI. 26. Μείζονα πλοῦτον ἡγησάμενος τῶν ἐν αἰγύπτῳ θησαυρῶν τὸν ὀνειδισμὸν τοῦ Χριστοῦ.

Esteeming the reproach of Christ greater riches than the treasures in Egypt.

XII. 25, 26. Τὸν ἀπ' οὐρανῶν χρηματίζοντα· οὗ ἡ φωνὴ τὴν γῆν ἐσάλευσε τότε.

Turning away from him that speaketh from heaven: whose voice then shook the earth.

1 Pet. I. 11. Ἐραυνῶντες εἰς τίνα ἢ ποῖον καιρὸν ἐδήλου τὸ ἐν αὐτοῖς πνεῦμα Χριστοῦ.

Searching what, or what manner of time the Spirit of Christ which was in them did signifie.

Jude v. 5. Ὁ κύριος λαὸν ἐκ γῆς Αἰγύπτου σώσας, τὸ δεύτερον τοὺς μὴ πιστεύσαντας ἀπώλεσεν. κ. τ. λ.

The Lord having saved his people out of the land of Egypt, he again destroyed them that believed not, *&c.*

*Vid. Joh.* I. 18. V. 37. VI. 45, 46. *Matt.* XI. 27. 1 *Joh.* IV. 12. *Rom.* I. 20. *Colos.* I. 15. 1 *Tim.* I. 17. VI. 15, 16. all with *Exod.* III. XIX. XX. XXIV. 10. XXXIII. 9——13. *Numb.* XII. 5, *&c.* XIV. 14. *Gen.* II. III. XVIII. XIX. XXXII. 24, *&c.* *Deut.* IV. V. *Vid. Prov.* VIII. 22.——32. *Heb.* I. 1, 2. with XI. 3. *Colos.* I. 14——17. *Joh.* I. 1, 2, 3. *Heb.* I. 10, 11, 12. *Wisd.* XVIII. 15.

Clem. Ep. I. §. 2. p. 160. Ταῦτα δὲ πάντα βεβαιοῖ ἡ ἐν Χριστῷ πίστις· καὶ γὰρ αὐτὸς διὰ τοῦ πνεύματος τοῦ ἁγίου οὕτως προσκαλεῖται ἡμᾶς. κ. τ. λ.

But all these things does that Faith confirm which is in Christ; for so he himself bespeaks us by the Holy Ghost, *&c.*

Barnab. §. 5. p. 61. *Prophetæ, ab ipso habentes donum, in illum prophetaverunt.*

The Prophets having received from him the Gift of Prophesie, spake before concerning him.

Testam. Levi Spicil. §. 5. p. 161. Καὶ ἤνοιξέ μοι ὁ ἄγγελος τὰς πύλας τοῦ ἐρανοῦ, καὶ εἶδον τὸν ναὸν τὸν ἅγιον, καὶ ὑπὲρ θρόνος δόξης τοῦ ὑ-

And the Angel opened to me the Gates of Heaven; and I saw the holy Temple, and the most

ψίστου·

ψιστου· καὶ εἶπέ μοι· Λευΐ, σοὶ δέδωκα τὰς εὐλογίας τῆς ἱερατείας, ἕως ἔλθω παρουσίαν ἐν μέσῳ Ἰσραήλ. τότε ὁ ἄγγελός με ἦρε, καὶ ἔδωκέ μοι ὅπλον καὶ ῥομφαίαν, καὶ εἶπε, ποίησον ἐκδίκησιν ἐν Συχὲμ ὑπὲρ Δίνας, κἀγὼ ἔσομαι μετά σε, ὅτι κύριος ἀπέσταλκέ με· καὶ συνετέλεσα ἐν τῷ καιρῷ ἐκείνῳ τοὺς υἱοὺς Ἐμμώρ, καθὼς γέγραπται ἐν τῇ πλακὶ τοῦ οὐρανοῦ. εἶπον δὲ αὐτῷ, δέομαι, κύριε, εἰπέ μοι τὸ ὄνομά σου, ἵνα ἐπικαλῶμαί σε ἐν ἡμέρᾳ θλίψεως. καὶ εἶπεν· ἐγώ εἰμι ὁ ἄγγελος, ὁ μεσιτεύων τὸ γένος Ἰσραήλ, ἵνα μὴ παταξῃ αὐτοὺς εἰς τέλος· ὅτι [πᾶν] πνεῦμα πονηρὸν εἰς αὐτοὺς προσβάλλει· καὶ μετὰ ταῦτα ὥσπερ ἐξυπνος γενόμενος εὐλόγησα τὸν ὕψιστον, καὶ τὸν ἄγγελον τὸν μεσιτεύοντα τοῦ γένους τοῦ Ἰσραήλ, καὶ πάντων τῶν δικαίων.

High upon the Throne of Glory; and he said to me, *Levi*, I have given thee the Blessings, [or Oblations] of the Priesthood, until I come and inhabit in the midst of *Israel*. Then the Angel lead me upon the Earth, and gave me Weapons, and a Sword, and said, Execute Vengeance upon *Sichem* for *Dinah*, and I will be with thee, for the Lord hath sent me. And at that time I slew the Sons of *Hamor*, as it is written in the Tables of the Heavens. But I said unto him, I beseech thee, my Lord, tell me thy Name, that I may call upon thee in the day of Affliction. And he said, I am the Angel who excuses the stock of *Israel*, that they be not utterly destroyed; for [every] wicked Spirit accuses them. Now after these things, seeming to awake out of sleep, I blessed the most High, and the Angel which excused the stock of *Israel*, and of all the righteous.

Καὶ κύριος εὐλόγησε τὸν Λευΐ· ὁ ἄγγελος τῷ προσώπῳ ἐμῷ,

And the Lord blessed *Levi*; and the Angel of his presence blessed me. Test. Jud. §. 25. p. 189.

Testam. Dan. § 6. p. 209.

Ἐγγίζετε οὖν τῷ Θεῷ, καὶ τῷ ἀγγέλῳ τῷ ἀναβαίνοντι ὑμᾶς ὅτι οὗτός ἐστι μεσίτης Θεοῦ καὶ ἀνθρώπων, ὑπὲρ τῆς εἰρήνης Ἰσραήλ. κατὰ τούτου ἡ βασιλεία τοῦ ἐχθροῦ σπεύδει. ὁ δὲ τοῦτο πανοῦργος ὁ ἐχθρὸς ὑποσκελίζειν πάντας τοὺς ἐπικαλουμένους τὸν κύριον· οἶδε γὰρ ὅτι ἐν ἡμέρᾳ ᾗ πεσεῖται Ἰσραὴλ σωπελεδίστεται ἡ βασιλεία τοῦ ἐχθροῦ· αὐτὸς ὁ ἄγγελος τῆς εἰρήνης στηρίσει τὸν Ἰσραὴλ μὴ ἐκπεσεῖν αὐτὸν εἰς τέλος καλῶς. κ. τ. λ.

Draw near to God, and to the Angel that excuses you, for he is the Mediator between God and Men, for the peace of *Israel*. He will stand against the Kingdom of the Adversary. For this cause does the Adversary endeavour to supplant all those that call upon the Lord. For he knows that in the same day that *Israel* believes the Kingdom of the Adversary shall be at an end. The Angel of Peace will himself strengthen *Israel*, that he fall not into utter Destruction, *&c.*

Constitut. Apost L. I. C. I. p. 200.

Ἐγὼ γὰρ λέγω ὑμῖν τὰ τέσσαρα ἐν τῷ νόμῳ διὰ Μωσέως ἐγὼ ἐλάλησα, νῦν δὲ ὁ αὐτὸς ὑμῖν λέγω. κ. τ. λ.

But I say unto you: that is, I said in the Law by *Moses*, but now I say unto you my self, *&c.* See L. V. C. 7 p. 306. L. II. C. 9. p. 218.

L. V. C. 20 p. 325, 326.

Τῷ γὰρ Μωσῆς μαρτυρῶν ἔλαβε κύριον πῦρ παρὰ κυρίου, καὶ θεῖον ἔβρεξεν Ἰακὼβ ὡς ἄνθρωπον. κ. τ. λ.

To him did *Moses* bear witness, and said, The Lord received Fire from the Lord, and rained it down. Him did *Jacob* see as a Man, *&c.* [largely.]

L. V. C. 22. p. 351, 352.

Ἦλθε δὲ καὶ πρὸς τὰ παρεσίας, ὡς ἐκεῖνα παρῃτεῖτο τὰς πολλὰς θυσίας, πολλάκις εἰς αὐτὸν ἐξαμαρτάνοντος, καὶ ὁμοῦ διὰ θυσιῶν, ἀλλ' ἢ διὰ μετανοίας αὐτὸν ἐξιλασμένου. κ. τ. λ.

And besides, before his coming he refus'd the Sacrifices of the People, while they frequently offer'd them when they sinned against him, and thought he was to be appeas'd by

εἰ

εἰ ἔν κ) σοὶ τ παρυσίας αὐτ ὑπὲρ θυσίας καρδίαν καθαρὰν ἐπεζήτ. κ. τ. λ.

Sacrifices, but not by Repentance, &c. —— If therefore before his coming he ſought for a clean Heart, &c.

Ὁ γὰρ εἰρηκὼς ἐν τῷ νόμῳ, κύριος ὁ θεός σε κύριος εἷς ἐστιν, ὁ αὐτὸς ἐν εὐαγγελίῳ λέγει, ἵνα γινώσκωσί σε τ μόνον ἀληθινὸν θεόν. κ. τ. λ.

For he that ſaid in the Law, The Lord thy God is one Lord; the ſame ſays in the Goſpel, That they might know thee the only true God, &c. L. VI. C. 23. p. 352, 353.

Καὶ τ παῖδός ἡμῶν Ἰακὼβ ὅτι Μεσοποταμίαν σελλομβύλ, δείξας τ Χριστὸν, δι' αὐτ ἐλάλησας, εἰπὼν, ἰδὲ ἐγώ εἰμι μετά σε.

And when our Father *Jacob* was ſent into *Meſopotamia*, thou ſhewedſt him Chriſt, and by him ſpakeſt, ſaying, Behold I am with thee. C. 33. p. L. VII 373

Ὁ μακάριος ἔλεγε πρεσβύτερος, ἐπεὶ ὁ κύριος, ἀπόστολος ὢν τ παντοκράτορος, ἀπεστάλη πρὸς ἑβραίους. κ. τ. λ.

The bleſſed Presbyter ſaid, Seeing the Lord, the Apoſtle of the Almighty, was ſent to the *Hebrews*, &c. Apud. Euſeb. Hiſt. Eccl. L. VI. C. 14. p. 215.

Ἀλλὰ κ) ἐν βαρβάροις ὑπ' αὐτ τ λόγε μαρτυρεῖτ, κ) ἀνθρώπε γενόμενος, κ) Ἰησοῦ Χριστὸς κληθεὶς ἐλέχθη ταῦτα.

Nay beſides, theſe things, were condemned among the Barbarians by the Word himſelf, when he took the form of a Man, and became ſuch. Juſt. Apol. I. §. 5. p. 10.

Γενήσεταί ταῦτα πάντα ὡς εἶπε, φημὶ, ὁ ἡμέτερος διδάσκαλος, κ) τ παῖδός πάντων κ) θεοῦ τ θεῖ υἱός, κ) ἀπόστολος ὢν, Ἰησοῦς Χριστός. κ. τ. λ.

I affirm, that our Maſter Jeſus Chriſt, who was the Son and the Apoſtle of the Father of the Univerſe, the Lord God, &c. §. 14 p. 22.

Ἐν ἰδέᾳ πυρὸς ἐκ βάτε ὡμίλησεν αὐτῷ ὁ ἡμέτερος Χριστὸς —— κ) δύναμιν ἰσχυρὰν ἔλαβε παρὰ τ θεοῦ

Our Chriſt ſpake to him in the appearance of Fire out of the Buſh. —— And he receiv'd mighty Power §. 81, 82, 83. p. 120 —— 123.

λαλή-

λαλήσαντος αὐτῷ ἐν ἰδέᾳ πυρὸς Χριστέ· ——— ἀλλ' εἰς ἀπόδειξιν γεγόνασιν ἵνα δὲ οἱ λόγοι, ὅτι υἱὸς Θεοῦ καὶ ἀπόστολος Ἰησοῦς ὁ Χριστός ὅτι, πρότερον λόγος ὤν, καὶ ἐν ἰδέᾳ πυρὸς ποτὲ φανεὶς, ποτὲ δὲ ἐν εἰκόνι ἀσωμάτων. κ. τ. λ.

from Christ, who spake to him in the appearance of Fire. ——— But this Discourse is in order to demonstrate that Jesus Christ is the Son of God, and his Apostle, who was his Word before; and sometimes he was manifested in the appearance of Fire, and sometimes under the Image of incorporeal Beings, *&c.* See *Apol.* II. §. 11. p. 27, 28.

Dialog. cum Tryph. p. 256.

Βλάσφημα γὰρ πολλὰ λέγεις, ὦ σωρωθέντα τοῦτον ἀξιῶν πείθειν ἡμᾶς μεγαλωσύνης μὴ Μωυσέως καὶ Ἀαρὼν, καὶ λελαληκέναι αὐτοῖς ἐν στύλῳ νεφέλης, εἶτα ἄνθρωπον γεγονέναι σωρωθῆναι, καὶ ἀναβεβηκέναι εἰς τὸ ὕψος, καὶ πάλιν παραγίνεσθαι ὅπου ἡ γῆς, καὶ προσκυνεῖσθαι ἔτι).

For thou sayest many blasphemous things; pretending to perswade us, that he who was crucified was with *Moses* and *Aaron*, and spake to them in a Pillar of a Cloud, and that afterward he became a Man, and was crucified, and is ascended into Heaven, and is again to come upon the Earth; and that he is to be ador'd.

p. 274.—284.

Μωσῆς οὖν, ὁ μακάριος καὶ πιστὸς θεράπων Θεοῦ, μαρτύρων, ὅτι ὁ ὀφθεὶς πρὸ Ἀβραὰμ παρὰ τὴν δρῦν τὴν Μαμβρῆ Θεὸς, σὺν τοῖς ἅμα αὐτῷ ὅτι τὴν Σοδόμων κρίσιν πεμφθεῖσι δύο ἀγγέλοις ὑπὸ ἄλλου τοῦ ἐν ὑπερφανίοις ἀεὶ μένοντος καὶ ἀφθάρτου, ἢ ὁμιλήσαντος δι' ἑαυτοῦ ποτὲ, ὃν ποιητὴν τῶν ὅλων καὶ πατέρα νοοῦμεν. κ. τ. λ.

*Moses* therefore, the blessed and faithful Servant of God, when he tells us, that the God who appeared to *Abraham* at the Oak of *Mamre*, with the other two Angels in his Company, which were sent to execute Judgment upon *Sodom*, sent, I say, by another, who ever remains in the highest Heavens, who

who was never seen by any one, nor did ever by himself speak to any one, whom we understand to be the Maker and Father of the Universe, *&c.* very largely. See also p. 300. 301, 340, 341, 342, 348.

Καὶ ἱκανῶς εἰρῆσθαί μοι ὑπολαμβάνω, ὅτι ὅταν μὲ ὁ Θεὸς λέγῃ, ἀνέβη ὁ Θεὸς ἀπὸ Ἀβραάμ, ἢ ἐλάλησε κύριος πρὸς Μωσῆν, ἢ κατέβη κύριος ἢ πύργον ἐδεῖν, ἣν ᾠκοδόμησαν οἱ υἱοὶ τῶν ἀνθρώπων, ἢ ὅτε ἔκλεισεν ὁ Θεὸς τὴν κιβωτὸν Νῶε ἔξωθεν, μὴ ἡγεῖσθε αὐτὸν τὸν ἀγέννητον Θεὸν καταβεβηκέναι, ἢ ἀναβεβηκέναι πόθεν. ὁ γὰρ ἄρρητος πατὴρ, καὶ κύριος τῶν πάντων οὔτε ποι ἀφοικεῖται, οὔτε περιπατεῖ, οὔτε καθεύδει, οὔτε ἀνίσταται, ἀλλ' ἐν τῇ αὐτοῦ χώρᾳ ὅπου ποτὲ μένει, ὁρᾷ ὁρᾶν, καὶ ἀκούει ἀκούειν, οὐκ ὀφθαλμοῖς, οὔτε ὠσίν, ἀλλὰ δυνάμει ἀλέκτῳ, καὶ πάντα ἐφορᾷ, καὶ πάντα γινώσκει, καὶ ἑνὸς ἑκάστου λέληθεν αὐτόν. οὔτε κινούμενος ὁ τόπος ἀχώρητος, καὶ τῷ κόσμῳ ὅλῳ, ὅσος ἦν καὶ ἔστιν τὸν κόσμον γενέσθαι. πῶς ἂν ἦν ὅτου ἢ λαλήσειε πρός τινα, ἢ ὀφθείη τινὶ, ἢ ἐν ἐλαχίστῳ μέρει γῆς φανείη;——οὔτε ἦν Ἀβραὰμ, οὔτε Ἰσαὰκ, οὔτε Ἰακὼβ,

I have, I suppose, sufficiently spoken my Mind, that when my God says, God went up from *Abraham*: Or, The Lord spake to *Moses*: And, The Lord came down to see the Tower which the Children of Men builded, or when God shut the Ark upon *Noah* on the outside, you do not suppose that the unbegotten God himself went up or came down from any Place. For the effable Father and Lord of the Universe goes no whither, nor does he walk, or sleep, or rise up, but always abides in his own Place, every where seeing and hearing every thing most distinctly, not with Eyes, or Ears, but with an unspeakable Power both sees all things, and knows all things, and not one of us is concealed from him. Nor does he move who cannot be contain'd in any Place, or in the whole World, and who existed p. 356, 357.

κἀϐ,

κὰὸ, ὅτε ἄλλῳ ἀνθρώπων ἑώρᾶκε τὸν πᾶτέρᾶ, ἢ ἄῤῥητον κύριον τῶν πάντων ἁπλῶς, ἢ αὐτὸ τοῦ Χριστοῦ· ἀλλ' ἐκεῖνον, τὸν κτίσαντα τὰ ἐκείνα ἢ Θεὸν ὄντα, υἱὸν αὐτοῦ. ἢ ἄγγελον. ἐκ τοῦ ὑπηρετεῖν τῇ γνώμῃ αὐτοῦ, ἐν ᾧ ἄνθρωπον γενησόμενον διὰ τῆς παρθένου βεβούλητο, ὃς ἢ πῦρ ποτὲ γέγονε τῇ πρὸς Μωσέα ὁμιλίᾳ τῇ ἀπὸ τῆς βάτου· ἐπεὶ ἐὰν μὴ ὕλῃ νοήσωμεν τὰς γραφὰς, συμβήσεται τὸν πατέρα ἢ κύριον τῶν ὅλων μὴ γεγονέναι τότε ἐν τοῖς οὐρανοῖς.

before the World was made. How then can He speak to any one, or be seen by any one, or appear in any little corner of the Earth?—Neither therefore has *Abraham*, nor *Isaac*, nor *Jacob*, nor any one of Mankind seen the Father, who is the ineffable Lord absolutely of all things, and even of Christ himself. But they saw him who according to his Will, was God and his Son, who was also called an Angel, on account of his Ministring to his good Pleasure; whom also he was pleas'd should become Man, by the Virgin; who once also became Fire, when he spake to *Moses* out of the Bush. For unless we so understand the Scriptures it will appear that the Father and Lord of the Universe was not at that time in the Heavens. See p. 355.——358.

Theoph ad Autolyc. L. II. p. 100.

Ἐρεῖς ἴσως μοι, σὺ φῂς τὸν Θεὸν ἐν τόπῳ μὴ δεῖν χωρεῖσθαι· ἢ πῶς νῦν λέγεις, αὐτὸν ἐν τῷ παραδείσῳ περιπατεῖν; ἄκουε ὃ φημι· ὁ μὲν Θεὸς ἢ πατὴρ τῶν ὅλων ἀχώρητός ἐστι, ἢ ἐν τόπῳ οὐκ εὐρίσκεται· ὁ γὰρ ὢν τόπος τῆς καταπαύσεως αὐτοῦ. ὁ δὲ λόγος αὐτοῦ, δι' οὗ τὰ πάντα ἐποίησε, δύναμις ὢν ἢ σο-

Thou wilt then say to me, Thou affirmest that God ought not to be confin'd in a Place; and how dost thou now say, That he walked in Paradise? Hearken to what I say. The God and Father of the Universe indeed is not to be confin'd, and is never so found in a Place. For there is no Place of

φία

φία αὐτῆς, ἀναλαμβάνων τὸ πρόσωπον τῆς παλιᾶς καὶ κυρίας τῶν ὅλων, ἥτοις παρεγίνετο εἰς τὸν παράδεισον, ἐν προσώπῳ τοῦ Θεοῦ, καὶ ὡμίλει τῷ Ἀδάμ. Θεὸς ἦν ὢν ὁ λόγος, καὶ ἐκ Θεοῦ περυκὼς, ὁπότ' ἂν βάλοι ὁ παλὴρ τῶν ὅλων πέμπῃ αὐτὸν εἰς τινα τόπον ὃς παραγινόμενος καὶ ἀκούεται, καὶ ὁρᾶται, πεμπόμενος ὑπ' αὐτοῦ, καὶ ἐν τόπῳ ἐνείσεται.

his Reſt. But his Word, by whom he made all things, being his Power, and his Wiſdom, *Perſonating* the Father and Lord of the Univerſe, came into Paradiſe in the Perſon of God, and ſpake to Adam. The Word therefore, being God, and derived from God, whenever the Father of the Univerſe pleaſes he ſends him into a certain Place: Who when he comes is both heard, and ſeen, as ſent by him, and ſo is found in a Place.

*N. B.* Theſe two laſt Teſtimonies are ſo plainly contrary to the Modern Notions concerning the Nature of our Saviours Divinity; and indeed ſo unanſwerably ſo, that Biſhop *Bull* chooſes rather to refer to them in General, than to produce the Words themſelves; leſt they ſhould too plainly appear to be beyond his Solution. Nay, when afterwards his Lordſhip proceeds to give ſome account of the thing in general, and promiſes to produce Paſſages out of *each* of the Authors he had quoted, to confront to them, and to clear them withal, He has none of any conſequence out of *Juſtin Martyr*'s Genuin Works at all; and does not ſo much as pretend to have any in *Theophilus Antiochenus:* And yet is not ſo fair as to tell us ſo much; but paſſes this laſt eminent Quotation from him over in a perfect Silence; as if he had quite forgot his Promiſe of Examining them *Singillatim*, which his Lordſhip had made us juſt before. But as to the point it ſelf before us, thoſe

Defenſ. Fid. Nicæn. Sect. IV. C. 3. §. 2.

§. 4.

thoſe who read ſuch primitive Teſtimonies, and yet can believe that the Ancients own'd the Nature of our Saviour either *ſpecifically* or *numerically* the ſame with that of the Supreme God; and eſteem'd him the *ſame*, or an *equally infinite, inviſible and immenſe Being*, muſt tell us how 'tis poſſible for Authors to expreſs themſelves more clearly, if they had been of another Opinion. As to my ſelf, I can little more doubt of their Opinion in this Matter, after ſo plain Declarations of it, than I can doubt of the meaning of any modern Authors, when they declare their Minds with the utmoſt diſtinctneſs and perſpicuity. And that the Reader may not think me too confident in my Conſequences here, I will produce an unexceptionable witneſs to the force of them; I mean the very Learned and Right Reverend Biſhop *Bull* himſelf, in theſe remarkable Words;

§. 1. *Nodus, ſi bene memini, unicus jam reſtat expediendus, iſque vindice digniſſimus; cujus ſolutionem ideo huc uſque reſervavimus, quod is non in uno tantum & altero ſcriptore veteri occurrat, ſed primævorum patrum pœne omnium Monumenta percurrat.* Fateor me ad iſtum lapidem olim offendiſſe: *Quem proinde ut ab aliis amovere adnitar, officii mei eſſe arbitror. Veteres igitur Catholici pene omnes, qui Arium præceſſere, Filii Dei Inviſibi-*

There is now, as far as I remember, but one Difficulty remaining; but that ſuch as is worthy of a moſt careful Conſideration. The Solution whereof I have reſerv'd for this place, becauſe it occurs not in one or two of the ancient Writers only, but runs through almoſt all the Monuments of the moſt Primitive Fathers. *I own this was formerly a ſtone of ſtumbling to my ſelf*; which therefore, as it is my Duty, I ſhall endeavour to remove out of the way of others. Almoſt all the ancient Catholick Writers,

*lem*

*lem atque Immenſam naturam ignoraſſe videntur. Scilicet de Filio Dei ita aliquoties loquuntur, quaſi is*, etiam ſecundum divinam ipſius naturam, *finitus eſſet, viſibilis, & certo in loco incluſus, ac veluti cancellis quibuſdam circumſcriptus. Nam cum probare volunt eum qui Patriarchis & viris ſanctis ſub veteri teſtamento olim apparuit, ac locutus eſt, Jehovæ nomine inſignitus, ipſum Dei Filium fuiſſe, hoc fere utuntur disjunctivo argumento: quod vel Dei Filius fuerit, qui conſpectus eſt, vel Angelus creatus; vel Deus Pater. Creatum non fuiſſe Angelum inde colligunt, quod Jehova ac Deus a ſpiritu ſancto dicatur. Patrem vero non fuiſſe, ex eo probant, quod is ſit immenſus, loca replens omnia, nullo incluſus: ac proinde certo aliquo in loco, atque exiguo terræ angulo apparuiſſe, vel cogitatu nefas ſit: quaſi ſcilicet id ipſum de Filio Dei*

then earlier than *Arius*, ſeem to have been ignorant of the Inviſibility and Immenſity of the Son of God. For they ſeveral times do ſpeak of him in ſuch a manner as if he were, even as to his Divine Nature, finite, viſible, and included in a certain place; or, as it were, circumſcrib'd by certain bounds. For when they have a mind to prove, that he who anciently appeared, and ſpake to the Patriarchs, and Holy Men, under the Old Teſtament, by the Name *Jehovah*, was the Son of God and no other, they uſually inſiſt on this disjunctive Argument, *viz.* He was either the Son of God that was ſeen, or a created Angel, or God the Father. And that he was not a created Angel, they collect from hence, that he is by the Holy Spirit called *Jehovah*, and God. That he was not the Father they prove, becauſe the Father is Infinite, filling all places, but included in none: So that 'tis impious once to ſuppoſe that he has appear'd in any certain place, or a-

*jure*

*jure ac sine periculo dici posset Patri ratione Filium Dei visibilem esse iidem docent.*

ny little corner of the Earth. As if such things might very justly, and very safely be said of the Son of God. In the very same manner do these Writers teach that the Son of God may be visible also.

And again, after his Lordship had produc'd some of the Testimonies themselves, he is so deeply affected that he breaks out into the following Exclamation :

§. 4. *Ad mira ista Patrum dicta quis non plane obstupescat ! adeone hebetes, sibique minime constantes fuisse scriptores istos, ut Dei Filium, quem Deum verum ex Deo vero ubique alias prædicant, unius atque exigui loci angustiis circumscriptum unquam fuisse, ipsave sua natura visibilem esse crederent ? Absit, ut de viris maximis id cogitemus.*

Who would not stand amaz'd at such strange Passages as these in the Fathers ? What, were those Writers so very dull and inconsistent with themselves, that they could believe that the Son of God, whom they every where else proclaim very God of very God, was capable of being ever circumscrib'd within the small bounds of a little place, or in his own Nature visible ? far be it from us to have such a mean Opinion of such Great Men.

And as to some sort of Answer to these Expressions, which his Lordship thinks so strange ; [only because his *modern* Notion of the *Divine Nature* of our Saviour, is so very wide from their *primitive* Notion of it ;] He says thus,

*Quo igitur, inquies, σοφῷ φαρμάκῳ istiusmodi ipsorum dicta* sanari

But what sovereign Remedy will you say can be had for this Wound ? For

*possunt ?*

*possunt? Ego ita plane sentio, veteres istos, qui durius hac de re locuti sunt, sententiam, alioqui verissimam,* incommode, *&* minus recte *expressisse.*

my self, my Opinion is plainly this, that those ancient Fathers who have spoken *harshly* upon this Subject, have express'd a true Opinion, but only, that they have done it *improperly* and *inaccurately.*

Thus far Bishop *Bull* himself. But certainly, if ancient, plain, repeated Testimonies, running thro' all Antiquity, may be thus answered; 'tis in vain to study any ancient Books at all. For I dare say those few Quotations which his Lordship afterwards gathers, to explain or contradict these by, are not near so plain, or rather do not really contradict these at all; tho' a writer of Controversie can so represent them as to appear contradictory to an incautious Reader. Nor indeed, are any in the least Considerable, but a few Oratorical Expressions of *Clemens Alexandrinus*, which his Lordship knows, or may know, are contradicted, or rather shewn to have another sense than he puts upon them, by other Expressions in his Books still extant; and above all, by those more clear and authentick Declarations of his own and the ancient Opinions in his ὑποτυπώσεις, or *Institutions*; which the rigid Orthodoxy of after Ages has depriv'd us of; though that Book plainly appears by its Nature, and time of Writing, and the old Quotations still extant, to have been much the most valuable of the Works of *Clement*. So that truly, when I consider the force of the Testimonies, and the Conviction they seem once to have afforded the Bishop himself; (for that I take to be the true meaning of his Lordships short Confession; *Fateor me ad istum lapidem olim offendisse*;) I am strangely surpriz'd at his Lordship's Conduct afterward, in not only acquiescing in this part of the vulgar Notions him-

ſelf, but writing for it; and that with eagerneſs and very unchriſtian and uncharitable Reflections and Imputations on thoſe, among whom himſelf either once was really, or at leaſt was very near to being ſo. If God be not very merciful to the *Diſputers of this World*, the moſt of them will have a ſad Account another Day; whilſt One of the moſt Judicious and moſt Impartial of them all can ſuffer himſelf to be thus carried away with the Prejudices and Paſſions of a Party; when he knows very well thoſe he writes againſt have ſuch mighty Foundation in the primitive Records of our Religion.

*N. B.* It would deſerve to be conſider'd alſo very ſeriouſly, whether his Lordſhip has not been (*unmittingly*) ſerving the Cauſe of *Antichriſtianiſm*, while he ſuppos'd himſelf ſupporting that of *Orthodoxy*. I am ſure in Fact that when the force of Truth had prevail'd ſo far on two of the moſt Learned *Roman* Catholicks in the World, *Huetius* and *Petavius*, to own that the moſt primitive Writers were generally on the ſide of the *Arians*, and thereby to give a great Blow to the modern Antichriſtian Corruptions of this Nature, as will hereafter appear; our famous Biſhop *Bull* has put a ſtop to that moſt deſirable Reformation; and has accordingly had a moſt extraordinary and uncommon Approbation from one of the principal Bodies of the *Antichriſtian Church*, on account of his Vindication of ſome of theſe common Doctrines; which, as they were mainly ſettled and eſtabliſh'd by *Antichriſtian Power* at firſt; ſo are they, I believe, ſtill no ſmall Articles in the *Antichriſtian Corruptions*. And whenever the Proteſtant Churches bring theſe Points, as they have done the reſt, to a ſerious Examination; by the original Standards of Scripture and Antiquity, they will plainly appear

*See the Biſhop of Meaux's Letter to Mr. Nelſon, dated July 24. 1700. before Bp. Bull's Anſwer to the Bp. of Meaux's Queries.*

pear to be such. But to leave this Digression, and to proceed to the remaining Testimonies.

*Filium enim hic significat, qui & Abrahæ collocutus sit, a Patre accepisse potestatem ad judicandum Sodomitas, propter iniquitatem eorum.——Et iterum, loquente Filio ad Moysen,* Descendi, *inquit*, eripere populum hunc. *Ipse est enim qui descendit & ascendit propter salutem hominum.*

Καὶ αὖθις ὁ λόγος τοῦ Θεοῦ τοῖς μὲν πρὸ Μωυσέως πατριάρχαις, κατὰ τὸ ἀόρατον καὶ ἔνδοξον, ὡμίλει· τοῖς δὲ ἐν τῷ νόμῳ ἱερατικὴν, & ministerialem τάξιν ἀπένεμεν.

*Cum enim declaratum sit manifeste quoniam neminem aliuni* Deum *vocaverunt, vel* Dominum *nominaverunt, qui veritatis fuerunt prædicatores, & apostoli libertatis, nisi* solum verum Deum Patrem, *&* Verbum *ejus, qui in omnibus principatum habet; manifeste erit ostensum, Factorem cœli & terræ;*

For he here denotes, that the Son, who also talked with *Abraham*, had received Power to judge the *Sodomites* from his Father, on account of their Iniquity.——And again, when the Son spake to *Moses*, *I am come down*, says he, *to deliver my People.* For he it is who descends and ascends on account of the Salvation of Men. Iren. L. III. C. 6. p. 208, 209.

And the Word of God himself conversed with the Patriarchs, before *Moses*, in his Divine and Glorious Nature; and to those under the Law did he distribute the Sacerdotal and Ministerial Dignities. C. 11. p. 222, 223.

Whereas therefore it has been clearly shew'd, that those that were the Preachers of the Truth, and the Apostles of Liberty, called no one else God, nor named any one else Lord, but only the true God the Father, and his Word, which has the Principality in all things, it will be plainly demonstrated, that they confessed the Maker of Heaven and Earth, and C. 16. p. 238.

*& qui locutus sit cum Moyse, & Legis dispositionem ei dederit, qui convocaverit Patres, Dominum Deum confiteri eos, & alterum neminem nosse.*

him that spake to *Moses*, and gave him the Disposition of the Law, to be Lord and God; and they acknowledged no other.

C. 18. p. 241. *Nescientes quoniam hujus Verbum Unigenitus, qui semper humano generi adest.——Et Unus Christus Jesus Dominus noster, veniens per universam dispositionem; & omnia in seipso recapitulans.*

Being ignorant that the Word of this God, his only-begotten, who is ever present with Mankind.—— And one Christ Jesus our Lord, who came through every Dispensation, and summed up all things in himself. See C. 20. p. 245.

L. IV. C. 14. p. 301. *Sed per Legem & Prophetas similiter Verbum & semetipsum & Patrem prædicabat, & audivit quidem universus populus similiter, non similiter autem omnes crediderunt.*

But the Word in like manner preach'd both himself and his Father, by the Law and the Prophets. And all the People did indeed hear alike, but they did not all alike believe.

C. 15. p. 302. *Et Abraham ergo a Verbo cognoscens Patrem, qui fecit cœlum & terram, hunc Deum confitebatur: & doctus repræsentatione quod inter homines homo futurus esset filius Dei, per cujus adventum semen ejus erat futurum quasi stellæ cœli; concupivit eam diem videre, uti & ipse complecteretur*

*Abraham* therefore knowing also by the Word the Father, who made Heaven and Earth, did own him as God; and being taught by Representation that the Son of God was to be a Man among Men, by whose advent his Seed was to be as the Stars of Heaven, he desired to see that Day, that he might embrace Christ; and seeing him by

*Christum*;

*Christum; & per spiritum prophetiæ eam videns exultavit.*

*Non enim tantùm propter Abraham hæc dixit, sed ut ostenderet quoniam omnes qui ab initio cognitum habuerunt Dominum, & adventum Christi prophetaverunt, revelationem acceperunt ab ipso Filio.*

*Propter hoc Judæi excesserunt a Deo, Verbum Dei non recipientes, sed putantes per seipsum Patrem, sine Verbo, id est sine Filio, posse cognoscere: Deum nescientes eum qui in figura locutus est humana ad Abraham, & Aaron; & iterum ad Moysem; dicentem,* Videns vidi vexationem populi mei in Ægypto, & descendi liberare eos. *Hæc enim Filius, qui est Verbum Dei, ab initio præstruebat.*

*Scilicet quod inseminatus est ubique in scripturis ejus Filius Dei, aliquando quidem cum Abraham loquens, cum eodem com-*

the Spirit of Prophesie he rejoyced.

For he did not say these things for *Abraham*'s sake alone, but that he might shew that all who from the beginning had the knowledge of the Lord, and prophesied the advent of Christ received the Revelation of it from the Son himself. C. 16. p. 303.

For this Reason the *Jews* departed from God, not receiving the Word of God, but supposing that they could know the Father by himself, without the Word; that is, without his Son: as ignorant of that God who spake to *Abraham* and *Aaron*, in a humane Shape; as also to *Moses* when he said, I have surely seen the Affliction of my People in *Egypt*, and am come down to deliver them. For the Son, who is the Word of God, made Preparation for these things from the beginning. C. 17. p. 303.

I mean that the Son of God is ever interspers'd in the Scriptures, sometimes talking with *Abrabraham*, when he was going to eat with him; some- C. 23. p. 309.

*esurus; aliquando cum Noe, dans ei mensuras; aliquando autem quærens Adam; aliquando autem Sodomitis inducens judicium, & rursus, cum videtur, & in viam dirigit Jacob; & de rubo loquitur cum Moyse. Et non est numerum dicere in quibus a Moyse ostenditur Filius Dei, &c.*

times with *Noah*, when he gave him the Measures [of the Ark;] sometimes seeking for *Adam*; sometimes bringing Judgment on the *Sodomites*; and again, when he was seen by *Jacob*, and shewed him the way; and when he spake with *Moses* out of the Bush. Nor is it easie to reckon up all the Instances wherein the Son of God is exhibited by *Moses*, &c.

C 26. p 313. *Ab initio assuetus Verbum Dei ascendere & descendere, propter salutem eorum qui male haberent.*

The Word of God has been accustomed from the beginning to ascend and descend for the recovery of those who were diseased. See C. 41, 42. p. 340, 341. C. 66. p. 364. See *Sandius Interpretat. Paradox.* upon *Job.* I. 18.

ARTICLE

## ARTICLE XIV.

*Jesus Christ*, the *Word*, and *Son of God*, *descended* properly again from Heaven in his Divine Nature, and became Man; being by the Power of the Holy Ghost conceived in and born of the Blessed Virgin *Mary*; and increasing afterward in Wisdom and Stature like other Men.

Τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ πνεύματός ἐστιν ἁγίου, κ. τ. λ.

Καὶ ἰδοὺ συλλήψῃ ἐν γαστρὶ, καὶ τέξῃ υἱὸν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν. —Πνεῦμα ἅγιον ἐπελεύσεται ἐπί σε, καὶ δύναμις ὑψίστου ἐπισκιάσει σοι· διὸ καὶ τὸ γεννώμενον ἅγιον κληθήσεται υἱὸς Θεοῦ, κ. τ. λ.

FOR that which is begotten in her is of the Holy Ghost, *&c.* Matt. I. 20—25.

And behold thou shalt conceive in thy Womb, and bring forth a Son, and shalt call his Name Jesus.—The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee: Wherefore also that Holy Thing which shall be born of thee, shall be called the Son of God, *&c.* Luc. I 31—38.

Ὅτι ἐτέχθη ὑμῖν σήμερον σωτὴρ, ὅς ἐστι Χριστὸς κύριος.

For to us is born this Day a Saviour, which is Christ the Lord. II. 2.

Τὸ δὲ παιδίον ηὔξανε, καὶ ἐκραταιοῦτο πνεύματι, πληρούμενον σοφίας, καὶ χάρις Θεοῦ ἦν ἐπ' αὐτῷ.

And the Child grew, and waxed strong in Spirit, being filled with Wisdom, and the grace of God was upon him. [See I. 80. of *John* the Baptist.] v. 40.

v. 52. Καὶ Ἰησοῦς προέκοπτε σοφίᾳ, καὶ ἡλικίᾳ, καὶ χάριτι παρὰ Θεῷ καὶ ἀνθρώποις.

And Jesus increased in Wisdom, and Stature, and in favour with God and Men.

Joh. III. 13. Καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν, εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβὰς, ὁ υἱὸς τοῦ ἀνθρώπου, ὁ ὢν ἐν τῷ οὐρανῷ.

And no one hath ascended up to Heaven, but he that came down from Heaven, even the Son of Man who is in Heaven. [who *was* in Heaven VI. 62. See IX. 25. XII. 17. XVI. 27.—30. 2 Cor. VIII. 9.]

v. 31. Ὁ ἄνωθεν ἐρχόμενος ἐπάνω πάντων ἐστίν. ὁ ὢν ἐκ τῆς γῆς ἐκ τῆς γῆς ἐστι, καὶ ἐκ τῆς γῆς λαλεῖ. ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος ἐπάνω πάντων ἐστί.

He that cometh from above is above all: He that is of the Earth is Earthly, and speaketh of the Earth: He that cometh from Heaven is above All.

VI. 33. Ὁ γὰρ ἄρτος τοῦ Θεοῦ ἐστιν ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ, καὶ ζωὴν διδοὺς τῷ κόσμῳ.

For the Bread of God is he that cometh down from Heaven, and giveth Life unto the World.

v. 38. Καταβέβηκα ἐκ τοῦ οὐρανοῦ, οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμὸν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με.

I came down from Heaven, not to do mine own Will, but the Will of him that sent me.

v. 41, 42. Ἐγόγγυζον οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ὅτι εἶπεν, ἐγώ εἰμι ὁ ἄρτος, ὁ καταβὰς ἐκ τοῦ οὐρανοῦ, καὶ ἔλεγον· οὐκ ἔστιν οὗτος ὁ υἱὸς Ἰωσὴφ, οὗ ἡμεῖς οἴδαμεν τὸν πατέρα, καὶ τὴν μητέρα; πῶς οὖν λέγει οὗτος, ὅτι ἐκ τοῦ οὐρανοῦ καταβέβηκα;

The *Jews* therefore murmured concerning him, because he said, I am the Bread which came down from Heaven: And they said, is not this the Son of *Joseph*, whose Father and Mother we know? how then is it that he saith, I came down from Heaven?

Οὗτος

Οὗτός ἐστιν ὁ ἄρτος, ὁ ἐκ τοῦ οὐρανοῦ καταβάς· ἵνα τις ἐξ αὐτοῦ φάγῃ καὶ μὴ ἀποθάνῃ. ἐγώ εἰμι ὁ ἄρτος ὁ ζῶν, ὁ ἐκ τοῦ οὐρανοῦ καταβάς.

This is the Bread which came down from Heaven, that a Man may eat thereof and not die. I am the living Bread which came down from Heaven. See v. 58. v. 50, 51.

Ἐὰν οὖν θεωρῆτε τὸν υἱὸν τοῦ ἀνθρώπου ἀναβαίνοντα ὅπου ἦν τὸ πρότερον;

What and if ye shall see the Son of Man ascending up where he was before? v. 62.

Πεπιστεύκαμεν ὅτι ἐγὼ παρὰ τοῦ Θεοῦ ἐξῆλθον· ἐξῆλθον παρὰ τοῦ πατρὸς, καὶ ἐλήλυθα εἰς τὸν κόσμον. πάλιν ἀφίημι τὸν κόσμον, καὶ πορεύομαι πρὸς τὸν πατέρα. λέγεσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, ἴδε, νῦν παρρησίᾳ λαλεῖς, καὶ παροιμίαν οὐδεμίαν λέγεις·——ἐν τούτῳ πιστεύομεν ὅτι ἀπὸ Θεοῦ ἐξῆλθες.

You have believed that I came out from God. I came out from the Father, and am come into the World: Again I leave the World, and go to the Father. His Disciples say unto him, behold now speakest thou plainly and, speakest no Proverb.—— By this we believe that thou camest forth from God. XVI. 27——30.

Καὶ νῦν δόξασόν με, σὺ πάτερ, παρὰ σαυτῷ, τῇ δόξῃ ᾗ εἶχον πρὸ τοῦ τὸν κόσμον εἶναι, παρά σοι.

And now, O Father, glorifie thou me with thine own self, with the Glory which I had with thee before the World was. XVII. 5.

Ὁ πρῶτος ἄνθρωπος ἐκ γῆς χοϊκός· ὁ δεύτερος ἄνθρωπος ὁ κύριος ἐξ οὐρανοῦ.

The first Man is of the Earth, Earthly: The second Man is the Lord from Heaven. 1 Cor. XV. 47.

Γινώσκετε γὰρ τὴν χάριν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὅτι δι' ὑμᾶς ἐπτώχευσε, πλούσιος ὤν.

For ye know the Grace of our Lord Jesus Christ, that tho' he was Rich, yet for your Sakes he became Poor. 2 Cor. VIII. 9.

Ἐξαπέστειλεν

Gal. IV. 4. Ἐξαπέστειλεν ὁ Θεὸς τὸν υἱὸν αὐτῦ, γενόμενον [*vel* γενόμενον] ἐκ γυναικὸς, γενόμενον ὑπὸ νόμον.

God sent forth his Son, made [or begotten] of a Woman, made under the Law.

Philip. II. 6, 7, 8. Ὃς ἐν μορφῇ Θεῦ ὑπάρχων, οὐχ ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα Θεῷ· ἀλλ' ἑαυτὸν ἐκένωσε, μορφὴν δέλε λαβὼν, ἐν ὁμοιώματι ἀνθρώπων γενόμενος· καὶ σχήματι εὑρεθεὶς ὡς ἄνθρωπος, ἐταπείνωσεν ἑαυτὸν, γενόμενος ὑπήκοος μέχρι θανάτε, θανάτε δὲ σταυρῦ.

Who being in the Form of God, did not assume to be equal to God, but made himself of no Reputation, and took upon him the Form of a Servant, and was made in the likeness of Men; and being found in fashion as a Man he humbled himself, and became obedient unto Death, even the Death of the Cross.

1 Tim. II. 5. Εἷς γὰρ Θεὸς, εἷς καὶ μεσίτης Θεῦ καὶ ἀνθρώπων, ἄνθρωπος Χριστὸς Ἰησῦς.

For there is one God; and one Mediator between God and Men, the Man Christ Jesus.

III. 16. Ὁμολογουμένως μέγα ἐστὶ τὸ τῆς εὐσεβείας μυστήριον, Θεὸς ἐφανερώθη ἐν σαρκί.

Without Controversy great is the Mystery of Godliness: God was manifested in Flesh.

Thadd. Spicileg. Tom. I. p. 11. Καὶ περὶ τῆς σμικρότητος, καὶ εὐτελείας, καὶ περὶ τῆς ταπεινώσεως τῦ φαινομένε ἐξωθεν ἀνθρώπε, καὶ πῶς ἐταπείνωσεν ἑαυτὸν, καὶ ἀπέθανε, καὶ ἐσμίκρυνεν αὐτῦ τὴν θεότητα.

And concerning his Abasement and Meanness; and concerning the Humiliation of that Humanity which appear'd outwardly; and how he humbled himself, and died, and abased his Divinity.

Clem. Ep. I. §. 16. p. 154. Ταπεινοφρονούντων ἐστὶν ὁ Χριστὸς, οὐκ ἐπαιρομένων ἐπὶ τὸ ποίμνιον αὐτῦ· τὸ σκῆπτρον τῆς μεγαλωσύνης

Christ is theirs who are humble, and not who exalt themselves over his Flock. The Scepter of the

τῦ Θεῦ, ὁ κύριος ἡμῶν Ἰησοῦς, οὐκ ἦλθεν ἐν κόμπῳ ἀλαζονείας, οὐδὲ ὑπερφανίας, καίπερ δυνάμενος· ἀλλὰ ταπεινοφρονῶν, καθὼς τὸ πνεῦμα τὸ ἅγιον περὶ αὐτῦ ἐλάλησεν.

Majesty of God, our Lord Jesus Christ came not in the boasting of Pride and Arrogance, tho' he could have done so; but with Humility, as the Holy Ghost had spoken concerning him.

Τότε Σὴμ ἐνδοξασθήσεται, ὅτι κύριος ὁ Θεὸς μέγας τῷ Ἰσραὴλ φανόμενος ἐπὶ γῆς, ὡς ἄνθρωπος, καὶ σώζων ἐν αὐτῷ τὸν Ἀδάμ.

Then shall *Sem* be glorified, when the Lord, the great God of *Israel* shall appear upon Earth as a Man, and shall save *Adam* in him.

Test. Sym. Spicil. Tom. I. §. 6. p. 156.

Διὰ γὰρ τὸν Ἰούδα ἀνατελεῖ σωτηρία τῷ Ἰσραὴλ, καὶ ἐν αὐτῷ εὐλογηθήσεται Ἰακώβ· διὰ γὰρ τὸν σκῆπτρον αὐτῦ ὀφθήσεται Θεὸς καταικῶν ἐν ἀνθρώποις, ἐπὶ τὴν γῆς, σῶσαι τὸν γόνον Ἰσραὴλ, καὶ συναγαγεῖν δικαίους ἐκ τῶν ἐθνῶν.

For by *Judah* shall Salvation spring up to *Israel*; and in him shall *Jacob* be bless'd. For by his Scepter shall God be seen inhabiting among Men upon Earth, to save the Stock of *Israel*, and to gather together the Righteous from among the *Gentiles*.

Test. Nepth. §. 8. p. 216.

Ἕως ἔρχεται ὁ ὕψιστος ἐπισκέψασθαι τὴν γῆν, καὶ αὐτὸς ἐλθὼν ὡς ἄνθρωπος ἐσθίων καὶ πίνων μετὰ τῶν ἀνθρώπων, καὶ ἐν ἡσυχίᾳ συμβίβων τὴν κεφαλὴν τῦ δράκοντος, ἐν ὕδατι. σώσει τὸν Ἰσραὴλ, καὶ πάντα τὰ ἔθνη, Θεὸς εἰς ἄνθρωπος ὑποκρινόμενος.

Until the most high shall visit the Earth, and he shall come as a Man, eating and drinking with Men, and in quietness bruising the Head of the Dragon by Water. He shall save *Israel*, and all the *Gentiles*, being God under the appearance of a Man.

Test. Aser. §. 7. p. 229.

Τότε καὶ ἡμεῖς ἀναστησόμεθα, ἕκαστος ἐπὶ σκῆπτρον ἡμῶν· προσκυνοῦντες τὸν βασιλέα τῶν οὐρανῶν, τὸν ἐπὶ γῆς

Then shall we also arise again, every one upon our own Scepter, adoring the King of the Heavens, who

Test. Benj. §. 10. p. 251.

φανέντα.

φανέντα ἐν μορφῇ ἀνθρώπε ταπεινώσεως.

had appear'd upon Earth in the form of humane Infirmity.

Constitut. Apoſt. L. II. C. 24. p. 234. Δι' ὃν ἀπέστειλε τὸν υἱὸν αὐτῦ ὅπ γῆς πῖς ἀνθρώπις, ὡς ἄνθρωπον· δι' ὃν εὐδόκησεν ἐκ γυναικὸς αὐτὸν γενηθῆναι, τὸ ποιῆσαι ἀνδρὸς καὶ γυναικός.

For whoſe ſake he ſent his Son upon Earth to Men, as a Man. For whoſe ſake God was pleas'd that he who was the maker of Man and Woman ſhould be born of a Woman. See L. V. C. 20. p. 324, 325. L. VII. C. 26. p. 371. C. 43. p. 381.

L. VIII. C. 1. p. 388. Καὶ πεπῶσαι ὅπ εὐδοκίᾳ Θεῦ ὁ πρὸ αἰώνων μονογενὴς ἐν ὑσέρῳ καιρῷ ἐκ παρθένε γεγόνοτα, δίκα ὁμιλίας ἀνδρὸς. καὶ ὅπ ἐπολιτεύσατο ὡς ἄνθρωπος, ἄνευ ἁμαρτίας.

Having believ'd that by the good pleaſure of God his only begotten Son, who was before all Ages, was in the laſt time born of a Virgin, without the Company of a Man; and that he convers'd as a Man, yet without Sin.

C. 12. p. 402. Εὐδόκησεν αὐτὸς γνώμῃ σῇ ὁ δημιεργὸς ἄνθρωπος ἄνθρωπος γενέσθαι ——— γενόμενον ἐκ παρθένε, γενόμενον· ἐν σαρκὶ, ὁ Θεὸς λόγος.

He was pleas'd by thy good Will to become Man, who was Man's Creator. ——He was made of a Virgin, was in Fleſh; being God the Word.

Ignat. ad Eph. §. 18. p. 53. Ὁ γὰρ Θεῦ υἱὸς, ὁ πρὸ αἰώνων γενηθεὶς, καὶ τὰ πάντα γνώμῃ τῇ πατρὸς συνσεμνυνόμενος, ἐπὶ ἐκυοφορήθη ἐν Μαρίᾳ, κατ' οἰκονομίαν Θεῦ, ἐκ σπέρματος μὲν Δαβὶδ, διὰ πνεύματος δὲ ἁγίε.

For the Son of God, who was begotten before the World began, and diſpos'd all things according to the Will of his Father, he was carried in the Womb of *Mary*, according to the Diſpenſation of God; and was of the Seed of *David*, thro' the Holy Ghoſt.

Θεῦ

Θεὸς ὡς ἀνθρώπῳ φανερωμένῳ.

Τῷ γνωμένῳ ἐκ Δαβὶδ, καὶ ἐκ Μαρίας· ὃς ἀληθῶς ἐγεννήθη,—ἀληθῶς ἀνέλαβε σῶμα.

Ὑπ' αὐτοῦ τοῦ λόγου μορφωθέντος, καὶ ἀνθρώπου γενομένου, καὶ Ἰησοῦ Χριστοῦ κληθέντος.

Καὶ τὸν λόγον, ὃ ὄντι πρῶτον γέννημα τοῦ Θεοῦ, ἀνάρχου ἐπιμιξίας, φάσκειν ἡμᾶς γεγενῆσθαι Ἰησοῦν Χριστὸν, τὸν διδάσκαλον ἡμῶν, καὶ τέτον σταυρωθέντα, καὶ ἀποθανόντα, καὶ ἀναστάντα ἀνεληλυθέναι εἰς τὸν ἔρανόν.

Τίνι καὶ ἂν λόγῳ ἀνθρώπῳ σταυρωθέντι ἐπεθόμεθα, ὅτι πρωτόγονον τῷ ἀγενήτῳ Θεῷ ὄντι, καὶ αὐτὸς τὸν κείνου τοῦ παντὸς ἀνθρωπείᾳ γνώσει ποιήσεται, εἰ μὴ μαρτύρια πρὶν ἢ ἐλθεῖν αὐτὸν ἄνθρωπον γενόμενον κεκηρυγμένα περὶ αὐτοῦ εὕρομεν, καὶ ὄντως γεγόμενα ὁρῶμεν.

Υἱὸς Θεοῦ, καὶ ἀπόστολος Ἰησοῦς ὁ Χριστός ὄντι, πρότερον λόγος ὢν —— νῦν ὑπὸ διὰ παρθένου Θεοῦ κατὰ τὴν ἀνθρωπείαν γνώσιν ἄνθρωπος γενόμενος, ὑπέμεινε καὶ παθεῖν ὅσα αὐτὸν ἐνήργησε ὁ

God appearing as a Man. §. 19. p. 17.

Who was made of *David*, and of *Mary*; who was really begotten, and really took a Body. Ad Trall. §. 9. p. 67.

By the Word himself when he took the Form of a Man, and was called Jesus Christ. Just. Apol. I. §. 5. p. 1c.

And that we say the Word, which is the first Off-spring of God, without mixture, became Jesus Christ, our Master; and that he was crucified and died, and rose again, and returned into Heaven. §. 28. 40.

For on what account could we believe in a crucified Man, that he is the first-born to the unbegotten God, and that he will exercise the Father's Judgment on Mankind, but that we found Testimonies of it before he came, and was made Man; and do see that the Event has been accordingly? §. 68. p. 101.

Jesus Christ is the Son and the Apostle of God; being his Word before. ——But now being made a Man, by the Will of God, for the sake of Mankind, he endur'd even to suffer every thing which the *Da-* §. 83. p. 121, 122

*vid-*

δαίμονες διατεθῆναι ὑπὸ τῶν ἀνοήτων Ἰουδαίων.

p. 123. Ὃς ἐν λόγῳ πρωτοτόκῳ τῷ Θεῷ, καὶ Θεὸς ὑπάρχει· καὶ ——— ἐν χρόνοις τῆς ὑμετέρας ἀρχῆς, ὡς προεῖπομεν. διὰ παρθένου ἀνθρωπος γεγόμενος, καὶ τῇ τοῦ παιδὸς βουλῇ, ὑπὲρ σωτηρίας τῶν πεπιστευκότων αὐτῷ καὶ ἐξουθενηθῆναι, καὶ παθεῖν ὑπέμεινεν, ἵνα ὑποστὰς θάνατον, ἀναστὰς νικήσῃ τὸν θάνατον.

Dialog. cum Tryph. p. 267, 25. Τὸ γὰρ λέγειν σε προϋπάρχειν Θεὸν ὄντα πρὸ αἰώνων τοῦτον τὸν Χριστὸν, εἶτα καὶ γεγενῆσθαι, ἄνθρωπον γεγομένον, ὑπομεῖναι· καὶ ὅτι ἐκ ἀνθρώπου ἐξ ἀνθρώπου· ἃ μόνον παράδοξον δοκεῖ μοι εἶναι, ἀλλὰ καὶ μωρόν. καγὼ πρὸς ταῦτα ἔφην· ——— ἤδη μέντοι σοι Τρύφων, εἶπον, ἐκ ἀπολλυται τὸ τοιοῦτον ἔτι) Χριστὸν τοῦ Θεοῦ, ἐὰν ἀποδεῖξαι μὴ δύνωμαι, ὅτι καὶ προϋπῆρχεν υἱὸς τοῦ ποιητοῦ τῶν ὅλων, Θεὸς ὤν, καὶ γεγόνηται ἄνθρωπος διὰ τῆς παρθένου· ἀλλὰ ἐκ πάντα ἀποδεικνυμένου ὅτι ἔστιν οὗτος ὁ Χριστὸς, ὁ τοῦ Θεοῦ, ὅστις

*mons* did procure to be inflicted on him by the senseless Jews.

Who is the first-born Word of God, and is God. And ——— in the times of your Monarchy, as we have said already, he was made a Man of the Virgin, according to the Will of the Father, for the Salvation of those that believe on him; and he endured to be set at nought, and to suffer; that by dying and rising again he might overcome Death.

For what thou sayest that this Christ pre-existed, as God before the World began, and that he afterward was content to be begotten, and to become Man, and that he is not a Man begotten by another Man, seems to me not only to be very strange, but even foolish. And to that I reply'd, O *Trypho*, I have said already, that it will not follow that this Person cannot be the Christ of God, even tho' I should not be able to demonstrate that he did pre-exist, as the Son of the Maker of the Universe, and as God, and that he was begotten a Man

ἔσῃ ἕξει· ἐὰν δὲ μὴ ἀποδείκνυω ὅτι προϋπῆρχε, καὶ γεγενῆσθαι ἄνθρωπος, ὁμοιοπαθὴς ἡμῖν, σάρκα ἔχων, καὶ τῷ παθεῖν βεβούλω, ὑπέμεινεν, ἐν τούτῳ πεπλανῆσθαί με μόνον λέγειν δίκαιον, ἀλλὰ μὴ ἀρνεῖσθαι ὅτι ἐστὸς ὢν ὁ Χριστὸς, ἐὰν φαίνωμαι ὡς ἄνθρωπος ἐξ ἀνθρώπων γεγενημένος, καὶ ἐκλογῇ γεγόμενος εἰς τὸν Χριστὸν εἶναι ἀποδεικνύωμαι. καὶ γάρ εἰσί τινες, ὦ φίλοι, ἕλεγον, ἐκ τῶν ἡμετέρων γένους ὁμολογοῦντες αὐτὸν Χριστὸν εἶναι, ἄνθρωπον δὲ ἐξ ἀνθρώπων γεγόμενον ἐπιφανόμενοι· οἷς ἐ συμφέρεται, εἰ καὶ ἂν πλεῖστοι ταῦτα διδάσκωσι εἶποιεν· ἐπειδὴ ἐκ ἀνθρωπείοις διδάγμασι κεκελεύσμεθα ὑπ' αὐτῷ τῷ Χριστῷ πείθεσθαι, ἀλλὰ τοῖς διὰ τῶν μακαρίων προφητῶν κηρυχθεῖσι, καὶ δι' αὐτῷ διδαχθεῖσι. κ. τ. λ.

by the Virgin. But whoever he be, all that I have demonſtrated as to his being the Chriſt of God will hold ſtill: And if I ſhould not demonſtrate that he pre-exiſted, and that he was content to be born a Man of like Paſſions with us, of a Virgin, and having our Fleſh, according to the Will of the Father. In that Caſe 'tis only reaſonable to ſay, that I am miſtaken in this particular matter, but not thence to deny that he is the Chriſt, tho' it ſhould be prov'd that he was Man begotten as other Men are, and by Election was taken to be the Chriſt. For indeed ſaid I, O my Friends, there are ſome among us who confeſs him to be Chriſt, but ſuppoſe him a Man as other Men are. To whom I do not agree, nor will the Body of thoſe who are of our Doctrine ſay ſo: Since we are commanded by Chriſt himſelf to ſubmit our ſelves not to Doctrines brought in by Men, but to thoſe that have been preached by the bleſſed Prophets, and taught by him, *&c.*

p. 310. Διὰ παρθενικῆς μήδας τὸ πρωτότοκον τῆ πάντων ποιημάτων σαρκοποιηθέντα ἀληθῶς παιδίον γλυκύ.

That the first-born of all Creatures being made Flesh by the Womb of a Virgin, did really become a Child.

p. 326. Μὴ ὡς ἐγὼ βέλομαι, ἀλλ' ὡς σὺ θέλεις, δηλῶν διὰ τούτων ὅτι ἀληθῶς παθητὸς ἄνθρωπος γεγόνατο.

Not as I will, but as thou wilt; shewing by these Words, that he was truly become a Man liable to suffering.

p. 332. Μονογενὴς παῖς παῖδι τῷ ὅλων, ἰδίως ἐξ αὐτοῦ λόγος καὶ δύναμις γεγονημένος, καὶ ὕστερον ἄνθρωπος διὰ τῆς παρθένου γενόμενος.

The only begotten to the Father of the Universe, being the Word, and a Power peculiarly derived from him; and at last became Man by the Virgin.

p. 357. Ἀλλ' ἐκεῖνον, τὸν χρι βελομένου τοῦ ἐκείνου, καὶ θεὸν ὄντα, υἱὸν αὐτοῦ, καὶ ἄγγελον, ἐκ τῆς ὑπηρετείας τῆς γνώμης αὐτοῦ, ὃν καὶ ἄνθρωπον γενηθῆναι διὰ τῆς παρθένου βεβούληται.

But him that was according to his Will God, his Son and Angel, from his ministring to his good pleasure; whom also he was pleas'd should be begotten a Man by the Virgin.

Melito. pag. 22. prius. Παρισᾶν τὸ ἀληθὲς, καὶ ἀφάντασον τὸν ψυχῆς αὐτοῦ, καὶ τοῦ σώματος, τὸν καθ' ἡμᾶς ἀνθρωπίνης φύσεως — Θεὸς γὰρ ὢν, ὁμοῦ τε, καὶ ἄνθρωπος τέλειος ὁ αὐτὸς, τὰς δύο αὐτοῦ οὐσίας ἐπεδείκνυτο ἡμῖν.

To prove that he had really and not only in appearance a Soul and a Body, which are parts of our Humane Nature. --For himself being at the same time God, and a perfect Man, he fully prov'd to us the Existence of his two Natures.

Iren. L. IV. C. 57. p. 189. *Manifestum est quoniam homo factus, conversatus est cum suo plasmate.*

It is manifest that when he was become Man he conversed with his own Workmanship.

Qui

*Qui propter eminentissimam erga figmentum suum dilectionem, eam quæ esset ex virgine generationem sustinuit, ipse per se hominem adunans Deo.*

Who underwent that Generation which was of the Virgin, on account of that wonderful love which he had to his own Workmanship; and so united Man to God by himself. See L. III. C. 12. p. 226. L. III. C. p. 206.

*Nam secundum id quod Verbum Dei* homo erat, *ex radice Jesse, & Filius Abrahæ, secundum hoc requiescebat Spiritus Dei super eum, & ungebatur ad evangelizandum humilibus: secundum autem quod* Deus erat, *non secundum gloriam judicabat, neque secundum loquelam arguebat: non enim opus erat illi ut quis Testimonium diceret de homine, cum ipse sciret quid esset in homine, &c.*

Now as the Word of God was Man of the Root of *Jesse*, and the Son of *Abraham*, the Spirit of God did rest upon him, and he was anointed to preach to the Meek. But as he was God he did not judge according to Opinion, nor reprove according to report; for he had no need that any one should testifie of Man, for he knew what was in Man. See C. 11. p. 214. 215. C. 10. p. 214.

*Et quoniam Joannes unum & eundem novit Verbum Dei, & hunc esse Unigenitum, & hunc Incarnatum esse pro salute nostra, Jesum Christum Dominum nostrum, sufficienter ex ipsius Joannis sermone demonstravimus. Sed & Matthæ-*

We have sufficiently demonstrated from *John*'s own Discourse, that *John* own'd one and the same Word of God, and that He is the Only-begotten, and that he was incarnate for our Salvation, Jesus Christ our Lord. Nay besides this, *Matthew*, acknowledging one and the C. 18. p. 239. 240.

*us unum & eundem Jesum Christum cognoscens, eam quæ est secundum hominem generationem ejus ex virgine exponens, sicut & promisit Deus David,* ex fructu ventris ejus excitaturum se æternum regem.—*manifeste significans & eam promissionem quæ fuerat ad Patres impletam, ex Virgine natum Filium Dei, & hunc ipsum esse salvatorem Christum, quem prophetæ prædicaverunt: non sicut ipsi dicunt Jesum quidem ipsum esse qui ex Maria sit natus, Christum verò qui desuper descendit. Cæterum poterat dicere Matthæus* Jesu verò generatio sic erat. *Sed prævidens Spiritus Sanctus depravatores, & præmuniens contra fraudulentiam eorum, per Matthæum ait,* Christi autem generatio sic erat. *Et quoniam hic est Emanuel, ne forte tantum eum hominem putaremus—neque alium quidem Jesum, alterum autem Christum* same Jesus Christ, and explaining that his Generation which belonged to his humane Nature of the Virgin, as God also promised to *David*, that of the Fruit of his Loins, there should arise an Eternal King.—Clearly signifying withal that that Promise which had been made to the Fathers was fulfilled, and the Son of God born of a Virgin; and that he is the Saviour Christ, whom the Prophets foretold; not as they say that indeed Jesus is he who was born of *Mary*, but that Christ descended from above. Now *Matthew* could have said, the Generation of Jesus was on this wise; But the Holy Spirit foreseeing these depravers of the Faith, and forewarning us against their fraudulent Devices, says by *Matthew*, The Generation of Christ was on this wise, and that he is Emanuel, lest perhaps we might imagine that he was a mere Man.—And might not suspect that Jesus is one Person, and Christ another, but might know that he

*suspica-*

*ſuſpicaremur fuiſſe; ſed unum & eundem ſciremus eſſe, &c.*

Ὡσπερ γὰρ ἦν ἄνθρωπος, ἵνα πειρασθῇ, οὕτω καὶ λόγος, ἵνα δοξασθῇ· ἡσυχάζων μὲν ἐν τῷ λόγῳ ἐν τῷ πειράζεσθαι, καὶ ἀτιμάζεσθαι, καὶ σταυροῦσθαι, καὶ ἀποθνήσκειν. συγγινόμενος δὲ τῷ ἀνθρώπῳ ἐν τῷ νικᾶν, καὶ ὑπομένειν, καὶ χρηστεύεσθαι, καὶ ἀνίεσθαι καὶ ἀναλαμβάνεσθαι. *Hic igitur Filius Dei Dominus noſter, exiſtens Verbum Patris, & Filius Hominis, quoniam ex Maria, quæ ex hominibus habebat genus, quæ & ipſa erat Homo, habuit ſecundum Hominem Generationem, factus eſt Filius Hominis, &c.*

is one and the ſame, *&c.* See C. 20. p. 245.—248.

For as he was Man that he might be tempted, ſo was he the Word that he might be glorified: The Word indeed acquieſcing while he was tempted, and diſhonour'd, and crucify'd, and died; but yet being preſent with the Humanity in conquering, and enduring, and meek Behaviour, and in riſing again, and in his aſſumption to Heaven. This Son of God therefore our Lord, who was the Word of the Father, and the Son of Man, becauſe he had his humane Generation of *Mary*, who had her Origin from Men, and who was her ſelf of humane Kind, was made the Son of Man, *&c.* See C. 26. p. 257.

C. 21. p. 250.

Καὶ ἐν τῷ εἰπεῖν, ἀκούσατε δή, οἶκος Δαβὶδ, σημαίνουσιν ὅτι ἐν ἐπαγγέλματι τῷ Δαβὶδ ὁ Θεὸς, ἐκ καρποῦ τῆς κοιλίας αὐτοῦ ἀνάστασιν βασιλέως. ὅτις ἐστὶν, ἐκ τῆς Δαβὶδ παρθένου γεννᾶται. *Propter hoc enim & de fructu Ventris ejus regem promiſit, quod e-*

And when he ſaid, Hear now, O Houſe of *David*, the Words are of one that declares that he who God promiſed to *David* that of the Fruit of his Belly, he would raiſe up an Eternal King, is the Perſon who was made of the Virgin, that ſprang from *David*. For on this

C. 27. p. 257, 258.

*rat proprium virginis prægnantis; & non* de fructu lumborum ejus, *nec* de fructu renum ejus, *quod eſt proprium viri generantis, & mulieris ex viro conceptionem facientis. Circumſcripſit igitur genitalia viri in promiſſione ſcriptura; imo vero nec commemoratur, quoniam* non ex voluntate viri *erat qui naſcebatur, &c.*

account did he promiſe a King of the Fruit of his Belly: which expreſſion is peculiar to the Virgin when ſhe was with Child; and not of the Fruit of his Loins, nor of the Fruit of his Reins, which are peculiar to a Man begetting, and of a Woman conceiving by a Man. The Scripture therefore ſets aſide the Parts of a Man in the Promiſe: Nay indeed a Man is not ſo much as mention'd, becauſe he who was to be Born, was not to be of the Will of Man, *&c.* See C. 30. p. 258, 259. C. 32. p. 260.

L. IV. C. 37. p. 331. *Eſt autem hic Verbum ejus Dominus noſter Jeſus Chriſtus, qui noviſſimis temporibus homo in hominibus factus eſt, ut finem conjungeret principio, id eſt hominem Deo.*

But this is his Word, our Lord Jeſus Chriſt, who was made a Man among Men, in the laſt times, that he might unite the End to the Beginning, that is Man to God. See. C. 41. p. 340.

C. 75 p. 379. Καὶ διὰ τέτο συνεπιπάζειν ὑὸς Θεῦ, τέλειος ὢν, τῷ ἀνθρώπῳ· ἐ δι' ἑαυτὸν, ἀλλὰ διὰ τὸ ἀνθρώπε νήπιον· ὅπω χωρήσωμεν, ὡς ἄνθρωπος αὐτὸν χωρῆν ἠδύναλο.

And for this cauſe the Son of God, who was himſelf perfect, condeſcended to undergo the childiſh ſtate of Man; not for his own Sake, but on account of the childiſh Weakneſs of Man; being ſo to be comprehended, as Man was able to comprehend him.

*Verbi*

*Verbi, qui eſt perfectus in omnibus; quoniam Verbum potens, & homo verus. Vani enim ſunt qui putative dicunt eum apparuiſſe.* ὁ γὰρ δοκήσει ταῦτα, ἀλλ' ἐν ὑποστάσει ἀληθείας ἐγένετο. εἰ γὰρ μὴ ὢν ἄνθρωπος, ἐφαίνετο ἄνθρωπος, ἔπρεπε ἦν ἐπ ἀληθείας ἔμεινε, πνεῦμα θεοῦ, κ. τ. λ.

Of the Word, who is perfect in all things, because he is the Powerful Word, and a true Man. For they are idle People who ſay that he did only in Appearance ſhew himſelf. For theſe things were not done in Appearance, but ſubſtantially and truly. But if when he was not a Man he appear'd a Man, neither did he remain what in truth he was, the Spirit of God, &c. See C. 2. p. 395.

L. V. C. 1. p. 393.

## LEMMA.

*The ancient Division of a Man in the first and second Centuries of Christianity, was into* three *Parts*; *the* Spirit, *or Rational and Divine part*; *the* Soul, *or Sensitive part*; *and the* Body, *or Fleshly part*; *the* πνεῦμα, *or* νοῦς, *the* ψυχὴ, *and the* σῶμα, *or* σὰρξ; *though the ancient Authors do frequently include all the Parts under that general Division into* Soul *and* Body *also.*

Matt. XXVI 41. Τὸ μὲ πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής.

Luc. I. 6, 47. Μεγαλύνει ἡ ψυχή μου τὸν κύριον, καὶ ἠγαλλίασε τὸ πνεῦμά μου ἐπὶ τῷ Θεῷ, τῷ σωτῆρί μου.

1 Cor. II. 11. Τίς οἶδεν ἀνθρώπων τὰ τοῦ ἀνθρώπου, εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου τὸ ἐν αὐτῷ;

v. 14, 15. Ψυχικὸς δὲ ἄνθρωπος οὐ δέχεται τὰ τοῦ πνεύματος τοῦ Θεοῦ, μωρία γὰρ αὐτῷ ἐστιν, καὶ οὐ δύναται γνῶναι, ὅτι πνευματικῶς ἀνακρίνεται. ὁ δὲ πνευματικὸς ἀνακρίνει μὲν πάντα. κ. τ. λ.

THE Spirit indeed is willing, but the Flesh is weak.

My Soul doth magnifie the Lord, and my Spirit hath rejoiced in God my Saviour.

What Man knoweth the things of a Man, save the Spirit of Man which is in him?

The Animal Man receiveth not the things of the Spirit of God; for they are foolishness unto him, neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, &c.

Ἐγὼ

Ἐγὼ μὲν γὰρ ὡς ἀπὼν τῷ σώματι, παρὼν δὲ τῷ πνεύματι. ——— συναχθέντων ὑμῶν, καὶ τοῦ ἐμοῦ πνεύματος. εἰς ὄλεθρον τῆς σαρκὸς, ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ τοῦ κυρίου Ἰησοῦ.

And I truly, as abſent in Body, but preſent in Spirit, ——— when you and my Spirit are gathered together. ——— for the deſtruction of the Fleſh; that the Spirit may be ſaved in the Day of the Lord Jeſus. V. 3, 4, 5.

Δοξάσατε δὴ τὸν Θεὸν ἐν τῷ σώματι, ὑμῶν, καὶ ἐν τῷ πνεύματι ὑμῶν, ἅτινά ἐστι τοῦ Θεοῦ.

But glorifie God in your Body, and in your Spirit, which are God's. VI. 20.

Ἵνα ᾖ ἁγία καὶ σώματι, καὶ πνεύματι.

That ſhe may be Holy, both in Body and Spirit. VII. 34.

Σπείρεται σῶμα ψυχικὸν, ἐγείρεται σῶμα πνευματικόν. ἔστι σῶμα ψυχικὸν, καὶ ἔστι σῶμα πνευματικόν. κ. τ. λ.

It is ſown an Animal Body, it is raiſed a Spiritual Body. There is an Animal Body, and there is a Spiritual Body, &c. XV. 44—50.

Καθαρίσωμεν ἑαυτοὺς ἀπὸ παντὸς μολυσμοῦ σαρκὸς, καὶ πνεύματος.

Let us cleanſe our ſelves from all filthineſs of Fleſh and Spirit. 2 Cor. VII. 1.

Εἰ γὰρ καὶ τῇ σαρκὶ ἀπειμι, ἀλλὰ καὶ τῷ πνεύματι σὺν ὑμῖν εἰμι.

Tho' I be abſent in the Fleſh, yet am I with you in the Spirit. Coloſ. II. 5.

Αὐτὸς δὲ ὁ Θεὸς τῆς εἰρήνης ἁγιάσαι ὑμᾶς ὁλοτελεῖς· καὶ ὁλόκληρον ὑμῶν, τὸ πνεῦμα, καὶ ἡ ψυχὴ, καὶ τὸ σῶμα ἀμέμπτως, ἐν τῇ παρουσίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, τηρηθείη.

Now the God of Peace ſanctifie you wholly; and may your whole Perſons, Spirit and Soul, and Body, be preſerved blameleſs unto the coming of our Lord Jeſus Chriſt. 1 Theſ. V. 23.

Διϊκνούμενος ἄχρι μερισμοῦ ψυχῆς τε καὶ πνεύματος.

Piercing even to the dividing aſunder of Soul and Spirit. Heb. IV. 12.

Jam. III. 15. Οὐκ ἔστιν αὕτη ἡ σοφία ἄνωθεν κατερχομένη, ἀλλ' ἐπίγειος, ψυχικὴ, δαιμονιώδης.

This Wisdom descendeth not from above; but is Earthly, Animal and Devilish.

1 Pet. IV. 6. Ἵνα κριθῶσι μὲν κατὰ ἀνθρώπους σαρκὶ, ζῶσι δὲ κατὰ Θεὸν πνεύματι.

That they may be judged according to Men in the Flesh, but live according to God in the Spirit.

Jude v. 19. Οὗτοί εἰσιν οἱ ἀποδιορίζοντες ἑαυτοὺς, ψυχικοὶ, πνεῦμα μὴ ἔχοντες.

These are they who separate themselves, Animal, having not the Spirit.

Enoch. Spicileg. Tom I p. 351 Καὶ νῦν ἴδε τὰ πνεύματα τῶν ἀποθανόντων ἀνθρώπων ἐντυγχάνουσι.

And now behold the Spirits of the Souls of dead Men intercede.

Philo. De Mund Opif. L. I. p. 14. Νῷ ἐξαίρετον ἐδωρεῖτο, ψυχῇ τινα ψυχὴν, καθάπερ κόρῃ ὀφθαλμόν.

He bestowed an extraordinary Mind upon him, a kind of Soul to his Soul; as the Apple to the Eye. See p. 30, 31.

Joseph. Antiqu. L. I. C 2. p. 5. Ἔπλασεν ὁ Θεὸς τὸν ἄνθρωπον, χοῦν λαβὼν ἀπὸ τῆς γῆς, καὶ πνεῦμα ἐνῆκεν αὐτῷ, καὶ ψυχήν.

God formed Man of Dust taken from the Earth, and implanted in him a Spirit, and a Soul.

Constitut. Apost. L. VII. C. 34. p. 374. Διαπλάσας αὐτῷ σῶμα, κατασκευάσας δ' αὐτῷ τὴν ψυχὴν ἐκ τοῦ μὴ ὄντος, αἴσθησιν δ' ὑπὸ τὴν πένταβλον χαρισάμενος, καὶ νοῦν, ὃ τῆς ψυχῆς ἡνίοχον, τῇ αἰσθήσει ὑπέστησας.

When thou hadst formed him a Body; and prepared for him a Soul out of nothing, and bestowed upon him his five Senses; then thou didst set over his Sensations a Mind, as the Conductor of the Soul.

Ignat. ad Philadelph. in calce. Σαρκὶ, ψυχῇ, πνεύματι.

In Flesh, in Soul, in Spirit. See also *ad Tars.* §. 10. p. 108.

"Ο

Ὅτί ποτε τοῦτό ἐμι σαρκία ὄζι, καὶ πνεῦμάτιον, καὶ τὸ ἡγεμονικόν——τ̀ μ̀ σαρκίων καταφρόνησον. —Δόγματα ἢ καὶ τὸ πνεῦμα, ὁποῖόν π ὄζιν, ἄνεμός· ἐδὲ ἀεὶ τὸ αὐτὸ, ἀλλὰ πάσης ὥρας ἐξεμέμψιον, καὶ πάλιν ῥοφέμψιον. τρίτον ἓν ὄζι τὸ ἡγεμονικόν. μηκέτι τοῦτο ἐάσης δουλεῦσαι.

All that I am is this Flesh and Spirit, [or Soul,] and a governing Principle. ——Despise your Flesh. ——See also your Spirit, [or Soul,] of what Nature it is, a Wind, [or Breath,] not always the same, but every hour expir'd, and again inspir'd. The third is the governing Principle. Suffer not that to be a Slave any longer.

Marc. Antonin. De vita sua L. II. §. 2. p. 9.

Σῶμα, ψυχὴ, νοῦς. σώματι αἰσθήσεις, ψυχῆς ὁρμαὶ, νοῦ δόγματα.

Body, Soul, Mind. To the Body belong the Senses; to the Soul the Passions; to the Mind Opinions. See L. V. §. 32. p. 53.

L. III. §. 16. p. 21.

Τρία ὄζιν ἐξ ὧν συνέστηκας, σωμάτιον, πνευμάτιον νοῦς.

The things thou art made up of are three, Body, Spirit, [or Soul,] Mind.

L. XII. §. 3. p. 116.

Ἀνάστασις ὄζι τοῦ πεπτωκότος σαρκίου· πνεῦμα γὰρ ὐ πίπτ. ψυχὴ ἐν σώματί ὄζιν. ὐ ζῇ ὃ ἄψυχον σῶμα. ψυχῆς ἔπολειπόσης ὐκ ὄζιν. δικὴ γὰρ τὸ σῶμα ψυχῆς· πνεῦμα ὃ ψυχῆς δικὴ [forte πνεύματος ὃ ψυχὴ δικὴ.] τὰ τρία ταῦτα, τοῖς ἐλπίσι εἰλικρινῆ καὶ πίστιν ἀδιάκριτον ἐν τῷ Θεῷ ἔχουσι, σωθήσεται.

The Resurrection belongs to the Body, which fell, for the Spirit does not fall. The Soul is in the Body; nor does the Body, when void of the Soul, live; it is no more when the Soul fails; for the Body is the House of the Soul, and the Soul is the House of the Spirit. These three parts shall be saved in such as have a sincere Hope, and undoubted

Just. Fragm De Resurrect. Spicil. Tom II. §. 13. p. 191, 192.

doubted Faith in God. See *Dialog. cum Tryph.* p. 224.

*N. B.* Here we have another occasion to lament the loss of the Works of *Melito*, the Bishop of *Sardis*, who had written a Book on this very Subject, concerning the threefold Division of Man, as we learn by *Eusebius*; whose Words yet seem not to have come wholly uncorrupt to us, Eccles. Hist. L. IV. C. 26. p 147. σῶμα ψυχῆς, καὶ σάρκος, ἢ νοός. ἢ for καὶ most certainly, as 'tis accordingly rendred, *De anima, & corpore, & mente*; *Concerning the Soul, and Body, and Mind*, by *Rufinus*, *Valesius*, Dr. *Cave*, and *Du Pin*. And what occasion there was in later Times for dropping a Book on so seemingly inoffensive a Subject, I had rather the Reader should learn from the late Learned Editor of *Nemesius*, than from me. His Words are these,

In Nemes. De Natura Hominis, p. 3. *Postquam Apollinarii & ipsius sequacium Dimæritarum increbuit dogma, qui Dominum nostrum ex tribus partibus constitutum asserebant*, ἐκ σαρκὸς, καὶ ψυχῆς, καὶ θεότητος ἀντὶ τοῦ νοῦ, (*Epiphanii sunt verba*, p. 1016.) *quo certius eos profligarent Orthodoxi, deinceps receptæ prius sententiæ de tribus hominis partibus valedixerunt*; *licet ab Apostoli verbis*, 1 *Thes. V.* 23. *firmamentum sibi arrogare videatur*; *& demum*

After the Doctrine of *Apollinarius* and his followers the *Dimærites* prevailed, who affirm'd that our Lord was made up of three parts, of the Flesh, the Soul, and the Divinity instead of a Mind, (they are *Epiphanius*'s Words, p. 1016.) The Orthodox, that they might the better be able to confute them, took their leave for the future of the ancient Opinion, concerning three parts in Man, altho' it seems well attested to by the Apostle's Words, 1 *Thes.* V. 23. Nay at last

*hære-*

*hæreſeos cujuſdam apud poſteros arceſſebatur animam a ſpiritu ſecernere. Simili plane lege qua merſio in Baptiſmate nunc trina, dein una, denuo & trina placuit, pro dogmatum varietate quæ eccleſiam ſubinde laceſſebant.*

he who ſhould diſtinguiſh the Soul from the Spirit, was eſteemed a kind of Heretick in after Ages. In the very ſame manner that Immerſion in Baptiſm, firſt as done thrice, then but once, and afterward again thrice, pleaſed the Church; according as the Doctrines were various, which diſturbed its Peace at various times.

All therefore that we can now learn by the Title ſtill preſerv'd, and by the loſs of the Book, is this, that *Melito* did not diſagree from the general Opinion of his Age, but own'd Man made up of three parts, *Soul*, and *Body*, and *Mind*, as the reſt of his Contemporaries did.

Δύο πνευμάτων διαφορὰς ἴσμεν ἡμεῖς. ὧν τὸ μὲν καλεῖται ψυχὴ, τὸ δὲ μεῖζον μὲν τῆς ψυχῆς, Θεοῦ δὲ εἰκὼν καὶ ὁμοίωσις.

We acknowledge two kinds of Spirits, the one of which is called a Soul; the other is greater than the Soul, and is the Image and Likeneſs of God. Tatian §. 18. p. 45.

Ψυχὴ γὰρ ἐκ αὐτῆς τὸ πνεῦμα ἔσωσεν, ἐσώθη δ' ὑπ' αὐτοῦ. κ. τ. λ.

For the Soul does not ſave the Spirit, but is ſaved by it. See §. 25. p. 58. §. 21, 22. p. 51. 52, 53.

Ἡμεῖς δὲ τὰ ὑφ' ἡμῶν ἀγνοούμενα διὰ προφητῶν μεμαθήκαμεν, οἵτινες ἅμα τῇ ψυχῇ πεπισμένοι ὅτι πνεῦμα, τὸ θεῖον ἐπίγνυμα ἡ ἁγιάσπνοος, ἡ ἀθανασίαν κεκλήπτεται, τὰ ὅσα

But we have learn'd thoſe things that we knew not by the Prophets, who being perſwaded that together with the Soul, the Spirit, that heavenly clothing of Mortality, ſhall ob- §. 35. p. 76, 77.

μὴ

μὴ ἐπίγνωσιν αἱ λοιπαὶ ψυχαὶ, προέλεγον.

