THE

# WORKS

OF

# NATHANIEL LARDNER, D.D.

## IN ELEVEN VOLUMES:

CONTAINING THE

CREDIBILITY OF THE GOSPEL HISTORY;

JEWISH AND HEATHEN TESTIMONIES;

HISTORY OF HERETICS;

AND HIS SERMONS AND TRACTS:

WITH

GENERAL CHRONOLOGICAL TABLES, AND COPIOUS INDEXES.

TO THE FIRST VOLUME IS PREFIXED

THE LIFE OF THE AUTHOR,

BY

ANDREW KIPPIS, D.D. F.R.S. AND S.A.

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# P R E F A C E

TO THE TENTH VOLUME OF THE FIRST EDITION.

I TAKE this opportunity to inform my readers, that the eleventh volume is in good forwardneſs. It will contain all the writers of the fifth and ſixth centuries, that need to be alleged by me: and it may be publiſhed ſoon after next Chriſtmas. The remainder of Chriſtian writers will be at the beginning of the twelfth volume: after which will follow, in the ſame volume, a Recapitulation, and proper Tables and Indexes. *

AUG. 6, 1753.

* In this edition the Tables and Indexes are placed at the end of the eleventh volume.

THE

# CREDIBILITY

OF THE

# GOSPEL HISTORY.

## PART II.

[VOL. X. FIRST PUBLISHED IN MDCCLIII.]

## CHAP. CXIV.

### JEROM.

I. *His time.* II. *His history and character.* III. *A catalogue of the books of the Old Testament, from his prologue to the books of Samuel and the Kings, translated by him from Hebrew, with remarks.* IV. *Of the books called Hagiographa.* V. *A catalogue of the books of the Old and New Testament, from his letter to Paulinus.* VI. *Another catalogue of the books of the Old and the New Testament.* VII. *His preface to his commentary upon St. Matthew, concerning the four evangelists, and their gospels.* VIII. *His history of the eight writers of the New Testament, from his book of Illustrious Men, with remarks.* 1. *Matthew.* 2. *Mark.* 3. *Luke.* 4. *John.* 5. *Paul.* 6. *James.* 7. *Peter.* 8. *Jude.* IX. *Apocryphal books mentioned by Jerom.* X. *His editions of the books of scripture, and commentaries upon them, and other works for explaining the scriptures.* XI. *His respect for the scriptures.* XII. *Various readings.* XIII. *Observations upon the original languages, and the style of the scriptures.* XIV. *Select passages concerning divers matters.*

I. EUSEBIUS HIERONYMUS [a], or St. JEROM, was born of Christian parents [b], at Stridon, on the confines of Dalmatia and

[a] Hieronymus, patre Eusebio natus, oppido Stridonio, quod a Gothis eversum, Dalmatiæ quondam Pannoniæque confinium fuit, usque in præsentem annum, id est, Theodosii principis decimum quartum, hæc scripsi. . . . De Vir. Ill. cap. 135. [b] Quanto magis ego Christianus, de parentibus Christianis natus? Pr. in Job, T. i. p. 798, in.

Pannonia. It is generally allowed by learned men, that he died in the year 420; but it is not easy to determine with certainty the time of his birth. Some have supposed that [c] he was not born till about 342; others [d] place his birth in 329, or 330, or 331, and say that [e] he was about ninety years of age when he died. I cannot but accede to the former: that date seems more agreeable to the whole course of his life, and in particular to what he says of [f] his being at a grammar school in the time of the emperor Julian, and his being [g] a youth only when he was in Gaul, which certainly was not till afterwards.

Jerom was ordained presbyter by Paulinus, at Antioch, in 378; but it was upon this condition he accepted that office, that [h] he should not be confined to any one church, or be drawn from his monastic, studious course of life.

He is placed by Cave as flourishing about the year 378, when he was ordained presbyter; but I presume it will not be much disliked that I place him at the year 392, when he wrote his book of Illustrious Men, which has been so often quoted by me in this work; and I take this opportunity to refer to [i] Tillemont's account of that book, as deserving particular notice.

Nor will it be amiss for me to transcribe below [k] a passage or two of Jerom himself relating to it. One of them is in a letter to Augustine, who had met with this work without a title, and

[c] Baron. Ann. 372. n. lvii. . . . lxii. Tillem. S. Jerome, art. 2, et note 2. Mem. Ec. T. xii. [d] Cav. H. L. T. i. p. 267. Pagi, Ann. 420. n. xxi. S. Basnag. Ann. 378. n. xii. [e] . . . qui natus est anno 329, denatus 420, ætatis 91. H. Hod. de Bib. Text. Orig. l. iii. P. ii. c. 2. p. 350.——De Hieronymo ipso, qui anno 331 natus, et nonagenario propior, presbyter Bethleemiticus, A. C. 420 obiit, nihil dicere quam pauca præstat. Fabr. Bib. Gr. T. viii. p. 376. [f] Dum adhuc essem puer, et in grammaticæ ludo exercerer, omnesque urbes victimarum cæde polluerentur, ac subito in ipso persecutionis ardore Juliani nunciaretur interitus, &c. In Abac. cap. 3. T. iii. p. 1636, in.

[g] . . . quum ipse adolescentulus in Gallia viderim Atticotos, gentem Britannicam, humanis vesci carnibus. Adv. Jovin. l. ii. p. 202, M. T. iv. [h] Fac a te ordinatum, idem ab eo audies, quod a me misello homine sanctæ memoriæ episcopus Paulinus audivit: Num rogavi te, ut ordinarer? Si sic presbyterium tribuis, ut monachum non auferas, tu videris de judicio tuo. Sin autem sub nomine presbyteri tollis mihi propter quod seculum dereliqui, ego habeo quod semper habui, nullum dispendium in ordinatione passus es. Ad Pamm. ep. 38, al. 61. T. iv. p. 333, in.

[i] See S. Jerome, art. 58. T. xii.

[k] Dicis accepisse te librum meum a quodam fratre, qui titulum non haberet; in quo scriptores ecclesiasticos, tam Græcos quam Latinos, enumeraverim. . . Ergo hic liber, vel De Illustribus Viris, vel proprie De Scriptoribus Ecclesiasticis, appellandus est; licet a plerisque emendatoribus imperitis De Auctoribus dicatur inscriptus. Ad Aug. ep. 74, al. 89. T. iv. P. ii. p. 818.——Scripsi librum De Illustribus Viris ab apostolis usque ad nostram ætatem, imitatus Tranquillum Græcumque Apollonium; et post catalogum plurimorum, me quoque in calce voluminis, quasi abortivum, et minimum omnium Christianorum, posui: ubi mihi necesse fuit usque ad decimum quartum annum Theodosii principis quæ scripserim breviter annotare. Ad Desider. ep. 48, al. 144. T. iv. p. 562.

did

did not know what to call it. Jerom tells him it ſhould be intitled, Of Illuſtrious Men, or more particularly, Of Eccleſiaſtical Writers. I likewiſe refer to his preface or introduction to it, which is inſcribed to his great friend Fl. L. Dexter, who was ſon of Pacian, biſhop of Barcelona [l], and had the honour to be for ſome time præfect of the prætorium.

Jerom, in the laſt chapter of that work, ſays he brought it down to the 14th year of Theodoſius; it is therefore the common opinion of learned men, that it was finiſhed in that year. Pagi, however, ſays that [m] it was not publiſhed till the fifteenth year of Theodoſius, 393; and that the fourteenth year ſhould be underſtood incluſively, not excluſively.

II. As I do not write at large the hiſtory of Jerom, it may not be proper for me to attempt his character: nevertheleſs, conſidering his great eminence and fame as a writer, I am unwilling quite to omit either.

He [n] ſtudied grammar and other parts of literature at Rome, where [o] he was when the tidings of the emperor Julian's death was brought thither. One [p] of his maſters was the celebrated grammarian Donatus, author of commentaries upon Terence and Virgil: he ſeems [q] to have had other maſters for logic, and the ſeveral branches of philoſophy. Having ſtudied ſome while at Rome, he went into [r] Gaul. Whilſt he was at Treves, as [s] we learn from one of his epiſtles, he wrote out for the uſe of his friend Rufinus the Commentaries of Hilary of Poictiers upon the Pſalms, and his long treatiſe of Synods, compoſed in 358. He afterwards returned into Italy; and now, whilſt he was in the weſtern part of the empire, he [t] ſeems to have col-

[l] Vid. De V. I. cap. 132; et adv. Ruf. l. ii. T. iv. p. 419.

[m] Nam Hieronymus librum illum anno trecentesimo nonagesimo tertio, quo Theodosius die xix. Januarii annum decimum quintum iniit, et quindecennalia celebravit, in lucem emisit. Solebant quippe auctores (ut toties a me monitum est) annis hujusmodi solenniis dicatis opera sua publicare. Quare eo in opere Hieronymus loquitur de scriptoribus qui usque ad annum Theodosii xiv. inclusive, non vero exclusive, floruere; ipsumque in lucem dedit anno decimo quinto Theodosii. Pagi, Ann. 389. n. iv.

[n] Puto quod puer legeris. . . . Victorini in Dialogos Ciceronis, et in Terentii Comoediae præceptoris mei Donati, æque in Virgilium. Adv. Ruf. l. i. p. 367.—— Dum adhuc essem puer, et liberalibus studiis erudirer, solebam cum cæteris ejusdem ætatis et propositi diebus Dominicis sepulchra apostolorum et martyrum circuire, &c. In Ez. cap. xl. T. iii. 979, F.

[o] See before, note [f].

[p] Victorinus rhetor, et Donatus grammaticus meus, Romæ insignes habentur. Chr. p. 184.

[q] Stultus ego, qui me putaverim hæc absque philosophis scire non posse . . . nequidquam me doctus magister per ἀναγωγὴν introduxit in logicam. Ad Domn. ep. 32, al. 51. T. iv. p. 245, in.

[r] Vid. supra, note [e]; et conf. Pr. ii. in Ep. ad Gal.

[s] Interpretationem quoque Psalmorum Davidicorum, et prolixum valde de Synodis librum sancti Hilarii, quem ei apud Treviros manu mea ipse descripseram, ut mihi transferas peto. Ad Flor. ep. 4, al. 6. T. iv. p. 6.

[t] . . . Bibliotheca, quam mihi Romæ summo studio et labore confeceram, carere non poteram. Ad Eustoch. ep. 18, al. 22. T. iv. P. ii. p. 42. Conf. et Ep. ad Florent. ubi supra.

lected a good library; to which, undoubtedly, additions were made afterwards. From Italy he went into the east, where he spent several years, partly in the deserts of Syria, partly at Antioch, partly at Constantinople. In 382 he came to Rome, and was made secretary to Pope Damasus. Near the end of 385 he returned into the east: I place below [u] the description of his voyage, in his own words. In the year 386 he settled at Bethlehem, where he resided the remaining part of his life; excepting, perhaps, an excursion into Egypt, and some journeys in Palestine.

As Jerom owes a large part of his reputation to his acquaintance with Hebrew, an uncommon thing among Christians at that time, some particular notice may be fitly taken of it. He seems to have begun his acquaintance with that language in his younger [x] days, which he afterwards improved by great application and diligence. He had at least two Hebrew masters, of great note for skill in their own tongue; one [y] an unbeliever, another [z] a Christian. To [a] these, or other learned rabbins, he often refers in his Commentaries upon the scriptures of the Old Testament; mentioning some of their observations, or interpretations of texts which he had received from them. In his preface to the book of Job, translated by him from Hebrew, he saysthat [b] at a great expence he had procured the instructions of

[u] Mense Augusto, flantibus Etesiis, cum sancto Vincentio presbytero, et adolescente fratre, et aliis monachis . . . navim in Romano portu securus ascendi. . . . Veni Rhegium. . . . Malui per Maleas et Cycladas Cyprum pergere. Ubi susceptus a venerabili episcopo Epiphanio, cujus testimonio gloriaris, veni Antiochiam, ubi fruitus sum communione pontificis confessorisque Paulini, et deductus ab eo media hyeme, et frigore gravissimo, intravi Ierosolymam . . . Inde contendi Ægyptum, lustravi monasteria Nitriæ. . . Protinus concito gradu Bethleem meam reversus sum. Adv. Ruf. l. iii. p. 459, F. [x] Hebræam linguam, quam ego ab adolescentia multo labore ac sudore ex parte didici, et indefatigabili meditatione non desero, ne ipse ab ea deserar, &c. Ad Eustoch. ep. 86, al. 27. T. iv. p. 686. [y] Veni rursum Ierosolymam et Bethleem. Quo labore, quo pretio, Baraninam nocturnum habui præceptorem! Timebat enim Judæos, et mihi alterum exhibebat Nicodemum. Horum omnium frequenter in opusculis meis facio mentionem. Ad Pamm. et Ocean. ep. 41, al. 65. ib. p. 342. Conf. adv. Ruf. l. i. ib. p. 363 et 369, in. [z] Ad quam edomandam cuidam fratri, qui ex Hebræis crediderat, me in disciplinam dedi: ut post Quintiliani acumina, Ciceronis fluvios, gravitatemque Frontonis, et lenitatem Plinii, alphabetum discerem, et stridentia anhelantiaque verba meditarer. Ad Rustic. ep. 95, al. 4. p. 774. [a] Verbum Hebraicum . . . lxx. transtulerunt . . . Hebræus, quo ego præceptore usus sum, Arturum interpretatus est. In Is. cap. xiii. T. iii. p. 109.—Referebat mihi Hebræus, præsentem visionem non pertinere ad illud tempus quo Nabuchodonosor Jerusalem cepit . . . sed ad Sennacherib tempora. In Is. cap. xxii. p. 138.—Hebræus autem, qui nos in Veteris Testamenti lectione erudivit, &c. Ib. p. 200.—Est vir quidam, a quo ego plura didicisse me gaudeo, et qui Hebræum sermonem ita elimarit, ut inter scribas eorum Chaldæus existimetur. Is longe alia via ingressus est. Ad Damas. de Seraphim et Calculo. T. iii. p. 220. Vid. ib. p. 222. Vid. et in Naum. cap. ii. T. iii. p. 1568, M. [b] Memini me ob intelligentiam hujus voluminis Lyddæum quendam præceptorem, qui apud Hebræos primus

of a very learned Jew, to lead him into the right interpretation of that difficult book. He [c] ſpeaks to the like purpoſe in the preface to his tranſlation of the book of Chronicles, from the Seventy; and ſays that he had travelled over the land of Judea in the company of ſome Jews, in great reputation for learning; ſuppoſing that a diſtinct knowledge of the ſituation and names of places in that country might contribute more than a little to the underſtanding of the ſcriptures, eſpecially the hiſtorical books. In his Comment upon the book of Nahum he ſays, that [d] in his perambulation over the land of Judea, he had been ſhewn by his learned Jewiſh conductor the place of the nativity of that prophet, which was then a ſmall village in Galilee, almoſt in ruins.

It is pleaſant to obſerve how [e] Jerom repreſents the harſhneſs which the ſtudy of the Hebrew language, and the reading of their authors, had brought upon his Latin ſtyle and pronunciation. He ſpeaks after this manner in a letter ſuppoſed to be written ſo early as the year 384.

I may not give any account of his controverſial writings againſt Helvidius, Jovinian, Vigilantius, and others; I am obliged to decline it for avoiding too great prolixity: beſides, the hiſtory of thoſe controverſies is well known, and may be ſeen in many (A) authors. Nor may I remark here upon his difference with his

mus haberi putabatur, non parvis redemiſſe nummis; cujus doctrina an aliquid profecerim, neſcio. Hoc unum ſcio, non potuiſſe me interpretari niſi quod ante intellexeram. Pr. in Job. T. i. p. 795.

[c] Quomodo Græcorum hiſtorias magis intelligunt, qui Athenas viderint . . . ita ſanctam ſcripturam lucidius intuebitur, qui Judæam oculis contemplatus eſt. Unde et nobis curæ fuit, cum eruditiſſimis Hebræorum hunc laborem ſubire, ut circumiremus provinciam quam univerſæ Chriſti eccleſiæ ſonant. Fateor enim, mi Domnion, et Rogatione cariſſimi, numquam me in divinis voluminibus propriis viribus credidiſſe, nec habuiſſe magiſtrum opinionem meam; ſed ea etiam, de quibus ſcire me arbitrabar, interrogare ſolitum. Quanto magis de his, ſuper quibus anceps eram? Denique, quum a me nuper literis flagitaſſetis, ut vobis Paralipomenon librum Latino ſermone transferrem, de Tiberiade legis quondam doctorem, qui apud Hebræos admirationi habebatur, aſſumpſi; et contuli cum eo a vertice, ut aiunt, uſque ad extremum unguem. Et ſic confirmatus, auſus ſum facere quod jubebatis. Pr. in Paral. T. i. p. 1418.

[d] Porro, quod additur: 'Naum Elceſæi:' [cap. i. 1.] quidam putant, Elceſæum patrem eſſe Naum . . . quum Elceſi uſque hodie in Galilæa viculus ſit; parvus quidem, et vix ruinis veterum ædificiorum indicans veſtigia; ſed tamen notus Judæis, et mihi quoque a circumducente monſtratus. Pr. in Naum, T. iii. p. 1559.

[e] Nos, ut ſcis, Hebræorum lectione detenti, in Latina lingua rubiginem obduximus, in tantum ut loquentibus quoque nobis ſtridor quidam non Latinus interſtrepat. Ad Marcell. de Ephod et Teraphim, T. ii. p. 616, al. ep. 130. Scripta Romæ, 384.—Loquar? Sed omnem ſermonis elegantiam, et Latini eloquii venuſtatem, ſtridor lectionis Hebraicæ ſordidavit. Noſtis enim et ipſæ, quod plus quam quindecim anni ſunt, ex quo in manus meas numquam Tullius, numquam Maro, numquam Gentilium literarum quilibet auctor aſcendit. Pr. iii. in Galat. T. iv. p. 287. Scr. A. C. 388, vel circiter.—Obſecro te, lector, ut ignoſcas celeri ſermone dictanti; nec requiras eloquii venuſtatem, quam multo tempore Hebreæ linguæ ſtudio perdidi. In Agg. cap. ii. T. iii. p. 1704, F.

(A) Accounts of thoſe controverſies may be ſeen in all eccleſiaſtical

his friend Rufinus; though I fear it cannot be quite passed over, and will come in our way hereafter. And in shewing his testimony to the scriptures, I shall be led to take notice of many of his works relating to them, for explaining and illustrating them.

Great commendations of Jerom may be seen in divers ancient writers who were his contemporaries, or who lived not long after him; particularly [f] Sulpicius Severus, [g] Augustine, and [h] Prosper, who fail not to mention his skill in three languages, Latin, Greek, and Hebrew; and extol his learning, diligence, zeal for the catholic faith, and freedom in reproving the vices of the clergy, and other Christians of his time.

Nor can it, in my opinion, be improper to take notice of what Jerom upon divers occasions says of himself, and of his laborious, studious course of life: that [i] he had been from the be-

siastical historians, and in the writers of Jerom's life. The history of Jovinian may be read in Mr. Bower's Lives of the Popes, vol. i. p. 253. . . 257. And the affair of Vigilantius is largely treated by Ja. Basnage, Hist. de l'Eglise, l. xix. ch. 13. § 5. . . 13. For Jovinian see also, by all means, S. Basnag. Annal. 382. n. xii. xiii.

[f] . . . Hieronymus, vir maximie catholicus, et sacræ legis peritissimus. S. Sever. Dial. i. cap. 3, al. c. 7.—Igitur inde digressus, Bethleem oppidum petii. . . . Ecclesiam loci illius Hieronymus presbyter regit. . . . Mihi jam pridem Hieronymus superiore illa mea peregrinatione compertus, facile obtinuerat, ut nullum mihi expetendum rectius arbitrarer. Vir enim præter fidei meritum, dotemque virtutum, non solum Latinis atque Græcis, sed et Hebræis ita literis institutus est, ut se illi in omni scientia nemo audeat comparare. Miror autem si non et vobis per multa quæ scripsit opera compertus est, cum per totum orbem legatur. Nobis vero, inquit Gallus, nimium nimiumque compertus est. . . . Ego, ut dicere institueram, apud Hieronymum sex mensibus fui; cui jugis adversus malos pugna perpetuumque certamen. Concivit odia perditorum: oderunt eum hæretici, quia eos impugnare non desinit; oderunt clerici, quia vitam eorum insectatur et crimina. Sed plane eum boni omnes admirantur et diligunt: nam qui eum hæreticum esse arbitrantur, insaniunt. Vere dixerim, catholica hominis sententia sana doctrina est. Totus semper in lectione, totus in libris est; non die, non nocte, requiescit; aut legit aliquid semper, aut scribit. Id. ib. cap. 8, 9. al. c. 4.

[g] Quamvis non defuerit temporibus nostris presbyter Hieronymus, homo doctissimus, et omnium trium linguarum peritus, qui non ex Græco, sed ex Hebræo in Latinum eloquium easdem scripturas converteret. Aug. de Civ. Dei, l. xviii. c. 43. T. vii.—Illud tamen scio, quod etiam sanctus Hieronymus, qui hodieque in literis ecclesiasticis tam excellentis doctrinæ fama ac labore versatur. Aug. de Peccat. Merit. l. iii. c. 6. n. xii. T. x.—Nec sanctum Hieronymum, quia presbyter fuit, contemnendum arbitreris, qui Græco et Latino, insuper et Hebræo, eruditus eloquio, et occidentali ad orientalem transiens ecclesiam, in locis sanctis atque in literis sacris usque ad decrepitam vixit ætatem: omnesque, vel pene omnes, qui ante illum aliquid ex utraque parte orbis de doctrina ecclesiastica scripserant, legit. Contr. Julian. Pelag. l. i. c. 7. n. xxxiv. T. x. et alibi passim.

[h] Tunc etiam Bethlei præclari nominis hospes,
Hebræo simul, et Græio, Latioque venustus
Eloquio, morum exemplum, mundique magister,
Hieronymus, libris valde excellentibus hostem
Dissecuit. . . .
Prosper de Ingratis, cap. 3.

[i] Dum essem juvenis, miro discendi ferebar ardore, nec juxta quorumdam præsumptionem ipse me docui. Ad Pamm. et Ocean. ep. 41, al. 65. T. iv. p. 342, M. —Nos autem, qui Hebreæ linguæ saltem parvam habemus scientiam, et Latinus nobis utcumque sermo non deest, et de aliis magis possumus judicare, et ea quæ ipsi intelligimus in nostra lingua exprimere. Adv. Ruf. l. ii. T. iv. P. ii. p. 427, fin.

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ginning diligent and inquisitive; that[k] all his days he had been employed in the schools of rhetoricians and philosophers, or[l] in reading the scriptures of the Old and New Testament; that, beside Latin and Greek, he had endeavoured to make himself master of Hebrew; that[m] he did not rely upon his own judgment and understanding in interpreting the scriptures, but consulted other commentators, and was willing to improve by their labours; that[n] he never thought himself too old to learn, but embraced all opportunities of increasing in knowledge; that[o] he was not employed, as many monks were, in making baskets of rushes, and skreens of palm-leaves, to get a livelihood, but in studying the scriptures, and putting out correct editions of them.

And though some may apprehend that hereby Jerom incurs the imputation of vanity, I rather think that he does not exceed the bounds of modesty; for he had many enemies, as appears from his writings. His most laborious and beneficial performances, correcting the ancient, and making new versions of the scriptures, were all suspected to be of a dangerous tendency, and were opposed and censured by many.

However, we are not to imagine that Jerom was in all things exempt from just reprehension. Some reflections upon him may be found in ancient writers. I forbear to take any thing from Rufinus: but as I have transcribed commendations of our author, I know not how to excuse myself in passing over the censures of Palladius, another contemporary writer, bishop of He-

[k] Qui et Hebraeum sermonem ex parte didicimus, et in Latino, pene ab ipsis incunabulis, inter grammaticos et rhetores et philosophos detriti sumus. Pr. in Joh. T. i. p. 798, al. ep. 113. Vid. et adv. Ruf. l. ii. p. 429, M. et l. iii. p. 443, init.

[l] . . . si nihil mihi profuit Hebraeorum eruditio, et ab adolescentia usque ad hanc aetatem quotidiana in lege, prophetis, evangeliisque meditatio. Ad Domn. ep. 32, al. 51. T. iv. p. 245. Scr. Ann. 395.

[m] Non quo ab adolescentia aut legere unquam, aut doctos viros ea quae nesciebam interrogare, cessaverim: et meipsum tantum, ut plerique, habuerim magistrum. Denique nuper ob hanc maxime causam Alexandriam perrexi, ut viderem Didymum, et ab eo in scripturis omnibus quae habebam dubia sciscitarer. Ad Eph. Pr. i. T. iv. p. 319.

[n] Jam canis spargebatur caput, et magistrum potius quam discipulum decebat. Perrexi tamen Alexandriam, audivi Didymum, &c. Ad Pamm. et Ocean. ep. 41, al. 65. T. iv. p. 342.

[o] Si aut fiscellam junco texerem, aut palmarum folia complicarem, ut in sudore vultus mei comederem panem, et ventris opus solicita mente tractarem; nullus morderet, nemo reprehenderet. Nunc autem, quia juxta sententiam Salvatoris volo operari cibum qui non perit, et antiquam divinorum voluminum viam sentibus virgultisque purgare; mihi geminus infigitur, corrector vitiorum falsarius vocor, et errores non auferre, sed ferere. Tanta est enim vetustatis consuetudo, ut etiam confessa plerisque vitia placeant; dum magis pulchros habere malunt codices, quam emendatos. Quapropter, O Paula, et Eustochium, unicum nobilitatis et humilitatis exemplar, pro flabello, calathis, sportulisque, munusculo monachorum, spiritualia haec et mansura dona suscipite; ac beatum Job, qui adhuc apud Latinos jacebat in stercore, et vermibus scatebat errorum, integrum immaculatumque gaudete. Prol. in Job e Graeco in Latin. sermonem a se conversum, T. i. p. 1187.

lenopolis in Bithynia, author of the Lausiac History; so called from Lausus, a great man in the imperial court at Constantinople, to whom it is inscribed; containing the lives of those who about this time were remarkable for great austerities in Palestine and Egypt.

Palladius is placed by [p] Cave as flourishing about the year 401, though his History was not written till about 421, in the fifty-third year of his age. Whether he is the same as Palladius who wrote a Dialogue of the Life of St. Chrysostom, in 408, is not certain.

Says Palladius, 'In [q] those parts lived Jerom, a presbyter, 'remarkable for his great capacity, and Roman eloquence; but 'his envious disposition obscured the merit of all his services. 'Posidonius, who was there a good while, said to me, "The "liberal Paula, who takes care of him, I believe will die with-"out reproach; but such is the envy of this person, that no "good man will be able to live there, not even his own bro-"ther." And so it has come to pass.' This, Palladius calls the prophecy of the excellent Posidonius; who, as Tillemont thinks, was at Bethlehem in 387: and Palladius must have been there about the same time.

In another place, the same writer, speaking of Paula, who lived at Bethlehem under Jerom's direction, says, 'She [s] was 'well disposed for the spiritual life, if she had not been hindered 'by a certain man, named Jerom, from Dalmatia. She had so 'many good qualities, that she might have excelled most, if 'not all of her sex; but his envy obstructed her, that he might 'serve his own purposes.'

Tillemont supposes that [t] these reflections may have been occasioned by Jerom's moderating Paula's alms and austerities, which [u] he owns he often endeavoured to do; and likewise by diverting her from seeking after allegorical interpretations of scripture: and indeed Jerom [x] speaks particularly of an attempt to lead her into the Origenist scheme. Nevertheless, perhaps, that is not the whole which is here intended: and the farther consideration of the character of this writer, and of Jerom's conduct and writings, may afford us some elucidations.

[p] H. L. T. i. p. 376. [q] . . . Ἱερωνυμος γαρ τις πρεσβυτερος ἐκει εις τοπους εκεινους, ἀρετῃ λογων Ῥωμαϊκων πολυ κεκοσμημενος, και ικανη συνεσει· ποσαυτη δε εσχεν βασκανιαν, ως απο ταυτης καλυπτεσθαι παν λογον την αρετην. κ. λ. Hist. Laus. c. 78. p. 1005. Bib. PP. Morell. Par. 1644. [r] See T. xii. S. Jerome, art. 45. [s] Hist. Laus. c. 124. p. 1037. [t] See S. Jerome, art. 51. Mem. Ec. T. xii. [u] Vid. ep. 86, al. 27. p. 678, F. 679, init. [x] Tangam ergo breviter, quomodo hæreticorum cœnosos devitaverit lacus. . . . Quidam veterator callidus, atque, ut sibi videbatur, doctus et sciolus, me nesciente, cœpit ei proponere quæstiones, et dicere, &c. Ep. 86. ib. p. 684, init.

Palladius

Palladius was an Origenist, or at least a favourer of Origen, and a friend to his memory. He commends Rufinus and Melania. He says 'that [y] Rufinus was the meekest as well as the 'most learned man he ever knew. When he and Melania lived 'at Jerusalem, as they did many years, they honoured and re-'lieved the clergy, he says, and gave offence to none, and were 'useful to almost all the world.' Melania [z], with whom Jerom was offended after the difference between him and Rufinus [a], is here greatly extolled: nor indeed is she to be blamed for her continued friendship for Rufinus, the [b] guide and companion of her spiritual life, as he is called by Paulinus. I mention these things only for shewing the character of Palladius.

Now let us observe some things in Jerom. In the former part of his life he translated many works of Origen into Latin, and frequently commended him, calling him the greatest doctor of the churches since the times of the apostles. Afterwards his esteem for Origen abated very much. It may be perceived that in 393 or 394 began the difference between him and Rufinus, who appeared to be more favourable to Origen than Jerom then was.

In 397 Rufinus came from the east to Rome, and in that year, or in 398, published there a Latin version of Origen's books Of Principles. From that time Jerom's enmity against Origen became more manifest and violent. He said that when he commended him, he never intended to declare his approbation of any of his peculiar opinions [c]. He admired his great capacity, learning, critical skill in the style and idioms of the scripture; but he never approved his doctrine. If men would not believe him, but would have it that once he was an Origenist, he was now so no longer.

Rufinus staid at Rome above a year, and was well received by pope Siricius; who also, when he went from thence to Aquileia in

y H. L. cap. 117. p. 1037.

z Vid. ib. cap. 117. p. 1031. et c. 119. p. 1033, &c.

a Vid. Hieron. ep. 33, al. 101. T. iv. p. 256. Ad Ctesiph. ep. 43. p. 476, M. et Rufin. Invect. l. ii. ib. p. 436, M.

b . . . sanctæ Melaniæ spirituali in vita comitem. Paulin. ep. 28, al. ep. 9. p. 178.

c Objiciunt mihi, quare Origenem aliquando laudaverim. Ni fallor, duo loca sunt in quibus eum laudavi. . . . Quid ibi de dogmatibus ecclesiæ dicitur? Quid de Patre, Filio, et Spiritu Sancto? Quid de carnis resurrectione? Quid de animæ statu atque substantia? . . . Laudavi interpretem, non dogmatistem; ingenium, non fidem; philosophum, non apostolum. . . . Arguite potius ubi hæresim defenderim, ubi pravum Origenis dogma laudaverim. . . . Si mihi creditis, Origenista numquam fui; si non creditis, nunc esse cessavi. Ad Pamm. et Ocean. ep. 41, al. 65. T. iv. p. 342, 343.—Sicut enim interpretationem et idiomata scripturarum Origeni semper tribui, ita dogmatum constantissime abstuli veritatem. Ad Theoph. ep. 39, al. 62. p. 337, M.—In Origene miramur scientiam scripturarum; et tamen dogmatum non recipimus falsitatem. Adv. Ruf. l. iii. p. 463, F.

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398, gave him [d] letters of communion. Siricius died before the end of that year; and was succeeded by Anastasius, who condemned Origen and his followers [e].

About this time Theophilus, bishop of Alexandria (whose true character may be seen in [f] Isidore of Pelusium, a witness beyond exception, and in other [g] ancient as well as [h] modern writers) [i] out of private spite and envy began to persecute Dioscurus and his brothers (called 'tall' on account of their stature) whom before he had greatly favoured, and other monks of the best understanding in Egypt, under a pretence that they were Origenists. In 401, [k] Theophilus held a synod at Alexandria, in which Origen and his followers were condemned, and the reading his books was prohibited [l]. Soon after, in [m] this very year, as it seems, and at the request of Theophilus, Epiphanius held a council in Cyprus for the same purpose: and with the assistance of the Roman governor, and an armed force, Theophilus drove [n] many monks from their monasteries in the desert of Nitria, and expelled them out of Egypt: Palladius, writer of the Life of St. Chrysostom, says, they [o] were in number three hundred. They fled therefore for shelter to Palestine, where [p] he pursued them: from thence they went to Constan-

[d] Cernentes hæretici de parva scintilla maxima incendia concitari, et suppositam dudum flammam jam ad culmina pervenisse; nec posse latere quod multos deceperat, petunt et impetrant ecclesiasticas epistolas, ut communicantes ecclesiæ discessisse viderentur. Non multum tempus in medio. Succedit in pontificatum vir ignis Anastasius. Ad Princip. Virg. ep. 96, al. 16. p. 728, M. — Siricii jam in Domino dormientis profers epistolam, et viventis Anastasii dicta contemnis. Adv. Ruf. l. iii. p. 459, init. Vid. et p. 455, I.

[e] Ergo beati episcopi Anastasius, et Theophilus, et Venerius, et Chromatius, et omnis tam orientalis quam occidentalis catholicorum synodus, qui pari sententia et pari spiritu illum [Origenem] hæreticum denunciant populis. Adv. Ruf. l. ii. p. 417, M. — Tale quid et contra papam Anastasium disputas; ut quia Siricii episcopi habes epistolam, iste contra se scribere non potuerit. Ib. l. iii. p. 462, init.

[f] Isid. l. i. ep. 152. [g] Socr. l. vi. c. 7. Soz. l. viii. c. 19. [h] See Cave's Life of St. Chrysostom, in the Lives of the Fathers of the Fourth Century; and Tillem. T. xi. Theophile, art. 6.

[i] Ἰσως δ' αν καὶ ἐνδε ἡ ζήλωσις σταλῆναι τῆς διαβολῆς, εἰ μὴ τὸ τῶν ἀδελφῶν ἦν δ' ἐχθρὸν εἶναι συνεστῶσι θεοφίλῳ, ἐπίθεν τὸν Δίοσκορον καὶ Εὐσεβίῳ τε καὶ Ἑρμείᾳ, τοὺς ἐπικλῆν μακρούς. κ. λ. Soz. l. viii. c. 12, init. [k] Vid. Pagi, in Baron. A. 401. n. ii. iii.

[l] Prosperoque cursu septimo die Alexandriam pervenimus, ubi fœda inter episcopos atque monachos certamina gerebantur, ex ea occasione, quia congregati in unum sæpius sacerdotes frequentibus decrevisse synodis videbantur, ne quis Origenis libros legeret aut haberet. Sulp. Sev. Dial. i. c. 3. Vid. et Socr. l. vi. c. 10. [m] Vid. Pagi, ann. 401. n. xx. et Theophil. ad Epiphan. Ep. ap. Hieron. T. iv. P. ii. p. 829, 830. Et conf. Cav. H. L. T. i. p. 370. de Concil. Cypr. [n] . . . εἰσεχέλαι πᾶς τὸν ἀνγυπτάλιον . . . καὶ ἀξιο. στρατιωτικὴν βοήθειαν εἰφῆναι τοὺς μόνας ἀπὸ πάσης Αἰγύπτου. Pallad. De V. S. Chr. c. 7. — Quæ cum reprimi sacerdotum auctoritate non posset, sævo exemplo ad regendam ecclesiæ disciplinam præfectus assumitur, cujus terrore dispersi fratres, ac per diversas oras monachi sunt fugati, ita ut propositis edictis in nulla consistere sede sinerentur. S. Sever. ubi supra.

[o] Pallad. Ib. [p] Ὃς ἀπαξασθεὶς ὑπὸ τῆς ὀργῆς, χαρασσεῖ γράμματα πᾶσι τοῖς τῆς Παλαιστίνης ἐπισκόποις, λέγων· Οὐκ ἐξὸν παρὰ χριστῷ μὴ ἐν τοῖς πόλεσι ὑποδέχεσθαι τοῦτους. Pallad. De V. Chr. cod. cap.



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tinople; but he would not let them enjoy reſt there: he ſtill proſecuted them with accuſations and complaints.

All theſe things Jerom approved of. He [q] tranſlated into Latin the Synodical Epiſtle of Theophilus, and two other of his epiſtles, filled with invectives againſt Origen. He triumphs in his victory over the monks in Egypt, who were called Origeniſts; and ſays, 'Whom [r] Demetrius formerly expelled from 'Alexandria, Theophilus was now driving out of the whole world.' Theophilus ſent two men into Paleſtine, to hinder people from giving a reception to the tall brothers, and their companions, who had fled thither from Egypt. Jerom [s] calls them holy men, and applauds their zeal in travelling over Paleſtine to find them out, and purſuing the baſiliſks into their holes and coverts. In the ſame letter, which is written to Theophilus, he encourages and animates him to proceed as he had begun in extirpating hereſy: which brings to my mind the account of his journey into Egypt in 386, where, he ſays, he [t] alſo viſited the monaſteries of Nitria, and perceived ſome aſps lying hid among the ſaints; meaning, I ſuppoſe, Origeniſts.

Moreover, deſcribing the hoſpitality at Bethlehem, he ſays, 'We [u] receive and entertain all ſtrangers, without regard to me'rit; none are excepted but heretics.' And he concludes his books againſt Rufinus, ſaying, 'Let [x] us but have the ſame faith, 'and we are reconciled.'

For certain this is very ſtrange—that a man of the firſt rank in the learned world, and a maſter of the Chriſtian philoſophy, ſhould be able to think it allowable, and even commendable, to drive men out of their native country, and purſue them as venomous ſerpents, barely becauſe of ſome difference

[q] Duas, Synodicam et Paſchalem, ejus epiſtolas contra Origenem illiuſque diſcipulos, et alias adverſus Apollinarium et eumdem Origenem, per hoc ferme biennium interpretatus ſum: et in ædificationem eccleſiæ legendas noſtræ linguæ hominibus dedi. Aliud operum ejus neſcio me tranſtuliſſe. Adv. Ruf. l. iii. p. 453, M.

[r] Quem Demetrius Alexandriæ urbe pepulit, toto orbe fugat Theophilus. Ad Pamm. et Marcell. ep. 87, al. 78. p. 689, M.

[s] Unde licet per ſanctos fratres, Priſcum et Eubulum, tuus ad nos ſermo ceſſaverit; tamen quia vidimus illos zelo fidei concitatos, raptim Palæſtinæ regiones, et diſperſos regulos uſque ad ſuas latebras perſequutos, breviter ſcribimus, quod totus mundus exultet, et in tuis victoriis gloriatur. . . Macte virtute, macte zelo fidei. . . Ad Theoph. ep. 59, al. 70. p. 597.

[t] Inde contendi Ægyptum, luſtravi monaſteria Nitriæ, et inter ſanctorum choros aſpides latere peripexi. Adv. Ruf. l. ii. p. 459.

[u] Nobis in monaſterio hoſpitalitas cordi eſt, omneſque ad nos venientes læta humanitatis fronte ſuſcipimus. Veremur enim ne Maria cum Joſepho locum non inveniat in diverſorio. . . . Solos hæreticos non recipimus, quos ſolos vos recipitis. . . . Propoſitum quippe nobis eſt, pedes lavare venientium, non merita diſcutere. Adv. Rufin. l. iii. p. 455, init.

[x] In extrema epiſtola ſcribis manu tua, Opto te pacem diligere. Ad quod breviter reſpondebo, Si pacem deſideras, arma depone. Sit inter nos una fides, et illico pax ſequetur. Adv. Ruf. l. iii. p. 473.

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of opinion, when they lived peaceably, and gave no disturbance to any; and that he should withhold relief from such upon that account only, or hinder those who would relieve them. Said Palladius, 'His envious disposition obscured the merit of 'all his services.' A man needed not to be an Origenist, to speak in that manner: many of Jerom's friends must have been grieved and offended at his conduct. Postumian, the chief speaker in the Dialogue of Sulpicius Severus, from which I some while ago transcribed a commendation of Jerom, who [y] likewise was in Egypt and Palestine in the year 401, expresses his surprize that [z] he, who formerly had been esteemed a follower of Origen, should now be remarkably forward in condemning all his writings: and though Postumian is reserved and modest, he cannot forbear declaring his dislike and concern, that men professing Christianity should have been so hardly treated by bishops.

The erroneous opinions ascribed to Origen about this time, as reckoned up by Epiphanius [a] in a letter written to John, bishop of Jerusalem, which we still have in Jerom's Latin translation, are in number eight. They are enumerated after the like manner by Jerom in a letter of his own, to which [b] I refer. As those passages are too long to be transcribed, I place below some others [c], somewhat shorter, but sufficient; in which Origen is charged with heterodox opinions concerning the person of

[y] Vid. Pagi, Ann. 401. n. xx.

[z] Origenem secutus primo tempore putabatur, quem nunc idem præcipue volumina illius scripta damnaret. . . . Nam etsi fortasse videantur parere episcopis debuisse, non ob hanc tamen causam multitudinem tantam sub Christi confessione viventem, præsertim ab episcopis oportuisset affligi. Dial. i. c. 3.

[a] Apud Hieron. ep. 110, al. 60. T. iv. P. ii. p. 822, &c. et ap. Epiphan. Opp. T. ii. p. 312.

[b] Ad Pamm. ep. 38, al. 61. T. iv. p. 309, 310.

[c] Confitemini et vos in quibusdam errare Origenem, et mu non faciam. Dicite eum male sensisse de Filio, pejus de Spiritu Sancto; animarum de cœlo ruinas impie protulisse; resurrectionem carnis verbo tantum confiteri, cæterum assertione destruere; et post multa sæcula, atque unam omnium restitutionem, id ipsum fore Gabrielem quod Diabolum, Paulum quod Caiapham, virgines quod prostibulas. Ad Pamm. et Ocean. ep. 41, al. 65. T. iv. p. 345, init. — Quæ quum legissem, contulissemque cum Græco, illico animadverti quæ Origenes de Patre, et Filio, et Spiritu Sancto impie dixerat, et quæ Romanæ aures ferre non poterant, in meliorem partem ab interprete commutata. Cætera autem dogmata, de angelorum ruina, de animarum lapsu, de resurrectionis præstigiis . . de restitutione omnium in æqualem statum . . . vel ita vertisse, ut in Græco invenerat, vel. . . . Adv. Ruf. l. i. p. 355, M. — Probo inter multa Origenis mala, hæc maxime hæretica: Dei Filium creaturam, Spiritum Sanctum ministrum, mundos innumerabiles æternis sæculis succedentes, angelos versos in animas hominum, animam Salvatoris fuisse antequam nasceretur ex Maria, et hanc esse, quæ quum in forma Dei esset, non est rapinam arbitrata æqualem se esse Deo; sed se exinanivit, formam servi accipiens: resurrectionem nostrorum corporum sic futuram, ut eadem membra non habeant . . . in restitutione omnium, quando indulgentia principalis venerit, . . . angelos, diabolum, dæmonas, animas omnium hominum, tam Christianorum quam Judæorum et Gentilium, unius conditionis et mensuræ fore. Adv. Ruf. l. ii. T. iv. p. 403; et conf. ib. p. 407.

Christ

Christ and the Spirit, and the origin of the human soul, and the resurrection of the body, and the punishments of the future state.

Nevertheless it does not appear that either Rufinus, or the monks who suffered so much upon that account, held those erroneous opinions which were ascribed to Origen, and were collected out of his works, particularly his books Of Principles.

It is not allowed by all that Origen himself was heterodox in the doctrine of the Trinity; if he was, there is no reason to think that he was followed therein by any of those, to whom men now gave the denomination of Origenists. Rufinus undoubtedly was an Homoüsian; so were generally all the rest. Moreover Rufinus vindicated himself in his books called Invectives against Jerom, and in the Apology for his Faith, sent to pope Anastasius: in which last, not now to refer to any other places, he first declares his belief concerning the Trinity; then of the resurrection of the same body [d], with all its members, but free from corruption; then of the general judgment [e], when men will receive according to their works, and much more the Devil, the great seducer of mankind, who according to the scriptures will undergo the punishment of eternal fire. About [f] the origin of the soul, he said there were different opinions in the writings of ancient Christians; and it was a difficult question, which he was not able to decide. He [g] had made a Latin version of Origen's books Of Principles; but he did not thereby take upon him the defence of all his opinions.

That the monks above mentioned held the errors of Origen, there is no proof: Theophilus did not concern himself about that; they were condemned by him [h] unheard. But they believed, with Origen, that God is spiritual and incorruptible;

[d] Sed et carnis nostræ resurrectionem fatemur integre et perfecte futuram, hujus ipsius carnis nostræ, in qua nunc vivimus . . . nullo omnino ejus membro amputato, vel aliqua corporis parte defecta: sed cui nihil omnino ex omni natura sua desit, nisi sola corruptio. Ad Anastas. Ap. pro Fide sua, ap. Hieron. T. v. p. 259. Conf. Invect. l. i. ap. Hieron. T. iv. P. ii. p. 256, &c. [e] Decima quoque judicium futurum; in quo judicio unusquisque recipit propria corporis prout gessit, sive bona, sive mala. Quod si homines recepturi sunt pro operibus suis, quanto magis diabolus, qui omnibus existit causa peccati? &c. Apol. ib. p. 260.

[f] Ambigo et de anima quæstiones esse commotas. . . . Si autem de me quid sentiam quæratur, fateor me de hac quæstione apud quam plurimos tractatorum diversa legisse. . . . Ego vero, cum hæc singula legerim, Deo teste dico, quia utique ad præsens certi vel definiti aliquid de hac quæstione non teneo, sed Deo relinquo scire quid sit in vero, et si cui ipse revelare dignabitur. Ibid. [g] Origenis ego neque defensor neque assertor sum, neque primus interpres, &c. Ibid.

[h] . . . καὶ συγκρίσεις γίνεται μεταξὺ αὐτῶν, οἱ δὲ πολλοὶ ὑπὲρ ἀποστασίας, οἱ δὲ μετάνοιαν λέγουσι. κ. λ. Pallad. de Vit. Chrys. cap. 7.

whilst

whilst many other of the silly monks in Egypt thought him to be corporeal: and Theophilus himself, if [i] Socrates and Sozomen are not mistaken, now professed the same opinion, the more effectually to secure his evil designs; though before he had much opposed it.

That they who were called Origenists did not hold all the opinions imputed to Origen, may be argued hence—that they said his works had been interpolated by heretics.

However, it is not unlikely that there was a good number of men who embraced divers of Origen's peculiar opinions. We can perceive, from Sulpicius, that [k] Martin, bishop of Tours, was favourable to the opinion concerning the salvation of the fallen angels; but then it is not advanced as a doctrine of religion, but as a pleasing speculation, supposed to be not unsuitable to magnificent apprehensions of the Divine perfections, and the vast extent of his unmerited goodness, displayed in his dealings with sinful men. So Origen, as was formerly [l] observed, when he discoursed of abstruse points, and advanced propositions justly liable to dispute, was wont to insert expressions of caution and diffidence. And they who now followed him in his opinions, seem to have imitated him in the modest manner of proposing them: which may be of use to shew the unreasonableness of the excessive enmity and clamour against Origen and his friends. And indeed if learned and thoughtful men are not allowed freely to propose their sentiments, and humbly and modestly to recommend them to the consideration of others, learning and religion will decline very fast, as they did in the Christian world soon after this time.

Whether Jerom himself ever was an Origenist, may be disputed: Huet [m] says he was, and [n] Du Pin readily assents to his argument; but to me it is not clear. I admire, and may often quote and commend, Origen and Augustin, without any regard to those sentiments which are reckoned more especially theirs.—Whether he once followed Origen in his peculiarities or not, his disrespect for him afterwards, and the hard treat-

[i] Vid. Socrat. l. vi. c. 7. et Soz. l. viii. cap. 11, 12. [k] Martinum diabolo repugnantem respondisse constanter, antiqua delicta melioris vitæ conversatione purgari; et per misericordiam Domini absolvendos esse peccatis qui peccare desinerent. Contradicente diabolo, . . . tunc in hanc vocem fertur exclamasse Martinus: 'Si tu ipse, O miserabilis, ab hominum in-'sectatione desisteres, et te factorum tuo-'rum vel hoc tempore, cum dies judicii in 'proximo est, pœniteret, ego tibi, vere con-'fisus in Domino, Christi misericordiam 'pollicerer.' O quam sancta de Domini pietate præsumptio, in qua etsi auctoritatem præstare non potuit, ostendit adfectum! Sulp. Sev. de Vit. Martin. cap. 24, al. 22. [l] See vol. ii. p. 460.

[m] Origenian. l. ii. c. 4. sect. 1. n. vi. xvi. xvii. [n] Bib. des Aut. Ec. T. iii. P. i. p. 118, 119.

ment

ment given by him to those who were reckoned Origen's admirers and followers, must, I think, appear to be inexcusable.

Learned moderns are very much agreed in their judgments about Jerom: they allow him to be the most learned of all the Latin fathers; but they find many faults in him. He so extols celibacy and virginity, as to seem to disparage the marriage state. He [o] is inconstant and passionate. His [p] style is declamatory and hyperbolical. He [q] exceeds in his censures and in his commendations; nevertheless [r] he is very eloquent. As Cave has comprised divers particulars of Jerom's life and character in a few words, I transcribe him [s] below. Ludovicus Vives [t] pleasantly compared Jerom to an 'advocate pleading before a 'judge in a capital cause.' That is Jerom's true character. He is always, as it were, upon causes of life and death: and that eagerness and violence of temper may be reckoned at once the ground of all his faults, and of all his excellencies. I intend that inquisitiveness, application, and diligence, whereby he acquired great learning and knowledge, and was qualified to perform many beneficial services for the church of Christ, and mankind in general.

III. I now proceed to observe his testimony to the scriptures.

1. I begin with transcribing his Preface concerning all the books of the Old Testament, which he prefixed to his Latin translation of the books of Samuel and the Kings from Hebrew;

[o] Opprobrio tamen foret, ut sanctissimus hic doctor constantior animi fuisset et moderatior, neque tam facile bili suæ fuisset indulgentior, ut in contraria, pro rerum ac temporum ratu, tanta se et jactare sivisset, nonnunquam etiam maximos viros amarissimis convitiis persaluisset. Huet. Origen. p. 205. fin.

[p] Verum in hisce omnibus cruendis, cavendum nobis est ab insigni inconstantia quæ in Hieronymo passim deprehenditur; ab ejus stilo declamatorio, et hyperbolis referto; ab affectibus, quibus non parum indulgebat. I. Cleric. Qu. Hieron. viii. p. 216.

[q] Primum igitur cavere sibi debent, qui Hieronymum legere aggrediuntur, a declamatorio ejus stilo: quo quæ vult laudare sine modo extollit; quæ vero vituperare instituit, ita infamat, quasi intoleranda plane essent. Ii, quibus favit, nullas mediocres virtutes; quibus adversatus est, nulla modica vitia habuerunt. Ib. p. 233.

[r] In illo quæ phrasis! quod dicendi artificium! quo non Christianos modo omnes post se intervallo reliquit, verum etiam cum ipso Cicerone certare videtur! Ego certe, nisi me sanctissimi viri fallit amor, quum Hieronymianam orationem cum Ciceroniana confero, videor mihi nescio quid in ipso eloquentiæ principe desiderare. Erasm. ap. Cav. H. L. p. 268.

[s] Cæterum quod sanctissimi viri pace dictum sit, præfervidi erat et impotentis animi, qui affectibus suis nimis indulgebat: semel lacessitus, adversarios acerbissime tractavit, et ab invectiva ac satirica scribendi vena vix ac ne vix temperavit. Testes sunt nobis satis luculenti, inimicitiæ quas cum Rufino olim sibi necessario, Joanne Ierosolymitano, Joviniano, Vigilantio, aliisque habuit. In hos, arrepta levi quavis occasione, et remota omni pene gravitate, tota convitiorum plaustra evomit, nulla personæ, dignitatis, eruditionis, ratione habita. Cav. H. L. de Hieronymo, T. i. p. 268.

[t] Ubique scilicet declamat peroratque. Adeo ut non inscite dixerit egregius ille ingeniorum censor, Jo. Ludovicus Vives [De conscribendis epistolis, lib. ult.], 'eum 'videri semper ad judices dicere de causa 'capitali.' Gregor. Majansii Epistolæ. In Pr. p. xi. Lipsiæ. 1737.

and

and that being his first translation from Hebrew, he calls the Prologue, a [u] head, or beginning with a helmet: which Preface is supposed to have been written in 392, or not long before.

'The [x] Hebrews have two-and-twenty letters; and they have 'as many books of divine doctrine for the instruction of man-'kind. The first book is called by them Bresith, by us Gene-'sis; the second is called Exodus; the third Leviticus; the 'fourth Numbers; the fifth Deuteronomy. These are the five 'books of Moses, which they call Thora, the law.

'The second class contains the prophets, which they begin 'with the book of Joshua, the son of Nun. The next is the 'book of the Judges, with which they join Ruth; her history 'happening in the time of the Judges. The third is Samuel, 'which we call the first and second book of the Kingdoms. 'The fourth is the book of the Kings, or the third and fourth 'book of the Kingdoms, or rather of the Kings; for they do

[u] Hic Prologus Scripturarum, quasi galeatum principium omnibus libris quos de Hebræo vertimus in Latinum, convenire potest, &c. Vid. infr. not. [x], sub fin.

[x] Viginti et duas literas esse apud Hebræos, Syrorum quoque et Chaldæorum lingua testatur, quæ Hebrææ magna ex parte confinis est. . . . Quomodo igitur viginti duo elementa sunt, per quæ scribimus omne quod loquimur, et eorum initiis vox humana comprehenditur; ita viginti duo volumina supputantur, quibus quasi literis et exordiis in Dei doctrina tenera adhuc et lactens viri justi eruditur infantia.—Primus apud eos liber vocatur Bresith, quem nos Genesim dicimus. Secundus Ellesmoth, qui Exodus appellatur. Tertius Vajecra, id est, Leviticus. Quartus . . . quem Numeros vocamus. Quintus . . . Deuteronomium prænotatur. Hi sint quinque libri Mosis, quos proprie Thora, id est, Legem, appellant. — Secundum prophetarum ordinem faciunt: et incipiunt ab Jesu, filio Nave, qui apud eos Josua Ben Nun dicitur. Deinde subtexunt Sophtim, id est, Judicum librum; et in eundem compingunt Ruth, quia in diebus judicum facta narratur historia. Tertius sequitur Samuel, quem nos Regnorum primum et secundum dicimus. Quartus Malachim, id est, Regum, qui tertio et quarto Regnorum volumine continetur. Meliusque multo est Malachim, id est, Regum quam Malachoth, id est, Regnorum, dicere. Non enim multarum gentium regna describit, sed unius Israelitici populi, qui tribubus duodecim continetur. Quintus Isaias. Sextus Jeremias. Septimus Ezechiel. Octavus liber Duodecim Prophetarum, qui apud illos vocatur Thare Asra.—Tertius ordo αγιογραφα possidet: et primus liber incipit a Job. Secundus a David, quem quinque incisionibus, et uno Psalmorum volumine, comprehendunt. Tertius est Salomon, tres libros habens: Proverbia, quæ illi Parabolas, id est, Masaloth, appellant; Ecclesiastes, id est, Coëleth; Canticum Canticorum. Sextus est Daniel. Septimus Dabre-Jamim, id est, Verba Dierum, quod significantius χρονικον totius divinæ historiæ possumus appellare: qui liber apud nos παραλειπομενων primus et secundus inscribitur. Octavus Ezras, qui et ipse similiter apud Græcos et Latinos in duos libros dividitur. Nonus Esther.—Atque ita fiunt pariter Veteris Legis libri viginti duo, id est, Mosis quinque, Prophetarum octo, Hagiographorum novem. Quamquam nonnulli Ruth et Cinoth inter αγιογραφα scriptitent, et libros hos in suo putent numero supputandos: ac per hoc esse priscæ legis libros viginti quatuor.—Hic Prologus Scripturarum, quasi galeatum principium omnibus libris quos de Hebræo vertimus in Latinum, convenire potest: ut scire valeamus, quicquid extra hos est, inter απαγραφα esse ponendum. Igitur Sapientia, quæ vulgo Salomonis inscribitur, et Jesu filii Syrach liber, et Judith, et Tobias, et Pastor, non sunt in canone. Machabæorum primum librum Hebraicum reperi. Secundus Græcus est; quod ex ipsa quoque φραση probari potest. Præf. de omnib. Libr. V. T. Tom. i. p. 317—322. ed. Bened.

'not

'not contain the history of many nations, but of the people of 'Israel only, consisting of twelve tribes. The fifth is Isaiah; 'the sixth, Jeremiah; the seventh, Ezekiel; the eighth, the 'book of the Twelve Prophets.

'The third class is that of Hagiographa, or sacred writings: 'the first of which is Job; the second David, of which they 'make one volume, called the Psalms, divided into five parts; 'the third is Solomon, of which there are three books—the 'Proverbs, or Parables, as they call them, the Ecclesiastes, and 'the Song of Songs; the sixth is Daniel; the seventh is 'the Chronicles, consisting with us of two books, called the first 'and second of the Remains; the eighth is Ezra, which among 'the Greeks and Latins makes two books; the ninth is 'Esther.

'Thus there are in all two-and-twenty books of the old 'law; that is, five books of Moses, eight of the prophets, and 'nine of the Hagiographa. But some reckon Ruth and the 'Lamentations among the Hagiographa; so there will be four-'and-twenty.

'This prologue I write as a preface to all the books to be 'translated by me from the Hebrew into Latin, that we may 'know that all the books which are not of this number, are to 'be reckoned apocryphal; therefore Wisdom, which is com-'monly called Solomon's, and the book of Jesus the son of Si-'rach, and Judith, and Tobit, and the Shepherd, are not in the 'canon. The first book of Maccabees I have found in He-'brew; the second is Greek, as is evident from the style.'

2. It may not be amiss to observe, that not far from the beginning of that prologue, Jerom says, 'The [y] Hebrews have 'five letters, which they write differently at the end from what 'they do in the beginning and middle of words, for which rea-'son five of their books are reckoned double; as Samuel, the 'Kings, the Chronicles, Ezra, and Jeremiah with the La-'mentations.'

3. In the preface to his translation of the books of Solomon from Hebrew, he again says, 'that [z] those three books only are 'his—

[y] Porro quinque literæ duplices apud Hebræos sunt: Caph, Mem, Nun, Phe, Sade. Aliter enim per has scribunt principia medietatesque verborum, aliter fines. Unde et quinque a plerisque libri duplices æstimantur—Samuel, Malachim, Dabre-Jamim, Ezras, Jeremias cum Cinoth, id est, Lamentationibus suis. Ibid. col. 317, 318.

[z] ... tridui opus nomini vestro consecravi, interpretationem videlicet trium Salomonis voluminum; Masioth, quas Hebræi parabolas, vulgata autem editio Proverbia vocat; Coëleth, quam Græce Ecclesiasten, Latine Concionatorem, possumus dicere; Sir Assirim, quod in nostra lingua vertitur Canticum Canticorum. Fertur et Παιδεία, Jesu filii Sirach liber, et alius Σοφία, qui Sapientia Salomonis inscribitur.

'his—the Proverbs, Ecclesiastes, or the Preacher, and the 'Song of Songs.' He adds, 'There is also the book of Jesus 'the son of Sirach, and a pseudepigraphal or falsely-ascribed 'book, called the Wisdom of Solomon; the former of which 'I have seen in Hebrew, and called, not Ecclesiasticus, but the 'Parables; with which likewise have been joined Ecclesiastes 'and the Song of Songs, that the collection might the better 'resemble the books of Solomon both in number and design. 'The second is not to be found at all among the Hebrews, 'and the style plainly shews it to be of Greek original: some 'ancient writers say it is a work of Philo the Jew. As, 'therefore, the church reads Judith, and Tobit, and the books 'of Maccabees, but does not receive them among the canonical 'scriptures; so likewise it may read these two books for the 'edification of the people, but not as of authority for proving 'any doctrines of religion.'

4. In the preface to his translation of the books of Solomon from the Greek version, called the version of the Seventy, he says: 'I have translated the three books of Solomon [a], that is, 'the Proverbs, Ecclesiastes, and the Canticles, from the ancient 'version of the Seventy.... As for the book called by many 'the Wisdom of Solomon, and Ecclesiasticus, which all know 'to be written by Jesus the son of Sirach, I have forborn to 'translate them; for it was my intention, my friends [Paula 'and Eustochium], to send you a correct edition of canonical 'scriptures, and not to bestow labour upon others.'

5. Near the beginning of his Commentary upon the book of Ecclesiastes, he says, that [b] Solomon published three volumes, the Proverbs, the Ecclesiastes, and the Canticles.

6. In his Commentaries upon [c] Isaiah, and [d] Zechariah, the book

inscribitur. Quorum priorem Hebraicum reperi, non Ecclesiasticum, ut apud Latinos, sed Parabolas prænotatum, cui juncti erant Ecclesiastes et Canticum Canticorum; ut similitudinem Salomonis, non solum librorum numero, sed etiam materiarum genere, coæquaret. Secundus apud Hebræos nusquam est, quia et ipse stilus Græcam eloquentiam redolet; et nonnulli scriptorum veterum hunc esse Judæi Philonis affirmant. Sicut ergo Judith, et Tobiæ, et Machabæorum libros legit quidem ecclesia, sed inter canonicas scripturas non recipit; sic et hæc duo volumina legat ad ædificationem plebis, non ad auctoritatem ecclesiasticorum dogmatum confirmandam. Præf. in libr. Salom. T. i. p. 938, 939. [a] Tres libros Salomonis, id est, Proverbia, Ecclesiasten, Canticum Canticorum, veteri Septuaginta Interpretum auctoritati reddidi. ... Porro in eo libro, qui a plerisque Sapientia Salomonis inscribitur, et in Ecclesiastico, quem esse Jesu filii Sirach nullus ignorat, calamo temperavi; tantummodo canonicas scripturas vobis emendare desiderans, et studium meum certis magis quam dubiis commendare. Pr. in libr. Salom. juxta Septuag. Interp. T. i. p. 1419.

[b] Is itaque juxta numerum vocabulorum tria volumina edidit—Proverbia, Ecclesiasten, et Cantica Canticorum. In libr. Ec. T. ii. p. 715. [c] De quo et in Sapientia reperimus, quæ nomine Salomonis inscribitur. In Is. cap. 63. T. iii. p. 469. [d] Unde et in Sapientia, quæ Salomonis inscribitur (si cui tamen placet

book of Wisdom is quoted, but in such a manner as to denote that it was only called Solomon's by some, but was not really his, nor generally received as of authority.

7. In the prologue to his translation of Jeremiah from Hebrew, he says, he [c] does not translate the book of Baruch, because it was not in Hebrew, nor received by the Hebrews.

8. In the prologue to his Commentary upon Jeremiah he says, he [f] does not intend to explain the book of Baruch, which in the edition of the Seventy is commonly joined with the prophecies of Jeremiah, but is not among the Hebrews; nor shall he take any notice of the pseudepigraphal epistle of Jeremiah.

9. In the preface to his translation of Daniel from Hebrew, he says, that [g] the Jews did not place the book of Daniel among the prophets, but among those who wrote the Hagiographa; 'and that their whole scripture is divided into three parts, the 'Law, the Prophets, and the Hagiographa; that is, into five, 'eight, and eleven books.'

10. Nevertheless Jerom considers Daniel as a prophet. In his letter to Paulinus, to be transcribed largely by and by, he reckons him with Isaiah, Jeremiah, and Ezekiel [h]; he calls him there the last of the four prophets, and speaks most honourably of his prophecy.

11. In the forecited preface to his translation of Daniel, he assures us that [i] the Jews have not, in their copies of the book of

placet librum recipere), scriptum reperimus.... In Zach. cap. 12. T. iii. p. 784. in. [c] Librum autem Baruch, notarii ejus, qui apud Hebræos nec legitur nec habetur, prætermisimus. Prol. in Jerem. T. i. p. 554. [f] Libellum autem Baruch, qui vulgo editioni Septuaginta copulatur, nec habetur apud Hebræos, et ψευδεπιγραφον epistolam Jeremiæ nequaquam censui differendam. In Jerem. Prol. T. iii. p. 526. [g] Illud admoneo, non haberi Danielem apud Hebræos inter prophetas, sed inter eos qui Αγιογραφα conscripserunt. In tres siquidem partes omnis ab eis scriptura dividitur; in Legem, in Prophetas, in Αγιογραφα, id est, in quinque, et octo, et undecim libros. De quo non est hujus temporis dicere. Pr. in Dan. T. i. p. 990. [h] Isaiam, Jeremiam, Ezechielem, et Danielem, quis possit vel intelligere vel exponere? ... Quartus vero, qui et extremus inter quatuor prophetas, temporum conscius, et totius mundi philostoros [philostoricus], lapidem præcisum de monte sine manibus, et regna omnia subvertentem, claro sermone pronuntiat. Ad Paulin. ep. 50. al. 103. T. iv. n. 573.

Hoc idcirco, ut difficultatem vobis Danielis ostenderem; qui apud Hebræos nec Susannæ habet historiam, nec hymnum trium puerorum, nec Belis Draconisque fabulas; quas nos, quia in toto orbe dispersæ sunt, vero ... antepositio, easque jugulante, subjecimus; ne videremur apud imperitos magnam partem voluminis detruncasse. Audivi ego quemdam de præceptoribus Judæorum, quum Susannæ derideret historiam, et a Græco nescio quo diceret esse confictam, illud opponere quod Origeni quoque Africanus opposuit, etymologias has, απο τυ σχινυ σχισαι, και απο τυ πρινυ πρισαι, de Græco sermone descendere. ... Deinde tantum fuisse otii tribus pueris cavillabatur, utin camino æstuantis incendii metro luderent, et per ordinem ad laudem Dei omnia elementa provocarent. Aut quod miraculum divinæque aspirationis judicium, vel draconem interfectum offa picis, vel sacerdotum Belis machinas deprehensas? Quæ magis prudentia solertia viri,

of Daniel, the ſtory of Suſanna, nor the ſong of the Three Children in the Furnace, nor the fables of Bell and the Dragon; and that he had met with a Jewiſh maſter who criticized all thoſe things, and ridiculed Chriſtians for paying ſo much regard to them.

12. The learned reader may do well to obſerve alſo what Jerom ſays to the like purpoſe, and very largely, in his preface to his Commentaries upon the book of Daniel [k].

13. In the prologue to his tranſlation of the Twelve Prophets from Hebrew, he ſays, that [l] according to the Hebrews they are one book; which the reader undoubtedly remembers to have been ſaid by him above.

14. In the Catalogue above tranſcribed, he ſaid, the Chronicles were reckoned one book. In like manner again expreſsly, in the preface to his tranſlation of the Chronicles, from the Greek verſion of the Seventy, he ſays; 'the [m] Chronicles are 'reckoned by the Jews one book, but becauſe of their length 'they had been divided by Chriſtians into two.' We likewiſe learn from him, that [n] the books of Samuel were then oftentimes called the books of the Kingdoms.

15. In the preface to his tranſlation of Ezra and Nehemiah from Hebrew, he ſays, that [o] by the Hebrews they are reckoned one book, called Ezra; but reckoning them two, he had not tranſlated the dreams of thoſe apocryphal books, the third and fourth of Ezra, which were not found among the Jews, and therefore were not to be regarded.

16. In his book againſt Vigilantius [p] he cenſures an apocry-

viri, quam prophetali ſpiritu perpetrata. T. i. p. 990. [k] T. iii. p. 1074.

[l] Hoc tantum vos, O Paula et Euſtochium, admonitas volo, unum librum eſſe duodecim prophetarum. T. i. p. 727.

[m] Hoc primum ſciendum, quod apud Hebræos Paralipomenon liber unus ſit, et apud illos vocetur Dabre Jamim, id eſt, Verba Dierum; qui propter magnitudinem apud nos diviſus eſt. In libr. Paral. juxta Septuag. Interp. T. i. p. 1418.

[n] Legamus Samuelem, ſive, ut in communi titulo habetur, Regnorum libros. Ad Pamm. ep. 33, al. 101. T. iv. p. 253, F. [o] Nec quemquam moveat, quod unus a nobis editus liber eſt. Nec apocryphorum tertii et quarti ſomnis delectetur: quia et apud Hebræos Esræ Nehemiæque ſermones in unum volumen coarctantur; et quæ non habentur apud illos, nec de viginti quatuor ſenibus ſunt, procul abjicienda. Pr. in Esr. T. i. p. 1106, 1107. [p] Tu vigilans dormis, et dormiens ſcribis: et proponis mihi librum apocryphum, qui ſub nomine Eſdræ a te et ſimilibus tui legitur; ubi ſcriptum eſt, quod poſt mortem nullus pro aliis audeat deprecari; quem ego librum nunquam legi. Quid enim neceſſe eſt in manus ſumere quod eccleſia non recipit? Niſi forte Balſamum mihi, et Barbelum, et Theſaurum Manichæi . . . profatus. . . . Nam in Commentariolo tuo, quasi pro te faciens, de Salomone tumis teſtimonium, quod Salomon omnino non ſcripſit; ut qui habes alterum Eſdram, habeas et Salomonem alterum. Et, ſi tibi placuerit, legito fictas revelationes omnium patriarcharum et prophetarum. Et quum illas didiceris, inter mulierum textrinas cantato, immo legendas propone in tabernis tuis, ut facilius pueri harmonias vulgas indoctum provocet ad bibendum. Adv. Vigil. T. iv. P. ii. p. 283, 284.

phal book of Ezra, intending, as [s] is supposed, that which is called the fourth book of Ezra. In the same place he condemns all sorts of apocryphal books in general, published with the names of Solomon or Ezra, or any of the patriarchs or prophets; and he expressly says, the church did not receive that book of Ezra, and (which may be thought strange by some) that he had never read it.

17. Jerom translated likewise Tobit and Judith from Chaldee into Latin, at the desire of some of his friends. But [t] in the prefaces to each he brands them as apocryphal, and not received by the Jews.

18. Jerom never translated Wisdom, nor [u] Ecclesiasticus, nor the books of Maccabees.

19. In his Commentary upon Isaiah he says, that [x] after Haggai, Zechariah, and Malachi, the Jews had no prophets until the time of John the Baptist.

20. From what has been seen we plainly perceive that St. Jerom's canon of the Old Testament was that of the Jews. All other books, not received by them, he calls apocryphal; particularly Wisdom, Ecclesiasticus, Tobit, Judith, and the Maccabees. Those books, he says, the church does not receive among the canonical scriptures; they may be read for the edification of the people, but are not to be esteemed as of authority for proving any doctrines of religion. He also rejects Baruch, and the Epistle of Jeremiah, and the song of the Three Children in the furnace, and the story of Bel and the Dragon, and the third and fourth book of Ezra, as they are called. Upon the whole, he receives, as we have seen, all the books commonly received by the Jews, particularly Solomon's Song and Esther among the rest, and no other. Some Christians there were in his time, who paid too great a regard to the additional stories in the book of Daniel, and to

[s] Librum Esdræ quartum intelligere videtur. Non falsa Vigilantius opinio fuerat [illegible] septimo iv. Esdræ, ver. 36 —. Bellicitum. in loc.

Multum non dicto extremi vestri interpretem. Exquisitis enim ut libros Chaldaicos in Latinum conscripsimus ad Latinum stilum [illegible] Esdram utique Tobiæ, quem Hebraeo de Catalogo Divinarum Scripturarum [illegible], hi quæ Apocrypha memorant [illegible]. Tertia [illegible] studio. Argumentum [illegible] Hebraeorum fidei; et inpetrabilis, contra [illegible] canonem Latinis auribus [illegible]. Pr. in libr. Tob. T. i. p. 1151.——Apud Hebraeos liber Judith inter apocryphas habitur; cujus auctoritas ad roborandas illa quæ in controversiam veniunt minus idonea judicatur. Chaldaico tamen sermone conscriptus inter Historias computatur. Pr. in libr. Judith. T. i. p. 1170. [u] Machabaeorum libros primum se Hebraice reperisse fertur [Pr. in Reg.], ut etiam Ecclesiasticum; sed neutrum eorum exinde transtulit. Hod. p. 538, M. [x] Quis minutos genuit? [illegible] et viduæ, [illegible], et captivæ; in populo Judæorum filios habere desiderem; multo tempore non prophetam. Post Aggæum, Zachariam, Malachiam, nullus Propheta usque ad Joannem Baptistam [illegible]. In Is. cap. 29. T. iii. p. 361.

several of the apocryphal books above named. But our learned author used his best endeavours to reduce them to the Jewish Canon, or Hebrew Verity [u], as he often calls it.

21. Beside the apocryphal books just mentioned, there are divers others relating to the Old Testament, as 'the Revelation 'of Elias,' and 'the Ascension of Isaiah.' But I defer farther notice of them till we come to observe the apocryphal books of the New Testament, as the considering them all together may be the shortest method.

IV. I might here conclude my remarks upon this preface of Jerom; but I am desirous to take some particular notice of the division of the books of the Old Testament, which, according to his account, then obtained among the Jews.

1. Isaac Vossius suspected that [x] the division of the books of the Old Testament into the Law, the Prophets, and the Hagiographa, was an invention of Aquila, who in the second century made a new version of the Jewish scriptures into Greek; whereas the old partition was that of the Law, the Prophecies, and Psalms. Moreover he says, that the word itself, αγιογραφα, is absurd, and unsuitable to the Greek language; and probably was coined by Aquila.

Humphry Hody says, that [y] the division of the Jewish sacred books into the Law, the Prophets, and Kethubhim or Hagiographa, is of the highest antiquity. Nevertheless he cannot believe that the books of Joshua, the Judges, Samuel, and the Kings, were placed in the rank of prophets by the ancient Jews; to him this appears to be done very foolishly. Nor are the Rabbins agreed what books ought to be placed among Prophets, and what among Hagiographa. By Kethubhim [z], or Hagiographa,

[u] Canonem Hebraicæ Veritatis, excepto Octateucho, quem nunc in manibus habeo, pueris tuis et notariis dedi describendum. Ad Lucin. ep. 52, al. 28. T. iv. p. 579, in. —Veniamus ad aliud ejusdem Zachariæ testimonium, quod Joannes Evangelista assumit juxta Hebraicam Veritatem. De Optim. Gen. Interpr. ad Pamm. ep. 33, al. 101. p. 252. Vid. ib. p. 254, M. et passim. [x] Aquilæ temporibus, et ab ipso forte Aquila, excogitatam fuisse divisionem librorum sacrorum in Legem, Prophetas, et Hagiographa; cum antea obtinuerat partitio in Legem, Prophetias, et Hymnos. Αγιογραφα ineptum, uti dicit, vocabulum, et contra naturam linguæ Græcæ formatum; ab Aquila suspicatur confictum fuisse, cujus versionem ait plenam fuisse futilibus istiusmodi vocabulis. Vocem quoque γραφια, qua Hagiographa interdum designantur, ab eodem fuisse confictum opinatur. Hod. de Bib. Text. Orig. l. iv. c. 1. p. 578. [y] Librorum Biblicorum distributionem in Legem, Prophetas, et Kethubhim sive Hagiographa, esse ultimæ antiquitatis, haud dubito. Id vero minime credo, libros Joshuæ, Judicum, Samuelis, et Regum, in ordinem Prophetarum a Judæis vetustissimis relates fuisse, ut factum est ætate B. Hieronymi, et a Judæis recentioribus. Ineptissime hoc fieri videtur; neque enim inter Rabbinos de Prophetis et Hagiographis satis convenit. Hod. ib. l. ii. c. 9. p. 190.

[z] Per Kethubhim, sive Hagiographa, intelligi debent, et sine controversia a Judæis antiquissimis intellecti fuerunt, omnes illi libri præter Legem Mosaicam, qui per Spiritum Sanctum scripti sunt, non tamen fuerunt prophetici. Ib. p. 190.

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he ſays ought to be underſtood, and were intended by the ancient Jews, all thoſe books beſide the law which were written by inſpiration, and were not ſtrictly prophetical.

He moreover ſays, that [a] the modern Rabbins, as well as Maimonides, and the Jews in Jerom's time, place Daniel among the Hagiographa. But he ſays this was done by them upon very frivolous reaſons.

Indeed Daniel is expreſsly called a prophet by our bleſſed Saviour. Matth. xxiv. 15; Mark, xiii. 14. By [b] Joſephus he is reckoned among the greateſt of the prophets; and if any man among the ancient Jews deſerved that title, he does.

2. Let us then look back, and recollect the general diviſions of the Jewiſh ſcriptures in ancient writers.

1. In the ſecond prologue to the book of Eccleſiaſticus, or the prologue of Jeſus the ſon of Sirach, are theſe expreſſions: 'the [c] law and the prophets, and others that have followed their 'ſteps;' afterwards, 'the [d] law and the prophets, and other 'books of our fathers;' and ſtill lower, 'the [e] law itſelf and 'the prophets [or prophecies], and the reſt of the books.' It is queſtionable whether here are three, or only two ſorts of ſacred writings; for it ſeems to me, that by 'others that have follow-'ed their ſteps,' are not to be underſtood ſacred writers, but wiſe men who imitated the prophets: conſequently here are only two ſorts of ſacred or canonical books, 'the law' and 'the prophets.' If this be the meaning of the firſt paſſage, I reckon that the two others are to be underſtood in the ſame manner.

2. Philo the Jew ſpeaks of 'laws and oracles delivered by 'prophets, and hymns and other things conducive to promote 'knowledge and piety [f].' But Philo being an obſcure writer, and here, as it ſeems to me, not quite clear, I am afraid to make any remarks, or to determine whether he ſpeaks of ſacred and canonical books of ſcripture only, or of them and ſome others.

3. In the New Teſtament are various ways of ſpeaking. Sometimes the law denotes the ſcriptures of the Old Teſtament in general. John, x. 34. *Is it not written in your law? I ſaid, Ye are gods.* From Pſ. lxxxii. 6.—John, xv. 25. *That the word*

[a] Danielem e numero Prophetarum ejiciunt Rabbini, et olim ejecerunt Maimonidis et Hieronymi ætate. 'Hinc unanimi 'conſenſu,' inquit Maimonides, 'retulit 'gens noſtra librum Danielis inter libros 'Hagiographos, non vero inter Prophetas.' Sed frivolis rationibus id faciunt. Ib. p. 191. [b] Antiq. Jud. l. x. c. 11. n. 7.

[c] Πολλων και μεγαλων ημιν δια τε νομου, και των προφητων, και των αλλων των κατ' αυτους ακολουθησαντων δεδομενων. κ. λ. [d] Ο παππος μου Ιησους, επι πολυν χρονον δυς εις τε τον του νομου και των προφητων, και των αλλων πατριων βιβλιων ανεγνωκεν. [e] Και αυτος ο νομος, και αι προφητειαι, και τα λοιπα των βιβλιων.

[f] Αλλα νομους και λογια θεσπισθεντα δια προφητων, και υμνους, και τα αλλα, εις επιγνωσιν και ευσεβειαν συναυξουσαι, και τελειουσαι. De Vit. Contempl. p. 893. E.

*might be fulfilled which is written in their law, They hated me without a cause.* Ps. xxxv. 19.—1 Cor. xiv. 21. *In the law it is written, With men of other tongues . . . will I speak to this people.* . . . Is. xxviii. 11.

Sometimes 'the prophets' is equivalent to the scriptures of the Old Testament. Luke, xviii. 31. *Behold we go up to Jerusalem, and all things that are written in the prophets concerning the Son of man shall be accomplished.*—xxiv. 25. *O fools, and slow of heart, to believe all that the prophets have spoken!*—Acts, x. 43. *To him give all the prophets witness.*—Rom. i. 2. *Which he had promised before by his prophets in the holy scriptures.*—Eph. ii. 20. *And are built upon the foundation of the apostles and prophets.*

Oftentimes the books of the Old Testament are denoted by a dichotomy, or twofold partition, 'the Law and the Prophets.' Matth. v. 17. *Think not that I am come to destroy the law or the prophets.*—vii. 12. *For this is the law and the prophets.* See also xxii. 40.—Matth. xi. 13. *For all the law and the prophets prophesied until John.* Compare Luke, xvi. 16.—Luke, xvi. 29. *They have Moses and the prophets.*—31. *If they hear not Moses and the prophets.*—xxiv. 27. *And beginning at Moses, and all the prophets, he expounded unto them, in all the scriptures, the things concerning himself.*—John, i. 45. *We have found him, of whom Moses in the law and the prophets did write.*—Acts, xxiv. 14. . . . *believing all things which are written in the law and the prophets.*—xxvi. 22. *Saying none other things than those which the prophets and Moses did say should come.*—xxviii. 23. *Persuading them concerning Jesus, both out of the law of Moses, and out of the prophets.*—Rom. iii. 21. *Being witnessed by the law and the prophets.*

In one place there seems to be a threefold partition of the scriptures of the Old Testament. Luke, xxiv. 44. *These are the words which I spake unto you whilst I was yet with you; that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.* But some very learned and judicious men are of opinion, that by 'the psalms' in this place we are not to understand the metrical books, or any other general division of the scriptures of the Old Testament, but the book of Psalms. Then what our Lord says is this: 'That all 'things must be fulfilled which are written of me in the law and 'in the prophets, especially in the Psalms.' So says [s] Leusden

[s] Responderi potest (quod mihi etiam maxime veritatis videtur) Christum, Luc. xxiv. 44, totam mentionem facere librorum Historicorum, vel quorundam Hagiographorum; quorum libris non ita continentur praedictiones de futuro Messia, quam quidem in libris Moisis, in libris Prophetarum, et in Psalmis. Christus ergo hoc per Psalmos intellexit Psalmos proprie dictos, et cum praeter Psalmos etiam ceteros libros hymnorum, scil. Jobum, Proverbia, Ecclesiasten, et Canticum Canticorum. I. Leusden. Philol. Hebr. Dell. II, p. 15.

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and Wolfius [h], whom I transcribe below. This interpretation will be much confirmed by observing how much the dichotomy, or twofold partition of sacred books, 'the Law and the Prophets,' prevails in the New Testament. 'All things must be 'fulfilled which are written in the law and in the prophets, 'especially in that prophetical book, the Psalms.' So Mark, xvi. 7. *Go your way, tell his disciples, and Peter*; that is, especially Peter, particularly Peter. So likewise St. Paul, Eph. vi. 18, 19. *Praying . . . for all saints, and for me*; that is, particularly for me [i].

4. I now proceed. Josephus says, 'Their [k] sacred books are 'twenty-two; five books of the law of Moses, thirteen [l] prophetical, and four containing hymns in praise of God, and excellent 'rules of life for the direction of mankind.' By the thirteen intending, as is thought [m], 1. Joshua. 2. Judges, with Ruth. 3. The two books of Samuel. 4. The two books of the Kings. 5. The two books of the Chronicles. 6. Ezra, with Nehemiah. 7. Esther. 8. Job. 9. Isaiah. 10. Jeremiah, with the Lamentations. 11. Ezekiel. 12. Daniel. 13. The Twelve Prophets.—The four books of hymns will then be the Psalms, the Proverbs, Ecclesiastes, and the Canticles.

5. Melito, bishop of Sardis, about 177, has [n] a catalogue of the books of the Old Testament; but he does not sort them into classes. Nevertheless it may not be quite useless to put down their names in his order: 'Five books of Moses; Joshua the 'son of Nun; the Judges; Ruth; four books of the Kings; 'two books of Chronicles; the Psalms of David; the Proverbs 'of Solomon; the Ecclesiastes; the Canticles; Job; the books 'of the Prophets Isaiah, Jeremiah; the Twelve Prophets in one 'book; Daniel; Ezekiel; Ezra.'

[h] Nec mihi probabile videtur, Christum Dominum nostrum ad hanc divisionem [illegible] intendisse, quippe qui alibi ad [illegible] Hebraorum provocans, Moisis tantum prophetarum facit mentionem. v. c. [illegible] xvi. 29. 31. Sic Lucas ipse, xxiv. 27, [illegible] 'Mose et prophetis,' addit, [illegible] Dominum nostrum 'exposuisse 'de [illegible] omnia quæ de se in Scripturis [illegible] tradita sint;' ubi sane [illegible] 'Moisis et prophetarum' nomine comprehendunt. Non minus Paulus, Actor. [illegible] 22, ex Scriptura Sacra interpretatus, [illegible] 'se id dictum nihil præter ea quæ prophetæ et Mose prædixerint.' Ex quo [illegible] cit, sanctitatem Servatoris ætate [illegible] partis obtinuisse, et scripta divina [illegible] Legem et prophetas distincta fuisse. [illegible] Luc. xxiv. 44, ubi [illegible] Moisi et prophetarum scriptis adjunguntur. Ea etiam veluti in partem interpretandi . . . 'Omnia debent impleri 'quæ scripta sunt in Moise, in prophetis, 'et cum primis 'in Psalmis,' quemadmodum verba angeli ad mulieres. Marc. xvi. 7. Wolf. Bib. Hebr. P. ii. p. 41.

[i] See A. Blackwall's Sacred Classics, P. i. p. 121.

[k] . . . διὸ δὲ μόνα τῶν τῶν ἡμετέρων βιβλίων, τὰ πιστὰ ἐχοντα γραφὰ τυγχάνοντα, τὰ δικαίως ἐκ θεοῦ πεπιστευμένα. v. A. Contr. Ap. l. i. c. 8. et ap. Euseb. H. E. l. iii. c. 9, 10.

[l] [illegible] Μωσέως τὰ κατ' αὐτὸν περιέχοντα [illegible] τὰς τῶν ἀνθρώπων διαδοχὰς [illegible] τῶν [illegible] καὶ τῶν μετὰ τὸν [illegible] τὰ βιβλία περιέχει. Ibid.

[m] Vid. Hod. ubi supra, p. 644. See also H. Prideaux Conn. P. i. book v. year before Christ 446.

[n] Ap. Euseb. H. E. l. iv. c. 26. And see, in this work, vol. ii. ch. [illegible].

6. Origen

6. Origen also [o], about 230, has a catalogue; nor does he sort the books into any general divisions. However, the order is this: 'Five books of Moses; Joshua the son of Nun; the 'Judges, with Ruth, one book; the first and second book of 'the Kings, called by them Samuel, and reckoned one book; 'the third and fourth of the Kings, also one book; the first and 'second of the Remains, in one book; Esdras, first and second, 'in one book, called by them Ezra; the book of the Psalms; 'Solomon's Proverbs, Ecclesiastes, Canticles; Isaiah; Jeremiah; 'Daniel; Ezekiel; Job; Esther.' The book of the Twelve Prophets is wanting in our copies.

7. Athanasius, about 326, in his Festal Epistle [p], transcribed by us formerly [q], takes little or no notice of general divisions; but he enumerates the books in this order: 'First the five books 'of Moses; then the historical books, from Joshua down to 'Ezra; then the books in verse, the Psalms, Proverbs, Eccle-'siastes, Canticles, Job; lastly the Prophets, which are the 'Twelve Prophets in one book, Isaiah, Jeremiah, Ezekiel, 'Daniel.' The same order is in the Synopsis Scripturæ [r], ascribed to him.

8. Cyril of Jerusalem, about 348, has a catalogue of the books of the Old Testament [s], transcribed by us at length formerly [t]. He uses divisions. 'The [u] first are the five books of 'Moses; then the historical books; after them five books in 'verse—Job, the Psalms, the Proverbs, Ecclesiastes, the Canti-'cles; and, last of all, five prophetical books, which are 'the Twelve Prophets in one book, Isaiah, Jeremiah, Ezekiel, 'Daniel.'

9. Epiphanius, who flourished about 368 and afterwards, has three catalogues [x]. In two [y] of which all the books of the Old Testament are reckoned up, from Genesis down to Ezra and Esther, without any general denominations or partitions. But in the other [z], he divides them after this manner: He says [a], 'that 'the books of scripture are comprised in four Pentateuchs, and

[o] Ap. Euseb. lib. l. vi. c. 25. And see here, vol. ii. ch. xxxiii. p. 465, 466.

[p] Ath. T. i. p. 961, 962.

[q] See vol. iv. p. 281.

[r] Ath. T. ii. p. 125—128. And see before, vol. iv. p. 291.

[s] Cat. 4. n. 35. ed. Bened.

[t] Vol. viii. p. 299, 300.

[u] Τουτων γαρ πρωτα μεν η Μωσεως, δια πενταβιβλου . . . Και τα μετα τουτον . . . Τα δε εξαμετρα . . . Τα δε τελευταια . . . Ubi supra.

[x] See above, vol. iv. p. 312, 313.

[y] Adv. H. 8. n. vi. T. i. p. 19. De Mens. et Pond. n. xviii. T. ii. p. 180.

[z] De Mens. et Pond. n. iv. T. ii. p. 161, 162.

[a] Ουδ' γαρ ... ... ...

'two over and above. The first Pentateuch is that which is 'most properly so, containing the five books of the Law; 'the next contains the five books in verse, the book of Job, the 'Psalter, the Proverbs of Solomon, the Ecclesiastes, the Canti-'cles; the third Pentateuch contains those called Grapheia, by 'others Hagiographa, which are the book of Joshua the son 'of Nun, the book of Judges, with Ruth, the first and second of 'the Remains, the first and second of the Kingdoms, and the 'third and fourth of the Kingdoms; the fourth Pentateuch 'consists of the Twelve Prophets in one book, Isaiah, Jeremiah, 'Ezekiel, Daniel: the two others, over and above these, are 'the two books of Ezra, reckoned one book, and Esther.' Which catalogue is followed by John Damascenus [b], about the year 630.

It should be observed, that in another place, in his account of the Nazarene Christians, Epiphanius says [c], 'They receive the 'law and the prophets, and those called the Grapheia; I mean 'the books in verse, and the Kingdoms, and the Remains, and 'Esther, and the rest; which are all read by them in Hebrew.'

10. May I add here, that Rufinus, whose catalogue of the books of scripture will be in the next chapter, takes no notice of the Hagiographa? He has not any general divisions, but his order is this: First the legal, next the historical books, then the prophetical, and lastly those called metrical.

3. Having now put down all these catalogues, as distinctly I hope as is needful, some remarks may be made.

1. The Jewish people have been very uniform in the number of sacred books received by them.

2. They have varied, and have been somewhat arbitrary, in the general denominations and divisions of them.

3. I discern not any proof of the high antiquity of that division of their sacred books into 'the Law, the Prophets, and the 'Hagiographa;' for there appear not any traces of it in the scriptures either of the Old or New Testament, nor in Josephus, nor in any Christian writers before Epiphanius and Jerom, near the end of the fourth century. To be more particular—I see not this partition in the Prologue to the book of Ecclesiasticus, nor in Philo, nor in the New Testament. The only place of the New Testament where is any tripartite division of the ancient scriptures, is Luke, xxiv. 44; and if by the Psalms are not meant the book of David's Psalms, probably the metrical books

[b] De Fide Orth. lib. iv. c. 17. [c] Παρ' αὐτοῖς γὰρ πᾶς νόμος, καὶ οἱ προφῆται, καὶ [illegible] τὰ γραφεῖα, καὶ [illegible] βασιλείαις, καὶ παραλειπομένοις, καὶ Ἐσθὴρ, καὶ [illegible] Haer. 29. n. 7.