Athenag. De Resurrect. §. 11. p. 181.

Ἐποίησεν ἄνθρωπον ἐκ ψυχῆς ἀθανάτου, καὶ σώματος θνητοῦ· νῷ δὲ συγκατεσκεύασεν αὐτόν.

Iren. L. II. C. 62. p. 191.

Καὶ διὰ τοῦτο πληρωθέντος τοῦ ἀριθμοῦ, ὃν αὐτὸς παρ' αὐτῷ προώρισε, πάντες οἱ ἐγγεγραμμένοι εἰς ζωὴν ἀναστήσονται· ἴδια ἔχοντες σώματα, καὶ ἰδίας ἔχοντες ψυχὰς, καὶ ἴδια πνεύματα, ἐν οἷς εὐηρέστησε τῷ Θεῷ. οἱ δὲ τῆς κολάσεως ἄξιοι ἀπελεύσονται εἰς τὴν αὐτὴν καὶ αὐτοὶ ἰδίας ἔχοντες ψυχὰς, καὶ ἴδια σώματα, ἐν οἷς ἀπέστησαν ἀπὸ τῆς τοῦ Θεοῦ χάριτος.

tain Immortality, foretold all such things as the rest of the Souls were ignorant of.

He made Man of an Immortal Soul, and a Body, and at the same time prepar'd him a Mind. See §. 13. p. 190.

And for this reason, when that number is compleated which he has determin'd within himself, all those who are written down as intended for Life shall rise again; having their own Bodies, and their own Souls, and their own Spirits, in which they have pleased God. But those that deserve Punishment they also shall go away into the same Punishment, having also their own Souls, and their own Bodies, wherein they departed from the Grace of God. See L. I. C. 18. p. 91. L. II. C. 52. p. 180. L. V. C. I. p. 393, and largely. C. 4. ——— 19. p. 403. ——— 430. *Epiphan. Hæres.* LXII. §. 1. p. 513.

L. III. C. 32. p. 260.

*Nos autem quoniam corpus sumus de terra acceptum, & anima, accipiens a Deo Spiritum,*

But that we are made up of a Body, taken from the Earth, and of a Soul, which receives a Spirit

*tum,*

*tum, omnis quicunque confitebitur.* from God, every one will acknowledge.

*N. B.* If we examine the Opinion of the Ancients more narrowly, we shall find, that the ψυχὴ and σῶμα, the *Soul* and *Body*, are alone the proper and *essential* parts of a Man, in their Notion; as being all the parts that strictly belonged to Humane Generation, and were coming by natural Birth into the World. And that the πνεῦμα or νοῦς, the *Spirit* or *Mind*, was superadded by God, after the Formation of the Body, and of a more Divine Original. This is most plain, particularly of *Tatian* and *Irenæus*, who will not allow that the Wicked, who yet certainly are *Compleat Men*, have any of that higher and diviner Principle at all. Whence Dr. *Grabe* rightly observes of the latter of them thus,

Tatian. §. 25. p. 58.

*Breviter tantum dico, Irenæum expresse duas tantum hominis essentiales partes facere; Animam & Corpus; Spiritum vero addere tanquam integrantem hominis regenerati partem.*

To be short, I affirm that *Iræneus* does only make express mention of two essential parts of a Man, Soul and Body; but that he adds the Spirit, as the integrating part of a Regenerate Man only.

In Iren p. 407. Vid. L. II. C. 52. p. 180. C. 62. p. 191. C. 63, 64. p. 192, 193. L. V. C. 6. &c. p. 406, &c.

And we shall hereafter find that *Melito* was, in the main, of the same Opinion. So that when any of the Ancients style our Saviour, a *perfect and compleat Man*, their Notion necessarily included no more than that he had really such a σῶμα and ψυχὴ, *Body* and *Soul*, as all other Men have by natural Generation. *Vid. Tertull. Adverf. Praxcam. De Carne Christi, & De Resurrectione Carnis, & Orig.* upon *Matt.* XXIV. 40. 51.

*N. B.*

*N. B.* Whether this ancient Philoſophy, which ſuppoſes *three*, or the modern, which ſuppoſes but *two* parts of a Man, be the trueſt I ſhall not poſitively determine. I only ſuggeſt that the great ſtruggle between Reaſon and Senſe, between the Spirit and Fleſh in Mankind, does very well agree to the ancient Hypotheſis, and is not ſo accountable in the modern. And when we find in the LXXII. the difference there was put between the Puniſhment of one who caus'd the Fruit of a Woman with-child to depart from her, according as it was before or after the perfect Formation of the Body, or the Preſence of this reaſonable Soul; when we alſo find the Apoſtles in their Conſtitutions ordering the very Catechumens to be taught the Nature and Conſtitution of a Man, and expreſly affirming, that the Rational Soul is created or infus'd after the Body's compleat Formation, but not before; nay, when we find Nature ſo much more careful to preſerve a Humane *Fœtus* after the Mother is quick than before; we can hardly avoid ſuppoſing this to be the true State of Mankind; and that we are Brutes coming into the World by natural Generation, with only a Body and Senſitive Soul thereto belonging, till at the time of the quickening God is pleaſed to create or infuſe the third and nobleſt part of our Compoſition, the Spirit or Rational Soul, for the Government of the whole. This account beſt agrees to Nature, Scripture, and to both Jewiſh and Chriſtian Antiquity; and beſt avoids the Difficulties about Humane Generation alſo; and ſo ſeems much to be preferr'd to our modern Hypotheſes. However, when we ſearch into the Doctrines of the Ancients, in Points bordering hereon, we muſt certainly underſtand all their

Exp. Exod. XXI. 22, 23.

L. VII. C. 38 p. 378.

Expreſſions

Expreſſions according to their own Notions in Philoſophy, and not judge of them by the Notions of theſe latter times; the want of which Obſervation has long confounded the Church in that Important Points of our Saviour's Incarnation, as will appear under the following Article. *Vid. Athanaſ. De Incarn.* p. 67. *Clem. Alex. Strom.* III. p. 331. *Orig. in Joſ. Gr. Præf.* p. 26. *in Matth.* p. 285, 338, 340, 483. *in Joan.* p. 105, 400. Conſtitut. L. VII. C. 38. 39. p. 378. *with* C. 34. p. 374.

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ARTICLE

## ARTICLE XV.

*Jesus Christ*, the *Word*, and *Son of God*, *i. e.* his Divine Nature assum'd a Humane *Body*, or Humane *Flesh*, with its Properties and Passions; or, in the Ancient Stile, a σῶμα or σὰρξ, with its ψυχή, and so became a *Divine Soul* in a *Humane Body*, a *God Incarnate*; or, in Scripture Language, the *Word made Flesh and dwelling among Mankind.*

*N. B.* BEfore I come to confirm this Important Proposition, I must here do the Pious and Learned Mr. *Brocklesby* that Justice, to own that I receiv'd the first Intimation of it from his Book; tho' it was not there sufficiently enlarg'd upon and confirm'd by him.

Gospel Theism. L. VI C. 8 § 4. p. 920. 921. 9 2.

Ὁ λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός.

Joh I. 14.

The Word was made Flesh, and dwelt among us; and we beheld his Glory, the Glory as of the only begotten of the Father.

Ἀπεκρίθη ὁ Ἰησοῦς, καὶ εἶπεν αὐτοῖς, λύσατε τὸν ναὸν τοῦτον, καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν. εἶπον οὖν οἱ Ἰουδαῖοι, τεσσαρακοντα καὶ ἓξ ἔτεσιν ᾠκοδομήθη ὁ ναὸς οὗτος, καὶ σὺ ἐν τρισὶν ἡμέ-

II. 19. 20. 21.

Jesus answered, and said unto them: Dissolve this Temple; and in three days I will raise it up. The *Jews* therefore said unto him, Forty and Six Years this Temple has been built,

ἐμὶς ἐγερεῖς αὐτὸν; ἐκεῖνος δὲ ἔλεγε περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ.

and wilt thou raise it up in three Days? But he spake of the Temple of his Body. See 2 Pet. I. 13, 14.

Ὁ ἄρτος ὃν ἐγὼ δώσω ἡ σάρξ μου ἐστὶν, ἣν ἐγὼ δώσω ὑπὲρ τῆς τοῦ κόσμου ζωῆς. κ. τ. λ.

The Bread which I will give is my Flesh, which I will give for the Life of the World, &c. VI. 51.—58.

Περὶ τοῦ υἱοῦ αὐτοῦ, τοῦ γενομένου ἐκ σπέρματος Δαβὶδ, κατὰ σάρκα, τοῦ ὁρισθέντος υἱοῦ Θεοῦ ἐν δυνάμει, κατὰ πνεῦμα ἁγιωσύνης.

Concerning his Son, who was made of the Seed of David, according to the Flesh; but was declared to be the Son of God with Power, according to the Spirit of Holiness. Rom. I. 3, 4.

Ὑμεῖς ἐθανατώθητε τῷ νόμῳ διὰ τοῦ σώματος τοῦ Χριστοῦ.

Ye are dead to the Law through the Body of Christ. See v. 18. VII. 4.

Ὁ Θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοιώματι σαρκὸς ἁμαρτίας, καὶ περὶ ἁμαρτίας κατέκρινε τὴν ἁμαρτίαν ἐν τῇ σαρκί.

God sending his own Son in the likeness of sinful Flesh; and for Sin, condemned Sin in the Flesh. VIII. 3.

Ἐξ ὧν ὁ Χριστὸς, τὸ κατὰ σάρκα.

Of whom, as concerning the Flesh, Christ came. IX. 5.

Τὸ ποτήριον τῆς εὐλογίας ὃ εὐλογοῦμεν, οὐχὶ κοινωνία τοῦ αἵματος τοῦ Χριστοῦ ἐστι; τὸ ἄρτον ὃν κλῶμεν, οὐχὶ κοινωνία τοῦ σώματος τοῦ Χριστοῦ ἐστιν;

The Cup of Blessing which we Bless, is it not the Communion of the Blood of Christ? The Bread which we break, is it not the Communion of the Body of Christ? 1 Cor. X. 16.

Εἰ καὶ ἐγνώκαμεν κατὰ σάρκα Χριστὸν, ἀλλὰ νῦν οὐκ ἔτι γινώσκομεν.

For tho' we have known Christ after the Flesh, yet now henceforth know we him no more. 2 Cor. V. 16.

Eph. II. 15, 16. Τὴν ἔχθραν ἐν τῇ σαρκὶ αὐτοῦ, τὸν νόμον τῶν ἐντολῶν, ἐν δόγμασι καταργήσας.——καὶ ἀποκαταλλάξῃ τοὺς ἀμφοτέρους, ἐν ἑνὶ σώματι, τῷ Θεῷ, διὰ τοῦ σταυροῦ.

Having abolished in his Flesh the Enmity, even the Law of Commandments, contained in Ordinances.——And that he might reconcile both unto God, in one Body, by the Cross.

V. 30. Ὅτι μέλη ἐσμὲν τοῦ σώματος αὐτοῦ, ἐκ τῆς σαρκὸς αὐτοῦ, καὶ ἐκ τῶν ὀστέων αὐτοῦ.

For we are the Members of his Body, of his Flesh, and of his Bones.

Colos. I. 21, 22. Νυνὶ δὲ ἀποκατήλλαξεν ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ διὰ τοῦ θανάτου.

Now hath he reconcil'd you in the Body of his Flesh, through Death.

1 Tim. III. 16. Θεὸς ἐφανερώθη ἐν σαρκί.

God was manifested in Flesh.

Heb. II. 14. Ἐπεὶ οὖν τὰ παιδία κεκοινώνηκε σαρκὸς καὶ αἵματος, καὶ αὐτὸς παραπλησίως μετέσχε τῶν αὐτῶν.

For as much then as the Children are made Partakers of Flesh and Blood, he also himself likewise took part of the same.

V. 7. Ὃς ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ. κ. τ. λ.

Who in the Days of his Flesh, &c.

X. 5. &c. Θυσίαν καὶ προσφορὰν οὐκ ἠθέλησας, σῶμα δὲ κατηρτίσω μοι. κ. τ. λ.

Sacrifice and Offering thou wouldest not, but a Body hast thou prepared me, &c.

v. 10. Ἐν ᾧ θελήματι ἡγιασμένοι ἐσμεν διὰ τῆς προσφορᾶς τοῦ σώματος τοῦ Ἰησοῦ χριστοῦ ἐφάπαξ.

By the which Will we are sanctified, through the Offering of the Body of Jesus Christ once for all.

v. 20. Ἣν ἐνεκαίνισεν ἡμῖν ὁδὸν πρόσφατον καὶ ζῶσαν, διὰ τοῦ καταπετάσματος, τοῦτέστι τῆς σαρκὸς αὐτοῦ.

By a new and living Way, which he hath consecrated for us, through the Veil, that is to say his Flesh.

Θανάτω-

Θανατωθεὶς μὲ σαρκὶ, ζωοποιηθεὶς δὲ τῷ πνεύματι· ἐν ᾧ καὶ τοῖς ἐν τῇ φυλακῇ πνεύμασι πορευθεὶς ἐκήρυξεν.

Being put to death in the Flesh, but quickened by the Spirit; in which he went and preached to the Spirits in Prison. 1 Pet. III. 18, 19.

Χριστοῦ οὖν παθόντος ὑπὲρ ἡμῶν σαρκί.

Forasmuch then as Christ hath suffered for us in the Flesh. IV. 1.

Πᾶν πνεῦμα ὃ ὁμολογεῖ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα ἐκ τοῦ Θεοῦ ἐστι· καὶ πᾶν πνεῦμα ὃ μὴ ὁμολογεῖ τὸν Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα, [ὁ λύει τὸν Ἰησοῦν] ἐκ τοῦ Θεοῦ οὐκ ἔστι. καὶ τοῦτό ἐστι τὸ τοῦ ἀντιχρίστου, ὃ ἀκηκόατε ὅτι ἔρχεται, καὶ νῦν ἐν τῷ κόσμῳ ἐστὶν ἤδη.

Every Spirit that confesseth that Jesus Christ is come in the Flesh is of God. And every Spirit that confesseth not that Jesus Christ is come in the Flesh, [that dissolves Jesus,] is not of God. And this is that Spirit of Antichrist which ye have heard that it should come; and even now already is it in the World. 1 Joh. IV. 2, 3.

Πολλοὶ πλάνοι εἰσῆλθον εἰς τὸν κόσμον, οἱ μὴ ὁμολογοῦντες Ἰησοῦν Χριστὸν ἐρχόμενον ἐν σαρκί· οὗτός ἐστιν ὁ πλάνος καὶ ἀντίχριστος.

Many deceivers are entred into the World who confess not that Jesus Christ is come in the Flesh. This is a Deceiver, and an Antichrist. 2 Joh. v. 7.

*N. B.* St. *John*'s Character here of such *Cerinthian*, or Antichristian Doctrines, as did λύειν τὸν Χριστὸν, *separate Christ from Jesus*, the compleat *Divine*, from the compleat *Humane* Nature, and so did in effect deny that the λόγος, or *Word*, was really Incarnate and suffered, are so very like the modern Doctrines deriv'd from Antichrist, that we ought to be very cautious in their Examination before we receive them. *Vid. Artic.* XVI. *infrà.*

Clem. Ep. I. §. 32. p. 164.

Ἐξ αὐτῶ ὁ κύριος Ἰησοῦς, τὸ κατὰ σάρκα.

From *Jacob* came our Lord Jesus Christ, according to the Flesh.

Ep. II. § 9 p. 187.

Ὁ Ἰησοῦς εἷς χριστὸς, ὁ κύριος, ὁ σώσας ἡμᾶς, ὢν πρῶτον πνεῦμα, ἐγένετο σάρξ, καὶ οὕτως ἡμᾶς ἐκάλεσεν· οὕτως καὶ ἡμεῖς ἐν ταύτῃ τῇ σαρκὶ κομιούμεθα τὸν μισθόν.

Our one Lord Jesus Christ, who has saved us, being first a Spirit, was made Flesh, and so called us; even so we also shall in this Flesh receive the reward.

Herm. Simil. V. §. 5. p. 105, 106.

*Cui Nuncius, Audi. Illum spiritum sanctum qui creatus est omnium primus, In corpore, in quo habitaret, Deus collocavit; in electo scilicet corpore, quod ei videbatur. Hoc ergo corpus in quod inductus est spiritus sanctus servivit illi spiritui, recte in modestia ambulans & caste; neque omnino maculavit spiritum illum. Cum igitur corpus illud pariisset omni tempore spiritui sancto, rectèque & caste laborasset cum eo, nec succubuisset in omni tempore, fatigatum corpus illud serviliter conversatum est, sed fortiter cum spiritu sancto comprobatum, Deo receptum*

To whom the Messenger reply'd, Hearken; that Holy Spirit which was first of all created did God place in a Body, wherein it should inhabit, that is, in a chosen Body which pleased him. This Body therefore into which the Holy Spirit was brought, served that Spirit, walking rightly and purely in Modesty, nor ever defiled that Spirit. Seeing therefore the Body at all times obey'd the Holy Spirit, and labour'd rightly and chastly with him, nor falter'd at any time, that Body being wearied conversed indeed servilely; but being mightily approv'd to God, with the Holy Spirit, was accepted by him. For such a stout course pleased God, because he was not defiled

*est.*

*est. Placuit igitur Deo hujusmodi potens cursus, quia maculatus non esset in terra, possidens in se spiritum sanctum: In consilio advocavit ergo Filium, & nuncios bonos, ut & huic scilicet corpori, quod servivit spiritui sancto, sine querela, locus aliquis constituendi daretur; ne videretur mercedem servitutis suæ perdidisse.*

in the Earth, possessing the Holy Spirit. He called therefore to Counsel his Son, and the Good Angels, that there might be some place of standing given to this Body, which had served the Holy Spirit, without blame, lest it should seem to have lost the reward of its Service.

*Quia in carne oportebat eum apparere, sustinuit.* Ἐι γὰρ μὴ ἤλθεν ἐν σαρκὶ, πῶς ἂν ἐσώθημεν ἄνθρωποι; ἔκειν ὁ υἱὸς τῦ Θεοῦ εἰς τῦτο ἦλθεν ἐν σαρκὶ. κ. τ. λ. ——— λέγει γὰρ ὁ Θεὸς, τῇ πλημγῇ τ σαρκὸς αὐτοῦ ἰάθημεν. κ. τ. λ.

He was content as it was necessary to appear in the Flesh. ——— For if he had not come in the Flesh, how could we Men be sav'd? Wherefore the Son of God did for this cause come in the Flesh, *&c.* ——— For God says, By the stripes of his Flesh are we healed, *&c.* Barnab. §. 5. p. 61. & 16.

Ἀλλ' ἐπεὶ ἐν ἰχυΐ ἔθηκε τ σάρκα αὐτῦ ὁ κύειος. κ. τ. λ. ——— ἐν σαρκὶ ὢν αὐτὸς μέλλων Θ φανερῦσθαι κ) πάσχειν. —τί λέγει ἡ γνῶσις, μάθετε· ἐλπίσατε ἐπὶ τ ἐν σαρκὶ μέλλοντα φανερῦσθαι υἱὸν Ἰησοῦν, ἄνθρωπον γὰρ ἔστι πάσχων. ἀπὸ φερπάπων δ τ γῆς

But because the Lord hath hardened his Flesh against Sufferings, *&c.* — Now what the spiritual meaning of this is, learn; put your Trust in Jesus, who shall be manifested to you in the Flesh. For Man is the Earth which suffers, forasmuch as out §. 6. p. 17, 18, 19.

πλάσις τῦ Ἀδὰμ ἐγένετο. ——ὅτι ἔμελλεν ἐν σαρκὶ φανεροῦσθαι, καὶ ἐν ἡμῖν κατοικεῖν.

of the ſurface of the Earth *Adam* was form'd.—— Becauſe he was about to be made manifeſt in the Fleſh, and to dwell among us.

§. 7. p. 21. Ἐπεὶ καὶ αὐτὸς ὑπὲρ τῶν ἡμετέρων ἁμαρτιῶν ἤμελλε σεσῶσθαι τοῦ πνεύματος προσφέρειν θυσίαν. —— ἐπειδὴ ἐμὲ ἔδειν ὑπὲρ ἁμαρτιῶν μέλλοντα τοῦ λαοῦ τοῦ καινοῦ προσφέρειν τὴν σάρκα μου.

Becauſe he alſo was himſelf one day to offer up the Veſſel of his Spirit a Sacrifice for our Sins. ——Becauſe they ſaw me ready to offer my Fleſh for the Sins of my New People. See §. 11. p. 38.

§. 12. p. 41. Ἰδὲ πάλιν Ἰησοῦς, οὐκ ὁ υἱὸς ἀνθρώπου, ἀλλ' ὁ υἱὸς τοῦ Θεοῦ, τύπῳ καὶ ἐν σαρκὶ φανερωθείς.

See here again Jeſus, not the Son of Man, but the Son of God, made manifeſt in a Type, and in the Fleſh.

Tatian. Sym. Spicil. § 6. p. 157. Ὅτι ὁ Θεὸς σῶμα λαβὼν, καὶ συνεδίων ἀνθρώποις, ἔσωσεν αὐτούς.

That God took a Body, and eat with Men, and ſaved them.

Teſt. Benj. § 10. p. 251. Ὅτι ἐμβεβλυθυμένον Θεὸν ἐν σαρκὶ ἐλαυνόμενον ἐκ πίστεως.

Becauſe they believed not in God, who came in the Fleſh to be their deliverer.

Conſtitut. Apoſtol. L. V. C. 7. p. 309. Ὁ γὰρ ἐκ παρθένου ἑαυτῷ καταπλάσας σῶμα, οὗτός καὶ τῶν ἄλλων ἀνθρώπων δημιουργός ἐστι.

For he that framed for himſelf a Body out of the Virgin, the ſame is alſo the Former of other Men.

L. VI. C. 26. p. 354. Ἀρνοῦνται γὰρ καὶ τὴν κατὰ σάρκα αὐτοῦ γένεσιν. —— Ψιλὸν ἄνθρωπον φαντάζονται κύριον, ἐκ ψυχῆς, καὶ σώματος αὐτὸν εἶναι νομίζοντες.

For they alſo deny his Generation according to the Fleſh——imagining the Lord to be a meer Man, ſuppoſing him to conſiſt of a Soul and a Body.

Ἔστεγεν ὃ καὶ ἄνθρωπον ἐκ Μαρίας τῆς παρθένου· ὁ λόγος γὰρ σὰρξ ἐγένετο, ὁ ἀσώματος ἐν σώματι, ὁ ἀπαθὴς ἐν παθητῷ σώματι, ὁ ἀθάνατος ἐν θνητῷ σώματι.

Who afterward became Man of the Virgin *Mary*, for the Word was made Flesh. Being incorporeal, he was in a Body: Being impassible, he was in a passible Body: Being immortal, he was in a mortal Body. Ignat. ad Eph. §. 7. p. 48.

Ἀληθῶς ἀνέλαβε σῶμα· ὁ λόγος γὰρ σὰρξ ἐγένετο.

He really took a Body; for the Word was made Flesh. Ad Trall. §. 9. p. 67.

Εἰ δὲ ὥσπερ τινες ἄθεοι ὄντες, τουτέστιν ἄπιστοι λέγουσι, τῷ δοκήσει γεγονέναι ἄνθρωπον, ἐκ ἀληθῶς ἀνειληφέναι σῶμα·—ἀληθῶς τοίνυν ἐχέννησε Μαρία σῶμα Θεὸν ἔνοικον ἔχον· καὶ ἀληθῶς ἐγεννήθη ὁ Θεὸς λόγος ἐκ τῆς παρθένου, σῶμα ὁμοιοπαθὲς ἡμῖν ἡμφιεσμένος· ἀληθῶς γέγονεν ἐν μήτρᾳ ὁ πάντας ἀνθρώπους ἐν μήτρᾳ διαπλάσας. καὶ ἐποίησεν ἑαυτῷ σῶμα ἐκ τῆς τῆς παρθένου σπερμάτων, [al. αἱμάτων.]

But if, as some that are without God, that is, the Unbelievers say, that he was made Man in appearance, that he did not really take a Body——— The Virgin *Mary* therefore did really conceive that Body which had a God inhabiting therein: And God the Word was really conceiv'd of the Virgin: Having cloath'd himself with a Body of like Passions with us. He was really in the Womb, who forms all Men in the Womb; and made himself a Body of the Seed [or, Blood] of the Virgin. §. 10. p. 68.

Εἴ τις ταῦτα μὴ ὁμολογῇ, καὶ ὅτι Θεὸς λόγος ἐν ἀνθρωπίνῳ σώματι κεκλῆκε, ὢν ἐν αὐτῷ ὁ λόγος, ὥσπερ καὶ ψυχὴ ἐν σώματι, διὰ τὸ

If any one confesses these things; and that God the Word did inhabit in a Humane Body, being therein the Word, as the Ad Philad. § 6. p. 83.

ἔνοικον ἢ Θεὸν, ἀλλ' ἐκ ἀνθρωπείαν ψυχήν· κ. τ. λ.

Ad Smyrn. §. 2. p. 87. Λέγων ὅτι δοκήσει καὶ ἐκ ἀληθείᾳ ἀνείληφε τὸ ἐκ τ παρθένε σῶμα. —— ὅπλα θέμενοι τῷ ἐπόνθ, ὁ λόγ σὰρξ ἐγένετο· καὶ λύσατε τ ναὸν τοῦτον, καὶ διὰ τριῶν ἡμερῶν ἐγερῶ αὐτόν. —— ἐκεῖν ὁ λόγ ἐν σαρκὶ ᾤκησεν. ἡ σοφία ἑαυτῇ ᾠκοδόμησεν οἶκον.

§. 3. p. 87. Ἐγὼ δ —— ἐν σώματι γεγενῆσθαι —— ἐν σαρκὶ αὐτὸν οἶδα.

§. 5. p. 89. Τὸν δ κύειν με βλασφημεῖ, μὴ ὁμολογῶν αὐτὸν σαρκοφόρον Θεόν.

Ad Smyrn. §. 6. p. 89. Ἐὰν μὴ πεδέσῃ Χριστὸν Ἰησοῦν ἐν σαρκὶ πεπολιτευόμ κ. τ. λ.

Ad Smyrn. §. 12. p. 92. Ἐν ὀνόματι Ἰησ Χριστ, καὶ τῆς σαρκὸς αὐτ, καὶ τ παθημάτων, πάθητε καὶ ἀνεστάσ. σαρκικῇ καὶ πνευματικῇ, [ἐν] ἑνότητι Θεῦ καὶ ἡμῶν.

Ad Polycarp. §. 3. p. 95. Περιμένω Χριστὸν, τ ὑὸν τ Θεῦ, τ ἄχρονον ἐν χρόνῳ, τ ἀόρατον τῇ φύσει, ὁρατὸν ἐν σαρκὶ, τ ἀψηλάφητον καὶ ἀνάρχ, ὡς ἀσώματον, δι' ἡμᾶς δ ἀπτὸν καὶ ψηλαφητὸν ἐν σώματι.

Soul is in the Body; because it was a God that was the inhabitant, and not a Humane Soul, *&c.*

They say he took a Body of the Virgin in appearance, and not in truth. —forgetting him that said, The Word was made Flesh: and again, Destroy this Temple, and in three days I will raise it up. Therefore the Word did inhabit in Flesh; for Wisdom built her self an House.

But I know that he was in a Body—I also know that he was in the Flesh. See §. 4. p. 88.

Not owning him to be a God bearing Flesh about him.

Unless he believes Jesus Christ has conversed in Flesh, *&c.*

In the name of Christ Jesus, in his Flesh and in Blood, his Passion and Resurrection, both fleshly and spiritual, [in] the unity of God and of you.

Wait for Christ the Son of God; for him that was before time, but appeared in time; him that was by Nature invisible, but became visible in the flesh; him that was impalpable and

and could not be touch'd as incorporeal; but could be touch'd, and was palpable in the Body.

Ἡ δὲ τρίτη δύναμις, μετὰ τὸν πατέρα πάντων καὶ θεὸν τὸν υἱὸν λόγον ἐστίν· ὃς καὶ τίνα τρόπον σαρκοποιηθεὶς ἄνθρωπος γέγονεν ἐν τοῖς ἑξῆς ἐρεῖμεν.

But the primary Power after the Father of all things, the Lord God, is his Son, the Word, who how he was made Flesh, and became a Man, we will explain in what follows. Just. Apol. I. §. 41. p. 66.

Αλλ' ὃν τρόπον διὰ λόγου θεοῦ σαρκοποιηθεὶς Ἰησοῦς Χριστὸς ὁ σωτὴρ ἡμῶν, καὶ σάρκα καὶ αἷμα ὑπὲρ σωτηρίας ἡμῶν ἔσχεν, κ. τ. λ.

But after what manner Jesus Christ our Saviour was made Flesh, by the Word of God, and had both Flesh and Blood for our Salvation, &c. §. 86. p. 128, 129.

Διὰ τοῦτο λογικὸν τὸ ὅλον τοῦ φανέντα δι' ἡμᾶς Χριστὸν γεγονέναι, καὶ σῶμα, καὶ λόγον, καὶ ψυχήν.

Therefore Christ, who appeared for our sakes, was as to his intire Person Rational; as to the Body, as to the Word, and as to the Soul. Apol. 11. §. 10. p. 26.

*N. B.* Since *Justin* before distinctly assur'd us, that he esteem'd Man made up of a σῶμα, a ψυχὴ and a πνεῦμα; a *Body*, a *Soul*, and a *Spirit*; and that τὰ τρία ταῦτα σωθήσεται, *those three are capable of Salvation*: And since he as distinctly here assures us that our Saviour's intire and compleat Person was made up of only a σῶμα, a ψυχὴ, and the λόγος, *Body*, and *Soul*, and the *Word* it self; It seems very plain, that he had no Notion of a humane rational Soul in our Saviour, distinct from that λόγος; the Introduction of which, after *Justin*'s time, has ever since intirely perplex'd that wonderful Mystery of the Incarnation, and rendred no small part of the New Testament, and of the first Writers unintelligible: Nay, prevented our due Praises and

Acknowledgments

Acknowledgments to the Divine *Word* himself, at least on any rational and accountable Foundation, for that amazing Condescension and Humiliation of his for our Redemption and Salvation.

Fragm. Spicileg. p. 172. Διὰ τοῦτο ὁ λόγον ἐδέησεν ἐν σώματι γενέσθαι, ἵνα τῷ θανάτῳ τῆς κατὰ φύσιν ἡμᾶς φθορᾶς ἐλευθερώσῃ.

Therefore was it necessary that the Word should be in a Body, that he might deliver us from that Death which our corruptible Nature was liable to.

De Resurrect. Spicil. § 1. p. 178. Οὗ γὰρ ὁμολογῶ υἱὸς ὁ λόγος ἦλθεν εἰς ἡμᾶς, σάρκα φορέσας.

Where the Son, the Word was, when he came to us, bearing Flesh about him. See *Dial. cum Tryph.* p. 296, 297.

Vid. Dialog. cum Tryph. p. 296, 297. Ὅτι μὲν οὖν καὶ ἐν ταύτῃ τῇ προφητείᾳ περὶ τοῦ ἄρτου τοῦ παρέδωκεν ἡμῖν ὁ ἡμέτερος Χριστὸς ποιεῖν εἰς ἀνάμνησιν, τοῦτο σωματοποιήσας αὐτὸν διὰ τοὺς πιστεύοντας εἰς αὐτὸν, δι' οὓς καὶ παθητὸς γέγονε, κ. τ. λ.

In that Prophesie therefore there is a Prediction concerning that Bread which our Saviour delivered to us, to do this, in remembrance of his Incarnation; which was for the sake of those that believed in him, for whose sake he also became passible, *&c.*

p. 310. Διὰ παρθενικῆς μήτρας τὸ πρωτόκτιστον τῶν πάντων ποιημάτων σαρκοποιηθέντα ἀληθῶς παιδίον γενέσθαι.

That the first-born of every thing that was made was really Incarnate, and became a child by the Virgin's Womb. See p. 314.

Melito pag. 22. prius. Τὸ ἀληθὲς καὶ ἀφάνταστον τῆς ψυχῆς αὐτοῦ καὶ τοῦ σώματος τῆς καθ' ἡμᾶς ἀν-

That he had really, and not only in appearance a Soul and a Body, which

θρωπίνης

Ἀνθρώπινος φύσεως——ἄνθρωπος τέλειος——ἡ αὐτὴ κεκρυμμένου ἐν σαρκὶ θεότητα ἐδήλωσεν——ἄνθρωπος τέλειος, κ. τ. λ.

are parts of our Humane Nature,——fully prov'd his Divinity conceal'd in the Fleſh,——a perfect Man.

*N.B.* If *Melito*'s Book περὶ ψυχῆς, καὶ σώματος, καὶ νοὸς, *of the Soul, and Body, and Mind*, already mention'd were ſtill extant, this Quotation out of him, compar'd therewith, would be, in all probability, as full and decretory as thoſe of *Ignatius*, and *Juſtin* before. Nor is it very much inferior ſtill. For ſince we have all the reaſon in the World to believe, that *Melito* did as certainly eſteem Man made up of *three* parts, as the reſt of his Contemporaries, or as *Juſtin* himſelf; 'tis very plain from this noble Fragment, that he eſteem'd that perfect and *compleat Humane Nature*, which our Saviour aſſum'd to include no more than two of thoſe parts, the ψυχὴ and the σῶμα, the *Soul*, and the *Body*, exactly according to *Juſtin* alſo. So that 'tis ſtill more plain how pernicious a miſtake has been long made in this important Article of the Incarnation, and how highly neceſſary it is to correct it; and inſtead of the groundleſs Notion of a humane rational Soul, to own, with *Melito* and the Ancients, no other than that wonderful κεκρυμμένου ἐν σαρκὶ θεότητα, *Divinity conceal'd in Fleſh*, which was the proper and ineſtimable price of the Redemption of Mankind.

Καὶ ἦν σάρκα θεὸς, καὶ ἐπὶ θείαν οἰκονομίαν λάβῃ.

Altho' God took a Body, according to the Divine Diſpenſation. Athenag. Legat. §. 17. p. 78.

Τοῦτον υἱὸν θεοῦ, τοῦτον μονογενῆ, τοῦτον παντων ποιητὴν, τοῦτον αὐ-

That he was the Son of God; that he was the only begotten; that he was Iren. L. I. C. 1. §. 19. p. 41.

τὸν σάρκα γεγονότα, καὶ ἐσκηνωκότα ἐν ἡμῖν.

§. 20. p. 42. Μάθετε ἓν ἀνοήτοι, ὅτι Ἰησοῦς ὁ παθὼν ὑπὲρ ἡμῶν, ὁ κατασκηνώσας ἐν ἡμῖν. ἔστιν αὐτὸς ὅστις ὁ λόγος τοῦ Θεοῦ. εἰ μὲ γὰρ ἄλλος τις τῶν αἰώνων ὑπὲρ τῆς ἡμῶν ἁπάντων σωτηρίας σαρξ ἐγένετο, εἰκὸς ἦν ἦν καὶ ἄλλα εἰρηκέναι τὸν ἀπόστολον· εἰ δὲ ὁ λόγος, ὁ τοῦ πατρὸς, ὁ κατιὼν, αὐτός ὅστι ὁ ἀναβὰς, ὁ τῆ μόνῳ Θεῷ μονογενὴς υἱὸς, καὶ τοῦ πατρὸς εὐδοκίαν, σαρκωθεὶς ὑπὲρ ἀνθρώπων, ἃ καὶ ἄλλα τινὸς, οὐδὲ καὶ ὀγδοάδος ὁ λόγον ἐμπεπείπῃ, ἀλλ' ἢ καὶ τῷ κυρίῳ Ἰησοῦ Χριστοῦ· οὐδὲ γὰρ ὁ λόγος καθ' αὐτὸν σεσαρκωμένως σαρξ γέγονεν. λέγουσι δὲ οἱ τοιοῦτοι ἐνδύσασθαι σῶμα ψυχικὸν, ἐκ τῆς οἰκονομίας κατασκευασμένον, ἀῤῥήτῳ προνοίᾳ, πρὸς τὸ ὁρατὸν ἡμῶν καὶ ψηλάφητον· σαρξ δ' ὅστιν ἡ ἀρχαία, ἐκ τοῦ χοῦ, καὶ Ἀδὰμ, ἡ γενεσιουργὸς πλάσις, ὑπὸ τοῦ Θεοῦ, ἣν ἀληθῶς γενόμενα ὁ λόγον τοῦ Θεοῦ ἐμύησεν ὁ Ἰωάννης. κ. τ. λ.

the Maker of all things; that he was made Fleſh, and dwelt among us.

Learn therefore, O you fooliſh Perſons, that 'tis Jeſus who ſuffered for us, who dwelt among us. This very Perſon is the Word of God. For if any other of the *Æons* were made Fleſh for our Salvation, the Apoſtle would have ſpoken of another Perſon. But if the Word who is deriv'd from the Father, who deſcended, is the ſame that aſcended, the only begotten Son of the only God, when he was incarnate for Men, according to his Father's good pleaſure, he did not diſcourſe concerning any other Perſon, much leſs concerning the *Ogdoas*, but concerning the Lord Jeſus Chriſt. For according to them the Word was not primarily made Fleſh. But they ſay, that the Saviour put on an animal Body, which was framed from the Diſpenſation by an ineffable Providence, in order to his being viſible and tangible. Now the Fleſh is that original Formation from the Duſt, which was

in

in the Case of *Adam* made by God, which *John* declared the Word of God was truly made, *&c.* See C. 2. p. 45.

*Et salutare suum, id est Verbum suum visibile effecit omni fieri carni, incarnatum & ipsum, ut in omnibus manifestus fieret Rex eorum.*

And he made his Salvation, that is, his Word, to become visible to all Flesh, by its Incarnation, that so on all Accounts their King might be made manifest. See C. 11. p. 215, 216. 219. L. III. C. 9. p. 213.

*Matthæus autem Magos, ait, deductos, a stella, ad Emmanuel, per ea quæ obtulerunt munera ostendisse quis erat qui adorabatur, Myrrham quidem, quod ipse erat qui pro mortali humano genere moreretur, & sepeliretur; aurum vero quoniam Rex,* cujus Regni finis non est; *& manifestatus eis qui non quærebant eum. Adhuc ait in Baptismate Matthæus,* Aperti sunt ei cœli, & vidit spiritum Dei, quasi columbam, venientem super eum; & ecce vox de cœlo, dicens, Hic est filius meus dilectus, in quo mihi bene complacui. *Non enim Christus tunc descendit in Jesum, neque alius quidem Chri-*

But *Matthew* says, that the Wise Men that were guided by the Star to *Emmanuel* did declare by those Gifts which they offered who it was whom they ador'd. Since there was Myrrh, because he was the Person who was to die, and be buried for the mortal Race of Mankind. Gold, because he was a King, Of whose Kingdom there is no end. He was also made manifest to those who sought him not. Besides, *Matthew* says of his Baptism, The Heavens were open'd unto him, and he saw the Spirit of God as a Dove coming upon him. And behold a Voice from Heaven, saying, This is my belov'd Son, in whom I am well pleased. For Christ did not then descend upon Jesus. Nor C. 10. p. 213.

*stus*

*ſtus, alius vero Jeſus; ſed Verbum Dei, qui eſt Salvator omnium, & dominator cœli ac terræ, qui eſt Jeſus,— qui & aſſumpſit carnem, & unctus eſt a Patre ſpiritu.*

is Chriſt one Perſon, and Jeſus another; but 'tis the Word of God, who is the Saviour of all Men, and the Lord of Heaven and Earth, who is Jeſus;——who alſo took Fleſh, and was anointed by the Father with the Spirit.

C. 18. p. 241, 242. *Verbum Unigenitus, qui ſemper humano generi adeſt, unitus & conſparſus ſuo plaſmati, ſecundum placitum Patris, & caro factus, ipſe eſt Jeſus Chriſtus Dominus noſter, qui & paſſus eſt pro nobis.*

The only begotten Word, who was ever preſent with Mankind, being united and intimately join'd to his own Formation, according to the good pleaſure of the Father; and was made Fleſh, he is Jeſus Chriſt our Lord, who alſo ſuffered for us. See C. 19. p. 344. C. 20. p. 248.

*N. B.* That we may ſee how exactly *Irenæus* look'd upon the λόγος, *or Word*, as ſupplying the place of the rational Soul, take Dr. *Grabe*'s Note upon the Word *Conſparſus*.

*Græce* πεφυρμένος, *uti conjicio*, commixtus *id eſt* intime unitus; *quomodo Plutarcho in Romulo dicitur* πεφυρμένη σώματι ψυχή.

*Conſparſus,*] In the *Greek*, as I conjecture, it was πεφυρμένος, mixed, that is, intimately united; as in *Plutarch*'s Life of *Romulus* we meet with this Expreſſion, πεφυρμένη σώματι ψυχή. The Soul is intimately united to the Body.

*Filius*

*Filius Dei Hominis Filius factus, ut per eum adoptionem percipiamus; portante homine, & capiente, & complectente Filium Dei.*

Τάῦλα λέγῃ *indubitate* πρὸς τὸς μὴ δεξαμένους τ̀ δωρεὰν τῆς ὑοθεσίας, ἀλλ' ἀτιμάζοντας τ̀ σάρκωσιν τῆς γενέσεως τ̀ λόγυ τ̀ Θεῦ, κ̀ ὑποπρῶτας τ̀ ἄνθρωπον τῆς εἰς Θεὸν ἀνόδυ, κ̀ ἀχαριςήντας τῷ ὑπὲρ αὐτῶν σαρκωθέντι λόγῳ τ̀ Θεῦ. εἰς τῦτο γ̀ ὁ λόγ⊖ ἄνθρωπ⊖, & *qui Filius Dei est, Filius Hominis factus est, ut homo commixtus Verbo Dei, & adoptionem percipiens, fiat Filius Dei.*

The Son of God was made the Son of Man, that we may receive Adoption through him; the Man carrying, and containing, and including the Son of God. p. 240.

Without doubt he says these things to those who do not receive the gift of Adoption, but dishonour the Incarnation of the pure Generation of the Word of God; and deprive Man of his return unto God; and are ungrateful to the Word of God, who was Incarnate for them. For to this end the Word was made Man, and the Son of God the Son of Man, that Man being intimately united to the Word of God, and receiving the Adoption may become the Son of God. C. 21. p. 249.

Ἄραν ἓν πάσῃσι κ̀ οἱ λέγοντες αὐτὸν μηδὲν εἰληφέναι ἐκ τῆς παρθένυ, ἵνα ἐκβάλωσι τ̀ τῆς σαρκὸς κληρονομίαν, κ̀ ἀποβάλωσι τ̀ ὁμοιότητα. *Si enim ille quidem de terra, & manu & artificio Dei plasmationem & substantiam habuit, Hic autem non manu & artificio Dei, jam non servavit similitudinem*

They also are greatly mistaken, who say that he took nothing from the Virgin, that they may reject the Inheritance of the Flesh, and cast away the Similitude. For if Man had his Formation and Substance from the Earth, by the Hand and Skill of God, but Jesus had not his from the Hand and Skill of God; he does not then C. 32. p. 260.

*Hominis*,

*Hominis, qui factus est secundum imaginem ipsius & similitudinem, & inconstans artificium videbitur, non habens circa quod ostendat sapientiam suam. Hoc autem dicere est & putative apparuisse eum, & tanquam Hominem cum non esset Homo, & factum eum, Hominem, nihil assumentem de Homine. Si enim non accepit ab Homine substantiam carnis, neque Homo factus est, neque Filius Hominis; & si hoc non factus est, quod nos eramus, non magnum faciebat quod passus est & sustinuit. Nos autem quoniam corpus sumus de terra acceptum, & anima, accipiens a Deo Spiritum, omnis quicunque confitebitur. Hoc itaque factum est Verbum Dei, suum plasma in semetipsum recapitulans, & propter hoc Filium Hominis se confitetur.* ——— Ἐπεὶ οὖν ἐσεσαρκωμένος καὶ ἡνωμένος ἐστὶ τῇ σαρκὶ καὶ ἐν σαρκὶ πεφανέρωται, ἵνα τὸν ἄνθρωπον ἀναλαβὼν ἐν ἑαυτῷ, τὸν πρωτόπλαστον ἐν τῷ Χριστῷ ἀνακεφαλαιώσηται· τί γὰρ διαφέρει εἰ μὴ ἐξ ἀρχῆς ἐποίησεν ὁ Θεὸς τὸν ἄνθρωπον, ἀλλ' ἐν τῷ μέσῳ τῆς ἱστορίας ἐγένετο; ἢ τί μέγα ἐποίει ὁ Κύριος, εἰ μὴ ἐπαθεν ἃ ἐπάθομεν ἡμεῖς; ἐπεὶ δὲ ἐσαρκώθη καὶ ἐνηνθρώπησε, καὶ ἐπαθεν ἃ ἐπάθομεν ἡμεῖς, δυνατὸς ὢν βοηθῆσαι τοῖς πάσχουσιν, ἐπεὶ καὶ ἡμεῖς ἐσμὲν σῶμα καὶ ψυχὴ, ἐπὶ τοῦτο γέγονε τὸ ῥῆμα τοῦ Θεοῦ, ἵνα ἐπειδὴ

ἐπ τε εἰ μηδὲν εἰλήφ παρὰ τῆς Μαείας, ἐκ αὐτὰς ὐπὸ γῆς εἰλημμδύας πρσέπτο τρφὰς, δι ὧν τὸ ὑπὸ γῆς ληφθὲν τρέφετ) σᾶμα· ἐκ ἂν εἰς τσσαρράκοντα ἡμέρας, ὁμοίως ὡς κ) Μῶυσῆς κ) Ἠλίας, νησεύσας, ἐπείνησε, τ σώμαλ ὀπζηλῶλ τ ἰδίαν τροφήν. εἶτ' ἂν Ἰωάννης, ὁ μαθητὴς αὐτ, πρὶ αὐτ γράφων εἰρήκ, ὁ δ Ἰησῆς κεκοπακὼς ἐκ τ ὁδοιπορείας ἐκαθέζ]ο· εἶτ' ἂν ὁ Δαβὶδ πρσαναπεφωνήκ περὶ αὐτ, κ) ὅτ τὸ ἄλγ τῶν τραυμάτων μ πρσθήκαν· εἶτ' ἂν ἐδάκρυσεν ὅτ τ Λαζάρ· εἶτ' ἂν ἵδρωσε θρόμβς αἵματ· εἶτ' ἂν εἰρήκ ὅτι, περίλυπός ἐζι ἡ ψυχή μ· εἶτ' ἂν νυγείσης αὐτ τ πλευρᾶς ἐξῆλθεν αἷμα κ) ὕδωρ· ταῦτα γὰ πάνλα σύμβολα σαρκὸς, τ ἀπὸ γῆς εἰλημμδύης, ἣν εἰς αὐτὸν ἀνακεφαλαιώσαλο, τὸ ἴδιον πλάσμα σώζων.

thing from *Mary*, he would not have admitted that Food which was took from the Earth, by which that Body which is taken from the Earth is nourish-ed. Nor would he, when, like *Moſes* and *Elias* he had faſted Forty Days, have been Hungry, while his Body ſought for its proper Food. Nor would *John* his Diſciple, when he wrote about him, have ſaid, But Jeſus being wea-ried with his Journey ſat down. Nor would *David* have thus ſpoken of him before-hand; And they added to the pain of my Wounds: Nor would he have wept for *Lazarus*: Nor would he have ſweat great Drops of Blood: Nor would he have ſaid, My Soul is exceeding Sor-rowful: Nor would Blood and Water have come out of his pierced Side: For all theſe are ſigns of Fleſh, which was taken from the Earth, which he ſumm'd up in himſelf, ſaving his own Workmanſhip. See L. IV. C. 37. p. 331, 336.

Ὁι τὸν ἐκ τῆς παρθένς Ἐμμανουὴλ κηρύσσονλες, τ ἴσασιν τὸ λόγς τ Θεᾶ πρὸς

They who preached Emanuel to be born of a Virgin, did declare there-

L. IV. C. 66. p. 363.

τὸ πλάσμα αὐτὸ ἐνήλαν. *Quoniam Verbum caro erit, & Filius Dei Filius Hominis: (purus puram aperiens vulvam, eam quæ regenerat Homines in Deum, quam ipse puram fecit:) & hoc factus quod & nos*, Deus Fortis est, & inenarrabile habet genus.

by the Union of the Word of God with his Workmanship. For the Word shall be Flesh, and the Son of God the Son of Man, (That pure Being opening the pure Womb, even that which regenerates Men unto God; which Womb he also made pure) and he was made what we are. He is the Strong God; and his Generation cannot be declared.

L. V. C. 1. p. 393, 394. Τῷ ἰδίῳ ἓν αἵματι λυτρωσαμένου ἡμᾶς τοῦ κυρίου, καὶ δόντος τὴν ψυχὴν ὑπὲρ τῶν ἡμετέρων ψυχῶν, καὶ τὴν σάρκα τὴν ἑαυτοῦ ἀντὶ τῆς ἡμετέρων σαρκῶν.—ὁ γὰρ δοκήσει παθὼν, ἀλλ' ἐν ὑποστάσει ἀληθείας ἐγένετο. εἰ γὰρ μὴ ὢν ἄνθρωπος ἐφάνετο ἄνθρωπος, ὅτε ὁ ἦν ἐπ' ἀληθείας ἔμεινε, πνεῦμα Θεοῦ· ἐπεὶ οὐ δεκτὸν τὸ πνεῦμα—ἀπεδείξαμεν ὃ ὅτι τὸ αὐτὸ ὅτι δοκήσει λέγειν πεφηνέναι, καὶ οὕτως ἐν τῇ Μαείας ἐληφέναι. οὐκοῦν γὰρ ἦν ἀληθῶς σάρκα καὶ αἷμα ἐφωτὸς, ὅτ' ὢν ἡμᾶς ἐξηγόρασεν, εἰ μὴ τὰ ἀρχαῖα πλάσιν τοῦ Ἀδὰμ εἰς ἑαυτὸν ἀνακεφαλαιώσετο. μάτην ἂν ὑπὸ Παύλου ταῦτα ἐλέγετο ἡμῖν συμβολίζοντες, ἵνα ὁμοίωμα

The Lord therefore, when he had redeemed us with his own Blood, and given his Soul for our Souls, and his own Flesh for our Flesh. —For these things were not done in Appearance only, but in Reality and Truth. For if when he was not a Man, he appear'd to be a Man, neither did he remain, what he truly was, the Spirit of God; for a Spirit is invisible. Now I have demonstrated that 'tis the same thing to say, that he exhibited himself in Appearance only, and to say that he received nothing from *Mary*; for he had not really Flesh and Blood by which he redeemed us, unless he summ'd up the

βάλωσι

βάλωσι ἢ ζωὴν τῆς σαρκός.—*Quemadmodum ab initio plasmationis nostræ in Adam, ea quæ fuit à Deo inspiratio vitæ, unita plasmati, animavit hominem, & animal rationabile ostendit; sic in fine Verbum Patris, & Spiritus Dei, adunitus antiquæ substantiæ plasmationis Adæ, viventem & perfectum fecit hominem, accipientem perfectum Patrem.*

original Formation of *Adam* in himself. The *Valentinians* therefore are vain in their Opinions about this Matter; while they strive to take away the Life of the Flesh. — For as in the Beginning of our Formation in *Adam*, that breath of Life which was from God, being united to the Body Formed, did animate the Man, and made him a rational Creature; So in the Conclusion did the Word of the Father, and the Spirit of God, when it was united to the Ancient Substance whence *Adam* was formed, make him a living and perfect Man, receiving the perfect Father. See C. 2. p. 395—400.

*N. B.* This, join'd to the other Passages of *Irenæus*, does plainly shew that the Λόγος, or *Word* was in his Opinion instead of the rational Soul in the Person of our Saviour. For so says he here, that as the Soul inspir'd by God at first into the Body of *Adam*, who was already a Man, made him a Rational Creature, so did the Λόγος, or πνεῦμα θεὸς, the *Word*, or *Spirit* of *God* united to a Humane Body, made like that of *Adam*, render our Lord a *Compleat Man* also: which will be farther particularly confirm'd by one more concluding Testimony from the same Author.

Fragm. p. 468.

Ὥσπερ γὰρ ἡ κιβωτὸς κεχρυσωμένη ἔσωθεν καὶ ἔξωθεν χρυσίῳ καθαρῷ ἦν, οὕτω καὶ τὸ τοῦ Χριστοῦ σῶμα καθαρὸν ἦν καὶ διαυγὲς ἔσωθεν μὲν τῷ λόγῳ κοσμούμενον, ἔξωθεν δὲ τῷ πνεύματι φερόμενον· ἵνα δὲ ἀμφοτέρων τὸ θεῖον τῶν φύσεων παραδειχθῇ.

For as the Ark was overlaid within and without with pure Gold; so was the Body of Christ Pure and Splendid; adorn'd within with the Word, and preserv'd without by the Spirit; that the splendor of the Natures might be demonstrated by both those Ornaments.

*N. B.* When after some time the distinction of Man into *three* parts began to wear out of the Church, and we were suppos'd to be made up of only a *Soul* and a *Body*, *Novatian*, or the Author now passing under his Name, then gives us an Account of the Catholick Doctrine in this Matter; and is most full and plain, that the λόγος assum'd only a *humane Body*, as is evident from many of his Expressions in his excellent Book, which deserves every honest Enquirer's careful perusal on this Occasion. See particularly Chap. 20. p. 749.

*N. B.* If any one desire to know when the common Notion of a humane rational Soul in our Saviour came first into the Church, I answer, that the first Author that I can trace it in is but a very sorry one, *Theodotus* the old Heretick mention'd by *Ignatius* himself; and whose Notions are known from his *Eastern Doctrine*, after the Works of *Clemens Alexandrinus*, towards the beginning of the second Century. Take this Doctrine in the Words of our most Learned Dr. *Cave*.

Histor. Literar. Pt. I. p. 54.

*Christum a primo rerum principio incarnatum fuisse* [*docuit*;] λόγῳ *enim* πνεῦμα, *tanquam vehiculum, semper adfuisse*; *cumque in terras descenderet his adjunctum fuisse* ψυχὴν καὶ σῶμα, *ut eo modo humanis oculis visibilis*

*visibilis redderetur.* He taught, *That Christ was incarnate from the beginning of the World, because a Spirit was always joined to the Word, as a Vehicle; and that when he descended on the Earth, a Soul and a Body were added to them, that so he might be made visible to the Eyes of Men.* But as this was but an obscure Notion, and broach'd by one of the ancient Hereticks; so it could not prevail much in the Church by his means. *Tertullian* soon after began to confound the Spirit and Soul in Man; and tho' he plainly supposes they in strictness were, and had hitherto been esteem'd different; and seems to own, that he thought our Saviour had no rational Soul, distinct from his Divine Nature; yet by beginning to confound those two parts, he plainly made way for the modern Doctrine; since a Soul of one sort or other, was often ascrib'd to our Saviour; and if the Soul and Spirit were either the same thing, or inseparable from one another, the owning of the one would readily introduce the belief of the other. After him *Origen*, when he was philosophizing about the Pre-existence of Humane Souls, does not exclude the Consideration of the like Soul in our Saviour; but then avoids the common Difficulties, by supposing it assum'd into Heaven, and swallowed up in the λόγος. But this being own'd barely as an uncertain philosophick Hypothesis, did not probably spread far; not at least as any point of Faith: Accordingly in *Novatian*, as we have already noted, we find no Footsteps of this rational humane Soul; but that, according to the primitive Doctrine, the λόγος abundantly supply'd its place in the Person of our Saviour. After *Novatian* we hear little of this Matter for some time, till the days of *Athanasius*; who before his Quarrels with the *Arians*, and that ἀμετρία τῆς ἀνδολικῆς, or *bending to the other extreme*, which those

De Anima C. 11. p. 313. De Carne Christi. C. 11. p. 367. C. 18. p. 373. C. 19. p. 374. C. 21. p. 375. C. 23. p. 377. De Resurrect. Carnis, C. 49. p. 417. Adv. Prax. C. 30. p. 662. Vid. Huetii. Origenian. p. 49, & 51. Vid. Contr. Celf. L. I. p. 52, 54, 55.

Disputes introduc'd, most exactly retain'd the ancient Doctrine; as is clearly seen in his second Oration against the *Gentiles*, concerning the *Incarnation*. However, when it afterward appear'd, that the *Arians*, among their other primitive sacred Truths, preserv'd and insisted on this Doctrine, that alone was enough for its Condemnation after the middle of the fourth Century. Nay, the stream ran so high at that time, that one of the learnedest Persons then in the Church, I mean *Apolinarius*, who had written against even some Opinions of the *Arians*, yet retaining this ancient Doctrine of theirs, was himself condemn'd for an Heretick; and so another branch of the sacred *Depositum* of the truly Primitive Christian Faith, after it had tolerably kept its Ground for three Centuries and an half, underwent the common Fate of many others of the same Nature, and became *Heretical* with them also. Tho' I hope God's good Providence will soon so correct and reform his Church, that an honest Man may venture to read the Scriptures, and the most Primitive Writers, and freely to draw the original Doctrines of Christianity thence, without the *odium of Heretical Pravity*: The dread of which has hitherto been too hard for almost all the sincerest enquirers into these Matters; and discourag'd the most from so much as attempting the Restoration of that *Faith, which was once delivered to the Saints*, in the first Age of the Gospel.

*See Bp. Pearson on the Creed, Art. III. p. 160.*

*Vid Cave Hist Lit. Pt I. p. 202.*

Jud. v. 3.

*N. B.* Upon the Correction of this fatal Mistake, about a rational *humane* Soul of our Saviour, and its suffering for us; whereas it was the *divine Soul*, or λόγος, which was in him, and which suffered also for us, as we shall see presently, all the Texts of Scripture relating to the Incarnation and Redemption receive a new Lustre, and appear

appear to be so far from being dark, obscure and unintelligible, as they have been long to us, that they are clear and plain, perspicuous and affecting; and shew that the greatness of this *Mystery of Godliness* at the Incarnation, was the Blessed Son of God's real *Condescension*, and *Love*, and *Humiliation*, and *Sufferings* on our Account: Which instead of Metaphysical Arguments and Distinctions, require the highest degree of Religious Wonder and Gratitude; that *God has so loved the World as thus to give his only begotten Son, that all that believe on him may not perish, but have everlasting Life.* 1 Tim. III. 16. John III. 16.

*N. B.* A *Soul* or ψυχὴ is ascrib'd to God the Father himself, in the following Places. *Lev.* XXVI. 11. 30. 1 *Sam.* II. 35. *Psal.* XI. 5. *Prov.* VI. 16. *Isa.* I. 14. XLII. 1. *Jer.* V. 9. 29. VI. 8. IX. 9. XIV. 19. XXXII. 41. LI. 14. *Ezek.* XXIII. 18. *Amos* VI. 8. *Matt.* XII. 18. *Heb.* X. 38. See *Matth.* XVI. 26. with *Luc.* IX. 25.

*N. B.* ψυχὴ signifies the Rational Soul in the Texts following. *Matt.* X. 28. 39. XVI. 25, 26. *Mar.* VIII. 35, 36, 37. *Luc.* IX. 24. XII. 10. XVII. 33. *Job.* XII. 25. 1 *Pet.* IV. 19. 2 *Pet.* II. 8, 14. 3 *Joh.* v. 2.

*N. B.* πνῦμα, πνῦμα ἅγιον, or πνῦμα θεοῦ, The *Spirit*, the *Holy Spirit*, or the *Spirit* of *God* in several Texts and Testimonies signifies the λόγος, or Divine Nature of our Saviour. *Mar.* II. 8. *Luc.* I. 35? *Joh.* VI. 56. 63. *Rom.* I. 3, 4. 1 *Tim.* III. 16? *Heb.* IX. 14. 1 *Pet.* III. 18, 19, 20. *Clem. Ep.* II. § 9. p. 187. *Herm. Simil.* V. § 6. p. 106. IX. §. 1. p. 111. *Barnab.* §. 7. p. 21. *Ignot. ad Smyrn. Salutat. Justin. Apol. Tatian.* §. 10. p. 25. *Theoph. ad Autolyc.* L. II. p. 88. *Iren.* L. V. C. 1. P. 393, 394. *Tertull. contra Prax. & contr. Marcion.*

*Hippolyt. apud Theodorit. Dialog.* I. *Cyprian. De Idolor. Vanitat. Tract.* IV. *Lactant.* L. IV. C. 12. See *Sandius Interpretat. Paradox. in Luc.* I. 35.

*N. B.* During our Saviours ſtate of *Humiliation* he ſtood in need of, and was aſſiſted by the Holy Spirit, and by the good Angels. *Matt.* III. 16. IV. 1. 11. XII. 18, 28, 31, 32. *Luc.* I 35. III. 22. IV. 1. 14, 18. XXII. 43. *Joh.* I. 32. 33, 34. III. 34. *Act.* I. 2. X. 38. *Philip.* II. 6, 7, 8. *Heb.* II. 11. *Juſt. Dialog. cum. Tryph.* p. 314, 315.

*N. B.* The ſtate of our Saviour's *Exaltation* is own'd by all. So many of the Texts relating to it do not come in our way elſewhere. But if any deſire to conſult them, they are theſe. *Matt.* XXVIII. 18, 19, 20. *Luc.* XXII. 29, 30, 69. XXIV. 26. *Joh.* XX. 21, *&c. Act.* II. 33. III. 13. 15. X. 42. *Rom.* VIII. 34. *Eph.* I. 19.—23. *Philip.* II. 9, 10, 11. *Heb.* II. 9. VII. 26. 28. VIII. 1. 2. *Jam.* II. 1. 1 *Pet.* III. 22. *Apoc. paſſim.* See *Hippolyt. De Antichriſto apud Combefis Auctar. Noviſs.* p. 28.

ARTICLE

## ARTICLE XVI.

Jesus Christ, *the* Word, *and* Son of God, *when he was Incarnate, was liable to* Temptations *in his* Divine Nature; *and* therein suffered *for us*; *as the rational Soul is tempted and suffers in other Men, by its partaking of the Temptations and Sufferings of the Body.*

Τότε ὁ Ἰησοῦς ἀνήχθη εἰς τὸ ἔρημον, ὑπὸ τοῦ πνεύματος, πειρασθῆναι ὑπὸ τοῦ διαβόλου.

THen was Jesus led up of the Spirit into the Wilderness, to be tempted of the Devil. See XXI. 37, 38, 39. *Mar.* I. 12. XII. 6, 7. *Luk.* IV. 1, &c. XX. 13, 14, 15. Matt. IV. 1.

Τὸν δὲ ἀρχηγὸν τῆς ζωῆς ἀπεκτείνατε.

But ye have killed the Prince of Life. Act. III. 15.

Ποιμαίνειν τὴν ἐκκλησίαν τοῦ κυρίου, ἣν περιεποιήσατο διὰ τοῦ ἰδίου αἵματος.

To feed the Church of the Lord, which he has purchas'd with his own Blood. XX. 28.

*N. B.* So this Text was ever read, 'till the Days of *Athanasius*, when κυρίου *Lord*, was changed to θεοῦ *God*.

Εἰ γὰρ ἔγνωσαν, οὐκ ἂν τὸν κύριον τῆς δόξης ἐσταύρωσαν.

For had they known it they would not have crucified the Lord of Glory. 1 Cor. II. 8.

Τοῦτο γὰρ φρονείσθω ἐν ὑμῖν, ὃ καὶ ἐν Χριστῷ Ἰησοῦ· ὃς ἐν μορφῇ θεοῦ ὑπάρχων, οὐχ ἁρπαγμὸν ἡγήσατο τὸ

Let this Mind be in you which was also in Christ Jesus; who being in the form of God, did not as- Philip. II. 5—8.

ἑαυτὸν ἐκένωσε, μορφὴν δούλου λαβών, ἐν ὁμοιώματι ἀνθρώπων γενόμενος· καὶ σχήματι εὑρεθεὶς ὡς ἄνθρωπος, ἐταπείνωσεν ἑαυτὸν, γενόμενος ὑπήκοος μέχρι θανάτου, θανάτου δὲ σταυροῦ κ. τ. λ.

sume to be equal to God, but made himself of no Reputation, and took upon him the form of a Servant, and was made in the likeness of Men; and, being found in fashion as a Man, he humbled himself, and became obedient unto Death, even the death of the Cross, &c.

Colos. I. 14, 15. Ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν, διὰ τοῦ αἵματος αὐτοῦ, τὴν ἄφεσιν τῶν ἁμαρτιῶν. ὅς ἐστιν εἰκὼν τοῦ Θεοῦ τοῦ ἀοράτου, πρωτότοκος πάσης κτίσεως.

In whom we have Redemption through his Blood, the forgiveness of Sins; who is the Image of the Invisible God, the first-born of every Creature.

Heb. I. 3. Ὃς ὢν ἀπαύγασμα τῆς δόξης, καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ, φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ, δι' ἑαυτοῦ καθαρισμὸν ποιησάμενος τῶν ἁμαρτιῶν ἡμῶν, ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς.

Who being the brightness of his Glory, and the express Image of his Person, and upholding all things by the Word of his Power, when he had by himself purged our Sins, sat down on the right hand of the Majesty on high.

II. 9, 10. Τὸν δὲ βραχύ τι παρ' ἀγγέλους ἠλαττωμένον βλέπομεν Ἰησοῦν, διὰ τὸ πάθημα τοῦ θανάτου. δόξῃ καὶ τιμῇ ἐστεφανωμένον, ὅπως χάριτι Θεοῦ ὑπὲρ παντὸς γεύσηται θανάτου. ἔπρεπε γὰρ αὐτῷ δι' ὃν τὰ πάντα, καὶ δι' οὗ τὰ πάντα, πολλοὺς υἱοὺς εἰς δόξαν ἀγαγόντα, τὸν ἀρχη-

But we see Jesus, who was made a little lower than the Angels, for the suffering of Death, crowned with Glory and Honour; that he, by the Grace of God, should taste Death for every Man. For it became him for whom are all things, and by

γὸν

τὸν τῆς σωτηρίας αὐτῶν διὰ παθημάτων τελειῶσαι.

whom are all things, in bringing many Sons unto Glory, to make the Captain of their Salvation perfect through ſufferings.

Ὅθεν ὤφειλε κατὰ πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι, ἵνα ἐλεήμων γένηται καὶ πιστὸς ἀρχιερεὺς τὰ πρὸς τὸν Θεὸν, εἰς τὸ ἱλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ. ἐν ᾧ γὰρ πέπονθεν αὐτὸς πειρασθείς, δύναται τοῖς πειραζομένοις βοηθῆσαι.

Wherefore in all things v. 17, 18. it behoved him to be made like unto his Brethren, that he might be a merciful and faithful High-Prieſt, in things pertaining to God, to make Reconciliation for the Sins of the People. For in that he himſelf hath ſuffered, being tempted, he is able to ſuccour them that are tempted.

Οὐ γὰρ ἔχομεν ἀρχιερέα μὴ δυνάμενον συμπαθῆσαι ταῖς ἀσθενείαις ἡμῶν, πεπειρασμένον δὲ κατὰ πάντα καθ' ὁμοιότητα, χωρὶς ἁμαρτίας.

For we have not an IV. 15. High-Prieſt which cannot be touched with the feeling of our Infirmities; but was in all points tempted, like as we are, yet without Sin.

Ὃς ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ δεήσεις τε καὶ ἱκετηρίας πρὸς τὸν δυνάμενον σῴζειν αὐτὸν ἐκ θανάτου, μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρύων, προσενέγκας· καὶ εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας. καίπερ ὢν υἱὸς ἔμαθεν ἀφ' ὧν ἔπαθε τὴν ὑπακοήν.

Who in the days of his v. 7, 8. Fleſh, when he had offered up Prayers and Supplications, with ſtrong Crying and Tears unto him that was able to ſave him from Death; and was heard in that he feared. Tho' he were a Son, yet learned he Obedience by the things that he ſuffered.

Ἀλλὰ

1 Pet. I. 19. Ἀλλὰ τιμίῳ αἵματι, ὡς ἀμνοῦ ἀμώμου καὶ ἀσπίλου Χριστοῦ.

But with the precious Blood of Chriſt, as of a Lamb without blemiſh, and without ſpot. See *Joh.* III. 16. and 1 *Joh.* III. 16.

Apoc. I. 17, 18. Ἐγώ εἰμι ὁ πρῶτος καὶ ὁ ἔσχατος· καὶ ὁ ζῶν, καὶ ἐγενόμην νεκρός· καὶ ἰδοὺ ζῶν εἰμι εἰς τοὺς αἰῶνας τῶν αἰώνων, καὶ ἔχω τὰς κλεῖς τοῦ ἅδου καὶ τοῦ θανάτου.

I am the firſt, and the laſt: I am he that liveth, and was dead, and behold I am alive for evermore, and have the Keys of the inviſible World, and of Death.

1 I. 8. Τάδε λέγει ὁ πρῶτος καὶ ὁ ἔσχατος· ὃς ἐγένετο νεκρὸς, καὶ ἔζησεν.

Theſe things ſaith the firſt, and the laſt; who was dead, and is alive.

Thadd. Spicileg. Tom. I. p. 11. Καὶ πῶς ἐταπείνωσεν ἑαυτὸν, καὶ ἀπέθανε, καὶ ἐσμίκρυνεν αὐτοῦ τὸ θεότητα.

And how he humbled himſelf, and died, and leſſened his Divinity.

Barnab. §. 7. p. 20, 21. Εἰ οὖν ὁ υἱὸς τοῦ Θεοῦ ὢν κύριος, καὶ μέλλων κρίνειν ζῶντας καὶ νεκροὺς ἔπαθεν, ἵνα ἡ πληγὴ αὐτοῦ ζωοποιήσῃ ἡμᾶς, πιστεύωμεν ὅτι ὁ υἱὸς τοῦ Θεοῦ οὐκ ἠδύνατο παθεῖν εἰ μὴ διὰ ἡμᾶς· ἀλλὰ καὶ σκωρωθεὶς ἐπετίζετο ὄξει καὶ χολῇ. ἀκούσατε πῶς περὶ τούτου πεφανέρακεν οἱ ἱερεῖς τοῦ λαοῦ, γεγραμμένης ἐντολῆς αὐτοῦ, ὃς ἂν μὴ νηστεύσῃ τὴν νηστείαν θανάτῳ ἐξολοθρευθήσεται, ἐνετείλατο κύριος· ἐπεὶ καὶ αὐτὸς ὑπὲρ τῶν ἡμετέρων ἁμαρτιῶν ἔμελλε σκεύει τοῦ πνεύματος προσφέρειν θυσίαν.

If therefore the Son of God, who is the Lord of all, and ſhall come to judge both the quick and dead, hath ſuffered, that his ſtripes might revive us; Let us believe that the Son of God could not have ſuffered but for us. But being crucified, they gave him Vinegar and Gall to drink. Hear therefore how the Prieſts of the Temple did foreſhew this alſo. The Lord, by his Command, which was written, declared, that whoſoever did not faſt the appointed faſt, he ſhould die the

the Death; because he also was himself one day to offer up the Vessel of the Spirit a Sacrifice for our Sins.

Συνεχώρησε παθεῖν ἢ τῇ φύσῃ ἀπαθῆ, ἢ ὑὸν ἢ ἀγαπητὸν, ἢ Θεὸν λόγον, ἢ τὸ μεγάλης αὐτῆ βουλῆς ἄγγελον.

Εἰ ἦν ὁ κύριος ἢ ἔρανὸ καὶ ἡ γῆς πάντα ὑπέμεινε δι' ἡμᾶς. κ. τ. λ.

He permitted him to die, who by Nature could not suffer; his beloved Son, God the Word, the Angel of his great Council.

If therefore the Lord of Heaven and Earth underwent all his Sufferings for us, *&c.*

Constitut. Apostol. L. II. C. 24. p. 234.

L. III. C. 19. p. 289, 290.

Καὶ ὅτι συγχωρήσῃ Θεῦ σαμὲν ὑπέμεινεν, αἰσχύνω καταφρονήσας, ὁ Θεὸς λόγος· καὶ ὅτι ἀπέθανε, κ. τ. λ.

And that by the permission of God, he who was God the Word endured the Cross, and despised the Shame, and that he died, *&c.*

L. VIII. C. 1. p. 388.

Εὐδόκησεν αὐτὸς γνώμῃ σῇ ὁ δημιουργὸς ἀνθρώπε ἄνθρωπος γενέσθαι, ὁ νομοθέτης ὑπὸ νόμου, ὁ ἀρχιερεὺς ἱερεῖον, ὁ ποιμὴν προβάτιον καὶ ἐξιλάσατό σε, ἢ ἑαυτῷ Θεὸν καὶ πατέρα, καὶ τῷ κόσμῳ καταλλαξε, καὶ τὸ ἐπικειμένης ὀργῆς πᾶσι πάντας ἐλευθέρωσε· γενόμενος ἐκ παρθένε, γενόμενος ἐν σαρκὶ, ὁ Θεὸς λόγος, ὁ ἀγαπητὸς υἱὸς, ὁ πρωτότοκος πάσης κτίσεως. ——καὶ γέγονεν ἐν μήτρᾳ παρθένε ὁ διαπλάσας πάντας πρὸ γενομένης, καὶ ἐνσαρκώθη ὁ ἄσαρκος, ὁ ἀχράντος χρισθεὶς ἐν χρίσμα-

He was pleased, by thy good Will, to become Man, who was Man's Creator; to be under the Laws, who was the Legislator; to be a Sacrifice, who was an High-Priest; to be a Sheep, who was the Shepherd; and he appeased thee, his God and Father, and reconciled thee to the World, and freed all Men from the Wrath to come; and was made of a Virgin, and was in Flesh; being God the Word, the beloved Son, the first-born of the whole Creation. — He was in the Womb of a Virgin, who formed all

C. 12. p. 402.

χρίσμα-

γεγόνηϑ.——Ἐφῆς καὶ ποτὲ καὶ ὕπνε μεταλαβὼν ὁ τέφρων πάντας τοὺς χρύζοντας ἔφης——καὶ κριθεὶς ὁ κριτὴς, καὶ καταχριθεὶς ὁ σωτὴρ, ταῦρε περιπλώδη ὁ ἀπαθὴς, καὶ ἀπέθανεν ὁ τῇ φύσῃ ἀθάνατοϑ, καὶ ἐτάφη ὁ ζωοποιός.

Mankind that are born into the World: He took Fleſh, who was without Fleſh: He who was begotten before time, was born in time:——He was partaker of Meat, and Drink, and Sleep, who nouriſhes all that ſtand in need of Food.--And he that was the Judge, was judged; and he that was the Saviour, was condemned; he that was impaſſible, was nailed to the Croſs; and he who was by Nature immortal, died; and he that is the giver of Life, was buried.

Ignat. ad Rom. § 6. p. 76.

Ἐπιτρέψατέ μοι μιμήσωμαι τὸ πάθος τοῦ Θεοῦ μου.

Permit me to imitate the Paſſion of Chriſt, my God.

Ad Polycarp. § 3. p. 95.

Περιμένετε τὸν ὑπὲρ τοὺς καιροὺς, τὸν ἄχρονον, τὸν ἀόρατον, τὸν δι' ἡμᾶς ὁρατὸν, τὸν ἀψηλάφητον, τὸν ἀπαθῆ, τὸν δι' ἡμᾶς παθητὸν, τὸν κατὰ πάντα τρόπον δι' ἡμᾶς ὑπομείναντα.

Wait for Chriſt, the Son of God; for him that was before time, but appeared in time; him that was by Nature inviſible, but became viſible in the Fleſh; him that was impalpable, and could not be touch'd, as incorporeal, but could be touched, and was palpable in the Body; him that was impaſſible, as being God; but became paſſible for our ſakes, as being Man; him

him that endured Affliction all manner of ways for our sakes.

Ἐὰν ἀποδείξαι μὴ δύνωμαι ὅτι κ) πρεσβύτερόν τινα τῶν ποιητῶν τ ὅλων, Θεὸς ὢν, κ) γενόμενος ἄνθρωπος διὰ τ παρθένου, ὁμοιοπαθὴς ἡμῖν, σάρκα ἔχων, κ) ἐκ τ παῦλος βεβλυ. κ. τ. λ.

Tho' I should not demonstrate that he pre-existed, and that he was content to be born a Man of like Passions with us, of the Virgin, and having our Flesh, according to the will of the Father, &c. Just. Dial. cum Tryph. p. 267.

Πῶς δεῖ, ὁ παῖς Ἀβραὰμ ἀφθεὶς Θεὸς, κ) ὑπηρέτης ὢν τῶ ποιητῶ τ ὅλων Θεῶ, διὰ τ παρθένου γενηθεὶς ἄνθρωπος, ὁμοιοπαθὴς πᾶσιν, ὡς προέφης, γέγονεν.

How he that was seen to *Abraham* as a God, being also the Minister of that God, who was the Maker of the Universe, when he was born a Man by the Virgin, became, as thou saidst, of like Passions with all Men. p. 279, 280.

Περὶ τ ἄρτου ὃν παρέδωκεν ἡμῖν ὁ ἡμέτερος Χριστὸς ποιεῖν εἰς ἀνάμνησιν τ τε σωματοποιήσαντος αὐτὸν, διὰ τ πεπιστευκότας εἰς αὐτὸν, δι' ὃν κ) παθητὸς γέγονε, κ. τ. λ.—δεῖ αὖ καὶ ὁ σωρανθεὶς, ὅτι Θεὸς, κ) ἄνθρωπος, κ) σταυρέμενος, κ) ἀποθνήσκων κεκηρυγμένος ὑπ' ἐκείνου.

Concerning that Bread which our Christ delivered to us, to do in remembrance that he was incarnate, for the sake of those that believe on him; for whose sake also he became liable to suffering, &c. ——He it is who was crucified, who by our preaching is declar'd to be God, and Man, and crucified and dying. p. 296, 297.

Καλὰ γὰ τ ὀνόματι αὐτ τ υἱ τ Θεῦ, κ) πρωτοτόκε πάσης κτίσεως, κ) διὰ παρθένε γενομένε, κ) παθητ γνωμένε ἀν-

Against his Name, who is the Son of God, and the first-born of every Creature, and who was born by the Virgin; and was made p. 311.

ἄνθρω-

ἀνθρώπου, καὶ σταυρωθέντος, κ. τ. λ.

a Man, liable to ſufferings, and was crucified. See p. 326.

p. 331. Ὅτι ἱδρὼς ὡσεὶ θρόμβοι κατεχέετο, αὐτὸς εὐχόμενος, καὶ λέγοντος, παρελθέτω, εἰ δυνατὸν ἦ τὸ ποτήριον τοῦτο, ἐνβόμυε τῇ καρδίᾳ ἀκηνότητι ἔσης, καὶ τῇ ὀστῶν ὁμοίως, καὶ ἑοικυίας τῇ καρδίᾳ κηρῷ τηκομένῳ εἰς τὴν κοιλίαν· ὅπως εἰδῶμεν ὅτι ὁ παλὴρ τὴν ἑαυτοῦ υἱὸν καὶ ἐν τοιούτοις πάθεσιν ἀληθῶς γεγονέναι δι' ἡμᾶς βεβούληται· καὶ μὴ λέγωμεν ὅτι ἐκεῖνος, τοῦ Θεοῦ υἱὸς ὤν, οὐκ ἀντελαμβάνετο τῶν γινομένων καὶ συμβαίνων αὐτῷ.

Becauſe ſweat, as it were great drops, poured down when he prayed, and ſaid, If it be poſſible let this Cup paſs from me: On account that his Heart was in a trembling Condition, and his Bones in like manner, and his Heart, in his inward parts, like unto melting Wax: that we may thence underſtand that his Father was willing that his own Son ſhould really endure ſuch ſufferings for our ſake, that we might not ſay that he himſelf, the Son of God, did not partake of thoſe Accidents which befel him.

p. 336. Κηρυχθέντα δι' αὐτῶν παθόντα λόγον.

By them was preached the ſuffering Word.

p. 345. Ἐν ᾗ καὶ τὸ πάθος, ὃ πέπονθε δι' αὐτὸς ὁ Θεὸς τοῦ Θεοῦ, μέμνηται.

Wherein he takes notice of that Paſſion which God ſuffered by God himſelf.

Ὁ Θεὸς πέπονθεν ὑπὸ δεξιᾶς Ἰσραηλίτιδος. Melito. Grabe Not. in Bull. p. 86.

God ſuffered by an *Iſraelitiſh* hand.

Iren. L. I. C. 4. p. 47. Καὶ διὰ τί ὁ λόγος τοῦ Θεοῦ σὰρξ ἐγένετο, καὶ ἔπαθεν, ἐυχαειστέον.

To acknowledge with thankfulneſs why it was that the Son of God was made Fleſh.

[*Cerinthus*

[*Cerinthus docuit,*] *In fine revolasse iterum Christum de Jesu, & Jesum passum esse, & resurrexisse; Christum autem impassiblem perseverasse, existentem spiritalem.*

*Secundum autem nullam sententiam hæreticorum verbum Dei Caro factum est. Si enim regulas ipsorum omnium perscrutetur, inveniet, quoniam sine carne & impassibilis ab omnibus illis inducitur Dei Verbum, & qui est in superioribus Christus.* ——*Qui autem Jesum separant a Christo, & impassibilem perseverasse Christum, passum vero Jesum dicunt, id quod secundum Marcum est præferentes Evangelium, cum amore veritatis legentes illud, corrigi possunt.*

Οὐδὲ ἄλλον μὲ παθόντα καὶ ἐγκρυβέντα χειρὸν, ἄλλον δὲ τὸν ἀναπήσαντα καὶ ἀπαθῆ διαμεμνηκότα. κ. τ. λ. ἀλλὰ τὸν υἱὸν τοῦ Θεοῦ καὶ ἄνθρωπον γεγονότα καὶ παθόντα, κ. τ. λ.

[*Cerinthus* taught,] That Christ at last flew away from Jesus, and that Jesus suffered, and rose again, but that Christ continued impassible, as being spiritual. C. 25. p. 102.

But indeed none of the Opinions of the Hereticks allow that the Word of God was made Flesh; for if one makes exact enquiry into all their Rules of Faith, he will discover that the Word of God, and that Christ, who is above, is introduc'd by them all, as without Flesh, and impassible.—But for those who separate Jesus from Christ, and affirm that Christ continued impassible, but that Jesus suffered; if they read that Gospel which was written by *Mark*, with the love of Truth, which themselves receive, they may thence correct their Errors. L. III. C. p. 129, 220.

Not one Christ who suffered, and rose again; and another that flew away, and continued impassible, *&c.*—But the Son of God who was also made Man, and suffered, *&c.* C. 12. p. 225, 226, 227.

C. 18. p. 241, 242, 243.

*Non ergo alterum Filium Hominis novit evangelium, nisi hunc qui ex Maria, qui & passus est. Sed neque Christum avolantem ante passionem ab Jesu, sed hunc qui natus est Jesum Christum novit Dei Filium, & eundem hunc passum resurrexisse.* ——— *Providens has blasphemas regulas, quæ dividunt Dominum, quantum ex ipsis attinet, ex altera & altera substantia dicentes eum factum.* ——— *Quia autem omnes qui prædicti sunt, etsi lingua quidem confitentur* unum Jesum Christum, *semetipsos derident; aliud quidem sentientes, aliud vero dicentes.* ——— *alterum quidem passum & natum, hunc esse Christum annunciant, & esse alterum eorum demiurgi autem, qui sit ex dispositione; vel eum qui sit ex Joseph, quemque passibilem argumentantur; alterum vero eorum ab invisibilibus & inenarrabilibus descendisse; quem & invisibilem,*

The Gospel therefore knows no other Son of Man, but him who was of *Mary*, who did also suffer. Nor does it know a Christ who flew away from Jesus before his Passion, but it knows Jesus Christ, who was born, and was the Son of God; and who after his Passion rose again.——Foreseeing these blasphemous Rules, which divide our Lord, so far as is possible, and say he is made up of two Substances.——But because all the foremention'd Hereticks, altho' in Word they do indeed confess one Jesus Christ, expose themselves to derision, while they think one thing and say another.——They declare that this our Christ suffered, and was born, but that there is another which is deriv'd from the Creator, who is from the Oeconomy; or that there is one deriv'd from *Joseph*, whom also they allow in their reasoning to be liable to sufferings; but that the other descended from invisible and ineffable Places; whom also they affirm to be Invisible,

*& incomprehensibilem, & impassibilem esse confirmant: Errantes a veritate, eo quod absistat eorum sententia ab eo* qui est vere Deus; *nescientes quoniam hujus Verbum unigenitus, qui semper humano generi adest, unitus & consparsus suo plasmati, secundum placitum Patris, & Caro factus, ipse est Jesus Christus Dominus noster, qui & passus est pro nobis.* —— *In omnibus autem est & homo plasmatio Dei; & hominem ergo in semetipsum recapitulans, est invisibilis visibilis factus, & incomprehensibilis factus comprehensibilis, & impassibilis passibilis, & Verbum homo; cum sit ipse salvator eorum qui salvantur, & dominus eorum qui sunt sub dominio, & Deus eorum quæ constituta sunt, & unigenitus Patris, & Christus qui prædicatus est, & Verbum Dei Incarnatus, cum advenisset plenitudo temporis, in quo Filium Hominis oportebat fieri Filium Dei. Igitur*

incomprehensible, and impassible. These err from the Truth, because their Doctrine departs from him who is truly God: Not understanding that the Word of this God, the only begotten, who is ever present with Humane Nature, being united and mixed with his own Workmanship, according to the good Will of the Father, and made Flesh, he is Jesus Christ our Lord, who also suffered for us.— On all Accounts therefore he is Man, the Workmanship of God; and on that Account he summed up Mankind in himself, and he is one invisible who became visible; one incomprehensible that was made comprehensible; and one impassible who was made passible; and the Word made Man: While he is the Saviour of those that are saved, and the Lord of those that are under Dominion; and the God of these things that are created, and the only begotten of the Father, and Christ, who is preached, and the Word of God, incarnate, when that fulness

*omnes extra dispositionem sunt qui sub obtentu agnitionis, alterum quidem Jesum intelligunt, alterum autem Christum. —— Hi sunt erroris discipuli, qui a foris quidem oves, —— intrinsecus vero lupi: sententia enim eorum homicidialis;— comminuens autem & per multa dividens Filium Dei, quos & Dominus nobis cavere prædixit; & discipulus ejus Joannes in prædicta Epistola fugere eos præcepit, dicens,* Multi seductores exierunt in hunc Mundum, qui non confitentur Jesum Christum in carne venisse: hic est seductor, & Antichristus. Videte eos, ne perdatis quod operati estis. *Et rursus in Epistola ait,* Multi Pseudoprophetæ exierunt de seculo. In hoc cognoscite spiritum Dei; omnis spiritus qui confitetur Jesum Christum in carne venisse ex Deo est: & omnis spiritus qui solvit Jesum Christum non

2 Joh. v. 7, 8

1 Joh. IV. 1, 2, 3.

of time was come wherein the Son of God was to become the Son of Man. They therefore are out of the Dispensation, who, under the pretence of Knowledge, suppose that Jesus is one Person, and Christ another. —— These are the Disciples of Error, who outwardly appear to be Sheep, —— but inwardly are Wolves; their Opinion is deadly, —— parting and dividing the Son of God many ways: whom also the Lord forewarned us to take care of. And *John* his Disciple in the forecited Epistle commands us to avoid them, saying, Many Deceivers are gone out into this World, who do not confess that Jesus Christ is come in the Flesh. Such an one is a Deceiver, and an Antichrist. Take heed of them, lest ye lose those things which ye have wrought. Again he says in an Epistle, Many false Prophets are gone out into the World. By this know ye the Spirit of God; every Spirit which confesseth that Jesus Christ is come in the Flesh is of God.

est

est ex Deo, sed ex Antichristo est. *Hæc autem similia sunt illi quod in Evangelio dictum est, Quoniam* Verbum Caro factum est, & habitavit in nobis. *Nescit ergo eum qui evolavit Christum a Jesu; neque eum novit salvatorem qui sursum est; quem impassibilem esse dicunt. Si enim alter quidem passus est, alter autem impassibilis mansit; & alter quidem natus est, alter vero in eum qui natus est descendit, & rursus reliquit eum, non* unus, *sed* duo *monstrantur. Quoniam autem* unum *eum & qui natus est, & qui passus est Christum Jesum novit Apostolus, iterum dicit,* An ignoratis quia quotquot baptizati sumus in Christo Jesu, in morte ejus baptizati sumus? ut quemadmodum resurrexit Christus a mortuis, sic & nos in novitate vitæ ambulemus. *Rursus autem significans Christum passum, & ipsum esse Filium Dei,*

And every Spirit which dissolves Jesus Christ, is not of God, but of Antichrist. And these Expressions are like to that which is written in the Gospel. For the Word was made Flesh, and dwelt among us. He therefore knew not of that Christ which flew away from Jesus; nor did he own that Saviour which was above, whom they affirm to be impassible. For if the one suffered, and the other remained impassible; the one was born, but the other descended on him that was born, and afterward left him, 'tis plain there were not one but two. But that the Apostle knew of no more than one Christ Jesus, who was born, and suffered, he says again, Know ye not that so many of us as were baptized in Christ Jesus were baptized in his Death? That like as Christ rose again from the dead, so we also should walk in newness of Life. And again, he signifies that Christ suffered, and that it is he who is the Son of God, who died for us, and in the fulness of time redeem-

Joh. I. 14.