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are to be thereby underſtood. Some learned men indeed have ſuppoſed, that therein our Lord had a reſpect to that diviſion which is called 'Hagiographa;' but I think without reaſon, as do Leuſden and Wolfius, before cited. I place now in the bottom of the page another paſſage of Leuſden [d], in which he ſays, 'The Jews aſcribe this threefold diviſion of ſacred books to the 'prophet Ezra.' But as this is affirmed without proof, it may be as eaſily denied. He thinks the inventor of this diviſion to be unknown. He here obſerves alſo, that ſome learned Chriſtians had ſuppoſed our Lord to have an eye to this diviſion in Luke, xxiv. 44; concerning which he had delivered his opinion in the place quoted above. I likewiſe tranſcribe below [e] ſome obſervations of that learned and laborious writer, I. Fr. Buddeus; who ſays, it is uncertain when and by whom this partition was firſt uſed. He alſo ſhews the impropriety and inconvenience of it, as generally uſed by the Jews. It ſeems to me to be altogether needleſs to ſhew that Joſephus does not intend the Hagiographa, when he ſpeaks of the 'four books of Hymns in Praiſe of God, 'and Excellent Rules of Life.' Finally, there appears not any notice taken of it, nor any regard had to it, in Melito, Origen, Cyril, or Athanaſius.

4. Among thoſe who have uſed this partition, there ſeems to have been a great variety of opinions concerning the books that ſhould be called Hagiographa. In Jerom they are nine; namely, 'Job, the Pſalms, the Proverbs, Eccleſiaſtes, the Canticles, 'Daniel, the Remains or Chronicles, Ezra, Eſther.' In the

[d] Tertio quæritur, Quis fuit primus auctor hujus triplicis divisionis Veteris Testamenti? Respondeo, Judæi Esram prophetam hujus triplicis divisionis constituunt primum auctorem et inventorem. Sed quia hoc absque ulla probatione illi adscribitur, ideo eadem facilitate reiciuntur qua affirmantur. Nos illam quæstionem non determinamus; nam non putamus primum auctorem hujus divisionis esse notum. Ut ut sit, hæc divisio secundum sententiam Christianorum et Judæorum est admodum antiqua; et ad minimum temporibus Christi putatur fuisse usitata. Christiani, qui antiquitatem hujus divisionis probant, in medium proferunt verba Christi ex evangelio Lucæ, cap. xxiv. 44. jam retro, sectione secunda, allegata. Per Psalmos enim existimant Classem intelligi omnes Hagiographos, tum quia liber Psalmorum est primus libri Hagiographorum, tum quia liber Psalmorum quasi liber præcipuus et præstantissimus inter Hagiographos. [illegible] Dissert. [illegible] Ebræi in Legem, Prophetas, et Chethubhim seu Hagiographa, tantæ auctoritatis non est ut nos moveri debeat. Quando enim, aut a quonam orta sit, non satis constat. Quod si enim vel maxime Servator ipse, per vocatione sua ad Mosen, Prophetas, et Psalmos, Luc. xxiv. 44, quæ quorundam est sententia, huc respexit, inde tamen non sequitur, eo modo partitionem illam jam tum usitatam fuisse, quo in Codice Esraeo hodie conspicitur. Parum autem concinnam esse, plurimisque laboribus incommodis, aut si vel maxime ipsa classium constitutio tolerari queat, quorundam tamen librorum ad hanc aut illam classem relationem minime probari posse, et res ipsa docet, et viri docti dudum ostenderunt. Certe, cur Daniel ad Hagiographa potius quam Prophetas referendus sit, nulla, re probabilis quidem, ratio dari potest. I. Fr. Buddei Hist. Ec. Vet. T. Tom. Posterior. p. 828. 4to. Halæ Magdeburg. 1729.

catalogue

catalogue of Epiphanius, in the treatise of Weights and Measures, they are all the historical books, except Ezra and Esther. In the other passage, concerning the sect of the Nazarenes, they comprise the books in verse, and a part of the historical books; or, as Hody would have it [f], all of them.

5. There appears not any fitness in this division. The impropriety of it has been hinted already, and is shewn in some of the passages of the learned writers already quoted. I place below [a] another passage of Leusden, full to the purpose. I think it may be farther shewn, that there is not any fitness in this partition; for the word Hagiographa, or Grapheia, or Kethubhim, has nothing appropriating or distinctive in it; which may have been the ground of that difference of opinion among those who have made use of it, concerning the books that should be placed in that class. Certainly the distribution of books, as in Jerom, in the two divisions of Prophets and Hagiographa, must appear absurd and preposterous. The books of Chronicles, Ezra, and Esther, are separated from the books of Samuel and the Kings, and the other historical books; and Daniel is separated from the prophets. Upon the whole, understand by Hagiographa the historical books, or the metrical books, or the historical and metrical—still I cannot discern any suitableness or fitness in that denomination.

6. Every other partition of the sacred books of the Old Testament, with which we are acquainted, appears to be preferable to this of the Law, Prophets, and Hagiographa. Those denominations which we sometimes meet with in the New Testament, 'the Law,' or 'the Prophets,' denoting in general the ancient sacred writings, are very just. The dichotomy, 'the Law and 'the Prophets,' so common in the New Testament, is very proper. That likewise is the partition in the prologue to the book of Ecclesiasticus, if I understand it right. The tripartite division in Luke, xxiv. and Josephus—'the Law, the Prophets, and Psalms, or Hymns,' is also very proper. All, I apprehend, must presently discern the propriety of the first and last class in this partition, 'Legal and Metrical.' The second also is very proper; for all those books are written by inspired men, or 'prophets,' as they are justly called by Josephus, and some of

[f] Ut supra, p. 190, 191.

[a] Quarto quæritur, An hæc divisio est satis concinna? Respondeo, Non est satis concinna et congrua. Nam, 1. Libri Jeremiæ, Judicum, Samuelis, et Regum mere Historici vocantur, Prophetici, sive Prophetæ. 2. Quia liber Propheticus Danielis a Propheticis separatur, et Hagiographis annumeratur. . . . . Deinde, quod Daniel revera Prophetis sit annumerandus, patet ex ipsius libro, in quo et tempus adventus Messiæ, et multæ aliæ prophetiæ, clarissime describuntur. Leusd. ib. p. 19.

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them are strictly prophecies. Another partition is that used by Cyril of Jerusalem, which is, Legal, Historical, Metrical, and Prophetical: and though this partition is not at all expressed in Athanasius's catalogue, it may be argued from the order of the books that he had a regard to it. A regard seems to be had to it likewise in Origen's catalogue. The order of the books also in Melito's catalogue may afford, in my opinion, a very probable argument of a regard to this partition. And this appears to me, and I suppose to others likewise [h], the most proper and commodious partition of the sacred books of the Old Testament.

7. I now add an observation of a different kind. The placing the books of the Old Testament, from the first to the last, in chronological order, is a thing of no importance, and might be inconvenient; but divide them into classes, and the order of time may be useful. In the first class must be the five books of Moses; then the historical books, Joshua, the Judges with Ruth, Samuel, the Kings, the Chronicles, Ezra, Nehemiah, Esther; next the metrical books, Job, the Psalms, the Proverbs, Ecclesiastes, the Canticles; lastly, the prophetical books, the Twelve Prophets in one book, each of which might be placed according to the order of time, Isaiah, Jeremiah with the Lamentations, Ezekiel, Daniel; or, first of all, the Four larger Prophets, and then the book of the Twelve lesser Prophets, as they are called: by which also we perceive that the present order of books in our Bibles, is in the main such as we have reason to be well satisfied with.—The same rule may be applied to the books of the New Testament. To place them all, from the first to the last, in chronological order, might be inconvenient, and create confusion: but having first separated the gospels and the Acts, St. Paul's epistles might be digested in the order of time; and, in like manner, the seven catholic epistles, and the Revelation.

V. In the next place I shall make an extract from St. Jerom's letter Concerning the Study of the Scriptures [i], written to Paulinus, supposed to be Paulinus of Nola [k]. It is computed that this letter was written in 395, or 396, or 397, according to the different sentiments of learned men. In it are enumerated all the books of the Old and New Testament in the following order:

[h] Ultima divisio Veteris Testamenti, quæ duabus antecedentibus multis parasangis est præferenda, a recentioribus Latinis doctoribus in quatuor partes, scil. in Legalem, in Historicam, in Poëticam sive Doctrinalem, et in Prophaticam, digesta est. Leusden. ib. p. 19. [i] De studio Scripturarum, ad Paulinum. Ep. 50, al. 103. T. iv. P. ii. p. 568—575. ed. Bened. [k] See St. Jerome, art. 72. Tillem. Mem. T. xii.

'The first is Genesis [l], which contains the history of the creation of the world, and of the origin of mankind, the division of the earth, the confusion of tongues, and other things, to the time of the Jewish exit out of Egypt:' in like manner of the rest, mentioning the principal subjects of each book; which I must omit, confining myself, for the most part, to the names of books only. 'Exodus; Leviticus; Numbers; Deuteronomy: these are the Pentateuch. Job, the great example of patience; Joshua, the son of Nun; the book of the Judges; Ruth, the Moabitess; Samuel; the [m] Kings, that is, the third and fourth book of Kings; the [n] Twelve Prophets in one volume—Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi the last of the prophets [o]; Isaiah; Jeremiah; Ezekiel; Daniel, whom he calls a prophet [p], and the fourth in that number, and highly extols his prophecy, as before observed; David [q], the most excellent psalmist; Solomon [r], who directs the manners of men, teacheth the vanity of the world, and marries Christ and the church; Esther; the [s] Chronicles, the usefulness and importance of which he enlarges upon; Ezra and Nehemiah, in one book [t].'

He here afterwards names and describes all the writers of the New Testament, and their several works. 'The first [u] are the 'four

[l] Videlicet mon festissima est Genesis, in qua de natura mundi, de exordio generis humani, de divisione terræ, de confusione linguarum et gentium, usque ad exitum filiorum Hebræorum. Patet Exodus cum [illegible], cum decalogo, cum mysticis [illegible] præceptis, &c. p. 571, F.

[m] Malachim, id est, Regum tertius et quartus liber. p. 252, M.

[n] Duodecim prophetæ in unius voluminis [illegible] coarctati. Ibid.

[o] Malachias aperte, et in fine omnium Prophetarum, de abjectione Israel, et vocatione gentium. p. 573.

[p] Daniel, Jeremiam, Ezechielem, et Prophetam, quos possit vel intelligere, vel [illegible]. . . . Quartus vero, qui et pœnitentiæ inter quatuor Prophetas, temporum [illegible], et totius mundi Philosophus, lapidem prædicem de monte sine manibus, et regna omnia subvertentem, claro ferme prædicavit. Ibid. [q] David, [illegible], Psalterius, et Alcæus, [illegible], Canaus, et Simonides. Ibid. [r] Salomon, pacificus et amicus Domini, mores corrigit, naturam docet, Ecclesiam jungit et Christum, sanctarumque nuptiarum dulce canit epithalamium. Ibid. [s] Paralipomenon liber, id est, Testamenti Veteris totius, tantus ac talis est, ut absque illo si quis scientiam Scripturarum sibi voluerit arrogare, ipsum irridet. Per singula quippe nomina punctuatæque verborum, et prætermisse in Regum libris congruntur historiæ, et innumerabiles explicantur evangelii quæstiones. p. 574. [t] Esras et Nemias, adjutor videlicet et confortator a Domino, in unum volumen coarctantur, instaurant templum, muros extruunt civitatis, &c. Ibid.

[u] Tangam et Novum breviter Testamentum. Matthæus, Marcus, Lucas, et Joannes, quadriga Domini, et verum Cherubim, per totum corpus oculati sunt, . . . et pergunt quocumque eos flatus Sancti Spiritus perduxerit. . . . Paulus apostolus ad septem ecclesias scribit (octava enim, ad Hebræos, a plerisque extra numerum ponitur); Timotheum instruit ac Titum; Philemonem pro fugitivo famulo deprecatur: super quo tacere melius puto, quam pauca scribere. Actus apostolorum nudam fonte videntur historiam, et nascentis Ecclesiæ infantiam texere. Sed si novimus, Ioannem

'four Evangelists, Matthew, Mark, Luke, John, the chariot of 'the Lord, and the true cherubim, who go wherever the spirit 'leads them. . . . The Apostle Paul writes to seven churches; 'for the eighth, that of the Hebrews, by many is not reckoned 'among them. He likewise instructs Timothy and Titus, and 'intercedes with Philemon for a runaway servant. The Acts 'of the apostles, another work of Luke the physician, *whose* '*praise is in the gospel* [2 Cor. viii. 18.], contain the history of 'the infancy of the church. The apostles James, Peter, John, 'Jude, write seven epistles, of few words, but full of sense: the 'Revelation of John has as many mysteries as words.'—The reading these scriptures Jerom recommends to his friend; and if he is conversant with them, he says, he will then live as it were in heaven.

None can forbear to observe how clean these catalogues of the scriptures of the Old and New Testament are; for here is not the least notice taken of any other books beside those which have been now particularly mentioned. It affords good reason to believe, that though there were doubts about some of these, there were no others which were esteemed to be of authority, or that made any considerable claim to be parts of canonical scripture.

VI. There is another work of Jerom, from which a catalogue of the books of the Old and the New Testament may be collected; I mean his book of the interpretation of Hebrew Names, which contains a collection of all the names of men and places in the Bible, in alphabetical order, with their interpretations according to the Hebrew etymology. He [x] imitated Philo in that part which concerns the Old Testament, and Origen in

scriptorum eorum Lucam esse medicum, cujus laus est in evangelio, animadvertemus pariter omnia verba illius animæ languenti esse medicinam. Jacobus, Petrus, Johannes, Judas, apostoli, septem epistolas ediderunt, tam mysticas quam succinctas, et breves pariter et longas; breves in verbis, longas in sententiis, ut rarus sit qui non in earum lectione cæcutiat. Apocalypsis Johannis tot habet sacramenta, quot verba. . . . Oro te, frater carissime, inter hæc vivere, ista meditari, nihil aliud nosse, nihil quærere. Nonne tibi videtur jam hic in terris regni cœlestis habitaculum? Ibid. p. 574.

x Philo, vir disertissimus Judæorum, Origenis quoque testimonio comprobatur edidisse librum Hebraicorum nominum, eorumque etymologias juxta ordinem literarum e latere copulasse. Qui quum vulgo habeatur a Græcis, et bibliothecas orbis implevisse, studii nostri fuit in Latinam linguam eum vertere. Verum tam dissona inter se exemplaria reperi, et sic confusum ordinem, ut tacere melius judicaverim, quam reprehensione quid dignum ferrem. Itaque hortatu fratrum Lupuliani et Valeriani, qui me putant aliquid in Hebræa linguæ notitia profecisse, et rei ipsius utilitate commotus, singula per ordinem Scripturarum volumina percucurri, et veteris ædificium nova cura instaurans. . . . Ac ne forte consummato ædificio quasi extrema deesset manus, Novi Testamenti verba et nomina interpretatus sum, imitari volens ex parte Origenem. . . . Inter cætera enim ingenii sui monumenta, etiam in hoc elaboravit, ut quod Philo quasi Judæus omiserat, hoc ut Christianus impleret. Præf. in libr. de Interp. Nom. Hebr. T. iii. p. 1. 3.

that

that which relates to the New: and at first he intended to have translated them out of Greek into Latin; but the copies of their works which he met with were so different, and there was such confusion in the order of the words, that he judged it most advisable to make a new work of the like kind; observing, as he expressly says, the order of the books of scripture: so [y] that there were, in a manner, three authors of this work. Jerom's edition of it is supposed to have been made in 388.

1. The books from which these names are collected, are these: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, the four books of the Kings, the Psalter, Isaiah, the Twelve Prophets, Jeremiah, Daniel, Ezekiel, Job. Here is no particular notice taken of the books of the Chronicles, nor of Ezra and Nehemiah. The collections out of the books of the New Testament are in the following order: The gospels of Matthew, Mark, Luke, John; the Acts of the apostles; the seven Catholic epistles, though there is no notice taken of the second epistle of John, that not having in it any names of men or places; the fourteen epistles of Paul in this order—to the Romans, the Corinthians, the Galatians, the Ephesians, the Philippians, the Colossians, the Thessalonians, the Hebrews, to Timothy, Titus, Philemon; the Revelation of John; the epistle of Barnabas.

2. Here again we see that there is no notice taken of any books of the Old Testament, beside those of the Jewish canon. The books of the New Testament are the same with those now commonly received, and mentioned by Jerom as of authority in his other works, excepting only the epistle of Barnabas. The reason of Jerom's here taking in that epistle, Cotelerius [z] supposes to be, that he followed Origen, from whom the latter part of this work was borrowed; for in other places Jerom reckons the epistle of Barnabas among apocryphal scriptures.

3. The order of the books of the New Testament (not to say any thing of the Old), in this work, is here different from that in the letter to Paulinus, and in some other works of this author. Nevertheless [a] there is no good reason to doubt of the genuineness of this book: it is much more reasonable to suppose, that some alterations have been made in it since it was finished by Jerom.

[y] Vid. Martian. Comm. in libr. de Nom. Hebr. ib. p. 86. [z] Denique sanctus Hieronymus in libro, quem de Interpretatione Nominum Hebraicorum, imitatus Philonem et Origenem, composuit, inter Novi Testamenti libros non statuisset epistolam Barnabæ, sicut fecit, quem ipse cum apocryphis scripturis legebat, nisi vidisset ita ab Origene esse adscriptum. Coteler. Judic. de Ep. Barnab. ap. Patr. Apost. T. i. [a] See Tillem. S. Jerome, art. 49. T. xii. Martian. Prolegom. 1. init. T. ii. Vid. et cand. ib. p. 173.

So the copies of this book, as published by Philo and Origen before our author set about it, were different, and the names were in great disorder. And indeed people are apt to take liberties with books of this kind, and to alter them according to their own fancy, and the prevailing sentiments of the times in which they live.

VII. Having now observed in Jerom three catalogues of the books of scripture, one of the Old, and two other of the Old and New Testament, the passage which next offers itself, relates to the four gospels, and is in the prologue to his Commentary upon St. Matthew, written about 398. It is long; but I take it for granted, that my readers are prepared for some such passages out of this learned and laborious author, and that they will not be disgusted by them, nor think them tedious.

1. 'That [b] there were many who wrote gospels, even Luke 'the evangelist witnesseth. [See ch. i. 1.] But the church, 'which, according to the word of the Lord, is built upon a 'rock, pours out only the four rivers of Paradise, . . . and has

[b] Plures fuisse qui evangelia scripserunt, et Lucas evangelista testatur, dicens, 'Quo-'niam quidem multi conati sunt . . . .' Ecclesia autem, quæ supra petram Domini voce fundata est . . . quatuor fluminum Paradisi instar eructans, quatuor et angulos et annulos habet, per quos quasi arca Testamenti, et custos Legis Domini, lignis immobilibus vehitur.—Primus omnium Matthæus est publicanus, cognomento Levi, qui evangelium in Judæa Hebræo sermone edidit, ob eorum maxime causam, qui in Jesum crediderant ex Judæis, et nequaquam legis umbram succedente evangelii veritate servabant. Secundus Marcus, interpres apostoli Petri, et Alexandrinæ ecclesiæ primus episcopus; qui Dominum quidem Salvatorem ipse non vidit, sed ea quæ magistrum audierat prædicantem juxta fidem magis gestorum narravit quam ordinem. Tertius Lucas, medicus, natione Syrus, Antiochensis, cujus laus in evangelio, qui et ipse discipulus apostoli Pauli, in Achaiæ Bœotiæque [al. Bithyniæque] partibus volumen condidit, quædam altius repetens, et, ut ipse in prœœmio confitetur, audita magis quam visa describens. Ultimus Joannes apostolus et evangelista, quem Jesus amavit plurimum; qui supra pectus Domini recumbens, purissima doctrinarum fluenta potavit, et qui solus de cruce meruit audire, 'Ecce mater tua.' Is quum esset in Asia, et jam tunc hæreticorum semina pullularent Cerinthi, Ebionis, et cæterorum, qui negant Christum in carne venisse, (quos et in epistola sua antichristos vocat, et apostolus Paulus frequenter percutit), coactus est ab omnibus pene tunc Asiæ episcopis, et multarum ecclesiarum legationibus, de Divinitate Salvatoris altius scribere; et ad ipsum, ut ita dicam, Verbum, non tam audaci quam felici temeritate prorumpere. Et ecclesiastica narrat historia, quum a fratribus cogeretur ut scriberet, ita facturum respondisse, si indicto jejunio in commune omnes Deum precarentur. Quo expleto, revelatione saturatus, in illud prœœmium cœlo veniens eructavit, 'In principio erat Verbum. . .' Hæc igitur quatuor evangelia ante prædicta Ezechielis quoque volumen probat, in quo prima visio ita contexitur. . . . Prima hominis facies Matthæum significat, qui quasi de homine exortus est scribere, 'Li-'ber generationis Jesu Christi, filii David, 'filii Abraham.' Secunda Marcum, in quo vox leonis in eremo rugientis auditur. . . . Tertia vituli, quæ evangelistam Lucam a Zacharia sacerdote sumpsisse initium præfigurat. Quarta Joannem evangelistam, qui assumptis pennis aquilæ, et ad altiora festinans, de Verbo Dei disputat. . . . Unde et Apocalypsis Joannis. . . . Quibus cunctis perspicue ostenditur, quatuor tantum evangelia debere suscipi, et omnes apocryphorum nænias mortuis magis hæreticis, quam ecclesiasticis vivis, canendas. Prol. in Comment. super Matth. T. IV. init.

'four

'four corners, and four rings, by which the ark of the covenant, 'and guardian of the law of God, is safely carried on immovable 'staves. [See Exod. xxv. 12. . . . 16.]

'The first is Matthew the publican, surnamed Levi, who 'wrote his gospel in Judea, in the Hebrew language, chiefly 'for the sake of the Jews that believed in Jesus, and did not 'join the shadow of the law with the truth of the gospel. The 'second is Mark, interpreter to the apostle Peter, and the first 'bishop of Alexandria; who never saw the Lord himself, but 'related things as he had heard them from his master, very 'truly, but not in the exact order in which they were done. 'The third is Luke the physician, a Syrian of Antioch, *whose 'praise is in the gospel* [See 2 Cor. viii. 18. and Col. iv. 14.]; 'who was a disciple of the apostle Paul, and published his go-'spel in the countries of Achaia and Bœotia; who likewise, as 'he also intimates in his preface, writes rather as a hearer, than 'as an eye-witness. The last is John the apostle and evangelist, 'whom Jesus loved most, who leaned on the Lord's breast, 'and from thence derived the purest doctrine; to whom alone 'it was said by the Lord, when on the cross, *Behold thy mother.* '[John, xix. 27.] When he was in Asia, and the seeds sown by 'the heretics Cerinthus, Ebion, and others, who denied Christ 'to have come in the flesh, were now springing up, (whom 'also in his epistle he calls antichrists, and the apostle Paul of-'ten reprehends), he was compelled by almost all the bishops of 'Asia, and by deputations from many churches, to write more 'fully of our Saviour's divinity: and ecclesiastical history in-'forms us, that when he was thus requested by the brethren to 'write, he answered that he would, provided they would all 'join in fasting and prayer for him. Which being done, and 'he being fully inspired, he broke forth into that proem coming 'down from heaven, *In the beginning was the Word, and the 'Word was with God, and the Word was God.* These four 'gospels were foretold and prefigured in the vision of Ezekiel. '[See ch. i. 5. . . . 10.] The first living creature, having the 'face of a man, denotes Matthew, who writes as of a man, be-'ginning thus: *The book of the generation of Jesus Christ, 'the son of David, the son of Abraham.* The second de-'notes Mark, in whom is heard the voice of the lion roaring 'in the desert—*The voice of one crying in the wilderness, Prepare 'ye the way of the Lord, make his paths straight.* [ch. i. 3.] The 'the third face of a calf [or ox] prefigures the evangelist Luke, 'who begins his gospel with the history of Zachariah the priest. 'The fourth denotes the evangelist John, who taking the wings

'of an eagle, ascends on high, and discourses of the word of 'God.' Jerom likewise brings in here, and applies to the same purpose, Rev. iv. 7, 8. 'By all which it appears, that four 'gospels only ought to be received, and that all the trash of apo-'cryphal gospels ought to be left to dead heretics, and not to 'be minded by the living members of the church.'

2. Here is one thing which we cannot well forbear observing; I mean the public and general fasting and prayer, enjoined by St. John before he wrote his gospel. As there is nothing about it in Eusebius, or any other writer before Jerom, I think this circumstance deserves little regard. It is, probably, an invented story, owing its rise to the particular respect which some had for St. John's gospel, and especially the beginning of it. Divers learned men [c] suspect the truth of this particular.

3. This passage is a very ample testimony to our four gospels. That there are four gospels only, even those of Matthew, Mark, Luke, and John, he shews, as elsewhere, so particularly in the preface to his Latin edition of the New Testament [d], written near the end of the year 384; where he also says, that all the books of the New Testament were written in Greek, except the gospel of the apostle Matthew, who first wrote in Judea in the Hebrew language.

VIII. Having alleged these general testimonies to the scriptures of the Old and New Testament, and to the four gospels, I shall now take Jerom's histories of the several writers of the books of the New Testament commonly received; which are at the beginning of his book of Illustrious Men, or Catalogue of Ecclesiastical Writers, so often quoted by me in this work, in my accounts of ancient Christian writers.

In Jerom the order is this: Simon Peter, James the Lord's brother, Matthew, Jude brother of James, Paul, Luke, Mark, John. I shall place them in the order of the writings of the New Testament, now generally in use. Nor shall I make many remarks, supposing it to be needless; and that they who have read the former parts of this work, and particularly the chapter of Eusebius of Cæsarea, of whose Ecclesiastical History Jerom

[c] Nos id in medio relinquimus, et multo magis aliam circumstantiam quam illico subjungit Hieronymus, de jejunio quod præcesserit. Lamp. Prolegom. in Johan. l. ii. c. 2. p. 178. — St. Jerome ajoute, qu' avant que de commencer son ouvrage, il ordonna un june, et des prieres publiques. . . . Cela a l' air d' un conte, qui est autant plus suspect, qu' on ne le produit, que plus de quatre [trois] cens an après l' evenement. Ja. Basnag. Hist. de l' Eglise, l. viii. ch. 2. p. 413.

[d] De Novo nunc loquor Testamento, quod Græcum esse non dubium est, excepto apostolo Matthæo, qui primus in Judæa Evangelium Christi Hebraicis literis edidit. . . . Igitur hæc præsens præfatiuncula pollicetur quatuor tantum evangelia, quorum ordo est iste: Matthæus, Marcus, Lucas, Joannes. Præf. in Quat. Evangel. T. i. p. 1426.

made great use in composing his Catalogue, will be able to make for themselves all proper observations.

1. 'Matthew[e], called also Levi, of a publican made an apo-
'stle, first of all wrote a gospel in Judea, in the Hebrew lan-
'guage, and in Hebrew letters, for the sake of those of the cir-
'cumcision who believed: who afterwards translated it into
'Greek, is uncertain. Moreover, the very Hebrew [gospel]
'is in the library at Cæsarea, which was collected with great
'care by the martyr Pamphilus; and with the leave of the Na-
'zarenes who live at Beræa in Syria, and use that volume, I
'transcribed a copy. It is observable, that whenever this evan-
'gelist, in his own person, or in the person of our Saviour,
'quotes any passages of the ancient scripture, he does not follow
'the version of the Seventy, but the Hebrew original. Among
'which these two deserve notice: *Out of Egypt have I called my*
'*Son* [Matth. ii. 15. from Hos. xi. 1.]; and, *He shall be called*
'*a Nazarene*. [Matth. ii. 23. see Isa. xi. 1.]'

When Jerom here says that the evangelist Matthew, in quoting the Old Testament, follows not the version of the Seventy, but the Hebrew original, Hody[f] understands him to speak of St. Matthew's Hebrew gospel; for which I can see no reason. Jerom is speaking of this gospel in general; and the two texts in which he instances, are in our Greek gospel, and are agreeable to the Hebrew of the Old Testament. And elsewhere[g], plainly speaking of St. Matthew's Greek gospel, he says, that in his quotations of the Old Testament he does not follow the Greek version, but the Hebrew original. More passages to the same purpose may be taken notice of hereafter. I might add, that in this very place Jerom plainly speaks of St. Matthew's

[e] Matthæus, qui et Levi, ex publicano apostolus, primus in Judæa, propter eos qui ex circumcisione crediderant, evangelium Christi Hebraicis literis verbisque componit. Quod qui postea in Græcum transtulerit, non satis certum est. Porro ipsum Hebraicum habetur usque hodie in Cæsariensi bibliotheca, quam Pamphilus martyr studiosissime confecit. Mihi quoque a Nazaræis qui in Beræa, urbe Syriæ, hoc volumine utuntur, describendi facultas fuit. In quo animadvertendum, quod ubicumque evangelista, sive ex persona sua, sive ex persona Domini Salvatoris, veteris scripturæ testimoniis abutitur, non sequatur Septuaginta transferentum auctoritatem, sed Hebraicam, e quibus illa duo sunt: 'Ex Ægypto vocavi Filium meum,' et 'Quoniam Nazaræus vocabitur.' De V. I. cap. 3.

[f] Meminit alibi Hieronymus, vidisse se Matthæi exemplar Hebraicum, in eoque omnia juxta textum Heb. invenisse probata. Catalog. Scriptor. Ecc. Hod. l. iii. P. i. cap. 2. p. 248, 249.

[g] Ex quo apparet, Matthæum evangelistam, non veteris interpretationis auctoritate constrictum, dimisisse Hebraicam veritatem; sed quasi Hebræum ex Hebræis, et in lege Domini doctissimum, ea gentibus protulisse, quæ in Hebræo legerat. . . . Quod beatum Matthæum non solum in hoc testimonio, sed in alio fecisse legimus: 'Ex Ægypto vocavi Filium meum.' Pro quo Septuaginta transtulerunt, 'Ex 'Ægypto vocavi filios meos.' &c. Ad Algas. Qu. 2. T. iv. P. i. p. 190. al. ep. 151.

Greek gospel; for if he meant his Hebrew gospel, what occasion could there be to say, that in quoting the ancient scriptures he did not follow the version of the Seventy?

2. 'Mark[h], disciple and interpreter of Peter, at the desire of 'the brethren at Rome, wrote a short gospel, according to 'what he had heard related by Peter; which when Peter knew, 'he approved of it, and authorized it to be read in the churches; 'as Clement writes in the sixth book of his Institutions, and 'also Papias, bishop of Hierapolis. Peter also makes mention 'of this Mark in his first epistle, written at Rome, which he 'figuratively calls Babylon: *The church that is at Babylon, 'elected together with you, saluteth you, and so does Mark, my son.* '[1 Pet. v. 13]. Taking the gospel which himself had composed, he went to Egypt, and at Alexandria founded a church 'of great note. . . . He died in the eighth year of Nero, and 'was buried at Alexandria; where he was succeeded, as bishop, 'by Anianus.'

1. In the beginning of this article, as we have seen, Jerom styles Mark, 'Peter's disciple and interpreter.' He calls Mark Peter's disciple elsewhere[i]; and his interpreter, in the prologue to his Commentary upon St. Matthew, transcribed not long ago[k].

2. In his Commentary upon the epistle to Philemon, ver. 24, he says, 'he[l] thinks that Mark, there mentioned, is the writer 'of the gospel.' It is very probable that Mark, there mentioned by Paul, is the same who is often spoken of in the Acts, and is styled 'nephew to Barnabas.' Col. iv. 10. Of him Jerom here says, 'he thinks' he was the evangelist; which manner of expression seems to imply, that he was not positive, and that there were some of a different opinion.

3. 'Luke[m], a physician of Antioch, not unskilful in the 'Greek

[h] Marcus discipulus et interpres Petri, juxta quod Petrum referentem audierat, rogatus Romæ a fratribus, breve scripsit evangelium. Quod quum Petrus audisset, probavit, et ecclesiis legendum sua auctoritate edidit; sicut Clemens in sexto ὑποτυπωσεων scribit, et Papias Hierapolitanus episcopus. Meminit hujus Marci et Petrus in epistola prima, sub nomine Babylonis Romam significans: 'Salutat vos quæ in Babylone est coëlecta, 'et Marcus filius meus.' Assumpto igitur evangelio quod ipse confecerat, perrexit ad Ægyptum, et primus Alexandriæ Christum annuntians, constituit ecclesiam, tanta doctrina, et vitæ continentia, ut omnes sectatores Christi ad exemplum sui cogeret. . . . Mortuus est autem octavo Neronis anno, et sepultus Alexandriæ, succedente sibi Anianio. De V. I. cap. 8.

[i] Marcus, discipulus Petri, ita suum editur evangelium. . . Ad Pamm. de Optimo Gen. Interpr. ep. 33, al. 101. T. iv. P. ii. p. 253.

[k] See p. 35.

[l] Cæterum coöperatores evangelii et vinculorum suorum, quum ad Philemonem epistolam scriberet, Marcum petit, quem puto evangelii conditerem, et Aristarchum, &c. In Philem. T. iv. P. i. p. 454.

[m] Lucas, medicus Antiochenus, ut ejus scripta indicant, Græci sermonis non ignarus fuit, sectator apostoli Pauli,

'Greek language, as his writings shew, a disciple of the apostle 'Paul, and the constant companion of his travels, wrote a go-'spel, of whom [or of which] Paul makes mention, saying, '*And we have sent with him the brother whose praise is in the go-'spel, throughout all the churches.* [2 Cor. viii. 18.] And to the 'Colossians, *Luke, the beloved physician, greets you.* [Col. iv. '14.] And to Timothy, *Only Luke is with me.* [2 Tim. iv. '11.] He published also another excellent volume, intitled 'The Acts of the apostles; the history of which comprehends 'Paul's two years dwelling at Rome, and reaches therefore to 'the fourth year of Nero; from whence we perceive that this 'last book was written in that city. Here Jerom censures and 'rejects the Travels of Paul and Thecla, of which we spake 'formerly[n]. Some have supposed, that whenever Paul, in his 'epistles, makes use of this expression, "according to my go-"spel," he intends Luke's writing. And it is supposed that 'Luke did not learn his gospel from the apostle Paul only, who 'had not conversed with the Lord in the flesh, but also from 'other apostles; which likewise he owns at the beginning of 'his volume, saying, *Even as they delivered them unto us, who 'from the beginning were eye-witnesses and ministers of the word.* 'Therefore he wrote the gospel from the information of others; 'but the Acts he composed from his own knowledge.'

1. The evangelist Luke is several times mentioned by Jerom in other works, and spoken of as a physician[o], and having little knowledge of the Hebrew, but being well skilled in the Greek language; insomuch that there is a good deal of neatness in the style of both his works.

[illegible] omnis peregrinationis ejus comes, [illegible] evangelium, de quo idem Paulus, 'Misimus,' inquit, 'cum illo fratrem, cujus [illegible] in evangelio' per omnes ecclesias. [illegible] Colossenses, 'Salutat vos Lucas, me-[illegible]; et ad Timotheum, 'Lu-[illegible] mecum solus.' Aliud quoque dedit [illegible], quod titulo Apostolica-[illegible] praenotatur; cujus historia usque [illegible] Romæ commorantis Pauli [illegible], id est, usque ad quartum Neronis [illegible]. Ex quo intelligimus, in eadem urbe librum esse compositum. . . . Quidam [illegible], quicumque in epistolis suis Paulus dicit, 'juxta evangelium meum,' 'Lucam in hoc scribere volumine; et Lucam [illegible] apostolo Paulo didicisse e-[illegible], qui cum Domino in carne non [illegible], sed et a ceteris apostolis. Quod [illegible] in principio sui voluminis de-[illegible], dicens, 'Sicut tradiderunt nobis 'qui a principio ipsi viderunt, et ministri 'fuerunt sermonis.' Igitur evangelium, sicut audierat, scripsit. Acta vero apostolorum, sicut viderat, composuit. Ibid. cap. 7.

[n] See vol. ii. ch. xxvii. p. 285, 286; and ch. xxix. p. 311, 312.

[o] Evangelistam Lucam tradunt veteres ecclesiæ tractatores medicinæ artis fuisse scientissimum, et magis Græcas literas scisse quam Hebræas. Unde et sermo ejus tam in Evangelio, quam in Actibus apostolorum, id est, in utroque volumine, comtior est, et secularem redolet scientiam; magisque testimoniis Græcis (ex versione lxx interpretum) utitur quam Hebræis. Matthæus autem et Johannes, quorum alter Hebræo, alter Græco sermone, evangelia texuerunt, testimonia de Hebræo proferunt. . . . Comm. in Is. cap. vi. T. iii. p. 63, 64. Conf. et in Is. cap. xxviii. p. 237, F.

2. I place below [p] another passage, where is mention again made of his gospel and the Acts, and of his becoming, of a physician of the body, a physician of souls.

3. He is also spoken of as [q] having been a proselyte to Judaism before his conversion to Christianity.

4. I transcribe in the margin some other passages, where he says, that [r] of all the evangelists Luke was best skilled in the Greek language, and that he wrote his gospel more especially for Gentiles; and that [s] he wrote the history of Paul in the Acts, in a compendious manner.

4. 'John [t] the apostle, whom Jesus loved most, son of Zebedee, 'brother of the apostle James, whom Herod beheaded after the 'Lord's passion, last of all wrote a gospel at the desire of the bi-'shops of Asia, against Cerinthus, and other heretics, and especial-'ly against the doctrine of the Ebionites, then springing up, who 'affirm that Christ did not exist before his birth of Mary; for 'which reason he was obliged to declare his divine nativity.

p Et Lucam medicum, qui Evangelium et Actus apostolorum ecclesiis derelinquens, quomodo apostoli de piscatoribus piscium piscatores hominum facti sunt, ita de medico corporum in medicum versus est animarum. . . . Cujus liber, quoties legitur in ecclesiis, toties ejus medicina non cessat. Com. in Ep. ad Philem. T. iv. P. i. p. 454. q Licet plerique tradunt Lucam evangelistam, ut proselytum, Hebræas literas ignorasse. Lib. Qu. Hebr. in Gen. T. ii. p. 544. in. Conf. p. 543.

r Lucas igitur, qui inter omnes evangelistas Græci sermonis eruditissimus fuit, quippe ut medicus, et qui evangelium Græcis scripsit, &c. Ad Damas. T. iv. P. i. p. 148. in. al. ep. 145.

s Quum autem venisset Jerusalem, tentabat jungere se discipulis. [Vid. Act. ix. 26]. Lucam vero idcirco de Arabia præterisse, quia forsitan nihil dignum apostolatu in Arabia perpetrarat; et ea potius compendiosa narratione dixisse, quæ digna Christi evangelio videbantur. In Gal. i. 17. T. iv. P. i. p. 235.—Nec mirum esse, si Lucas hanc rem tacuerit, quum et alia multa, quæ Paulus sustinuisse se replicat, historiographi licentia prætermiserit. In Gal. ii. ib. p. 222. t Johannes apostolus, quem Jesus amabat plurimum, filius Zebedæi, frater Jacobi apostoli, quem Herodes post passionem Domini decollavit, novissimus omnium scripsit evangelium, rogatus ab Asiæ episcopis, adversus Cerinthum aliosque hæreticos, et maxime tunc Ebionitarum dogma consurgens, qui asserunt Christum ante Mariam non fuisse; unde compulsus est divinam ejus nativitatem edicere. Sed et aliam causam hujus scripturæ ferunt: Quod cum legisset Matthæi, Marci, et Lucæ volumina, probavit quidem textum historiæ, et vera eos dixisse firmaverit; sed unius tantum anni, in quo et passus est, post carcerem Johannis, historiam texuisse. Prætermisso itaque anno cujus acta a tribus exposita fuerunt, superioris temporis, antequam Johannes clauderetur in carcerem, gesta narravit; sicut manifestum esse poterit his, qui diligenter quatuor evangeliorum volumina legerint: quæ res etiam διαφωνίαν quæ videtur Johannis esse cum cæteris, tollit. Scripsit autem et unam epistolam, cujus exordium est. . . . quæ ab universis ecclesiasticis et eruditis viris probatur. Reliquæ autem duæ, quarum principium est, 'Senior' . . et sequentis, 'Senior Caio' . . Johannis presbyteri asserunturur, cujus et hodie alterum sepulchrum apud Ephesum ostenditur; etsi nonnulli putant duas memorias ejusdem Johannis evangelistæ esse. . . . Quarto decimo igitur anno, secundum post Neronem persecutionem movente Domitiano, in Patmos insulam relegatus, scripsit Apocalypsim, quam interpretantur Justinus Martyr et Irenæus. Interfecto autem Domitiano, et actis ejus ob nimiam crudelitatem a senatu rescissis, sub Nerva principe redit Ephesum; ibique usque ad Traiani principem perseverans, totius Asiæ fundavit rexitque ecclesias. Et confectus senio, sexagesimo octavo post passionem Domini anno mortuus, juxta eandem urbem sepultus est. De V. I. cap. 9.

'Another reason of his writing is also mentioned; which is, 'that after having read the volumes of Matthew, Mark, and 'Luke, he expressed his approbation of their history, as true; 'but observed, that they had recorded an account of but 'one year of our Lord's ministry, even the last, after the im-'prisonment of John, in which year also he suffered. Omitting 'therefore [very much] that year, the history of which had been 'written by the other three, he related the acts of the preceding 'time, before John was shut up in prison, as may appear to 'those who read the volumes of the four evangelists; which 'may serve to account for the seeming difference between John and the rest. He also wrote one epistle, the beginning of 'which is, *That which was from the beginning, which we have 'heard, which we have seen with our eyes, . . . and our hands have 'handled, of the word of life*; which is received by all learned 'and catholic men in general, without exception. The other 'two—the beginning of one of which is, *The elder to the elect 'lady, and her children*; and of the other, *The elder to the be-'loved Caius*—are said to have been written by John the presby-'ter, whose sepulchre is to this day shewn at Ephesus; though 'some think that both the monuments are of John the evan-'gelist. Domitian, in the fourteenth year of his reign, raising 'the second persecution after Nero, John was banished into the 'island Patmos; where he wrote the Revelation, which Jus-'tin Martyr and Irenæus explain [or, perhaps, 'speak of, and 'bear witness to']. When Domitian had been killed, and his 'edicts had been repealed by the senate, because of their exces-'sive cruelty, he returned to Ephesus in the time of the empe-'ror Nerva; and living there to the time of the emperor Tra-'jan, he established and governed all the churches of Asia: 'and dying at a great age, in the sixty-eighth year of our 'Lord's passion, he was buried near the same city.'

[t]. In his books against Jovinian, written in 393 or 394, Jerom observes, 'that [u] John was young when he was called 'by

[t] Ut autem sciamus Johannem tunc [illegible] puerum, manifestissime docent eccle-[illegible] historiæ quod usque ad Trajani [illegible] imperium, id est, post passionem [illegible] sexagesimo octavo anno dormierit; [illegible] in libro de Viris Illustribus [illegible]. Petrus apostolus est, et Johannes apostolus; maritus, et virgo. Sed [illegible] apostolus tantum; Johannes et apo-[illegible] evangelista, et propheta: aposto-[illegible] scripsit ad ecclesias ut magister; e-[illegible] librum evangelii condidit, quod, excepto Matthæo, alii ex duodecim apostoli non fecerunt; propheta, vidit enim in Patmos insula, in qua fuerat a Domitiano principe ob Domini martyrium relegatus, Apocalypsim, infinita futurorum mysteria continentem. Refert autem Tertullianus, quod Romæ missus in ferventis olei dolium, purior et vegetior exiverit quam intraverit. Sed et ipsum evangelium multum distat a cæteris. Matthæus quasi de homine incipit dicere; . . . Lucas a sacerdotio Zachariæ; Marcus a prophe-

tia

'by Christ to follow him; that ecclesiastical history assures us, 'he lived to the time of Trajan, and died in the 68th year after 'our Lord's passion; that he was at once apostle, evangelist, 'and prophet: apostle, in that he wrote letters to the churches 'as a master; evangelist, as he wrote a book of the gospel, 'which no other of the twelve apostles did, except Matthew; 'prophet, as he saw the revelation in the island Patmos, where 'he was banished by Domitian. His gospel too differs from 'the rest. Like an eagle he ascends to the very throne of 'God, and says, *In the beginning was the Word.*'

2. In his Commentary upon the book of Daniel, written between 407 and 410, he again takes notice that [x] St. John lived to the reign of Trajan. He there observes likewise, that [y] according to St. John's gospel, our Saviour's ministry consists of three years and six months.

3. In his Commentary upon St. Paul's epistle to the Galatians, written about the year 388, Jerom tells this story: 'The 'blessed apostle John [z], living at Ephesus to extreme old age, 'and being difficultly carried to church in the arms of the di-'sciples, and being unable to make a long discourse, every time 'they assembled, was wont to say nothing but this: "Little chil-"dren, love one another." At length the disciples and brethren 'who attended, tired with hearing so often the same thing, said, "Sir, why do you always say this?" Who then made this answer, 'worthy of himself: "Because," says he, "it is the Lord's "command; and if that alone be done, it is sufficient."'

4. Polycrates, bishop of Ephesus, in the latter part of the second century, in his letter to Victor, written in the name of the bishops of Asia, about the time of keeping Easter, of which some account was given formerly [a], says, as it is expressed in Eusebius: 'John [b] also was buried at Ephesus, who leaned on the

tia Malachiæ prophetæ, et Isaiæ. Primus habet faciem hominis, propter genealogiam; secundus faciem vituli, propter sacerdotium; tertius faciem leonis, propter vocem clamantis in deserto.... Johannes vero noster, quasi aquila, ad superna volat, et ad ipsum Patrem pervenit, dicens, 'In 'Principio.'... Adv. Jovin. l. i. T. iv. P. ii. p. 168, 169.

x In totum enim orbem per apostolos evangelium prædicatum est, qui usque ad illud tempus perseverarunt; tradentibus ecclesiasticis historiis, Johannem evangelistam usque ad tempora vixisse Trajani. In Dan. cap. ix. ver. 27. T. iii. p. 1114.

y ... qui tribus annis et sex mensibus, juxta evangelistam Johannem, evangelium prædicavit, et confirmavit veri Dei cultum multis. Ibid. p. 1113, fin.

z Beatus Johannes evangelista, quum Ephesi moraretur usque ad ultimam senectutem, et vix inter discipulorum manus ad ecclesiam deferretur; nec posset in plura vocum verba contexere, nihil aliud per singulas solebat proferre collectas, nisi hoc: 'Filioli, diligite alterutrum.' Tandem discipuli et fratres qui aderant, tædio affecti, quod eadem semper audirent, dixerunt, 'Magister, quare semper hoc loqueris?' Qui respondit dignam Johanne sententiam: 'Quia præceptum Domini est; et si solum 'fiat, sufficit.' In Ep. ad Galat. cap. iv. T. iv. P. i. p. 314, fin.

a See vol. ii. p. 243, 244.

b Ἔτι δὲ καὶ Ἰωάννης, ὁ ἐπὶ τὸν στῆθος τοῦ Κυρίου ἀναπεσών, ὃς γεγονὼς ἱερεὺς τὸ πέταλον ἐφορέσας, καὶ μάρτυς, καὶ διδάσκαλος. Euf. H. E. l. v. c. 24. p. 191, C. Conf. l. iii. cap. 31.

'Lord's

'Lord's breast, who was a priest bearing a plate, and martyr [or witness], and master.' Which Jerom, in his article of Polycrates, in his Catalogue of Ecclesiastical Writers, translates after this manner: 'Moreover [c] John also, who leaned on the 'Lord's breast, and was his high-priest, bearing on his forehead 'a golden plate, martyr, and master, fell asleep at Ephesus.' Where undoubtedly there is a reference to one part of the vestments of the Jewish high-priest, prescribed by the law of Moses, and spoken of in several places. See Exod. xxviii. 36. xxxix. 30. Lev. viii. 9. And Valesius supposes [d] that St. John actually wore such a plate; which [e] supposition is fully confuted, and ridiculed as it deserves, by E. S. Cyprian, in his notes upon that chapter of Jerom's Catalogue. He thinks that Polycrates speaks figuratively; not that St. John really wore a golden plate, as the Jewish high-priest did; but that he had a like authority among Christians; and that his rule or practice, about the time of keeping Easter, was decisive.

Indeed this passage of Polycrates has exercised the thoughts of many learned men; however I shall take notice of the sentiments of but a few more. By Witsius this story is considered as false [f], without so much as the appearance of truth or probability. Le Clerc [g] was inclined to think, that Polycrates spoke allusively and figuratively. F. A. Lampe [h] approves of Solomon Cyprian's arguments, and calls this story a mere fable; and though the literal sense of the words be very absurd, yet he conceives it may be the true meaning of Polycrates. Dr. Heu-

[c] Sed et Johannes, qui super pectus Domini recubuit, et pontifex ejus fuit, auream laminam in fronte portans, martyr et doctor, in Epheso dormivit. De V. I. cap. 45. [d] Quod autem de lamina dicit Polycrates, credibile est, primos illos Christianos pontifices exemplo Judaicorum pontificum hoc honoris insigne gestasse. Vales. ad Euseb. l. v. c. 24. p. 104, C. [e] Qua sententia haud scio an ineptior excogitari queat. Primo enim Judæi illico Johannem trucidassent, tamquam summi sacerdotis jura involantem... Gentilibus autem ludibrium risumque debuisset... Christianis vero scandalum præbuisset. Sed ego hæc eo modo intelligenda opinor... Eadem ratione dicitur Johannes auream laminam summi pontificis gestasse, tanquam insigne supremi sacerdotii; non quod revera ita ornatus fuerit, sed quod eam potestatem habuerit quam aurea lamina indicabat apud Judæos. Cypr. ad Hieron. de V. I. cap. 45. ap. Fabric. Bib. Ec. [f] Cæterum omnes hæ narrationes, quantocunque consensu traditæ ab iis qui apostolorum ætate aliquanto fuerunt recentiores, ne speciem quidem ullam verisimilitudinis habent. Quo enim jure apostoli insignia Levitici pontificatus gessissent?... Witf. Miscell. Sacr. l. ii. Diss. 2. n. liv. Vid. et n. liii. p. 488, 489.

[g] Vero similius videtur, Polycratem tralatitio loquendi genere usum, atque hoc, aut simile quiddam, voluisse: Johannem, qui cæteris omnibus apostolis superstes fuit, apud Christianos instar pontificis maximi habitum fuisse. Sic certe malim Polycratis verba interpretari, quam ea dicentem, quæ fabulam redolent, inducere. Cleric. H. E. A. 99. n. iii. p. 519.

[h] Hoc si secundum literam intelligatur, multa absurda concurrent.... Sunt tamen, qui genium primævorum patrum probe callentes, nihil difficultatis in eo situm esse putant, ut talia revera credidisse ac tradidisse statuatur Polycrates. Lampe, Prolegom. in Joan. l. i. c. 3. n. iv. p. 41, 42.

mann

mann takes a quite different course, and proposeth this ingenious observation: That[i] 'the priest bearing a plate,' intended by Polycrates, is not John, but Jesus Christ; and that his Greek, as preserved in Eusebius's Ecclesiastical History, ought to be translated after this manner: 'And John, who leaned on the 'Lord's breast (who was made priest, bearing a plate), and was 'a witness, and master.' Or rather, 'And John, that witness 'and master, who lay in the Lord's bosom, who was made priest, 'bearing a golden plate.'

5. Eusebius[k] tells a story from a work of Clement of Alexandria, of a young man in a city of Asia, not very far from Ephesus, who after having been instructed in the Christian religion, took to evil courses, and became quite profligate; but nevertheless was afterwards brought to repentance by our evangelist. This history, however, is liable to some difficulties, taken notice of by divers learned men, to whom I refer[l].

6. Another thing said of St. John is, that going to bathe at Ephesus, and seeing Cerinthus already in the bath, he came out again in haste, saying, 'Let us flee hence, lest the bath should 'fall, whilst Cerinthus, the enemy of the truth, is within.' Which story we had occasion to examine some while ago[m].

7. Finally, not to mention any other things, it is said of this apostle, that he was cast into a caldron of boiling oil by order of Domitian, and that he came out again without suffering any harm. This story likewise, the truth of which relies chiefly upon the authority of Tertullian, has been particularly considered by us already[n]. Our author says nothing of it in this article of St. John, in his Catalogue; but he has elsewhere taken notice of it once or twice[o].

8. We plainly perceive from this article in the Catalogue, as well as from many other passages which have passed before us, that Jerom received the Revelation as written by John the apostle and evangelist. I refer below[p] to a passage in Jerom's preface

[i] Scilicet peccavit Hieronymus, primus Polycratis verborum interpres; peccavit Henricus Valesius, interpres eorum alter. Traxerunt enim verbulum ad Johannem, quod ad Christum, pontificem utique verissimum, pertinere voluerat Polycrates, ejusque orationi hoc pacto sensum dederunt alienissimum. . . . Hoc est: . . 'Johannes, 'qui super pectore Domini recubans (qui 'factus est sacerdos laminam auream gestans) et testis fuit et doctor.' Melius adhuc ita reddideris: 'Johannes, ille et 'testis et doctor, qui super pectore Domini 'recubuit, qui [Dominus] factus est sacerdos laminam gestans auream.' Heuman. Diss. de fictitio Johannis Pontificatu Maximo. Ap. Primitias, Gotting. Hanov. 1738.

[k] H. E. l. iii. cap. 23.

[l] Vid. S. Basnag. Ann. 97. n. x. et Lamp. Prolegom. in Jo. l. i. cap. 5. n. iii. to x.

[m] See vol. ii. ch. 6. p. 86. note (B).

[n] See vol. ii. p. 268. note (E).

[o] Refert autem Tertullianus, quod Romæ missus in ferventis olei dolium, purior et vegetior exiverit quam intraverit. Contr. Jovin. l. i. T. iv. P. ii. p. 169, in. Vid. eund. in Matth. cap. xx. 23. T. iv. P. i. p. 92, fin.

[p] Et quomodo beatus Johannes

face to his Commentary upon the epistle to the Ephesians, where he speaks of the seven churches to whom John writes in the book of the Revelation.

5. 'Paul [q], before called Saul, an apostle beside the other 'twelve apostles, of the tribe of Benjamin, and town of Ju- 'dea, called Giscalis; which being taken by the Romans, he 'with his parents removed to Tarsus in Cilicia. By them, for 'the study of the law, he was sent to Jerusalem, and educated 'by Gamaliel, a man of great learning, mentioned by Luke.... 'As his history is fully related in the Acts of the apostles, I shall 'only add, that in the five-and-twentieth year after our Lord's 'passion, that is, in the second of Nero, when Festus, who suc- 'ceeded Felix, was procurator of Judea, he was sent bound to 'Rome; where he remained two years in a kind of free custo- 'dy, daily disputing with the Jews, and arguing that the Christ 'was come. It should be observed, that at the time of his first 'apology, Nero's government not being then yet quite degene- 'rated, nor disgraced by the horrible wickedness which histo- 'rians speak of, Paul was set at liberty, that he might preach the 'gospel in the western parts of the world; as he himself writes 'in the second epistle to Timothy, dictated by him in his bonds, 'at the time when he suffered: *In my first answer no man stood*

hannes in Apocalypsi sua ad septem scribens ecclesias, in unaquaque earum specialia vel vitia reprehendit, vel virtutes probat: ita et sanctus apostolus Paulus per singulas ecclesias vulneribus medetur illatis, &c. Præf. in Ep. ad Eph. T. iv. P. i. p. 319. q Paulus apostolus, qui ante Saulus, extra numerum duodecim apostolorum, de tribu Benjamin, et oppido Judææ Giscalis, fuit; quoa Romanis capto, cum parentibus suis Tarsum Ciliciæ commigravit. A quibus ob studia legis missus Hierosolymam, a Gamaliele, viro doctissimo, cujus Lucas meminit, eruditus est.... Et quia in Actibus apostolorum plenissime de ejus conversatione scriptum est, hoc tantum dicam: Quod post passionem Domini vicesimo et quinto anno, id est, secundo Neronis, eo tempore quo Festus procurator Judææ successit Felici, Romam vinctus mittitur, et biennium in libera manens custodia, adversus Judæos de adventu Christi quotidie disputavit. Sciendum autem, in prima satisfactione, necdum Neronis imperio roborato, nec in tanta erumpente scelera quanta de eo narrant historiæ, Paulum a Nerone dimissum, ut evangelium Christi in Occidentis quoque partibus prædicaret; sicut ipse in secunda epistola ad Timotheum, eo tempore quo et passus est, de vinculis dictans epistolam. 'In prima mea satisfactione.'... Hic ergo xiv. Neronis anno, eodem die quo Petrus, Romæ pro Christo capite truncatus; sepultusque est in Via Ostiensi, anno post passionem Domini trigesimo septimo. Scripsit autem novem ad septem ecclesias epistolas.... Præterea ad discipulos suos.... Epistola autem, quæ fertur ad Hebræos, non ejus creditur, propter styli sermonisque differentiam; sed vel Barnabæ, juxta Tertullianum; vel Lucæ evangelistæ, juxta quosdam; vel Clementis, Romanæ postea ecclesiæ episcopi, quem aiunt ipsi adjunctum sententias Pauli proprio ordinasse et ornasse sermone. Vel certe quia Paulus scribebat ad Hebræos, et propter invidiam sui apud eos nominis titulum in principio salutationis amputaverat, scripserat, ut Hebræus Hebræis, Hebraice, id est, suo eloquio disertissime; ut ea quæ eloquenter scripta fuerant in Hebræo, eloquentius verterentur in Græcum: et hanc esse causam, quod a cæteris Pauli epistolis discrepare videatur. Legunt quidam et ad Laodicenses; sed ab omnibus explodetur. De V. I. cap. 5.

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'*with me, but all men forsook me; I pray God, that it may not be* '*laid to their charge. Notwithstanding, the Lord stood with me,* '*and strengthened me; that by me the preaching might be fully* '*known, and all the Gentiles might hear; and I was delivered out* '*of the mouth of the lion:* by the lion manifestly denoting Nero, 'because of his cruelty. And immediately after: *And the Lord* '*shall deliver me from every evil work, and will preserve me to his* '*heavenly kingdom* [2 Tim. iv. 16. . . . 18.]; that is, because 'he now perceived his martyrdom to be nigh, according to 'what he had before said in the same epistle: *For I am now ready to be offered, and the time of my departure is at hand.* In the 'fourteenth year therefore of Nero, he was beheaded at Rome 'for the name of Christ, on the same day with Peter, and was 'buried in the Ostian way; it being then the seven-and-thirtieth 'year after our Lord's passion. He wrote nine epistles to 'seven churches; to the Romans one, to the Corinthians 'two, to the Galatians one, to the Philippians one, to the 'Colossians one, to the Ephesians one, to the Thessalonians 'two: and besides, to his disciples—to Timothy two, to Titus 'one, to Philemon one. But the epistle, called 'to the Hebrews,' 'is not thought to be his, because of the difference of the argument and style; but either Barnabas's, as Tertullian thought; 'or the evangelist Luke's, according to some others; or Clement's, afterwards bishop of Rome, who, as some think, being much with him, clothed and adorned Paul's sense in his 'own language; or, if it be Paul's, he might decline putting 'his name in the inscription, on account of the Hebrews being 'offended with him. Moreover he wrote, as a Hebrew to Hebrews, in pure Hebrew, it being his own language; whence 'it came to pass, that being translated, it has more elegance in 'the Greek than his other epistles: this, they say, is the reason 'of its differing from the rest of Paul's writings. There is also 'an epistle to the Laodiceans; but it is rejected by every 'body.'

1. Jerom seems to have supposed that Paul was not born at Tarsus, but at Giscalis; and that when young he was removed with his parents to Tarsus, upon occasion of a conquest made of Judea by the Romans. He tells the same story again in his Commentary[r] upon the epistle to Philemon; but there, as it

[r] Quis sit Epaphras, concaptivus Pauli, talem fabulam accepimus. Aiunt, parentes apostoli Pauli de Gyscalis regione fuisse Judææ; et eos, quum tota provincia Romana vastaretur manu, et dispergerentur in orbe Judæi, in Tharsum, urbem Ciliciæ, fuisse translatos; parentum conditionem Paulum sequutum, et sic posse stare illud quod de se ipse testatur: 'Hebræi sunt? 'et ego.' . . . Et rursum alibi: 'Hebræus ex Hebræis,' et cætera, quæ illum Judæum magis indicant quam Tharsensem, &c. In Ep. ad Philem. T. iv. P. i. p. 454, M.



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ſeems to me, he treats it as an uncertain rumour or tradition. Indeed it is not eaſy to gueſs what conqueſt the Romans ſhould make of Judea, in the time of Paul's early age. If there is any foundation for this ſtory, perhaps it is this: That, upon occaſion of the conqueſt of Judea by Pompey, or of ſome farther reduction of it afterwards by the Romans, Paul's anceſtors were obliged, before he was born, as I apprehend, to leave Judea; when they went and ſettled at Tarſus.

I ſhall mention another thought. In another place Jerom ſuppoſeth [s] Paul to have learned Greek learning in his early age at Tarſus; and yet he calls the Hebrew his mother tongue. Poſſibly, becauſe Paul ſays he was a 'Hebrew,' and a 'Hebrew 'of Hebrews,' ſome thought he was born in Judea; though he really meant no more than that he was born of Jewiſh anceſtors. This conjecture is alſo ſtrengthened by the paſſage of the Commentary upon Philemon juſt cited; where having related that ſtory of Paul's parents, that they dwelt at Giſcalis, and were obliged by a Roman conqueſt to remove to Tarſus, he adds, 'In this way may be made out the truth of what he ſays of 'himſelf: "Are they Hebrews? So am I;" and, in another 'place, "a Hebrew of Hebrews:" which expreſſions ſhew 'him rather to be a Jew, than a native of Tarſus.' Thereupon the ſtory was invented of the removal of Paul's parents, and of him with them, upon occaſion of ſome conqueſt or invaſion of Judea by the Romans, they knew not when.

The learned Photius was not unacquainted with this ſtory. He underſtood the caſe to be thus: That † St. Paul's anceſtors dwelt at Giſcalis, or Giſcala, a ſmall town in the tribe of Benjamin; and that when the Romans invaded Judea, they were taken captive, and tranſported to Tarſus, where Paul was born. He ‡‡ always conſiders Tarſus as the native place of the apoſtle.

[s] Quum [ſermonem] quum in vernaculum [illegible] haeat diſertiſſimum (quippe Hebraeus et Hebraeus), &c. Ad. Algaſ. Q. [illegible] T. iv. P. i. p. 204.

[t] Vid. ep. 246. p. 377, 378.

[u] Vid. ep. 122. p. 145.

[x] Quae igitur ibi baptism mulieres appellantur, id eſt, eccleſiae, quarum numerus et in Paulo apoſtolo continetur. Ad ſeptem enim ſcribit eccleſias: ad Romanos, ad Corinthios, ad Galatas, ad Epheſios, ad Philippenſes, ad Coloſſenſes, ad Theſſalonicenſes. In Z. ch. viii. [et conf. Iſ. iv. 1.] T. iii. p. 1754.

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that [a] not only that epistle, but likewise the epistles to the Philippians, to the Ephesians, and the Colossians, were written by the apostle, when he was prisoner at Rome. He speaks to the like purpose [x] in his Commentary upon the epistle to the Ephesians.

4. My readers doubtless observe, that Jerom always calls the epistle to the Ephesians as we do. In one place he observes, that [y] the apostle never blames the Ephesians. We saw a like observation in a very early Christian writer long ago [z].

That [a] he thought this epistle to have been sent to the church at Ephesus, appears abundantly from the preface to his Commentary upon it, and from many places of his Commentary.

5. It seems from Jerom's Commentary upon the epistle to Philemon, that [b] there were some in his time who either rejected that epistle, or made objections to it. They argued, that it was below the apostle to recommend a servant, and to write about preparing a lodging for himself. If it was the apostle's, it was only a familiar epistle, written upon a private occasion, and not designed for general instruction. In answer to which Jerom says, there is nothing in it unbecoming the apostle; and that it had been received, in all times, by all the churches all over

[a] Scribit igitur ad Philemonem, vinctus in carcere, quo tempore mihi videntur ad Philippenses, Colossenses, et Ephesios epistolæ esse dictatæ. In Ep. ad Philem. T. iv. P. i. p. 445. [x] Quod Romæ in vincula conjectus, hanc epistolam miserit eo tempore quo ad Philemonem, et ad Colossenses, et ad Philippenses, in alio loco scriptas esse monstravimus. In Eph. cap. iii. T. iv. P. i. p. 347. [y] Corinthii, in quibus audiebatur fornicatio qualis nec inter gentes, lacte pascuntur, quia necdum poterant solidum cibum capere. Ephesii autem, in quibus nullum crimen arguitur, ab ipso Domino cœlesti vescuntur pane, et sacramentum, quod a seculis absconditum fuerat, agnoscunt. Ad Marcellam, T. ii. p. 624. ed. Bened. aliter ep. 133.

[z] See vol. ii. p. 70. [a] Quid rursum in Novo Testamento Romani, Corinthii, Galatæ, Philippenses, Thessalonicenses, Hebræi, Colossenses; et quam nunc ad Ephesios epistolam habemus in manibus. . . . Nunc ad Ephesios transeundum est, mediam apostoli epistolam, ut ordine, ita et sensibus. . . Scribebat ad Ephesios Dianam colentes; non hanc venatricem, quæ arcum tenet et succincta est, sed illam multimammiam, quem Græci πολυμαστὸν vocant. . . . Scribebat autem ad metropolim Asiæ civitatem. . . . . Pr. in Ep. ad Eph. T. iv. P. i. p. 319, &c. [b] . . . volunt aut epistolam non esse Pauli, quæ ad Philemonem scribitur; aut etiam, si Pauli sit, nihil habere quod ædificare nos possit; et a plerisque veterum repudiatam, dum commendandi tantum scribatur officio, non docendi. At e contrario, qui germanæ auctoritatis eam esse defendunt, dicunt numquam in toto orbe a cunctis ecclesiis fuisse susceptam, nisi Pauli apostoli crederetur; et hac lege nec secundam quidem ad Timotheum, et ad Galatas, eos debere suscipere, de quibus et ipsi humanæ imbecilitatis exempla protulerunt. 'Penulam, 'quam reliqui Troade apud Carpum, ve-'niens tecum affer.' . . . Quas et ipsas, quia aliquid tale habent, aut Pauli epistolas non putandas; aut si istæ recipiuntur, recipiendum esse et ad Philemonem, ex præjudicio similium receptarum. Valde autem eos et simpliciter errare, si putent cibum emere, hospitium præparare, vestimenta conquirere, esse peccatum; et asserere a se refugari Spiritum Sanctum, si corpusculi paulisper necessitatibus serviamus. . . . Et quoniam Marcionis fecimus mentionem, Pauli esse epistolam ad Philemonem saltem Marcione auctore doceantur. Pr. in Ep. ad Philem. T. iv. p. 442.

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the world: and that there were things of a like kind in some other of the apostle's epistles, the authority of which those very persons did not dispute.

6. From what has been alleged we plainly perceive, that there were among the ancients different opinions concerning the writer of the epistle to the Hebrews: and that there were several objections against its being Paul's, which offered themselves to their minds: which shews, that there were in those times Christians, who read the scriptures with diligence, and made judicious observations. One difficulty was the difference of style, or the superior elegance of this above the other epistles ascribed to Paul: which, I apprehend, is still obvious to careful readers. And moreover, in his Commentary upon Isaiah, Jerom informs us [c], that some objected to this epistle, because the writer seems rather to quote the Greek version of the Seventy than the Hebrew original.

7. Jerom himself, as we have seen, receives this epistle, and [d] readily quotes it, as the apostle Paul's: but he has, in several places, spoken of the different opinions of men about it. Some of which places I would now take notice of, beside those which we have already seen.

8. In his Commentary upon Isaiah, quoting this epistle, he takes notice, that [e] it was not received by the Latins among the canonical scriptures.

9. In his Commentary upon Amos: 'And [f] whoever wrote 'the epistle to the Hebrews, he says in his argument: *Because 'he could swear by no greater, he sware by himself.*' Ch. vi. 13. Perhaps that passage is not altogether Jerom's own, but partly the words of another author there inserted by him: which was an usual thing in writing commentaries.

10. In his Commentary upon Zechariah he intimates, that [g] the epistle to the Hebrews was generally received by the Greeks, and not so received by the Christians who used the Latin tongue.

[c] Pauli quoque idcirco ad Hebræos epistola contradicitur, quod ad Hebræos scribens utatur testimoniis, quæ in Hebræis voluminibus non habentur. In Is. vi. T. iii. p. 64. in. [d] Vas electionis loquitur ad Hebræos. Ad Dardan. T. ii. p. 608. M. al. ep. 129.—Melchisedec autem beatus apostolus ad Hebræos, sine patre et matre commemorans, ad Christum refert. Qu. in Gen. T. ii. p. 520. M.

[e] Cæterum beatus apostolus in epistola, quæ ad Hebræos scribitur, docet: licet eam Latina consuetudo inter canonicas scripturas non recipiat. In Is. viii. T. iii. p. 80. [f] Quod, quicumque est ille qui ad Hebræos scripsit epistolam, disserens, ait. In Amos. viii. T. iii. p. 1444. fin. [g] De hoc monte, et de hac civitate, et apostolis Paulus (si tamen in suscipienda epistola Græcorum auctoritatem Latina lingua non respuit:) sacrata oratione disputans, ait: 'Accessistis ad 'montem Sion.' [Hebr. xii. 22.] In Zach. viii. T. iii. p. 1744.

11. In his Commentary upon the epistle to the Galatians he says, it [h] was thought by some, that Paul did not prefix his name, nor call himself apostle, at the beginning of the epistle to the Hebrews, according to his usual method, because he should afterwards say, 'The apostle and high-priest of our profession 'Christ Jesus.' [Hebr. iii. 1.] And it was not fit, that where Christ is called apostle, there Paul should be so called likewise.

12. In his letter to Evangelius, written in 398, he says, that [i] all the Greeks and some of the Latins received this epistle.

13. In his letter to Dardanus, written about the year 414, he speaks more largely to the like purpose: 'that [k] it was not only 'received as Paul's by all the churches of the East in his time, 'but by all the ecclesiastical [or catholic] Greek writers in general of former times; though many ascribe it to Barnabas or 'Clement. He also says, that it was daily read in the 'churches; and, if the Latins did not receive this epistle, as 'the Greeks in like manner rejected the Revelation of John, 'he received both; not being so much influenced by present 'times, as by the judgment of ancient writers, who quote both; 'and that not as they sometimes quote apochryphal books, and 'even heathen writings, but as canonical and ecclesiastical.'

Upon this passage I make a few observations, leaving others to the reader's consideration.

(1.) There is an ambiguity in those words, 'though many 'ascribe it to Barnabas or Clement;' and it is such an ambiguity as I am not able to remove; for I cannot tell whether Jerom intends to say, 'though many now, that is, among the La-'tins, ascribe it to Barnabas or Clement;' or whether he means, 'that it was not only received as Paul's, for the sense, 'by all the churches of the East in his time, but likewise by all

h Et in epistola ad Hebræos propterea Paulum solita consuetudine nec nomen suum, nec apostoli vocabulum præposuisse, quia de Christo erat dicturus: 'Habemus 'ergo principem sacerdotum, et apostolum professionis nostræ Jesum;' nec fuisse congruum, ut ubi Christus apostolus dicendus esset, ibi etiam Paulus apostolus diceretur. In Gal. cap. i. T. iv. P. i. p. 225. in.

i Præterea plenius esse tractatum in epistola ad Hebræos, quam omnes Græci recipiunt, et nonnulli Latinorum. Ad Evangel. T. ii. p. 571. al. ep. 126.

k Illud notius dicendum est, hanc epistolam, quæ inscribitur ad Hebræos, non solum ab ecclesiis Orientis, sed ab omnibus retro ecclesiasticis Græci sermonis scriptoribus quasi Pauli apostoli suscipi; licet plerique eam vel Barnabæ, vel Clementis arbitrentur; et nihil interesse cujus sit, quam ecclesiastici viri sit, et quotidie ecclesiarum lectione celebretur.—Quod si eam Latinorum consuetudo non recipit inter scripturas canonicas, nec Græcorum ecclesiæ Apocalypsin Johannis eadem libertate suscipiunt. Et tamen nos utramque suscipimus, non quaquam hujus temporis consuetudinem, sed veterum auctoritatem sequentes; qui plerumque utriusque utuntur testimoniis, non ut interdum de apocryphis facere solent (quippe qui et Gentilium litterarum non raro utuntur exemplis); sed quasi canonicis et ecclesiasticis. Ad Dardan. T. ii. p. 608. al. ep. 129.

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'the catholic writers in general of former times, though many 'even of them esteemed it Barnabas's, or Clement's, for the 'style and language:' or, in other words, they reckoned Paul the author of the epistle, though they ascribed it to Barnabas, or Clement, as writers or scribes. This point I must leave to be determined by others, if they are able.

(2.) Many Latins in Jerom's time did not receive the epistle to the Hebrews as Paul's; and many Greek churches rejected the book of the Revelation.

(3.) Jerom supposeth that most ancient Greek writers received both the epistle to the Hebrews and the book of the Revelation; and by their judgment he abides.

(4.) Here is an useful observation relating to the quotations of ancient Christian writers, that they made a distinction between books; some they quoted as of authority, others not. This is what we have supposed all along; and I apprehend it has been made evident, beyond question, upon many occasions. Nevertheless it affords some satisfaction to find this observation in Jerom, and to see that he was of the same opinion.

6. 'James [l] called the Lord's brother, surnamed Justus, as 'some think, son of Joseph by a former wife; but, as I rather 'think, son of Mary, sister to our Lord's mother, mentioned by 'John in his gospel [xix. 25.] soon after our Lord's passion or-'dained by the apostles bishop of Jerusalem, wrote but one 'epistle, which is among the seven catholic epistles; which too 'is said to have been published by another in his name [that 'is, even that one epistle is said by some to be spurious, and not 'really written by James, though it bears his name]; but gra-'dually, in process of time, it has gained authority. This is 'he, of whom Paul writes in his epistle to the Galatians; and 'he is often mentioned in [m] the Acts of the apostles; and also 'several times in the gospel called according to the Hebrews, 'lately translated by me into Greek and Latin. . . . [Here Je-

[l] Jacobus, qui appellatur frater Domini, cognomento Justus, ut nonnulli existimant, Joseph ex alia uxore; ut autem mihi videtur, Mariæ sororis matris Domini filius, Johannes in libro suo nominit, filius; post passionem Domini statim ab apostolis Hierosolymorum episcopus ordinatus, unam tantum scripsit epistolam, quæ de septem catholicis est. Quæ et ipsa ab alio quodam sub nomine ejus edita asseritur; sed paulatim tempore procedente obtinuit auctoritatem. Hic est, de quo Paulus scribit ad Galatas: alium autem apostolorum nemini, nisi Jacobum fratrem Domini. Et apostolorum super hoc crebrius Acta testantur. Evangelium quoque, quod appellatur secundum Hebræos, et a me nuper in Græcum Latinumque sermonem translatum est, quo et Origines sæpe utitur, post resurrectionem Salvatoris refert. . . . . Triginta itaque annos Hierosolymorum rexit ecclesiam, id est, usque ad septimum Neronis annum. Et juxta templum, ubi et præcipitatus fuerat, sepultus est. . . . Quidam e nostris in monte Oliveti eum putaverunt conditum. Sed falsa eorum opinio est. De V. I. cap. ii.

[m] Acts i. 13. xii. 17. xv. 13. xxi. 18.

'rom inserts three short passages from that gospel.] He go-
'verned the church of Jerusalem thirty years, to the seventh of
'Nero, and was buried near the temple, from whence he had
'been thrown down and killed. Some of our people have sup-
'posed that he was buried on mount Olivet; but that is a
'false opinion.'

1. In that chapter there are several things relating to James, taken from Hegesippus, and Clement of Alexandria, and Josephus, which I have omitted, and do not think it needful for me to take notice of at present, though they are likewise in [n] Eusebius. Possibly some other opportunity may offer for examining the truth of them. Jerom's translations of the gospel according to the Hebrews may also be considered upon another occasion.

2. I only observe farther at present; Jerom here says, he thinks that James, called the Lord's brother, was the son of Mary, sister to our Lord's mother: and in his book against Helvidius he maintains, that [o] James, the son of Alpheus, one of the twelve apostles, and James the less, and James the Lord's brother, are all one; but in [p] his Commentary upon the epistle to the Galatians, he does not seem to insist upon it. In his Commentary upon Isaiah [q] he reckons James the Lord's brother, an additional apostle, with Paul, consequently not one of the twelve. Afterwards, in his Commentary upon the same prophet he reckons [r] Barnabas the fourteenth apostle; all which seems to shew, that it was not then a clear point, whether James, called the Lord's brother, was an apostle in the highest sense of that word.

3. St. Jerom, however, received the epistle ascribed to him. It appears from this chapter that he did so. Moreover, we before saw in his letter to Paulinus, that he received all the seven

[n] H. E. l. ii. cap. 23. [o] Nulli dubium est, duos fuisse apostolos, Jacobi vocabulo nuncupatos; Jacobum Zebedæi, et Jacobum Alphæi. Istum, nescio quem minorem Jacobum, quem Mariæ filium, nec tamen matris Domini, scriptura commemorat, apostolum vis esse, an non? Si apostolus fuit, Alphæi filius erit. . . . Si non est apostolus, sed tertius, nescio quis Jacobus, quomodo est frater Domini putandus? . . . Restat conclusio, ut Maria ista, quæ Jacobi Minoris scribitur mater, fuerit uxor Alphæi, et soror Mariæ matris Domini, quam Mariam Cleophæ Johannes evangelista cognominat. Adversf. Helvid. T. iv. P. ii. p. 137. 138.

[p] In Gal. i. 16. T. 4. P. i. p. 236.

[q] Duas olivas, et tres, et quattuor, et quinque, quattuordecim apostolos interpretantur, id est, duodecim qui electi sunt, et tertium-decimum Jacobum, qui appellatur frater Domini, Paulum quoque apostolum, vas electionis. In Is. liv. v. T. iii. p. 123. [r] Quando enim venit percussio populi Judæorum, oliva illa populi Israel, . . . vix paucos fructus offerre, potuit Domino Salvatori, duas olivas, Paulum et Barnabam; et tres olivas, Petrum, et Jacobum, et Johannem. . . . Quattuor autem et quinque olivæ reliquos faciunt apostolos. . . . In Is. lib. vii. T. iii. p. 176.

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catholic epistles; he also quotes this epistle [rr] as written by an apostle.

4. I shall add here, that in his Commentary upon Gal. i. 19. he says, 'This [s] James was the first bishop of Jerusalem, surnamed the Just; a man of so great piety, and such reputation 'among the people, that with much eagerness they sought to 'touch the hem of his garment: who afterwards was thrown 'down from the temple by the Jews, and was succeeded by 'Simon, who also is said to have been crucified for the Lord.'

7. 'Simon Peter, [t] son of John [or Jonas], of the country of 'Galilee, and town of Bethsaida, brother of the apostle Andrew, 'and chief of the apostles, after having been bishop of Antioch, 'and after preaching to the Jews of the dispersion, which be-'lieved, in Pontus, Galatia, Cappadocia, Asia, and Bithynia, in 'the second year of the emperor Claudius went to Rome to op-'pose Simon Magus, and there for five and twenty years he 'filled the sacerdotal [or episcopal] chair, until the last, that is, 'the fourteenth year of Nero's reign, by whom he was cruci-'fied, and thus was crowned with martyrdom, his head down-'wards, and his feet lifted up, saying; he was unworthy to be so 'crucified, as his Lord was. He wrote two epistles, called ca-'tholic; the second of which is denied by many to be his, be-'cause of the difference of style from the former. The gospel 'according to Mark, who was his hearer and interpreter, is also 'called his: but other books, one of which is called his Acts, 'another his Gospel, a third his Preaching, a fourth his Revela-'tion, a fifth his Judgment, are ranked among apocryphal 'scriptures, and are rejected. He was buried at Rome, in the

[rr] Jacobus apostolus: 'Si quis,' ait, 'servaverit totam legem, offenderit autem 'in uno, reus est omnium factus.' [Cap. ii. 10.] Adv. Pelag. l. ii. T. iv. p. 522. fin.

[s] Hic autem Jacobus episcopus Ierosolymorum primus fuit, cognomento Justus; vir tantæ sanctitatis et rumoris in populo, ut fimbriam ejus certatim cuperent attingere. Qui et ipse postea de templo a Judæis præcipitatus, successorem habuit Simonem, quem et ipsum tradunt pro Domino crucifixum. In Gal. T. iv. p. 237. in.

[t] Simon Petrus, filius Johannis, provinciæ Galilææ, e vico Bethsaida, frater Andreæ apostoli, et princeps apostolorum, post episcopatum Antiochensis ecclesiæ, et prædicationem dispersionis eorum, qui de circumcisione crediderant, in Ponto, Galatia, Cappadocia, Asia et Bithynia, secundo Claudii imperatoris anno, ad expugnandum Simonem Magum Romam pergit; ibique viginti quinque annis cathedram sacerdotalem tenuit, usque ad ultimum annum Neronis, id est, decimum quartum. A quo et affixus cruci, martyrio coronatus est, capite ad terram verso, et in sublime pedibus elevatis: asserens, se indignum, qui sic crucifigeretur, ut Dominus suus. Scripsit duas epistolas, quæ catholicæ nominantur; quarum secunda a plerisque ejus esse negatur, propter stili cum priore dissonantiam. Sed et evangelium juxta Marcum, qui auditor et interpres ejus fuit, hujus dicitur. Libri autem, e quibus unus Actorum ejus inscribitur, alius Evangelii, tertius Prædicationis, quartus Apocalypseos, quintus Judicii, inter apocryphas scripturas repudiantur. Sepultus Romæ in Vaticano, juxta Viam Triumphalem, totius orbis veneratione celebratur. De V. I. cap. i.

'Vatican, near the Triumphal Way, and is in veneration all 'over the world.'

1. That is Jerom's whole chapter concerning the apostle Peter. It will not be expected that I should particularly consider what Jerom here says of St. Peter's being bishop of Antioch, and afterwards going to Rome to oppose Simon Magus, or of his residing at Rome five and twenty years, as bishop of that city. The apocryphal books here spoken of were all taken notice of in the chapter of Eusebius, except that called the Judgment of Peter, of which some account will be given in the chapter of Rufinus.

2. The second, as well as the first epistle of St. Peter, was received by Jerom; for, as we saw before, he received all the seven catholic epistles.

3. In another place he says, that [u] the reason of the difference of style observable in St. Peter's epistles was this, that he had not the same interpreter at writing of the second epistle, whom he had when he wrote the first. In the same place he says, that Titus was Paul's interpreter, and that Peter dictated the gospel which Mark wrote.

4. At the beginning of this article Jerom speaks of St. Peter's having 'preached to the Jews of the dispersion in Pon-'tus, Galatia, and Cappadocia,' and other countries thereabout; which might induce us to think he supposed St. Peter's epistles, particularly the first, to have been written to Jewish believers in those parts: nevertheless, in another work he supposeth that [w] apostle to speak of the calling of the Gentiles in the words of 1 Pet. i. 3. . . 5.

8. 'Jude [x], brother of James, left a short epistle, which is one 'of the seven called catholic; but because of the quotation 'from a book of Enoch, which is apocryphal, it is rejected by 'many. However, at length it has obtained authority, and is 'reckoned among the sacred scriptures.'

Thus we have now gone over those eight articles of Jerom's

[u] Habebat ergo Titum interpretem, sicut et beatus Petrus Marcum. Cujus Evangelium, Petro narrante, et illo scribente, compositum est. Denique et duæ epistolæ, quæ feruntur Petri, stilo inter se et charactere discrepant, structuraque verborum. Ex quo intelligimus, pro necessitate rerum, diversis eum usum interpretibus. Ad Hedib. Qu. xi. T. iv. P. i. p. 183.

[w] Petrus quoque quid de vocatione Gentium sentiat, contemplemur. 'Benedictus,' inquit, 'Deus et Pater Domini nostri Jesu Christi, . . . quæ servatur in cœlis, . . . in salutem, quæ præparata est revelari in tempore novissimo.' Adv. Jovinian. l. i. T. iv. p. 182. m.

[x] Judas, frater Jacobi, parvam, quæ de septem catholicis est, epistolam reliquit. Et quia de libro Enoch, qui apocryphus est, in ea assumitur testimonium, a plerisque rejicitur. Tamen auctoritatem vetustate jam et usu meruit, et inter sanctas scripturas computatur. De V. I. cap. iv.

catalogue

catalogue of Ecclesiastical writers, and therein we have seen, beside what was before transcribed from the letter to Paulinus, and some other of his works, a farther proof of his receiving all the books of the New Testament, which we now generally receive, and no other.

IX. We will now take some notice of apocryphal books mentioned by Jerom, in the several parts of his works.

1. And it may be of use to determine the meaning of the word 'apocryphal.' As used by Jerom, I think apocryphal books are such as by their title, or otherwise, make some claim to be a part of sacred scripture, but are destitute of a right to be so esteemed; and generally, or oftentimes, they are spurious.

I say, apocryphal books appear to make a claim to be a part of sacred scripture, but without good reason. St. Jerom having enumerated the books of the Jewish canon, adds, that 'all others 'are to be reckoned apocryphal.' Nevertheless that declaration must not be understood absolutely, without exception: he would not call the writings of Josephus, or Philo, or Cyprian, or Athanasius, or Eusebius of Cæsarea, apocryphal. Apocryphal writings therefore are such as make claim to be a part of the canon, but are not so, nor have any good right to it; and moreover, perhaps they were by some too much esteemed, as if they had been canonical. This was the case of divers books of the Old Testament above mentioned, called by Jerom apocryphal. So also in the New Testament a book entitled Acts of Peter, or Revelation of Peter, or Preaching of Peter, makes a claim to be a part of the canon; for if they had been written by Peter, or if they contained faithful accounts of his Acts, or his Preaching, or of Revelations vouchsafed to him, and were drawn up by a disciple of his (as perhaps they pretended), they would have been reckoned canonical by all Christians in general, and on account of their titles were probably too highly valued by some.

Another particular in the description of apocryphal books is, that 'oftentimes they are spurious, or falsly inscribed.' So Jerom said, that the book, called the Wisdom of Solomon was 'pseudepigraphical,' inasmuch as it was not his. So likewise the story of Susanna, and other things, inserted in the book of Daniel, or added to it, were interpolations, and spurious. The third and fourth books of Ezra also are spurious. If they had been written by him whose name they bear, they would have been received among sacred scriptures. But I need not enlarge here. I suppose that what has been now said will be confirmed by the particulars which I am going to allege; and this, which I take to be Jerom's meaning of the word 'apocryphal,' I ap-

prehend to be the most general acceptation of the word. This may be confirmed by an instance formerly [y] taken notice of. When Salvian of Marseilles, in the fifth century, published his books against covetousness without his own name, and with an epistolary address 'to the catholic church spread all over the 'world, in the name of Timothy, Salonius a Gallican bishop soon wrote to him about it, and told him, that 'unless he 'clearly shewed the reason of that title, those books ought to be 'reckoned apocryphal.' Those books of Salvian bore the name of an apostolical man, and therefore appeared to make a claim to be esteemed canonical; but since they were not written by such an one, they ought to be reckoned apocryphal. And though it is said that many of those books, which are called apocryphal, were written by heretics, yet it can make little difference whether they are written by heretics or catholics, if they carry the name and title of apostles, or apostolical men, and are not really theirs.

2. We before saw an enumeration of several apocryphal books of the Old Testament, such as Wisdom, Ecclesiasticus, Judith, Tobit, and the Maccabees; which the church did not receive among canonical scriptures, though they were allowed to be read for the edification of the people. We likewise saw, how Jerom rejected as apocryphal some books of Ezra, not in the canon. I now propose to take notice of divers others.

3. Jerom has [z] twice mentioned an apocryphal book, called 'The Little Genesis.' I have transcribed in the margin both the passages, to which I refer the curious, without translating them. From those passages of our author, Fabricius concludes that [a] this book was written in Hebrew. This book is also mentioned by [b] Epiphanius. Fabricius [c] has collected all the passages of later writers who have mentioned it.

4. An apocryphal book of Enoch was mentioned not long ago, supposed to be referred to by St. Jude in his epistle. Jerom mentions it again in [d] his Commentary upon Titus.

5. In

[y] See vol. ii. ch. xxix. p. 362.

[z] Hoc verbum [Rasa], quantum memoria suggerit, nusquam alibi [Vid. Num. xxxiii, 21, 22.] in scripturis sanctis apud Hebræos invenisse me novi, absque libro apocrypho, qui a Græcis [illegible], id est, Parva Genesis appellatur. Ibi in ædificatione turris pro stadio ponitur, in quo exercentur pugiles et athletæ, et cursorum velocitas comprobatur. Ad Fabiolam. Mans. 18. de 42. Mansionibus. T. ii. p. 596. al. 2p. 1[illegible].—Hoc eodem vocabulo [Tharch, Num. xxxiii. 27.] et iisdem literis scriptum invenio patrem Abraham, qui in supradicto apocrypho Geneseos volumine, abactis corvis, qui hominum frumenta rapiebant, abactoris vel depulsoris sortitus est nomen. Mans. 23. ib. p. 597.

[a] Vid. Cod. Pseudepigr. V. T. p. 851.

[b] H. 39. cap. vi. p. 287. Conf. Fab. ubi supra p. 849. in notis. [c] Fab. ib. p. 851. . . . 865. [d] Qui autem putant totum librum debere sequi eum qui libri parte usus sit, videntur mihi et apocryphum

5. In a letter to Damasus, bishop of Rome, Jerom tells a story of Lamech, which seems to be founded upon Gen. iv. 24. He says he [e] had it from a Jew, who told him it was in their apocryphal writings; but he does not name any book in particular. It is probably the same book to which he had before referred in the same letter, calling [f] it a certain Hebrew volume.

6. Upon Matth. xxvii. 9, 10. he mentions [g] an apocryphal book of Jeremiah, written in Hebrew, which was shewn him by a man of the sect of the Nazarenes, as he says.

7. In his Commentary upon Isaiah he mentions [h] the Ascension of Isaiah, and the Apocalypse of Elijah. This last [i] is mentioned by him in another place.

These are Apocryphal books of the Old Testament; but some of them may have been composed by Christians.

We will now proceed to such like books of the New Testament.