Rom. VI. 3, 4.

*qui pro nobis mortuus est, & sanguine suo redemit nos, in præfinito tempore, &c.* ——— *Hunc eundem qui apprehensus & passus est, & effudit sanguinem suum pro nobis, hunc Christum, hunc Filium Dei manifestissime annuncians, &c.*

ed us by his Blood, *&c.* ——— He most plainly declares, that the very same Person who was apprehended, and suffered, and shed his Blood for us, is Christ, the Son of God, *&c.*

C. 19. p. 344. *Qui spiritum quidem interimunt, alium autem Christum, & alium Jesum intelligunt; & non unum Christum, sed plures fuisse docent: & si* unitos *eos dixerint, iterum ostendunt eum quidem participasse passionem, hunc autem impassibilem perseverasse; & hunc quidem ascendisse in pleroma, hunc autem in medietate remansisse.*

Who destroy the Spirit, and suppose Christ is one Person, and Jesus another, and teach, that there is not one, but two Christs; and if they say they are united, still they say that the one partook of the Passion, but the other remained impassible; and that the one ascended up to the Plenitude, but the other remained in the intermediate Regions.

C. 20 p. 245, 246, 247. *Ostenso manifeste quod in principio Verbum existens apud Deum, per quem omnia facta sunt, qui & semper aderat generi humano, hunc in novissimis temporibus, secundum præfinitum tempus a Patre, unitum suo plasmati, passibilem hominem factum, exclusa est omnis contradictio.* ———

Since we have demonstrated plainly, that the Word which was in the beginning with God, by whom all things were made, who also was ever present with Mankind; and that in the last Ages, at the time appointed by the Father, he was united to his own Workmanship, and made a Man liable to sufferings, all Contradicti-

φανερὸν ὃν ὅτι Παῦλος ἄλλον χειρὸν οὐκ ᾔδει, ἀλλ' ἢ τοῦτον τὸν παθόντα, καὶ τα-φέντα, καὶ ἀναστάντα, καὶ γενηθέντα, ὃν καὶ ἄνθρωπον λέγει ——— *Significans quoniam non Christus impassibilis descendit in Jesum, sed ipse Jesus Christus cum esset, passus est pro nobis; qui decubuit, & resurrexit; qui descendit & ascendit; Filius Dei, Filius Hominis factus.* —— *Et ipse autem Dominus manifestum fecit eum qui est passus; cum enim interrogasset discipulos,* Quem me homines dicunt esse, Filium Hominis? *& Petrus cum respondisset,* Tu es Christus Filius Dei vivi; *& cum laudatus esset ab eo;—manifestum fecit quoniam Filius Hominis, hic est Christus Filius Dei vivi.* ——— *Ipse qui agnitus est a Petro Christus, qui eum beatum dixit quoniam Pater ei revelavit Filium Dei vivi, dixit semetipsum oportere multa pati, & crucifigi, & hunc Pe-*

on hereto is excluded. ——'Tis manifest therefore that *Paul* knew of no other Christ but him that suffered, and was buried, and rose again, and was born; whom also he calls a Man, ——— denoting thereby that it was not an impassible Christ that descended upon Jesus, but that he who was Jesus Christ suffered for us; who lay down, and rose again; who descended and ascended; the Son of God who was made the Son of Man.——And the Lord himself made it plain who it was that suffered; for when he had asked his Disciples, Whom do Men say that I am? The Son of Man? And when *Peter* had replied, Thou art Christ, the Son of the living God: And when he had been commended by him:——He thereby plainly discovered, that the Son of Man, he is Christ, the Son of the living God.——That Christ, who was confessed by *Peter*, who therefore called him Blessed, because the Father reveal-

[Matt. XVI. 13.]

*trum increpavit, secundum opinionem putanti eum esse Christum, & passionem ejus averſanti; & dixit discipulis,* Si quis vult post me venire abneget se, & tollat crucem suam, & sequatur me; qui
v.24, 25. enim voluerit animam suam salvam facere, perdet illam; & qui eam perdiderit propter me, inveniet eam. *Hæc enim Christus manifeste dicebat, ipse existens salvator eorum qui propter suam confessionem in mortem traderentur, & perderent animas suas. Si enim ipse non erat passurus, sed avolaret a Jesu, quid & adhortabatur discipulos tollere crucem, & sequi se? quam ipse non tollebat secundum eos, sed relinquebat dispositionem passionis. Si quis autem, quasi duorum existentium, judicium de his faciat, inveniet multo melior, & patientior, & vere bonus, qui in vulneribus ipsis; & plagis, & reliquis quæ in eum commiserunt*

ed to him the Son of the living God, said, that he himself was to suffer many things, and to be crucified; and when the same *Peter* thought him to be a Christ, according to humane Opinion, and was averse to his Passion, he rebuked him, and said to his Disciples, If any Man will come after me, let him deny himself, and take up his Cross, and follow me. For he that will save his Life shall lose it; and he that will lose it for my sake, shall find it. These are the plain Words of Christ, who is the Saviour of those who should be delivered unto Death for confessing him, and should lose their Lives. For if he was not to suffer, but to fly away from Jesus, why did he exhort his Disciples to take up their Cross, and follow him? which Cross, according to them, he did not take up himself, but left the Oeconomy of his Passion. Now if any one would pass his Judgment concerning these Persons, supposing them two, he

*beneficus*

*beneficus est, nec memor est in se commissæ malitiæ, eo qui avolavit; nec ullam injuriam, neque opprobrium passus est. Hoc autem idem & illis occurrit qui dicunt eum putative passum. Si enim non vere passus est, nulla gratia ei, cum nulla fuerit passio. Et nos cum incipiemus vere pati seducens videbitur, adhortans nos vapulare, & alteram præbere maxillam, si ipse illud non prior in veritate passus est. Et quemadmodum illos seduxit, ut videretur eis ipse hoc quod non erat, & nos seducit adhortans perferre ea quæ ipse non pertulit. Erimus autem & supra Magistrum, dum patimur & sustinemus quæ neque passus est neque sustinuit Magister.*

will be found much the better, and more patient, and truly good, who in the Wounds, and Stripes, and the other Indignities which they offer'd him was kind, and was not mindful of the Injury he had receiv'd, than he who flew away, and did not suffer any Injury or Indignity at all. Nay, this very thing confutes those also that say he suffered only in appearance. For if he did not really suffer, there is no Thanks due to him, where there was no Suffering. And when we begin to suffer in earnest, we shall have reason to suppose that he has deceived us, when he exhorted us to be beaten, and to turn the other Cheek, if he himself did not really suffer before us. And as he deceived them so as to seem to them to be what he was not, so also he deceives us when he exhorts us to undergo those things which himself did not undergo. Nay, we shall be above our Master, while we endure and suffer what

what our Master never endured nor suffered, *&c.* See C. 32. p. 260.

L. IV. C. 37. p. 333, 334. *Secundum hanc igitur rationem & Filium Dei Hominem videbant, conversatum cum hominibus; id quod futurum erat prophetantes, eum qui nondum aderat adesse dicentes; & impassibilem passibilem annunciantes; & eum qui tunc in cœlis in limum mortis descendisse dicentes.*

After this manner did they see the Son of God become Man, and converse with Men; foretelling that which was to be afterwards, declaring, that he who was not before come, was then come; and saying, that he who before was impassible, was become passible; that he who was then in Heaven descended into the dust of Death.

C. 41. p. 341. *Esse autem* unum Deum, *qui est super omnem principatum, & dominationem, & potestatem, & omne nomen quod nominatur; & Hujus Verbum naturaliter quidem invisibile, palpabilem & visibilem in hominibus factum, & usque ad mortem descendisse, mortem autem crucis.*

Now that there is *One God*, who is above all Principality and Dominion, and Power, and every Name that is named; and that the Word of this God, who was naturally invisible, was made palpable and visible among Men; and that he descended as low as Death, even the Death of the Cross.

*N. B.* We may here observe that when the Sufferings of our Saviour are mention'd in Scripture and Antiquity, our Lord is then generally describ'd by his *Divine Nature*, and not by his *Humane*; as if it were on purpose to prevent our ascribing his Sufferings only to his *Humanity*. And then the *Value* and *Preciousness* of these Sufferings,

ings, obſerv'd there alſo, neceſſarily require that the *Divine Nature* ſhould ſuffer, and not only the *Humane*. For as to the Scholaſtick *Communication of Properties*, and *Hypoſtatical Union* of the two Natures, whereby the Sufferings of the *Humanity*, tho' not in the leaſt undergone by, yet are taken as undergone by the *Divinity*; Theſe are ſuch ungrounded Metaphyſical Niceties, ſo utterly ſtrangers to the Scripture and the firſt Ages, nay ſo contrary to them, that they do not deſerve any ſerious Confutation.

*N. B.* Since 'tis ſo exceeding plain that the *Divine Nature* of our Saviour ſuffered for the Sins of the World, in the unanimous Opinion of the moſt primitive Writers, as well as in the New Teſtament it ſelf; and ſince eſpecially the contrary Error was moſt plainly a part of the abhor'd Hereſy of *Cerinthus*, as *Irenæus* has ſo largely aſſur'd us, it becomes us to reflect a little on the *Modern Orthodoxy* in this point; which is plainly, at the bottom, very near akin to the *Cerinthian Hereſy*. Do but put the *Divine*, and the *Humane Nature* of our Saviour, as being our Modern Language, inſtead of *Chriſt* and *Jeſus* in the ſtile of *Cerinthus*; and abate the Circumſtance of the particular *flying away* of the Former from the Latter; and the main of that Ancient *Hereſy*, is no other than what we now call *Orthodoxy*; and the very ſame Arguments which *Irenæus* makes uſe of againſt the *one*, will generally be of equal Force againſt the *other*. So far have we followed the Antichriſtian Church, for fear of her Anathema's againſt what ſhe pleaſes to call *Hereſy* in later Ages; till we are deeply engag'd in the real *Hereſy of Cerinthus* himſelf, one of thoſe followers of *Simon Magus*, whom the Devil ſet up to confront and oppoſe the Religion of our

Bleſſed

Bleſſed Saviour, in its firſt Appearance among Mankind.

*N. B.* Hence alſo we may learn that the *Divinity* of our Bleſſed Saviour is not to be extended to any *Equality* or *Likeneſs* to that of the Father; ſince this actual Suffering for our Sins would then be abſurd and blaſphemous, if imputed to him. So that indeed no other *Divine Nature* can be aſcrib'd to him, than ſuch as could *become Man*, and actually *ſuffer and die* for the Salvation of the World.

*N. B.* But becauſe two places in Antiquity are, commonly alledg'd, as ſhewing that the *Divinity* in our Bleſſed Saviour did *not it ſelf ſuffer*, but only the *Humanity*, I ſhall ſet them both down here; and fairly propoſe them to the Readers Conſideration. The firſt is from *Irenæus* himſelf; the other much later, from the great *Euſebius*.

Iren. L. III. C. 21. p. 250.

Ὥσπερ γὰρ ἦν ἄνθρωπος, ἵνα πειρασθῇ, οὕτω καὶ λόγος, ἵνα δοξασθῇ· ἡσυχάζοντος μὲν τοῦ λόγου ἐν τῷ πειράζεσθαι, καὶ *inhonorari*, καὶ σταυροῦσθαι, καὶ ἀποθνήσκειν· συγγινομένου δὲ τῷ ἀνθρώπῳ ἐν τῷ ὑπομένειν, καὶ νικᾶν, καὶ χρηστεύεσθαι, καὶ ἀνίστασθαι, καὶ ἀναλαμβάνεσθαι.

For as he was a Man that he might be tempted, ſo was he the Word that he might be glorified. The Word acquieſcing when he was tempted, and diſhonoured, and crucified, and died; but joining with the Humanity in conquering, and enduring, and taking all kindly, and riſing again, and aſcending up to Heaven.

Euſeb. Demonſtrat. Evang. L. IV. C. 13. p. 169. 170.

Οὐδὲ ἢ ὅσον ἔπαθεν ὁ ἀπαθὴς τοῦ θνητοῦ· ἐπεὶ μηδὲ τὸ λύεσθαι, εἴ ἔστιν τύχοι, καταμιᾶναι, ἢ τὸ

Nor did he that was impaſſible ſuffer, as to his Eſſence, from the mortal Part. Since 'tis not to

χαράσσειν

χορδῶν διασπωμένων, πάσχειν εἰκὸς τὸν ἀναχρούμενον· οὐδέ γε σοφὸς ἀνὴρ ὑπὸ ἀνδρὸς πεπονηκότος τὸ σῶμα, ἢ ἐν αὐτῷ σοφίαν ἢ τὸν ἐν τῷ σώματι ψυχὴν, κάπτεσθαι, ἢ καίεσθαι φαίημεν ἂν εἰκότως. ταῦτα τοι πολὺ πλέον, οὐδὲ ἢ τὸ λόγου φύσιν, ἢ δύναμιν βλάπτειν τι ἐκ τῶν τοῦ σώματος παθῶν ἀπαφέρεσθαι φάναι ἔυλογον.

be ſuppos'd that when an Harp is touched, or its Strings broken, that he who plays upon it is affected, [or really hurt] Nor indeed can we in reaſon ſay when the Body of a Wiſe Man is tormented, that that Wiſdom which is in him, or the Soul which is in that Body is beaten or burnt. Much leſs is it rational to affirm that the Nature or power of the Word, receives any harm from the Sufferings of the Body.

In the Former of theſe Teſtimonies *Irenæus* Affirms, that the λόγος or Word did really *acquieſce* in the Sufferings of Chriſt, without exerting its Divine Power to avoid them: Nay that it was really *preſent* to and *aſſiſted* the Humanity in *Suſtaining* or *Suffering* its Afflictions for us. And in the Latter *Euſebius* thinks it more proper to aſcribe the Torments themſelves to the Humanity, than to the inhabiting Word, as 'tis more proper to ſay the *Body* of a Man is beaten or burnt, than to ſay his intellectual part or *Rational Soul* is ſo; without ſuppoſing ſure that the Soul is unconcern'd all the while, or unaffected by the ſame Torments. Such weak Teſtimonies are Men willing to content themſelves withal, when they are to ſupport common and darling Opinions, on which the Ages before them have ſtamped the Name of *Orthodoxy*. *Vid. Tertull. Adverſus Prax.* C. 29. p. 661. *De Carne Chriſti*, C. 12. p. 369. and all the Ancient Paſſages againſt the Δοκηταί.

*N. B.*

*N. B.* That *Eusebius*'s and the Ancient Opinion about the Incarnation and the Propositions belonging thereto, may be the better understood, take *Eusebius*'s account of this Matter, in his own Words against *Marcellus* at large, as follows.

De Eccl. Theolog. L. I. C. 20. §. 7. p. 90, 91.

Εἰ δὲ πρὸς ταῦτα λέγοι μάρκελλος, ἐν τῇ σαρκὶ ὄντα τὸν λόγον ταύτας εἰρηκέναι τὰς φωνάς, καὶ πόθεν φήσομεν πρὸς τοῦτο μὴ ὁμολογεῖν τὸν υἱὸν αὐτὸν εἶναι, ἀλλὰ λόγον μόνον; πῶς δ' ἐν σαρκὶ ἦν ὅτε ταῦτα ἔλεγεν; ἆρα γε ζῶν, καὶ ὑφεστὼς, καὶ τῷ πατρὸς ὑπάρχων ἐκτός; καὶ τίς ἦν ὁ πατὴρ τότε μὴ τὸν οἰκεῖον κεκτημένος ἐν ἑαυτῷ λόγον, ἀλλ' ὑφεστὼς ἄνευ λόγου, ἐνοικῶν δὲ ἐν τῇ σαρκὶ ὁ λόγος ὅτ' ὀπὶ γῆς ἐποιεῖτο τὰς διατριβάς. εἰ μὲν τῷ πατρὸς ἐκτὸς ἦν, καὶ ὑφεστὼς, καὶ τὴν σάρκα καὶ τῶν ψυχῆς δίκην, ἕτερος δηλονότι παρὰ τὸν πατέρα, καὶ δύο πάλιν ὑποστάσεις αὐτὸς τε καὶ ὁ πατὴρ ὑπῆρχεν. μαίαιός τε ἂν ὁ μαρκέλλου πφύσει πόνος, ἰσοφώνου λόγου ζῶντα καὶ ὑφεστῶτα τὸν ἐν τῇ σαρκὶ γυμνούμενον καὶ δ' ἐκτὸς ὑπάρχειν τοῦ Θεοῦ ὁ ἐν τῷ σώματι κατοικῶν λόγος, ἢ-

But if *Marcellus* reply to this, that the Word spake these Words when he was in the Flesh, and how can we thence infer that he does not own him to be the Son of God, but only his Word? We ask after what manner was he in the Flesh, when he spake these things? For certainly this implies that he lived, and subsisted, and was distinct from his Father. And who was the Father then, being not possess'd of his own Word in himself; but subsisting without his Word, while that Word inhabited in the Flesh, while it made its abode on Earth? If therefore it was distinct from the Father, and subsisted, and moved the Body, as a Soul moves it, I mean as being different from the Father, there were then two Substances, Himself, and his Father; and all *Marcellus*'s

νω) ὃ ἢ συνῆπτο τῷ Θεῷ ὡς ἓν ἢ ταὐτὸν εἶ τε ἀπὸ, ἐξ ἀνάγκης δώσ ἢ αὐτὸν εἶ τὸν παῖδα ἐν τῇ σαρκὶ, ἢ τὸν υἱὸν ὑφεστῶτα καθ' ἑαυτὸν ἢ ἐνεργοῦντα ἐν τῷ σώματι, ἢ ψυχὴν ἀνθρώπου. εἰ μηδὲν ἦττον ἀνθόμαλον κινεῖσθαι τὴν σάρκα, ἄψυχον ὖσαν ἢ ἄλογον. εἰ μὲ ἓν τὸ παῖδα λέγοι, ἔσαι ὁ πατὴρ ἀπὸ ὁ γνωσθεὶς ἢ παθὼν ἢ πᾶν ἔργον ἀνθρωποπαθὲς ὑπομείνας, ὅδε φθεγξάμενον σαβέλλιον ἀσεβείας ἐγκέφαλο γεφὴν ἢ τὸ Θεῖ ἐκκλησία. εἰ ὃ τὸν πατέρα λέγειν ὁ σάρκιον ἐνανθρωπῆσαι, τὸν υἱὸν ὁμολογεῖν ἀνάγκη αὐτῷ μαθηλομάθης διδάσκοντι. εἰ ὃ τὸν ἄρνοιο μάρκελλ Θ ὑφεστάναι ὅρα ψιλὸν ἄνθρωπον αὐτὸν ὑποτίθεσ, ἐκ σώματ Θ ἢ ψυχῆς συνεστῶτα, ὡς μηδὲν ἢ κοινὸς ἀνθρώπων διαλήπειν φύσεως. ἀλλὰ ἢ τοῦτο ἢ ἐκκλησίας ἀπελήλαθ τὸ δίγμα. ὃ ὃ πάλαι μὲ ἐθνικοῖοι, νεωτὶ ὃ ὁ σαμοσαλεὺς ἢ ὁι ὀπίκιν ἐξ αὐτῆ παυλιανοὶ φρονήσαντες δυσφημίας ὑπέμεναν δίκην. τί ὃ ἦν λείπ μὴ ταῦτα ἢ τ σάρκα μόνην εἰσάγειν, δίχα παῦλος ἐνοί-

Labour appears vain and to no purpose: Who hereby muſt agree that the Word which was in the Fleſh, is a Subſtantial Word, Living, and Subſiſting. But if the Word while it inhabited in the Body, tho' it was diſtinct from God, yet was united and connected to God, ſo as to be one and the ſame with him; He muſt of neceſſity grant, either that the Father himſelf was in the Fleſh; or the Son ſubſiſting by himſelf and operating in the Body; or a Humane Soul. Or if none of theſe be ſuppos'd, He muſt yield that the Fleſh was without a Soul, or any thing Rational and ſo was moved like a Machine. If he ſay it was the Father; the Father will be he that was begotten, and ſuffered, and that underwent the labour of all Humane Operations, which thing when the Church of God knew of *Sabellius* they condemned his Impiety. But if it be unlawful to affirm that the Father was Incarnate, 'tis neceſſary that we ſay

κἂ, δίκην τ παρὰ τῆς θαυμαλοπτοῖς αὐτόμαλον κινεμένην. ἢ πῶς ἡ σὰρξ ἢ αὐτὸ καθ' ἑαυτὸ τὸ σῶμα, δίκα τ ἐνεργεῖν, εἶπεν ἄν, καθὼς ἐδίδαξέ με ταῦτα λαλῶ; πῶς ἢ ἡ σὰρξ εἶπεν ἄν, ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ πάντοτε; πῶς ἢ ἡ σὰρξ ἀπεσάλθαι ἑαυτὴν παρὰ τ πατρὸς ἔλεγεν; ἄρα ἢ πατέρα τῆς σαρκὸς τ Θεὸν λέγειν ὅσιον, ἢ μᾶλλον τ ἐν αὐτῇ κλοικεῦντα τε ἢ ἐνεργοῦντα. πῦ ἦν ἐκεῖνος; πότερα ὁ ἐν Θεῷ λόγος, αὐτὸς ὢν ὁ Θεὸς χρ σαρκέλλιον, ἢ, ὅπερ ὅσιον ἢ ἀληθὲς λέγειν, ὁ ζῶν ἢ ὑφεστὼς μονογενὴς υἱὸς τ Θεοῦ. εἰ ἢ μηδέτερα τούτων λέγοι, ἐξ ἀνάγκης ὑποστήσεται ψυχὴν ἀνθρώπου, καὶ ἔσαι αὐτῷ ψιλὸς ἄνθρωπος ὁ χειρὸς, καὶ ὑπὲρ σαρκέλλιος, παυλιανὸς δ' ἡμῖν ἔσαι ὁ νέος συγγραφεύς.

it was the Son, as he has taught his Disciples to acknowledge. But if *Marcellus* denies his distinct Subsistence, see how he supposes him a meer Man, compounded of Body and Soul, so as not to differ from the common Nature of Men. Whereas that Doctrine is banished from the Church; which when the *Ebionites* anciently, and *Paulus* of *Samasota*, and the *Paulianists* so named from him lately maintained, they underwent censure on that Account. What else therefore remains after all this, but that *Marcellus* must introduce the Flesh without any Inhabitant, mov'd like a Machine, such as we see with those that play Tricks to surprise the Vulgar. But how then could the Flesh or Body of it self say, as He hath taught me I speak these things? How could the Flesh say, I do always those things that please him? How could the Flesh say, that He was sent by the Father? Which is it agreeable to Piety to say; that God was the Father of the Flesh? or rather ought we not to say he is the Father of him who inhabited and operated in the Flesh. Who then was He? Was He the Word which was

was in God, being himſelf God, according to *Sabellius*; or, (which is agreeable to Piety and Truth) to ſay, the Living and Subſiſting Only-begotten Son of God. But if he ſay, He was neither of theſe, he muſt of Neceſſity ſuppoſe him a Humane Soul; Chriſt according to him will be meer Man; and our new Writer will be no longer a *Sabellian* but a *Paulianiſt*.

*N. B.* We may here obſerve that *Euſebius*, when he puts the ſeveral Caſes about the Compoſition of our Saviour's Perſon, never once ſuppoſes that it included the Word, and a Humane Soul, both inhabiting and acting in a Body at the ſame time; which is our Modern Orthodoxy: As if he had never once heard of ſo abſurd a Notion among Chriſtians.

## ARTICLE XVII.

*Jesus Christ*, the *Word*, and *Son of God*, will, at the Consummation of all Things, *resign* up that Kingdom which the Supreme God instated him in after his Resurrection, into his Father's Hands; and will from thenceforward, with all other dependent Beings, be intirely *subject* to his Father for ever.

Matt. XXII. 44. Εἶπεν ὁ κύριος τῷ κυρίῳ μου, κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.

THE Lord said unto my Lord, Sit thou on my right Hand, until I make thine Enemies thy Foot-stool. See *Mar.* XII. 36. *Luc.* XX. 42, 43. *Act.* II. 34, 35. *Heb.* I. 13. *Psal.* CX. 1.

1 Cor. XV. 24,—28. Εἶτα τὸ τέλος, ὅταν παραδῷ τὴν βασιλείαν τῷ θεῷ καὶ πατρί, ὅταν καταργήσῃ πᾶσαν ἀρχὴν, καὶ πᾶσαν ἐξουσίαν, καὶ δύναμιν. δεῖ γὰρ αὐτὸν βασιλεύειν ἄχρις οὗ ἂν θῇ πάντας τοὺς ἐχθροὺς ὑπὸ τοὺς πόδας αὐτοῦ. ἔσχατος ἐχθρὸς καταργεῖται ὁ θάνατος. πάντα γὰρ ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ. ὅταν δὲ εἴπῃ ὅτι πάντα ὑποτέτακται, δῆλον ὅτι ἐκτὸς τοῦ ὑποτάξαντος αὐτῷ τὰ πάντα. ὅταν δὲ ὑποταγῇ αὐτῷ τὰ πάντα, τότε καὶ αὐτὸς ὁ υἱὸς ὑποταγήσε-

Then cometh the End, when he shall deliver up the Kingdom to God, even the Father; when he shall have put down all Rule, and all Authority, and Power. For he must Reign till he hath put all Enemies under his Feet. The last Enemy that shall be destroyed is Death. For he hath put all things under his Feet. But when he saith all things are put under him, it is manifest that he is excepted which did put all things under

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τω τῷ ὑποτάξαντι αὐτῷ τὰ πάντα, ἵνα ᾖ ὁ Θεὸς τὰ πάντα ἐν πᾶσι. *Citat & approbat hunc textum* Irenæus. *Filio deinceps, inquit, cedente Patri opus suum, quemadmodum & ab Apostolo dictum est,* Quoniam oportet regnare eum, *&c.* L. V. C. 36. p. 461. *Quid plura in re notissima?*

him. But when all things shall be subdued unto him, then shall the Son also himself be subject unto him that did put all things under him; that God may be all in all. See *Ignat. ad Tars.* §. 5. p. 106. This Text is also cited and approv'd by *Irenæus*: The Son, says he, afterward yielding up his Work to his Father; as it is also said by the Apostle: *For he must Reign,* &c. See also *Tertull. adv. Prax.* C. 4. p. 636. But enough in a known Case.

*N. B.* We may hence learn the meaning of that Sacred Prophecy concerning our Lord; *And He shall Reign over the House of* Jacob εἰς τοὺς αἰῶνας *for ever*; *and of his Kingdom there shall no End. viz.* That no Power in the World should be able to *destroy* the Kingdom of Christ, nor to set up *another* in its Stead; but that it should continue the *full time* determin'd by the Father; even till the *Consummation of all things*; but no longer. For as to a kind of Imaginary Reign or Kingdom *absolutely Eternal*, which some, from such Expressions ascribe to our Saviour, 'tis all *Imaginary*, and without all Foundation in the Original Records of our Religion: Nay, plainly contrary to the forementiond express Text of St. *Paul*. Nor indeed do the Phrases here us'd, in Scripture-Stile, properly signify any such thing at all.

Luc. I. 33.

Vid. Pseudo Dionys. de Divin. Nomin. C. V. § 4 &c. p. 699. &c. C. X. § 1. p. 829, 830, 831.

## ARTICLE XVIII.

*The Supereminent and* Divine Honour and Worſhip *due to the Son of God is to be paid, not only by* Obeying *him, as our Lord; by* Baptizing *into his Name; by wiſhing* Grace *and* Peace *from him; and by* Doxologies; *but by proper* Adoration; *by direct and diſtinct* Invocation, *and* Thankſgiving *to him alſo.*

Phil. p. II. 9, 10, 11. Διὸ καὶ ὁ Θεὸς αὐτὸν ὑπερύψωσε, καὶ ἐχαρίσατο αὐτῷ ὄνομα, τὸ ὑπὲρ πᾶν ὄνομα· ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πᾶν γόνυ κάμψῃ ἐπουρανίων, καὶ ἐπιγείων, καὶ καταχθονίων· καὶ πᾶσα γλῶσσα ἐξομολογήσηται, ὅτι κύριος Ἰησοῦς Χριστὸς, εἰς δόξαν Θεοῦ πατρός.

WHerefore God alſo hath highly exalted him, and given him a name which is above every name: That at the Name of Jeſus every knee ſhould bow, of things in heaven, and things on earth, and things under the earth; and that every tongue ſhould confeſs, that Jeſus Chriſt is Lord, to the glory of God the Father. [The like Expreſſions are very frequent.]

Mat. XXVIII. 19. Βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς, καὶ τοῦ υἱοῦ, καὶ τοῦ ἁγίου πνεύματος.

Baptizing them into the name, [or Dipping them at the name,] of the Father, and the Son, and the Holy Ghoſt. See Art. XXII. hereafter.

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Χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν, καὶ κυρίου Ἰησοῦ Χριστοῦ.

Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ. [See the like very frequently, but ever without any mention of the Holy Ghost; as is the Case in the most primitive Fathers also. 1 *Cor.* I. 3. 2 *Cor.* I. 2. *Gal.* I. 3. *Eph.* I. 2. *Philip.* I. 2. *Colos.* I. 2. 1 *Thes.* I. 1. 2 *Thes.* I. 2. 1 *Tim.* I. 2. 2 *Tim.* I. 2. *Tit.* I. 4. *Philem.* v. 3. 2 *Pet.* I. 2. 2 *Joh.* v. 3. *Barnab.* §. 1. p. 55. *Clem.* I. *Salutat.* p. 144. *Constitut. Apost.* L. I. *Salutat.* p. 199. *Ignat. ad Magnes. Salutat.* p. 17. See the Salutations of the other Epistles also, and of that of *Polycarp.*] Rom. I. 7

Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μεθ' ὑμῶν· ἀμήν.

The Grace of our Lord Jesus Christ be with you, Amen. [See the like very frequently, (with the addition of the Holy Spirit, once, 2 *Cor.* XIII. 13.) *Rom.* XVI. 24. 1 *Cor.* XVI. 23. *Gal.* VI. 18. *Eph.* VI. 23. *Philip* IV. 23. 1 *Thes.* V. 28. 2 *Thes.* III. 18. 2 *Tim.* IV. 22. *Philem.* v. 25. *Apoc.* XXI. 21. *Barnab.* §. 21. p. 54. See the Primitive Doxologies at the end.] XVI. 20.

Καὶ αὐτοὶ προσκυνήσαντες αὐτὸν, ὑπέστρεψαν εἰς Ἱερουσαλὴμ μετὰ χαρᾶς μεγάλης.

And they worshipped him, and returned to Jerusalem with great Joy. Luc. XXIV. 52

Ἵνα πάντες τιμῶσι τὸν υἱὸν, καθὼς τιμῶσι τὸν πατέρα· ὁ μὴ τιμῶν τὸν υἱὸν, οὐ τιμᾷ τὸν πατέρα, τὸν πέμψαντα αὐτόν.

That all Men should honour the Son, even as they honour the Father: He that honoureth not the Son, honoureth not the Father which hath sent him. Joh. V. 23.

Καὶ ἐλιθοβόλουν τὸν Στέφανον, ἐπικαλούμενον καὶ λέγοντα, κύριε Ἰησοῦ, δέξαι τὸ πνεῦμά μου· θεὶς δὲ τὰ

And they stoned Stephen, calling upon him, and saying, Lord Jesus receive my Spirit. And Act. VII. 59, 60.

γόνατα, ἔκραξε φωνῇ μεγάλῃ, κύριε, μὴ στήσῃς αὐτοῖς τ ἁμαρτίαν ταύτην· καὶ τοῦτο εἰπὼν ἐκοιμήθη.

kneeling upon his knees, he cried with a loud voice, Lord, lay not this Sin to their charge; and when he had said this he fell asleep.

IX. 14. Δῆσαι πάντας τοὺς ἐπικαλουμένους τὸ ὄνομά σου.

To bind all them that call upon thy name.

v. 21. Οὐκ ἔτός ἐστιν ὁ πορθήσας ἐν Ἱερουσαλὴμ τοὺς ἐπικαλουμένους τὸ ὄνομα τοῦτο;

Is not this he that destroyed them which called on this name in Jerusalem?

Rom X. 12, 13, 14. Ὁ γὰρ αὐτὸς κύριος πάντων, πλουτῶν εἰς πάντας τοὺς ἐπικαλουμένους αὐτόν· πᾶς γὰρ ὃς ἂν ἐπικαλέσηται τὸ ὄνομα κυρίου σωθήσεται. πῶς οὖν ἐπικαλέσωνται εἰς ὃν οὐκ ἐπίστευσαν; κ. τ. λ.

For the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? *&c.*

1 Cor I. 2. Σὺν πᾶσι τοῖς ἐπικαλουμένοις τὸ ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἐν παντὶ τόπῳ, αὐτῶν τε καὶ ἡμῶν.

With all that in every place call on the name of our Lord Jesus Christ, both theirs and ours.

1 Thes III. 11, 12, 13. Αὐτὸς δὲ ὁ Θεὸς, καὶ πατὴρ ἡμῶν, καὶ ὁ κύριος ἡμῶν Ἰησοῦς Χριστὸς κατευθύναι τὴν ὁδὸν ἡμῶν πρὸς ὑμᾶς. ὑμᾶς δὲ ὁ κύριος πλεονάσαι, καὶ περισσεύσαι τῇ ἀγάπῃ εἰς ἀλλήλους, καὶ εἰς πάντας, καθάπερ καὶ ἡμεῖς εἰς ὑμᾶς· εἰς τὸ στηρίξαι ὑμῶν τὰς καρδίας ἀμέμπτους ἐν ἁγιωσύνῃ, ἔμπροσθεν τοῦ Θεοῦ καὶ πατρὸς ἡμῶν, ἐν τῇ παρου-

Now God himself, and our Father, and our Lord Jesus Christ direct our way unto you. And the Lord make you to increase and abound in love one towards another, and towards all Men, even as we do towards you. To the end he may stablish your hearts unblameable in holiness, before God, even our Father, at the coming

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σὰ δ κυρίε ἡμῶν Ἰησοῦ Χριστοῦ, μὴ πάντων τῶν ἁγίων αὐτῦ.

of our Lord Jesus Christ, with all his Saints.

Αὐτὸς δὲ ὁ κύριος ἡμῶν Ἰησοῦς Χριστὸς, καὶ ὁ Θεὸς καὶ πατὴρ ἡμῶν, ὁ ἀγαπήσας ἡμᾶς, καὶ δὺς παράκλησιν αἰωνίαν, καὶ ἐλπίδα ἀγαθὴν ἐν χάριτι, παρακαλέσαι ὑμῶν τὰς καρδίας, καὶ στηρίξαι ὑμᾶς ἐν παντὶ λόγῳ καὶ ἔργῳ ἀγαθῷ.

Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and establish you in every good word and work. 2 Thes. II. 16, 17.

Χάριν ἔχω τῷ ἐνδυναμώσαντί με Χριστῷ Ἰησοῦ, τῷ κυρίῳ ἡμῶν, ὅτι πιστόν με ἡγήσατο, θέμενος εἰς διακονίαν.

And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry. 1 Tim. I. 12.

Καὶ αὕτη ἐστὶν ἡ παῤῥησία ἣν ἔχομεν πρὸς αὐτὸν, ὅτι ἐάν τι αἰτώμεθα κατὰ τὸ θέλημα αὐτοῦ, ἀκούει ἡμῶν· καὶ ἐὰν οἴδαμεν ὅτι ἀκούει ἡμῶν, ὃ ἂν αἰτώμεθα, οἴδαμεν ὅτι ἔχομεν τὰ αἰτήματα ἃ ᾐτήκαμεν παρ' αὐτοῦ.

And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us. And if we know that he hears us, whatsoever we ask we know that we have the petitions that we desired of him. 1 Joh. V. 14, 15.

Εἶπον δὲ αὐτῷ, δέομαι, κύριε, εἰπέ μοι τὸ ὄνομά σε, ἵνα ὀνομαλῶμαί σε ἐν ἡμέρᾳ θλίψεως. καὶ εἶπεν, ἐγώ εἰμι ὁ ἄγγελος, ὁ παρατεμνόμενος τὸ γένος Ἰσραὴλ, ἵνα μὴ παταξω αὐτοὺς εἰς τέλος, κ. τ. λ.

Now I said unto him, I beseech thee, O Lord, tell me thy Name, that I may call upon thee in the day of Affliction? And he said, I am the Angel that excuse the stock of *Israel*, that they may not be smitten to their utter Destruction, &c. Testam. Levi Spicil. Tom. I. §. 5. p. 161.

Constitut. Apost. L. VII. C. 43. p. 380.

Ἐπὶ τέτοις προσκυνεῖ αὐτὸν τ̃ μονογενῆ Θεὸν, μεθ' αὐτὸν καὶ δι' αὐτὸν εὐχαριστῶν αὐτῷ, τῷ ἀναδέξασθαι αὐτὸν τ̃ ὑπὲρ πάντων θάνατον, διὰ τοῦ σωτῆρος.

Moreover, he adores the only begotten God himself, after the Father, and on his account; giving him Thanks that he undertook to die for all Men, by the Cross.

L. VIII. C. 7. p. 394.

Ὁ τ̃ ἰσχυρὸν δήσας, καὶ πάντα τὰ σκεύη αὐτοῦ διαρπάσας· ὁ δὲς ἡμῖν ἐξουσίαν ἐπάνω ὄφεων καὶ σκορπίων πατεῖν, καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἐχθροῦ· ὁ τ̃ ἀνθρωποκτόνον ὄφιν δεσμώτην ὡς στρουθίον παιδίοις· ἐν πάντι φρίκῃ καὶ τρόμῳ ἀπὸ προσώπε δυνάμεώς σε· ὁ ῥίξας αὐτὸν ὡς ἀστραπὴν ἐξ ὑψηλοῦ εἰς γῆν, ὁ τοπικῷ ῥίγματι, ἀλλὰ ἀπὸ τιμῆς εἰς αἰσχύνην, δι' ἐκόσμον αὐτοῦ κακόνοιαν· ὃ τὸ βλέμμα ξηραίνῃ ἀβύσσους, καὶ ἡ ἀπειλὴ τήκῃ ὄρη, καὶ ἡ ἀλήθεια μένῃ εἰς τ̃ αἰῶνα· ἐν αἰνεῖ τὰ νήπια, καὶ εὐλογεῖ τὰ θηλάζοντα· ὃν ὑμνοῦσι καὶ προσκυνοῦσιν ἄγγελοι· ὁ δηλέπων ὅλ τὴν γῆν καὶ ποιῶν αὐτὴν τρέμειν· ὁ ἁπτόμενος τ̃ ὀρέων καὶ καπνίζοντα· ὁ ἀπειλῶν θαλάσσῃ καὶ ξηραίνων αὐτὴν, καὶ πάντας τοὺς πολεμοῦς αὐτοῦ ἐξερημοῦν· ὃ νεφέλαι κυμορδὸς τ̃ πο-

Thou who hast bound the strong Man, and spoiled all that was in his House; who hast given us power over Serpents and Scorpions, to tread upon them, and upon all the power of the Enemy; who hast deliver'd the Serpent, that murderer of Men, bound to us, as a Sparrow to Children; whom all things dread, and tremble before the face of thy Power; who hast cast him down as Lightening from Heaven to Earth; not with a fall from a Place, but from Honour to Dishonour, on account of his voluntary evil Disposition; whose look dries the Abysses, and threatning melts the Mountains, and whose Truth remains for ever; whom the Infants praise, and sucking Babes bless; whom Angels sing Hymns to, and adore; who look-est upon the Earth, and

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δῶν· ὁ ᾠειπατῶν ὄπ θαλάσσης, ὡς ἐπ' ἐδάφους· μονογενὴς θεὲ, μεγάλε παῖδος ἡμῶν· ὀπέλιμινον τὰς πονηρὰς πνεύμασι· καὶ ῥύσαι τὰ ἔργα τῶν χειρῶν σε ἐκ τῆς ἀλλοβίε πνεύματος ἐνεργείας· ὅτι σοι δόξα, τιμὴ, καὶ σέβας, καὶ διά σε τῷ σῷ παῖδι, ἐν ἁγίῳ πνεύματι, εἰς τοὺς αἰῶνας. ἀμήν.

makeſt it tremble; who toucheſt the Mountains and they ſmoke who threateneſt the Sea, and dryeſt it up; and makeſt all its Rivers a Deſart; and the Clouds are the Duſt of thy Feet; who walkeſt upon the Sea as upon the firm Ground. The Only begotten God, the Son of the great Father, Rebuke theſe wicked Spirits, and deliver the works of thy Hands, from the Power of the adverſe Spirit. For to thee is due Glory, Honour and Worſhip; and by thee to thy Father, in the Holy Spirit, for ever. Amen.

*N. B.* In the two Liturgies of the *Jewiſh* and *Gentile* Chriſtian Churches, contain'd in the ſeventh and eighth Books of the Apoſtolical Conſtitutions, there are theſe two Addreſſes to God the Son, one in each Liturgy; the ſhort one is in the ſeventh, and the longer and more ſolemn one in the eighth Book; and no other compleat Addreſſes are there in the whole Conſtitutions, to any, but to God the Father only.

*N. B.* In this latter ſolemn form of Addreſs to the Son of God, which is yet the higheſt and moſt particular in all Antiquity, if it be compar'd with the reſt to God the Father; 'tis ſo very plain, that the Church look'd upon him as

*far*

*far inferior* to the Supreme God, that nothing can be more so. It will certainly therefore become the present Churches to review their Forms of Prayer *to the Son*; and to take care that they be accommodated to these original Standards, compos'd at the lowest by some of the Apostles themselves; by a strange secret of Divine Providence kept, as it were, hidden during the Antichristian Corruptions; and now, by the same Providence, discover'd and preserv'd for the Guidance and Direction of the Church, upon the setting up of our Saviour's Kingdom in the World.

Ignat. ad Rom. §. 4. p. 74.

Αιτασθαστε τὸ ὑπὲρ ἐμοῦ, ἵνα διὰ τῶν ὀργάνων τούτων Θεοῦ θυσία ἐυρεθῶ.

Make Supplication to the Lord for me, that by these Instruments I may become a Sacrifice to God. [Doubtful, whether it be meant of the Father, or the Son.]

Polycarp. ad Philip. §. 12. p. 189.

*Deus autem, & Pater Domini nostri Jesu Christi; & ipse sempiternus Pontifex, Dei Filius, Christus Jesus, ædificet vos in fide, & veritate, & in omni mansuetudine, & sine iracundia, & in patientia, & longanimitate, & tolerantia, & castitate; & det vobis sortem & partem inter Sanctos suos, & nobis vobiscum, & omnibus qui sunt sub cœlo, qui crediturí sunt in Dominum nostrum Jesum Christum*

Now the God and Father of our Lord Jesus Christ, and he himself, who is our everlasting High-Priest, the Son of God, even Jesus Christ, build you up in Faith, and in Truth, and in all Meekness, and Lenity, in Patience and Long-suffering, in Forbearance and Chastity; and grant unto you a Lot and Portion among his Saints, and us with you, and to all that are under the Heavens, who shall believe in our Lord Jesus Christ, and in his Father,

*Christum, & in ipsius Patrem, qui resuscitavit eum a mortuis.*

Διὰ τοῦτο καὶ σοὶ πάντων αἰνῶ σε, εὐλογῶ σε, δοξάζω σε, σὺν τῷ αἰωνίῳ καὶ ἐπουρανίῳ Ἰησοῦ Χριστῷ, ἀγαπητῷ σου παιδί. [*vel potius, e codice Eusebiano, hac in parte ex antiqua versione confirmato, & epitheto Polycarpiano,* διὰ τοῦ αἰωνίου ἀρχιερέως Ἰησοῦ Χριστοῦ, τοῦ ἀγαπητοῦ σου παιδός]

who raised him from the dead. See §. 6. p. 186.

For this, and for all things else I praise thee, I bless thee, I glorifie thee, with the eternal and heavenly High-Priest, Jesus Christ, thy beloved Son, [or, rather from *Eusebius*'s Copy, confirmed in this point by the old Version, and by the like Epithet in *Polycarp* elsewhere, By the eternal High Priest, Jesus Christ, thy beloved Son.] Martyr. §. 14. p. 199.

Μὴ, φησὶν, ἀφέντες τὸν ἐσταυρωμένον, τοῦτον ἄρξωνται σέβεσθαι. ——— ἀγνοοῦντες ὅτι οὔτε τὸν Χριστὸν ποτε ἐγκαταλιπεῖν δυνησόμεθα, τὸν ὑπὲρ τῆς παντὸς κόσμου τῶν σῳζομένων σωτηρίας παθόντα, ἄμωμον ὑπὲρ ἁμαρτωλῶν· οὔτε ἕτερόν τινα σέβεσθαι. τοῦτον μὲν γὰρ, ὑὸν ὄντα τοῦ Θεοῦ, προσκυνοῦμεν· τοὺς δὲ μάρτυρας, ὡς μαθητὰς καὶ μιμητὰς τοῦ κυρίου ἀγαπῶμεν ἀξίως, ἕνεκα εὐνοίας ἀνυπερβλήτου, τῆς εἰς τὸν ἴδιον βασιλέα καὶ διδάσκαλον.

Lest, says he, forsaking him that was Crucified, they should begin to worship this Man. ——— Not knowing that neither is it possible for us ever to forsake Christ, who suffered for the Salvation of all such as shall be saved throughout the whole World, the Innocent for the Sinners; nor worship any others besides him. For him indeed, as being the Son of God, we do adore; but for the Martyrs, we worthily love them, as the Disciples and Followers of our Lord, and upon the account of their unparallell'd Affection §. 17. p. 200.

on towards their own proper King and Master. See *Justin. Apol.* I. §. 6. p. 11, 12.

Καὶ προσκυνητὸν ἔδ. — And that he is to be ador'd.

Just. Dial. cum Tryph. 256. p. 287. Ὅτι γὲν καὶ προσκυνητός ἐστι, καὶ Θεὸς, καὶ Χριστὸς, ὧν τὰ τοῦτα ποιήσαντ@ μαρτυρέμθ@, καὶ ὁι λόγοι ἔδοι διαῤῥήδην σημαίνουσι, κ. τ. λ. — Theſe Texts of Scripture do expreſly declare that he is to be ador'd, that he is God and Chriſt, and atteſted to by him that made theſe things.

p. 294. Γεγραὰς, αἱ διαῤῥήδην τ' Χριστὸν, καὶ παθητὸν, καὶ προσκυνητὸν, καὶ Θεὸν ὄντα δεικνύουσιν. κ. τ. λ. — The Scriptures, which expreſly demonſtrate him to be that Chriſt, that he was to ſuffer, and is to be ador'd, and is God, &c.

p. 302. Δαβὶδ Θεὸν ἰσχυρὸν, καὶ προσκυνητὸν Χριστὸν ὄντα ἐδήλωσε. — *David* declar'd that Chriſt was a ſtrong God, and to be ador'd.

p. 355. Τίς δ' ἔστιν ὅς ἐστ. ὃς καὶ ἄγγελ@ μεγάλης βουλῆς ποτὲ, ——καὶ Χριστὸς, καὶ Θεὸς προσκυνητὸς, ——κέκληται; — Now who is he that is ſometimes called the Angel of his great Counſel, —— and Chriſt, and God, to be ador'd? See *Iren.* L. II. C. 57. p. 188, 189.

Take here alſo the remarkable Teſtimony of an ancient Heathen, to the primitive Chriſtian Practice of praying to, or praiſing Chriſt Jeſus.

Plin. Epiſt L. X. Ep 97. & apud. Coteler. Vol. II. p. 175. *Adfirmabant autem hanc fuiſſe ſummam vel culpæ ſuæ vel erroris, quod eſſent ſoliti ſtato die, ante lucem, convenire, Car-*

But they affirm'd, that the principal part either of their Fault, or their Error was this, that they were wont on a ſtated Day, before it was light, menque

menque Chriſto, quaſi Deo, *dicere ſecum invicem.*

to come together, and to ſing alternately a Hymn to Chriſt, as to a God.

*Vid. Iſa.* XLII. 8. *&* XLVIII. 11. *cum Juſt. Dialog. cum Tryph.* p. 290. *Clem. Alex. apud Combefiſ. Auctar. Noviſſ. Quis Dives Salvetur*, §. 4. p. 165.

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ARTICLE

## ARTICLE XIX.

The *Holy Spirit of God* is a *Divine Person*; *made*, under the Supreme God, by our Saviour; or, in a due Sence, *proceeding from the Father and the Son*; of different Perfections and Offices from the Son of God; Superior in Nature and Attributes to all *Subordinate Creatures*; but Inferior and Subordinate to the Father and the Son in the Creation and Government of them; the *Inspirer* of the Prophets and Apostles; the *Worker of Miracles*; the *Comforter* of the Church; the great Author of *Sanctification* to all good Men; and the principal *Witness* to our Blessed Saviour.

Matt. III. 11. Αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ.

HE shall baptize you with the Holy Ghost. See *Mar.* I. 8. *Luc.* III. 16.

XII. 31, 32. Διὰ τοῦτο λέγω ὑμῖν, πᾶσα ἁμαρτία καὶ βλασφημία ἀφεθήσεται τοῖς ἀνθρώποις, ἡ δὲ τοῦ πνεύματος βλασφημία οὐκ ἀφεθήσεται τοῖς ἀνθρώποις· καὶ ὃς ἂν εἴπῃ λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου ἀφεθήσεται αὐτῷ, ὃς δ' ἂν εἴπῃ κατὰ τοῦ πνεύματος τοῦ ἁγίου οὐκ ἀφεθήσεται

Wherefore I say unto you, All manner of Sin and Blasphemy shall be forgiven unto Men: But the Blasphemy of the Holy Ghost shall not be forgiven unto Men: And whosoever speaketh a Word against the Son of Man it shall be forgiven him:

αὐτῷ,

αὐτῷ, ὅτε ἐν τούτῳ τῷ αἰῶνι, ὅτε ἐν τῷ μέλλοντι.

But whosoever speaketh against the Holy Ghost it shall not be forgiven him, neither in this World, neither in the World to come. See *Mar.* III. 28, 29. *Luc.* XII. 10.

Οὐ γὰρ ἐστε ὑμεῖς οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα τὸ ἅγιον.

For it is not ye that speak, but the Holy Ghost. Mar. XIII. 11.

Πνεῦμα ἅγιον ἐπελεύσεται ἐπί σε, καὶ δύναμις ὑψίστου ἐπισκιάσει σοι· διὸ καὶ τὸ γεννώμενον ἅγιον κληθήσεται υἱὸς Θεοῦ.

The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee: Wherefore also that Holy Thing which shall be born of thee shall be called the Son of God. See *Matth.* I. 20—23. Luc. I. 35.

Τεθέαμαι τὸ πνεῦμα καταβαῖνον, ὡσεὶ περιστερὰν, ἐξ οὐρανοῦ, καὶ ἔμεινεν ἐπ' αὐτόν. κ. τ. λ.

I saw the Spirit Descending from Heaven like a Dove, and it abode upon him, *&c.* Joh. I. 32, 33, 34.

Τοῦτο δὲ εἶπε περὶ τοῦ πνεύματος, οὗ ἔμελλον λαμβάνειν οἱ πιστεύσαντες εἰς αὐτόν· οὔπω γὰρ ἦν πνεῦμα ἅγιον, ὅτι ὁ Ἰησοῦς οὐδέπω ἐδοξάσθη.

This spake he concerning the Spirit which they that believed on him should receive: For the Holy Ghost was not yet given, because that Jesus was not yet glorified. VII. 39.

Ὁ δὲ παράκλητος, τὸ πνεῦμα τὸ ἅγιον, ὃ πέμψει ὁ πατὴρ ἐν τῷ ὀνόματί μου, ἐκεῖνος ὑμᾶς διδάξει πάντα, καὶ ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν.

But the Comforter, which is the Holy Ghost, which the Father will send in my Name, he shall teach you all things, and bring all things to your Remembrance, whatsoever I have said unto you. XIV. 26.

Ὅτι

XV. 26. Ὅταν ᾖ ἔλθῃ ὁ παράκλητος, ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρός, (τὸ πνεῦμα τῆς ἀληθείας, ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται,) ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ.

But when the Comforter shall come, whom I will send unto you from the Father, (even the Spirit of Truth which proceedeth from the Father,) he shall testifie of me. See XVI. 7.—15.

XX. 22. Καὶ τοῦτο εἰπὼν ἐνεφύσησε, καὶ λέγει αὐτοῖς, λάβετε πνεῦμα ἅγιον.

And when he had said this he breathed on them, and said unto them, Receive ye the Holy Ghost.

Act. I. 5. Ἰωάννης μὲν ἐβάπτισεν ὕδατι· ὑμεῖς δὲ βαπτισθήσεσθε ἐν πνεύματι ἁγίῳ.

*John* verily baptized with Water; but ye shall be baptized with the Holy Ghost.

v. 8. Ἀλλὰ λήψεσθε δύναμιν, ἐπελθόντος τοῦ ἁγίου πνεύματος ἐφ' ὑμᾶς. κ. τ. λ.

But ye shall receive Power, after that the Holy Ghost is come upon you, *&c.*

II. 33. Τῇ δεξιᾷ οὖν τοῦ Θεοῦ ὑψωθείς, τήν τε ἐπαγγελίαν τοῦ ἁγίου πνεύματος λαβὼν παρὰ τοῦ πατρός, ἐξέχεε τοῦτο, ὃ ὑμεῖς βλέπετε καὶ ἀκούετε.

Being by the right Hand of God exalted, and having received of the Father the Promise of the Holy Ghost, he hath shed forth this which ye now see and hear.

V. 3, 4. Εἶπε δὲ Πέτρος, Ἀνανία, διὰ τί ἐπλήρωσεν ὁ σατανᾶς τὴν καρδίαν σε, ψεύσασθαί σε τὸ πνεῦμα τὸ ἅγιον;—— οὐ ψεύσω ἀνθρώποις, ἀλλὰ τῷ Θεῷ.

But *Peter* said, *Ananias*, why hath Satan filled thine Heart to lye to the Holy Ghost? Thou hast not lyed unto Men, but unto God.

v. 9. Ὁ δὲ Πέτρος εἶπε πρὸς αὐτήν, τί ὅτι συνεφωνήθη

But *Peter* said unto her, How is it that ye have agreed together to tempt

ὑμῖν

ὑμῖν πειράσαι τὸ πνεῦμα κυρίου;

Καὶ ἡμεῖς ἐσμεν ἀπὸ μάρτυρες τῶν ῥημάτων τούτων, καὶ τὸ πνεῦμα δὲ τὸ ἅγιον, ὃ ἔδωκεν ὁ Θεὸς τοῖς πειθαρχοῦσιν αὐτῷ.

the Spirit of the Lord? See X. 19, 20. XI. 12. XIII. 2, 4. XXI. 11.

And we are his Witneſſes of theſe things, and ſo is alſo the Holy Ghoſt, which God hath given to them that obey him. See II. & X. throughout. v. 32.

Ὑμεῖς δὲ οὐκ ἐστὲ ἐν σαρκὶ, ἀλλ' ἐν πνεύματι, εἴπερ πνεῦμα Θεοῦ οἰκεῖ ἐν ὑμῖν· εἰ δέ τις πνεῦμα Χριστοῦ οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ. εἰ δὲ Χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν διὰ ἁμαρτίαν, τὸ δὲ πνεῦμα ζωὴ διὰ δικαιοσύνην. εἰ δὲ τὸ πνεῦμα τοῦ ἐγείραντος Ἰησοῦν ἐκ νεκρῶν οἰκεῖ ἐν ὑμῖν, ὁ ἐγείρας Χριστὸν ἐκ νεκρῶν ζωοποιήσει καὶ τὰ θνητὰ σώματα ὑμῶν, διὰ τοῦ ἐνοικοῦντος αὐτοῦ πνεύματος ἐν ὑμῖν.

But ye are not in the fleſh, but in the ſpirit, if ſo be the ſpirit of God dwell in you. But if any man have not the ſpirit of Chriſt, he is none of his. But if Chriſt be in you, the body indeed is dead, becauſe of ſin, but the ſpirit is life, becauſe of righteouſneſs. But if the ſpirit of him that raiſed up Jeſus from the dead dwell in you, he that raiſed up Chriſt from the dead ſhall alſo quicken your mortal bodies by the ſpirit that dwelleth in you. See v. 26, 27. Rom. VIII. 9, 10, 11.

Ἡμῖν δὲ ὁ Θεὸς ἀπεκάλυψε διὰ τοῦ πνεύματος αὐτοῦ· τὸ γὰρ πνεῦμα πάντα ἐρευνᾷ, καὶ τὰ βάθη τοῦ Θεοῦ. τίς γὰρ οἶδεν ἀνθρώπων τὰ τοῦ ἀνθρώπου, εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου τὸ ἐν αὐτῷ; οὕτω καὶ τὰ τοῦ Θεοῦ

But God hath revealed them to us by his ſpirit; for the ſpirit ſearcheth all things, even the deep things of God. For what man knoweth the things of a man, ſave the ſpirit of man which is in him? even ſo knoweth no one the things 1 Cor. II. 10—14.

ἐδεὶς οἶδεν, εἰ μὴ τὸ πνεῦμα τοῦ Θεοῦ. κ. τ. λ.

III. 16, 17. Οὐκ οἴδατε ὅτι ναὸς Θεοῦ ἐστε, καὶ τὸ πνεῦμα τοῦ Θεοῦ οἰκεῖ ἐν ὑμῖν; κ. τ. λ.

2 Cor. III. 17, 18. Ὁ δὲ κύριος τὸ πνεῦμά ἐστιν. οὗ δὲ τὸ πνεῦμα κυρίου, ἐκεῖ ἐλευθερία. κ. τ. λ.

Gal. IV. 6. Ὅτι δέ ἐστε υἱοὶ ἐξαπέστειλεν ὁ Θεὸς τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς τὰς καρδίας ὑμῶν, κράζον, Ἀββᾶ ὁ πατήρ.

Eph. IV. 4, 5, 6. Ἓν σῶμα, καὶ ἓν πνεῦμα. κ. τ. λ.

1 Thes. IV. 8. Τοιγαροῦν ὁ ἀθετῶν, οὐκ ἄνθρωπον ἀθετεῖ. ἀλλὰ τὸν Θεὸν, τὸν καὶ δόντα τὸ πνεῦμα αὐτοῦ τὸ ἅγιον εἰς ἡμᾶς.

1 Pet. I. 11, 12. Ἐρευνῶντες εἰς τίνα, ἢ ποῖον καιρὸν ἐδήλου τὸ ἐν αὐτοῖς πνεῦμα Χριστοῦ, προμαρτυρόμενον τὰ εἰς Χριστὸν παθήματα, καὶ τὰς μετὰ ταῦτα δόξας. οἷς ἀπεκαλύφθη ὅτι οὐκ ἑαυτοῖς, ἡμῖν δὲ διηκόνουν αὐτά, ἃ νῦν ἀνήγγελη ὑμῖν, διὰ τῶν εὐαγγελισαμένων ὑμᾶς ἐν πνεύματι ἁγίῳ, ἀποσταλέντι ἀπ' οὐρανοῦ.

of God, but the spirit of God, *&c.*

Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? *&c.* See V. 19. XII. 4—13.

Now the Lord is that spirit; for where the spirit of the Lord is, there is liberty, *&c.*

Now because ye are sons, God hath sent forth the spirit of his son into your hearts, crying, Abba, that is, Father. See *Rom.* VIII. 26, 27. *Eph.* I. 13, 14.

There is one body, and one spirit, *&c.*

He therefore that despiseth, despiseth not Man, but God, who hath also given unto us his holy spirit. See *Heb.* X. 15.

Searching what, or what manner of time the spirit of Christ, which was in them, did signifie, when it testified before-hand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things that are now reported unto you, by them that have

εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι.

preached the Gospel unto you, by the Holy Ghost, sent down from heaven, which things the Angels desire to look into. See Artic. XXII, XXIII. hereafter.

Τὸ πνεῦμά ὅτι τὸ μαρτυρεῦν, ὅτι τὸ πνεῦμά ὅτιν ἡ ἀλήθεια. Ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες, τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα· καὶ οἱ τρεῖς εἰς τὸ ἕν εἰσιν.

It is the spirit that beareth witness, because the spirit is truth; for there are three that bear record, the spirit, and the water, and the blood, and these three agree in one. 1 Joh. V. 6, 7. 8.

*Omnis enim Spiritus a Deo datus non interrogatur, sed habens virtutem divinitatis, a se omnia loquitur; quia deorsum est, a virtute divini Spiritus.——Ubi enim Spiritus Domini inhabitat, ibi & sensus multus adjungitur.——Tristitia cruciat Spiritum Sanctum.——Tristem facit Spiritum Sanctum, & vexat eum.——Utraque ergo res lædunt Spiritum Sanctum, dubitatio, & tristitia; dubitatio quia non successit actus ejus; & tristitia quia fecit iracundiam spiritui. Aufer ergo tristitiam a te,*

Every Spirit that is given from God needs not to be ask'd; but having the power of the Divinity, speaks all things of it self; because he comes from above, from the power of the Spirit of God.—For where the Spirit of the Lord dwells, there is also much understanding added.——Sadness troubleth the Holy Spirit.—Sadness grieves the Holy Spirit, and makes him sad.—Both the other things, namely, doubting and sadness, hurt the Holy Spirit; doubting, because his Work did not succeed; and sadness, because he anger'd the Spirit. Remove therefore sadness from thy self, and Herm. Mand. X. §. 2, 3. p. 97.

*& noli offendere Spiritum Sanctum, qui in te habitat, ne roget dominum, & recedat a te.* [These last Words are also extant in *Greek*, Μὴ λύπῃ τὸ πνεῦμα τὸ ἅγιον, τὸ κατοικοῦν ἐν σοί· μήποτε ἐγκάλεσῃ τῷ Θεῷ, καὶ ἀποσῇ ἀπὸ σου.]

afflict not the Holy Spirit which dwelleth in thee, lest he intreat God, and depart from thee. See also a doubtful Fragment ascrib'd to *Clement*, in *Coteler. Not. in Recogn.* L. I. p. 492.

*N. B.* It will here highly deserve to be consider'd, whether St. *Hermas*, by his *Angel of Repentance*, and by the *Shepherd*, subordinate to him, does not all along mean the *Son of God*, and his *Holy Spirit*. For if it be so, there will arise thence a vast Confirmation of what is formerly said concerning the Son of God; and of what is here said concerning the Blessed Spirit also.

Constitut. Apost. L. II. C. 26. p. 239.

Ἡ γὰρ διάκονος εἰς τύπον ἐστὶ τοῦ ἁγίου πνεύματος πεπίστωται ὑμῖν, μηδὲν ὅλως τὴν διακόνου παρέπεσα, ἢ φθεγγομένη. ὡς γὰρ ὁ Παράκλητος οὐφ' ἑαυτοῦ τι λαλεῖ ἢ πιεῖ, ἀλλὰ δοξάζων τὸν Χριστὸν βεβαιοῖ τὸ ἐκείνου θέλημα· καὶ ὡς οὐκ ἔστιν εἰς τὸν Χριστὸν πιστεῦσαι ἄνευ τοῦ πνεύματος διδασκαλίας, οὕτως ἄνευ τῆς διακόνου μηδεμία προσίτω γυνὴ τῷ διακόνῳ, ἢ τῷ ἐπισκόπῳ.

Let also the Deaconess be honour'd by you in the place of the Holy Ghost, and not do or say any thing without the Deacon, as neither does the Comforter say, or do any thing of himself, but gives glory to Christ, by waiting for his pleasure; and as we cannot believe on Christ without the teaching of the Spirit, so let not any Woman address her self to the Deacon or Bishop, without the Deaconess.

L. III. C. 17. p. 285.

Πνεῦμα ἅγιον, ὁ παράκλητος, τὸ ὑπὸ Χριστοῦ πεμπόμενον, καὶ ὑπ' ἐκείνου διδασκόμενον, καὶ ἐκείνου κηρύττων.

The Holy Ghost is the Comforter, who is sent by Christ, and taught by him, and proclaims him.

Ἐπὶ

Ἐπὶ αὐθεντίᾳ τοῦ Θεοῦ τοῦ ὅλων, ὃς ἔστιν αὐτοῦ πατήρ· καὶ μαρτυρίᾳ πνεύματος, ὃς ἐστι παράκλητος.

By the authority of the God of the Universe, who is his Father; and by the testimony of the Spirit, who is the Comforter. L. V. C. 7. P. 309.

Ἕνα Θεόν· ἑνὸς υἱοῦ πατέρα, ἢ πλείονων· ἑνὸς παρακλήτου, διὰ Χριστοῦ, ποιητὴν ἕνα· τῶν ἄλλων ταγμάτων δημιουργόν· διαφόρων κτίσεως, διὰ Χριστοῦ, ποιητήν.

One God; the Father of one Son, not of many; the Maker of one Comforter by Christ; the Creator of the other Orders; the Maker of the several Creatures by Christ. L. VI. C. 11. p. 340.

*N. B.* I have set down this important Testimony, as it seems to have been at the first written; and not as 'tis now printed in the present Copies; the Corruption, as well as the occasion of it, being very obvious at first sight, tho' truly the sense is almost the same in the present corrupted reading, only a little perplex'd; that reading is thus, ἑνὸς παρακλήτου διὰ Χριστοῦ, τῶν ἄλλων ταγμάτων ποιητὴν ἕνα δημιουργόν. *Cotelerius* owns the probability of some *defect*, if not *Corruption*; but had not Courage to attempt its Emendation: And Bishop *Bull* is in such a strait for Testimonies out of these Constitutions, that he is forc'd to alledge this corrupted place for one; which, as to part of his Design, is the strongest against him in all Antiquity. Indeed I cannot but wonder at his Quotations from these Constitutions; since of the three principal Testimonies which he cites thence, the first, which is genuine, is of no Consequence to his Design; and the other two are among the most visibly corrupted places that are in all the Constitutions: And when set right, are the one not at all to his purpose, and the other, as we have seen, most expressly against it. So unhappy Sect. II. C. 3 § 6.

a thing it is for Great and Learned Men to undertake the Patronage of modern Notions, in the way of Argument and Teſtimony; when 'tis ſo very plain that the primitive and the preſent State of things, both as to Government, Doctrine, Diſcipline and Practice, do ſo widely differ one from the other; as all know in their Conſciences, who with any Care and Impartiality have compar'd them together. Surely it were more Honeſt, more Chriſtian, and more Uſeful to the World, that Men were ſtill told of their wide Aberrations of all ſorts, from the primitive Pattern, that ſo they might ſet about the Amendment and Reformation of ſuch Corruptions; which I am ſure is the only deſign of theſe Papers, and may God, if it be his Will, bleſs and proſper them to that purpoſe.

C. 27. p. 355, 356. Δῆλον ὡς τὸ ἁγίῳ πνεύματι ⸗ κενοὶ τυγχάνουσι, τοῦ σὺν ἡμῖν ὄντος ——— εἰ γὰρ νομίζεις, ὦ γύναι, ἑπτὰ ἡμέρας ἐν ἀφέδρῳ εἶναι, τὸ ἁγίῳ πνεύματι κενὴ τυγχάνειν, ἀφ' ἧς πεπλήσθαι ἐξαίφνης, κενὴ πνεύματος, καὶ ἀπορρήσας τῆς πρὸς Θεὸν ἐλπίδος ἀπελεύσῃ· ἢ μὴ τὸ πνεῦμα ἔχεις τὸ πάντως ἀχώριστον. εἶτε μὴ ἐν τούτῳ ὄν. δεῖ δέ σοι προσεύχῃς, καὶ τὸ τοῦ ἁγίου πνεύματος ὑπηρετήσεως, ὡς ἐνὸν ἐν τούτῳ γενομένου. κ. τ. λ.

'Tis plain they are void of the Holy Spirit, which always continues with the Faithful. ——— For if thou thinkeſt, O Woman, when thou art ſeven days in thy Separation, that thou art void of the Holy Spirit, then if thou ſhouldſt die ſuddenly thou wouldſt depart void of Spirit, and without aſſured hope in God; or elſe thou muſt imagine that the Spirit is inſeparable from thee, as not being in a place. But thou ſtandeſt in need of Prayer and the Euchariſt, and the coming of the Holy

Holy Ghoſt, as having been guilty of no fault in this Matter, *&c.* largely.

In theſe Words, as I underſtand them, 'tis plainly ſuppos'd that the Bleſſed Spirit is *in a place*, as all created Beings are; and that he *comes to* or *departs from* Men properly, as they are fit or unfit for his Inhabitation.

Βαπτίζομαι καὶ εἰς τὸ πνεῦμα τὸ ἅγιον, τὴν τρίτην τὴν παράκλητον, τὸ ἐνεργῆσαν ἐν πᾶσι τοῖς ἀπ' αἰῶνος ἁγίοις, ὕστερον δὲ ἀπεσταλὲν καὶ τοῖς ἀποστόλοις, κατὰ τὴν παρουσίαν τοῦ σωτῆρος ἡμῶν κυρίου Ἰησοῦ Χριστοῦ. κ. τ. λ.

I am alſo to be baptiz'd into the Holy Ghoſt, that is, the Comforter, who wrought in all the Saints from the beginning of the World, and was afterward ſent down upon the Apoſtles from the Father, according to the promiſe of our Saviour and Lord Jeſus Chriſt, *&c.* L. VII. C. 41. p. 380.

Σὺ ὁ δοὺς ὅρους ἐκκλησίας, διὰ τῆς ἐνσάρκου παρουσίας τοῦ Χριστοῦ σου, ὧν μάρτυρα τὸ ἅγιον πνεῦμα.

Thou who didſt appoint the Rules of the Church by the coming of thy Chriſt in the Fleſh; of which the Holy Ghoſt is the witneſs. L. VIII. C. 5. p. 391.

Ὁ Θεὸς, ὁ παντοκράτωρ, ὁ ἀγέννητος, καὶ ἀπρόσιτος, ὁ μόνος ἀληθινὸς Θεὸς, ὁ Θεὸς καὶ πατὴρ τοῦ Χριστοῦ σου, τοῦ μονογενοῦς υἱοῦ σου, ὁ Θεὸς τοῦ παρακλήτου, καὶ τῶν ὅλων κύριος.

O God Almighty, unbegotten and inacceſſible, who only art the true God, the God and Father of thy Chriſt, thy only begottten Son; the God of the Comforter, and Lord of the whole World. C. 6. p. 393.

Καταπέμψαι τὸ ἅγιον σου πνεῦμα ἐπὶ τὴν ὑσίαν ταύτην, τὸν μάρτυρα τῶν παθημάτων τοῦ κυρίου Ἰησοῦ.

Send down thine Holy Spirit, the witneſs of the Sufferings of the Lord Jeſus. C. 12. p. 403.

C 37. p. 416. Ὁ ἄναρχος θεὸς, καὶ ἀπερίληπτος, ὁ τῶν ὅλων ποιητὴς, διὰ Χριστοῦ, καὶ κηδεμών, ὡς ὢν πάντων αὐτὸς θεὸς καὶ πατὴρ, ὁ τοῦ πνεύματος κύριος, καὶ τῶν νοητῶν καὶ αἰσθητῶν βασιλεύς.

O God, who art without beginning, and without end; the maker of the whole World by Christ, and the provider for it; but before all, his God and Father; the Lord of the Spirit, and the King of intelligible and sensible Beings.

Ignat. ad Eph. §. 9. p. 49. Τὸ δὲ ἅγιον πνεῦμα οὐ τὰ ἴδια, ἀλλὰ τὰ τοῦ Χριστοῦ, καὶ ἐκ ἀφ' ἑαυτοῦ, ἀλλὰ ἀπὸ τοῦ κυρίου, ὡς καὶ ὁ κύριος τὸ ὠφελεῖν τοῦ παιδὸς ὑμῶν καθήγγελλεν.——καὶ περὶ πνεύματος τοῦ ἁγίου, ὃ λαλήσει, φησὶν, ἀφ' ἑαυτοῦ, ἀλλ' ὅσα ἂν ἀκούσῃ παρ' ἐμοῦ.——καὶ περὶ τοῦ ἁγίου πνεύματος, ἐκείνου ἐμὲ δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ λαμβάνει.

Now the Holy Spirit does not speak his own things, but the things of Christ; and not from himself, but from the Lord; as also did the Lord preach the things that he received from the Father.—— And, says he of the Holy Spirit, He shall not speak of himself; but whatsoever he shall hear from me.——And concerning the Holy Ghost, he shall glorifie me, for he receives of mine.

Ad Trall. §. 5 p. 65. Τῶτε πνεύματος τοῦ ὑψηλότητα, καὶ τοῦ κυρίου τοῦ βασιλείαν, καὶ ὀλίγου πάσης τῆς πανυπερφεροῦς Θεοῦ ἀνεξιχνίαστον.

The sublimity of the Spirit, the Kingdom of the Lord, and above all, the incomparable Majesty of Almighty God.

Ad Philad. §. 9. p. 84. Καλαὶ αἱ λειτουργικαὶ τοῦ Θεοῦ δυνάμεις, ἅγιος ὁ παράκλητος, καὶ ἅγιος ὁ λόγος, ὁ τοῦ παιδὸς υἱὸς, δι' οὗ ὁ πατὴρ τὰ πάντα πεποίηκε, καὶ τοῦ ὅλων θεμελιοῦ. [The old *Latin* Versi-

on

on runs thus, more emphatically; *Bona sunt etiam officia virtutis Dei. Bonus quoque spiritus Sanctus, qui est super omnia sancta sanctissimus, & Verbi Minister. Sed super omnes sanctos sanctissimus est summus Pontifex, & Princeps Pontificum, qui est Legatus & Minister Patris, & Princeps Legionum militiæ cœlestis; per quem Pater omnia fecit, atque omnem providentiam gerit.*]

The ministring Powers of God are good; the Comforter is good, and most Holy, above all Holy things, and the Servant of the Word. But the High-Priest, and Prince of High-Priests, who is the Legate and Minister of the Father, and the Prince of the Legions of the heavenly Host, is most Holy, above all Holy Beings; by whom the Father made all things, and provides for them all.

Ἀλλ' ἀπὸ τοῦ κινοῦντος αὐτοὺς θείου λόγου, ποτὲ μὲν ὡς προαγγελτικῶς τὰ μέλλοντα γινόσεσθαι λέγῃ, ποτὲ δὲ ὡς ἀπὸ προσώπου τοῦ δεσπότου πάντων καὶ παιδὸς Θεοῦ φθέγγεται, ποτὲ δ' ὡς ἀπὸ προσώπου τοῦ Χριστοῦ, ποτὲ δ' ὡς ἀπὸ προσώπου λαῶν ἀποκρινομένων τῷ κυρίῳ, ἢ τῷ παρὰ αὐτοῦ.

[But the Spirit speaks in the Prophets] as from the Divine Word that moves them. For sometimes he prophetically speaks of those things that are to come to pass afterward. But sometimes he speaks as in the Person of God, the Lord and Father of all; and sometimes as in the Person of Christ; and sometimes as in the Person of the People making answers to the Lord, or to his Father.

Just. Apol. I. §. 46. p. 73.

Ἐπειδὴ, ὡς προέφημεν, ἐκάστου τῶν ὑδάτων ἀνέγνω τὸν Μωσέως [ὁ Πλάτων] εἰρημένον ὑπερφέρεσθαι τὸ τοῦ Θεοῦ πνεῦμα. ——— τρίτην

Since, as we have said already, *Plato* read, that it was said by *Moses*, that the Spirit of God moved on the face of the Waters.

§. 77. p. 114.

τρίτῳ χώραν τῷ λεχθέντι ὑπηρεσιῶν τῷ ὕδατι πνεύματι δίδωσι, εἰπών, τὰ δὲ τρίτα τοῖς τὰ τρίτα. He assigns the third place to the Spirit that is said to have moved on the Water, when he says, But the third sort of Offices belong to the third Person. See *Tatian* §. 6, 7. p. 18, 19.

Athenag. Legat. §. 6. p. 28. Τῷ πνεύματι αὐτῷ πνεύματι συνέχεσθαι τὰ πάντα. All things are held together by that Spirit which is derived from him.

§. 10. p. 40. Καὶ αὐτὸ τὸ ἐνεργοῦν τοῖς ἐκφωνοῦσι προφητικῶς ἄγιον πνεῦμα ἀπόῤῥοιαν εἶναι φαμὲν τοῦ Θεοῦ, ἀπόῤῥεον καὶ ἐπαναφερόμενον ὡς ἀκτῖνα ἡλίου. We affirm, that that Holy Spirit which wrought in those who spake prophetically, is an Emanation of God, flowing out and returning as the Beams of the Sun.

§. 11. p. 46. Τί τὸ πνεῦμα; τίς ἡ τούτων ἕνωσις καὶ διαίρεσις; [εἰδέναι·] ἑνουμένων τὸ πνεύματος, τοῦ παιδὸς, τοῦ πατρός. To know what the Spirit is, and what the Unity, and what the distinction of such great Beings which are united together, the Spirit, the Son, the Father.

§. 22. p. 96. Ὡς γὰρ Θεὸν φαμὲν, καὶ υἱὸν τὸν λόγον αὐτοῦ, καὶ πνεῦμα ἅγιον, ἑνούμενα κατ' οὐσίαν, τὸν πατέρα, τὸν υἱὸν, τὸ πνεῦμα. (Ὅτι νοῦς, λόγος, σοφία, υἱὸς τοῦ πατρός, καὶ ἀπόῤῥοια, ὡς φῶς ἀπὸ πυρός, τὸ πνεῦμα.) For as we say there is God, and the Son, his Word, and the Holy Spirit; united indeed as to their power, the Father, the Son, the Spirit: (For the Son of the Father is his Mind, Word, and Wisdom; and the Spirit is an Emanation from him, as Light from Fire.)

Οὕτως

Οὗτως ἡ πᾶσα κτίσις περιέχεται ὑπὸ πνεύματος Θεοῦ, καὶ τὸ πνεῦμα τὸ περιέχον, σὺν τῇ κτίσει, περιέχεται ὑπὸ χειρὸς Θεοῦ.

So is the whole Creation contained by the Spirit of God; and the Spirit which contains them with the Creation it self, is contained by the hand of God. See p. 74. Theoph. ad Autolyc. L. I. p. 72.

Ἐγέννησεν αὐτὸν, μετὰ τῆς ἑαυτοῦ σοφίας, προπεμψάμενον πρὸ τοῦ ὅλων.—Οὗτος οὖν τὸ πνεῦμα Θεοῦ, καὶ ἀρχὴ, καὶ σοφία, καὶ δύναμις ὑψίστου, κατήρχετο εἰς τοὺς προφήτας, καὶ δι' αὐτῶν ἐλάλει τὰ περὶ τῆς πτίσεως τοῦ κόσμου, καὶ τῶν λοιπῶν ἁπάντων. οὐ γὰρ ἦσαν οἱ προφῆται ὅτε ὁ κόσμος ἐγένετο. ἀλλὰ ἡ σοφία, ἡ ἐν αὐτῷ οὖσα, ἦν τοῦ Θεοῦ, καὶ ὁ λόγος, ὁ ἅγιος αὐτοῦ, ὁ ἀεὶ συμπαρὼν αὐτῷ. κ. τ. λ.

He begat him, together with his Wisdom, and sent him out before the beginning of the World.—This Person then being the Spirit of God, and the Origin of Things, and Wisdom, and the Power of the most High, descended upon the Prophets, and by them spake what concerned the making of the World, and all other things. For the Prophets were not in being when the World was made. But that Wisdom which was in him, which was the Wisdom of God, and his Holy Word, which is always present with him, *&c.* L. II. p. 88.

*Per Verbum & Spiritum suum omnia faciens & disponens, & gubernans, & omnibus esse præstans.*

By his Word and Spirit he makes, and orders, and governs all things, and bestows Beings upon all. Iren. L. I. C. 19. p. 93.

*Quod autem erat, hoc & dixerunt, spiritum Dei, sicut Columbam descendisse*

But they said as the matter really was, that the Spirit of God descend- L. III. C. 19. p. 243, 244.

*descendisse in eum. Hunc spiritum de quo ab Isaia dictum est*, & requieſcet ſuper eum ſpiritus Dei, *ſicut prædiximus. Et iterum*, Spiritus Domini ſuper me, propter quod unxit me. *Iſte ſpiritus de quo ait Dominus*, Non enim vos eſtis qui loquimini, ſed ſpiritus Patris veſtri, qui loquitur in vobis. *Et iterum, poteſtatem regenerationis in Deum demandans diſcipulis, dicebat eis*, Euntes docete omnes gentes ; baptizantes eos in nomine Patris, & Filii, & Spiritus Sancti. *Hunc enim promiſit per prophetas effundere, in noviſſimis temporibus, ſuper ſervos & ancillas, ut prophetent ; unde & in Filium Dei, Filium Hominis factum deſcendit ; cum ipſo aſſueſcens habitare in genere humano, & requieſcere in hominibus, & habitare in plaſmate Dei ; voluntatem Patris operans in ipſis, & renovans eos a vetuſtate in no-*

ed like a Dove upon him ; that Spirit of whom *Iſaiah* ſaid, and the Spirit of God ſhall reſt upon him, as we have ſaid already. And again, the Spirit of the Lord is upon me, becauſe he hath anointed me. That Spirit of whom the Lord ſaid, For it is not ye that ſpeak, but the Spirit of your Father which ſpeaketh in you. And again, when he committed the power of Regeneration unto God, to his Diſciples, he ſaid unto them, Go ye and teach all Nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt. For him did he promiſe by the Prophets to pour out in the laſt Days upon the Servants, and upon his Handmaids, that they might Prophecy. Whence alſo he deſcended upon the Son of God, when he was become the Son of Man, uſing himſelf to inhabit with him among Mankind, and to reſt in Men, and to dwell in the Workmanſhip of God ; working in them the Will of the Father, and renewing them

*vitatem*

*vitatem Christi. Hunc spiritum petiit David humano generi, dicens,* & spiritu principali confirma me. *Quem & descendisse Lucas ait post adscensum super discipulos in Pentecoste, habentem potestatem omnium gentium ad introitum vitæ, & apertionem novi Testamenti; unde & omnibus linguis conspiranter hymnum dicebant Deo; spiritu ad unitatem redigente distantes tribus, & primitias omnium gentium offerente Patri. Unde & Dominus pollicitus est mittere se Paracletum, qui nos aptaret Deo.* ——— *Corpora enim nostra per lavacrum, illam quæ est ad incorrupionem unitatem acceperunt, animæ autem per spiritum.* ——*Dominus accipiens munus a Patre ipse quoque his donavit, qui ex ipso participantur, in universam terram mittens spiritum sanctum, &c.*

from their old state into a new state in Christ. This Spirit did *David* beg for Mankind, when he said, And stablish me with thy free [or principal] Spirit; whom also *Luke* relates to have descended on the Disciples, after the Ascension, on the day of Pentecost, as having power over all Nations to grant them entrance into Life, and the Revelation of the new Covenant. Whence they with one accord sang an Hymn to God in all Languages; the Spirit reducing different Nations to unity, and offering the first Fruits of the *Gentiles* to the Father. Whence also our Lord promised that he would send the Comforter, which should dispose us for God.——— For our Bodies have receiv'd that unity which is unto Incorruption by Baptism; but our Souls by the Spirit.——Our Lord, when he had receiv'd the Gift from the Father, did also himself bestow it upon those who are partakers of it; sending the Holy Spirit into all the Earth, *&c.*

*Habente*

L. IV. C. 17. p. 304. *Habente Patre copiosum & inenarrabile ministerium: ministrat enim ei ad omnia, sua* progenies, *& figuratio sua; id est Filius, & Spiritus Sanctus; Verbum, & sapientia, quibus serviunt & subjecti sunt omnes Angeli.*

The Father having a copious and ineffable Ministry. For there do minister to him his own Offspring, and his own Figuration, that is, the Son and Holy Spirit; his Word and Wisdom, whom all the Angels do serve, and to whom they are subject.