8. In the preface to his Commentary upon St. Matthew's gospel, having taken notice of St. Luke's introduction, who says, that 'many had undertaken to write histories of Christ,' he mentions the gospels of the Egyptians, and Thomas, and Matthias, and Bartholomew, and the Twelve Apostles, and also of Basilides, and Apelles, and others, whom he does not name: he says, they were occasions of many heresies; and he intimates that they were, some of them at least, then in being.

[e] [illegible] Enochi, de quo apostolus Judas [illegible] testimonium posuit, inter ecclesiasticas scripturas recipere. In Tit. cap. [illegible] T. i. p. 421. [f] Referebat mihi quidam Hebræus, in apocryphis libris septuaginta septem annis Lamech progenitus reperiri, quæ dicuntur esse sint: in hoc numero de Lamech [illegible] esse vindictam, quod genus [illegible] usque ad cataclysmum perseveraverit. [illegible] T. ii. p. 565. al. ep. 125.

[g] Mathusala genuit Lamech, qui septimus ab Adam non sponte (ut in quodam Hebraeo volumine scribitur) interfecit [illegible]. Ep. p. 564. fin. [g] Hoc testimonium in Jeremia non invenitur. In Zacharia vero, qui pene ultimus est duodecim prophetarum, quædam similitudo ferur. Et quanquam sensus non multum discrepet, tamen et ordo et verba diversa sunt. Legi nuper in quodam Hebraico volumine, quod Nazarenæ sectæ mihi Hebraeo tradidit, Jeremiæ apocryphum, in quo [illegible] verbum scripta reperi. Sed [illegible] videtur magis de Zacharia [illegible] testimonium: evangelistarum et [illegible] morem vulgato, qui verborum [illegible] præteriisso, sensum tantum de veteri testamento proferunt in exemplum. In Matth. T. iv. P. i. p. 134, 135.

[h] Ascensio enim Isaiæ et Apocalypsis Eliæ hoc habent testimonium. In Is. cap. lxiv. T. iii. p. 473.

[i] Scribit ad Corinthios: . . . 'Sed sicut 'scriptum est; quod oculus non vidit, nec 'auris audivit, nec in cor hominis ascen'dit, quæ præparavit Deus diligentibus 'se.' [1 Cor. ii. 9.] Solent in hoc loco apocryphorum quidam deliramenta sectari, et dicere quod de Apocalypsi Eliæ testimonium desumtum sit. &c. Ad Pammach. ep. 32. al. 101. T. iv. p. 244.

[k] Plures fuisse qui evangelia scripserunt, et Lucas evangelista testatur dicens: 'Quo'niam multi conati sunt ordinare narrati'onem rerum,' . . . et perseverantia usque ad præsens tempus monumenta declarant: quæ a diversis auctoribus edita, diversarum hæreseon fuere principia; ut est illud juxta Ægyptios, et Thomam, et Matthiam, et Bartholomæum, duodecim quoque apostolorum, et Basilidis, atque Apellis, ac reliquorum quos enumerare longissimum est. Proleg. in Comm. super Matth. T. iv. in.

9. He

9. He does not at the beginning of his prologue call them 'apocryphal;' but that is the character which they must be supposed to bear with him. And afterwards, having spoken largely of the four gospels, which alone were received by the church, he adds, that [l] 'the trash of all apocryphal gospels 'should be left to dead heretics.'

10. Though Jerom here alleges St. Luke's introduction as a proof that many had written gospels; it is not, I think, a clear point that St. Luke refers to any of those here mentioned by Jerom, or that any of them were written before his gospel; for certain, some here mentioned by Jerom were not written till afterwards.

11. In the seventh chapter of the book of Illustrious Men, where he treats of St. Luke, he reckons [m] the Travels or Acts of Paul and Thecla among apocryphal scriptures. In the chapter concerning St. Paul, as we have seen, he said there was an epistle to the Laodiceans; but it was rejected by every body: however, as he has not expressly called it 'apocryphal,' I do but just mention it here.

12. In the article of St. Peter we lately saw five books with his name, said to be ranked with apocryphal scriptures, and rejected; of which I take no farther notice here, because they have been examined in the chapter of Eusebius.

13. In the sixth chapter of the book of Illustrious Men, that is, the next after the apostle Paul, he writes the history of Barnabas in this manner.

1. 'Barnabas [n] of Cyprus, called also Joseph, a Levite, was 'ordained with Paul an apostle of the Gentiles: he wrote an 'epistle for the edification of the church, which is read among 'the apocryphal scriptures: he was afterwards separated from 'Paul on account of John, called also Mark; nevertheless he 'continued to discharge the office of preaching the gospel, 'which had been assigned to him.'

2. In his Commentary upon the prophecies of Ezekiel, he [o] quotes the epistle of Barnabas, which, he says, is among the apocryphal scriptures.

[l] Quibus cunctis perspicue ostenditur, quattuor tantum evangelia debere suscipi: et omnes apochryphorum nænias mortuis magis hæreticis, quam ecclesiasticis viris canendas. Ibid. col. 3, 4. fin. [m] Igitur περιοδους Pauli et Theclæ, et totam baptizati leonis fabulam inter apocryphas scripturas computamus. De V. I. cap. 7.

[n] Barnabas, Cyprius, qui et Joseph, Levites, cum Paulo Gentium apostolus ordinatus, unam ad ædificationem ecclesiæ pertinentem epistolam composuit, quæ inter apocryphas scripturas legitur. Hic postea propter Johannem discipulum, qui et Marcus vocabatur, separatus a Paulo nihilominus evangelicæ prædicationis injunctum sibi opus exercuit. De V. I. cap. vi.

[o] Vitulum autem, qui pro nobis immolatus est, et multa scripturarum loca, et præcipue Barnabæ epistola, quæ habetur inter scripturas apocryphas, nominat. In Ezech. cap. xliii. T. iii. p. 1019. fin.

3. In

3. In another place Jerom quotes [p], as words of Ignatius, a passage cited by [q] Origen from the epistle usually ascribed to Barnabas.

St. Jerom's account of Barnabas requires some remarks.

(1.) He seems to allow the genuineness of the epistle ascribed to him; for he says, that 'he wrote an epistle for the edification 'of the church.' So [r] Cotelerius understood our author.

(2.) Nevertheless it was apocryphal. It was upon the whole a useful work, and sometimes at least, and in some churches, was publicly read; but it was not canonical; it could not be alleged as of authority, and by way of proof of any doctrine.

(3.) This justifies the description above given of an apocryphal book. It seems to make a claim to be a book of canonical scripture, but has not such a right. An epistle written by Barnabas, companion of Paul, and sometimes called an apostle, bids fair to be a part of canonical scripture, and perhaps was so esteemed by some; nevertheless by most Christians it was rejected; because it was not allowed to be certainly known to be written by Barnabas, or because Barnabas was not acknowledged to be an apostle in the highest sense of that word, or for some other reason, it was generally reckoned apocryphal, not canonical. But to proceed.

14. In his book against Helvidius, he refers to [s] some apocryphal book or books concerning our Saviour's nativity: and expresseth his dislike of them.

15. In his Commentary upon Ezekiel: 'So [t] our Lord left no 'written volume of his doctrine: whatever the mad inventions 'of apocryphal books may pretend.' Fabricius supposeth, that [u] here is a reference to apocryphal books that were published with Christ's name.

16. Jerom supposeth, that some apocryphal books were com-

[p] Ignatius, vir apostolicus, et martyr, scribit audacter: 'Elegit Dominus apostolos, qui super omnes homines peccatores erant. Adv. Pelag. l. iii. T. iv. P. ii. p. 533.

[q] Contr. Cels. l. i. p. 49. Cantabr. p. 378. ed. Bened.

[r] Dubitatur an sit genuinus fœtus, an suppositus. Existimatum quidem Clementi Alexandrino, Origeni, ac Hieronymo, summis viris, quibus propterea fides facile abrogari non debet, nihil hic fraudi delitescere. .... Sed et Hieronymus, supra citatus de notione vocis apocryphum pro opere falsi titeli, tamen in locis a me relatis inter veterum testimonia, epistolam apocrypham, non pseudepigraphum vult. Cotel. Judic. de S. Barnab. ap. Patr. Ap. T. i.

[s] Nulla ibi obstetrix .... ipsa pannis involvit infantem. Ipsa mater et obstetrix fuit. 'Et collocavit eum,' inquit, 'in 'præsepio, quia non erat ei locus in diver-'sorio. [Luc. ii. 7] Quæ sententia et apocryphorum deliramenta convincit, dum Maria ipsa pannis involvit infantem. Adv. Helvid. T. 4. P. ii. p. 135.

[t] Unde et Salvator nullum volumen doctrinæ suæ proprium dereliquit, quod in plerisque apocryphorum deliramenta confingunt. In Ezech. cap. xliv. T. iii. p. 1034.

[u] Hieronymus quoque ad Ezech. xliv. 29. testis est, apocryphis nonnullis Christi nomen fuisse præfixum. Cod. Apocr. N. T. Tom. i. p. 303.

posed

posed with a design to confirm, or explain some things in the New Testament: and yet he is extremely angry with them, as thereby drawing men's regards to them. St. Paul says, 1 Cor. ii. 9. *But as it is written: Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God has prepared for them that love him.* The [x] apostle, he says, refers to Isa. lxiv. 4: but his quotation does not exactly suit the Greek version of the Seventy, nor the Latin translation of it, then generally in use. This occasioned a difficulty: and the words, as cited by the apostle, being found in the apocryphal writings, called the Ascension of Isaiah and the Revelation of Elijah, some were induced to think, that the apostle referred to them. Jerom says, there is no reason to recur to such apocryphal books, to verify St. Paul's quotation. The text intended by him is in the prophet Isaiah, the Hebrew of which the apostle had an eye to, but quotes paraphrastically, a literal version not being necessary.

17. There are several such things in Jerom. In the preface to his translation of the Pentateuch from Hebrew, written about 394, he says, there are [y] not a few quotations of the Old Testament in the evangelists and the epistles of the apostles, which are not to be found in the Septuagint version, nor in the Latin translation made from it: but may be found, he says, in the Hebrew original. So that there is no need to have recourse to apocryphal books, to make good their quotations.

18. That passage may be seen again in his [z] Apology against Rufinus, written in 401 or 402. And to the like purpose again,

[x] Paraphrasin hujus testimonii, quasi Hebræus ex Hebræis, assumit Paulus de authenticis libris in epistola, quam scribit ad Corinthios: non verbum ex verbo reddens, quod facere omnino contemnit, sed sensuum exprimens veritatem, quibus utitur ad id quod voluerit roborandum. Unde apocryphorum deliramenta conticeant, quæ ex occasione hujus testimonii ingeruntur ecclesiis Christi. De quibus vere dici potest, quod 'sedeat Diabolus in insidiis cum divitibus in apocryphis, ut interficiat innocentem. [Ps. x. 8.] Et iterum: 'Insidiatur in apocrypho, quasi leo in spelunca sua. Insidiatur, ut interficiat innocentem.' [Ib. v. 8, 9.] Ascensio enim Isaiæ et apocalypsis Eliæ hoc habent testimonium. In Is. lxiv. T. iii. p. 473. [y] . . . maxime quæ evangelistarum et apostolorum auctoritas promulgavit; in quibus multa de Veteri Testamento legimus, quæ in nostris codicibus [LXX interpretum] non habentur, ut ea illud: '*Ex Ægypto vocavi filium meum.* [Mat. ii. 15.] et, *Quoniam Nazarenus vocabitur.* [v. 23.] et, *Videbunt in quem compunxerunt.* [Joh. xix. 37.] et, *Flumina de ventre ejus fluent aquæ vivæ.* [Joh. vii. 38.] et, *Quæ nec oculus vidit, nec auris audivit, nec in cor hominis ascenderunt, quæ præparavit Deus diligentibus se.* (1 Cor. ii. 9.] et multa alia, quæ proprium ἐνάγραφα desiderant. Interrogemus eos, ubi hæc scripta sint; et cum dicere non potuerint, de libris Hebraicis proferamus. Primum testimonium est in Osee [xi. 1.]; secundum in Isaia [xi. 1.]; tertium in Zachria [xii. 10.]; quartum in Proverbis [xviii. 4.]; quintum æque in Isaia [lxiv. 4.]: quod multi ignorantes apocryphorum deliramenta sectantur, et Iberas nenias libris authenticis præferunt. Proleg. in Gen. T. i. init. [z] Adv. Ruf. l. ii. T. iv. P. ii. p. 423.

in the ſame work, I mean the Apology: for [a] certain, ſays he, what our Saviour and his apoſtles declare 'to be written,' is written. The Seventy have it not: and the church does not receive apocryphal writings. We muſt therefore look into the Hebrew, which indeed the evangeliſts and apoſtles quoted.

19. And in his Commentary upon the epiſtle to the Epheſians he lays it down as a rule, that [b] when in the New Teſtament there is a quotation of the ancient ſcriptures, and the quotation is not to be found in the common Latin tranſlation, made from the Seventy, we ſhould not immediately ſearch apocryphal writings, but look into the Hebrew; where they will be found, if not in expreſs words, yet in ſenſe: foraſmuch as the ſacred writers of the New Teſtament do not always ſo quote the Old Teſtament, but in a freer manner.

20. Finally, in his letter to Læta concerning the education of her daughter, having recommended the reading of the ſcripture, and ſhewn the proper order and method of ſo doing; he directs, that [c] all apocryphal books ſhould be ſhunned. But if at any time ſhe looks into them for her entertainment, and not for proving any doctrine; ſhe ſhould remember, that they were not written by thoſe whoſe names they bear: and that it requires great prudence to ſeparate gold, where it is mixed with dirt.

21. I need not inſiſt upon a paſſage [d] of Theophilus of Alex-

[a] Scripſi nuperum librum de optimo genere interpretandi, oſtendens illa de evangelio: *De Ægypto vocavi filium meum*, ... cæteraque his ſimilia, in Hebræorum libris inveniri. Certe apoſtolus et evangeliſtæ Septuaginta interpretes noverant. Et quidnam hoc dicere, quod in Septuaginta non habent? Et Chriſtus Dominus noſter, veteris Teſtamenti conditor, in evangelio ſecundum Joannem: *Qui credit*, inquit, *in me, ſicut dixit ſcriptura, flumina de ventre fluent aquæ vivæ* [Joh. vii. 38.] Utique ſcriptum eſt quod Salvator ... teſtatur. Ubi ſcriptum eſt? Septuaginta non habent. Apocrypha neſcit Eccleſia. Ad Hebræos igitur revertamur. Unde et Dominus loquitur, et Apoſtoli exempla præſumunt. Ibid. p. 416. et Conf. ad Pammach. de Opt. Gen. Interpret. ep. 33. al. 101. T. iv. p. 251. ... 252. [b] *Propter hoc relinquet homo patrem et matrem, et erunt duo in carne una.* [Eph. v. 31.] Quod frequenter antiquitus apoſtolos et evangeliſtas non ex hebraeo, id eſt, teſtamenti veteris ſermone, ſed in propriis voluminibus continentur, hoc et hic probamus: ſiquidem teſtimonium iſtud ita in Geneſi ſcriptum eſt. . . . Hoc autem totum nunc idcirco obſervavimus, ut etiam in cæteris locis, ſicubi teſtimonia quaſi de prophetis, et de Veteri Teſtamento, ab apoſtolis uſurpata ſunt, et in noſtris codicibus non habentur, neque ſtatim ad apocryphorum ineptias et deliramenta curramus: ſed ſciamus, ſcripta quidem ea eſſe in Veteri Teſtamento; ſed non ita ab apoſtolis edita, et ſenſum magis uſurpatum; nec facile niſi a ſtudioſis poſſe ubi ſcripta ſint inveniri. In Eph. vi. 31. T. iv. P. i. p. 392. [c] Caveant omnia apocrypha. Et ſi quando ea non ad dogmatum veritatem, ſed ad ſignorum reverentiam legere voluerit, ſciat, non eorum eſſe, quorum titulis prænotantur, multaque his admixta vitioſa, et grandis eſſe prudentiæ aurum in luto quærere. Ad Læt. ep. 57. al. 7. T. iv. p. 596.

[d] Abjectis itaque Origenis malis, et ſcripturarum, quæ vocantur apocrypha, id eſt, abſconditæ, deciplis prætermiſſis. Theoph. Alex. Lib. Paſch. 2. ap. Hieron. T. iv. P. ii. p. 715. f.

andria, relating to apocryphal books: though it be in a work translated by Jerom.

X. It is not easy to forbear taking some particular notice of Jerom's labours concerning the scriptures.

1. He put out a correct Latin translation of the books of the New Testament, amending the Latin version before in use by the Greek original.

2. He corrected the Latin version of the Old Testament, which had been made from the Greek of the Seventy: which was before in use in the churches that spake the Latin tongue.

3. He made a Latin translation of all the books of the Jewish scriptures from the Hebrew. The late learned and judicious John Le Clerc, though not over friendly to the merit of our author, has [e] readily acknowledged the high praises due to him on account of this last performance.

4. Jerom speaks of both his translations of the Old Testament, that is, of the Greek of the Seventy, and of the Hebrew original, in [f] the preface to his translation of Job from the Hebrew.

5. Of his edition of the Seventy, or his translation from them, he speaks in his prefaces to [g] his translation of the Psalms, and [h] the books of Solomon, and [i] the Chronicles, from the Hebrew.

6. In the last chapter of the book of Illustrious Men, written in 392, reckoning up his own works to that time, he says; 'I [k] have published the New Testament agreeably to the 'Greek original: the Old Testament I have translated accord-'ing to the Hebrew.' Nevertheless it has been observed by learned moderns, that his translation of the Old Testament was

[e] Non possumus hic dissimulare, summam laudem ei deberi, vel ob id solum, quod primus Occidentalium, et propemodum unus (nam perpauci eum imitati sunt), viderit necessitatem linguæ Hebraicæ ad intelligendum accuratius Vetus Testamentum; et quod solus aggressus sit, id denuo ex authenticis libris convertere: quomodocumque res ei cesserit, de qua antea egimus. Attamen hoc in negotio et acuti ingenii, et constantiæ eximiæ, virum eum se præstitisse, nemo negaverit. Multum erat, primum et solum, cæcutientibus omnibus, quidpiam videre; rarum eo ævo suscipere opus tantum, quantum suscepit, nec male absolvit; ferme inauditum, invidiam theologorum plane spernere, inique invitis benefacere. Quæstion. Hieronym. vri. p. 230, 231. [f] Utraque editio, et Septuaginta juxta Græcos, et juxta Hebræos in Latinum meo labore translata est. Eligat unusquisque quod vult. Pr. in Job. T. i. p. 798. [g] ... quorum translationem diligentissime emendatam, olim meæ linguæ hominibus dederam. Pr. in Ps. T. i. p. 838. [h] Si cui sane Septuaginta Interpretum magis editio placet, habet eam a me emendatam. Pr. in libr. Salom. T. i. p. 939. [i] Cæterum memini editionem Septuaginta translatorum olim de Græco emendatam tribuisse me nostris. Pr. in Paral. T. i. p. 1023. [k] Novum Testamentum Græcæ fidei reddidi. Vetus juxta Hebraicam transtuli. De V. I. cap. 135.

not then finished. There is therefore a difficulty in reconciling what he here says with the supposed dates of his translations of the several books of the Old Testament from Hebrew. Hody says, that [l] those translations were then made, but not published.

7. In a letter to Lucinius, supposed to have been written about the year 397, he speaks [m] of his having some good while before published an exact edition of the Old Testament in Latin, from the Greek version of the Seventy; and of having finished his Latin edition of the New Testament; and of his being then employed in translating from Hebrew the Octateuch, or first eight books of the Old Testament, the rest having been translated before.

8. The order of these three works, in the main, is this. The first, that is, an [n] edition of the New Testament in Latin, corrected by the Greek copies, and those ancient, as he says, was published in the latter part of the year 384.

The edition of the Latin translation from the Seventy was made not long after.

The [o] translations of the books of the Old Testament from Hebrew were not published all at once, nor in the order in which those books are usually placed. He first translated the four books of the Kings, that is, the two books of Samuel and the two books of the Kings. For this reason the general preface to all the books of the Old Testament, of which a distinct account was given above, was prefixed to those books: the translation of which was made in 392, or before. After that, he translated from Hebrew all the prophets, the four larger and the twelve lesser prophets, and the three books of Solomon, and the book of Job, and the Psalms. The translations of all which books are computed to have been made in the year 392, or thereabout. The books of Ezra and Nehemiah also were transl-

[l] In Catalogo Scr. Ec. dicit: 'Novum 'Testamentum Græcæ fidei reddidi. Ve'tus juxta Hebraicum transtuli.' Catalogum autem scripsit an. 14. Theodosii Imp. h. e. Chr. 392, vel. 393. Hoc quomodo convenire potest cum illis, quæ diximus de tempore, quo editi sunt scripturarum illi varii? Dicendum, illum ante ann. Theodosii 14. Chr. 392. transtulisse quidem libros omnes, sed omnes in publicum non edidisse, nisi multis post annis. Hod. de Text. p. 358. [m] Canonem Hebraicæ veritatis, excepto Octateucho, quem nunc in manibus habeo, pueris tuis et notariis dedi describendum. Septuaginta Interpretum editionem et te habere non dubito; et ante annos plurimos diligentissime emendatam studiosis tradidi. Novum Testamentum Græcæ reddidi auctoritati. Ad Lucin. ep. 52. al. 28. T. iv. p. 579. [n] Igitur hæc præsens præfatiuncula pollicetur quatuor tantum evangelia . . . . codicum Græcorum emendata collatione, sed veterum. A. Damas. Pr. in iv. Evang. T. i. p. 1462. [o] Vid. Hody de Bibl. Text. Orig. l. iii. P. ii. c. 2. p. 360. . . . 356. Tillem. St. Jerome art. 54. Sec. Mem. T. ix. et Opp. S. Hieron. edit. Benedi.

flated in 392, or not long after. The books of the Chronicles about 396. The book of Genesis is supposed to have been translated in 394; the four following books of Moses about 404; the rest completing the Octateuch, that is, Joshua, Judges, and Ruth, which are reckoned one book, and Esther, in 404 or 405.

9. Beside correct editions and translations of the books of scripture, Jerom published divers other works helpful to the right understanding of them. Among these must be mentioned in the first place his book of the Interpretation of Hebrew Names, another [p] book of the Situation and Names of Hebrew places, and a book of Hebrew questions upon Genesis. All which are mentioned by him among his works in the last chapter of his book of Illustrious Men, and [q] are still extant, supposed to have been published about the year of our Lord 388. Of the second of these some account was given by us [r] among the works of Eusebius of Cesarea.

10. Jerom also wrote Commentaries [ss] upon the book of Ecclesiastes, upon [s] Isaiah, Jeremiah, Ezekiel, Daniel, and the twelve lesser prophets; upon [t] the gospel of St. Matthew, and upon the epistles of St. Paul to the Galatians, Ephesians, Titus, and Philemon. All which Commentaries are still extant: not now to refer to his epistles, in many of which are useful observations for understanding the scriptures. Divers of those Commentaries, just mentioned, are rehearsed by him [u] in the last chapter of his book of Illustrious Men. The rest were published afterwards; and some of them were in hand when he wrote that book: in which he gave a general account of his own, as well as other men's labours. A character of his Commentaries and remarks upon them may be seen in divers modern [x] writers. Tillemont [y] was much pleased with his Commentary upon the prophet Haggai.

XI. Jerom's respect for the scriptures appears from the edi-

p Quæstionum Hæbraicarum in Genesim librum unum; De Locis librum unum; Hebraicorum nominum librum unum. De V. I. cap. 135. q Ap. Hieron Opp. T. ii. edit. Benedictin. r See vol. iv. p. 208. ss Ap. S. Hieron. Opp. T. ii. p. 713. . . . . 788.

s Ibid. T. iii. t Ibid. T. iv. p. i. u In epistolam Pauli ad Galatas commentariorum libros tres; item in epistolam ad Ephesios libros tres; in epistolam ad Titum librum unum: in epistolam ad Philemonem librum unum. . . . . Scripsi præterea in Michæam explanationum libros duos: in Sophoniam librum unum; multaque alia de opere prophetali, quæ nunc habeo in manibus, et necdum expleta sunt. De V. I. cap. 135.

x See Daillé, Right Use of the Fathers. B. i. ch. vi. R. Simon Hist. Crit. des Commentat. du N. T. ch. xiv. xv. Hist. Crit. du V. T. l. iii. ch. ix. et Hist. Crit. des Vers. du N. T. ch. iii. iv. J. Cleric. Qu. Hieronym. Qu. xv. p. 492, &c. Bib. Ch. T. viii. p. 304. &c. et T. xvii. p. 1. &c. y Le plus beau de tous ces commentaires est, ce me semble, celui d'Aggée. S. Jerome, art. 57.

tions

tions, and tranſlations, which he made of them, and from the Commentaries, which he wrote to explain them, and from many expreſſions of his, which my readers cannot but have obſerved in the paſſages above cited. I add here, therefore, little more upon this head.

1. He ſays, that [z] the ſcriptures, being all written by one Spirit, are one book.

2. He concludes his letter, written in 414, to Demetrias, a noble young Roman lady, who had reſolved upon a ſingle life, ſaying: 'Love [a] the holy ſcriptures: and wiſdom will love 'you.'

3. In his letter to Læta, written about the year 398, giving her inſtructions concerning the education of her daughter, young Paula, he adviſeth, that [b] ſhe ſhould read the ſcriptures, and in this order: firſt the Pſalms, next the Proverbs of Solomon, and his Eccleſiaſtes, and Job; the goſpels, the Acts, and the epiſtles of the apoſtles. Afterwards ſhe may read the prophets, the Heptateuch, the Kings and Chronicles, Ezra, Eſther, and laſtly the Canticles, but no apocryphal books. Or, if ſhe does, ſhe ſhould firſt, by way of caution, be informed of their true character. After that he recommends the reading of Cyprian, and ſome of the works of Athanaſius, and Hilary. This ſhews, that Jerom did not deſire, that any part of ſcripture ſhould be hid from any people.

4. In his letter to Nepotian, which might be entitled Advice to a young Clergyman, or to a Candidate for the Miniſtry, he directs in this manner: 'Be [c] much in reading the divine ſcrip-'tures, or rather let them never be out of your hands.'

5. In another letter he makes a difference [d] between the apoſtles, and the reſt of the writers of ſacred ſcriptures, and other writers: they always ſpeak truth; theſe as men may err.

[z] ....ſed omnium ſcripturarum, quæ uno ſcriptæ ſunt ſpiritu, et propterea unus liber appellantur. In Iſ. cap. xxix. T. iii. p. 246. fin. [a] Ama ſcripturas ſanctas, et amabit te ſapientia. Ad Demetr. ep. 97. al. 8. T, 4. P. ii. p. 796.

[b] Pro gemmis et ſerico divinos codices amet.... Diſcat primo Pſalterium. His ſe Canticis avocet. Et in Proverbiis Salomonis erudiatur ad vitam. In Eccleſiaſte conſueſcat quæ mundi ſunt calcare. In Job virtutis et ſapientiæ exempla ſectetur. Ad Evangelia tranſeat, numquam ea poſitura de manibus. Apoſtolorum Acta, et Epiſtolas, tota cordis imbibat voluntate. Quumque pectoris ſui cellarium his opibus locupletaverit, mandet memoriæ Prophetas, Heptateuchum, et Regum et Paralipomenon libros: Ezræ quoque et Eſther volumina. Ad ultimum, ſine periculo diſcat Canticum Canticorum.... Caveat omnia apocrypha.... Cypriani opuſcula ſemper in manu teneat.... Ad Læt. ep. 57. al. 7. T. iv. p. 596. [c] Divinas ſcripturas ſæpius lege, imo numquam de manibus tuis ſacra lectio deponatur. Ad Nepotianum de Vita Clericorum et Monachorum. Ep. 34. al. 2. T. 4. p. 261. m.

[d] Numquid ego in turbam mitto Originem? Numquid cæteros tractatores? Scio me aliter habere apoſtolos, aliter reliquos tractatores. Illos ſemper vera dicere, iſtos in quibuſdam ut homines aberrare. Ad Theoph. ep. 39. al. 62. T. iv. p. 337. M.

6. In the preface to his Commentary upon the epistle to the Ephesians he says: Nothing is [e] so likely to entertain a wise man, and enable him to bear with moderation the troubles of this life, as the meditation and study of the scriptures. And since by these divine books we may know God, and learn the end of our creation, he wonders, that any should be backward to study them, or hinder those who would.

7. The letter to Paulinus, from which we made large extracts some while ago, contains [f] a long and earnest exhortation to diligent reading of the scriptures, and expressions [g] of Jerom's sincere and ardent affection for them. He moreover says there: All [h] men talk of the scriptures, and pretend to understand them, and explain them; but he adviseth his friend to seek proper helps, and take due care to obtain the right meaning of them.

XII. Let us now observe a few various readings in this writer.

1. Jerom says, that [i] the latter part of the 16th chapter of St. Mark's gospel, from ver. 9, to the end, was generally wanting in the Greek copies. But it may be thought, and not without reason, that [k] Jerom here expresseth himself rather too strongly.

2. After verse 14, of Mark, xvi. in some, and especially Greek copies, was inserted a passage, which [l] I transcribe below. Probably it was taken out of some apocryphal gospel.

3. Luke,

[e] Si quidquam est, Paula et Eustochium, quod in hac vita sapientem virum teneat, et inter pressuras et turbines æquo animo manere persuadeat, id esse vel primum reor, meditationem et scientiam scripturarum. Quum enim a cæteris animantibus hoc vel maxime differamus, quod rationale animal sumus, et loqui possumus: ratio autem omnis et sermo divinis libris contineatur, per quos et Deum discimus, et quare creati sumus, non ignoramus: miror quosdam exstitisse, qui aut ipsi se inertiæ et somno dantes, nolint quæ præclara sunt discere, aut cæteros, qui id studii habent, reprehendendos putent. Pr. in Eph. T. iv. P. i. p. 319. [f] Paulus apostolus ad pedes Gamalielis legem Domini et prophetas didicisse se gloriatur. . . . Ad Timotheum scribit ab infantia sacris literis eruditum, et hortatur ad studium lectionis, ne negligat gratiam, quæ data sit ei per impositionem manus presbyterii. Tito præcipit, ut inter cæteras virtutes episcopi, quem brevi sermone depinxit, scientiam quoque eligat scripturarum. . . . Cur dicitur Paulus apostolus vas electionis? Nempe quia legis et sanctarum scripturarum armarium est. Ad Paulin. ep. 50, al. 103. T. iv. p. 569, 570. [g] Cernis me scripturarum amore raptum excessisse modum epistolæ, et tamen non implesse quod volui. Ib. p. 574. [h] Hæc a me perstricta sint breviter . . . ut intelligeres, te in scripturis sanctis, sine prævio et monstrante semita, non posse ingredi. . . . Quod medicorum est, promittunt medici; tractant fabrilia fabri. Sola scripturarum ars est, quam sibi omnes vindicant. . . . Hanc garrula anus, hanc delirus senex, hanc sophista verbosus, hanc universi præsumunt, lacerant, docent, antequam discant, &c. Ibid. p. 571. m.

[i] Hujus quæstionis duplex solutio est. Aut enim non recipimus Marci testimonium, quod in paucis fertur evangeliis; omnibus Græciæ libris pene hoc capitulum finem non habentibus; præsertim quum diversa atque contraria evangelistis cæteris narrare videatur. Ad Hedib. Qu. iii. T. iv. P. i. p. 172. al. ep. 150.

[k] Verum hic, ut sæpe alibi, nimium ὑπερβολικῶς; forte loquitur Hieronymus. I. Cleric. ep. de edit. N. T. Millian.

[l] In quibusdam exemplaribus, et maxime in Græcis codicibus, juxta Marcum, in fine ejus evangelii scribitur: 'Postea 'quum accubuissent undecim, apparuit eis 'Jesus,

3. Luke, ii. 33. *And Joseph and his mother marvelled at those things which were spoken of him.* In [m] Jerom's Greek copies this seems to have been written in this manner: 'And his father and 'mother marvelled.' The same reading was then in some Latin copies, particularly †‡, Augustine's, and is still in the Latin Vulgate, and some other versions. See Mill upon the place.

4. The words of Luke, xxii. 43, 44, were [n] in some Greek and Latin copies in Jerom's time.

5. In [o] many Greek and Latin copies was the history of the woman taken in adultery, which we have at the beginning of the 8th chapter of St. John's gospel, and with that particular, of our Lord's 'writing with his finger on the ground.' Concerning which may be seen Mill, and other editors of the New Testament, with various readings, and also [p] Dr. Heumann's Dissertation upon it, who with great care and diligence has considered the objections against the genuineness of this paragraph.

6. In one place [q] he quotes Acts, viii. 39, as if it were written: 'and when they were come up out of the water, the Spirit came 'upon the eunuch.' But in his Latin edition of the New Testament, as published by Martianay, there is only our common reading.

7. St. Jerom, as is [r] allowed, does no where cite the passage concerning the heavenly witnesses, now found in most editions of the New Testament, in the fifth chapter of St. John's first epistle. There is indeed in his works a preface to the seven Catholic Epistles: the design of which is to shew the genuineness of that

'Jesus, et exprobavit incredulitatem et 'duritiam cordis eorum, quia his qui vi-'derant eum resurgentem non crediderunt. 'Et illi satisfaciebant, dicentes: Seculum 'istud iniquitatis et incredulitatis substan-'tia est; quæ non sinit per immundos 'spiritus veram Dei apprehendi virtutem. 'Ideo jam nunc revela justitiam tuam.' Adv. Pelag. Dial. 2. T. iv. P. ii. p. 560. Vid. Mill. ad Marc. xvi. 14. et Prolegom. n. 724. [m] *Et certe Maria conservabat omnia verba hæc, conferens in corde suo.* [Luc. ii. 19.] Ac ne impudenter neges ista ignorasse Joseph: *Et erant*, inquit Lucas, *pater illius et mater admirantes super his quæ dicebantur de eo:* licet tu mira impudentia hæc in Græcis codicibus falsata contendas, quæ non solum omnes pene Græciæ tractatores in suis voluminibus reliquerunt, sed nonnulli quoque e Latinis, ita ut in Græcis habentur, assumserint, &c. Adv. Helvid. T. iv. P. ii. p. 134. f. †‡ Vid. De Consens. Evang. l. ii. cap. 1. n. 3. T. iii.

[n] In quibusdam exemplaribus, tam Græcis quam Latinis invenitur, scribente Luca: *Apparuit illi angelus de cœlo, confortans eum:* haud dubium, quin Dominum Salvatorem. *Et factus in agonia, prolixius orabat, factusque est sudor ejus sicut guttæ sanguinis decurrentis in terram.* Adv. Pelag. l. ii. T. iv. p. 521. [o] In evangelio secundum Johannem, in multis et Græcis et Latinis codicibus, invenitur de adultera muliere, quæ accusata est apud Dominum. Accusabant autem et vehementer urgebant Scribæ et Pharisæi, juxta legem eam lapidare cupientes. *At Jesus inclinans digito scribebat in terra.* Ibid. p. 521, 522. [p] Vid. Diss. v. in Nova Sylloge Dissertationum, Part. i. p. 173, &c. Rostochii, 1752. [q] ... De quo scriptura ita loquitur: 'Et descenderunt 'ambo in aquam, et baptizavit eum Phi-'lippus. Et quum abscederet ab aqua, 'Spiritus Sanctus venit in eunuchum. Adv. Lucif. T. iv. p. 295. Et Conf. Mill. in Loc. [r] Hieronymus. Qui in operibus, indubitate genuinis, loci hujus nusquam meminit. Mill. ad 1 Joh. v. p. 581. a.

clause. But that prologue is now universally rejected, not only by [s] R. Simon, but also by [t] Mill, and [u] Martianay, the Benedictine editor of St. Jerom's works. I need not mention any others.

XIII. I shall now transcribe some observations of our author relating to the scriptures.

1. In his letter to Paulinus he says of Isaiah, that [x] his book is rather a gospel than a prophecy. He speaks to the like purpose [y] elsewhere.

2. In the same letter he says, that [z] among the Jews the beginning and end of Ezekiel, and the beginning of Genesis, were not to be read by any before they were thirty years of age.

3. Jerom often says, that the writers of the New Testament, when they take passages from the Old, do not quote from the Greek version of the Seventy, but from the original Hebrew. So he says, particularly, of [a] John the evangelist.

4. So he says likewise of the evangelist Matthew, in a passage, which [b] I place below somewhat at length: and it is plain, that he speaks of Matthew's Greek gospel. And having spoken of him, he adds, that generally, when the evangelists and apostles allege passages of the Old Testament, they do not exactly follow the words, but the sense: and that where the Seventy differ from the Hebrew, they express the sense of the Hebrew in their own words.

5. In another place [c] he speaks again to the like purpose of the evangelists

[s] Hist. Crit. du N. T. ch. xviii.

[t] Mill. ubi supra, p. 582. b.

[u] Vid. Opp. S. Hieron. T. i. p. 1670, &c. [x] Quorum primus non prophetiam mihi texere videtur, sed evangelium. Ad Paulin. T. iv. p. 573. [y] Veniam ad Isaiam, ... Quem quum magis evangelistam quam prophetam dicerem, eo quod universa Christi ecclesiæ mysteria sic ad liquidum persecutus esset, ut non de futuro vaticinari, sed de præteritis historiam texere crederetur. Adv. Ruf. l. ii. p. 431.

[z] Tertius principia et finem tantis habet obscuritatibus involuta, ut apud Hebræos istæ partes cum exordio Geneseos ante annos triginta non legantur. Ad. Paulin. ep. 50. al. 103. p. 573. [a] Johannes autem evangelista, qui de pectore Domini hausit sapientiam, Hebræus ex Hebræis, quem Salvator amabat plurimum, non magnopere curavit, quid Græcæ literæ continerent; sed verbum e verbo interpretatus est, ut in Hebræo legerat. Et tempore dominicæ passionis dixit esse completum. In Zach. xii. 10. T. iii. p. 1784. Conf. Joh. xix. 37. [b] Ex quo apparet, Matthæum evangelistam, non veteris interpretationis auctoritate constrictum, dimisisse Hebraicam veritatem; sed quasi Hebræum ex Hebræis, et in lege Domini doctissimum, ea Gentibus protulisse, quæ in Hebræo legerat. ... Quod beatum Matthæum non solum in hoc testimonio, sed in alio loco fecisse legimus: 'Ex Ægypto vocavi filium meum.' [Mat. ii. 15.] Pro quo Septuaginta transtulerunt: 'Ex Ægypto vocavi filios ejus.' [Ose. xi. 1.] Quod utique, nisi sequamur Hebraicam veritatem, ad Dominum Salvatorem non pertinere manifestum est. ... Rursumque quod apud Hebræos legitur: *Et in lege ejus sperabunt insulæ.* [Is. xlii. 4.] Matthæus sensum potius quam verba interpretans, pro 'lege' et 'insulis,' 'nomen' posuit, et 'gentes.' [xii. 21.] Et hoc non solum in præsenti loco, sed ubiquumque de veteri instrumento evangelistæ et apostoli testimonia protulerunt, non eos verba sequutos esse, sed sensum: et ubi Septuaginta ab Hebraico discrepant, Hebræum sensum suis expressisse sermonibus. Ad Algas. Qu. 2. T. iv. P. i. p. 190. al. ep. 151.

[c] Ac primum solvenda est illa quæstio, quæ nobis objici potest: quare apostolus Paulus

evangelists Matthew and John: but supposeth that Luke quotes the Seventy, sometimes at least. He also allows, that St. Paul's quotation of Isaiah, vi. 9, 10, in his discourse with the Jews recorded Acts, xxviii. 26, 27, is more agreeable to the Seventy, than to the Hebrew. He there also says, that the quotations of the Seventy in the epistle to the Hebrews caused doubts in the minds of some, whether it was Paul's.

6. Again he says, that [d] for the most part the writers of the New Testament, excepting St. Luke in some places, quote not according to the Seventy, but the Hebrew.

7. Sometimes he expresseth himself in this manner: That 'the apostles in their citations of the scriptures of the Old Testament follow the Greek version of the Seventy, when it does not differ from the Hebrew.

8. Once more, with regard to this matter, he says, that [f] the writers of the New Testament, when they quote the ancient scriptures, follow no translation whatever; but as they speak, or write, translate from the Hebrew for themselves: and oftentimes express the sense only, instead of translating word for word.

Paulus cum Hebræis disputans non juxta Hebraicum, quod rectum esse cognoverat, sed juxta lxx. sit loquutus? Evangelistam Lucam tradunt veteres Ecclesiæ tractatores Medicinæ artis fuisse scientissimum, et magis Græcas literas scisse quam Hebræas. Unde . . . magisque testimoniis Græcis utitur quam Hebræis. Matthæus autem et Joannes, quorum alter Hebræo, alter Græco sermone, evangelium texuerunt, testimonia de Hebræo proferunt. Ut est illud: 'Ex Ægypto vocavi filium 'meum: et, Quoniam Nazaræus vocabi'tur:' et, 'Flumina de ventre ejus fluent 'aquæ vivæ," et, 'Videbunt in quem 'compunxerunt:' et cætera his similia. Pauli quoque idcirco ad Hebræos epistolæ contradicitur, quod ad Hebræos scribens utatur testimoniis, quæ in Hebraicis voluminibus non habentur. In Is. cap. vi. T. iii. p. 63, 64. [d] Legimus in Apostolo [1 Cor. xiv. 21.]: 'In aliis linguis, 'et in labiis aliis, loquar populo huic, et 'nec sic exaudient me, dicit Dominus.' Quod mihi videtur juxta Hebraicum de præsenti sumtum capitulo [Is. xxviii. 11]. Et hoc in Novo observavimus Testamento (absque paucis testimoniis, quibus Lucas solus abutitur, qui magis Græcæ linguæ habuit scientiam): ubiquumque de Veteri Instrumento quid dicitur, non eos juxta Septuaginta, sed juxta Hebraicum ponere, nullius sequentes interpretationem, sed sensum Hebraicum cum suo sermone vertentes. In Is. cap. xxviii. T. iii. p. 237, 238. [e] Longum est nunc revolvere, quanta Septuaginta de suo addiderint, quanta dimiserint; . . . Et tamen jure Septuaginta Editio obtinuit in ecclesiis, vel quia prima est, et ante Christi facta adventum, vel quia ab apostolis (in quibus tamen ab Hebraico non discrepat) usurpata. Ad Pamm. ep. 33. al. 101. p. 255. in.—Apostolici viri scripturis utuntur Hebraicis. Ipsos apostolos et evangelistas hoc fecisse perspicuum est. Dominus atque Salvator ubiquumque veteris scripturæ meminit, de Hebraicis voluminibus ponit exempla . . . et multa his similia. Nec hoc dicimus, quod Septuaginta Interpretes fugillemus, sed quod apostolorum et Christi major sit auctoritas: et ubiquumque Septuaginta ab Hebræo non discordant, ibi apostolos de interpretatione eorum exempla sumsisse: ubi vero discrepant, id posuisse in Græco quod ab Hebræis didicerant. &c. Adv. Rufin. l. ii. T. iv. p. 433. [f] Paraphrasin hujus testimonii, quasi Hebræus ex Hebræo, assumit apostolus de authenticis libris in epistola ad Corinthios. [1 Cor. ii. 9.] non verbum verbo reddens, quod facere omnino contemnit, sed sensuum exprimens veritatem, quibus utitur ad id quod voluerit roborandum. In Is. liv. 4. T. iii. p. 473. Vid. supr. not. x. p. 60.

9. In his preface to the Latin translation of the New Testament, which had been corrected by him, he says, 'It[g] is certain, 'that all the books of the New Testament were written in 'Greek, except the gospel of the apostle Matthew, who first wrote 'in Judea in the Hebrew language.'

9. In another place he says, that[h] as the versions of the Old Testament are to be corrected by the Hebrew, so those of the New Testament are to be compared with the Greek: and to the like purpose in another[i] letter.

10. So writes Jerom. And though he says, the gospel of St. Matthew was written in Hebrew; and he often speaks of the gospel according to the Hebrews, as thought by some to be St. Matthew's authentic gospel; it does not appear, that he consulted it, when he corrected the Latin version before in use. But in the account, which he gives of that service among his other works, he says, he[k] had published the New Testament agreeably to the Greek: or, he had corrected it by the Greek. Yea, he expressly says, somewhat lower in the preface before cited, that[l] he had corrected the Latin translation of the four gospels of Matthew, Mark, Luke, and John, by the Greek copies, and those ancient.

11. In[m] the same preface to the four gospels he speaks of a great disorder in the common editions of the Latin translation of the four gospels. He says, that the copies were very different from each other, and that there was great confusion in them: several passages of Luke's and Matthew's gospels being inserted

g De novo nunc loquor Testamento: quod Græcum esse non dubium est, excepto apostolo Matthæo, qui primus in Judæa Evangelium Christi Hebraicis literis edidit. Præf in iv. Evang. T. i. p. 1426.

h Novum Testamentum Græcæ reddidi auctoritati. Ut enim veterum librorum fides de Hebraeis voluminibus examinanda est, ita novorum Græci sermonis norman desiderat. Ad Lucin. ep. 52. al. 28. T. iv. p. 579.

i Sicut autem in Novo Testamento, si quando apud Latinos quæstio exoritur, et est inter exemplaria varietas, recurrimus ad fontem Græci sermonis, quo Novum scriptum est Instrumentum: ita in Veteri Testamento, si quando inter Græcos Latinosque diversitas est, ad Hebraicam confugimus veritatem. Ad Sun. et Fret. T. ii. p. 627. al. ep. 135.

k Novum Testamentum Græcæ fidei reddidi. De V. I. cap. 135. Vid supr. not. k. p. 62.

l Igitur hæc præsens præfatiuncula pollicetur quatuor tantum evangelia: quorum ordo est Matthæus, Marcus, Lucas, Johannes: codicum Græcorum emendata collatione, sed veterum. Pr. in iv. Evang. T. i. p. 1426.

m Si enim Latinis exemplaribus fides est adhibenda, respondeant, quibus. Tot enim sunt exemplaria pene quot codices. Sin autem veritas est quærenda de pluribus, cur non ad Græcam originem revertentes, ea quæ vel a vitiosis interpretibus male edita .... corrigimus? .... Magnus siquidem hic in nostris codicibus error inolevit, dum quod in eadem re alius evangelista plus dixit, in alio quia minus putaverint, addiderunt. Vel dum eumdem sensum alius aliter expressit, ille qui unum e quatuor primum legerat, ad ejus exemplum cæteros quoque æstimavit emendandos. Unde accidit, ut apud nos mixta sint omnia, et in Marco plura Lucæ atque Matthæi: rursum in Matthæo plura Joannis et Marci: et in cæteris reliquorum quæ aliis propria sunt, inveniantur. Ibid.

in Mark's, to make it more complete; and in Matthew's gospel many passages of John and Mark; and in like manner of the rest. Many things belonging to one gospel were inserted in the others. And it must be allowed that there was some ground for these complaints; otherwise Jerom would not have made them. At the same time it may be supposed, that he makes use of strong expressions, and aggravates beyond the truth.

12. St. Jerom says, that [n] the apostle Paul was a man of quick understanding, and ready wit. He also says, that [o] Paul had some acquaintance with secular learning. This, he says, appears from his quoting divers Greek poets: Epimenides, Aratus, and Menander.

13. St. Paul's quotations of those Greek poets are taken notice of by Jerom [p] more than once.

14. He says, that [q] there appear in Paul's epistles several words peculiar to the dialect of his own city and country; meaning Tarsus, and Cilicia. He mentions severals instances: one

[n] Paulus apostolus homo erat acuti et acris ingenii: et qui ad primos quosque disputationum conatus sagaci mente quæ essent intentata prænosceret. In Ephes. cap. iv. T. iv. P. i. p. 366.

[o] Quippe qui et seculares literas aliqua ex parte contigerat. . . . Scisse autem Paulum, licet non ad perfectum ipsius verba testantur: 'Dixit quidam ex eis, proprius 'eorum propheta: Cretenses semper men-'dices, malæ bestiæ, ventres pigri.' [Tit. i. 12.] Hic versus heroicus Epimenidis Poëtæ est, cujus et Plato, et cæteri scriptores veteres recordantur. Apud Athenienses quoque, quum in Areopago satisfaceret, hæc addidit: 'Sicut et quidam de 'vobis Poëtæ dixerunt: Ipsius enim et 'genus sumus.' [Acts, xvii. 28.] Hoc hemistichium fertur in Arato, qui de cœlo stellisque conscripsit. Nec non et illud: 'Corrumpunt bonos mores confabula-'tiones pessimæ.' [1 Cor. xv. 33.] Trimetri Iambici de comœdia sumtus est Menandri. Ex quibus, et aliis, evidens est, Paulum non ignorasse literas seculares. In ep. ad Galat. iv. 24. T. iv. P. i. p. 250.

[p] Sed et Paulus Apostolus Epimenidis Poëtæ abusus versiculo est, scribens ad Titum: 'Cretenses semper 'mendices, malæ bestiæ, ventres pigri.' Cujus heroici hemistichium postea Callimachus usurpavit. . . . In alia quoque epistola Menandri ponit senarium: 'Corrumpunt mores bonos confabulationes 'pessimæ.' Et apud Athenienses, in Martis Curia disputans, Aratum testem vocat: 'Ipsius enim et genus sumus.' Quod Græce dicimus: τοῦ γὰρ καὶ γένος ἐσμέν. Et est clausula versus heroici. Ac ne parum hoc esset, Doctor Christiani exercitus, et orator invictus, pro Christo causam agens, etiam inscriptionem fortuitam arte torquet in argumentum fidei. Ad Magn. Orat. ep. 83. T. iv. P. ii. p. 654, 655. Vid. et Comm. in Tit. cap. i. v. 12. . . . 14. T. 4. P. i. p. 420, 421.

[q] Conabimur itaque παραφράσεως sensus ejus evolvere, et tricas implicati eloquii suo ordini reddere et junctura. . . . 'Ne-'mo vos superet.' [Col. ii. 18.] id est nemo adversum vos bravium accipiat. Hoc enim Græce dicitur καταβραβεύειν· quando quis in certamine positus iniquitate Agonothetæ, vel insidiis Magistrorum, βραβεῖον et palmam sibi debitam perdit. Multaque sunt verba, quibus juxta morem urbis et provinciæ suæ familiarius apostolus utitur. E quibus, exempli gratia, pauca ponenda sunt. Mihi autem parum est judicari ab humano die, hoc est, ἀπὸ ἀνθρωπίνης ἡμέρας. [1 Cor. iv. 3.] Et, 'hu-'manum dico,' hoc est κατὰ ἄνθρωπον λέγω. [Gal. iii. 15.] Et, οὐ κατεβαρήσα ὑμᾶς· hoc est, 'non gravavi vos.' [2 Cor. xii. 13.] . . . Quibus, et multis aliis verbis, usque hodie utuntur Cilices. Nec hoc miremur in apostolo, si utatur ejus linguæ consuetudine, in qua natus est et nutritus: quum Virgilius, alter Homerus apud nos, patriæ suæ sequens consuetudinem, 'sceleratum 'frigus' appellet. Ad Algas. Qu. x. T. iv. P. i. p. 204. al. ep. 151.

intended by him, as it seems, is the word, rendered by us, *Let no man beguile you of your reward* [Col. ii. 18]. The Greek word for which, used by St. Paul, appears to me a very elegant word. If the Cilicians had such words in their dialect, they might be used by any man without reproach.

15. Jerom says, moreover, that [t] the apostle makes use of low and trivial expressions. He instanceth in Gal. iii. 1. *Who has bewitched you?* And, if the Greek word exactly corresponds with the English, it must be owned to be a trivial expression. But still the apostle might have good reason for using it: which, I think, Jerom does not deny. And therefore he says, that we ought to understand it worthily of Paul; who, 'though he 'was rude in speech, yet certainly not in knowledge:' however, he again affirms, that [s] in his epistle to the Galatians the apostle willingly condescended to some vulgar, and almost trivial expressions.

16. Again, he says, the [t] apostle either despised the Greek eloquence, or chose not to avail himself of it; that the success of his preaching might not appear to depend upon human wisdom, but the power of God. See 1 Cor. ii.

17. And farther he says, that [u] the apostle was not able to express, especially in Greek, all the grandeur and sublimity of his sentiments: and that when he says, he was *rude in speech, though*

[t] Quod autem sequitur: 'Quis vos 'fascinavit:' digne Paulo (qui etsi imperitus sermone, non tamen scientia): debemus exponere. Non quo scierit esse fascinum, qui vulgo putatur nocere: sed usus sermone sit trivii, et ut in cæteris, ita et in hoc quoque loco verbum quotidianæ sermocinationis assumserit. In ep. ad Galat. iii. 1. T. iv. P. i. p. 248.

[s] 'Fratres secundum hominem dico.' . . . Apostolus, qui omnibus omnia factus, . . . Galatis quoque, quos paulo ante stultos dixerat, factus est stultus. Non enim ad eos his usus est argumentis, quibus ad Romanos, sed simplicioribus, et quæ stulti possent intelligere, et pene de trivio. . . . Unde manifestum est, id fecisse apostolum quod promisit: nec reconditis ad Galatas usum esse sensibus, sed quotidianis, et vilibus, et quæ possent, nisi præmisisset, 'secundum hominem dico,' prudentibus displicere. In Galat. iii. 15. T. iv. P. i. p. 261. [t] Ille Hebræis literis eruditus, et ad pedes doctus Gamalielis: quem non erubescit, jam apostolicæ dignitatis, magistrum dicere: Græcam facundiam contemnebat, vel certe, quod erat humilitatis, dissimulabat: ut prædicatio ejus non in persuasione verborum, sed in signorum virtute consisteret. Adv. Ruf. l. i. T. iv. p. 367.

[u] Illud quod crebro diximus: 'et si 'imperitus sermone, non tamen scientia:' nequaquam Paulum de humilitate, sed de conscientiæ veritate dixisse, etiam nunc approbamus. Profundos enim et reconditos sensus lingua non explicat. Et quum ipse sentiat quid loquatur, in alienas aures puro non potest transferre sermone. Ad Algas. Qu. x. T. iv. P. i. p. 204. M.— Qui putant, Paulum juxta humilitatem, et non vere dixisse, 'et si imperitus sermone, 'non tamen scientia:' defendant hujus loci consequentiam. Debuit quippe secundum ordinem dicere: 'Vos qui spiri-'tuales estis, instruite hujusmodi in spiritu 'lenitatis, considerantes vosmet ipsos, ne 'et vos tentemini:' et non plurali inferre numerum singularem. Hebræus igitur ex Hebræis, et qui esset in vernaculo sermone doctissimus, profundos sensus aliena lingua exprimere non valebat: Nec curabat magnopere de verbis, quum sensum haberet in tuto. In Gal. cap. vi. 1. ibid. p. 309.

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*not in knowledge* [2 Cor. xi. 6.]; he ſhould not be underſtood to ſpeak thus of himſelf by way of humility, but truly.

18. Finally, he ſays, that [x] Paul, not being fully acquainted with the rules of grammar, has ſome expreſſions contrary to them. And he even ſays, that [y] there are ſome ſolecifms in his ſtyle; which, however, he does not ſay with a view of diſparaging the apoſtle: for it affords a certain evidence of the wiſdom given him from above, and of his preaching the goſpel with the power of God; otherwiſe, it had been impoſſible for him, to convert the world to the faith of Chriſt, without the ornaments of language, and the charms of eloquence.

19. Upon Gal. iv. 4, he [z] ſuppoſeth it likely, that when the apoſtle was firſt in Galatia, he had ſome ſickneſs. Moreover, he ſays, there was a tradition, that Paul often had a violent head-ach: and that was the *thorn in the fleſh, and meſſenger of Satan*, which he ſpeaks of 2 Cor. xii. 7.

XIV. 1. Jerom ſeems to have deſpiſed popular preaching, and adviſes Nepotian, in the letter cited ſome while ago, not [a] to aim to pleaſe men, and thoſe mean and ignorant, but to teach them important truths out of the ſcriptures, and to endeavour

x Sequitur: 'Quæ ſunt rationem quidem habentia ſapientiæ.' [Col. ii. 23.] Hoc loco 'quidem' conjunctio, ſuperflua eſt. Quod in pleriſque locis propter imperitiam artis Grammaticæ Apoſtolum feciſſe reperimus. &c. Ad. Algaſ. Qu. x. T. 4. P. i. p. 207. al. ep. 151.

y Puto autem, quod et vitioſa in hoc loco elocutio eſt.... Si vero quis poteſt etiam juxta ſermonis et eloquii contextum docere apoſtolum fuiſſe perfectum, et in artis Grammaticæ vitia non incurriſſe, ille potius auſcultandus eſt. Nos quotieſquumque ſolœciſmos, aut tale quid annotamus, non apoſtolum pulſamus, ut maleveoli criminantur, ſed magis apoſtoli aſſertores ſumus: quod Hebræus ex Hebræis, abſque rhetorici nitore ſermonis, et verborum compoſitione, et eloquii venuſtate, numquam ad fidem Chriſti totum mundum tranſducere valuiſſet, niſi evangelizaſſet eum non in ſapientia verbi, ſed in virtute Dei. Nam et ipſe ad Corinthios ait.... [1 Cor. ii. 1.]... et rurſum.... [ib. ver. 4, 5.] Iſte igitur, qui ſolœciſmos in verbis facit: qui non poteſt hyperbaton reddere, ſententiamque concludere, audacter ſibi vindicat ſapientiam, et dicit: 'Quoniam ſecundum revelationem 'cognitum factum eſt mihi myſterium.' [Epheſ. iii. 3.] In Eph. iii. T. iv. P. i. p. 348.

z Aut certe ſuſpicari poſſumus, apoſtolum eo tempore, quo primum venit ad Galatas, ægrotaſſe, et aliqua corpuſculi infirmitate detentum. Nam tradunt, eum graviſſimum capitis dolorem ſæpe perpeſſum, et hunc eſſe angelum Satanæ, qui appoſitus ei ſit, ut eum colaphizaret in carne, ne extolleretur. In Gal. iv. T. iv. P. i. p. 274.

a Docente te in eccleſia, non clamor populi, ſed gemitus ſuſcitetur. Lachrymæ auditorum laudes tuæ ſint. Sermo Preſbyteri Scripturarum lectione conditus ſit. Nolo te declamatorem eſſe et rabulam garrulumque ſine ratione, ſed myſteriorum peritum, et ſacramentorum Dei tui eruditiſſimum. Verba volvere, et celeritate dicendi apud imperitum vulgus admirationem ſui facere, indoctorum hominum eſt.... Præceptor quondam meus Gregorius Nazianzenus, rogatus a me ut exponeret, quid ſibi vellet in Luca δευτεροπρῶτον, id eſt, ſecundo-primum, eleganter luſit, docebo te, inquiens, ſuper hac re in eccleſia: in qua mihi omni populo acclamante, cogeris ſcire quod neſcis. Aut certe ſi ſolus tacueris, ſolus ab omnibus ſtultitiæ condemnaberis. Nihil tam facile, quam vilem plebeculam et indoctam concionem linguæ volubilitate decipere, quæ quicquid non intelligit, plus miratur. Ad Nepot. ep. 34. al. 2. T. iv. P. ii. p. 262.

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to make them better. He speaks to the like purpose in another work [b].

2. Jerom [c] censures the superstition of some women, who wore about them pieces of the wood of the cross, and small gospels, or passages of them. He says it may be a zeal of God, but not according to knowledge; and that the faults of the Pharisees, who made broad their phylacteries, had descended to Christians.

3. He [d] complains of the excessive pride of some bishops in his time.

4. Jerom seems to allow, that [e] some of the Antenicene writers of the church had so expressed themselves, as to give countenance to the Arian doctrine.

5. He [f] triumphs in the progress of the Christian religion; which was become the religion of the emperors, and of many other great men, and of a large part of the city of Rome, and had spread all over the world, in Egypt, India, Persia, Armenia, Ethiopia, Scythia, and other parts.

[b] Jam enim et in ecclesiis ista quæruntur. Omissaque apostolicorum simplicitate et puritate verborum, quasi ad Athenæum, et ad auditoria convenitur, ut plausus circumstantium excitentur: ut oratio, rhetoricæ artis fucata mendacio, quasi meretricula procedat in publicum, non tam eruditura populos, quam, favorem populi quæsitura. Pr. 3. in ep. ad. Galat. T. iv. P. i. p. 287. [c] Væ nobis miseris, ad quos Pharisæorum vitia transierunt. . . . Hoc apud nos superstitiosæ mulierculæ in parvulis evangeliis, et in crucis ligno, et istiusmodi rebus, quæ habent zelum Dei, sed non juxta scientiam, usque hodie factitant. Ad Matt. xxiii. T. iv. P. i. p. 108, 109. [d] Quæ quidem et nos ad humilitatem provocant, et supercilium decutiunt episcoporum, qui velut in aliqua sublimi specula constituti, vix dignantur videre mortales, et alioqui conservos suos. In Gal. iv. T. iv. P. i. p. 273.

[e] Vel certe antequam in Alexandria quasi dæmonium meridianum Arius nasceretur, innocenter quædam et minus caute loquuti sunt, et quæ non possint pervorum hominum calumniam declinare. Adv. Ruf. l. ii. T. iv. P. ii. p. 411.

[f] Solitudinem patitur et in Urbe Gentilitas. Dii quondam nationum cum bubonibus et noctuis in solis culminibus remanserunt. Vexilla militum crucis insignia sunt. Regum purpuras, et ardentes diadematum gemmas, patibuli salutaris pictura condecorat. Jam Ægyptius Serapis factus est Christianus. Marnas Gazæ luget inclusus, et eversionem templi jugiter pertimescit. De India, de Perside, Æthiopia, monachorum quotidie turbas suscipimus. Deposuit pharetras Armenius. Hunni discunt Psalterium. Scythiæ frigora fervent calore fidei. Getarum rutilus et flavus exercitus ecclesiarum circumfert tentoria. Ad Læt. ep. 57. al. 7. T. iv. P. ii. p. 591. M.

CHAP.

# CHAP. CXV.

## RUFINUS.

I. *His time.* II. *A catalogue of the books of the Old and New Testament.* III. *Remarks upon it.*

I. RUFINUS, presbyter of Aquileia, and contemporary with Jerom, according to Cave [a] flourished about the year 390. He died in 410. He [b] is supposed to have begun to publish writings about the year 397. For a farther account of him I refer to [c] others.

II. I proceed to transcribe immediately his catalogue of the books of scripture, which is in his [d] Explication of the Apostles Creed, a work highly commended by [e] Gennadius, and [f] Du Pin.

'This [g] then is the Holy Spirit, who in the Old Testament 'inspired

[a] Claruit præcipue circa ann. 390. Cav. H. L. T. i. p. 186.

[b] See Tillem. Mem. T. xii. S. Jerom, art. 129. beginning. [c] Du Pin. Bib. T. iii. p. 240, &c. Tillem. Mem. T. 12. S. Jerom, art. 12, 13. 125. . . . 130. Pagi ann. 395. n. xxi. 397. n. ii. xiii. . . . xviii. 399. vi. 410. xxvi. et alibi. Basnag. ann. 399. n. xiii. et alibi.

[d] Expositio in Symbolum Apostolorum. Apud S. Cyprian. Opp. in Append. ad S. Hieron. Opp. T. v. p. 127. . . . 146.

[e] Proprio autem labore, imo gratia Dei et dono, exposuit idem Rufinus Symbolum, ut in ejus comparatione alii nec exposuisse credantur. Gennad. De V. I. cap. 17. al. 18. [f] Et en effet, il seroit difficile de trouver un traité sur le Symbole plus parfait que celui-ci. Ubi supr. p. 142. [g] Hic igitur Spiritus Sanctus est, qui in veteri testamento legem et prophetas, in novo evangelia et apostolos inspiravit. Unde apostolus dicit: Omnis scriptura inspirata utilis est ad docendum. Et ideo quæ sunt novi ac veteris testamenti volumina, quæ secundum majorum traditionem per ipsum Spiritum Sanctum inspirata creduntur, et ecclesiis Christi tradita, competens videtur hoc in loco evidenti numero, sicut ex patrum monumentis accepimus, designare. Itaque veteris testamenti omnium primo Moysi quinque libri sunt traditi, Genesis, Exodus, Leviticus, Numerus, Deuteronomium. Post hæc Jesus Nave, et Judicum, simul cum Ruth. Quatuor post hæc regnorum libri, quos Hebræi duos numerant. Paralipomena, qui dierum dicitur liber, et Esdræ duo, quia apud illos singuli computantur, et Hester. Prophetarum vero Isaias, Jeremias, Ezechiel, et Daniel. Præterea duodecim prophetarum liber unus. Job quoque, et Psalmi David singuli sunt libri. Salomen vero tres ecclesiæ tradidit, Proverbia, Ecclesiasten, Cantica Canticorum: In his concluserunt numerum librorum veteris testamenti. Novi vero quatuor evangelia, Matthæi, Marci, Lucæ, et Joannis: Actus Apostolorum, quos describit Lucas: Pauli apostoli epistolæ quatuordecim: Petri apostoli duæ, Jacobi fratris Domini et apostoli una, Judæ una, Joannis tres: Apocalypsis Joannis. Hæc sunt, quæ patres intra canonem concluserunt, et ex quibus fidei nostræ assertiones constare voluerunt.—Sciendum tamen est, quod et alii libri sunt, qui non sunt canonici, sed ecclesiastici a majoribus appellati sunt: ut est Sapientia Salomonis, et alia Sapientia, quæ dicitur filii Sirach, qui liber apud Latinos hoc ipso generali vocabulo Ecclesiasticus appellatur. Quo vocabulo non auctor libelli, sed scripturæ qualitas cognominata est:

'inspired the law and the prophets, and in the New the gospels 'and apostles. Wherefore the apostle says, that *all scripture is 'given by inspiration of God, and is profitable for doctrine* [2 Tim. 'iii. 16]. It will not therefore be improper to enumerate here 'the books of the New and the Old Testament, which we find 'by the monuments of the fathers to have been delivered to 'the churches as inspired by the Holy Spirit. And of the Old 'Testament, in the first place, are the five books of Moses, 'Genesis, Exodus, Leviticus, Numbers, Deuteronomy. After 'these are Joshua the son of Nun, and the Judges, together with 'Ruth. Next the four books of the kingdoms, which the He-'brews reckon two: the book of the Remains, which is called 'the Chronicles, and two books of Ezra, which by them are 'reckoned one, and Esther. The prophets are Isaiah, Jere-'miah, Ezekiel, and Daniel; and besides, one book of the 'twelve prophets. Job also, and the Psalms of David. Solo-'mon has left three books to the churches, the Proverbs, Eccle-'siastes, and the Song of Songs: with these they conclude the 'number of the books of the Old Testament. Of the New 'there are the four gospels of Matthew, Mark, Luke, and 'John; the Acts of the apostles by Luke; fourteen epistles of 'the apostle Paul; two epistles of the apostle Peter; one of 'James, the brother of the Lord, and apostle; one of Jude, 'three of John; the Revelation of John. These are the vo-'lumes which the fathers have included in the canon, and 'out of which they would have us prove the doctrines of our 'faith.

'However, it ought to be observed, that there are also other 'books, which are not canonical, but have been called by our 'forefathers ecclesiastical: as the Wisdom of Solomon; and ano-'ther, which is called the Wisdom of the Son of Sirach; and 'among the Latins is called by the general name of Ecclesias-'ticus: by which title is denoted not the author of the book, 'but the quality of the writing. In the same rank is the book 'of Tobit, and Judith, and the books of the Maccabees. In 'the New Testament is the book of the Shepherd, or of Her-'mas, which is called the Two Ways, or the Judgment of

est: Ejusdem ordinis est libellus Tobiæ, et Judith, et Maccabæorum libri. In novo vero Testamento libellus, qui dicitur Pastoris sive Hermatis, qui appellatur Duæ Viæ, vel Judicium Petri. Quæ omnia legi quidem in ecclesiis voluerunt, non tamen proferri ad auctoritatem ex his fidei confirmandam. Cæteras vero scripturas apocryphas nominarunt, quas in ecclesiis legi noluerunt.—Hæc nobis a patribus, ut dixi, tradita, opportunum visum est hic in loco designare, ad instructionem eorum, qui prima sibi ecclesiæ ac fidei elementa suscipiunt, ut sciant ex quibus fontibus verbi Dei hauriendi sint pocula. Rufin. in Symb. ap. Cyprian. in App. p. 26, 27. et ap. Hieron. T. v. p. 141, 142.

'Peter.

'Peter. All which they would have to be read in the churches, 'but not to be alleged by way of authority, for proving articles 'of faith. Other scriptures they called apocryphal, which they 'would not have to be read in the churches.

'These things I have thought proper to put down here, as 'received from our ancestors, for the information of those who 'are learning the first elements of the church, and the faith; 'that they may know, from what fountains they ought to fetch 'the word of God.'

That is Rufinus's catalogue of the books of scripture, which has been several times referred to in this [h] work.

III. I need to add only a few remarks.

1. In this Exposition of the Creed Rufinus has more than once quoted the epistle to the Hebrews, as the apostle [i] Paul's. He also quotes expressly [k] the book of the Revelation; which shews, that he had no doubts about the genuineness, or authority of either. I scarce need to add, that [l] he quotes the epistle to the Ephesians with that title.

2. This catalogue plainly shews, what books of the Old and New Testament were of authority with Christians; and that, when other books were quoted by them, it was for illustration only, and not as decisive in matters of controversy, or by way of authority. And with this particular enumeration of the several books or volumes of inspired, and canonical scripture, agree his general titles and divisions. One of these we saw at the beginning of the catalogue just transcribed: 'In the Old Testament 'the law and the prophets: in the New the gospels and apo-'stles.' In another place his expression is [m] the prophets, gospels, and apostles: and the testimony of Rufinus is very valuable. He was a learned man, well acquainted both with the Greek and the Latin writers of the church: and he had travelled. He was born in the western part of the empire: but he was also acquainted with the churches in Egypt, and Palestine, where he had resided a good while.

3. Where Rufinus speaks of the 'Shepherd,' and Hermas,' and 'the Two Ways,' and 'the Judgment of Peter,' his meaning is not very obvious. I imagine, that we have not the true reading of the place. I have translated, agreeably to the edition, at the end of bishop Fell's St. Cyprian; from which the copy in the Appen-

[h] See vol. ii. p. 502. and vol. iii. p. 181.

[i] Sed et Paulus apostolus ad Hebraeos dicit. In App. Cypr. p. [illegible] in.

[k] Ut in Apocalypsi Joannis de Seraphim scriptum est. [illegible] in.

[l] Sed et Paulus ad Ephesios scribens. Ap. Cypr. p. 25. in. ap. Hieron. p. [illegible] in.

[m] Propterea ergo prophaeticis, et evangelicis, atque apostolicis vocibus nobis praenuntiatur hic error. Ib. p. 26. in.

dix to St. Jerom's works is very little [n] different. Fabricius thought, that [o] when Rufinus speaks of the 'Two Ways,' he might intend the latter part of the epistle of Barnabas. Grabe's conjecture is, that [p] by 'the Judgment of Peter,' mentioned by no ecclesiastical writers, beside Rufinus and Jerom, is meant the preaching or doctrine of Peter; which seems not improbable: and, possibly, in Rufinus's original there were three books mentioned, 'the Shepherd of Hermas, the Two Ways,' and 'the 'Judgment of Peter.' But we need not be very solicitous about the titles of books, which were not reckoned canonical, or of authority.

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## CHAP. CXVI.

### The Third Council of Carthage.

1. In 397 assembled [a] the third, otherwise called the sixth council of Carthage; where were present [b] Aurelius bishop of Carthage, president, and Augustine then bishop of Hippo Regius, and others, in all forty-four.

2. The forty-seventh canon is to this purpose. 'Moreover 'it

[n] In novo autem testamento libellus, qui dicitur Pastoris sive Hermas, qui appellatur duæ viæ, vel judicium Petri. T. v. p. 142. in. [o] At memorat etiam Rufinus in Symbolum 'Judicium 'Petri de duabus viis:' fortasse intelligens ea quæ de duabus viis leguntur in appendice epistolæ, quæ ad S. Barnabam apostolum referri solet. Fabr. in Hieron. de V. I. cap. 1. ap. Bib. Eccl.

[p] Quod enim attinet 'Judicium Petri,' cujus mentionem injicit Rufinus in Symbolum Apostolorum, quodque quatuor ante recensitis addit Hieronymus in Catalogo Scr. Ec. cap. i. de Petro, vereor sane, ne Rufinus κηρυγμα Petri, in Græcis libris contracte scriptum κριμα, legerit κριμα, idque Latine reddiderit 'Judicium' Petri, neve Rufinum secutus Hieronymus, re minus considerata, tamquam diversum a 'Prædicatione enumeraverit, cum tamen idem fuerit opusculum. Atque licet hæc mea conjectura haud parum inde confirmetur, quod non modo Eusebius, dubia et apocrypha Petri scripta diligenter recensens, de isto libro ne verbum dixerit, sed et nullus alius Patrum Græcorum aut Latinorum, exceptis duobus modo dictis, illum nominaverit, vel citaverit; nolim tamen hac in re quicquam velut certum definire. &c. Grab. Spic. T. i. p. 56.

[a] Vid. Cav. H. L. T. i. p. 368, 369. Pagi Ann. 397. n. xxiii. . . . xxxiv. S. Basnag. Ann. 397. n. vii. . . . ix.

[b] Et subscripserunt Aurelius Episcopus ecclesiæ Carthaginensis. . . . . Epigonius Episcopus Bullensis Regionis. . . . . Augustinus Episcopus plebis Hipponæ Regiensis. Similiter et omnes Episcopi, quadraginta quatuor numero, subscripserunt. Can. L. Ap. Labb. Concil. T. ii. p. 1178. [c] Item placuit, ut præter scripturas canonicas nihil in ecclesia legatur sub nomine divinarum scripturarum. Sunt autem canonicæ scripturæ: Genesis, Exodus, Leviticus, Numeri, Deuteronomium, Jesus Nave, Judicum, Ruth, Regnorum libri quatuor, Paralipomenon libri duo, Job, Psalterium Davidicum, Salomonis libri quinque, libri duodecim prophetarum, Isaias, Jeremias, Ezechiel, Daniel, Tobias, Judith, Esther, Esdræ libri duo, Macha-

'it is ordained, that nothing beſide the canonical ſcriptures be 'read in the church under the name of divine ſcriptures; and 'the canonical ſcriptures are theſe: Geneſis, Exodus, Levi-'ticus, Numbers, Deuteronomy, Joſhua the ſon of Nun, 'Judges, Ruth, four books of the Kingdoms, two books of the 'Remains, Job, David's Pſalter, five books of Solomon, the 'books of the twelve prophets, Iſaiah, Jeremiah, Ezekiel, Da-'niel, Tobit, Judith, Eſther, two books of Ezra, two books of 'the Maccabees. The books of the New Teſtament are theſe: 'The four books of the goſpels, one book of the Acts of the 'apoſtles, thirteen epiſtles of the apoſtle Paul, the epiſtle of the 'ſame to the Hebrews, two epiſtles of the apoſtle Peter, three 'of the apoſtle John, one of the apoſtle Jude, and one of James, 'the Revelation of John one book.'

3. There is a like canon in the decrees of the [d] ſixth, otherwiſe fifteenth council of Carthage, held in 418; or, as others, in 419. It is reckoned the twenty-ſeventh canon of that council; and may be ſeen [e] in the authors, to whom I refer. It differs little from the canon juſt tranſcribed at length, except that there are roundly mentioned, without heſitation, fourteen epiſtles of the apoſtle Paul; and the epiſtle of James is placed juſt before that of Jude, which is the laſt.

4. Upon the canon, above tranſcribed, remarks may be ſeen in divers [f] modern writers. I ſhall make only theſe following: 1. This was a provincial, or national council only, not general. 2. The biſhops of this council do not ſhew much learning or judgment, when they reckon five books of Solomon. 3. This council, as S. Baſnage [g] obſerves, 'placeth among canonical 'ſcriptures Tobit, Judith, and the two books of the Maccabees: 'which decree either contradicts antiquity, or, as we rather 'think, ought to be explained with a diſtinction. What was

Machabæorum libri duo. Novi autem Teſtamenti: Evangeliorum libri quatuor, Actuum Apoſtolorum liber unus, Pauli apoſtoli epiſtolæ tredecim, ejuſdem ad Hebræos una, Petri apoſtoli duæ, Joannis apoſtoli tres, Judæ apoſtoli una, et Jacobi una, Apocalypſis Joannis liber unus. Can. 47. Ap. Labb. ibid. p. 1177.

[d] Vid. Cav. H. L. T. 1. p. 472, &c. Pagi Ann. 419. n. xxiv.

[e] Ap. Bevereg. Cod. Can. T. i. p. 549. Hod. De Bibl. Text. Orig. p. 652. Cod. 65. Labb. ubi ſupr. p. 1062.

[f] Vid. S. Baſnag. Ann. 397. n. ix. Jo. Baſnag. Hiſt. de l'Egliſe. l. viii. ch. 1. n. iii. v.

[g] Quibus Carthaginenſes inſerunt Tobiam, Judith, Maccabæorum libros duos. Quod decretum vel antiquitati pugnat, vel quod verius eſſe putamus, diſtinctione eſt aliqua explicandum. De libris canonicis quænam Veterum opinio fuit, abunde teſtantur Melito ap. Euſebium, l. iv. c. 26. Epiſtola Feſtalis Athanaſii, Epiphanius de Pond. et Menſuris, Cyrillus. . . . Itaque diſtinctione opus eſt, ut cum Antiquitate Carthaginenſes ineant concordiam: nempe, vox 'canonica' latius patet, et libros ſignificat, non qui certam, fixamque morum fideique regulam conſtituunt, ſed qui ædificandæ plebi leguntur in eccleſia. &c. Baſn. Ann. 397. n. ix.

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'the opinion of the ancients concerning the canon of the Old 'Testament, may be learned from Melito in Eusebius, the 'Festal Epistle of Athanasius, from Epiphanius, and Cyril of 'Jerusalem; according to whom the books above named were 'not canonical. The word 'canonical' therefore may be supposed to be used here loosely, so as to comprehend not only 'those books which are admitted as the rule of faith, but those 'also which are esteemed useful, and may be publicly read for 'the edification of the people.' 4. This council mentions but two books only of Ezra, meaning, I suppose, the book of Ezra, properly so called, and the book of Nehemiah. They say nothing of the other two, sometimes called the third and fourth books of Ezra: it is the same in the other council of Carthage, before referred to. There is not any notice taken of these two books. 5. This council's canon of the New Testament is the same as that now received, without any other later writings as canonical. But the manner in which the epistle to the Hebrews is mentioned, affords some reason to suspect it was not so generally received as the other thirteen epistles of Paul.

5. I add nothing farther: as it will be needful to shew largely the testimony of Augustine to the scriptures, who was one of the principal bishops present at this council; it is likely, that all necessary remarks may then offer themselves to our minds.

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## CHAP. CXVII.

### AUGUSTINE, bishop of Hippo Regius in Africa.

I. *His time, and character.* II. *A catalogue of the books of the Old and New Testament with remarks.* III. *Books of the Old Testament received by him.* IV. *Apocryphal books cited by him.* V. *Books of the New Testament received by him, particularly the four gospels.* VI. *The Acts of the apostles.* VII. *St. Paul's epistles.* VIII. *The catholic epistles.* IX. *The Revelation.* X. *General titles and divisions of the books of scripture.* XI. *Respect for them, and their high authority.* XII. *Were publicly read in the assemblies of Christians.* XIII. *The integrity of the scriptures.* XIV. *Various readings.* XV. *Ver-*

XV. *Versions of the scriptures.* XVI. *Interpretations of texts.* XVII. *Select Passages.* 1. *Concerning the scriptures.* 2. *The truth of the Christian religion.* 3. *The subsistence and dispersion of the Jewish people.* 4. *The ends of Christ's ministry and death.* 5. *Divers other matters.*

I. AURELIUS AUGUSTINUS [a] or St. AUGUSTINE, son of Patritius and Monnica, was born at Tagasta, a small town of Africa, in the inland part of Numidia, in the year 354. He was ordained presbyter at Hippo Regius, a sea-port in the same country, about a hundred miles distant from Cirta the metropolis of Numidia, and more than two hundred miles from Carthage, in the year 391; and bishop of the same city in 395: he died in the year 430, in the thirty-fifth year of his episcopate, and the seventy-sixth of his age. I formerly [b] took some notice of the time, history and character of Augustine.

As I have not room for the history of Augustine, it is not easy to attempt his character. It is very likely that many may be led to make a comparison between him and Jerom, both eminent Latin writers, and contemporaries. Such [c] a comparison may be seen in Erasmus, who prefers Jerom in several respects: he says, 'he had a better education, and better masters; 'he understood both Greek and Hebrew; he applied himself 'only to the study of the scriptures, and had read the Greek 'commentators, of whom Augustine had little knowledge.' Nevertheless, I think, that though Jerom was superior in learning, Augustine was not inferior to him in good sense; and, in points that depended upon reasoning, he was as able to form a

[a] Vid. Cav. H. L. T. i. p. 290, &c. Du Pin. Bib. Ec. T. iii. p. 158, &c. Ceill. Vit. a Benedictin. conscript. Ann. A. 395. xvii. 430. n. xxviii. Tillem. Ann. 354. n. vi. 430. n. iv. et Tillem. Mem. Ec. T. xiii.

[b] Vol. iii. p. 392. [c] Nemo [illegible] plurimum esse momenti situm in [illegible] educatione. Hieronymus Stridonensis. Quod oppidum sic Italiæ vicinum est, ut Itali sibi vindicent. Romæ [illegible] in Italia, sub eruditissimis viris. [illegible] in Africa, regione barbara, in [illegible] literarum mire frigebant, quod [illegible] demonstrat in suis epistolis Augustinus. Hieronymus Christianus e [illegible] cum ipso lacte Christi philosophiam hausit. Augustinus pene trilingis [illegible], nullo præceptore, Paulatim [illegible] legere cœpit. Hieronymus, tali ingenio præditus, triginta quinque annos impendit studio sanctarum scripturarum. Augustinus statim ad episcopale munus pertractus est, et coactus docere quod ipse nondum didicerat. . . . Jam hæc si libet, patriæ, ingeniorum, præceptorum educationis, pares esse calculos: expendamus, quanto instructior Hieronymus ad hoc negotium accesserit. Nisi forte leve momentum esse putas, Græcarum et Hebraicarum literarum peritiam. Tota philosophia, tota theologia tum temporis Græcorum erat. Augustinus Græce nescit, aut si quid attigit, non magnopere fuit usui, ad Græcorum commentarios evolvendos. . . . Quid aliis usu venat, nescio. In me certe comperio, quod dicam: Plus me docet Christianæ Philosophiæ unica Origenis pagina, quam decem Augustini. Ad Joan. Eck. lib. ii. ep. 26.

right judgment, as Jerom. As much is acknowledged by [d] Le Clerc, who cannot be suspected of partiality to Augustine. Erasmus [e] likewise ascribes to Augustine great acuteness, joined with amiable mildness of temper.

What acquaintance Augustine had with the Greek language, may be best known from his own works. In his Confessions he speaks of his aversion to Greek learning in his early age. One [f] reason of it seems to have been the compulsion made use of in teaching him: however, as his friends were very desirous to make him a good scholar, it may be reckoned probable, that they in part prevailed over his indolence, or obstinacy, to which soever that aversion was owing. In one of his works he says, he [g] had little or no knowledge of Greek; and yet shews, at the same time, that he was not ignorant of it. And perhaps that expression is not so much his own acknowledgment, as a condescension to his adversary, who had too low an opinion of his skill in the Greek language: as if he had said; 'Be it so, that I 'have little or no knowledge of Greek; nevertheless, I may say, 'without vanity, that I understand very well the meaning of 'the Greek word in question.' In the preface to one of his books of the Trinity, he says, that [h] he was not so well skilled in the Greek language, as to read and understand the Greek authors, who had treated of that doctrine. In [i] a letter to Jerom

[d] Cæteroqui, cum in iis, quæ ex mera ratiocinatione pendent, Hieronymo inferior non esset Augustinus; in eo literarum ejus capite, quod spectat factum Pauli, sine dubio meliorem partem defendit. Quod libenter hic observamus, ne Hieronymo præter meritum favere, vel Augustino æquo facilius adversari videamur. Pherep. in Aug. ep. 28. T. xii. [e] Ingenii felicitas prorsus erat incomparabilis, sive spectes acumen, vel obscurissima facile penetrans, sive capacis memoriæ fidem, sive vim quamdam mentis indefatigabilem. . . . Ad docendum semper erat paratus, non aliter quam avidus negotiator ad lucrum. Aderat interim miranda quædam animi lenitas, . . . quam Plato putat non ita frequenter deprehendi in his, quibus contigit acrius ingenium. Erasm. Ep. ad Alfons. Archiep. Toletan. Vid. præf. ad Augustin. opp. [f] Cur ergo Græcam etiam grammaticam oderam talia cantantem? . . . Videlicet difficultas omnino ediscendæ peregrinæ linguæ quasi felle aspergebat omnes suavitates Græcas fabulosarum narrationum. Nulla enim verba illa noveram, et sævis terroribus ac pœnis ut nossem instabatur mihi vehementer. Conf. l. i. c. 14. Vid. et cap. 13. T. i.

[g] Et ego quidem Græcæ linguæ perparum assecutus sum, et prope nihil. Non tamen impudenter dico, me nosse ὅλον non esse unum sed totum: et καθ' ὅλον, secundum totum. Unde Catholica nomen accipit. Contr. Petil. l. ii. c. 38. T. ix.

[h] Quod si ea quæ legimus de his rebus sufficienter edita in Latino sermone aut non sunt, aut non inveniuntur, aut certe difficile a nobis inveniri queunt, Græcæ autem linguæ non sit nobis tantus habitus, ut talium rerum libris legendis et intelligendis ullo modo reperiamur idonei, quo genere literarum ex iis quæ nobis pauca interpretata sunt, non dubito cuncta quæ utiliter quærere possumus contineri. De Trinit. l. iii. Pr. T. viii.

[i] Petimus ergo, et nobiscum petit omnis Africanarum ecclesiarum studiosa societas, ut in interpretandis eorum libris qui Græce scripturas nostras quam optime tractaverunt curam atque operam impendere non graveris. Ep. 65. al. 86. Ap. Hieron. T. iv. p. 601.

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he entreats him in his own name, and in the name of all ſtudious Chriſtians of Africa in general, to tranſlate the beſt Greek commentators upon the ſcriptures into Latin: nevertheleſs we find him elſewhere [k] giving a literal tranſlation of a paſſage of St. Baſil. He often ſpeaks of Epiphanius: it is undoubted, that [l] he was well acquainted with his work againſt hereſies; that is, the Synopſis or Recapitulation of it. Tillemont ſays, he [m] had read it, though it had not been tranſlated into Latin. I place below [n] a paſſage, which ſhews that Auguſtine read his Greek Teſtament, or at leaſt was wont to conſult it, when he had any doubt about the propriety of the Latin tranſlation then in uſe: and I ſhall tranſcribe below † ſome more paſſages, from which it may be argued, that Auguſtine frequently compared his copies of the Latin verſion with thoſe of the Greek original. Mr. Le Clerc allows that [o] Auguſtine does ſometimes very happily explain Greek words. But he ſuſpects that poſſibly upon ſuch occaſions he had the aſſiſtance of another; which ſeems to me a ſuſpicion without ground: for who was there in Africa more likely to underſtand Greek than Auguſtine? And if he had had any friends in his own country more ſkilful in Greek than himſelf, he needed not to have ſent the requeſt above mentioned to Jerom, to tranſlate the Greek commentators for their uſe. Upon the whole, it ſeems to me, that Auguſtine underſtood Greek better than ſome have ſuppoſed: and I have enlarged the more, becauſe of Mr. Wetſtein's brevity; to whom I might refer. But it requires no great pains to tranſcribe all he ſays: I therefore put it [p] below. I wiſh Mr. Wetſtein had quoted the whole paſſage

[k] Audi quod ad rem præſentem ſpectat, quid . . . dicat ſanctus ſine ulla ambiguitate Baſilius. Quod etſi reperi interpretatum, tamen propter diligentiorem veri fidem, verbum e verbo malui transferre. . . . Contr. Julian. l. i. c. 5. n. xviii. T. x.

[l] Vid. Auguſt. de Hær. in Pr. et cap. 57. T. viii. Vid. et Ep. 222. T. ii.

[m] Il avoit lu S. Epiphane, au moins l' abregé, quoiqu' il ne fuſt pas traduit en Latin. S. Aug. art. iii. T. iii. Mem. Ec.

[n] Quod itaque dicimus Deo, 'ne nos inferas in tentatio-'nem:' quid dicimus, niſi, ne nos inferri ſinas. Unde ſic orant nonnulli, et legitur in codicibus pluribus, et hoc ſic poſuit beatiſſimus Cyprianus: 'ne patiaris nos 'induci in tentationem.' In evangelio tamen Græco nuſquam inveni, niſi: 'ne 'nos inferas in tentationem.' De Dono Perſeverantiæ. Cap. 6. n. xii. T. x.

† Scio pleroſque codices habere, 'Qui 'ſpiritu Deo ſervimus.' [Philip. iii. 3.] Quantum autem inſpicere potuimus, plures Græci hoc habent, 'Qui ſpiritui Dei ſervi-'mus.' Serm. 169. al. De Verb. Ap. 15. T. v.—. . . 'Spiritui Dei ſervientes,' quod eſt in Græco λατρεύοντες. Plures enim codices etiam Latini ſic habent, 'qui Spi-'ritui Dei ſervimus:' Græci autem omnes, aut pene omnes, &c. De Trin. l. i. c. 6. n. xiii. T. viii.

[o] Eſt in Græco Matthæi contextu γεννήσεν 'generatum.' Quod obiter monitum opportuit ab Auguſtino. Sed forte neminem habebat ad manum, qui Græce ſciret, cum hanc conſcriberet epiſtolam. Alioquin interdum non male ex Græca lingua quæſtionibus reſpondet, ut infra ep. cxcvii. ubi docet quodnam ſit diſcrimen inter voces καιρὸς et χρόνος. Pherepon. Animadv. in Aug. Ep. clxxxvii. T. xii. p. 522.

[p] Auguſtinus: cujus de ſe ipſo teſtimonium, lib. ii. c. 33. [l. 38.] contra

passage of Augustine; of which he has taken a part only, and thereby left his readers without an opportunity of forming a right judgment, unless they turn to the work itself.

II. I now proceed, without farther delay, to take Augustine's testimony to the scriptures.

I begin with citing a passage from a work of Augustine, entitled Of the Christian Doctrine, supposed to have been begun by him about the year 397, and to have been finished in 426. To be a little more particular concerning a work, which we shall have occasion to quote several times: it consists of four books; and it appears, from Augustine's Retractations, that the first two books, and a large part of the third, were written about 397; the remaining part of the third, and the whole fourth book, were composed afterwards, about [q] 426. The passage to be now cited, is in the second book of that work.

'In [r] receiving canonical scriptures let him who desires carefully to study them, follow the judgment of the greater number of catholic churches; among which they certainly ought to be reckoned, which are apostolical sees, and have had let-

tra Petilianum hoc est. Et ego quidem Græcæ Linguæ perparum assecutus sum, et prope nihil. Prolegom. ad N. T. G. T. i. p. 81. [q] The additional part begins with the words: Hujus igitur varietatis observatio duas habet formas. L. iii. cap. 24. n. xxxvi.

[r] In canonicis autem scripturis ecclesiarum catholicarum quam plurimum auctoritatem sequatur: ['divinarum scripturarum solertissimus indagator:'] inter quas sane illæ sunt, quæ apostolicas sedes habere, et epistolas accipere meruerunt. Tenebit igitur hunc modum in scripturis canonicis, ut eas, quæ ab omnibus accipiuntur ecclesiis catholicis, præponat eis quas quædam non accipiunt. In eis vero, quæ non accipiuntur ab omnibus, præponat eas, quas plures graviorésque accipiunt, eis, quas pauciores minoriúve auctoritatis ecclesiæ tenent. Si autem alias invenerit a pluribus, alias a gravioribus haberi, quamquam hoc facile invenire non possit, æqualis tamen auctoritatis eas habendas puto.—Totus autem canon scripturarum, in quo istam considerationem versandum dicimus, his libris continetur: quinque Moseos, id est, Genesi, Exodo, Levitico, Numeris, Deuteronomio: et uno libro Jesu Nave, uno Judicum, uno libello qui appellatur Ruth, qui magis ad Regnorum principium videtur pertinere: deinde quatuor Regnorum, et duobus Paralipomenon non consequentibus, sed quasi a latere adjunctis, simulque pergentibus. Hæc [illegible] historia, quæ sibimet annexa tempora continet, atque ordinem rerum. Sunt alia tanquam ex diverso ordine, quæ neque huic ordini neque inter se connectuntur, sicut est Job, et Tobias, et Esther, et Judith, et Machabæorum libri duo, et Esdræ duo, qui magis subsequi videntur ordinatam illam historiam usque ad Regnorum et Paralipomenon terminatam. Dein Prophetæ: in quibus David unus liber Psalmorum, et Salomonis tres, Proverbiorum, Cantica Canticorum, et Ecclesiastes. Nam illi duo libri, unus qui Sapientia, et alius qui Ecclesiasticus inscribitur, de quadam similitudine Salomonis dicuntur: nam Jesus Sirach eos conscripsisse constantissime perhibetur: qui tamen quoniam in auctoritatem recipi meruerunt, inter propheticos numerandi sunt. Reliqui sunt eorum libri, qui proprie prophetæ appellantur: duodecim prophetarum libri singuli, quoniam numquam sejuncti sunt, pro uno habentur. Quorum prophetarum nomina sunt hæc. . . . Deinde quatuor prophetæ sunt majorum voluminum: . . . His quadraginta quatuor libris Testamenti veteris terminatur auctoritas. Novi autem, quatuor libris evangelii. . . . In his omnibus libris timentes Deum, et pietati mansuetis quærunt voluntatem Dei. . . . De Doctr. Christ. l. 2. cap. 8. n. 12, 13, 14. Tomi. P. i. Bened.

'ters

'ters of apoſtles ſent to them. This rule therefore he will ob-
'ſerve, with regard to canonical ſcriptures; he will prefer ſuch
'as are received by all catholic churches, to thoſe which ſome
'do not receive: and with regard to ſuch as are not received
'by all, he will prefer thoſe, which are received by many and
'eminent churches, to thoſe which are received by few churches,
'and of leſs authority. But if he ſhould find ſome received by
'the greateſt number of churches, others by the more eminent
'(which however will ſcarce happen); I think ſuch ſcriptures
'ought to be held by him as of equal authority.

'And the entire canon of ſcripture is compriſed in theſe
'books. There are five of Moſes, that is, Geneſis, Exodus,
'Leviticus, Numbers, Deuteronomy; one book of Joſhua,
'the ſon of Nun; one of the Judges; one ſmall book called
'Ruth, which ſeems rather to belong to the beginning of the
'Kingdoms; then the four books of the Kingdoms, and two
'of the Remains; not following one another, but proceeding as
'it were parallel, on the ſide of each other. Theſe are hiſtorical
'books, which contain a ſucceſſion of times in the order of events.
'There are others which do not obſerve the order of time, and are
'unconnected together: as Job, Tobit, Eſther, and Judith, and
'the two books of the Maccabees, and the two books of Eſ-
'dras; which [laſt] do more obſerve the order of a regular ſuc-
'ceſſion of things, after that contained in the Kingdoms and
'Remains. Next are the Prophets; among which is one book
'of the Pſalms of David, and three of Solomon, the Proverbs,
'the Song of Songs, and Eccleſiaſtes. For thoſe two books,
'Wiſdom and Eccleſiaſticus, are called Solomon's for no other
'reaſon but becauſe they have a reſemblance with his writings;
'for it is a very general opinion, that they were written by Je-
'ſus, the ſon of Sirach: which books, however, ſince they are
'admitted into authority, are to be reckoned among propheti-
'cal books. The reſt are the books of thoſe who are properly
'called prophets; as the ſeveral books of the twelve prophets,
'which being joined together, and never ſeparated, are reckon-
'ed one book. The names of which prophets are theſe; Ho-
'ſea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habak-
'kuk, Zephaniah, Haggai, Zechariah, Malachi. After them
'are the four prophets, of larger volumes; Iſaiah, Jeremiah,
'Daniel, Ezekiel. In theſe four-and-forty books is compriſed
'all the authority of the Old Teſtament. Of the New there
'are the four books of the goſpel, according to Matthew, ac-
'cording to Mark, according to Luke, according to John;
'fourteen epiſtles of the apoſtle Paul; to the Romans, two to

'the Corinthians, to the Galatians, to the Ephesians, to the Phi-
'lippians, two to the Thessalonians, to the Colossians, two to
'Timothy, to Titus, to Philemon, to the Hebrews; two epistles
'of Peter, three of John, one of Jude, and one of James; the
'Acts of the apostles in one book; and the Revelation of John
'in one book. In these books they who fear God seek his
'will.'

Upon this passage we may make a few remarks:

1. There was not then any canon of scripture, settled by any authority, that was universally acknowledged by Christians; this, I think, is apparent from Augustine's preamble to his account of the books contained in the canon. There might be degrees of councils relating to this matter; but they were not esteemed decisive and of authority, every where, and by all. But still private and inquisitive Christians had a right to use their own judgment concerning this point.

2. In his Retractations, written in 426 or 427, Augustine, revising his books of Christian doctrine, says, he 'had under-
'stood, that it was probable, the book called by many the
'Wisdom of Solomon, was not written by Jesus, son of Sirach,
'author of the book of Ecclesiasticus.'

3. Augustine says, that Wisdom and Ecclesiasticus ought 'to
'be reckoned among prophetical books, because they had been
'received into authority.' But there is no force in that observation: the right observation, in such a case as this, is; 'Since
'they were not written by prophets, they ought not to be re-
'ceived into authority:' and it is generally, or universally allowed, and by Augustine himself, that no writings, but those of prophets, ought to be esteemed a part of the sacred scriptures of the Old Testament. And, I suppose, it must have appeared from the works of ancient Christian writers, which we have hitherto examined, that though they sometimes quote other books by way of illustration, as they also do heathen writings, yet they had a supreme regard for the Jewish canon, or those books which were received by the Jewish people, as sacred and divine. I think likewise, that Rufinus and Jerom, who were a little older than Augustine, must be allowed to bear a right testimony, and to declare truly what was the sentiment of most Christian churches, when they say, 'that 'the Wisdom of So-

[illegible] libri, quam plures vocant Sapientiam Salomonis, quod etiam nomen fecit Ecclesiasticum Jesus Sirach scripserit, non ita constare, sicut illum dictum est, potest dubitari, et omnino probabile videtur, non esse hunc hujus [illegible] scriptum. Retract. lib. ii. c. 4. [illegible] See vol. iii. p. 181, 182. See also in the [illegible] p. [illegible].

Jerom.

'lomon, Ecclesiasticus, Tobit, Judith, and the Maccabees, 'were indeed allowed to be publicly read; but that never-'theless they were not canonical, and that no doctrine of reli-'gion may be proved by their authority.'

4. None can forbear to observe, how clean a catalogue here is of the books of the New Testament. Here is no Shepherd, no Clement, no Constitutions, no Ignatius, no 'Doctrine of 'Apostles,' no 'Judgment of Peter,' no 'Preaching of Peter,' no 'Sibylline Oracles,' nor any other ecclesiastical, or apocryphal writing. Nothing of that kind is here mentioned among books of authority; but only the well known writings of apostles, and apostolical men.

5. These general observations upon that passage may suffice for the present. I now proceed to take more particularly his testimony to the scriptures; first to the books of the Old, and then of the New Testament.

III. 1. Augustine says, 'that [u] in all the time after their re-'turn from Babylon, till the days of our Saviour, the Jews had 'no prophets after Malachi, Haggai, and Zechariah, who pro-'phesied at that time, and Ezra; except another Zachariah, 'father of John, and his wife Elizabeth, just before the birth 'of Christ; and after his birth old Simeon, and Anna, a widow 'of a great age; and John last of all. But the prophecy of these 'five, which is known from the gospel only, is not received by 'them: and Malachi, Haggai, Zechariah, and Ezra, are the 'last, which are received into the canon by the unbelieving 'Jews.'

If that be so, which I think is universally acknowledged, they ought likewise to be the last Jewish sacred scriptures which are received by Christians: for to them, in ancient times, were committed the oracles of God; and they only could determine what writings should be received as sacred.

2. I shall add some other passages, where [x] Augustine owns, that the Jews had no prophets after their settlement in Judea, upon their return from the Babylonish captivity: for which

[u] Tantum illo tempore, ex quo re-[illegible] de Babylonia, post Malachiam, [illegible] et Zachariam, qui tunc prophe-[illegible] Esdram, non habuerunt pro-[illegible] usque ad Salvatoris adventum, nisi [illegible] Zachariam, patrem Joannis, et Eli-[illegible] matrem, Christi nativitate jam [illegible] et, eo jam nato, Simeonem se-[illegible] virum, jamque grande-[illegible] horum quinque prophetatio [illegible] lata est. . . . Sed hanc istorum prophetiam Judæi non recipiunt. . . . Malachiam vero, Aggæum, Zachariam, et Esdram etiam, Judæi reprobi in auctoritatem canonicam receptos novissimos habent. De Civ. Dei. l. xvii. cap. 24.

[x] . . . usque ad hoc tempus prophetas habuit populus Israel: qui cum multi fuerint, paucorum et apud Judæos, et apud nos, canonica scripta retinentur. De Civ. Dei. l. xviii. c. 26.

[y] reason, as he also observes, the books of the Maccabees were not received in the Jewish canon, those books containing the history of things in later times.

3. Again: 'From [z] Samuel the prophet to the Babylonish 'captivity, and then to their return from it, and the rebuilding 'the temple, after seventy years, according to the prophecy of 'Jeremiah, is the whole time of the prophets.'

4. Some Christians alleged the Sibylline poems as prophetical of Christ. 'But, says [a] Augustine, it is much better to 'insist only upon the prophecies of the Old Testament, which 'the Jews our enemies receive: they are now dispersed all 'over the earth; and they bear witness, that the prophecies 'concerning Christ, therein contained, have not been forged 'by us.'

5. Again, to the like purpose: 'It [b] must be most prudent 'for us, to argue from those writings, which are received by 'the Jews. None can suspect, that they have been forged 'by us; whereas it may be pretended, that other predictions 'relating to the evangelical dispensation have been forged 'by us.'

6. Augustine has several times owned, that 'there are but three

[y] Post hos tres prophetas, Aggæum, Zachariam, Malachiam, per idem tempus liberationis populi ex Babylonica servitute scripsit etiam Esdras, qui magis rerum gestarum scriptor est, quam propheta: sicubi est et liber, qui appellatur Esther: cujus res gesta in laudem Dei non longe ab his temporibus invenitur. . . . Ab hoc tempore apud Judæos restituto templo, non reges, sed principes fuerunt . . . quorum supputatio temporum non in scripturis sanctis, quæ canonicæ appellantur, sed in aliis inveniuntur. In quibus sunt et Macchabæorum libri, quos non Judæi, sed ecclesia pro canonicis habet, propter quorumdam martyrum passiones vehementes atque mirabiles. . . . De Civ. Dei. l. xviii. c. 36.

[z] Hoc itaque tempus, ex quo sanctus Samuel prophetare cœpit, et deinceps, donec populus Israel captivus in Babyloniam duceretur, atque inde secundum sancti Jeremiæ prophetiam post septuaginta annos reversis Israelitis Dei domus instauraretur, totum tempus est prophetarum. De Civ. Dei l. xvii. c. 1.

[a] Judæi autem, qui eum occiderunt, et in eum credere noluerunt, . . . eradicati, dispersique per terras, per scripturas testimonio sunt, prophetas nos non finxisse de Christo. . . . Nobis quidem illa sufficiant, quæ de nostris in inimicorum codicibus proferuntur. De Civ. Dei. l. xviii. c. 46.

[b] . . . quæcunque aliorum prophetiæ de Dei . . . Christum gratia proferuntur, possunt putari a Christianis esse confictæ. Ideo . . . est firmius ad convincendos quosdam infidelis nos, si de hac re contenderint, nobis . . . faciendos, si recte sapuerint, quam ut divina prædicta de Christo proferamus, quæ in Judæorum scripta sunt codicibus: quibus avulsis de sedibus propriis, et per hoc testimonium toto orbe dispersis, Christus usquequaque crevit ecclesia. De Civ. Dei. l. xviii. c. 47.

[c] Propheta etiam ipse [Salomo] reperitur in duobus, qui tres recepti sunt in auctoritatem canonicam, Proverbia, Ecclesiastes, et Canticum canticorum. Alii vero duo, quorum unus Sapientia, alter Ecclesiasticus dicitur, propter eloquii similitudinem, Salomonis dicantur, obtinuit consuetudo non autem esse ipsius, non dubitantes tiores. Eos tamen in auctoritatem ... ime occidentalis antiquitas recepit ... quorum in uno, qui appellatur Sapientia Salomonis, passio Christi apertissime prophetatur. Impii quippe interfectores ... commemorantur dicentes. Circumveniamus iustum . . . [Sap. ii. 12. . . .] Et in Ecclesiastico autem ... gu-

three books of Solomon really his; the Proverbs, Ecclesiastes, and Canticles: and that the Jews have no more of his writings in their canon. He observes likewise, that, on account of some resemblance of style and design, the books of Wisdom and Ecclesiasticus have been by some esteemed Solomon's: but the learned are satisfied they are not his. He also owns, that those two books were chiefly respected by the Christians who lived in the western part of the world.

7. Augustine owns particularly, that [d] the book of Judith was not in the Jewish canon.

8. Undoubtedly there are in Augustine many quotations of those books of the Old Testament, which we now generally call apocryphal; as Wisdom, Tobit, Ecclesiasticus, and the Maccabees: but then he frequently uses some expressions which shew they were not esteemed the books of the prophets, or of equal authority with the books of the Jewish canon.

9. Having quoted the book of Ecclesiasticus, he adds: 'But 'if this be disputed, because that book is not in the Jewish 'canon; what shall we say to somewhat else found in Deutero-'nomy?' Which shews, that the book of Ecclesiasticus was not of unquestioned authority, or sufficient to decide a point in dispute.

10. In his Retractations he owns his mistake in [f] quoting the book of Ecclesiasticus as prophetical; when it was not certain that it was written by a prophet.

11. In another place of the same work he says of somewhat, which he had formerly advanced, that [g] he had not any proof of it, but from the book of Wisdom, which the Jews did not receive as of canonical authority.

12. In another work, written about the year 420, he says, 'The [h] Jews do not receive the scripture of the Maccabees as

[illegible] praedicitur isto modo: 'Miserere [illegible] dominator Deus omnium. . . . . [illegible] xxvi. 1. 5.] Sed adversus con[illegible] non tanta firmitate proferuntur, [illegible] non sunt in canone Judaeorum. [illegible] vero illis, quos Salomonis esse [illegible], et Judaei canonicos habent, &c. De [illegible]. Dei. l. xvii. cap. 20.

[illegible] tempus [Darii] etiam illa [illegible], quae conscripta sunt in libro [illegible] quem sane in canone scripturarum [illegible] non recepisse dicuntur. De Civ. [illegible] l. xviii. c. 26.

[c] Sed si huic [illegible] Hebraeorum (quia in eorum non [illegible], contradicitur: quid de Moysi [illegible] . . . ? De Cura pro Mortuis. [illegible] XV. T. v.

[f] Item vi[illegible]eor, [illegible] dixisse verba prophetica, . . . : quia non in ejus libro legitur, quem certi sumus appellandum esse prophetam. Retr. l. i. cap. 20.

[g] In primo autem quod de manna dixi. . . . Non mihi occurrit, unde possit probari, nisi ex libro Sapientiae, quem Judaei non recipiunt in auctoritatem canonicam. Retr. l. ii. cap. 20.

[h] Et hanc scripturam, quae appellatur Macchabaeorum, non habent Judaei, sicut Legem et Prophetas et Psalmos, quibus Dominus testimonium perhibet. . . . Sed recepta est ab ecclesia non inutiliter, si sobrie legatur et audiatur, maxime propter illos Macchabaeos, qui pro Dei lege sicut veri martyres a persecutoribus tam indigna atque horrenda perpessi sunt, &c. Contr. Gaudent. Donat. l. i. cap. 31. n. 38. T. ix.

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'they do the law, and the Prophets, and the Psalms, to which 'our Lord bears testimony. [Luke, xxiv. 44.] . . . But it is 'received by the church not unprofitably, if it be read and heard 'soberly, especially for the sake of the history of the Maccabees, 'who suffered so much from the hand of persecutors for the 'sake of the law of God.' So that in the end Augustine I think differs not from Jerom and Rufinus; but is of the same opinion with them; that these books are received as useful, but not as of authority, so that any doctrine may be proved by them.

IV. I shall now observe a passage or two relating to books, which by all Christians in general are allowed to be apocryphal.

1. He quotes Numb. xxi. 13, 14. . . *wherefore it is said in the book of the wars of the Lord:* 'and then says, that [i] from such 'expressions in canonical books of scripture, men have taken 'occasion to forge books, called apocryphal.'

2. In his books of the City of God, Augustine has [k] a long observation upon fabulous apocryphal books of the Old and the New Testament, of which he speaks with contempt: he says, they are called 'apocryphal,' because their real original is secret or uncertain. He thinks that Enoch must have written something, because he is quoted by the apostle Jude: but what goes under his name has been justly reckoned not to be his; as have also other writings ascribed to other prophets, and since to the apostles. All which, upon careful examination, were rejected from being a part of canonical scripture, and are called apocryphal.

V. That Augustine received our four gospels, and them only, is apparent from the passage alleged at the beginning of this chapter; nevertheless it is very fit for us to take notice of several things concerning them, which are to be found in his writings.

[i] . . . In quo libro scriptum sit, non commemorant, neque ullus est in his, quos divinæ scripturæ canonicos appellamus. De talibus occasiones reperiunt, qui libros apocryphos incautorum auribus et curiosorum conantur inserere ad persuadendas fabulosas impietates, &c. Qu. in Numb. 42. libr. iv. T. iii.

[k] Omittamus igitur earum scripturarum fabulas, quæ apocryphæ nuncupantur, eo quod earum occulta origo non claruit patribus, a quibus usque ad nos auctoritas veracium scripturarum certissima et notissima successione pervenit. . . . Scripsisse quidem nonnulla divina Enoch illum septimum ab Adam, negare non possumus, cum hoc in epistola canonica Judas apostolus dicat. Sed non frustra non sunt in eo canone scripturarum, qui servabatur in templo Hebræi populi succedentium diligentia sacerdotum. . . . Unde illa, quæ sub ejus nomine proferuntur —— recte a prudentibus judicantur, non ipsius esse credenda: sicut multa sub nominibus et aliorum prophetarum, et recentiora sub nominibus apostolorum ab hæreticis proferuntur, quæ omnia nomine apocryphorum ab auctoritate canonica diligenti examinatione remota sunt. De Civ. Dei. l. xv. cap. 23. T. 7.

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1. In one of his sermons he says, 'There[l] are four evangelists, Matthew, John, Mark, and Luke. Of these Matthew and John were of the number of the twelve apostles. Mark and Luke were not apostles, but only companions of apostles: and he thinks, there was a fitness in this, that the history of Christ should be so written.'

2. He says there[m] are four gospels, because the world consists of four parts, and the whole world was called in the gospel.

3. In[n] the Old Testament the five books of Moses have the highest authority; in the New Testament the four gospels.

4. In another place he seems to say, that[o] the book of the gospels is the most excellent part of all the divine scriptures.

5. In one of his sermons upon John, xx. 'To[p] day has been read the account of our Saviour's resurrection in John; and in that, we have heard what was omitted in the other gospels. It is all one history of the truth; they all drink from the same fountain: but, as we have often observed to you, my brethren, some things are related by all, some by three, some by two, some by one only.'

6. At the beginning of another sermon: 'At[q] this season, according to custom, are read the accounts of our Lord's resurrection. None of the evangelists could omit to give the history of his passion and resurrection: and though there are some differences in their accounts, they are not contrary to each other. Our Lord's acts were very numerous, and could

[l] Nam cum sint quatuor evangelistæ, Matthæus, Johannes, Marcus, Lucas: duo sunt ex illis duodecim apostolis, id est, Matthæus et Johannes. . . . Marcus et Lucas apostolorum non pares, sed suppares fuerunt. Ideo namque voluit Spiritus Sanctus etiam ex his qui inter duodecim non fuerunt, eligere ad evangelium conscribendum duos, ne putaretur gratia evangelii usque ad apostolos pervenisse, et in illis fontem gratiæ defecisse. Serm. 239. n. 1. T. v. [m] Quia enim quatuor sunt orbis partes, et totus orbis in evangelio vocabatur, unde quatuor evangelia conscripta sunt. In Ps. ciii. Enarr. Serm. 3. n. 2. T. iv. [n] Vetus Testamentum in quinque libris Moysis excellit. Novum autem quatuor evangeliorum auctoritate præfulget. De Peccator. Merit. &c. l. ii. cap. 35. T. x.

[o] Inter omnes divinas auctoritates, quæ sanctis literis continentur, evangelium merito excellit. De Consens. Evang. l. i. in.

[p] Et hodie resurrectio Domini recitata est de sancto evangelio. Lectum est autem evangelium secundum Johannem. Audivimus quæ in aliis libris evangelii non audieramus. Omnibus quidem communis est prædicatio veritatis, et de uno fonte omnes biberunt. Sed in prædicatione evangelii, sicut sæpe commonui Caritatem Vestram, alia omnes, alia tres, alia duo, alia singuli posuerunt. Serm. 245. in. T. v. [q] Per hos dies . . . sollemniter leguntur evangelicæ lectiones, ad resurrectionem Domini pertinentes. Omnes enim evangelistæ quatuor neque de passione, neque de resurrectione ejus tacere potuerunt. Nam quia multa fecit Dominus Jesus, non omnes omnia conscripserunt: Sed alius ista, alius illa: summa tamen concordia veritatis. Multa etiam commemorat Johannes evangelista facta esse a Domino . . . quæ a nullo eorum conscripta sunt. Tanta facta sunt, quanta tunc fieri debuerunt: tanta scripta sunt, quanta nunc legi debuerunt. Serm. 240. in.

'not be all related. Some therefore are related by one, some 'by another; but all with complete harmony, agreeably to the 'truth. Those things were done, which were proper to be 'done then: so many were written, as are proper to be read 'now.'

7. In his books of the City of God he says: 'For,' proving 'his divine authority, Christ wrought many miracles; some of 'which are recorded in the evangelical scripture, even so many 'as were judged sufficient to attest his authority to the world. 'The first of which is, that he was so wonderfully born; the 'last, that he ascended up to heaven, with his body raised from 'the dead.'

8. Augustine's introduction to his four books of the Consent of the Evangelists, written about the year 400, is very observable. I have not room for it all; and therefore refer my readers to it: however, I will transcribe a good part of it.

'The' first preachers of the gospel, he says, were the apostles, 'who

[r] Qui ut in se commendaret Deum, miracula multa fecit: ex quibus quædam, quantum ad eum prædicandum satis esse visum est, scriptura evangelica continet. Quorum primum est, quod tam mirabiliter natus est. Ultimum autem, quod cum suo resuscitato a mortuis corpore adscendit in cœlum. De. C. D. l. xviii. c. 46. T. vii.

[s] Cujus primi prædicatores apostoli fuerunt, qui Dominum ipsum et Salvatorem nostrum Jesum Christum etiam præsentem in carne viderunt. Qui non solum ea, quæ ex ore ejus audita, vel ab illo sub oculis suis operata, dicta & facta meminerant: verum etiam quæ prius quam illi per discipulatum adhæserant, in ejus nativitate, vel infantia, vel pueritia, divinitus gesta et digna memoria, sive ab ipso, sive a parentibus ejus, sive a quibuslibet aliis, certissimis indiciis et fidelissimis testimoniis requirere et cognoscere potuerunt, imposito sibi evangelizandi munere generi humano annuntiare curarunt. Quorum quidam, hoc est, Matthæus et Johannes, etiam scripta de illo, quæ scribenda visa sunt, libris singulis ediderunt. — Ac ne putaretur, quod adtinet ad percipiendum et prædicandum evangelium, interesse aliquid, utrum illi annuntient, qui eumdem Dominum hic in carne apparentem discipulatu famulante secuti sint, an ii qui ex illis fideliter comperta crediderunt, divina providentia procuratum est per Spiritum Sanctum, ut quibusdam etiam ex illis, qui primos apostolos secuti sunt, non solum annuntiandi, verum etiam scribendi evangelium tributa-tur auctoritas. Hi sunt Marcus et Lucas. Cæteri autem homines, qui de Dominica apostolorum actibus aliqua scribere ausi vel ausi sunt, non tales suis temporibus extiterunt, ut eis fidem haberet ecclesia, atque in auctoritatem canonicam sanctorum librorum eorum scripta reciperet. . . . — Isti igitur quatuor evangelistæ, universo terrarum orbe notissimi, et ob hoc forsitan quatuor, quoniam quatuor sunt partes orbis terræ, per cujus universitatem Christi Ecclesiam dilatari, ipso sui numeri sacramento quodammodo declararunt. Hi ordine scripsisse perhibentur. Primus Matthæus, deinde Marcus, tertio Lucas, ultimo Johannes. . . . — Horum sane quatuor solus Matthæus Hebræo scripsisse perhibetur eloquio, cæteri Græco. Et quamvis singuli suum quendam narrandi ordinem tenuisse videantur, non tamen unusquisque eorum velut alterius præcedentis ignarus voluisse scribere reperitur, vel ignorata prætermisisse quæ scripsisse alios invenitur: sed sicut unicuique inspiratum est, non superfluam cooperationem suo laboris adjunxit. Nam Matthæus suscepisse intelligitur incarnationem Domini secundum stirpem regiam, et pleraque secundum hominum vitam facta et dicta ejus. Marcus, eum subsecutus, tamquam pedissequus et breviator ejus videtur. Cum solo Johanne nihil dixit. Solus ipse perpauca cum solo Luca pauciora: cum Matthæo vero plurima: et multa pene totidem atque ipsis verbis, sive cum solo, sive cum cæteris consonante. — Non autem Lucas

'who had converſed with the Lord; who have related to the 'world not only what they themſelves ſaw him do, or heard him 'ſay; but likewiſe divers other things, which happened before 'they were called to follow him, concerning his nativity, in-'fancy, and youth; which things they might know from him-'ſelf, or from his parents, or his friends and acquaintance, who 'were to be depended upon: and two of the evangeliſts were 'apoſtles, Matthew and John. Nevertheleſs it was wiſely or-'dained by Divine Providence, that not only apoſtles, but ſome 'others beſides ſhould not only preach the Lord Jeſus, but like-'wiſe write goſpels: theſe are Mark and Luke, who were diſci-'ples of apoſtles. And though others may have attempted to 'write, or have actually publiſhed, hiſtories of the actions of 'Chriſt and his apoſtles, their writings have not been re-'ceived.

'Theſe four evangeliſts, therefore, are well known all over 'the world; and perhaps they are four, becauſe there are ſo 'many parts of the world, in the whole of which extent the 'church of Chriſt was to be planted. They are ſaid to have 'written in this order; firſt Matthew, next Mark, then Luke, 'and laſt of all John.

'Of theſe four, Matthew only is ſaid to have written in He-'brew; the reſt in Greek: and though all have an order of 'narration peculiar to themſelves, they do not write as if they 'were totally ignorant of each other's labours. . . . . Matthew 'writes of our Lord's nativity, and the hiſtory of his life as a 'man. Mark follows him cloſe as his abridger; for he has 'nothing, which is in John alone: he has very few things 'peculiar to himſelf; not many peculiar to Luke; but many 'things, which are in Matthew, and almoſt in the ſame words. 'Luke had no abridger, as Matthew had in Mark.

'Moreover, thoſe three evangeliſts relate chiefly thoſe things 'which were done by Chriſt here on earth in his human nature. 'But John ſpeaks of the Lord's divinity, by which he is equal

[illegible] rem conjunctum Lucas, ſicut Marcum Matthæus.—Tres autem iſti evangeliſtæ in his rebus maxime diverſati ſunt, quæ Christus per humanam carnem temporaliter geſſit. Porro autem Johannes [illegible] maxime Divinitatem Domini, qua Patri est æqualis, intendit. . . . . Itaque [illegible] tribus iſtis ſuperius fertur, ita ut [illegible] in terra cum Christo homine [illegible] illam autem tranſcendiſſe nebulas, quas tegunt omnis terra, et pervenire ad liquidum cœlum, unde acie mentis acutiſſima atque firmiſſima videret. In principio Verbum apud Deum, per quem facta ſunt omnia. . . . —Unde et mihi videntur, qui ex Apocalypſi illa quatuor animalia ad intelligendos quatuor evangeliſtas interpretati ſunt, probabilius aliquid adtendiſſe illi, qui leonem in Matthæo, hominem in Marco, vitulum in Luca, aquilam in Johanne intellexerunt, quam illi qui hominem Matthæo, aquilam Marco, leonem Johanni tribuerunt. De Conſ. Evangeliſtarum, l. i. c. i. . . . vi. T. iii. P. ii.

'to

'to the Father: therefore he riseth higher than the rest, and 'seems to ascend to heaven itself, and the throne of God, 'where he learned what is included in those words: *In the 'beginning was the Word, and the Word was with God.*... 'And whereas there are four living creatures mentioned in the 'Revelation [iv. 7.], which are understood of the evangelists, 'he thinks it probable, that Matthew is represented by a lion, 'Mark by a man, Luke by an ox, and John by an eagle.'

Having transcribed so largely that introduction, we will now take notice of some things in it.

1. Augustine here says, that of all the four evangelists Matthew only wrote in Hebrew. In another part of the same work, the Consent of the Evangelists, he says: It [t] was reported, that Matthew wrote in the Hebrew language.

2. Augustine, in what was above transcribed, gives the preference to John: in another place of the same work he says, the [u] apostle John is the most eminent of all the four evangelists.

3. 'He also [x] excels or differs from the other evangelists, in 'that he insists more upon our Lord's discourses than upon 'his miracles.'

4. In another work he gives the preference to John, because [y] he had more fully declared our Lord's divinity than the other evangelists.

5. In a sermon [z] he gives the preference to John not only above the other evangelists, but above Peter also, because John had written more of Christ's divinity than Peter had.

6. He has also [a] elsewhere and largely spoken of the symbols of the evangelists, in Ezekiel, and the Revelation.

[t] Cujus rei causa illa mihi videtur, quod Matthæus Hebræa lingua perhibetur evangelium conscripsisse. De Consens. Evang. l. i. cap. 66. n. 128. [u] Johannes quoque apostolus in evangelistis eminentissimus. Ibid. cap. 6. n. 18.

[x] At vero Johannes, qui multum ab eis tribus evangelistis eo distat, quia magis in sermonibus quos Dominus habuit, immoratur, quam in factis quæ mirabiliter fecit. Ibid. cap. 45. n. 94. Conf. ib. l. i. cap. 5. n. 8. [y] In quatuor evangeliis, vel potius quatuor libris unius evangelii sanctus Johannes apostolus, non immerito aquilæ comparatus, altius multoque sublimius aliis tribus erexit prædicationem suam.... Nam cæteri tres evangelistæ, tamquam cum homine Domine in terra ambulabant, de divinitate ejus pauca dixerunt.... Iste autem ... erexit se ... et pervenit ad eum, per quem facta sunt omnia.... In Joh. Evang. Tr. 36. n. 1. Vid. ib. n. 5. [z] Hoc mihi videtur intelligi: Quoniam Petrus scripsit de Domino. Scripserunt & alii. Sed scriptura eorum magis circa humanitatem Domini est occupata.... Sed de Divinitate Christi in literis Petri aliquid.... In evangelio autem Johannis multum eminet. 'In 'Principio erat Verbum,' ipse dixit. Transcendit nubes, et transcendit sidera: transcendit angelos, transcendit omnem creaturam. Pervenit ad Verbum, per quod facta sunt omnia. Serm. 253. cap. 4. T. v.

[a] Et apud Ezechielem prophetam, et in Apocalypsi ipsius Johannis, cujus est iste evangelium, commemoratur animal quadruplex, habens quatuor personas, hominis, vituli, leonis, aquilæ. Qui autem scripturarum sanctarum mysteria tractaverunt, plerique in hoc animali, vel potius in his animalibus quatuor evangelistas intellexerunt, &c. In Johan. Evang. Tr. 36 n. 5. T. iii. P. ii.

7. There

There are two other things which require ſome particular conſideration. One, is what Auguſtine ſays of the evangeliſts having ſeen each others works before they wrote: the other, is what he ſays of Mark being an abbreviator of Matthew.

Of both theſe things J. Le Clerc, under the borrowed name of Phereponus, obſerves to this purpoſe: 'We[b] can ſcarce 'doubt whether John had ſeen the other three goſpels: for as 'he is ſaid to have lived to a great age, ſo it appears, from his 'goſpel itſelf, that he took care not to repeat things related by 'them, except a few only, and thoſe neceſſary things. But I 'do not ſee how it can be reckoned certain, that Mark knew of 'Matthew's having written a goſpel before him; or that Luke 'knew they two had written goſpels before him. If Mark had 'ſeen the work of Matthew, it is likely that he would have re-'mained ſatisfied with it, as being the work of an apoſtle of 'Chriſt, that is, an eye-witneſs, which he was not. Nor would 'Luke, who from the beginning of his goſpel appears to have 'been aquainted with ſeveral memoirs of the words and works 'of Chriſt, have omitted to ſay, that one or more of them had 'been written by an apoſtle, as Matthew was. And[c] who can 'perſuade himſelf to think, that he would have introduced a 'new genealogy of Chriſt, without ſaying a word of the genea-'logy already publiſhed by Matthew; eſpecially, as no ſmall 'difficulties would ariſe in reconciling them? . . . They ſeem to 'think more juſtly, who ſay, that the firſt three evangeliſts were 'unacquainted with each other's deſigns: in that way greater 'weight accrues to their teſtimony. When witneſſes agree, 'who have firſt laid their heads together, they are ſuſpected; 'but witneſſes who teſtify the ſame thing ſeparately, without 'knowing what others have ſaid, are juſtly credited.'

With regard to what Auguſtine ſays of Mark's copying Matthew, the ſame learned writer adds: 'I[d] wonder that Auguſtine 'ſhould ſpeak thus of an inſpired writer: there is no need of inſpi-'ration to abbreviate what has been already written by another. I

[b] Vid. Opp. Auguſtin. T. xii. p. 532.

[c] Quis credat cum novam Chriſti genealogiam allaturum fuiſſe, ne verbo quidem memorata genealogia Matthæo antea edita, cum præſertim ad eos in concordiam redigendos, non levis difficultas exoritura eſſet? . . . Multo rectius ſentire videntur, qui evangeliſtas tres priores ſcripſiſſe ſuas hiſtorias cenſent, cum neuter aliorum conſilia conſcius eſſet. Unde etiam eorum teſtimonio majus accedit pondus. Cum etiam conſentiunt teſtes, qui inter ſe capita contulerunt, ſuſpecti potius habentur. Sed teſtes, qui idem teſtantur ſeorsim, neſcii aliorum teſtimonii, merito verum dicere videntur. Phereponus. Animadv. in libr. de Conſ. Ev. Ap. Auguſtin. T. xii. p. 532.

[d] Miror ita loqui Auguſtinum de ſcriptore afflato. Neque enim inſpiratione opus eſt, ut quiſpiam ſit 'pe-'diſequus et breviator' operis alieni. Crediderim potius iis, qui Marcum a Petro evangelicam hiſtoriam accepiſſe cenſent. Id. Ibid.

'rather

'rather assent to those, who say, that Mark received the evan-
'gelical history from Peter.'

These appear to me to be just observations. I may however have occasion to enlarge farther upon these points hereafter: at the present I observe only, that so far as I remember, Augustine is the first Christian writer who has considered Mark's gospel as an abbreviation of Matthew. The common account of the more ancient writer is, what is hinted by Le Clerc: that Mark wrote from Peter's mouth; or, that his gospel is the substance of Peter's preaching; or, that it was dictated by Peter, written and published by Mark: and, as some add, approved, or authorized by Peter, to be read in the churches. After this manner speak, as we have already seen, [e] Papias, [f] Clement of Alexandria, [g] Tertullian, [h] Origen: to whom might be added the accounts in [i] Eusebius, and [k] Jerom.

VI. We have already seen the Acts of the apostles reckoned by Augustine among the books of canonical scripture. Shall I, nevertheless, add a few other passages?

1. In the books of the Consent of the Evangelists, which we have already quoted several times, he ascribes [l] the Acts of the apostles to Luke.

2. In another place of the same work he does the like again, and also gives at large the design and contents of this book. He says, 'That [m] Luke after having written a gospel, even one
'of the four which are in so high esteem, containing a history
'of Christ's words and works to the time of his resurrection and
'ascension, wrote such an account of the acts of the apostles as
'he judged to be sufficient for the edification of believers: and
'it is the only history of the apostles which has been received by
'the church; all other having been rejected, as not to be re-

[e] See vol. ii. p. 109. 111, 112.

[f] Vol. ii. p. 210.—220.

[g] p. 258.—260. [h] vol. ii. p. 466. [i] Vol. iv. p. 223, 224.

[k] p. 35, 38. of this volume.

[l] . . . sicut Lucas in Apostolorum Actibus narrat. De Cons. Evang. l. iii. cap. 25. n. 74. T. iii. p. ii.

[m] Admonet autem, ut noverimus eumdem Lucam etiam illum librum scripsisse, qui Actus apostolorum vocatur, non solum quia Theophili nomen etiam illic inest. . . . Sed quia et ibi exorsus est ut diceret: Primum quidem sermonem feci de omnibus, o Theophile, quæ cœpit Jesus facere et docere. . . . Dedit intelligi, quod jam scripserit evangelii librum, unum ex quatuor quorum est in ecclesia sublimis auctoritas. . . . Iste autem non solum usque ad resurrectionem assumtionemque Domini perduxit orationem suam, ut in quatuor auctoribus evangelicæ scripturæ dignum librum suo haberet locum: verum etiam de omnibus quæ per apostolos gesta sunt, quæ sufficere credidit ad ædificandam fidem legentium et audientium ita scripsit, ut solus iste liber fide dignus haberetur de apostolorum actibus narrantis, reprobatis omnibus, qui non ea fide qua oportuit facta dictaque apostolorum ausi sunt scribere. Eo quippe tempore scripserunt Marcus et Lucas, qui non solum ab Ecclesia Christi, verum etiam ab ipsis adhuc in carne manentibus apostolis probari potuerunt. De Cons. Ev. l. iv. c. 8. n. 9.

'lied upon. Auguſtine there adds; Mark and Luke wrote at 'a time, when their writings might be approved not only by the 'church, but alſo by apoſtles ſtill living.'

3. The book of the Acts is quoted by Auguſtine in innumerable places. It was [n] publicly read in the Chriſtian aſſemblies of worſhip, and then expounded, as appears from many ſermons of Auguſtine. He ſays, it [o] was in the canon of ſcripture: and that it was uſually begun to be read on the firſt Lord's day in Eaſter; and was read through, I ſuppoſe, before the feaſt of Pentecoſt. In another ſermon: 'To day' [p] ſays he, 'the read-'ing was that of the Acts of the apoſtles, where the apoſtle Paul 'of a perſecutor is made a preacher of Chriſt.'

4. In a work written about the year 428, Auguſtine ſays, that [q] the beginning of Paul's faith [or his converſion] was well known, upon account of its being read in the churches.

VII. In the general paſſage at the beginning of the chapter, we ſaw that Auguſtine received fourteen epiſtles of the apoſtle Paul, which are alſo there named. I ſhall however take farther notice of ſome particulars.

1. In his books againſt Creſconius the Donatiſt, he mentions theſe apoſtolical churches; the [r] church of the Romans, the Corinthians, the Galatians, Epheſians, Theſſalonians, Coloſſians, Philippians, to whom, as by name, Paul writes; the church of Jeruſalem, governed by the apoſtle James as biſhop: the church of Antioch, where the diſciples were firſt called Chriſtians; Smyrna, Thyatira, Sardis, Pergamos, Philadelphia, Laodicea, to which is ſent the Revelation of the apoſtle John:

[n] In Actibus apoſtolorum advertite, quando legitur: modo incipit liber iste legi. Hodie cœpit liber, qui vocatur Actus apoſtolorum. Serm. 227. In die Paſchæ ... T. v.

[o] ... quia cum aliorum martyrum vix geſta inveniamus, quæ commemoratibus eorum recitare poſſimus, iſtos [Stephani] in canonico libro eſt. Actus apoſtolorum liber eſt de canone ſcripturarum. Ipſe liber incipit legi a Domenica Paſchæ, ſicut ſe conſuetudo habet ecclæ. Serm. 315. in.

[p] Hodie lectio de Actibus apoſtolorum recitata eſt, ubi apoſtolus Paulus ex perſecutore Chriſtianorum annunciator Chriſti factus eſt. Serm. 278. cap. 1.

[q] Nam ſcripta ſunt etiam fidei ejus initia, quæque ecclesiaſtica celebri lectione tenentur. De Prædeſt. Sanct. cap. 2. T. x.

[r] Vos itaque ſecundum veſtrum errorem, vel potius furorem, accuſare cogimini non ſolum Cæcilianum et ordinatores ejus, verum etiam illas eccleſias, quas in ſcripturis apoſtolicis et canonicis pariter legimus, non ſolum Romanorum, quo ex Africa ordinare paucis veſtris ſolitis epiſcopum, verum etiam Corinthiorum, Galatarum, Epheſiorum, Theſſalonicenſium, Coloſſenſium, Philippenſium, ad quas apertiſſime ſcribit apoſtolus Paulus: Jeroſolymitanam, quam primus apoſtolus Jacobus epiſcopatu ſuo rexit: Antiochenſem, ubi primo appellati ſunt diſcipuli Chriſtiani: Smyrnenſem, Thyatirenſem, Sardenſem, Pergamenſem, Philadelphenſem, Laodicenſem, ad quas eſt apocalypſis apoſtoli Johannis. Tot alias eccleſias Ponti, Cappadociæ, Aſiæ, Bithyniæ, ad quas ſcribit apoſtolus Petrus. ... Has certe eccleſias, quas ex literis divinis atque canonicis nominavi—accuſare cogimini. Contr. Creſcon. Donat. l. 2. cap. 37.

and all the churches of Pontus, Cappadocia, Asia, and Bithynia, to which the apostle Peter writes.

2. There is a like passage in another book against the Donatists, a part of which [s] I place below.

3. There is no occasion for many remarks: however, it should be observed, that Augustine always calls the epistle to the Ephesians as we do; and supposeth that it was sent to the church at Ephesus.

4. The only epistle that requires consideration, is that called the fourteenth epistle of Paul, written to the Hebrews.

1. Tillemont's account of Augustine's opinion concerning that epistle, is to this purpose: 'Augustine [t] often cites this 'epistle by the bare title of the epistle to the Hebrews, without 'ascribing it to any one; and he observes, that some doubted 'whether it was Paul's, or absolutely denied it to be his, and 'feared to receive it into the canon of scripture, because 'the name of Paul was wanting. For himself he declares, 'that he was inclined to follow the judgment of the churches 'of the east, which esteemed it canonical, as well as the other 'epistles of Paul. In one place he says, it was received by the 'most; which may include the churches in the west.'

2. For clearing up this point fully, several things may be observed.

3. In the passage at the beginning of this chapter, transcribed from that part of the books of Christian doctrine, which was written about the year 397, Augustine reckons up fourteen epistles of Paul, the last of which is that to the Hebrews.

4. In an early work, supposed to have been begun near the end of the year 388: 'As [u] the apostle to the Hebrews says:' there it is quoted as Paul's.

5. In his commentary upon the epistle to the Romans, an unfinished work, begun about 394, when he was yet presbyter, he says: 'Paul [x] has a like salutation at the beginning of all

[s] Illæ ipsæ solæ, quas in sanctis litteris, in Actibus, in epistolis apostolorum, et in Apocalypsi invenimus. ... Ad Corinthios, ad Ephesios, ad Philippenses, ad Thessalonicenses, ad Colossenses, &c. &c. De Unit. Ec. cap. 12. n. 31.

[t] Mem. Ec. T. i. note 72. sur. St. Paul.

[u] Sicut apostolus ad Hebræos dicit. De Qu. 83. Qu. 75. T. vi.

[x] Quod propterea maxime credo, quoniam excepta epistola quam ad Hebræos scripsit, ubi principium salutatorium de industria dicitur omisisse, ne Judæi, qui adversus eum pertinaciter oblatrabant, nomine ejus offensi, vel inimico animo legerent, vel omnino legere non curarent, quod ad eorum salutem scripserat. Unde nonnulli eam in canonem scripturarum recipere timuerunt. Sed quoquo modo se habeat ista quæstio, excepta hac epistola, cæteræ omnes, quæ nulla dubitante ecclesia, Pauli esse firmantur, talem continent salutationem. Expos. ep. ad Rom. inchoat. n. 11. T. 3. p. 2.

'his epistles, excepting that which he wrote to the Hebrews; 'where he is said designedly to have omitted his ordinary form 'of salutation, because of the prejudice which the Jews had 'against him; for which reason some have feared to receive 'that epistle into the canon of scripture: but whatever becomes 'of that question, excepting that epistle, all the rest, which are 'received as the apostle Paul's by all the churches in general 'without hesitation, have such a salutation.' Where, I think, Augustine quotes the epistle to the Hebrews, as Paul's; though he owns that some, for the reason there mentioned, feared to receive it as his.

6. In a sermon: 'Which [y] opinion is confirmed not only by 'the epistle to the Hebrews, but likewise by what Stephen says 'in the Acts of the apostles.' Which manner of speaking certainly shews, that the book of the Acts was of greater, o more established authority, and more generally received, than the epistle to the Hebrews.

7. In a work written in 413: 'In [z] the epistle which is in-'scribed to the Hebrews, it is said.'

8. In another work, written in 412: 'So [a] also the epistle to 'the Hebrews, though with some it is of doubtful authority: 'however, I am inclined to follow the opinion of the churches 'in the east, who receive it among canonical scriptures.' I need not make any remarks upon this passage.

9. In the work of the City of God, begun in 413, and not finished before 426: 'In [b] the epistle which is inscribed to the 'Hebrews.' Which [c] manner of expression, says Ludovicus Vives upon the place, shews, that the author of the epistle was not certainly known.

10. Again, in the same work: 'Of [d] whom [Melchisedec] it 'is said in the epistle, which is inscribed to the Hebrews, which 'many [or the most] affirm to be the apostle Paul's, though 'some deny it.'

[y] Quam sententiam confirmat non solum epistola, quæ scribitur ad Hebræos . . . sed etiam in Actibus apostolorum Stephanus dicit. Serm. 7. n. 6. T. v.

[z] Unde et in epistola, quæ ad Hebræos inscribitur. De Fid. et Operib. cap. 11. n. 18. T. vi.

[a] Ad Hebræos quoque epistola, quamquam nonnullis incerta sit. . . . Magisque me movet auctoritas ecclesiarum orientalium, quæ hanc etiam in canonicis habent. De Peccat. Merit. l. 1. cap. 27. n. 50. T. x.

[b] In epistola quæ inscribitur ad Hebræos. De Civ. Dei. l. 10. cap. 5. T. vii.

[c] Significat incertum esse auctorem. Lud. Viv. Comm. in loc.

[d] De quo, in epistola quæ inscribitur ad Hebræos, quam plures apostoli Pauli esse dicunt, quidam vero negant, multa et magna conscripta sunt. De Civ. Dei. l. 16. cap. 22.

11. He often quotes [e] the epistle to the Hebrews in the books of the City of God, without naming the writer.

12. 'As [f] it is read in the epistle to the Hebrews.' So he quotes it in his Retractations, a late work, written in 426, or 427.

13. 'In [g] the epistle to the Hebrews, which has been quoted 'by illustrious defenders of the catholic doctrine, it is said: '*Faith is the evidence of things not seen.*' So in a book written about 241, or later.

14. In a work written about 419, he seems [h] purposely to decline calling it Paul's, or the apostle's, and only calls it 'the epistle 'to the Hebrews.'

15. In the Opus Imperfectum, written in the later years of his life, he quotes the epistle in this manner: 'The [i] writer of the 'epistle to the Hebrews.'

16. Julian, the Pelagian, against whom Augustine writes in that work, readily quotes the epistle as Paul's: but Augustine only calls it [k] the epistle to the Hebrews. One would think that he there studiously declines to call it Paul's.

17. Upon the whole, we perceive, from Augustine, that in his time, in Africa, and among other Latin Christians with whom he was acquainted, the epistle to the Hebrews was received by many; but some had doubts about it. Augustine quotes it sometimes as Paul's, and is inclined to receive it as his. At other times, and especially in his latter works, as I have observed in reading him, and it appears from the passages here alleged, he scruples to quote it in that manner: and indeed, according to the rule laid down by Augustine in the passage cited at the beginning of this chapter, he could not admit this epistle to be of equal authority with the other epistles, which, without hesitation, were received by all churches in general as the apostle Paul's.

VIII. Augustine received all the seven catholic epistles; we have already seen proof of it in the passage at the beginning of this chapter, and elsewhere: I shall nevertheless add a few particulars.

[e] Unde scriptum est in epistola ad Hebræos. De C. D. l. 16. c. 28. Vid. ib. c. 29. et. 32. [f] Sicut in epistola legitur, quæ est ad Hebræos. Retr. l. ii. c. 22. n. 2. T. i.

[g] In epistola quippe ad Hebræos, qua teste usi sunt illustres catholicæ regulæ defensores. Ench. cap. 8. T. vi.

[h] Tantum habet fides, de qua dicit apostolus: omne quod non est ex fide peccatum est. [Rom. xiv. 23.] De qua item scriptum est ad Hebræos: Sine fide impossibile est placere Deo. [Hebr. xi. 6.] De Nuptiis, cap. 4. T. x.

[i] Vid. Op. Imp. l. i. cap. 50. et 112. l. v. cap. i. T. x. [k] Quod scriptum est in epistola ad Hebræos. Op. Imp. l. vi. cap. 22. Sicut scriptum est. Ibid. cap. 32. sub fin.

1. When

1. When he quotes the epistle of St. James, he calls him [l] apostle, and [m] one of Christ's apostles.

2. He often quotes St. Peter's two epistles: he says, that [n] Peter has comforted us by his apostleship, his martyrdom, and his epistles.

3. He says, that [o] Peter wrote to Gentiles: he speaks to the like purpose in another † place: so that he has twice expressed himself after that manner in his works. I would add here, that in a sermon ascribed to Augustine, the ‡ epistles of Peter are supposed to be written to Gentiles; and though the author be not Augustine, it * may be reckoned not improbable that he was a disciple of his.

4. He received St. John's three epistles: the first he supposed to have been written to the Parthians. Possidius, in the catalogue of Augustine's works, mentions [p] ten sermons upon the epistle of John to the Parthians; which [q] are placed, by the Benedictines, in the second part of their third tome of Augustine's works. Augustine also quotes it by that title in another [r] place.

Concerning this inscription of the first epistle of St. John, may be seen Estius, Grotius [s], Lampe, and [t] others.

In the seventh of the forementioned sermons upon this epistle, Augustine calls it [u] a canonical epistle; and says, it was received every where, and read in all the churches of Christ in all nations.

5. When Augustine quotes the epistle of St. Jude, he [x] calls him

[l] Dicique, ut ait apostolus Jacobus: 'Demones credunt et contremiscunt.' . . . Fid. &c. cap. 8. n. 2. T. vi.

[m] Quapropter etiam Jacobus, unus ex [illegible] ejus, in epistola sua. De Grat. [illegible] T. ad Honorat. Ep. 140. cap. 10. [illegible] 1. ii. [n] Et plane nos con- [illegible] Petrus per apostolatum, per mar- [illegible] per epistolas suas. Serm. 210. [illegible] n. 6. T. v. [o] Unde et [illegible] scribens ad Gentes. . . . 'Vos au- [illegible] electum.' . . [1 Pet. ii. 9. Vid. [illegible] cap. 1. 10.] cont. Faust. l. xxii. [illegible] 1. viii. † Ipsi sunt pulli [illegible], quibus Petrus dicit: 'Quia [illegible] corruptibili argento vel auro redemti [illegible] vacua vestra consuetudine a [illegible] vestris tradita.' [1 Pet. i. 18.] [illegible] Ps. 146. al. 147. n. 9. T. iv. [illegible] tua epistola ad gentes secunda. [illegible] cap. v. p. 606. B. T. vi.

[illegible] Admon. in Sermones de Sym- [illegible] Chrysostomenos, in end. Tom.

[p] De epistola Joannis ad Parthos sermones decem. Possid. sub fin. T. x. in Append. [q] In epistolam Joannis ad Parthos tractatus decem. T. iii. p. 2.

[r] Secundum sententiam hanc etiam illud dictum est a Joanne in epistola ad Parthos: 'Dilectissimi, nunc filii Dei sumus, et 'nondum apparet, quid erimus.' [1 Jo. iii. 2.] Qu. Evan. l. ii. qu. 39. T. iii. p. 2.

[s] Lamp. Prolegom. in Joan. l. i. c. 7. §. ii. p. 104. Conf. eund. ib. lib. i. c. 3. n. 12. p. 47, 48. [t] Vid. Mill. Prolegom. n. 150. et Wolf. Prolegom. in i. S. Joann. Epist. [u] Si nos diceremus, 'Deus dilectio est,' forte scandalizaretur aliquis ex vobis, et diceret: Quid dixit? . . . Ecce habetis, fratres, scripturas Dei. Canonica est ista epistola. Per omnes gentes recitatur, orbis terræ auctoritate retinetur, orbem terrarum ipsa ædificavit. Audis hic ab spiritu Dei: Deus dilectio est: In Ep. Joann. Tr. vii. n. 5. ubi supra.

[x] De talibus quippe Judas apostolus loquens. . . . Quod enim Petrus ait: Coëpulantes vobiscum, oculos habentes plenos adulterii,

him apostle, and compares together some expressions of that epistle, and of the second of Peter, and also of the epistle of James.

6. Augustine seems to have supposed, that [y] the epistles of James, Peter, John, and Jude, were occasioned by the abuse which some made of Paul's doctrine, not rightly understood, concerning justification by faith without works. By which, as our author says, Paul meant 'works of the law:' but he required 'a faith that produced works of righteousness.'

7. Some may be desirous to know the order in which these epistles were placed by Augustine. It may be observed then, that in the catalogue of books of scripture alleged by us from the books of Christian doctrine, near the beginning of this chapter, he mentions them in this manner: two epistles of Peter; three of John; one of Jude; and one of James. In another work, where he quotes the beginnings of all the seven epistles, the order is again exactly the same: the [z] first epistle of Peter; his second epistle; the first, second and third of John; the epistle of Jude; the epistle of James. In [a] the Speculum, the order of the quotations is, the two epistles of Peter; the epistle of James; the three epistles of John; the epistle of Jude.

IX. Augustine, as we have already seen, received the book of the Revelation; which indeed he quotes very frequently.

1. He supposeth it [b] to have been written by the same John who wrote the gospel and the first epistle.

2. We also perceive from him, that [c] this book was not universally received; at least there were doubts about it in the minds of some; and the passage which I refer to, is in a sermon, or discourse to the people.

X. I proceed, in the next place, to observe some general titles and divisions of the books of scripture.

1. 'We [d] read in the Acts of the apostles of some who believed,

adulterii, hoc Judas: 'In dilectionibus 'vestris maculati coëpulantur.' Et quod Petrus ait: 'fontes sicci' hoc Judas: 'Nubes sine aqua.' Hoc Jacobus: 'Fides 'mortua.' De Fid. et Opp. cap. 25. al. n. 46. T. 6.

[y] Nam etiam temporibus apostolorum, non intellectis quibusdam subobscuris sententiis apostoli Pauli, hoc eum arbitrati sunt dicere. . . . Non hoc agit, ut percepta et professa fide opera justitiæ contemnantur: Sed ut sciat se quisque per fidem posse justificari, etiamsi legis opera non præcesserint. . . . Quoniam ergo hæc opinio tunc fuerat exorta, aliæ apostolicæ epistolæ, Petri, Johannis, Jacobi, Judæ, contra eam maxime dirigunt intentionem, ut vehementer adstruant fidem sine operibus non prodesse, &c. De Fid. et Opp. cap. 14. n. 21. T. vi.

[z] Nec aliæ apostolorum epistolæ, quas usus ecclesiasticus recipit, parum nos admonent de ista trinitate in principiis suis. Nam Petrus ita dicit, &c. Epistolæ ad Rom. inchoat. Expos. n. 12. T. iii. p. 2.

[a] T. iii. P. i.

[b] Idem quippe Johannes, qui illud vidit, hoc dixit. De Virginitate, cap. 49. T. vi.

[c] Et si forte tu, qui ista sapis, hanc scripturam non accepisti. Serm. 299. n. 11. T. v.

[d] Legimus in Actibus apoto-

'lieved, that *they searched the scriptures daily, whether those things were so.* [ch. xvii. 11.] What scriptures I pray, except the canonical scriptures of the law and the prophets? To them have been since added the gospels, the epistles of apostles, the Acts of the apostles, and the Revelation of John. These do you search.'

2. In [e] the Old Testament the New is hid: in the New Testament the Old is revealed.

3. A common division, equivalent to Old and New Testament, is [f] of prophets and apostles; or [g] evangelic and prophetic writings.

4. In [h] the holy scriptures; that is, the legal, prophetical, evangelical, and apostolical scriptures, which are of canonical authority.

5. To the [i] two commandments, of loving God, and our neighbour, all the legal, and prophetical, and evangelical, and apostolical precepts may be reduced. I put [k] another like passage in the margin.

6. On these [l] two commandments hang all the law and the prophets: add; the gospel, and the apostles.

7. In [m] these two, the Old and New Testament, God himself, in his great goodness, has given us a rule of life.

8. In [n] the evangelical and apostolical writings, which properly belong to the revelation of the New Testament.' I put [o] another like passage below.

apostolorum dictum de quibusdam credentibus quod quotidie scrutarentur scripturas, an hæc ita se haberent. Quas utique scripturas, nisi canonicas legis et prophetarum? Huc accesserunt evangelia, apostolorum epistolæ, Actus apostolorum, apocalypsis Johannis. Scrutamini hæc omnia. De Unitate Eccl. cap. 19. n. 51. T. ix.

[e] Quapropter in Veteri Testamento est occultatio Novi: in Novo est manifestatio Veteris. De Catechiz. Rudibus. cap. 4. n. 8. T. vi. [f] . . labore prophetarum et apostolorum, qui utique Judæi fuerunt. In Joh. cap. vi. sub in. T. iii.

[g] Non solum evangelicis, verum etiam propheticis libris demonstratur. Ep. 102. n. 22. T. ii. [h] Quis ignorat, in scripturis sanctis, id est, legitimis, prophetis, evangeliis, et apostolicis, auctoritate canonica præditis? Speculi Præf. T. ii.

[i] Quamvis illic sint illa duo præcepta dilectione Dei et proximi: quo rectissime omnia et legitima, et prophetica, et evangelica, et apostolica referuntur. Retr. l. i. c. 22. n. 2. T. i. [k] Mirum est amen, si ita appellatam [gratiam] in ullis legitimis, propheticis, evangelicis, apostolicisque literis legimus. Ep. 177. n. 8. T. ii. [l] Et utique in his duobus præceptis tota lex pendet, et prophetæ. Adde evangelium; adde apostolos. Ench. cap. 121. al. n. 32. T. vi.

[m] In his duobus Deus ipse, cujus bonitate atque clementia fit, omnino ut aliquid simus, duobus Testamentis, Vetere et Novo, disciplinæ regulam nobis dedit. De Morib. Ec. Cath. l. i. cap. 28. n. 56. T. i.

[n] . . . in evangelicis et apostolicis literis, quæ ad Novi Testamenti revelationem proprie pertinent. Ad Casulan. ep. 36. cap. 14. n. 32. T. ii. [o] Ego in evangelicis et apostolicis literis, totoque Novo Instrumento, quod appellatur Testamentum Novum animo revolvens, video præceptum esse jejunium: quibus autem diebus non oporteat jejunare, et quibus oporteat, præcepto Domini, vel apostolorum non invenio definitum. Ib. cap. 11. n. 25.

9. In an argument, in the books of the City of God: Here, [p] says he, I shall allege passages from the holy scriptures; first from the books of the New Testament, as more excellent; then from those of the Old. In the Old, are the law and the prophets; in the New, are the gospel and the epistles of apostles.

10. That [q] is not to be reckoned of authority, which is not alleged from the law, or the prophet, or the psalm, or the apostle, or the gospel.

11. I [r] desire to hear the voice of the pastor. Let me hear him speaking in the prophet, in the psalm, in the law, in the gospel, in the apostle.

12. Our [s] faith is taught in the scriptures; in the prophets, in the gospel, in the apostle.

13. 'This [t] I prove by the scriptures of the Lord, and of the 'apostles;' meaning the gospels, and the epistles of the New Testament.

14. He says, 'that [u] some called all the canonical scriptures 'one book, on account of their wonderful harmony and unity 'of design.' It is likely that this way of speaking gradually brought in the general use of the word Bible, for the whole collection of the scriptures, or books of the Old and New Testament.

15. We observed, not long ago, the order of the catholic epistles: let us now observe the order of the books of the New Testament in general. In the catalogue of the books of scripture, transcribed near the beginning of this chapter, the books of the New Testament are mentioned in this order: the gospels; the epistles of Paul; the catholic epistles; the Acts of the apostles; and the Revelation of John. In the first passage alleged under this article of general titles and divisions, he mentions 'gospels, epistles of apostles,' [meaning Paul's epistles, and the catholic epistles] 'the Acts of the apostles, and 'the Revelation of John:' that may be supposed to have been

... testimonia de scripturis sanctis, quæ ponere institui, prius eligenda sunt de libris Instrumenti Novi, postea de Veteri. Quamvis enim Vetera priora sunt tempore, Nova tamen anteponenda sunt dignitate. ... In Veteribus habentur lex et prophetæ: in Novis evangelium et apostolicæ literæ. De Civ. Dei. l. 20. c. 4. T. vii.

[q] ... Quod non de lege, non de propheta, non de psalmo, non de apostolo, non de evangelio, sed ex corde vestro ... recitatis. Ep. 105. cap. 1. n. 2.

[r] Ego vocem pastoris inquiro. Lege hoc mihi de propheta, lege mihi de psalmo, recita mihi de lege, recita de evangelio, recita de apostolo. Serm. 46. cap. 14. n. 32. T. v.

[s] Habet ergo fides ipsa quoddam lumen suum in scripturis: in prophetia, in evangelio, in apostolicis lectionibus. Serm. 126. cap. i. Vid. et Serm. 341. c. i. T. v.

[t] Sicut Dominicis et apostolicis literis probo. Ep. 55. n. 3. T. ii.

[u] Sunt etiam qui universas omnino scripturas canonicas unum librum vocant, quod valde mirabili et divina unitate concordent. Enarr. in Ps. cl. n. 2. T. iv.

the

the most common order in the time of Augustine. I shall take notice of some other places, though perhaps not very material.

In one of his books, after some reasons and arguments, he proceeds to allege [x] a number of texts of the books of the New Testament; first, from the gospels; next from the catholic epistles, where he quotes the first and second epistle of Peter, and the first epistle of John; then [y] almost all the epistles of Paul; after that [z] the Revelation; and last of all, [a] the Acts of the apostles.

In another work [b] he first takes notice of the prophetical writings of the Old Testament; after that of the epistles of apostles, then of their acts.

In the Speculum, [c] the books of the New Testament are quoted very much in our present order; the four gospels, the Acts, Paul's fourteen epistles, the catholic epistles, and the Revelation of John: but if the Speculum be Augustine's, it may have been altered since it came out of his hands; and probably it has been altered in several respects.

XI. The great respect which Christians had for the holy scriptures appears in some passages already transcribed; it will be, however, very proper to observe divers others to the like purpose.

1. 'The [d] truth itself, God, the Son of God,' he says, [e] is the 'author of the scriptures. First by prophets, then by himself, 'afterwards by his apostles, he spake what was sufficient, and 'then constituted that scripture which is called canonical, 'which is of the highest authority, on which we rely for the 'truth of those things which we ought not to be ignorant of, 'and which we could not discover of ourselves.'

2. He [e] calls them the scriptures of our religion, which we esteem above all other writings whatever.

3. Having mentioned Hilary and Cyprian, he says, 'their

Hic ratiocinatio tunc erit fortior, cum [illegible] testimonia multa congessero. [illegible] Pecat. Merit. &c. l. i. c. 27. n. 40. [illegible] [y] Jam nunc attende in hanc [illegible] Pauli apostoli testimonia, tanto utilia, quanto plures epistolas scripsit. [illegible] 41. &c. [z] Ibid. n. 51. [illegible] 52. [b] . . . Apostoli vero in [illegible] suis aliter locuti sunt, aliterque [illegible] Actus apostolorum, jam videlicet [illegible] Novo Testamento. . . . Denique in [illegible] apostolorum, atque in ipso tam [illegible] in quo actus eorum canonica [illegible] non invenitur talis ali[illegible]. De Mendac. ad Consent. cap. 12. n. 26. T. vi. [c] Tom. iii. P. i.

[d] . . ipsa veritas Deus Dei filius, homine assumto, . . . eandem constituit et fundavit fidem. . . . Hic prius per prophetas, deinde per seipsum, postea per apostolos, quantum satis esse judicavit, locutus, etiam scripturam condidit, quæ canonica nominatur, eminentissimæ auctoritatis, cui fidem habemus de his rebus, quas ignorare non expedit, nec per nosmetipsos nosse idonei sumus. De Civ. Dei, l. xi. c. 1, 2. T. vii.

[e] Sed scripturas religionis nostræ, quarum auctoritatem cæteris quibusque literis anteponimus. . . . . De Civ. Dei, l. 14. cap. 7.

'writings

'[f] writings have not the same authority with the canonical 'scriptures; and if they advance any thing contrary to truth, 'we have a right to reject it.' That observation of Augustine is much applauded by [g] Phereponus, that is, Le Clere.

4. However, there are many other like passages, where Augustine speaks of the authority of the well known books of the Old and New Testament, as superior to that of bishops and councils, and all manner of determinations composed and written since the completing the canon of the New Testament. The [h] determinations of bishops, he says, may be corrected and altered, if found not to be right; whereas, it is past doubt and controversy, that whatever can be shewn to be in scripture is true and right.

5. In another book against the Donatists; 'Whether [i] they 'are of the church can be known no other way, but by the ca- 'nonical books of the divine scriptures; neither do we claim to 'be of the church, because we have the testimony of Optatus of 'Milevi, or Ambrose of Milan, or any other bishops of our 'communion, be they ever so numerous; or because we have 'on our side decrees of the councils of our colleagues.'

6. In another work, against the same people: 'We [k] do no 'wrong to Cyprian in distinguishing his epistles from the cano- 'nical authority of the divine scripture; for it is not without 'reason, that the canon of the church has been settled with so 'much caution and exactness, containing only certain books of

[f] ... Quia hoc genus literarum ab auctoritate canonis distinguendum est. Non enim sic leguntur, tanquam ita ex eis testimonium proferatur, ut contra sentire non liceat, sicubi forte aliter sapuerunt, quam veritas postulat. Ad Vincent. Ep. 93. cap. x. n. 35. T. ii. [g] Hæc aureis literis scribenda essent in fronte singulorum patrum, quæ eduntur, ne auctoritas eorum veritati præferatur. Pherep. August. T. xii. p. 495. *a.* [h] Vos certe nobis objicere soletis Cypriani literas, Cypriani sententiam, Cypriani concilium.... Quis autem nesciat, sanctam scripturam canonicam, tam Veteris quam Novi Testamenti, certis suis terminis contineri, eamque omnibus posterioribus episcoporum literis ita præponi, ut de illa omnino dubitari et disceptari non possit, utrum verum vel utrum rectum sit, quicquid in ea scriptum esse constiterit; episcoporum autem literas, quæ post confirmatum canonem vel scriptæ sunt vel scribuntur, et per sermonem forte sapientiorem cujuslibet in ea re peritioris, vel per aliorum episcoporum graviorem auctoritatem, doctioremque prudentiam, et per concilia licere reprehendi. De Baptism. cont. Donatist. l. 2. cap. iii. n. 4. T. ix. [i] Sed utrum ipsi ecclesiam teneant, non nisi de divinarum scripturarum canonicis libris ostendant; quia nec nos propterea dicimus, nobis credi oportere quod in ecclesia Christi sumus, quia ipsam quam tenemus, commendavit Milevitanus Optatus, vel Mediolanensis Ambrosius, vel alii innumerabiles nostræ communionis episcopi; aut quia nostrorum collegarum conciliis ipsa prædicata est. De Unit. Ecc. cap. 19. n. 5. [k] Nos enim nullam Cypriano facimus injuriam, cum ejus quaslibet literas a canonica divinarum scripturarum auctoritate distinguimus. Neque enim sine causa, tam salubri vigilantia, canon ecclesiasticus constitutus est, ad quem certi prophetarum et apostolorum libri pertineant; quos omnino judicare non audeamus, et secundum quos de cæteris literis vel fidelium vel infidelium libere judicemus. Cont. Crescon. Donat. l. 2. c. 31. n. 39.



'prophets

'prophets and apostles, which we cannot presume to judge; 'and by which we freely judge of the writings of all others, 'whether believers or unbelievers.'

7. Again, in the same work, soon after: 'I [l] am not bound 'by the authority of that epistle, because the writings of Cy-'prian are not canonical; but I examine them by the canoni-'cal scriptures, and whatever in them is agreeable to the autho-'rity of the divine scriptures I receive with applause; and what 'is not agreeable to it, with his good leave I reject. If you 'had recited somewhat from a canonical book of apostles or 'prophets, I should have nothing to object; but as your quo-'tation is not canonical, I make use of that liberty to which 'the Lord has called us; and wherever Cyprian appears to 'differ from scripture, I receive it not, though he be above all 'my praises, though I compare not my writings to his, though 'I respect him as a man of excellent abilities, and a glorious 'martyr of Christ.'

8. In another place: 'All [m] these things I have alleged 'from the writings of those who lived before us in the catholic 'church, whether Greeks or Latins, who have explained the di-'vine oracles. . . . Nevertheless, we do not esteem the writings 'of any men, though catholic, and much admired, as if they 'were canonical scriptures; but allowing them their due ho-'nour, we may still reject whatever in them is not agreeable to 'truth.'

9. I put in the margin [n] some other passages of Augustine, where he distinguisheth the books of sacred scripture from the

[l] Ego hujus epistolæ auctoritate non te-[illegible] quia literas Cypriani non ut canonicas [illegible]; sed eas ex canonicis consideratas, quod in eis divinarum scripturarum [illegible] congruit, cum laude ejus accipio; quod autem non congruit, cum pace [illegible] rejicio. Ac per hoc, si ea quæ commemorasti ab illo ad Jubaianum scripta de [illegible] apostolorum et prophetarum [illegible] recitares, quid omnino contradi[illegible], non haberem. Nunc vero quoniam [illegible] non est quod recitas, ea libertate [illegible] nos vocavit Dominus, ejus viri, [illegible] assequi non valeo, cujus multis [illegible] comparo, cujus ingenio [illegible], cujus ore delector, cujus cari[illegible] miror, cujus martyrium veneror, hoc [illegible] rapuit, non accipio. Ib. cap. [illegible]. [m] Hæc omnia de literis [illegible] et Latinorum et Græcorum, qui [illegible] in catholica ecclesia divina [illegible] tractaverunt, idcò commemoranda [illegible] sum. . . Neque enim quorundam disputationes, quamvis catholicorum et laudatorum hominum, velut scripturas canonicas habere debemus; ut nobis non liceat, salva honorificentia, quæ illis debetur hominibus, aliquid in eorum scriptis improbare et respuere; si forte invenerimus, quod aliter senserint, quam veritas habet. Commonit. ad Fortunat. ep. 148. cap. iv. n. 15. T. ii. [n] Noli ergo, frater, contra divina tam multa, tam indubitata testimonia colligere velle calumnias ex episcoporum scriptis, sicut Hilarii, . . . sicut Cypriani et Agrippini; primo, quia hoc genus literarum ab auctoritate canonis distinguendum est. Non enim sic leguntur, tanquam ita ex eis testimonium proferatur, ut contra sentire non liceat, sicubi forte aliter sapuerunt, quam veritas postulat. Ad Vincent. ep. 92. cap. x. n. 35. T. ii.—Deinde, si sancti Cypriani, episcopi, et gloriosi martyris, te delectat auctoritas; quam quidem, sicut dixi, a canonica auctoritate distinguimus. Ibid. n. 36.

writings

writings of Cyprian and of other bishops and ecclesiastical writers of the best established reputation for learning and piety.

10. After having quoted passages of former catholic writers, he adds: 'These I do not cite, as if I bestowed canonical au-
'thority upon any men whatever; but only to shew the novelty
'of the opinion against which I am arguing.'

11. In a letter to Jerom: 'I [o] confess to you, my dear bro-
'ther,' says Augustine, 'that I have learned to pay that honour
'and reverence to those books of scripture alone, which are
'now called canonical, as firmly to believe that the writers of
'them have not made any mistake.... Other authors I so read,
'that however distinguished they may be for learning and
'piety, I do not believe any thing to be true, because it was
'their opinion, but because they have been able to persuade
'me, either by the authority of the forementioned canonical
'writers, or by probable reason that it is agreeable to truth;
'nor do I think, my brother, that you are of a different senti-
'ment, or that you would have your books read with the same
'respect that we read the books of prophets and apostles; of
'whose writings it would be impious to doubt whether they
'are free from all mistake.'

12. In the same letter he says: 'When [p] I read the holy
'scripture, placed in the highest pitch of authority, I am cer-
'tain, and fully satisfied of its truth.' Again: 'We [q] must by
'all means maintain, that the divine scriptures, delivered to us
'[that is, written] for the support of our faith, not by com-
'mon persons, but by the apostles themselves, and therefore
'placed in the highest pitch of canonical authority, are in all
'things true and unquestionable.'

13. Afterwards, in the same letter: 'To [r] the canonical
'scriptures

[o] Ego enim fateor caritati tuæ, solis eis scripturarum libris, qui jam canonici appellantur, didici hunc timorem honoremque deferre, ut nullum eorum auctorem scribendo aliquid errasse, firmissime credam. . . . Alios autem ita lego, ut quantalibet sanctitate, doctrinaque præpolleant, non ideo verum putem, quia ipsi ita senserunt; sed quia mihi per illos auctores canonicos, vel probabili ratione, quod a vero non abhorreat, persuadere potuerunt. Nec te, mi frater, sentire aliud existimo. Prorsus, inquam, non te arbitror sic legi tuos libros velle, tamquam prophetarum et apostolorum; de quorum scriptis, quod omni errore careant, dubitare nefarium est. Ad Hieron. ep 82. c. i. n. 3. T. ii.

[p] Immo vero sanctam scripturam in summo et cœlesti auctoritatis culmine collocatam de veritate ejus certus et securus legam. Ibid. n. 5. [q] Non tu, inquiro, quid fecerit [Paulus aut Petrus]; sed quid scripserit, quæro. Hoc ad quæstionem, quam suscepi, maxime pertinet; et veritas divinarum scripturarum, ad nostram ædificandam memoriæ commendata, non a quibuslibet sed ab ipsis apostolis, ac per hoc in canonicum auctoritatis culmen recepta, ex omni parte verax atque indubitanda persistat. Ibid. n. 7.

[r] Quamquam, sicut paulo ante dixi, tantummodo scripturis canonicis hanc ingenuam

'scriptures alone I owe this ingenuous subjection [or servi-'tude], to follow them in all things; and firmly to believe, that 'the writers of them have not erred in any thing, nor said any 'thing fallaciously.'

14. I fear I should tire my readers if I transcribe any more passages of this kind; though still they would be but a small part of what might be alleged from this author.

15. 'I would not,' says 'Augustine, in a letter to Paulina, 'that you should follow my authority, or think that you ought 'to believe any thing, because it is my opinion; but only be-'cause it is agreeable to scripture, or right reason.' In the same letter: 'If [t] any thing is clearly proved from the divine 'scripture, which the church calls canonical, it ought to be be-'lieved without hesitation.' 'You [u] do not doubt that we 'ought to assent to the truth of what is said in the divine 'scriptures, even where we do not yet understand their mean-'ing.' Once more: 'These [x] passages of so many eminent 'men I have alleged, not that you should follow the opinion of 'any men, as you do the authority of canonical scripture: but 'that by the judgments of so many interpreters of scripture, 'you may be excited to inquiry.'

16. Arguing with the Donatists: 'Let [y] us not bring false 'balances, where we may weigh what we will, and as we will; 'and at our pleasure say, this is heavy; this is light: but 'let us bring the divine balance of the holy scriptures, as out 'of the Lord's treasury; and then let us weigh matters.'

17. Giving directions concerning the receiving of converts to Christianity, especially if they are men of learning, he [z] advises to apprize them of the superior authority of the scriptures to other Christian writings, however useful they may be.

18. 'This

[illegible] am servitutem, qua eas solas [illegible] ut conscriptores earum nihil in [illegible] errasse, nihil fallaciter posuisse, [illegible]. Ibid. n. 24. [illegible] Nolo [illegible] meam sequaris, ut ideo putes [illegible] necesse esse credere, quoniam a [illegible]; sed aut scripturis canonicis [illegible] interius demonstranti veritati. [illegible] Paulin. ep. 147. n. 2. [t] Sed si [illegible] scripturarum, earum scilicet quæ [illegible] in ecclesia nominantur, perspicua [illegible] auctoritate, sine ulla dubitatione [illegible] est. Ibid. n. 4. [u] Di-[illegible] scripturis, etiam nondum per-[illegible], credendum esse, non du-[illegible]. cap. 16. n. 40. [x] Has [illegible] de tanta virorum tantorum [illegible] interponere volui, ut cujus-quam hominis sententiam, tanquam scripturæ canonicæ auctoritatem sequendam arbitreris; sed ut . . . Ibid. c. 23. p. 54.

[y] Non afferamus stateras dolosas, ubi appendamus quod volumus, et quomodo volumus, pro arbitrio nostro dicentes: hoc grave, hoc leve est. Sed afferamus divinam stateram de scripturis sanctis, tamquam de thesauris dominicis, et in illa quid sit gravius appendamus. De Bapt. contr. Donat. l. 2. cap. 6. n. 9. T. ix.

[z] Sed illud plane non prætereundum est, ut si ad te quisquam catechizandus venerit liberalibus doctrinis exercitus, qui jam decreverit esse Christianus. . . . Nec ipse sane inutiliter rogatus, quibus rebus motus sit, ut velit esse Christianus; ut si libris ei persuasum esse videris, sive canonicis, sive uti-[illegible]

18. 'This [a] the Holy Spirit teacheth, who says to us by the 'apostle,' meaning Paul.

19. He calls the sacred scriptures the [b] book of God, and [c] the scriptures of God.

20. Paul's [d] epistles, he says, were heard in the churches with the same respect as if Christ was heard speaking by him.

21. 'When [e] the apostle John was read just now, we heard 'the Holy Spirit speaking in him.'

22. Nothing could be received as a doctrine of religion, unless proved by scripture; Augustine, therefore, explaining the Creed, says to his hearers, 'Whatever [f] you find in the Creed 'is contained in the divine scriptures.'

23. Arguing upon a point in one of his sermons, he takes the book of the gospel into his hands, and says, 'Hear, [g] therefore, 'from the book itself; for I now perform the office not of a 'disputant only, but of a reader, that our discourse may be 'founded upon the authority of sacred scripture, not upon human suppositions, which would be building upon the sand. 'Hear then the gospel of John. The Lord speaks.'

24. I put in the margin a passage where [h] Augustine calls upon men to inquire impartially, and to determine disputable points by reason and scripture, joining prayer therewith.

25. He says, 'The [i] books of the canonical scriptures of the 'Old

lium tractatorum, de his aliquid in principio loquaris, collaudans eos pro diversitate meritorum canonicæ auctoritatis, et exponentium sollertissimæ diligentiæ, &c. De Catechizand. Rudid. cap. 8. n. 12. T. vi.

[a] Sanctus spiritus docet, qui nobis ait per apostolum. . . . Ep. 43. cap. i. T. ii.

[b] Non enim de libro Dei hoc recitaturus est. Ep. 54. cap. 4. [c] . . . Ut scripturam Dei, qui nobis hæc omnia futura pronuntiavit. Ep. 77. n. 1.—Utinam scripturæ Dei, solicita mente intendentes. . . . Ep. 78. in. [d] . . . ita eum Domino commendante, meruit auctoritatem, ut verba illius hodie sic audiantur in ecclesia, tamquam illo Christus . . . . locutus audiretur. Contr. Faust. l. 28. c. 4.

[e] Quando Johannes apostolus legebatur, audivimus loquentem per eum Spiritum Sanctum. Serm. 182, in. T. V.

[f] Quicquid enim in symbolo, in divinis sacrarum scripturarum literis continetur. Serm. 212. [g] Sed ex ipso codice audite. Propterea enim non tantum disputatoris, sed etiam lectoris fungor officio, ut sermo iste noster sanctarum scripturarum auctoritate fulciatur, non humanis suspicionibus super arenam ædificetur. Audite ergo evangelium secundum Johannem. Dominus loquitur. Serm. 362. cap. 22. T. v. [h] Cessabit a nostris partibus terror temporalium potestatum. Cesset etiam a vestris partibus terror congregatorum Circumcellionum. Re agamus, ratione agamus, divinarum scripturarum auctoritate agamus . . . quæramus, pulsemus, ut accipiamus, et inveniamus. Ep. 33. n. 7. T. ii. [i] Quod genus literarum non cum credendi necessitate, sed cum judicandi libertate legendum est . . . distincta est a posterioribus libris excellentia canonicæ auctoritatis Veteris et Novi Testamenti, quæ apostolorum confirmata temporibus, per successiones episcoporum et propagationes ecclesiarum, tamquam in sede quadam sublimiter constituta est, cui servit omnis fidelis et pius intellectus. Ibi si quid velut absurdum moverit, non licet dicere; auctor hujus libri non tenuit veritatem; sed, aut codex mendosus est, aut interpres erravit, aut tu non intelligis. In opusculis autem posteriorum, quæ libris innumerabilibus continentur, sed nullo modo illæ sacratissimæ canonicarum scripturarum excellentiæ coæquantur; etiam in quibuscumque eorum invenitur eadem veritas, large

'Old and New Teſtament, eſtabliſhed in the times of the apo-
'ſtles, and confirmed by the teſtimony of the ſucceſſions of bi-
'ſhops and churches in all following times, are placed in a pe-
'culiar degree of authority, to which the judgment and under-
'ſtanding of all faithful and pious men are ſubject. In many
'books of later times the ſame truths may be found: but in
'them they are not of the ſame authority as in the canonical
'books of ſcripture. Other authors may err: the ſacred
'writers are infallible. Nor is it neceſſary that a thing ſhould
'be ſaid by many of them: if but one prophet, or apoſtle,
'or evangeliſt has ſaid it, we are ſure it is true.'

XII. One proof of regard for the ſacred ſcriptures, is the ſolemn and reverential reading them as a part of public worſhip.

1. In Auguſtine's time the ſcriptures were conſtantly read in the religious aſſemblies of Chriſtians in Africa; ſome parts of ſcripture were by cuſtom uſually read at certain ſeaſons of the year. Of this Auguſtine ſpeaks in the prologue [k] to his tracts or ſermons upon the firſt epiſtle of John; and in [l] ſome of his ſermons at the time of Eaſter, or the week before it. We ſaw, ſome time ago, that [m] the book of the Acts was begun to be read at Eaſter.

2. They had oftentimes three readings, and as it ſeems in this order; epiſtles of apoſtles, a pſalm, the goſpels: at leaſt that order is ſeveral times mentioned at the beginning of [n] Auguſtine's ſermons, which were diſcourſes upon ſuch portions of ſcripture as had been before read. Sometimes he diſcourſed

hoc tamen eſt impar auctoritas. Itaque tantis, ſi qua forte propterea diſſonare putantur a vero, . . . tamen liberum ibi habet lector auditorve judicium, quo vel approbet quod placuerit, vel improbet quod displicuerit. . . . In illa vero canonica eminentia ſacrarum literarum, etiamſi unus propheta, ſeu apoſtolus, aut evangeliſta aliquid in ſuis literis poſuiſſe ipſa canonis confirmatione declaratur, non licet dubitare quod verum ſit. Contr. Fauſt. l. xi. cap. 5. T. viii.

k Meminit Sanctitas Vestra, evangelium ſecundum Johannem ex ordine lectionum nos ſolere tractare. Sed quia nunc interpoſita eſt ſolemnitas ſanctorum dierum, quibus certas ex evangelio lectiones oportet in eccleſia recitari: quæ ita ſunt annuæ, ut aliæ aliis non poſſint: ordo ille, quem ſuſcepimus, neceſſitate paululum interminiſſus eſt, non amiſſus. Prolog. in Tract. in ep. Jo. T. iii. p. 2.

l Reſurrectio Domini noſtri Jeſu Chriſti et hodie recitata eſt. . . . Primo enim lecta eſt ſecundum Matthæum, heſterno autem die ſecundum Marcum, hodie ſecundum Lucam; ſic habet ordo evangeliſtarum. Sicut enim paſſio ipſius ab omnibus evangeliſtis conſcripta eſt, ſic dies iſti ſeptem vel octo dant ſpatium, ut ſecundum omnes evangeliſtas reſurrectio Domini recitetur. Paſſio autem, quia uno die legitur, non ſolet legi niſi ſecundum Matthæum. Serm. 232. cap. 1. T. v. Vid. et Serm. 239. cap. 1.

m p. 97.

n Lectiones ſanctæ propoſitæ ſunt, et quas audiamus, et de quibus aliquid ſermonis, adjuvante Domino, proferamus. In lectione apoſtolica gratiæ aguntur Domino de fide gentium. . . . In pſalmo diximus. . . . In evangelio ad cœnam vocati ſumus. Serm. 112. n. 1. T. v. — Apoſtolum audivimus, pſalmum audivimus, evangelium audivimus. Conſonant omnes divinæ lectiones. Serm. 165. n. 1.

briefly

briefly [o] upon each of the readings: at other times he pitched upon [p] one of them only, as a subject of discourse.

3. In the work of the City of God he speaks of the reading the scriptures as a general thing among Christians. 'In [q] the 'faithful writings of the evangelists are recorded both the miracles of Christ, and the doctrine, for the confirming of which 'they were wrought. They were published to produce faith: 'and because they were believed, they have been made still 'more public: for they are read to the people that they may 'be believed; and if they had not been believed, they would 'not have been read. The canonical books of scripture being 'read every where, the miracles therein recorded are well 'known to all people.'

4. In the same work he has [r] an excellent article of the benefit of the Christian religion, 'on account of the public reading 'the scriptures in the churches, where was a confluence of all 'sorts of people, of both sexes; and the best rules of life, with 'proper arguments, are proposed: and if some attended on 'these readings who were not made thoroughly virtuous; the 'advantage to many was very great, and the usefulness of the 'design was manifest.'

5. He observes, in a sermon, that [s] the epistles of Peter and Paul were daily read to the people all over the world.

XIII. I formerly [t] alleged divers excellent observations of Augustine, in answer to the Manichees, concerning the ge-

[o] Primam lectionem audivimus apostoli. . . . Deinde cantavimus psalmum. Post hæc evangelica lectio decem leprosos mundatos nobis ostendit. . . Has tres lectiones, quantum pro tempore possumus, pertractemus, dicentes pauca de singulis. Serm. 176. n. 1. [p] Lectiones sanctas plures, cum recitarentur, audivimus: et de his oportet nos dicere quod Dominus fuerit donare dignatus. Sed lectionum omnis auditor quod recentius lectum est magis meminit, et ut inde aliquid a tractatore verbi dicatur, exspectat. Cum ergo ultimum sit sanctum evangelium recitatum, &c. Serm. 49. in.

[q] In eisdem quippe veracissimis libris cuncta conscripta sunt, et quæ facta sunt, et propter quod credendum facta sunt. Hæc, ut fidem facerent, innotuerunt. Hæc per fidem, quam fecerunt, multo clarius innotescunt. Leguntur quippe in populis, ut credantur. Nec in populis, nisi credita, legerentur. . . . . Canon quippe sacrarum literarum, quem definitum esse oportebat, illa facit ubique recitari, et memoriæ cunctorum inhærere populorum. De Civ. Dei. l. xxii. c. 8. T. vii.

[r] . . . quia populi confluunt ad ecclesias casta celebritate, honesta utriusque sexus discretione. Ubi audiant, quam bene hic ad tempus vivere debeant, ut post hanc vitam beate semperque vivere mereantur: ubi sancta scriptura justitiæque doctrina de superiore loco in conspectu omnium personante, et qui faciunt audiant ad præmium: et qui non faciunt, audiant ad judicium. Quo etsi veniunt quidam talium præceptorum irrisores, omnis eorum petulantia aut repentina immutatione deponitur, aut timore vel pudore comprimitur. Nihil enim eis turpe ac flagitiosum spectandum imitandumque proponitur, ubi veri Dei aut præcepta insinuantur, aut miracula narrantur, aut dona laudantur, aut beneficia postulantur. De Civ. Dei. l. ii. c. 28. [s] Literæ ipsorum quotidie populis recitantur. Et quibus populis? et quantis populis? Psalmum adtendite. In omnem terram exivit sonus eorum. Serm. 293. c. 1. T. v. [t] Vol. iii. p. 521. . . . 526.

nuineneſs and integrity of the books of the New Teſtament. I ſhall now add here no more than a paſſage or two upon thoſe points.