C. 37. p. 330. *Nec enim indigebat horum Deus ad faciendum quæ ipse apud se præfinierat fieri; quasi ipse suas non haberet manus. Adest enim ei semper Verbum, & Sapientia, Filius & Spiritus; per quos, & in quibus omnia libere & sponte fecit, ad quos & loquitur, dicens,* Faciamus Hominem ad Imaginem, & similitudinem nostram, *ipse a semetipso substantiam creaturarum, & exemplum factorum, & figuram in mundo ornamentorum accipiens.*

For God did not stand in need of them [Angels] for the making those things which he had determin'd within himself to make, as if he had not Hands of his own; for there are ever present with him his Word and Wisdom, the Son and Spirit; by whom, and in whom he made all things freely and spontaneously; to whom also he spake, saying, Let us make Man after our Image and our Likeness. He taking from himself the substance of the Creatures, the pattern of the things to be made, and the Figure of those things with which the World was to be adorn'd.

L. V. C. 6. p. 406. *Per manus enim Patris, id est per Filium & Spiritum sanctum, fit homo, secundum similitudinem Dei, &c.*

Man was made by the Hands of the Father, that is, by the Son and Holy Spirit, after the likeness of God, *&c.* See C. 36. p. 461. Ἔλεγόν

Ἕτερόν ὅτι πνοὴ ζωῆς, ἡ δὲ ψυχικὸν ἀφαγιαζομένη τὸ ἄνθρωπον, καὶ ἕτερον πνεῦμα ζωοποιῶν, τὸ καὶ πνευματικὸν αὐτὸν ἀποτελῶν καὶ διὰ τοῦτο Ἡσαΐας φησὶν, οὕτω λέγει κύριος, ὁ ποιήσας τὴν γῆν καὶ τετράγωνον αὐτὸν, ὁ πήξας τὸν οὐρανὸν, καὶ τὰ ἐν αὐτῇ, καὶ διδοὺς πνοὴν τῷ λαῷ, τῷ ἐπ' αὐτῆς, καὶ πνεῦμα τοῖς πατοῦσιν αὐτόν. τὸ μὲν πνοὴν παντὶ κοινῶς τῷ ἐπὶ γῆς λαῷ φήσας δεδόσθαι· τὸ δὲ πνεῦμα ἰδίως καταπατοῦσιν τὰς ἡδονὰς ἐπιθυμίας διὸ καὶ πάλιν ὁ αὐτὸς Ἡσαΐας, διασαφῶν τὰ εἰρημένα φησὶ, πνεῦμα γὰρ παρ' ἐμοῦ ἐξελεύσεται, καὶ πνοὴν πᾶσαν ἐγὼ ἐποίησα. τὸ πνεῦμα ἰδίως ἐπὶ τὸ Θεοῦ τάξας, τὸ δὲ χέον τὸ αὐτὸ *in novissimis temporibus*, διὰ τὴν υἱοθεσίας ἐπὶ τὴν ἀνθρωπότητα· τὴν δὲ πνοὴν κοινῶς ἐπὶ τὴν κτίσεως, καὶ ποίημα ἀναγορεύσας αὐτῶν. ἕτερον δὲ ὅτι τὸ πνεῦμα ἐκ τοῦ ποιοῦντος· ἡ δὲ πνοὴ ἐκ σκεύους, τὸ δὲ πνεῦμα ἀγένητον. καὶ ἡ μὲν πνοὴ ἀκμάσασα ἐκ βραχέος, καιρῷ τινι ἐξαμείνασα, μετὰ τοῦτο παρῆλθεν, ἄπνευ καὶ ἀναλυθῆσα ἐκεῖνο, ἐκ οὗ ἦν

The breath of Life is one thing which makes the animal Man, and the quickening Spirit is another, which makes him compleat and spiritual, and for this reason does *Isaiah* say, Thus saith the Lord that made the Heaven and fixed it; who established the Earth, and the things that are therein; who gives the Breath to the People that are upon it; and the Spirit to those that tread upon it. Where he says that the Breath is given in common to the People that are upon the Earth; but the Spirit peculiarly to those who trample upon earthly Lusts. For which reason it is that the same *Isaiah* distinguishes between these things, when he says, The Spirit shall proceed from me; and I have made every Breath; ascribing the Spirit properly to God, as proceeding from him, who was to pour it out in the last days upon Mankind for their Adoption; but describing the Breath as common belonging to his Creation, calling it his Workmanship. Now, that which is made is different C. 12. p. 415, 416.

τὸ

τὸ πρότερον, τὸ δὲ πεπλασθὲν ἔνδοθεν καὶ ἔξωθεν τὸν ἄνθρωπον, ἅτε ἀεὶ πνεῦμα μόνιμον, ἀδέκτως καταλείπει αὐτόν.

from that which makes it. The breath is therefore Temporary, but the Spirit everlasting. And truly the Breath springing up for a while, and continuing a certain space, after that goes away, leaving that which it dwelt with before breathless; but the Spirit taking hold of the Man inwardly and outwardly, as being continually with him, does never leave him.

p. 470. Δίδωσι δὲ [Μωϋσῆς] οὐκ ἐμφυσήσει, καθάπερ ὁ Χριστὸς, ὅτι μὴ ἦν πηγὴ τοῦ πνεύματος.

*Moses* gave it not by breathing on Men, as Christ did; because he was not the fountain of the Spirit.

Recog. L. I. §. 69. p. 503. *Filium Dei Unigenitum dicimus, non ex alio initio, sed ex ipso ineffabiliter natum. Similiter etiam de Paracleto dicimus.*

We say the Son of God is the Only begotten, being from no other Origin, but born of him after an ineffable manner. In like manner do we speak of the Comforter.

L. III. C. 11. p. 521. *Cum ergo unus sit ingenitus, & unus Genitus, spiritus sanctus Filius dici non potest, nec primogenitus.* Factus est enim per Factum. *Subconnumeratur autem Patri & Filio, tanquam primum secundi per factum [perfectum] virtutis signaculum.*

Whereas then there is one unbegotten Being, and one begotten, the Holy Spirit cannot be called a Son, nor the first begotten. For he was made by a Being that was it self made. But he is recounted in subordination to the Father and the Son, as the first perfect effect of the Power of the second Being. *N. E.*

*N. B.* The Scripture always asserts, that Christ Jesus is the *only*, and the *only begotten Son of God*; or, the sole Divine Being, created or begotten by himself alone, *διεσπάτως*, *without any being interpos'd*: And it also asserts universally concerning all the other Beings whatsoever, with which it is concern'd, that they were made *by the Son*, and that the Father made them *by his Son*, *without whom nothing was made which was made.* It also calls the Blessed Spirit the *Spirit of Christ*, as well as *of the Father*, with other Indications of his dependance on him. So that the direct Assertions of this kind in the Constitutions and Recognitions, when they affirm, that he was no other than the principal of those Beings which were made *under the Father by his Son*, being so very agreeable to the sacred Scriptures, do not seem to want much farther Confirmation, especially when there are not any Texts or Testimonies on the other side: Yet because 'tis a Point of great Consequence, and not generally understood, I shall add the concurring Testimonies, besides that of the *Arians*, of *Tertullian* and of the two greatest Men in the Ages immediately following, I mean of *Origen* and *Eusebius*. *Tertullian*'s Words are short, *Spiritum non aliunde puto quam a Patre per Filium.* Those of *Origen* and *Eusebius* are large Discourses rather than single Testimonies. Yet because they are of such mighty consequence, and because *Eusebius* seems therein directly to appeal to the Constitutions of the Apostles for this Doctrine, and under the sacred Name of *θεῖαι γραφαὶ*, or *Divine Words*, as I have elsewhere set down the Words of *Eusebius* at large upon another Occasion, which I beg the Reader to turn to and review; so shall I here set down the larger and ancienter Discourse of *Origen* in this place. Not that I care to de-

Joh. I. 3.

Epiphan. Hæres. LXIX. §. 18. p. 741. Adv. Prax. c. 4. p. 635.

*Essay on the Constitutions*, p. 469, 470, 471.

ſcend ſo low ordinarily as the fourth Century in an enquiry into the Primitive Doctrines. But *Euſebius* was ſo well acquainted with the ancient Writers and their Notions, that I value his Authority much more than any of the reſt of his Contemporaries; nay, indeed more than I do the Authority of any General Council of the Church: And the reaſon is plain, that he was more skill'd in the original Records of our Religion than any, or all the Leaders and Managers of thoſe General Councils put together. See *Epiphan. Hæreſ.* LXIX. §. 18. p. 741.

*N. B.* As to the *Conſubſtantiality* and *Coequality* of the Holy Ghoſt to the Father and the Son, they are ſo very late Opinions, and eſtabliſh'd by ſuch miſerable Authority, that 'tis a ſhame to a Proteſtant to confeſs the plain Truth in this Matter. Theſe Notions being introduc'd not 'till after the middle of the fourth Century, and the Authority they ſtand upon being no better than that of a Letter, or kind of Decretal Epiſtle of one of the Biſhops of *Rome* at that time. Take the whole of this ſad Story in the Words of the original Hiſtorian, *Sozomen*;

Hiſt. Eccleſ. L. VI. C. 22.

Ἐν τούτῳ δὲ πάλιν ἡδὴ μᾶλλον ἐφύτευον ἀρξάμενόν, νῦν δὲ πλέον ἐπάδετο ἡ ζήτησις ἦν εἰ καὶ τὸ ἅγιον πνεῦμα παῖδές εἰσι καὶ υἱῷ ὁμούσιον δοξάζειν ἐφοβοῦντο· ἐνίκησαν δὲ τότε πολλοὶ διαλέξεσι, μᾶλλον ἢ πρότερον δὲ τῇ Θεοῦ λόγῳ συμφέροντες. καὶ τοῦτο ἀλλήλοις συνεφέροντο ὅτε ἀνόμοιον καὶ ὁμοιούσιον ἢ ὑὸν ἔφη λέγοντες· ἀμφοῖν δὲ διακονικὸν, καὶ τεί-

Now at this time again did that queſtion revive and increaſe, which was begun before, whether it was proper to glorifie the Holy Ghoſt as Conſubſtantial to the Father and the Son. And there aroſe many diſputes about this Point, not leſs conſiderable than were the former, concerning God the Word. Upon this Occaſion thoſe

τον

τον τῆ τάξι, καὶ τῆ τιμῆ, καὶ τῆ οὐσία ἀλλοῖον τὸ πνεῦμα ὑφιέσοντο. ὅσοι δὲ ὁμοούσιον τῷ πατρὶ τὸν υἱὸν ἐδόξαζον, τὰ αὐτὰ σὺν τῷ πνεύματι ἐφρόνουν. ἐκ ἀγνοῶν δὲ τέτῳ λόγῳ συνίσαντο ἐν τῇ τάξει ἀπολλινάριος, ὁ λαοδικείας, ἐν αἰγύπτῳ δὲ ἀθανάσιος, ὁ ἀλεξανδρείας, παρὰ δὲ καππαδόκαις, καὶ τῷ ἀνὰ τὸν πόντον ἐκκλησίας βασίλειος καὶ γρηγόριος. ἀνακινηθέντος δὲ τοιαύτης ζητήσεως, καὶ, ὡς εἰκὸς, τῆς φιλονεικίας ὑσημέραι πλέον ἐπιδιδόσης, μαθὼν ὁ Ῥώμης ἐπίσκοπος, [*vel Liberius vel Damasius.*] ἤγειρε τὸν τῶν ἑῴων ἐκκλησίας, σὺν τοῖς ἀπὸ τῆς δύσεως ἱερεῦσι, τελέαν ὁμόσιον καὶ ὁμόδοξον τριάδα γνωρίζειν. τότε δὲ γνωσθέντος, ὡς ἐπικεκριμένοις ἄπαξ παρὰ τῶν Ῥωμαίων ἐκκλησίας, ἡσυχάν ἦγεν ἔκτοτε, καὶ τέλος ἔσχεν ἐδόξεν ἡ τοιαύτη ζήτησις.

that were for the Sons Diſſimilitude, and thoſe that were for a bare likeneſs of Subſtance to the Father join'd together. For they both firmly aſſerted, that the Spirit was a miniſterial Perſon, the third in Rank and Honour, and alien from the Subſtance of God. But as many as glorified the Son as Conſubſtantial to the Father, had the ſame Notions as to the Spirit. And indeed *Apollinarius* at *Laodicea* in *Syria*, *Athanaſius* the Biſhop in *Egypt*, and *Baſil* and *Gregory* in *Cappadocia* and *Pontus* defended this latter Doctrine with great Reputation. But when this queſtion was firſt ſtarted, and, as is uſual, the humour of Contention ſpread and increas'd, the Biſhop of *Rome*, [either *Liberius*, or *Damaſus*,] heard of it, and wrote to the Eaſtern Churches, in Conjunction with the Weſtern Biſhops, that the Trinity ought to be eſteem'd Conſubſtantial, and worthy of the ſame Glory. Now when this was done, every body put a period to the

Dispute, as looking on the Point at once determin'd by the Church of *Rome*; and so this great Question seem'd to be at an end.

If in a Matter of Fact I were not to believe the express Testimony of an authentick Historian, I should hardly ever have been perswaded, that a Doctrine of so vast Importance, both in Theory and Practice, could stand upon so weak a foundation: And did I not my self live in an Age and Country, even of Protestants, who embrace the same Doctrine and Practice upon it also, I should hardly believe the present Matter of Fact, that such groundless Doctrines are not yet cast out of the Reformed Churches. All that I would farther observe here is, that the same honest Christians whom their Adversaries call'd *Arians*, and who had all along oppos'd the Introduction of the ὁμοούσιον, *as to the Son*, with the like Corruptions at the Council of *Nice*, did also bravely oppose the Introduction of this Corruption also; but were forc'd to submit to the See of *Rome*; which, as it seems to has been the main Patron of the Consubstantiality as to the Son, in the third Century, when the Council of *Antioch* rejected it; so was it now the great *Patron*, or *Parent* rather of the like Notion concerning the Holy Ghost in the fourth Century also. *Vid. Quæst. & Resp. ad Orthodox. Quæst.* CXXIX. p. 479. See also *Sandius Interpret. Paradox.* upon *Joh.* XV. 26. & XVI. 13, 14, 15.

Orig. Comment. in Johan. p. 56, 57, 58.

Καὶ ἐν τῇ πρὸς Ἑβραίους ὁ αὐτὸς παῦλός φησι· ἐπ' ἐσχάτου τῶν ἡμερῶν ἐλάλησεν ἡμῖν ἐν υἱῷ, ὃν ἔθηκε κληρονόμον πάντων, δι' οὗ καὶ τοὺς αἰῶνας ἐποίησε· διδάσκων ἡμᾶς ὅτι ὁ θεὸς τοὺς

And the same *Paul*, in the Epistle to the *Hebrews*, saith, in the last Days God hath spoken to us by his Son; whom he hath appointed the Heir of all things; by whom also he made the A-

αἰῶνας

αἰῶνας πεποίηκε διὰ τοῦ υἱοῦ ἐν τῷ τοὺς αἰῶνας γίνεσθαι τοῦ μονογενοῦς ἔχοντος τὸ δι' οὗ. ὅπου τοίνυν καὶ ἐνταῦθα εἰ πάντα διὰ τοῦ λόγου ἐγένετο, οὐχ ὑπὸ τοῦ λόγου ἐγένετο, ἀλλ' ὑπὸ κρείττονος ὄντος καὶ μείζονος ἢ τὸν λόγον. πῶς δ' ἂν ἄλλος εἴη τις τυγχάνῃ ἢ ὁ πατήρ; ἐξεταστέον ἡ ἀληθὲς ὂν τὰ πάντα δι' αὐτοῦ ἐγένετο, εἰ καὶ τὸ πνεῦμα τὸ ἅγιον δι' αὐτοῦ ἐγένετο. οἶμαι γὰρ ὅτι τῷ μὲ φάσκοντι γνήσιον αὐτὸ εἶ), καὶ περιειμένῳ τὸ, πάντα δι' αὐτοῦ ἐγένετο, ἀναγκαῖον παραδέξασθαι ὅτι τὸ ἅγιον πνεῦμα διὰ τοῦ λόγου ἐγένετο· πρεσβυτέρα παρ' αὐτὸ τοῦ λόγου τυγχάνοντος. τῷ δὲ μὴ βουλομένῳ τὸ ἅγιον πνεῦμα διὰ τοῦ λόγου γεγενῆσθαι, ἕπε) τὸ ἀληθὲς αὐτὸ λέγειν ἀληθῆ τὰ ἐν τῷ εὐαγγελίῳ κείμενα. ἔσαι δ' τις καὶ τοῦτο ὢν τοῦ υἱοῦ, τόπῳ διὰ τοῦ λόγου παραδεχόμενον τὸ πνεῦμα τὸ ἅγιον γεγενῆσθαι, καὶ τὸ ἀγένητον αὐτὸν εἶ) ὑπολαμβάνοντα, δογματίζειν μηδὲν ἧττον πνὰ ἰδίαν ὑφεστάναι τοῦ ἁγίου πνεύματος ἕτερον παρὰ τὸν πατέρα καὶ τὸν υἱόν. ἀλλὰ πάλαι φρεστῶμεν μᾶλλον ἐὰν

ges, teaching us that God made the Ages by his Son; the only begotten having the Particles δι' οὗ *by whom* in the making of the Ages. Accordingly therefore in this place also, if all things were made διὰ τοῦ λόγου, *by the Word*, [as by an Instrument] they were not made ὑπὸ τοῦ λόγου, *by the Word*, [as by the first cause;] but by one that is superior to, and greater than the Word and who can that be but the Father? Now we must enquire whether it follows from this place, which affirms all things made by him, that the Holy Spirit was made by him also? For I suppose, he that says the Holy Spirit is a Being made, and admits of this Assertion, that all things were made by the Word, must of necessity grant, that the Holy Spirit was made by him; and that by Consequence the Word was more ancient than he. But he that will not admit that the Holy Spirit was made by Christ, must by Consequence say he is unmade, [or, unbegotten,] if he withal judges what is said in the Gospel to be true. One may be also

ἕτερον νομίζῃ ἓξ ἢ υἱὸν παρὰ τὸν πατέρα τῷ τὸ αὐτὸ ὑπῶ πυγχάνειν τῷ πατρὶ. ὁμολογημένως διαιρέσεως δηλωθούσης τοῦ ἁγίου πνεύματος παρὰ τὸν ὑὸν ἐν τῷ, ὃς ἐὰν εἴπῃ λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου ἀφεθήσεται αὐτῷ· ὃς δ' ἂν βλασφημήσῃ εἰς τὸ ἅγιον πνεῦμα οὐκ ἔξ ἄφεσιν, οὔτε ἐν τῷ αἰῶνι τούτῳ, οὔτε ἐν τῷ μέλλοντι. ἡμεῖς μὲν πιστεύομεν τρεῖς ὑποστάσεις πεποιῶμοι πυγχάνειν τὸν πατέρα, καὶ υἱὸν, καὶ τὸ ἅγιον πνεῦμα, καὶ ἀχώνητον μηδὲν ἕτερον τοῦ παλαιὸς ἓξ πιστεύοντες. ὡς ὑσεβέστερον καὶ ἀληθὲς φρονοῦμεν τὸ, πάντων διὰ τοῦ λόγου γεγομένων, τὸ ἅγιον πνεῦμα πάντων ἓξ τιμιώτερον, καὶ τάξι πάντων τοῦ ὑπὸ τοῦ παιδὸς διὰ Χριστοῦ γεγομένων. καὶ τάχα αὕτη ὅδιν· ἡ αἰτία τοῦ μὴ καὶ αὐτὸ μὲν χρηματίζειν τοῦ Θεοῦ, μόνης τε μονογλοῦς φύσῃ υἱοῦ ἀρχῆθεν πυγχάνοντος, ἃ χρὴ ζῶν ἔσικε τὸ ἅγιον πνεῦμα, διακονεῖσθαι αὐτῷ τῇ ὑποστάσῃ, ἃ μόνον εἰς τὸ ἓξ, ἀλλὰ καὶ σφόν ἓξ, καὶ λογικὸν, καὶ δίκαιον, καὶ πᾶν ὑπολοῦν χρὴ αὐτὸ νοεῖν πυγχάνειν, κατὰ μεταλαχὴν τοῦ παρ' ἡμῖν Χριστοῦ

of a third Opinion, besides those two which admits the Holy Spirit made by the Son, and which supposes him unbegotten; namely, he that determines that there is no peculiar subsisting Person of the Holy Ghost distinct from the Father and the Son at all. Indeed such an one will best agree to the Notion who believes the Father and Son really distinct Beings; and he will say he is the same with the Father only. Since 'tis without Controversie that there is a difference declar'd between the Holy Ghost and the Son, in that Text, whosoever speaketh a Word against the Son of Man, it shall be forgiven him; but he that blaspheméth against the Holy Ghost, shall never have forgiveness, neither in this World, neither in the World to come. However, we who are perswaded that the Father, Son, and Holy Spirit, are three Substances, and do believe there is nothing unbegotten but the Father, do admit this Notion, as most agreeable to Piety

ὄντων. ——— ἔχει δ' ἀπορησιν διὰ τὸ πάντα δι' αὐτοῦ ἐγένετο, καὶ ἀκολουθεῖν τὸ πνεῦμα ἅγιον ὂν, διὰ τοῦ λόγου γεγονέναι, πῶς ὁμοῦ πρωτεῖον τοῦ Χριστοῦ ἔν τισι γεγραπται. κ. τ. λ. ταῦτα δ' ὅτι πολὺ ἀξιῶσαι· σαφέστερον ἰδεῖν βουλομένοις πῶς, εἰ πάντα δι' αὐτοῦ ἐγένετο, καὶ τὸ πνεῦμα διὰ τοῦ λόγου ἐγένετο, ἓν τῶ πάντων τυγχάνον, ὥσπερ δεύτερον τοῦ δι' οὗ ἐγένετο νοούμενον. εἰ καὶ λέξεις τινὲς ὥσπαρ ἡμᾶς εἰς τὸ ἐναντίον δοκοῦσιν. κ. τ. λ.

and Truth, that when all things are said to be made by the Word, the Holy Spirit is the most honourable, and first in order of those Beings which the Father made by Christ. And perhaps this is the cause that he is not peculiarly styl'd the Son of God, and that the only begotten is the only Being which is by Nature his Son originally: Which Being the Holy Spirit probably stands in need of, I mean of his Ministration for his Subsistence; and not barely so, but for his being endued with Wisdom and Reason and Righteousness, and all those other Perfections we ought to ascribe to him, as partaking of the like, which we have above shew'd do belong to Christ. ——— Yet is there some cause of doubt from this Assertion, that all things were made by the Word, and the Consequence that therefore the Spirit being made, must be made by him, how it comes to pass that in some Texts of Scripture he is, as it were, preferr'd

before Christ, *&c.*—And we have been the larger in this Enquiry because we would plainly see how it is, that if *all things* are made by the Word, and the Spirit, as a Being included under *All things*, be made by him, he is understood to be therefore inferior to him by whom he was made, notwithstanding some Texts of Scripture seem to distract us, and incline another way, *&c.*

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ARTICLE

## ARTICLE XX.

*The* Holy Spirit *is never, either in Scripture or the moſt primitive Antiquity, called directly* God, *or* Lord; our God, *or* our Lord; our King, *or* our Judge; *nor was he then properly* Invocated *by any Chriſtian.*

*N. B.* THeſe being Negatives, 'tis hard to prove them otherwiſe than by ſhewing, that no Inſtances can be produc'd of ſuch *Names* aſcrib'd to the Holy Ghoſt, or of ſuch *Invocation* of him; and are in effect own'd by all as to the Scripture, and ought equally to be own'd, as to the moſt primitive Writers, as we ſhall ſee preſently. But beſides all this, as to his being never call'd *God*, or *Lord*, we have the full and repeated Teſtimony of *Irenæus*; the full and repeated Teſtimony of *Tertullian*; and the Teſtimonies of *Athenagoras* and *Cyprian*; and that the Father and Son are to be alone Invocated, we have the expreſs direction of *Ignatius*; all which I ſhall produce in order.

Αἱ παρθένοι μόνον τὸν Χριστὸν πρὸ ὀφθαλμῶν ἔχετε, καὶ τὸν αὐτῆς πατέρα, ἐν ᾧ ἐυχαῖς, φωτιζόμεναι ὑπὸ πνεύματος.

Virgins, have Chriſt alone before your Eyes, and his Father in your Prayers; being enlighten'd by the Spirit. Ignat. ad Philad. §. 4.

*Neque igitur Dominus, neque Spiritus Sanctus, neque Apoſtoli, eum qui non eſſet Deus definitive & abſolute* Deum *nominaſſent aliquando, niſi eſſet* vere Deus; *neque* Dominum *appellaſſent*

Neither did the Lord, nor the Holy Spirit, nor the Apoſtles name any one, at any time, God, expreſſly and abſolutely, who was not God, nor unleſs he was truly God. Nor did they, ſpeaking in their own Per- Iren. L. III. C. 6. p. 208, 209.

*laſſent*

*laſſent aliquem, ex ſua perſona, niſi qui* dominatur omnium, Deum Patrem, & Filium ejus, *qui Dominium accepit a Patre ſuo omnis conditionis.* —— Vere *igitur cum* Pater *ſit* Dominus, *&* Filius vere *ſit* Dominus, *merito Spiritus Sanctus* Domini *appellatione ſignavit eos, utroſque enim* Dei *appellatione ſignificavit Spiritus, & eum qui ungitur*, Filium, *& eum qui ungit, id eſt* Patrem. —— *Nemo igitur alius, quemadmodum prædixi*, Deus *nominatur, aut* Dominus *appellatur, niſi qui eſt* omnium Deus & Dominus *qui & Moyſi dixit*, Ego ſum qui ſum, & ſic dices filiis Iſrael, qui eſt miſit me ad vos. *Et hujus* Filius Jeſus Chriſtus, Dominus noſter. —— *Diſtinxit enim & ſeparavit eos qui dicuntur quidem, non ſunt autem Dii, ab* uno Deo Patre, *ex quo omnia*; *&* unum Dominum Jeſum Chriſtum *ex ſua perſona firmiſſime confeſſus eſt.*

ſon, call any one Lord, but him that rules over all things, God the Father, and his Son, who receiv'd Dominion over the whole Creation from his Father. ——When therefore the Father is truly Lord, and the Son truly Lord, the Holy Spirit had good reaſon to denote them by the name of Lord. For the Spirit has given them both the Appellation of God, both him who is anointed the Son, and he who anoints him, that is the Father.——As I ſaid therefore, no one elſe is named God, or called Lord, but he who is the God and Lord of all things, who alſo ſaid to *Moſes*, I am that I am. So ſhalt thou ſay unto the Children of *Iſrael*, he that Is hath ſent me unto you: And he that is his Son, Jeſus Chriſt our Lord—For he diſtinguiſhes and puts a difference between thoſe who are indeed called, but are not Gods, from the one God the Father, from whom are all things; and one Lord Jeſus Chriſt, whom in his own Perſon he does moſt aſſuredly confeſs:

feſs. See L. II. C. 57. p. 189. & *Juſt. cum Tryph.* p. 277.

*Ita ut is quidem qui omnia fecerit, cum Verbo ſuo, juſte dicatur* Deus & Dominus ſolus.

So that he who made all things, together with his Word, may juſtly be ſtyl'd the only God and Lord. C. 8. p. 212.

*Oſtenſo hoc igitur hic plane, (& adhuc oſtendetur manifeſtius) neminem alterum* Dominum *vel* Deum, *neque Prophetas, neque Apoſtolos, neque Dominum Chriſtum confeſſum eſſe, ex ſua perſona; ſed præcipue* Deum & Dominum *prophetis quidem & apoſtolis Patrem & Filium confitentibus; alterum autem neminem, neque* Deum *nominantibus, neque* Dominum *Confitentibus. Et ipſo Domino* Patrem *tantum* Deum & Dominum, *eum qui* ſolus eſt Deus & Dominator omnium *tradente Diſcipulis, &c.*

We have ſhew'd this very clearly, (and ſhall ſhew it more clearly hereafter,) that neither the Prophets, nor Apoſtles, nor our Lord Chriſt have in their own Perſon own'd any other for Lord, or God; eſpecially this is clear as to the Prophets and Apoſtles, who acknowledge the Father and the Son for God and Lord, and name no other God, nor confeſs any other Lord. The Lord himſelf alſo deliver'd to his Diſciples only his Father as God and Lord, him indeed who is the only God, and Governor of all things, *&c.* C. 9. p. 212.

*Cum enim declaratum ſit manifeſte, quoniam neminem alium* Deum *vocaverunt, vel* Dominum *nominaverunt, qui veritatis fuerunt prædicatores, & apoſtoli libertatis, niſi ſo-*

Whereas we have plainly declar'd, that they that were the preachers of the Truth, and the Apoſtles of Liberty, called no one elſe God, and named no one elſe Lord, but the only true God the Father, and C. 16. p. 238.

lum

lum verum Deum Patrem, & Verbum ejus, *qui in omnibus principatum habet, manifeste erit ostensum Factorem cœli & terræ*; *& qui locutus sit cum Moyse, & Legis dispositionem ei dederit, qui convocaverit Patres, Dominum Deum confiteri eos, & alterum neminem nosse.*

his Word, who in all things has the pre-eminence, it will thence be clearly demonstrated, that they acknowledge the Lord God, as Maker of Heaven and Earth, and him that spake to *Moses*, and gave him the Dispensation of the Law, and that called the Fathers, and that they knew of no other.

L. IV. C. 1. p. 275. *Cum sit igitur hoc firmum & constans, neminem alterum* & Deum & Dominum *a spiritu prædicatum, nisi eum qui dominatur omnium*, Deus *cum* Verbo *suo, & eos qui adoptionis spiritum accipiunt; hoc est eos qui credunt in* unum & verum Deum, & Christum Jesum Filium Dei: *Similiter & apostolos neminem alium a semetipsis* Deum *appellasse, aut* Dominum *cognominasse*; *multo autem magis Dominum nostrum, qui & nobis præcepit*, neminem Patrem confiteri nisi eum qui est in Cœlis, *qui est* unus Deus & unus Pater, &c.

When therefore this is certain and undoubted, that no else is by the Spirit proclaimed God and Lord, but he who rules over all things, God, and his Word; and that they who have received the Spirit of Adoption (that is, those that believe in the one and true God, and in Christ Jesus the Son of God;) and in like manner the Apostles of themselves have called no one else God, have named no one else Lord. Much more is it clear, as to our Lord himself, who moreover injoin'd us to call no one Father, but him that is in Heaven, who is the one God, and one Father, *&c.*

*Inde*

*Inde & Esaias ad Personam Christi, & Sabain, inquit, viri elati ad te transibunt, & post te sequentur vincti manibus, & te adorabunt, quia in te Deus. Tu enim es Deus noster, & nesciebamus, Deus Israelis. Et hic enim dicendo, Deus in te & tu Deus: Duos proponit qui erat, & in quo erat, Christum & Spiritum.*

Hence *Isaiah* says to the Person of Christ, and the *Sabeans*, the exalted Men, shall pass over to thee, and shall follow after thee, with their Hands bound, and shall adore thee, because God is in thee. For thou art our God, and we knew it not; the God of *Israel*. This Prophet also by mentioning *A God in thee, and thou art our God*, proposes two to us; him that was such, and in whom he was; Christ, and the Spirit. Tertull. Adv. Prax. C. 13. p. 641, 644. Vid. C. 19. p. 651.

*Ergo inquis provocabo te ut hodie quoque ex auctoritate istarum scripturarum constanter* duos Deos, & duos Dominos *prædices. Absit. Nos enim qui & tempora, & causas scripturarum, per Dei Gratiam inspicimus, maxime Paracleti, non hominum discipuli,* duos *quidem definimus Patrem, & Filium, & jam* tres *cum spiritu sancto.*—— Duos *tamen* Deos, & Duos Dominos *nunquam ex ore nostro proferimus. Non quasi non &* Pater Deus, & Filius Deus, [& Spiri-

Thou wilt say then, I will challenge thee, that this day thou boldly preach up two Gods, and two Lords, from the Authority of those Scriptures. God forbid. For indeed we, who by the Grace of God, have looked into the times and causes of those Scripture Expressions, especially since we became the Disciples of the Paraclete, and not of Men, do determine there are two, the Father and the Son; nay, three, including the Holy Ghost.——Yet do we never let the Words two Gods, and two Lords come out of our Mouths. Not Tertull. Adv Prax. C. 13. p. 644, 645.

tus

tus Sanctus Deus, *habetur hoc tantum in tribus MSS. Vaticanis, inquit Pamelius* :] & Deus *unusquisque* ; *sed quoniam retro* & duo dii & duo domini *prædicabantur* : *Ut ubi veniſſet Chriſtus*, & Deus *agnoſceretur*, & Dominus *vocaretur* ; *quia* Filius Dei & Domini.

——— *cæterum ſi ex conſcientia qua ſcimus* Dei *nomen* & Domini, & Patri & Filio & Spiritui *convenire* Deos & Dominos *nominaſſemus*, *extinxiſſemus faces noſtras*, *&c. Itaque* Deos *omnino non dicam*, *nec* Dominos ; *ſed Apoſtolum ſequar*, *ut ſi pariter nominandi fuerint Pater & Filius*, Deum *Patrem appellem* ; *& Jeſum Chriſtum* Dominum *nominem* ; ſolum autem Chriſtum potero Deum *dicere*, *ſicut idem apoſtolus*, *&c.*

C. 19. p. 651. *Si Filium nolunt ſecundum a Patre reputari*, *ne ſecundus* duos *faciat* Deos *dici*, *o-*

as if the Father is not God, and the Son God ; [and the Holy Ghoſt God ; tho' this laſt is only in three *Vatican* MSS. as *Pamelius* ſays] and every one God ; but becauſe in old time two were preached as Gods, and two as Lords ; that when Chriſt came he might be acknowledg'd a God, and ſtyl'd Lord ; becauſe he is the Son of him that is the God and Lord.

——But if becauſe we are ſatisfied in our Conſciences, that the names of God and Lord do agree to the Father, the Son, and the Spirit, we had uſed the words Gods and Lords, we had undermin'd our own Religion, *&c.* Therefore I will not by any means ſay Gods nor Lords ; but I will follow the Apoſtle ; and in caſe the Father and Son are to be both named, I will call the Father God ; and Jeſus Chriſt Lord ; tho' by himſelf I can ſtyle Chriſt God, as does the ſame Apoſtle, *&c.*

If they will not allow the Son to be eſteem'd the ſecond after the Father, leſt by being own'd a ſecond

*ſtendimus*

*ſtendimus etiam* duos Deos *in ſcriptura relatos, &* duos Dominos; *& tamen ne de iſto ſcandalizentur, rationem reddidimus qua* Dei *non* duo *dicantur, nec* Domini; *ſed qua Pater & Filius* Duo, &c.

he ſhould occaſion the uſe of the Expreſſion, two Gods, we have ſhew'd that there are two called Gods in Scripture, and two Lords. Yet to prevent any ſcandal that might ariſe to them from thence, we have given an account how we do not ſay two Gods or Lords, but two, as Father and Son, *&c.*

Λέγοντας Θεὸν πατέρα, καὶ υἱὸν Θεὸν, καὶ πνεῦμα ἅγιον.

While we ſay God the Father, and God the Son, and the Holy Ghoſt. Athenag. Legat. §. 10. p. 40.

*Nam ſi baptizari quis apud hæreticos potuit, utique & remiſſam peccatorum conſequi potuit; ſi peccatorum remiſſam conſecutus eſt, & ſanctificatus eſt; & templum Dei factum eſt: Quæro cujus Dei? Si Creatoris; non potuit qui in eum non credidit: Si Chriſti, nec hujus fieri poteſt templum, qui negat Deum Chriſtum: Si Spiritus Sancti, cum tres unum ſint, quomodo Spiritus Sanctus placatus eſſe ei potuit, qui aut Patris aut Filii inimicus eſt?*

For if any one can be rightly baptiz'd among Hereticks, he may certainly there obtain'd remiſſion of Sins. If he has obtained remiſſion of Sins, he is alſo ſanctified, and is made the Temple of God. I inquire of what God? If of the Creator, he cannot be his Temple in whom he has not believed. If of Chriſt, he cannot be made his Temple neither, who denies Chriſt to be God. If of the Holy Spirit, when theſe three are one, how can the Holy Spirit be at peace with him who is the Enemy, either of the Father, or the Son? Cyprian. ad Jubaian. p. 203. Vid. Clement. Alex. Quis Dives ſalvetur. Apud Combef. §. 34. p. 181.

*N. B.*

*N. B.* It plainly appears by these three last Authors, that when the Ancients had the most occasion, and the greatest Inclination to call the Holy Spirit, as well as the Father and the Son, expressly *God*, and *Lord*; and when they seem to have thought him not unworthy of those Appellations, yet were they so wholly destitute of all Authority and Example for so doing, that they always avoided it. Nor will it be so much wondred at, that so Sacred and Exalted and Divine a Being as the Blessed Spirit, is yet never in Scripture or Antiquity allow'd the Name of either *God* or *Lord*, when Men have read and consider'd a few Chapters in the very Learned and Pious Mr. *Brocklesby*'s Book some time since publish'd, relating to this Matter; which I own afforded me great light into the reason of this distinction.

Brocklesby's Gospel Theism. L. IV. C. 2, 3, 4. p. 546, &c.

*N. B.* One of these forementioned places in *Tertullian*, and that in *Cyprian*, together with another out of a Letter ascrib'd to *Dionysius Alexandrinus*, all in the third Century; make up the whole of the Proof which I meet with in Bishop *Bull* for the *Divinity of the Holy Ghost*, in the sense of that *Constantinopolitan* Creed; which Creed his Lordship proposes to justifie by these three Quotations. Sure it had been better to have let this Matter alone, at least in the *Title Page*, than to appear able in all Antiquity to produce no more than *three such Testimonies*; one of which is of a spurious Author, and written we know not when, nor by whom, who calls the Holy Spirit only *Lord*; another is *Cyprian*'s, where he dares not call him *God*, as his Coherence requir'd, but directly avoids it; the third is *Tertullian*, who would fain interpret one Text of the Old Testament as calling the Holy Ghost *God*, and so would himself call him God,

God, if he durſt, but dares not do it, becauſe he owns he has no clear Authority nor Example for it, and ſo intirely gives up the Cauſe; eſpecially if we obſerve the more ancient ſtyle of *Athenagoras* alſo, moſt plainly avoiding it; the plain direction of *Ignatius* about this Matter, deſtroying it; and the expreſs and numerous Teſtimonies of *Irenæus*, utterly confuting it for ever.

*N. B.* If it be now expected that I give an Account at what time the Holy Ghoſt was firſt directly called *God*, and when he was firſt *Invocated* by Chriſtians, I muſt ſay, To be ſure not till the latter part of the fourth Century. At that time the Divinity of the Holy Ghoſt, in the modern Senſe, began to be aſſerted; yet with Fear and Caution, becauſe of the *want of ancient Authority*; and becauſe a great part of the Chriſtian Church could not bear ſuch an *Innovation*. The famous *Baſil*, Biſhop of *Cæſarea* in *Cappadocia*, was one that ventur'd as far as he durſt; yet was he afraid of directly calling him *God*, for fear of Expulſion from his Biſhoprick. For ſo ſays *Gregory Nazianzen* in his Funeral Oration, οἱ μὲ ἐζήλευν λαβέσθαι γυμνῆς τ τῆς τ πνεύματος φανῆς, ὡς ἔστι Θεός. ——— ἵνα τ μὲ τ πόλεως μὲ τ θεολόγε γλώσσης, ὑφορίσωσιν. *Theſe Men ſought to catch this plain Word out of his Mouth concerning the Holy Ghoſt, that he is God.* ——— *that they might procure his and his Theological Tongues Baniſhment out of the City.* Nay, himſelf expreſly owns, that he is *not God, but the Spirit of God*; οὔτε αὐτὸς Θεὸς, ἀλλὰ Θεῦ πνεῦμα. *Nor is he God, but the Spirit of God.* But, for the greater Confirmation of this Matter, give me leave to produce ſome other Teſtimonies in general. The Contents of one of *Petavius*'s Chapters ſay,

p. 364.

Op. Tom. I. Homil. in S. Baſil. ſm. p. 511.

Theolog. Dogm. Tom. II. L. I. C. 14. p. 58.

*Plerosque Catholicos Spiritum sanctum Deum aperte profiteri ausos non fuisse; ac ne Constantinopolitanam quidem œcumenicam diserte Deum appellasse.*

That the greatest part of the Catholicks durst not plainly profess that the Holy Spirit was God: Nay, that the general Council of *Constantinople* did not directly call him God.

And, says *Petavius* in the Chapter it self,

C. 14. §. 18. p. 63.

*Prima omnium Synodus Spiritum Sanctum Deum habendum esse nominatim decrevit Synodus Alexandrina, præside Athanasio.* [*A. D.* 362.] *Damnarunt enim anathemate illos omnes qui Spiritum Sanctum Creaturam esse dicerent; ac Sanctam Trinitatem pronunciarunt unius esse Deitatis; & Spiritum Sanctum non creaturam esse, neque alienam a Patris & Filii substantia.*

The very first Synod which expressly decreed, that the Holy Spirit should be esteem'd God, was that of *Alexandria*, where *Athanasius* was President, [*A. D.* 362.] For they condemned and anathematized all those who said the Holy Spirit was a Creature; and they pronounc'd that the sacred Trinity had the same Divinity, and that the Holy Ghost was not alien from the Substance of the Father and the Son.

And, says the same Learned Author particularly of the famous *Hilary*, who wrote twelve eminent Books of the Trinity, (which have been a kind of Standard of Orthodoxy ever since;)

L. III. C. 7. §. 13. p. 159.

*Qui Deum in duodecim illis de Trinitate libris nominatim non appellat Spiritum Sanctum.*

Who never, in those twelve Books concerning the Trinity, calls the Holy Ghost expressly God.

And, says the great *Huetius*,

Origeniana. p. 36.

*Constat denique ne Basilii quidem temporibus, ac recentioribus e-*

Lastly, 'Tis certain that the Catholicks durst not plainly own the Divinity

*tiam*

*tiam Spiritus Sancti divinitatem aperte profiteri ausos esse catholicos.*

of the Holy Spirit, so late as the days of *Basil*; nor indeed somewhat later.

But then, as to the proper *Invocation* of the Holy Ghost, I must own I have met with no manner of Example of it till the time of *Didymus*, or the Author of the Works under the name of *Dionysius* the *Areopagite*, about *A. D.* 355. and next of *Epiphanius*; both which, in the entrance of some of their Works, directly *Invocate* the *Trinity*, and the Blessed *Spirit*, for their Assistance; which things, in the first times, would have been thought very strange, if not *heretical*. I confess, for my self, I dare not follow so late, and unsupported Examples; and humbly hope, that the Blessed Spirit of God will not withdraw his Grace from me, because I keep close to those sacred Writings which himself indited; and to the constant Doctrine and Practice of the first Christians, who were most eminently assisted and sanctified by himself also. And I here openly challenge the Learned to declare their Sentiments freely, whether they have the least reason to believe, that ever the first three Centuries did properly call the Holy Ghost *God* and *Lord*, as they did the Father and the Son; and whether they did ever directly *Invocate* him, as they did the other? Ambitious and proud Mortals may be displeas'd when they have not undue Honours paid them; but the Holy Spirit is then the best pleas'd, when the Father and the Son are the most exactly obey'd; and the Christian Worship paid in a manner most agreeable to their sacred Commandments.

De Divin. Nomin. C. III. §. 1. p. 535. Myst. Theolog. C. I. § 1. p. 1. Hæres. L. I §. 1. p. 1, 2.

*N. B.* Nay so far are we from any certain Precept or Example for our *Invocation* of the Holy Ghost, even in the Cases of his own abode with

us, or departure from us; which of all things seem the most proper for *Invocation directed to himself*, that we have a most ancient, nay, I think, an inspired Testimony, even in that Case, for his praying to the Father. 'Tis that of *Hermas* already mentioned.

Herm. Mand. X. §. 3 p 97. Μὴ λύπῃ τὸ πνεῦμα τὸ ἅγιον, τὸ κατοικὲν ἐν σοί· μήποτε ἐπιδεήσῃ τῇ Θεῷ, καὶ ἀπὸσῃ ἀπὸ σε.

Do not grieve the Holy Spirit, who dwells in thee, least he intercede with God, and so depart from thee.

Compare with these Words of *Hermas* those of his Companion *Paul*, which perhaps are not commonly understood.

Rom. VIII. 26, 27. Ὡσαύτως δὲ καὶ τὸ πνεῦμα συναντιλαμβάνεται τῇ ἀσθενείᾳ ἡμῶν. τὸ γὰρ τί προσεύξωμεθα, καθὸ δεῖ, οὐκ οἴδαμεν· ἀλλ' αὐτὸ τὸ πνεῦμα ὑπερεντυγχάνει ὑπὲρ ἡμῶν στεναγμοῖς ἀλαλήτοις. ὁ δὲ ἐρευνῶν τὰς καρδίας, οἶδε τί τὸ φρόνημα τοῦ πνεύματος, ὅτι κατὰ Θεὸν ἐντυγχάνει ὑπὲρ ἁγίων.

Likewise the Spirit also helpeth our Infirmities, for we know not what we should pray for as we ought; but the Spirit it self also maketh Intercession for us with Groanings which cannot be utter'd. And he that searcheth the Hearts knoweth what is the mind of the Spirit; because he maketh Intercession for the Saints, according to the Will of God.

*Vid. Basil. de Spiritu Sancto Op. Tom.* II. C. 29. p. 219. *cum Constitut. Apost.* L. III. 16. p. 288 & L. VII. C. 28. p. 381. *Basil. Adv. Calumn. Hom.* XXIX. p. 622. *Epist.* XLI. *ad Max.* p. 803. *Tom.* II.

*N. B.* It will here also deserve to be consider'd, that one main Argument which *perswaded*, or rather *affrighted* the fourth Century into the strange Notions, but then started, concerning the Co-essentiality and Co-equality of the Holy Ghost to the Father

Father and the Son, was that of the dread of the unpardonable *Sin againſt the Holy Ghoſt*, if they ſhould not embrace them. This is moſt ſenſibly true of the three greateſt, or moſt zealous Men, who then wrote for the novel Doctrines, *Didymus* of *Alexandria*, *Baſil* of *Cæſarea*, and *Ephrem* of *Edeſſa*; altho' in their days thoſe Doctrines were not fully ſettled in the Church. So great a Byaſs has Ignorance and Superſtition over the Minds of Men, when once they forſake the exact guidance of Revelation, and are thereupon left to their own vain Reaſonings and Deductions in Divine Matters.

Didym. De Spiritu S. in initio. Baſil. Op. Tom. II. Epiſt. LXXII. p. 868. Vid. Ephrem Syr. Op. Tom. I. p. 184 185.

## ARTICLE XXI.

*The Supereminent Dignity of the* Holy Ghoſt *is to be own'd; and a proper degree of Worſhip paid him, not only by* hearkening *to his Holy Motions, but by the form of* Baptiſm, *by the form of* Benediction, *and in* Doxologies *alſo.*

Matt. XXVIII. 19. Βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ, καὶ τοῦ ἁγίου πνεύματος.

BAptizing them into the name, [or dipping them at the name,] of the Father, and of the Son, and of the Holy Ghoſt. [See Article XXII. afterward.]

Conſtitut. Apoſt. l. III. C. 17. p. 288. Ἐσὶ τοίνυν τὸ μὲν βάπτισμα εἰς τὸν θάνατον τοῦ Ἰησοῦ δεδόμενον ——— τοῦ πατρὸς ἡ μνήμη ὡς αἰτίου καὶ ἀποστολέως, τοῦ πνεύματος ἡ συμπαράληψις ὡς μάρτυρος.

This Baptiſm therefore is given into the death of Jeſus.——The mention of the Father, as of the Author and Sender, the joint mention of the Holy Ghoſt, as of a witneſs.

I. V. C. 7. p. 309. Λαβόντες ἐντολὴν παρ' αὐτοῦ κηρύξαι τὸ εὐαγγέλιον εἰς ὅλον τὸν κόσμον, καὶ μαθητεῦσαι πάντα τὰ ἔθνη, καὶ βαπτίσαι εἰς τὸν αὐτοῦ θάνατον, ὅπ ἀυθεντίᾳ τοῦ Θεοῦ τῶν ὅλων, ὅς ἐσὶν αὐτοῦ πατὴρ, καὶ μαρτυρείᾳ πνεύματος, ὃς ἐσὶ παράκλητος.

We received a command from him to preach the Goſpel to all the World, and to make Diſciples of all Nations, and to baptize them into his Death, by the Authority of the God of the Univerſe, who is his Father; and by the Teſtimony of the Spirit, who is the Comforter.

Ἡ χάρις τοῦ κυρίου Ἰησοῦ Χριστοῦ, καὶ ἡ ἀγάπη τοῦ Θεοῦ καὶ ἡ κοινωνία τοῦ ἁγίου πνεύματος μετὰ πάντων ὑμῶν. ἀμήν.

The Grace of the Lord Jesus Christ, the Love of God, and the Fellowship of the Holy Ghost be with you all. Amen. [See the earliest Doxologies, hereafter.] 2 Cor. XIII. 13.

*N. B.* The general Testimonies for our *honouring* and *worshipping* the Blessed Spirit of God, are only in *Justin Martyr*, and are these following;

Ἀλλ' ἐκεῖνόν τε, καὶ τὸν παρ' αὐτοῦ υἱὸν ἐλθόντα, καὶ διδάξαντα ἡμᾶς ταῦτα, καὶ τὸν τῶν ἄλλων ἑπομένων καὶ ἐξομοιουμένων ἀγαθῶν ἀγγέλων στρατὸν, πνεῦμά τε τὸ προφητικὸν σεβόμεθα καὶ προσκυνοῦμεν, λόγῳ καὶ ἀληθείᾳ τιμῶντες.

But we worship and adore him; and his Son, that is derived from him, and came and taught us these things; and the Host of the other consequent and resembling Beings, the good Angels; and the Prophetick Spirit; honouring them by our Reason and the Truth. Just. Apol. I. §. 6. p. 11, 12.

Πνεῦμα προφητικὸν ἐν τρίτῃ τάξει ὂν μὴ λόγῳ τιμῶμεν, ὑποδεξόμεθα.

We will demonstrate that with good reason we do honour the Prophetick Spirit in the third rank. [See Dialog. with *Tryph* p. 321. where the Holy Spirit is omitted] §. 16. p. 24.

Καὶ δέχεται λαβὼν, αἶνον καὶ δόξαν τῷ πατρὶ τῶν ὅλων, διὰ τοῦ ὀνόματος τοῦ υἱοῦ, καὶ τοῦ πνεύματος τοῦ ἁγίου, ἀναπέμπει.

And he takes [the Gifts] and ascribes Praise and Glory to the Father of the Universe, thro' the name of the Son, and of the Holy Spirit. §. 85. p. 125.

Ἐπὶ πᾶσι τοῖς προσφερόμενα εὐλογοῦμεν τὸν ποιητὴν τῶν πάντων, διὰ τοῦ υἱοῦ αὐτοῦ

And in all our Oblations we bless the Maker of the Universe, through his §. 87. p. 131.

αὐτοῦ Ἰησοῦ Χριστοῦ, καὶ διὰ πνεύματος τοῦ ἁγίου

Son Jesus Christ, and thro' the Holy Spirit.

These Expressions of *Justin Martyr* would bear a Dispute how far the Worship of the Holy Spirit, in the *third rank or order* were to be extended; and especially how the worshipping of the Father *by him*, as well as *by his Son*, were to be understood, did not the Apostolical Constitutions, particularly the Liturgick parts, give us light into his meaning, and ascertain the manner in which this Blessed Spirit is to be ador'd and worship'd and glorify'd among Christians. Only we may note, that this form of Doxology, διὰ τοῦ ἁγίου πνεύματος, *through the Holy Spirit*, which is so unusual elsewhere, is yet exactly in *Clemens Alexandrinus*; I mean at the end of his Treatise, *Quis Dives salvetur*? This therefore I shall here set down at large, for mutual Illustration.

Apud Combefis. Auctar. Biblioth. Pat p. 187.

Ὦ διὰ τοῦ παιδὸς Ἰησοῦ Χριστοῦ τοῦ κυρίου ζώντων καὶ νεκρῶν, καὶ διὰ τοῦ ἁγίου πνεύματος ἔστι δόξα, τιμή, κράτος, αἰώνιος μεγαλειότης, καὶ νῦν, καὶ ἀεί, καὶ εἰς γενεὰς γενεῶν, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

To whom, through his Son Jesus Christ, the Lord of the Living and Dead, and through the Holy Spirit, be Glory, Honour, Might, and eternal Majesty, both now, and ever, and for Generations of Generations, and for Ages of Ages. Amen.

ARTICLE

## ARTICLE XXII.

God the Father, *the* Word, *or* Son of God, *and the* Holy Spirit, *are Beings, or Persons really and* numerically *distinct from each other.*

Βαπτισθεὶς ὁ Ἰησοῦς ἀνέβη εὐθὺς ἀπὸ τοῦ ὕδατος· καὶ ἰδοὺ ἀνεῴχθησαν αὐτῷ οἱ οὐρανοὶ, καὶ εἶδε τὸ πνεῦμα τοῦ Θεοῦ καταβαῖνον, ὡσεὶ περιστερὰν, καὶ ἐρχόμενον ἐπ' αὐτόν· καὶ ἰδοὺ φωνὴ ἐκ τῶν οὐρανῶν, λέγουσα, Οὗτός ἐστιν ὁ υἱός μου, ὁ ἀγαπητὸς, ἐν ᾧ εὐδόκησα.

AND Jesus, when he was baptized, went up straightway out of the water; and lo the heavens were open'd unto him; and he saw the Spirit of God descending like a Dove, and lighting upon him; and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. See *Mar.* I. 10, 11. *Luk.* III. 21, 22. Matt. III. 16, 17.

Βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς, καὶ τοῦ υἱοῦ, καὶ τοῦ ἁγίου πνεύματος.

Baptizing them into, [or dipping them at] the name of the Father, and of the Son, and of the Holy Ghost. XXVIII. 19.

Καὶ ἐν τῷ νόμῳ ὑμῶν γέγραπται, ὅτι δύο ἀνθρώπων ἡ μαρτυρία ἀληθής ἐστιν· ἐγώ εἰμι ὁ μαρτυρῶν περὶ ἐμαυτοῦ, καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με πατήρ.

It is also written in your law, The testimony of two Men is true. I am one that bear witness of my self; and the Father which sent me beareth witness of me. Joh. VIII. 17, 18.

Εἰς

Rom XV. 16-19. Εἰς τὸ εἶναί με λειτουργὸν Ἰησοῦ Χριστοῦ εἰς τὰ ἔθνη, ἱερουργοῦντα τὸ εὐαγγέλιον τοῦ Θεοῦ ἵνα γένηται ἡ προσφορὰ τῶν ἐθνῶν εὐπρόσδεκτος, ἡγιασμένη ἐν πνεύματι ἁγίῳ. κ. τ. λ.

That I should be the minister of Jesus Christ to the Gentiles, ministring the Gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost, &c.

1 Cor. VI. 11. Ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ, καὶ ἐν τῷ πνεύματι τοῦ Θεοῦ ἡμῶν.

In the name of the Lord Jesus, and by the Spirit of our God.

VIII. 6. Ἀλλὰ ἡμῖν εἷς Θεὸς, ὁ πατὴρ, ἐξ οὗ τὰ πάντα, καὶ ἡμεῖς εἰς αὐτόν· καὶ εἷς κύριος Ἰησοῦς Χριστὸς, δι' οὗ τὰ πάντα, καὶ ἡμεῖς δι' αὐτοῦ.

But to us there is but one God, the Father; of whom are all things, and we in him; and one Lord Jesus Christ; by whom are all things, and we by him.

XII. 4, 5, 6. Διαιρέσεις δὲ χαρισμάτων εἰσὶ, τὸ δὲ αὐτὸ πνεῦμα· καὶ διαιρέσεις διακονιῶν εἰσι, καὶ ὁ αὐτὸς κύριος· καὶ διαιρέσεις ἐνεργημάτων εἰσὶν, ὁ δὲ αὐτὸς ἐστι Θεὸς, ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσιν.

Now there are diversities of Gifts, but the same Spirit. And there are differences of Administrations, but the same Lord, and there are diversities of Operations, but it is the same God which worketh all in all. See 2 *Cor.* XI. 14.

2 Cor. XIII. 13. Ἡ χάρις τοῦ κυρίου Ἰησοῦ Χριστοῦ, καὶ ἡ ἀγάπη τοῦ Θεοῦ, καὶ ἡ κοινωνία τοῦ ἁγίου πνεύματος μετὰ πάντων ὑμῶν. ἀμήν.

The Grace of our Lord Jesus Christ, and the Love of God, and the Fellowship of the Holy Ghost be with you all. Amen.

Eph. IV. 4, 5, 6. Ἓν πνεῦμα·——εἷς κύριος·——εἷς Θεὸς, καὶ πατήρ.

There is one spirit,——one Lord,——one God and Father.

1 Pet. I. 2. Κατὰ πρόγνωσιν Θεοῦ πατρὸς, ἐν ἁγιασμῷ πνεύματος, εἰς ὑπακοὴν, καὶ

According to the foreknowledge of God the Father, through sanctification

ῥαντισμὸν

ῥαντισμὸν αἵματος Ἰησοῦ Χριστοῦ. of the ſpirit, unto obedience, and the ſprinkling of the blood of Jeſus Chriſt. See 1 *Joh.* II. 13, 14, 22, 23, 24.

*N. B.* It will perhaps be here wondred at that I omit the celebrated Text in the firſt Epiſtle of St. *John*, concerning the *three witneſſes in Heaven.* 1 Joh. V. 7. But the plain reaſon is, that I believe 'tis certainly ſpurious, and inſerted by ſome bold Tranſcribers from a marginal Gloſs on the next Verſe. My Reaſons are theſe, (1.) This Verſe is wanting in all the moſt ancient Copies, Verſions, Commentators and Writers, for almoſt five hundred Years after our Saviour; excepting one inaccurate Citation in *Cyprian*; nay, for ſeven hundred excepting one or two more. For tho' a place in *Tertullian* is pretended to be a Quotation of the laſt Words, 'tis plainly otherwiſe; and his Allegation of the Scripture for what he there ſays, directly begins when thoſe Words are over, and not before: And he that conſiders that *Tertullian* had more occaſion to quote this Text, than any other in the whole Bible, eſpecially in his Book againſt *Praxeas*; and, had it been in his Copy, would moſt certainly and frequently have inſiſted on it, will be ſo far from ſuppoſing thoſe few Words, *tres unum ſunt*, to be alledg'd from this Verſe, that he will look upon *Tertullian*'s ſilence as one of the ſtrongeſt Arguments againſt it in all Antiquity. (2.) Thoſe later MSS. which have that Verſe, are in ſuch ſtrange Confuſion, ſome having it *before* the eighth Verſe, others *after* it; and that in the *Margin*, or at the *bottom*, ſome in *one form* of Words, ſome in *another*, and ſo ſtill only as added by *later* Hands; ſcarce any at all in the Text it ſelf; that there are the greateſt marks of Addition,

Vid. Mills Teſt. p. 739–749. *and* Sandius's *Appendix to his* Interpret. Paradox. p. 376–395.

tion, Corruption, and Interpolation poſſible. (3.) A plain account is to be given, and is confirm'd by the MSS. of the occaſion of its Introduction, *viz.* that it was a Gloſs or myſtical Expoſition of the eighth Verſe, ſet at firſt in the Margin, and afterward put into the Text. This Gloſs can be trac'd, even in *Africa*, where the Verſe firſt appear'd, as high as *Auſtin* himſelf; and ſince its Antiquity muſt be no greater than between the times of *Tertullian* and *Cyprian*, 'tis very much that we can diſcover the occaſion of its Introduction ſo high as this comes to; eſpecially when by the Teſtimony of *Facundus*, an *African* Biſhop, we are aſſured, that in his Opinion, it did come into St. *Cyprian*'s own Quotation in this very manner, *viz.* not as an original Text, but as a Gloſs upon the Verſe following; and if it did not come in that way, muſt be directly own'd for an Interpolation in *Cyprian*, as well as in *John*. (4.) 'Tis a Text in it ſelf ſo ſingular and remarkable, that had it been in the original Copy, and from thence in the firſt Tranſcripts 'tis next to impoſſible to ſuppoſe it ſo long loſt to the Church, without the Obſervation of any; eſpecially when it belong'd to one of the more undoubted Epiſtles, and not to any of thoſe doubtful ones, which were a conſiderable time not ſo well known to a great part of the Church. (5.) 'Tis wholly foreign to the Series, Scope and Coherence of *John* in that place; who had juſt been ſpeaking of the Atteſtation given to our Saviour by *other Witneſſes*; that he *came*
v. 6. *by Water and Blood*; *not by Water only, but by Water and Blood*; and that it was the *Spirit* alſo *which bear authentick witneſs, becauſe the Spirit was Truth* it ſelf; upon which moſt naturally follows the eighth Verſe in order of the Coherence; but not the leaſt occaſion for the ſeventh. (6.) This ſeventh Verſe confuſes all, by introducing the Holy Spirit

Spirit as a Witneſs, *both* in *Heaven* and on *Earth*; and ſo reduces the *ſix* Witneſſes propos'd, in reality to only *five*. (7) It ſeems to diſtinguiſh the Λόγος, or *Word*, teſtifying in Heaven, from Jeſus Chriſt, who was then on Earth; whereas the Λόγος is no other than *Jeſus Chriſt himſelf*: And when the Λόγος was in Heaven, Jeſus Chriſt muſt be there at the ſame time, according to all the original Accounts of our Religion. Unleſs we ſuppoſe *John* to have been a *Cerinthian* Heretick, and to make *Chriſt* or the *Word*, and *Jeſus* or the *Man*, to be two ſeparate Beings; which, in *Irenæus*'s Copy and Interpretation, he ſo earneſtly cautions againſt in this very Epiſtle, as we have already ſeen.

*N. B.* The Heathen Author of the Dialogue call'd *Philopatris*, among the Works of *Lucian*, ſpeaks as if the Chriſtians had this Text every day in their Mouths, in his time. But the Language of this part of that Dialogue, if not belonging to ſome of the old Hereticks, is ſo plainly that of the fifth Century, or at the beſt the end of the fourth, that 'tis of no manner of weight in this or any Caſe. 'Tis alſo true, that this Text was quoted againſt the *Arians*, ſomewhat before the end of the fifth Century; but then it was almoſt only in *Africa*, the Country where this Corruption was firſt made. And 'tis laſtly true, that by degrees it crept into ſome Copies and late Verſions, eſpecially in the Weſt, after that time. And certainly no wonder, when it ſeem'd to ſupport the *Orthodox Doctrine* beyond any other Text in the whole Bible. On which account *Eraſmus* himſelf was firſt oblig'd to inſert it from a ſingle *Britiſh* MS. which yet perhaps he never ſaw, and which has never appear'd ſince, in his third Edition of the *Greek* Teſtament; *ne cui foret anſa calumniandi*, or in plain *Engliſh*, *leaſt he ſhould be call'd an* Arian; as his Inſertion was without the Authority

thority of the reſt of his ancient MSS. from which he had made his two former Editions. In ſhort, they who peruſe the full Account of this Matter in Dr. *Mills*, and obſerve how much his *Premiſes*, however made too favourable by uncertain Suppoſitions, require him to reject this Verſe, will wonder how his *Concluſion* comes to be for it; eſpecially when he cannot come at that Concluſion without giving up the *Integrity* of almoſt all the original Copies and Verſions of the New Teſtament for many Centuries; only to ſupport the Credit of one Text, which ſeems to favour ſome modern Opinions: whereas after all, the Reputation of it with him, as well as with every other conſidering Perſon, muſt be, at beſt, ſo *very weak*, as not to be able to *determine* their Opinions in any Point, in which they are not already ſatisfy'd from other Evidence; and ſo is even *to them* of very ſmall Advantage or Conſideration. As *to me*, 'tis, I confeſs, one of the plaineſt and moſt pernicious Corruptions or Interpolations that is now in the World; and built on ſuch poor Evidence as in any other Caſe of meer Criticiſm, where *Orthodoxy* were not concern'd, would be look'd upon as perfectly inconſiderable.

*N. B.* The Words of the Dialogue above refer'd to, among the Works of *Lucian*, and which, I ſay, are the Language, at the ſooneſt, of the fourth or fifth Age of the Church, are theſe,

Τὴν μεδοντα Θεὸν, μέγαν, ἄμετρον, ἀφανίαγα· ὑὸν πατρὸς· πνεῦμα ἐκ πατρὸς ἐκπορευόμενον· ἓν ἐκ τριῶν, καὶ ἐξ ἑνὸς τρία· ταῦτα νόμιζε ζῶντα· τὴν δ' ἡγῶ Θεόν.——ἐκ τοίνυν

The Almighty God, the Great, the Immortal, the Heavenly, the Son of the Father. The Spirit proceeding from the Father. One from Three, and Three from One. Eſteem

τί

τί λέγεις· ἓν τρία, τρία ἓν.

these Beings to be *Jupiter*, and esteem him to be God ——— I know not what thou sayest, One is Three, and Three are One.

He who affirms these Words to belong to the *first* or *second*, nay or *third Century* of the Church, must be esteem'd by me wholly unacquainted with the Language of those early Ages; 'till I am, by undeniable Evidence, assur'd of the contrary: I mean, unless this Author be suppos'd to have fallen among some of the ancient Hereticks, and learned this Language from them, and to refer to them therein; which 'tis not impossible he might do. [See the Acts of *Thecla. Spicileg. Tom.* I. p. 96.]

Ἡ οὐχὶ ἕνα Θεὸν ἔχομεν, καὶ ἕνα Χριστὸν, καὶ ἓν πνεῦμα τὸ χάρισθὲν, τὸ ἐκχυθὲν ἐφ' ἡμᾶς;

Have we not all one God, and one Christ? Is not one Spirit of Grace poured out upon us

Clem Ep. I. §. 46. p. 173.

Ζῇ ὁ Θεὸς, καὶ ὁ κύριος Ἰησοῦς Χριστὸς, καὶ τὸ πνεῦμα τὸ ἅγιον.

God lives, and the Lord Jesus Christ, and the Holy Spirit.

Idem, apud Basil. De Spiritu S. C. 29. p. 218.

Παλιὶ, ὁ ἐπὶ πάντων Θεὸς Χριστὸς ὁ μονογενὴς Θεὸς, ὁ ἀγαπητὸς υἱὸς, ὁ τῆς δόξης κύριος· πνεῦμα ἅγιον, ὁ ἁγιασμένος, τὸ ἐπὶ Χριστῷ πεμπόμενον, καὶ ὑπ' ἐκείνου διδασκόμενον, καὶ ἐκεῖνον κηρύττον.

The Father is the God over all. Christ is the only begotten God, the beloved Son, the Lord of Glory. The Holy Ghost is the Comforter, who is sent by Christ, and taught by him, and proclaims him.

Constitut. Apostol. L. III. C. 17. p. 288, 289.

Ἡ παρθένος ἓν αὐτῇ ἔτω ἁγία σώματι καὶ ψυχῇ, ὡς ναὸς Θεοῦ, ὡς οἶκος Χριστοῦ, ὡς πνεύματος ἁγίου κατοικητήριον.

Let such a Virgin therefore be holy in Body and Soul, as the Temple of God, as the House of Christ, as the Habitation of

L. IV. C. 14. p. 299.

of the Holy Spirit. See L. V. C. 1. p. 301. C. 7. p. 309.

L. VI. C. 14. p. 343. Ἐν ᾗ διαλεγόμεθα ὑμῖν Θεὸν παντοκράτορα ἕνα μόνον ὑπάρχειν, παρ' ὃν ἄλλος οὐκ ἔστι, καὶ αὐτὸν μόνον σέβειν καὶ προσκυνεῖν, διὰ Ἰησοῦ Χριστοῦ, τοῦ κυρίου ἡμῶν, ἐν τῷ παναγίῳ πνεύματι.

Wherein we declare unto you, that there is only one God Almighty; besides whom there is no other; and that you must worship and adore him alone, through Jesus Christ our Lord, in the most Holy Spirit.

C. 15. p. 344. Ὡς γὰρ εἷς ὁ Θεὸς, εἷς ὁ Χριστὸς, καὶ εἷς ὁ παράκλητος. ——— Ἀσεβοῦσιν εἰς τὸν ἀποστείλαντα, εἰς τὸν παθόντα, εἰς τὸν μαρτυρήσαντα.

For as there is one God, one Christ, and one Comforter. ——They are impious against him that sent, him that suffered, and him that witnessed.

C. 18. p. 348. Οἱ Θεὸν, τὸν ἐπὶ πάντων βλασφημοῦντες, καὶ τὸν υἱὸν αὐτοῦ καταπατοῦντες, καὶ τὸ διδασκαλίαν τοῦ πνεύματος διαπλεύοντες.

Who blaspheme the God over all, and tread under foot his Son, and do despite to the Doctrine of the Spirit.

L. VII. C. 22. p. 368. Εἰς τὸ ὄνομα τοῦ πατρὸς, καὶ τοῦ υἱοῦ, καὶ τοῦ ἁγίου πνεύματος ——— τοῦ ἀποστείλαντος πατρὸς, τοῦ ἐλθόντος Χριστοῦ, τοῦ μαρτυρήσαντος παρακλήτου.

Into the name of the Father, and of the Son, and of the Holy Ghost.—Of the Father who sent, of Christ who came; of the Comforter, who testified. See *Can.* XXVII. p. 442. XLI. p. 444. XLII. p. 444.

C. 39. p. 378. Παιδεύεσθω περὶ τοῦ βαπτίσματος τὸ περὶ τοῦ ἀγνώστου γνῶσιν· τὸ περὶ υἱοῦ μονογενοῦς ἐπίγνωσιν· τὸ περὶ τοῦ ἁγίου πνεύματος πληροφορίαν.

Let him be instructed before his Baptism, in the knowledge of the unbegotten God; in the understanding of his only begotten Son; and in the assured acknowledge-

ment

ment of the Holy Ghoſt. See *Recogn.* L. III. §. 10. p. 521.

Ἓν μιᾷ πίστει Θεοῦ παντὸς, καὶ Ἰησοῦ Χριστοῦ τοῦ μονογενοῦς αὐτοῦ υἱοῦ —— ἐφοδηγούμενοι ὑπὸ τοῦ παρακλήτου.

Ἔρρωσθε ἐν Θεῷ παντὶ, καὶ κυρίῳ Ἰησοῦ Χριστῷ, τῇ κοινῇ ἐλπίδι ἡμῶν, ἐν πνεύματι ἁγίῳ.

Ὃς παρεγένετο θελήματι Θεοῦ πατρὸς, καὶ κυρίου Ἰησοῦ Χριστοῦ, τοῦ υἱοῦ αὐτοῦ, συνεργείᾳ πνεύματος.

Τινὲς δ' αὐτῶν —— ταὐτὸν εἶναι πατέρα, καὶ υἱὸν, καὶ πνεῦμα ἅγιον λέγουσι.

Ἑπεὶ γὰρ εἷς ἀγέννητος, ὁ Θεὸς καὶ πατὴρ· καὶ εἷς μονογενὴς υἱὸς, Θεὸς λόγος, καὶ ἄνθρωπος· καὶ ὁ παράκλητος, τὸ πνεῦμα τὸ ἀληθείας.

Εἰς γὰρ ὁ Θεὸς παλαιᾶς καὶ καινῆς διαθήκης· εἷς ὁ μεσίτης Θεοῦ καὶ ἀνθρώπων, εἷς δημιουργὸς νοητῶν, καὶ αἰσθητῶν, καὶ προνοῆσαι πρόσφορον καὶ κατάλληλον· εἷς δὲ καὶ ὁ παράκλητος, ὁ ἐνεργήσας ἐν μωσῆ, καὶ προφήταις, καὶ ἀποστόλοις.

In one Faith of God the Father, and of Jeſus Chriſt, his only begotten Son: — Being conducted by the Comforter. Ignat. ad Eph. §. 20. p. 54.

Fare ye well in God the Father, and the Lord Jeſus Chriſt, our common hope, in the Holy Spirit. §. 21. p. 55.

Who is come by the Will of God the Father, and the Lord Jeſus Chriſt his Son, with the Co-operation of the Spirit. Ad Trall. §. 1. p. 63.

Some of them ſay, that the Father, Son, and Holy Ghoſt are all one. §. 6. p. 65.

Since there is but one unbegotten Being, God, even the Father; and one only begotten Son, God the Word, and Man; and one Comforter, the Spirit of Truth. Ad Philad. §. 4. p. 80.

For there is one God of the Old and New Teſtament. One Mediator between God and Men, for the creation of the intelligent and viſible Beings, and for a proper and ſuitable Providence to be exercis'd over them. There is alſo one Comforter, who wrought in *Moſes*, and in the Prophets and Apoſtles. §. 5. p. 28.

Ad Smyrn. §. 13. p. 93. Ἔῤῥωσθε ἐν χάριτι Θεοῦ, κ) κυρίᾳ ἡμῶν ἀσπάζεσθε, πεπληρωμένοι πνεύματος ἁγίου.

Fare ye well in the Grace of God, and of our Lord Jesus Christ, filled with the Holy Ghost. See *ad Antioch.* §. 14. p. 113.

Ad Heron. §. 7 p. 115. Παραγγέλλω σοι ἐνώπιον τοῦ Θεοῦ τῶν ὅλων, κ) τοῦ χριστοῦ, περιέχοντος κ) τὸ ἅγιον πνεῦμα, κ) τῶν λειτουργούντων τάγμασιν, κ. τ. λ.

I Charge thee before the God of the Universe; and before Christ; and in the Presence of the Holy Spirit; and of the Ministring Orders, *&c.*

Just. Apol I. §. 79. p. 116. Ἐπ' ὀνόματος γὰρ τοῦ πατρὸς τῶν ὅλων κ) δεσπότου Θεοῦ, κ) τοῦ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, κ) πνεύματος ἁγίου, τὸ ἐν τῷ ὕδατι τότε λουτρὸν ποιοῦνται.

They then perform that washing which is by Water, in the Name of the Father, and Lord God of the Universe; and of our Saviour Jesus Christ; and of the Holy Spirit.

§ 85. p. 125. Καὶ ἕτερος λεγέτω, ἄλλον κ) δόξαν τῷ πέμπει τῶν ὅλων, διὰ τοῦ ὀνόματος τοῦ υἱοῦ κ) τοῦ πνεύματος τοῦ ἁγίου, ἀναπέμπει.

And he takes [the Offerings] and ascribes Praise and Glory to the Father of the Universe, through the Name of the Son, and of the Holy Spirit.

§. 87 p. 131. Dialog. cum Tryph. p. 255. Ἐπὶ πᾶσί τε οἷς προσφερόμεθα εὐλογοῦμεν τὸν ποιητὴν τῶν ἁπάντων, διὰ τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ, κ) διὰ πνεύματος τοῦ ἁγίου.

And in all our Oblations, we bless the Maker of the Universe, through his Son Jesus Christ, and through the Holy Spirit.

Καὶ ἀποκείσεται αὐτοῖς τὸ πνεῦμα τὸ ἅγιον, ἢ ἀπὸ προσώπου τοῦ πατρὸς ἢ ἀπὸ τοῦ ἰδίου· κύριος τῶν δυνάμεων αὐτός, ἔτις ἐστὶν ὁ βασιλεὺς τῆς δόξης.

And the Holy Spirit returns Answers to them, either in the Name of the Father, or in his own Name; He is the Lord of Hosts, He is the King of Glory.

p. 276. Πειράσομαι πᾶσιν ὑμῖν ὅτι ἔστιν, ὅτε τῷ Ἀβρα-

I will endeavour to persuade you that this Per-

ἀμ,

ἀμ, καὶ τῷ Ιακὼϐ, καὶ τῷ Μωσεῖ ὤφθαι λεγόμενον, καὶ γεγραμμένον Θεὸς, ἕτερός ὅτι τῶν τὰ πάντα ποιησάντων Θεὸς, ἀριθμῷ λέγω, ἀλλ' ὁ γνώμη.

son who is said to have appeared to *Abraham*, and to *Jacob*, and to *Moses*, and is described as God, is different from God who made all things: I mean Numerically, not in Opinion.

Παρὰ τὸν νοέμενον ποιητὴν τῶν ὅλων ἄλλον τινὰ κύριον λογεῖ ὑπὸ τοῦ ἁγίου πνεύματος. p. 277.

There is another called Lord by the Holy Spirit, besides him that is understood to be the maker of the Universe.

Καὶ ὅτι δύναμίς ἄυλη, ἣν καὶ Θεὸν καλεῖ ὁ προφητικὸς λόγος, διὰ πολλῶν ἀποδέδεικται, καὶ ἄγγελον· ἐκ τοῦ ἡλίου φῶς ὀνόμασι μόνον ἀριθμεῖται, ἀλλὰ καὶ ἀριθμῷ ἕτερόν τι ὄζει.—ὅταν λέγῃ, ἔβρεξε κύριος πῦρ παρὰ κυρίου ἐκ τῶν οὐρανῶν δύο ὄντας ἀριθμῷ μηνύει ὁ λόγος ὁ προφητικός· ἃ μὲν ὅτι ἀπὸ γῆς ἤλατο, ὃς φησι καταβεβηκέναι ἰδεῖν τὴν κραυγὴν Σοδόμων· ἃ δὲ ἐν τοῖς οὐρανοῖς ὑπάρχοντα, ὃς καὶ τῶν ὑπὸ γῆς κύριός ὄζιν, ὡς πατὴρ, καὶ Θεὸς, δίτιός τε ἄυλῳ τῷ ἓν, καὶ δυνατῷ, καὶ κυρίῳ, καὶ Θεῷ. καὶ πάλιν ὅταν λέγῃ ὁ λόγος ἐφηκέναι τὸν Θεὸν ἐν ἀρχῇ, ἰδοὺ Ἀδὰμ γέγονεν ὡς εἷς ἐξ ἡμῶν· τὸ γὰρ, ὡς εἷς ἐξ ἡμῶν, καὶ αὐτὸ ἀριθμοῦ δη-

This Power, which also the Prophetick Word calls God, and an Angel, we have largely demonstrated is not reckon'd as the light of the Sun, different only in Name; but is a Being different numerically [from God] when he says, the Lord reigned Fire from the Lord out of Heaven; the Prophetick Word declares that they are numerically two; the one which was upon Earth, who says He came down to see the cry of *Sodom*: The other which was in Heaven, who also is the Lord of that Lord which was upon Earth, as his Father, and his God, and the cause of his being, tho' he be Mighty, and Lord, and God. And again, p. 358. 359.

λώτικόν ὄζι. ——— καὶ τὸ γενόμενον τῷ γενναίῳ ἀριθμῷ ἕτερόν ὄζι

when the Word says that God said in the Beginning, *Behold* Adam *is become as one of us.* Now that Expression *as one of us*, is it self also declarative that there were more than one.—And certainly that that is begotton is numerically different from that Being which begat it.

Athenag. Legat. §. 6. p. 27. 28.

Ἐι τίνυν ἐκ ἔζιν ἄθεος Πλάτων, ἕνα τὸν δημιεργὸν τῶν ὅλων νοῶν ἀγέννηλον Θεόν· ἀθέοι ἡμεῖς ἀθεοι, ὧν τὸν λόγῳ δεδημιέργηλαι, καὶ τῷ παρ' αὐτοῦ πνεύματι συνέχεσθαι τὰ πάνλα, τοῦτον εἶναι τὸν καλούμενον Θεόν.

If therefore *Plato* were not an Atheist, who determin'd that there was one unbegotton God, the Creator of the Universe; neither are we Atheists, who own and retain him for God, by whose Word all things were created, and are held together by that Spirit which is derived from him. See §. 10. p. 40.

§. 11. p. 46.

Ὁ̓ν ἴσως Θεὸν, καὶ τὸν παρ' αὐτοῦ λόγον εἰδέναι.—— τί τὸ πνεῦμα. κ. τ. λ.

To know him to be God, and that Word which is derived from him.——And what the Spirit is, *&c.* See §. 22. p. 96.

Theoph. ad Autolyc. L. I. p. 74.

Τίς ὄζιν ὁ ἰατρός; ὁ Θεὸς, ὁ θεραπεύων καὶ ζωοποιῶν, διὰ τοῦ λόγου, καὶ τῆς σοφίας. ὁ Θεὸς, διὰ τοῦ λόγου αὐτοῦ, καὶ τῆς σοφίας ἐποίησε τὰ πάνλα· τοῦ γὰρ λόγου αὐ-

Who is this Physician? God who heals, and enlivens by his Word, and his Wisdom. God by his Word and his Wisdom made all things: For the

τοῦ

τῷ ἑτερεώθησαν οἱ οὐρανοὶ, καὶ τῷ πνεύματι αὐτῷ.

Ὡσάυτως καὶ αἱ τρεῖς ἡμέραι τῶν φωστήρων γεγονυῖαι, τύποι εἰσὶν τῆς τειάδος, τοῦ Θεοῦ, καὶ τοῦ λόγου αὐτοῦ, καὶ τῆς σοφίας αὐτοῦ· τεταρτῳ δὲ τύπῳ ἔρχεται ἄνθρωπος, ὁ προσδεὴς τοῦ φωτός· ἵνα ᾖ Θεὸς, Λόγος, Σοφία, Ἄνθρωπος.

Heavens were fix'd by his Word, and his Spirit.

In like manner alſo, the three Days which were before the making of the Luminaries are Types of the Trinity: Of God, and of his Word, and of his Wiſdom, and in the fourth Type is Man who ſtands in need of Light: That there may be God, His Word, His Wiſdom, and Man. L. II p. 94.

*N. B* Here is the firſt time that we meet with the Word Τριὰς, *Trinity* apply'd by any Chriſtian to the Father, the Son, and the Holy Ghoſt; or rather, in the exact ſtile of *Theophilus*, to *God*, his *Word*, and his *Wiſdom*; excepting in ſome old heretical Fragments; and this upon the bare Occaſion of an Alluſion of his to the three firſt Days of the Creation, as *Types* of thoſe three Divine Perſons: To which He adds the fourth Day, as a *Type* of Man; and ſo augments his *Trinity* or *Ternary* to a *Quaternary*. Little did the Biſhop of *Antioch* dream what a Famous, Solemn, Sacred Word he had pronounc'd, when he nam'd the Word *Trinity*. All the Chriſtian Religion having been for many Ages eſteem'd little more than the *Doctrine of the Trinity*: No *Myſtery* at all ſo conſiderable in Religion as the *Myſtery of the Trinity*; and what depends thereon: And all Notions and Opinions, whether Philoſophical, or Theological, being by ſome ſuppos'd ſo far true and uſeful as they agree with, and ſupport this *Grand Article of the Trinity*, but no farther. Nay, which is much more than *Theophilus* ever thought, of the *Trinity in Unity*, or one common Divinity

Ἐπτομαὶ e doctrina Theodoti Orientali. poſt Op. Clem. Alex. p. 573. col. lin. 4 .2.

in Three Persons. Of this celebrated *Doctrine of the Trinity*, all the later Fathers, Schoolmen, and Divines treat and discourse perpetually; and labour with their utmost Application to solve the Difficulties, and unriddle the Contradictions contained therein; tho' still to no manner of Purpose, and with no manner of Success. But whence, I pray, comes all this Noise and Bustle about an *Unscriptural Notion*, and an *Unscriptural Word*; both of them equally unknown in the first times of the Gospel; and of very little Consequence to Christianity? The Sacred Doctrines concerning the Blessed *Creator*, *Redeemer*, and *Sanctifier* of Mankind; or, in the Words of *Theophilus*, of *God*, of his *Word*, and of his *Wisdom*; or of the *Supreme God the Father of all things*, of his *only begotten Son*, and of his *Holy Spirit*, are Original, Plain, Easie, Intelligible Doctrines; own'd in the first Days of Christianity, known then by every baptized Person, nay by the higher sort of Catechumens; never then call'd *Mysteries*, nor at all look'd upon as *Unintelligible*: [I mean any farther than the Natures of the Supreme God, and of such Exalted and Divine Beings as his Son and Spirit must of necessity be *Incomprehensible* to such ignorant Creatures as we are:] And the reason is very Obvious, Because the Doctrines about these Everblessed Beings then were such only as served the uses of Piety, and tended to impress a deep sense of our Dependance on them, and of the profound Respect, Worship, and Obedience we severally owe to them; and not such as served the uses of Philosophy, and were intangled with the obscure Notions of *unity of Substance, and sameness of Nature or Essence*; with which the *Tertullian*, *Athanasian*, and *Vigilian* Doctrine of the Trinity has ever been, and ever will be entangled. Not but that the Word *Trinity*, is a very

Innocent

innocent and harmleſs Word and may not always be improper to expreſs in general thoſe three ſuper-eminent and exalted Beings, into whoſe Names we are all Baptiz'd, and to whom only we owe diſtinct and peculiar Acts of Worſhip and Adoration, as to our Bleſſed *Creator*, *Redeemer* and *Sanctifier*. But then, the Word ſhould be underſtood as a *plain word*, ſignifying only thoſe *three* diſtinct Beings, without any other Secret or Myſtery at all. For I ſhall deſire any one to ſhew me the leaſt ſyllable in the firſt Ages, concerning this *Myſtery of the Trinity*, till Philoſophy crept into the Church, and Men became ſo fooliſh as to leave the *wholeſome Words of ſound Doctrine*, deriv'd from Revelation, for the *vain Jangling*, and *metaphyſical Jargon* of weak and bewildred Philoſophers. And indeed 'tis a moſt ſenſible and affecting Change, for an honeſt and pious Man to read a few Pages of an Original Chriſtian Writer, before Philoſophy came into the Church, ſuppoſe of the *Apoſtolical Conſtitutions*, and the *Primitive Liturgies* therein contain'd; and then to read as many in *Athanaſius*, *Aquinas*, or the like Scholaſtick and Metaphyſick Reaſoners, with the Liturgies aſcrib'd to *Baſil*, or the later Authors; and to ſee what a vaſt difference there is in the preſent Caſe: The former containing plain, practical, ſerious, uſeful Truths; ſufficient to affect and influence all Mankind: The latter involving deep, perplexing, puzling Subtilties, fit only for Metaphyſical Genius's, and ſufficient to make Men doubt of every thing, and to diſpoſe them to reject the *plainneſs* of the *Duties*, on account of the *abſurdity* of the *Doctrines* of Chriſtianity. God have Mercy upon his Church, and in his due time reſtore us our old, plain, practical Chriſtianity again; when we ſhall certainly be ſo wiſe as to baniſh all theſe new Scholaſtick Amuſements into the corners of unfrequented Libraries; or rather,

Vid. Conſtitut. Apoſt. L. III. C. 5. p. 277.

into the Jaws of the consuming Flames; that they may no more arise to disturb, and perplex, and confound Mankind, as they have been so long permitted to do; to the Ruin and Perdition, 'tis to be fear'd, of many thousands Souls for ever. I am sensible I have digress'd here a little, and spoken my Mind more plainly and bluntly than some will approve: But a warm Zeal for the *purity of the old Christian Faith*, and *honesty of the old Christian Practice*; and a just Indignation at those fatal perverters both of the one and the other, I mean *Scholastick Niceties*, and *Philosophick Articles of Faith*; with which the Christian World has been amus'd for this 1300, or 1400 Years; will not suffer me to conceal the Truth, and suppress my Sentiments upon this Important Occasion.

p. 96. Ποιήσωμεν ἄνθρωπον κατ' εἰκόνα καὶ καθ' ὁμοίωσιν· ἓν ἄλλο δὲ τινι εἴρηκε, ποιήσωμεν, ἀλλ' ἢ τῷ ἑαυτοῦ λόγῳ, καὶ τῇ ἑαυτοῦ σοφίᾳ.

*Let us make Man after our Image, and after our Likeness.* He did not say, *Let us make* to any other than to his own Word, and his own Wisdom.

Iren. L. III. C. 20. p. 206. *In Christi enim nomine subauditur qui unxit, & ipse qui unctus est, & ipsa unctio, in qua unctus est. Et unxit quidem Pater; unctus est vero Filius, in Spiritu, qui est unctio: Quemadmodum per Isaiam ait sermo,* Spiritus Dei super me; *significans & ungentem Patrem, & unctum Filium, & unctionem, qui est Spiritus.*

For under the name of Christ is understood he that did Anoint, and he who was Anointed, and the Unction whereby he was Anointed. And the Father indeed did Anoint, and the Son was Anointed with the Spirit, who is the Unction. As says the Word by *Isaiah*, *The Spirit of the Lord is upon me, because he hath Anointed me*; to signifie both the Father who did Anoint, and the Son

Son who was Anointed ; and the Unction, which is the Spirit.

*Suſcepit autem tres ſpeculatores, qui ſpeculabantur univerſam terram, & apud ſe abſcondit : Patrem ſcilicit, & Filium, & Spiritum Sanctum.*

She [*Rahab*] receiv'd three Spies, who ſpy'd out the whole Land, and hid them with her. I mean the Father, the Son, and the Holy Spirit. L. IV. C. 37. P. 336, 337.

*Semper eundem Deum ſciens ; & ſemper eundem Verbum Dei cognoſcens ; etiamſi nunc nobis manifeſtus eſt ; & ſemper eundem Spiritum Dei cognoſcens, etiamſi in noviſſimis temporibus nove effuſus eſt in nos.*

Ever knowing the ſame God ; and ever knowing the ſame Word of God, altho' he were but lately manifeſted to us ; and ever knowing the ſame Spirit of God, altho' he be but lately pour'd out upon upon us in the laſt Days. C. 66. p. 364.

*Ἄνθρωπος κατ' εἰκόνα καὶ ὁμοίωσιν τοῦ ἀγεννήτου γίνεται Θεοῦ, τοῦ μὲ Θεοῦ βουλευομένου, καὶ κελεύοντος· τοῦ δὲ υἱοῦ πραττοντος, καὶ δημιουργοῦντος· τοῦ δὲ πνεύματος τρέφοντος, καὶ αὔξοντος.*

Man is made after the Image and Likeneſs of the Unbegotten God : God being pleas'd to determine and command ; the Son acting and creating ; the Spirit nouriſhing him, and making him to increaſe. C. 75. p. 380.

*Glorificabitur autem Deus in ſuo plaſmate, conforme illud & conſequens ſuo puero adaptans ; per manus enim Patris, id eſt per Filium, & Spiritum Sanctum fit homo, ſecundum ſimilitudinem Dei.*

But God will be glorified in his Workmanſhip, fitting it, and making it conformable and agreeable to his Son. For Man is made by the Hands of the Father ; that is, by the Son and Holy Spirit, after the Likeneſs of God. L. V. C. 6. p. 406.

*Pater enim conditionem ſimul & Verbum*

For the Father ſupporting the Creation, and his C. 18. p. 427, 428.

*ſuum*

*ſuum portans, & Verbum portatum a Patre, præſtat ſpiritum omnibus, quemadmodum vult Pater, &c.*

Word; and the Word ſupported by the Father, beſtows the Holy Spirit upon all, as the Father will, *&c.*

C. 20. p. 430. *Omnium unam & eandem eſſe fidem; omnibus unum & eundem Deum Patrem recipientibus; & eandem diſpoſitionem Incarnationis Filii Dei credentibus; & eandem donationem Spiritus ſcientibus.*

That the Faith of all is one and the ſame, while all receive one and the ſame God the Father; and believe the ſame Diſpenſation of the Incarnation of the Son of God; and know the ſame Donation of the Spirit.

C. 36. p. 461. *Per Spiritum quidem ad Filium, per Filium autem aſcendere ad Patrem.*

To aſcend by the Spirit unto the Son, and by the Son unto the Father.

*N. B.* Before I leave this Article, wherein it appears that the very word *Trinity*, is comparatively a *late Word*, as well as the common Doctrines about it, is a *late Doctrine*, *i. e.* not to be found in the ancienteſt Records of our Religion, before the Introduction of Philoſophy; I cannot paſs by the ſtrange prejudice of Biſhop *Bull* in this Caſe, who ſpeaks as if a certain Book, aſcrib'd to *Hippolytus*, the Scholar of *Irenæus*, and call'd *Homilia de Deo Trino & Uno*, or *a Sermon upon the Triune God*, Title and all, were *genuine*. His Lordſhip might almoſt with equal probability have told us, that he had found a Treatiſe of the Age of *Hippolytus*, whoſe Title were *Hydroſtatical Paradoxes*, and I ſhould almoſt as ſoon believe the one as the other. I doubt alſo his Quotations out of *Hippolytus* will weigh little with cautious Readers, ſince 'tis ſo very uncertain whether any of them are his or not. *Quæ*

Defenſ. Fid. Nicæn. Sect. II. C. 8 §. 5.

*ſub*

*ſub nomine ejus feruntur ſpuria fere ſunt; excepto forſan tractatu de Antichriſto*: *What Writings are current under his Name, are generally ſpurious, excepting perhaps the Treatiſe concerning Antichriſt*, ſays Dr. *Mills* himſelf. And Dr. *Grabe* honeſtly obſerves, that not only that, but another parallel Work alſo aſcrib'd to *Hippolytus*, is ſo miſerably Corrupted and Interpolated, particularly in the Teſtimonies relating to the Divinity of our Saviour, that he is aſham'd to make any uſe at all of that; and had He not afforded us ſome better atteſted Fragments from this Author, to the ſame purpoſe; we muſt have contented our ſelves with his Atteſtation to the eighth Book of the Apoſtolical Conſtitutions: And ſtill, all ſuch pretended Fragments muſt be judg'd of by, or expounded according to the full and more unqueſtionable Monuments of genuine Antiquity. And we may well obſerve, that this Author's Writings muſt very probably have not well agreed to the *Orthodoxy* of after Times; or elſe, among ſo many Books which he wrote, we had hardly now been diſputing, whether we had a ſingle one extant at this Day. But this only by the By.

Prolegem. p. 62.

Not. ad Locum. ibid. ]

*N. B.* We may here alſo Note, as we paſs along, that when *Novatian*, or that unknown Author, wrote his excellent Book ſtill extant, *De Regula Veritatis*, *Of the Rule of Truth*, which paſſes under the name of a Treatiſe, *De Trinitate*, *Of the Trinity*; and upon that very Subject; he never yet once uſes that Word, as not being commonly apply'd to this Matter in his Days. And indeed both the *Doctrine* and the *Word*, in the modern ſenſe, is not much older than the Days of *Athanaſius*, about the middle of the fourth Century.

ARTICLE

## ARTICLE XXIII.

*Yet are they not intirely separate, independent Beings, but the Son and Spirit are intimately* united *to the Supreme God the Father, by a natural* Dependance, *constant* Consent, *and subordinate* Operation *for the Government of the World.*

Joh. I. 18. Θεὸν οὐδεὶς ἑώρακε πώποτε· ὁ μονογενὴς υἱὸς, ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς, ἐκεῖνος ἐξηγήσατο

V. 17. 19, 20, 21. Ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς, ὁ πατήρ μου ἕως ἄρτι ἐργάζεται, κἀγὼ ἐργάζομαι· ἀπεκρίνατο οὖν ὁ Ἰησοῦς, καὶ εἶπεν αὐτοῖς, ἀμὴν, ἀμὴν λέγω ὑμῖν, ὁ υἱὸς οὐ δύναται ποιεῖν ἀφ' ἑαυτοῦ οὐδὲν, ἐὰν μὴ βλέπῃ τὸν πατέρα ποιοῦντα· ἃ γὰρ ἂν ἐκεῖνος ποιῇ, ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ. ὁ γὰρ πατὴρ φιλεῖ τὸν υἱὸν, καὶ πάντα δείκνυσιν αὐτῷ, ἃ αὐτὸς ποιεῖ· καὶ μείζονα τούτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάζητε. ὥσπερ γὰρ ὁ πατὴρ ἐγείρει τοὺς νεκροὺς, καὶ ζωοποιεῖ, οὕτω καὶ ὁ υἱὸς οὓς θέλει ζωοποιεῖ·

NO one hath seen God at any time; the only begotten Son, who is in bosom of the Father, he hath declared him.

But Jesus answer'd them, My Father worketh hitherto, and I work.——Jesus therefore answer'd and said unto them, Verily, verily, I say unto you, the Son can do nothing of himself, but what he seeth the Father do. For what things soever he doth, the same also doth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doth; and he will shew him greater works than these, that ye may marvel. For as the Father raiseth up the dead and quickeneth them, even

even ſo the Son quickeneth whom he will.

Εἰ ἐγνώκειτέ με, καὶ τὸν πατέρα μου ἐγνώκειτε ἄν· καὶ ἀπ' ἄρτι γινώσκετε αὐτὸν, καὶ ἑωράκατε αὐτόν. λέγει αὐτῷ Φίλιππος, κύριε, δεῖξον ἡμῖν τὸν πατέρα, καὶ ἀρκεῖ ἡμῖν. λέγει αὐτῷ ὁ Ἰησοῦς, τοσοῦτον χρόνον μεθ' ὑμῶν εἰμι, καὶ οὐκ ἔγνωκάς με, Φίλιππε; ὁ ἑωρακὼς με, ἑώρακε τὸν πατέρα· καὶ πῶς σὺ λέγεις, δεῖξον ἡμῖν τὸν πατέρα; οὐ πιστεύεις ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοί ἐστι; τὰ ῥήματα ἃ ἐγὼ λαλῶ ὑμῖν, ἀφ' ἐμαυτοῦ οὐ λαλῶ· ὁ δὲ πατὴρ, ὁ ἐν ἐμοὶ μένων, αὐτὸς ποιεῖ τὰ ἔργα. πιστεύετέ μοι, ὅτι ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πατὴρ ἐν ἐμοί ἐστιν· εἰ δὲ μὴ, διὰ τὰ ἔργα αὐτὰ πιστεύετέ μοι.

If ye had known me, ye ſhould have known my Father alſo; and from henceforth ye know him; and have ſeen him. *Philip* ſaith unto him, Lord ſhew us the Father, and it ſufficeth us. Jeſus ſaith unto him, Have I been ſo long time with you, and yet haſt thou not known me, *Philip?* He that hath ſeen me, hath ſeen the Father: And how ſay'ſt thou, ſhew us the Father? Believeſt thou not that I am in the Father, and the Father in me? The words that I ſpeak unto you, I ſpeak not of my ſelf, but the Father that dwelleth in me, he doth the works. Believe me that I am in the Father, and the Father in me; or elſe believe me, for the very works ſake. XIV. 7—11.

Ἐν ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε ὑμεῖς, ὅτι ἐγὼ ἐν τῷ πατρί μου, καὶ ὑμεῖς ἐν ἐμοὶ, κἀγὼ ἐν ὑμῖν. v. 20.

In that day ye ſhall know that I am in the Father, and you in me, and I in you.

Ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας, ὁδηγήσει ὑμᾶς εἰς πᾶσαν τὴν ἀλήθειαν· οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ, ἀλλ' ὅσα ἂν ἀκούσῃ λαλήσει· καὶ τὰ ἐρχόμενα ἀνα-

Howbeit, when he the ſpirit of Truth is come, he ſhall lead you into all truth; for he ſhall not ſpeak of himſelf, but whatſoever he ſhall hear, that XVI. 13, 14, 15.

ἀνα-

ἀναγγελεῖ ὑμῖν. πάντα ὅσα ἔχει ὁ πατὴρ ἐμά ἐστι· διὰ τοῦτο εἶπον, ὅτι ἐκ ἐμοῦ λήμψεται, καὶ ἀναγγελεῖ ὑμῖν.

shall he speak; and he will shew you things to come. All things that the Father hath are mine, therefore said I, that he shall take of mine, and shall shew it unto you.

XVII. 10, 11. Τὰ ἐμὰ πάντα σά ἐστι, καὶ τὰ σὰ ἐμά, καὶ δεδόξασμαι ἐν αὐτοῖς. ——— ἵνα ὦσι ἓν καθὼς ἡμεῖς.

All mine are thine, and thine are mine, and I am glorified in them. ——— that they all may be one, as we are. [See 1 *Cor.* III. 8. and *Sandius's Interpretat. Paradox.* upon *Joh.* X. 30. most fully.]

v. 21, 22, 23. Ἵνα πάντες ἓν ὦσι, καθὼς σύ, πάτερ, ἐν ἐμοί, κἀγὼ ἐν σοί· ἵνα καὶ αὐτοὶ ἐν ἡμῖν ἓν ὦσιν· ἵνα ὁ κόσμος πιστεύσῃ ὅτι σύ με ἀπέστειλας· καὶ ἐγὼ τὴν δόξαν, ἣν δέδωκάς μοι, δέδωκα αὐτοῖς· ἵνα ὦσιν ἓν, καθὼς ἡμεῖς ἓν ἐσμεν· ἐγὼ ἐν αὐτοῖς, καὶ σὺ ἐν ἐμοί· ἵνα ὦσι τετελειωμένοι εἰς ἕν· ἵνα γινώσκῃ ὁ κόσμος ὅτι σύ με ἀπέστειλας, καὶ ἠγάπησας αὐτοὺς καθὼς ἐμὲ ἠγάπησας.

That they all may be one, as as thou art Father in me, and I in thee: That they also may be one in us; that the World may believe that thou hast sent me. And the Glory which thou gavest me, I have given them; that they may be one, even as we are one. I in them, and thou in me; that they may be made perfect in one; and that the World may know that thou hast sent me, and hast loved them as thou hast loved me. [See 1 *Joh.* II. 22. 23, 24.]

Act. V. 4 Οὐκ ἐψεύσω ἀνθρώποις, ἀλλὰ τῷ Θεῷ.

Thou hast not lied unto Men, but unto God.

*N. B.*

*N. B.* In this and many other Places, what affront is offer'd to the *Holy Spirit of God*, or to *his Son*; what Miracles are done by the *Spirit*, or by the *Son*, are aſcrib'd to God himſelf. Thus *God did the Works* which our Saviour perform'd; *God did them by him*; *God made all things by Jeſus Chriſt*: Good Men are the *Temples of God*, by his *Spirits* inhabiting in them; and many the like Expreſſions there are in Scripture, juſt as in *Irenæus*, *God made the World by himſelf*, i. e. *by his Word and Wiſdom*. He means probably by his *Son* and *Spirit*. And no wonder; when theſe Divine Perſons are ſo nearly related to God; are *His* Son, and *His* Spirit; not only produc'd by him at firſt, as all other Beings were; but produc'd to be ever *His* Inſtruments, *His* Meſſengers, *His* Deputies among his ſubordinate Creatures; *His very Hands*, in the Language of *Irenæus*; and accordingly are ever inveſted with his Power, Authority and Commiſſion; aſſiſted by his Omnipotence; directed by his Omniſcience; acting in his Name, referring all to him, and doing all for his Glory. So that thoſe who think, that the Expreſſion before us implies, that the *Holy Ghoſt* is diſtinctly *called God*, are little vers'd in the Scripture Style and Language; and more ſet upon picking up a Text to ſerve the turn of a modern Notion, than upon exactly and impartially underſtanding the ſacred Writings themſelves in theſe Matters: And for once let us ſee how near the Standard of Orthodoxy *Athanaſius* himſelf comes to this Expoſition of the Text before us:

Joh. XIV. 10. Act. II. 22. Eph. III. 9. 1 Cor. III. 16, 17.

"Ὡσε ὁ ψεύσάμενος τῷ ἁγίῳ πνεύματι τῷ Θεῷ ἐ. ψεύσατο, τῷ καθοικοῦντι ἐν ἀνθρώποις διὰ τὸ πνεῦμα ἴδιον αὐτοῦ· ὅπου γὰρ ἔστι τὸ πνεῦμα

He that has lied to the Holy Ghoſt, has lied unto God, who dwells in Men by his Holy Spirit. For where the Spirit of God

De Incarnat Verb. & Contr. Arian. §. 13. p.

πνεῦμα τ̃ Θεῦ ἐκεῖ ὅτιν ὁ Θεός· ἐν τύτῳ γάρ, φησι, γινώσκομεν ὅτι ὁ Θεὸς ἐν ἡμῖν μένει, ὅτι ἐκ τ̃ πνεύματος αὐτ̃ δέδωκεν ἡμῖν.

1 Cor. II. 10, 11. Ἡμῖν δὲ ὁ Θεὸς ἀπεκάλυψε, διὰ τ̃ πνεύματ[ος] αὐτ̃· τὸ γὰρ πνεῦμα πάντα ἐρευνᾷ, καὶ τὰ βάθη τ̃ Θεῦ. τίς γὰρ οἶδεν ἀνθρώπων τὰ τ̃ ἀνθρώπε, εἰ μὴ τὸ πνεῦμα ἀνθρώπε, τὸ ἐν αὐτῷ; οὕτω καὶ τὰ τ̃ Θεῦ οὐδεὶς οἶδεν, εἰ μὴ τὸ πνεῦμα τ̃ Θεῦ. κ. τ. λ.

is, there God is. For, says the Scripture, *By this we know that God abideth in us, because he hath given unto us of his Spirit.*

But God hath reveal'd them to us by his Spirit. For the Spirit searcheth all things, yea the deep things of God. For what Man knoweth the things of a Man but the Spirit of a Man which is in him? Even so the things of God knoweth no one but the Spirit of God. [See the Acts of *Thecla. Spicileg. Tom. I.* p. 105, 109, 118, 119.]

*N. B.* This Text is a very difficult one, especially in our modern Philosophy, which makes the *Spirit of Man* to be *the Man himself*; and so, in the Comparison, the *Spirit of God* must be *God himself*, to correspond to it. Which Interpretation would make the Text difficult with a witness, and plainly irreconcileable to all the rest of the Scripture. Whereas if we remember the ancient Notion, agreeable to *Paul* himself in particular, that the ψυχὴ καὶ σῶμα, *the Soul and Body*, are most properly call'd the *Man*; and that the πνεῦμα, or *Spirit*, is superadded by God, as the τὸ ἡγεμονικὸν, the *governing Principle* from above, the Text will be much easier, and may then be thus readily paraphras'd, 'The Spirit of God is not a remote and 'foreign Being, as one Man is remote and foreign 'to the Thoughts and Secrets of another; but 'may rather be compar'd to the rational Soul it 'self,

'self, with respect to the Passions, Inclinations and 'Sensations of the sensitive Soul and Body; to 'both which it is intimately united. For as that, 'and that only has the greatest Opportunities of 'diving into the Secrets and Mysteries of its own 'Companions, the ψυχὴ and σῶμα, the *Soul* and '*Body*; so is the Holy Spirit intimately united to 'God himself, and of all the Beings in the Uni-'verse (excepting the Son) is the only one that 'is permitted to dive into, to search out, and to 'reveal the secret and hidden Mysteries of the Di-'vine Counsel and Decrees concerning his Church 'here on Earth. This seems to me the plainest sense of this place. *Vid. Athanas. In illud* Quicunque dixerit, *&c.* p. 971.

Ὃς τῷ Θεῷ ὑπάρχων λόγῳ, ἀχώριστος δυνάμει, καὶ κατ' εἰκόνα καὶ ὁμοίωσιν Θεοῦ πλασθέντα ἀνθρωπον. κ. τ. λ.

Who being the Word of God, inseparable in Power, and taking upon him that Humane Nature which was formed after the Image and Likeness of God, *&c.*

Just Paræn. §. 41. p. 127.

Ἕτερός ἐστι τῶν τὰ πάντα ποιήσαντος Θεὸς, ἀριθμῷ λέγω, ἀλλ' οὐ γνώμῃ. οὐδὲν γὰρ φημι αὐτὸν πεπρᾶχέναι ποτὲ, ἢ ἂν αὐτὸς ὁ τὸν κόσμον ποιήσας, ὑπὲρ οὗ ἄλλος οὐκ ἔστι Θεὸς, βεβούληται, καὶ πρᾶξαι καὶ ὁμολῆσαι. κ. τ. λ.

He is different from the God that made all things I mean Numerically, not in Opinion. For I do not pretend that he ever did any thing but what the God that made the World, above whom there is no other God, wills that he should both do and say, *&c.*

Dial. cum Tryph. p. 276, 277.

Ἀτιμότερον δ' καὶ ἀχώριστον τῷ πατρὶ τὸν υἱὸν ὑπάρχειν οὐκ ἔστι πρόπον τὸ τὸν ἥλιον φασὶ φῶς ὑπ-

This Power is undivided, and inseparable from the Father; after the same manner that they say that

p. 358.

γῆς ἓν ἄτμητον καὶ ἀχώ-ειστον, ὅλῳ τῷ ἡλίῳ ἐν ἐρχομῷ, καὶ ὅταν δύσῃ συναποφέρῃ τὸ φῶς. κ. τ. λ.

the light of the Sun upon the Earth is undivided, and inſeparable from the Sun, which is in Heaven, and when the Sun ſets this Light accompanies him, *&c.*

Athenag. Legat. §. 9 p. 33. Ἀλλ' ἔστιν ὁ υἱὸς τοῦ Θεοῦ λόγῳ τῷ παιδὶ ἐν ἰδέᾳ καὶ ἐνεργείᾳ· κατ' ἐκεῖνον γὰρ καὶ δι' αὐτοῦ πάντα ἐγένετο· ὁ πατὴρ καὶ ὁ υἱὸς ἕν ὄντα· ἐν πατρὶ, καὶ πατὴρ ἐν υἱῷ, ἑνότητι καὶ δυνάμει πνεύματος. νοῦς καὶ λόγος ὁ παῖς τοῦ Θεοῦ.

But the Son of God is the Word of the Father, in idea and in energy. For from him, and in him, all things were made; the Father and Son being one; the Son in the Father, and the Father in the Son, by the Unity and Power of the Spirit. The Son of God is the Mind and Word of the Father.

§. 10. p. 40. Δεικνύντας αὐτῶν καὶ τὴν ἐν τῇ ἑνώσει δύναμιν, καὶ τὴν ἐν τῇ τάξει διαίρεσιν.

Shewing both their power in the Unity, and difference in Order.

§. 11. p. 45. Ἐπιδέναι, τίς ἡ τοῦ παιδὸς πρὸς τὸν πατέρα ἕνωσις; τίς ἡ τοῦ παιδὸς πρὸς τὸν υἱὸν κοινωνία; τί τὸ πνεῦμα; τίς ἡ τοσούτων ἑνώσεων καὶ διαιρέσεως ἐνεμψύχων τὸ πνεῦμα ὅλῳ τοῦ παιδὸς, τοῦ πατρός.

To know what is the union of the Son with the Father; what is the fellowſhip of the Father with the Son; what the Spirit is; what is the unity and difference of ſuch great Beings, the Spirit, the Son, and the Father, being united together.

§. 15. p. 63, 64. Ὡς γὰρ ὑμῖν, πατρὶ καὶ υἱῷ, πάντα κεχείρωται.... οὕτως ἐνὶ τῷ Θεῷ, καὶ τῷ παρ' αὐτοῦ λόγῳ, ὑφ' ὃν γεγόνασι, ἀμερίστως, πάντα ὑποτέτακται.

As all things are committed into your Hands, both Father and Son,—ſo are all things put into Subjection to one God, and to the Word which is de-

Ὡς

riv'd from him, which we underſtand to be his Son, undivided from him.

Ὡς γὰρ Θεὸν φαμὲν, καὶ υἱὸν τὸν λόγον αὐτοῦ, καὶ πνεῦμα ἅγιον, ἑνούμενα τῷ πατρὶ δυνάμει, τὸν υἱὸν, τὸ πνεῦμα· (ὅτι νοῦς, λόγος, σοφία, υἱὸς παντὸς· καὶ ἀπόρροια, ὡς φῶς ἀπὸ πυρὸς, τὸ πνεῦμα·)

For, as we ſay, there is a God, and the Son his Word, and the Holy Spirit, united in Power, the Father, the Son, the Spirit; (for the Son of the Father is Mind, the Word, and Wiſdom; and the Spirit is an Emanation, as Light from Fire.) §. p. 22. 96.

*Per Filium itaque qui eſt in Patre, & habet in ſe Patrem, is qui eſt manifeſtatus eſt Deus.*

That God therefore who is, hath been made manifeſt by the Son, who is in the Father, and has the Father in him. Iren. L. III. C. 6. p. 209.

*Qui igitur a Prophetis adorabatur Deus vivus, hic eſt vivorum Deus & Verbum ejus, qui & locutus eſt Moyſi.* —— *Ipſe igitur Chriſtus, cum Patre, vivorum eſt Deus qui locutus eſt Moyſi, qui & Patribus manifeſtatus eſt.*

The living God therefore who was to be ador'd by the Prophets, he is the God of the Living; and his Word alſo who ſpake to *Moſes.* —— Chriſt therefore himſelf, with the Father, is the God of the living, who ſpake to *Moſes*, who was alſo made manifeſt to the Patriarchs. See L. I. C. 19. p. 93. L. III. C. 11. p. 219. L. V. C. 18. p. 427, 428. L. IV. C. 11. p. 282.

*N. B.* Beſides theſe Teſtimonies there is a ſtrange one indeed produc'd by the *Sabellians*, and mention'd by *Epiphanius*, as taken out of the moſt ancient *Goſpel according to the* Egyptians, thus, Τὸν αὐτὸν εἶδος πατέρα, τὸν αὐτὸν εἶδος υἱὸν, τὸν αὐτὸν εἶδος ἅγιον πνεῦμα, as if the Father, Son, and Holy Ghoſt were only different Spicil. Tom. I. p. 36, 37.

Epiphan. Hæref. LXII. §. 2. 4. p. 514, 515, 516.

different *Names* for the same *Person*. We hear of this from no other Hand, and have but a very imperfect Account of it, so can say but very little about it; only, as far as appears by *Epiphanius*'s Answer to the *Sabellian*'s, it was barely the form of Baptism in that Gospel it self, deliver'd, it seems, without those Articles, τῷ, τῷ, τῷ, prefix'd severally to every Divine Person, which are in *Matthew*; and thence affording these Hereticks the occasion of making the former Inference. Which is in reality so very near the most exact *modern Orthodoxy*, that these late Ages have been in very great danger of *Sabellianism*; altho' Bishop *Bull*'s and others Labours begin to reduce them somewhat nearer to the Ancient, or *Arian* Doctrine, in this Matter.

APPEN-

# APPENDIX
## TO THE
# Fourth Volume.

## *The Primitive Doxologies.*

Πᾶσα κτίσις, ὅς ἐστιν εὐλογητὸς εἰς τοὺς αἰῶνας. ἀμήν.

MORE than the Creator: who is blessed for ever. *Amen.* Rom. I. 25.

Ὁ ὢν ὁπὶ πάντων Θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας ἀμήν.

Who is over all, God blessed for ever. *Amen.* [or, The God over all be blessed for ever. *Amen.*] IX. 5.

*See* pag. 13, 14. *before.*

Ἐξ αὐτοῦ, καὶ δι' αὐτοῦ, καὶ εἰς αὐτὸν τὰ πάντα· αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας· ἀμήν.

Of him, and through him, and to him are all things. To him be Glory, for ever. *Amen.* XI. 36.

Μόνῳ σοφῷ Θεῷ, διὰ Ἰησοῦ Χριστοῦ, δόξα εἰς τοὺς αἰῶνας· ἀμήν.

To the only wise God be glory, through Jesus Christ, for ever. *Amen.* XVI. 27.

Ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ ὢν εὐλογητὸς εἰς τοὺς αἰῶνας.

The God and Father of our Lord Jesus Christ, who is blessed for evermore. 2 Cor. XI. 31.

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| Gal. I. 4, 5. | Κατὰ τὸ θέλημα τοῦ Θεοῦ καὶ πατρὸς ἡμῶν· ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν. | According to the Will of God and our Father. To him be glory for ever and ever. *Amen.* |
| Eph. III. 21. | Αὐτῷ ἡ δόξα, ἐν τῇ ἐκκλησίᾳ, ἐν Χριστῷ Ἰησοῦ, εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων· ἀμήν. | To him be glory in the Church, by Christ Jesus, throughout all ages, world without end. *Amen.* |
| Philip. IV. 20. | Τῷ δὲ Θεῷ καὶ πατρὶ ἡμῶν ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν. | Now to God and our Father be glory for ever and ever. *Amen.* |
| 1 Tim. I. 17 | Τῷ δὲ βασιλεῖ τῶν αἰώνων ἀφθάρτῳ, ἀοράτῳ, μόνῳ σοφῷ Θεῷ, τιμὴ, καὶ δόξα, εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν. | Now to the King of Ages, immortal, invisible, the only wise God, be honour and glory for ever and ever. *Amen.* |
| VI. 16. | Ὃν εἶδεν οὐδεὶς ἀνθρώπων, οὐδὲ ἰδεῖν δύναται· ᾧ τιμὴ καὶ κράτος αἰώνιον· ἀμήν. | Whom no man hath seen, nor can see. To whom be honour and power everlasting. *Amen.* |
| 2 Tim. IV. 18. | Κύριος· ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν. | The Lord: To whom be glory for ever and ever. *Amen.* |
| Heb. XIII 21. | Ὁ δὲ Θεὸς τῆς εἰρήνης,— διὰ Ἰησοῦ Χριστοῦ· ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν. | Now the God of Peace, —through Jesus Christ: To whom be glory for ever and ever. *Amen.* |
| 1 Pet. IV. 11. | Ἵνα ἐν πᾶσι δοξάζηται ὁ Θεὸς, διὰ Ἰησοῦ Χριστοῦ· ᾧ ἐστιν ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν. | That God in all things may be glorified, through Jesus Christ. To whom is glory and dominion for ever and ever. *Amen.* |
| V. 11. | Αὐτῷ [Θεῷ] ἡ δόξα, καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν. | To God be glory and dominion for ever and ever. *Amen.* |
| 2 Pet. III. 18. | Σωτῆρος Ἰησοῦ Χριστοῦ· αὐτῷ ἡ δόξα καὶ νῦν, καὶ εἰς ἡμέραν αἰῶνος· ἀμήν. | Our Saviour Jesus Christ: To him be glory both now and for ever. *Amen.* |

Μόνῳ σοφῷ Θεῷ, σωτῆρι ἡμῶν, δόξα καὶ μεγαλωσύνη, κράτος καὶ ἐξουσία, καὶ νῦν, καὶ εἰς πάντας τοὺς αἰῶνας· ἀμήν.

To the only wise God, our Saviour, be glory, and majesty, dominion, and power, both now and ever. *Amen.* Jude v. 25

Αὐτῷ [Ἰησοῦ Χριστῷ] ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

To Jesus Christ be glory and dominion for ever and ever. *Amen.* Apoc. I. 6.

Ἄξιος εἶ, κύριε, λαβεῖν τὴν δόξαν, καὶ τὴν τιμὴν, καὶ τὴν δύναμιν· ὅτι σὺ ἔκτισας τὰ πάντα, καὶ διὰ τὸ θέλημά σου ἦσὶ, καὶ ἐκτίσθησαν.

Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are, and were created. IV. 1 —.

Τῷ καθημένῳ ἐπὶ τῷ θρόνῳ, καὶ τῷ ἀρνίῳ, ἡ εὐλογία, καὶ ἡ τιμὴ, καὶ ἡ δόξα, καὶ τὸ κράτος, εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

Blessing, and honour, and glory, and power be to him that sitteth upon the throne, and unto the Lamb, for ever and ever. *Amen.* V. 13.

Ἡ σωτηρία τῷ Θεῷ ἡμῶν, τῷ καθημένῳ ἐπὶ τῷ θρόνῳ, καὶ τῷ ἀρνίῳ. Salvation unto our God which sitteth upon the throne, and to the Lamb. VII. 10.

Ἡ εὐλογία, καὶ ἡ δόξα, καὶ ἡ σοφία, καὶ ἡ εὐχαριστία, καὶ ἡ τιμὴ, καὶ ἡ δύναμις, καὶ ἡ ἰσχὺς, τῷ Θεῷ ἡμῶν εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν. Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might be unto our God, for ever and ever. *Amen.* v. 12.

Ἀλληλούϊα· ἡ σωτηρία, καὶ ἡ δόξα, καὶ ἡ τιμὴ, καὶ ἡ δύναμις κυρίῳ τῷ Θεῷ ἡμῶν. Alleluiah: Salvation, and glory, and honour, and power unto the Lord our God. XIX. 1.

Ταῦτα πάντα ὁ μέγας δημιουργὸς καὶ δεσπότης τῶν ἁπάντων ἐν εἰρήνῃ καὶ ὁμοιοφρονοῦντας ἐπέταξεν εἶναι· εὐεργετῶν τὰ All these has the great Creator and Lord of all commanded to observe peace and concord: being Clem. Ep. I. §. 20. p. 159.

πάντα, ὑφ' ἑκατέρων δὲ ἡμᾶς, τοὺς προσπεφυγότας τῷ οἰκτιρμοῖς αὐτοῦ, διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· ᾧ ἡ δόξα καὶ μεγαλωσύνη εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

§. 32. p. 164. Ὁ παντοκράτωρ Θεός· ᾧ ἔστω δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

§. 38. p. 168. Ὁ ποιήσας ἡμᾶς, καὶ δημιουργήσας· ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

§. 43. p. 171. Εἰς τὸ δοξασθῆναι τὸ ὄνομα τοῦ ἀληθινοῦ καὶ μόνου Θεοῦ· ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

§. 45. p. 173. Ὕψιστος· ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

§. 50. p. 175. Ἐκλελεγμένος ὑπὸ τοῦ Θεοῦ, διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν· ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

§. 58. p. 180. Ἰησοῦ Χριστοῦ· δι' οὗ αὐτῷ δόξα καὶ μεγαλωσύνη, κράτος, τιμὴ, καὶ νῦν, καὶ εἰς πάντας τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

§. 59. p. 180. Δι' οὗ αὐτῷ δόξα, τιμὴ, κράτος, καὶ μεγαλωσύνη, θέσμος αἰωνίως, ὅπερ ἐστὶ καιρὸς εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

Conſtit. ſ poſt. l. 7. C. 1. p. 200. Δι' οὗ ἡ δόξα τῷ Θεῷ εἰς τοὺς αἰῶνας· ἀμήν. *Vid.*

good to all; but eſpecially to us, who flee to his mercy through our Lord Jeſus Chriſt: To whom be glory and majeſty for ever and ever. *Amen.*

God Almighty: To whom be glory for ever and ever. *Amen.*

He that made us, and formed us: To whom be glory for ever and ever. *Amen.*

That the name of the true and only God might be glorified: To whom be honour for ever and ever. *Amen.*

The Moſt High: To whom be glory for ever and ever. *Amen.*

Choſen by God, through Jeſus Chriſt our Lord: To whom be glory for ever and ever. *Amen.*

Jeſus Chriſt: By whom be glory, and majeſty, and power, and honour unto him, now, and for evermore. *Amen.*

Through whom be honour, and glory, and might, and majeſty, and an eternal throne, from everlaſting to everlaſting. *Amen.*

Through whom glory be to God for ever. *Amen.*

C. 8.

C. 8. p. 207. L. VII. C. 25. p. 370. C. 47. p. 385. C. 49. p. 385.

Ἀλλὰ τῷ [βάλλουσιν] τῷ Θεῷ καὶ πατρὶ τῶν ὅλων, τῷ διὰ Χριστοῦ τοῦ κυρίου ἡμῶν· ᾧ ἡ δόξα εἰς τοὺς αἰῶνας. ἀμήν.

The will of the God and Father of the Universe, which is revealed unto us by Jesus Christ our Lord: To whom be glory for ever. *Amen.* L.II.C.14 p. 223.

Δι' οὗ ἡ δόξα τῷ Θεῷ, ἐν πνεύματι καὶ ἀληθείᾳ εἰς τοὺς αἰῶνας· ἀμήν.

Through whom glory be to God, in spirit and truth, for ever. *Amen.* L.IV.C. 5. p. 294.

Πιστεύων τῷ ἑνὶ καὶ μόνῳ ἀληθινῷ Θεῷ καὶ πατρὶ, διὰ Ἰησοῦ Χριστοῦ τοῦ μεγάλης ἀρχιερέως, καὶ λυτρωτῇ τῶν ψυχῶν, καὶ μισθαποδότῃ τῶν ἄθλων· ᾧ ἡ δόξα εἰς τοὺς αἰῶνας· ἀμήν. *Vid.* L. VIII. C. 3. p. 390.

Believing in the one and only true God and Father, through Jesus Christ, the great High-Priest, and Redeemer of our souls, and Rewarder of our sufferings: To whom be glory for ever. *Amen.* L.V.C.6. p. 304.

Δι' οὗ τὸ σέβας, καὶ ἡ μεγαλωσύνη, καὶ ἡ δόξα, τῷ παντοκράτορι Θεῷ καὶ νῦν, καὶ εἰς τοὺς αἰῶνας· ἀμήν.

Through him worship, and majesty, and glory be given to Almighty God, both now, and for evermore. *Amen.* L.VI. C. 30. p. 360.

Θεὲ, δημιουργὲ παντὸς ὅλου. —ὅτι σοῦ ἐστιν ἡ δόξα, καὶ ἡ δύναμις εἰς τοὺς αἰῶνας· ἀμήν.

O God the Creator of the whole world: — For thine is the glory, and the power, for ever. *Amen.* L.VII.C. 27. p 371.

Ὑπέρμαχε γένους Ἀβραὰμ, εὐλογητὸς εἶ εἰς τοὺς αἰῶνας· εὐλογητὸς εἶ κύριε, βασιλεῦ παντὸς αἰώνων.

O thou great protector of the posterity of Abraham, thou art blessed for ever: Thou art blessed, O Lord, the King of Ages. C. 33, 34. p. 373, 374.

Ὑπὲρ

C. 38. p. 378. Ὑπὲρ ἁπάντων σοι ἡ δόξα, καὶ τὸ σέβας, διὰ Ἰησοῦ Χριστοῦ, νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας. ἀμήν.

Glory and worſhip be to thee for all theſe things, through Jeſus Chriſt, now, and ever, and throughout all ages. *Amen.*

C. 45. p. 382. Δι' οὗ, σοι δόξα, ἐν ἁγίῳ πνεύματι, εἰς τοὺς αἰῶνας· ἀμήν. *See* Ignat. ad Epheſ. §. 21. p. 55. ad Rom. §. 8. p. 77. ad Philad. §. 11. p. 86.

By whom glory be to thee, in the Holy Spirit, for ever. *Amen.*

C. 48. p. 385. Σοὶ πρέπει ἔπινος, σοὶ πρέπει ὕμνος, σοὶ δόξα πρέπει, τῷ Θεῷ, καὶ πατρὶ, διὰ τοῦ υἱοῦ, ἐν πνεύματι τῷ παναγίῳ, εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν. *Vid.* L. VIII. C. 5. p. 392. C. 6. p. 394. C. 8. p. 395. C. 9. p. 396. C. 11. p. 398. C. 37. p. 416. C. 40. p. 418. C. 41. p. 418.

Praiſe becomes thee; Hymns become thee; Glory becomes thee, the God and Father, through the Son, in the moſt Holy Spirit, for ever and ever. *Amen.*

L. VIII. C. 7. p. 394. Ὅτι σοι δόξα, τιμὴ, καὶ σέβας, καὶ διά σε τῷ σῷ παιδὶ, ἐν ἁγίῳ πνεύματι, εἰς τοὺς αἰῶνας· ἀμήν.

For to thee is due glory, honour, and worſhip, and by thee to thy Father, in the Holy Spirit, for ever. *Amen.*

C. 12. p. 404. Ὅτι σοι πᾶσα δόξα, σέβας, καὶ εὐχαριστία, τιμὴ, καὶ προσκύνησις, τῷ πατρὶ, καὶ τῷ υἱῷ, καὶ τῷ ἁγίῳ πνεύματι, καὶ νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς ἀνελλειπεῖς καὶ ἀτελευτήτους αἰῶνας τῶν αἰώνων· καὶ πᾶς ὁ λαὸς λεγέτω, ἀμήν. *Vid.* C. 15. p. 406. bis. C. 16. p. 407. C. 18. p. 407. C. 20. p. 408. C. 21. p.

For to thee belongs all glory, and worſhip, and thankſgiving, honour and adoration, the Father, the Son, and the Holy Spirit, both now, and always, and for everlaſting and endleſs ages for ever. And let all the people ſay, *Amen.*

408.

408. C. 22. p. 409. C. 29. p. 411. C. 38. p. 417. C. 39. p. 417. C. 41. p. 419.

Εἷς ἅγιος, εἷς κύριος, εἷς Ἰησοῦς Χριστὸς, εἰς δόξαν Θεοῦ πατρὸς, εὐλογητὸς εἰς τοὺς αἰῶνας· ἀμήν. Δόξα ἐν ὑψίστοις Θεῷ, καὶ ἐπὶ γῆς εἰρήνη, ἐν ἀνθρώποις εὐδοκία. ὡσαννὰ τῷ υἱῷ Δαβίδ· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου· Θεὸς κύριος, καὶ ἐπιφάνη ἡμῖν· ὡσαννὰ ἐν τοῖς ὑψίστοις.

There one that is Holy, there is one Lord, one Jesus Christ, blessed for ever, to the glory of God the Father. *Amen.* Glory to God in the highest, and on earth peace, good-will among men. Hosanna to the son of David. Blessed be he that cometh in the name of the Lord, being God and Lord, who appeared to us: Hosanna in the highest. C. 13. p. 404.

Μεθ' ὃ σοι καὶ ἡ ἐπάξιος ὀφείλεται προσκύνησις πάσης λογικῆς καὶ ἁγίας φύσεως, καὶ πνεύματι τῷ Παρακλήτῳ, εἰς τοὺς αἰῶνας ἀμήν.

With whom worthy adoration is due from every rational and holy nature to thee, and to the Spirit, who is the Comforter, for ever. *Amen.* C. 37. p. 417.

Μεθ' ὃ, σοι, καὶ πνεύματι ἁγίῳ, ἡ δόξα, καὶ νῦν, καὶ εἰς τοὺς μέλλοντας αἰῶνας· ἀμήν. [δι' ὃ, σοι, σὺν αὐτῷ, ἐν πνεύματι ἁγίῳ· Apud Euseb. *Per quem, tibi, & cum ipso, & cum spiritu sancto, gloria.* Vet. Interpr. *Per quem, & cum quo, tibi, cum spiritu sancto, gloria.* Rusin.]

With whom, to thee, in the Holy Ghost, be glory both now, and to all succeeding ages. *Amen.* Martyr. Polycarp. ap. Coteler. §. 14. p. 199.

§. 20. p. 201. Ἵνα καὶ ἐκεῖνοι δοξάζωσι τὸν κύριον.——διὰ παιδὸς αὐτοῦ τοῦ μονογενοῦς Ἰησοῦ Χριστοῦ· ᾧ ἡ δόξα, τιμὴ, κράτος, μεγαλωσύνη, εἰς αἰῶνας· ἀμήν.

That they also may glorify the Lord,—— through his only begotten Son Jesus Christ: To whom be glory, and honour, and power, and majesty for ever and ever. *Amen.*

§. 21. p. 202. Βασιλεύοντος εἰς τοὺς αἰῶνας Ἰησοῦ Χριστοῦ· ᾧ ἡ δόξα, τιμὴ, μεγαλωσύνη, θρόνος αἰώνιος, ἀπὸ γενεᾶς εἰς γενεάν· ἀμήν.

Our Saviour Christ reigning for evermore. To him be honour, glory, majesty, and an eternal throne from generation to generation. *Amen.*

§. 22. p. 202. Ἰησοῦ Χριστοῦ· μεθ' οὗ, δόξα τῷ Θεῷ, καὶ πατρὶ, καὶ ἁγίῳ πνεύματι, ἔν τε σωτηρίᾳ τῇ ἁγίων ἐκλεκτῶν.

Jesus Christ: With whom glory be to God the Father, and the Holy Spirit, for the salvation of his chosen Saints.

§. 24. p. 202. Ὧ ἡ δόξα, σὺν πατρὶ, καὶ ἁγίῳ πνεύματι, εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν. *

To whom, with the Father, and the Holy Ghost, be glory for ever and ever. *Amen.*

*N. B.* The Doxologies in *Paul*, twelve in number, are, as I understand them, all directed immediately *to the Father*, or *to the Father through the Son*. Of the three in *Peter*, two are directed, as those in *Paul*, *to the Father*, or *to the Father through the Son*; and the other is expressly and only directed to *Jesus Christ* himself. The single one in *Jude* is directed only *to the Father*. Of the six in the Apocalypse of *John*, three are directed *to the Father* alone; one *to the Son* alone; and the other two *to the Father and to the Son* jointly. So that

* *Vid.* Hippolyt. de Antichristo. apud Combefis. Auctar. Noviss. C. 67. p. 50. Epist. ad Diognet. p. 502.

in the Sacred Writings own'd to be *Canonical*, the Holy Ghoſt is never mention'd in Doxologies at all; and the Son not often, any otherwiſe than as the Mediator. *Clement*'s eight and the Apoſtles ſix Doxologies alſo in *Clement*'s Epiſtle, and former ſix Books of the Conſtitutions, are exactly like thoſe of *Paul*, intirely directed *to the Father*, or *to the Father through the Son*; without any mention of the Holy Ghoſt. The publick Doxologies of the Jewiſh and Gentile Liturgies, contain'd in the ſeventh and eighth Books of the Conſtitutions, are directed ſometimes *to the Father* alone, ſometimes *to the Father through the Son*; ſometimes *to the Father, and the Son, in the Holy Ghoſt:* nay ſometimes, if the Copies are not corrupted, of which preſently, *to the Father, and the Son, and the Holy Ghoſt*; eſpecially in the Celebration of the Sacrament of the Lord's Supper, when the Church did rather more ſolemnly mention the Holy Ghoſt than upon any other occaſion. The certain one in *Polycarp*'s Prayer before his Martyrdom, is either *to the Father, the Son, and the Holy Ghoſt*; or *to the Father, with and through the Son, in* or *with the Holy Ghoſt*, [for the Copies and Verſions vary in the Form.] The four remaining Doxologies in *Polycarp*'s Martyrdom are not ſo certainly genuine as the former; and ſo their exact Form need not be enquir'd into ſo nicely. However, upon the whole, we may very eaſily ſee the great diſtinction there was among the firſt Chriſtians in the Worſhip paid ſeverally to the Father, the Son, and the Holy Spirit; and in what manner and forms they were *glorify'd* then by them. And certainly it becomes the preſent Churches of Chriſt to take care that they worſhip and glorify the ſame Sacred Beings in the very ſame manner, and no other: this matter of *Divine Worſhip* being of all

things certainly the leaſt to be alter'd by bare human Reaſonings and Authority; and ſuch wherein the Rules and Examples in Holy Scripture, and the Apoſtolical Fathers, eſpecially in the primitive Liturgies, are the moſt religiouſly to be obſerv'd by all Chriſtians.

*N.B.* There are very great reaſons for ſuſpicion, that the Orthodox have ſometimes alter'd the Particle belonging to the Holy Ghoſt, in the Conſtitution Liturgies, and put *and* the Holy Ghoſt, inſtead of *in* the Holy Ghoſt, or *by* the Holy Ghoſt. The Reader muſt judg here whether I ſpeak without grounds or not.

(1.) This ſort of Corruption in the primitive Doxologies is evident in other caſes. Thus in *Polycarp*'s undoubted Doxology, 'tis now in the *Greek* ἁγίῳ πνεύματι, *and the Holy Ghoſt*, as alſo in the *Latin* Verſions: yet in *Euſebius* 'tis ἐν πνεύματι ἁγίῳ, *in the Holy Ghoſt*; which was therefore probably the original reading. Thus alſo at the end of the Martyrdom of *Polycarp* we have it once ἁγίῳ, *and*, and once σὺν, *with:* but then the one is in that part which is wanting in *Euſebius*; and the other is only in a Doxology of *Pionius*, a Tranſcriber afterwards. Nor does *Baſil* in his diligent Search after ſuch old Forms produce any of theſe kinds, till about the beginning of the third Century; as knowing nothing of them before that Age.

De Spiritu Sancto.

(2.) The *Arians*, who were the Preſervers of the moſt primitive Doctrines and Doxologies of the Church, always inſiſted upon this, that ἐν πνεύματι ἁγίῳ, *in the Holy Ghoſt*, was the original Form; and do not appear to have own'd either καὶ or σύν, *and* or *with*. The latter eſpecially they utterly diſapprov'd of, as intirely contrary to the antient Practice; as indeed it is not once in the whole Apoſtolical Conſtitutions at this day. Nor does *Baſil* pretend to any Apoſtolical Tradition or Practice for that Form, in his large Vindication of it.

(3.) I

(3.) I obſerve that καὶ *and* is never us'd in the Conſtitutions till the eighth Book, nay not till the twelfth Chapter of it, which is the Euchariſtical Office; and even there the original ἐν *in* is ſtill frequently preſerv'd even in our preſent Copies: Which ἠ *and* was therefore, I believe, an Interpolation to conform the Rule to the modern Practice, made in or before the days of *Baſil*, in whoſe time both thoſe Particles were us'd by the Orthodox; which was a moſt pernicious Corruption. Theſe frequent Interpolations made by the Church and the Orthodox, render it ſo hard to depend on things *agreeing* with later Notions and Practices in antient Authors, in compariſon of thoſe which *contradict* them. If the Conſtitutions were but as free from *Orthodox Interpolations*, as they certainly are from thoſe of the *Arians*, of which ſuch an ill-grounded noiſe is made; they would be a Treaſure ſtill more ineſtimable.

(4.) What is here very conſiderable, the Apoſtles themſelves in the ſixth Book of the ſame Conſtitutions do moſt ſolemnly appoint the Worſhip of the Holy Ghoſt in the other manner, by ἐν *in* and not by ἠ *and*: δηλοῦμεν ὑμῖν θεὸν παντοκράτορα ἕνα μόνον ὑπάρχειν, παρ' ὃν ἄλλον οὐκ ἔστι, ἠ αὐτοῦ μόνου σέβειν ἠ προσκυνεῖν, διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν, ἐν τῷ παναγίῳ πνεύματι· *We declare unto you, that there is only One God Almighty, beſides whom there is no other; and that you muſt worſhip and adore him alone, through Jeſus Chriſt our Lord, in the moſt Holy Spirit.* See Eph. II. 18. To conclude: The Works even of *Athanaſius* do not only imply that ἐν πνεύματι ἁγίῳ, *in the Holy Spirit*, was the original Form, by his general uſe of that Stile in all his earlier Writings, both in his Doxologies, and other Expreſſions; but alſo inform us at what time this Language was chang'd, and the ἠ or σὺν *and* or *with* brought into common practice, by his altering

C. 14. p. 343. Vid. L. VII. C. 37. p. 377. C. 45. p. 382.

De Incarnat. in calce. p. 111. Ad Serap. p. 179, 187. bis. 189, 199, 202, 205. ſæpe. 207.

Apol. ad Const. p. 719. Ep. II. ad Serap. p. 13.

altering the Stile sometimes in his later Writings. So that 'tis very probable this great Corruption of the Apostolical Constitutions, and the Alterations in the publick Worship consequent thereupon, are to be dated from the latter days of *Athanasius*, and the introduction of the Consubstantiality and Coequality of the Holy Ghost at the same time, and not sooner.

(5.) But what is another main Argument for suspicion, is, that *Justin Martyr* speaking of this very matter, and of this very Liturgy; nay, of that very most solemn part where the κοὶ is now most frequent and expres's; says it was διὰ, or in some such form, both to the Son and Spirit.

Ubi suprà.

Hear his words already quoted on other occasions: Οὗ ⊙ λάβων, ἄινον ἀ δόξαν τῷ πατρὶ τῶν ὅλων, διὰ τοῦ ὀνόματος τοῦ υἱοῦ, ἀ τοῦ πνεύματος τοῦ ἁγίου, ἀναπέμπει· And again, Ἐπὶ πᾶσι τε οἷς προσφερόμεθα εὐλογοῦμεν τὸν ποιητὴν τῶν πάντων, διὰ τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ, ἀ διὰ πνεύματος τοῦ ἁγίου. These great occasions of suspicion do certainly make it reasonable for the Church to alter the present Form of Doxology, since it can by no means prove it self Apostolical.

*N. B.* If it be requir'd that I determine the particular meaning of this original Form of Doxology, ἐν πνεύματι ἁγίῳ, *in the Holy Spirit*, I shall here plainly declare my Opinion; *viz.* That it does not imply the direct ascribing of Glory and Praise to the Holy Ghost, as the Form to the Father, and sometimes that to the Son most certainly do; but only the Commemoration of him as the Guide and Assister of our Devotions: *q. d.* May Glory, Honour, and Adoration be now and ever ascrib'd to the Great God of the Universe; together with, or through the Intercession of his only begotten Son, our Lord and Mediator; by the blessed Influence and Assistance of the Holy Spirit.

Spirit. The Reaſons follow: 1. This exactly agrees with the nature of the Chriſtian Religion, which requires us to worſhip the Father, through the Son; nay ſometimes the Father and the Son, by the Aid of the Holy Ghoſt. 2. This reconciles the Doxologies in the known Books of the New Teſtament and *Clement*, with thoſe in the original Liturgies of the Conſtitutions; which otherwiſe are not exactly to the ſame Objects. For the New-Teſtament Doxologies, and thoſe in *Clement*'s undoubted Epiſtle to the *Corinthians*, and firſt ſix Books of the Conſtitutions, aſcribe the Glory only to the Father, through the Son; or to the Father, and the Son; without any mention of the Holy Ghoſt. Whereas the Phraſe *in the Holy Ghoſt* was generally added in the original Liturgies. Which Addition will very well agree with the former Doxologies in this Acceptation; otherwiſe it introduces really a new Object of Worſhip or Doxology: which is too improbable to be believ'd, without good proof. 3. The particle ἐν or *in* does very naturally ſignify *by* the Holy Ghoſt, in this ſenſe of it; as indeed *Paul* and *Jude* ſeem directly to uſe it in this very ſenſe, and perhaps with reference to this very Form of Doxology and Adoration, Ἐν πνεύματι ἁγίῳ προσευχόμενοι, *Praying by the Spirit*, or *by the Holy Spirit*. Which will appear the more probable, when we conſider, 4. That *Juſtin Martyr* twice, and *Clemens Alexandrinus* once vary the Phraſe, and uſe διὰ inſtead of ἐν, *by* the Holy Ghoſt, for *in* the Holy Ghoſt; as we have already obſerv'd: thereby letting us know what was their Opinion concerning it. However, this muſt be allow'd by all, that in this difference of the Expreſſions in Doxologies, there was intended a plain difference and diſtinction between the three Perſons; and that they were to be differently worſhip'd by the

Eph. VI. 18. Jude v. 20

*See* Artic. XXI. prius.

the Christian Church : the Father as the Original Fountain and Author of all our Blessings ; the Son as his Vicegerent and our Mediator ; and the Blessed Spirit as a Being subordinate, and ministring to them both for our assistance and advantage. See Rom. IX. 1. XIV. 17. 1 Cor. XII. 3, 13. 2 Cor. VI. 6. Eph. II. 22. III. 5. VI. 18. Philip. III. 3. Colos. I. 8. 1 Thess. I. 5. 2 Thess. II. 13.

*N. B.* Here also a common Mistake is to be rectify'd, as if in those Doxologies where the Supreme God the Father had been mention'd or worship'd *through Jesus Christ*, *to whom* glory is immediately ascrib'd, in the usual Form of Doxologies ; that *to whom* related to Jesus Christ, and not to God the Father : as if upon an occasional mention of the *Mediator*, *by whom* our Devotions are offered, the *Great Object* of them were immediately to be forgotten by us, and all the Glory confin'd to the Mediator alone. This seems to me a *gross* mistake ; yet is it, I doubt, a very *common* one. The first Doxology in *Peter* before inserted, when well consider'd, will help to cure this Error among Christians.

## Observations *from the Whole.*

(1.) The Corruptions in these great Articles of Christianity came in so very *gradually* and *insensibly*, one step still making way for another, that the Church did not at any time plainly discern they were intirely *Innovations* at the time of their introduction ; tho she might most easily have found they were so, by comparing them with the original Standards themselves ; or by comparing the Doctrines and Practices in Ages considerably remote from one another : just as 'twas the case in the later and more known Corruptions of Popery also. I say the *later* and *more known* Corruptions

tions of Popery; for I look upon these to be the *earlier* and *less discern'd* Corruptions of the same Antichristian State, which we now call by the name of Popery; and which is so fully, frequently, and solemnly foretold in the Sacred Writings. One of the earliest Opinions or Corruptions most certainly was that of *Theodotus*, who suppos'd a *human rational Soul* in our Saviour, distinct from the Λόγος, or *divine Nature:* and this Corruption prevail'd so as to obtain in the fourth Century the Sanction of Councils themselves. One of the next Philosophick Opinions was that of the *Metaphysick Eternity* of the Λόγος; which is almost as antient as the use of the *Platonick* Philosophy in the Church: for some think they spy an obscure hint of it in *Justin Martyr* himself, of which before. However, the next Writers after him certainly speak of it very plainly. Soon after there appear some novel Expressions in *Clemens* of *Alexandria*, and *Tertullian* of *Africa*, as if the Son was Ὁμοιωσις τῷ πατρὶ, or might be suppos'd *pariari Deo: i. e.* that in some sort he might be *compar'd* or *equal'd* with the Supreme God, tho the Expressions very ill agreed with the soberer and more considerate Opinions of the same Writers, and were not relish'd or entertain'd by the Church in those days. At the same time *Tertullian* began to talk very strangely, and so as no Catholick Christian had ever done before him, in his dispute with *Praxeas*; and being almost gravel'd in his Philosophical Reasonings, was forc'd to assert *one Substance in the three united Beings:* in which random Philosophy no body appears to have follow'd him for a considerable time. And indeed the more juvenile Works of *Clemens*, and the bold Strokes of *Tertullian*, for which no antient sacred Authority was pretended, seem plainly to have been disrelish'd, because both their Followers and Admirers

vid. p. 127, &c. prius.

Pag. 121. prius.

Clem. Alex. Protrept. p. 51. Tertull. de Resurrec. Carn. C. 6. p. 383. Adv. Marcion. L. IV. C. 25. p. 543.

C. 7. p. 638. C. 22. p. 654.

Admirers at *Alexandria* and in *Africa*, I mean the two more valuable men *Origen* and *Cyprian*, always avoided such their Notions and Expressions. Who first introduc'd the famous, but unhappy ὁμοούσιον, *Consubstantial*, we cannot tell. No footsteps of it now appear till after the middle of the third Century, when *Dionysius* of *Rome* in *Athanasius* embrac'd it, and the great Council of *Antioch* rejected it. And how it afterwards came to be brought into the Church, we have already seen. At the Council of *Nice* both the ὁμοούσιον, and the foremention'd *metaphysick Eternity* of the Λόγος, which before were *scholastick Niceties*, became *Articles of Faith:* and the great *Eusebius*, who well knew the old Records of our Religion, and was plainly at the bottom of the antient or *Arian* Persuasion, sign'd the metaphysick Eternity, if in any, in that sense that all things were *in potentia* in God from all eternity: and when he had made the Council declare they did not mean properly by the ὁμοούσιον what the word naturally and philosophically signifies, but other things, he also sign'd the same, for the sake of Peace, and I doubt for fear of Deprivation also; retaining in the main the antient Doctrines, yet taking care to express himself as cautiously as possible. And indeed it seems to me, that he had really embrac'd some Notions farther than the most antient Records of our Religion would in strictness justify. So very hard, if not impossible, is it for a Man, especially in the Circumstances of *Eusebius*, not to be in some measure influenc'd by the prevailing Notions of his own times, distinct from the proper Testimonies and Evidences for the Truth of them. After the Council of *Nice*, that troublesom but *unlearned* Person *Athanasius*, the Bishop of *Alexandria*; who yet by his fine parts and zealous management had in

Vid. p. 188, &c. prius.

Euseb. Epist. ad Cæsarien. ap. Theodorit. C. 12. p. 36—40. & Athan.

in a very little time rais'd himself from a Deacon to a Patriarch; was the great Oracle of that part of the Church which improv'd upon the Council of *Nice*, and which admitted still more and more Novelties and Corruptions. I confess I neither like his Character nor Behaviour; no more than I do those of his Antagonist *Arius*; they both seeming to me cut out for the disturbance and mischief of the Church of Christ; and to have been neither of them masters of Learning or Temper enough to become so considerable as they appear'd to be among those less knowing or more modest than themselves. However, *Athanasius* prevailing at last, and being consider'd as a kind of *Martyr for Orthodoxy*, and a great Man at the way of reasoning and arguing of that Age, (which was certainly a very poor one:) he ventur'd upon some bold Innovations, quite beyond the length of the Council of *Nice* it self. He plainly call'd the Father, Son, and Holy Ghost *One God:* and asserted *one Divinity* in them in common, as *Tertullian* had almost done before him; seeming to dislike sometimes the calling them separately *three Hypostases*, which yet soon after obtain'd, and continues to this very day. He procures his Doctrine also to be establish'd by a Council at *Alexandria*. There they proceed to another point also, and under his Presidency and Management anathematize those who say the Holy Ghost is a *Creature*; yet durst they not themselves at this time call him *God*. About the same time the Bishop of *Rome*, whether *Liberius* or *Damasus* is disputed, makes a mighty step, and by one Letter confirms, or rather first decrees the ὁμοούσιον καὶ ὁμόδοξον, the *Consubstantiality* and *Coequality* of the Holy Ghost to the Father and the Son: which were not so much as dreamt of at the Council of *Nice*. And from this Epocha we

Tertull. de pudicitia, C. 12. p. 744.

may well date the modern Notion of the *Trinity in Unity*, I mean in the ſcholaſtick ſenſe of it, and as made a mighty *Myſtery* of the Chriſtian Religion. At this time alſo the human rational Soul in our Saviour, diſtinct from the λόγος, was finally ſettled: and poor *Apollinarius*, the moſt learned Defender of Chriſtianity againſt *Porphiry* the Heathen, tho he had written againſt the *Arians*, and even for the Conſubſtantiality of the Holy Ghoſt, was condemn'd as an Heretick, for venturing to retain but one ſmall Branch of the primitive Doctrine of Chriſtianity in this matter. So violent and ſo ſucceſsful was the Devil and his Inſtruments in the utter Subverſion of the original Simplicity of the Chriſtian Faith. Nay, at this very time Men began to practiſe upon the very lateſt Notions; and the *Pſeudo-Dionyſius*, as well as *Epiphanius*, very ſoon after the introduction of the ὁμοούσιος and ὁμοδόξος of the Holy Ghoſt, directly *invocate* him accordingly. After all which the ſecond general Council, that of *Conſtantinople*, confirms what had been done, as far as they durſt; and take care that the *Nicene* Creed it ſelf ſhould be improv'd according to the Improvements of the Church's Faith, and ſhould encourage the *Invocation*, and aſſert the *Divinity* of the Holy Ghoſt in as ample a manner as the ſtate of affairs would then bear. Yet after all, this *Niceno-Conſtantinopolitan* Creed is antient and ſober in compariſon of what that Counterfeiter of Books *Vigilius Thapſitanus*, or *Tapſenſis*, as he is commouly call'd, or ſome other ſuch Perſon, put together above a Century afterwards, under the falſe name of *Athanaſius*. This ſtrange and moſt corrupt Creed that ever the Chriſtian Church ſaw, lay dormant for about three hundred years; and then chanc'd to be mention'd by *Theodulphus* of *Orleance*, in the concluſion of the

the eighth Century: and about two hundred years ſtill later, *in the very midſt of antichriſtian Ignorance, Superſtition, Error, Idolatry and Tyranny*, and not before, is brought into the publick Worſhip; as the Learned well know: and alas! is the common Standard of Orthodoxy both of Papiſt and Proteſtant, Churchman and Diſſenter at this day: But I believe at the utmoſt has but four or five years longer to be ſo; for I am very ſure that the firſt beginning of our Saviour's own Kingdom will never bear ſuch an antichriſtian Creed as this is. 'Tis indeed a great ſhame that Learned Men, who know, if not the plain *Falſity*, yet at leaſt the *ſcandalous Origin*, and *no Authority* of this Creed, ſhould not conſpire to warn the Church againſt it; that we may no longer have our Worſhip polluted thereby, to the grief and concern of the upright and intelligent in our own Communion; and to the ſcandal and reproach of the Church it ſelf among all its Enemies abroad.

(2.) I obſerve the plauſible Methods and Motives the Devil made uſe of for the corrupting the Faith of Chriſtians; I mean the ſeeming *Advancement* of the Honour of the Son of God, and of his Holy Spirit, on the one hand; and the ſacred *Authority of Councils*, eſpecially of *General Councils*, on the other. Who dream'd of any harm in ſuppoſing the Son of God to have been in an ineffable manner *in* his Father from all Eternity; and to have been of the *ſame* or a *like Subſtance* to him? all which would ſtill more diſtinguiſh him from the ſubordinate Creatures, and make him nearer to the ſupreme God. And the like may be ſaid of the Dignity and Worſhip of the Holy Ghoſt. And who could dream that *Councils*, nay, *General Councils* of Chriſtian Biſhops, from all parts of the world, ſhould ever corrupt

the Purity of the Christian Faith and Worship? So reason the Papists of all the General Councils, from that of *Nice*, till that of *Trent:* and so do we Protestants reason as to the four first of them; tho without assigning a sufficient reason for honouring those as almost infallible, while we reject the rest as of almost no authority at all. As to my self, I confess I look upon Councils, especially General Councils, to have been the grand Engine of the Devil for the destruction of the Purity of the Christian Faith and Practice, and that they have actually prov'd so in the past Ages of the Church.

(3.) I observe that some of the Learnedst Men of this and the last Age have gone a great way in owning that the three first Centuries were generally *Arian*; tho themselves pretended to be of the Orthodox Persuasion. Hear the famous *Huetius*, *Petavius*, and our own Bishop *Bull*, upon this occasion, in order.

Origeniam, p. 36.

*Inter Christianos Doctores*, says *Huetius*, *qui ante Nicænam floruerunt synodum multi* [*præter Origenem*] *de Trinitatis mysterio parum caute locuti sunt. Insincera certe fuit Tatiani, & Tatiano vetustioris Justini de Trinitate doctrina; in eandem venit criminationem Pseudo-Clemens, venit & Theophilus Antiochenus: indigna verò & intoleranda profuderunt Tertullianus, & Lactantius, Clemens quoque, Dionysius, & Pierius Alexandrini, alii-*

Many of the Christian Doctors [besides *Origen*] who flourish'd before the Council of *Nice*, have spoken very incautiously concerning the Mystery of the Trinity. The Doctrine of *Tatian*, and of *Justin*, who was earlier than *Tatian*, as to the Trinity was not right. *Pseudo-Clemens* lies under the same accusation; as does also *Theophilus* of *Antioch*. Nay *Tertullian*, and *Lactantius*, *Clemens*, *Dionysius*, and *Pierius*, all three of *Alexandria*, and many others have said

*que*

*que complures.—— Non in iis solum, sed in aliis etiam ad Christi generationem, & Spiritus Sancti processionem pertinentibus, & hic, quem dico, Tertullianus, & alii plerique ex antiquissimis doctoribus, & Nicæna Synodo anterioribus Origenis impietatem, dicam? an imperitiam vel æquarunt, vel superarunt. Justinus, Athenagoras, Theophilus Antiochenus, Tatianus, ipse Tertullianus, & Lactantius.*

unworthy and intolerable things upon this subject.——Nor is it only Pag. 45. in the Doctrine of the Trinity, but in points also relating to the generation of Christ, and the Procession of the Holy Spirit, wherein *Tertullian* and the greatest part of the antientest Doctors, and of those that liv'd before the Council of *Nice*, have equal'd if not exceeded *Origen*'s Impiety, shall I call it? or Unskilfulness: I mean *Justin*, *Athenagoras*, *Theophilus* of *Antioch*, *Tatian*, *Tertullian* and *Lactantius*.

And, says *Petavius*,

*Nonnullis veterum illa de Divinitate, ac personarum in ea diversitate insederat opinio, Unum esse summum, ingenitum, neque aspectabilem Deum, qui λόγον ex sese foras produxerit, —— ejusmodi, ut velut corporatus & subsistens cætera deinceps efficeret. Tum autem a supremo Deo ac Patre productum esse dixerunt, cum hanc rerum universitatem moliri statuit, ut illum velut administrum haberet.*

This was the fixed Opinion of some of the Antients concerning the Divinity, and the difference of Persons therein: That there is but One, Supreme, Unbegotten, and Invisible God; who produc'd out of himself the Word:——such a Word as becoming substantial, and subsisting, might afterward make other things. But they affirm'd that he was then produc'd by the Supreme God and Father, when Theolog. Dogm. de Trin. Tom. II. L. I. C. 5. §. 7. p. 31.

*Quam*

*Quam sententiam alii clarius, obscurius alii significant. Sed isti fere, Athenagoras, Tatianus, Theophilus, Tertullianus & Lactantius. Tam ii verò, quam reliqui quos commemoravi, ævo, dignitate, ac potentia superiorem Verbo Patrem arbitrati sunt: ac tametsi de Patris esse substantia, sive natura, Filium assererent, qua una re a cæteris, quæ creaturæ proprie vocantur, illius conditionem diversam faciebant, non minus tamen quam creaturas initium habuisse; hoc est minime ex æterno distinctam hypostasin fuisse putarunt.*

he determin'd to begin the Creation of this Universe; that so he might have him as his Assistant. Which Opinion some do more plainly declare, and others more obscurely: Among the former sort are *Athenagoras*, *Tatian*, *Theophilus*, *Tertullian* and *Lactantius*. Now as well these as the rest whom I nam'd above, suppos'd that the Father was prior to the Word in Duration, Dignity, and Power: and altho they did assert that the Son was deriv'd from the Substance or Nature of the Father, in which circumstance alone they concluded his Condition to be different from the other Beings which are properly call'd Creatures, yet did they think that he as well as the Creatures had a beginning; that is, that he was not a distinct Person from all Eternity.

And says his later Publisher *Alethinus*, after he had seen Bishop *Bull*'s Censure upon him:

Præfat. *Docet Petavius Patres qui ante Nicænam Synodum vixerunt, a Catholica Regula, saltem loquendi usu, discrepasse*; quod negari profecto nequit.

*Petavius* shews that the Fathers who liv'd before the Synod of *Nice*, dissented from the Catholick Rule, at least in their way of speaking: *which cannot certainly be deny'd.*

Nay,

Nay, at last let us hear Bishop *Bull* himself, who yet finds such fault with the freedom of these Confessions.

*Ita mecum statuo*, says his Lordship, *Origenem, tot Theologorum, qua veterum, qua recentiorum censuris vexatum, in articulo de S. Trinitate revera Catholicum fuisse; quanquam in modo articulum explicandi aliter nonnunquam locutus fuerit quam hodie Catholici solent*; quod ipsi cum reliquis fere omnibus Patribus qui concilium Nicænum anteceserunt commune fuit. . I conclude thus with my self, says his Lordship, that *Origen*, who has been so severely censur'd by Divines both antient and modern, was really Catholick in the Article of the Sacred Trinity. Altho, as to the manner of explaining the Article, he sometimes speaks otherwise than the Catholicks now do: *which is no more than almost all the Fathers did who lived before the Council of* Nice. Defens. Fid. Nicæn. Sect. II. C. 9. §. 22.

Nay, his Lordship is not afraid to own afterward, that the Confessions of Faith made by the *Arians* seem to be sound and orthodox; and at large proves that that great Body of the Christian Church which has been deem'd *Arian* and Heretical for above twelve hundred years, under *Constantius* and afterwards, were also in the main *Orthodox*, and retain'd the truly antient Faith in these matters. So that in truth, had not this most Learned Person been mistaken in understanding the Antients, and the Council of *Nice* it self, of a *real Eternity* of the Son of God, when they most plainly meant no more than a *metaphysical* one all along; and been unwilling to drop the word ὁμοούσιος after it was once in the Church, tho he interprets it very mildly and generally, himself had been very nearly of the Antient or *Arian* Persuasion also. Epilog. P. 513. P. 513—519.

(4.) I obſerve that the Story about the miſerable Death of *Arius*, told us in a private Letter, which was not to be made publick, by his great Enemy *Athanaſius*, from the report of one of his own Deacons only, is generally ſo miſrepreſented as to affright honeſt, but ignorant and ſuperſtitious People from enquiring into his Opinions; as if they were already condemn'd by a particular Judgment of the Almighty. Whereas, *if the Story be true*, it ought to have a very different conſtruction put upon it. It is this, That *Arius* ſolemnly ſwore that he did not hold thoſe Opinions for which he had been excommunicated by his Biſhop. Whereupon the Emperor imprecated God's Judgment upon him, if he ſwore falſly: after which going out, that ſad and ſudden Death overtook him, as no other than the proper Vengeance of God for his Perjury and Diſſimulation. If this Account be true, let thoſe conſider it who are unwilling to own any deſpis'd Truths of God, and who prevaricate and diſſemble with Men in publickly owning and ſupporting thoſe Errors and Corruptions which their Conſciences cannot believe; whether out of the hopes of Preferment, or fear of Puniſhment in this World; particularly as to thoſe very Truths of God which *Arius* here is ſuppos'd to renounce, and to be immediately puniſh'd for ſuch his Renunciation by the divine Vengeance.

Athanaſ. Ep. ad Serap. de morte Arii. Vol. I. p. 670, &c. Vid. Epiphan. Hæreſ. LXVIII. §. 4. p. 726.

To conclude: I do here ſolemnly appeal, as to the truth and fairneſs of my Quotations and Aſſertions, to Biſhop *Lloyd*, Biſhop *Wake*, Sir *Iſaac Newton*, Sir *Peter King*, Dr. *Hickes*, Dr. *Alix*, Dr. *Cave*, Dr. *Whitby*, Dr. *Grabe*, Dr. *Smalridge*, Dr. *Potter*, Dr. *Clarke*, Mr. *Wall*, and the other great Maſters of Primitive Antiquity; and claim it as the right of Truth and Religion, that they ſpeak

ſpeak their minds fairly and fully, *as they will anſwer it to our common Lord another day*, when no political, prudential, or temporal Regards will be admitted againſt the *plain Demands of Conſcience and Sincerity*. And I humbly move thoſe in Authority, that they procure this whole matter to be impartially and *publickly* examin'd, as the other Popiſh Doctrines were at the beginning of the Reformation; and if the common Opinions appear not only deſtitute of, but contrary to the Evidence of Scripture and the firſt Centuries, *as I am fully perſuaded they will*, that then care be taken to caſt them out of the Church; and to amend and reform all our publick Offices, Creeds, and Articles, and reduce them all to the primitive Standards. I alſo humbly move that, in order to theſe and the like Amendments and Improvements in our Eccleſiaſtical Eſtabliſhment, the Pretenſions of that wonderful Book ſtill extant, the *Apoſtolical Conſtitutions*, be examin'd, with the like care, and in the ſame *publick* manner: and ſo far as it ſhall appear to be a genuine uncorrupted Apoſtolical Work by *Clemens Romanus*, with the addition of the moſt authentick original Jewiſh and Gentile publick Liturgies; *as I am fully perſuaded it will*; it may then be allow'd its due weight in the Amendment of the Doctrine, Diſcipline, Government, Worſhip, and Canons of the Church; or rather, that it may intirely be admitted as an original Rule and Standard in thoſe matters; as all Chriſtians, who believe them genuine and uncorrupt, are immediately oblig'd to do: eſpecially ſince the leaving theſe Conſtitutions, and ſetting up other Doctrines and Orders in their ſtead, ſeem to have been the very cauſes of almoſt all the antichriſtian Corruptions of theſe laſt 1200 or 1300 years together. But if all theſe my honeſt and well-meant

Endeavours and Desires be rejected; and instead of any Reformation, I my self be traduc'd, and abus'd, and persecuted, I can only acquiesce in the sense of having sincerely, with some trouble and hazard to my self in this World, discharg'd my Duty; and patiently wait for my Reward in that which is to come. For as to those Anathema's, or Names of Distinction and Reproach, which in this case I must expect, I value them not at all: as having long accustom'd my self to govern both my *Belief* and my *Life* by the *original Standards of Christianity*, without regard to the contrary Opinions and Practices of these *later and corrupter* Ages: and so, *LIBERAVI ANIMAM MEAM.*

Octob. 3. 1711. *Will. Whiston.*

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*The*

## The most Antient Creeds.

[*Note*, I omit those Creeds of the *Arians* which are in *Athanasius*; and that supposed to be his own.]

Ἡμεῖς δὲ τέκνα Θεοῦ, καὶ υἱοὶ εἰρήνης ὄντες ἱερὸν καὶ εὐσεβῆ λόγον κηρύσσομεν τῆς εὐσεβείας, ἕνα μόνον Θεὸν καταγγέλλομεν, νόμε καὶ προφητῶν κύριον, τῆς ὅλων δημιουργὸν, τῆς Χριστοῦ πατέρα. ἐκ αὐταίπον, καὶ αὐλογένεθλον, ὡς ἐκεῖνοι ὀιονται· ἀλλ' ἀίδιον, καὶ ἄναρχον, καὶ φῶς οἰκοῦντα ἀπρόσιτον. ἓ δεύτερον ὄντα, ἢ τείτον, ἢ πολλοστὸν, ἀλλὰ μόνον ἀιδίως. ἐκ ἄγνωστον, ἢ ἄλεκτον, ἀλλὰ διὰ νόμε καὶ προφητῶν κηρυσσόμενον, παντοκράτορα, παντάρχην, παντεξούσιον, Θεὸν καὶ πατέρα τῆς μονογενοῦς, καὶ προφητικὸς πάσης δημιεργίας. ἕνα Θεὸν, ἐξ ὃνος ἡ πατέρα ὁ πλειόνων ἑνὸς προκλήτε διὰ Χριστοῦ ποιητὴν ἕνα· ἢ ἄλλων παγμάτων δημιεργόν. διαφόρ κτίσεως διὰ Χριστοῦ ποιητὴν τὸν αὐτὸν προφητὴν, νομοθέτην

BUT we who are the Children of God, and the Sons of Peace, do preach the holy and right word of Piety; and declare one only God, the Lord of the Law and of the Prophets, the Maker of the World, the Father of Christ. Not a Being that caused himself, or begat himself, as they suppose; but Eternal, and without Original, and inhabiting Light inaccessible: not two, or three, or manyfold, but eternally One only. Not a Being that cannot be known, or spoken of, but which was preach'd by the Law and the Prophets: the Almighty, the supreme Governor of all things, the

Constitut. L. VI. C. 11. p. 339, 340. circa A. D. 64.

*See* Essay on the Constitutions, C. 5.

την δι' αὐτῆ, ἀναφάτως ἄϊπον, ϗ κείστως, ϗ ἀνλαποδότως, δι' αὐτῆ γινομένων. τῆτον αὐτὸν ϗ ἄνθρωπον ἐυδοκήσαντα γινέδαι, ϗ πλιτδυσάμενον ἄνευ ἁμαρτίας, ϗ θαθόντα, ϗ ἀναφάντα ἐκ νεκρῶν, ϗ ἀνελδόντα πρὸς τ ἀπτειλαντα. ϗ πᾶν κπσμα Θεῆ καλὸν φαμὲν, ϗ ὐδὲν βδελυκτόν· πᾶν τὸ πρὸς σύφασιν δικαίως μεταλαμβανόμενον ἄειτεν. πάντα γὸ, χτ' τλὸ γεγρᾶφην, καλὰ λίαν. γάμον νόμιμον, ϗ παίδων γένεσιν πίμιον ϗ ἀμόλυντον ἔναι πιτεύομεν. ἐπ' αὐξήσει γὸ τῆ γένες τῆ ἀνθρώπων διαφορᾶ χημάτων διεπλάδη ἐν τῆ Ἀδὰμ ϗ τῆ Ἐυᾶ. ψυχὴν [ἀσώματον ἐν ἡμῖν ϗ ἀθάνατον, ὁμολογῆμεν· ἀλλ' ὐ φθαρτὴν, ὡς τὰ σώματα, ἀλλ'] ἀθάνατον, ὡς λογικὴν ϗ ἀυτεξόσιον. πᾶσαν μῖξιν φθορέμον, ϗ τλὸ φθορᾶ φύσιν γινομένην τῶτο πνων βδελυσόμεδα, ὡς ἀδέμιτον ϗ ἀνοσίαν. ἀνάφασιν γίνεδαι ὁμολογῆμεν δικαίων τε ϗ ἀδίκων, ϗ μιδαποδόσιαν. τὸν Χριτὸν ὐ φαλὸν ἄνθρωπον ὁμολογῆμεν, ἀλλὰ Θεὸν λόγον, ϗ ἄνθρωπον, μεσίτην Θεῆ ϗ ἀνθρώπων, ἀρχιερέα τῆ παντός. &c.

All-powerful Being; the God and Father of the Only-begotten, and of the First-born of the whole Creation. One God: The Father of one Son, not of many: the only Maker of one Comforter by Christ: the Maker of the other Orders: the one Creator of the several creatures by Christ; the same their Preserver, and Legislator by him: The cause of the Resurrection, and of the Judgment; and of the Retribution which shall be made by him. That this same Christ was pleased to become Man, and conversed without Sin, and suffered, and rose from the dead, and returned to him that sent him. We also say that every Creature of God is good, and nothing abominable; that every thing for the support of Life, when 'tis partaken of in Righteousness, is very good. For according to the Scripture, all things were very good. We believe that lawful Marriage, and the begetting of Children is honourable, and undefiled. For difference of Sexes were formed in *Adam* and *Eve*,

*Eve*, for the increaſe of Mankind. We profeſs that the Soul is immortal, as a rational and free Being. We abhor all unlawful Mixtures, and that which is practis'd by ſome againſt Nature, as wicked and impious. We profeſs there will be a Reſurrection, both of the Juſt and Unjuſt, and a Retribution. We profeſs that Chriſt is not a mere Man, but God the Word, and Man, the Mediator between God and Men, the High Prieſt of the Father, *&c.*

Δηλῶμεν ὑμῖν Θεὸν παντοκράτορα ἕνα μόνον ὑπάρχειν· παρ' ὃν ἄλλον οὐκ ἔστι· καὶ αὐτὸν μόνον σέβειν καὶ προσκυνεῖν, διὰ Ἰησοῦ Χριστοῦ, τοῦ υἱοῦ ἡμῶν, ἐν τῷ παναγίῳ πνεύματι· καὶ ταῖς ἱεραῖς γραφαῖς χρῆσθαι, νόμῳ καὶ προφήταις, γονεῖς τιμᾶν, ἄπασαν ἔκθεσμον πρᾶξιν φεύγειν, ἀνάξιον πιστεύειν καὶ κρίσιν, καὶ ἀνταπόδοσιν προσδοκᾶν, &c.