1. He ſays: 'The [u] genuineneſs and integrity of the ſame 'ſcriptures may be relied upon, which have been ſpread all over 'the world, and which from the time of their publication were 'in the higheſt eſteem, and have been carefully kept in the 'churches, or by Chriſtian people.'

2. 'Moreover [x], there are ſome who ſay that was not Cyprian's 'ſentiment; and that ſome have fraudently inſerted it in his 'writings: for the integrity of the books of any one biſhop, 'however eminent, cannot be ſo completely kept, as that of 'the canonical ſcripture, tranſlated into ſo many languages, 'and kept by the people of every age; and yet ſome there have 'been who have forged writings with the names of apoſtles. 'In vain, indeed, becauſe that ſcripture has been ſo eſteemed, 'ſo celebrated, ſo known. Nevertheleſs thoſe audacious at-'tempts ſhew what may be done with regard to others, not ſo 'well known.'

XIV. I ſhall take notice of very few various readings.

1. Auguſtine had in his copies of St. John's goſpel the [y] hiſtory of the woman taken in adultery. See ch. viii.

2. He had the latter part of St. Mark's goſpel; as appears from [z] his books of the Conſent of the Evangeliſts, and from quotations of it elſewhere.

3. How he read the Lord's Prayer, as recorded in St. Luke, was obſerved [a] formerly.

XV. It is very fit we ſhould obſerve what notice Auguſtine has taken of the Latin verſion or verſions of the ſcriptures, in uſe in his time.

[u] Porro, ſi mendax eſt evangelium diſſeminatum et notum omnibus gentibus, et ab ipſo prædicationis Chriſti in eccleſiis omnibus in tanto ſanctitatis culmine collocatum: quæ ſcriptura proferri poteſt, cui de Christo fides habenda ſit? Contr. Fauſt. l. xiii. c. 11. T. viii. [x] Quamquam non deſint, qui hoc Cyprianum prorſus non feciſſe contendunt, ſed ſub ejus nomine a perfidis atque mendacibus fuiſſe confictum. Neque enim ſic potuit integritas atque notitia librorum unius quamlibet civitatis epiſcopi cuſtodiri, quemadmodum ſcriptura canonica, tot linguarum literis, et gradibus et ſucceſſione celebrationis eccleſiaſtica cuſtoditur. Contra quam tamen non defuerunt, qui ſub nominibus apoſtolorum multa confingerent. Fruſtra quidem, quia illa ſic commendata, ſic celebrata, ſic nota eſt. Verum quid poſſit adverſus literas, non canonica auctoritate fundatas, etiam hinc demonſtravit impiæ conatus audaciæ, quod et adverſus eas, quæ tanta notitiæ mole firmatæ ſunt, ſeſe erigere non prætermiſit. Ep. 93. cap. 10. n. 38. T. ii.

[y] Nam cum ad Dominum Chriſtum Judæi adduxiſſent mulierem in adulterio comprehenſam, cumque tentantes dicerent: Quod juſſa eſſet lege lapidari, &c. Ep. 153. cap. 4. n. 9. T. ii.

[z] Vid. de Conſenſ. Ev. l. iii. cap. 25. n. 76. [a] Vol. ii. p. 527.

1. Quoting a text of Genesis: 'As,' says [b] he, 'the Greek 'copies have it, from which that scripture has been tran-'slated.'

2. In his Retractations he owns, that [c] in a work which he then revised, he had made a wrong quotation of a text from the Psalms, being misled by the Latin translation, made from the Greek version of the Seventy; from whence the scriptures of the Old Testament had been translated.

3. In a letter written to Jerom, in 394 or 395, he approves of Jerom's translating, that is, making a new Latin translation of the Greek version of the Seventy; but [d] is against his translating the same canonical scriptures of the Old Testament from Hebrew into Latin.

4. In another letter to Jerom, written about 405 or 406, he [e] in some measure approves of Jerom's undertaking to translate from the Hebrew: and he earnestly desires him to send to him his Latin translation of the scriptures from the Seventy; especially because the versions already made, and then in use, were full of faults, and made by unskilful persons. But though he approves of Jerom's design in translating from the Hebrew as useful, he could not consent to the reading of that version in the churches, because the people, who had been long used to a translation from the Seventy, would be disturbed and offended.

5. In a book, written in 419, Augustine often compares [f]

[b] Sicut Græci codices habent, unde in Latinam linguam scriptura ista conversa est. De Civ. Dei. l. xiii. cap. 24. n. 1.

[c] In eo . . . ubi posui testimonium in quo legitur. . . . mendositas nostri codicis me fefellit. . . . Hoc esse verius Græci libri indicant, ex qua lingua in Latinam secundum Septuaginta Interpretres veterum Divinarum Scripturarum est facta translatio. Retract. l. i. c. 7. n. 2. T. i.

[d] De vertendis autem in Latinam linguam sanctis literis canonicis laborare te nollem, nisi eo modo quo Job interpretatus es: ut signis adhibitis, quid inter hanc tuam et Septuaginta, quorum est gravissima auctoritas, interpretationem distet appareat. Satis autem nequeo mirari, si aliquid adhuc in Hebræis exemplaribus invenitur, quod tot interpretes illius linguæ peritissimos fugerit. Omitto enim Septuaginta, de quorum vel consilii vel spiritus majore concordia, quam si unus homo esset, non audeo in aliquam partem certam ferre sententiam, nisi quod eis præeminentem auctoritatem in hoc munere sine controversia tribuendam existimo. &c. Ep. 28. cap. 2. T. ii.

[e] De interpretatione tua jam mihi persuasisti, qua utilitate scripturas volueris transferre de Hebræis. . . . Deinde nobis mittas obsecro interpretrationem tuam de Septuaginta: quam te edidisse nesciebam. . . . Ideo autem desidero interpretationem tuam de Septuaginta, ut et tanta Latinorum Interpretum, qui qualescumque ausi sunt, quantum possumus, imperitia careamus: et hi, qui me invidere putant utilibus laboribus tuis tandem aliquando, si fieri potest, intelligant propterea me nolle tuam ex Hebræo interpretationem in ecclesiis legi, ne contra Septuaginta auctoritatem, tamquam novum aliquid proferentes, magno scandalo perturbemus plebes Christi, quarum aures et corda illam interpretationem audire consueverunt, quæ etiam ab apostolis approbata est. Ep. 82. cap. v. n. 34, 35. T. ii.

[f] Vid. Quæstiones in Heptateuch. l. vi. Qu. 19. Qu. 24. Qu. 25. l. vii. Qu. 37. T. iii. p. 1.

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the translation from the Seventy, and Jerom's translation from the Hebrew.

6. In the last book of the Christian doctrine, written about 426, he quotes [g] a passage of the prophet Amos not in the translation from the Seventy, but in Jerom's translation from the Hebrew.

7. I shall now put down some observations. In the second book of the Christian doctrine, written in 397, after the long passage transcribed at the beginning of this chapter, he says: 'They [h] who use the Latin tongue, for whose instruction I now 'write, will want for their assistance in understanding the divine 'scriptures, the knowledge of two other languages, even the 'Hebrew and the Greek, that they may have recourse to the 'originals, when there is any doubt about the exactness of the 'Latin version: whereupon he proceeds to take notice of the 'great number, and of the unskilfulness of the Latin tran-'slators.'

Afterwards he says: 'And [i] among translations let that be 'preferred, which is most literal and clear; and for correcting 'all manner of Latin translations recourse should be had to the 'Greek:' where he argues, that for the Old Testament, the Greek of the Seventy ought to be consulted. 'As for the New 'Testament, there can be no question but that we ought to 'have recourse to the Greek copies, and especially such as are 'to be found with churches of the greatest learning and 'knowledge.'

At the beginning of the passage just quoted, Augustine is supposed to say, agreeably to the editions of this work which we now have: 'And among translations, let the Italic be prefer-'red; for it keeps close to the original, without obscurity.' But that here is some fault of transcribers, appears to me highly

[g] Non autem secundum Septuaginta Interpretes. . . . Sed sicut ex Hebræo in Latinum eloquium Presbytero Hieronymo utriusque linguæ perito interpretante translata sunt. De Doctr. Christ. l. iv. cap. 10. n. 15. T. iii. p. 1.

[h] Et Latinæ quidem linguæ homines, quos nunc instruendos suscepimus, duabus aliis ad scripturarum divinarum cognitionem opus habent; Hebræa scilicet et Græca, ut ad exemplaria præcedentia recurratur, si quam dubitationem adtulerit Latinorum Interpretum infinita varietas. . . . . Qui enim scripturas ex Hebræa lingua in Græcam verterunt, numerari possunt, Latini autem Interpretes nullo modo. Ut enim cuique primis fidei temporibus in manus venit codex Græcus, et aliquantulum facultatis sibi utriusque linguæ habere videbatur, ausus est interpretari. De Doctrin. Chr. l. ii. cap. 11. n. 16. T. iii. p. 1.

[i] In ipsis autem interpretationibus Itala cæteris præferatur: nam est verborum tenacior, cum perspicuitate sententiæ. Et Latinis quibuslibet emendandis Græci adhibeantur, in quibus Septuaginta Interpretum, quod ad Vetus Testamentum adtinet, excellit auctoritas. . . . Libros autem Novi Testamenti, si quid in Latinis varietatibus titubat, Græcis cedere oportere non dubium est, et maxime qui apud ecclesias doctiores et diligentiores reperiuntur. Ibid. cap. 15. n. 22.

probable. I shall therefore allege largely the words of Mr. David Casley, in his excellent preface before the Catalogue of the Manuscripts of the King's Library, p. xix. xx. 'I cannot refrain adding what I had in conversation from my worthy patron, Dr. Bentley . . . In St. Augustine's second book de Doctrina Christiana, speaking of the several versions of the holy scriptures: In ipsis autem interpretationibus Itala cæteris præferatur; nam est verborum tenacior, cum perspicuitate sententiæ. Et Latinis quibuslibet emendandis Græci adhibeantur. Which the Doctor corrects: Illa cæteris præferatur, quæ est verborum tenacior; which, or somewhat like it, must be the true reading. For had there been a version in Augustine's time, distinguished by the name of "Italic," to which he gave the preference for its strict adherence to the words of the original, how comes he never to name it, but this once; and that in the poetic word "Itala," and not "Italica?" How should all other Latin fathers be silent about it? How could Jerom in particular miss it, who wrote so much upon that subject in several of his works; and especially in his Preface to the New Testament; wherein he says, that Pope Damasus ordered him to compare the several Latin versions, and to make such an one as should be authentic; or in his epistle to Pammachius, about the best way of translating? . . . It seems not improbable, that it was at first "illa Latina cæteris præferatur:" which being changed to "Itala, quæ" must be changed to "nam" of course. And this is the more probable, from the "Latinis quibuslibet," set in opposition to it, in the same sentence.'

So Mr. Casley: And to me it seems, that there is great force in the argument taken from the silence of Jerom, and other ancient writers; and even of Augustine himself, who has never mentioned this Italic version elsewhere. If I understand Mr. Casley, Dr. Bentley's emendation was, 'illa cæteris præferatur, quæ.'. . And what was mentioned just now, 'illa Latina cæteris præferatur, quæ" is Mr. Casley's own. Possibly Dr. Bentley said; 'et illa:' that seems to me to be the most likely reading; it is very easily changed into 'Itala.' And I have observed a passage of Augustine, which may be of some use to confirm it: Habet enim et illa parva ætas magnum testimonii pondus, quæ primo pro Christo meruit sanguinem fundere. De Gen. ad Lit. l. x. cap. 23. T. iii. P. i. I therefore would read this passage of Augustine after this manner: In ipsis autem interpretationibus et illa cæteris præferatur, quæ est verborum tenacior cum perspicuitate sententiæ: and I have translated accordingly. Augustine

guſtine there lays down a rule concerning tranſlations in general: he had no occaſion to begin with particular notice of any verſion whatever. But having laid down a general obſervation concerning tranſlations, the mention of the Latin verſion follows, as here, very properly.

XVI. Many good interpretations of ſcripture might be collected out of St. Auguſtine's works: I obſerve a very few only.

1. Matth. vi. 13.—*but deliver us from evil.* He[k] does not underſtand that of the evil one, but of the evil of affliction. At the ſame time it appears, I think, that Auguſtine's copies of the Lord's Prayer, as in St. Matthew, concluded with that petition, without the doxology.

2. Auguſtine underſtood Rom. viii. 33, 34, after this manner: 'Who[l] ſhall lay any thing to the charge of God's elect? 'God, who juſtifies: by no means. Who ſhall condemn? 'Chriſt, who died? yea rather, who is riſen again, who is even 'at the right hand of God, who alſo maketh interceſſion for us? 'by no means.' . . . . So likewiſe the acute Mr. Locke upon the place.

XVII. I ſhall conclude this chapter with ſelect paſſages concerning a variety of ſubjects.

1. In the firſt place I ſhall take ſome ſelect obſervations concerning the ſcriptures.

1. In his books of the City of God, which are a defence of the Chriſtian religion againſt heathens, he has this fine obſervation: 'Our[m] canonical books of ſcripture, which are of the higheſt 'authority with us, have been ſettled with great care: they 'ought to be few, leſt their value ſhould be diminiſhed; and 'yet they are ſo many, and written by ſo many perſons, that 'their agreement throughout is wonderful.'

2. In an argument with the Manichees, Auguſtine has theſe

[k] Cum dicimus: 'Libera nos a malo:' nos admonemus cogitare, nondum nos eſſe in eo bono, ubi nullum patiemur malum. Et hoc quidem ultimum quod in Dominica Oratione poſitum eſt, tam late patet, ut homo Chriſtianus in qualibet tribulatione conſtitutus, in hoc gemitus edat, in hoc lacrymas fundat, hinc exordiatur, in hoc immoretur, ad hoc terminet orationem. Ep. 130. c. 11. n. 21. T. ii.

[l] Pronuntiabitur ergo ita, ut poſt percontationem, qua dicimus: 'Quis accuſabit electos Dei?' illud quod ſequitur tono interrogationis enuntietur. 'Deus 'qui juſtificat?' ut tacite reſpondeatur: non. Et item percontemur: 'Quis eſt, 'qui condemnat?' Rurſuſque interrogemus: 'Chriſtus Jeſus, qui mortuus eſt, 'magis autem qui reſurrexit, qui eſt in 'dextera Dei, qui et interpellat pro no-'bis?' Ut ubique tacite reſpondeatur: non. De Doctrin. Chriſtian. l. iii. cap. 3. n. 6.

[m] Denique auctores noſtri, in quibus non fruſtra ſacramentum literarum figitur, et terminatur canon, abſit ut in aliqua ratione diſſentiant. . . . Ipſi ſane pauci eſſe debuerunt, ne multitudine vileſceret, quod religione carum eſſe oporteret: nec tamen ita pauci, ut eorum non ſit miranda conſenſio. De Civ. D. l. xviii. c. 41. T. vii.

expressions. 'I[n] should not believe the gospel, if I were not 'induced thereto by the authority of the catholic church.'

Upon which passage we may observe, 1. This is an expression put forth in the heat of dispute: 2. The word 'authority' is of ambiguous meaning, and is sometimes equivalent to 'testi-'mony:' 3. Probably the 'testimony of the church,' here spoken of, relates to the genuineness or authenticity of the books of the New Testament; which is not to be known but by the testimony of Christians, and others. That seems to be the best account of this passage; and so understood, it may be reckoned reasonable and just. To this purpose [o] Beausobre.

3. In the second book of the Christian doctrine, he speaks of the difficulty of understanding some parts of scripture: but he says, that [p] nothing is said in obscure places, but may be found clearly expressed in others; which he takes to be a proof of the wonderful wisdom of God.

4. In a sermon, he speaks of [q] the fulness and the variety of the divine oracles, and [r] of their length and breadth; so that the things therein taught may be understood without mistake, and be kept without labour, by him who loves God and his neighbour.

5. Again; 'So [s] great is the depth of the Christian scrip-'tures, that I might be continually improving in the know-'ledge of them, if I were to study them only, from early youth 'to old age, in much leisure, with great care, and with a better 'capacity than mine: though all things necessary to salvation 'may be thence learned without difficulty.'

6. In another place he says: 'As [t] there are innumerable 'other things which he was ignorant of; so also, in the scrip-'tures, there are many more things which he did not know 'than he did know.'

[n] Ego vero evangelio non crederem, nisi me catholicæ ecclesiæ commoneret auctoritas. Contr. Ep. Fundam. cap. 5. T. viii.

[o] See Hist. de Manich. T. i. p. 446.

[p] Magnifice igitur et salubriter spiritus sanctus ita scripturas sanctas modificavit, ut locis apertioribus fami occurreret, obscurioribus autem fastidia detergeret. Nihil enim fere de illis obscuritatibus eruitur, quod non planissime dictum alibi aperiatur. De Doctr. Christ. l. ii. c. 6. n. 8. T. iii.

[q] Divinarum scripturarum multiplicem abundantiam, latissimamque doctrinam, fratres mei, sine ullo errore comprehendit, et sine ullo labore custodit, cujus cor plenum est caritate. Serm. 250. n. 1. T. v.

[r] Totam magnitudinem et latitudinem divinorum eloquiorum secure possidet caritas, qua Deum proximumque diligimus. Ib. n. 2.

[s] Tanta est enim Christianarum profunditas literarum, ut in eis continuo proficerem, si eas solas ab ineunte pueritia usque ad decrepitam senectutem, maximo otio, summo studio, meliore ingenio addiscere. Non quod ad ea quæ necessaria sunt saluti tanta in eis perveniatur difficultate. Ep. 137. n. 3. T. ii. Vid. ibid. cap. 5. n. 18.

[t] Et miror, quod hoc te latet, quod non solum in aliis innumerabilibus multa me latent, sed etiam in ipsis sanctis scripturis multo nesciam plura quam sciam. Ep. 55. cap. 21. n. 38.

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Those expressions may be reckoned proofs of Augustine's humility and modesty, as well as of his high veneration for the scriptures.

7. There is a passage concerning the depth of the scriptures in [u] Augustine's Confessions, to which I refer.

8. Some [x] cast lots upon the gospels, and consulted them for direction in their secular affairs; which, he says, is better than going to dæmons, but yet is to be blamed.

2. Augustine has some very fine observations [y], arguing the the truth of the Christian religion, from its wonderful progress; the foundation of which had been laid in the doctrine of a man ignominously crucified, and the labours of his apostles, fishermen and publicans, who also underwent all manner of sufferings, and which was cherished by the sufferings of believers for a long time: till at length the ancient idolatry, with its foolish rites, had been almost universally abolished, and the true God every where worshipped, and throughout many nations all of every rank, high and low, learned and unlearned, gloried in Jesus Christ, as their lord and master.

In another work, speaking of the timorousness of the philosophers, and the superior effect of the Christian religion above their schemes, he says to the remaining heathens: 'If [z] the philosophers, in whose names they gloried, were to live again,

[u] Mira profunditas eloquiorum tuorum. ... Deus meus, mira profunditas. Confess. l. xii. c. 14. T. i. [x] Hi vero qui de paginis evangelicis sortes legunt, tui optandum est ut hoc potius faciant, quam ad dæmonia consulenda concurrant: tam etiam ista mihi displicet consuetudo, ad negotia secularia, et ad vitæ hujus vanitatem, propter aliam vitam loquentia oracula divina velle convertere. Ep. 55. cap. 20. n. 37. T. ii. [y] Quamquam etiam si de Christo et Ecclesia testimonia nulla præcederent, quem non movere deberet, ut crederet, repente illuxisse divinam humano generi claritatem: quando videmus, relictis diis falsis, et eorum contractis usquequaque simulacris, templis subversis, sive in alios usus commutatis, atque ab humana veternosissima consuetudine tot vanis ritibus exstirpatis, unum verum Deum ab omnibus invocari? Et hoc esse factum per unum hominem ab hominibus illusum, comprehensum, vinctum, flagellatum, expalmatum, exprobratum, crucifixum, occisum: discipulis ejus, quos idiotas, et imperitos, et piscatores, et publicanos, per quos ejus magisterium commendaretur, elegit. ... Ita fidelibus usque ad mortem pro veritate, non mala rependentibus, sed perpetiendo certantibus, non occidendo, sed moriendo vincentibus: sic in istam religionem mutatus est mundus, sic ad hoc evangelium corda conversa mortalium, marium et feminarum, parvulorum atque magnorum, doctorum et indoctorum, sapientum et insipientium ... nobilium et ignobilium ... et per omnes gentes ecclesia diffusa sic crevit, ut contra ipsam catholicam fidem nulla secta perversa, nullum genus exoriatur erroris, quod ita reperiatur Christianæ veritati adversari, ut non affectet atque ambiat Christi nomine gloriari. De Fide rerum, quæ non videntur. cap. 7. T. vi. [z] Illi enim, si revivisserent, quorum nominibus isti gloriantur, et invenirent refertas ecclesias, templaque deserta, et a cupiditate bonorum temporalium et fluentium ad spem vitæ æternæ et bona spiritalia et intelligibilia vocari et currere humanum genus, dicerent fortasse, si tales essent quales memorantur: hæc sunt, quæ nos persuadere populis non ausi sumus, et eorum potius consuetudini cessimus, quam illos in nostram fidem voluntatemque traduximus. De Vera Relig. cap. 4. T. i.

'and should see the churches crowded, the temples forsaken, 'and men called from the love of temporal fleeting things to 'the hope of eternal life, and the possession of spiritual and 'heavenly blessings, and readily embracing them, provided they 'were really such as they are said to have been, perhaps they 'would say: These are things which we did not dare to say to 'the people; we rather gave way to their custom, than en- 'deavoured to draw them over to our best thoughts and ap- 'prehensions.'

Indeed, Augustine has many excellent arguments for the truth of the Christian religion, and of the evangelical history.

Peter, he [a] says, and the other apostles, had no interest to serve, of honour or profit, in preaching the gospel. They suffered all manner of evil; yet they continued to assert that Jesus, who had been crucified, was risen from the dead; which they must have known to be true; otherwise they would not have asserted it, especially in those circumstances, in the midst of such dangers, and in the view of such sufferings as they were exposed to.

3. Augustine speaks very often of the great advantage which [b] Christians have in their arguments for the truth of the gospel, from the subsistence and dispersion of the Jewish people, who every where bear testimony to the antiquity and genuineness of the books of the Old Testament; so that none could say they were afterwards forged by Christians. He [c] thinks it a work of Di-

[a] Cogitate, fratres, quale fuit, mitti homines per orbem terrarum, prædicare hominem crucifixum resurrexisse, et pro ista prædicatione perpeti omnia, quæ insaniens mundus inferret, damna, exilia, vincula, tormenta, flammas, bestias, cruces, mortes. Hoc pro nescio quo? Numquid enim, fratres mei, Petrus pro sua gloria moriebatur, aut seipsum prædicabat? Alius moriebatur, ut alius honoraretur: alius occidebatur, ut alius coleretur. Numquid hoc faceret, nisi flagrantia caritatis, de conscientia veritas. Nam quomodo pro ea re morerentur, quam non viderant? Serm. 311. cap. 2. T. v. [b] Ideo ergo sparsi sunt, ut nobis libros servent. Serm. 5. n. 5. Tom v.—Propter hoc enim illa gens regno suo pulsa est, et dispersa per terras, ut eius fidei, cujus inimici sunt, [illegible] congerentur. Serm. 201. [illegible] Vid. Serm. 200. cap. 2. 202. [illegible] 74. n. 2.—Reproba [illegible] ipsa Judæorum, a [illegible] mundum usquequa- [illegible] que portet codices [illegible] testimonium, qua [illegible] nuntia est, ne ad tempus a nobis fictum existimaretur [illegible] ipsis adversariis proferatur, ubi etiam prædictum est, non fuisse credituros. [illegible] 137. n. 16. T. 2.—Et hoc enim magnum est, quod Deus præstitit ecclesiæ suæ ubique diffusæ, ut gens Judæa, merito debellata et dispersa per terras, ne a nobis hæc composita putarentur, codices prophetiarum nostrarum, et inimica fidei nostræ testis fieret veritatis nostræ. De Cons. Evang. l. i. c. 26. n. 40. T. iii. p. 2. et vid. in. cap. 14. n. 22. [c] Magis verendum erat, ne tanta rerum evidentia circumfusus fortasse diceret, postea quam ista per mundum fieri cœperunt, Christianos has litteras composuisse, ut ante prædicta putarentur, ne quasi temere humanitus facta contemnerentur. Hoc verendum erat, nisi esset late sparsus lateque notus populus Judæorum. . . . Per eorum quippe codices probamus, non a nobis tamquam de rerum eventu commonitis ista esse conscripta, sed olim in illo regno prædicta atque servata, nunc autem manifestata et completa. Contr. Faust. l. xiii. cap. x. n. 7, 8. Cons. l. xvi. cap. 11. et de Civ. Dei. l. iv. cap. 34.

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vine Providence, that the Jews, who had been justly expelled from their own territories, should still subsist, and be every where, to bear witness to the ancient prophecies which had been fulfilled in Christ and the church, or the numerous converts to a faith in him all over the world.

He therefore calls the Jews the [d] librarians of the Christians: he compares them to [e] servants that carry books for the use of children of noble families; or that [f] carry a chest or bag of evidences for a disputant, who alleges them as evidences of what he would make out and prove.

4. It will be very proper to take notice of some of Augustine's passages, where he speaks of the design of Christ's coming, and of the ends and uses of his sufferings and death.

1. He says, that [g] Christ assumed a human body, and lived among men, that he might set us an example of living, and dying, and rising again.

2. In [h] his passion, he shewed what we ought to endure; in his resurrection, what we are to hope for. In the one, we see our duty; in the other, our reward.

3. He speaks very much to the same purpose [i] in another sermon.

4. He says, that [k] Christ, when on earth, was not remarkable for worldly splendor and happiness, because he was to declare the

[d] Propterea autem adhuc Judæi sunt, ut [illegible] nostros portent, ad confusionem [illegible] . . . Librarii nostri facti sunt, quo[illegible] [illegible] servi post dominos codices [illegible] ut illi portando deficiant, illi legendo [illegible]. Enar. in Ps. lvi. n. 9. T. iv. [illegible] in Ps. lviii. Serm. 1. n. 22. cod. [illegible]. [e] Et sparsi per orbem terra[illegible] facti sunt quasi custodes librorum no[illegible]. Quomodo servi, quando eunt in [illegible] Domini ipsorum, portant post [illegible] codices, et foris sedent: sic. . . . . [illegible] 5. n. 5. T. v. [f] Quid [illegible] aliud hodieque gens ipsa, nisi [illegible] scriniaria Christianorum, baju[illegible] legem et prophetas ad testimonium [illegible] ecclesiasticæ. . . . Contr. Faust. [illegible] c. 23. T. viii.—Nobis serviunt Ju[illegible] tanquam capsarii nostri sunt: studen[illegible] nostros codices portant. Enar. in Ps. [illegible] n. 14. T. 4.—Remanserunt illi, ad [illegible] missi sunt, codices ferentes, verita[illegible] non intelligentes: testamenti tabulas [illegible], et hæreditatem non tenentes. [illegible] in Ps. lxvii. n. 7. [g] Jesus Chri[illegible] qui humano corpore assumto, ad hoc [illegible] hominibus homo factus apparuit, [illegible] et vivendi et moriendi et resur[illegible] præberet exemplum. Serm. 210. cap. 1. T. v. [h] In passione quid egit? Docuit quid toleremus. In resurrectione quid egit? Ostendit quid speremus. Hic opus, ibi merces: opus in passione, merces in resurrectione. Serm. 213. cap. 4. [i] Passio Christi significat miserias hujus vitæ. Resurrectio Christi ostendit beatudinem futuræ vitæ. In præsenti laboremus: in futura speremus. Modo tempus est operis: tunc mercedis. Serm 233. in. T. v. [k] Itaque Christus homo, ut per eum revelaretur Novi gratia Testamenti, quæ non ad temporalem, sed ad æternam vitam pertinet, non utique terrena felicitate commendandus fuit. Inde subjectio, inde passio, inde flagella, sputa, contumeliæ, crux, vulnera, et tamquam superato subjectoque mors ipsa, ut fideles ejus discerent, quale pietatis præmium ab illo, cujus filii facti essent, petere atque speraare deberent. &c. Ep. 140. cap. v. n. 13. T. ii.—Hoc enim voluit pati in conspectu inimicorum, quo eum tamquam derelictum putarent, ut gratia commendaretur Novi Testamenti, quâ disceremus etiam quærere felicitatem, quæ nunc est in fide, postea vero erit in specie, &c. Ibid. cap. 9.

doctrine

doctrine of eternal life. Yea, therefore, did he suffer all manner of evil, that his followers might the better understand what rewards they are to expect, and that their thoughts might be raised to heavenly things.

5. Christ's [l] whole life on earth, he says, was an institution of virtue.

6. In [m] what he suffered from his enemies he gave us an example of patience, that, if it should be required of us, we also might be willing to suffer for the truth of the gospel.

7. Having in a sermon quoted John, xii. 24, 25: he [n] enlarges, in shewing that the design of the death of Christ was to gain converts, and make martyrs. In his death he made a gainful traffic; he purchased faithful men and martyrs; he bought us with his blood: he laid down the price of our redemption. Martyrs have returned what was laid out for them; that is, have given what was purchased, even their lives.

8. In another place he says, that [o] Christ taught his martyrs not only by precept, but also by example; that they might have a pattern of suffering, he suffered first: he went before them, and shewed them the way.

9. God [p] himself, our Master, concealing the majesty of his divinity, and appearing in the weakness of human flesh, not only delivered oracular discourses, but confirmed them by his passion and resurrection. In one, he shewed us what we ought to endure; in the other, what we may hope for.

5. Augustine strongly asserts the necessity and value of good works, particularly offices of kindness and mercy. 'By [q] these

[l] Tota itaque vita ejus in terris, per hominem quem suscipere dignatus est, disciplina morum est. De Vera Relig. cap. 16. n. 32. T. i. [m] Et quidem ad salutem nostram, et vitæ hujus transigendæ utilitatem, in his quæ passus est ab inimicis Dominus noster exemplum patientiæ nobis præbere dignatus est: ut pro evangelica dignitate, si hoc ipse voluerit, nihil tale perpeti recusemus. Serm. 218. cap. 1. Conf. Serm. 231. cap. 5.

[n] Quantas mortes emit unus moriens, qui si non moreretur, granum frumenti non multiplicaretur. . . . . Egit enim in cruce grande commercium. Ibi solutus sacculus pretii nostri . . . Emti sunt fideles, et martyres. Sed martyrum fides probata est. Testis est sanguis. Quod illis impensum est reddiderunt, et impleverunt quod ait sanctus Johannes. 1 Joh. iii. 16. Serm. 329. cap. 1. [o] Dominus Jesus martyres suos non solum instruxit præcepto, sed et firmavit exemplo. Ut enim quod sequerentur haberent passuri, prior ille passus est pro eis. Iter ostendit, et viam fecit. Serm. 273. in.

[p] Hoc enim Deus ipse Magister, latente majestate divinitatis, et carnis infirmitate apparente, non solum sermonis oraculo docuit, verum etiam suæ passionis et resurrectionis exemplo roboravit. In altera enim qualia tolerare, in altera qualia debemus sperare, monstravit. Ep. 155. cap. 1. n. 4. T. ii. [q] Alia requies, alia via non est, qua perveniamus ad Deum, qua redintegremur, qua reconciliemur ei, quem periculosissime offendimus. Venturi sumus in conspectum ejus. Loquantur ibi pro nobis opera nostra: et ita loquantur, ut superent offensiones nostras. Quod enim amplius fuerit, hoc obtinebit, vel ad pœnam, si peccata meruerint: vel ad requiem, si opera bona. Serm. 159. n. 4. T. v.

'alone

alone, says he, we secure happiness: in this way we recover ourselves; in this way we come to God, and are reconciled to him, whom we have greatly provoked. We shall be brought before his presence; let our good works there speak for us; and let them so speak that they may prevail over our offences: for which soever is most will prevail, either for punishment, or for mercy.'

6. 'Nothing,' says [r] Augustine, 'is more easy nor more pleasant than the ministerial office, if performed slightly and popularly; but then, nothing more contemptible and more miserable in the divine account: on the other hand, nothing more difficult in itself, nor more blessed in the sight of God, when rightly performed.'

7. Jesus Christ, he says, never used force; he only taught and persuaded.

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## CHAP. CXVIII.

### JOHN CHRYSOSTOM, Bishop of Constantinople.

I. *His time.* II. *A Synopsis of scripture, both for the Old and New Testament, with remarks.* III. *Books of the Old Testament received by him.* IV. *The conclusion of the Synopsis, containing an enumeration of the books of the New Testament.* V. *His testimony to the books of the New Testament in his other works, particularly to the gospels:* VI. *To the Acts of the apostles:* VII. *St. Paul's epistles:* VIII. *The catholic epistles:* IX. *The book of the Revelation.* X. *A summary account of books of scripture received by him.* XI. *A passage concerning St. John, from Suidas; and a suppositious oration of Chrysostom.* XII. *Marks of respect for the scriptures.* XIII. *A various reading.* XIV. *Explications of texts.* XV. *Select passages, and miscellaneous observations concerning the Lord Jesus Christ.* XVI. *Concerning Christ's apostles.* XVII. *The speedy*

[r] ...nihil esse in hac vita, et maxime ...pore, facilius et lætius, et hominibus ...abilius, episcopi, aut presbyteri, ...oni officio, si perfunctorie et adulatorie agatur; sed nihil apud Deum miserius, et damnabilius. Item ... in hac vita, et maxime hoc tempore, difficilius, laboriosius, periculosius, episcopi ... officio; sed apud Deum nihil beatius, si eo modo militetur, quo noster imperator jubet. Ep. 21. n. 2. T. ii.

[s] Nihil egit vi, sed omnia monendo et suadendo. De Vera Relig. cap. 16. n. 31. T. i.

*and*

*and wonderful progress of the gospel.* XVIII. *The credibility of the evangelical history.* XIX. *Miraculous powers in the church.* XX. *Free will.* XXI. *Concerning divers matters.*

1. JOHN [a] called Chrysostom (A) or golden-mouthed, from the charms of his uncommon eloquence, descended of honourable parents, was born at Antioch about the year 347, where he was ordained deacon in 380 or 381, and presbyter in 386; in which station he shined as a preacher twelve years. In 398 he was made bishop of Constantinople, and died in 407.

Jerom, in his book of Illustrious Men, written in 392, has a short chapter for Chrysostom, which I place [b] below.

As I do not write the history of this great orator and voluminous writer, I immediately proceed to take his testimony to the scriptures; after which I intend to make some extracts, consisting of interpretations of divers texts, and remarkable observations upon a variety of subjects.

II. Montfaucon has published [c] a Synopsis Scripturæ, which he thinks to be Chrysostom's, as it is said to be in the two only manuscripts of it which are in being: and [d] he has moreover proposed divers considerations, which seem to render it probable, though not certain, that it is really his.

1. This Synopsis is not the same with that found among the works of Athanasius, of which a distinct account was given [e] formerly; but as [f] Montfaucon says, very different from it, and vastly superior to it.

2. This Synopsis, published as Chrysostom's, is not perfect: it has a proëm or prologue, in which is a general enumeration of the books of the Old and the New Testament; after that follows a Synopsis of the Old Testament, representing the contents

[a] Vid. Socrat. H. E. l. 6. cap. 2. . . . 5. Sozom. l. 8, cap. 2. . . . 7. Cav. H. L. T. i. Fabric. Bib. Gr. T. vii. p. 553. &c. Tillem. Mem. Ec. T. xi. Vit. a Benedictin. adornat. Opp. T. xiii. p. 91, &c. (A) He was not so called till long after his death. Socrates, and other ecclesiastical historians, speaking of him, call him only John, or John of Constantinople. [b] Joannes Antiochenæ ecclesiæ presbyter, Eusebii Emeseni, Diodorique sectator, multa componere dicitur; de quibus περὶ ἱερωσύνης tantum legi. De V. I. cap. 129. [c] Vid. S. Chrysostom. Opp. T. vi. p. 314. . . . 391.

[d] Vid. Præf. T. vi. et Diatriba in Synopf. ib. p. 308. &c. [e] Vol. iv. p. 289. &c. [f] Illa vero in libris omnibus historicis, in Pentateucho, in libris regum, et in prophetis, toto cœlo differt ab hac nostra Synopsi. Nec est hæc comparanda, ut quibus statim perspicuum. In libris vero Salomonis, in Sapientia, et Siracide, Esther, Tobia, Judith, eadem ipsa est. Augurorque, illum Synopsin librorum hujusmodi ex nostra Synopsi mutuatum esse. Nam illius Synopseos scriptorem nostræ Synopseos auctore ætate longe inferiorem esse non dubito, nec dubitabit puto quisquam. . . . Putaverim autem Chrysostomum hoc operis Antiochiæ adinavisse, fortasse antequam operam concionandi susciperet, ut hoc satis amplo compendio ad verbi Dei prædicationem uteretur, et ad manum haberet, unde concionum argumenta mutuaretur. Diatrib. in Synopf. ib. p. 313.

of each book, excepting that there are some things wanting in the manuscripts to make it complete; but there is not any Synopsis of the books of the New Testament. There can be little or no room to doubt, that the author composed likewise a Synopsis of the books of the New Testament; and, if Chrysostom be the author, it may be supposed that he enlarged very much in the account of St. Paul's epistles. The want, therefore, of the latter part of the Synopsis, concerning the New Testament, may be ascribed to the negligence of some transcriber, or to some accident.

3. In the proëm are enumerated these following books of scripture: 'The [g] historical books of the Old Testament; in 'the first place the Octateuch, meaning the five books of Moses, and Joshua, Judges, and Ruth, which are all expressly 'named; the four books of the Kingdoms; Ezra; the [h] books 'of moral counsel, the Proverbs, the Wisdom of Sirach, Ecclesiastes, and the Canticles: the [i] prophetical are the books of 'sixteen prophets, undoubtedly meaning, though they are not 'here named, Isaiah, Jeremiah, Ezekiel, Daniel, and the 'twelve lesser prophets; and, beside these, Ruth and David.'

4. These are all the books of the Old Testament, which are mentioned in the proëm: in this last place, instead of Ruth, I presume, should be Job. Montfaucon [k] suspected a fault here: the correction seems to me very easy. At the end of the proëm the books of the New Testament are enumerated: that part will be transcribed at length hereafter.

5. In the Synopsis following the proëm, are represented the 'contents of the five books of Moses, Joshua, the Judges, the 'four books of the Kingdoms, the first and second books of 'Ezra (that is, Ezra and Nehemiah) Esther, Tobit, Judith, Job, 'the Wisdom of Solomon, which is so called, and said to have 'been written by Solomon, the Proverbs of Solomon, Sirach, 'Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Micah, Nahum: the rest is wanting: the books of Maccabees do not appear either in the proëm or the Synopsis. David likewise, or the book of Psalms, is wanting in the Synopsis; as are also several of the twelve prophets, and all the New Testament.

III. Whether this Synopsis of sacred scripture be throughout Chrysostom's work, without any interpolations, may be questioned; but I would observe farther, that, from Chrysostom's other works, universally allowed to be genuine, it is apparent

[g] Ἐν τοῖς τῆς παλαιᾶς τὰ μετ' ἱστορίας· κ. λ. Synos. Scr. S. T. vi. p. 315. A.

[h] Τὰ δὲ παραινετικά, ὡς αἱ τῶν παροιμιῶν, κ. τ. λ. p. 316. D.

[i] Τὰ δὲ προφητικά, ὡς αἱ δεκα[illegible] προφήτων, καὶ Ροθ καὶ Δαυιδ. Ib.

[k] Vel forte Ροθ hic mendose irrepserit. Ib. p. 316.

that

that he received no books of the Old Testament as of authority, beside those received by the Jews.

1. For he says, that [l] Malachi was the last of the prophets; and in the Synopsis, as before cited, he says there were sixteen prophets: who they are cannot be questioned.

2. His manner of quoting those books, which were not received by the Jews, farther shews this. When he quotes Sirach or Ecclesiasticus, it is thus: So [m] says one of our wise men; a [n] certain wise man; a [o] certain wise man reasons, or advises, and the like. To put down all the places where Ecclesiasticus is so quoted by Chrysostom, in the several volumes of his works, would be loading the margin beyond what is agreeable.

3. He quotes the books of [p] Wisdom and [q] Tobit exactly in the same manner.

4. Chrysostom has several times spoken [r] of the Greek version of the books of the Old Testament, said to be made by order of Ptolomy king of Egypt, about three hundred years before the coming of Christ; and, he says, that [s] all the books of the Old Testament were originally written in Hebrew, and were translated from thence into Greek; which must be understood of the Jewish canon; for most of the other books, generally called apocryphal by Protestants, were written in Greek.

IV. I shall now transcribe the conclusion of the forementioned proëm of the Synopsis, which is to this purpose: 'The 'books of the New Testament are, the fourteen epistles of the 'apostle Paul: the four gospels; two of which were written by 'John and Matthew, Christ's disciples; the other two by Luke 'and Mark, of whom one was disciple of Peter, the other of 'Paul: the former conversed with Christ, and were eye-wit-'nesses of what they wrote; the other two wrote what they had

[l] Ακουσον γυν τυ Μαλαχιυ, τυ μεδα τυς αλλυς προφηλας ελθοντος. Adv. Jud. Orat. v. T. i. p. 647. C.

[m] Εγω δε ερω και λογον υπερ τυτων ερω σοφυ τινος ανδρος των παρ ημιν. Adv. Oppugn. Vit. Mon. l. 3. T. i. p. 81. B.

[n] Σοφος τις ανηρ. Hom. cum Presb. ordinat. fuit. T. i. p. 438. C.

[o] Και γαρ και τυτο δηλον τις σοφος ελεγεν. Ad Pop. Antioch. Hom. 10. T. ii. p. 111. C. Σοφος τις ανηρ, και φιλοσοφειν ειδως. . . . παραινει. Laud. Eustath. in. T. ii. p. 603. Δια τυτο παραινων τις φησι. Hom. ii. in 2 Thess. T. xi. p. 521. A.

[p] Οπερ και σοφιαλος τις συνιδων ελεγεν. Ad Stagir. l. 1. T. i. p. 165. A. Και ειρος ελεγεν. T. ii. p. 99. C. Διηγει τις σοφος ανηρ. T. xi. p. 131. 4.

[q] Ακυε δε και αλλυ τινος λογυ. Hom. 4. in ep. ad Philipp. T. xi. p. 226. D.

[r] Vid. adv. Jud. Or. i. T. i. p. 595. De Prophetiarum Obscur. Hom. 2. T. vi. p. 585. C.

[s] Πασαι αι θειαι βιβλοι τις παλαιας διαθηκης τη Εβραιων γλωτη εξ αρχης ησαν συνεγραμμενοι. Και τυτο παντες αν ειδειν συνομολογησειν. In Gen. Hom. 4. T. iv. p. 25. 26.

[t] Εστι δε και τις καινης βιβλια οι τον αριθμον δεκατεσσαρες; Παυλυ, τα ευαγγελια τε τεσσαρα· δυο μεν τυν μαθητων τυ Χριστυ, Ιωαννυ και Ματθαιυ· δυο δε Λυκα και Μαρκυ· ων ο μεν τυ Πετρυ, ο δε τυ Παυλυ, γεγονασι μαθηται. Ο μεν τυ Χριστυ αυτοπται γεγενημενοι, και συγγραψαντες τα εκεινων· οι δε παρ εκεινων τα εκεινων παθοντες εις ετερυς εξηγησαν. και τα τυ Χριστυ παθηματα, και αυτο Λυκα ιστορησαντος τα γενομενα παν καθ' ειναι ετοιμοτερας. Ap. Cyr. T. . . p. 318. A.

'received from eye-witnesses; and the book of the Acts, 'written also by Luke: and three catholic epistles,' or, three of the catholic epistles. That is the whole of that part of the proëm.

The order of enumeration is remarkable: to place St. Paul's epistles first, before the gospels, is a singularity. Montfaucon [a] supposeth this to be owing to Chrysostom's zeal for the apostle Paul, whose epistles therefore first offered themselves to his thoughts; and he has observed, that [x] in Chrysostom's Commentary upon Isaiah, St. Paul's epistles are mentioned before the gospels.

V. We here see plainly enough, what books were received by the composer of the Synopsis; but as it is not certain that he is Chrysostom, as well as for other reasons, it is very fit that we should observe his testimony to the books of scripture in other works indisputably his: and what has been briefly done already, with regard to the Old Testament, shall now be done at large for the New.

1. In his first homily upon St. Matthew, or the introduction to his homilies upon that gospel, he says: 'Though [y] Christ 'had many disciples, two apostles only wrote a history of him; 'and two others, who were disciples of apostles, one of Paul, 'the other of Peter, who joined their labours with John and 'Matthew. One evangelist might have sufficed; but four 'confirm the truth. . . . Luke [z] informs us of the reason of his 'writing; *that*, says he, *thou mightest know the certainty 'of those things, wherein thou hast been instructed*; that is, 'that being again, or often instructed in those things, thou 'mayest be fully persuaded of their certainty, and continue in 'that persuasion. John [a] has not mentioned the reason of his 'writing; but, as ancient tradition handed down to us from 'our ancestors assures us, he did not write without a reason; it 'is said to be this: Whereas the other evangelists had chiefly insisted on the things relating to the Lord's humanity, and 'there was danger lest the doctrine concerning his divi-'nity should be overlooked, and Christ also moving him 'thereto, he was at length induced to write a gospel. This ac-'count is confirmed from the introduction to his gospel, and

Vid. Præf. T. vi. n. 3. et Diatrib. in Synopsin. p. 312, 313. x Ου γαρ [illegible] Παυλου και τα ευαγγελια υφ' [illegible], [illegible] δε και [illegible]. In Es. [illegible] T. vi. p. 18. C. y Και τι [illegible] μαθηται, δυο γραφουσιν εκ [illegible], και δυο εκ των των [illegible] ακολουθουν· [illegible] γαρ Παυλου, ο δε Πετρου μαθητης [illegible] Ιωαννου και Ματθαιου τα ευαγγελια γραψαι . . . τι ουν; ουκ [illegible] ευαγγελιστης παντα [illegible]; [illegible] αλλα [illegible] γραφοντες [illegible] κ. λ. In Matt. Hom. 1. T. vii. p. 5. A. B. C. z Ib. p. 6. C. a Ib. p. 6. C. p. 7. A. B. C.



'from

'from the whole of it, which is sublimer than those of the 'others. . . . Matthew is said to have written his gospel at the 'request of the Jewish believers, who desired him to put down 'in writing what he had taught them by word of mouth; and 'he is said to have written in Hebrew. Mark [b] is said to have 'written his gospel in Egypt, at the request of the believers 'there. Matthew, writing to Jews, was contented to bring 'down our Lord's genealogy from Abraham and David; but 'Luke, writing for all in general, went higher up, to Adam. 'Moreover, Matthew begins with the genealogy, forasmuch 'as nothing was so desirable to the Jews as to know that 'Jesus was a descendant of David; but Luke begins with 'other things, and then comes to the genealogy. The 'general reception of the gospels, is a proof that their 'history is true and consistent; even the enemies of the 'truth receive them; for since the writing of the gospels many 'heresies have arisen, holding opinions contrary to what is con-'tained in them, who yet receive the gospels, either entire or in 'part. . . . In [c] what place each one of the evangelists wrote can-'not be said with certainty; but that they do not disagree, I 'shall endeavour to shew in the following discourses.' Soon after he says, as an argument of the truth and consistence of the history in the gospels, 'that [d] when they were written, there 'were many living who might have contradicted them, if there 'had been any ground for so doing; and there were many 'enemies and opposers; for the gospels, when written, were not 'hid in a corner, or buried in obscurity; but they were made 'known to all the world, and were publicly read before enemies 'as well as others, even as they are now.'

2. So writes Chrysostom, in the introduction to his homilies upon St. Matthew's gospel; and certainly this is an ample testimony to the four gospels of Matthew, Mark, Luke, and John. I need not make any remarks upon what we have seen; I may leave that to the reader; I only observe, that what was just transcribed, seems contrary to what was before said; but perhaps all may be reconciled in this manner: he had said, that Matthew wrote at the request of the Jewish believers in Judea; and Mark in Egypt, at the request of the believers there; but

[b] Και Μαρκος δε εν Αιγυπτῳ, τον μαθητην παρακαλεσαντων αυτα. [c] Εισθα μεν εν ενι τοπῳ διαρρηδην εγραψεν, ω σφοδρα ημιν δει ισχυρισασθαι· ει δε ουδ' καθ' αλληλων εστασιν, τουτο δια πασης της πραγματειας παριστασομεν αποδειξαι. Ib. p. 8. B.

[d] . . . . ωστε . . . . επιστωσιν, ανεκφυγοιεν, παιδαχθ της αληθειας; και τοι πολλοι οι μαχομενοι τον λεγομενων ησαν· πολλοι δε και οι εχθροι και πολεμιοι. Ου γαρ εν γωνιᾳ μιᾳ γεγραφασιν αυτα κεκαλυμμενα· αλλα παιδαχθ γε; και διαλαθοντες εκλαστοι υπο παντων ακουειν· και εχθρων παρουσιν τοιαυτα διαγινωσκοιτο, καθαπερ και νυν. Ib. p. 9. A.

those

those things were said upon the ground of general report and common fame, only. Here he says: of those things we are not certain, and need not assert them as such; but wherever the gospels were written, they are true and harmonious: that may be justly maintained, and clearly demonstrated, to the satisfaction and conviction of all unprejudiced men.

3. In his homilies, Chrysostom sometimes compares the evangelists, and shews their agreement. I refer in the margin [e] to one place, the 28th homily upon St. Matthew's gospel, where he compares his account with those of Mark and Luke.

4. In reconciling Matthew's and Mark's accounts of Peter's denying Christ, he says, 'These [f] things Mark had from his 'master; for he was a disciple of Peter: and what is very re-'markable, though he was a disciple of Peter, he relates his fall 'more particularly than any of the rest.'

5. Explaining the history of our Lord's paying the didrachm, or tribute-money, which is in Matt. xvii. 24. . . 27. and particularly those words, *That take, and give unto them for me and thee*; he says, 'Mark [g] who was a disciple of Peter, omits this, 'because it was honourable to that apostle; but he relates the 'history of his denial of Christ; and perhaps his master forbade 'him to insert such things as tended to aggrandize him.'

6. I would just observe here, that I do not remember Chrysostom to say, in his Commentaries upon the Acts, that John, surnamed Mark, was the writer of the gospel, though the mention of him occurs there so frequently: nor do I recollect this to be said by our author any where else; but as he calls him disciple of Peter, it is very likely that he supposed him to be the same Mark, who is mentioned 1 Pet. v. 13.

7. In the beginning of the fourth homily upon St. John's gospel, he says, 'The [h] other evangelists having chiefly insisted 'upon our Saviour's humanity, there was danger, lest his divi-'nity, or eternal generation, should have been neglected by 'some; and men might have been of the same opinion with 'Paul of Samosata, if John had not written; but whereas, Mat-'thew begins his history with Herod the king; Luke with Ti-'berius Cesar; Mark, with the baptism of John; he, ascending at

[e] In Matt. Hom. 28. al. 29. in T. vii. p. 333.

[f] . . . και ταυτα παρα τε διδασκαλου μαθων· και γαρ φοιτητης ην του Πετρου. δεν καλιστα αν τις αυτον εκπλαγειη, οτι ου μονον ουκ ηρνησατο το ελαττωμα του διδασκαλου, αλλα και των αλλων σαφεστερον απηγγειλεν. In Matt. Hom. 85. al. 86. T. vii. p. 805. C.

[g] Ει και το φιλοσοφον τοις του Πετρου γνωμης. Τον γαρ ευ φασι Μαρκος ο τουτου φοιτητης γεγραφηκως το κεφαλαιον, επειδη πολλην εδειξαν την εις αυτον τιμην· αλλα την μεν αρετην και αυτος εγραψε, τα δε ποιουτα αυτον λαμπρον απεσιγησε: ισως τον διδασκαλον παραιτουμενον τα μεγαλα περι αυτου λεγειν. In Matt. Hom. 58. al. 59. T. vii. p. 586.

[h] . . . δεος ην του μη τινας δια τουτο χαμαιπετεις ουσας τυχοις ενοπομενοι μονοις τοις δογμασι· ο Παυλος εκπαθεν ο Σαμοσατευς. κ. λ. In Joan. Hom. 4. al. 3. T. viii. p. 27. A. B.

'once above time and ages, says: *In the beginning was the Word.*'

Speaking of our Lord's predictions concerning the destruction of Jerusalem, and the calamities that befel the Jewish people in the time of Vespasian and Titus, which happened, as he says, not till above forty years after our Saviour's death; he observes, that [i] John and several others were then living, who had heard Christ speak those words.

9. Again: in a homily upon Matth. xxiv. John [k] writes 'not of any of these things, lest it should be thought that he 'took an advantage from the event; for he was still living 'a good while after the destruction of Jerusalem. But they 'who were dead before the destruction of Jerusalem, and saw 'none of those things, record these predictions; which is a 'manifest proof of the certainty of Christ's foreknowledge.'

These passages shew, Chrysostom supposed, that St. John did not write his gospel till after the destruction of Jerusalem.

10. Several things relating to the first three evangelists, may be seen at the beginning of the fourth homily upon St. Matthew; where he says, 'He [l] thinks that Matthew wrote first, 'Mark next, and Luke afterwards:' but I do not perceive him to assign reasons of any moment for that supposition. He there also says, that [m] Luke had the fluency of Paul, and Mark the conciseness of Peter; both learning of their masters.

11. In the first homily upon the epistle to the Romans, he says, 'that [n] Moses did not put his name to his five books; nor 'did the historians, who wrote after him, prefix their names to 'their works; nor did Matthew, or John, or Mark, or Luke, 'put their names to their writings: but the blessed Paul every 'where prefixeth his name to his epistles, excepting that to the 'Hebrews, where he had reason to be upon the reserve. What 'is the reason of this? They delivered their writings to those 'who were present, when it is needless to put down the name: 'he sent his writings to those who were at a distance, in the 'form of an epistle, where the addition of the name is ne-'cessary.'

[i] Ετι γαρ Ιωαννης του ευαγγελιστου ζωντος, και ειδεν πολλα εν τοις τη Χριστου συγγραφεισι, ταυτα ακουσαντες. In Matt. Hom. 69 al. 70. T. vii. p. 680. B.

[k] Συ δε μοι ενοησον τον πνευματος ευπνοιαν, ου τουτων ενεκα ειρηκε ταυτα, ινα μη δοξη εξ αυτης του γεγονοτος τι χαριν γραψαι· και γαρ και μετα την αλωσιν εζη χρονον πολυν. Αλλ' ει προ της αλωσεως αποθανοντες, και μηδεν τουτων εωρακοτες, ουτοι γεγραφασι, πως παντ' αν ειη δηλον εκ της προς τας ουσης τον ισχυν. In Matt. Hom. 76. al. 77. T. 7. p. 734. B.

[l] Φησι δεν, [illegible] ειναι προ των αλλων γεγραφθαι τον ευαγγελιστην· ο δε Μαρκος μετ' εκεινον. In Matth. Hom. 4. al. 3. T. 7. p. 46. A.

[m] Φησι δε ομοιως τον διδασκαλον ερμηνευειν [illegible] Παυλου, υπερ τους πολλους ζηλωσαι· ο δε τον Πετρου [illegible] ακριβειας επιμελεσθαι. Ibid.

[n] Tom. ix. p. 429. C.D.

VI. 1. The

VI. 1. The Acts of the apostles he received, and [o] ascribes to St. Luke very often. He refers to the book of the Acts, 'as 'shewing [p] the fulfilment of Christ's promise, recorded in John, 'xiv. 12, where, he says, are related many miracles of the apo-'stles; but not all, nor of all Christ's apostles, but of some 'only.'

2. In the third volume of the Benedictine edition of Chrysostom's works, are four homilies upon the title and beginning of the Acts of the apostles, and the writer of the book. There [q] were five homilies upon this subject spoken by Chrysostom; but 'the second is either totally lost, or so disfigured by alterations, that a small part of it only, if any, can be depended upon for genuine, as the Benedictine editors have assured us.

3. Those homilies were preached in the time of Pentecost; and in the first of them, laying down the plan of his discourses, he proposes to inquire, by [s] whom the book of the Acts was written, and when, and why it had been appointed to be read over at that time of the year. The design of that which was the second homily, and is lost, was to shew who wrote the book of the Acts. In the now third homily upon this subject, recollecting what had preceded in this argument, he says, that [t] in the second discourse he had inquired who wrote this book; and, by the grace of God, it had been found to be the evangelist Luke. In the second of those homilies, according to the present order, he considers the reasons why the blessed, and excellent, and admirable Luke intitled his book 'the Acts,' not the miracles of the apostles: he elsewhere calls the writer of this book [x] the great and excellent Luke, disciple of Paul. The design of the fourth homily, in the present order, is [y] to shew, why the Acts of

[o] Vid. Vindic. T. i. p. 321. C. Cont. Act. Gent. T. i. p. 577. E. et Hom. in [illegible] T. iii. p. 577. A.

[p] Pr. Bab. contr. Jul. &c. T. ii. p. [illegible] D.

[q] Ex hisce autem octo [illegible], quatuor priores sunt in princi-[illegible] libri Actorum. In hoc [illegible] quinque una serie con-[illegible] ut non semel testificatur [illegible] : sed secunda, in qua quæ-[illegible] auctor libri Actuum apo-[illegible] edit, &c. Pref. in T. iii.

[r] Secundam, ubi de auctore [illegible] edisserebat, et Lucam esse [illegible] reperimus quidem : sed, [illegible] deformatam, et cum spuriis [illegible] Itaque male auctam et [illegible] homiliam, etsi quædam [illegible] argumentum pertinentia [illegible] admiscere non ausi fu-[illegible] finem hujus tomi ablegavimus. Monitum ad Homil. in Princ. Act. T. iii. p. 48.

[s] Δεῖ πρῶτον μαθεῖν, τίς τὸ βιβλίον ἔγραψε . . . καὶ πότε ἔγραψε, καὶ περὶ τίνων, καὶ τίνος ἕνεκεν τῇ ἡμέρᾳ ταύτῃ τὴν ἀναγνώσεις ἐποιήσαμεν. In Pr. Act. Hom. 1. T. iii. p. 54. C. D.

[t] Μετ' ἐκείνην εἰς τὸ δεύτερον κεφάλαιον, τίς ὁ τὸν βιβλίον γράψας, καὶ εὑρομεν τῇ τοῦ θεοῦ χάριτι Λουκᾶν τὸν εὐαγγελιστὴν . . . κ. λ. In Principi. Act. Hom. 3. T. iii. p. 74. C. D.

[u] Διὰ τοῦτο καὶ μακαρίος οὗτος, καὶ γενναῖος, καὶ θαυμαστὸς Λουκᾶς οὗτος ἐπέγραψε τὸ βιβλίον, πράξεις ἀποστόλων, οὐ θαύματα ἀποστόλων. Ib. Hom. ii. p. 65. D.

[x] Τίς οὗτος ὁ τοῦ Παύλου μαθητής, ὁ τίμιος καὶ μέγας Λουκᾶς. Ib. Hom. 4. p. 88. E.

[y] Ἰδωμεν δὲ λοιπὸν τίνος ἕνεκεν τὸ βιβλίον τῶν πράξεων τῶν ἀποστόλων ἐν τῷ καιρῷ τῆς πεντηκοστῆς ἀναγινώσκεται. Hom. 4. T. iii. p. 88. A. Vid. ib. B. C. D. et p. 89. C. D.

the apostles were read in the time of Pentecost; that is, between Easter and Whitsuntide.

4. In the ninth tome of Chrysostom's works, of the Benedictine edition, is a course of homilies upon the book of the Acts, fifty-five in number.

5. In the first of those homilies he says, 'That[z] the book of 'the Acts may be as useful to us as the gospels; inasmuch as 'it contains excellent principles, and many miracles, as well as 'great examples; and shews the fulfilment of the promise, 'which Christ had made to the disciples, of sending down upon 'them the Spirit: for which reasons it deserves our attentive 'perusal, and careful consideration.' He moreover says, that [a] from this book alone is to be known, how the Christian religion was planted in the world.

6. 'In[b] the discourses of the apostles recorded in the Acts, 'he says, there is little said about Christ's divinity; but they 'discourse chiefly of his humanity, and passion, and resurrection, and ascension; because his resurrection and ascension to 'heaven were the points necessary to be proved and believed at 'that time.'

7. That[c] Luke, the writer of the Acts, was inspired, may be proved, he thinks, several ways: for miracles were then very common, and gifts of the Spirit were bestowed upon all believers in general. It may be argued also from 2 Cor. viii. 18, 19; he understanding the apostle to speak there of Luke.

8. Chrysostom's conclusion of his homilies upon the Acts is very oratorical. Luke[d] leaves us thirsting for more: but, if he had proceeded, it would have been only a repetition of like discourses and works, like dangers, difficulties and sufferings.

9. In a homily upon Col. iv. 14. *Luke the beloved physician salutes you*, he says: 'This[e] is the evangelist. It is likely 'there were others of that name: therefore, he distinguisheth 'him by his profession.'

10. Upon 2 Tim. iv. 11, he[f] commends Luke for his con-

[z] Οὐδὲ γὰρ ἐλαττόν ἐστιν εἰδέναι τὰς πράξεις ἡμᾶς, ἢ τὰ εὐαγγέλια· τοσαῦτα γὰρ ἐμπεπλεκται φιλοσοφήματα, καὶ δόξαι μὲν ἀρετῶν, καὶ θαυμάσια ἐπιδείκνυται. κ. τ. λ. In Act. Ap. Hom. 1. T. ix. p. 1.

[a] In Pr. Act. Ap. T. iii. p. 63. C.

[b] Διὸ δὴ τοῦ τοσοῦτο περὶ Χριστοῦ διαλεχθέντες, ὅλιγα μὲν περὶ τῆς θεότητος αὐτοῦ πεφρόνασι . . . τὸ γὰρ ἀναστῆναι τοῦ τοῦ ἦν, τὸ παθεῖν, ἢ ἀνοῖξαι, καὶ αὐτὸν εἰς οὐρανοὺς. Hom. 1. T. ix. p. 3. A.

[c] Ib. p. 4. D. E.

[d] . . . καὶ ἀφίησι διψῶντα τῶν ἀκροατῶν, οὐκ ἐξὸν αὐτοῖς λογίζεσθαι . . . πολλοὶ γὰρ οἱ τοιοῦτοι, τοιαῦτα ἔστιν καὶ μόνα τοῦ . . . τοῦ βούλει μαθεῖν τὰ μόνα ταῦτα; τοιαῦτα ἐστι πάντα· αἱ θέσεις, αἱ δόξαι, μάχαι, ἡ λοιδορία, τὰ πάθη, συνοφρύωσις, θαυμάσια κατορθώματα. In Act. hom. 55. T. ix. p. 412. D. 414. B.

[e] In Col. Hom. 12. T. xi. p. 412. E. F.

[f] Αὐτὸς γὰρ ἀρετῆς ἐπιστήμων ἦν, ὁ καὶ εὐαγγελιστὴς γεγονὼς, καὶ τὴν κατόρθωσιν πράξεις. In 2 Tim. Hom. 10. T. xi. p. 720. E.

stant

ſtant attendance on the apoſtle; and ſpeaks of him as writer of a goſpel, and the Acts.

11. I would obſerve here, that I do not recollect Chryſoſtom to have ſaid any where, that Luke was of Antioch; though this is ſaid by Jerom, and ſome others.

12. In his firſt homily upon the title and beginning of the Acts of the apoſtle he ſays: 'To [g] many this book is unknown; 'by others it is deſpiſed, becauſe it is clear and eaſy.' The firſt of the homilies upon the whole book begins in this manner: 'Many [h] know not this book, nor the writer of it.' Which expreſſions have induced ſome learned men to think, that the book of the Acts lay in much obſcurity, and was not well known among Chriſtians. 'The goſpels,' ſays [i] Mill, 'were ſoon ſpread 'abroad, and came into all mens hands. But the caſe was 'ſomewhat different with other books of the New Teſtament, 'particularly the Acts of the apoſtles, which was not thought 'to be ſo important, and had few tranſcribers.' Theſe expreſſions likewiſe led Mr. Beauſobre to ſay, that [k] the book of the Acts had not at the beginning, in the eaſtern churches, the ſame authority with the goſpels and epiſtles.

13. I have already [l] ſaid ſomething relating to this point. But it ſeems to me not a little ſtrange, that any ſhould underſtand Chryſoſtom to ſpeak nothing more than real truth, or plain matter of fact: they are only oratorical expreſſions, in which he exaggerates extremely. The book of the Acts was annually read and explained at Antioch, at Pentecoſt, underſtanding that word in the larger ſenſe, as comprehending the time between Easter and the day of Pentecoſt. This was the cuſtom in Chryſoſtom's time; nor was it new, as we perceive from the homilies before cited. It had been appointed by their anceſtors; and Chryſoſtom inquires into the reaſons of that appointment. Moreover, he ſpeaks in a like manner in his preface, or argument to St. Paul's epiſtles: where [m] he ſays, 'he wiſhes he was better known; for ſome are ſo ignorant of him that they do not 'exactly know the number of his epiſtles.' And yet he had juſt before ſaid, that the bleſſed Paul's epiſtles were read very often, ſometimes twice, ſometimes thrice, or even four times in a week. Chryſoſtom, therefore, is to be underſtood to mean, in

[g] Hom. 1. T. iii. p. 54. C.

[h] [illegible] Prolegom. n. 242.

[i] Hom. de Manich. l. i. ch. 5. T. i. p. 173. See also Remarques ſur le N. T. p. 173.

[k] Vol. iii. p. 505.

[l] [illegible]

[m] [illegible] Argum. Ep. ad Rom. T. ix. p. 425.

both places, no more than this: That he wished the Acts of the apostles, and Paul's epistles, were better known to his hearers than they were; and that he was grieved to think how little acquainted some men were with those parts of sacred scripture.

VII. 1. In a Homily upon Repentance, supposed to be a genuine work of Chrysostom, it is said: 'The [n] blessed 'apostle Paul, Christ's orator, fisherman of the whole universe, 'by the spiritual nets of his fourteen epistles catches the whole 'world, and brings them into the way of salvation.'

2. Chrysostom published homilies, or commentaries upon St. Paul's fourteen epistles, which are still extant. In [o] the proëm to his homilies upon the epistle to the Romans, he speaks of the time of several of them, to which I refer the reader: however, I shall observe here several particulars, as briefly as I can. He says, that the epistle to the Romans, though placed first, was not first in the order of time, as many think. It was written before any of those which were sent from Rome, but not till after several others; for both the epistles to the Corinthians were written before it: and the first epistle to the Thessalonians was written before either of those to the Corinthians. To the Philippians he wrote from Rome; to the Hebrews likewise he wrote from thence. The [p] epistle to Timothy [meaning the second] was also written from Rome, when the apostle was a prisoner here: and it seems to him to be the last of all Paul's epistles. The epistle to Philemon likewise is a late epistle; for the apostle was then arrived to extreme old age: referring to ver. 9. Nevertheless it was written before the epistle to the Colossians, as appears from the end of that epistle [See Col. iv. 7.—9]. I likewise think, says he, that the epistle to the Galatians was written before that to the Romans. So writes Chrysostom in the proëm to his homilies upon the epistle to the Romans.

3. In the argument of the epistle to the Ephesians, he says, it [q] was written from Rome, when Paul was prisoner here. In the preface to the epistle to the Philippians he says, the [r] apostle was then a prisoner at Rome. In the first homily upon the epistle to the Colossians he says, that [s] epistle, and the epistles to the Ephesians, and to Philemon, and to Timothy, were written

[n] Και τι ωφς τον μακαριον αποστολον Παυλον, τον ρεθορα του Χριστου, τον της οικουμενης αλιεα, τον δια δικτυων πνευματικων επιστολων, ωσπερ δια δικτυων ωπτομενων ωασαν την οικουμενην εις σωτηριαν παγευσεσθαι. κ. λ. De Pœnit. T. xiii. p. 190. C.

[o] Vid. Argument. Ep. ad Rom. T. ix. p. 425. . . . 427.

[p] Και τον ωφς Τιμοθεον δε επιστολην και αυτην απο ρωμης διδωμυς επεμψεν· η και εσχαλη μοι δοκει ωασαν ειναι των επιστολων. Εγω γαρ ηδη σπενδομαι, φησι, . . . ει δε τον βιον εκ ωαιδιλυσι, ωαλι σου δεινον εστι. Ib. p. 427. B.

[q] T. xi. p. 2. A.

[r] T. xi. p. 190. A.

[s] T. xi. p. 322. B.



when

when the apostle was in bonds. Here also he says again, that [t] the [second] epistle to Timothy was written a short time before his death. From the inscription of the epistle to the Colossians [i. 1.], he concludes, that [u] Timothy was known to the saints at Colosse. In the first homily upon the second epistle to Timothy, he says again, he [x] thinks the apostle was then near his end: in another homily upon the same epistle, he says, it * was full of consolation, and a sort of testament. In his first homily upon the epistle to Titus he says, that, probably, Titus [y] was a Corinthian; and [z] Paul was at liberty at the time of writing that epistle: and * it was written before the second epistle to Timothy. And he observes, that [a] Paul had determined to winter at Nicopolis, a city of Thrace. See Tit. iii. 12.

4. I do not recollect, that Chrysostom any where takes particular notice of the time of writing the first epistle to Timothy: whether it was, that he could not determine it; or, that he took it for granted, that it was written about the same time with the second to Timothy; or whatever else may be the reason of this silence, when he had so many fair opportunities to speak of it, I cannot say. Mr. Tillemont † supposeth Chrysostom to say, that †‡ this epistle was written in the last years of his life; but I do not perceive Chrysostom, in the place referred to, to speak of the time of the first epistle, but of the second rather.

5. It does not appear from Chrysostom's writings, that he had any doubt, whether the epistle to the Hebrews was written by Paul; he always quotes it as his. In [b] the preface to his homilies upon it, he says, 'The epistle was written to Jews; and, 'as he thinks, to the Jews at Jerusalem, and in Palestine. He 'adds: When Paul had been in bonds two years at Rome, he 'was set at liberty, and then went into Spain. Afterwards he 'came to Jerusalem, and made a visit to the Jewish believers 'there [Referring to Rom. xv. 24. and Hebr. xiii. 23.]: then 'he came to Rome, and was put to death by Nero.'

6. He often says, the [c] epistle was sent to the believers from

[t] Ib. p. 323. A. [u] Ibid. p. 323. E. [x] In 2 Tim. Hom. 1. T. xi. p. 658. C. * Και παντα δε ἐπιστολη παραμυθιας εστι πληρης, και ωσπερ διαθηκη τις εστι. In 2 Tim. Hom. 9. T. xi. p. 917. B. [y] T. xi. p. 729. B.
[z] Ibid. C. et 230. B.
* Ib. 730. B. [a] In Ep. ad Tit. Hom. 6. T. xi. p. 766. B.
† St. Paul. art. 47. Mem. T. i.
†‡ In 2 Tim. Hom. 1. sub in.

[b] Πυ δε εστιν επιστελλει; Εμοι δοκει, εν Ιερουσαλημοις και Παλαιστινη. . . . Δυο μεν εν ειη επειτα εν δεσμοις δεδεμενος· ειτα αφεθη, ειτα εις Σπανιας ηλθεν· ειτα εις ιουδαιαν εβη, ὁθεν και ιουδαιος ειδε. Και παλιν παλιν ηλθεν εις Ρωμην, ὁθεν και υπο Νερωνος ανηρεθη. In Ep. ad Hebr. Præf. T. xii. p. 2. D. E. [c] Vid. Ep. 15. T. iii. p. 602. B. In Gen. Hom. 35. T. iv. p. 356. D. In Joann. Hom. 2. al. 1. T. viii. p. 14. A.

amongst the Hebrews. And he says, that [d] when he wrote to the Hebrews, he did not put his name at the beginning, as he did in all his other epistles, because the Jews, both believers and unbelievers, were averse to him.

7. Chrysostom always cites the epistles to the Ephesians with that title; and in his [e] argument of the epistle gives an account of the city of Ephesus. He has no doubt about the common inscription: *To the saints that are at Ephesus, and faithful in Christ Jesus.*

8. Upon Col. iv. 16. *And that ye likewise read the epistle from Laodicea,* he observes: 'Some [f] say, that hereby is not meant an 'epistle sent to them, but an epistle sent by them to Paul: for 'he does not say the epistle written to the Laodiceans, but from 'them.' Surely Chrysostom did not know that the epistle to the Ephesians was at any time called, the epistle to the Laodiceans.

9. The first epistle to the Thessalonians he quotes, as [g] written to the Macedonians.

VIII. 1. We come now to the Catholic epistles. The proëm to the Synopsis, cited above, speaks of but three only; meaning, as may be supposed, the epistle of James, the first epistle of Peter, and the first epistle of John; which three are also quoted in Chrysostom's other writings. And Dom Bernard de Montfaucon, the learned Benedictine editor of St. Chrysostom's works, says, he [h] has no where observed therein any citations of the other four epistles, called Catholic.

2. The epistle of St. James is quoted several times: it [i] is expressly quoted, as written by James the Lord's brother. I refer to [k] a place or two more, where words of the epistle are cited. Indeed, I think, he quotes this epistle as often as any other of the Catholic epistles received by him. He speaks elsewhere of James, as [l] a most excellent person, brother of the Lord, and bishop of Jerusalem.

[d] Vid. Hom. in illud. in faciem Petro restiti. T. iii. p. 371. [e] Tom. xi. p. 1, 2. [f] . . . Ου γαρ ειπε, τον παρ' Λαοδικειας, αλλα την εκ Λαοδικειας φησι γεγραφεναι. In Col. Hom. 12. T. xi. p. 413. B.

[g] Μακεδσι γαρ επιστελλων ουδ' ουτως ειρηκεν. Ep. 2. T. 3. p. 549. E. [h] Et vere fuisse hic Doctor, qui scripturæ sacræ libros omnes in homiliis suis adhibet, quatuor illarum epistolarum loca nusquam affert: aut saltem hujusmodi loca in ejus scriptis nondum deprehendi. Etiandi vero deprehenderentur, non tamen inde sequeretur, eam scripturæ partem canonicam haberi. Nam illis temporibus non paucæ erant in quibusdam ecclesiis, quæ legebantur quidem, sed canonica esse non reputabantur, [illegible]. Dissert. in Synopsi. T. vi. p. 209. [i] . . . [illegible] De Poenit. Hom. 9. T. ii. p. 348. E.

[k] De Sacerdot. l. iii. T. i. p. 384. E. Hom. in Eliam. civ. Hom. T. iii. p. 337. C. In Ep. ad Philem. Hom. 3. T. xi. p. 758. C. [l] Vid. in Matt. Hom. 7. T. 7. p. 78. A. In Act. Ap. Hom. 46. T. ix. p. 348. A.

3. The

3. The first epistle of St. Peter, and the first epistle of St. John, were universally received. I need not, therefore, refer to any of Chrysostom's citations of them.

4. There is a homily, supposed by some to be Chrysostom's, by others doubted of, wherein it is said, 'That [m] the first epistle 'of John is received by all; but the fathers have rejected the 'second and third, as not in the canon.' Montfaucon [n] thinks that homily was preached by a presbyter, before Flavian, bishop of Antioch: though, therefore, the homily be not Chrysostom's, it shews the sense of the church of Antioch, in his time, concerning St. John's epistles. Several other learned men, as [o] Mill, and [p] Lampe, have taken notice of this passage, to whom I refer; but I do not think it needful to transcribe them.

That [q] homily was first published by Cotelerius, and as Chrysostom's; and it is quoted as his by Lampe, just mentioned, and [r] Wolfius; but the judgment of Montfaucon appears to be the more probable.

IX. Chrysostom has no where quoted the book of the Revelation, nor taken any passage from it, nor alluded to it in any of his works, so far as can be perceived; though, as [s] Montfaucon well says, he had many occasions so to do in discoursing upon moral subjects. It may be added: and in his discourses in praise of the martyrs. This, I think, is allowed by the learned; and [t] that Chrysostom has taken no more notice of the book of the Revelation in all his writings, than he would have done if he had been totally ignorant of it.

X. So that Chrysostom's works in general, and the fore-

[m] Τὴν δὲ καθολικὴν, καὶ τὴν ἀποστολικὴν [illegible] ἀποστολικὴ. Τὴν γὰρ δευτέραν καὶ τρίτην [illegible] ἀποκαλοῦσι. Τὴν μὲν πρώτην [illegible] ἀποστολικὴ; ἀποστολικὴ. Ap. Chrys. Opp. T. vi. p. 430. A. B. [n] Quod autem ecclesia Antiochena secundam et tertiam Joannis non receperit, id liquido comprobatur ex homilia mox edenda, quam prior publicavit Joannis Chrysostomi nomine Cotelerius, quamque probamus in monito infra, non Chrysostomi esse, sed cujusdam Presbyteri Antiocheni, sive coram Flaviano habitam concionantis. Diatrib. in Synopsi. T. vi. p. 309. [o] Prolegom. p. 224. [p] Lampe Prolegom. in Joan. p. 103. [q] In illud scriptum Matthæi: 'In qua potestate hæc facis?' Matth. xxi. 23. Ap. Coteler. Monum. Gr. T. iii. p. 121. . . . 157. [r] Prolegom. in Joan. p. 242. Ap. Cur. Crit. T. v. [s] Certe Joannes Chrysostomus, qui auctor operis fertur in titulo, nunquam Apocalypsi usus est in homiliis, aliisque libris suis, etsi ad mores informandos, in quo genere maxime versatur sanctus doctor, in Apocalypsi multa idonea opportunaque reperiantur, præcipueque in tribus prioribus capitibus. Quantamcunque diligentiam adhibuerim, ut explorarem, num quidquam in tanta operum serie ad Apocalypsin spectans deprehderetur, nihil hactenus reperi. Et tamen multa erant in libris, verbi gratia, de Sacerdotio, quæ ad rem maxime conferre videbantur. Diatrib. in Synopsi. T. vi. p. 310. [t] . . . Chrysostomus in tot monumentis Apocalypsin ita prætermittit, ut ipse eam ignorasse, et scriptum quodvis eandem allegans Chrysostomo suppositam esse videatur. J. A. Bengel. in N. T. p. 777.

mentioned

mentioned Synopsis, ascribed to him, agree very well together.

These then are the books of the New Testament received by him: the four gospels; the Acts of the apostles; fourteen epistles of Paul; the epistle of James; one epistle of Peter; one epistle of John.

I may add, that there is not, in Chrysostom's works, the least appearance of an especial regard for any other Christian writings, as of authority.

In Chrysostom may be frequently found the usual general titles and divisions of the books of scripture: such [u] as the Old and New Testament; apostles and prophets; gospels, apostles, and prophets: and the like.

XI. Suidas, the lexicographer, whose age is uncertain, placed by [x] Cave near the end of the tenth, by others [y] supposed to have written near the end of the eleventh century, has an article concerning St. John, which is to this purpose. 'John [z] 'the divine and evangelist, being returned from his banishment 'in the island Patmos, wrote his gospel when he was an 'hundred years of age; and he lived after that till he was an 'hundred and twenty years old. Whilst he dwelled at Ephe-'sus, he wrote his Theology [or gospel]. Chrysostom receives 'also his three epistles, and the Revelation.'

That article must have been taken out of an homily, or oration, concerning John the divine and apostle, ascribed to [a] Chrysostom, though it is not named by Suidas. In which homily it is said, 'That, for the word of God, John was banished into 'Patmos by the Roman emperor Domitian, where he wrote 'the Revelation, and [b] afterwards his three holy epistles: when '[c] he was returned to Ephesus, he wrote his gospel, being an 'hundred years of age; and he lived to be full a hundred 'and twenty years old:' but that homily is placed, by the Benedictine editor, among spurious works. And, in the advertisement before it, he says, it [d] did not deserve to be publish-

[u] Vid. Contr. Anom. Hom. 11. T. i. p. 242. B. Adv. Jud. Or. 5. T. i. p. 648. D. De Laz. Hom. 3. ib. p. 139. D. et passim. [x] H. L. T. 2. p. 107. Vid. et Kester. Pref. et Fabric. Bib. Gr. l. v. c. 40. T. ix. p. 620. &c. et T. 10. p. 1. &c. [y] Vid. Fabric. ib. T. ix. p. 626. note [p].

[z] Ἰωάνης . . . ἐξόριστος ἐκ τῆς Ἐφέσου, ἐπὶ τῆς ἐν Πάτμῳ νήσου ἐπιστὰς τὸ εὐαγγέλιον ἐν ἔτεσι ρ, καὶ ἔζησε τὰ ἑξῆς ρκ. Ἐν δὲ τῇ ἐξορίᾳ συγγράφει τὴν Θεολογίαν. Διήγειται δὲ ὁ χρυσόστομος καὶ τὰς ἐπιστολὰς αὐτοῦ τὰς τρεῖς καὶ τὴν ἀποκάλυψιν. Suid. v. Ἰωάν. 3.

[a] Ap. Morell. T. vi. p. 605. &c. et in edit. Benedict. T. viii. [illegible] p. 150. &c. [b] . . . [illegible] τὰς ἁγίας αὐτοῦ ἐπιστολάς. Ib. p. 151. C.

[c] . . . [illegible] ἐπιστρέψας τὴν Ἔφεσον, [illegible] ἐν ἔτεσι ρ, καὶ ἔζησε τὰ ἑξῆς [illegible]. Ἐν δὲ τῇ ἐξορίᾳ συγγράφει τὴν θεολογίαν [illegible] τὰς ἁγίας αὐτοῦ ἐπιστολάς. Ib. C. D.

[d] Jure porro hanc orationem prae omisit Savilius, utpote indigna quae legatur. Nam et omnino cuiusdam Graeculi, ut mihi non videt. Monit. p. 150.

ed,

ed, being only the work of some impertinent Greek. And in a note [e] he says, that he knows not of any, who have said, that John reached to the age of an hundred and twenty years, beside this anonymous writer.

XII. Let us now observe some marks of respect for the scriptures.

1. Matthew, [f] filled with the Sprit, wrote what he wrote.

2. This [g] the publican, meaning Matthew, led by the eyes of the Spirit, will teach us.

3. Hear [h] the blessed Paul, or rather Christ speaking in him.

4. He represents the vast importance and usefulness of St. Paul's epistles in this manner: 'Whence [i] has he a prerogative 'among the other apostles? And why is he in the mouth of all 'men, even Jews and Gentiles, as well as Christians? It is owing to his epistles, by which he is profitable not only to the 'faithful of that time, but now also; and by which he will be 'profitable to all in future times, till the last coming of Christ; 'nor will he cease to be useful, as long as the human race subsists: for, as a wall built of adamant, his writings every where 'defend the churches throughout the world.'

5. In other places he speaks of the apostles, or their writings, as [k] the walls of the churches, for their defence and security, and designed for future times, as well as for the present.

6. He says, it [l] were better that the sun should be extinguished, than that the words of David should be lost.

7. The third homily upon the parable of 'the rich man and 'Lazarus' contains very forcible exhortations to the reading of the scriptures. At the beginning of that homily he says to his hearers: 'That [m] he often acquaints them before-hand with the 'subject which he intends to treat of, that in the mean time 'they might read the portion of scripture, which would be the 'ground of his discourse, and consider it; and I always advise, 'and shall never cease to advise and call upon you, not only to 'attend to what is said here, but also to be diligent in reading 'the divine scriptures at home. Nor [n] let any man allege those 'frivolous excuses: I am engaged in public affairs; or I have a

[e] . . . annos ipsi tribuit Epiphanius. . . . Quis vero centum viginti annos . . . non dixerit, nemineni vivo, praeter hunc anonymum. Not. ib. p. 121.

[f] . . . In Matt. Hom. 1. T. vii. p. 4. A.

[g] In Matt. Hom. 1. ib. p. 17. C.

[h] De Sacerd. l. iv. T. i. p. 401. B.

[i] De Sacerd. l. iv. ib. p. 412, 413.

[k] . . . Hom. in 2 Tim. iii. 1. T. vi. p. 2[illegible]. D.

[l] De Poenit. Hom. 2. T. ii. p. 288. C.

[m] De Lazar. Hom. 3. T. i. p. 757. A. B. Vid. et p. 758, 759, 762.

[n] . . . .

'trade,

'trade, and a wife, and children to take care of; in a word, 'I am a secular person; it is not my business to read the scrip-'tures, but theirs rather who have retired from the world to a 'solitary life. So far are these things from making out a valid, 'or even tolerable excuse, that upon these accounts, and for 'these very reasons, you have the more need to read the scrip-'tures.'

8. In that argument he says, the [o] reading the scriptures will be an excellent preservative against sin; and that ignorance of the scriptures is the thing that has occasioned heresies, and all the corruption and wickedness which there is in the world.

9. At the beginning of a homily upon St. John's gospel, he earnestly exhorts his hearers [p] to read, some time in the week, the portion of scripture that is to be explained the next Lord's day; and to consider it well, that they may come the better prepared to receive instruction, when it shall be explained in public.

10. In another homily upon the same gospel, he finely shews, how [q] the divine oracles are suited to cure all the maladies of the soul, and to implant and cherish all virtue.

11. He often shews the usefulness of the scriptures: he says, they [r] deliver from evil thoughts, and assist men against evil passions, and excessive grief. I refer [s] to another like passage.

12. Upon this point he enlarges very much, in the third homily upon the title and beginning of the book of the Acts; where he says, that [t] to read the scriptures is to converse with God. Acordingly, in another place [u], he considers the scriptures as an epistle from God himself. In a homily upon St. John's gospels, he says: It [x] is not the evangelist that speaks, but God, who speaks to us by him. At the beginning of another homily upon the same gospel, he says: There [y] is nothing vain or insignificant in the divine scriptures; for they are the dictates of the Holy Spirit. And he observes, that [z] it is a great unhappiness not to be acquainted with the scriptures; and that [a] mens ignorance in the scriptures, is the cause of all manner of evil.

13. His observations upon Col. iii. 16. contain an earnest

[o] [illegible] p. 74. D. E.

[p] In John. Hom. 11. al. 10. T. viii. p. 62. A. B.

[q] [illegible] In Joan. Hom. 37. al. 36. T. 8. p. 211. B.

[r] In Pr. Act. Hom. 3. T. iv. p. 72. E.

[s] De Capt. Eutrop. Hom. T. iii. p. 388. B.

[t] T. iv. p. 73. C.

[u] In cap. 1. Gen. Hom. 2. T. iv. p. 6. A. Et omnino Vid. in Matth. Hom. 1. T. vii. p. 18. A. B.

[x] In John. Hom. 2. T. viii. p. 7. B.

[y] In John. Hom. 50. al. 49. T. viii. p. 293. D. E.

[z] [illegible] In Act. Ap. Hom. 33. T. 9. p. 265. C.

[a] [illegible] In Coloss. Hom. 9. T. xi. p. 357. C. D.

exhorta-

exhortation to all to read the scriptures. ' *Let* [b] *the word of* ' *God dwell in you*, says the apostle: and not only *let it dwell* ' *in you*, but *richly* also, in abundance. Hear you, who are ' men of the world, who have a wife and children, how he re- ' quires you especially to read the scriptures; and not hastily, ' but with care and diligence: nor do you look for any ' other teacher; you have the oracles of God; no one teaches ' like them; another instructor, from some wrong principle, ' may conceal from you many things of great use: I [c] therefore ' exhort all of you to procure yourselves Bibles; if you have ' nothing else, take care to have the New Testament, particu- ' larly the Acts of the apostles, and the gospels, for your con- ' stant instructors, that in all trials you may have recourse to ' them for proper remedies.'

14. Having bestowed great commendations upon Aquila and Priscilla, especially the last, and having recommended them to the imitation of others, and said, that they arrived at such eminent virtue by entertaining and conversing with Paul, he goes on: ' But [d] some one may say, What then shall I do, who ' have not Paul to converse with? If you will,' says he, ' you may ' have him more entirely than they had: it was not the sight ' of Paul that made them what they were, but his words. If ' you will, you may have Paul, and Peter, and John, yea, and ' the whole choir of prophets and apostles, to converse with fre- ' quently. Take then the books of those blessed men, and read ' their writings frequently; and they will make you equal to the ' tentmaker's wife. But why do I say, you may have Paul? If ' you will, you may have Paul's master; for he himself will ' speak to you in Paul's words.'

15. Speaking of the chamberlain of Candace, queen of Ethiopia, who read the scriptures sitting in his chariot, he says, ' We [e] need not any of us be ashamed to imitate him, though ' an eunuch and a barbarian, who, when he was travelling, did ' not omit to read. That barbarian is fit to be master to us all; ' to men in private life, to soldiers, to men in high stations; in a ' word, to all men and women; that all may learn, that no time ' is improper for reading the divine oracles: and that we ' ought to read them, though we do not understand them. By ' this means the scriptures will be fixed in our memories; and

[b] In Col. Hom. 9. ibid.

[c] [illegible]

[d] In Ep. ad Rom. Hom. 30. T. IX. p. 743. A. B.

[e] In Gen. Hom. 35. T. IV. p. 351. E. et p. 352.

' what

'what we do not understand at the first reading may be understood at another.'

16. In a homily upon the second epistle to the Thessalonians: 'If[f] any should say, he does not know what is in the scriptures; I should ask, Why do you not know? Is it in Hebrew, or Latin, or any other strange language? Is it not in Greek?'

17. The scriptures are compared by him to many things; to [g] a field or garden of flowers; to [h] a rich treasure, and refreshing fountain: they are styled by him [i] a spiritual treasure, an [k] inexhaustible treasure; they are compared to [l] rich spices and incense for their fragrance; to [m] an ocean quite calm, and ever free from tempests, so that the farther you wade into it, the more you will be pleased.

18. In one place he compares the scriptures to a workman's tools: 'Do[n] you not observe,' says he, 'that they who work in iron, and your goldsmiths, and silversmiths, and artificers of all sorts, take care to have their tools entire, and in order? If they are lost, they are ruined: upon no consideration, therefore, will they part with them; and, if they are in a strait, by the use of these they may extricate themselves, and recover their former state. Their instruments are, the hammer, anvil, tongs; the instruments of our art are, the apostolical and prophetical books, and all the divinely inspired and useful scripture: and as they, with their instruments, form any vessels which they have in hand; so we, by ours, are to form our minds, and correct them when perverted, and renew them when decayed.'

19. 'The[o] ultimate end of the scriptures,' he says, 'is our amendment: we therefore, explain the scriptures, not only that you may understand them, but that you may improve your manners. Without this, our reading and expounding are in vain.'

20. By all which I think, it appears, that, in Chrysostom's time, the Bible was not reckoned a dangerous book; but it was supposed, that the more men read and studied the scriptures, the better it would be for them.

[f] Αλλ' εκ ειδε, φησι, τα εν ταις θειαις γραφαις κειμενα.. Διατι εκ οιδας; Μη γαρ Εβραιστι; μη γαρ Ρωμαιστι; μη γαρ ετερας γλωσσας ειδεναι; Ουχι Ελληνιστι λεγεται; In 2 Th. Hom. 3, T. xi. p. 528. C. [g] In Gen. Hom. 34. in. T. iv. p. 434. C.

[h] In Gen. Hom. iii. p. 14. A. B.

[i] In Gen. Hom. 60. p. 580. D. Vid. ib. Hom. 21. p. 180. E. [k] In Gen. Hom. 8. p. 58 D. E. [l] Hom. in 2 Tim. iii. 1. T. 6. [m] Hom. in Tertie Mot. et Laz. 6. T. i. p. 786. A. [n] In Laz. Hom. 3. T. i. p. 738. A. ... D. [o] In Prophet. Obscur. Hom. 2. T. vi. p. 192. B.

21. Women

21. Women [p] and children wore small gospels, or sentences of them, about their necks, as preservatives against evil accidents; but he advises, that they should rather take care to write the laws and precepts of the gospel upon their hearts. In another place also, speaking of the Jewish phylacteries, he observes, that [q] many Christian women had gospels hung about their necks.

22. He censures those who [r] gratified their vanity, in having the scriptures written in golden letters, and upon fine parchment; but did not take care to understand them.

23. In a homily upon the beginning of the Acts, he speaks as [s] if the scriptures were translated into Indian, and British; and into the languages of all people in general. In a homily upon the beginning of St. John's gospel, he says, that [t] Syrians, Egyptians, Indians, Persians, and other nations, though barbarian, having translated the words and doctrines of that evangelist, had learned to philosophize.

XIII. I shall take notice of but one various reading, which is, that the beginning of the eighth chapter of St. John, concerning the adulterous woman, does not appear in Chrysostom's homilies upon St. John's gospel: nor [u] has he any where else quoted, or referred to, that paragraph.

XIV. In the next place, I shall observe some explications of texts.

1. He seems to have supposed the [x] beginning of St. Matthew's gospel, *The book of the generation of Jesus Christ*, to be the title, not of the genealogy, but of the whole book of the gospel.

2. He handsomely illustrates [y] Matt. xx. 23. *It is not mine to give: but it shall be given to them for whom it is prepared.*

3. Abraham [z], he says, forbears to give hard words to the rich man, calling him *son*. Luke xvi. 25: a fine observation, which has been highly adorned by archbishop Tillotson, in his most excellent sermons upon the parable of the 'Rich Man and 'Lazarus.'

4. He thinks that [a] Judas was present, when our Lord instituted the memorial of himself.

[p] Ad Pop. Antioch. Hom. 19. T. ii. p. 197. D. E. [q] In Matt. Hom. 72. p. 73. T. vii. p. 703. [r] Καὶ πάντα [illegible] ἐστὶν ὅσῳ τὸν ὁμοίαν τῆς λεπίδος, καὶ τὸ [illegible] . . . [illegible], In Jo. Hom. 33. al. 32. T. viii. p. 188. A. B. [s] In Pr. Act. H. 3. T. iii. p. 71. D. [t] In J. Hom. 2. al. 1. T. viii. p. 10 B.

[u] Vid. Montf. Præf. ad T. viii. §. v. n. 3. [x] In Matt. Hom. 2. T. vii. p. 23. C. [y] Contr. Anom. Hom. 8. T. i. p. 521. [z] Ὁρᾷς φιλανθρωπίαν, [illegible] Ὁ δὲ εἶπεν· Ἄτεκνε υἱέ, [illegible] . . . [illegible]; Ἀλλὰ τί; [illegible], φησί, [illegible] τὰ αὐτὰ σοι. De Laz. Hom. 2. T. i. p. 735. D. E.

[a] D. Prodit, Jud. Hom. i. T. ii. p. 383. D. E.

5. When

5. When Christ says, Matt. xxviii. 20. *Lo, I am with you always, unto the end of the world*; he [b] does not speak to the disciples only, but in them to all.

6. Upon John i. 9. he says, 'Christ [c] is "the light of the "world," as he did all that lay in his power to enlighten it;' that is, all he could, or all that was fit to be done.

7. Nathanael, he says, was [d] not only sincere, as our Lord said, and the event shewed, but he was also learned; therefore, Philip referred him to 'Moses and the prophets.'

8. He thinks that [e] Christ twice drove the buyers and sellers out of the temple.

9. He thinks that [f] Paul wisely silenced the evil spirit in the Pythoness, though it gave a good testimony to him. See Acts xvi. 16. . . . 18.

10. Upon Acts xvii. 22. he says, Paul [g] commends them as it were, saying at least nothing offensive: 'I see you to be super-'stitious, that is, religious.'

11. When some at Athens said of Paul, Acts xvii. 18. *He seemeth to be a setter forth of strange gods, because he preached to them Jesus and the resurrection*; he says, that [h] by resurrection, or anastasis, they intended a goddess.

12. Chrysostom [i] does not blame Gallio at all; but considers him to have been a man of equity and moderation.

13. He [k] thinks that Crispus and Sosthenes are both one; that is, Crispus was also called Sosthenes. See Acts xviii. 8 and 17.

14. He says, By [l] the over-ruling providence of God, Paul was sent to Rome a prisoner, that he might not be soon expelled as a Jew.

15. He supposes Paul to say, he [m] feared, lest he should be rejected. See 1 Cor. ix. 27.

16. He mentions [n] the Marcionite interpretation of baptism for the dead, 1 Cor. xv. 29; and then his own.

17. 2 Cor. viii. 18. By *the brother, whose praise is in the gospel*, some [o] understand Luke; and think that Paul speaks of

[b] In Mat. Hom. xv. T. vii. p. 185. C. [c] In Joan. Hom. 8. al. 7. T. viii. p. 48. B. [d] In Jo. h. 20. al. 19. T. viii. p. 116. A. [e] In Mat. Hom. 67. al. 68. T. vii. p. 663. [f] De Laz. H. 2. T. i. p. 728. C.

[g] . . . ωστε εγκαμιαζει αυτους, ουκ ειδως λεγειν ουδεν ως δεισιδαιμονεστερους υμας, φησι, δια τουτο, τουτ' εστι ευλαβεστερους. In Act. Ap. Hom. 38. T. ix. p. 286. E. [h] Και γαρ τη αναστασει θεον τινα ειναι ενομιζον, ωστε ειδωλον και ονομα θεσθαι. In Act. Hom. 38. T. ix. p. 286. D. [i] In Act. Hom. 39. p. 296. [k] Ibid. p. 297. C D.

[l] In Act. Hom. 39. p. 295. C.

[m] Ad Pop. Antioch. Hom. i. T. i. p. 5. C. D. [n] In Cor. Hom 40. T. x. p. 378. B. . . . E. [o] Τινες μεν τον Λουκαν, και φησι, δια τον ιερεα, τινες δε τον Βαρναβαν και γαρ το αγραφον, γραμμα ευαγγελιον καλει. In 2 Cor. Hom. 18. T. x. p. 564. E. Vid. et. Grot. in loc.

his

his written gospel: others understand Barnabas; and think that, by gospel, is meant preaching.

18. Upon 2 Thess. ii. 4. he says, the '[p] the man of sin' will not sit in the temple of God, and at Jerusalem only, but in the churches every where. In a following homily [q] he says, it is the Roman empire that hinders the manifestation of Antichrist.

19. When Paul says, 2 Tim. i. 16. that 'all they of Asia 'had forsaken him;' he [r] intends such as were at Rome.

20. By the 'church in Philemon's house,' ver 2. he understands 'his family, the whole of which was Christian. Upon Rom. xvi. 5. *Likewise greet the church that is in their house*; he says, that 'Aquila and Priscilla had made their house a church, by making all therein believers, and by opening it to all strangers.

XV. Having put down these interpretations of texts of scripture, I proceed to some other things: and, in the first place, I shall take some observations concerning our Saviour.

1. Jesus [u], he says, was called Christ, from the anointing of the Spirit, which was poured out upon him as a man.

2. Jesus Christ, he thinks, 'wrought [x] no miracles in the 'time of his infancy; therefore, the miracles ascribed to him in 'early life, are false and fictitious.' He collects this from John's not knowing him to be the Christ, when he came to be baptized by him; and also, from [y] John ii. 3, and 11. Afterwards, in another homily, he expresseth his persuasion very positively, that ‡† our Lord wrought no miracles before his baptism; though some others, at that time, were of a different opinion.

3. Upon Matt. ix. 1. *And he entered into a ship, and passed over, and came into his own city:* he says, By [z] his *own city*, the evangelist means Capernaum; for our Lord was born at Bethlehem, educated at Nazareth, and dwelt at Capernaum.

4. The [a] Lord Jesus disdained luxury, and was an example of a frugal and laborious life, always walking on foot, and sometimes until he was weary.

5. He [b] speaks highly of the great honour of the Christian

[p] In 2 Th. Hom. 3. T. xi. p. 525. C.
[q] Ib. Hom. 4. p. 529. C.
[r] In 2 Tim. Hom. 3. T. xi. p. 673. B.
[s] In Philem. Argum. T. xi. p. 772. H. Conf. Hom. 1. p. 775. C. D. et in 1 Cor. Hom. 44. T. x. p. 409. E.
[t] In Rom. Hom. 30. T. ix. p. 741. C.
[u] In Rom. Hom. 1. T. ix. p. 430. B.
[x] [illegible] In Joan. Hom. 17. al. 16. T. viii. p. 99. D.
[y] In Jo. Hom. 21. al. 20. p. 121. D. E. et 122.
†† [illegible] In Jo. Hom. 23. al. 22. ib. p. 132. A. [illegible] In Matt. Hom. 29. al. 30. T. vii. p. 342. B.
[a] In Jo. Hom. 31. al. 30. T. viii. p. 173. D.
[b] In Jo. Hom. 19. al. 18. p. 113. C.

name, that we ſhould be called from Chriſt; and he ſays, that Paul ſo called us. In another place, agreeably to what is recorded, Acts xi. 26, he ſays, that [c] the diſciples were firſt called Chriſtians at Antioch; and he eſteems that [d] the great prerogative of that city above all others. He takes notice of this elſewhere; and has a fine argument with the people of Antioch, that [e] they ſhould therefore ſtrive to excel in Chriſtian virtues. This [f] honour is particularly celebrated in a homily upon the eleventh chapter of the Acts, not yet referred to.

XVI. I ſhall now take ſome obſervations concerning Chriſt's apoſtles.

1. Upon occaſion of St. Matthew's catalogue of the apoſtles, at the beginning of the tenth chapter of his goſpel, he makes divers obſervations upon that, and the other catalogues of them in Mark and Luke. Here, [g] as alſo often elſewhere, he calls Peter chief. In another homily upon St. Matthew, he calls [h] the three diſciples, whom our Lord took with him into the Mount, chiefs: he ſays, that [i] four of the diſciples were fiſhermen, and two publicans, even Matthew and James; intending, as I ſuppoſe, James the ſon of Alpheus.

2. The [k] office of apoſtle, he ſays, implies a ſpiritual ſupremacy, or conſulſhip; and the whole world was committed to them.

3. He ſays, an [l] apoſtle is a man ſent from God; nor can he ſay any thing of his own, but only what he receives from heaven: therefore Chriſt ſaid, *Call no man your maſter on earth; for one is your maſter, who is in heaven:* to denote, that the whole of our religion is derived from above, from the Lord himſelf, though men are employed as miniſters.

4. In the introduction to his homilies upon St. Matthew's goſpel, he ſays: The [m] apoſtles did not come down from the Mount, bringing in their hands tables of ſtone; but they had the ſpirit in their mind, and a certain treaſure, and fountain of doctrines and gifts, and all good things, which they poured forth every where upon all occaſions, inſomuch that, by the divine favour, they [n] were made living bibles, and laws.

5. In another place: 'A [o] prophet cannot be an apoſtle and

[c] Ad Pop. Antioch. Hom. 3. T. ii. p. 36. E. [d] Ad Pop. Antioch. H. 17. p. 176. B. C. [e] In Matt. H. 7. T. vii. p. 116. A. [f] In Act. Ap. H. 25. T. ix. p. 201. [g] In Matt. Hom. 32. al. 33. T. vii. p. 369. B.
[h] In Matt. Hom. 56. al. 57. p. 565. E.
[i] In Matt. Hom. 32. p. 369. B.
[k] In Pr. Act. Hom. 3. T. iii. p. 77. B. Vid. quæ ibidem ſequuntur, et p. 76.
[l] In Eſ. cap. 1. T. vi. p. 4. C.
[m] In Matt. Hom. 1. T. vii. p. 3. C.
[n] Βιβλία καὶ τόμοι γεγονότες ἐκ τῆς χάριτος ἐκείνης. Ib.
[o] In Pr. Act. Hom. 3. T. iii. p. 76. A.



[c] a prophet;

'a prophet; but an apostle is also a prophet in the highest 'sense, and has gifts of healing, and divers kinds of tongues, 'and interpretations of tongues.'

6. Agreeably to which, upon Eph. ii. 20. he observes: 'Apostles [p] and prophets are the foundation; but Paul men- 'tions apostles first, though last in time.'

7. Some other observations concerning the apostles may be here taken notice of.

8. 'None [q] more unlearned,' he says, 'than Peter; none more 'simple than Paul: and yet they overcame, and put to silence, 'philosophers, orators, and rhetoricians.'

9. 'Paul [r],' he says, 'was ignorant, and Plato learned; ne- 'vertheless some Christians, but foolishly, would have it other- 'wise: let us rather own, that the apostles were ignorant, un- 'learned, poor, mean, obscure.' In another place he says, Paul [s] was a Cilician, a tanner, poor, destitute of Greek learning, knowing only the Hebrew language, which was much despised: but, as some learned men think, Chrysostom here exaggerates beyond the truth; as indeed orators are very apt to do: however, he had a good view in it; for, if Paul and other apostles had been learned, it might have been argued by infidels, that their success in preaching the gospel had been owing to their skill and eloquence, and not to the power and grace of God, as he says.

10. It is wonderful simplicity, which [t] he ascribes to Paul, in his answer to king Agrippa, Acts xxvi. 29.

11. Chrysostom was a great admirer of the apostle Paul. There [u] are seven homilies, entitled, Of his Praises. He observes to his hearers, that [x] they knew very well, when Paul was once mentioned, he was apt to dwell there, and divert from the thread of his discourse. I shall put in the margin [y] an instance of this kind; by which, though I transcribe a part of the passage only, an intelligent reader will form an idea of what Chrysostom just now said.

12. Upon Eph. iv. 1. *I, therefore, the prisoner of the Lord, beseech you*; he [z] does most oratorically extol the greatness of Paul on account of his sufferings. The †‡ conclusion of his

[p] In Eph. Hom. 6. T. 11. p. 39. B.

[q] Præf. in Ep. ad Rom. T. 9. p. 428. E.

[r] In 1 Cor. Hom. 3. T. x. p. 20. C. D. E.

[s] Κιλιξ ο ανθρωπος ην [illegible] πενης, [illegible] ουδεν ειδως, γλωσσαν [illegible] μονην ειδως, [illegible] Ιουδαιων. In 2 Epist. Tim. Hom. 4. T. xi. p. 682. E.

[t] In Act. Hom. 52. T. 9. p. 393. C.

[u] De Laudibus Apostoli Pauli, T. ii. p. 476, &c.

[x] In Ep. Hebr. 7. T. 6. p. 149. C.

[y] . . . [illegible] . . . In Gen. Hom. 11. T. 4. p. 88. A. B. C.

[z] In Eph. Hom. 8. T. xi. p. 55. . . . 56.

†‡ In Rom. Hom. 32. T. ix. p. 757. . . . 760.

homilies upon the epistle to the Romans, is full of affection for the apostle Paul, and is an highly finished piece of oratory. I refer to some other places [a], where our author's respect for Paul is very conspicuous.

XVII. Chrysostom often speaks of the speedy and wonderful progress of the Christian religion in the world. It is not easy to forbear taking a good number of his passages upon this head.

1. He says, all [b] the world flocked to Bethlehem; for no other reason, but to see the place where Jesus was born.

2. He speaks [c] of the gospel being preached, and churches planted among the Romans, Persians, Scythians, Moors, Indians, and Britains.

3. In another place [d] he celebrates the praises, and the success of the gospel, preached by fishermen and tent-makers; and, mentions, among its converts, Goths, Scythians, Thracians, Sarmatians, Indians, Britains.

4. 'The [e] apostles of Christ were twelve, and they gained 'the whole world.'

5. Zeno, [f] Plato, Socrates, and many others, endeavoured to introduce a new course of life, but in vain; whereas Jesus Christ not only taught, but settled a new polity, or way of living, all over the world.

6. 'Notwithstanding [g] the absurd opinions and evil practices 'which had obtained, Christ, in a short time, delivered men from 'them all; and that not the Romans only, but also the Persians, 'and the barbarian nations. This he accomplished, not by 'arms, nor by bribes, nor by wars and battles; but beginning 'with eleven men, and those poor, mean, illiterate, unexperienced, unarmed, without shoes, and having one coat only, he 'persuaded great numbers of men in all nations to change their 'sentiments and manners.'

7. 'The [h] doctrine and writings of fishermen, who were 'beaten, and driven from society, and always lived in the midst 'of dangers, have been readily embraced by learned and unlearned, bondmen and free, kings and soldiers, Greeks and 'barbarians.'

8. He observes, that [i] the many persecutions, which Christians

[a] De Matat. Nom. Hom. 1. T. iii. p. 102. A. B. In Act. Ap. Hom. 25. T. ix. p. 201. C. [b] Contra. Jud. et Gentil. T. i. p. 561. C.

[c] Ibid. p. 575. B. C. [d] Hom. 8. antehac non edit. T. xii. p. 371, 372.

[e] Adv. Jud. Or. 1. T. i. p. 592. C. Vid. et p. 588. [f] Adv. Jud. T. i. p. 651. D. [g] Contr. Jud. et Gentil. T. i. p. 559. A. B.

[h] In Matt. Hom. 1. T. vii. p. 10. B.

[i] In Fr. Act. Hom. 2. T. iii. p. 61. D. E.

had

had suffered, had not been able to destroy them. He particularly takes notice, that[k] as elsewhere, so in Persia, there had been severe persecutions, and many martyrs; yet the Christian religion still subsisted there.

9. 'Though[l] there were such, and so many opposers; though 'kings and tyrants, and people, strove to extinguish the spark 'of faith, such a flame of true religion arose, as filled the whole 'world. If you go to India, and Scythia, and the utmost ends 'of the earth, you will every where find the doctrine of Christ 'enlightening the souls of men: even the barbarian nations 'have learned to philosophize, and have embraced true religion 'instead of their ancient customs. . . . The Lord of all, by eleven men, fishermen, unlearned and simple, has attracted all 'mankind; who, as if they had wings, have gone over the 'world, sowing the seeds of true religion, and rooting up evil 'affections, and perverse customs and practices.'

10. There are many other places where Chrysostom talks very agreeably of the swift progress, and wide extent of the Christian religion: to[m] some of which I refer in the margin.

11. He says, that[n] Christianity rather declines under Christian emperors: so far is it from being cherished by the honours of this world. But it thrives most when it is persecuted, or lies under worldly discouragements.

12. He says, Christians[o] do not persecute, but heathenism falls of itself: nor did Christian emperors ever enact such severe laws against heathens, as the worshipers of dæmons had done against Christians.

13. He afterwards argues excellently concerning the Christian doctrine: and says, that[p] Peter and Paul, one a fisherman, the other a tent-maker, would never of themselves, and without Divine assistance, have attempted the design of reforming the world, unless they had been mad. But that they were not mad, their words, and the acceptance which they met with, shew.

14. He seems to say, that[q] the cities in the Roman empire, which continued heathens, were few and small.

15. He computes[r] the city of Antioch to have in it two hundred thousand people; and[s] the number of Christians in it a

[k] Contr. Jud. et Gent. T. i. p. 559. B.
[l] In Gen. Hom. 28. T. iv. p. 276. C. D.
[m] In Ep. ad Rom. Hom. 2. T. ix. p. 435. In Col. Hom. 3. T. x. p. 20, 21. Hom. 5. p. 37.
[n] De S. Bab. contr. Jul. et Gentil. T. ii. p. 548. C.
[o] De S. Bab. contr. Jul. &c. T. iv. p. 540. A. B.
[p] Ibid. p. 541. A. B.
[q] De S. Bab. &c. T. iv. p. 548. D.
[r] Hom. in S. Ignat. T. ii. p. 597. A.
[s] [illegible] In Matt. Hom. 85. al. 86. T. vii. p. 810. A.

hundred thousand: there were in it, therefore, as also appears clearly from Chrysostom's work, many [t] Jews and Gentiles: however, he says, in another place, that [u] the Christians were the majority of the city. He speaks, as [x] if there might be seen, in his time, the house in which Paul dwelt at Antioch. There [y] were three thousand poor people maintained by the church at Antioch; beside relief occasionally given to others.

16. We perceive from Chrysostom, that [z] Christian assemblies were more numerous at Antioch, than at Constantinople. He seems to say, that [a] the country people about Antioch used another and a barbarous language, but nevertheless were Christians. By the other and barbarous language, probably, he means Syriac; whereas, the citizens of Antioch spoke Greek.

XVIII. Chrysostom often shews the credibility of the evangelical history.

1. 'The [b] evangelists, he says, have related, who of the disci-
'ples were fishermen, and who was a publican; the former a
'low, the other an unreputable employment: and that Philip
'was not much more honourable, appears from his country,
'and the place of his nativity. By relating such things they
'have secured their credit in the more honourable events of
'their history. For when they conceal nothing, which is dis-
'honourable, either to their Master, or themselves; why should
'they be suspected, when they speak of the miracles that were
'done by him? They have related all the ignominious suffer-
'ings of the cross, and have mentioned those progenitors of
'their Master, who were remarkable for their faults, or their
'meanness. Such things shew their veracity; and that they did
'not write with a view to please any men, nor to magnify them-
'selves.'

2. Chrysostom speaks admirably of the harmony of the evangelists. 'If [c] there had been an exact agreement about every
'thing, in time, place, and expression, few would have believed
'them; the agreement would then have been ascribed to hu-
'man contrivance, and because they had concerted matters to-
'gether before-hand. But the difference in lesser things, which
'is observable in them, prevents all suspicion of this kind, and
'is a proof of their sincerity; but in important things there is

[t] Vid. Adv. Jud. Or. 1. T. i. p. 588. . . . 593. [u] . . . τὸ πλεῖστον τῆς πόλεως Χριστιανοὶ καὶ εἰ μὴ τοῦτο τοῦς ἀδελφοῦς. Adv. Jud. Or. 1. p. 592. C. D.

[x] In Ep. ad Rom. H. 30. T. ix. p. 743. C. [y] In Matt. H. 66. al. 67. T. vii. p. 658. B. [z] Contr. Anom. Hom. 11. T. i. p. 541. C.

[a] Ad Pop. Antioch. Hom. 19. T. ii. p. 189. B. Vid. De Sanctis Martyr. ib. p. 651. A. [b] In Matt. Hom. 30. al. 31. T. vii. p. 348. C. D.

[c] In Matt. Pr. T. vii. p. 5, 6.

'no

'no difference between them. They all relate the same doc-
'trine: that Jesus was made man, that he wrought miracles,
'that he was crucified, buried, and rose again; and that he will
'come again to judgment; that he delivered salutary precepts,
'and did not promulgate a law contrary to the old: about
'these things there is a full agreement. But if all do not relate
'the same miracles, or with the same circumstances, a difference
'about these, and such like things, needs not cause any uneasi-
'ness: yea, it is the greatest proof of their sincerity, and esta-
'blisheth the truth of their history.

3. Upon Matth. xxvi. 67, 68. 'Observe here,' says[d] he,
'and admire the veracity of the evangelists. Though these
'things were reproachful, they have related them with all faith-
'fulness, concealing nothing.'

4. So likewise upon Matth x. 4. *And Judas Iscariot, who also betrayed him*, he says: 'They[e] did not decline to mention those
'things, which might appear to be dishonourable, to their
'Master, or themselves. He likewise observes there, that[f] when
'Matthew comes to the traitor, he does not write as an enemy,
'but as an historian; he does not say that wicked and hateful
'wretch, but calls him, from the place of his habitation, Judas
'Iscariot.'

5. In the same forecited preface to St. Matthew's gospel, or first homily upon it, he does justly and strongly extol the philosophy, or just sentiments of the apostles, and their prodigious success, as a proof of the Divine power and presence with them: 'That[g] a few men, some fishermen, another a publican, all illi-
'terate, and destitute of worldly wealth and authority, should
'prevail both living and dead, and bring over to their scheme
'not one, or two, or twenty men, or a hundred, or a thousand,
'or ten thousand, but cities, and nations, and people.'

6. I know not how to forbear to take notice of one place more, where Chrysostom says: For the Christian religion to have been spread over the world without miracles, would be a greater miracle than any recorded in the New Testament.

He is arguing for the truth of Christ's resurrection, and says: 'If[h] he had not risen, there would not have been any miracles
'wrought in testimony to it; nor would any have been able to
'work any miracles in his name: whereas the same power
'wrought miracles before and after his crucifixion; yea, more
'and greater after it than before. But how does it appear that

[d] In Matt. Hom. 85. al. 86. T. vii. p. 803. E. [e] In Matt. H. 32. al. 33. p. [illegible] B. [f] Ib. p. 369. A. [g] In Matt. Hom. 1. T. vii. p. 9.
[h] In Princ. Act. H. 4. T. iii. p. 92, 93.

'miracles were wrought then? will an infidel say. From 'whence does it appear that Christ was crucified? From the 'holy scriptures, he will answer. Well, that miracles were then 'done, and that Christ was crucified, is manifest from the holy 'scriptures; for they relate both the one and the other. And 'if the adversary should say, that the apostles wrought no mi-'racles, it may be replied: You make their power and the Di-'vine favour greater; if indeed, without miracles, they allured 'so large a part of the world to true religion. For that would 'be the greatest and most wonderful miracle of all; that a com-'pany of twelve men, poor, mean, illiterate, despicable, should 'draw over to themselves so many cities and nations, and peo-'ple, and kings, and tyrants, and philosophers, and rhetori-'cians; and in a word, the whole earth, without working any 'miracles. But do you expect to see miracles done now? I 'will shew you some, and greater than any that are recorded: 'not one dead man raised to life, not one blind man restored to 'sight, but the whole earth recovered from the darkness of er-'ror; not one leper cleansed, but many nations washed from 'the leprosy of sin. What miracle dost thou desire, man, be-'yond this great change made in the world all on a sudden?'

So says Chrysostom: and I think his argument is conclusive. There is no effect without a cause: there were, in his time, great numbers of Christians, and many churches had been planted in most parts of the world. The doctrine of the gospel, therefore, had been preached to them; but Jesus, the author of that doctrine, had been crucified: his doctrine, therefore, was not supported by worldly power. His disciples, at first, were mean and despised; and yet they spread his religion over the world: consequently they were supported by the power of God, working miracles in confirmation of the doctrine taught by them, as the evangelical history says. Otherwise, if you deny the truth of the miracles recorded in the New Testament, you must suppose a greater miracle; which is, that God immediately and powerfully influenced the minds of men to embrace the doctrine taught by Christ's disciples. For to say, that this change had been made in the world without any cause; or that men forsook their old sentiment and practices, and embraced the Christian religion upon the bare word of a few mean and illiterate men, without any other reason inducing them thereto; is an absurdity so manifest, as not to be admitted by any.

XIX. We will now observe some places, where Chrysostom speaks of miraculous powers in the church,

1. In

1. In one place he says, the [i] ashes of the holy martyrs drive away dæmons: in another place, that [k] where dæmons see the bodies of martyrs lying, they flee away. He also says, that [l] bodies of martyrs have great power. Celebrating a martyr, named Julian, he says, he [m] will allege not ancient things, but of the present time: for take a dæmoniac and mad-man, and bring him to that holy sepulchre, where are the martyr's relicks; and you will see him draw back, and flee away. Again, he says, that [n] dæmons dread the dust of martyrs; and wherever they are buried, they flee away from their sepulchres, though they do not shun the sepulchres of other dead men. Once more he speaks, as [o] if in his time many miracles were done by the martyrs.

2. In a homily at the feast of Pentecost, he supposeth, that in his time there were not any miraculous gifts; and he assigns the reasons of it: 'For [p] signs are for unbelievers, not for be-'lievers, as we are: nor is that any unkindness to us; but God 'rather does us honour in withdrawing the evidence of mi-'racles.'

3. He speaks largely upon the same subject in another place. 'At [q] the rise of Christianity, and for spreading it in the world, 'through the great goodness of God, miraculous gifts were be-'stowed upon many; upon some who were unworthy, and not 'truly pious: but now they are not bestowed upon the worthy, 'because we do not stand in need of such things.'

4. 'The [r] apostles wrought miracles in their time; but now 'such things are past and gone: whereas, good works, and a 'holy conversation, are always necessary for those who would be 'saved.'

5. In his books of the Priesthood, an early work, written before 375, he says: 'Paul [s] was formidable to dæmons; but all 'the men of this time, united together, cannot, by many prayers 'and tears, do so much as Paul's handkerchiefs. Paul raised 'the dead, and did many other great works; insomuch, that he 'was thought by the heathens to be a god.'

6. When [t] the Jews were in the wilderness, many miracles 'were wrought. So likewise among us, at our deliverance from

[i] Ad Pop. Antioch. Hom. 8. T. ii. p. 93. B.
[k] De Macc. 1. T. ii. p. 173. A.
[l] De SS. Bernic. &c. T. ii. p. 645. D.
[m] In Julian. M. T. ii. p. 672. D. Vid. et in S. Barlaam. M. p. 686. A. B.
[n] De S. David. M. T. ii. p. 691. D.
[o] De S. Bab. Contr. Jud. et Gent. T. ii. p. 555. C. D.
[p] De S. Pentec. Hom. 1. T. i. p. 464. C.
[q] In Princ. Act. Hom. 2. T. iii. p. 65. B. Vid. et p. 64. C. D.
[r] In Pr. Act. Hom. 2. T. iii. p. 65. E. Vid. et Hom. 3. p. 76.
[s] De Sacerd. l. iv. T. i. p. 411. A.
[t] In Matt. Hom. 4. T. vii. p. 47.

'error;

'error; but afterwards they ceased, when religion was once 'firmly planted. And if, after the settlement of the Jews in 'Canaan, there were miracles, they were not so numerous, nor 'so frequent, as before: in like manner has it been in our times. 'And when the Jews would have rebuilt the temple, they were 'prevented by eruptions of fire at the foundation.'

7. Chrysostom speaks there, and also [u] elsewhere, of other miracles in the time of Julian; as well as of the defeat of the attempt to rebuild the temple at Jerusalem.

8. To proceed: He says, miracles [x] were formerly needful to spread the knowledge of God over the world; but now they are not needful.

9. Again: 'God [y] has now ceased to work miracles.'

10. 'Some [z] there are who ask, Why there are no miracles 'now? If you believe, as you ought to do; if you love Christ, 'as you should, you have no need of miracles: for miracles are 'for them that believe not.'

11. The [a] Gentiles were offended at two things: that Christians did not love one another; and that there were no miracles. He tells his hearers that they were more offended upon the former account than the latter; and says, that at first the Christian doctrine was recommended by miracles; but now we ought to recommend it by our lives.

12. Upon 1 Cor. xii. 'This [b] whole place, he says, is very 'obscure. The reason is, that we are unacquainted with the 'things there spoken of, and such things do not now happen.'

13. In his fourteenth homily upon the epistle to the Romans, particularly ch. viii. 26. *Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought.* 'This [c] expression is obscure, because many of the miracles 'which were then done are ceased; therefore, it is needful to 'shew you the state of things at that time. Then God vouch-'safed to those who were baptized many gifts, which were call-'ed "spirits: for the spirits of the prophets are subject to the 'prophets," as he says [1 Cor. xiv. 32]. One had the gift of 'prophecy, and he foretold things to come; another had the 'gift of wisdom, and he taught the people; he who had the 'gift of healing, cured the sick; he who had the gift of work-'ing wonderful works, raised the dead; another had the gift of

[u] In Ps. cx. n. 4. et 5. T. v. p. 271. A. . . . T. p. 272. A. [x] In Ps. cxiii. n. 5. ib. p. 455. E. [y] Καὶ νῦν . . . [illegible] In Matt. Hom. 32. al. 33. T. vii. p. 375. E. [z] In Jo. Hom. 24. al. 23. n. 1. T. viii. p. 138. A. [a] In Jo. Hom. 72. al. 71. T. viii. p. 427. D. E. [b] In 1 Cor. Hom. 29. T. 3. p. 257. E. [c] In Rom. Hom. 14. T. iii. p. 565, 566.

'tongues,

'tongues, and he spake in divers languages. Beside all these, 'there was the gift of prayer; which is called "the spirit:" he 'who had that gift prayed for the whole multitude. And 'whereas we are ignorant of many things that are profitable to 'us, and therefore ask for things not profitable, the gift of 'prayer came upon some one at that time, who asked for all 'those things which were profitable for the whole church, and 'thereby was also very instructive. That gift the apostle here 'calls "the spirit;" as also the soul of him that received that 'gift, which interceded with God, and groaned: for he who 'was favoured with that gift, with great compunction, and in-'ward groaning, asked things profitable for all: of whom the 'deacon, in our time, who offers prayers for all, is only a sym-'bol. He proceeds to say, that by "the spirit," the apostle 'does not here mean the Comforter; but a spiritual man, who 'has the gift of prayer.'

14. Upon 1 Cor. xiv. 'The [d] church was then a heaven, 'when the Spirit directed all things, moving and inspiring 'every one of the bishops; but now we have only the symbols 'of those gifts.'

15. Upon the Acts; speaking of the state of things, when the gospel was first preached by the apostles, he says: 'The [e] earth 'was then a heaven for the excellent conversation of the be-'lievers; and the miracles then wrought; and upon other ac-'counts.'

16. In a homily upon the epistle to the Colossians, some are brought in asking, Why [f] there were then none who raised the dead, and healed diseases? A part of his answer is, that when the faith was to be planted, there were many such; but now there was no need of them.

17. In a homily upon the second chapter of the second epistle to the Thessalonians, he says, 'That [g] the gifts of the Spirit had 'ceased long ago.'

XX. It may not be amiss, to take some of Chrysostom's passages concerning free-will.

1. He says: All [h] might be like Peter and Paul in virtue, though not in miracles.

2. We [i] are good, or bad, not by nature, but by our own purpose.

[d] In 1 Cor. Hom. 36. p. 339. C. D. [e] In Act. Ap. Hom. 12. T. ix. p. 1[illegible]. B. [f] In Col. Hom. 8. T. xi. p. 387. E. [g] . . . [illegible] [h] De Compunct. ad Demet. l. i. T. i. p. 136. C. D. [i] Adv. Oppugnat. Vit. Mon. l. iii. T. i. p. 83. A.

3. In

3. In another place he says, that [k] no man is good or bad by nature.

4. 'The [l] temptations of Satan can impose no necessity upon 'us to do evil. We are masters of our own purposes; whether 'his temptations shall prevail, or not.'

5. Speaking of Judas, he says: Christ [m] gave him many ad- 'monitions and warnings; but he slighted them; and God did 'not use violence to draw him. As he has put in our power the 'choice of good or evil, and will have us to be good freely; 'therefore, if we will not, he does not force us: for to be good 'by necessity is not to be good.'

6. Afterwards, observing upon the different conduct of Judas and the other disciples, he says: 'He [n] and they saw the same 'miracles; they had the same instructions, and the same power. 'Whence then the difference? It came from the purpose of the 'mind; that is every where the cause of all good, and of all bad 'actions.'

7. 'If [o] it be asked: Could not Christ have drawn a disci- 'ple? I answer: He could. But he would not make him 'good by necessity; nor draw him by force to himself.'

8. In another place he says, that [p] Judas might have repented, and been forgiven, if he had not hastily made away with himself, through the excess of his grief. This he thinks to be manifest from the mercy shewn to many of those who had crucified Christ.

9. He argues at large, that [q] Paul was not converted by force; but freely, and of his own purpose, according to the call of God.

10. 'If [r] we will but be thoughtful and watchful, we may 'more easily cure the diseases of the mind than of the 'body.'

11. He [s] speaks very strongly to the like purpose, in another place; and I shall refer to divers [t] others.

12. Again: 'If [u] we will, we may shake off all our 'sins.'

13. I refer to [x] his remarks upon John, i. 38. as also upon

[k] In 1 ad Cor. Hom. 2. T. x. p. 13. D.
[l] De Laz. Hom. 2. T. i. p. 729. A.
[m] De Prodit. Jud. Hom. 1. T. ii. p. 320. D.
[n] Ibid. p. 382. A.
[o] De Prodit. Jud. Hom. 2. p. 389. A. Conf. Hom. 1. p. 378. D.
[p] De Pœnit. Hom. 1. T. ii. p. 284. E.
[q] De Ferend. Repreh. Hom. 3. T. iii. p. 127. B. Conf. p. 125. B. C.
[r] In Gen. Hom. 42. T. iv. p. 424. E.
[s] In 1 Thess. Hom. 6. T. xi. p. 465. B. C.
[t] Vid. in Gen. Hom. 54. T. iv. p. 522. A. in Ef. cap. 1. T. vi. p. 12. A. In Jerem. cap. x. 23. T. vi. p. 156. . . . 165.
[u] De Pentec. Hom. 1. T. i. p. 467. E.
[x] In Jo. Hom. 18. al. 17. T. viii. p. 107. D.

Rom.

Rom. ix. 21. which I may not stay to transcribe, though they are very observable.

14. 'And that you may perceive, the call of God does not 'necessitate; consider, how many of those who are called perish: 'whence it is evident, that our salvation, or damnation, de- 'pends upon our own purpose.'

15. And yet, in one place he says: 'Without[a] the Divine as- 'sistance, we are not able to resist the smallest temptation.' And again, 'That[b] we can do no good thing, without assistance from 'above.'

16. Discoursing on the title of the book of the Acts, he says: Luke[c] did not call it the history of the miracles of the apostles, but of their Acts, which is better: for miracles are a divine gift, acts, the fruit of human industry. However, he afterwards says, that miracles are solely from heaven; acts, from both our care and divine grace.

XXI. I shall conclude, with a few observations upon a variety of subjects.

1. 'If[d] God had been swift to punish, the church had not 'had Paul. . . . The long-suffering of God made him, of a per- 'secutor, a preacher of the gospel; as it did, in another instance, 'of a publican an evangelist.'

2. 'The[e] Jews, our enemies, keep the scriptures for us; or 'are our librarians:' a thought very frequent in Augustine, as we have seen. So likewise argues Chrysostom; who proceeds: 'The testimony of an enemy, says he, is always reckon- 'ed of great force. The prophecies of the Old Testament, 'of which we make so good use, are derived to us from those 'who crucified the Lord Jesus. No man, therefore, can say, 'that the books of the Old Testament have been forged by us.' And, as he says, in another place: 'If[f] they had understood the 'prophecies recorded in their scriptures, and could have ap- 'prehended the advantage we have from them, they might have 'been tempted to destroy them.'

3. In[g] Chrysostom's time there were many who went into Arabia to see Job's dunghill. All will readily suppose that Chrysostom was wiser than to go thither himself. And some may be apt to think that he might have shewn his dislike of such su-

[a] In Rom. Hom. 14. T. ix. p. 615.—A. ... E. [b] In Jo. Hom. 47. al. 46. T. viii. p. 281. C. [c] D. Parasyt. T. iii. p. 35. C. [d] In Gen. H. 25. T. iv. p. 241. D. [e] In Inscript. Act. Hom. 2. T. iii. p. 63. D. [f] De Pœnit. Hom. 7. T. ii. p. 328. B. Conf. de Cruce et Latron. Hom. 1. ib. p. 409. A. B. [g] In Philip. I. 5. p. 160. C. [h] In Lit. Cap. 2. T. 6. p. 20. A. [i] Ad Pop. Antioch. Hom. 5. T. ii. p. 59. A.

petition:

perſtition: but that is more than can be expected from an orator.

4. There [h] were pick-pockets at Antioch, who uſed to make advantage of Chryſoſtom's crowded auditories; for which reaſon, he adviſeth his hearers not to bring much money to church with them.

5. He ſays, that [i] Nero put Paul to death, becauſe he had converted a beloved concubine of the emperor: which ſtory I do not think to be well atteſted. He alſo informs us, that [k] it was ſaid, that Paul ſaluted the butler, or cup-bearer, and a concubine of Nero. He ſuppoſeth, in another place, that [l] his converting Nero's cup-bearer was the immediate occaſion of his death; he [m] likewiſe ſpeaks of Nero's being offended, becauſe the apoſtle found favour with one of the emperor's friends.

6. The [n] worſt of men, he ſays, are to be relieved when in diſtreſs.

[h] Contr. Anom. Hom. 4. T. i. p. 479. [i] Adv. Oppugnat. Vit. Mon. l. i. T. 1. p. 48. D. E. [k] Λεγεται Νερωνος και οινοχοον και παλλακιδα ασπασαι. In Act. Ap. Hom. 46. T. ix. p. 349. D. [l] Παλαιε ηδη τω Νερωνι, και διεφυγεν· επειδη και τον οινοχοον αυτου κατηχησε, τοτε αυτον απεδειμεν. In 2 Tim. Hom. 10. T. xi. p. 722. B. [m] Προσκεκρουκεν τοις τον Νερωνος, τινα τον οικειοτατον αυτου ειναι γνωριζων. In 2 Tim. Hom. 3. ib. p. 673. C.

[n] De Lar. Hom. 2. T. i. p. 734. C.

THE

# THE CREDIBILITY OF THE GOSPEL HISTORY.

## PART II.

[VOL. XI. FIRST PUBLISHED IN MDCCLIV.]

### PREFACE.

In the Preface to the preceding volume I said, that 'the eleventh volume would contain all the writers of the fifth and 'sixth centuries, that need to be alleged by me; and that the 'remainder of Christian writers would be at the beginning of 'the twelfth volume:' but I have now put into this volume all the Christian writers which I think needful to allege. The twelfth volume, therefore, will contain a general review of the work, a recapitulation of all the eleven volumes, and observations upon the canon of the New Testament: to which will be added, alphabetical tables of authors, and principal matters. As it is not yet finished, I cannot say exactly when it will be published; but it will be carried on with as much expedition as the nature of the work will admit.

March 21, 1754.

CHAP.

# CHAP. CXIX.

## SEVERIAN, Bishop of Gabala, in Syria.

SEVERIAN, bishop of Gabala, in Syria, once friend, afterwards rival and enemy of St. Chrysostom, flourished [a] about the year 401: for a particular account of him and his works, I refer to [b] others. Divers homilies have been ascribed to him, which are not certainly known to be his. I shall quote, or refer to such works only, the genuineness of which is generally, or universally acknowledged.

2. Severian was a popular preacher. When Chrysostom had occasion to be absent from Constantinople, he preached in his stead, and with good acceptance: nevertheless, when [c] he spake Greek, there appeared, to nice ears, somewhat Syrian in his pronunciation.

3. Severian is not only mentioned by the Greek ecclesiastical historians; but [d] Gennadius, likewise, has given him a place in his book of Illustrious Men.

4. He was reckoned by his contemporaries well skilled [e] in the sacred scriptures; and his remaining works are full of citations of the scriptures, and marks of the highest respect for them.

5. At the beginning of his first homily upon Genesis, or, the Creation of the World, he says, 'Our [f] salvation is the design of 'every book of sacred scripture; for our good every thing is 'written; the end of the law of Moses, of the preaching of the 'prophets and of the apostles, is, that we may obtain true piety, 'and be saved.'

6. He often quotes the four gospels, the Acts of the apostles, and Paul's epistles, particularly that [g] to the Hebrews.

7. In the forecited homily or oration, he says, 'Both [h] the 'Testaments have a great agreement, as proceeding from the 'same father. In the Old Testament the law precedes, then

[a] Cav. H. L. T. i. p. 375.

[b] Cav. Fabr. Bib. Gr. T. ix. p. 267. ...269. Du Pin, T. iii. Tillem. T. xi. S. Chrysostome, Art. 62, 63, et notes 54. ...56. Conf. Socr. l. 6. c. 11. et 24. Soz. l. 8. c. 10. 18.

[c] ... αλλα και Ελληνιζει φθεγγομενος, ωστε εν τω φωνη. Socr. l. 6. c. xi. in. ... τω στομαι Συριστι ... επι της γλωττης φερειν. Soz. l. 8. c. 10. in.

[d] Severianus, Gabalensis ecclesiae episcopus, in divinis scripturis eruditus, et in homiliis declamator admirabilis fuit. Unde et frequenter ab episcopo Joanne et Imperatore Arcadio ad faciendum sermonem Constantinopolim vocabatur, &c. Genn. de V. I. cap. 21.

[e] Soz. ib. p. 770. A.

[f] De Mundi Creat. Hom. 1. ap. Chr. T. vi. p. 436. A. ed. Bened.

[g] De Mund. Creat. Or. 2. p. 444. A. et passim.

[h] ... εκ τη τε παλαιας διαθηκης, και το ευαγγελιον, και αμφοτερα ... Ap. Chr. T. vi. p. 439. B.

'follow

'follow the prophets; in the New, the gospel precedes, and 'then follow the apostles. Presently afterwards he says, 'In 'the New Testament, are twelve apostles, and four evan-'gelists.'

8. In an oration concerning Seals, Severian expresseth himself in this manner: 'Let [k] heretics often observe that saying, '*In the beginning was the word.* Indeed, the three evangelists, 'Matthew, Mark, and Luke, when they began their preaching, 'did not immediately say what became Christ's dignity, but 'what was suitable to their hearer's capacity. Matthew [l], at 'the beginning of the gospels, says, *The book of the generation of* '*Jesus Christ, the son of David, the son of Abraham.* Why does 'he not say, "the son of God?" Why does he, with such low 'expressions, conceal his dignity?' Having answered those queries, he also observes the beginnings of the gospels of St. Mark and St. Luke, and adds: 'All [m] three, therefore, attended to his 'dispensation in the flesh; and, by his miracles, gradually in-'stilled his dignity.' He afterwards compares John to thunder, and says, he is terrible to heretics; whilst the other three evangelists only lightned. He likewise says, until [n] John wrote, the best defence of the right faith, and the best weapons against heretics, were wanting.

9. In the remaining works of Severian there is little notice taken of the catholic epistles, none at all of the Revelation. It is likely, that this last was not received by him, and that he received three only of the catholic epistles. Cosmas says, 'Se-'verian, [o] bishop of Gabala, in his book against the Jews, re-'jects them; forasmuch as the most say, they were not written 'by apostles, but by some others, who were barely presbyters.' Cosmas's expressions are ambiguous: he may seem to speak of all the catholic epistles; but it is likely, that he ought to be understood of some of them only.

10. Moreover, in the homily upon the brazen serpent, generally allowed to be Severian's, are the words of 1 Pet. ii. 22.; they are quoted as Paul's; but I take that to be the fault of the copyist. Peter having been written in a contracted manner, some ignorant and hasty scribe read Paul, and put his name in

[l] Ibid. [k] De Sigillis ap. Chrys. T. xii. p. 411. E. 412. A.

[l] Ο Ματθαιος αρχην ποιησαμενος του ευαγγελιου λεγει. Ibid. [m] Ib. p. 412. D.

[n] Εκφυγεθω δε τα κοσμα των αιρετικων βελη, και το της ορθης πιστεως επιδειχισμα μενετω τω κηρυγματι της ευσεβειας εγκειμενον. Ib. p. 412. D. E.

[o] Ομοιως και Σευηριανος ο Γαβαλων εις τον κατα Ιουδαιων λογον αυτας απεκηρυξεν· ου γαρ αποστολων φασιν αυτας οι πολλοι, αλλ' ετερων τινων πρεσβυτερων αφελεστερων. Cosm. Top. Chr. l. 7. p. 292. c. Ap. Montf. Nov. Coll. PP. T. ii.

his transcribed copy. So the place is: 'As [p] also Isaiah agrees 'with the blessed Paul, [Peter] who says; *Who did no sin, neither was guile found in his mouth.*' And, in his discourse on Seals, the [q] beginning of the first epistle of John is expressly cited as John's: and it may be reasonably supposed, that he likewise received the epistle of James.

11. Upon the whole, Severian received the four gospels, the Acts of the apostles, fourteen epistles of the apostle Paul, and three of the catholic epistles: and, for the scriptures of the Old and New Testament, he had the highest regard.

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## CHAP. CXX.

### SULPICIUS SEVERUS.

I. *His time and works.* II. *His character, and the character of his writings.* III. *His testimony to the scriptures.* IV. *Select passages.*

I. SULPICIUS SEVERUS [a], of Aquitain, in Gaul, author of a sacred history, in two books; and of the life of Martin, bishop of Tours; and some other works; is placed, by Cave, at the year 401, about which time he finished the abovementioned history; which is a summary account of the affairs of the Jews, and of the church, from the beginning of the world to the consulship of Stilicho and Aurelian, or the year of Christ 400. We are assured, by Gennadius, that he was a presbyter: he is supposed to have died about the year 420.

I shall place, in the margin [b], a large part of Gennadius's chapter,

p Καθως και ο μακαριος Ησαιας συνηδε τω μακαριω Παυλω. κ. λ. De Scrip. Hom. ap. Chr. T. vi. p. 515. A. q De Sigillis, ap. Chr. T. xii. p. 414. C.

a Vid. Cav. H. E. T. i. Voss. Hist. Lat. l. 2. c. 12. Fabric. ad Gennad. cap. 19. Pagi Ann. 395. n. 20. 431. n. L. Basnag. Ann. 400. n. 16. Du Pin Bib. T. iii. p. 145. Tillem. Mem. T. xii.

b Severus presbyter, cognomento Sulpicius, Aquitaniæ provinciæ, vir genere et literis nobilis, et paupertatis atque humilitatis amore conspicuus, clarus etiam sanctorum virorum, Martini Turonensis episcopi, et Paulini Nolensis notitiâ, scripsit non contemnenda opuscula. Nam epistolas ad amorem Dei et contemtum mundi hortatoriis scripsit sorori multas, quæ notæ sunt. Scripsit et ad Paulinum prædictum duas, et ad alios alias. . . . Composuit et Chronica. Scripsit et ad multorum profectum Vitam B. Martini Monachi et Episcopi, signis et prodigiis ac virtutibus illustris vitæ. Et collationem Pesu-

ter, containing an enumeration of his works: who also says, that Sulpicius, in his old age, embraced Pelagianism; but being convinced of his error, he shewed his repentance by perpetual silence afterwards; that is, as some suppose, by writing no more books.

II. Sulpicius embraced some of the notions of the Millenarians, as was of old observed by [c] Jerom, and still appears in [d] his works, in [e] part. He gives [f] a common, but wrong interpretation of Gen. vi. 1.... 4. by 'sons of God' understanding angels; an interpretation that [g] may be found in many of the ancients. His accounts of Martin of Tours are reckoned, by some, a remarkable instance of credulity. Du Pin says, he [h] was very credulous in point of miracles; but Tillemont [i] believes every word; though [k] the accounts which Sulpicius gave of Martin were not believed by all in his own time.

I add but one thing more in the way of character of Sulpicius: his style is neat and elegant; but his sacred history, after the period of the evangelical writings, is too short, and even defective: he has not one word of the reign of the emperor Julian; and if it should be said, that his design was sacred, not civil history, that would not amount to a good defence; since it is well known, that the church was not unconcerned in the transactions of that reign.

III. His testimony to the books of the New Testament will lie in a small compass.

Postumiani et Galli, se mediante et judice, de conversatione monachorum orientalium et ipsius Martini habitam, in dialogi speciem, tribus incisionibus comprehendit. ... Hic in senectute sua a Pelagianis deceptus, et agnoscens loquacitatis culpam, silentium usque ad mortem tenuit, ut peccatum, quod loquendo contraxerat, tacendo poenitens emendaret. Gennad. de Vir. Ill. cap. 19. [c] Neque enim juxta Judaicas fabulas gemmatam et auream de cœlo expectamus Jerusalem . . . quod ut multi nostrorum . . . et nuper Severus noster in dialogo, cui Gallo nomen imposuit. Hieron. in Ezech. cap. 36. T. iii. p. 952.

[d] Unde creditur, etiamsi se gladio ipse transfixerit, [Nero] curato vulnere ejus revivisse; secundum illud, quod de eo scriptum est: 'Et plaga mortis ejus curata est.' [Apoc. xiii. 3.] Sub seculi fine mittendus, ut mysterium iniquitatis exerceat. Hist. Sacr. l. 2. cap. 29. al. 42. Conf. ejusd. Dialog. ii. cap. 14. al. 16.

[e] See Tillem. Mem. T. xii. S. Sulpice Severe. Art. 8. [f] Qua tempestate cum jam humanum genus abundaret, angeli, quibus cœlum sedes erat, speciosarum forma virginum capti, illicitas cupiditates adpetierunt; ac naturæ suæ originisque degeneres, relictis superioribus, quorum incolæ erant, matrimoniis se mortalibus miscuerunt. . . . Ex quorum coitu gigantes editi esse dicuntur, cum diversæ inter se naturæ permixtio monstra gigneret. Hist. Sacr. l. 1. c. 2. al. 3. [g] Vetus opinio Judæorum; quam et plurimi veterum Christianorum, et doctorum ecclesiæ amplexi fuerunt. Joh. Vorst. in Severi loc. [h] Ubi supra, p. 145. b.

[i] Ce dessein paroist aussi facile que favorable, puisq' il n' y a qu' à suivre les pas d'un excellent historien, et à mettre fidelement en François ce qu' il a parfaitement bien écrit en Latin. St. Martin de Tours, Art. i. T. x. [k] Hæc plerisque in eodem monasterio constitutis incredibilia videbantur. Nedum ego confidam omnes, qui hæc audient credituros, . . . Quamquam minime mirum, si in operibus Martini infirmitas humana dubitaverit; cum multos hodieque videamus, nec evangeliis quidem credidisse. Dialog. 2. cap. 13.

1. Having related the affairs of former times to the coming of Christ, he [l] declines to write particularly what is recorded in the gospels, and in the Acts of the apostles, written by Luke; which book, he says, contains an history of the apostles to the time of Paul's coming to Rome, in the reign of Nero.

2. He says, that [m] John, the apostle and evangelist, was banished by Domitian into the isle Patmos; where he had visions, and where he wrote the book of the Revelation, which is either foolishly or wickedly rejected by many. The Revelation is expressly quoted again, as the apostle John's, in an epistle [n] supposed to be his; and is referred to, or quoted by him, in other places.

3. In the same epistle is quoted [o] the epistle of James.

4. I forbear to take notice of quotations of other books of the New Testament, as altogether needless.

5. His general divisions of the books of scripture are such as these: 'the [p] law, the prophets, the gospels, and apostles; the [q] law and the apostles; the [r] Old and New Testament.

IV. I shall now select a few remarkable passages:

'1. Eternal [s] life,' he says, 'is not to be obtained but by 'obedience to all God's commandments; for the scripture says, '*If thou wilt enter into life keep the commandments:* [Mat. xix. '17.] therefore, as he adds, virginity alone will not avail.'

[l] Sub hoc Herode, anno imperii ejus tertio et xxx. Christus natus est, Salino et Rufino consulibus, viii kalendas Januarias. Verum hæc, quæ evangeliis, ac deinceps apostolorum actibus continentur, adtingere non ausus, ne quid forma præcisi operis rerum dignitatibus diminueret, reliqua exsequar. Herodes post nativitatem Domini regnavit annos iv. Nam omne ejus tempus vii et xxx. anni fuerunt. Post quem Archelaus tetrarcha annos ix, Herodes annos xx et iv. Hoc regnante, anno regni octavo et decimo Dominus crucifixus est, Fusio Gemino et Rebellio Gemino consulibus. A quo tempore usque in Stilichonem consulem sunt anni ccclxxii. Apostolorum Actus Lucas edidit, usque in tempus, quo Paulus Romam deductus est, Nerone imperante. Hist. Sacr. l. 2. cap. 27. et 28. al. cap. 39, 40. [m] Interjecto deinde tempore, Domitianus, Vespasiani filius, persecutus est Christianos. Quo tempore Johannem apostolum atque evangelistam in Pathmum insulam relegavit; ubi ille, arcanis sibi mysteriis revelatis, librum sacræ Apocalypsis, qui quidem a plerisque aut stulte, aut impie, non recipitur, conscriptum edidit. Ibid. cap. 31. al. 45. [n] De his enim beatus apostolus Joannes loquitur, quod sequantur agnum quocumque ierit. [Apoc. xiv. 4.] Ad Soror. Ep. 2. cap. 3. p. 555. edit. Jo. Cleric. Lipsi. 1709. [o] Nolo enim tibi in hoc blandiaris, si aliqua non feceris, cum scriptum sit: 'Qui universam legem 'servaverit, offenderit autem in uno, factus est omnium reus. [Jac. ii. 10.] Ib. cap. 12. p. 566. [p] Tibi vero, post tanta documenta, post legem, post prophetas, post evangelia, post apostolos, si delinquere volueris, quomodo indulgeri possit, ignoro. Ibid. cap. 12. p. 567. [q] Si contra legalia et apostolica instituta indecens aliquid aut loquuntur, aut cogitant. Ib. cap. 15. p. 569. [r] Domini est etiam lex Novi et Veteris Testamenti, in quibus ejus eloquia sancta refulgent. Ib. cap. 16. p. 570. [s] Æterna vero vita nonnisi per omnem divinorum præceptorum custodiam promereri potest, scriptura dicente, 'Si vis in vitam æter-'nam pervenire, serva mandata' . . . Nihil ergo virginitas sola proficiet. Ibid. cap. 6. p. 558.

2. Sulpicius.

2. Sulpicius has [t] a general and ſummary account of the heathen perſecutions; of which ſome farther notice may be taken by us hereafter.

3. He ſuppoſeth, that [u] Simon Magus was overcome by the united prayers of Peter and Paul, after [x] the arrival of Paul at Rome; when he had been ſent thither, by order of Feſtus.

4. He ſuppoſeth [y] Peter and Paul to have had the honour of martyrdom in the general perſecution of Nero, which had been ordered by the edicts of that emperor; conſequently, in the year of Chriſt, 64 or 65, when Peter was crucified, and Paul beheaded.

5. Sulpicius, in his Sacred Hiſtory, complains very much of [z] the covetouſneſs of the Chriſtian clergy in his time: and [a], in another part of the ſame work, he ſpeaks of the contentions which there were among the biſhops, and of their pride, ambition, and other faults, to the neglect of their charge, and the great offence of good men.

6. Another thing very obſervable in Sulpicius Severus is, that he was againſt all perſecution, and diſliked the interpoſition of magiſtrates in things of religion: this I ſuppoſe to have appeared in the extracts formerly made from him [b] in the hiſtory of Priſcillianiſm. It has been confirmed alſo by a paſſage, ſince taken notice of in the chapter of [c] St. Jerom; which paſſage I would now tranſcribe more at large, by way of proof of the ſame thing: it is in one of the Dialogues of our author, particularly mentioned among his works by Gennadius, in his chapter tranſcribed above.

[t] Vid. Hiſt. Sacr. l. ii. cap. 28. . . . 32. al. cap. 40. . . . 49. [u] Etenim tum inluſtris illa adverſus Simonem Petri ac Pauli congreſſio fuit. Qui cum magicis artibus, ut ſe deum probaret, duobus ſuſ[illegible] dæmoniis evolaſſet, orationibus [illegible] fugatis dæmonibus delapſus in terra [illegible] populo inſpectante diſruptus eſt. Ibid. cap. 28. al. 41. [x] Vid. ſupra in eodem capite. [y] Hoc initio in Chriſtianos ſeviri cœptum. Poſt etiam datis legibus religio vetabatur: palamque edictis propoſitus, Chriſtianum eſſe non licebat. Tum Paulus ac Petrus capitis damnati: quorum uni cervix gladio deſecta, Petrus in crucem ſublatus eſt. H. S. l. ii. cap. 29. al. 41.

[z] Levitis enim in Sacerdotium adſumtis nulla portio [terræ] data, quo liberius ſervirent Deo: Equidem hoc exemplum non tacitus præterierim, legendumque miniſtris eccleſiarum libenter ingeſſerim. Etenim præcepti hujus non ſolum immemores, ſed etiam ignari mihi videntur: tanta hoc tempore animos eorum habendi cupido veluti tabes inceſſit. Inhiant poſſeſſionibus, prædia excolunt, auro incubant, emunt venduntque, quæſtui per omnia ſtudent. At ſi qui melioris propoſiti videntur, neque poſſidentes, neque negotiantes, quod eſt multo turpius, ſedentes munera expectant: atque omne vitæ decus mercede corruptum habent, dum quaſi venalem præferunt ſanctitatem. Sed longius quam volui egreſſus ſum, dum me temporum noſtrorum piget tædetque. H. S. l. i. cap. 23. al. 43.

[a] Et nunc, cum maxime diſcordiis epiſcoporum turbari aut miſceri omnia viderentur, cunctaque per eos odio aut gratia, metu, inconſtantia, invidia, factione, libidine, avaritia, arrogantia, deſidia, eſſent depravata, inſanis conſiliis et pertinacibus ſtudiis certabant. Inter hæc plebs Dei, et optimus quiſque, probro atque ludibrio habebatur. Ib. l. ii. c. ult.

[b] Vol. iv. chap. 107. [c] pag. 12, of this volume.

The Dialogue was composed about the year 405: Postumian and Gallus are the speakers, and Sulpicius presides. Postumian had made a voyage into the east; he embarked at Narbone, and arrived at Alexandria in [d] 401, or [e] 402; he was three years in Egypt and Palestine: being returned into Gaul, he gives his friends an account of what he had met with in the several parts of his voyage.

'Thenceforward,' [f] says Postumian, 'we had a prosperous 'voyage to Alexandria, where were very disagreeable disputes 'between the bishops and the Monks; for there had been several synods, in which it was decreed, that none might either 'read or keep the works of Origen, who was esteemed a most 'skilful interpreter of the sacred scriptures. But the bishops

[d] Pagi Ann. 401. n. xx. [e] S. Sulp. Severe. art. 8. T. xii. Tillem.

[f] . . . prosperoque cursu septimo die Alexandriam pervenimus, ubi fœda inter episcopos et monachos certamina gerebantur, ex ea occasione, quia congregati in unum sæpius sacerdotes frequentibus decrevisse synodis videbantur, ne quis Origenis libros legeret, aut haberet: qui tractator sacrarum scripturarum peritissimus habebatur. Sed episcopi quædam in libris ipsius insanius scripta memorabant, quæ adsertores ejus defendere non ausi, ab hæreticis potius fraudulenter inserta dicebant: et ideo non propter illa, quæ in reprehensionem merito vocarentur, etiam reliqua esse damnanda, cum legentium fides facile possit habere discrimen, ne falsata sequeretur, et tamen catholice disputata retineret. Non esse autem mirum, si in libris neoteristis et recens scriptis fraus hæretica fuisset operata, quæ in quibusdam locis non timuisset incidere evangelicam veritatem. Adversum hæc episcopi obstinatius renitentes pro potestate cogebant recta etiam universa cum pravis et cum ipso auctore damnare: quia satis superque sufficerent libri, quos ecclesia recepisset: respuendam esse penitus lectionem, quæ plus esset nocitura insipientibus, quam profutura sapientibus. Mihi autem ex illius libris curiosius indaganti admodum multa placuerunt: sed nonnulla deprehendi, in quibus illum prava sensisse non dubium est, quæ defensores ejus falsata contendunt. Ego miror unum eumdemque hominem tam diversum a se esse potuisse, ut in ea parte, qua probatur, neminem post apostolos habeat æqualem: in ea vero, quæ jure reprehenditur, nemo deformius doceatur erraſſe. Nam cum ab episcopis excerpta in libris illius multa legerentur, quæ contra catholicam fidem scripta contiaret, locus ille vel maximam parabat invidiam, in quo editum legebatur, quia Dominus Jesus, sicut pro redemtione hominis in carne venisset, crucem pro hominis salute perpessus, mortem pro hominis æternitate gustasset, ita esset eodem ordine passionis etiam diabolum redemturus: quia hoc bonitati illius pietatique congrueret, ut qui peritum hominem reformasset, prolapsum quoque angelum liberaret. Cum hæc atque alia ejusmodi ab episcopis proderentur, ex studiis partium orta est seditio. Quæ cum reprimi sacerdotum auctoritate non posset, sæevo exemplo ad regendam ecclesiæ disciplinam Præfectus adhibitus, cujus terrore dispersi fratres, ac per diversas oras monachi sunt fugati, ita ut propositis edictis in nulla consistere sede sinerentur. Illud me admodum permovebat, quod Hieronymus vir maxime catholicus, et sacræ legis peritissimus, Origenem secutus primo tempore putabatur, quem nunc idem præcipere vel omnia illius scripta damnaret. Nec vero ausus sum de quoquam temere judicare. Præstantissimi tamen viri et doctissimi ferebantur in hoc certamine dissidere. Sed tamen sive error est, ut ego sentio, sive hæresis, ut putatur, non solum non reprimi non potuit multis animadversionibus sacerdotum, sed nequaquam tam late se potuisset effundere, nisi contentione crevisset. Istiusmodi ergo turbatione cum veni Alexandriam, fluctuabat. Me quidem episcopus illius civitatis benigne admodum, et melius, quam opinabar, excepit, et secum tenere tentavit. Sed non fuit animus ibi consistere, ubi recens fraternæ cladis fervebat invidia. Nam etsi fortasse videantur parere episcopis debuisse, non ob hanc tamen caussam multitudinem tantam sub Christi confessione viventem, præsertim ab episcopis oportuisset affligi. Dial. i. cap. 3. al. c. 6, 7.

'had

'had obſerved wild notions in his works: which his friends, not 'daring to defend, ſaid, they had been fraudently inſerted by 'heretics; and therefore, they ſaid, it was improper to condemn 'all the reſt, becauſe there were ſome things liable to juſt re-'prehenſion. Men might ſtill be entruſted with the reading of 'his works; for, with due care and diſcretion, they might eaſily 'diſtinguiſh the interpolated opinions, from what was ſaid agree-'ably to the catholic doctrine: nor was it very wonderful to 'find ſome heretical opinions foiſted into late writings, when 'ſome had attempted to corrupt the ſcriptures. But the biſhops 'were peremptory, that the good and the bad ought to be all 'condemned together with the author: they ſaid, that there 'were more than enough books allowed by the church; and 'that the reading of ſuch books ought to be prohibited, which 'might be more hurtful to ignorant people than profitable to 'the knowing. As for myſelf, who have had the curioſity to 'read his works, I muſt ſay, that very many things pleaſed 'me; but I obſerved ſome things in which undoubtedly he was 'miſtaken; which his friends affirm to be interpolations. I 'wonder how one and the ſame man could be ſo different from 'himſelf: where he is in the right, he has not an equal ſince 'the apoſtles; where he is in the wrong, no man has erred more 'ſhamefully. Among all his opinions, contrary to the catholic 'doctrine, which have been extracted out of his works by the 'biſhops, nothing has given ſo much offence, as his notion 'concerning the recovery and ſalvation of the devil. On ac-'count of this, and other ſuch like things, taken notice of by 'the biſhops, diſputes have ariſen. And when the biſhops were 'not able to compoſe them, by a very wrong management, the 'Præfect ['meaning the Auguſtal Præfect at Alexandria'] has 'been called in to govern the church; by whoſe armed force 'our friends the monks have been diſperſed, and driven into 'ſeveral countries: nor can they any where find a reſting place, 'all people being prohibited by edicts to receive them. One 'thing affected me very much, that Jerom, a true catholic, and 'well acquainted with the Chriſtian doctrine, who, in former 'times was reckoned a follower of Origen, ſhould now, with much 'earneſtneſs, condemn all his writings: nor did I dare haſtily to 'paſs my own judgment. But it was ſaid, that very learned and 'very excellent men differed upon this occaſion; but whether 'it be an error, as I think, or a hereſy, as others ſay, it not only 'could not be ſuppreſſed by many cenſures of the biſhops, but 'has ſpread itſelf far and wide, and has encreaſed by oppoſition 'abundantly more than it could have done otherwiſe: this is

'the disturbance with which Alexandria was agitated when I 'arrived there. The bishop of the city received me very cour-'teously, beyond my expectation, and would have detained me 'with him; but I had no mind to stay in a place where our 'friends had been so lately injured: for though perhaps it 'may seem, that they ought to have obeyed the bishops; ne-'vertheless, it was by no means fit, that for this cause so many 'men, professing Christianity, should be so grievously treated, 'especially by bishops.'

This is the passage at full length: every candid and understanding reader is able to judge, whether it proves what it is alleged for. Mr. Tillemont, speaking of our author's Dialogues, having commended the purity of the style, and the art with which they are written, adds: 'It[g] is also observed, that the 'judgment which he passes upon the disturbances raised in the 'east, upon the occasion of Origen, is very wise, and very mo-'derate.'

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## CHAP. CXXI.

### CHROMATIUS, Bishop of Aquileia.

1. CAVE says, that[a] Chromatius, bishop of Aquileia, flourished about 401, and died about the year 410. But he must have been a man of note, and probably bishop, before the end of the fourth century: for Rufinus[b] had been baptized in 370, or thereabout, by Chromatius, then presbyter, under Valerian, bishop of Aquileia. We gave an account of Fortunatianus, another bishop of Aquileia, some while * ago.

2. Chromatius was one of Jerom's friends. He[c] desired Jerom to translate the Hebrew scriptures of the Old Testament

g On trouve aussi que le jugement, qu'il porte, des brouilleries excitées en Orient sur le sujet d'Origene, est tres sage et tres modere. S. Sulp. Sev. art. 8. T. xii.

a H. L. T. i. p. 378.

b Ego, sicut et ipse et omnes norunt, ante annos fere triginta in monasterio jam positus, per gratiam baptismi regeneratus, signaculum fidei consecutus sum per sanctos viros Chromatium, Jovinum et Eusebium, opinatissimos et probatissimos in Ecclesia Dei Episcopos: quorum alter tunc presbyter beatæ memoriæ Valeriani, alter archidiaconus, alius diaconus, simulque pater mihi et doctor symboli ac fidei fuit. Rufin. in Hieron. Invect. i. ap. Hieron. T. iv. p. 350. * Vol iv. p. 361.

c Si Septuaginta Interpretum pura, et ut ab eis in Græcum versa est, editio permaneret, superflue me, mi Chromati, episcoporum sanctissime atque doctissime, impelleres, ut Hebræa volumina Latino sermone transferrem. Præf. in Paralip. T. i. p. 1022. Conf. Eund Adv. Ruf. l. ii. T. iv. p. 425.

into

into Latin; which, I think, is much to his honour. To him [d] Jerom inscribed his Commentaries upon the prophet Habakkuk, and some other works; and he calls him, more than once, a most learned and holy bishop. Rufinus likewise dedicated to him some of his works, particularly his Latin translation of Eusebius's Ecclesiastical History, not [e] published by him till after the year 400. Indeed Chromatius was friend of both: and [f], when they fell out, he endeavoured to moderate, or reconcile the difference between them. There [g] is a letter of Chrysostom to him, which is much in his praise. I omit divers things that might be mentioned, referring to [h] others, and particularly to Tillemont, whose account of Chromatius is the fullest and exactest that I have seen.

3. Neither Jerom, nor Gennadius, nor any other ancient writer, speaks of any works published by Chromatius. Nevertheless there are some pieces generally received as his, they being ascribed to him in the manuscript copies; particularly [i], Homilies, or tracts upon the eight beatitudes, the rest of the fifth chapter of St. Matthew, and part of the sixth, and upon Matth. iii. 14.

4. I observe only a few things: Here are quoted most of the generally received books of the New Testament; in particular, the Acts of the apostles, the [k] epistle to the Hebrews, and [l] the Revelation.

5. He has also expressly quoted [m] the epistle of James.

6. He [n] several times quotes the first epistle of Peter, and the first epistle of John, as if they were their only epistles: nevertheless, it may be reckoned probable, or even unquestioned, that he received more.

7. Explaining the Lord's Prayer, in Matthew, vi. he [o] takes no notice of the doxology at the end.

8. He quotes Eph. iv. 30, after this manner: *And* [p] *grieve not the Holy Spirit of God, wherewith*, or whereby, *ye were sealed in*

[d] Primum, Chromati, episcoporum doctissime, scire nos convenit, corrupte apud Graecos et Latinos nomen Ambacum prophetae legi, qui apud Hebraeos dicitur Habacuc. Pr. in Ab. T. iii. p. 1591.

[e] Vid. Pagi. Ann. 395. n. 21.

[f] Testem invoco Jesum conscientiae meae, qui et has literas, et tuam epistolam judicaturus est, me ad commonitionem sancti Papae Chromatii voluisse reticere, et finem facere simultatum, et vincere in bono malum, sed quia minaris interitum, &c. Adv. Ruf. l. iii. T. iv. p. 437.

[g] Ep. 155. T. iii. p. 689. ed. Bened.

[h] Cav. H. L. Du Pin. T. iii. p. 83. Le Long Bib. S. p. 675. Tillem. Mem. T. xi.

[i] Ap. Bib. PP. T. v. p. 976. . . . 990.

[k] Ib. p. 979. C.

[l] p. 980. B. 983. A.

[m] p. 983. E.

[n] Beatus Petrus in Epistola sua commonet. p. 981. B. et D. Joannes in Epistola sua ait. p. 986. F.

[o] Vid. p. 987.

[p] Unde et apostolus ait: Nolite contristare Spiritum Sanctum, in quo signati estis in die redemtionis. p. 983. A.

*the*

*the day of redemption.* We saw that text quoted in the same manner by [q] St. Cyprian.

9. He [r] compares the scripture to a lamp, which ought not to be hid: but forasmuch as Jews and heretics are apt to render it obscure by misinterpretations, it ought to be set up in the church; that thereby all may be enlightened, and guided in the way of salvation.

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## CHAP. CXXII.

### A Commentary upon St. MARK's Gospel, ascribed to VICTOR, Presbyter of Antioch.

1. THERE is a Commentary upon St. Mark's gospel, generally ascribed to VICTOR, presbyter of Antioch, placed by Cave at 401. Concerning which, I would refer to [a] several, and among them to [b] R. Simon, who, beside other things, says, 'That 'in most manuscripts it is said to be Victor's, in some Origen's, 'in others, Cyril's of Alexandria; but that it is not Origen's, 'nor Cyril's, nor Victor's, nor any other particular author's; 'but is a collection out of many fathers:' which way of speaking seems to me not to be exact; for though it be a collection out of several, and a kind of chain, that collection was made by some one author. And since it is evident, that it is not Origen's; and very probable, that it is not Cyril's; it may be fitly allowed to be Victor's, to whom it is ascribed in most manuscripts.

2. There are in it divers things which to me appear well worthy of notice. Du Pin says: 'This author confines himself to the literal and historical sense, which he illustrates by very solid and judicious remarks.' There has been an edition of it 'in Greek and Latin; but as I have it not, I must content

q See Vol. iii. p. 165.

r —— quod non aliquo cæcæ mentis velamine operiendum est vel obscurandum, ut Judæi et hæretici faciunt, qui perspicuam lucem prædicationis divinæ pravis interpretationibus obtegere et occultare nituntur.... Unde lucerna hæc legis ac fidei non occultanda nobis est, sed ad salutem multorum semper in ecclesia, velut in candelabro constituenda: ut veritatis ipsius luce et nos fruamur, et omnes credentes illuminentur. p. 981. A. B.

a Cav. H. L. T. i. Fabr. Bib. Gr. T. v. p. 232, 233. et T. vii. p. 769. Huet Origenian. l. iii. p. 274, 275. Du Pin. Bib. T. iii. P. ii. p. 74.

b Hist. Crit. des Comment. du N. T. ch. 5. p. 79, 80. ch. 30. p. 426, &c.

c Vid. Fabric. Bib. Gr. T. v. p. 235.

myself

myself with the Latin translation, in the [d] Bibliotheca Patrum.

3. At the very beginning, the author owns, that his Commentary was collected out of several. Many [e], he says, had written Commentaries upon the gospels of Mattthew and John; a few only upon Luke's; none at all upon Mark's, so far as he could find, upon careful enquiry into the writings of the ancients: he determined, therefore, to put together, in a short compass, what ecclesiastical writers had occasionally said in their works, by way of explication of this gospel.

4. That is a good testimony to the four gospels. The composer of this work then proceeds: 'This [f] Mark, called also 'John, who wrote a gospel after Matthew, was son of Mary, 'mentioned in the Acts of the apostles, in whose house at Je-'rusalem the apostles were wont to meet. [See Acts, xii. 12.... '17.] For a while, as appears from the same book of the Acts, 'he accompanied his relation Barnabas, and Paul; but when 'he came to Rome, he joined Peter, and followed him; for 'which reason he is particularly mentioned by Peter in his ca-'nonical epistle. [1 Pet. v. 13.] Mark is also mentioned by Paul 'in his epistle to the Colossians [iv. 10.]; and in his second to 'Timothy. [2 Tim. iv. 11.] Mark, therefore, for a while dis-'persed the seed of the heavenly doctrine, which he had receiv-'ed from the apostles, as elsewhere, so also at Rome; but when 'he was obliged to go from thence, and was earnestly desired 'by the believers at Rome to write a history of the preaching 'of the heavenly doctrine, he readily complied with their re-'quest. This is said to have been the occasion of writing the 'gospel according to Mark.'

5. Here we see whom this writer thought the evangelist Mark to be. He agrees with many ancient writers, whom we

[d] Victor Presbyter Antiochenus in sacrosanctum J. C. Evangelium secundum Marcum. Ap. Bib. PP. Lugdun. T. iv. p. 370.... 414.

[e] Quandoquidem permulti in Matthæi et Joannis, pauci vero in Lucæ, nulli autem omnino, ut quidem arbitror, in Marci evangelium scripserunt: (Certe veterum monumentorum indices studiose evolvens, nullum qui id scriberisset, in hodiernum usque diem comperi:) visum est mihi, quæ ecclesiæ doctores sparsim et per partes in præsentem evangelistam annotarunt, in unum quasi corpus redigere, succinctamque in hoc ipsum quoque evangelium explanationem conscribere. Ibid. p. 370. G.

[f] Cæterum Marcus hic, qui alio nomine Joannes appellatus est, post Matthæum evangelii historiam contexuit.... Et quidem initio, ut in iisdem illis apostolorum Actis proditum exstat, adhærebat Barnabæ cognato suo et Paulo. Verum ubi Romam venisset, secutus est Petrum. Quare is in priori sua canonica ad hunc modum de illo scribit.... Marcus itaque cœlestis doctrinæ semen, quod ab apostolis hauserat, cum alibi, tum Romæ quoque ad tempus prosseminavit. At vero cum alio jam avocaretur, ab iisque, qui Romæ Christo per fidem adjuncti fuerunt, ut salutaris prædicationis seriem scripto exponeret, enixe rogaretur, haud gravatim annuit. Atque hinc evangelium, quod secundum Marcum inscribitur, natum traditur. Ibid. H.

have

have already consulted, in saying, that Mark wrote his gospel at Rome, at the earnest request of the believers there; and he confirms the supposition of the late date of Mark's gospel, in that it was not written till after his acquaintance with the apostle Peter at Rome.

6. This Commmentary contains many observations for reconciling the several evangelists; which seems to be the main design of it.

7. The author supposes [g] Mark to write by inspiration. After which he presently adds an observation from Origen, upon the words of ver. 2. of this gospel: *As it is written in the prophets:* or, as in some copies, 'in Isaiah the prophet.'

8. He says, that [h] Levi, in Mark, ii. 14. and Luke, v. 27. is the same with Matthew, as he calls himself, Matth. ix. 27.

9. Upon Mark, iii. 7, 8. where it is said: *And a great multitude followed him from Galilee, and from Judea,* and other places, he observes, 'that [i] the evangelists did not aim to aggrandize 'Christ, their master, by writing prolixly every thing said and 'done by him; but have omitted many of his words and works; 'and have used a concise and compendious manner of writ-'ing.'

10. Here [k] are many good observations upon the history of the cure of the dæmoniac, related Mark v. 1. . . . 20. When [l] the dæmoniac answered, his name was Legion; he says, that word should not be understood to denote any certain number, but many, or a great multitude.

11. In his remarks upon the history of the woman with the hemorrage, related ch. v. 21 — 34. he observes, that [m] Mark has particulars omitted by Matthew.

[g] Evangelista Marcus Spiritu illo, qui e sublimi in hominum corda demittere solet, afflatus, a prophetico oraculo evangelium orditur. In Marc. cap. 1. ib. p. 371. A.

[h] Est autem Levi hic idem omnino cum evangelista Matthæo. Et quidem Marcus et Lucas nomen, quod illi familiare erat, primæva appellatione obnubunt. At ipse vero Levi, dum evangelii historiam contexit, palam quæ ad se pertinebant, denuntiat. Ait enim: Cum transiret Jesus, &c. p. 375. B.

[i] Cum Evangelista Marcus magnam hominum turbam Christum a Galilæa consecutam dicit, brevi compendio multa simul comprehendit. Neque enim ambitiose, magnoque verborum apparatu et pompa verba de Christo facere soliti sunt evangelistæ, singula videlicet quæ vel dicta vel facta fuerant, prolixa oratione congerendo: verum quo auditorum infirmitati consulant, oppositum sectati, omnia breviter et concise narrant. Et quæ sequuntur. p. 376. G.

[k] Vid. p. 380. G. . . . 381. G.

[l] 'Et dicit ei: Legio 'mihi nomen est.' Non dicit numerum præcise, sed simplici voce magnam adesse multitudinem indicat: siquidem exacta numeri discussio nihil ad rei quæ quærebatur notitiam faciebat. p. 381. E.

[m] Quin hoc quoque signum Matthæus compendio absolvit. Multa namque prætermittit ille, quæ Marcus addit. Marcus enim præter alia scribit, Dominum retro conversum, quisnam illum tetigisset, sciscitatum, mulieremque exterritam, trementemque seipsam prodidisse, atque ita tandem a Christo Domino audivisse: Fides tua te salvam fecit. p. 382. B.

12. Upon

12. Upon Mark, vi. 7—13. particularly ver. 13. he says, 'that[n] the like history is in Luke; but that Mark is the only 'evangelist who speaks of the disciples *anointing with oil them* '*that were sick:* which method of healing is also mentioned 'by James, in his epistle.' See James, v. 13—15.

13. Upon ch. v. ver. 39. he says: 'It[o] was owing to modesty, that our Lord said of Jairus's daughter; *She is not dead,* '*but sleepeth:* though she was really dead, and he intended to 'raise her up to life.'

14. He particularly considers the history in Mark, x. 35—40. I put in the margin[p] a part of his observations. The sum of what he says upon ver. 39, 40, is, that Christ is the judge, and the dispenser of all rewards; but the first places in his heavenly kingdom will not be disposed of by affection and favour, but shall be given to the most virtuous.

15. Upon Mark, xi. 15—17, he argues, that[q] Christ twice drove the buyers and sellers out of the temple. But some, it seems, thought that this was done by our Lord but once only; and at the time mentioned by St. John at the beginning of his gospel.

16. The evangelist John is here called, the[r] Divine.

17. The composer of this work seems not to have had, in his copies, our conclusion of St. Mark's gospel; for he explains the beginning of the sixteenth chapter of St. Mark's gospel to the end of the eighth verse, and no farther; there ends his commentary: nevertheless, he was acquainted with the remainder. And in his remarks upon the first verse of the 16th chapter, he

[n] His similia exponit Lucas quoque. Verum quod de mystica unctione et olei usu hic subjungitur, hoc inter evangelistas solus Marcus commemorat. Interim quæ apostolus Jacobus in sua canonica narrat, ab his non dissentiunt. [Jac. v. 14. 15.] In Marc. cap. 6. ver. 13. p. 383. F.

[o] Quin per hoc quoque, quod puellam extinctam dormire asserit, neque statim se illam exsuscitaturum promittit, omnem falsum, omnemque inanem jactantiam ab opere illo secludit. Ille ergo omni superbia vanaque gloria vacuitatem consectatur. At vero operis excellentia famam illius longe lateque diffundit. p. 382. F. G.

[p] Quod itaque Christus dicit, ejusmodi est. Moriemini quidem mei causa, eritisque in passione socii. At hoc interim fas non est, ut primas sedes jure vobis vindicetis. Si enim alius quispiam accesserit, qui una cum martyrio omnem alium virtutem secum deportaverit, aut certe multo plura, multoque excellentiora virtutum ornamenta in medium attulerit, quam vos, ille utique præcedet. Neque enim quia vos amo, aliisque certa quadam ratione antepono, ob id opulentiore repulso, primatum vobis assignabo. Illis igitur ejusmodi primatus paratus est, quia per illustriora opera primis sedibus capessendis præ cæteris idoneos se reddiderunt, &c. p. 397. D. E.

[q] . . . Sunt tamen qui dicant, tres evangelistas, dum Christi ad Hierosolymorum civitatem, ejusdemque in templum ingressum describunt, accurata temporis ratione missis, rem ipsam tantum prosecutos esse: Joannem vero, qui historiam illam cæteris diligentius enarrat, satis aperte insinuare, Christum Dominum ea primo ascensu patrasse, quæ reliqui paulo ante mortem contigisse commemorant, &c. p. 398. F. G.

[r] Ut Joannes theologus loquitur. p. 376. G.

says: 'In [s] some copies of Mark's gospel it is said: *Now when* '*Jesus was risen early the first day of the week, he appeared first to* '*Mary Magdalene*: and what follows. But that seemed to be 'contrary to what is said by Matthew, ch. xxviii. 1: therefore, 'some had supposed Mark's gospel to have been interpolated: 'but he thinks there is no necessity for admitting that supposi-'tion; and he proposes a method of reconciling the diffe-'rence.'

Somewhat like this may be seen in an [t] Oration of Gregory Nyssen upon Christ's Resurrection; and likewise in a Harmony of the Evangelists, ascribed to Severus, who was bishop of Antioch [u] in 513, and afterwards; which has been published by [x] Montfaucon.

They who are curious may consult Mill, Bengelius, Wetstein, Wolfius, and others, upon this point.

18. I have selected out of this Commentary a few only, of many observations, that deserve notice. Upon the whole, it is a good performance: and we may hence perceive, that there were some, before our times, who read the scriptures with care and understanding.

19. My readers, I hope, will not omit to recollect, that beside the testimony to the four gospels, we have seen in this work quotations of the Acts, of several epistles of the apostle Paul, and of the first epistle of Peter. I would here add, that [y] the epistle to the Hebrews is quoted in this Commentary; and [z] the epistle of James.

20. This writer, like many other of the ancients, asserts [a] free-will in strong terms.

[s] At quia in quibusdam evangelii Marci exemplaribus habetur: 'Surgens autem 'Jesus mane prima Sabbathi, apparuit pri-'mo Mariæ Magdalenæ,' &c. Hoc autem illi adversari videtur quod legitur apud Matthæum. Hic enim 'vespere Sabbathi' Dominum resurrexisse scribit. Propterea comperti sunt, qui hunc Marci locum a falsariis vitiatum existiment. Verum ne ad id hic confugere videamur, ad quod cuivis confugere proclive est, Marci contextum uno duntaxat commate ab ea quam offert difficultate vindicare possumus. p. 414. A. B.

[t] De Chr. Resurr. Orat. 2. p. 411. Tom. iii.

[u] Vid. Cav. in Severo. H. L. T. i. p 499.

[x] Severi Archiep. Antiocheni Concordantia Evangelistarum circa ea quæ in sepulchro Domini contigerunt. Item de Sabbatis, et de varietate Exemplarium S. Marci Evangelistæ. Ap. Montf. Bibl. Coislin. p. 68. . . . 75. Vid. in specie, p. 74.

[y] p. 372. D.

[z] Vid. supra, p. 173. not. [n].

[a] Vid. p. 377. A. et p. 379. G. H.

CHAP.

## CHAP. CXXIII.

### INNOCENT I. Bishop of Rome.

1. INNOCENT the First succeeded Anastasius, in the year 402. The seventh and last decree, or article of a letter of his to Exuperius, bishop of Tholouse, contains a catalogue of the books of the Old and New Testament, which are in the canon.

2. 'The [a] scriptures of the New Testament are these: four 'books of the gospels; fourteen epistles of the apostle Paul; 'three epistles of John; two epistles of Peter; an epistle of 'Jude; an epistle of James; the Acts of the apostles; the Apo-'calypse of John.' After which, mention is made of some other writings, which ought to be rejected and condemned.

3. It should be observed, that [b] many of Innocent's letters are suspected to be supposititious; this in particular, and especially the last decree or article in it: for it is not very easy to conceive, what reason there should be for Innocent to send a catalogue of books of scripture to Exuperius: and it may not be amiss to take notice, that this letter of Innocent is not represented to be written, as in council, but only upon his own authority.

4. Nevertheless, after all, we cannot forbear to observe, with some satisfaction, that this catalogue of scripture is exactly the same with our own.

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## CHAP. CXXIV.

### PAULINUS, Bishop of Nola, in Italy.

I. *His time.* II. *His testimony to the scriptures.*

I. PONTIUS MEROPIUS PAULINUS, or PAULINUS NOLANUS, [a] placed by Cave at the year 393, was born about 353; ordained presbyter in 393; bishop of Nola in Campania, in 409,

[a] Qui vero recipiantur in canone sanctarum scripturarum, brevis adnexus ostendit. . . . Item Novi Testamenti: evangeliorum libri quatuor, apostoli Pauli epistolæ 14. epistolæ Joannis tres, epistolæ Petri duæ, epistola Judæ, epistola Jacobi, Actus apostolorum, Apocalypsis Joannis. Cæterum vero . . . non solum repudianda, verum etiam noveris esse damnanda. Innoc. ad Exuper. Ep. Tholos. ap. Labb. Conc. T. ii. p. 1256. [b] Vid. Cav. H. L. T. i. p. 379. Basnag. Hist. de l'Eglise. l. viii. c. 8. n. vi. p. 439. Beaus. Hist. de Manich. T. i. p. 359. [a] Vid. Cav. H. L. T. i. Fabric. ad Gennad. cap. 41. Pagi Ann. 431. n. 53. Basnag. Ann. 394. n. 10. 11. 432. n. 5. Paulin. Vit. ad Calc. opp. edit. Paris. 1685. Du Pin. Bib. T. iii. p. 146. Tillem. Mem. T. xiv.

as

as some think; or, as Pagi [b] argues, and with great appearance of probability, in 403. He died in 431, in the 78th year of his age.

II. I observe in him a few things:

1. His works, in prose, abound with texts of scripture, quoted, or alluded to.

2. As Paulinus quotes Ps. ciii. or civ. ver. 18, agreeably to Jerom's version, I place [c] the quotation below, with a critical remark [d] of Jerom upon that text.