We declare unto you that there is only One God Almighty, beſides whom there is no other; and that you muſt worſhip and adore him alone, through Jeſus Chriſt our Lord, in the moſt Holy Spirit: that you are to make uſe of the Sacred Scriptures, the Law and the Prophets, to honour your Parents, to avoid all unlawful Actions, to believe the Reſurrection, and the Judgment, and to expect the Retribution, *&c.*

L. VI. C. 14. p. 343. circa A. D. 64.

Ἀποτάσσομαι τῷ σατανᾷ, καὶ τοῖς ἔργοις αὐτοῦ, καὶ ταῖς πομπαῖς αὐτοῦ, καὶ ταῖς λατρείαις αὐτοῦ, καὶ τοῖς ἀγγέλοις αὐτοῦ, καὶ ταῖς ἐφευρέσεσιν αὐτοῦ, καὶ πᾶσι τοῖς ὑπ' αὐτόν. —— Συντάσσομαι τῷ Χριστῷ, καὶ πιστεύω καὶ βαπτίζομαι εἰς ἕνα ἀγέννητον μόνον ἀληθινὸν Θεὸν παντοκράτορα, τὸν πατέρα τοῦ Χριστοῦ, κτίσην καὶ δημιουρ-

I renounce the Devil, and his Works, and his Pomps, and his Worſhip, and his Angels, and his Inventions, and all things that are under him. —— I dedicate my ſelf to Chriſt; and do believe, and am to be baptiz'd into the One Unbegotten Being, the only true God

L. VII. C. 41. p. 379, 380. circa A. D. 64.

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γὴν τῆς ἀπάντων, ὁρατῶν τε καὶ ἀοράτων. Καὶ εἰς τὸν Κύριον Ἰησοῦν τὸν Χριστὸν, τὸν μονογενῆ αὐτοῦ υἱὸν, τὸν πρωτότοκον πάσης κτίσεως, τὸν πρὸ αἰώνων ἐυδοκίᾳ τοῦ πατρὸς γεννηθέντα, δι' οὗ τὰ πάντα ἐγένετο, τά τε ἐν τοῖς οὐρανοῖς, καὶ ὅσα ἐπὶ γῆς, ὁρατά τε καὶ ἀόρατα, τὸν ἐπ' ἐσχάτων ἡμερῶν καταβάντα ἐκ οὐρανῶν, καὶ σάρκα ἀναλαβόντα, καὶ ἐκ τῆς ἁγίας παρθένου Μαρίας γεννηθέντα, καὶ πολιτευσάμενον ὁσίως, κατὰ τοὺς νόμους τοῦ Θεοῦ καὶ Πατρὸς αὐτοῦ, καὶ σταυρωθέντα ὑπὸ Ποντίου Πιλάτου, καὶ ἀποθανόντα ὑπὲρ ἡμῶν, καὶ ἀναστάντα ἐκ νεκρῶν μετὰ τὸ παθεῖν, τῇ τρίτῃ ἡμέρᾳ, καὶ ἀνελθόντα εἰς τοὺς οὐρανοὺς, καὶ καθεζόμενον ἐν δεξιᾷ τοῦ πατρὸς, καὶ πάλιν ἐρχόμενον ὅταν συντελείᾳ τοῦ αἰῶνος, μετὰ δόξης, κρῖναι ζῶντας καὶ νεκρούς· οὗ τῆς βασιλείας οὐκ ἔσται τέλος. Βαπτίζομαι καὶ εἰς τὸ πνεῦμα τὸ ἅγιον, τὸ παράκλητον, τὸ ἐνεργῆσαν ἐν πᾶσι τοῖς ἀπ' αἰῶνος ἁγίοις, ὕστερον δὲ ἀποσταλὲν καὶ τοῖς ἀποστόλοις παρὰ τοῦ πατρὸς, κατὰ τὴν ἐπαγγελίαν τοῦ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, καὶ μετὰ τοὺς ἀποστόλους δὲ πᾶσι τοῖς πιστεύσιν εἰς τὴν ἁγίαν καθολικὴν ἐκκλησίαν. Εἰς σαρκὸς ἀνάστασιν, καὶ εἰς ἄφεσιν ἁμαρτιῶν, καὶ

Almighty, the Father of Chriſt, the Creator and Maker of all things; from whom are all things: And in the Lord Jeſus Chriſt, his Only begotten Son, the firſt-born of every Creature, who was begotten by the Goodwill of the Father before the world began: By whom all things were made which are in heaven and on earth, viſible and inviſible; who in the laſt days deſcended from Heaven, and took Fleſh, and was born of the holy Virgin *Mary*, and converſed holily, according to the Laws of his God and Father: and was crucify'd under *Pontius Pilate*, and died for us, and the third day after his ſuffering roſe again from the dead, and aſcended into the Heavens, and is ſat down at the right hand of the Father; and ſhall come again at the end of the World with glory to judge the quick and the dead: of whoſe Kingdom there ſhall be no end. I am alſo to be baptiz'd into the Holy Ghoſt, that is the Comforter, who

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εἰς βασιλείαν ἐρχομένων, καὶ εἰς ζωὴν τοῦ μέλλοντος αἰῶνος.

wrought in all the Saints from the beginning of the World, and was afterward sent down upon the Apostles from the Father, according to the Promise of our Saviour and Lord Jesus Christ: and after his descent on the Apostles, was sent down upon all Believers in the Holy Catholick Church. I am also to be baptiz'd into the Resurrection of the Flesh, into the Remission of Sins, into the Kingdom of Heaven, and into the Life of the World to come.

*N. B.* All the other Creeds are so plainly deriv'd from this original one, that they afford the plainest Attestation to it possible.

Τῷ οὖν δυναμένῳ ἀνοῖξαι τὰ ὦτα τῆς καρδίας ὑμῶν εἰς τὸ καταδέχεσθαι τὰ δικαιουμένα τοῦ Θεοῦ λόγια, διάτε τοῦ εὐαγγελίου, καὶ διὰ τῆς διδασκαλίας Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου, τοῦ σταυρωθέντος ὀπὶ Ποντίου Πιλάτου καὶ Ἡρῴδου, καὶ κοιμηθέντος, καὶ ἀναστάντος ἐκ νεκρῶν, καὶ πάλιν ἐρχομένου ἐπὶ συντελείᾳ τῶν αἰώνων, μετὰ δόξης καὶ δυνάμεως πολλῆς, καὶ τοὺς μὲν νεκροὺς ἀνεγείροντος, τῷ κόσμῳ ὃ τέλος ἐπάγοντος, ἐκάστῳ δὲ τὰ ἔργα ἀξίαν ἀπονέμοντος· τῷ δόντι ἡμῖν ἀῤῥαβῶνα τῆς ἀναστάσεως ἑαυτὸν, καὶ εἰς ὑιοὺς ἀναληφθέντι, διὰ τῆς δυνάμεως τοῦ Θεοῦ καὶ πατρὸς αὐτοῦ, ἐφ' ὅλεσιν ἡμετέραις, πῶς συμφαγεῖσιν αὐτῷ καὶ συμ-

To him therefore who is able to open the ears of your Hearts to the receiving the Oracles of God, administred to you both by the Gospel, and by the Doctrine of Jesus Christ of *Nazareth*, who was crucified under *Pontius Pilate*, and *Herod*, and died, and rose again from the dead, and will come again at the end of the World with power and great glory, and will raise the dead, and put an end to this World, and distribute to every one according to his desert: To him that has given us himself for an Earnest of the Resur-

L. VI. C. 30. p. 359, 360. circa A. D. 71.

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συμπέσιν ἐπὶ ἡμέρας τεσσαράκοντα μετὰ τὸ ἀναστῆναι αὐτὸν ἐκ νεκρῶν, καὶ καθεδέντι ἐκ δεξιῶν τῆ θρόνου τῆ μεγαλωσύνης τῆ παντοκράτορος Θεοῦ ἐπὶ τῶ Χερουβὶμ, πρὸς ἀκούοντι, κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου· ὃν ἐδεξάσατο Στέφανος ὁ μακαριώτατος· ἑστῶτα ἐκ δεξιῶν τῆ δυνάμεως, καὶ ἀναβοήσας εἶπεν· ἰδοὺ, θεωρῶ τοὺς οὐρανοὺς ἀνεῳγμένους, καὶ τὸν υἱὸν τῆ ἀνθρώπου ἐκ δεξιῶν ἑστῶτα τοῦ Θεοῦ, ὡς ἀρχιερέα πάντων τῶν λογικῶν ταγματῶν· δι' οὗ τὸ σέβας, καὶ ἡ μεγαλωσύνη, καὶ ἡ δόξα τῆ παντοκράτορι Θεῶ καὶ νῦν, καὶ εἰς τοὺς αἰῶνας· Ἀμήν.

rection; who was taken into the Heavens by the power of his God and Father in our sight, who eat and drank with him for forty days after he arose from the dead; who is sat down on the right hand of the Throne of the Majesty of Almighty God upon the Cherubim: to whom it was said, Sit thou on my right hand until I make thine Enemies thy foot-stool: whom the most blessed *Stephen* saw standing at the right hand of God, as the High Priest of all the rational Orders. Through him Worship, and Majesty, and Glory be given to Almighty God, both now, and for evermore. *Amen.*

Iren. L. I. C. 2. p. 45. circa A.D. 170.

Ἡ μὲν ἐκκλησία, καίπερ καθ' ὅλης τῆ οἰκουμένης ἕως περάτων τῆ γῆς διεσπαρμένη, παρὰ τῶν ἀποστόλων καὶ τῶν ἐκείνων μαθητῶν παραλαβοῦσα τὴν Εἰς ἕνα Θεὸν πατέρα παντοκράτορα, τὸν πεποιηκότα τὸν οὐρανὸν, καὶ τὴν γῆν, καὶ τὰς θαλάσσας, καὶ πάντα τὰ ἐν αὐτοῖς Πίστιν· Καὶ εἰς ἕνα Χριστὸν Ἰησοῦν, τὸν υἱὸν τοῦ Θεοῦ, τὸν σαρκωθέντα ὑπὲρ τῆ ἡμετέρας σωτηρίας· Καὶ εἰς πνεῦμα ἅγιον, τὸ διὰ τῶν προφητῶν

Now the Church, altho it be dispers'd over all the World, unto the ends of the earth, received from the Apostles and their Disciples this Faith; In one God the Father, Almighty, who hath made Heaven, and Earth, and the Seas, and all things that are therein: and in one Christ Jesus, the Son of God, who was incarnate for our Sal-

κεκη-

κεκηρυκὸς τὰς οἰκονομίας, καὶ τὰς ἐλεύσεις, καὶ τὸ ἐκ παρθένου γέννησιν, καὶ τὸ πάθος, καὶ τὸ ἔγερσιν ἐκ νεκρῶν, καὶ τὸ ἐνσαρκον εἰς τοὺς οὐρανοὺς ἀνάληψιν τοῦ ἠγαπημένου Χριστοῦ Ἰησοῦ, τοῦ κυρίου ἡμῶν, καὶ τὸ ἐκ τῶν οὐρανῶν, ἐν τῇ δόξῃ τοῦ πατρὸς παρουσίαν αὐτοῦ, ὅτι τὸ ἀνακεφαλαιώσασθαι τὰ πάντα, καὶ ἀναστῆσαι πᾶσαν σάρκα πάσης ἀνθρωπότητος· ἵνα Χριστῷ Ἰησοῦ, τῷ κυρίῳ ἡμῶν, καὶ θεῷ, καὶ σωτῆρι, καὶ βασιλεῖ, κατὰ τὸ εὐδοκίαν τοῦ πατρὸς τοῦ ἀοράτου, πᾶν γόνυ κάμψῃ ἐπουρανίων, καὶ ἐπιγείων, καὶ καταχθονίων, καὶ πᾶσα γλῶσσα ἐξομολογήσηται αὐτῷ· καὶ κείσῃ δικαίαν ἐν τοῖς πᾶσι πιθήσηται· τὰ μὲν πνευματικὰ τῆς πονηρίας, καὶ ἀγγέλους παραβεβηκότας, καὶ ἐν ἀποστασίᾳ γενομένους, καὶ τοὺς ἀσεβεῖς, καὶ ἀδίκους, καὶ ἀνόμους, καὶ βλασφήμους τοὺς ἀνθρώπους εἰς τὸ αἰώνιον πῦρ πέμψῃ· τοῖς δὲ δικαίοις, καὶ ὁσίοις, καὶ τοὺς ἐντολὰς αὐτοῦ τετηρεκόσι, καὶ ἐν τῇ ἀγάπῃ αὐτοῦ διαμεμενηκόσι, τοῖς μὲν ἀπ' ἀρχῆς, τοῖς δὲ ἐκ μετανοίας, ζωὴν χαρισάμενος, ἀφθαρσίαν δωρήσηται, καὶ δόξαν αἰωνίαν φυλάξῃ.

vation; and in the Holy Ghoſt, who preach'd by the Prophets the Diſpenſations, and the Advents, and the Generation by the Virgin, and the Paſſion, and the Reſurrection from the dead, and the Aſcenſion in the fleſh, all of the beloved Chriſt Jeſus our Lord; and his coming from Heaven in the glory of the Father to ſum up all things, and to raiſe all the Fleſh of the intire Race of Mankind: that to Chriſt Jeſus our Lord, and God, and Saviour, and King, according to the good pleaſure of the inviſible Father, every knee may bow, of things in heaven, and things on earth, and things under the earth; and every Tongue may confeſs him; and he may exerciſe righteous Judgment upon all; and may ſend the ſpiritual Wickedneſſes, and the Angels that tranſgreſs'd, and continued in their Apoſtacy, and the impious, and unrighteous, and diſobedient, and Blaſphemers among men, into eternal fire: But may vouchſafe Life to the righteous, and holy, and to

those that keep his Commandments, and continue in his love; whether those that were good from the beginning, or those that became such by Repentance; and bestow upon them Immortality, and obtain for them eternal Glory.

*N.B.* The Chapter following is too remarkable to be omitted here.

C. 3. p. 46, 47. Τέτο τὸ κήρυγμα παρειληφυῖα, καὶ τέτην τὴν πίστιν, ὡς προέφημεν, ἡ ἐκκλησία, καίπερ ἐν ὅλῳ τῷ κόσμῳ διεσπαρμένη, ὅμως ἐπιμελῶς φυλάσσει, ὡς ἕνα ὄικον οἰκοῦσα, καὶ ὁμοίως πιστεύει τέτοις, ὡς μίαν ψυχὴν καὶ τὴν αὐτὴν ἔχουσα καρδίαν, καὶ συμφώνως ταῦτα κηρύσσει, καὶ διδάσκει, καὶ παραδίδωσιν, ὡς ἓν στόμα κεκτημένη. καὶ γὰρ αἱ μὲν κατὰ τὸν κόσμον διάλεκτοι ἀνόμοιαι, ἀλλ' ἡ δύναμις τῆς παραδόσεως μία καὶ ἡ αὐτή· καὶ ὅτε αἱ ἐν Γερμανίαις ἱδρυμέναι ἐκκλησίαι ἄλλως πεπιστεύκασιν, ἢ ἄλλως παραδέδοσιν· ὅτε ἐν ταῖς Ἱβηρίαις, ὅτε ἐν Κέλτοις, ὅτε κατὰ τὰς ἀνατολὰς, ὅτε ἐν Αἰγύπτῳ, ὅτε ἐν Λιβύῃ, ὅτε αἱ κατὰ μέσα τῆς κόσμε ἱδρυμέναι· ἀλλ' ὥσπερ ὁ ἥλιος, τὸ κτίσμα τῆς Θεᾶ, ἐν ὅλῳ τῷ κόσμῳ εἷς καὶ ὁ αὐτὸς, ὕτω καὶ τὸ κήρυγμα τῆς ἀληθείας πανταχῆ φαίνει, καὶ φωτίζει πάντας ἀνθρώπους, τοὺς θελομένους εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν·

The Church, tho it be scatter'd over all the world, having, as we have said, received this Preaching and this Faith, preserves it carefully, as if it inhabited in one house; and in the same manner believes these things as if it had one Soul, and the very same Heart; and preaches, and teaches, and delivers them as if it had one mouth. For indeed the Dialects over the world are unlike, but the force of the Tradition is one and the same. Nor do the Churches which are founded among the *Germans* believe otherwise, or deliver otherwise; nor those in *Spain*, nor those in *Gaul*, nor those in the *East*, nor those in *Egypt*, nor those in *Libya*, nor those founded in the intermediate Regions of

καὶ

οὐδὲ ὁ πάνυ δυνατὸς ἐν λόγῳ περὶ ἐν ταῖς ἐκκλησίαις προεστώτων ἕτερα τούτων ἐρεῖ· (οὐδεὶς γὰρ ὑπὲρ τὸν διδάσκαλον.) οὔτε ὁ ἀσθενὴς ἐν τῷ λόγῳ ἐλαττώσει τὴν παράδοσιν. μιᾶς γὰρ καὶ τῆς αὐτῆς πίστεως ὄντος, οὔτε ὁ πολὺ περὶ αὐτῆς δυνάμενος εἰπεῖν ἐπλεόνασεν, οὔτε ὁ τὸ ὀλίγον ἠλαττόνησε.

the world. But as the Sun, that creature of God, is one and the same in the whole world, so does the preaching of the Truth shine every where, and inlighten all Men who are willing to come to the knowledg of the Truth. Nor will any one that is very powerful in discourse of those that are the Governours of the Churches, say things different from these, (for no one is above his Master;) nor will he that is weak in discourse diminish what is deliver'd to him. For the Faith being one and the same, he that can say the most about it, does not add to it; nor does he that can say least, take away from it.

*In unum Deum credentes, fabricatorem cœli, & terræ, & omnium quæ in eis sunt, per Christum Jesum Dei filium: qui propter eminentissimam erga figmentum suum dilectionem, eam quæ esset ex virgine generationem sustinuit: ipse per se hominem adunans Deo: & passus sub Pontio Pilato, & resurgens, & in claritate receptus, in gloria venturus, salvator eorum qui salvantur, & judex eorum qui judicantur, & mittens in ignem æternum*

Believing in one God, the Framer of Heaven and Earth, and of all things that are therein, by Christ Jesus, the Son of God, who underwent the Generation which was of the Virgin on account of that extraordinary Love which he had towards his own Workmanship; he thereby of himself uniting Man to God: and he suffered under *Pontius Pilate*, and rose again, and was receiv'd up in splendor; being to come again in glory, the Saviour of those that are

L. III. C. 4. p. 206. circa A.D. 170.

*transfiguratores veritatis, & contemptores Patris sui, & adventus ejus.*

saved, and the Judg of those that are judged: and sending the Corrupters of the Truth, and the Despisers of his Father, and of his own Coming, into eternal fire.

Symbolum Romanum Antiquissimum, e codice A.D. 703. exarato descriptum. Apud Usser. de Symbolis, p. 6.

Πιστεύω εἰς Θεὸν πατέρα παντοκράτορα, καὶ εἰς Χριστὸν Ἰησοῦν υἱὸν αὐτοῦ τὸν μονογενῆ, τὸν κύριον ἡμῶν, τὸν γεννηθέντα ἐκ πνεύματος ἁγίου, καὶ Μαρίας τῆς παρθένου, τὸν ἐπὶ Ποντίου Πιλάτου σταυρωθέντα, ταφέντα, τῇ τρίτῃ ἡμέρᾳ ἀναστάντα ἐκ νεκρῶν, ἀναβάντα εἰς τοὺς οὐρανούς, καθήμενον ἐν δεξιᾷ τοῦ πατρός, ὅθεν ἔρχεται κρῖναι ζῶντας καὶ νεκρούς. καὶ εἰς πνεῦμα ἅγιον· ἁγίαν ἐκκλησίαν· ἄφεσιν ἁμαρτιῶν· σαρκὸς ἀνάστασιν. Ἀμήν.

I believe in God the Father, Almighty; and in Christ Jesus, his only begotten Son, our Lord, who was begotten by the Holy Ghost, and the Virgin *Mary*; who was crucified under *Pontius Pilate*, was buried, rose again the third day from the dead, ascended into the Heavens, sits at the right hand of the Father; from whence he will come to judg the quick and the dead. And in the Holy Ghost, the Holy Church, the Remission of Sins, the Resurrection of the Flesh. *Amen.*

[Why this Creed only of all the antient ones omits the Epithet ἕνα, *One God the Father*, 'tis hard to say; unless that word was left out after the *Athanasian* Doctrines prevail'd, and not before.]

Tertull. de Velan. Virgin. C. 1. p. 192. circa A.D. 207.

*Regula quidem Fidei una omnino est, sola immobilis & irreformabilis, Credendi scilicet in Unicum Deum omnipotentem, mundi conditorem, & Filium ejus Jesum Christum,*

The Rule of Faith is certainly but One, and is alone immutable, and not to be amended: I mean that whence we believe in one God Almighty, the Creator of the world:

*Christum, natum ex virgine Maria, crucifixum sub Pontio Pilato, tertia die resuscitatum a mortuis, receptum in cœlis, sedentem nunc ad dexteram Patris, venturum judicare vivos & mortuos, per carnis etiam resurrectionem. Hac lege fidei manente cætera jam disciplinæ & conversationis admittunt novitatem correctionis, &c.*

And in his Son Jesus Christ, born of the Virgin *Mary*, crucified under *Pontius Pilate*, raised from the dead the third day, received up into Heaven, now sitting at the right hand of the Father; who will come to judg the quick and the dead, by the Resurrection of the Flesh it self also. This Rule of Faith remaining the same, other things concerning Discipline and Conversation admit to be renewed and amended, *&c.*

*Regula est autem Fidei, ut jam hinc quid defendamus profiteamur; illa scilicet quâ creditur, Unum omnino Deum esse, nec alium præter mundi conditorem, qui universa de nihilo produxerit per verbum suum, primo omnium demissum: Id Verbum Filium ejus appellatum, in nomine Dei varie visum a Patriarchis, in Prophetis semper auditum, postremo delatum ex Spiritu Patris, Dei & virtute in virginem Mariam, carnem factum in utero ejus, & ex ea natum egisse Jesum Christum;*

But the Rule of Faith, (that we may hence take occasion to declare what we will defend) is this; Whereby we believe, that there is but one God, and he not different from the Creator of the world, who produc'd all things out of nothing by his Word: which went out from him first of all. That this Word call'd his Son, was at various times, under the name of God, seen by the Patriarchs, and ever heard in the Prophets, and at length brought down by the Spirit of the Father, and the Power of God into

De Præscript. adverſ. Hæret. C. 13, 14. p. 235. circa A.D. 207.

*exinde*

*exinde prædicasse novam legem, & novam promissionem regni cœlorum, virtutes fecisse, fixum cruci tertia die resurrexisse, in cœlos ereptum sedisse ad dexteram Patris, misisse vicariam vim Spiritus Sancti, qui credentes agat, venturum cum claritate ad fumendos sanctos in vitæ æternæ, & promissorum cœlestium fructum, & ad profanos adjudicandos igni perpetuo, facta utriusque partis resuscitatione, cum carnis restitutione. Hæc regula a Christo, ut probabitur, instituta, nullas habet apud nos quæstiones, nisi quas Hæreses inferunt, & quæ Hæreticos faciunt.*

the Virgin *Mary*, was made flesh in her womb, and when born of her lived under the name of Jesus Christ; that from that time he preach'd a new Law, and a new Promise of the Kingdom of Heaven, and wrought miracles; was nail'd to the Cross, rose again the third day, and being taken up into Heaven, sat at the right hand of the Father, and sent the vicarious Power of the Holy Ghost to govern those that believe; that he will come again with glory to receive the Saints to the participation of Life eternal, and of the heavenly Promises, and to adjudg the profane to everlasting fire; with the raising again of both good and bad, and the restitution of the Flesh. This Rule, which, as we shall prove, was appointed by Christ, admits of no questions among us, but such as the Heresies raise, and such as make men Hereticks.

Adverf. Praxeam, C. 2. p. 635. circa A.D. 209.

*Nos verò & semper, & nunc magis, ut instructiores per Paracletum, deductorem scilicet omnis veritatis, Unicum quidem Deum credimus; sub hac tamen dispensa-*

But for us, as we have ever done, so do we now more certainly the same, as being better instructed by the Paraclete, the Leader into all truth: I mean we indeed believe One

*tione,*

*tione, quam* οἰκονομίαν *dicimus, ut unici Dei sit & Filius, Sermo ipsius, qui ex ipso processerit, per quem omnia facta sunt, & sine quo factum est nihil. Hunc missum a Patre in virginem, & ex ea natum hominem & Deum, Filium hominis, & Filium Dei, & cognominatum Jesum Christum, hunc passum, hunc mortuum, & sepultum secundum scripturas, & resuscitatum a Patre, & in cœlos resumptum sedere ad dexteram Patris, venturum judicare vivos & mortuos, qui exinde miserit, secundum promissionem suam, a Patre Spiritum Sanctum, Paracletum, sanctificatorem Fidei eorum qui credunt in Patrem, & Filium, & Spiritum Sanctum. Hanc Regulam ab initio Evangelii decucurrisse, etiam ante priores quosque Hæreticos, nedum ante Praxeam hesternum, probabit tam ipsa posteritas omnium Hæreticorum, quàm ipsa novellitas Praxeæ hesterni.*

God; but yet under such a Dispensation, or Oeconomy as the *Greeks* call it, that this one God has also a Son, his Word, which proceeded from him, by whom all things were made, and without whom was nothing made: that he was sent by the Father into the Virgin, and was born of her, Man, and God; the Son of Man, and the Son of God; and named Jesus Christ: that he suffered, that he died, and was buried, according to the Scriptures, and was rais'd again by the Father, and receiv'd up into the heavens, and sits at the right hand of the Father, and shall come to judg the quick and the dead: who thence sent from the Father, according to his Promise, the Holy Spirit, the Comforter, the Sanctifier of the Faith of those who believe in the Father, and the Son, and the Holy Spirit. Now both the later original of all the Hereticks, and the Novelty of *Praxeas*, who is but of yesterday, will prove that this Rule has come

come down from the beginning of the Gospel, even before all the earlier Hereticks; much more before *Praxeas*, the latest of them all.

Symbolum Greg. Thaumaturg. in Op. limine, & ap. Nyssen.

Εἷς Θεὸς, πατὴρ λόγου ζῶντος, σοφίας ὑφεστώσης, καὶ δυνάμεως, καὶ χαρακτῆρος ἀϊδίου· τέλειος τελείου γεννήτωρ· πατὴρ υἱοῦ μονογενοῦς. εἷς κύριος μόνος ἐκ μόνου, Θεὸς ἐκ Θεοῦ, χαρακτὴρ καὶ εἰκὼν τῆς θεότητος, λόγος ἐνεργὴς, σοφία τοῦ τὰ ὅλων συστάσεως θεσμοποιὸς, καὶ δύναμις τῆς ὅλης κτίσεως ποιητικὴ. υἱὸς ἀληθινοῦ ἀληθινὸς πατρὸς, ἀόρατος τοῦ ἀοράτου, καὶ ἄφθαρτος ἀφθάρτου, καὶ ἀθάνατος ἀθανάτου, καὶ ἀΐδιος ἀϊδίου· καὶ ἐν πνεῦμα ἅγιον ἐκ Θεοῦ τὴν ὕπαρξιν ἔχον, καὶ διὰ υἱοῦ πεφηνὸς, ἀνθρώποις εἰκὼν τοῦ υἱοῦ τελείου τελεία, ζωὴ, ζώντων αἰτία, πηγὴ ἁγία, ἁγιότης, ἁγιασμοῦ χορηγός· ἐν ᾧ φανεροῦται Θεὸς ὁ πατὴρ, ὁ ὢν ἐπὶ πάντων καὶ ἐν πᾶσι καὶ Θεὸς ὁ υἱὸς, ὁ διὰ πάντων. Τειὰς τελεία, δόξη καὶ ἀϊδιότητι, καὶ βασιλείᾳ. μὴ μεριζομένη, οὐδὲ ἀπαλλοτριουμένη. [Οὔτε ἦν κτιστόν τι, ἢ δοῦλον ἐν τῇ τειάδι, ὥστε ἐπεισακτὸν, ὡς πρότερον μὴ ὂν ὕστερον δὲ ἐπισυναφθέν. ἔστε ἦν ἐνέλιπε ποτὲ υἱὸς πατρὶ, ἔστε υἱῷ τὸ πνεῦμα, ἀλλ' ἄτρεπτος καὶ ἀναλλοίωτος ἡ αὐτὴ Τειὰς ἀεί.]

There is one God, the Father of the living Word, or, of the subsisting Wisdom, and Power, and eternal Character, the perfect Begetter of a perfect Being; the Father of the only begotten Son. There is one Lord, the only one from the only one; God of God; the Character and Image of the Divinity; the powerful Word; the Wisdom which contains the System of the World, and the Power which made the whole Creation; the true Son of the true Father; the invisible Son of the invisible Father; and the incorruptible Son of the incorruptible Father; and the immortal Son of the immortal Father; and the eternal Son of the eternal Father. There is also one Holy Spirit, having his Subsistence from God, and appearing by the Son, that is to Mankind; the perfect Image of the perfect Son; Life; the cause of the Living; the holy Fountain;

Fountain; Holineſs; the Beſtower of Sanctification; in whom is manifeſted God the Father, who is over all, and in all; and God the Son, who is through all. A perfect Trinity; not divided or alienated in Glory, or Eternity, or Kingdom. [There is not therefore any thing created or ſervile in the Trinity; nor was any thing afterward introduc'd, as if it formerly were not, but had been brought in afterward. The Son therefore was never wanting to the Father; nor the Spirit to the Son: but the ſame Trinity is ever immutable and unchangeable.]

This laſt part is very probably thought to be *Gregory Nyſſen*'s addition, and no part of the original Creed it ſelf.

*N. B.* This Creed, *Gregory Nyſſen* tells us, was deliver'd to *Gregory Thaumaturgus* in a Viſion *by* John *and the Bleſſed Virgin.* And truly ſome of the Articles herein contain'd are ſo wholly remote from the old Revelation given us by the Almighty in the Scriptures, that there was great occaſion for a new one. As to which matter, and the ſtrange Miracles aſcrib'd to this *Gregory*, who is ſuppos'd to be the firſt Publiſher of this Creed, ſo different from all the more antient ones, I ſhall only uſe *Paul*'s words concerning the Wonders by which Antichriſtianiſm was to be eſtabliſh'd in the world: *Whoſe coming is after the working of Satan, with all power and ſigns and lying wonders; and with all deceivableneſs of unrighteouſneſs in them that periſh; becauſe they received not the love of the truth that they might be ſaved. And for this cauſe God ſhall ſend them ſtrong deluſions, that they ſhould believe a Lye.* As to my ſelf, if the Wonders of this *Gregory*, or ſome of them, were real; yet ſtill I ſay with the ſame Apoſtle elſewhere,

Nyſſen. Op. Tom. II. p. 977, 978. in Vita Thaumaturg.

2 Theſſ. II. 9, 10, 11.

Gal. I. 8. *If an Angel from Heaven preach any other Doctrine than was first preached, let him be accursed.* All this is said upon supposition that *Gregory* did really pretend to work those Miracles, and to receive this Creed from above, and did deliver it to his Church as such. But then I must own that I do not believe that ever this *Gregory* did pretend to work such Miracles, or did hear of this Creed, for the reasons following. (1.) That a Creed should come in such an extraordinary manner from Heaven, to a Worker of great Miracles; and yet that the Church should take no notice of it; nor any one neighbouring Church receive it; nor one Person at the Council of *Nice* once mention it, nor propose it to the Publick; nay, that we should not hear a syllable of it till above a Century after the death of *Gregory* himself, is very strange. (2.) 'Tis also very strange that *Eusebius* and *Jerom* in their accounts of this *Gregory* should not say a word of it; nay, should not say a word of any of those wonderful and numerous Miracles which *Gregory Nyssen*, *Rufinus*, and *Basil* himself, towards the latter part of the fourth Century, are so full of. I am apt to think that *Jerom* at least was not unacquainted with the common reports about the Miracles of this *Gregory*; but look'd upon them as too uncertain to be set down in his accounts. But whether this Creed be so antient as *Eusebius*, I very much question: tho indeed it must be as antient as *Jerom*, if *Nyssen* be the Author of *Gregory*'s Life; and so his silence in a thing of such great consequence, which he could not but know, is a strong argument against his belief of its Authentickness. (3.) This Creed is quite different from the Form, Tenour, and Stile of all the other Creeds before it, and even of those after it for a long time. 'Tis different from the Notions of his great Master *Origen*, nay from

from his own Stile and Notions also, as we shall see presently; neither does the Language of it belong to any Age before the fourth; nay not to the beginning of the fourth neither: but seems calculated for the turn of Orthodoxy in the days of *Basil*, *Rufinus*, and *Gregory Nyssen*, when they were so miserably put to it for antient Authorities to support the Doctrines which had been so lately introduc'd. (4.) But what plainly betrays the whole Contrivance, is, that *Basil*, who was born and brought up at *Neocæsarea*, where *Gregory* had been Bishop, appears never to have heard of it: because when he had great occasion to clear his own Agreement with the Doctrine of *Gregory*, he only says he kept to what he had learned in his Childhood of his Grandmother there; which was, as near as her Memory could serve her, the very words of *Gregory*, and his Doctrines; but never appeals to this Creed: which had been more to his purpose than all the rest. This silence of *Basil* makes his Brother *Nyssen*'s accounts the more strange and incredible: or indeed makes one suspect whether *Nyssen* was really the Author of those accounts or not. (5.) This Creed is still more to be suspected, if Bishop *Bull* be in the right, that it is level'd against the *Sabellians* and the *Arians*; since those were the two Heresies which were charg'd upon *Gregory* in the days of *Basil*: and it seems by him as if he had us'd Expressions, even in the same Epistle to *Ælian*, favouring both those contrary Doctrines. So this Creed appear'd seasonably to vindicate his Reputation, and secure the modern Orthodoxy. However, If the Charge of *Sabellianism* were ill-grounded, as I believe it was; and as *Basil*'s Complaint of the Carelessness of *Gregory*'s Transcribers may afford some foundation to suppose; as however his being one of that Council that

Defens. Fid. Nicæn. Sect. II. C. 12. §. 21

condemn'd the *Sabellian*, *Paulus Samosatensis*, will imply: yet, (6.) Is it most plain from *Basil*'s own expres's words, that *Gregory* was of the antient or *Arian* Persuasion; and call'd our Saviour *frequently* a Creature, κτίσμα, ποίημα, and the like names. And when Bishop *Bull* proposes to vindicate him from this Charge, he miserably imposes on his Readers. Hear *Basil*'s own words, and then judg.

Op. Tom. III. p. 101. Ep. 64.

Ἔπειτα μέντοι ὁ ἕλλην πείσων οὐχ ὑγιέτο χρῆναι ἀκριβολογεῖσθαι περὶ τὰ ῥήματα. ἀλλ' ἔξιν ὅπη οἷός τε συνδιδόναι τῇ ἕδρᾳ τῶν ἐναγομένων, ὡς ἂν μὴ ἀνιπτείνοι ὅλως τὰ καίρια. διὸ δὴ καὶ πολλαχοῦ ἔνεστιν εὑρεῖν ἐκ φωνὰς, τὰς νῦν τοῖς ἀιρετικοῖς μεγίστην ἰσχὺν παρεχομένας· ὡς τὸ κτίσμα, καὶ τὸ ποίημα, καὶ ἔστι πιστόν.

However afterward, when he was persuading an Heathen, he did not think it necessary to be exact in his Language; but he does sometimes comply with the Notions of him whom he aim'd to persuade, that he might not be tempted to oppose himself against what was for his advantage. Wherefore you will indeed find there many Expressions, which do now afford the greatest strength to the Hereticks; such as the word *Creature*, and that of a Being *Made* by God; and the like.

Let *Basil* or Bishop *Bull* alledg what Excuses they please, 'tis plain *Gregory Thaumaturgus* was an *Arian*.

Symbolum Lucian. Martyris; & Concil. Antioch. ad Encenia vocat. apud Athanas. de Synod. Arimin. &

Πιστεύομεν ἀκολούθως τῇ εὐαγγελικῇ καὶ ἀποστολικῇ παραδόσει, Εἷς ἕνα Θεὸν πατέρα, παντοκράτορα, τὸν ἁπάντων ὁλων δημιουργὸν τε καὶ ποιητὴν, ἐξ οὗ τὰ πάντα. Καὶ εἰς ἕνα κύριον Ἰησοῦν Χριστὸν, τὸν υἱὸν αὐτοῦ, τὸν μονογενῆ Θεὸν, δι' οὗ τὰ πάντα· τὸν γεννηθέντα ἐκ τοῦ πατρὸς, τὸν ἀνώνων ἐκ τῶν πάντων,

We believe, agreeably to the Evangelical and Apostolical Tradition, in one God the Father, Almighty, the Creator and Maker of the whole World: of whom are all things. And in one Lord Jesus Christ, his Son, the only-begotten

Θεὸν

Θεὸν ἐκ Θεοῦ, ὅλον ἐξ ὅλου, μόνον ἐκ μόνου, τέλειον ἐκ τελείου, βασιλέα ἐκ βασιλέως, κύριον ἐκ κυρίου, λόγον ζῶντα, σοφίαν ζῶσαν, φῶς ἀληθινὸν, ὁδὸν, ἀλήθειαν, ἀνάστασιν, ποιμένα, θύραν· ἄτρεπτόν τε καὶ ἀναλλοίωτον τὸ θεοπλῆγος, ὁσίας τε, καὶ βασιλῆς, καὶ δυνάμεως, καὶ δόξης τοῦ παλαιοῦ ἀποσφάλακτον εἰκόνα. τὸν πρωτότοκον πάσης κτίσεως, τὸ ὄντα ἐν ἀρχῇ πρὸς τὸν Θεὸν, Θεὸν λόγον, καὶ τὸ εἰρημένον ἐν τῷ εὐαγγελίῳ, καὶ Θεὸς ἦν ὁ λόγος. δι' οὗ τὰ πάντα ἐγένετο, καὶ ἐν ᾧ τὰ πάντα συνέστηκε· τὸν ἐπ' ἐσχάτων τῶν ἡμερῶν καταπεμφθέντα ἄνωθεν, καὶ γεννηθέντα ἐκ παρθένου, κατὰ τὰς γραφὰς, καὶ ἄνθρωπον γενόμενον, μεσίτην Θεοῦ καὶ ἀνθρώπων, ἀπόστολόν τε τῆς πίστεως ἡμῶν, καὶ ἀρχηγὸν τῆς ζωῆς, ὡς φησὶν, ὅτι καταβέβηκα ἐκ τοῦ οὐρανοῦ, οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμὸν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με· τὸν παθόντα ὑπὲρ ἡμῶν, καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ, καὶ ἀνελθόντα εἰς οὐρανὸς, καὶ καθεζόμενον ἐν δεξιᾷ τοῦ παλεοῦ, καὶ πάλιν ἐρχόμενον μετὰ δόξης καὶ δυνάμεως κρῖναι ζῶντας καὶ νεκρούς. Καὶ εἰς τὸ πνεῦμα τὸ ἅγιον, τὸ εἰς ἀφάκλησιν, καὶ ἁγιασμὸν, καὶ τελείωσιν τῆς πιστεύσιν δεδόμενον· καθὼς καὶ ὁ κύ-

God; by whom are all things: who was begotten of the Father before the World began; God of God; Whole of Whole; the Only one of the Only one; the perfect one of the perfect one; the King of the King; Lord of the Lord; the living Word; the living Wisdom; the true Light; the Way; the Truth; the Resurrection; the Shepherd; the Door; the immutable, and unchangeable, and invariable Image of the Deity; deriv'd from the Substance, and Counsel, and Power, and Glory of the Father; the First-born of every Creature; who was in the beginning with God; God the Word, according to that which is said in the Gospel, And the Word was God. By whom all things were made; and in whom all things consist: who in the last days descended from above, and was born of the Virgin, according to the Scriptures, and was made Man, the Mediator between God and Men, and the Apostle of

& Seleuc. p. 892, 893. & ap. Socr. Hist. Eccl. L. II. C. 10. circa A.D. 290.

εως ἡμῶν Ἰησοῦς Χριστὸς διετάξατο τοῖς μαθηταῖς, λέγων, πορευθέντες, μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς, καὶ τοῦ υἱοῦ, καὶ τοῦ ἁγίου πνεύματος· ἀκολούθως παρέδωκεν ἀληθῶς παρέδωκεν ὁ υἱὸς, ὁ δὲ ἀληθῶς υἱὸς ὢν, τοῦ ὁ ἁγίου πνεύματος [ἀληθῶς] ἁγίου πνεύματος ὄντος· τῶν ὀνομάτων οὐκ ἀπλῶς οὐδὲ ἀργῶς κειμένων, ἀλλὰ σημαινόντων ἀκριβῶς τὴν οἰκείαν ἑκάστῳ τοῦ ὀνόματος ὑπόστασιν, καὶ τάξιν, καὶ δόξαν. ὡς εἶναι τῷ μὲν ὑποστάσει, τείᾳ, τῇ δὲ συμφωνίᾳ, ἓν. Ταύτην ἔν ἔχοντες τὴν πίστιν, καὶ ἐξ ἀρχῆς, καὶ μέχρι τέλους ἔχοντες ἐνώπιον τοῦ Θεοῦ καὶ τοῦ Χριστοῦ, πᾶσαν αἱρετικὴν κακοδοξίαν ἀναθεματίζομεν· καὶ εἴ τις ἕτερα τὴν ὑγιῆ τοῦ γεγραμμένων ὀρθὴν πίστιν διδάσκει, λέγων, ἢ χρόνον, ἢ καιρὸν, ἢ αἰῶνα, ἢ εἶναι, ἢ γεγονέναι πρὸ τοῦ γεννηθῆναι τὸν υἱὸν, ἀνάθεμα ἔστω. καὶ εἴ τις λέγει τὸν υἱὸν κτίσμα, ὡς ἓν κτισμάτων· καὶ μὴ ὡς λόγῳ θεῷ γεγαμένῳ τοῦ Θεοῦ προσῆκεν καὶ προσηρμένον ἔχειν αὐτὸν ἑκάστοτε, ἢ ἕτερα ἄλλα διδάσκει ἢ εὐαγγελίζεται παρ' ὃ παρελάβομεν, ἀνάθεμα ἔστω. ἡμεῖς γὰρ πάσῃ τοῖς ἐκ τῶν θείων γεγραμμένοις, ὑπὸ τε προφητῶν καὶ ἀποστόλων ἀληθῶς

our Faith, and the Prince of Life; as he says, I came down from Heaven not to do mine own Will, but the Will of him that sent me: who suffered for us, and rose again the third day, and returned into the Heavens, and is sat down at the right hand of the Father, and will come again with glory and power to judg the quick and the dead. And in the Holy Ghost, which is given to Believers for their Comfort, and Sanctification, and Perfection; as our Lord Jesus Christ ordain'd to his Disciples, saying, Go ye, make Disciples of all Nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost: that is, of the Father as being truly the Father; of the Son as being truly the Son; and of the Holy Ghost as being [truly] the Holy Ghost: those names not being at random, or without regard made use of, but exactly signifying the proper Substance, and Order, and Glory which belongs to

τε καὶ ἐμφόβως καὶ πιστεύομεν καὶ ἀκολουθοῦμεν.

each of those that are named. So that they are Three in substance, but in consent One. We therefore having this Faith, and having it from the beginning, and retaining it to the end, before God, and his Christ, do anathematize all heretical false Opinions. And if any one teaches what the sound and right Faith of the Scriptures never affirms, saying, There was, or has been a Time, or a Season, or an Age before the Generation of the Son, Let him be Anathema. And if any one says the Son is a Creature, as one of the Creatures, and not as the Holy Scriptures have deliver'd concerning each of the fore-named Persons, and their several Derivations from another; or if he teaches or preaches any thing but what we have receiv'd, Let him be Anathema. For we with truth and reverence believe and follow all those things which are deliver'd from the Holy Scriptures, and by the Prophets and Apostles.

Καθὼς παρελάβομεν παρὰ τῆς περὶ ἡμῶν ἐπισκόπων, καὶ ἐν τῇ βαπτίσει, καὶ ὅτε τὸ λουτρὸν ἐλαμβάνομεν καὶ καθὼς ἀπὸ τῆς θείων γραφῶν μεμαθήκαμεν, καὶ ὡς ἐν τῷ πρεσβυτερίῳ, καὶ ἐν αὐτῇ τῇ ἐπισκοπῇ ἐπιστεύσαμεν τε καὶ ἐδιδάξαμεν, ἅτω καὶ νῦν πιστεύοντες, τὼ ἡμετέραν πίστιν προσαναφέρομεν. Πιστεύομεν εἰς ἕνα Θεὸν πατέρα παντοκράτορα, τὸν τῆς ἁπάντων, ὁρατῶν τε καὶ ἀοράτων ποιητήν. Καὶ εἰς ἕνα κύριον Ἰησοῦν Χριστὸν, τὸν τοῦ Θεοῦ λόγον, Θεὸν ἐκ Θεοῦ, φῶς ἐκ

As we have received from the Bishops which were before us, and in our first Catechising, and when we were Baptiz'd; and as we have learned from the Holy Scriptures; and as we have believ'd when we were made Presbyters, and when we were made Bishops, and have taught the same: so do we now believe, and so exhibit our Faith. We believe in one God the Father, Almighty, the Maker of all things, vi-

Symbolum Eusebii Cæsarienſ. Synodo Nicænæ obla-tum, in Epiſt. ad Cæſarienſes apud Socrat. Hiſt. Eccl. L. I. C. 8. p. 24. & Theodorit. L. I. C. 12. A.D. 325.

φωτὸς,

φωτὸς, ζωὴν ἐκ ζωῆς, υἱὸν μονογενῆ, πρωτότοκον πάσης κτίσεως, πρὸ πάντων τῶν αἰώνων ἐκ τοῦ πατρὸς γεγεννημένον· δι' οὗ καὶ ἐγένετο τὰ πάντα· τόν τε διὰ τὴν ἡμετέραν σωτηρίαν σαρκωθέντα, καὶ ἐν ἀνθρώποις πολιτευσάμενον, καὶ παθόντα, καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ, καὶ ἀνελθόντα πρὸς τὸν πατέρα, καὶ ἥξοντα πάλιν ἐν δόξῃ κρῖναι ζῶντας καὶ νεκρούς. πιστεύομεν καὶ εἰς ἓν πνεῦμα ἅγιον.

sible and invisible. And in one Lord Jesus Christ, the Word of God, God of God, Light of Light, Life of Life, the only-begotten Son, the First-born of every Creature, begotten of the Father before all worlds; by whom also all things were made; who was incarnate for our Salvation, and conversed among Men, and suffered, and rose again the third day, and returned to the Father, and will come again in glory to judge the quick and the dead. We believe also in one Holy Ghost.

Symbolum Nicænum, ubi supr. & apud Athanas. Epist. de fide ad Jovinian. Op. Vol. II. p.606. & apud Basil. Ep. LXXVIII Tom. II. p. 890, 891. A.D. 325.

Πιστεύομεν εἰς ἕνα Θεὸν πατέρα παντοκράτορα, πάντων ὁρατῶν τε καὶ ἀοράτων ποιητήν. Καὶ εἰς ἕνα κύριον Ἰησοῦν Χριστὸν, τὸν υἱὸν τοῦ Θεοῦ, γεννηθέντα ἐκ τοῦ πατρὸς, μονογενῆ, τουτέστιν ἐκ τῆς οὐσίας τοῦ πατρὸς, Θεὸν ἐκ Θεοῦ, φῶς ἐκ φωτὸς, Θεὸν ἀληθινὸν ἐκ Θεοῦ ἀληθινοῦ, γεννηθέντα, οὐ ποιηθέντα, ὁμοούσιον τῷ πατρὶ, δι' οὗ τὰ πάντα ἐγένετο, τά τε ἐν τῷ οὐρανῷ, καὶ τὰ ἐπὶ τῆς γῆς, τὸν δι' ἡμᾶς τοὺς ἀνθρώπους, καὶ διὰ τὴν ἡμετέραν σωτηρίαν κατελθόντα, καὶ σαρκωθέντα, ἐνανθρωπήσαντα, παθόντα, καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ, καὶ ἀνελθόντα εἰς τοὺς οὐρανοὺς, ἐρχόμενον κρῖ-

We believe in one God the Father, Almighty, Maker of all things visible and invisible. And in one Lord Jesus Christ, the Son of God, begotten of the Father, the Only-begotten, that is of the Substance of the Father; God of God, Light of Light, very God of very God, begotten not made, of the same Substance with the Father, by whom all things were made, whether they be things in Heaven, or things on Earth; who for us Men and for our Salvation descended, and

ναι ζῶντας καὶ νεκρούς. Καὶ εἰς τὸ πνεῦμα τὸ ἅγιον. Τοὺς δὲ λέγοντας ἦν ποτὲ ὅτε οὐκ ἦν· καὶ πρὶν γεννηθῆναι οὐκ ἦν· καὶ ὅτι ἐξ οὐκ ὄντων ἐγένετο, ἢ ἐξ ἑτέρας ὑποστάσεως, ἢ οὐσίας φάσκοντας εἶναι, ἢ κτιστὸν, ἢ τρεπτὸν, ἢ ἀλλοιωτὸν τὸν υἱὸν τοῦ Θεοῦ, τούτους ἀναθεματίζει ἡ καθολικὴ καὶ ἀποστολικὴ ἐκκλησία. Vid. *Symbola plura apud Athanaſ. de Synod. Arimin. & Seleuc. Vol. I. p. 387, &c.*

was incarnate, and made Man, he ſuffered, and roſe again the third day, and returned into the Heavens, and ſhall come again to judg the quick and the dead. And in the Holy Ghoſt. But for ſuch as ſay there was a Duration when he was not; and that he was not before he was begotten; and that he was made out of nothing; or that ſay that the Son of God was of another Subſtance, or Eſſence; or that he was created, or mutable, or changeable: Thoſe the Catholick and Apoſtolick Church does anathematize.

Πιστεύω εἰς ἕνα Θεὸν πατέρα παντοκράτορα, ποιητὴν οὐρανοῦ καὶ γῆς, ὁρατῶν τε πάντων καὶ ἀοράτων· καὶ εἰς ἕνα κύριον Ἰησοῦν Χριστὸν, τὸν υἱὸν τοῦ Θεοῦ μονογενῆ, τὸν ἐκ τοῦ πατρὸς γεννηθέντα πρὸ πάντων τῶν αἰώνων, Θεὸν ἀληθινὸν, δι' οὗ τὰ πάντα ἐγένετο, σαρκωθέντα, καὶ ἐνανθρωπήσαντα, σταυρωθέντα, καὶ ταφέντα, καὶ ἀναστάντα ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ, καὶ ἀνελθόντα εἰς τοὺς οὐρανοὺς, καὶ καθίσαντα ἐκ δεξιῶν τοῦ πατρὸς, καὶ ἐρχόμενον κρῖναι ζῶντας καὶ νεκρούς· οὗ τῆς βασιλείας οὐκ ἔσται τέλος· καὶ εἰς τὸ ἅγιον πνεῦμα, τὸ κυριόν τε καὶ ζωοποιὸν, τὸ λαλῆσαν διὰ

I believe in one God the Father Almighty, Maker of Heaven and Earth, both of all things viſible and inviſible. And in one Lord Jeſus Chriſt, the only-begotten Son of God, who was begotten of the Father before all Worlds, very God, by whom all things were made; he was incarnate, and made Man, was crucified, and buried, and roſe again from the dead the third day, and returned into the Heavens, and is ſat down at the right hand of the Father,

Symbolum Hieroſolymitanum, ex Cyrilli Catecheſi, circa A.D. 340.

πνῦ ἁγιοφανῆ· εἰς ἓν βάπτισμα μετανοίας, εἰς ἄφεσιν ἁμαρτιῶν, καὶ εἰς μίαν καθολικὴν ἐκκλησίαν, καὶ εἰς σαρκὸς ἀνάστασιν, καὶ εἰς ζωὴν αἰώνιον.

and shall come to judg the quick and the dead; of whose Kingdom there shall be no end. And in the Holy Ghost, the Comforter, who spake by the Prophets: in one Baptism of Repentance; in the Remission of Sins; and in one Catholick Church; and in the Resurrection of the Flesh; and in the Life everlasting.

Symbolum Eunomii brevissimum ap. Cl. Cave in Eunom. Hist. Literar. Par. I. p. 172. circa A.D. 370.

Πιστεύομεν εἰς ἕνα Θεὸν πατέρα παντοκράτορα, ἐξ οὗ τὰ πάντα· καὶ εἰς ἕνα μονογενῆ υἱὸν Θεοῦ, Θεὸν λόγον, τὸν κύριον ἡμῶν Ἰησοῦν Χριστὸν, δι' οὗ τὰ πάντα· καὶ εἰς ἓν πνεῦμα ἅγιον, τὸ παράκλητον, ἐν ᾧ πάσης χάριτος διανομὴ κατὰ τὴν συμμετρίαν τοῦ τὸ συμφέρον ἑκάστῳ δίδοται πνεῦμα ἅγιον.

We believe in one God the Father Almighty, from whom are all things. And in one only-begotten Son of God, God the Word, our Lord Jesus Christ, by whom are all things. And in one Holy Spirit, the Comforter, by whom the distribution of all Grace is bestow'd on every one of the Saints, according to their proportion, to profit withal.

Symbolum Eunomii prolixius. ibid. p. 174, 175.

Εἷς ἐστι Θεὸς ἀγέννητος, καὶ ἀναρχος, ὅτε γὰρ ἑαυτὸ ἔχων τινα ὄντα, οὐδὲν γὰρ πρὸ τοῦ ἀγεννήτε εἶναι δύναται· ὅτε σὺν αὐτῷ, εἷς γὰρ καὶ μόνος Θεὸς ὁ ἀγέννητος, ὅτε ἐν αὐτῷ, ἁπλᾶς γὰρ καὶ ἀσύνθετος· εἷς δ' ὢν, καὶ μόνος ὢν, καὶ ἀεὶ ὁ αὐτὸς ὤν, πάντων ἐστὶ Θεὸς, καὶ κτίστης, καὶ δημιουργὸς, σωτὴρ τῶν καὶ ἐξαιρέτως τῶν μονογενῶς, ἰδίως γὰρ πνεῦμα δι' αὐτὸ γενομένων· τὸν μὲν γὰρ υἱὸν πρὸ πάντων καὶ πρὸ

and in the Holy Spirit, the Comforter, by whom the distribution of all Grace is bestow'd on every one of the Saints, according to their proportion, to profit withal.

There is one God, unbegotten, and without beginning; having neither any one before him; for nothing can be before that which is unbegotten: nor with him; for the unbegotten God is One and Alone: nor in him; for he is a simple and uncompounded Being. But as he is One and Alone, and always the same, he is the God,

πάσης

πάσης κτίσεως μόνον τῷ ἑαυτῷ δυνάμει καὶ ἐνεργείᾳ ἐγέννησε, καὶ ἔκτισε, καὶ ἐποίησεν, οὐδὲν τῶν ἑαυτῷ ὑποστάσεως μεταδοὺς πρὸ γεννηθέντι, ἄφθαρτος ὢν, καὶ ἀδιαίρετος, καὶ ἀμέριστος ὁ Θεός. ὁ δ' ἄφθαρτος τῆς ἑαυτοῦ οὐσίας οὐ μεταδίδωσιν, ὅτε καὶ ἑαυτὸν ἄλλον ὑποστήσασθαι, μόνος ὢν αὐτὸς ἀγέννητος· καὶ ὃ τῶν ἀγέννητον οὐσίαν γεννηθῆναι ἀδύνατον. Οὔτε οὖν τῇ ἑαυτοῦ οὐσίᾳ ἀπεχρήσατο, ἀλλὰ τῇ βουλήσει μόνῃ· ὅτε καὶ τῶν ἑαυτοῦ οὐσίαν, ἀλλ' ὅπερ ἐβουλήθη ἐγέννησε. Καὶ διὰ τοῦτο πρῶτον μὲν πάντων καὶ μεῖζον τὸ πνεῦμα τὸ ἅγιον ἐποίησεν, ἐξουσίᾳ μὲν ἰδίᾳ, καὶ προσάγματι, ἐνεργείᾳ δὲ, καὶ δυνάμει τοῦ υἱοῦ. μετὰ δὲ τοῦτο τὰ λοιπὰ πάντα τὰ ἐν οὐρανῷ καὶ ὑπὸ γῆς, ὁρατά τε καὶ ἀόρατα, καὶ σώματά τε καὶ ἀσώματα διὰ τοῦ υἱοῦ ἐποίησεν. Εἷς γὰρ Θεὸς, ἐξ οὗ τὰ πάντα, καὶ ἡμεῖς εἰς αὐτόν· καὶ εἷς κύριος Ἰησοῦς Χριστὸς, δι' οὗ τὰ πάντα. Εἷς δὲ Θεὸς ἀγέννητος, ἄκτιστος, ἀπρόσιτος, καὶ εἷς κύριος Ἰησοῦς Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ, γέννημα τοῦ ἀγεννήτου, οὐχ ὡς ἓν τῶν γεννημάτων· κτίσμα τοῦ ἀκτίστου, οὐχ ὡς ἓν τῶν κτισμάτων· ποίημα τοῦ ἀποιήτου, οὐχ ὡς ἓν τῶν ποιημάτων· καθὼς ἔφημεν ὑπὸ τοῦ

and the Creator, and the Maker of all things; principally, and in a peculiar manner of the only begotten; yet properly of thoſe things alſo which were made by him. For he begat, and created, and made the Son alone before all things, and before the whole Creation, by his Power, and Energy, not communicating any thing of his own Subſtance to him that was begotten; for God is incorruptible, and inſeparable, and indiviſible: and an incorruptible Being does not communicate his own Subſtance; nor does he produce another which ſubſiſts in him; for he alone is unbegotten. Now 'tis impoſſible that a Being ſhou'd be begotten which has its Subſtance unbegotten. He did not therefore make uſe of his Subſtance, but of his Will only; and he begat him, not by his own Subſtance, but as he pleas'd. And by him did God make the Holy Spirit, the firſt and greateſt of all the reſt, by his own Authority

ἁγίας γραφῆς, Κύριος ἔκτισέ με ἀρχὴν ὁδῶν αὐτοῦ, εἰς τὰ ἐμὰ ἔργα, πρὸ τῶν αἰώνων ἐθεμελίωσέ με, πρὸ πάντων βουνῶν γεννᾷ με. Καὶ ἓν πνεῦμα ἅγιον πρῶτον καὶ μεῖζον πάντων τῶν τοῦ μονογενοῦς ἔργων, θεοστόμωι τῇ παλαιᾷ, ἐνεργείᾳ τοῦ καὶ δυνάμει τοῦ υἱοῦ γενόμενον.

and Command; but by the Energy and Power of the Son. And after him he made by his Son all the other Creatures which are in Heaven, and which are on Earth, both visible and invisible, both corporeal and incorporeal. For there is one God, from whom are all things; according to the Apostle: And one Lord Jesus Christ, by whom are all things. There is therefore one unbegotten God, uncreated, not made; and one Lord Jesus Christ the Son of God, a Being begotten of him that is unbegotten; tho not like other Beings that are begotten: a Being created by him that is uncreated; tho not like other created Beings: a Being made by him that was not made; tho not like other Beings that were made: as it is said by the Holy Scriptures, The Lord created me the beginning of his ways, for his works; he founded me before the World began; and before all the Hills did he beget me. And one Holy Spirit, the first and greatest of all the Works of the only-begotten, made indeed by the Command of the Father, but by the Energy and Power of the Son.

*N.B.* Among all the larger Creeds of the fourth Century, there are none which to me appear so full, plain, distinct, judicious, and agreeable to the original Doctrines of Christianity, as this larger Creed of *Eunomius*; a Person who, on all accounts, appears to have been one of the most learned and considerable of that Age. Dr. *Cave* has done a great piece of service to the Publick, by giving us one part of his Apologetick; as well as

as Mr. *Wharton* by translating it. And the World would have had cause to thank Dr. *Cave* still farther, if he had been so kind as to translate and publish that Work of his intire; considering 'tis almost the only confessed *Arian* or *Eunomian* Book, so antient, which has escap'd the common Destruction of the rest of the Labours of those eminent Vindicators of the most primitive Faith. However, for want of this, I have herewith publish'd an imperfect Translation of it my self.

Πιστεύομεν καὶ ὁμολογοῦμεν ἕνα μόνον ἀληθινὸν καὶ ἀγαθὸν Θεὸν, καὶ πατέρα, παντοκράτορα, ἐξ οὗ τὰ πάντα· τὸν Θεὸν καὶ πατέρα τοῦ κυρίου ἡμῶν Θεοῦ Ἰησοῦ Χριστοῦ. καὶ ἕνα τὸν μονογενῆ αὐτοῦ υἱὸν, κύριον καὶ Θεὸν ἡμῶν Ἰησοῦν Χριστὸν, μόνον ἀληθινὸν ὄντα· δι' οὗ τὰ πάντα ἐγένετο, τά τε ὁρατὰ, καὶ τὰ ἀόρατα, καὶ ἐν ᾧ τὰ πάντα συνέστηκεν· ὃς ἐν ἀρχῇ ἦν πρὸς τὸν Θεὸν, καὶ Θεὸς ἦν· καὶ μετὰ ταῦτα, κατὰ τὸν γεγραφὸν, ὅτι ἐκ γῆς ἄφθη, καὶ τοῖς ἀνθρώποις συνανεστράφη· ὃς ἐν μορφῇ Θεοῦ ὑπάρχων, οὐχ ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα Θεῷ, ἀλλ' ἑαυτὸν ἐκένωσε, καὶ διὰ τῆς ἐκ παρθένου γεννήσεως μορφὴν δέλου λαβὼν, καὶ ὁμοιωθεὶς ἐνηνθρώπησε, πάντα τὰ εἰς αὐτὸν, καὶ ὡς περὶ αὐτοῦ γεγραμμένα ἐπλήρωσε, κατὰ τὸν ἐντολὴν τοῦ πατρός, γενόμενος ὑπήκοος μέχρι θανάτου, θανάτου δὲ σταυροῦ· καὶ τῇ τελευταίᾳ ἡμέρᾳ ἐγερθεὶς ἐκ νεκρῶν,

We believe and confess one only true and good God, and Father, Almighty, from whom are all things: the God and Father of our Lord, and God, Jesus Christ. And one Being, his only-begotten Son, our Lord, and God, Jesus Christ; who alone is true; by whom all things were made, whether they be visible or invisible; and in whom all things consist: who in the beginning was with God, and was God; and afterwards, according to the Scriptures, appear'd upon earth, and convers'd with Men: who being in the form of God, did not assume to be equal to God, but emptied himself, and taking the form of a Servant by his Generation of the Virgin,

Symbolum Basilii e S. Scripturis collectum circa A.D. 370.

κρῶν,

κρῶν, καὶ τὰς γραφὰς, ὥφθη τοῖς ἁγίοις αὐτοῦ μαθηταῖς, καὶ τοῖς λοιποῖς, ὡς γέγραπται· ἀνέβητε εἰς ὕψος, καὶ ἐκάθισε ἐν δεξιᾷ τοῦ πατρὸς· ὅθεν ἔρχεται, ὅτι συντελείᾳ τοῦ αἰῶνος τούτου, ἀναστῆσαι πάντας, καὶ ἀποδοῦναι ἑκάστῳ κατὰ τὰ ἔργα αὐτοῦ· ὅτε οἱ μὲν δίκαιοι εἰσελεύσονται εἰς ζωὴν αἰώνιον, καὶ βασιλείαν οὐρανῶν, οἱ δὲ ἁμαρτωλοὶ κατακεισθήσονται εἰς κόλασιν αἰώνιον, ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται. καὶ ἓν μόνον πνεῦμα ἅγιον, τὸ παράκλητον, ἐν ᾧ ἐσφραγίσθημεν εἰς ἡμέραν ἀπολυτρώσεως· τὸ πνεῦμα τῆς ἀληθείας· τὸ πνεῦμα τῆς υἱοθεσίας· ἐν ᾧ κράζομεν Ἀββᾶ ὁ Πατήρ, τὸ διαιροῦν καὶ ἐνεργοῦν τὰ χαρίσματα τοῦ Θεοῦ κατὰ θέλησιν· τὸ λαλῆσαν καὶ ὁμιλῆσαν πάντα ὅσα ἂν ἀκόμη χρόνον τὸ εὐαγγέλιον· τὸ διηγοῦν εἰς πάσαν τὴν ἀλήθειαν, καὶ σκεῦος πάντας τοὺς πιστεύοντας πρός τε γνῶσιν ἀληθῆ, καὶ ἀκριβῆ, καὶ λατρείαν εὐσεβῆ, καὶ προσκύνησιν πνευματικὴν, καὶ ἀληθῆ ὁμολογίαν Θεοῦ πατρός, καὶ τοῦ μονογενοῦς υἱοῦ αὐτοῦ, τοῦ κυρίου καὶ Θεοῦ ἡμῶν Ἰησοῦ Χριστοῦ, καὶ ἑαυτοῦ. ἑκάστου ὀνομαζομένου τοῦ ἰδιότητα σαφῶς

and being found in fashion as a Man, he fulfilled all that was written about him, and of him: being, according to the Command of his Father, obedient unto Death, even the Death of the Crosſ; and riſing again from the dead on the third day, according to the Scriptures, he appeared to his holy Diſciples, and to the reſt; as it is written: and he aſcended into the Heavens, and ſits at the right hand of the Father; whence he ſhall come at the end of the world to raiſe all Men, and to give to every one according to his work: when the righteous ſhall be receiv'd into Life eternal, and into the Kingdom of Heaven; but the Sinners ſhall be condemn'd to eternal Puniſhment, where their Worm dieth not, and the Fire is not quench'd. And one only Holy Spirit, the Comforter, by whom we have been ſeal'd unto the day of Redemption; the Spirit of Truth, the Spirit of Adoption, whereby we cry Abba, that is,

φῶς

φῶς ἡμῖν διδακτικὸν· καὶ ὡσεὶ ἐκ πηγῆς ὀνομαζομένων πάντως πνευμάτων ἐξαιρέτων ἰδιώματων ἐυσεβῶς θεωρουμένων. τὸ μὲ παράκλητος ἐν τῷ ἰδιώματι τῦ παρακλήτε· τὸ δὲ ἁγίε ἐν τῷ ἰδιώματι τῦ ἁγίε· τὸ δὲ ἁγίε πνεύματος ἐν τῷ οἰκείῳ ἰδιώματι. μήτε τῦ ἁγίε πνεύματος ἀφ' ἑαυτῦ λαλῆσης, μήτε τῦ υἱε ἀφ' ἑαυτῦ τι ποιῆσης. καὶ τὸ μὲ παράκλητος πέμπονθος τὸν υἱὸν, τῦ δὲ υἱε πέμπονθος τὸ ἅγιον πνεῦμα.

Father; who divides and operates the Gifts which come from God to every one to profit withal, as he will; who teaches Men, and puts them in mind of all things whatsoever he hears from the Son; the good Spirit, that leads into all Truth, and confirms all Believers unto that Knowledg which is true and exact, and unto that Worship which is agreeable to Piety, and that Adoration which is spiritual, and unto the true Confession of God the Father, and of his only-begotten Son, our Lord, and God, Jesus Christ, and of himself: the several Names plainly and distinctly declaring the peculiar nature of the Person named; and some peculiar Properties being piously gather'd thence with assurance concerning each of them that are so named. The Father, having the peculiar Properties of a Father; the Son, having the peculiar Properties of a Son; the Holy Spirit having his own peculiar Properties. While the Holy Spirit does not speak of himself; nor the Son do ought of himself; but the Father sends the Son, and the Son sends the Holy Spirit.

*N. B.* By the View of these Creeds, we may see what was the antient Christian Faith all along, even till many years after the Council of *Nice*; I mean, as separate from the Philosophical Opinions of particular Persons, or Parties; which seldom appear in these Confessions of Faith, however they do too often appear in the Controversial

ſial or Occaſional Writings of ſome Chriſtians ſince: excepting the ſpurious Creed of *Gregory Thaumaturgus*, and the Party-Creed of the Council of *Nice*, very little is ſeen in them all along, but ſuch Points wherein all the Faithful agreed; and which therefore may well be call'd the common Faith of Chriſtians. And may God of his infinite Mercy ſo *guide and govern the Minds* of all that now call themſelves Chriſtians, that they *may be led into the way of Truth:* that inſtead of bewildring themſelves farther with vain Hypotheſes, and philoſophick Niceties, they may live anſwerably to theſe great and important Articles, and *hold this Faith in the Unity of the Spirit, in the Bond of Peace, and in Righteouſneſs of Life.*

I conclude with that excellent Collect of our Church for the third Sunday after *Eaſter: Almighty God, who ſheweſt to them that be in Error the Light of thy Truth, to the intent that they may return into the way of Righteouſneſs; Grant unto all them that are admitted into the Fellowſhip of Chriſt's Religion, that they may eſchew thoſe things that are contrary to their Profeſſion, and follow all ſuch things as are agreeable to the ſame; through our Lord Jeſus Chriſt.* Amen.

W. W.

*FINIS.*

# THE Second BOOK OF ESDRAS.

## CHAP. I.

THE second book of the prophet Esdras, the son of Seraias, the son of Azarias, the son of Helkias, the son of Sadamias, the son of Sadoc, the son of Achitob,

2 The son of Achias, the son of Phinees, the son of Heli, the son of Amarias, the son of Aziei, the son of Marimoth, the son of Arna, the son of Ozias, the son of Borith, the son of Abisei, the son of Phinees, the son of Eleazar,

3 The son of Aaron, of the tribe of Levi, which was captive in the land of the Medes, in the reign of Artaxerxes king of the Persians.

4 And the word of the Lord came unto me, saying,

5 Go thy way and shew my people their sinful deeds, and their children their wickedness, which they have

done againſt me, that they may tell their childrens children;

6 Becauſe the ſins of their fathers are increaſed in them: for they have forgotten me, and have offered unto ſtrange gods.

7 Am not I even he that brought them out of the land of Egypt, from the houſe of bondage? but they have provoked me unto wrath, and deſpiſed my counſels.

8 Pull thou off then the hair of thy head, and caſt all evil upon them, for they have not been obedient unto my law; but it is a rebellious people.

9 How long ſhall I forbear them, unto whom I have done ſo much good?

10 Many kings have I deſtroy'd for their ſakes, Pharaoh with his ſervants, and all his power have I ſmitten down.

11 All the nations have I deſtroyed before them, and in the eaſt I have ſcatter'd the people of two provinces, even of Tyrus and Sidon, and have ſlain all their enemies.

12 Speak thou therefore unto them, ſaying, Thus ſaith the Lord,

13 I led you thro the ſea, and in the beginning gave you a large and ſafe paſſage; I gave you Moſes for a leader, and Aaron for a prieſt.

14 I gave you light in a pillar of fire, and great wonders have I done among you; yet have you forgotten me, ſaith the Lord.

15 Thus ſaith the Almighty Lord, The quails were as a token for you; I gave you tents for your ſafeguard; nevertheleſs you murmured there,

16 And triumphed not in my name for the deſtruction of your enemies, but ever to this day do ye yet murmur,

17 Where are the benefits that I have done for you? when you were hungry and thirſty in the wilderneſs, did you not cry unto me,

18 Saying, Why haſt thou brought us into this wilderneſs to kill us? it had been better for us to have ſerved

the

the Egyptians, than to die in this wilderneſs.

19 Then had I pity upon your mournings, and gave you manna to eat, ſo ye did eat angels bread.

20 When ye were thirſty, did I not cleave the rock, and waters flowed out to your fill? for the heat, I covered you with the leaves of the trees.

21 I divided among you a fruitful land, I caſt out the Canaanites, the Pherizites, and the Philiſtines before you: what ſhall I yet do more for you, ſaith the Lord?

22 Thus ſaith the Almighty Lord, When you were in the wilderneſs, in the river of the Amorites being athirſt, and blaſpheming my Name,

23 I gave you not fire for your blaſphemies, but caſt a tree in the water, and made the river ſweet.

24 What ſhall I do unto thee, O Jacob? thou Juda wouldeſt not obey me: I will turn me to other nations, and unto thoſe will I give my Name, that they may keep my ſtatutes.

25 Seeing ye have forſaken me, I will forſake you alſo: when ye deſire me to be gracious unto you, I ſhall have no mercy upon you.

26 Whenſoever you ſhall call upon me, I will not hear you: for ye have defiled your hands with blood, and your feet are ſwift to commit man-ſlaughter.

27 Ye have not, as it were, forſaken me, but your own ſelves, ſaith the Lord.

28 Thus ſaith the Almighty Lord, Have I not prayed you as a father his ſons, as a mother her daughters, and a nurſe her young babes,

29 That ye would be my people, and I ſhould be your God; that ye would be my children, and I ſhould be your Father?

30 I gathered you together, as a hen gathereth her chickens under her wings: but now what ſhall I do unto you? I will caſt you out from my face.

31 When you offer unto me, I will turn my face from you: for your ſolemn feaſt-days, your new moons, and your circumciſions have I forſaken.

32 I ſent unto you my ſervants the prophets, whom ye have taken and ſlain, and torn their bodies in pieces; whoſe blood I will require of your hands, ſaith the Lord.

33 Thus ſaith the Almighty Lord, Your houſe is deſolate; I will caſt you out as the wind doth ſtubble.

34 And your children ſhall not be fruitful; for they have deſpiſed my commandment, and done the thing that is evil before me.

35 Your houſes will I give to a people that ſhall come, which not having heard of me, yet ſhall believe me; to whom I have ſhewed no ſigns, yet they ſhall do that I have commanded them.

36 They have ſeen no prophets, yet they ſhall call their ſins to remembrance, and acknowledg them.

37 I take to witneſs the grace of the people to come, whoſe little ones rejoice in gladneſs: and tho they have not ſeen me with bodily eyes, yet in ſpirit they believe the thing that I ſay.

38 And now brother, behold what glory: and ſee the people that cometh from the Eaſt;

39 Unto whom I will give for leaders, Abraham, Iſaac, and Jacob, Oſeas, Amos, and Micheas, Joel, Abdias, and Jonas;

40 Nahum, and Abacuc, Sophonias, Aggeus, Zachary, and Malachy, which is called alſo an angel of the Lord.

## CHAP. II.

THUS ſaith the Lord, I brought this people out of bondage, and I gave them my commandments by my ſervants the prophets, whom they would not hear, but deſpiſed my counſels.

2 The mother that bare them, ſaith unto them, Go your way, ye children, for I am a widow, and forſaken.

3 I brought you up with gladneſs, but with ſorrow and heavineſs have I loſt you: for ye have ſinned before the Lord your God, and done that thing that is evil before him.

4 But

4 But what ſhall I now do unto you? I am a widow, and forſaken: go your way, O my children, and ask mercy of the Lord.

5 As for me, O father, I call upon thee for a witneſs over the mother of theſe children which would not keep my covenant,

6 That thou bring them to confuſion, and their mother to a ſpoil, that there may be no off-ſpring of them.

7 Let them be ſcattered abroad among the heathen, let their names be put out of the earth: for they have deſpiſed my covenant.

8 Wo be unto thee, Aſſur, thou that hideſt the unrighteous in thee. O thou wicked people, remember what I did unto Sodom and Gomorrha,

9 Whoſe land lieth in clods of pitch and heaps of aſhes: even ſo alſo will I do unto them that hear me not, ſaith the Almighty Lord.

10 Thus ſaith the Lord unto Eſdras, Tell my people, that I will give them the kingdom of Jeruſalem, which I would have given unto Iſrael.

11 Their glory alſo will I take unto me, and give theſe the everlaſting tabernacles which I had prepared for them.

12 They ſhall have the tree of life for an ointment of ſweet ſavour, they ſhall neither labour nor be weary.

13 Go, and ye ſhall receive: pray for few days unto you, that they may be ſhortened, the kingdom is already prepared for you: watch.

14 Take heaven and earth to witneſs, for I have broken the evil in pieces, and created the good; for I live, ſaith the Lord.

15 Mother, embrace thy children, and bring them up with gladneſs: make their feet as faſt as a pillar, for I have choſen thee, ſaith the Lord.

16 And thoſe that be dead will I raiſe up again from their places, and bring them out of the graves, for I have known my Name in Iſrael.

17 Fear not, thou mother of the children: for I have choſen thee, ſaith the Lord.

18 For thy help, will I ſend my ſervants Eſay and Jeremy, after whoſe counſel I have ſanctified and prepared for thee twelve trees, laden with divers fruits;

19 And as many fountains flowing with milk and honey, and ſeven mighty mountains whereupon there grow roſes and lillies, whereby I will fill thy children with joy.

20 Do right to the widow, judg for the fatherleſs, give to the poor, defend the orphan, clothe the naked,

21 Heal the broken and the weak, laugh not a lame man to ſcorn, defend the maimed, and let the blind man come into the ſight of my clearneſs;

22 Keep the old and young within thy walls.

23 Whereſoever thou findeſt the dead, take them and bury them; and I will give thee the firſt place in my reſurrection.

24 Abide ſtill, O my people, and take thy reſt, for thy quietneſs ſhall come.

25 Nouriſh thy children, O thou good nurſe, ſtabliſh their feet.

26 As for the ſervants whom I have given thee, there ſhall not one of them periſh: for I will require them from among thy number.

27 Be not weary: for when the day of trouble and heavineſs cometh, others ſhall weep and be ſorrowful; but thou ſhalt be merry and have abundance.

28 The heathen ſhall envy thee, but they ſhall be able to do nothing againſt thee, ſaith the Lord.

29 Mine hands ſhall cover thee, ſo that thy children ſhall not ſee hell.

30 Be joyful, O thou mother with thy children: for I will deliver thee, ſaith the Lord.

31 Remember thy children that ſleep, for I ſhall bring them out of the ſides of the earth, and ſhew mercy unto them: for I am merciful, ſaith the Lord Almighty.

32 Embrace thy children, until I come and ſhew mercy unto them: for my wells run over, and my grace ſhall not fail.

33 I Esdras received a charge of the Lord upon the mount Oreb, that I should go unto Israel: but when I came unto them, they set me at nought, and despised the commandment of the Lord.

34 And therefore I say unto you, O ye heathen, that hear and understand: look for your shepherd, he shall give you everlasting rest; for he is nigh at hand that shall come in the end of the world.

35 Be ready to the reward of the kingdom, for the everlasting light shall shine upon you for evermore.

36 Flee the shadow of this world, receive the joyfulness of your glory: I testify my Saviour openly.

37 O receive the gift that is given you, and be glad; giving thanks unto him that hath called you to the heavenly kingdom.

38 Arise up and stand, behold the number of those that be sealed in the feast of the Lord:

39 Which are departed from the shadow of the world, and have received glorious garments of the Lord.

40 Take thy number, O Zion, and shut up those of thine that are clothed in white, which have fulfilled the law of the Lord:

41 The number of thy children, whom thou longedst for, is fulfilled: beseech the power of the Lord that thy people which have been called from the beginning, may be hallowed.

42 I Esdras saw upon the mount Sion a great people whom I could not number, and they all praised the Lord with songs.

43 And in the midst of them there was a young man of a high stature, taller than all the rest: and upon every one of their heads he set crowns, and was more exalted, which I marvelled at greatly.

44 So I asked the angel, and said, Sir, what are these?

45 He answered and said unto me, These be they that have put off the mortal clothing, and put on the immortal, and have confessed the Name of God; now are they crowned, and receive palms.

46 Then said I unto the angel, What young person is it that crowneth them, and giveth them palms in their hands?

47 So he answered, and said unto me, It is the Son of God, whom they have confessed in the world. Then began I greatly to commend them that stood so stiffly for the Name of the Lord.

48 Then the angel said unto me, Go thy way, and tell my people what manner of things, and how great wonders of the Lord thy God thou hast seen.

## CHAP. III.

IN the thirtieth year after the ruin of the city, I was in Babylon, and lay troubled upon my bed, and my thoughts came up over my heart.

2 For I saw the desolation of Sion, and the wealth of them that dwelt at Babylon.

3 And my spirit was sore moved, so that I began to speak words full of fear to the most High, and said,

*The* ARABICK VERSION.

*In the Name of the Holy Trinity:*

*The First Book of* Ezrah *Scribe of the Law.*

IN the thirtieth year after the destruction of the city of Jerusalem, I Ezrah who am called Shelathiel, was in Babylon: I was sleeping upon my bed, and I lamented, and thoughts came up over my heart:

2 Because I saw the desolation of Sion, and the plenty and riches of the Babylonians.

3 And my soul was very much disturbed, and I began to speak to the most High words full of fear, saying thus,

4 O Lord, who beareſt rule, thou ſpakeſt at the beginning, when thou didſt plant the earth, (and that thy ſelf alone) and commandedſt the people,

5 And gaveſt a body unto Adam, without ſoul, which was the workmanſhip of thine hands, and didſt breathe into him the breath of life, and he was made living before thee.

6 And thou leddeſt him into paradiſe, which thy right hand had planted, before ever the earth came forward.

7 And unto him thou gaveſt commandment to love thy way, which he tranſgreſſed; and immediately thou appointedſt death in him, and in his generations, of whom came nations, tribes, people, and kindreds out of number.

8 And every people walked after their own will, and did wonderful things before thee, and deſpiſed thy commandments.

4 O Lord, didſt not thou ſpeak from the beginning, and it was? When thou didſt create the earth, and bring it forth by thy word alone;

5 And didſt take out of the earth a body without motion, and didſt form it with thy hands, and didſt breathe into it the breath of life, and it became a living creature in thy preſence.

6 And thou didſt put him into the paradiſe, which thy right hand had planted at firſt, before man was created.

7 Then thou gaveſt him a commandment, and he tranſgreſſed it, and deſerved of thee the judgment of death, becauſe of his rebellion: as alſo did his children, generation after generation. Then they became a multitude of nations and people, and tribes and families, and tongues innumerable.

8 And every nation of them walked according to its own works and deſires, and were rebellious before thee, and tranſgreſſed by their appetites, and thou didſt not hinder them.

9 And

9 And again, in proceſs of time thou broughteſt the flood upon thoſe that dwelt in the world, and deſtroyedſt them.

10 And it came to paſs in every of them, that as death was to Adam, ſo was the flood to theſe.

11 Nevertheleſs one of them thou lefteſt, namely, Noah with his houſhold, of whom came all righteous men.

12 And it happened that when they that dwelt upon the earth began to multiply, and had gotten them many children, and were a great people, they began again to be more ungodly than the firſt.

13 Now when they lived ſo wickedly before thee, thou didſt chuſe thee a man from among them, whoſe name was Abraham.

14 Him thou lovedſt, and unto him only thou ſhewedſt thy will:

15 And madeſt an everlaſting covenant with him, promiſing him that thou wouldeſt never forſake his ſeed.

9 Then thou didſt bring upon them the flood in that time, upon the people of that age, and deſtroyedſt them with deſtruction:

10 And they all underwent the condemnation of death which Adam had deſerved.

11 And none eſcaped the death of the flood but one, and his family, becauſe they were righteous like him.

12 And when his offſpring began to multiply upon the earth, and begat a great many children and increaſed, and became a multitude of people and nations; they turned aſide and declined, and rebelled more than thoſe which went before them.

13 And when their wickedneſs was great before thee, thou didſt chuſe to thy ſelf one, namely Abraham.

14 And thou didſt love him, and didſt make known to him the time of reſt.

15 And thou didſt make with him an everlaſting covenant, and didſt ſay unto him, *In bleſſing I will bleſs thee, and in multiplying I will multiply thee, and I will make thy ſeed increaſe and multiply.*

16 And

16 And unto him thou gaveſt Iſaac, and unto Iſaac alſo thou gaveſt Jacob and Eſau. As for Jacob, thou didſt chuſe him to thee, and put by Eſau, and ſo Jacob became a great multitude.

17 And it came to paſs, that when thou ledſt his ſeed out of Egypt, thou broughteſt them up to the mount Sina.

18 And bowing the heavens, thou didſt ſet faſt the earth, movedſt the whole world, and madeſt the depths to tremble, and troubledſt the men of that age.

19 And thy glory went thro four gates, of fire, and of earthquake, and of wind, and of cold, that thou mighteſt give the law unto the ſeed of Jacob, and diligence unto the generation of Iſrael.

20 And yet tookeſt thou not away from them a wicked heart, that thy law might bring forth fruit in them.

21 For the firſt Adam bearing a wicked heart, tranſgreſſed, and was overcome, and ſo be all they that are born of him.

16 Then thou gaveſt him Iſaac, and thou gaveſt to Iſaac Jacob and Eſau, and thou lovedſt Jacob and hatedſt Eſau, and didſt multiply him [Jacob] more than other nations.

17 And when thou didſt bring their offſpring out of Egypt, and broughteſt them to the deſart of Sina,

18 Thou didſt bow down the heavens with the earth, and the world ſhook, and thou didſt make the abyſs to tremble. And the † world was troubled:

19 And thy right hand produced four terrible miracles, fire and earthquakes, and wind and duſt, that thou mighteſt give a law to the ſeed of Jacob, and precepts to the houſe of Iſrael.

20 Yet thou didſt not take from them a wicked heart, that they might do thy law, and bring forth right fruit:

21 Becauſe the wicked heart which was in Adam our firſt father, ſo that he rebelled and was overcome, was in all his poſterity.

† Arab. *Sæcula*, The generations.

22 Thus

22 Thus infirmity was made permanent; and the law (alſo) in the heart of the people, with the malignity of the root, ſo that the good departed away, and the evil abode ſtill.

23 So the times paſſed away, and the years were brought to an end: then didſt thou raiſe thee up a ſervant called David,

24 Whom thou commandedſt to build a city unto thy name, and to offer incenſe and oblations unto thee therein.

25 When this was done many years, then they that inhabited the city forſook thee,

26 And in all things did even as Adam and all his generations had done, for they alſo had a wicked heart.

27 And ſo thou gaveſt thy city over into the hands of thine enemies.

22 And this diſeaſe was fixed in them perpetually, and the law was in the hearts of the people, together with the root of evil; and it made them decline from that which was good, and confirm'd in them that which was evil.

23 So the times paſſed away, and the ſeaſons proceeded: then thou didſt raiſe up David thy ſervant.

24 And thou didſt ſpeak to him to build a city in thy name; and that they ſhould offer in it out of thy ſubſtance ſacrifices and offerings.