3. Paulinus often quotes the Canticles: I place below [e] two of his quotations of that book.

4. He quotes [f] the book of Ecclesiasticus with great respect, as written by Solomon.

5. In a letter, supposed to be written in the year 400, to Amandus, then presbyter, and afterwards bishop of Bourdeaux, and successor to Delphinus, Paulinus speaks after this manner: 'He says, that [g] John outrun Peter, and came first to the sepulchre, because he was the youngest: he also says, it had been handed down by tradition, that John survived all the other apostles, and wrote the last of the four evangelists, and so as to confirm their most certain histories; but though he was last in time, he was first in point of sublimity: he there also speaks of John as writer of the Revelation: and as he pro-

[b] Ann. 403. n. 10... 13. Vid. Eund. A. 431. n. 53. [c] 'Montes' enim, inquit, 'excelsi cervis, et petra refugium 'herinaceis.' Ad Amand. Ep. 9. al. 22. n. 4. p. 45. Paris. 1685. 4to.

[d] 'Petra refugium herinaceis.'] Pro quo in Hebraeo positum est 'Sphannim,' et omnes χοιροβοσκοι voce simili transtulerunt, exceptis Septuaginta, qui 'lepores' interpretati sunt. Sciendum autem, animal esse non majus hericio, habens similitudinem muris et ursi. Unde in Palaestina ος ἄρκτος dicitur, et magna est in istis regionibus hujus generis abundantia, semperque in cavernis petrarum, et terrae foveis habitare consueverunt. Ad Suan. et Fret. Ep. 135. T. ii. p. 658. [e] ...; qua et in Canticis Canticorum voce blanditur: 'Columba,' inquit, 'mea, perfecta mea, quoniam caput meum repletum est rore, et 'crines mei guttis noctis.' [cap. v. 2.] Ad Sever. Ep. 23. al. 3, et 4. n. 33. p. 143. —Haec oscula sponso suo jam tunc parabat ecclesia, quando cantabat: 'Osculetur me 'ab osculis oris sui.' [cap. i. 2.] Ib. n. 37. p. 146. [f] Nam in Ecclesiastico per Salomonem loquitur divina sapientia: 'Quia multi periclitati sunt auri causa, et 'facta est in facie illius perditio ipsorum.' [cap. xxxi. 6.] Ad Milit. Ep. 25. al. 39. p. 168. [g] Subvenit itaque nobis, et de evangelio adolescentis apostoli beata velocitas illa, qua Petrum affectu currendi parem, sed majoris ævi pondere tardiorem, ad sepulchrum Domini praecucurrit; ut resurrectionem corporis prior inspiceret, qui solus in pectore recumbebat. Unde geniibus in alveum cordis sui traxerat fontes, quos in orbem idem postea revelationis et evangelii praeco diffudit.... Idem, ultra omnium tempora apostolorum aetate producta, postremus evangelii scriptor fuisse memoratur; ut sicut de ipso vas electionis ait: [Gal. ii.] quasi columna firmamentum adjiceret fundamentis ecclesiae, priores evangelii scriptores consona auctoritate confirmans; ultimus auctor libri tempore, sed primus in capite sacramenti. Quippe qui solus e quatuor fluminibus ex ipso summo divini capitis fonte decurrens de nube sublimi Sonat: 'In principio erat verbum.' Transcendit Moysen... Iste et evangelistis caeteris, vel ab humano Salvatoris ortu, vel a typico legis sacrificio, vel a prophetico praecursoris Baptistae praeconio evangelium resurrectionis exorsis, altius volans, penetravit et coelos. Ad Amand. Ep. 21. al. 24. n. 1, 2. p. 114.



'ceeds,

'ceeds, he obſerves, that [h] in the beginning of St. John's goſ-
'pel all heretics are confuted, particularly Arius, Sabellius,
'Photinus, Marcion, and the Manichees.'

6. Paulinus often quotes the [i] book of the Acts, and all St. Paul's epiſtles, particularly that [k] to the Hebrews.

7. He ‡ celebrates St. Luke as a phyſician for ſoul and body; whence it may be concluded, he ſuppoſed him to be ſpoken of in Col. iv. 14. At the ſame time he aſcribes to St. Luke, two books; undoubtedly meaning his goſpel, and the Acts of the apoſtles.

8. He often quotes the epiſtle of St. James, the firſt epiſtle of St. Peter, and the firſt epiſtle of St. John; but I do not recollect any quotations in him of the ſecond epiſtle of St. Peter, or the epiſtle of St. Jude, or the ſecond and third of St. John; though it may be reckoned highly probable, that they were all received by him.

9. He often quotes, [l] or refers to the book of the Revelation, which is aſcribed by him to the apoſtle John, in the paſſage above cited, and elſewhere.

10. He either read, or at leaſt underſtood, the apoſtle's exhortation in 1 Cor. ix. 24. in this manner: 'So [m] run, that ye 'may all obtain.'

11. I put alſo in the margin [n] his tranſlation of that expreſſion, 1 Cor. ix. 27. *I keep under my body.*

12. He quotes 1 Pet. ii. 23. after this manner: 'But [o] yielded '[or committed] himſelf,' unto death, 'to him that judgeth 'unjuſtly.'

13. In a letter written to St. Auguſtine, in 410, or [p] ſoon

[h] Joannes igitur beatus Dominici pectoris cubator, . . . inebriatus Spiritu Sancto, . . . ab ipſo intimo et infinito omnium principiorum principio evangelii fecit exordium. Quo uno omnia diaboli, quæ in hæreticis latrant, ora clauduntur. Ibid. n. 4. p. 115. [i] . . . ſicut illi in Actibus apoſtolorum, qui beati Petri prædicatione compuncti, crediderunt in eum quem crucifixerant. Ad Aug. Ep. 50. al. 43. n. 5. p. 295. [k] Itidem apoſtolus [Eph. vi.] ſpiritaliter exprimens arma cœleſtia, . . . gladium Spiritus dicit verbum Dei, de quo ad Hebræos ait: 'Vivus eſt 'ſermo Dei, et efficax.' [Hebr. iv. 12.] Ad Aug. Ep. 50. n. 17. p. 302.

‡ Hic medicus Lucas prius arte, deinde loquela.
Bis medicus Lucas, Ut quondam corporis ægros
Terrena curabat ope, et nunc mentibus ægris
Compoſuit gemino vitæ medicamina libro.
p. 153. De S. Felice Natal. 9. ver. 424, &c.

[l] Poteras, Roma, intentatas tibi illas in apocalypſi minas non timere, ſi talia ſemper ederent munera ſenatores tui. Ad Pamm. Ep. 13. al. 37. n. 15. p. 75.

[m] Quæ cauſa dicendi apoſtolo fuit: 'Sic currite, ut apprehendatis omnes.' Quod in agone terreno contra eſt, ubi non poteſt lucta niſi diſpari luctantium ſorte finiri, ut unius gloria alterius ignominia ſit. Ad. Sever. Ep. 24. al. 2. n. 15. p. 161. Conf. Theodoret. in loc. [n] Lividum facio corpus meum, et in ſervitutem redigo. Ad Aug. Ep. 50. n. 13. p. 299.

[o] Ad Aug. Ep. 50. al. 43. n. 7. p. 296.

[p] See S. Paulin. Art. 49. Tillem. Mem. T. 14.

after, he [q] asks of him the solution of divers questions, taken out of the Psalms, the apostle, and the gospel; those from the apostle are taken out of the epistle to the Ephesians, to the Romans, and other epistles of St. Paul.

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## CHAP. CXXV.

### PELAGIUS.

1. CAVE speaks of Pelagius at [a] the year 405, the supposed time of his publishing his heresy: Basnage [b], at 412: Pagi [c], at 410, and following years: in whom, as well as in many [d] others, his history may be seen. It is generally allowed, that he was a Britain; and many think of the country now called Wales. His name was Morgan, or Marigena; which he changed into Pelagius, of more agreeable sound, and the same meaning. His remaining works, beside fragments, or quotations in Augustine, and others, are, an [e] epistle to Demetrias, written in 413, or 414; a [f] Commentary upon all St. Paul's epistles, except that to the Hebrews; and, [g] a Confession of Faith, called Symbolum ad Damasum. The most beautiful edition of Pelagius's Commentaries that I know of, is in the twelfth tome of Le Clerc's edition of Augustine's works, which is an additional tome to the Benedictine edition; but the edition of these Commentaries, which I shall refer to, is that in the fifth tome of Martianay's edition of Jerom's works.

2. In the Symbol he says, that [h] he receives the New and Old Testament in the same number of books that the catholic church does. In [i] his Commentaries he vindicates the Old

[q] Hæc interim de Psalmis. Nunc et de apostolo quodcumque proponam. Dicit ad Ephesios. Ad Aug. Ep. 50. n. 9. p. 297. Restat ut aliquid et de evangelicis locis suggeram beatitudini tuæ. Ib. n. 14. p. 299. [a] H. L. T. i. p. 381.

[b] Ann. 412. n. 7. &c. [c] Ann. 410. n. 32. &c. [d] See Tillem. Mem. Ec. T. xiii. S. Augustin. Art. 212...217. [e] In Append. T. ii. Opp. Augustin. Bened et T. v. Opp. Hieronym. p. 11.... 30. [f] Apud Hieron. ibid. p. 925.... 1106.

[g] Ap. Hieron. ib. 122... 124. et Baron. Ann. 417. n. 31.... 36.

[h] Novum et Vetus Testamentum recipimus, in eo librorum numero, quem sanctæ catholicæ ecclesiæ tradit auctoritas. Symb. Expl. ap. Hieron. T. v. p. 124.

[i] Si, dicentibus Manichæis, crudelis asseritur Deus Veteris Testamenti... quomodo hoc loco ab apostolo dicitur, a Deo Novi Testamenti vindictam hominibus inferendam? Comm. in Rom. cap. i. p. 928. M. Hieron. T. v.

Testament

Teſtament againſt the Manichees: in his letter to Demetrias, he ſpeaks [k] of the volumes of both the Teſtaments.

3. In his epiſtle to Demetrias, and in his Commentaries, he quotes many books of the Old and New Teſtament; particularly the Acts of the apoſtles, the epiſtle of James, both the epiſtles of Peter. I need not refer to the places, nor tranſcribe the words.

4. Whether Pelagius received the epiſtle to the Hebrews may be queſtioned: it is, indeed, ſeveral times mentioned in his Commentaries upon the thirteen epiſtles of Paul; but poſſibly ſome may ſuſpect thoſe paſſages to be interpolations: for, if he had received the epiſtle to the Hebrews as Paul's, he would have written a Commentary upon it, as well as upon the reſt. However, it may not be amiſs to recollect here, that in the chapter of Auguſtine it was obſerved, that [m] Julian, the Pelagian, freely quotes the epiſtle to the Hebrews as Paul's.

5. In his Commentaries [n], he quotes the Revelation of John.

6. In his letter to Demetrias, Pelagius ſpeaks highly to the advantage of the ſcriptures. He tells that lady, that [o] from them only ſhe can receive a full knowledge of the will of God; and recommends to her [p] the ſtudy of them: he there [q] ſpeaks of the ſcriptures, as an epiſtle ſent to us from the Divine Majeſty; and he thinks it ſtrange, that men do not receive them with joy and veneration. Upon Coloſſ. iii. 16. he ſays, that [r] laymen ought to be ſkilful in the word of God; and, indeed, [s] Pelagius himſelf ſeems to have been always a layman, deſtitute of eccleſiaſtical honours: and upon 2 Tim. iii. 16, 17. he ſays, the [t] ſcriptures were deſigned for general uſe, that we might profit thereby.

[k] Plena ſunt utriuſque Teſtamenti volumina hujuſmodi teſtimoniis. Ad Demetr. p. 16, in. cap. vii.—N. B. In quoting the epiſtle to Demetrias, the pages are thoſe of St. Jerom's fifth tome; and the number of chapters, or ſections, refers to the edition of the ſame epiſtle, in the appendix to the ſecond tome of St. Auguſtine's works.

[l] Sicut et ipſe ad Hebræos prohibens docet. In Ep. ad Rom. cap. i. p. 928. Vid. et in Rom. cap. viii. p. 953. in 2 Cor. cap. iv. p. 1018. in Eph. cap. v. p. 1058. in Coloſſ. cap. i. p. 1070.

[m] See before, p. 100.

[n] Cum tradiderit regnum Deo et Patri.] Regnum ſcilicet humani generis, ſecundum Petri epiſtolam, et apocalypſim Joannis, Patri tradendum adſerit eſſe per filium. In 1 Cor. xv. p. 1007.

[o] Scito itaque, in ſcripturis divinis, per quas ſolus potes plenam Dei intelligere voluntatem, prohiberi quædam . . . Ad Demetr. p. 17, in. cap. 9.

[p] Propter quod maxime ſanctarum ſcripturarum ſtudium diligendum eſt; illuminandæ divinis eloquiis anima; et, coruſcante Dei verbo, diaboli repellendæ ſunt tenebræ. Ib. p. 27. infr. in. cap. 26.

[q] Nobis vero Deus ipſe, æterna illa majeſtas, ineffabilis, atque inæſtimabilis poteſtas, ſacras literas, et vere adorandos præceptorum ſuorum apices mittit. Et non ſtatim cum gaudio et veneratione ſuſcipimus! p. 21. cap. 16.

[r] His oſtenditur, verbum Chriſti non ſufficienter, ſed abundanter etiam laicos habere debere: et docere ſe invicem, vel monere. Ap. Hieron. T. v. p. 1074.

[s] Vid. Baſnag. Ann. 412. n. 8.

[t] Ideo data eſt legis inſtructio, ut ejus conſilio cuncta facientes, juſte juſta faciamus. Ib. p. 1099.

7. I shall now observe a few other things, either various readings, or explications of texts.

8. He says, that [u] in some things, in the seventh chapter to the Romans, Paul does not speak of himself, now a Christian; but of another, still under the law.

9. St. Paul says, 1 Cor. v. 9. *I have written to you in an epistle.* Pelagius [x] understands the apostle to mean the epistle which he was then writing: which I take to be right.

10. Upon Galat. i. 19, he says, that [y] James was called the Lord's brother, because he was son of Mary, wife of Cleophas, his mother's sister.

11. I scarce need to observe, that [a] he supposeth the epistle to the Ephesians to be written to the Christians at Ephesus.

12. Upon Philip. ii. 14, he says, 'that [b] God works in us to 'will by persuasives, and setting before us rewards: and he who 'perseveres to the end will be saved.'

13. Pelagius was [c] an orthodox Homoüsian. And when Paul styles our Lord, Col. i. 15. *the first born of every creature*, or 'of 'the whole creation,' he [d] supposeth him to intend Christ's human nature; and not that he was first in point of time, but in point of honour and dignity: as Israel is called God's *first born*, or best beloved, and most favoured.

14. I likewise put in the margin his explication of Col. i. 19. *that [e] in him should all fulness dwell.*

15. In 1 Tim. iii. 16. he [f] had not *God*, but 'which' *was manifest in the flesh.* The [g] same reading is in another Commentary upon St. Paul's thirteen epistles, ascribed to Hilary the deacon: of which an account was given formerly.

[u] Numquid non Paulus nondum erat Dei gratia liberatus? Unde probatur, quia ex alterius persona hæc loquitur. . . . Et rursum in persona ejus, qui sub lege erat, hæc loquitur. In Rom. cap. 7. ver. 24, 25. p. 948. in. Vid. et ad ver. 18. p. 947. M. [x] Hoc ipsum in hac epistola ita scripsi, non ut a gentilibus, sed ab his qui peccant in ecclesia separamini. Ad 1 Cor. v. p. 985.

[y] Unde Jacobus secundum cognationem frater Domini dicitur: quoniam de Maria Cleophæ, sorore matris Domini, natus esse monstratur. In Gal. p. 1037.

[a] 'Qui sunt Ephesi, et fidelibus in 'Christo Jesu.'] Non omnibus Ephesiis, sed his qui credunt in Christo. In Eph. i. p. 1048. [b] Velle operatur in nobis suadendo, et præmia promittendo. Qui perseveraverit usque in finem, hic salvus erit. &c. Ad Philip. p. 1094.

[c] Credimus . . . in verum Dei filium, non factum, aut adoptivum, sed genitum, et unius cum Patre substantiæ, quod Græci dicunt ὁμοούσιον: atque ita per omnia æqualem Deo Patri, ut nec tempore, nec gradu, nec potestate possit esse inferior. Symb. Explan. ad Damas. ap. Hieron. T. v. p. 122. Conf. Pagi. Ann. 405. n. 4.

[d] Primogenitus secundum assumti hominis formam, non tempore, sed honore, juxta illud: Filius meus primogenitus Israel. In Col. cap. 1. p. 1070.

[e] In aliis, hoc est, in apostolis, patriarchis, vel prophetis, gratia fuit ex parte. In Christo autem tota divinitas habitavit corporaliter, quasi si dicas summaliter. Ibid. p. 1070. [f] 'Et manifeste magnum 'est pietatis sacramentum, quod manifesta-'tum est in carne.'] Quod scire te cupio sacramentum incarnationis Christi, per quem generi humano pietas collata est. p. 1090. [g] See vol. iv. p. 499.

CHAP.

# CHAP. CXXVI.

## PRUDENTIUS.

1. AURELIUS PRUDENTIUS CLEMENS, an elegant Latin poet, descended of an honourable family, was born at Saragossa in Spain, in the year 348, when Fl. Salia, or Salias, was consul. He [a] wrote the preface to his Cathemerinon, in the fifty-seventh year of his age; as he says himself in that preface, where [b] his other writings also are briefly enumerated: consequently he is well placed, as flourishing about the year 405.

2. I put below [c] Gennadius's chapter of Prudentius, in his book of Illustrious Men, published in 494; and I refer to [d] some learned moderns, such as are desirous of a more particular account of this writer.

3. Some have thought that Prudentius was consul; but without any good reason. Others have supposed, that he was præfect of the Prætorium, or præfect of Rome: but there is no full proof of either. Gennadius, however, says, that he had a military employment at court. What Prudentius says of himself, in the forementioned preface [e], I transcribe below: from whence

[a] Per quinquennia iam decem,
Ni fallor, fuimus. Septimus insuper
Annum cardo rotat, dum frumar sole volubili.
. . . . . .
Inrepsit subito canities meis,
Oblitum veteris me Saliae Consulis arguens.
Sub quo prima dies mihi.
Cathem. lib. in Præf.

[b] Pugnet contra haereses: Catholicam discutiat fidem:
Conculcet facta Gentium:
Labem Roma tuis inferit idolis:
Carmen martyribus devoveat: Laudet apostolos. Ibid.

[c] Prudentius, vir seculari literatura eruditus, composuit Διψυχον [Διψυχα] de Veto Veteri et Novo Testamento, personis conceptis. Commentatus est autem in morem Graecorum Hexaemeron de Mundi fabrica usque ad conditionem primi hominis, et praevaricationem ejus. Composuit etiam libellos, quos Graeca appellatione attitulavit, Apotheosis Psychomachia, Hamartigenia, id est, de Divinitate, de Compugnantia Animae, De Origine Peccatorum. Fecit et in Laudem Martyrum, sub aliorum nominibus, Invitationem ad Martyrium, librum unum, et Hymnorum alterum: specioli tamen intentione adversus Symmachum, idololatriam defendentem. Ex quorum lectione agnoscitur Palatinus miles fuisse. Gennad. de V. I. cap. 13.

[d] Cav. H. L. T. i. Fabr. ad Gennad. cap. 13. ap. Bib. Ec. Voss. de Hist. Lat. l. ii. c. 10. Tillem. Mem. T. x. Du Pin. Bibl. T. iii. p. 5. J. Le Clerc. Bib. Univ. T. xii. p. 135. . . . 193. Pagi. Ann. 405. n. 19.

[e] Quid nos utile tanti spatio temporis egimus?
Aetas prima crepantibus
Flevit sub ferulis. . . .
. . . . . .
Exin jurgia turbidos
Amarunt animos, et male pertinax
Vincendi studium subjacuit casibus asperis.
Bis legum moderamine
Frenos nobilium teximus urbium.
Jus civile bonis reddidimus, terruimus reos.
Tandem militiae gradu
Erectum pietas principis extulit,
Assumtum propius stare jubens ordine proximo.
Cathem. Præf.

it appears, I think, that for a while he studied the law, and was a pleader; and that he had been a civil magistrate in some cities: after which he took to the profession of arms, and was honoured with some high military preferment under the emperor, either Theodosius, or Honorius: and, before he was very old, he retired from the world.

4. Prudentius celebrates, in his poems [f], our Lord's nativity, and the circumstances of it; and also, his miracles, death, and resurrection.

5. There is a book, called his Enchiridion, consisting of small poems, celebrating many remarkable events of the Old and the New Testament. Those of the New are taken out of the gospels, the Acts, and [g] the Revelation.

6. Some have hesitated about the genuineness of that work, because it is not taken notice of by Prudentius in the preface before cited: nevertheless, it is particularly mentioned by Gennadius, by the title of Diptychon. Whether it be genuine, or not, the same things occur in the other unquestioned writings of Prudentius.

7. In particular, the [h] Revelation is plainly refered to in some of the hymns in the Cathemerinon. And he seems to have supposed, that [i] St. John had his visions in sleep.

8. I add one thing more: Prudentius [k] considers martyrs as

[f] O beatus ortus ille, Virgo cum puerpera
Eddidit nostram salutem, fœta Sancto Spiritu.
. . . . . .
Cantharis infusa lympha fit falernum nobile
Nuntiat vinum minister esse promptum ex hydria.
Ipse rex sapore tinctis obstupescit poculis, &c.
Cathem. Hymn. ix. ver. 19. &c.
Vid. et Cath. Hymn. xii.

[g] Bis duodena senum sedes, patris citharisque,
Totque coronarum fulgens insignibus, agnum,
Cæde cruentatum laudat: qui evolvere librum,
Et septem potuit signacula pandere solus.
Enchir. Num. 49. seu ult.

[h] Corde fusus ex Parentis, ante mundi exordium
Alpha et Ω cognominatus: ipse fons et clausula
Omnium, quæ sunt, fuerunt, quæque post futura sunt.
Cathem. Hymn. ix. 5. 10 . . . 12. Vid. Apoc. i. 8.

[i] O quam profunda justis
Arcana per soporem
Aperit tuenda Christus!
Quam clara, quam tacenda,
Evangelista summi
Fidissimus magistri,
. . . . . .
Nebulis vides remotis, &c.
Cathem. Hymn. vi. v. 73, &c.
Tali sopore justus
Mentem relaxat heros,
Ut spiritu sagaci
Cœlum peragret omne.
Ibid. ver. 112, &c.

[k] Hos inter, O Christi decus,
Audi poëtam rusticum,
Cordis fatentem crimina,
Et facta prodentem sua.
Indignus agnosco et scio,
Quem Christus ipse exaudiat;
Sed per patronos martyres
Potest medelam consequi.
Περὶ στεφάνων. Hymn. vi.
In laudem Laurentii. ver. 573 . . 580.

intercessors;

intercessors; and hopes, through them, to obtain of Christ the forgiveness of his sins.

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## CHAP. CXXVII.

### PALLADIUS.

1. IN the chapter of St. Jerom [a], I have quoted Palladius, bishop of Helenopolis in Bithynia, author of the Lausiac History; and Palladius, author of a Dialogue of the Life of St. Chrysostom, written in 408. Whether they are different, or one and the same, is a question debated by many [b] learned men: particularly by [b] Du Pin, who reckons them one and the same; by [d] Tillemont and [e] Fabricius, who think them to be different. I do not think it needful now to produce distinctly the reasons on either side. I here intend only to make some extracts out of the forementioned Dialogue, composed at Rome in 408, soon after the death of St. Chrysostom, by Palladius, friend of that bishop.

2. In this Dialogue, the gospels, the Acts of the apostles, the epistles, and particularly [f] the epistle to the Hebrews are freely quoted.

3. He [g] quotes the epistle to the Ephesians with that title.

4. He [h] has the words of 2 Pet. ii. 3. and quotes the epistle of St. Jude expressly, transcribing ver. 12, 13.

5. A large part of St John's third epistle is here quoted, in this manner: 'As [i] in the catholic epistles, the blessed John writes 'to Gaius, against a certain bishop; commending the hospitality 'of Gaius, and exhorting him not to imitate such bishops as 'were wicked.'

6. These things deserve our notice. St. Chrysostom, as we

[a] See p. 8—10. [b] Vid. Cav. H. L. T. i. Emer. Bigot. in Pr. ad Dialog. [c] Pallade. Du Pin Bib. des Aut. Ecc. T. iii. p. 92, 93. [d] Tillem. Pallad., art. 12. Mem. T. xi.

[e] Solet a multis longo jam tempore Palladio huic tribui Dialogus de Vita S. Chrysostomi, qui cum Theodoro Diacono Romano habitus Romæ fingitur circa ann. 408, non diu post Chrysostomi mortem. . . . Auctorem Dialogi a Palladio Lausiaco scriptore recte distinguunt Baronius A. 388. n. 110. Emericus Bigotius in Præfat. ad Dialogum, et Tillemontius. . . . Fabr. Bib. Gr. l. v. c. 32. § 4. T. ix. p. 8. [f] Καθως υπεθεμαν εξαιως λεγει ο μεγαλοφωνος Παυλος. . . . Dialog. cap. 1. p. 2. E. ap. S. Chrysost. Opp. T. xiii. Vid. et p. 45. D. et p. 75. et passim.

[g] Cap. 18. p. 71. F. [h] Οις το κριμα εκ παλαι, και η απωλεια αυτων ου νυσταζει. . . . φησι γαρ ιουδας αδελφος ιακωβου φησιν· Ουτοι εισι οι εν ταις αγαπαις υμων σπιλαδες. Dial. c. 18. p. 68. C. D. [i] Καθα εν ταις καθολικαις γραφει γαιω ο μακαριος ιωαννης. κ. λ. Ib. cap. 20. p. 79.

saw in his chapter, received only three of the catholic epistles: that of James; the first of Peter; the first of John. But this writer, though a friend and admirer of St. Chrysostom, quotes the second epistle of Peter; the epistle of Jude; and the third of John: and therefore, probably, received all the seven catholic epistles. This shews, that there were then different sentiments about some books of scripture. Men seem to have been indulged a liberty of judging for themselves: and they determined, as the evidence appeared to them. And it is chiefly for the sake of these quotations, that I have made a distinct article of Palladius.

7. Whether he received the book of the Revelation, does not appear.

8. He has these expressions: 'The[k] chief-shepherd himself; 'and chief-master, and chief-sophist, Jesus Christ; the reformer of the human error.'

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## CHAP. CXXVIII.

### NONNUS.

1. NONNUS, of Panapolis in Egypt, flourished, according to Cave[a], about 410; according to[b] Mill, in the beginning of the fifth century. Du Pin says, 'his[c] time is not exactly known. All we can say, is, that he lived after Gregory Nazianzen, and before the reign of Justinian.'

2. He wrote in Greek verse a paraphrase of St. John's gospel, still extant. Some various readings have been observed in him. The principal is, that he has not the history of the woman taken in adultery and brought before our Saviour, which we now have at the beginning of the eighth chapter of St. John's gospel. Moreover, in chap. xix. 14, he seems to have read[d] 'about the third hour,' where we have *about the sixth hour*: concerning which, may be seen, Mill, Bengelius, J. J. Wetstein, Wolfius, and others, upon the place, and elsewhere.

[k] Αὐτὸς ὁ ἀρχιποίμην καὶ ἀρχιδιδάσκαλος καὶ ἀρχιστάτης ἡμῶν ὁ Χριστὸς, ὁ τῆς ἀνθρωπίνης πλάνης διορθωτὴς. [illegible] cap. 12. p. 47. A.

[a] Vid. Cav. H. L. T. i. Fabr. Bib. Gr. l. v. c. 16. T. vii. p. 682, &c.

[b] Prolegom. ad N. T. n. 908, &c.

[c] Bibl. des Aut. Ecc. T. iii. P. ii. p. 77.

[d] [illegible] Nonn.

# CHAP. CXXIX.

## ISIDORE, of Pelusium.

I. *His time.* II. *His works.* III. *Select passages.* IV. *Books of the Old and New Testament received by him.* V. *His respect for the scriptures, and exhortations to read and study them.* VI. *Various readings, and observations upon scripture.*

I. ISIDORE, of PELUSIUM in Egypt, is spoken of by [a] Mill, next after Nonnus, as being his contemporary: and he is placed, by Cave, at the year 412. Basnage [c] speaks of him at the year 427: it is likely, that he died before the middle of the fifth century. Pagi says, We [d] hear nothing of him after the year 433.

II. Facundus says, he [e] wrote two thousand epistles for the edification of the church: Suidas says [f] 'three thousand, explaining the divine scriptures.' There are still extant above two thousand; but they are most of them very short, and not a few of them coincident, treating the same question, and in a like manner. Dr. Heumann [g] has a Dissertation on Isidore, of Pelusium, which well deserves to be read. He rectifies divers mistakes of learned moderns; and argues, that [h] most of his letters are fictitious, and not a real correspondence: and he seems to have proved what he advances.

III. I shall, in the first place, take some select passages of Isidore; and then observe his testimony to the scriptures.

1. 'A cloak and staff,' says he, 'do not make a philosopher; but freedom of speech, and a suitable life. In like manner, habit and profession do not make a Christian; but a life and conversation agreeable to right reason.'

[a] Prolegg. n. 916, &c. [b] H. L. T. i. [c] Epist. Bib. Gr. l. v. c. 34. T. ix. p. 755, &c. Du Pin. T. iii. p. 2. Tillem. Mem. T. 13. [d] Ann. 427. n. 5. Post hunc annum nulla amplius occurrit mentio sancti Isidori Pelusiotæ. &c. Ann. 433. n. 23. [e] Isidorus Presbyter Ægyptius Pelusiota, quem duo millia [illegible] ædificationem Ecclesiæ multa [illegible] noverant. Facund. l. iii. c. 4. [f] V. [illegible] [g] De Isidoro Pelusiota et ejus epistolis. Diss. xvi. ap Prima Gottingenses, Hanover, 1738. 4to. [h] . . . plerasque esse fictitias, ac rhetorico more conscriptas, non ut ii, quorum præfixa sunt nomina, eas acciperent, legerentque, sed ut specimina essent eloquentiæ ab imitandæ, quos haberet Isidorus [illegible] dicendi discipulos. Ib. n. 9. p. 222. Ceterum etsi fictitiæ sunt hæ epistolæ, sententiæ tamen non sunt quæ in iis leguntur, sed ex animi sententia scripta ab Isidoro. Ib. n. 13. p. 228. [i] [illegible] καὶ τὸν Χριστιανὸν [illegible] L. iv. Ep. 34.

2. Nothing

2. Nothing[k] is so dear to God as love: for the sake of which he became man, and was obedient unto death. And the first two disciples, called by our all-wise Saviour, were brothers; to shew, that all his disciples should live together in a brotherly manner.'

3. 'It[l] was not, my dear friend, because our Lord foresaw the design of Judas, that he was guilty of treachery; but because that wretch had conceived the design to betray him, therefore he, who knew the secret motions of the heart, spake before-hand of future things, as if they were present.'

4. 'You[m] seem to wonder, that Christ did not persuade the traitor to the love of virtue, when he heard him so often speaking of it in his discourses; or rather of nothing else. On[n] the other hand, I think it strange, that you should wonder at it, when you know the powers of free-will: for man's salvation is not accomplished by force and violence, but by gentleness and persuasion. Therefore, the salvation of every man is in his own power; that they who are rewarded, and they who are punished, may justly receive what they have chosen.'

5. He says, 'that[o] piety is natural to us; that[p] the human 'nature has in it seeds of goodness. Men[q] are neither above 'temptation, nor is evil natural to them; but for want of due 'care they fall from virtue, as did the first man.' To the like purpose in other places;[r] to some of which[r] I refer.

6. He[s] sometimes argues very well for our Saviour's resurrection, and the truth of the Christian religion, against both Jews and Gentiles.

7. He[t] magnifies the progress of the Christian religion, notwithstanding many difficulties, by unlikely instruments.

IV. Isidore has largely quoted all, or most of the canonical books of the Old Testament. Apocryphal books are quoted by him very seldom.

1. He says, there[u] are three books of Solomon; and that they should be read in this order: first, the Proverbs; then Eccle-

k L. i. Ep. 10. l L. i. Ep. 57.

m L. ii. Ep. 129. n Εγω δε θαυμαζω, πως τον εξω της αδικουσης ειδοτα επιστα-μενος, περι τυλικαυτα θαυμαζεις. Ου γαρ ειη και τυραννιδι, αλλα πειθοι και παρακλησει η των ανθρωπων σωτηρια καθαρκεσαι δεοι. Διο και το κυριος εχει εκαστος της οικειας σωτηριας· ινα και οι στεφανουμενοι, και οι τιμωρουμενοι, δικαιως υπομενοιεν οπερ ερρεξαν. Ibid. o Οτι φυσικως εστιν εν ημιν ευσεβεια. L. i. Ep. 431.

p Ει φυσει ενεστι η των ανθρωπων φυσις τα εις καλοκαγαθιαν σπερματα, κ. τ. λ. L. ii. Ep. 2. iii. Conf. Ep. 167. q Η φυσις ανεπιδεκτος εστι κακων, ουδε φυσικως κεκτηται τα κακα, αλλα γνωμη και ραθυμια τη απιστιαν υπομενει των χρεων· οπερ και ο πρωτος ανεπεσεν ανθρωπος. L. iii. Ep. 303.

r Vid. l. i. Ep. 435, 436. l. ii. Ep. 72. et 79. l. iii. Ep. 335. l. iv. Ep. 12. et 51.

s L. i. Ep. 18. l. ii. Ep. 99. l. iv. Ep. 27. 30, 31. t L. i. Ep. 168. 170. l. ii. Ep. 251. l. iii. Ep. 182.

u L. iv. Ep. 40.

siastes;

ſaſtes; and, laſt of all, the Canticles. He who has well digeſted the firſt two, may read the third ſafely and profitably.

2. He[x] calls the author of the book of Eccleſiaſticus, a certain wiſe man. It is likely, that is the higheſt character which he aſcribed to him; and not that of prophet.

3. He often quotes the four goſpels; the Acts of the apoſtles; and all St. Paul's epiſtles, except that to Philemon.

4. The[y] Acts of the apoſtles is aſcribed by him to Luke, as the writer.

5. He ſeveral times quotes[z] the epiſtle to the Hebrews, and[a] as Paul's.

6. He likewiſe quotes all, or moſt of the catholic epiſtles. However, to be here a little more particular, may not be improper.

7. He[b] quotes, and explains paſſages of the epiſtle of James, expreſsly calling it his. He quotes[c] the firſt, and[d] the ſecond epiſtle of Peter; as alſo the[e] firſt epiſtle of John. He[f] explains the eighth verſe of the ſecond epiſtle of John: there can be no reaſon to doubt whether he received the other. He[g] explains a paſſage of the epiſtle of Jude.

8. He[h] has ſeveral expreſſions which ſeem to be taken from the book of the Revelation; though I do not recollect that he has any where mentioned the title of the book, or the name of the writer.

9. If Iſidore received the book of the Revelation (which may be reckoned probable), his canon of ſcripture was the ſame as ours.

V. He had a great reſpect for the ſcriptures, and often recommends the reading of them.

1. Writing to a heathen, or ſuppoſed heathen, he ſays: 'Two 'volumes, one called the Old, the other the New Teſtament, 'which I have ſent to you, are ſufficient to teach you our reli-'gion.' In another letter[k] he ſhews the complete harmony of the Old and the New Teſtament, or the law and the prophets,

[x] Σοφος τις ανηρ, ο του Σιραχ, φημι, ο τον σοφιας ενεκεν συγγραψας. L. iv. Ep. 228.

[y] Ωιδε και τον μεγαλοφρονα και Θεοφορον Λουκαν τον Ηρακλε τυφοκερωνα. κ. λ. l. i. Ep. 74. Conf. ib. Ep. 500. Λουκα τε θαυματοφορε Λουκα τας πραξεις γεγραφοτος. L. i. Ep. 448.

[z] L. iv. Ep. 112. p. 473. D.

[a] L. i. Ep. 7. Vid. ib. Ep. 94. et 234.

[b] L. i. Ep. 93. Conf. l. ii. Ep. 158. et l. iv. Ep. 10. et 65.

[c] L. i. Ep. 119. et 139. l. iv. Ep. 218. l. v. Ep. 362.

[d] L. i. Ep. 140. 143. 188.

[e] L. i. Ep. 58.

[f] L. ii. Ep. 380.

[g] L. iv. Ep. 58.

[h] Ο μισθος μεν αυτε εστι, ον εκαστος ληψεται παρα τον ιδιον κυριον. [Vid. Apoc. xxii. 12.] L. i. Ep. 13. Ει ο ουρανος ως βιβλιον ειλισθησεται, και τα αστρα πεσουσι. κ. λ. [Vid. Apoc. vi. 13, 14.] L. i. Ep. 188. Vid. et l. ii. Ep. 175.

[i] Την ημετεραν δε θρησκειαν δυο πτυχαι διδαξουσιν, ας επεμψαμεν, αν η μεν παλαιοτερα, η δε νεα διαθηκη προσαγορευεται. L. i. Ep. 7.

[k] L. i. Ep. 107.

and

and the gospel. He calls the scriptures [l], the divine oracles [m]; the divine and heavenly oracles: the [n] sacred gospels is another expression of his. He speaks very honourably of Paul, calling him [o] a most wise instructor; and [p] the excellent apostle. 'Some [q],' he says, 'blame the divine scriptures, because they 'have not all the ornaments of eloquence, to be found in some 'heathen writings; but we know that is no disparagement to 'them. Those admired authors, among the Greeks, sought 'their own glory; but the truly divine scriptures aim at the 'salvation of men. The scriptures teach true religion in a plain 'style; that the ignorant as well as the knowing, and even chil-'dren and women, may understand. Nor is that any injury to 'the knowing: whereas the contrary method would have been 'detrimental to the greatest part of the world. And, by con-'sulting the benefit of the most, or rather of all, the scriptures 'evidently manifest themselves to be divine and heavenly.'

2. I refer to divers other places, where [r] he exhorts to the reading the scriptures, or [s] commends them; and lays down rules for the right reading them, so as to understand them. James Basnage says, All [t] that can be offered upon this subject, may be seen in Isidore, of Pelusium.

VI. 1. He [u] had the first chapter of St. Matthew's gospel: and says, that [x] the sacred volume of the gospels brings down the genealogy of Joseph from David; and thereby shews, that Mary likewise was of the tribe of Judah.

2. Isidore [y] had the doxology at the end of the Lord's Prayer.

3. He explains [z] Rom. i. 32, according to our present common reading, which he prefers. But some were rather for the other; 'and not only they who do them, but they also who have 'pleasure in them that do them:' and they said, it was the ancient reading. I do not suppose, that Philo ever read any of St. Paul's epistles; but there is in him a passage very agreeable to the sense of this last mentioned reading. 'They ‡ are wicked,' says he, 'not only that do such things, but they also who willingly approve of those who do them:' however, his

[l] Θεῖαι χρησμοί. L. i. Ep. 5.

[m] Οἱ θεῖοι καὶ οὐρανοὶ χρησμοί. L. iii. Ep. 138. [n] . . . ἐν τοῖς ἱεροῖς εὐαγγελίοις. L. iv. Ep. 216. [o] . . . παρὰ Παύλῳ τῷ σοφῷ διδασκάλῳ. L. i. Ep. 49.

[p] Φιλοπόνως γράφει ὁ θεῖος ἀπόστολος. L. i. Ep. 159.

Καὶ ὁ θεσπέσιος Παῦλος. L. iv. Ep. 88.

[q] L. iv. Ep. 67. [r] Ἀναγινώσκειν τὰς γραφὰς ὀφείλεις, καὶ μὴ περὶ σοφίαν ἐρίζειν. L. iii. Ep. 13. m. [s] L. i. Ep. xxiv. 369. 449. l. ii. Ep. v. 297. l. iii. Ep. 125. 338. l. iv. Ep. 33. 61. 91. 133. 140. l. v. Ep. 281. [t] Hist. de l'Eglise. l. ix. ch. 2. § 7. fin. [u] Vid. l. i. Ep. 18.

[x] Ἡ μὲν οὖν τῶν εὐαγγελίων βίβλος κ. τ. λ. L. i. Ep. 7. [y] L. iv. Ep. 24. fin.

[z] L. iv. Ep. 60. Conf. l. v. Ep. 74. et 159. ‡ Ἀπόβλεπε γὰρ οὐχὶ τοὺς ἐξαμαρτάνοντας μόνον, ἀλλὰ καὶ τοὺς ἑκόντας συνευδοκοῦντας τοῖς τὰς ἁμαρτίας ἐξεργαζομένοις. De Special. Leg. p. 779. C.

expressions

expressions are very different from St. Paul's. Philo, in 'approving,' seems to include flattery.

4. As some unbelievers absurdly and wickedly deny the prophets to have spoken at all of Christ, so he thinks, 'they [a] are 'blameable, who endeavour to explain all the Old Testament, 'as relating to him; for, by forced applications of texts, which 'do not speak of Christ, they cause those to be suspected, 'where he is really intended; and so hurt the cause of truth, 'and strengthen the adversary.'

5. The [b] excellent Paul, though enriched with spiritual gifts, employed some time in reading; and therefore he writes to that eminent disciple of his: *Give attendance to reading.* 1 Tim. iv. 13.

6. Some [c], in his time, wore about them small gospels, or some portions of the gospels; which he blames, as resembling the Jewish superstition, in wearing phylacteries. This kind of superstition we have already seen censured by [d] Jerom, and Chrysostom.

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## CHAP. CXXX.

### CYRIL, Bishop of Alexandria.

1. CYRIL [e], born at Alexandria, was made bishop of his native city in the year 412. Beside other things, he wrote commentaries upon the five books of Moses, Isaiah, the twelve lesser prophets, and St. John's gospel.

2. It is needless to say, that all the books of the New Testament, commonly received, are frequently quoted by him: I therefore observe only a few things.

[a] [illegible] L. 3. Ep. 339. Conf. l. 1. Ep. [illegible] l. 2. Ep. 195.

[b] [illegible] L. 4. Ep. 88, in.

[c] [illegible] L. 2. Ep. 150.

[d] p. 74.

[e] p. 143. [a] Vid. Cav. H. L. Du Pin Bib. T. iv. Tillem. Mem. T. xiv. Fabr. Bib. Gr. T. viii. p. 553, &c. Pagi in Baron. an. 412. n. 23, 24, et passim. Baring. Ann. 412. n. 12. et alibi. Et Conf. Socrat. H. E. l. 7. c. 17. 13. . . 15.

3. The

3. The epistle to the Hebrews is often quoted in Cyril's works, as written by Paul.

4. The epistle of James also is often quoted by him; once after this manner: 'As [b] says a disciple of Christ.'

5. The second epistle of Peter is quoted by Cyril [c], sometimes.

6. Once at least he has quoted [d] the second epistle of John; whether the third also, I cannot say certainly.

7. The epistle of Jude is quoted by him [e] divers times.

8. The book of the Revelation is quoted as St. John's [f] several times; once after this manner: 'This [g] we are taught by 'the wise man John, who wrote the book of the Revelation, 'which has had the approbation of the fathers.' Possibly that expression may denote, that the Revelation was a book, about which there were disputes, or different opinions.

9. From these quotations we may perceive, that Cyril received all the books of the New Testament which we do; nor did he receive any other.

10. We meet with the Lord's prayer in [h] Cyril, exactly as we now have it in St. Matthew; except that it wants the doxology.

11. Cyril commends all the evangelists; but [i] speaks of John as superior to the rest: he likewise calls him, [k] the Divine.

12. He [l] recommends the studying of the scriptures; and says, 'that [m] from the holy prophets, apostles, and evangelists, 'we may learn how to attain to piety, and may secure to our-'selves true peace of mind.'

13. I formerly referred [n] to several places of Cyril, for an explication of 2 Thess. ii. 1.... 12. and many good interpreta-

[b] ... λεγων ο Χριστου μαθητης. De Adorat. in Spirit. et Verit. l. 1. T. i. p. 10. E. Par. 1638. [c] Αλλα τυλων απαιλων λυομενων, καθα και του σωληρος διδοχιρισαλο μαθητης, σπλαπως δει ευρηθειαι ημας ... [2 Pet. iii. 11.] Ib. l. 9. p. 288. A. Vid. et Glaph. in Exod. l. 3. T. i. P. ii. p. 329. A. Thesaur. T. v. P. i. p. 368. C. De Recta Fid. T. v. P. ii. p. 77.

[d] Τοις τοιυλοις μηδε χαιρειν λεγελε, φησι του σωληρος ημων μαθητης· κ. λ. De Ador. in Spirit. et Verit. l. 8. T. i. p. 255. E.

[e] Τι γαρ Ιυδας ημιν επιστελλει, του σωληρος ο μαθητης; κ. λ. In Joan. Ev. l. 9. T. iv. p. 798. C. Vid. et Thesaur. T. v. p. 302. C. De Recta Fid. T. v. P. ii. p. 77.

[f] Ταυτης γαρ ειεκα της αυτης αιτιας ειπειν αι εγραφε, τον Ιωαννην ειπειν· Ο ων, ο ην, ο ερχομενος. Glaph. in Exod. l. 2. T. i. P. ii. p. 273. A. Vid. et Thesaur. T. v. P. i. p. 20. et p. 149. C. [g] Καιλοι το της αποκαλυψεως βιβλιον ημιν συνιδιις ο σοφος Ιωαννης, ο και τοις των παλαιων τετιμειλαι ψηφοις. κ. λ. De Adorat. in Sp. et Verit. l. 6. T. i. p. 188. A.

[h] De Adorat in Sp. et Verit. l. 13. T. i. p. 471. E. [i] In Joan. T. iv. p. 8. A. [k] Ο θεολογος. Ib. p. 87. E.

[l] Glaph. in Gen. l. 1. in. T. i. p. 2.

[m] Πηγας δε φαμεν εν τυποις της αγιας γραφης, αποστολους και ευαγγελιστας· εις ευμαθειαν σωφας τε, και ευλογους, αριθμειθα παν αυτων ζωοποιον τε και θειον λογον, απεχεσθαι εχοντα προς το δυνασθαι διαιωνιον εις ευστοθειαν τας ημετερας ψυχας, και τριφην ημιν εξασασθαι τη πανειμαλη. In Es. T. ii. p. 671. B.

[n] See vol. iii. p. 296.

tions

tions of texts of the New Testament may be found in him; but I forbear to take any notice of them at present.

14. How this bishop of Alexandria treated the Novatians, in his diocese, was shewn some while ago, [c] from Socrates.

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## CHAP. CXXXI.

### THEODORET.

I. *His time.* II. *His works.* III. *Books of the Old Testament received by him.* IV. *Books of the New Testament received by him.* V. *General titles and divisions of the scriptures.* VI. *Marks of respect for them, and exhortations to read them.* VII. *Explications of texts, and remarkable observations.* VIII. *The swift and wonderful progress of the gospel.*

I. THEODORET, [a] as is computed, was born at Antioch, about 386; made bishop of Cyrus, in Syria, in the Euphratesian province, in 420, or 423; and died in 457, or 458.

II. Beside his Ecclesiastical History, and divers other useful works, he wrote Commentaries upon most parts of the sacred scripture; particularly, the five books of Moses, Joshua, the Judges, Ruth, Samuel, the Kings, the Chronicles, the Psalms, the Canticles, Isaiah, Jeremiah, Baruch, the Lamentations, Ezekiel, Daniel, the twelve lesser prophets, and St. Paul's fourteen epistles.

Most of the writings ascribed to him are generally allowed to be his; but Pagi [b], and some others say, the letter to Sporacius was not written by him: and the late Mr. Barratier [c] disputes the genuineness of [d] the Dialogues on the Incarnation, and of the Philotheus; and he seems to me to have proved those Dialogues to be supposititious. As for the Philotheus, it is unquestioned that Theodoret wrote a book with that title; it is re-

[c] See vol. iii. p. 231, 232.

[a] Vid. Sirmond. Garner. Cav. H. L. Fabric. Bib. Gr. T. vii. p. 430. &c. Du Pin Bib. T. iv. Tillem. Mem. T. xv. Pagi Ann. 423. n. 8. 9. 427. n. 9, 10, 11, 18, 19. et passim, Basn. Ann. 424. n. 9, 10. et alibi.

[b] Ann, 428. n. 21. et Seq.

[c] Dissertation sur quelques ecrits de Theodoret Evêque de Cyr. par Mr. Barratier. See Bibliothèque Germanique, T. xlviii. p. 50 . . . 99.

[d] Eranistes, seu Polymorphus. Dialogi tres. T. iv. Paris. 1642.

ferred

ferred to, and quoted by him, several times, in his Ecclesiastical History: but Mr. Barratier asserts, that the Philotheus, which we have, was not written by Theodoret; he says, that divers things are wanting in our copy, which were in the original work; and other things have been added: moreover, there are in it many mistakes in historical facts, unworthy of Theodoret, and contrary to what he writes in his Ecclesiastical History. Upon the whole, if Mr. Barratier has not demonstrated this point, what he says is material, and deserves the consideration of the learned. As both those writings, therefore, may be reckoned doubtful, I shall never take any thing from them, without giving particular notice of it.

III. 1. He speaks [e] of the great care, which Ezra had taken, to publish exact copies of the sacred scriptures of the Old Testament, one hundred and fifty years before the Greek version had been made by the Seventy. In another place he supposeth, that [f] Ezra restored all the books of the Old Testament, which had been lost. Though that be not a right sentiment, I observe, that the books here mentioned by him, are, the five books of Moses, Joshua, the Judges, the Kings, Job, David's Psalms, the sixteen prophets, and three books of Solomon, the Proverbs, Ecclesiastes, and the Canticles; which passage alone is sufficient to shew, what was Theodoret's canon of the Old Testament.

2. He [g] vindicates the spirituality, and the divine mystery, of the book of Canticles.

3. Theodoret explains Baruch; but his Commentary concludes [h] with the end of the fifth chapter: he takes no notice of the epistle of Jeremiah, in the sixth chapter of that book, as it is divided by us.

4. In his Commentary upon Daniel, he takes no notice of the stories of Susannah, or of Bel and the Dragon, as is owned by [i] Tillemont; but [k] he has the song of the three children, inserted in the third chapter of the book of Daniel.

5. He says, that [l] Ezekiel was the last prophet, during the captivity; and that Haggai, Zechariah, and Malachi, prophesied after the return. Again, he says: After [m] the return from the captivity, the Jewish people had but three prophets, Haggai, Zechariah, and Malachi; and then the gift of prophecy ceased among them: but after the coming of our Saviour, and after his ascension, the Holy Ghost came down upon the holy apo-

[e] Præf. in Psalm. T. i. p. 396. B. [f] Præf. in Cant. T. i. p. 985. [g] Pr. in Cant. p. 984. [h] Vid. T. ii. p. 285, 286. [i] Theodoret. Art. xlv. Mem. T. xv. [k] Vid. T. ii. p. 578, &c. [l] In Ezech. T. iii. p. 304. D. [m] In Ez. ib. p. 501. A. B.

stles,

ſtles, and by them the like gift was beſtowed, not upon Jews only, but alſo upon all the Gentiles that believed. In another place, he ſays: 'As [n] Moſes is the firſt who committed to writ-'ing the divine oracles; ſo Malachi is the laſt of the prophets 'that wrote.'

6. Whence it is apparent, that Theodoret's canon of the Old Teſtament was very little, if at all, different from that of the Jews.

7. We plainly perceive, from Theodoret as well as from others, that [o] what we call the books of the Kings, were in thoſe times generally called, the books of the Kingdoms.

8. He thinks it probable, that [p] the books of the Chronicles were written after the return from the Babyloniſh captivity.

IV. 1. It is almoſt needleſs to obſerve, that [q] Theodoret received four goſpels only; of [r] which we ſaw good proof formerly: or, that (A) he received the book of the Acts, and aſcribed it to St. Luke; or, that he received fourteen epiſtles of the apoſtle Paul, upon which he wrote commentaries, ſtill extant, as before mentioned.

2. Theodoret has digeſted St. Paul's epiſtles, according to the order of time, in which they were written; and has obſerved, likewiſe, the places from which they were ſent.

'I will ſhew,' [s] ſays he, 'the order of the apoſtle's epiſtles: 'The bleſſed Paul wrote fourteen epiſtles; but [t] I do not think, 'that he aſſigned them that order, which we now have in our 'Bibles. The epiſtle written by the divine Paul to the Ro-'mans, ſtands firſt in order; nevertheleſs, it is the laſt of thoſe 'which were ſent from Aſia, Macedonia, and Achaia: the two 'epiſtles firſt written are, the two epiſtles to the Theſſalonians; 'next, the two epiſtles to the Corinthians: the fifth, in order of 'time, is the firſt to Timothy; the next, is that to Titus: the 'epiſtle to the Romans is the ſeventh. The other epiſtles were 'ſent from Rome; the firſt of theſe I take to be that to the 'Galatians. From Rome likewiſe he ſent the epiſtles to the 'Philippians, and that to the Epheſians, and to the Coloſſians, 'in which laſt he alſo mentions Oneſimus: for which reaſon

[n] Pr. in Malach. T. ii. p. 931. B.

[o] In Judic. T. i. p. 208. B. Conf. p. [illegible] [p] In Paral. T. i. p. [illegible] B. [q] Ταῦτα οἱ τέσσαρες εὐαγγελισταὶ [illegible]. Ep. 130. T. iii. p. 1003. [illegible] οἱ τέσσαρες εὐαγγελισταὶ [illegible] [illegible] Μακεδονίαν. Ep. 145. p. [illegible] D. [illegible] ἡμᾶς διαγνῶναι τοὺς [illegible] τῶν πέντε. Ep. 145. p. [illegible] B. [r] See vol. ii. p. 138.

(A) Upon Col. iv. 14. T. iii. p. 363. he ſays: 'This perſon wrote the divine 'goſpel, and the hiſtory of the Acts.' Οὗτος καὶ τὸ θεῖον συνεγράψε εὐαγγέλιον, καὶ τὴν ἱστορίαν τῶν πράξεων. The book of the Acts is very often quoted by Theodoret, and as written by St. Luke. [s] Præf. in Ep. S. P. T. iii. p. 2. D. et p. 3, 4, 5, 6.

[t] Τὴν δὲ τάξιν, ἣν ἐν τοῖς βιβλίοις ἔχουσιν, οὐκ οἶμαι τοιαύτην. Ib. p. 2. D.

'the epistle to Philemon may be supposed to have been written 'before; for in it he desires, that Onesimus may be received: 'afterwards he wrote the epistle to the Hebrews, and from 'Rome, as the conclusion shews: *They of Italy salute you.* 'The last of all his epistles is the second to Timothy. This is 'the order of the epistles in point of time. The epistle to the 'Romans has been placed first, as containing the most full and 'exact representation of the Christian doctrine, in all its 'branches; but some say, that it has been so placed out of re-'spect to the city to which it was sent, as presiding over the 'whole world.'

3. Theodoret's preface to his Commentary upon the epistle to the Ephesians deserves to be carefully read. At the end of that preface, he says: 'The [u] former part of the epistle con-'tains the doctrine of the gospel; the latter part, a moral ad-'monition.' That may be said in some measure of most of St. Paul's epistles; but it is more especially manifest in this.

4. In a note upon Eph. i. 15, 16. he says: 'Some [x] argued from thence, that the apostle had not yet seen the Ephesians, when he wrote that epistle to them; but he does not allow their argument to be good.

5. It may be here observed, that Theodoret always cites the epistle to the Ephesians by that title.

6. In the preface to the epistle to the Colossians, he says: Some [y] have been of opinion, that the apostle had not seen those Christians, when he wrote to them: and they endeavoured to support their opinion by these expressions, ch. ii. 1.; but he says, they do not rightly interpret the words, the meaning of which is, that he was not concerned for them only, but likewise for those who had not seen him; he says, therefore: 'I would ye should 'know, how great concern I have for you, and for them of La-'odicea; and for as many as have not seen my face in the flesh.' He farther argues it to be very likely, from the history in the Acts, that the apostle had been at Colosse: so he argues again, in his comment upon [z] Col. ii. 1; and [a] iv. 10.

7. Upon Col. iv. 16. he says: 'Some [b] have hence ima-'gined, that the apostle had also written to the Laodiceans, 'and they had forged such an epistle: but the apostle does not 'say the epistle to the Laodiceans, but from Laodicea; for they 'had written to him about some things: probably, they had in-'formed him of some things amiss among the Colossians;

[u] Pr. in Ep. ad Eph. T. iii. p. 292. C. [x] T. iii. p. 293. D.
[y] T. iii. p. 342, 343. [z] T. iii. p. 350. D. [a] Ib. p. 362. C.
[b] Ib. p. 363. C.

'whilst

'whilst the like faults were to be found with them also: therefore, he directs, that this epistle should be likewise read to them.'

8. It is surprising to observe, how seldom [c] Theodoret has quoted the catholic epistles: they are not quite overlooked; they are quoted: but all his quotations of them might be placed, at full length, in a little room. It was formerly shewn, that * there are but few quotations of the catholic epistles, either in Theodoret, or Chrysostom.

9. He [d] quotes the epistle of St. James. In his comment upon Gal. i. 19. he says, that [e] James, the Lord's brother, was not so literally; nor was he the son of Joseph, by a former marriage, as some have thought; but he was the son of Cleophas, who had married the sister of our Lord's mother: he was, therefore, cousin-german to our Lord.

10. Theodoret has several times quoted [ee] the first epistle of St. Peter; and once, either [f] 2 Pet. ii. 22. or Prov. xxvi. 11.

11. The first epistle of John is thus quoted by him: 'And [g] the divine apostle John, at the beginning of his epistle, says: "That which we have seen, and our hands have handled." And, in one of the Dialogues on the Incarnation, if it be genuine, the first of St. John is thus quoted: 'Hear [h] the great John, in 'his catholic epistle, saying.' This epistle is quoted again, [i] in the epistle to Sporacius.

12. I do not recollect any quotation of the Revelation, in the unquestioned works of Theodoret. In a passage of [k] Athanasius, inserted in the forementioned Dialogues, the Revelation is cited; but the genuineness of those dialogues is disputed, as before seen: and, if they were unquestionably genuine, it might not follow, that Theodoret received the book of the Revelation, unless he had himself cited it upon some other occasion. The Revelation is, once or twice, [l] slightly cited, in the fifth volume of Theodoret's works, or the Appendix, published by Garnier; but it is not certainly known, that those writings are Theodoret's. It appears to me, therefore, probable, that Theodoret did not receive the book of the Revelation.

13. Here it may not be amiss, for the reader to compare Theodoret, with Cyril of Alexandria: Cyril, who lived in Egypt, re-

[c] See before, vol. iv. p. 353.
* See vol. iv. p. 352, 353.
[d] In Ps. T. i. p. 496. A.
[e] T. iii. p. 168. A.
[ee] Vid. in Cant. T. i. p. 1058. A. et 1082. B. In Es. T. ii. p. 93. A. In Ep. ad Rom. T. iii. p. 81. C. In 1 ad Tim. p. 472. A.
[f] In Dan. T. ii. p. 572. D.
[g] Hær. Fab. l. 5. c. 15. T. iv. p. 287.
[h] Vid. Dial. 1. T. iv. p. 29. C.
[i] T. iv. p. 701. C.
[k] Dial. 1. T. iv. p. 39. C.
[l] Vid. Adv. Macedon. Dial. 4. T. v. p. 374. A. et p. 378. A.

ceived the Revelation, and quotes the catholic epistles very freely; but Theodoret, who lived in Syria, either rejected the Revelation, or was shy of quoting it, and likewise cites the catholic epistles very seldom.

14. Upon the whole, Theodoret received the four gospels, the Acts, Paul's fourteen epistles, the epistle of James, the first of Peter, and the first of John; but there is no plain proof, that he received the book of the Revelation, or the other four catholic epistles: insomuch, that there is some reason to think, that his canon of the New Testament was the same with that of the Syrian Christians.

V. General titles and divisions of the scriptures, used by Theodoret, are such as these: the [m] ancient scripture, and the gospels; gospels, [n] prophets, and apostles; prophets, [o] and apostles; the [p] books of the sacred gospels, the writings of the holy apostles, and the oracles of the thrice blessed prophets; evangelists, [q] and apostles; prophets; and Moses, the chief of the prophets.

VI. Terms of respect are such as these: the divine scripture; the divine apostle; as says, the most excellent Paul; the most wise Paul; oracles of the Spirit; the Lord, in the divine gospels; the voice of the sacred gospels; divine oracles; the divine apostle, in the epistle to the Hebrews; the blessed Paul; great Peter [in the Acts]; the [r] most excellent Peter, chief of the apostles; thrice blessed Luke, in the Acts; which [s] the blessed Matthew teaches by the genealogy; the [t] great and excellent Paul, Master of the whole World; the [u] most wise Paul, the excellent architect of the Churches.

What he asserts, he proves from the [v] scriptures; he likewise recommends the study of the scriptures, and shews the benefit of it. They, [x] he says, who will compare the divine oracles with human writings, may easily discern the superior excellence of the former: so he writes in an argument with heathen people. Writing to a woman, who had buried a hopeful son, he says: 'He [y] sends her some consolatory thoughts, taken partly from 'reason, partly from scripture; God having given us all man'ner of consolation by the divine oracles: but he needs not

[m] In Gen. T. i. p. 31. C. D.
[n] Ep. 109. T. iii. p. 978. C.
[o] Hær. Fab. Compend. T. iv. p. 187.
[p] Ep. 17. T. iii. p. 91. D.
[q] Gr. Aff. Serm. 4. T. iv. p. 541. B.
[r] Τε θειοτατου Πετρου, τε κορυφαιου των αποστολων. . . T. i. p. 402. D.
[s] T. i. p. 67. B.
[t] Και ο μεγας θε της οικουμενης διδασκαλος ο θειοτατος Παυλος, Ep. 83. T. iii. p. 958. B.
[u] Παυλος ο σοφωτατος, ο των εκκλησιων αρχιτεκτων. Ep. 146. T. iii. p. 1033. D.
[v] De Provid. Or. ix. T. iv. p. 425. A.
[x] Gr. Aff. S. 4. T. iv. p. 541. C.
[y] Ep. 17. T. iii. p. 912. A.

'enlarge,

'enlarge, because she had been, from her childhood, instructed 'in the divinely inspired scriptures, and had ordered her con- 'versation by them; and she needed no other instruction. Re- 'collect, then, those words, which teach us to moderate the 'passions; which promise eternal life; which declare the abolish- 'ing of death; which assure us of the general resurrection of all 'men.'

VII. I shall add some explications of scripture, and some remarkable observations.

1. By the 'spirit that moved upon the face of the waters;' Gen. i. 2. he thinks to be meant [z], not the Holy Spirit, but the air, or wind.

2. God, [a] foreseeing how Adam would act, and that he would become mortal by transgression, gave him a suitable nature, and made the sexes.

3. The [b] doctrine of the Trinity was not clearly taught the Jews, because of their imperfection. If it had been so revealed, they would have made it an occasion for Polytheism.

4. By *the eye-witnesses and ministers of the word*, Luke i. 2. the evangelist [c] does not mean ministers of God the word, but of the doctrine of God the word.

5. Upon Is. ix. 1. he says, that [d] Galilee was the native country of Christ's apostles; and [e] there he wrought many miracles, particularly his first miracle of turning water into wine, as is related by John the divine.

6. Upon Rom. i. 4. Theodoret says, that [f] during his life here on earth, Christ was not reputed to be God, either by the Jews, or by the apostles.

7. Upon 1 Cor. xiii. 7. he says: 'The [g] Spirit is still given 'to those who are baptized, though not visibly: but then the 'baptized immediately spake with tongues, and wrought mira- 'cles; whereby they were confirmed in the belief of the truth 'of the doctrine of the gospel:' therefore, I think, miracles were not wrought by Christians, in Theodoret's time.

8. Again, upon 1 Cor. xii. 9. 'Because [h] of the prevailing 'infidelity, many miracles were then wrought, to convince men 'of the truth. That miracles of healing were then wrought,

[z] In Gen. T. i. p. 8. D. [a] Ibid. p. 33. D. [b] Ib. p. 170. C.

[c] Λογον γαρ εἰλαυθα ᾧ τον Θεον λογον καλει, αλλα την τῆ Θεῦ λογῦ διδασκαλιαν. In Es. T. ii. p. 13. C. [d] T. 2. p. 41. G.

[e] Ib. D. [f] Προ μεν τῆ ςαυρῦ καὶ τῆ παθους ὁ δεσπότης Χριςος ὑ μονον τῆς ἀλλοις Ιυδαιοις, αλλα και αυτοις αποςολοις ουκ εδοκει ειναι Θεος. κ. λ. T. iii. p. 11. B. [g] T. iii. p. 179. D. [h] Δια γαρ τον τοιαυτα καθ' ἑκαστον απιστιαν, πολλα τοιαυτα εθαυμαζον ἰυεργων εἰς ἐκπληξιν, δια τῆλων αυτοις πεδεικνυτες τον αληθειαν. κ. λ. T. iii. p. 180. B. C.

'giving health to the sick, feet to the lame, and eyes to the 'blind, is manifest from the history of the Acts.'

9. Theodoret seems to have supposed, that the apostle Paul received the whole doctrine of the gospel immediately from heaven; for, upon Gal. i. 18. he says, 'that [i] Paul had been 'taught of God, and needed not any human instruction; 'though he made a visit to Peter, and shewed him due respect, 'as the chief of the apostles.'

VIII. Theodoret admirably represents the success of the doctrine of the gospel, or the progress of the Christian religion, especially in his books against the Gentiles: I must transcribe some passages, and refer to others.

1. The [k] All-wise Deity committed the culture of a barren world to a few men; and those fishermen, and publicans, and one tentmaker.

By this, and other passages, it may be perceived, that Theodoret did not reckon Barnabas an apostle, in the highest meaning of that word.

2. Upon Gen. xlix. 9, 10, 11. he says: The [l] apostles were Jews; and not only they, but the seventy disciples also; and the three thousand, whom the chief of the apostles caught in his net at once; and five thousand; and many myriads, of whom the thrice blessed James makes mention to the most excellent Paul. See Acts xxi. 20.

3. He says, that [m] by the holy doctrine of the apostles, God had made the earth a heaven; having converted many, in every nation, from the pursuit of earthly things, and disposed them to embrace a heavenly conversation.

4. From Theodoret's books against the Gentiles it appears, that the heathen people often expressed a contempt of the holy scriptures, because [n] they were not eloquent. Theodoret, therefore, says, he [o] will compare the most celebrated lawgivers of 'the Greeks with our fishermen, and publicans, and tent-'makers; and shew the difference: for the laws of the former 'were soon forgotten after the death of those who enacted 'them; but the laws delivered by fishermen have flourished 'and prevailed, and have been received, not only by Greeks 'and Romans, but also by Scythians, Persians, and other bar-'barians: and, indeed,' says he, 'the [p] doctrine of the divine

[i] T. iii. p. 367. D. [k] Hær. Fab. in Prol. T. iv. p. 190. [l] In Gen. T. i. p. 74. C. [m] In Ps. T. ii. p. 53. A. [n] Gr. Affect. in Prol. T. iv. p. 461. et ib. Serm. i. p. 465. D. [o] Gr. Aff. in Prol. p. 463. B. C. [p] Ib. p. 463. C.

'oracles is worthy of God, and approves itself to the judgment 'of wise and thoughtful men. There is much more reason to 'hearken to the apostles and prophets, than to Plato; for in 'them there is nothing impure, nothing fabulous and incredi-'ble; nothing but what is worthy of God; nothing but what 'is holy and useful: between [q] Moses the lawgiver, and David, 'and Job, and Isaiah, and Jeremiah, and the whole choir of 'the prophets; and between Matthew also, and John, and 'Luke, and Mark, and Peter, and Paul, and the whole college 'of the apostles, is a full agreement: they all teach the same 'doctrine; there are no differences among them: and [r] they 'teach things useful for all, for men and women, and people of 'every condition; what ought to be done, what should be 'avoided: which must be approved by all reasonable men; for 'religion is the concern of all. Indeed [s], the heralds of truth, 'the prophets and apostles, were not masters of the Greek elo-'quence; but, being filled with true wisdom, they have carried 'the divine doctrine to all nations, Greeks and barbarians; and 'have filled the whole world, the dry land and the sea, with 'writings, containing instructions relating to religion and vir-'tue: and now all men, leaving the dreams and speculations of 'the philosophers, nourish themselves with the doctrine of fish-'ermen and publicans, and study the writings of a tentmaker. 'The seven wise men of Greece are forgotten; nor [t] do the 'Greeks themselves exactly know their names: but Matthew, 'and Bartholomew, and James, yea, and Moses also, and Da-'vid, and Isaiah, and the other apostles and prophets, all men 'know, as well as they do the names of their own children. If 'you dispute the truth of this, tell me, friends, whom Xeno-'phanes Colophonius left to be his successor; whom Parmeni-'nides, or Pythagoras, or Anaxagoras, or Speusippus, or the 'rest; or what cities follow the laws of Plato's republic? You 'can shew none, who now teach those doctrines: but we can 'evidently shew the power of the prophetical and apostolical 'doctrines; for the whole earth is filled with their words.'

'And the Hebrew writings are translated, not only into 'Greek, but likewise into the Latin, the Egyptian, the Persian, 'the Indian, the Armenian, the Scythian, the Samaritan; in a 'word, into all the languages used by the nations.... Our [x] 'fishermen, and publicans, and tentmaker, have persuaded not 'only Greeks, and Romans, and Egyptians, but all nations of

[q] Ib. Serm. v. p. 552. A. [r] Ib. p. 553. C. D. [s] Ib. p. 554. B. C. [t] Ib. p. 555. A. [u] p. 555. D. [x] p. 556. A. B. C.

'the earth: nor are our doctrines understood by those only 'who preside in the churches, but by smiths, and wool-com-'bers, and taylors, and all sorts of artificers; yea, by women, and 'maid-servants. And not only they who dwell in cities, but 'country people likewise understand, and are able to discourse 'of our doctrines. And moreover, they practise virtue, and 'shun vicious actions, influenced by the certain expectation of 'the righteous judgment of God, and the rewards and punish-'ments of another world. . . . Compare [y] then, my friends, the 'simple doctrine of our fishermen, with the pompous titles of 'the philosophers; and discern the difference. Admire the con-'ciseness of the divine oracles; applaud their power; and ac-'knowledge the truth of the divine doctrines.

'God [z] had before tried other methods: he taught all men 'by the wonderful frame of the universe. The Jews he re-'claimed by the law and the prophets: but a more effectual re-'medy was wanting; and experience has shewn the benefit of 'it. The whole world has now been enlightened, and idolatry 'abolished. Greeks, Romans, barbarians, acknowledge a cru-'cified Saviour.

'The [a] divine oracles [or sacred scriptures] are not to be de-'spised, because they abound not in a superfluity of words, but 'deliver truth in its native beauty and simplicity. It had been 'easy for the Fountain of Wisdom, who has bestowed eloquence 'even upon bad men, to have made the heralds of truth more 'eloquent than Plato, acuter than Demosthenes, and more ready 'at syllogisms than Aristotle and Chrysippus. But his design 'was not, that five, or ten, or fifteen, or a hundred, or twice so 'many more, should taste the salutary waters; but that all men, 'Greeks and barbarians, should have the benefit: and not only 'such as had been taught in schools of rhetoric and philosophy, 'but shoemakers, and taylors, and smiths, and all sorts of me-'chanics, and servants, and husbandmen, and in a word, rich 'and poor, and men and women of all conditions. For this 'reason he made use of fishermen, and publicans, and a tent-'maker, as instruments; and by them he conveyed to men di-'vine and useful knowledge: not altering the manner of speech 'to which they had been used, and in which they had been bred, 'but nevertheless pouring out, by their means, the pure and re-'freshing streams of wisdom. Just as if an entertainer should 'bring forth to his guests rich and flagrant wine in plain cups

y Ib. p. 558. A. z Ib. Sam. 6. p. 579. D. 580. A. a Ib. Sam. 8. p. 591, 592.

'and

'and glasses: they who thirst would drink the liquor, and, without regarding the cups, admire the wine. So have men acted in this case.

'How [b] great the power of those illiterate men has been, may appear to those who will compare the Greek and Roman lawgivers with our fishermen and publicans. They will find, that those lawgivers could not persuade even their neighbours to live according to their laws: but these Galileans have persuaded not only Greeks and Romans, but the tribes of the barbarians likewise, to embrace the law and doctrine of the gospel. . . . Our [c] fishermen, and publicans, and tent-maker, have persuaded all men to embrace the laws of the gospel; not only the Romans, and others subject to their empire, but Scythians, and Sarmatians, and Indians, and Ethiopians, and Persians, and Britains, and Germans. Indeed, they have brought all nations, and all sorts men, to receive the laws of a crucified man: and that not by arms, or numerous legions of soldiers, nor by Persian violence; but by reasons and arguments, shewing the usefulness of those laws: nor was this effected, without many dangers and difficulties. In many places they suffered injuries; they were beaten, and imprisoned, and tortured, and underwent a variety of sufferings, inflicted on them by those who treated their benefactors, their saviours, and physicians, as their enemies, and as deceitful and designing men; nor have the sufferings brought upon their followers after their death been able to extinguish their doctrine. Romans, as well as barbarians, have done their utmost to abolish it; but they only made it shine out the brighter: and the evangelical laws are still in force. . . . Neither [d] Caius, nor Claudius, have been able to abolish the laws of fishermen, and publicans, and a tentmaker: no, nor yet Nero, their successor; though he put to death two of the principal of those lawgivers, Peter and Paul. He killed the lawgivers, but he could not abolish their laws: nor yet Domitian, or any of the succeeding emperors of Rome. But [f] the more the followers of Jesus, and of his apostles, were persecuted, the more they encreased, till the whole world has been filled with them.' Here Theodoret proceeds to instance in a persecution of the Christians by the Persians; which he represents as exceeding cruel. He afterwards observes the great alterations which the Christian doctrine had made in the manners of those Persians that embraced it;

[b] Ibid. p. 608. B. [c] Ib. p. 610. [d] Ib. p. 610. D.
[e] [illegible] Ib. p. 611. D. Vid. et p. 612. A. . . . D. [f] Ib. p. 613. B. C.

and

and likewise, how it had civilized other people. 'People [g] whom 'Augustus, and all the power of the Roman empire, could not 'induce to receive their laws, venerate the writings of Peter, 'and Paul, and John, and Matthew, and Luke, and Mark, as 'if they had been sent down from heaven.'

So writes Theodoret, before the middle of the fifth century. But I am in danger of exceeding in my extracts from so agreeable a writer: I therefore forbear to add any thing farther; though much more follows to the like purpose.

5. One thing we can perceive from Theodoret: that [h] the heathen people were offended at the great respect then shewn to the martyrs. Theodoret justifies it: he says, the Greeks had little reason to make exceptions of that kind. Nor [i] did Christians bring sacrifices to the martyrs; they only honoured them as excellent men, who had faithfully served God, and had laid down their lives for the truth.

6. He [k] likewise insists on the celebrity of the martyrs, as an argument in favour of the principles which they professed. The memory, he says, of many triumphant conquerors is almost lost. Nobody knows where Darius, and Xerxes, and Alexander, were buried; nor can any shew the sepulchres of Augustus, and the emperors that have succeeded him. But [l] the tombs of the victorious martyrs are well known, and often frequented; and magnificent temples are built to them, with the materials of heathen temples. And [m] God has brought his dead men, the martyrs, into the room of your deities.

So Theodoret: but the scriptures have given no directions for paying such respect to martyrs. And it should be considered, that by this time error had been mixed with truth; and superstition with religion: nor did the martyrs of the primitive times desire such honours to be given to them; or to be placed in the room of heathen deities. They had protested against all idolatry; and laid down their lives, rather than give religious worship to any but God, and his Christ.

g Ib. p. 615. A. h Και το γεραιειν δε τους μαρτυρας καταγελαστον ετασαν, και λιαν ειναι, το τειμασθαι τους ζωλας παρα τον τεθνηκοτων αφελειαν προσιεσθαι. Graec. Aff. in Prol. T. IV. p. 461. i Ib. Serm. 8. p. 599. C. k Ib. Serm. 9. p. 604, 605. l p. 605. C. D. m Ib. p. 607. A.

CHAP.

# CHAP. CXXXII.

## JOHN CASSIAN.

I. *His works and time.* II. *His country.* III. *His history.* IV. *In what language he wrote.* V. *Books of the New Testament received by him.* VI. *General titles and divisions of the scriptures, and marks of respect for them.* VII. *Select observations; and this writer's principles and uncharitableness taken notice of: And concerning Nestorius, against whom he wrote.*

I. JOHN CASSIAN[a], author[b] of Monastic Institutions, in twelve books; Conferences, in number 24; Of the Incarnation of Christ against Nestorius, in seven books, addressed[c] to Leo, then deacon, afterwards bishop of Rome, at whose desire they were composed, reckoned his last work, and written about the year 430; is placed, by Cave, at the year 424, because he computes him to have then begun to write. S. Basnage[d] speaks of him at the year 429, the time of the rise of Semipelagianism in Gaul, of which Cassian is said to be the parent.

II. By Cave[e] he is said to have been of Scythian original, born at Athens. Tillemont says, 'There[f] are difficulties about 'his country; but the most probable opinion is, that he was of 'the Lesser Scythia, a province of Thrace, where he might be 'born about 350, or 360.' Even so ancient a writer as Gennadius[g], who has placed Cassian in his Catalogue, and given an account of his works, calls him a Scythian; as does[h] Trithemius likewise, very expressly. But Pagi[i], and[k] other learned men, have cleared up this difficulty; they argue, from some expressions in his works, that he was a native of what is now called Provence in France. The opinion of his being a Scythian, seems[l]

[a] Vid. Cav. H. L. T. i. p. 410. Du Pin Bib. T. iii. p. 2. Tillem. Mem. T. xiv. [b] De Cœnobiorum Institutis: Collationes Patrum in eremo Scheti, seu Scetis, seu Sciti: De Christi Incarnatione adversus Nestorium. Ap. Bib. PP. T. viii. [c] Et ad extremum, rogatus a Leone urbis Romæ Episcopo, scripsit adversus Nestorium de Incarnatione Domini libros septem. Gennad. De V. I. cap. 61, Vid. et Cassian. in Pr. libr. de Incarn. Christi. [d] A. D. 429. n. 4.

[e] Joannes Cassianus, genere Scytha, ex Tomica Chersoneso oriundus, Athenis natus est. Ubi sup. [f] Cassien. art. 1. T. xiv. [g] Cassianus, natione Scytha, Constantinopli a Joanne magno Episcopo Diaconus ordinatus, apud Massiliam Presbyter condit duo monasteria, id est, virorum et mulierum. Gennad. De V. I. cap. 61. [h] Joannes Cassianus, natione Scytha, &c. De Scr. Ec. cap. 111.

[i] Ann. 404. n. 22. . . . 24.

[k] S. Basnag. Ann. 429. n. 4.

[l] . . . 'In eremo Scythiæ, seu in eremo 'Scythica:' sine ulla controversia scribendum esse 'in eremo Scheti, seu in eremo 'Schetiça,' hoc est, ut in versione Græca recte legitur, ἐν τῇ Σκήτῃ. Pagi Ann. 404. n. 22.

to

to have arisen from his having been some while in the desert of Scete, or Schetis, or Scitis, in Egypt; and having also written an account of conferences in that country: and learned men, I suppose, do now generally [m] assent to this account. But Du Pin still hesitates. And since him another agreeable writer [n] very lately speaks of him as a 'native of Thrace;' because, perhaps, he had not observed what has been said by Pagi, or the authors referred to by him. Indeed, the other opinion has prevailed very much; and the common title of these Conferences, in the printed editions, is Collationes Patrum in Scythica eremo commorantium:' though it is plain, from the work itself, that all those monks or fathers dwelt in Egypt. Moreover, the title of this work in Gennadius, is, [o] Conferences held with Egyptian Monks.

It might have been added, as I apprehend, to other observations relating to this point, that [p] the Greeks were wont to write the name of that desert, Scitis; at least it is so written in Valesius's edition of Socrates: which word might be easily turned into Scythia by some, who were not well acquainted with the geography of Egypt; and they would be carelessly followed by many others. Besides, in [q] the first chapter of the first Conference, and in the title of that chapter, the desart is called Schyti, or Schytis, which cannot denote Scythia. This, if duly attended to, might have induced learned men to think of Scete, or Sciti, or Scitis, in Egypt, where the fathers spoken of certainly dwelt; and then they needed not to have gone to Scythia, in quest of Cassian's native country. I have stayed thus long upon this, because mistakes and inaccuracies are too common; and I think it may be of some use to correct them, when there is a fair opportunity.

III. Cassian entered early into a monastic course of life. He was, when young, for some while in a monastery at Bethlehem; afterwards, he, and his friend German, made a visit to the monks in Egypt. In the year 403, they were at Constantinople, where [r] Cassian was ordained deacon by St. Chrysostom. In 404, or 405, he came to Rome, and was ordained presbyter by Pope Innocent, as it seems. In the year 410, or soon after, as some

[m] Vid. Fabr. Bib. Gr. T. vii. p. 551, 552. [n] Mr. Bower in his Hist. of the Popes, Vol. i. p. 389. [o] Digessit etiam Collationes cum Patribus Ægyptiis. Genn. ubi supra. [p] [illegible] Σκυθίας [illegible] Σκυθίας [illegible]. Socr. l. iv. c. 23. p. 232. F. [q] Caput primum. 'De habitatione Schyti, et proposito Abbatis 'Moysis.' Cum in eremo Schyti, ubi monachorum probatissimi Patres, et omnium sanctorum morabatur perfectio, &c. Collat. 1. . . . Studium tamen discipuli affectumque præsumo. Adoptatus enim a beatissimæ memoriæ Joanne Episcopo in ministerium sacrum, atque oblatus Deo. . . . De Incarn. l. vii. c. 31. sub in.

think,

think, or as others, several years before, he came into Gaul, and settled at Marseilles, where he erected two monasteries, one for men, another for women. The [s] year of his death is uncertain. However, Cave [t] says, he died in 448; in the 97th year of his age: Basnage [u], about 450.

IV. It has been questioned, whether Cassian wrote in Greek or Latin. Tillemont says, 'that [x] the Institutions and Confe-'rences, which were composed for the sake of the monks in 'Gaul, of which perhaps there were not ten who understood 'Greek, were certainly written in Latin. If, therefore, a doubt 'be admitted concerning any of his works, it can only relate 'to his books of the Incarnation; in which, near the end, he 'addresseth himself to the people of Constantinople.' Nevertheless, I think it very plain, that [y] they also were written in Latin.

V. Cassian quotes not only the four gospels, the Acts of the apostles, and other books of the New Testament, which had been all along universally received by catholic Christians; but likewise the [a] epistle to the Hebrews, as Paul's; the [b] epistle of James; the [c] second epistle of Peter; the [d] epistle of Jude; and the [e] Revelation: whence we may conclude, that he received all the same books of the New Testament, which we now receive; which is worthy of observation. Cassian, who had been in Palestine, and Egypt, and at Constantinople, as well as in the western part of the empire, did not follow the peculiar opinions of any of those places; but he received all those books of the New Testament, which appeared to have been received upon good grounds by any Christians.

VI. General titles of books of scripture, and marks of respect for them, are such as these.

In his books against Nestorius he proves what he asserts by [f] divine testimonies; from [g] the prophets and apostles; from

[s] Pagi Ann. 433. n. 18. See also Tillem. Cassien art. 14. [t] Scribere orsus est ab Anno 424. Obiit A. 448. ætatis suæ 97. Ubi supra.

[u] Ann. 429. n. 4. [x] Ubi supra.

[y] Vid. De Incarn. l. vi. c. 3.

[a] Vid. Institu. l. vi. c. 16. De Incarn. Chr. l. v. c. 6. et passim.

[b] ... efficiamur secundum apostolum 'non factores, sed judices legis.' [Jac. iv. 11.] Collat. 16. c. 16. Vid. Coll. 5. c. 4. et alibi. [c] Secundum apostoli namque sententiam. 'A quo quisque superatur, ejus servus efficitur.' [2 Pet. ii. 19.] Collat. 7. c. 25. Conf. Inst. l. v. c. 13. [d] Unus quoque apostolorum evidentius dicit: Angelos, qui non servaverunt suum principatum, sed dereliquerunt domicilium suum, &c. [Jud. ver. 6.] Coll. 8. c. 8. [e] Et in Apocalypsi: 'Ego quos amo, arguo et castigo.' [Cap. iii. 19.] Coll. 6. c. 11. Vid. et Inst. l. 4. c. 17. l. v. c. 17. Coll. 22. c. 7. et alibi. [f] Nunc interim et Christum Deum, et Mariam matrem Dei divinis testibus approbemus. De Inc. Chr. l. ii. c. 2. [g] Quid ais tu nunc hæretice? Sufficiuntne hæc testimonia fidei? ... An aliquid adhuc addendum est? Et quid vel post prophetas, vel post apostolos addi potest? Ib. l. iii. c. 16. in.

the

[h] the words of prophets, apostles, and evangelists. And he thinks, that those testimonies are sufficient to satisfy any man: nevertheless, having endeavoured to prove his doctrine, by the authority of scripture, he refers Nestorius [i] to the Creed of the church of Antioch, where he had been educated; and quotes also [k] divers ecclesiastical writers; particularly, Hilary, Ambrose, Jerom, Rufinus, Augustine, Athanasius, and [l] John, bishop of Constantinople, or St. Chrysostom.

VII. I shall now select a few other things:

1. He [m] styles John the Baptist, the sacred boundary of the Old and New Testament.

2. He [n] speaks of the evangelist Mark, as the first bishop of the city of Alexandria.

3. The [o] apostle Paul, he calls, the master of the whole world.

4. He [p] sometimes compares the Greek and the Latin copies of the New Testament.

5. In citing the Old Testament, he follows the ancient Latin translation that had been made from the Seventy, and was then in general use. However, once at least, he [q] has quoted Jerom's version as the more exact, or more agreeable to the Hebrew.

6. He [r] quotes the epistle to the Ephesians with that title.

7. Cassian is always reckoned an opposer of the Augustinian doctrine; nevertheless, he was also very averse to Pelagianism, which he describes in this manner: 'He says [s] they do not so 'much

[h] Ergo quia superioribus libris Dominum Jesum Christum non propheticis tantum, atque apostolicis, sed etiam evangelicis, atque angelicis testimoniis, cum in carne atque in terra esset, Deum probavimus. . . . Ib. l. iv. c. 1. et passim.

[i] Igitur quia neganti Deum hæretico abunde jam, ut reor, cunctis superioribus scriptis divinorum testimoniorum auctoritate respondimus: nunc ad fidem Antiocheni symboli virtutemque veniamus. L. vi. c. 3. [k] Sed tempus tandem est, finem libro, imo universo operi imponere, si paucorum tamen sanctorum virorum atque illustrium sacerdotum dicta subdidero: ut id quod auctoritate testimoniorum sacrorum jam approbavimus, etiam fide præsentis temporis roboremus. Ib. l. vii. c. 24. [l] Joannes Constantinopolitanorum antistitum decus. . . . Ib. c. 30. [m] De Joanne quoque, qui Veteris Novique Testamenti velut quidam sacratissimus limes, finis initiumque processit. . . . Inst. l. i. c. 2.

[n] Inst. l. ii. c. 5. [o] Disce ergo primum ab apostolo totius mundi magistro. De Inc. Chr. l. iv. c. 1.

[p] 'Habentes autem alimenta et operi-'menta, his contenti simus.' [1 Tim. vi. 8.] 'Operimenta' inquiens, non 'vesti-'menta,' ut in quibusdam Latinis exemplaribus non proprie continetur: id est, quæ corpus operiant tantum, non quæ amictus gloria blandiantur. Inst. l. i. c. 3.

[q] Dicente Scriptura: . . . 'Si in sanctis 'suis non confidit, et in angelis suis reperit 'pravitatem:' sive, ut emendatior translatio habet: 'Ecce inter sanctos ejus nemo 'immutabilis, et cœli non sunt mundi in 'conspectu ejus.' [Job, xv. 15.] Coll. 23. c. 8.

[r] In epistola quoque ad Ephesios de hoc ipso opere ita præcipit, dicens: . . . Inst. l. x. c. 17. Vid. et Col. 13. cap. 14. et alibi.

[s] Illud sane unum prætereundum non arbitramur, quod peculiare ac proprium supradictæ illius hæresos, quæ ex Pelagiano errore descenderat, fuit. . . . Quo factum est, ut in majorem quoque ac monstruosiorem insaniam prorumpentes, dicerent,

'much consider Christ to be the Redeemer of mankind, as their 'teacher, and example, delivering to them precepts of virtue, 'and setting them an excellent pattern; that obeying him, 'and following him in the same path of virtue, they may obtain 'rewards, like those which have been bestowed upon him: 'thus, he says, setting aside, as far as in them lies, the great de-'sign of Christ's coming.'

8. In the year 428, Nestorius was made bishop of Constantinople, who [t] scrupled to call the virgin 'Mary, mother of God;' thinking it more proper to call her, 'mother of our Lord,' or 'mother of Jesus Christ.' In 430, as before shewn, Cassian wrote against him in seven books; and he treats him with great severity. He calls him [u] an apostate, perfidious; a blasphemer, impious, and impudent: and [x] earnestly exhorts the people of Constantinople to separate themselves from him, and have no communion with him, but to shun him as a wolf, or pest, lest they should be devoured, or infected by him.

9. And he sets out, at the beginning of that work, with an invective against all who had been called heretics in former and latter times; as low as Apollinarius and Pelagius. Such is the temper of some men; indeed, of very many! They behave, as if they were infallible: they are, it seems, exactly right; and if any man differs from them ever so little, he is presently a heretic and a blasphemer; impious, impudent, perfidious; and the like.

[t] Dominum nostrum Jesum Christum hunc in mundum non ad præstandam humano generi redemtionem, sed ad præbenda bonorum actuum exempla venisse: videlicet, ut disciplinam ejus sequentes homines, dum per eandem viam virtutis incederent, ad eadem virtutum præmia perveniunt: evacuantes, quantum in ipsis fuit, omne sacri adventus donum, et omnem divinæ redemtionis gratiam, &c. De Inc. Ch. l. i. c. 3.—quæ . . eruditorem eum fecit humani generis, magis quam redemtorem fuisse: quia non redemtionem vitæ hominibus, sed vivendi dederit exemplum. Ib. l. vi. c. 14. [t] Dicis itaque, quisquis es ille hæretice, qui Deum ex virgine natum negas, Mariam autem matrem Domini nostri Jesu Christi θεοτόκον, id est, matrem Dei appellari non posse, sed χριστοτόκον, id est, Christi tantum matrem, non Dei. Cas. de Incarn. Ch. l. ii. c. 2.