25 And ſo it was a great many years. Then thoſe that dwelt in the city ſinned againſt thee,

26 And walked in vanity and idleneſs, as Adam our firſt father did, and the generations which are paſt; becauſe there was in them alſo a wicked heart which *inclined* to vileneſs, neither had they †

27 Wherefore thou didſt deliver thy city into the hands of the enemies.

† *There muſt needs be a word or two wanting in the* Arabick *Copy.*

28 Are

28 Are their deeds then any better that inhabit Babylon, that they ſhould therefore have the dominion over Sion?

29 For when I came thither, and had ſeen impieties without number, then my ſoul ſaw many evil-doers in this thirtieth year, ſo that my heart failed me.

30 For I have ſeen how thou ſuffereſt them ſinning, and haſt ſpared wicked doers; and haſt deſtroyed thy people, and haſt preſerved thine enemies, and haſt not ſignified it.

31 I do not remember how this way may be left: are they then of Babylon better than they of Sion?

32 Or is there any other people that knoweth thee beſides Iſrael? or what generation hath ſo believed

28 Then I ſaid in my heart at that time, Do theſe do that which is good and juſt more than we, I mean, we that dwell in Babel? And becauſe of this, Sion is rejected.

29 For when I came hither, I ſaw wicked works innumerable, and my ſoul beheld a multitude of tranſgreſſors in the ſpace of theſe thirty years of the captivity.

30 And I was aſtoniſhed in my heart, becauſe of what I had ſeen. And I ſaid, why doth the moſt High forbear thoſe that ſin, and how doth he defer *the puniſhment of* the evil-doers?

31 And I thought diligently in my heart, in the preſence of the Lord, ſaying, Why haſt thou rejected thy people and preſerved the enemies, and haſt not revealed to any one the cauſe why thou haſt rejected thy uſual way, by leading us captive? Hath Babel done better works and more to be approved than Sion?

32 Or hath any other people known thee more than Iſrael? or what other †tribe hath believed in thy

† *Or*, Family.

thy

thy covenants as Jacob?

33 And yet their reward appeareth not, and their labour hath no fruit; for I have gone here and there thro the heathen, and I see that they flow in wealth, and think not upon thy commandments.

34 Weigh thou therefore our wickedness now in the balance, and theirs also that dwell in the world: and so shall thy name no where be found but in Israel.

35 Or when was it that they which dwell upon the earth have not sinned in thy sight? or what people hath so kept thy commandments?

36 Thou shalt find that Israel by name hath kept thy precepts, but not the heathen.

covenant like the house of Jacob,

33 To whom no reward appeareth, neither doth their labour bring forth any fruit? For I have weighed all the nations in every respect, and have seen that they are full of prosperity and wealth, but they think not upon thy precepts.

34 Now therefore weigh in the ballance those that follow thy law, and those which do not follow it, that thou mayst know which preponderates over the other;

35 Or what people hath kept thy precepts so; and whether thou shalt find men that are observers of thy precepts;

36 Or shalt find any other nation after the same manner.

## CHAP. IV.

AND the angel that was sent unto me, whose name was Uriel, gave me an answer,

2 And said, Thy heart hath gone too far in this world, and thinkest thou to comprehend the way of

AND the angel who was sent unto me, whose name was Uriel, answered me,

2 Saying, Verily thy heart is concerned, and thy thought is divided very much upon the account of the

the most High?

3 Then said I, Yea my Lord: and he answered me, and said, I am sent to shew thee three ways, and to set forth three similitudes before thee.

4 Whereof, if thou canst declare me one, I will shew thee also the way that thou desirest to see, and I shall shew thee from whence the wicked heart cometh.

5 And I said, Tell on my Lord. Then said he unto me, Go thy way, weigh me the weight of the fire, or measure me the blast of the wind, or call me again the day that is past.

6 Then answered I, and said, What man is able to do that, that thou shouldest ask such things of me?

the works of this generation. Thou wouldst understand the way of the most High.

3 And I said, Yes Lord; make me to understand that. And he answered me, saying, I was sent unto thee to teach thee three ways, and to set three similitudes before thee;

4 To the end that if thou dost explain to me any one of them, and the true meaning of it, I will explain to thee the things that thou desirest the knowledg of; and will teach thee what the wicked heart is.

5 And I said unto him, Say on, my Lord. And he said unto me, Weigh me the weight of the fire, and measure me the blast of the wind, or cause yesterday, which is past, to return.

6 And I answered him, saying, And who is he of all the † prophets that have been born upon the earth, that is able to do this, that thou shouldest impose it as a task upon me?

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† *The* Latin *Version has* Natorum, all that were born. *The Mistake is very easy in* Arabick; *for* Banina [*Sons*] *and* Nebiyina [*Prophets*] *might be put one for the other by the Transcriber.*

7 And

7 And he said unto me, If I should ask thee how great dwellings are in the midst of the sea, or how many springs are in the beginning of the deep, or how many springs are above the firmament, or which are the out-goings of paradise:

8 Peradventure thou wouldest say unto me, I never went down into the deep, nor as yet into hell, neither did I ever climb up into heaven.

9 Nevertheless, now have I asked thee but only of the fire and wind, and of the day where-through thou hast passed, and of things from which thou canst not be separated, and yet canst thou give me no answer of them.

10 He said moreover unto me, Thine own things,

7 Then he said unto me, If thou ask me any thing, tell me the bigness of the repositories in the depth of the sea, or the measure of the springs which are in the lower parts of the deep, or the measure of the high firmament, which is above the highest of the air; and which is the way to hell, and which are the paths towards paradise:

8 Peradventure thou wilt say to me, I never measured the space of the deep, neither did I as yet ever go to hell, neither have I ascended into heaven at all.

9 Now therefore I will lay aside all enquiry about these matters: therefore tell me in short the account of the fire and the wind, and the day that is past of this age, namely, yesterday that is gone; and if thou understandest not even these things, because they are fixed in the knowledg of the most High, and therefore thou canst not answer me any thing concerning them†

10 Then he said to me also, that thou and such as

† *Here is no defect in the Manuscript, but it is evident that the Sense is deficient.*

and

and such as are grown up with thee, canst thou not know.

11 How should thy vessel then be able to comprehend the way of the Highest, and the world being now outwardly corrupted, to understand the corruption that is evident in my sight?

12 Then said I unto him, It were better that we were not at all, than that we should live still in wickedness, and to suffer and not to know wherefore.

13 He answered me and said, I went into a forest into a plain, and the trees took counsel,

14 And said, Come, let us go and make war against the sea, that it may depart away before us, and that we may make us more woods.

15 The floods of the sea also in like manner took

thou art, cannot know these things at all;

11 And can a created being, or vessels, attain to the knowledg of the government of the most High: for the ways of the most High cannot be comprehended, nor his government be thorowly searched out; and can one who shall be corrupted and dissolved, apprehend incorruptible things, and understand ways which are not to be understood?

12 And when I heard this, I fell upon my face to the ground, and said unto him, It were better for us not to be at all, than to live in sins, and to suffer trouble, and not to know wherefore.

13 And he said unto me, All the trees of the woods were destroyed and came to nothing, because they conceived a thought,

14 Saying, Come, let us make war with the depth of the sea, that it may go from before our face; and we will make for our selves there in the room of it woods of trees.

15 The floods of the sea thought also in like manner,

counſel, and ſaid, Come let us go up and ſubdue the woods of the plain, that there alſo we may make us another country.

16 The thought of the wood was in vain, for the fire came and conſumed it.

17 The thought of the floods of the ſea came likewiſe to nought, for the ſand ſtood up and ſtopped them.

18 If thou wert judg now betwixt theſe two, whom wouldeſt thou begin to juſtify, or whom wouldeſt thou condemn?

19 I anſwered and ſaid, Verily it is a fooliſh thought that they have both deviſed; for the ground is given unto the wood, and the ſea alſo hath his place to bear his floods.

20 Then anſwered he me, and ſaid, Thou haſt given a right judgment: but why judgeſt thou not thy ſelf alſo?

21 For like as the ground is given unto the wood, and

ſaying, Come let us lift up our ſelves above, and make war with the trees of the woods, and pluck them up by the roots, and make the place of them a deep ſea.

16 The thought of the trees of the wood was in vain, for the fire went out, and burnt the wood and deſtroyed it.

17 And alſo the thought of the floods of the ſea was in vain, for the ſand ſtood before it and hindred it.

18 Now if thou art acute in judgment and knowledg, tell me which of theſe two thou wouldeſt acquit, and which thou wouldeſt condemn.

19 And I anſwered him, ſaying, The thoughts of them both were vain: becauſe the wood † belongeth to the earth; and as for the ſea, it hath bounds which it ſhall not paſs when it lifteth up its waves.

20 And he ſaid unto me, Thou haſt given a right anſwer: and why judgeſt thou not thy ſelf?

21 For as the wood is earth, and the courſe of the

† Arab. *is Earth.*

the

the sea to his floods; even so they that dwell upon the earth may understand nothing, but that which is upon the earth: and he that dwelleth above the heavens, may only understand the things that are above the height of the heavens.

22 Then answered I, and said, I beseech thee, O Lord, let me have understanding.

23 For it was not my mind to be curious of the high things, but of such as pass by us daily, namely, Wherefore Israel is given up as a reproach to the heathen, and for what cause the people whom thou hast loved, is given over unto ungodly nations, and why the law of our forefathers is brought to nought, and the written covenants come to none effect:

24 And we pass away out of the world as grashoppers, and our life is astonishment and fear, and we are not worthy to obtain mercy.

25 What will he then do unto his name, whereby we are called? Of these things have I asked.

sea hath bounds set to it because of the terrour of its waves, so also they that are upon the earth, know only those things which are upon the earth; and as for that which is above the heaven, he knoweth it who is above the heaven.

22 And I answered and said, I desire of thee, O Lord, that thou wouldest teach me, for understanding is given to me to learn.

23 And I do not desire to ask thee concerning the government of heavenly things, but concerning those things which pass by us daily. Why is Israel given a prey to the Gentiles, and the people which he loved he hath delivered to a wicked nation, and the law of our fathers is rejected and brought to contempt?

[*From this place to the latter end of the 45th verse, is wanting in the* Arabick *Manuscript. But the defect is not in the Writing, but the Leaf is torn out.*]

26 Then answered he me, and said, The more thou searchest, the more thou shalt marvel, for the world hasteth fast to pass away,

27 And cannot comprehend the things that are promised to the righteous in time to come: for this world is full of unrighteousness and infirmities.

28 But as concerning the things whereof thou askest me, I will tell thee; for the evil is sown, but the destruction thereof is not yet come.

29 If therefore that which is sown be not turned upside down, and if the place where the evil is sown pass not away, then cannot it come that is sown with good.

30 For the grain of evil seed hath been sown in the heart of Adam from the beginning, and how much ungodliness hath it brought up unto this time? and how much shall it yet bring forth until the time of threshing come?

31 Ponder now by thy self, how great fruit of wickedness the grain of evil seed hath brought forth.

32 And when the ears shall be cut down which are

without number, how great a floor ſhall they fill?

33 Then I anſwered, and ſaid, How and when ſhall theſe things come to paſs? Wherefore are our years few and evil?

34 And he anſwered me, ſaying, Do not thou haſten above the moſt High: for thy haſte is in vain to be above him, for thou haſt much exceeded.

35 Did not the ſouls alſo of the righteous ask queſtion of theſe things in their chambers, ſaying, How long ſhall I hope on this faſhion? when cometh the fruit of the floor of our reward?

36 And unto theſe things Uriel the Archangel gave them anſwer, and ſaid, Even when the number of ſeeds is filled in you: for he hath weighed the world in the ballance.

37 By meaſure hath he meaſured the times, and by number hath he numbred the times; and he doth not move, nor ſtir them, until the ſaid meaſure be fulfilled.

38 Then anſwered I and ſaid, O Lord, that beareſt rule, even we all are full of impiety.

39 And for our ſakes peradventure it is that the

floors of the righteous are not filled, becauſe of the ſins of them that dwell upon the earth.

40 So he anſwer'd me, and ſaid, Go thy way to a woman with child, and ask of her, when ſhe hath fulfilled her nine months, if her womb may keep the birth any longer within her?

41 Then ſaid I, No, Lord, that can ſhe not. And he ſaid unto me, In the grave the chambers of ſouls are like the womb of a woman:

42 For like as a woman that travaileth maketh haſte to eſcape the neceſſity of the travail, even ſo do theſe places haſte to deliver thoſe things that are committed unto them.

43 From the beginning look what thou deſireſt to ſee, it ſhall be ſhewed thee.

44 Then anſwered I, and ſaid, If I have found favour in thy ſight, and if it be poſſible, and if I be meet therefore,

45 Shew me then whether there be more to come than is paſt, or more paſt than is to come.

46 What is paſt I know; but what is for to come,

'than is to come.

46 Becauſe what is paſſed and brought to an end, I

I

I know not.

47 And he said unto me, Stand up upon the right side, and I shall expound the similitude unto thee.

48 So I stood and saw, and behold, an hot burning oven passed by before me: and it happened, that when the flame was gone by, I looked, and behold the smoke remained still.

49 After this, there passed by before me a watry cloud, and sent down much rain with a storm; and when the stormy rain was past, the drops remained still.

50 Then said he unto me, Consider with thy self: as the rain is more than the drops, and as the fire is greater than the smoke, but the drops and the smoke remain behind; so the quantity which is past, did more exceed.

51 Then I prayed, and said, May I live, thinkest thou, until that time? or what shall happen in those days?

know it because it is gone; but as for that which is to come, I know it not.

47 And he said unto me, Turn towards the right side and look; that I may tell thee the interpretation of the similitude.

48 And when I looked, I saw a great furnace; the fire burned before me. Then this great flame passed away, and there remained out of it a smoke, folding it self and circling round.

49 And after this, there also appear'd a cloud full of rain, and it poured out a great deal of rain; and after the pouring out of the rain, there remained in the cloud little drops.

50 Then he said unto me, Consider with thy self: as this rain which is gone, is more than these drops which remain; and the heat of this fire is greater than this smoke which remains †

51 So I intreated with humble supplication, and said, May I live, thinkest thou, till these days; and what shall happen in the days to come after these?

† *Here is no defect in the Copy, but in the Sense; 'tis most probable that the Transcriber overlooked a Line or two.*

52 He answered me, and said, As for the tokens whereof thou askest me, I may tell thee of them in part; but as touching thy life, I am not sent to shew thee, for I do not know it.

52 And he answered me saying, As for the tokens, concerning which thou askest, I may tell thee of them in short, by the command of the most High. But as for the end of thy life, it is not permitted to tell thee that; neither do I know it.

## CHAP. V.

NEvertheless, as concerning the tokens, behold the days shall come, that they which dwell upon earth, shall be taken in a great number, and the way of truth shall be hidden, and the land shall be barren of faith.

2 But iniquity shall be increased above that which now thou seest, or that thou hast heard long ago.

NOW, as concerning the tokens of the times, behold I shall make thee to know that there shall come days, in which they that understand shall be removed from the earth; and the way of righteousness shall be hid, and the † land shall be left barren of faith.

2 And iniquity shall be increased, above that which thou now seest, or that thou hast heard long ago. And the way shall be rough, not trodden, and there shall be no guide; and there shall be great disturbance in many places from those of these kings which thou shalt see.

† *The Order of the* Arabick *is,* And the land of Faith shall be barren.

3 And

3 And the land that thou ſeeſt now to have root, ſhalt thou ſee waſted ſuddenly.

4 But if the moſt High grant thee to live, thou ſhalt ſee after the third trumpet, that the ſun ſhall ſuddenly ſhine again in the night, and the moon thrice in the day.

5 And blood ſhall drop out of the wood, and the ſtone ſhall give his voice, and the people ſhall be troubled.

6 And even he ſhall rule, whom they look not for, that dwell upon the earth: and the fowls ſhall take their flight away together.

7 And the Sodomitiſh ſea ſhall caſt out fiſh, and make a noiſe in the night, which many have not known: but they ſhall all hear the voice thereof.

8 There ſhall be a confuſion alſo in many places, and the fire ſhall be oft ſent out again, and the wild beaſts ſhall change their places, and menſtruous women ſhall

3 And the land ſhall be deſolate;

4 And if the moſt High forbeareth the land to this term, thou ſhalt ſee after theſe three ſigns, the earth troubled, and the ſun ſhall appear on a ſudden, and the night and the moon in one day.

5 And blood ſhall drop out of the wood, and the light ſhall give its voice, and the people ſhall be troubled. And the air ſhall be changed.

6 And a people ſhall rule, whom they that dwell upon the earth looked not for. And the fowls ſhall remove from their lands and their borders;

7 And the ſea of the Sodomites ſhall caſt forth living fiſh; and they ſhall lift up their voice in the night, and there ſhall not be one of all the people that ſhall know what they are, when they hear their voices.

8 And fluggiſhneſs and aſtoniſhment ſhall be in many places. And ſurrounding fire ſhall be ſent upon the earth; and the wild beaſts of the princes ſhall bring

bring forth monſters.

9 And ſalt waters ſhall be found in the ſweet, and all friends ſhall deſtroy one another: then ſhall wit hide it ſelf, and underſtanding withdraw it ſelf into his ſecret chamber,

10 And ſhall be ſought of many, and yet not be found: then ſhall unrighteouſneſs and incontinency be multiply'd upon earth.

11 One land alſo ſhall ask another, and ſay, Is righteouſneſs that maketh a man righteous gone thro thee? and it ſhall ſay, No.

12 At the ſame time ſhall men hope, but nothing obtain: they ſhall labour, but their ways ſhall not proſper.

13 To ſhew thee ſuch tokens I have leave: and if thou wilt pray again, and weep as now, and faſt ſeven days, thou ſhalt hear yet

remove from their places; and there ſhall be ſigns in the women,

9 And † changing of the ſweet waters into ſalt; and friends ſhall deſtroy one another. And in this time knowledg ſhall be hid, and ſhall not be found, and wiſdom ſhall go into its ſecret places.

10 And many ſhall ſeek it, and ſhall not find it; and unrighteouſneſs and vileneſs ſhall be increaſed upon the earth:

11 And one land ſhall diligently enquire of another, ſaying, Hath righteouſneſs paſſed thro thee, or is ſincerity found in thee? and that land ſhall deny *it*, ſaying, No.

12 And in this time men ſhall hope for one man that doth righteouſneſs, but he ſhall not be found; and they ſhall labour much, but their ways ſhall not be directed.

13 Theſe were the ſigns which I was commanded to tell thee: and when thou haſt prayed again, and done as thou didſt now, and haſt

† Arab. *Changing of the Waters between the ſweet and the ſalt, which expreſſion ſignifies a mutual Change.*

greater

greater things.

14 Then I awaked, and an extreme fearfulneſs went thro all my body, and my mind was troubled, ſo that it fainted.

15 So the angel that was come to talk with me, held me, comforted me, and ſet me up upon my feet.

16 And in the ſecond night it came to paſs, that Salathiel the captain of the people came unto me, ſaying, Where haſt thou been? and why is thy countenance ſo heavy?

17 Knoweſt thou not that Iſrael is committed unto thee in the land of their captivity?

18 Up then, and eat bread, and forſake us not, as the ſhepherd that leaveth his flock in the hands of cruel wolves.

19 Then ſaid I unto him, Go thy ways from me, and come not nigh me: and he heard what I ſaid, and went from me.

faſted ſeven days, thou ſhalt alſo hear greater things than theſe.

14 Then I could not riſe, and my body was mightily broken, and my mind was troubled; ſo that I had like to have fainted.

15 And the angel which was come to me, held me, and ſpake to me, and ſtrengthen'd me, and ſet me upon my feet.

16 And in the ſecond night Phaldiel the captain of the people came to me, and ſaid unto me, Where haſt thou been, and wherefore is the colour of thy face changed?

17 Doſt thou not know that thou art the perſon that art intruſted with Iſrael in the land of their peregrination?

18 Up then and take bread, leſt thou leave us like ſheep that have no ſhepherd in the hands of evil lions.

19 And I ſaid unto him, Go from me, and come not till the end of ſeven days; then thou ſhalt come unto me, and I will teach thee by word. So he went from me.

20 And ſo I faſted ſeven days, mourning and weeping, like as Uriel the angel commanded me.

21 And after ſeven days, ſo it was that the thoughts of my heart were very grievous unto me again.

22 And my ſoul recover'd the ſpirit of underſtanding, and I began to talk with the moſt High again,

23 And ſaid, O Lord, that beareſt rule; of every wood of the earth, and of all the trees thereof, thou haſt choſen thee one only vine;

24 And of all lands of the whole world thou haſt choſen thee one pit; and of all the flowers thereof, one lilly.

25 And of all the depths of the ſea, thou haſt filled thee one river: and of all builded cities, thou haſt hallowed Sion unto thy ſelf.

26 And of all the fowls that are created, thou haſt

20 And I continued faſting the ſpace of ſeven days, groaning and weeping according to the precept of † *Uriah* the angel.

21 And after ſeven days, the thoughts of my heart were very grievous unto me;

22 And my ſoul recovered ſpirit, and began to ſpeak in the preſence of the moſt High, ſaying,

23 O Lord that beareſt rule; of all the ſhrubs and trees of the fields, thou haſt choſen to thy ſelf ‖ one vine:

24 And of all the earth thou haſt choſen to thy ſelf one field; and of the good odoriferous flowers, thou haſt choſen to thy ſelf one flower:

25 And of all the depths that are in the ſea, thou haſt ſet apart for thy ſelf one river: and of all the inhabited cities, thou haſt founded Sion for thy ſelf, and haſt purified it:

26 And of all the fowls that are, thou haſt named

† Uriel.

‖ *That is,* only the Vine; *and it muſt be underſtood of the reſt.*

named

named thee one dove: and of all the cattel that are made, thou haſt provided thee one ſheep.

27 And among all the multitude of peoples, thou haſt gotten thee one people; and unto this people whom thou lovedſt, thou gaveſt a law that is approved of all.

28 And now, O Lord, why haſt thou given this one people over unto many? and upon the one root haſt thou prepared others? and why haſt thou ſcattered thy only one people among many?

29 And they which did gainſay thy promiſes, and believed not thy covenants, have trodden them down.

30 If thou didſt ſo much hate thy people, yet ſhouldeſt thou puniſh them with thine own hands.

31 Now when I had ſpoken theſe words, the angel that came to me the night before, was ſent unto me,

32 And ſaid unto me, Hear me, and I will in-

thee one dove: and of all ſorts of beaſts, thou haſt choſen to thy ſelf one ſheep.

27 And of all the multitudes of people, thou haſt choſen to thy ſelf one people, and haſt juſtified it: and thy law, which being ſtrictly examin'd, excelleth *all*, thou haſt graciouſly given to thy people which thou haſt loved.

28 Wherefore, O Lord, haſt thou delivered thy people to this wicked multitude, and haſt rejected this one root more than all the reſt of the multitude; and haſt ſcatter'd this one, ſo that it was torn in pieces by the multitude?

29 And the gainſayers trod it under foot.

30 And now thou haſt hated thy people with a perfect hatred: but if it did deſerve puniſhment, it had been in thy hand.

31 Now while I was ſpeaking theſe words, the angel who was ſent to me the night before, was ſent unto me;

32 And he ſaid unto me, Hear now, and I will in-

ſtruct thee: hearken to the thing that I ſay, and I ſhall tell thee more.

33 And I ſaid, Speak on my Lord. Then ſaid he unto me, Thou art ſore troubled in mind for Iſrael's ſake: loveſt thou that people better than he that made them?

34 And I ſaid, No, Lord, but of very grief have I ſpoken: for my reins pain me every hour, while I labour to comprehend the way of the moſt High, and to ſeek out part of his judgment.

35 And he ſaid unto me, Thou canſt not: and I ſaid, Wherefore Lord? whereunto was I born then? or why was not my mother's womb then my grave, that I might not have ſeen the travel of Jacob, and the weariſom toil of the ſtock of Iſrael?

36 And he ſaid unto me, Number me the things that are not yet come, gather me together the drops that are ſcattered abroad, make me the flowers green again

ſtruct thee; and diſpoſe *thou* thine heart, that I may make this clear to thee.

33 And I ſaid, Speak on Lord; and he ſaid, Thou admireſt *Iſrael* very much: loveſt thou him more than he that made him?

34 I ſaid unto him, No my Lord, but I ſpake becauſe of the greatneſs of the grief of mine heart; for my reins prick me every hour, and put me to pain; that I may enquire diligently after the ways of the moſt High, and ſearch till I find out his judgments.

35 And he ſaid unto me, Thou canſt not. Then I ſaid to him, Why Lord? I wiſh that I had never been born at all; or why was not my mother's womb my ſepulcher, that I might not have ſeen the travel and affliction of the houſe of Jacob, nor the groaning of the ſtock of Iſrael?

36 And he ſaid unto me, If thou wouldſt know the judgments of the moſt High, do thou alſo tell me the meaning of the things which I ſhall tell thee. Go,

that

that are withered.

37 Open me the places that are closed, and bring me forth the winds that in them are shut up; shew me the image of a voice, and then I will declare to thee the thing that thou labourest to know.

38 And I said, O Lord that beareſt rule, who may know theſe things, but he that hath not his dwelling with men?

39 As for me, I am unwiſe, how may I then ſpeak

number me thoſe which never had any being, and gather me together the ſeeds which ye have not ſcattered; and bring me the flowers of the plants which were once green, and afterwards were dried and withered:

37 And open me the ſecret places which are bound up with bonds, and bring me out the ſpirits which are ſhut up there: or ſhew me the image of a voice, * and deſcribe me a perſon which thou haſt never ſeen. And when thou haſt taught me theſe things, I alſo will teach thee the explication of theſe things, upon the account of which thou afflicteſt thy ſelf, and deſireſt to look into them.

38 And I ſaid unto him, O Lord, who can know theſe things but God †, whoſe being is [not] with men?

39 As for me who am poor and void of wiſdom,

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* Arab. *Tell me the ſpecies of a Perſon, of a Form which thou haſt not ſeen.*

† *I follow the* Latin *Tranſlation*, qui cùm hominibus habitationem non habet; *agreeable to* Daniel II. 11. Whoſe dwelling is not with fleſh. *The Particle* La, *which ſignifies* Not, *was accidentally omitted in the* Arabick.

of

of these things whereof thou askest me?

40 Then said he unto me, Like as thou canst do none of these things that I have spoken of, even so canst thou not find out my judgment, or in the end the love that I have promised unto my people.

41 And I said, Behold, O Lord, yet art thou nigh unto them that be reserved till the end; and what shall they do that have been before me, or we (that be now) or they that shall come after us?

42 And he said unto me, I will liken my judgment unto a ring: like as there is no slackness of the last, even so there is no swiftness of the first.

43 So I answered, and said, Couldest thou not make those that have been made, and be now, and that are for to come, at once, that thou mightest shew thy judgment the sooner?

I can do none of these things at all; and what power have I to answer thee any one of these questions?

40 And he said unto me, If thou canst not answer one of these things which I have said to thee, so neither canst thou comprehend the judgments nor the † perfection of the love which I have for my people.

41 And I said, O Lord, the end of things is far from being made plain; both what they that went before us did, and what we do also, and they that are to come after us.

42 And he said unto me, There is a crown kept by me in judgment; and as the end shall not tarry, so the beginning shall not hasten.

43 And I answered and said to him, Couldest thou not make those that have been, and those that are now, and those that are to come, be gather'd together at once, that justice might hasten, and judgment might appear?

† Or, End.

44 Then anſwered he me, and ſaid, The creature may not haſte above the Maker, neither may the world hold them at once that ſhall be created therein.

45 And I ſaid, As thou haſt ſaid unto thy ſervant, that thou which giveſt life to all, haſt given life at once to the creature that thou haſt created, and the creature bear it; even ſo it might now alſo bear them that now be preſent at once.

46 And he ſaid unto me, Ask the womb of a woman, and ſay unto her, If thou bringeſt forth children, why doſt thou it not together, but one after another? pray her therefore to bring forth ten children at once.

47 And I ſaid, She cannot; but muſt do it by diſtance of time.

48 Then ſaid he unto me, Even ſo have I given the womb of the earth to thoſe that be ſown in it, in their times.

44 And he ſaid unto me, the creatures cannot haſten things more than the Creator, neither can this world bear at one time all that are to be upon it.

45 And I ſaid unto him, Why ſaidſt thou unto * thy ſervant, in living thou ſhalt live? and ſo thou didſt at once produce all the creatures which were made, and all the ſeveral natures. And if thou didſt make them bring forth ſeed all at one time, when all *their* natures were firm; is it not poſſible now, that it ſhould bear all that ſhall come upon it at one time?

46 And he ſaid unto me, Go and ask a woman which hath born children, and ſay to her, If thou haſt born ten children, wherefore didſt thou bear them at different times, and not ten children at one time?

47 She cannot do this but at different times; time after time.

48 So have I given to the heart of the earth, and to thoſe which ſhall be caſt into it, a ſeeding in every time.

* Arab. M. S. *meaning* Adam.

49 For like as a young child may not bring forth the things that belong to the aged, even ſo have I diſpoſed the world which I created.

50 And I asked, and ſaid, Seeing thou haſt now given me the way, I will *proceed to* ſpeak before thee: for our mother, of whom thou haſt told me, that ſhe is young, draweth now nigh unto age.

51 He anſwered me, and ſaid, Ask a woman that beareth children, and ſhe ſhall tell thee.

52 Say unto her, Wherefore are not they whom thou haſt now brought forth, like thoſe that were before, but leſs of ſtature?

49 And as a child doth not perform the act of generation in any time whatſoever, nor doth beget, till he is grown to perfection, and his limbs are ſtrengthened: ſo the earth ſhall not grow old, nor ceaſe to have power to bring forth, till the time which the Lord hath appointed for it, as he hath diſpoſed all things which he hath created in this world.

50 And I asked him, ſaying, If thou haſt given me a way to ſpeak, and a mouth for ſpeech in thy preſence; behold I will ſpeak. If thou meaneſt the earth our mother, of whom thou ſaidſt unto me, that ſhe was young at firſt, and as ſhe went forwards, ſhe grew old and weak; by what rule doſt thou meaſure thy thoughts concerning her?

51 And he anſwered me ſaying, Go and ask a woman that hath born children, and ſhe will tell thee this.

52 Say to her, Why are not thy latter children now like thoſe which thou bareſt at firſt?

53 And

53 And ſhe ſhall anſwer thee, They that be born in the ſtrength of youth, are of one faſhion, and they that are born in the time of age (when the womb faileth) are otherwiſe.

54 Conſider thou therefore alſo, how that ye are leſs of ſtature than thoſe that were before you.

55 And ſo are they that come after you, leſs than ye, as the creatures which now begin to be old, and have paſſed over the ſtrength of youth.

56 Then ſaid I, Lord, I beſeech thee, if I have found favour in thy ſight, ſhew thy ſervant by whom thou viſiteſt thy creature.

53 And ſhe will ſay unto thee, There is a difference between thoſe which I bare in the days of my youth, and thoſe which I bare in the days of my old age; becauſe nature is decayed, and the ſtrength of the bowels is too weak for bearing.

54 Now therefore know, that you fall ſhort of thoſe which were before you both in ſtature and ſtrength;

55 And thoſe which ſhall come after you, ſhall fall ſhort of you. For the ſeveral ſorts of creatures ſhall be defective, and weak and feeble, becauſe the time of their youth and ſtrength is paſt.

56 Then I ſaid, I beſeech thee, O Lord, if I have found favour in thy preſence, explain to me thy ſervant this thing: For the ſake of whom, is the creature which thou haſt created, viſited?

## CHAP. VI.

AND he ſaid unto me, In the beginning when the earth was made, before the borders of the world

HE anſwered me, ſaying, At firſt for the ſake of man, but afterwards for mine own ſake; becauſe

ſtood, or ever the winds blew;

2 Before it thundred and lightned, or ever the foundations of Paradiſe were laid;

3 Before the fair flowers were ſeen, or ever the movable powers were eſtabliſhed; before the innumerable multitude of angels were gathered together,

4 Or ever the heights of the air were lifted up; before the meaſures of the firmament were named, or ever the chimneys in Sion were hot,

5 And e'er the preſent years were ſought out, and or ever the inventions of them that now ſin, were turned; before they were ſealed that have gathered faith for a treaſure:

6 Then did I conſider theſe things, and they all were made thro me alone,

before the earth and the world were, and before the ways of this generation were; and before the blaſt of the winds blew;

2 And before the *Cherubims* gave their voices; and before the ſtars ſhined: and before the pillars of the foundations were fixed: and before wealth was ſeen in it;

3 And the brightneſs of many colours of the many ſorts of ſweet-ſmelling flowers: and before the orders of the armies of innumerable angels were gathered together;

4 And before the heighth of the air was lifted up, and before the creatures were named: and before ſpace was; and the light of the higheſt part was fixed; and before the foundations of Sion were laid; and before

5 The fixing of the number of years was found out; and before the joining together of the works of ſinners; and before the treaſuries of the faithful were enter'd into, and hallowed;

6 I conſidered that all theſe things ſhould be, and by me every thing was.

and

and thro none other: by me alſo they ſhall be ended, and by none other.

7 Then anſwered I, and ſaid, What ſhall be the parting aſunder of the times? or when ſhall be the end of the firſt, and the beginning of it that followeth?

8 And he ſaid unto me, From Abraham unto Iſaac, when Jacob and Eſau were born of him. Jacob's hand held firſt the heel of Eſau.

9 For Eſau is the end of the world, and Jacob is the beginning of it that followeth.

10 The hand of man is betwixt the heel and the hand: other queſtions, Eſdras, ask thou not.

11 I anſwered then, and ſaid, O Lord, that beareſt rule, if I have found favour in thy ſight,

7 And I anſwered and ſaid, When ſhall the ſtars be changed, and when ſhall the end and completion of the years be? and the beginning of the end, and the end of it?

8 And he ſaid unto me, From Abraham to the generation of Abraham and his family: becauſe of him was *Iſaac* born; and of Iſaac, Jacob and Eſau were born: and the hand of Jacob laid hold upon the heel of Eſau from the beginning.

9 And the end of this world is in Eſau, and Jacob is the beginning of the world to come, and he is the ſecond.

10 For the end of the parts of a man, and the laſt of them is his heel, and the beginning of them is his hand. And behold the heel and the hand were join'd together: therefore enquire not after theſe things now, O Ezrah.

11 And I anſwered and ſaid, O Lord! if I have found favour † in thy ſight,

† Arab. *before thine Eyes.*

12 I beſeech thee, ſhew thy ſervant the end of thy tokens, whereof thou ſhewedſt me part the laſt night.

13 So he anſwered, and ſaid unto me, Stand up upon thy feet, and hear a mighty ſounding voice.

14 And it ſhall be as it were a great motion, but the place where thou ſtandeſt ſhall not be moved.

15 And therefore when it ſpeaketh, be not afraid: for the word is of the end, and the foundation of the earth is underſtood.

16 And why? becauſe the ſpeech of theſe things trembleth, and is moved: for it knoweth that the end of theſe things muſt be changed.

17 And it hapned that when I had heard it, I ſtood up upon my feet, and hearkned; and behold, there was a voice that ſpake, and the ſound of it was like the ſound of many waters.

18 And it ſaid, Behold, the days come, that I will begin to draw nigh, and to

12 Shew thy ſervant the completion of the days which went before; becauſe thou haſt told me part of it in the days which are paſt.

13 And he anſwered me ſaying, Ariſe and ſtand upon thy feet, and thou ſhalt hear a voice crying.

14 And when this voice is, the place in which thou ſtandeſt ſhall ſhake.

15 And as for him that ſpeaketh with thee, ſee that thou fear not: for the voice repreſents the latter end, which is the conſummation. As for the foundations of the earth, know thou,

16 That the ſpeech and the ſignification *belongs* to them properly, and returneth to them: and they ſhall ſhake and be troubled, becauſe they know that this form ſhall be changed, and there ſhall be an end of it.

17 And when I heard this from him, I aroſe and ſtood upon my feet; and I heard, and lo! a voice ſpake, and it made a noiſe, like the noiſe of many waters.

18 And this voice ſaid, The days ſhall come, ſaith the Lord, when I will viſit

visit them that dwell upon the earth;

19 And will begin to make inquisition of them, what they be that have hurt unjustly with their unrighteousness, and when the affliction of Sion shall be fulfilled.

20 And when the world that shall begin to vanish away, shall be finished; then will I shew these tokens, the book shall be opened before the firmament, and they shall see all together.

21 And the children of a year old shall speak with their voices, the women with child shall bring forth untimely children of three or four months old: and they shall live and be raised up.

22 And suddenly shall the sown places appear unsown, the full store-houses shall suddenly be found empty.

23 And the trumpet shall give a sound, which when every man heareth, they shall be suddenly afraid.

gin to visit those that are upon the earth;

19 And in which there shall be made inquisition concerning those that have hurt unjustly with their unrighteousness, and those that have been hurt by them; and when the affliction of Sion is finished:

20 And when the age is finished, in which I have determin'd that these signs shall be which I shall do; I will open the books above the firmament of the heavens, and they shall see this all together.

21 And the little infants shall lift up their voices and talk; and women shall conceive and bring forth in haste; and children that are born after three months time shall live and run *about*.

22 And in places without fruit or grass, and places in which there was nothing sown, there shall grow plants, and grain and full ears; with which they shall fill the magazines and granaries.

23 And the trumpet shall sound, and the sound shall be heard on a sudden by every one: and all persons and things shall be troubled.

24 At that time ſhall friends fight one againſt another like enemies, and the earth ſhall ſtand in fear with thoſe that dwell therein; the ſprings of the fountains ſhall ſtand ſtill, and in three hours they ſhall not run.

25 Whoſoever remaineth from all theſe that I have told thee, ſhall eſcape, and ſee my ſalvation, and the end of your world.

26 And the men that are received ſhall ſee it, who have not taſted death from their birth: and the heart of the inhabitants ſhall be changed, and turned into another meaning.

27 For evil ſhall be put out, and deceit ſhall be quenched.

28 As for faith, it ſhall flouriſh, corruption ſhall be overcome; and the truth which hath been ſo long without fruit, ſhall be declared.

29 And when he talked with me, behold, I looked by little and little upon him before whom I ſtood.

24 At that time, friends ſhall fight one againſt another like enemies; and the earth ſhall be aſtoniſhed, with all thoſe that dwell therein; and the ſprings of the fountains ſhall ſtand ſtill, and not run for the ſpace of three hours.

25 And thoſe which ſhall remain behind, and ſhall take care to beware of what is before them; they ſhall eſcape, and behold my ſalvation and the latter end of this world.

26 And they ſhall ſee me bring to light the people which have not taſted ſince they were born. And the heart of thoſe which are upon the earth ſhall be changed, and they ſhall be turned to other thoughts.

27 For the evil heart ſhall go from them, and deceit ſhall come to nothing, and be extinguiſhed.

28 And the right faith ſhall ſhine in them, and they ſhall overcome corruption; and righteouſneſs, which hath not been in theſe many years laſt paſt, ſhall apear.

29 And it came to paſs, while he was ſpeaking theſe words to me, the place where I ſtood ſhaked.

30 And

30 And these words said he unto me, I am come to shew thee the time of the night to come.

31 If thou wilt pray yet more, and fast seven days again, I shall tell thee greater things by day than I have heard.

32 For thy voice is heard before the most High: for the Mighty hath seen thy righteous dealing, he hath seen also thy chastity, which thou hast had ever since thy youth.

33 And therefore hath he sent me to shew thee all these things, and to say unto thee, Be of good comfort, and fear not.

34 And hasten not with the times that are past, to think vain things, that thou mayest not hasten from the latter times.

35 And it came to pass after this, that I wept again, and fasted seven days in like manner, that I might fulfil the three weeks, which he told me.

36 And in the eighth night was my heart vexed within me again, and I began to speak before the most High.

30 Then he said unto me, I am come to thee, to instruct thee, as in the day before.

31 And when thou hast prayed and fasted seven other days, I shall tell thee what is greater than this.

32 For now thy petition is heard by the most High, and the most Mighty hath beheld the uprightness of thy heart; and he hath seen early the purity of thy mind from thy childhood.

33 Wherefore be of good comfort, and let not thy heart be moved, upon the account of the times that are past.

34 Neither do thou entertain vain thoughts in desiring the hastning of the end.

35 After this I wept and fasted seven days, till the three weeks of which he spake to me were finished.

36 And in the eighth night my heart was vexed within me again, and I began to speak before the most High.

37 For my ſpirit was greatly ſet on fire, and my ſoul was in diſtreſs.

38 And I ſaid, O Lord, thou ſpakeſt from the beginning of the creation, even the firſt day, and ſaideſt thus, Let heaven and earth be made: and thy word was a perfect work.

39 And then was the ſpirit, and darkneſſes, and ſilence were on every ſide: the ſound of man's voice was not yet formed.

40 Then commandedſt thou a fair light to come forth of thy treaſures, that thy work might appear.

41 Upon the ſecond day, thou madeſt the ſpirit of the firmament, and commandedſt it to part aſunder, and to make a diviſion betwixt the waters, that the one part might go up, and the other remain beneath.

42 Upon the third day, thou didſt command that the waters ſhould be ga-

37 And my ſpirit burned within me, and my ſoul was very much filled with fear.

38 And I ſpake thus, O Lord! didſt thou not ſay, I ſpake from the beginning of the creation in the firſt day, Let the heaven and the earth be made; and thy word made and governed all things which were.

39 And a ſpirit came upon the waters, and there was darkneſs and ſilence upon the earth, † becauſe there was no work after.

40 Then thou ſaidſt, Let the goings forth of the light be made, to give light upon the creation which thou hadſt made:

42 And in the third day after the waters were gathered together, *thou com-*

† *This Paſſage is very obſcure, and ſeems to be a Miſtake of the* Arabick *Interpreter.*

thered

thered in the seventh part of the earth; six parts hast thou dried up and kept them, to the intent that of these some being planted of God, and tilled, might serve thee.

43 For as soon as thy word went forth, the work was made.

44 For immediately there was great and innumerable fruit, and many and divers pleasures for the taste, and flowers of unchangeable colour, and odours of wonderful smell: and this was done the third day.

45 Upon the fourth day thou commandedst that the sun should shine, and the moon give her light, and the stars should be in order.

46 And gavest them a charge to do service unto man that was to be made.

47 Upon the fifth day thou saidst unto the seventh part, where the waters were gathered, that it should bring forth living creatures, fowls and fishes: and so it came to pass.

48 For the dumb water, and without life, brought forth living things at the

*manded*st that the earth should be divided into seven parts, and thou didst keep the other six; I mean the six sorts of dry land, that there might be planting and sowing and tillage in it.

43 And thy word made it a perfect work.

44 Then thou didst produce fruits innumerable, sweet to the taste, and of many sorts with their colours; and trees fair to the sight, and of a sharp smell when they are smelled on. And these were in the third day.

45 And in the fourth day thou commandedst that the sun should shine, and the moon give its light with all the stars;

46 And thou didst appoint them for the service of man whom thou hadst created.

47 And upon the fifth day thou commandedst that the seven parts of the waters which were at the greatest distance, should bring forth living fish, and fowl that should fly.

48 So the water which had no life, brought forth animals which had life;

com-

commandment of God, that all people might praise thy wondrous works.

49 Then didst thou ordain two living creatures: the one thou calledst Enoch, and the other Leviathan;

50 And didst separate the one from the other: for the seventh part (namely where the water was gathered together) might not hold them both.

51 Unto Enoch thou gavest one part, which was dried up the third day, that he should dwell in the same part, wherein are a thousand hills.

52 But unto Leviathan thou gavest the seventh part, namely, the moist, and hast kept him to be devoured of whom thou wilt, and when.

53 Upon the sixth day thou gavest commandment unto the earth, that before thee it should bring forth beasts, cattel, and creeping things:

54 And after these, Adam also, whom thou madest lord of all thy creatures, of him come we all, and the people also whom thou hast chosen.

that in this thing all the generations to come might admire thy works.

53 And in the sixth day thou didst command the earth to bring forth creeping things and wild beasts.

54 Then thou didst set Adam over all that thou hadst made, and of him we are all sprung, we thy people whom thou hast chosen.

55 All this have I ſpoken before thee, O Lord, becauſe thou madeſt the world for our ſakes.

56 As for the other people, which alſo come of Adam, thou haſt ſaid that they are nothing, but be like unto ſpittle; and haſt likened the abundance of them unto a drop that falleth from a veſſel.

57 And now, O Lord, behold theſe heathen, which have ever been reputed as nothing, have begun to be lords over us, and to devour us.

58 But we thy people (whom thou haſt called thy firſt-born, thy only begotten, and thy fervent lover) are given into their hands.

59 If the world now be made for our ſakes, why do we not poſſeſs an inheritance with the world? how long ſhall this endure?

55 Then I took courage, and ſaid before thee, O Lord! becauſe thou haſt ſaid, for the ſake of you, I have choſen the firſt world,

56 And as for the reſt of the nations, which alſo are from Adam; they are as nothing at all, and as the duſt, and as a drop from a bucket. For this is their deſcription with thee.

57 And now, Lord, behold the nations which were nothing, have been lords over us, and trampled us thy people under foot,

58 Whom thou haſt choſen to thy ſelf alone, a firſt-born ſon, and haſt loved him: thou haſt delivered him to the enemies.

59 And as for us for whoſe ſake thou createdſt this world, why do we not inherit the world, and that which belongs to us? how long ſhall theſe things be ſo with us, O Lord?

## CHAP. VII.

AND when I had made an end of ſpeaking theſe words, there was ſent unto me the angel which

AND when I had made an end of ſpeaking theſe words, the angel was ſent unto me,

had

had been sent unto me the nights afore.

2 And he said unto me, Up Esdras, and hear the words that I am come to tell thee.

3 And I said, Speak on, my God. Then said he unto me, The sea is set in a wide place, that it might be deep and great.

4 But put the case the entrance were narrow, and like a river.

5 Who then could go into the sea to look unto it, and to rule it? if he went not thro the narrow, how could he come into the broad?

6 There is also another thing. A city is builded and set upon a broad field, and is full of all good things.

7 The entrance thereof is narrow, and is set in a dangerous place to fall, like as if there were a fire on the right hand, and on the left a deep water;

2 And said unto me, Arise, O Ezrah! hear the word which I have brought unto thee to instruct thee in.

3 And I said, Speak on, Lord. And he said, The sea is a place in which there is an haven, and the space of it is wide and large; and the passengers, and they who make voyages upon it, are in great trouble and affliction.

4, 5 But he that would go upon the broad great sea that he might see it; if the beginning of his passage was not from the strait haven which goeth into the large space, he could not pass over.

6 Like a city, built in a fertile green place, amidst fields full of fruitful gardens, whose beds are full of all good things,

7 And the * entrance into it is very narrow (and † dangerous, there being fire on the right hand, and water on the left)

* Arab. *way of entrance.*
† Arab. *a way of danger.*

8 And

8 And one only path between them both, even between the fire and the water, so small that there could but one man go there at once.

9 If this city now were given unto a man for an inheritance; if he never shall pass the danger set before it, how shall he receive this inheritance?

10 And I said, It is so, Lord. Then said he unto me, Even so also is Israel's portion:

11 Because for their sakes I made the world: and when Adam transgressed my statutes, then was decreed that now is done.

12 Then were the entrances of this world made narrow, full of sorrow and travel: they are but few and evil, full of perils, and very painful.

13 For the entrances of the elder world were wide and sure, and brought immortal fruit.

14 If then they that live, labour not to enter these strait and vain things, they

8 The breadth of the treading of one foot, and not more; so that there is no walking upon it but with one foot: when

9 This city full of good things is given to a man to inherit, it is necessary for him to be in the strait place, because he cannot go into the city to inherit it unless he passeth this narrow way.

10 And I said, it is so, Lord! And he said unto me, so hath it happened unto Israel.

11 Because for their sakes I made the world; and when Adam transgressed my commandment and my precepts, there was a division made in the creation.

12 Then were the entrances of this world made narrow, full of sorrow and travel, and difficulties and defects, and diseases and troubles, and many very great pains;

13 But the world to come is good and large, spacious, void of anxious care, having immortal fruit;

14 Now if they that would have life, will not in their passage walk thro

can

can never receive those that are laid up for them.

15 Now therefore, why disquietest thou thy self, seeing thou art but a corruptible man? and why art thou moved, whereas thou art but mortal?

16 Why hast thou not considered in thy mind, this thing that is to come, rather than that which is present?

17 Then answered I, and said, O Lord, that beareſt rule, thou hast ordained in thy law, that the righteous should inherit these things, but that the ungodly should perish.

18 Nevertheless, the righteous shall suffer strait things, and hope for wide: for they that have done wickedly, have suffered the strait things, and yet shall not see the wide.

19 And he said unto me, There is no judg above God, and none that hath understanding above the Higheſt.

20 For there be many that perish in this life, because they despise the law

that which is strait, and the afflictions; how shall they obtain these habitations on a sudden?

15 Yet thou art troubled who art perishing and mortal,

16 And receiveſt not within thy self those things which are to come, but hast received those things which are present.

17 And I said, O Lord! behold thou hast ordained in thy law that the righteous should inherit these things, but that the ungodly should perish.

18 The righteous have patiently born afflictions, hoping that they should obtain plenty of good things; but as for the wicked, they entred not into the pains, and therefore the enjoyment did not follow.

19 And he said, Art thou judg in God's stead?

of

of God that is set before them.

21 For God hath given strait commandment to such as came, what they should do to live, even as they came, and what they should observe to avoid punishment.

22 Nevertheless, they were not obedient unto him, but spake against him, and imagined vain things,

23 And deceived themselves by their wicked deeds, and said of the most High, that he is not, and knew not his ways.

24 But his law have they despised, and denied his covenant; in his statutes have they not been faithful, and have not performed his works.

25 And therefore, Esdras, for the empty are empty things, and for the full are the full things.

26 Behold, the time shall come, that these tokens which I have told thee, shall come to pass; and the bride shall appear, and she coming forth, shall be seen, that now is withdrawn from the earth.

21 For it is a determined command before God, how they that are made should live when they are made: and that they should take the utmost care, lest they should die, and be punished for ever.

22 And they did not hear, but transgressed his law, and chose to themselves vain thoughts;

23 And set up to themselves the evil of rebellion. Besides this, they said, the most High hath no being; neither did they know his ways:

24 But rejected his law, and broke his covenant, and believed not in his ordinances, but cast away his precepts.

25 For this cause have I delivered the weak to the vain ones, and the full to the perfect ones.

26 Behold the time shall come, and even now draweth near, when these signs shall be which I have told thee of before; and the city which was not, shall appear; and the earth which was not shewn before, shall appear.

27 And whosoever is delivered from the foresaid evils, shall see my wonders.

28 For my son Jesus shall be revealed, with those that be with him; and they that remain shall rejoice within four hundred years.

29 After these years shall my son Christ die, and all men that have life.

30 And the world shall be turned into the old silence seven days, like as in the former judgments: so that no man shall remain.

31 And after seven days, the world that yet awaketh not, shall be raised up, and that shall die that is corrupt.

32 And the earth shall restore those that are asleep in her, and so shall the dust those that dwell in silence; and the secret places shall deliver those souls that were committed unto them.

33 And the most High shall appear upon the seat of judgment, and misery shall pass away, and the

27 And whosoever is delivered from the aforesaid evils, shall stay in expectation of my son †.

28 For my son the Messiah shall appear with those that belong to him, and shall give gladness to those that remain for about four hundred years.

30 And after this the world shall be turned to its former quietness seven days; and every one in whom is the breath of life shall be made an end of; so that there shall not so much as one remain.

31 And after seven days, the world to come, of which no man thought, shall appear. And corruption shall go away.

32 And the earth shall cast forth those which slept in it, which I committed to it to keep. And the secret repositories shall restore the souls which are in them:

33 And the most High shall appear upon the seat of judgment; then mercy shall come, and loving-

† Arab. MS. marg. *A Prophecy of the Lord the Messiah.*

long-

long-ſuffering ſhall have an end.

34 But judgment only ſhall remain, truth ſhall ſtand, and faith ſhall wax ſtrong.

35 And the work ſhall follow, and the reward ſhall be ſhewed, and the good deeds ſhall be of force, and wicked deeds ſhall bear no rule.

kindneſs ſhall draw near. And the good, and the expectation ſhall meet:

34 And the judgment of the Lord alone ſhall remain, who will not accept perſons. Juſtice ſhall ſtand, and uprightneſs ſhall appear;

35 And works ſhall follow it, and the reward ſhall follow this which ſhall be given to them. Then ſhall the righteous and the wicked, and the ſinners bring to light what they concealed; and then ſhall the depth of the puniſhment appear, which ſhall be ſet before the habitations of conſolation, and the depth of hell ſhall appear: and this latter ſhall be oppoſite to the pleaſant Paradiſe, which is full of good things and of joy. Then ſhall the moſt High ſay to the people which are riſen, Look, and underſtand who it is that ye have denied, and who he is to whom ye would not ſubmit your ſelves, and who he is whoſe commandments ye have deſpiſed. See now the pleaſure of the conſolation which is before mine eye, and the unquenchable fire which ſhall compaſs you about. This is what he

ſhall ſay unto them in the day of judgment. In that day there ſhall be neither ſun nor light; nor moon nor ſtar; nor cloud nor thunder; nor wind nor lightning; nor water nor air; nor darkneſs, nor night nor day. Nor ſummer nor autumn: nor ſpring, nor winter: nor ſtorm nor heat; nor ſnow nor blaſt, nor rain, nor cold nor dew. Nor light, which the darkneſs coming upon ſhall comprehend. But they ſhall all be engaged in ſupplication to the light of the glory. Theſe things muſt neceſſarily be, and the number of them all is a week of years, and this is the meaſure of all theſe things which are to come, and the order of them. And thou art the only perſon, to whom theſe ſeveral ſorts of things are revealed. Then I ſaid, O Lord! bleſſed are all they that are *found, that keep all that thou haſt ſaid to me; and it is my petition and requeſt concerning this, that I may keep it. But who is he of

* i. e. *That are found keeping.*

all

all that have a being, that doth not ſin, and who was born of the ſons of men, that doth not tranſgreſs thy covenant? And why do I ſee few that attain to the ſupplication and joy of the world to come? And the places of puniſhment are many; and many there are that go to them, becauſe the evil one hath put in our hearts all theſe evils, and hath deceived us, and made us go out of the way, and led us to deſtruction; and hath taught us the way of death; and removed us far from the way of life: and not only ſo, but what is more than that alſo. And he anſwered me ſaying, Hear, O Ezrah! that I may teach thee the ſecond time, why the moſt High did not create one world, but two. Didſt thou not ſay that the pure were not many, but the wicked were more? Hear the anſwer to theſe things: If thou haſt precious ſtones, few in number, wouldſt thou add to them lead and earthen ware? And I ſaid, This, O Lord, cannot be. He ſaid to me, Ask the earth, and it ſhall teach thee. Say to it, Thou haſt brought forth gold and ſilver, and braſs and iron, and lead and potter's clay; and lo! there is more ſilver than gold; and more braſs than ſilver; and more iron than braſs; and more lead than iron; and more

potter's clay than lead. Weigh now with thy ſelf which is the beſt, and moſt choſen and delighted in; that of which there is moſt, or that of which there is leaſt? And I ſaid, That of which there is moſt is not the beſt; therefore that of which there is leaſt, is prefer'd and choſen. He ſaid to me, Underſtand this of thy ſelf, from what thou already knoweſt; that he who hath that which is the leaſt, will rejoice in it more than he that hath that which is the greateſt. And ſo is the manner of my proceeding in the judgment which I have promiſed. I ſhall rejoice in thoſe few that ſhall eſcape, becauſe they are the perſons who are ſent to glory to the heighth. And they are a peculiar people upon whom my name is called; and I ſhall paſs by the great multitude, which ſhall periſh becauſe they are bound to hell deſervedly; and are obliged to be caſt into judgment in truth. They ſhall become ſmoke in the puniſhment; and be thruſt into the flame of fire which burneth in hell, to turning and falling and extirpation. And I anſwered, ſaying, And thou, O dirt! from whence and how is it, that thou art depreſſed to the place of falling? I wiſh that thou hadſt been like what was never created at all,

and

and I wish that thou hadst not been at all; and what shall be said concerning the understanding which we received? Was it not to us a good governour? for it grew up with us; and therefore we shall be punished, because knowledg was in us, and we destroyed it. Then mankind shall be lamented and bewailed; and as for the beasts, they shall rejoice, and mankind shall mourn. The four-footed beasts shall rejoice, because they were much better than we, for they shall not be cast into judgment, nor know punishment; neither were they promis'd life after their death. And as for us, what is the benefit which we shall receive when we live a second time, and shall be punished with the punishment of hell? Mankind are all kneaded in sin, and all of them are full of iniquity, and all of them are loaded with the burden of transgressions. And if after this death we go also to judgment, it were better for us if we had never been in the world at all. And he answered me saying, When the most High God created this world and Adam together, and those which should spring out of him; he prepared judgment for those that should deserve it. Now therefore understand from thine own words. Thou sayest that understanding

grew up together with us, and by it all these things were upon the earth: and for this reason they shall be punish'd, because they had knowledg, and the gift which belongs to the principal governing understanding, and they made light of it and transgressed: for they received a commandment, and kept it not; but set up their pleasures as an opposite law, and departed far from the law of truth which they had received. Therefore they have no excuse to plead in the day of judgment, nor any answer in the last day. How many times hath God prolong'd his forbearance for the men of this world? but not for your sakes only did he prolong his mercy, but that the number of the times which he deferred, might be compleated, that they might be according to his word. And I said unto him, If I have found favour before thee, explain to me thy servant this one thing. After this present death, when every one of us shall give up his soul; shall we be kept in a place of rest, till the time shall come in which thou wilt do judgment in righteousness, when thou shalt change them into new creatures; or wilt thou forthwith cast us into punishment? And he answered me saying, I will explain

to

to thee this other thing. And as for thee, since thou art not mixed with the rebellious, neither art conformable to those who do not obey the truth in their hearts, thou shalt not be numbred among those that shall be punished; because thou hast a treasure placed for thee full of good works, which the most High hath prepared; which doth not appear to thee at present; but *shall* in the fulness of the times. Now, as to the present death, give ear. When the decree goeth out from the most High, and he hath commanded that a man shall die; his spirit is changed, and what is alive in him, till it goeth out from his body, that his soul may return to him that sent it forth. And first of all, it prostrateth it self to the glory of the most High; and if it hath been rebellious, and a transgressor of the law, and hath not kept the ways of the most High, nor been like to those that fear him: this soul shall not enter into the lightsom habitations, but from that time shall be bound up with those that shall be cast into judgment. And they shall lament in great grief of heart, of seven several sorts. The first is, that their hearts were not obedient to walk in the ways of the most High. The second, that they cannot

cannot from that time do any good thing, that they may live. The third, that they ſee the reward which goeth to thoſe that keep the commandments of the moſt High. The fourth ſort is, when they ſee the puniſhment which is prepared for them, and which ſhall overtake them afterwards. The fifth ſort is, in that they perceive the places, where their ſouls are to be ſtrictly guarded and ſhut up by the angels. The ſixth ſort is, that they melt with grief of heart, becauſe of the fear of the puniſhment into which they ſhall be caſt. The ſeventh ſort, which is more grievous and greater than what hath been told thee, is, that they ſhall be overwhelmed with confuſion, and remorſe ſhall eat them: and they ſhall remain in grief, becauſe of the ſeverity which they fear, when they ſhall behold the greatneſs of the glory of the moſt High; becauſe they have conſumed their lives in ſin, before him who ſhall afterwards paſs ſentence upon them, and their inheritance ſhall be everlaſting puniſhment. And as for the comforts which ſhall go to thoſe that keep the way of the moſt High Lord, they are theſe: Firſt of all, when he is pleas'd to tranſlate any of them from this corruptible body which remains

mains for a time, and he hath ſerved the Lord in his fear. The firſt of their conſolations is, that they ſhall ſee the glory of the moſt High, whilſt they receive from him *their* recompence; which alſo conſiſts of ſeven excellent ſorts and ſeven orders. The firſt degree is, in that they have ſtrove thro many labours, till they have overcome him that was created with them; that is, the enemy and all his evil works, and all his polluted thoughts; ſo that he could not miſlead them through the deceitfulneſs of his craftineſs and cunning, ſo as to turn *them* aſide from life to death. The ſecond degree is, that they ſhall ſee the wicked burnt up with thirſt and flame of fire perpetually, being tormented in everlaſting fire. The third degree is, that they ſhall ſee the teſtimony which the moſt High ſhall give of them, *namely*, that by their keeping the commandments they have obtained life; and this upon the account of their faith. The fourth degree is, that they ſhall enjoy the pleaſure of the conſolation, and the goodneſs of it *, and the reſt which is to begin;

* *The* Arabick *word in this place is very obſcure, and there being no other Copy, it is hard to conjecture what it is with any probability.*

which

which they are about to enjoy in the habitations of the living. And they shall be gathered together with a multitude of angels in glory and honour. The fifth degree is the quality of the sort of joy, because corruption is removed far from them, from this present time; and they make themselves ready to enjoy the life, which is just going to begin; and they shall see him whom eye hath not seen. Then they shall consider this strait way in which they have walked, and how it hath brought them to life; together with the troubles which they met with, and how they were to them the cause of freedom and liberty. There is also prepared for them largeness of * that they may attain to the privation of death for ever and ever. The sixth degree is, their knowing that their faces shine, and that they shall also be as bright as the sun, and like the shining of the glistering stars which give light, neither shall they fall, nor † be corrupted. The seventh degree, which is above all these, is, that they shall rejoice in the greatness of ‖ in

* *The* Arabick *word is eaten out.*

† *Or,* do any evil thing.

‖ *There is no such* Arabick *word that I know of, as occurs here in the Manuscript.*

comfort

comfort without any ſollicitude; and their faces ſhall not be put to confuſion. Praiſing God and rejoicing for ever, beholding the glory of God with which none can be ſatisfied. Becauſe they ſhall ſee the face of him, whoſe ſervants they have been; and they ſhall live with him who will glorify them and give them a recompence. Theſe are the glorious degrees which the ſouls of the juſt ſhall have, which were promiſed to them; and this is the deſcription of the tormenting puniſhment, which belongs to the wicked. And I anſwered and ſaid, According to this, ſhall the ſouls have any time given them after their going out of the body, to ſee theſe things which have been ſpoken of. He ſaid unto me, They ſhall be left ſeven days free; that they may ſee in theſe ſeven days all the habitations of which I have ſpoken to thee before. After which they ſhall be left in ſuch places as they are worthy of, and ſhall be kept in cloſe and hard confinement. And I ſaid to him, If I have found favour in thy ſight, explain to me thy ſervant this other thing. In the day of judgment, can a juſt man make interceſſion with the moſt High for a ſinner, or fathers for their children, or children for their parents, or

thoſe that are near of kin for their kindred, or friends for friends? And he anſwered me ſaying, Becauſe thou haſt found favour in my ſight, I will teach thee this other thing, and explain it to thee. The day of judgment ſhall determine and make deciſion; and ſhew the thing as a true ſeal. As when a man is ſeparated from this being, the father cannot ſend to his ſon to enquire after his buſineſs, nor the ſon to the father; nor the lord to his ſervant; nor a friend to his friend, to know how he doth, or underſtand his affairs, whether he be aſleep, or eating, or taking his reſt ſecurely; nor can he take care of him in any matter: ſo in this time, one ſhall not interceed for another, nor ask. But every one ſhall ſtand for all *that he hath done*, whether they be wicked or righteous.

36 Then ſaid I, Abraham prayed firſt for the Sodomites, and Moſes for the fathers that ſinned in the wilderneſs:

36 Then I ſaid to him, how have we found *Abraham* petitioning in the matter of Sodom; and Moſes for our fathers when they ſinned in the wilderneſs;

37 And Jeſus after him for Iſrael in the time of Achan:

37 And Joſhua for the children of Iſrael in after days;

38 And Samuel, and David for the deſtruction: and Solomon for them that ſhould come to the ſanctuary:

39 And Helias for thoſe that received rain, and for the dead that he might live:

40 And Ezekias for the people in the time of Sennacherib: and many for many.

41 Even ſo now ſeeing corruption is grown up, and wickedneſs increaſed, and the righteous have prayed for the ungodly: wherefore ſhall it not be ſo now alſo?

42 He anſwered me, and ſaid, This preſent life is not the end where much glory doth abide, therefore have they prayed for the weak.

43 But the day of doom ſhall be the end of this time, and the beginning of the immortality for to come, wherein corruption is paſt.

38 And Samuel in the days of Saul; and David for the plague which ſmote the people; and Solomon, for the laying the foundation of the houſe which he built for the Lord:

39 And Elias for the rain of the heavens, and for the dead perſon which he raiſed to life again:

40 And Hezekias for the people in the days of Sennacherib. And a great many things like this have happened to many.

41 Now in this age, wherein corruption is great, and wickedneſs and iniquity increaſed, the righteous have pray'd for the ſinners; and wherefore ſhall it not be ſo in that world?

42 He anſwered me ſaying, This is poſſible to be done in this preſent world, becauſe the honour of it is not permanent. And for this reaſon, they that are ſtrong with God have prayed for the weak.

43 But in that world it ſhall not be ſo; becauſe at the end of this world is the beginning of that, whoſe life ſhall not die, and corruption is removed far from it,

44 Intem-

44 Intemperance is at an end, infidelity is cut off, righteousness is grown, and truth is sprung up.

45 Then shall no man be able to save him that is destroyed, nor to oppress him that hath gotten the victory.

46 I answered then, and said, This is my first and last saying, That it had been better not to have given the earth unto Adam: or else when it was given him, to have restrained him from sinning.

47 For what profit is it for men now in this present time to live in heaviness, and after death to look for punishment?

48 O thou Adam, What hast thou done? for tho it was thou that sinned, thou art not fallen alone, but we all that come of thee.

49 For what profit is it unto us, if there be promised us an immortal time, whereas we have done the works that bring death?

44 And evil vanished away out of it, and infidelity dispersed. And righteousness is grown in it, and truth increased in it.

45 Therefore in that time, they to whom judgment is due, shall not obtain mercy; and sorrow shall not reach them that have overcome in the battel.

46 And I said, This is my first and last saying; Would that the earth had continued and kept fast in its former state, and had not produced Adam: nor should he have been taken out of it; nor have had knowledg nor understanding, that he might not have sinned.

47 For what profit is there for men that live in misery, and after their death go to punishment?

48 Or, what hast thou done, O Adam! Thou alone hast sinned; why therefore is not death due to thee alone, but to us also, who were born of thee?

49 What profit have we, for we were promised life, not death, and we do the works which bring death?

50 And that there is promiſed us an everlaſting hope, whereas our ſelves being moſt wicked, are made vain?

51 And that there are laid up for us dwellings of health and ſafety, whereas we have lived wickedly?

52 And that the glory of the moſt High is kept to defend them which have led a wary life, whereas we have walked in the moſt wicked ways of all?

53 And that there ſhould be ſhewed a Paradiſe, whoſe fruit endureth for ever, wherein is ſecurity and medicine, ſith we ſhall not enter into it?

54 (For we have walked in unpleaſant places.)

55 And that the faces of them which have uſed abſtinence ſhall ſhine above the ſtars, whereas our faces ſhall be blacker than darkneſs?

56 For while we lived and committed iniquity, we conſidered not that we ſhould begin to ſuffer for

50 And we have known the hope which doth not paſs away; and we do the things which are vain.

51 And he hath ſet before us the habitations in which there is no labour, which are void of ſollicitude; and we have conſumed our life in wicked works.

52 For the moſt High will give good things to thoſe that live in an upright converſation in abſtinence: but as for us, we have walked in a crooked way.

53,54 And Paradiſe muſt needs appear, whoſe fruit is incorruptible; and in which is the pleaſure of laſting good: but we cannot enter into it, becauſe we have buſied our ſelves in evil works:

55 And the faces of thoſe that have fought in righteouſneſs ſhall ſhine like the lights of heaven; but as for us, our faces ſhall be black, dark, without ſhining.

56 Lo! when we were born, we were all of us living; and when we ſinned, we ſee what we are to

it after death.

57 Then answered he me, and said, This is the condition of the battel, which man that is born upon the earth, shall fight.

58 That if he be overcome, he shall suffer as thou hast said; but if he get the victory, he shall receive the thing that I say.

59 For this is the life whereof Moses spake unto the people while he lived, saying, Chuse thee life that thou mayest live.

60 Nevertheless they believed not him, nor yet the prophets after him, no nor me which have spoken unto them;

61 That there should not be such heavines in their destruction, as shall be joy over them that are persuaded to salvation.

62 I answered then, and said, I know, Lord, that the most High is called merciful, in that he hath mercy upon them which are not yet come into the world;

be liable to after this, [*nothing*] but sorrow and pains.

57 He said unto me, This is the imagination and thoughts of this world; that any man whatsoever, of all that are born upon the earth;

58 If he fights and be found conquered, he is liable to the sorrow of which thou spakest; and if he overcometh, he shall deserve the joy of which I spake.

59 Because this is the way concerning which Moses spake to the people when he was alive, saying, Chuse for thy self the ways of life, and thou shalt live;

60 But they hearkned not to him, nor obeyed him in their hearts, nor the prophets which came after him, nor me who am speaking to thee:

61 Wherefore I am not grieved, nor am against their destruction, but rejoice in it; because their hearts did not submit to that which is good.

62 Then I said; Now know I, my Lord, that the most High is called merciful, because he hath been merciful to those that never had any being.

63 And

63 And upon thoſe alſo that turn to his law.

64 And that he is patient, and long ſuffereth thoſe that have ſinned, as his creatures.

65 And that he is bountiful, for he is ready to give where it needeth.

66 And that he is of great mercy, for he multiplieth more and more mercies to them that are preſent, and that are paſt, and alſo to them which are to come.

67 For if he ſhall not multiply his mercies, the world would not continue with them that inherit therein.

68 And he pardoneth;

63 And he is gracious in ſhowing compaſſion upon thoſe who have accuſtomed themſelves to a good courſe, and kept his law:

64 And he is forbearing, long-ſuffering, and hath waited a long time upon thoſe who have ſinned in their works. And he giveth reward to the workers of righteouſneſs;

65 For he giveth freely to thoſe who ſhew a good intention, and *the reward* ſhall be like the works.

66 And he is of great mercy, becauſe he multiplieth more and more his mercy upon thoſe who do not humble themſelves, that they may repent, and turn to him by repentance, and make large confeſſion to him with thankſgiving. Becauſe if his indignation were vehement, this world would not be at all; neither would the life of thoſe that are in it be found. And he giveth gifts which are worthy of thankſgiving;

67,68,69 For if it were not for the abundance of the gifts of his goodneſs (who doth extraordinary good things for the wicked and ungodly ſinners) the

for if he did not ſo of his goodneſs, that they which have committed iniquities; might be eaſed of them, the ten thouſandth part of men ſhould not remain living.

69 And being judg, if he ſhould not forgive them that are cured with his word, and put out the multitude of contentions,

70 There ſhould be very few left peradventure in an innumerable multitude.

ten thouſands of men could not live. And he is a juſt judg, and doth not reſpect perſons; for if he did not pardon and paſs by thoſe who have declined from his precepts and the word written in the law, and blot out their ſins;

70 This little remnant would not eſcape at all, nor be found in the number of the multitude.

## CHAP. VIII.

AND he anſwered me, ſaying, The moſt High hath made this world for many, but the world to come for few.

2 I will tell thee a ſimilitude, Eſdras: As when thou askeſt the earth, it ſhall ſay unto thee, that it giveth much mould whereof earthen veſſels are made, but little duſt that gold cometh of: even ſo is the courſe of this preſent world.

3 There be many created, but few ſhall be ſaved.

AND he anſwered me, ſaying, The moſt High hath made this world for many, but the world to come, which is to begin, for few.

2 I will tell thee a ſimilitude, Eſdras: As when thou askeſt the earth, it ſhall tell thee that it hath brought forth much mould whereof earthen veſſels are made, but little duſt of which gold is made, ſo are the works and deeds of this preſent world.

3 There are a great many in it, but few ſhall be ſaved.

4 So

4 So answered I, and said, Swallow then down, O my soul, understanding, and devour wisdom.

5 For thou hast agreed to give ear, and art willing to prophesy: for thou hast no longer space than only to live.

6 O Lord, if thou suffer not thy servant that we may pray before thee, and thou give us seed unto our heart, and culture to our understanding, that there may come fruit of it, how shall each man live that is corrupt, who beareth the place of a man?

7 For thou art alone, and we all one workmanship of thine hands, like as thou hast said.

8 For when the body is fashioned now in the mother's womb, and thou givest it members, thy creature is preserved in fire and water, and nine months doth thy workmanship endure thy creature which is created in her.

9 But that which keepeth, and is kept, shall both be preserved: and when the

4 Then he said unto me also, The soul is mixed with the understanding, by its descending into it;

5 And the thought draweth to it the hearing of the ear. And as for thee; what belongeth to all the time is not given to thee, but only a little part of life in the world.

6 And I said unto him, O Lord! if thou didst command me thy servant, to make prayer and supplication before thee, give fruit to my heart, that it may bring forth fruit; that in this I may have gain and profit; that all that are clothed with flesh may be able to be saved.

7 For we are all one, and the work of thy hands according to thy word.

8 Thou broughtest us thy creatures made of flesh out of the womb; and didst command that a part should be kept for the fire and the water, which thou hast form'd and created.

9 And these created things are kept by thee; and when thou openedst

time cometh, the womb preſerved delivereth up the things that grew in it.

10 For thou haſt commanded out of the parts of the body, that is to ſay, out of the breaſts milk to be given, which is the fruit of the breaſts,

11 That the thing which is faſhioned, may be nouriſhed for a time, till thou diſpoſeſt it to thy mercy.

12 Thou broughteſt it up with thy righteouſneſs, and norturedſt it in thy law, and reformedſt it with thy judgment.

13 And thou ſhalt mortify it as thy creature, and quicken it as thy work.

14 If therefore thou ſhalt deſtroy him which with ſo great labour was faſhioned, it is an eaſy thing to be ordained by thy commandment, that the thing which was made might be preſerved.

15 Now therefore, Lord, I will ſpeak (touching man in general, thou knoweſt beſt) but touching thy peo-

the womb to bring forth what is in it,

10 Thou commandedſt that there ſhould be what is required for neceſſary nouriſhment: namely, that milk ſhould be made in the breaſts:

11 That he that was formed might be nouriſhed with this milk for a ſeaſon. Then thou governedſt him by thy mercy,

12 And waſt careful over him in thy righteouſneſs. And thou didſt teach him thy laws, and didſt make him to underſtand by thy knowledg.

13 Then thou didſt put to death him whom thou hadſt created and loved alſo, becauſe he was the work of thine hands.

14 Now if thou deſtroyedſt him after all this trouble, I mean him whom thou haſt created, why didſt thou give him a being at all?

15 And now I will ſpeak concerning every thing *which* thou haſt prepared for the ſake of thy people,

ple,

ple, for whose sake I am sorry;

16 And for thine inheritance, for whose cause I mourn; and for Israel, for whom I am heavy; and for Jacob, for whose sake I am troubled:

17 Therefore will I begin to pray before thee, for my self and for them: for I see the falls of us that dwell in the land.

18 But I have heard the swiftness of the judg which is to come.

19 Therefore hear my voice, and understand my words, and I shall speak before thee: This is the beginning of the words of Esdras, before he was taken up: and I said,

20 O Lord, thou that dwellest in everlastingness, which beholdest from above things in the heaven and in the air;

21 Whose throne is inestimable, whose glory may not be comprehended, before whom the hosts of angels stand with trembling.

22 (Whose service is conversant in wind and fire) whose word is true, and sayings constant, whose

for whose sake I am sorry; and for thine inheritance, for whose cause I mourn:

16 And for Israel, for whom my heart is grieved; and for the seed of *Jacob*, for whose sake I am troubled.

17 Therefore I will begin to pray for my self and them all.

18 For I have seen the stroke that was for thy established creation.

19 Therefore hear my voice, and attend to the word of my mouth; and lo! I will speak before thee. I answered, saying,

20 O Lord! who art before everlasting ages, who narrowly searcheth the heavens, and every thing which is above the heighth;

21 Whose throne cannot be guess'd at, nor his glory be measured nor comprehended; round about whom many Powers stand:

22 Whose arms give light and glister; as wind and fire: whose word is great *and* true; whose com-

commandment is ſtrong, and ordinance fearful,

23 Whoſe look drieth up the depths, and indignation maketh the mountains to melt away, which the truth witneſſeth:

24 O hear the prayer of thy ſervant, and give ear to the petition of thy creature.

25 For while I live, I will ſpeak; and ſo long as I have underſtanding, I will anſwer.

26 O look not upon the ſins of thy people: but on them which ſerve thee in truth.

27 Regard not the wicked inventions of the heathen: but the deſire of thoſe that keep thy teſtimonies in afflictions.

28 Think not upon thoſe that have walked feignedly before thee: but remember them which according to

mandments are firm and ſtanding in every reſpect, and the * words of his name are fearful:

23 Whoſe look drieth up the deep; and at his rebuke the mountains tremble, and his righteouſneſs and truth are witneſſed to him!

24 Hear the voice of thy ſervant, and perform the petition of him whom thou haſt created, and hearken to my word.

25 For while I live I will ſpeak; and ſo long as thought is found in me, I will anſwer.

26 Rebuke not thy people for their ſins and their errors, but look upon thoſe that ſerve thee in righteouſneſs and truth.

27 And look not upon the works of the wicked, but upon thoſe who have kept thy covenant. For behold they are in miſery.

28 Neither be thou angry with us becauſe of the people, who have done vain things in thy ſight, and have

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* *The* Arabick *word* Omerâo, *which I have tranſlated* words, *doth not ſignify ſo in pure* Arabick, *but I know nothing elſe that will come ſo near the ſenſe. Perhaps the Tranſlator might incline more to the ſignification of the* Hebrew *word* אמר Omer, a word: *which I do not inſiſt upon.*

th y

thy will have known thy fear.

29 Let it not be thy will to destroy them which have lived like beasts: but to look upon them that have clearly taught thy law.

30 Take thou no indignation at them which are deemed worse than beasts: but love them that alway put their trust in thy righteousness and glory.

31 For we and our fathers do languish of such diseases, but because of us sinners thou shalt be called merciful.

32 For if thou hast a desire to have mercy upon us, thou shalt be called merciful, to us namely, that have no works of righteousness.

33 For the just which have many good works laid up with thee, shall out of their own deeds receive reward.

lived in vanity. Remember those that have known thy fear in their inward parts:

29 And destroy us not with the people who imitate the actions of irrational beasts; but look upon those that have diligently searched after the light of thy law:

30 And be not angry with us among those, than whom the brute beasts are better; but answer those that believe in thy glory stedfastly, and have put their confidence in thee alone.

31 Thou, O God, art the God of our fathers, for we and they who went before us hope in thy mercy.

32 For thou, O Lord, art called merciful, because of us sinners in whom there is no good work. And since thou hast purchased us to thy self for a people, thou art called gracious;

33 Because the works of the righteous shine before thee, and because of their works they are worthy to receive the reward in the world to come which hath no end.

34 For

34 For what is man that thou ſhouldeſt take diſpleaſure at him? or what is a corruptible generation, that thou ſhouldeſt be ſo bitter toward it?

35 For in truth there is no man among them that be born, but he hath dealt wickedly; and among the faithful, there is none which hath not done amiſs.

36 For in this, O Lord, thy righteouſneſs, and thy goodneſs ſhall be declared, if thou be merciful unto them, which have not the confidence of good works.

37 Then anſwered he me, and ſaid, Some things haſt thou ſpoken aright: and according unto thy words it ſhall be.

38 For indeed I will not think on the diſpoſition of them which have ſinned before death, before judgment, before deſtruction.

39 But I will rejoice over the diſpoſition of the righteous, and I will remember alſo their pilgrimage, and the ſalvation, and the reward that they ſhall have.

40 Like as I have ſpoken now, ſo ſhall it come to paſs.

34 O Lord, What is man that thou ſhouldſt be angry with him?

35 In truth there is none of all the children that are born, who doth not ſin; neither is there one of all that have any being, who doth not commit iniquity.

36 Herein will thy goodneſs appear, O Lord! if thou haſt mercy upon a people, in which there is not any thing of the form of good found at all.

37 And he anſwered me ſaying, Thou haſt ſpoken right; according to what he ſaid, ſo ſhall it be.

38 Becauſe of this in truth, I have negligently paſſed by thoſe of my creatures which ſinned, whether there was death, or judgment, or corruption, or deſtruction:

39 Becauſe I rejoice in my righteous creatures, and their approaching to me, and their life, and the reward which they ſhall obtain in my kingdom:

40 For ſo it ſhall be, as it was ſaid before concerning this.

41 For

41 For as the husbandman ſoweth much ſeed upon the ground, and planteth many trees, and yet the thing that is ſown good in his ſeaſon, cometh not up, neither doth all that is planted take root: even ſo is it of them that are ſown in the world, they ſhall not all be ſaved.

42 I anſwered then, and ſaid, If I have found grace, let me ſpeak.

43 Like as the husbandman's ſeed periſheth, if it come not up, and receive not thy rain in due ſeaſon, or if there come too much rain, and corrupt it:

44 Even ſo periſheth man alſo which is formed with thy hands, and is called thine own image, becauſe thou art like unto him, for whoſe ſake thou haſt made all things, and likened him unto the husbandman's ſeed.

45 Be not wroth with us, but ſpare thy people, and have mercy upon thine own inheritance: for thou art merciful unto thy creature.

41 And as the husbandman caſteth much ſeed upon the ground, and the planter planteth many trees; and in the time of fruit, all that he ſoweth is not ſaved, neither do all the plants live: ſo alſo ſhall it be in this preſent age; all of them ſhall not be ſaved.

42 And I ſaid to him, If I have found favour in thy ſight, ſuffer me to ſpeak.

43 The ſeed of the husbandman is like a thing that doth not come up nor grow, and upon which there come no ſhowers in their ſeaſons, or which periſheth by many cauſes:

44 But as for man whom thou haſt created with thy hand, and made him like to thy form (for he is like to thee) for the ſake of whom thou createdſt every thing; doſt thou liken him to the ſeed which the husbandman ſoweth in the field?

45 Nay, O Lord! but look mercifully upon thy people, and be gracious to thine inheritance, becauſe it is of thy forming, and it is fit that thou ſhouldſt have mercy upon it.

46 Then answered he me, and said, Things present are for the present, and things to come, for such as be to come.

47 For thou comest far short, that thou shouldest be able to love my creature more than I: but I have oft-times drawn nigh unto thee, and unto it, but never to the unrighteous.

48 In this also thou art marvellous before the most High,

49 In that thou hast humbled thy self, as it becometh thee, and hast not judged thy self worthy to be much glorified among the righteous.

50 For many great miseries shall be done to them that in the latter time shall dwell in the world, because they have walked in great pride.

51 But understand thou for thy self, and seek out

46 He answered me saying, What hath been is agreeable to this age; but as for things to come, they are agreeable to the world to come.

47 And as for thee, thou hast continued very long in thy opposition, † because thou art found that in thee there is mercy over my creatures more than in me. Thou hadst like to have compared thy self unto, and reckon'd *thy self* among the wicked;

48 Whereas thou art not wicked:

49 In this the most High admireth thy doing, in that thou hast walked in an humble thought, as became thee, and didst not equal thy self with the righteous, so as to glory too much in thy thought.

[*Here wants a Leaf in the* Arabick *Manuscript.*]

† *There is no question but it ought to be put interrogatively, thus:* Is it because thou hast more mercy towards my creatures than I have?

the

the glory for such as be like thee.

52 For unto you is Paradise opened, the tree of life is planted, the time to come is prepared, plenteousness is made ready, a city is builded, and rest is allowed, yea, perfect goodness and wisdom.

53 The root of evil is sealed up from you, weakness and the moth is hid from you, and corruption is fled into hell to be forgotten.

54 Sorrows are passed, and in the end is shewed the treasure of immortality.

55 And therefore ask thou no more questions concerning the multitude of them that perish.

56 For when they had taken liberty, they despised the most High, thought scorn of his law, and forsook his ways.

57 Moreover, they have trodden down his righteous;

58 And said in their heart that there is no God, yea, and that knowing they must die.

59 For as the things aforesaid shall receive you, so thirst and pain are pre-

pared for them; for it was not his will that men ſhould come to nought.

60 But they which be created, have defiled the name of him that made them, and were unthankful unto him which prepared life for them.

61 And therefore is my judgment now at hand.

62 Theſe things have I not ſhewed unto all men, but unto thee, and a few like thee. Then anſwered I, and ſaid,

63 Behold, O Lord, now haſt thou ſhewed me the multitude of the wonders which thou wilt begin to do in the laſt times, but at what time thou haſt not ſhewed me.

## CHAP. IX.

HE anſwered me then, and ſaid, Meaſure thou the time diligently in it ſelf; and when thou ſeeſt part of the ſigns paſt which I have told thee before,

2 Then ſhalt thou underſtand that it is the very ſame time wherein the Higheſt will begin to viſit the world which he made.

* * * the ſigns which I told thee before.

2 Then ſhalt thou underſtand that it is the time which the moſt High hath fixed, in which he will viſit the preſent world.

3 There-

3 Therefore when there ſhall be ſeen earthquakes, and uproars of the people in the world,

4 Then ſhalt thou well underſtand, that the moſt High ſpake of thoſe things from the days that were before thee, even from the beginning.

5 For like as all that is made in the world hath a beginning, and an end, and the end is manifeſt:

6 Even ſo the times alſo of the Higheſt have plain beginnings in wonders and powerful works, and endings in effects and ſigns.

7 And every one that ſhall be ſaved, and ſhall be able to eſcape by his works, and by faith, whereby ye have believed,

8 Shall be preſerved from the ſaid perils, and ſhall ſee my ſalvation in my land, and within my borders: for I have ſanctified them

3 And when they ſee in this world, the changes and tumults and ſeditions of the nations, and the tyranny of the heads and governours of the people in *ſeveral* places, and the want of a director of the princes;

4 Then ſhalt thou underſtand that the moſt High ſpake concerning theſe in the firſt days, as of a people that were.

5 For the beginning of this world hath already appear'd, and the end of it ſhall alſo appear.

6 And it ſhall be known, that theſe are the times which the moſt High hath determined, that the beginning which had not appeared ſhould appear with powers and wonders, and the end ſhould be with deeds and works and ſigns.

7 And whoſoever ſhall be ſaved and eſcape, and then fly from good works, and the true faith which is in God:

8 He ſhall be left behind in theſe troubles which I have mentioned before, deſervedly. Becauſe he ſaw my ſalvation upon the earth,

for me, from the beginning.

9 Then shall they be in pitiful case, which now have abused my ways: and they that have cast them away despitefully, shall dwell in torments.

10 For such as in their life have received benefits, and have not known me;

11 And they that have loathed my law, while they had yet liberty, and when as yet place of repentance was open unto them, understood not, but despised it:

12 The same must know it after death by pain.

13 And therefore be thou not curious, how the ungodly shall be punished, and when: but enquire how the righteous shall be saved,

and upon the mountain of my Holiness; which I have sanctified before *the creation* of the world.

9 Then shall they that have declined from my paths be surprized and astonished; and they who have neglected my fear, shall be punished with variety of torments;

10 Because they did not know me that they might live, and that it might be well with them;

11 And they who have declined from my law that they might have liberty, and I used mercy towards them, as long as the gate of repentance was open to them in its time: but they did not understand nor consider that they might return; but this people turned aside and deviated, and did not obey in their hearts.

12 Wherefore, after they are dead, when they are in torment, into which they shall be cast, they must of necessity understand who it is that they have rejected.

13 And as for thee, be not thou too curious and inquisitive in saying, How shall the wicked be punished? but seek and ask, whose

whose the world is, and for whom the world is created.

14 Then answered I, and said,

15 I have said before, and now do speak, and will speak it also hereafter: that there be many more of them which perish, than of them which shall be saved:

16 Like as a wave is greater than a drop.

17 And he answered me, saying, Like as the field is, so is also the seed: as the flowers be, such are the colours also: such as the workman is, such also is the work: and as the husbandman is himself, so is his husbandry also: for it was the time of the world.

18 And now when I prepared the world, which was not yet made, even for them to dwell in that now live, no man spake against me.

19 For then every one obeyed, but now the man-

and enquire how the righteous shall be saved; to whom the world to come belongeth; and for whom the future world was prepared; that they might abide for ever.

14 I answered him and said,

15,16 I have said before, and now do speak, and will speak it also hereafter: That the multitude of those that perish doth as much exceed the number of those that are saved, as a deep water doth a drop of rain.

17 And he said unto me, All the earth is according to the measure of its seed: and according to the kind of the good branches, so is the world which springeth up out of it: and according to the works of every one, so will be the judgment: and according to the signs of the field, so is the measure of the threshing floor.

18,19 For they that shall be in this age, are more than those which are numbred here: for it was prepared for those that belong to the world to come, which are to be in it without any

ners of them which are created in this world, that is made, are corrupted by a perpetual seed, and by a law which is unsearchable, rid themselves.

20 So I considered the world, and behold, there was peril, because of the devices that were come into it.

21 And I saw, and spared it greatly, and have kept me a grape of the cluster, and a plant of a great people.

22 Let the multitude perish then, which was born in vain, and let my grape be kept, and my plant: for with great labour have I made it perfect.

23 Nevertheless, if thou wilt cease yet seven days more (but thou shalt not fast in them,

24 But go into a field of flowers, where no house is builded, and eat only the flowers of the field, taste no flesh, drink no wine,

persons hindring them. For that world is not like this present, temporal, secular one, but permanent: in which are good things, and mansions which cannot be comprehended. But as for the people of this age, they have corrupted their ways with evil works.

20 And when I saw this age tending to destruction with the world, and that it is in distress because of the works which have been done in it,

21 I looked in mercy, and kept to my self a seed of a cluster, and one branch of a tree out of a great wood.

22 And I will destroy the multitude which have walked in vanity, and will keep to my self peculiarly this seed, and this great branch of a tree which I have fitted for my self with much labour.

23 And thou, if thou stayest fasting seven other days,

24 And goest into the green field, full of sweet flowers, to a place in which there is no house built; and eatest nothing but these

but

but eat flowers only)

25 And pray unto the Higheſt continually, then will I come, and talk with thee.

26 So I went my way into the field which is called Ardath, like as he commanded me; and there I ſat among the flowers, and did eat of the herbs of the field, and the meat of the ſame ſatisfied me.

27 After ſeven days I ſat upon the graſs, and my heart was vexed within me like as before.

28 And I opened my mouth, and began to talk before the moſt High, and ſaid,

29 O Lord, thou that ſheweſt thy ſelf unto us, thou waſt ſhewed unto our fathers in the wilderneſs, in a place where no man treadeth, in a barren place, when they came out of Egypt.

30 And thou ſpakeſt, ſaying, Hear me, O Iſrael, and mark my words, thou ſeed of Jacob.

green things, and herbs of a ſharp ſmell, and taſteſt no fleſh, nor drinkeſt wine, but only good herbs:

25 And prayeſt to the moſt High earneſtly; then I will come and talk with thee.

26 So I went to the field according to the command, to a place which is called Araat; and I ſat there among the flowers, and eat the herbs of that field, and the nouriſhment of them ſatisfied me.

27 And after ſeven days, as I was lying upon the corn, and my heart was troubled as at the beginning;

28 I opened my mouth, and began to talk in the preſence of the moſt High, ſaying,

29 O Lord! didſt thou not openly appear to our fathers in the deſert, when they went out of the land of Egypt, and entered into the deſert, a deſolate place where no man travelled, and in which there was no water nor fruit?

30 And ſpakeſt after this manner, ſaying, Hear my ſaying, O Iſrael! and underſtand my word, O ſeed of Jacob!

31 For behold, I ſow my law in you, and it ſhall bring fruit in you, and ye ſhall be honoured in it for ever.

32 But our fathers which received the law, kept it not, and obſerved not thy ordinances; and though the fruit of thy law did not periſh, neither could it, for it was thine:

33 Yet they that received it, periſhed, becauſe they kept not the thing that was ſown in them.

34 And lo, it is a cuſtom when the ground hath received ſeed, or the ſea a ſhip, or any veſſel meat or drink, that that being periſhed wherein it was ſown or caſt into,

35 That thing alſo which was ſown or caſt therein, or received, doth periſh, and remaineth not with us: but with us it hath not hapned ſo.

36 For we that have received the law, periſh by ſin, and our heart alſo which received it.

31 Behold I will plant my law in you, that it may grow, and bring forth fruit in you; and ye ſhall be glorified by it for ever.

32 Now, as for our fathers, they received the precept, and did not keep it, nor did they meditate upon the knowledg of thy legal commands. But as for the fruit which is in the law, it did not fall to the ground, becauſe it is impoſſible that it ſhould fall at all; for it had its being from thee.

33 And as for thoſe which received it, they periſhed becauſe they did not keep it.

34 And behold now, as the earth was made for the ſeed which ariſeth out of it, and the ſea for ſhips which paſs upon it, and veſſels for meat and drink:

35 And when any thing that was planted or ſown is deſtroy'd, they who preſerved it and took care of it remain firm and in being: but as for us, the matter is not ſo.

36 For we having received the precept, and ſinning, periſh together with our heart that received it;

37 Not-

37 Notwithſtanding, the law periſheth not, but remaineth in his force.

38 And when I ſpake theſe things in my heart, I looked back with mine eyes, and upon the right ſide I ſaw a woman, and behold, ſhe mourned, and wept with a loud voice, and was much grieved in heart, and her clothes were rent, and ſhe had aſhes upon her head.

39 Then let I my thoughts go that I was in, and turned me unto her,

40 And ſaid unto her, Wherefore weepeſt thou? why art thou ſo grieved in thy mind?

41 And ſhe ſaid unto me, Sir, let me alone, that I may bewail my ſelf, and add unto my ſorrow, for I am ſore vexed in my mind, and brought very low.

42 And I ſaid unto her, What aileth thee? tell me.

43 She ſaid unto me, I thy ſervant have been barren, and had no child, tho

37 But as for the law, it periſheth not, but remaineth in its honour.

38 And whilſt I was ſpeaking this in my heart, I lift up mine eyes and ſaw a woman on my right hand, which mourned and wept vehemently, and her ſoul was full of ſorrow, and her garments were rent, and aſhes were upon her head.

39 And I afterwards remained in the thoughts which I was thinking of in my heart. Then I turned my face towards her,

40 And ſaid unto her, What maketh thee weep, and what is thy condition in this lamentation?

41 And ſhe ſaid unto me; O Sir! ſuffer me to weep for my ſelf alone, and to increaſe my lamentation doubly for the grief of my heart. For my heart, full of bitterneſs, lifteth it ſelf up; and I have had affliction and much humbling.

42 And I ſaid unto her, What hath befallen thee?

43 She ſaid, I thy ſervant was barren and had no child; and I † lived with

† Arab. *ſat.*

1 had an husband thirty years.

44 And thoſe thirty years I did nothing elſe day and night, and every hour, but make my prayer to the Higheſt.

45 After thirty years, God heard me thine handmaid, looked upon my miſery, conſidered my trouble, and gave me a ſon: and I was very glad of him, ſo was my husband alſo, and all my neighbours, and we gave great honour unto the Almighty.

46 And I nouriſhed him with great travel.

47 So when he grew up, and came to the time that he ſhould have a wife, I made a feaſt.

my husband thirty years;

44 And I begged of God every day, during the ſpace of this thirty years, that he would give fruit to my womb.

45 And after the thirty years were compleat, the Lord heard his handmaid, and had regard to my humiliation, and turned to my diſtreſs; and gave me a ſon, and I rejoiced in him exceedingly, and my huſband alſo and all my neighbours. And we glorified the moſt mighty God.

46 And I brought him up with a great deal of trouble:

47 And when he was grown up and arrived to his full ſtature, I took him a wife, and I made him a † feaſt.

## CHAP. X.

AND it ſo came to paſs, that when my ſon was entred into his wedding chamber, he fell down and died.

2 Then we all overthrew the lights, and all my

NOW when my ſon went into his chamber and ſecret apartment, he fell down ſuddenly and died:

2 And our light was turned into darkneſs, in

† Arab. *A day of drinking.*

neighbours

neighbours rose up to comfort me: so I took my rest unto the second day at night.

3 And it came to pass, when they had all left off to comfort me, to the end I might be quiet: then rose I up by night, and fled, and came hither into this field, as thou seest.

4 And I do now purpose not to return into the city, but here to stay, and neither to eat nor drink, but continually to mourn, and to fast until I die.

5 Then left I the meditations wherein I was, and spake to her in anger, saying,

6 Thou foolish woman above all other, seest thou not our mourning, and what hapneth unto us,

7 How that Sion our mother is full of all heavinesse, and much humbled, mourning very sore?

8 And now seeing we all mourn, and are sad, for we are all in heavinesse, art

that it was extinguished; and all my neighbours arose and came to me, and began to talk with me and comfort me, all the night till the morning.

3 And I was wholly oppress'd with sorrow, and I arose in the night and fled, and came to this field, *this* desert place, as thou seest me:

4 And I think in my self not to return to my city again; but stay here, and neither eat nor drink, but mourn continually and fast till I die.

5 Then I laid aside from me those thoughts which I was thinking with my self; and I answered her with indignation, saying,

6 Thou art exceeding foolish above all women. Seest thou not our grief, and what hath befallen us?

7 Because the mother of us all, which is Sion, is in pain and grief of heart, and in affliction; for she is despised very much and contemned:

8 And now lamentation is necessary, but not thy lamentation; but lamenta-

thou grieved for one ſon?

9 For ask the earth, and ſhe ſhall tell thee, that it is ſhe which ought to mourn, for the fall of ſo many that grow upon her.

10 For out of her came all at the firſt, and out of her ſhall all others come: and behold, they walk almoſt all into deſtruction, and a multitude of them is utterly rooted out.

11 Who then ſhould make more mourning than ſhe that hath loſt ſo great a multitude, and not thou which art ſorry but for one?

12 But if thou ſayeſt unto me, My lamentation is not like the earth's, becauſe I have loſt the fruit of my womb, which I brought forth with pains, and bare with ſorrows:

13 But the earth *not ſo*; for the multitude preſent in it, according to the courſe of the earth, is gone as it came:

14 Then ſay I unto thee, Like as thou haſt brought forth with labour, even ſo

tion and grief are proper for us. For the grief of thy heart is but for one ſon.

9 Now ask the earth, and it ſhall tell thee, that it is fitter to grieve for thoſe multitudes which are upon it:

10 For from the beginning they were all of it, and out of it ſhall they that ſhall be born afterwards come. And behold, they now are going to deſtruction; for moſt of them are *employed* in vain things.

11 Doſt thou ſee that there is more need of mourning for theſe multitudes that periſh, than for one ſon which thou hadſt, for whom thou mourneſt?

12 Now if thou ſayeſt, my grief is not like to the grief of the earth; becauſe this *is* the fruit of my womb properly, which I bare with great pains and ſorrow, and he periſhed:

13 But as for the earth, it goeth on in a courſe of tranquillity, and the multitude which are upon it paſs away as hath been before.

14 I ſay unto thee, as thou didſt bring forth in ſorrow and pains, ſo the

the

the earth alſo hath given her fruit, namely man, ever ſince the beginning, unto him that made her.

15 Now therefore keep thy ſorrow to thy ſelf, and bear with a good courage that which hath befallen thee.

16 For if thou ſhalt acknowledg the determination of God to be juſt, thou ſhalt both receive thy ſon in time, and ſhalt be commended amongſt women.

17 Go thy way then into the city to thine husband.

18 And ſhe ſaid unto me, That will I not do: I will not go into the city, but here will I die.

19 So I proceeded to ſpeak further unto her, and ſaid,

20 Do not ſo, but be counſelled by me: for how many are the adverſities of Sion? Be comforted in regard of the ſorrow of Jeruſalem.

21 For thou ſeeſt that our ſanctuary is laid waſte, our altar broken down, our temple deſtroyed,

earth alſo hath given her fruit, namely man, ever ſince the beginning, unto him that created him.

15 Now therefore contain thy ſelf from grief of heart, and refrain; and take with firmneſs of mind, this calamity and judgment which is befallen thee.

16 For if thou doſt accept what God hath determined, thou ſhalt receive thy ſon in a certain time, and ſhalt be praiſed among women.

17 Go now therefore to the city to thine husband.

18 And ſhe ſaid unto me, I cannot do this; neither will I go into the city to my husband, but here will I die in this place.

19 So I proceeded to ſpeak further unto her, and ſaid;

20 Do not ſo, but comfort thine heart with the adverſity of Sion, and take example by the griefs of Jeruſalem.

21 For behold thou ſeeſt the place of our purity, and the holy temple is fallen, and become waſte and deſolate. And our altar is thrown down;

22 Our

22 Our pſaltery is laid on the ground, our ſong is put to ſilence, our rejoicing is at an end, the light of our candleſtick is put out, the ark of our covenant is ſpoiled, our holy things are defiled, and the name that is called upon us is almoſt profaned: our children are put to ſhame, our prieſts are burnt, our Levites are gone into captivity, our virgins are defiled, and our wives raviſhed, our righteous men carried away, our little ones deſtroyed, our young men are brought in bondage, and our ſtrong men are become weak.

23 And, which is the greateſt of all, the ſeal of Sion hath now loſt her honour; for ſhe is delivered into the hands of them that hate us.

24 And therefore ſhake off thy great heavineſs, and put away the multitude of ſorrows, that the Mighty may be merciful unto thee again, and the Higheſt ſhall give thee reſt and eaſe from thy labour.

22 And our lamps are extinguiſhed and ceaſed, and our glory is done away, and the light which was placed for us upon a candleſtick is put out. And the ark of the covenant is carried away in the ſpoil. And they have defiled the ſanctuary: and the name of the moſt Holy alſo, by which we were called, have they polluted; and have broken in upon the freedom of our liberty, and have polluted the Levites the prieſts: and our virgins have they defiled, and taken our wives by force. They have ſnatched away our righteous men, and made ſlaves of our young men; and made a prey of our little ones.

23 And what is greater than all this, *is*, that they have trampled under foot the ſeal which is in Sion; and made it void of the glory which it had; and it is delivered into the hands of thoſe that hate us.

24 Now therefore, lay aſide from thee the exceſs of grief; and throw away from thee the greatneſs of ſorrow, that the moſt High may accept thee, and lighten the breaking of ſorrow of heart.

25 And

25 And it came to pass, while I was talking with her, behold, her face upon a sudden shined exceedingly, and her countenance glistered, so that I was afraid of her, and mused what it might be.

26 And behold, suddenly she made a great cry, very fearful, so that the earth shook at the noise of the woman.

27 And I looked, and behold, the woman appeared unto me no more, but there was a city builded, and a large place shewed it self from the foundations; then was I afraid, and cried with a loud voice, and said,

28 Where is Uriel the angel, who came unto me at the first? for he hath caused me to fall into many trances, and mine end is turned into corruption, and my prayer to rebuke.

29 And as I was speaking these words, behold, he came unto me, and looked upon me.

30 And lo, I lay as one that had been dead, and

25 And whilst I was speaking this to her, her face on a sudden shined very much, like lightning in its appearance, so that I was afraid to come near her; and my heart was exceedingly astonished; and I continued pondering with my self, what this should be.

26 When immediately she cried out with a great terrible voice, so that the earth shaked because of this voice;

27 And she appeared to me no longer like a woman, but like a great city built, and with a large habitation having foundations. And I remained in great fear, and cried with a most high voice,

28 Where now is Uriel the angel, who came to me at first? for it is he that brought me to this place in which this marvellous thing hath been, so that my end is near to destruction, and my knowledg is made vile.

29 And whilst I was speaking this, the angel which came to me at first, came to me: and when he saw me

30 Cast upon the ground like one dead, and my un-

mine

mine understanding was taken from me; and he took me by the right hand and comforted me, and set me upon my feet, and said unto me,

31 What aileth thee? and why art thou so disquieted, and why is thine understanding troubled, and the thoughts of thine heart?

32 And I said, Because thou hast forsaken me, and yet I did according to thy words, and I went into the field; and lo, I have seen, and yet see, that I am not able to express.

33 And he said unto me, Stand up manfully, and I will advise thee.

34 Then said I, Speak on my lord in me, only forsake me not, lest I die frustrate of my hope.

35 For I have seen that I knew not, and hear that I do not know.

36 Or is my sense deceived, or my soul in a dream?

37 Now therefore, I beseech thee, that thou wilt shew thy servant of this vision.

derstanding was altered; he laid hold on my right hand, and strengthened me, and raised me up upon my feet; and said unto me,

31 Why art thou troubled, and why is thy understanding changed, and the thoughts of what is known in thy heart?

32 And I said to him, because thou hast forsaken me; and yet I did according to thy word, and sat here in this field: and behold I have seen what I am not able to explain.

33 And he said unto me, Stand like a stout man, and attend with thy understanding.

34 And I said unto him, Speak, O my lord, only do not forsake me, lest I die before the time.

35, 36 For I have seen what I never saw the like of before; and have heard what I never heard before in my understanding, and my soul is not able to bear it.

37 Now therefore I thy servant beg of thee to teach me the signification of this hidden thing.

38 He

38 He anſwered me then, and ſaid, Hear me, and I ſhall inform thee, and tell thee wherefore thou art afraid: for the Higheſt will reveal many ſeeret things unto thee.

39 He hath ſeen that thy way is right: for that thou ſorroweſt continually for thy people, and makeſt great lamentation for Sion.

40 This therefore is the meaning of the viſion which thou lately ſaweſt.

41 Thou ſaweſt a woman mourning, and thou beganſt to comfort her.

42 But now ſeeſt thou the likeneſs of the woman no more, but there appeared unto thee a city builded.

43 And whereas ſhe told thee of the death of her ſon, this is the ſolution.

44 This woman whom thou ſaweſt, is Sion: and whereas ſhe ſaid unto thee (even ſhe whom thou ſeeſt as a city builded:)

45 Whereas, *I ſay*, ſhe ſaid unto thee that ſhe hath been thirty years barren;

38 He anſwered me ſaying, Hearken whilſt I teach thee, and make thee underſtand that concerning which thou askeſt, and of which thou art afraid. For the moſt High hath revealed to thee a great ſecret:

39 For he hath ſeen the uprightneſs of thy heart; and that thy heart is troubled, and thy ſoul grieved, becauſe of his people; and thou weepeſt for the ſake of Sion.

40 This is the ſignification of the woman which appeared to thee lately:

41 And thou ſaweſt her weeping, and didſt talk with her;

42 And ſhe was like a woman, but ſhe is not a natural woman; but a city appeared on a ſudden, ſtanding, built.

43 And ſhe talked with thee concerning the death of her ſon. This is the deſcription of her.

44 The woman which thou ſaweſt, is Sion, which is built like a city.

45 And her ſaying to thee, I continued barren thirty years, *is*, becauſe to thoſe

thoſe are the thirty years wherein there was no offering made in her.

46 But after thirty years Solomon builded the city, and offered offerings, and then bare the barren a ſon.

47 And whereas ſhe told thee, that ſhe nouriſhed him with labour; that was the dwelling in Jeruſalem.

48 But whereas ſhe ſaid unto thee, That my ſon coming into his marriage-chamber, happened to have a fall and died, this was the deſtruction that came to Jeruſalem.

49 And behold, thou ſaweſt her likeneſs, and becauſe ſhe mourned for her ſon, thou beganſt to comfort her; and of theſe things which have chanced, theſe are to be opened unto thee.

50 For now the moſt High ſeeth that thou art grieved unfeignedly, and ſuffereſt from thy whole heart for her, ſo hath he

this age there are three thouſand years in which there were not offered in it ſacrifices nor oblations:

46 And after thoſe three thouſand years, Solomon built the city and the temple; and offered there burnt-offerings and oblations. Then in that time this barren woman bare her ſon.

47 And as for her ſaying to thee, I brought him up with labour and pains; ſo it was in the raiſing Jeruſalem.

48 And for her ſaying, that my ſon went into his private chamber, and fell down inſtantly and died; which was a great misfortune to her: this is the waſting and deſtruction of Jeruſalem.

49 And whereas thou ſaweſt her likeneſs, and how ſhe bewailed her ſon, and thou didſt begin to ſpeak to her concerning every thing which had befallen her;

50 When the moſt High ſaw that thou waſt grieved in thy ſoul, and that thy heart was pained very much for her ſake; he ſhewed

ſhewed

ſhewed thee the brightneſs of her glory, and the comelineſs of her beauty.

51 And therefore I bade thee remain in the field, where no houſe was builded.

52 For I knew that the Higheſt would ſhew this unto thee.

53 Therefore I commanded thee to go into the field, where no foundation of any building was.

54 For in the place wherein the Higheſt beginneth to ſhew his city, there can no man's building be able to ſtand.

55 And therefore fear not, let not thine heart be affrighted, but go thy way in, and ſee the beauty and greatneſs of the building, as much as thine eyes be able to ſee:

56 And then ſhalt thou hear as much as thine ears may comprehend.

57 For thou art bleſſed above many other, and art

thee the greatneſs of the brightneſs of her glory, and the comelineſs of her beauty:

51 Therefore I ſaid unto thee, that thou ſhouldſt remain in this field, in a place where no houſe was built,

52 Becauſe the moſt High knew that he would ſhew thee all this.

53 Therefore I commanded thee to come into this ground, a place in which there was no foundation of building:

54 Neither can the building of the work of man's hands ſtand in the place in which the Lord will ſhew thee the wonders, and the ſort of the city.

55 And as for thee, fear not; nor let thy heart be weak: but walk and enter into its ſtreets, and ſee the diſpoſition of it, and the largeneſs of its extent; and what ſort of buildings *they are*, as much as thine eye is able to ſee.

56 And ſo for hearing, hear as much as the hearing of thy ears can comprehend.

57 For thou art bleſſed more than many, and thy called

called with the Higheſt, and ſo are but few.

58 But to morrow at night thou ſhalt remain here.

59 And ſo ſhall the Higheſt ſhew thee viſions of the high things, which the moſt High will do unto them that dwell upon earth in the laſt days. So I ſlept that night, and another, like as he commanded me.

name is known with the moſt High, as *that of* little children.

58 And ſtay here the night which is after to morrow;

59 And the moſt High ſhall ſhew thee a viſion of ſight, concerning things which he ſhall do in the latter times. And when I had ſlept there that night as he commanded me,

## CHAP. XI.

THEN ſaw I a dream, and behold, there came up from the ſea an eagle, which had twelve feathered wings, and three heads.

2 And I ſaw, and behold, ſhe ſpread her wings over all the earth, and all the winds of the air blew on her, and were gathered together.

3 And I beheld, and out of her feathers there grew other contrary feathers, and they became little feathers and ſmall.

4 But her heads were at reſt: the head in the midſt was greater than the other,

IN the ſecond night I beheld in the viſions, and there aſcended from the ſea an eagle that had twelve wings and three heads.

2 Then I beheld his wings, and they were ſwiftly ſpread at once over the face of the whole earth; and the winds of heaven blowed upon him, and the clouds of heaven came to him.

3 And I beheld, and lo there went out from his wings little wings, and theſe other became little wings and ſmall.

4 And his heads were ſilent, and did not ſpeak: and the head which was in

yet

yet reſted it with the reſidue.

5 Moreover, I beheld, and lo, the eagle flew with her feathers, and reigned upon earth, and over them that dwelt therein.

6 And I ſaw that all things under heaven were ſubject unto her, and no man ſpake againſt her, no not one creature upon earth.

7 And I beheld, and lo, the eagle roſe upon her talons, and ſpake to her feathers, ſaying,

8 Watch not all at once, ſleep every one in his own place, and watch by courſe.

9 But let the heads be preſerved for the laſt.

10 And I beheld, and lo, the voice went not out of her heads, but from the midſt of her body.

11 And I numbred her contrary feathers, and behold there were eight of them.

the middle was greater than all the heads, and it was alſo ſilent like them.

5 And I ſaid, and behold the eagle flew with its wings, and reigned over the earth and all that was therein:

6 And I beheld till every thing that was under the heaven ſubmitted to it; neither could any thing that was created ſtand againſt it.

7 And I beheld the eagle, and lo he ſtood upon his talons; and he cried with a voice towards his wings, ſaying,

8 It is likely, that all you would deſire to be awake and watch at the ſame time; but let every one of you ſleep in his neſt, and at times he ſhall go out, and keep guard, *and* ſhall watch.

9 And as for the heads, they ſhall keep guard at the laſt.

10 And I ſaw *that* the voice of this eagle did not come from his head, but from his middle;

11 And I reckoned the number of his ſmall wings, and they were eight.

12 And I looked, and behold, on the right side there arose one feather, and reigned over all the earth.

13 And so it was, that when it reigned, the end of it came, and the place thereof appeared no more: so the next following stood up, and reigned, and had a great time.

14 And it happened, that when it reigned, the end of it came also, like as the first, so that it appeared no more.

15 Then came there a voice unto it, and said,

16 Hear thou that hast born rule over the earth so long: This I say unto thee, before thou beginnest to appear no more,

17 There shall none after thee attain unto thy time, neither unto the half thereof.

18 Then arose the third, and reigned as the other before, and appeared no more also.

19 So went it with all the residue one after another,

12 And I looked, and behold, one of the wings which was on the right side stood up, and went out, and compassed about the face of the whole earth:

13 And after it had went round, the end of it came and it perished; so that no footstep of it appeared. Then the second arose and went out, and this other reigned a great time.

14 And when the time of his end came, that he should perish like the first;

15 Behold a voice came unto him, saying,

16 † O thou that hast reigned upon the earth this long time; behold I tell thee, that after thy destruction,

17 There shall not be after thee any that shall reign so great a time, but half of it.

18 Then the third rose up and reigned: and this last head, like the other two that were gone, also perished.

19 In like manner, the rest of the wings rose up

† *O he that hath reigned upon the earth,* &c.

ther,

ther, as that every one reigned, and then appeared no more.

20 Then I beheld, and lo, in proceſs of time the feathers that followed ſtood up upon the right ſide, that they might rule alſo: and ſome of them ruled, but within a while they appeared no more.

21 For ſome of them were ſet up, but ruled not.

22 After this I looked, and behold, the twelve feathers appeared no more, nor the two little feathers.

23 And there was no more upon the eagle's body, but three heads that reſted, and ſix little wings.

24 Then ſaw I alſo, that two little feathers divided themſelves from the ſix, and remained under the head that was upon the right ſide: for the four continued in their place.

25 And I beheld, and lo, the feathers that were under the wing, thought to ſet up themſelves, and to have the rule.

26 And I beheld, and lo, there was one ſet up, one after another, from the beginning of every one of them to the end of it.

20 And I ſaw, behold the time came, *that* the wings roſe up, and ſtood to eſtabliſh dominions. And one of them reigned, *and* then periſhed;

21 And the other ſtood up, but he did not reign and exerciſe dominion.

22 And I beheld after this, and lo the twelve wings periſhed, and two of theſe wings which aſcended.

23 And there remained nothing of the carcaſe of the eagle, but the three heads and ſix little wings, which went out and aroſe from the twelve wings.

24 And [I] looked and ſaw, and lo two of the little wings were parted from the right ſide of the head, and the four other little ones aroſe above;

25 And when they roſe up, they poſſeſſed dominions.

26 And I ſaw one of them, when he ſtood up,

but ſhortly it appeared no more.

27 And the ſecond was ſooner away than the firſt.

28 And I beheld, and lo, the two that remained, thought alſo in themſelves to reign.

29 And when they ſo thought, behold, there awaked one of the heads, that were at reſt, namely, it that was in the midſt, for that was greater than the two other heads.

30 And then I ſaw that the two other heads were joined with it.

31 And behold, the head was turned with them that were with it, and did eat up the two feathers under the wing that would have reigned.

32 But this head put the whole earth in fear, and bare rule in it, over all thoſe that dwelt upon the earth with much oppreſſion: and it had the governance of the world, more than all the wings that had been.

33 And after this I beheld, and lo, the head that was in the midſt ſuddenly

periſhed quickly.

27 And likewiſe the ſecond periſhed quickly like the firſt.

28 And I beheld the two which remained, and lo, they were angry, and began to look upward.

29 And lo! one of the heads which were at reſt, which were in the middle, looked upwards, and it was greater than the two other heads.

30 And I ſaw that whilſt it ſpake to the two other heads, they bent down,

31 And were turned about; both they and the other which was with them both. And they two ſwallowed up the two little wings, which were angry becauſe of the dominion.

32 And this head governed all the earth, and puniſhed thoſe that were upon it with great trouble and affliction and hardſhip, and grew mighty over the whole habitable world, more than theſe little wings which had been.

33 And I ſaw alſo, that this great head periſhed like all the wings.

appeared

appeared no more, like as the wings.

34 But there remained the two heads, which alſo in like ſort ruled upon the earth, and over thoſe that dwelt therein.

35 And I beheld, and lo, the head upon the right ſide devoured it that was upon the left ſide.

36 Then I heard a voice, which ſaid unto me, Look before thee, and conſider the thing that thou ſeeſt.

37 And I beheld, and lo, as it were a roaring lion chaſed out of the wood: and I ſaw that he ſent out a man's voice unto the eagle, and ſaid,

38 Hear thou, I will talk with thee, and the Higheſt ſhall ſay unto thee,

39 Art not thou it that remaineſt of the four beaſts whom I made to reign in my world, that the end of their times might come thro them?

40 And the fourth came, and overcame all the beaſts

34 And the two other heads were left. And theſe two began to have dominion over the whole earth.

35 And I ſaw the head which was on the right ſide ſwallow up that which was on the left ſide:

36 And I heard a voice ſaying to me, Look before thee, and know what thou ſeeſt.

37 And I looked, and behold *ſomething* like a lion * aroſe and came from the deſert, ſearching and roaring. And I beheld, and he † uttered the voice of a man towards the eagle, and ſaid [‖ to me] thus:

38 Hear, that I may ſpeak to thee: Thus ſaith the moſt High,

39 Art not thou it that remaineſt of the four beaſts which I created from the beginning of the world, that in them the end of the times might come?

40 And thou art the fourth which art come, and

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* Arab. Iſtâikada, *i. e. awoke.* † Arab. *gave.*

‖ *The word* Li *which ſignifieth* to me, *is ſuperfluous in the* Arabick *Copy, and ſpoileth the ſenſe.*

that were past, and had power over the world with great fearfulness, and over the whole compass of the earth with much wicked oppression; and so long time dwelt he upon the earth with deceit.

41 For the earth hast thou not judged with truth.

42 For thou hast afflicted the meek, thou hast hurt the peaceable, thou hast loved lyars, and destroyed the dwellings of them that brought forth fruit, and hast cast down the walls of such as did thee no harm.

43 Therefore is thy wrongful dealing come up unto the Highest, and thy pride unto the Mighty.

44 The Highest also hath looked upon the proud times; and behold, they are ended, and his abominations are fulfilled.

45 And therefore, appear no more, thou eagle, nor thy horrible wings, nor thy wicked feathers, nor

hast overcome the beasts which are passed and were before; and hast prevailed over this present age with labours, universally: with great affliction hast thou oppressed the habitable world all this time with fraud and deceit;

41 Neither didst thou judg the earth with truth.

42 Thou hast spoiled the meek, and made a prey of them. And thou hast punished the upright, and hast hated those that walk in righteousness; thou hast loved the makers of a lye, and hast destroyed the strong holds of the perfect; and hast brought to contempt those who did not oppose thee:

43 And thy curse is ascended to the most High; and thy pride hath reached to the most Mighty.

44 And the most High hath looked upon the times which * he hath, and hath found that they are finished, and his age is at an end.

45 Because of this, thou shalt perish with destruction, O eagle! and thy horrible wings, and the remainder

* Or, *which are his.*

thy

thy malicious heads, nor thy hurtful claws, nor all thy vain body:

46 That all the earth may be refreſhed, and may return, being delivered from thy violence; and that ſhe may hope for the judgment and mercy of him that made her.

of thy little wicked wings, and thy rebellious heads, and thy laborious talons, and thy whole wicked body:

46 That the earth may find conſolation and life and reſt; and be eaſed of thy burden, and be freed from thine iniquity: and it ſhall look to the determination of judgment, and to my mercy which I have * uſed towards it.

## CHAP. XII.

AND it came to paſs whilſt the lion ſpake theſe words unto the eagle, I ſaw,

2 And behold, the head that remained, and the four wings appeared no more; and the two went unto it, and ſet themſelves up to reign, and their kingdom was ſmall, and full of uproar.

3 And I ſaw, and behold, they appeared no more: and the whole body of the eagle was burnt, ſo that the earth was in great fear: then awaked I out of the

AND when the lion had finiſhed all this ſpeech to the eagle,

2 This other head which was left, periſhed; and the two little ones which belonged to the head, which went about, aroſe that they might govern: but their government turned to deſtruction, and the extremity of diſturbance and commotion.

3 Then I ſaw that theſe other periſhed, and that all the body of the eagle was burned. And the earth was exceedingly aſtoniſhed at ſuch *things* as this. And I

* Arab. *made with it*, or, *done with it.*

trouble and trance of my mind, and from great fear, and said unto my spirit,

4 Lo, this hast thou done unto me, in that thou searchest out the ways of the Highest.

5 Lo, yet am I weary in my mind, and very weak in my spirit: and little strength is there in me, for the great fear wherewith I was affrighted this night.

6 Therefore will I now beseech the Highest, that he will comfort me unto the end.

7 And I said, Lord that beareſt rule, if I have found grace before thy ſight, and if I am juſtified with thee before many others, and if my prayer indeed be come up before thy face,

8 Comfort me then, and ſhew me thy ſervant the interpretation, and plain difference of this fearful viſion, that thou mayſt perfectly comfort my ſoul.

9 For thou haſt judged me worthy, to ſhew me alſo awoke, thro great aſtoniſhment and quaking and great fear. And I ſaid in my ſpirit,

4 Lo! they have taught me this, that I may be inquiſitive, and ſearch more diligently after the ways of the moſt High.

5 And behold my heart went away, and my ſpirit laboured within me very much: and there was not left in me one faculty, by reaſon of this great labour full of fear, which had happened to me this night.

6 And now I beſeech the moſt High to ſtrengthen me to the end.

7 Then I ſaid, O my Lord the Lord! if I have found favour in thy ſight, and if thou haſt honoured me more than I was worthy of, and haſt exalted me very much;

8 Strengthen my power: and if my prayer hath aſcended unto thee, ſtrengthen me, and teach me the interpretation of the dreadful viſions, that thou mayſt perfectly comfort my ſoul.

9 And make me worthy * to be taught the end of

* Arab. *make me worthy that thou mayſt teach me.*

the

the last times.

10 And he said unto me, This is the interpretation of the vision.

11 The eagle whom thou sawest come up from the sea, is the kingdom, which was seen in the vision of thy brother Daniel.

12 But it was not expounded unto him, therefore now I declare it unto thee.

13 Behold, the days will come, that there shall rise up a kingdom upon earth, and it shall be feared above all the kingdoms that were before it.

14 In the same shall twelve kings reign one after another:

15 Whereof the second shall begin to reign, and shall have more time than any of the twelve.

16 And this do the twelve wings signify, which thou sawest.

17 As for the voice which thou heardst speak,

the times, and the latter seasons explain thou to me.

10 And he said to me, This is the interpretation, and the explication of the vision which thou hast seen.

11 The eagle which thou sawest ascend from the sea, is this fourth kingdom which thy brother Daniel the prophet saw;

12 But the things were not explained to him, so as I shall explain them to thee now.

13 For behold the days shall come, *in which* a kingdom shall rise up upon the earth, and it shall be terrible, more than all the kingdoms which have been before it.

14 And out of it shall arise twelve kings, † one after the other.

15 And this *second* shall reign a long time more than the twelve.

16 And this is the meaning of the expolition of the twelve wings which thou sawest belonging to the eagle.

17 And thou also sawest his voice, that he did not

† Arab. *The first, and after him the second.*

and

and that thou saweſt not to go out from the heads, but from the midſt of the body thereof, this is the interpretation;

18 That after the time of that kingdom, there ſhall ariſe great ſtrivings, and it ſhall ſtand in peril of falling: nevertheleſs, it ſhall not then fall, but ſhall be reſtored again to his beginning.

19 And whereas thou ſaweſt the eight ſmall under-feathers ſticking to her wings, this is the interpretation;

20 That in him there ſhall ariſe eight kings, whoſe time ſhall be but ſmall, and their years ſwift.

21 And two of them ſhall periſh: the middle time approaching, four ſhall be kept until their end begin to approach, but two ſhall be kept unto the end.

22 And whereas thou ſaweſt three heads reſting, this is the interpretation.

ſpeak from his head, but from the midſt of his ſides; this is the interpretation of the † thing.

18 Behold in the time of this kingdom there ſhall be diſturbance and commotion, and no ſmall diviſion: and it ſhall ſuffer pain, and be in diſtreſs even to the extremity of falling; but it ſhall not fall in that time, but ſhall return to its former government.

19 Then thou ſaweſt that the other eight wings aroſe from the wings of the eagle: this is the meaning.

20 There ſhall ariſe eight kings, whoſe days ſhall be light, and ſteady and quiet, and their times determined.

21 And two of them ſhall periſh when their times approach. And the four ſhall be kept until the time *in which* they alſo ſhall receive their completion: and two ſhall be kept to the laſt.

22 Thou alſo saweſt the three heads which were at quiet and reſt: this is the interpretation of them.

† Arab. *of the ſaying.*

23 In

23 In his laſt days ſhall the moſt High raiſe up three kingdoms, and renew many things therein, and they ſhall have the dominion of the earth,

24 And of thoſe that dwell therein with much oppreſſion, above all thoſe that were before them: therefore are they called the heads of the eagle.

25 For theſe are they that ſhall accompliſh his wickedneſs, and that ſhall finiſh his laſt end.

26 And whereas thou ſaweſt that the great head appeared no more, it ſignifieth that one of them ſhall die upon his bed, and yet with pain.

27 For the two that remain, ſhall be ſlain with the ſword.

28 For the ſword of the one ſhall devour the other; but at the laſt ſhall he fall thro the ſword himſelf.

29 And whereas thou ſaweſt two feathers under

23 In the latter end of their completion, the moſt High ſhall raiſe up three kings; and in their days there ſhall be much trouble, and many turnings upſide down; and they ſhall afflict the earth,

24 And thoſe that are therein, thro greatneſs of injuſtice and hardſhip and evil puniſhments, more than thoſe which were before them. Becauſe of this they have called them the heads of the eagle;

25 Becauſe they were the heads for the finiſhing of all wickedneſs, and the ending of all their ſins and iniquities, and the completion of their latter end.

26 And whereas thou ſaweſt the deſtruction of the head which was the greateſt of them; one of them ſhall die upon his bed, and afterwards ſhall be puniſhed;

27 And the other two which remain, ſhall periſh with the ſword.

29 Alſo, whereas thou ſaweſt two little wings were

the

the wings, passing over the head that is on the right side:

30 It signifieth, that these are they whom the Highest hath kept unto their end: this is the small kingdom, and full of trouble, as thou sawest.

31 And the lion whom thou sawest rising up out of the wood, and roaring, and speaking to the eagle, and rebuking her for her unrighteousness, with all the words which thou hast heard,

32 This is the anointed which the Highest hath kept for them, and for their wickedness unto the end; he shall reprove them, and shall upbraid them with their cruelty.

lifted up on high from the right side of the head;

30 This is the interpretation of the signification, namely, That the most High shall keep them to the latter end, who were from the beginning in the bottom of destruction. And the whole end is agreeable to the beginning, as thou hast seen.

31 And the lion, which thou sawest that he came from the wilderness and roared, and spake to the eagle, and rebuked him for the iniquity of his oppression; and all the word which he said to him as thou hast heard;

32 This † is he whom the most High hath kept and caused to remain to the latter days, who shall arise from the seed of David, and shall come and talk with them concerning the wickedness which they have committed, and reprove them for their iniquities and their oppression; and shall make them know their folly.

† Arab. MS. *A Prophecy concerning the Lord the Messias.*

33 For

33 For he ſhall ſet them before him alive in judgment, and ſhall rebuke them and correct them.

34 For the reſt of my people ſhall he deliver with mercy, thoſe that have been preſerved upon my borders; and he ſhall make them joyful until the coming of the day of judgment, whereof I have ſpoken unto thee from the beginning.

35 This is the dream that thou ſaweſt, and theſe are the interpretations.

36 Thou only haſt been meet to know this ſecret of the Higheſt.

37 Therefore write all theſe things that thou haſt ſeen in a book, and hide them;

38 And teach them to the wiſe of the people, whoſe hearts thou knoweſt may comprehend and keep theſe ſecrets.

39 But wait thou here thy ſelf yet ſeven days more, that it may be ſhewed thee, whatſoever it pleaſeth

33 And above all things, ſhall make them ſtand before his judgment alive: and whilſt he reproveth them, they ſhall periſh.

34 And the reſt of the people ſhall be ſaved * [and] by mercy and compaſſion. And they that ſhall be ſaved ſhall be upon the mount of my holineſs, rejoicing till the completion of judgment, concerning which I ſpake to thee before, ſhall come.

35 This is the viſion which thou ſaweſt; and this is the ſignification of its interpretation:

36 And thou only haſt been thought worthy of the ſecrets of the moſt High.

37 Write firſt all that thou haſt ſeen in a book; and put it in a ſecret place:

38 And teach it the wiſe and underſtanding *men* of thy people, who thou knoweſt will receive it in their hearts, and will keep this ſecret.

39 But as for thee, ſtay here ſeven other days, that the moſt High may ſhew thee what he will inſtruct

* *The* [AND] *is ſuperfluous in the* Arabick.

the

the Higheſt to declare unto thee. And with that he went his way.

40 And it came to paſs, when all the people ſaw that the ſeven days were paſt, and I not come again into the city, they gathered them all together, from the leaſt unto the greateſt, and came unto me, and ſaid,

41 What have we offended thee? and what evil have we done againſt thee, that thou forſakeſt us, and ſitteſt here in this place?

42 For of all the prophets thou only art left us, as a cluſter of the vintage, and as a candle in a dark place, and as a haven or ſhip preſerved from the tempeſt.

43 Are not the evils which are come to us ſufficient?

44 If thou ſhalt forſake us, how much better had it been for us, if we alſo had been burnt in the midſt of Sion?

45 For we are not better than they that died there. And they wept with a loud

thee in. Then he went away from me.

40 And when all the people heard that the ſeven days were paſt, and I not returned into the city; they gathered themſelves all together from the leaſt unto the greateſt, and came unto me, and ſaid unto me,

41 Wherein have we offended thee, and what evil have we done † againſt thee, that thou haſt left us, and haſt ſat here?

42 When thou art he that art left us of all the prophets, like a cluſter of the remainder of the vintage, and as a candle in a dark place; and like an haven of ſafety for a ſhip when it moveth in the deep.

43 What ſhall make us amends for all the evils which have befallen us,

44 If thou alſo leaveſt us? And what is left to us of excellency, but that we ſhould be liable to the burning with which Sion was burnt?

45 Or are we better than thoſe which died there? And I wept with greatneſs

† Arab. *with thee.*

voice.

voice. Then answered I them, and said,

46 Be of good comfort, O Israel: and be not heavy, thou house of Jacob!

47 For the Highest hath you in remembrance, and the Mighty hath not forgotten you in temptation.

48 As for me, I have not forsaken you, neither am I departed from you: but am come into this place to pray for the desolation of Sion, and that I might seek mercy for the low estate of your sanctuary.

49 And now go your way home every man, and after these days will I come unto you.

50 So the people went their way into the city, like as I commanded them:

51 But I remained still in the field seven days, as the angel commanded me, and did eat only in those days of the flowers of the field, and had my meat of the herbs.

of weeping and lamentation. And I answered, saying to them,

46 Be strong, O Israel! neither let thy heart be sorrowful, O house of Jacob!

47 For the remembrance of you is before the most High, and the most Mighty will not forget you; but he is for you a conqueror, victorious.

48 And I also will not leave you, nor depart far from you: only I came hither to pray because of the desolation of Sion, and to enquire diligently after the end of it, and the finishing of its affliction, and that of the holy place together.

49 Now therefore let every one of you go to his house, and I will come to you after certain days.

50 So the people went to the city, as I bad them;

51 And I sat in the place of the field as I was commanded; and I eat the greens and the herbs which had sweet flowers, which were in the field, only.

CHAP.

## CHAP. XIII.

AND it came to pass after seven days, I dreamed a dream by night.

2 And lo, there arose a wind from the sea, that it moved all the waves thereof.

3 And I beheld, and lo, that man waxed strong with the thousands of heaven: and when he turned his countenance to look, all the things trembled that were seen under him.

4 And whensoever the voice went out of his mouth, all they burnt that heard his voice, like as the earth faileth when it feeleth the fire.

5 And after this I beheld, and lo there was gathered together a multitude of men out of number, from the four winds of the heaven, to subdue the man that came out of the sea.

6 But I beheld, and lo, he had graved himself a

AND after seven days, when I was sleeping in the night;

2 I beheld, and lo, a vehement wind arose in the sea, so that all the waves thereof were troubled.

3 And I saw that this wind arose from the midst of the sea, like the person of a man. Then I saw this man fly with the clouds of heaven.

4 And to which place soever he turned his face, every one that he looked upon trembled; and to what place soever his voice reached, it was moved and shaked: and several places melted because of the voice of his mouth, as wax melteth when it feeleth the heat of the fire.

5 And I saw after this four winds of heaven; and lo! all mankind, whose number is not to be reckoned, were gathered together to make war with this man who ascended from the midst of the sea.

6 And I saw him make for himself a great moun-

great

great mountain, and flew up upon it.

7 But I would have seen the region, or place whereout the hill was graven, and I could not.

8 And after this I beheld, and lo, all they which were gathered together to subdue him, were sore afraid, and yet durst fight.

9 And lo, as he saw the violence of the multitude that came, he neither lift up his hand, nor held sword, nor any instrument of war.

10 But only I saw that he sent out of his mouth as it had been a blast of fire, and out of his lips a flaming breath, and out of his tongue he cast out sparks and tempests.

11 And they were all mixt together, the blast of fire, the flaming breath, and the great tempest, and fell with violence upon the multitude which was prepared to fight, and burnt them up every one: so that upon a sudden, of an innumerable multitude, nothing was to be perceived, but only dust

tain, and he went up to the top of it.

7 And I endeavoured to see the place from whence he had made this mountain, but I could not.

8 And afterwards I saw, that those who were gathered all together to make war with him, were afraid of him very much; but yet durst fight.

9 As for him, when he saw the multitude of the people which came, he did not lift up his hand, nor held sword, nor any instrument of war.

10 But only I saw, that when he lift up his voice, there went out of his mouth like a flame of fire, with a wind which compassed all round about; and a burning flame from his lips: and he threw sparks of tempest from his tongue.

11 And the whole place was troubled because of the waves of fire and the burning wind, and the multitude of sparks. And this multitude which were gathered together, which had prepared themselves for war, fell down and were extinguished, and they were all burnt on a sudden, so

and ſmell of ſmoke: when I ſaw this, I was afraid.

12 Afterward I ſaw the ſame man come down from the mountain, and call unto him another peaceable multitude.

13 And there came much people unto him, whereof ſome were glad, ſome were ſorry, ſome of them were bound, and other ſome brought of them that were offered: then was I ſick through great fear, and I awaked, and ſaid,

14 Thou haſt ſhewed thy ſervant theſe wonders from the beginning, and haſt counted me worthy that thou ſhouldeſt receive my prayer:

that there was not one of this innumerable multitude left, but only duſt and aſhes and ſmoke, which * aroſe.

12 Then after this, I ſaw, as I was ſtanding, this man deſcend from heaven;

13 And there was gathered to him a great multitude, and he made peace and agreement with thoſe that were in peace which came to him; and ſome of them were in a bad condition, and others in a good one, when they came to him: and ſome rejoiced, and others were bound in bonds. And other ſome brought thoſe to him whoſe works were † various. As for my ſelf, I awoke from my ſleep, thro the greatneſs of aſtoniſhment and heartleſſneſs, and vehement fear. And I prayed to the moſt High, ſaying,

14 Thou, O Lord, haſt given underſtanding to thy ſervant from the beginning, that he might know all theſe wonders; and haſt made me worthy that thou ſhouldeſt receive my prayer.

* Arab. *blew.*

† i. e. *partly good, partly bad.*

15 Shew

15 Shew me now yet the interpretation of this dream.

16 For as I conceive in mine underſtanding, wo unto them that ſhall be left in thoſe days, and much more wo unto them that are not left behind.

17 For they that were not left, were in heavineſs.

18 Now underſtand I the things that are laid up in the latter days, which ſhall happen unto them, and to thoſe that are left behind.

19 Therefore are they come into great perils, and many neceſſities, like as theſe dreams declare.

20 Yet is it eaſier for him that is in danger, to come into theſe things, than to paſs away as a cloud out of the world, and not to ſee the things that happen in the laſt days. And he anſwered unto me and ſaid,

21 The interpretation of the viſion ſhall I ſhew thee, and I will open unto thee the thing that thou haſt required.

22 Whereas thou haſt ſpoken of them that are left behind, this is the interpretation.

15 Now therefore ſhew me the interpretation of the viſion.

16 For I think in my heart, and ſay, Wo be to thoſe that ſhall be left in thoſe days; and much more wo unto them that are not left.

17 For thoſe that were not left, their hearts were ſorrowful;

18 Becauſe they did not know what ſhould be in the latter days, to which they did not reach. Becauſe of this there ſhall be wo to them;

19 For they ſhall ſee the many troubles and adverſities, as appeareth by this viſion.

20 Becauſe puniſhment and affliction ſhall be like the cloud of this world, which it cannot fly from, which is under it, ſo ſhall it be in the end of the days. And he anſwered me, ſaying,

21 I will teach thee the interpretation of the viſion; and give thee the meaning of what thou ſaidſt.

22 As for what thou didſt ſay concerning thoſe that ſhall be left, and thoſe that ſhall not be left:

23 He that shall endure the peril in that time, hath kept himself: they that be fallen into danger, are such as have works and faith towards the Almighty.

24 Know this therefore, that they which be left behind, are more blessed than they that be dead.

25 This is the meaning of the vision: Whereas thou saweſt a man coming up from the midſt of the ſea;

26 The ſame is he whom God the Higheſt hath kept a great ſeaſon, which by his own ſelf ſhall deliver his creature; and he ſhall order them that are left behind.

27 And whereas thou saweſt that out of his mouth there came as a blaſt of wind, and fire, and ſtorm;

23 He that ſhall go thro the difficulties of that time, and preſerve himſelf in the calamities, ſo as not to fall; * they are the workers of righteouſneſs, in the faith and the truth with the moſt Mighty, the moſt High.

24 Know therefore that thoſe who ſhall be left to the latter end, there ſhall be given to them greater bleſſings than to thoſe that died before them.

25 And as for the interpretation of the viſion, it is this: Thou saweſt a man ariſe out from the midſt of the ſea;

26 † This is he whom the moſt High hath preſerved and kept a long ſeaſon: by whom he will deliver his creation. He is the perſon that ſhall judg and paſs ſentence upon all that ſhall be left.

27 And thou saweſt that there went out of his mouth a blaſt, fire and a tempeſt.

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* *This manner of expreſſion*, viz. *to have the former part of the ſentence begin with a ſingular, and the latter with a plural, is frequent, eſpecially among the Chriſtians and Jews that write in* Arabick.

† Arab. MS. *This is ſaid of the Lord the Meſſiah.*

28 And

28 And that he held neither ſword, nor any inſtrument of war, but that the ruſhing in of him deſtroyed the whole multitude that came to ſubdue him; this is the interpretation.

29 Behold the day is come, when the moſt High will begin to deliver them that are upon the earth.

30 And he ſhall come to the aſtoniſhment of them that dwell on the earth.

31 And one ſhall undertake to fight againſt another, one city againſt another, one place againſt another, one people againſt another, and one realm againſt another.

32 And the time ſhall be when theſe things ſhall come to paſs, and the ſigns ſhall happen, which I ſhewed thee before; and then ſhall my ſon be declared, whom thou ſaweſt as a man aſcending.

33 And when all the people hear his voice, every man ſhall in their own land leave the battel they have one againſt another.

28 And that there was not with him a ſword nor any inſtrument of war; and that he deſtroyed the people which came to make war againſt him: this is the ſignification.

29 There ſhall come the days when the moſt High will ſave thoſe that are upon the earth.

30 There ſhall be aſtoniſhment and amazement upon the earth.

31 And they ſhall think of war: city ſhall riſe up againſt city, and place againſt place, and nation againſt nation, and kingdom againſt kingdom.

32 And when theſe things ſhall come to paſs, and theſe ſigns ſhall happen which I ſhewed thee before; then ſhall my ſon appear, whom thou ſaweſt as a man aſcending from the midſt of the ſea.

33 And whereas when all the people heard his voice, every one * laid aſide his ſaying, and their war with one another;

* i. e. *Ceaſed to inſiſt upon any thing that he had ſaid, or any difference of ſmaller moment, with any other perſon.*

34 And an innumerable multitude shall be gathered together, as thou saweſt them willing to come, and to overcome him by fighting.

35 But he shall stand upon the top of the mount Sion.

36 And Sion shall come, and shall be shewed to all men, being prepared and builded, like as thou saweſt the hill graven without hands.

37 And this my son shall rebuke the wicked inventions of those nations, which for their wicked life are fallen into the tempeſt.

38 And shall lay before them their evil thoughts, and the torments wherewith they shall begin to be tormented, which are like unto a flame: and he shall deſtroy them without labour, by the law which is like unto fire.

39 And whereas thou saweſt that he gathered another peaceable multitude unto him;

40 Those are the ten Tribes which were carried away priſoners out of their own land, in the time of

34 And gathered together by conſent; that is, the innumerable multitude, (as thou saweſt) and would make war with him:

35 He shall stand upon the head of the mountain of the holy Sion;

36 And Sion shall come and appear plainly to every one, built and prepared. Whereas thou saweſt a mountain, from whence was cut a ſtone without any hand:

37 And that my son reproved theſe people becauſe of their wickedneſs and their vain works;

38 And ſet them before him to reprove them; and caſt them into judgment and puniſhment, in which they shall be puniſhed in hell to their deſtruction; neither did he take pains, for the fire was before him.

39 Then thou saweſt alſo that he called and gathered to him the multitude, and made them friends.

40 Theſe were the nine tribes and an half, whom they carried captive in the land, in the days of Siſa-

Oſea

Oſea the king, whom Salmanaſar the king of Aſſyria led away captive: and he carried them over the waters, and ſo came they into another land.

41 But they took this counſel among themſelves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt;

42 That they might there keep their ſtatutes, which they never kept in their own land.

43 And they entered into Euphrates by the narrow paſſages of the river.

44 For the moſt High then ſhewed ſigns for them, and held ſtill the flood, till they were paſſed over.

ram; they whom Salmanaſar Aſmouna carried captive. Aſmouna was king of Syria; and he is called king of Mauſal, and he carried them beyond the ſea; and all of them were in the land ſcattered * The finding of it * That they might be by themſelves alone.

41 And they thus conſulted, agreeing together, that they would not continue any longer amongſt the Gentiles, but would go to a far country; a place, where there never was man at all:

42 That by this means they might keep there the laws which they had not kept in their former land.

43 And the place to which they went was a narrow place croſs the Euphrates.

44 And the moſt High did wonderful works with them: He cauſed running waters to flow for them from the ſea; and the running water was *inſtead of* tillage to the land to which they went.

* *Here are two defects in the* Arabick *Manuſcript. Conſult the* Latin *Verſion.*

45 For thro that country there was a great way to go, namely, of a year and a half: and the ſame region is called Arſareth.

46 Then dwelt they there until the latter time; and now when they ſhall begin to come,

47 The Higheſt ſhall ſtay the ſprings of the ſtream again, that they may go through: therefore ſaweſt thou the multitude with peace.

48 But thoſe that be left behind of thy people, are they that are found within my borders.

49 Now when he deſtroyeth the multitude of the nations that are gathered together, he ſhall defend his people that remain.

50 And then ſhall he ſhew them great wonders.

51 Then ſaid I, O Lord, that beareſt rule, ſhew me this: Wherefore have I ſeen the man coming up from the midſt of the ſea?

45 And the diſtance of the way to this land, was about a year and an half's journey; and the name of the country was Acſarâri Kararâwin.

46 And then they ſtaid there till the latter days: and when they deſired to paſs over,

47 The moſt High reſtrained theſe fountains of water, which belonged to the ſea; that they might be able to paſs. And as for thy ſeeing this people gathered together in peace and agreement;

48 And as for thoſe which ſhall be left of thy people, who ſhall be found in the mountain of my holineſs:

49 When I ſhall have deſtroyed the multitude which was gathered together of the nations, I will return and fight for the people;

50 And will ſhew them very great wonders.

51 And I ſaid, O Lord, what is the meaning? I ſaw this man ariſing from the midſt of the ſea.

52 And

52 And he ſaid unto me, Like as thou canſt neither ſeek out, nor know the things that are in the deep of the ſea; even ſo can no man upon the earth ſee my ſon, or thoſe that be with him, but in the day time.

53 This is the interpretation of the dream which thou ſaweſt, and whereby thou only art here lightned.

54 For thou haſt forſaken thine own way, and applied thy diligence unto my law, and ſought it.

55 Thy life haſt thou ordered in wiſdom, and haſt called underſtanding thy mother.

56 And therefore have I ſhewed thee the treaſures of the Higheſt. After other three days I will ſpeak other things unto thee, and declare unto thee mighty and wondrous things.

57 Then went I forth into the field, giving praiſe

52 And he ſaid unto me, Even as no one can comprehend or thorowly ſearch out, ſo as to know what is in the depth of the ſea; ſo cannot any man upon the earth ſee the ſecret of my ſon, becauſe his works are wonderful, except in the time of his days.

53 This is the interpretation of the viſion which thou haſt ſeen: Becauſe of this there is light upon thee, that thou alone mighteſt underſtand this.

54 For thou haſt laid aſide from thee, that which was thine own, and haſt wholly given thy ſelf up to that which belonged to me; and haſt followed the commands of my law:

55 And haſt governed thy ſelf with underſtanding; and haſt choſen learning, and invited knowledg to thee.

56 For this reaſon have I taught thee all this: for the reward periſheth not with the moſt High. And after three days I will talk with thee about other things; and will explain to thee openly other ſecrets.

57 So I went to this field in which were the and

and thanks greatly unto the moſt High, becauſe of his wonders which he did in time;

58 And becauſe he governeth the ſame, and ſuch things as fall in their ſeaſons: and there I ſat three days.

herbs; and I gave great glory to the moſt High, and praiſed him becauſe of the wonders which he doth at all times;

58 And how he hath diſpoſed the times and ſeaſons which are paſt, and thoſe which were in them alſo. Then I ſat three days.

## CHAP. XIV.

AND it came to paſs, upon the third day I ſat under an oak, and behold, there came a voice out of a buſh over againſt me, and ſaid, Eſdras, Eſdras.

2 And I ſaid, Here am I, Lord; and I ſtood up upon my feet.

3 Then ſaid he unto me, In the buſh I did manifeſtly reveal my ſelf unto Moſes, and talked with him, when my people ſerved in Egypt.

4 And I ſent him, and led my people out of Egypt, and brought him up to the mount of Sinai, where I held him by me a long ſeaſon;

5 And told him many wondrous things, and ſhewed

AND when the fourth day came, I was ſitting under a tree; and lo! a voice went out from a thorn-tree before me, ſaying, Ezrah, Ezrah.

2 And I ſaid, Here. Then I was aſtoniſhed and ſtood up.

3 And he ſaid, I am he that appeared in the buſh, and ſpake to Moſes when the people were in ſlavery in Egypt.

4 And I ſent him to bring the people out of Egypt; and I brought him out of the deſert. Then I brought him up to mount Sinai, and covered him with a cloud many days;

5 And ſhewed him great wonders: and taught him

him

him the ſecrets of the times, and the end; and commanded him, ſaying,

6 Theſe words ſhalt thou declare, and theſe ſhalt thou hide.

7 And now I ſay unto thee,

8 That thou lay up in thine heart the ſigns that I have ſhewed, and the dreams that thou haſt ſeen, and the interpretations which thou haſt heard;

9 For thou ſhalt be taken away from all, and from henceforth thou ſhalt remain with my ſon, and with ſuch as be like thee, until the times be ended:

10 For the world hath loſt his youth, and the time begins to wax old.

11 For the world is divided into twelve parts, and the ten parts of it are gone already, and half of a tenth part.

12 And there remaineth that which is after the half of the tenth part.

the ſecret of the times; and declared to him the latter end of the ſeaſons. And I gave him precepts,

6 And inſtructed him in the word which it was neceſſary for him to publiſh; and in that which was neceſſary for him to keep ſecret, and not publiſh.

7 And behold, I will teach thee

8 The ſigns, concerning which I ſpake to thee in the viſion which thou ſaweſt; and keep thou the interpretation which thou haſt heard in thy heart.

9 For thou ſhalt be tranſlated from among men, and ſhalt live with my ſon; and with thoſe that are like thy ſelf; till the times of the ſeaſons ſhall be finiſhed.

10 And as for this age, its youth is gone, and the beauty of its newneſs: and the time of its old age is approached;

11, 12 And the greateſt part of its years are paſt; and there remain but very few.

13 Now therefore ſet thine houſe in order, and reprove thy people, comfort ſuch of them as be in trouble, and now renounce corruption.

14 Let go from thee mortal thoughts, caſt away the burdens of man, put off now the weak nature,

15 And ſet aſide the thoughts that are moſt heavy unto thee, and haſte thee to flee from theſe times.

16 For yet greater evils than thoſe which thou haſt ſeen happen, ſhall be done hereafter.

17 For look how much the world ſhall be weaker, through age: ſo much the more ſhall evils increaſe upon them that dwell therein.

18 For the truth is fled far away, and leaſing is hard at hand: for now haſteth the viſion to come, which thou haſt ſeen.

13 Now therefore admoniſh and manage thy children, and exhort thy people; and comfort and ſtrengthen the weak which are among them; and teach the underſtanding *men* which are among them: and reject the life of this corruptible world,

14 And lay aſide deſtructive thoughts and imaginations; and caſt from thee the bond and the heavy burden of mankind; and lay aſide the weakneſs of this nature,

15 Which is full of pains and diſeaſes, and darkneſs which cauſeth trouble; and full of painful counſel: and haſten to be removed from this world which thou now ſeeſt,

16 For it is all imagination and vanity; and a worſe than it ſhall be brought forth.

17 For it is neceſſary for this world to decline and grow old; and wickedneſs ſhall be multiplied upon the inhabitants of the earth:

18 And the truth ſhall be weakned and diminiſhed, and lying ſhall draw near; and the time of the eagle which thou ſaweſt in the viſion haſteneth.

19 Then

19 Then answered I before thee, and said,

20 Behold, Lord, I will go as thou hast commanded me, and reprove the people which are present; but they that shall be born afterward, who shall admonish them? thus the world is set in darkness, and they that dwell therein are without light.

21 For thy law is burnt, therefore no man knoweth the things that are done of thee, or the works that shall begin.

22 But if I have found grace before thee, send the holy Ghost into me, and I shall write all that hath been done in the world since the beginning, which were written in thy law, that men may find thy path, and that they which will live in the latter days may live.

23 And he answered me, saying, Go thy way, gather the people together, and say unto them, that they seek thee not for forty days.

19 And I said unto him;

20 Behold I will speak before thee, O Lord: and I will go as thou hast commanded me; and will teach the people which are present with me: but as for those which shall be after me, who shall lead them the right way to instruction? For darkness is placed over this world; and want of light to those that are therein.

21 For thy law have they burnt with fire; neither is there any one that knoweth the things which were from thee, nor those things which are to come.

22 Now if I have found favour before thee, put into my heart the holy spirit; that I may write the things which were from the beginning of the world, and that which was written in thy law, that men may find thy ways; and those who desire the other life, may walk in thy precepts.

23 And he answered me, saying, Go and gather the people together, and bid them not enquire for thee till the end of forty days;

24 But look thou prepare thee many box-trees, and take with thee Sarea, Dabria, Selemia, Ecanus, and Asiel, these five which are ready to write swiftly,

25 And come hither, and I shall light a candle of understanding in thine heart, which shall not be put out till the things be performed which thou shalt begin to write.

26 And when thou hast done, some things shalt thou publish, and some things shalt thou shew secretly to the wise: to morrow this hour shalt thou begin to write.

27 Then went I forth as he commanded, and gathered all the people together, and said,

28 Hear these words, O Israel.

29 Our fathers at the beginning were strangers in Egypt, from whence they were delivered:

24 And let them prepare for thee a great many writing tables. And take with thee † Saran, and Dirin, and Limiyan, and Pharan and Asiel. These five shall get themselves ready, and write diligently.

25 Then thou shalt come hither; and I will light a candle of understanding in thy heart, which shall not be put out till the things shall be finished, which thou hast prepared to write.

26 And when thou hast finished them, shew some of them to those who are worthy of it, and keep the remainder secret. And to morrow at this time thou shalt begin to write.

27 And I went as he commanded me, and called the people together, and spake to them, saying,

28 Hear, O Israel, these words.

29 *You*, whose fathers were strangers in the land of Egypt, and then were delivered from that place,

† *The* Arabick *Transcriber did not know the names himself; for the Diacritical Points (by which, five letters in the* Arabick *alphabet are distinguished one from the other) are omitted.*

30 And

30 And received the law of life, which they kept not, which ye alſo have tranſgreſſed after them.

31 Then was the land, even the land of Sion, parted among you by lot: but your fathers and ye your ſelves have done unrighteouſneſs, and have not kept the ways which the Higheſt commanded you.

32 And foraſmuch as he is a righteous judg, he took from you in time the thing that he had given you.

33 And now are you here, and your brethren amongſt you.

34 Therefore if ſo be that you will ſubdue your own underſtanding, and reform your hearts, ye ſhall be kept alive, and after death ye ſhall obtain mercy.

35 For after death ſhall the judgment come, when ye ſhall live again: and then ſhall the names of the righteous be manifeſt, and the works of the ungodly ſhall be declared.

36 Let no man therefore come unto me now, nor ſeek after me theſe forty days.

30 And received the law of life, and did not keep it: And you alſo tranſgreſſed againſt him,

31 Who gave the land to us for an inheritance; and you committed iniquity with your fathers, and did not keep the ways which ye were commanded.

32 For the moſt High is a juſt judg: wherefore he hath taken from you the times of favour and grace;

33 And now you are here, and your brethren among you;

34 If you love your liberty and your inſtruction in your hearts, ye ſhall live, and ſhall be carefully preſerved: and ye ſhall find mercy in the time of death.

35 For after death ſhall be judgment; when the other time ſhall come. Then ſhall the righteous appear in righteouſneſs, alſo the works of the wicked ſhall not be hid.

36 As for me, let no man come to me, nor enquire after me at all, till forty days are paſt.

37 So I took the five men as he commanded me, and we went into the field, and remained there.

38 And the next day, behold, a voice called me, saying, Esdras, open thy mouth, and drink that I give thee to drink.

39 Then opened I my mouth, and behold, he reached me a full cup, which was full as it were with water, but the colour of it was like fire.

40 And I took it, and drank: and when I had drunk of it, my heart uttered understanding, and wisdom grew in my breast, for my spirit strengthned my memory.

41 And my mouth was opened, and shut no more.

42 The Highest gave understanding unto the five men, and they wrote the wonderful visions of the night, that were told, which they knew not. And they sat forty days, and they wrote in the day, and at night they ate bread.

37 Then I took with me the five men, as he commanded me; and I went into the field, and stayed there.

38 And on the morrow, behold there came a voice to me, saying, Ezrah, Ezrah, open thy mouth, and drink that I give thee to drink.

39 And when I opened my mouth, behold the cup which he would give me to drink, was full as it were of water; and the colour of it was like fire.

40 And I took it, and when I drank it, understanding flowed from my heart; and my inward parts gave forth wisdom. And my spirit kept the remembrance of things,

41 And my mouth was not stopped.

42 Then the most High gave understanding to the heart of the five men, that they might write what I should say to them; according to the order of the signs of the things succeeding one another, which they had not known. And I staid here forty days, and they wrote in the day, and ate bread in the night;

43 As

43 As for me, I ſpake in the day, and I held not my tongue by night:

44 In forty days they wrote two hundred and four books.

45 And it came to paſs when the forty days were fulfilled, that the Higheſt ſpake, ſaying, The firſt that thou haſt written, publiſh openly, that the worthy and unworthy may read it.

46 But keep the ſeventy laſt, that thou mayſt deliver them only to ſuch as be wiſe among the people.

47 For in them is the ſpring of underſtanding, the fountain of wiſdom, and the ſtream of knowledg.

48 And I did ſo.

43 And I ſpake in the day, and held not my peace in the night.

44 And in forty days they wrote ninety four volumes of books.

45 And at the end of the forty days, the moſt High ſpake to me and ſaid, Shew twenty four of the books which thou haſt written, firſt: that the worthy and the unworthy may read them.

46 But keep the ſeventy laſt, that thou mayſt deliver them to the wiſe men of thy people;

47 For in them is found the leaven of wiſdom and underſtanding, and a large ſea of knowledg.

And I lived ſeventy ſix years after the 5025th year of the creation of the world, in the twelfth day of the third month. As for Ezrah, he was tranſlated and taken into the land of the living, who are like unto him; and he wrote all theſe things, and is called the Author of the Law, and of underſtanding and knowledg of the moſt

High; to him be glory and power for ever. *Amen.*

The first book of Ezrah, scribe of the law, is finished. And the second book shall follow it: thanks be to him that giveth understanding, for ever and ever. It was finished on the second day, being the seventeenth day of the month Barmahat, in the year of the holy martyrs 1051. O Lord be merciful to the sinner the transcriber, and the rest of the children of baptism. Amen.

## CHAP. XV.

BEhold, speak thou in the ears of my people the words of prophecy, which I will put in thy mouth, saith the Lord;

2 And cause them to be written in paper: for they are faithful and true.

3 Fear not the imaginations against thee, let not the incredulity of them trouble thee, that speak against thee.

4 For all the unfaithful shall die in their unfaithfulness.

5 Behold, saith the Lord, I will bring plagues upon the world, the sword, famine, death and destruction.

6 For wickedness hath exceedingly polluted the whole earth, and their hurtful works are fulfilled.

7 There-

7 Therefore saith the Lord,

8 I will hold my tongue no more as touching their wickedness, which they profanely commit, neither will I suffer them in those things, in which they wickedly exercise themselves: behold, the innocent and righteous blood crieth unto me, and the souls of the just complain continually.

9 And therefore saith the Lord, I will surely avenge them, and receive unto me all the innocent blood from among them.

10 Behold, my people is led as a flock to the slaughter: I will not suffer them now to dwell in the land of Egypt.

11 But I will bring them with a mighty hand, and a stretched-out arm, and smite Egypt with plagues, as before, and will destroy all the land thereof.

12 Egypt shall mourn, and the foundation of it shall be smitten with the plague and punishment that God shall bring upon it.

13 They that till the ground shall mourn: for their seed shall fail through the blasting, and hail, and with a fearful constellation.

14 Wo to the world, and them that dwell therein!

15 For the sword and their destruction draweth nigh, and one people shall stand up to fight against another, and swords in their hands.

16 For there shall be sedition among men, and invading one another; they shall not regard their kings nor princes, and the course of their actions shall stand in their power.

17 A man shall desire to go into a city, and shall not be able.

18 For because of their pride, the cities shall be troubled, the houses shall be destroyed, and men shall be afraid.

19 A man shall have no pity upon his neighbours, but shall destroy their houses with the sword, and spoil their goods, because of the lack of bread, and for great tribulation.

20 Behold, saith God, I will call together all the kings of the earth to reverence me, which are from the rising of the sun, from the south, from the east, and Libanus: to turn themselves one against another, and repay the things that they have done to them.

21 Like as they do yet this day unto my chosen, so will I do also, and recompense in their bosom. Thus saith the Lord God,

22 My right hand shall not spare the sinners, and my sword shall not cease over them that shed innocent blood upon the earth.

23 The fire is gone forth from his wrath, and hath consumed the foundations of the earth, and the sinners like the straw that is kindled.

24 Wo to them that sin, and keep not my commandments, saith the Lord.

25 I will not spare them: go your way, ye children, from the power, defile not my sanctuary;

26 For the Lord knoweth all them that sin against him, and therefore delivereth he them unto death and destruction.

27 For now are the plagues come upon the whole earth, and ye shall remain in them; for God shall not deliver you, because ye have sinned against him.

28 Behold an horrible vision, and the appearance thereof from the east.

29 Where the nations of the dragons of Arabia shall come out with many chariots, and the multitude of them shall be carried as the wind upon earth, that all they which hear them may fear and tremble.

30 Also the Carmanians raging in wrath shall go forth as the wild boars of the wood, and with great power shall they come and join battel with them, and shall waste a portion of the land of the Assyrians.

31 And then shall the dragons have the upper hand, remembring their nature: and if they shall turn themselves, conspiring together in great power to persecute them,

32 Then

32 Then these shall be troubled and keep silence through their power, and shall flee.

33 And from the land of the Assyrians shall the enemy besiege them, and consume some of them; and in their host shall be fear, and dread, and strife among their kings.

34 Behold, clouds from the east, and from the north unto the south; and they are very horrible to look upon, full of wrath and storm.

35 They shall smite one upon another, and they shall smite down a great multitude of stars upon the earth, even their own star: and blood shall be from the sword unto the belly;

36 And dung of men, unto the camel's hough,

37 And there shall be great fearfulness and trembling upon earth: and they that see the wrath, shall be afraid, and trembling shall come upon them.

38 And then shall there come great storms, from the south, and from the north; and another part from the west.

39 And strong winds shall arise from the east, and shall open it; and the cloud which he raised up in wrath, and the star stirred to cause fear toward the east and west wind, shall be destroyed.

40 The great and mighty clouds shall be lifted up full of wrath, and the star, that they may make all the earth afraid, and them that dwell therein; and they shall pour out over every high and eminent place, an horrible star,

41 Fire and hail, and flying swords, and many waters, that all fields may be full, and all rivers with the abundance of great waters.

42 And they shall break down the cities, and walls, mountains and hills, trees of the wood, and grass of the meadows, and their corn.

43 And they shall go stedfastly unto Babylon, and make her afraid.

44 They

44 They shall come to her and besiege her, the star and all wrath shall they pour out upon her: then shall the dust and smoke go up unto the heaven; and all they that be about her, shall bewail her.

45 And they that remain under her, shall do service unto them that have put her in fear.

46 And thou Asia, that art partaker of the hope of Babylon, and art the glory of her person:

47 Wo be unto thee, thou wretch! because thou hast made thy self like unto her, and hast deckt thy daughters in whoredom, that they might please and glory in thy lovers, which have alway desired to commit whoredom with thee.

48 Thou hast followed her that is hated in all her works and inventions: therefore saith God,

49 I will send plagues upon thee, widowhood, poverty, famine, sword and pestilence, to waste thy houses with destruction and death.

50 And the glory of thy power shall be dried up as a flower, when the heat shall arise that is sent over thee.

51 Thou shalt be weakened as a poor woman with stripes, and as one chastised with wounds, so that the mighty and lovers shall not be able to receive thee.

52 Would I with jealousy have so proceeded against thee, saith the Lord,

53 If thou hadst not alway slain my chosen, exalting the stroke of thine hands, and saying over their dead, when thou wast drunken,

54 Set forth the beauty of thy countenance?

55 The reward of thy whoredom shall be in thy bosom, therefore shalt thou receive recompence.

56 Like as thou hast done unto my chosen, saith the Lord, even so shall God do unto thee, and shall deliver thee into mischief.

57 Thy children shall die of hunger, and thou shalt fall through the sword; thy cities shall be broken down, and all thine shall perish with the sword in the field.

58 They

58 They that be in the mountains, ſhall die of hunger, and eat their own fleſh, and drink their own blood, for very hunger of bread, and thirſt of water.

59 Thou as unhappy ſhalt come through the ſea, and receive plagues again.

60 And in the paſſage they ſhall ruſh on the idle city, and ſhall deſtroy ſome portion of thy land, and conſume part of thy glory, and ſhall return to Babylon that was deſtroyed.

61 And thou ſhalt be caſt down by them as ſtubble; and they ſhall be unto thee as fire,

62 And ſhall conſume thee and thy cities, thy land and thy mountains; all thy woods and thy fruitful trees ſhall they burn up with fire.

63 Thy children ſhall they carry away captive; and look what thou haſt they ſhall ſpoil it, and marr the beauty of thy face.

## CHAP. XVI.

WO be unto thee, Babylon and Aſia! wo be unto thee, Egypt and Syria!

2 Gird up your ſelves with clothes of ſack and hair, bewail your children and be ſorry, for your deſtruction is at hand.

3 A ſword is ſent upon you, and who may turn it back?

4 A fire is ſent among you, and who may quench it?

5 Plagues are ſent unto you, and what is he that may drive them away?

6 May any man drive away an hungry lion in the wood? or may any one quench the fire in ſtubble when it hath begun to burn?

7 May one turn again the arrow that is ſhot of a ſtrong archer?

8 The mighty Lord ſendeth the plagues, and who is he that can drive them away?

9 A fire ſhall go forth from his wrath, and who is he that may quench it?

10 He shall cast lightnings, and who shall not fear? he shall thunder, and who shall not be afraid?

11 The Lord shall threaten, and who shall not be utterly beaten to powder at his presence?

12 The earth quaketh, and the foundations thereof; the sea ariseth up with waves from the deep, and the waves of it are troubled, and the fishes thereof also before the Lord, and before the glory of his power.

13 For strong is his right hand that bendeth the bow, his arrows that he shooteth are sharp, and shall not miss when they begin to be shot into the ends of the world.

14 Behold, the plagues are sent, and shall not return again, until they come upon the earth.

15 The fire is kindled, and shall not be put out till it consume the foundation of the earth.

16 Like as an arrow which is shot of a mighty archer, returneth not backward: even so the plagues that shall be sent upon earth, shall not return again.

17 Wo is me, wo is me! who will deliver me in those days?

18 The beginning of sorrows and great mournings, the beginning of famine and great dearth, the beginning of wars, and the powers shall stand in fear, the beginning of evils: what shall I do when these evils shall come?

19 Behold, famine and plague, tribulation and anguish are sent as scourges for amendment.

20 But for all these things, they shall not turn from their wickedness, nor be alway mindful of thy scourges.

21 Behold, victuals shall be so good and cheap upon earth, that they shall think themselves to be in good case; and even then shall evils grow upon earth, sword, famine, and great confusion.

22 For many of them that dwell upon earth, shall perish of famine; and the other that escape the hunger, shall the sword destroy.

23 And

23 And the dead shall be cast out as dung, and there shall be no man to comfort them, for the earth shall be wasted, and the cities shall be cast down.

24 There shall be no man left to till the earth, and to sow it.

25 The trees shall give fruit, and who shall gather them?

26 The grapes shall ripen, and who shall tread them? for all places shall be desolate of men;

27 So that one man shall desire to see another, and to hear his voice.

28 For of a city there shall be ten left, and two of the field, which shall hide themselves in the thick groves, and in the clefts of the rocks.

29 As in an orchard of olives, upon every tree there are left three or four olives:

30 Or as when a vineyard is gathered, there are left some clusters of them that diligently seek through the vineyard:

31 Even so in those days there shall be three or four left by them that search their houses with the sword.

32 And the earth shall be laid waste, and the fields thereof shall wax old; and her ways, and all her paths shall grow full of thorns, because no man shall travel therethrough.

33 The virgins shall mourn, having no bridegrooms; the women shall mourn, having no husbands; their daughters shall mourn, having no helpers.

34 In the wars shall their bridegrooms be destroyed, and their husbands shall perish of famine.

35 Hear now these things and understand them, ye servants of the Lord.

36 Behold the word of the Lord, receive it; believe not the gods of whom the Lord spake.

37 Behold, the plagues draw nigh; and are not slack.

38 As when a woman with child in the ninth month bringeth forth her son; within two or three hours of her birth, great pains compass her womb; which pains when the child cometh forth, they slack not a moment:

39 Even so shall not the plagues be slack to come upon the earth; and the world shall mourn, and sorrows shall come upon it on every side.

40 O my people, hear my word: make you ready to the battel, and in those evils, be even as pilgrims upon the earth.

41 He that selleth, let him be as he that fleeth away: and he that buyeth, as one that will lose:

42 He that occupieth merchandise, as he that had no profit by it: and he that buildeth, as he that shall not dwell therein:

43 He that soweth, as if he should not reap: so also he that planteth the vineyard, as he that shall not gather the grapes:

44 They that marry, as they that shall get no children: and they that marry not, as the widowers.

45 And therefore they that labour, labour in vain.

46 For strangers shall reap their fruits, and spoil their goods, overthrow their houses, and take their children captives; for in captivity and famine shall they get children.

47 And they that occupy their merchandise with robbery, the more they deck their cities, their houses, their possessions and their own persons;

48 The more will I be angry with them for their sin, saith the Lord.

49 Like as an whore envieth a right honest and vertuous woman:

50 So shall righteousness hate iniquity, when she decketh her self, and shall accuse her to her face, when he cometh that shall defend him that diligently searcheth out every sin upon earth.

51 And therefore be ye not like thereunto, nor to the works thereof.

52 For yet a little, and iniquity shall be taken away out of the earth, and righteousness shall reign among you.

53 Let not the sinner say that he hath not sinned: for God shall burn coals of fire upon his head, which saith

ſaith before the Lord God and his glory, I have not ſinned.

54 Behold, the Lord knoweth all the works of men, their imaginations, their thoughts, and their hearts:

55 Which ſpake but the word, Let the earth be made, and it was made; Let the heaven be made, and it was created.

56 In his word were the ſtars made, and he knoweth the number of them.

57 He ſearcheth the deep, and the treaſures thereof; he hath meaſured the ſea, and what it containeth.

58 He hath ſhut the ſea in the midſt of the waters, and with his word hath he hanged the earth upon the waters.

59 He ſpreadeth out the heavens like a vault, upon the waters hath he founded it.

60 In the deſert hath he made ſprings of water, and pools upon the tops of the mountains, that the floods might pour down from the high rocks to water the earth.

61 He made man, and put his heart in the midſt of the body, and gave him breath, life, and underſtanding.

62 Yea, and the ſpirit of Almighty God, which made all things, and ſearcheth out all hidden things in the ſecrets of the earth:

63 Surely he knoweth your inventions, and what you think in your hearts, even them that ſin, and would hide their ſin.

64 Therefore hath the Lord exactly ſearched out all your works, and he will put you all to ſhame.

65 And when your ſins are brought forth, ye ſhall be aſhamed before men, and your own ſins ſhall be your accuſers in that day.

66 What will ye do? or how will ye hide your ſins before God and his angels?

67 Behold God himſelf is the judg, fear him: leave off from your ſins, and forget your iniquities to meddle no more with them for ever; ſo ſhall God lead you forth, and deliver you from all trouble.

68 For behold the burning wrath of a great multitude is kindled over you; and they shall take away certain of you, and feed you being idle with things offered unto idols.

69 And they that consent unto them shall be had in derision, and in reproach, and trodden under feet.

70 For there shall be in every place, and in the next cities, a great insurrection upon those that fear the Lord.

71 They shall be like mad men sparing none, but still spoiling and destroying those that fear the Lord.

72 For they shall waste and take away their goods, and cast them out of their houses.

73 Then shall they be known who are my chosen, and they shall be tried as the gold in the fire.

74 Hear, O ye, my beloved, saith the Lord: behold the days of trouble are at hand, but I will deliver you from the same.

75 Be ye not afraid, neither doubt, for God is your guide,

76 And the guide of them who keep my commandments and precepts, saith the Lord God: Let not your sins weigh you down, and let not your iniquities lift up themselves.

77 Wo be unto them that are bound with their sins, and covered with their iniquities! like as a field is covered over with bushes, and the path thereof covered with thorns, that no man may travel through.

78 It is left undressed, and is cast into the fire to be consumed therewith.

*FINIS.*