[u] . . . Dic mihi, quæso, si Judæorum quispiam aut Paganorum catholicæ fidei symbolum neget, num audiendum eum putabimus esse? Non utique. Quod si id ipsum Hereticus aut apostata? Multo tanto minus; quia intolerabilius est veritatem cognitam relinquere, quam incognitam negare. Duos igitur in te videmus, catholicum et apostatam. Quid facis in Ecclesia catholica, catholicorum prævaricator? Cur cœtum populi polluis, qui fidem populi denegasti? Insuper et consistere in altario, et conscendere tribunal, et offerre impudentissimum et perfidissimum os tuum populo Dei ausus! De Inc. l. v. c. 10. Vid. et l. iii. c. 10.—Exi itaque, effuge hinc, si potes, tu quisquis es, qui rabido ore, ac blasphemo spiritu furens, nihil interesse inter Adam et Christum putas. Ib. l. v. c. 9.—Et tu, O impiissime, atque impudentissime, præclaræ urbis contaminator, catholicæ ac sanctæ plebis gravis et exitiosa contagio, stare in ecclesia Dei ac loqui audes! . . . L. vii. c. 30.

[x] Unde obsecro ac deprecor omnes vos, qui intra Constantinopolitanæ urbis ambitum siti . . . ut separetis vos ab illo, ut scriptum est, lupo rapaci, qui devoret Dei populum, sicut cibum panis. Ne tetigeritis, neque gustaveritis quicquam illius, quia sunt omnia ad interitum. Exite de medio ejus, ac separamini, et immundum ne tetigeritis. L. vii. c. 31.

10. I never

10. I never intended to insert in this work a history of Nestorius: I now therefore take this opportunity to refer my readers to [y] Socrates, and [z] some other ancient writers; and to [a] Mr. Bower, and other [b] learned moderns; where they who are desirous, may receive information.

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## CHAP. CXXXIII.

### EUTHERIUS, bishop of Tyana.

I. *His time, and works.* II. *Books of the New Testament received by him.* III. *An argument against following the most.* IV. *An argument for studying the scriptures.*

I. EUTHERIUS, bishop of Tyana, in Cappadocia, flourished, according to [a] Cave, about the year 431. He was a friend of Nestorius, and pleaded his cause against those who condemned him; especially against Cyril of Alexandria, and his followers.

He wrote in Greek; and his works were translated into Syriac; for they are in Ebejesu's Catalogue: who [b], beside others, mentions a Commentary upon the gospel; for which reason Eutherius is placed among commentators by [c] Le Long: but Asseman says, that [d] this Commentary is mentioned no where, except in Ebedjesu. For a farther account of Eutherius, and his works, I refer to [e] others.

II. In [f] the little that remains of him, the books of the New Tes-

[y] Socr. H. E. l. vii. c. 29. 31, 32.

[z] Theodoret. H. F. l. iv. c. 12. Evagr. Schol. H. E. l. i. c. 2. . . . 7. M. Mercat. P. ii. ex edit. J. Garnier. Par. 1673. Phot. Ep. 1. p. 7, 8. Ep. 35. p. 95. Vincent. Lir. Com. cap. 16.

[a] History of the Popes, Vol. i. p. 386. . . . 406.

[b] Asseman. Bib. Or. T. i. p. 203. 346. 354. 547. T. iii. P. i. p. 35. 611. et alibi. et T. iii. P. ii. Pagi Ann. 428. n. 11. et alibi. S. Basnag. Ann. 428. n. 8. &c. et in Præfat. ad Annal. p. antepenult. T. i. J. Basnag. H. de l'Eglise. l. x. c. 4. l. xx. c. 2. n. 7; &c. et c. 4. n. 22. et alibi. Cav. H. L. T. i. Du Pin. Bib. des Aut. Ec. T. iii. P. ii. Tillemont S. Celestin. Pape et St. Cyrille d'Alex. art. 8. 13. 27, &c. Mem. Ec. T. xiv.

[a] H. L. T. i. p. 419.

[b] Etherius edidit disputationem adversus Theopatichitas, necnon homilias, variasque interpretationes, et expositionem evangelii. Ebed. Catal. cap. 32. ap. Assem. Bib. Or. T. iii. p. 42.

[c] Bib. Sacr. p. 718.

[d] Ubi supr. p. 42.

[e] Vid. Fabr. Bib. Gr. T. viii. p. 446, &c. Du Pin. Bib. T. iii. P. ii. p. 67. Tillem. Mem. T. 14. S. Cyril. d'Alex. art. 97. Phot. Cod. 46. Mr. Bower's History of the Popes, Vol. ii. p. 3, 4.

[f] Vid. Eutherii Tyanor. Episc. Sermones: seu confutationes quarumdam propositionem. ap. Theodoret. T. V. p. 688. . . . 726. et ap. Athan. T. ii. p. 560. . . . 584. edit. Bened.

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tament are often quoted; particularly, the beginning of St. John's gospel; the Acts of the apostles; and the epistle to the Hebrews, as Paul's.

III. Having observed this, I shall transcribe a part of two remarkable arguments.

The [g] first is against those, who judged of principles by the multitude of those who embraced them. Christ [h], says he, 'is 'the truth, as he himself said. Him we ought to follow, who 'said, *Be of good cheer, I have overcome the world.* [John, xvi. 33.] 'Are not they then to be pitied, who judge of the truth of a 'doctrine by the numbers of those who embrace it? Such [i] do 'not consider, that the Lord Christ had twelve disciples, illite-'rate, poor, unexperienced, whom he encouraged to withstand 'the whole world: not directing those twelve to follow my-'riads; but requiring, that myriads should learn of them. 'And in like manner will truth always prevail, though it be at 'first maintained by a few only. . . . Let them be ever so many, 'they shall not persuade me to think, that day is night; nor in-'duce me to take brass money for gold, or manifest poison for 'wholesome food. In things of this world we do not follow 'the judgment of the mistaken multitude. Why then should we 'follow it in heavenly things, which are of much great moment, 'without any good reasons assigned; and at the same time aban-'don doctrines, that have been handed down to us with great 'consent from ancient times, agreeably to the testimony of the 'scriptures? Have we not heard the Lord, saying? "Many are "called, but few chosen." And again: *Strait is the gate, and 'narrow the way, that leadeth to life: And few there be that find 'it.* [Matth. vii. 13, 14.] Who, that is in his senses, would 'not wish to be of the few that enter through the strait gate to 'salvation, rather than of the many that go in the broad way 'to destruction? What wise man, if he had lived in the time of 'the blessed Stephen, who was stoned alone, would not have 'taken his part, rather than that of the multitude, which judg-'ed of truth by numbers? The judgment of one sedate and 'discreet person, is more valuable than that of ten thousand 'unthinking people. Many examples, in support of this asser-'tion, might be alleged from the Old Testament, as well as 'from the New. . . . You, if you think fit, may honour the 'multitude that was drowned in the flood: give me leave to

[g] Πρὸς τοὺς πλήθει μόνον κρινόντας τὴν ἀλήθειαν. [h] Ap. Theodoret. T. V. p. 690, 691.
[i] Athan. T. ii. p. 561, 562. [i] Καὶ οὐ σκοπεῖτε, ὅτιπερ ὁ δεσπότης Χριστὸς δώδεκα μαθητὰς ἀπόρους, ἀγράμματοις, πένητας, ἰδιώτας, τὸ κάλλιστον τοῦ κόσμου ἔθνος ἐδίδαξεν. κ. λ.

'retire into the ark, and be saved. You, if you think fit, may 'stay with the people of Sodom: I will travel with Lot, al- 'though he goes alone: not but that I too have a respect for the 'multitude; nevertheless, not when they shun inquiry, but when 'they produce evidence; not when they are influenced by flat- 'tery and bribes, or are misled by ignorance, or are swayed by 'fear of threatened evils, and prefer the momentary pleasures of 'sin before eternal life.'

IV. The other argument, is against some who discourged the reading of the scriptures. 'I[k] must, in the next place, confute 'those who have the assurance to say, that studying the scrip- 'tures is needless. If a man believe, it is sufficient; inquiry 'only makes things more obscure and uncertain. But, says 'he, this is the reasoning of men who distrust the merits of 'their cause. On the other hand, relying upon the truth of our 'doctrine, and the assistance of him who cannot lye, and has 'said, *He that seeketh, findeth,* [Matth. vii. 8.] we inquire, 'hoping to know what we are desirous to be acquainted 'with: we prove what we assert; and hear, with attention and 'candour. In which method we convince our friends, confute 'our opposers, and satisfy ourselves, that we do not propose 'false doctrine. Shall I neglect the scriptures? How then shall 'I attain to knowledge? If I want knowledge, how shall I 'have faith? Accordingly Paul says: "How shall they believe, "if they have not heard?" And again: *Faith cometh by hearing, 'and hearing by the word of God.* [Rom. x. 14, 17.] . . . To be 'ignorant of the Roman laws is safe for no man. How great 'then is the sin of those, who forbid men to learn and meditate 'upon the important oracles of the King of heaven! The scrip- 'ture is the food of the soul. Do not then cause the inner man 'to perish with *a famine, not of bread and water, but of hearing 'the word of the Lord.* [Amos, viii. 11.] There are enough to 'wound the soul: and do you hinder a man from seeking pro- 'per medicines? Consider the chamberlain, a true lover of the 'word, who had the charge of all his queen's treasure. [Acts, 'viii.] Who even, when travelling, ceased not to read. Whose 'conduct was so approved by the Lord, that he sent one to ex- 'plain to him what he did not understand; and by the scrip- 'tures to lead him to the knowledge of the Saviour. And 'himself said: '*Search the scriptures* [John, v. 39]: which 'implies a diligent and attentive examination of things obscure 'and difficult. . . . In a word, some endeavour to hinder men

[k] Ap. Theodoret. T. v. p. 692, 693. et Athan. T. ii. p. 562, 563.

 from

'from reading the scriptures, with a pretence, that it is prying 'into things that are inaccessible; but, indeed, that they may 'the better hinder men from shewing, by them, the absurdity of 'their false opinions.'

Du Pin says that, [l] in these passages, the author advances principles that agree very much with those of the pretended reformed: nevertheless, he has been so good as to translate them. I presume, therefore, that my doing the like can give offence to none: moreover, these passages have been highly commended by [m] Mr. Bower.

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## CHAP. CXXXIV.

### PROSPER, of Aquitain.

1. PROSPER, of Aquitain, by some said to have been a bishop; by others [a], more probably, reckoned a mere layman, is placed, by [b] Cave, as flourishing about the year 444: Basnage [c] speaks of him at the year 434, which seems to be more proper; for Prosper had some correspondence with Augustine, who died in 430; and, in the year 434, had written several things in favour of the Augustinian doctrine. He is supposed to have lived until after the year 460; but the exact time of his death is not known.

2. I place below [d] the chapter of Gennadius concerning him; who commends Prosper's learning and style, or manner of writing, though he dislikes his doctrine.

3. There are several things ascribed to Prosper, which are not received by all as genuine. I intend, in this chapter, to

[l] As before, p. 67. [m] History of the Popes, vol. ii. p. 3, 4. [a] Vid. Pagi Ann. 455. n. 17. 466. n. 4.. Basnag. Ann. 434. 13. Fabr. Bib. Lat. T. iii. p. 521, 522. et alios historiæ literariæ scriptores. [b] Hist. Lit. T. i. p. 435. [c] Ann. 434. n. 13. [d] Prosper, homo Aquitanicæ regionis, sermone scholasticus, et assertionibus nervosus, multa composuisse dicitur. Ex quibus ego chronica illius nomine prætitulata legi, continentia a primi hominis conditione, juxta divinarum scripturarum fidem usque ad obitum Valentiniani Augusti, et captivitatem urbis Romæ a Genserico Vandalorum rege factam. Legi et librum adversus opuscula sub persona Cassiani, quæ ecclesiæ Dei salutaria probat, illic infamat nociva. Quæ enim vere Cassiani et Prosperi de gratia et libero arbitrio sententiæ fuerunt, in aliquibus sibi contraria inveniuntur. Epistolæ quoque Papæ Leonis adversus Eutychen, de vera Christi incarnatione, ad diversos datæ et ab ipso dictatæ dicuntur. Gennad de V. I. cap. 84.

make extracts out of those works, which are generally allowed of; and, in the following, to take notice of some others, whose genuineness is contested.

4. Prosper quotes not only the gospels, and Acts, and other books of the New Testament, universally received; but likewise [e] the epistle to the Hebrews, the [f] epistle of James, the [g] second of Peter, and [h] the Revelation.

5. He expresly rejects [i] the book of Hermas, or the Shepherd, as of no authority.

6. He [k] quotes the epistle to the Ephesians, with that title.

7. Prosper has a fine passage concerning good works, which I transcribe [l] in the margin. Some may suspect, that his expressions represent them to be of greater value than he intended.

## CHAP. CXXXV.

### Works ascribed to PROSPER, of Aquitain.

I. *Two books of the calling of the Gentiles.* II. *An epistle to Demetrias.* III. *Of the divine promises and predictions.* IV. *A work entitled, De Vita Contemplativa.*

I SHALL now make some extracts out of those writings which have been ascribed to Prosper; but are not certainly known to be his.

[e] Et si omnia bona, utique et fidem, sine qua nemo placere potest, et quæ est virtutum omnium fundamentum. [Hebr. xi. 6.] Pro Augustin. Responsion. ad Exc. Genuen. Exc. 8. ap. Append. Opp. Augustin. Bened. T. x. et alibi. [f] Vid. Ep. ad Rufin. de Grat. et Lib. Arbitrio. cap. 17. et passim. In ead. App.

[g] A quo quis superatus est, ei servus addictus est. [2 Pet. ii. 19.] Lib. contr. Collat. in App. ibid. Nam et verbum propheticum lucernæ comparans apostolus Petrus, 'Habemus,' inquit, 'certiorem 'propheticum sermonem,' &c. [2 Pet. i. 19.] Exp. in Ps. 118. al. 119. ap. Bib. PP. T. viii. p. 139. H. [h] Et in Apocalypsi est ista vox martyrum. [Apoc. vi. 10.] Expos. Ps. 118. ibid. p. 138. H. Et habenti dicitur: 'Tene quod habes, ne 'alius accipiat coronam tuam.' [Apoc. iii. 11.] In Ps. 134. ib. p. 151. C.

[i] Post illud autem nullius auctoritatis testimonium, quod disputationi suæ de libello pastoris inseruit.... Contr. Collat. cap. 13. n. 42. in App. ut supra.

[k] De Ephesiorum etiam fide quid sentiat, audiamus, &c. Contr. Collat. cap. 16. n. 50. [l] Lex Christi perfectio caritatis est, qua Deus proximusque diligitur, et per quam dicitur conditori legis: 'Dimitte nobis debita nostra, sicut et nos 'dimittimus debitoribus nostris.' Bene enim exspectat promissionem Dei, qui mandata eius exsequitur. Nec frustra sperat parcendum peccatis suis, qui ignoscit alienis. Lib. Sentent. n. 37. in App. ubi supra. Et Conf. Expos. Ps. 139. V. 4. ubi supra.

I. One

I. One is a work, in two books, entitled, [a] Of the Calling of the Gentiles. Quesnel [b] has a dissertation, to shew, that it is not Prosper's, but Leo's. Anthelmi and [c] Pagi still think it to be Prosper's. Du Pin [d] has carefully considered the arguments on both sides, without determining the question; but somewhat inclining to Quesnel's opinion. Tillemont [e] likewise weighs the reasons on both sides, without declaring for either; and in another place [f] says, he does not think Quesnel's arguments to be conclusive. S. Basnage says, the [g] style of the work plainly shews it not to be Prosper's; but he does not say whose it is. For my part, I think, the author may be reckoned unknown and anonymous.

1. This writer had in his copies [h] the latter part of the sixteenth chapter of St. Mark's gospel.

2. He quotes [i] the epistle to the Ephesians, with that title.

3. The [k] epistle to the Hebrews is here quoted several times.

4. He [l] quotes the epistle of St. James.

5. The most remarkable thing in these two books is, that [m] the author quotes the epistles of St. Peter, as written to Gentile Christians.

6. He quotes [n] both the epistles of Peter, and the first epistle of John, very often: he also quotes [o] the epistle of Jude, and [p] the book of the Revelation.

II. There is a letter to the virgin Demetrias, ascribed some-

[a] De Vocatione omnium Gentium. Libri duo. Ap. Leon. M. Opp. T. i. edit. Quesn. Lugd. 1700. [b] Diss. 2. ap. Leon. Opp. T. ii. [c] Vid. Pagi Ann. 444. n. 4. et seq. et 461. n. 13.

[d] Bibl. T. iii. P. ii. p. 193. De l' Auteur des livres de la Vocation des Gentils, et de l' Epitre à Demetriade.

[e] S. Prosper. art. 12. Mem. T. xvi.

[f] Il semble neanmoins, qu' il y prouve mieux la foiblesse des conjectures des autres, que la solidité des siennes. S. Leon. Pape. Art. 1. T. xv. [g] De Vocatione Gentium liber, qui vulgo et Prospero adscribitur, ab eo esse abjudicandum, certissime docent stilus ab illo Prosperi diversus, situmque de Augustino silentium. An. 444. n. 14. [h] Secundum Marcum verba eadem apostolis ita dicitur: 'Ite in 'orbem universum. Prædicate evange-'lium universæ creaturæ, &c. [Marc. xvi. 15, 16.] De Vocat. Omn. Gent. l. 2. c. 2. Vid. et cap. 3. Ap. Leon. Opp. Lugd. 1700. [i] Ad Ephesios quoque scribens . . . l. 1. c. 23. Vid. et c. 24. et alibi. [k] Aut cum ait: 'Novissimis istis diebus locutus est nobis in filio, 'quem constituit heredem universorum.' [Hebr. i. 2.] l. 1. c. 9. Vid. et l. 2. c. 11. [l] L. 1. cap. 24.

[m] Sicut est quod sanctus Petrus apostolus scribens sui et futuri temporis gentibus ait: Vos autem genus electum, regale sacerdotium, gens sancta, &c. [1 Pet. ii. 9, 10.] l. 1. c. 11. Vid. et c. 15.

[n] Item idem in secunda epistola de fidei perceptione loquitur. 'Simon Petrus, ser-'vus et apostolus Jesu Christi his qui co-'æqualem nobis adepti sunt fidem.' [2 Pet. i. 1.] l. 1. c. 23. [o] Et ut brevissime pateat, qualis sit natura humana sine gratia, dicat Judas apostolus, quid agat vel ignorantia imperitorum, vel doctrina sapientium: 'Hi autem,' inquit, 'quæcum-'que quidem ignorant, blasphemant: 'quæcumque autem naturaliter velut bru-'ta animalia norunt, in his corrumpun-'tur.' [Jud. ver. 10.] L. i. c. 19.

[p] Vid. l. ii. c. 11.

times to Ambrose, of Milan; at other times, to Prosper, of Aquitain. Quesnel [q] contends, that it was written by the author of the Calling of the Gentiles; who, he says, was Pope Leo. Pagi [r] thinks it was written by Prosper. Cave [s] also is willing to allow, that this epistle, and the books of the Calling of the Gentiles, were written by Prosper. Du Pin [t] allows, that they were both written by one and the same person: which, indeed, is the general opinion, though all are not agreed who the author is.

Here [u] seems to be a reference to the epistle to the Hebrews. The [x] epistle of James is here quoted, and [y] both the epistles of Peter. I need not say any thing of the first epistle of John, or other generally received books, which are here often quoted.

III. Another work, formerly ascribed to Prosper, but [z] now generally supposed to be written by an African, is entitled, [a] Of Divine Promises and Predictions, in three, or five parts. If the author's name was Prosper, he must not be he of Aquitain, but another of that name, in Africa; and he may be a contemporary writer.

1. Here are many quotations out of almost all the books of scripture; particularly, the epistle to the Hebrews, the epistle of James, both the epistles of Peter, and the Revelation, which is quoted very largely: I need not make any particular references.

2. This author quotes [b] the latter part of the sixteenth chapter of St. Mark's gospel.

3. He quotes the [c] epistle to the Ephesians, with that title.

4. Once [d], the second epistle of Peter is quoted, as written to the Gentile Christians.

[q] Vid. Diss. iv. ap. Opp. S. Leon. T. ii.

[r] Ann. 413. n. 8, 9.

[s] Hist. Lit. T. i. p. 436.

[t] Ubi supra note [d].

[u] Aut quod vir sacratissimus Melchisedec, Domini et Salvatoris nostri præferens formam, non fuerit perfecte humilis, quia et sacerdotio eminebat et regno. [Heb. vii. 3.] Ep. ad Demetr. cap. v. p. 41. Ap. S. Leon. Opp.

[x] Vid. ib. cap. 9. p. 43. et c. 24. p. 48.

[y] Sed contra hoc periculum quid beatus Petrus in prima epistola prædicet, audiamus . . . Item in epistola secunda. . . . Ib. c. 16. p. 46.

[z] Vid. Cav. in S. Prospero. H. L. T. i. p. 436. Pagi Ann. 444. 3. Basnag. Ann. 434. n. 14. Du Pin S. Prosper. T. iii. P. ii. p. 189. Tillem. S. Prosper, art. 12. T. xvi.

[a] De promissionibus et prædictionibus Dei. Part. iii. Quibus adjunguntur dimidium temporis, ad cujus finem implendæ sunt visiones . . de Antichristo; et de gloria regnoque sanctorum. Ap. Bib. PP. T. viii. p. 1. . . 52. et ap. Prosperi Opera, p. 1. . . 50. Paris. 1671.

[b] Firmant hæc evangelistæ, dicente ipso in Marco: 'Signa autem credentes hæc 'subsequentur. In nomine meo dæmonia 'ejicient, linguis loquentur novis.' [Marc. xvi. 17.] 'De Promiss. et Prædict. Part. 3. Prom. 31. Vid. et cap. 30. ubi citatur ver. 14.

[c] Exponens quippe hunc locum in epistola ad Ephesios, ait. Ibid. Part. i. c. 1. Vid. ib. cap. 7.

[d] Testatur et Petrus apostolus in epistola ad Gentes. 'Deus enim,' ait, 'angelis 'peccantibus non pepercit.' [2 Pet. ii. 4.] Dimid. Temp. cap. 2.

5. He

5. He twice quotes [e] 1 John iii. 16. in this manner: 'Because as Christ laid down his life for us, we also ought to lay down our lives for the brethren.' I mention this, because of our English translation of the former part of this verse, which is unsupported by any good authority: *Hereby perceive we the love of God, because he laid down his life for us*: so our translation. However, I presume, it needs not to be supposed, that this author had the name of Christ in this verse. No: probably he read, as in most, or even all Greek copies: 'Hereby perceive we the love [which ought to be in us] because he [meaning Christ, or the Son of God, the antecedent, mentioned ver. 8.] laid down his life for us; and [or so] we ought to lay down our lives for the brethren.'

6. This writer quotes [f] the fifth chapter of St. John's first epistle, without the heavenly witnesses.

IV. There is still another work, [g] De Vita Contemplativa, in three books, which was formerly ascribed to Prosper, and [h] is now generally thought not to be his; but rather a work of Julian Pomerius, supposed to have been presbyter at the city of Arles, in Gaul, about the year 498.

1. This work does not abound with texts of scripture; though the Acts of the apostles are here several times largely quoted, and also the epistle of James.

2. This writer makes a lamentable complaint of the clergy of his time: That [i] they sought riches, honour, power, and authority; but neglected the duties of their function, and the care of the people which had been committed to their charge.

[e] Testatur et Joannes apostolus dicens: Sicut Christus pro nobis animam suam posuit, sic et nos debemus pro fratribus animas ponere. De Prom. P. 3. cap. 34. Vid. et Part. 2. cap. 38. [f] Dicit et Joannes apostolus: 'Tria sunt quæ 'testimonium dicunt: Spiritus, sanguis, 'et aqua.' Et sequitur: si testimonium hominum acceperimus, testimonium Dei magis est. Prom. P. 3. cap. 25.

[g] De Vita contemplativa libri tres. Ap. Bib. PP. T. viii. p. 52. . . 83. et ap. S. Prosperi Opp. p. 51. . . 83. Paris. 1671.

[h] Vid. Cav. H. L. P. 1. De Prospero, p. 436. de Jul. Pomerio, p. 466. Du Pin Bib. T. ii. P. 2. S. Prosper. p. 189. et Jul. Pomere. ib. p. 273, &c. Tillem. S. Prosper. art. 12. T. xvi. [i] Sed nos præsentibus delectati, dum in hac vita commoda nostra, et honores inquirimus: non ut meliores, sed ut ditiores: nec ut sanctiores, sed ut honoratiores simus cæteris, festinamus. Nec gregem Domini, qui nobis pascendus, tuendusque commissus est, sed nostras voluptates, dominationem, divitias, et cætera blandimenta, carnaliter cogitamus. Pastores dici volumus, nec tamen esse contendimus. Officii nostri vitamus laborem, appetimus dignitatem. De Vit. Contempl. l. i. c. 21. in.

# CHAP. CXXXVI.

## VINCENTIUS LIRINENSIS.

I. *His work, called, a Memoir or Commonitorium, and his time.* II. III. *The first and second chapters of that work.* IV. *Remarks upon those two chapters.* V. *The third chapter of that memoir.* VI. *The meaning of it examined, and settled.* VII. *Remarks upon it.* VIII. *Books of the New Testament received by him.* IX. *Select passages.* X. *Remarks upon one of those passages, for shewing the authority of scripture, as the rule of faith.*

I. VINCENTIUS LIRINENSIS,[a] or VINCENT, monk and presbyter in the monastery of Lerins, an island on the south coast of France, wrote a Memoir, or [b] Commonitorium for the Catholic Faith, against the profane novelties of all heretics, as it is now entitled. It was written in the year of our Lord 434, as we learn from himself, who speaks of its being then three years since the council of Ephesus, which was held in 431. The work, as first composed by him, consisted of two books; but the second book having been lost by some accident, he contented himself with making a recapitulation of the whole: which we still have, together with the first book. It may be also observed that, for some reasons, he did not put his name to his work; but published it under the borrowed name of Peregrinus, or, The Pilgrim against Heretics. As most of these particulars are mentioned by Gennadius, in his book of Illustrious Men, I have transcribed the chapter below. It is supposed that Vincent died about the year 450.

Vincent is generally called a Semi-Pelagian, and reckoned an adversary of the Augustinian doctrine; nevertheless, as he

[a] Vid. Cav. H. L. P. i. Pagi ann. 434. n. 15. . . 20. S. Basnag. ann. 434. n. 10. . . 12. J. Basnag. Hist. de l'Eglise, l. 9. ch. 7. n. 4. Du Pin Bib. T. iii. P. 2. p. 170. Tillem. Mem. T. xv.

[b] Vincentius, natione Gallus, apud monasterium Lirinensis insulæ presbyter, vir in scripturis sanctis doctus, et notitia ecclesiasticorum dogmatum sufficienter instructus, composuit ad evitanda hæreticorum collegia nitido satis et aperto sermone validissimam disputationem, quam absconso nomine suo titulavit 'Peregrini adversus 'hæreticos.' Cujus operis, quia secundi libri maximam in schedulis partem a quibusdam furatam perdidit, recapitulato ejus paucis sermonibus sensu pristino compegit, et uno in libro edidit. Moritur Theodosio et Valentiniano regnantibus. Gennad. cap. 64.

is

is ſevere againſt all hereſy in general, ſo [c] particularly againſt Pelagianiſm.

II. After the preface, he ſays: 'Having, [d] with much care 'and diligence, inquired of great numbers of learned and pious 'men, for a ſure and general rule, whereby to diſcern the true 'catholic doctrine from the errors of heretics, I received from 'almoſt all this anſwer: That he who would eſcape the deceits 'and ſnares of heretics, and be preſerved ſound and entire in 'the right faith, ſhould ſecure himſelf by this twofold method; 'firſt, by the authority of the divine law, and then by the tradi- 'tion of the catholic church.'

III. That is the firſt chapter. The ſecond is to this purpoſe: 'But [e] here, perhaps, ſome may aſk; ſince the canon of 'ſcripture is perfect, and abundantly ſufficient, what need can 'there be to join with it the authority of the church's interpre- 'tation? The reaſon is this: Such is the ſublimity of the ſa- 'cred ſcripture, that all do not underſtand it alike; but there 'are many very different interpretations of it: Novatus under- 'ſtands it in one ſenſe; Donatus, in another; Sabellius, in an- 'other: and, in the like manner, Arius, Photinus, Priſcillian, 'Pelagius, Neſtorius: inſomuch, that there are almoſt as many 'opinions formed upon it, as there are men in the world. It is 'therefore, neceſſary, upon account of thoſe numerous and 'various deviations of error, that the line of the prophetical and 'apoſtolical interpretation, ſhould be guided according to the 'rule of the eccleſiaſtical and catholic ſenſe.'

IV. We cannot avoid making remarks upon theſe two chapters.

1. Vincent ſays, that having inquired of many, how he might

[c] Et contra reclamant ranæ quædam, et [illegible] et muſcæ moituræ, quales ſunt Pelagiani. Comm. cap. 14. Vid. et cap. 40.

[d] Sæpe igitur magno ſtudio et ſumma [illegible] ne perquirens a quamplurimis ſanctis et doctrina præſtantibus viris, quomodo potum certa quadam, et quaſi generali, ac regulari via catholicæ fidei veritatem ab hereticæ pravitatis falſitate diſcernere, hujuſmodi ſemper reſponſum ab omnibus fere retuli: quod ſive ego, ſive quis alius vellet exſurgentium hæreticorum laqueos deprehendere, laqueoſque evitare, et in fide ſana ſanus atque integer permanere, duplici modo munire fidem ſuam, Domino [illegible] juvante, debere: primum ſcilicet divinæ legis auctoritate, tum deinde eccleſiæ catholicæ traditione. Comm. cap. 1.

[e] Hic forſitan requirat aliquis: cum ſit perfectus ſcripturæ canon, ſibique ad omnia ſatis ſuperque ſufficiat; quid opus eſt, ut ei eccleſiaſticæ intelligentiæ jungatur auctoritas? Quia videlicet ſcripturam ſacram, pro ipſa ſua altitudine, non uno eodemque ſenſu univerſi accipiunt, ſed ejuſdem eloquia aliter alius atque alius interpretatur, ut pene quot homines ſunt, tot illinc ſententiæ erui poſſe videantur. Aliter namque illam Novatianus, aliter Sabellius, aliter Donatus exponit, aliter Arius, . . . aliter Photinus, Apollinaris, Priſcillianus, . . . . Pelagius, aliter poſtremo Neſtorius. Atqui ideirco multum neceſſe eſt, propter tantos tam varii erroris anfractus, ut prophaticæ et apoſtolicæ interpretationis linea ſecundum eccleſiaſtici et catholici ſenſus normam dirigatur. Ib. cap. 2.

discern the catholic doctrine from heresy, he received from almost all of them this answer: 'That it might be done in a two-'fold method; by the authority of the divine law, and the tra-'dition of the catholic church.' We must not charge Vincent with falshood; or deny, that he had received this answer from some, and even from many: nevertheless, I cannot say, that this direction has appeared in any of the writers whom we have hitherto examined. They do all in general say, that the scriptures of the Old and New Testament are the rule of Christian belief and practice; that there are no other writings, from which any doctrine of religion may be proved; that they build their faith upon the prophets and apostles, who alone are infallible; and that they are far from paying the like regard to Cyprian, or Hilary, or their writings. This has been the concurrent declaration of the primitive Christians, and of all other Christian writers to this time: and we perceive that Vincent had met with some who were of the same opinion; though, as he says, many were for joining ecclesiastical tradition with the divine law.

2. Here is mentioned, by Vincent, that allowed maxim, admitted by all Christians in general, that 'the canon of scripture 'is perfect, and in itself abundantly sufficient for all the pur-'poses of a rule; and, I think, this must have been a general maxim in Vincent's age, as well as in former times.

3, There is no good reason to say, that 'the scriptures are 'too sublime to be understood.' It is certain, and has been generally allowed by all Christians of the early ages, that the scriptures are clear in all matters of importance; and that, if read with care, and an honest mind, men of ordinary capacities may gain from thence instruction in all things necessary to be known and understood by them, in order to their being saved.

4. The sacred scripture is the only proper rule of Christian belief and practice; because it is admitted, by Christians of all sects and denominations, to contain a true and infallible account of the revealed will of God. To this all appeal: Sabellians, Novatians, Donatists, Arians, Priscillianists, as well as catholics; by this they are willing to be determined. But how can men of different sentiments be convinced and satisfied by catholic tradition, when they do not admit its authority?

5. To say, that the scripture is a 'perfect and sufficient rule,' and that 'tradition must be joined with it,' in order to our knowing the right faith, is a contradiction in terms; though some,

ſome, as it ſeems, do not perceive it, through prejudice, or want of due attention.

6. To make tradition the rule of interpretation, is to advance it above the ſcriptures, and to render them of no effect: which, certainly, could not be the deſign of any of the numerous Chriſtian writers whom we have hitherto conſulted; for they do all expreſs a very high regard for the ſacred ſcriptures, and ſincerely, ſo far as we are able to judge.

V. We now proceed to the third chapter of Vincent's Memoir.

'And, [f] in the catholic church itſelf, great care muſt be 'taken, that we hold that which has been believed every where, 'always, and by all; for that is catholic, as the word itſelf 'ſhews. We are, therefore, to confeſs that one true faith, which 'the whole church confeſſeth, throughout the whole world; 'nor are we to depart from that faith, which our anceſtors and 'holy fathers have maintained. We are alſo to follow the de-'terminations which have been made by all, or almoſt all, the 'biſhops, and eminent men of the church; ſo ſhall we obtain 'univerſality, antiquity, and conſent.'

VI. Upon this chapter, likewiſe, we are led to make remarks; but before we do ſo, ſome inquiries are needful for ſettling this rule.

Firſt of all. Are the apoſtles here included, or excluded? 'If,' [g] ſays Ja. Baſnage, 'in order to our receiving any thing as 'true, it ought to have been believed by all teachers, and in all 'times, we muſt place the apoſtles in the rank of teachers; for 'why ſhould they be excluded? Are not they as venerable, and 'as judicious, as the biſhops that have ſucceeded them; the 'greateſt honour of ſome of whom is, that they had converſed 'with the apoſtles? If we include the apoſtles in the claſs of 'teachers, we muſt have recourſe to their writings, and conſult 'them; if they are excluded, Vincent's rule is badly expreſſed: 'for in that way we muſt at once, and firſt of all, retrench a 'quarter part of the time that had paſſed between Jeſus 'Chriſt and himſelf; that is, the firſt age, and the pureſt period

[f] In ipſa item catholica eccleſia, magnopere curandum eſt, ut id teneamus, quod ubique, quod ſemper, quod ab omnibus creditum eſt. Hoc eſt enim vere proprieque catholicum, (quod ipſa vis nominis utique declarat,) quod omnia fere univerſaliter comprehendit. Sed hoc ita demum fiet, ſi ſequamur univerſitatem, antiquitatem, conſenſionem. Sequemur autem univerſitatem hoc modo, ſi hanc unam fidem veram eſſe fateamur, quam tota per orbem terrarum confitetur eccleſia. Antiquitatem vero ita: ſi ab iis ſenſibus nullatenus recedamus, quos ſanctos majores ac patres noſtros celebraſſe manifeſtum eſt. Conſenſionem quoque itidem: ſi in ipſa vetuſtate omnium, vel certe pene omnium ſacerdotum, et magiſtrorum definitiones ſententiaſque ſectemur. Ibid. cap. 3.

[g] Hiſtoire de l' Egliſe, l. 9. ch. 7. n. 4.

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'of the church. We also, in this way, set aside those teachers 'which are most to be relied upon, and have had the greatest 'authority.'

So that learned and diligent author. Nevertheless, it seems to me, that the inspired writers of the Old and the New Testament are here excluded; for, at the conclusion of the preceding chapter, he said, It is necessary, 'that the line of prophetical 'and apostolical interpretation should be guided by the rule of 'the ecclesiastical and catholic sense.' That 'rule,' or 'norma,' is here more distinctly specified. The prophets and apostles, therefore, are excluded. Vincent here speaks of quite other persons: he mentions not them, but only 'bishops, and mas-'ters,' or eminent men. I think, he intends the immediate successors of the apostles; and also all succeeding catholics, all along in every part of the world to his own time, but especially bishops, and other eminent men.

In the second place. Another question may be put: Whether Vincent speaks of catholics only, or of all Christians in general, catholics and heretics, since the time of the apostles? Then the rule will be thus: 'Whatever has been believed 'every where, always, and by all, with one consent, may be 'depended upon as certainly the right faith.' This might be reckoned a true, or very probable proposition; for there are some generals, not denied or contradicted by heretics, in which they and catholics agree; but these would make out but a short and defective creed. Moreover, this cannot be Vincent's meaning: for he is laying down a rule to distinguish those catholic doctrines which are different from those of the heretics; not those in which catholics and heretics agree. We must not consider this observation concerning universality, antiquity, consent, as an independent proposition, but as in connection with what precedes and follows; which is the only way to know a writer's meaning.

VII. If we have rightly explained this passage, we may now make some remarks.

1. This way of arguing is a plain 'petitio principii,' a mean begging the question: that is assumed, which ought to be proved; it is determined, who are catholics, or which is the catholic faith; whilst we are still inquiring, what is the catholic faith? which is absurd and ridiculous.

2. This rule is attended with unavoidable and insuperable perplexity and difficulty. It is impossible, or next to impossible, for the most learned and laborious men, much more for private and unlearned Christians, to know what opinions are now held by

by the whole church all over the earth, and have been held by the whole church from the beginning to their own time; and all the declarations and decisions of all bishops and teachers, called catholic.

3. The difficulty is encreased by length of time. It is more difficult for us now, than it was for Vincent, to know what has been believed in the church, every where, always, and by all.

There is, indeed, one way to shorten this inquiry: which is, for some one man, or a few men, to declare decisively, and authoritatively, what is tradition; or what has been the judgment of all catholics, in all times, and in all places. Then the trouble here spoken of is saved; but this destroys all private judgment: thought, and examination, and consideration, are no longer needful, but quite useless and insignificant. But before any man can willingly and deliberately allow, that the right faith, or what he is to believe, should be so determined for him, he must be first quite indifferent about truth. He might as well consent, that what is right or wrong, true or false, should be determined by the throw of a die.

4. The only sure method, therefore, of knowing what is the true Christian doctrine, is to have recourse to the scriptures; and, according to our Lord's direction, to *search* them carefully and sincerely, without prejudice: which likewise is indeed the doctrine of all the many Christian writers of former times; as appears from the large extracts, which we have made from their works. And as Vincent is pleased to refer us to them, I hope we may be permitted to respect their judgments upon this head, in which there is a very general concurrence among them.

The learned writer, before quoted, says: 'It[h] is wonderful, 'that so many Protestants, as well as Romanists, should have 'suffered themselves to be dazzled by this rule: which either 'contains big words only, without meaning, or else would re-'duce a man to an *examen* absolutely impossible.'

It is farther observed, by the same writer, that this rule was invented in favour of Semipelagianism. 'The[i] Semipelagians,' he says, 'embarrassed with the numerous passages which Au-'gustine alleged from St. Paul's epistles, had recourse to tradi-'tion. They accused Augustine of being an innovator; they 'boasted of the antiquity of their doctrine. This argument

[h] Enfin non seulement les Catholiques Romains, interessez à defendre les traditions, la mettent toujours à la tête de leurs titres: mais il y a des Reformez, qui s'en étant laissez—éblouir, s'en sont fait une regle sure pour connoitre la verité. . . Mais il est étonnant, qu'on se laisse éblouir par des grands mots, qui ne disent rien, ou qui reduisent l'homme à un examen absolument impossible. I. Basn. H. de l'Eglise. l. ix. ch. 7. iv.

[i] Ibid.

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'seemed to them so cogent, that perhaps there is not any one 'of their works, in which it is not repeated.' Pagi[k] also speaks to the like purpose: though, upon other accounts, he greatly commends this work of Vincent.

Whatever might be the particular views of Vincent, I think, that the divinely inspired scriptures are the sole rule of Christian belief and practice; and not the writings, or sentiments of any men, since the days of the inspired apostles of Jesus Christ.

VIII. After this discussion of the first three chapters of Vincent, it may not be amiss to observe, briefly, the books of the New Testament, received or quoted by him.

1. I do not recollect in him any quotation of the epistle to the Hebrews, or reference to it; which may create a suspicion, whether it was received by him.

Otherwise I should be apt to think, that he received all the books of the New Testament, which we now receive: for he has quoted the second epistle[l] of St. John; and the book of the Revelation is quoted or referred to in a passage of St. Ambrose, quoted[m] by him. It seems also to be referred to in some words of his[n] own.

IX. I shall now take some select passages.

1. Vincent describes[o] the cruelty of some Arian persecution; either in the reign of Constantius, or Valens.

2. Vincent assures us, that heretics received the same scriptures that were received by catholics.

'Here[oo], perhaps, some one may say: Do heretics then quote 'the

[k] Opus illud aureum, et numquam satis pro dignitate ejus commendandum, eo fine conscriptum fuit, ut Augustini doctrinam in suspicionem traheret. Ann. 434. n. 17. —Denique Prosper etiam ad Augustinum scribens eum certiorem facit, Semipelagianos sua dogmata venerando vetustatis nomine tueri, et ei novitatem objicere. . . . 'Obstinationem suam' inquit, 'vetustate 'defendunt.' . . . At Vincentius Lirinensis in toto passim Commonitorio id unum inculcat, tuendam antiquitatem, vitandam novitatem: a doctore ea esse dicenda, quæ ab antiquis didicerit. Ib. n. 18.

[l] 'Siquis,' inquit, 'venit ad vos, et hanc 'doctrinam non adfert.' . . . Quid tum? 'Nolite,' inquit, 'recipere eum in do- 'mum, nec ave ei dixeritis. Qui enim 'dicit illi ave, communicat operibus ejus 'malignis.' [2 Jo. 10, 11.] Commonit. cap. 33. p. 354. edit. Baluz. 1669.

[m] Vid. Comm. cap. 7. p. 320, 321. Baluz. [n] Magnum hoc igitur corundem beatorum exemplum, planeque divinum, et veris quibusque catholicis indefessa meditatione recolendum, qui in modum septemplicis candelabri septena sancti Spiritus luce radiantes, clarissimam posteris normam præmonstrarunt, &c. Com. cap. 8. p. 322. Baluz. [o] . . . disturbati clerici, verberati Levitæ, acti in exilium sacerdotes, oppleta sanctis ergastula, carceres, metalla: quorum pars maxima, interdictis urbibus, protrusi atque extorres, inter deserta, speluncas, feras, saxa, nuditate, fame, siti affecti, contriti, et tabefacti sunt. Comm. cap. 7. p. 320. Baluz. [oo] Hic fortasse aliquis interroget: An et hæretici divinæ scripturæ testimoniis utantur? Utuntur plane, et vehementer quidem. Nam videas eos volare per singula quæque sanctæ legis volumina, per Moysis, per Regum libros, per Psalmos, per apostolos, per evangelia, per prophetas. Sive enim apud suos, sive alienos, sive privatim, sive publice, sive

'the divine ſcripture? Yes, very much. They have the 'phraſes of ſcripture continually in their mouths: they quote 'every part of ſcripture: the law; the books of the Kings; 'the Pſalms; the apoſtles; the goſpels; the prophets. They 'are perpetually citing ſcripture; and they clothe all their lan-'guage in expreſſions of ſcripture; in public and private; in their 'ſermons, and in their books; at their entertainments, and in 'their walks. Look into the writings of Paul of Samoſata, 'Priſcillian, Eunomius, Jovinian, and other men of that ſort: 'you will ſcarcely ſee a page, which is not larded with paſſages

ſive ſermonibus, ſive in libris, ſive in convivis, ſive in plateis, nihil unquam pene de ſuo proferunt, quod non etiam ſcripturæ verbis adumbrare conentur. Lege Pauli Samoſatenti opuſcula, Priſcilliani, Eunomii, Joviniani, reliquarumque peſtium: cernes infinitam exemplorum congeriem, prope nullam omitti paginam, quæ non Novi aut Veteris Teſtamenti ſententiis ſerata et colorata ſit. Sed tanto magis cavendi et pertimeſcendi ſunt, quanto occultius ſub divinæ legis umbraculis latitant. . . . Inde denique et Salvator clamabat: 'Adtendite vobis a pſeudo-prophetis, 'qui veniunt ad vos, in veſtitu ovium, at 'intus autem ſunt lupi voraces.' Quid eſt veſtitus ovium, niſi prophetarum et apoſtolorum proloquia? . . . Qui ſunt lupi rapaces, niſi ſenſus hæreticorum feri et rabidi? . . qui . . manente luporum ferocia, deponunt lupinam ſpeciem, et ſeſe divinæ legis ſententiis, velut quibuſdam velleribus, obvolvunt: ut quum quiſque lanarum mollitiem præſenſerit, nequaquam aculeos dentium pertimeſcat. Cap. 36. p. 357. Baluz. — . . . Ergo ſecundum apoſtoli Pauli magiſterium, quotieſcumque vel pſeudo-apoſtoli, vel pſeudo-prophetæ, vel pſeudo-doctores divinæ legis ſententias proferunt, quibus male interpretatis errores ſuos adſtruere conentur, non dubium eſt, quin auctoris ſui callida machinamenta ſectentur: quæ ille numqam profecto comminiſcetur, niſi ſciret omnino nullam eſſe aliam fallendum facilioram viam, quam ut ubi refuſii erroris ſubinducitur fraudulentia, ibi divinorum verborum prætendatur auctoritas. Sed dicet aliquis: Unde probatur, quia ſacræ legis exemplis diabolus uti ſolent? Legat evangelia, in quibus ſcribitur: 'Tunc aſſumſit illum diabolus,' id eſt, Dominum Salvatorem, et 'ſtatuit illum 'ſuper pinnam templi.' . . . Quid hic facit miſellis hominibus, qui ipſum Dominum majeſtatis ſcripturarum teſtimoniis appetivit? 'Si,' inquit, 'filius Dei es, 'mitte te deorſum.' Quare? 'Scriptum 'eſt enim,' inquit. Magnopere nobis doctrina loci iſtius attendenda atque retinenda eſt: ut tanto evangelicæ auctoritatis exemplo, quando aliquos apoſtolica ſeu prophetica verba proferre contra catholicam fidem viderimus, diabolum per eos loqui minime dubitemus. Nam ſicut tunc caput capiti, ita nunc quoque membra membris loquuntur, membra ſcilicet diaboli membris Chriſti, perfidi fidelibus, ſacrilegi religioſis, hæretici poſtremo catholicis. Sed quid tandem dicunt? 'Si,' inquit, 'filius Dei es, mitte de deorſum.' Hoc eſt: ſi filius eſſe vis Dei, et hereditatem regni cœleſtis accipere, mitte te deorſum, id eſt, ex iſtius te ſublimis eccleſiæ, quæ etiam templum Dei putatur, doctrina et traditione demitte. Ac ſi quis interroget quempiam hæreticorum ſibi talia perſuadentem: Unde probas? unde doces, quod eccleſiæ catholicæ univerſalem et antiquam fidem dimittere debeam? ſtatim ille: 'Scriptum eſt enim.' Et continuo mille teſtimonia, mille exempla, mille auctoritates parat, de Lege, de Pſalmis, de apoſtolis, de prophetis: quibus novo et malo more interpretatis, ex arce catholica in hæreſeos barathrum infelix anima præcipitetur. Cap. 37. Baluz. p. 358, 359. Sed dicit aliquis: ſi divinis eloquiis, ſententiis, promiſſionibus, et diabolus et diſcipuli ejus utuntur, quorum alii ſunt pſeudo-apoſtoli, alii pſeudo-prophetæ, pſeudo-magiſtri, et omnes ex toto hæretici, quid facient catholici homines et matris Eccleſiæ filii? Quonam modo in ſcripturis ſanctis veritatem a falſitate diſcernent? Hoc ſcilicet magnopere curabunt, quod in principio Commonitorii iſtius ſanctos et doctos viros nobis tradidiſſe ſcripſimus: ut divinum canonem ſecundum univerſalis eccleſiæ traditiones, et juxta catholici dogmatis regulas interpretentur: in qua item catholica et apoſtolica eccleſia ſequantur neceſſe eſt univerſitatem, antiquitatem, conſenſionem. Cap. 38. Baluz. p. 360.

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'of scripture. They say nothing, for which they have not a 'text of scripture, if you will take it in their sense: for which 'reason they are to be the more dreaded, and guarded against 'with the utmost care. And our Saviour therefore says: *Be-* '*ware of false prophets, who come to you in sheeps-clothing:* '*but inwardly they are ravening wolves.*" What is the sheeps-'clothing, but the sayings of the prophets and apostles? Who 'are ravenous wolves, but heretics? Retaining their wolfish 'fierceness, they cover themselves with sayings of the scriptures, 'as with fleeces; that they may appear to have the softness of 'wool, and men may forget their sharp teeth.'

Vincent afterwards alleges, 2 Cor. xi. 13, 14. 'Whence,' he says, 'we may conclude that, according to the apostle, as 'often as false apostles, false prophets, and false teachers, quote 'passages of scripture, by which, not rightly understood, they 'endeavour to support their errors, they follow the cunning 'wiles of their master; which he would never have made use 'of, if he did not know, that there is not a more effectual way 'to promote error, than a pretence of authority from scripture. 'But some one may say: How does it appear, that the devil is 'wont to argue from scripture? Let him read the gospels, in 'which it is written: *Then the devil taketh him, and setteth* '*him upon a pinnacle of the temple. And saith unto him, If* '*thou be the Son of God, cast thyself down: for it is written,* '*He shall give his angels charge concerning thee.* [Matt. iv. '5, 6.] What will not he do to poor mortals, who attacked the 'Lord of all with passages of scripture? *If*, says he, *thou be the* '*Son of God, cast thyself down.* Why? *For it is written*, says 'he. The doctrine of this place ought to be carefully attended 'to, and well remembered by us: that by this instance, record-'ed in the gospel itself, we may be fully satisfied, when we see 'any men alleging passages of the apostles or prophets against 'the catholic faith, that it is the devil who speaks by them. 'For as the head then spake to the head, so now the members 'speak to the members; that is, the members of Satan to the 'members of Christ: perfidious men to faithful; sacrilegious 'to religious; in a word, heretics to catholics. But what do 'they say? *If thou be the Son of God, cast thyself down.* Which 'is to say: If thou wilt be the Son of God, and obtain the in-'heritance of the heavenly kingdom, cast thyself down from the 'doctrine and tradition of that high church, which is also reck-'oned the temple of God. And if you should ask any of these 'heretics, who talks to you at this rate: How do you prove, 'that I ought to let go the universal and ancient faith of the

'catholic

'catholic church? he will presently answer: *For it is written.* 'And without delay he is ready to allege a thousand passages, 'a thousand instances, a thousand authorities, from the law, 'the Psalms, the apostles, the prophets; by which, with his 'new and false interpretations, the unhappy soul, if not upon 'the guard, is thrown down from the catholic fortress into the 'dungeon of heresy.

'But some one may say: If the devil and his disciples, of 'which some are false apostles, others false prophets, others 'false teachers, even all heretics, make use of passages and pro-'mises of the divine oracles, what shall catholic men do, who 'are sons of our mother, the church? How shall they understand 'the scripture, so as to distinguish truth from falsehood? My 'answer is, that they should carefully observe what was men-'tioned at the beginning of this Memoir, as delivered to us by 'learned and holy men: that they are to interpret the divine 'canon according to the traditions of the universal church, and 'the determinations of catholic doctrine; in which catholic and 'apostolic church they must, by all means, have universality, 'antiquity, consent.'

X. I shall transcribe no more: I only hope, that my readers will now join with me in the following remarks:

1. We may hence conclude it to be very probable, that there were then some Christians, of different sentiments from Vincentius upon some points, who made great use of scripture, and had an advantage from it: it was their strong hold; and Vincentius endeavours to bring their intrenchments into suspicion. If he can once draw them from thence, he hopes to have them for his converts and captives.

2. We may also reckon it to be probable, that there were about this time some Christians, whose great regard for the determination of some councils, and for the writings of learned men much esteemed by them, had diminished their respect for the sacred scriptures.

3. Nevertheless, in the method here proposed, of joining the traditions of the church with scripture, or interpreting the divine canon by the determinations of bishops, and other eminent men, Vincentius is far from having universality, antiquity, consent; many excellent Christians, of his own time, had a greater regard for scripture. The early Christian writers declare the inspired scriptures of the Old and New Testament to be the rule of faith; and in that doctrine they concur, and consent. (A) And I would

(A) Rufinus, who was well acquainted with the ancient Christian writers, both Greeks and Latins, having put down a catalogue of the books of the Old and New Testament, the books which are now received by us, adds: 'These are the volumes which the fathers have 'included in the canon, and out of which they would have us prove the doctrines of our 'faith.' See before, p. 76.

hope, that the large collections which have been made by us, containing so numerous testimonies to the scriptures, may be of use to fortify serious men against all confident assertions to the contrary: for whenever they are advanced, they must be accompanied with confidence, as the only way of making head against reason, scripture, and the general sense of the most early Christians.

Vincentius does little less than say, that arguments from scripture are heretical and satanical: which, I presume, every reader of this work is able to say, upon good grounds, is a novel way of speaking, unknown in the early ages of Christianity, next succeeding those of the apostles; in which the scriptures were not slighted and disparaged, but highly respected, and earnestly recommended to the attention of all. Moreover, Vincentius seems to have forgotten, that our Saviour himself repelled all the temptations of Satan with texts of scripture, and with reasons from thence, saying: *It is written.* And, 'again,' *It is written: for it is written.* See Matthew, iv. and Luke, iv. 8. . . . 12.

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## CHAP. CXXXVII.

### EUCHERIUS, Bishop of Lyons.

1. EUCHERIUS, [a] bishop of Lyons in Gaul, flourished about the year 434. Some things have been ascribed to him, which are not allowed to be his. The generally received are [b] these: Forms and Phrases of Scripture, or a book of Spiritual Forms; Difficult Questions out of the Old and New Testament, with an interpretation of Hebrew names; an epistle concerning the Contempt of the World and Secular Philosophy; another epistle, in Praise of Solitude, or of the Desert. I shall quote no other, beside these.

2. As Eucherius is in Gennadius, I place a part of his chapter [c] below.

[a] Vid. Cav. H. L. T. i. p. 423, 424. Fabric. ad Gennad. cap. 63. Du Pin. T. iii. P. ii. p. 173. Tillem. T. xv.

[b] Formulæ seu Phrases Scripturæ, seu Formularum Spiritualium Liber. Instructiones ad Salonium de Quæstionibus Veteris et Novi Testamenti. Epistola paræneticæ ad Valerianum cognatum de contemtu Mundi et Secularis Philosophiæ. De laude eremi, seu de vita solitaria. Ap. Bib. PP. Ludg. T. vi. p. 822. . . . 866.

[c] Eucherius, Lugdunensis episcopus presbyter, scripsit ad Valerianum propinquum suum 'de contemtu Mundi et Secularis Philosophiæ epistolam unam.' Idiomatico sermone et rationabili. Dilexit etiam ad personam filiorum Salonii et Veranii, postea episcoporum, 'Obscura quæque Sanctarum Capitula Scripturarum' . . . aliique tam ecclesiasticis quam monasticis studiis necessaria. Moritur sub Valentiniano et Marciano Principibus. Gennad. De V. I. cap. 63.

3. The

3. The [d] difficult questions of the New Testament, are taken out of the gospels of Matthew, Mark, Luke, John; the epistle to the Romans; the first and second to the Corinthians; the epistle to the Ephesians; to the Colossians; the first and second to Timothy; the epistle to the Hebrews; the Acts of the apostles; the epistle of James; the first epistle of John; and the Revelation: out of each book, in the order here named.

4. Though no questions are there taken out of other books of the New Testament, no doubt can be made but Eucherius received all the fourteen epistles of St. Paul, and St. Peter's two epistles, and the two latter epistles of St. John, and the epistle of St. Jude: the second epistle of Peter is quoted by him [e] more than once.

5. Mill says, without hesitation, that [f] Eucherius had, in his copies of St. John's first epistle, the heavenly witnesses. But, in my opinion, that is far from being certain: indeed the text is found in the book of Spiritual Forms, or Scripture Phrases. But let us observe the questions taken out of St. John's epistle, one of which is: 'Again [h], John, in his epistle, says: "There are "three that bear witness; water, blood, and spirit." What does 'that mean? Answer. Here seems a reference to what the 'same John writes in his gospel: *But one of the soldiers with a 'spear pierced his side, and forthwith came there out water and blood.*

[d] Ap. Bib. PP. T. vi. p. 847. . . 853.

[e] Sic Petrus in epistola: 'Unam vero 'hoc non latet vos charissimi, quia unus 'dies apud Deum sicut mille anni.' [2 Pet. iii. 8.] Form. Spiritual. cap. 11. p. 835. D. Vid. et cap. 5. p. 832. H.

[f] Immenim, sub annum Christi 434, ab Eucherio Lugdunensi citatam eam reperimus, lib. Formularum Spiritalis Intelligentiæ, cap. xii. 3, 4. Et sane mirum, non extitisse ipsam jam in aliis scriptis Patrum Occidentalium, &c. Prolegom. p. 98.

[g] Ad Trinitatem in Johannis epistola: 'Tres sunt qui testimonium 'dant in cœlo, Pater, Verbum, et Spiritus 'Sanctus. Et tres sunt qui testimonium 'dant in terra, Spiritus, Aqua, et San-'guis.' Form. Spirit. cap. 11. n. 3. p. 838. E.

[h] Interr. Item in epistola sua Johannes ponit: 'Tria sunt, quæ 'testimonium perhibent, aqua, sanguis et 'spiritus.' Quid in hoc indicatur? Resp. Sunt huic loco etiam illud mihi videtur, quod ipse in evangelio suo de passione Christi loquitur, dicens: 'Unus militum 'lancea latus ejus aperuit, et continuo 'exivit sanguis et aqua. Et qui vidit, 'testimonium perhibet.' In eodem ipse de Jesu supra dixerat: 'Inclinato capite 'reddidit spiritum.' Quidam ergo ex hoc ita disputant. *Aqua* baptismum: *Sanguis* videtur indicare martyrium: *Spiritus* vero est, qui per martyrium transit ad Dominum. . . . Plures tamen hic ipsam interpretationem mystica intelligunt Trinitatem, eo quod perfecta ipsa perhibeat testimonium Christo. Aqua Patrem indicans, quia ipse de se dicit: 'Me dereli-'querunt, fontem aquæ vivæ. [Jerem. ii. 13.] Sanguine Christum demonstrans, utique per passionis cruorem: Spiritu vero Sanctum Spiritum manifestans. Hæc autem tria de Christo testimonium ita perhibent, ipso in evangelio loquente: 'Ego 'sum qui testimonium perhibeo de meipso.' . . . [Joh. viii. 18.] Et item: 'Cum au-'tem.' . . . [xv. 26.] Perhibet ergo testimonium Pater, cum dicit: 'Hic est Filius 'meus dilectus.' [Matt. iii. 17.] Filius cum dicit: 'Ego et Pater unum sumus.' [Joh. x. 30.] Spiritus Sanctus, cum de eo dicitur: 'Et vidit Spiritum Dei descen-'dentem, sicut columbam venientem super 'se.' [Matt. iii. 16.] De Qu. N. T. ib. p. 853. B. C. D.

'*And he that saw it, bare record.* [ch. xix. 34, 35.] And he had 'before said: *He bowed his head, and gave up the ghost.* [ver. '30.] Some therefore argue, that "the water," denotes baptism; "the blood," martyrdom; and "the spirit," the soul; which at 'death goes to God: but the most, by a mystical interpreta-'tion, understand the Trinity itself. The "water," they say, 'denotes the Father; the "blood," Jesus Christ, who died; and 'the "spirit," the Holy Ghost.'

Eucherius, who wrote this, had not the heavenly witnesses in his copy of St. John's epistle. The text, therefore, as cited in the forementioned place and book, did not come from him; but has been made out, by some late transcriber, from modern copies of the New Testament. Eucherius had written: 'And' 'in John's epistle: "There are three that bear witness; the "water, the blood, and the spirit:" but some transcriber filled up the quotation out of his late copies. The reading, without the heavenly witnesses, does as well suit the design of the author, or better, than with them: for he is there explaining, or shewing the mystery of numbers. 'Number I,' he says, 'refers to 'the unity of God: Number II, refers to the two testaments 'of the divine law: Number III, to the Trinity. So, in 'John's epistle: "There are three that bear witness; the wa-"ter, the blood, and the spirit." So, I think, Eucherius wrote: and in this manner the two places, in those two works, perfectly agree and harmonize.

I hope the account which I have here given of this matter, may be satisfactory to the reader.

Nevertheless, since writing what is above, I have observed, that J. A. Bengelius, referring to the book of 'Spiritual Forms,' says, 'that [k] the disputed text in St. John is plainly quoted by 'Eucherius.' And before that, referring to the books of the Questions out of the Old and New Testament, he says: 'Eu-'cherius [l], but different from him to be afterwards mentioned, 'does not quote it:' what reasons Mr. Bengelius has for thinking those two works to have been composed by two different authors, I cannot tell. Eucherius, bishop of Lyons, had two sons, Veranius, and Salonius, or Saloninus: to the former, he inscribed his book of 'Spiritual Forms;' to the other, the work of 'Difficult

[i] I. Hic numerus ad unitatem Deitatis 'refertur. . . . II. Ad duo testamenta divi-'nae legis referuntur. . . . III. Ad Trinitatem, in Joannis epistola. . . . 'Tres sunt 'qui testimonium dant, Aqua, Sanguis, 'et Spiritus.' Formul. Spirital. cap. 11. p. 838.

[k] § xv. Et apertissime Eucherius Lugdunensis. Versum 7, et 8, distincte citat in libro Formularum Spiritualis intelligentiæ: de numeris agens. Bengel. N. T. Gr. p. 753.

[l] Non citat, Eucherius, sed diversus ab illo, de quo, § xv. in Quest. N. T. Id. ib. p. 750.

'Questions.'

'Questions.' About this there is no dispute among learned men, that I know of: however, I shall now [m] refer to some other, beside those referred to at the beginning of this chapter.

The preceding argument, therefore, remains in full force, so far as I can perceive.

This whole chapter, as it now is, was finished by me before the publication of the second volume of Mr. Wettstein's New Testament: what he says of Eucherius Lugdunensis, may be seen at p. 725 of the said volume.

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## CHAP. CXXXVIII.

### Cæcilius Sedulius.

1. For a particular account of Cælius, or Cæcilius Sedulius, and the works ascribed to him, I refer to [a] several: see in [b] Trithemius; and I would have transcribed his article, but that it is full of faults, and therefore not to be relied upon in any thing. Fabricius says, that [c] Trithemius seems to have confounded three of that name: Sedulius the poet, who lived in the fifth century; and two others, of later ages. Therein he follows [d] Labbé, whom he quotes; whose account of Sedulius is also particularly commended by Bayle. It is commonly said, that Sedulius was a Scot; that is, a native of Ireland: but there is no proof of it in ancient authors,

2. Tillemont, [f] after having weighed what has been said by

[a] Dicitur duos filios suscepit, Veranum et Salonium, quibus et libros nuncupavit. Verano librum Formularum spiritalis intellegentiæ: Salonino vero duos, id est, Quæstionibus difficilioribus Veteris et Novi Testamenti posteriorem de Hebr. nominum interpretatione. S. Bafil. ann 441. n. iv. Vid. Hodi. de Text. Orig. p. 397. et. Bafil. 441. n. iv. . . . x.

[b] Vid. Ph. Labb. Diss. de Scr. Ec. T. ii. p. 328, 329, 330, &c. Cav. H. L. T. i. p. 1. Bib. Ec. T. ii. P. ii. p. 75. Tillem. Mem. T. xii. Fabric. Bib. Lat. l. iv. c. 6. 306, 307. et Bib. Ec. ad Isid. Hisp. et ad Trithem. cap. 142. See likewise Salonius, in Bayle's Dictionary.

[c] De Scr. Ec. cap. 142.

[d] Videtur Trithemius in unum confundere tres Sedulios, poëtam sæculo quinto clarum, et episcopum, qui A. C. 721, et Auctorem Hibernum Collectaneorum in epistolas Pauli, qui centum post annis vixit. Fabr. ad Trith. cap. 142. App. Bib. Ec.

[e] An Sedulius Poeta fuit Scotus? Nullus id veterum dixit. Recentiores [illegible] decepti tres in unum Sedulios confuderunt, ac poëtam sæculo quinto florentem cum episcopo, qui anno 721, et cum sacræ scripturæ interprete, seu Collectaneorum Auctore, qui centum post annis vivebat, Scotis temere accensuerunt. Nec ad rem faciunt quæ Usserius partim ex Trithemio, &c. Labb. de Scr. Ec. T. ii. p. 330.

[f] See before, Labbé, in note [d]; and Sedulius, in Bayle's Dictionary, note [e].

[g] See Sedulius, in his Mem. Ec. T. xii. p. 612. and note [i].

others, concludes, that Sedulius wrote between 425 and 450: I shall therefore place him, with Cave, at 434.

3. It is probable, that Sedulius was a presbyter, as he is called by [g] Isidore, of Seville; and not a bishop, as some have supposed.

4. The only two pieces rightly ascribed to him, and still extant, are intitled, [h] A Paschal Poem, and A Paschal Work: or, A Paschal Work, in verse; and A Paschal Work, in prose. The former is sometimes divided into [i] four, at other times into [k] five books. The first book exhibits the most remarkable things in the Old Testament; the three, or four following, contain the history of our Lord, taken from the four gospels: and, it is generally allowed, that the poem has in it a good deal of elegance. The Paschal Work, in [l] five books, represents, in prose, the same things which had been before celebrated in metre, by the same author.

5 The two works of this ingenious presbyter bear testimony to the four evangelists, and their gospels; whose names, with their symbols, he particularly mentions, [m] at the conclusion of his first book.

6. I do not observe in him the doxology at the end of the Lord's Prayer, which we now have in St. Matthew: it is probable that it was wanting in this author's copy. He has the address, or appellation, at the beginning, and the following petitions: and [n] he distinctly paraphraseth all in each of his works, that in metre, and that in prose; but there is no notice taken in either, of a doxology at the end.

g De Scr. Ec. cap. 7. h Carmen Paschale: Opus Paschale. i Ap. Bib. PP. Max. T. 6. p. 460, &c.

k In edit. Cellarian. Hal. Magdeb. 1704. l Ap. Bib. PP. ib. p. 472, &c. m Christe fave votis . . . .

Hoc Matthæus agens hominem generaliter implet.
Marcus ut alta fremit vox per deserta leonis.
Jura sacerdotis Lucas tenet ore juvenci.
More volans aquilæ verbo petit astra Joannes.
Quatuor hi proceres, una te voce canentes,
Tempora seu totidem latum sparguntur in orbem.
Sic et apostolici semper duodenus honoris
Fulget apex numero menses imitatus et horas.

Ib. p. 462. D. D. Conf. p. 476. G.

n Vid. ib. p. 464. et p. 481, 482.

CHAP.

# CHAP. CXXXIX.

## Another SEDULIUS.

1. I SHALL here add some extracts out of a work of another SEDULIUS; certainly different from Sedulius the poet, of the fifth century. He [a] seems to have been a Scot, of Ireland, and to have flourished in the ninth century, about the year 818. He [b] wrote a Commentary upon St. Paul's fourteen epistles, which is called 'Collectaneum;' it being a collection out of Origen, Hilary, Jerom, Augustine, and other ancient writers. It appears, from this Commentary, that [c] Sedulius understood Greek; and probably Hebrew, [d] likewise.

2. In Acts, xx. 28. he [e] read the 'church of the Lord,' where we have, in our copies, *the church of God.* And in the same place he observes, 'that they who, at ver. 17th of that chapter, are called *elders of the church* at Ephesus, at the 28th ver. are called *bishops*: so that elders and bishops were then all one. But afterwards, he says, for preventing contention, it was appointed, that there should be but one bishop in a church: which last observation is again mentioned [f] in another place, as from Jerom.

3. At Rom, i. 32. this author seems to have read: 'And [g] 'not only they that do them, but they also that have pleasure in 'them;' which Mill supposes to be the right reading: but I

[a] Vid. Cav. H. L. T. i. in Sedulio, p. 425. Du Pin. T. 7. p. 177. Tillem. T. xii. Labbé de Scr. Ec. T. ii. p. 338. Pagi ann. 818. n. iii. [b] Sedulii Scoti Hibernienſis in omnes S. Pauli epiſtolas Collectaneum. Ap. Bib. PP. Lugdun. T. vi. p. 494. . . . . 588. [c] Qui Sedulius, non ille quidem Cælius Sedulius, qui ſeculo quinto carmina quædam et alia opuſcula edidit: ſed alter Sedulius Scottus Hibernienſis, qui nono ſeculo floruit. Hunc ipſum eſſe, tum nomen cognomenque ſuadent . . . . tum etiam peritia Græcæ linguæ, quam in Commentariis ſuis in epiſtolas Pauli, jamdiu editis, præfert Sedulius ille Scottus. Nam frequenter ibi de lectione Græca, nec prorſus indocte, diſſerit. Unde Commentarii pro illa ætate inter præſtantiores computandi ſunt. Montfauc. Palaiogr. Gr. l. iii. c. 7. p. 236. [d] Vid. in Rom. cap. i. p. 494. G. et alibi. [e] 'Attendite vobis, et omni gregi, 'in quo vos Spiritus Sanctus poſuit Epiſ'copos, paſcere eccleſiam Domini, quam 'acquiſivit per ſanguinem ſuum.' Et hic diligentius obſervato, quomodo unius civitatis Epheſi preſbyteros vocans, poſtea epiſcopos dixerit. Hæc propterea, ut oſtenderemus, apud veteres eoſdem fuiſſe preſbyteros quos epiſcopos. Paulatim vero, ut diſſenſionum plantaria evellerentur, ad unum omnium ſolicitudinem eſſe dilatam Id. Ep. ad Tit. cap. i. p. 579. A.

[f] Hac cauſa prohibitum eſt, duos epiſcopos eſſe in una civitate. In 1 Cor. i. ver. 12. p. 537. E. [g] Non ſolum qui faciunt, ſed etiam qui conſentiunt facientibus. In Rom. i. p. 498. H.

do not perceive him to take any notice of Sedulius. This reading we saw also in Isidore, of Pelusium, not [h] long ago.

4. Rom. xii. 13. 'Distributing to the necessities of saints.' So [i] this text appears in the edition of Sedulius's Commentary: but it seems to be implied, in his explanation; that he did not read 'necessities,' but 'memories,' or 'memorials:' however, he mentions two interpretations, one suiting our common reading. Of this matter we spoke formerly, in the chapter of [k] Optatus.

5. Upon Rom. xv. 24. he says, it [l] was uncertain whether Paul ever went into Spain.

6. Upon Rom. xvi. 21. he observes: Some [m] said that Lucius was the evangelist, generally called Luke.

7. Upon 1. Cor. v. 9. 'I have written to you in an epistle;' that is [n] says he, 'I write:' and meaning therefore, certainly, in this epistle. Pelagius [o] understood this place in the same manner.

8. Upon 1. Cor. xv. 25. *Not discerning the Lord's body:* that is, [p] says he, not distinguishing it from common food.

9. Upon 1. Cor. xvi. 2. he says, that [q] *the first day of the week* means the Lord's day.

10. Hebr. xi. 37. *They wandered about in sheepskins, and goatskins.* Sedulius [r] must have had in his copy that word only, which we have rendered 'sheepskins;' which he also explains, and says, it signifies 'goatskins.'

This passage of our author brought to my mind the observation of that excellent critic, Ludolph Kuster, in the preface to his edition of Mill's New Testament; that [s] 'goatskins is a scholion, or marginal interpretation of the other word, which has been

[h] See in this volume, p. 188. [i] 'Necessitatibus sanctorum communicantes.' Manifestum est, quia qui preces suas exaudiri vult, æmulus debet esse vitæ sanctorum: ut hoc sit memorem esse, et communicatorem, imitari actus illorum. Aliter: 'Memores [an memoriis?] sanctorum communicantes:' hoc est, ministrantes eis, qui propter Christum omnia contemnentes, alienis ad tempus indigent ministeriis. In Rom. xii. p. 531. F. [k] See vol. iv. p. 446, 447. [l] Utrum vero in Hispaniam venerit, incertum. p. 535. A.

[m] Lucium quidam perhibent esse Lucam, qui evangelium scripsit: pro eo quod soleant nomina interdum secundum patriam declinationem, interdum etiam secundum Græcam, Romanamque proferri. Ib. p. 536. D. [n] 'Scripsi vobis.' Pro Scribo. Vel ideo præteritum dicit, quia cum legetur, tempus scribendi præteritum est. P. 540. C. [o] See in this vol. p. 180. [p] 'Non dijudicans corpus 'Domini.' Id est, non discernens ipsum a cibo communi. p. 545. F.

[q] *Per unam Sabbathi.* Una sabbathi Dominica dies est, ut Dominica dies paulatim congregarentur per tempus, ne plus gravarentur. Ideo autem in Dominico hoc permissum est, quia non opus est servile, eleemosynam congregare. p. 549. B.

[r] 'Circumierunt in Melotis.' Ut Helias, et Joannes, aliique multi. Est autem melota pellis caprina, ex uno latere dependens, qua monachi utuntur Ægyptii. p. 588.

[s] Pari ratione Hebr. xi. 37. ἐν αἰγείοις δέρμασι proculdubio est scholion et interpretamentum eius, quod proximo præcedit, ἐν μηλωταῖς. Vide Hesychium V. μηλωτή, qui

been brought into the text: and he ſays, that this is agreeable to Heſychius, who informs us, that the word 'melote' is uſed for the ſkins of goats, and any four-footed animals.

So Kuſter: in whom this obſervation is only a conjecture, though very ingenious, and probable. But here is an ancient author, who had this reading: and it is found in ſome other authors; particularly in the Commentary upon St. Paul's epiſtles, aſcribed by ſome * to Primaſius, biſhop of Adrumetum in Africa, about the year 550: but by others †, that Commentary is aſcribed to Remigius, a preſbyter, in the ninth century. That every one may judge of this, I tranſcribe him largely [t] below. The text of this verſe, in our preſent editions of Primaſius, is the ſame as in our copies of the New Teſtament: but his comment muſt induce us to think that he read but one word, the ſame which is rendered by us 'ſheepſkins.'

To Primaſius I add Oecumenius: for though in him alſo the text is given, as in our copies; yet his comment plainly ſhews, that [x] he read only the firſt of theſe two words.

I ſhall now put below a valuable obſervation of Mr. Wetſtein [y]:

I have not, at preſent, any other ancient writers to allege in favour of this reading; but perhaps ſome more may be obſerved hereafter.

However, we are told by Jerom, that [z] in his time a covering made of goatſkin, was called a 'melote:' It was wore, he ſays, by the monks in Egypt. John Caſſian likewiſe, deſcribing the

t dicebat vocabulum illud ſenſu quidem [illegible] interdum dici de quibuſvis quadrupedibus, proprie autem et præcipue de [illegible] et capris. Unde conſequitur, [illegible] quoque et [illegible] proprie unum [illegible] ſignificare: et proinde poſterius, [illegible] clarius et notius, dicto loco ad Hebræos, prioris eſſe interpretamentum. J. J. Kuſter. * Vid. Cav. H. L. [illegible] p. 525. S. Baſnag. Annal 552. [illegible] Hod. de Bibl. Text. Orig. l. iii. [illegible] p. 6. p. 401. † Vid. Cav. H. L. T. ii. p. 62, 63 I. Le Long. [illegible] Sacr. T. ii. p. 913. t 'Circumeunt in melotis, in pellibus caprinis, [illegible] Heliam in hoc loco debemus intelligere [illegible], qui taliter egerunt. . . . Melotam dicunt quidam genus eſſe veſtimenti ex pellibus caprinis, ex uno latere [illegible], quo genere veſtimenti propter [illegible] in Ægypto monachi dicuntur [illegible] Hebræi quoque legitur uſus illo fuiſſe. [illegible] Græcis dicitur, vel quadrupes quodlibet. Unde [illegible] pellis ovina. At vero quidam dicunt, ex pellibus taxi genus veſtimenti eſſe compoſitum. Eſt enim animal, quod taxus vocatur, ſolitus in cavernis terræ habitare, cujus pellis hiſpida eſſe fertur, a quo nomine derivatur vocabulum hujus veſtis, id eſt, a melo melotæ. Primaſ. Comm. in Hebr. ap. Bib. PP. Lugd. T. x. p. 279. E. F. u Vid. Oecum. T. ii. p. 415. A.

x [illegible] Id. ib. p. 416. B. * Oecumenius ſcripſit in Acta et epiſtolas apoſtolorum . . . Textus autem ſacer ad editiones potius N. T. Eraſmiani, quam ad fidem Codicum MSS. expreſſus eſt. J. J. Wetſt. Prolegom. ad N. T. Tom. i. p. 78. Vid. et Tom. ii. p. 867. y Nihil habent in cellulis, præter pſiathium . . . et caprinam pelliculam, quam melotem vocant. Hieron. Ep. 108. T. iv. P. 2. p. 812.

garments of the Egyptian monks, mentions a [z] goatskin; which, he says, they call 'melote.' How the word 'melote' was understood in the fourth century, may be argued also from Gregory Nyssen; who says, that [a] Elias wore goatskins.

And the Greek lexicographers assure us, that 'melote' denotes a skin made of any four-footed animal: so Hesychius, to whom Kuster refers; whom * I transcribe more at large: so also [b] Suidas.

I might add, that 'melote' is the only word in the Greek version of the Old Testament, where the garment of Elijah and Elisha is mentioned. See 1 Kings xix. 13, 19. 2 Kings ii. 8. 13, 14.

It may be farther observed, that in all the Greek copies of this verse, and in [c] the Latin versions, and generally [d] in the citations of it by Greek and Latin authors, the copulative is wanting. Our English version has it thus: '*They wandered about in sheepskins and goatskins*' but in the Greek, and elsewhere, as just mentioned, it is, 'in sheepskins, in goatskins.' This affords a great deal of reason to think, that 'goatskins' is only a marginal interpretation, which has been brought into the text.

If it should be said, that the present reading is the reading of all manuscripts, even the most ancient, particularly the Alexandrian, the answer is not difficult. This shews, that the common reading is very ancient: but it does not follow, that it is right; when there is so much evidence to the contrary, from the quotations of divers ancient writers, and from the thing itself.

If it be still urged, that both words are in [e] the epistle of Clement to the Corinthians, where this text is quoted, or referred to; I answer, that we have but one copy only of that epistle, and it is a part of the Alexandrian manuscript: nevertheless, the agreement with the present reading of this verse, in [f] the epistle to the Hebrews, is not exact.

I hope it may be excused, that I have dwelt so long upon this one reading. Considering the observation of Mr. Kuster, be-

[z] Ultimus est habitus eorum pellis caprina, quæ melotes vel pera appellatur, et baculus. . . . Qui tamen habitus pellis caprinæ significat, mortificata omni petulantia carnalium passionum, debere eos in summa virtutum gravitate consistere. I. Cass. de Cœnob. Instit. l. i. c. 8. ap. B. PP. T. vii. p. 19. F. Cont. Evagr. Monach. Capita ap. Coteler. Monum. Gr. Ec. T. iii. p. 69. Med. [a] . . . [illegible] δέρματος αἰγείου . . . σκεπαζόμενος. De Virg. cap. 6. T. iii. p. 134. * Μηλωτὴν [illegible] τὰ τράγεια· ὅθεν καὶ πᾶσα [illegible] σα, [illegible] δέρμα, μηλωτὴν λέγεται. Hesych.

[b] Μηλωτὴν ζῶον ἐκ δέρματος. Suid.

[c] Circuierunt in melotis, in pellibus caprinis. Hieron. et Bez. [d] Αἰγείοις περιῆλθον τὸν [illegible], ἐν μηλωταῖς, ἐν αἰγείοις δέρμασι, [illegible]. Socrat. H. E. l. 4. c. 24. p. 239. D. [e] [illegible] δέρματα αἰγείοις καὶ μηλωταῖς [illegible] Clem. cap. 17. in. [f] . . . [illegible] ἐν μηλωταῖς, ἐν αἰγείοις δέρμασι. Hebr. xi. 37.

fore

fore mentioned, I expected some particular notice to be taken of it by his successors, in collecting various readings: but I see nothing material relating to it, either in Mr. Bengelius, or Mr. Wetstein; though it now appears to be the reading of at least three ancient writers, just alleged: which seems to shew, that some things may escape the most exact and diligent.

11. There are many other readings, and explications of texts, in Sedulius, that deserve notice; but I forbear to add any more, out of regard to brevity

12. It appears, from this Commentary, that Sedulius received all the books of the New Testament in general, and particularly the [g] book of the Revelation.

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## CHAP. CXL.

### LEO, Bishop of Rome.

1. LEO [a] the first, surnamed the Great, was chosen bishop of Rome, in 440; and died in 461, having sat in that see twenty-one years.

2. It is needless to say, he quotes the gospels, and Acts, and other books of the New Testament, which were always received: he quotes also often [b] the epistle to the Hebrews, the [c] epistle of James, the first epistle of Peter, and the first epistle of John, and once or twice [d] the book of the Revelation. I do not now recollect any quotation of the second epistle of Peter; nevertheless, it may be reckoned undoubted, that he received it: and perhaps he may be thought to refer to 2 Pet. i. 14. in some words, which [e] I place below; though he might intend only John xxi. 18.

[g] In Ep. ad Roman. cap. i. p. 495. A.

[a] Vid. Cav. H. L. T. i. Pagi Ann. 440. 2. 461. n. 3, 4. Basnag. Ann. 440. n. 5, 6. Du Pin Bib. T. iii. P. ii. p. 122, &c. Tillem. T. xv. Fabric. Bib. Lat. T. iii. p. 526. Mr. Bower's History of the Popes, vol. ii. p. 7. . . . 140.

[b] Nam qui ait: Sine fide impossibile est placere Deo, [Hebr. xi. 6.] idem dicit: 'Si habuero omnem fidem,' &c. [1 Cor. xiii.] Leon. Serm. 44. cap. ii. p. 110. Ed. Quesnel. Lugdun. 1700. Vid. et Serm. 23. cap. vi. Serm. 57. cap. v.

[c] Dicente beato apostolo Jacobo: 'Si 'quis vestrum indiget sapientia, postulet a 'Deo,' &c. [Jac. i. 5.] Serm. 48. cap. iv. et passim.

[d] . . . memorque sis ejus sententiæ, quæ dicit: 'Tene quod 'habes, ne alius accipiat coronam tuam.' [Apoc. iii. 11.] Ep. 80. al. 53. cap. vi. p. 300.

[e] Nec aut dubius de provectu operis, aut de spatio tuæ ignarus ætatis trophæum crucis Christi Romanis arcibus inferebas. Serm. 80. cap. v. p. 165.

3. He

3. He cites 1 Pet. ii. 23. after this manner: 'When [f] he 'suffered, he threatened not, but yielded himself to him that 'judged unrighteously.'

4. He cites [g] 1 John v. 7. without the heavenly witnesses, which he plainly had not in his copies.

5. His respect for scripture, and general divisions of it, will appear in the following passages:

6. 'This,' [h] he says, 'is the cause of errors and heresies, that 'men follow their own fancies, and attend not, as they ought, 'to the doctrine of the prophets, apostles, and evangelists.'

7. The [i] Holy Ghost instructs us in the law, the prophets, 'the gospel, and the apostles.'

8. 'What [ii] reason can there be, why we should receive what 'is not taught by the law, or the prophets, the evangelists, or 'apostles?'

9. He says, 'We [k] ought not, in the least, to dissent from the 'evangelical and apostolical doctrine; nor to understand the di-'vine scriptures otherwise than the blessed apostles, and our fa-'thers, have learned and taught.'

Which is somewhat ambiguous: If by 'our fathers' are intended men different from the apostles and evangelists, and they are placed in equal authority with the apostles, I humbly conceive, this is not sound doctrine, or agreeable either to scripture, or the sentiments of Christians in the most early times; but I do not think it needful so to understand him: it cannot be reasonable to think, that he equalled any men, after the apostles, or their writings, to the divine scriptures, or [l] the divine oracles.

[f] Hoc enim docet beatus Petrus apostolus, dicens: ... Qui cum maledicereturur, non maledicebat; cum pateretur, non comminabatur. Tradebat autem judicanti se injuste. Serm. 6[illegible]. c. iv. p. 139.

[g] 'Hic est qui venit per aquam et san-'guinem, Jesus Christus: non in aqua so-'lum, sed in aqua et sanguine. Et Spiri-'tus est, qui testificatur, quoniam Spiritus 'est veritas. Quia tres sunt qui testimo-'nium dant, Spiritus, aqua, et sanguis, et 'tres unum sunt.' Spiritus utique sanctificationis, et sanguis redemtionis, et aqua baptismatis. Quæ tria unum sunt, et individua manent, nihilque eorum a sui connexione sejungitur. Ep. 24. al. 10. cap. v. p. 245.

[h] Sed in hanc insipientiam cadunt, qui cum ad cognoscendam veritatem aliquo impediuntur obscuro, non ad propheticas voces, non ad apostolicas literas, nec ad evangelicas auctoritates, sed ad semetipsos recurrunt. Et ideo magis erroris existunt, &c. Ep. 24. al. 10. cap. i.

[i] ... exhortante et instruente Spiritu Sancto per legis testificationem, per vaticinia prophetarum, et per evangelicam tubam, apostolicamque doctrinam. Serm. 39. cap. 3.

[ii] Quid ergo opus est, in cor admittere quod lex non docuit, quod prophetia non cecinit, quod evangelii veritas non prædicavit, quod apostolica doctrina non tradidit? Ep. 15. al. 93. cap. 12.

[k] Et cum ab evangelica, apostolicaque doctrina ne uno quidem verbo liceat dissidere, aut aliter de scripturis divinis sapere, quam beati apostoli et patres nostri didicerunt atque docuerunt. Ep. 62. al. 42. cap. 1.

[l] Cum semper nos, dilectissimi, gaudere in Domino, omnia divina eloquia exhortentur, &c. Serm. 27. cap. 1.

10. He

10. He charges[m] the Manichees with rejecting the law and the prophets; and with taking some things from, and adding others to, the gospels and the apostles; and calls them, adversaries of truth.

11. He likewise charges[n] the Priscillianists with using apocryphal scriptures, written in the names of apostles; and orders them to be burned.

12. Let me now add a few things of a different kind:

13, Leo supposeth, that[o] St. Peter, after having taught the Jews of Judea, founded the church at Antioch; and, afterwards, instructed the people of Pontus, Galatia, Cappadocia, Asia, and Bithynia: he says, that[p] Peter was at Rome in the reign of the emperor Claudius; and[q] that he had the honour of martyrdom, together with Paul, at Rome, in the time of Nero, whose persecution was general, and the first heathen persecution which the Christians suffered.

14. This bishop of Rome does, in an extravagant manner, vaunt[r] the supremacy of his see, and the pre-eminence of Peter above the other apostles; and[s] he improves the words of 1 Pet. ii. 9. to subserve his purpose of exalting the see of Rome.

[m] Isti, de quibus loquimur, adversarii veritatis, legem per Mosem datam, et in omnibus omnibus prophetarum oracula respuerunt, ipsaque evangelica et apostolica [illegible] quædam auferendo, et quædam addendo violaverunt. Serm. 33. cap. iv. Vid. et S. 3. c. iv. [n] Apocryphæ scripturæ, quæ sub nominibus apostolorum haberent fomentarium falsitatis, non solum interdicendæ, sed etiam penitus auferendæ sunt, atque ignibus concremandæ. Ep. 15. al. 93. cap. 15.

[o] Jam populos, qui ex circumcisione credebant, erudieras: jam Antiochenam ecclesiam, ubi primum Christiani nominis dignitas est orta, fundaveras: jam Pontum, Galatiam, Cappadociam, Asiam atque Bithyniam legibus evangelicæ prædicationis impleveras. Serm. 79. cap. 5.

[p] Nec mundi dominam times Romam, quam Christi domo expaveras sacerdotis [illegible]. Numquid aut judicio Pilati, aut furiis Judæorum, minor erat vel in Claudio potestas, vel in Nerone crudelitas? Ib. c. 4.

[q] Ad quam beatus coapostolus tuus, vas electionis, et specialis magister Gentium Paulus accurrens, eodem tibi consociatus est tempore, quo omnis pudor, omnisque libertas, sub Neronis laborabat imperio. Cujus furor per omnium vitiorum inflammatus excessum, in hunc cum usque torrentem suæ præcipitavit insaniæ, ut primus nomini Christiano atrocitatem generalis persecutionis inferret. Ib. cap. 5.

[r] Sed hujus muneris sacramentum ita Dominus a cæteris omnium apostolorum officium pertinere voluit, ut in beatissimo Petro apostolorum omnium summo principaliter collocarit: et ab ipso, quasi quodam capite, dona sua velit in corpus omne manare. Ep. 10. al. 89. cap. 1.—Et tamen de toto mundo unus Petrus eligitur, qui et universarum gentium vocationi, et omnibus apostolis, cunctisque ecclesiæ patribus præponatur: ut quamvis in populo Dei multi sacerdotes sint, omnes tamen proprie regat Petrus, quos principaliter et regit Christus. Serm. 3. cap. 2. vid. et cap. 3, et 4.

[s] Isti sunt [Petrus et Paulus] qui te ad hanc gloriam provexerunt, ut 'gens sancta, 'populus electus, civitas sacerdotalis et 'regia,' per sacram beati Petri sedem caput orbis effecta, latius præsideres religioni, quam dominatione terrena, &c. Serm. 80. cap. 1.

CHAP.

# CHAP. CXLI.

## SALVIAN.

I. *His time, and works, and character.* II. *His testimony to the scriptures.* III. *Select passages.*

I. SALVIAN, presbyter of Marseilles, of whom some notice was taken by us [a] formerly, is placed, by [b] Cave, as flourishing about the year 440, and afterwards. He is spoken of as flourishing about 440, because, [c] in that year, he finished his treatise of Providence, one of his principal works; he is in Gennadius, a part of whose chapter I transcribe [d] below: he mentions some works of Salvian, beside those now extant; which are, the forementioned treatise, Of Providence, or the Divine Government, in eight books; Against Covetousness, in four books; Epistles, nine in number. Gennadius says, he might, without offence, call Salvian a master of bishops; and, among his works, reckons many homilies, which were preached by bishops, not so well qualified to compose for themselves. Salvian is a very agreeable writer: he was living when Gennadius wrote his book of Illustrious Men, that is in 485, as Tillemont [dd] computes. Other learned men are for a later date of that work of Gennadius; thinking it not written [e] till 494, or thereabout.

II. Salvian seems to have received all the books of the New Testament which we do.

1. The [f] book of the Acts is often and largely quoted by him: he [g] quotes the epistle to the Hebrews, as the apostle Paul's; he

[a] See vol. ii. p. 361—363. [b] H. L. T. i. p. 433. [c] Vid. Pagi Ann. 440. n. 6. et Ann. 490. n. 25.

[d] Salvianus, Massiliensis ecclesiæ presbyter, humana et divina literatura instructus, et ut absque invidia loquar, episcoporum magister, scripsit scholastico et aperto sermone multa. Ex quibus legi . . . Adversus avaritiam libros quatuor. . . . Et in morem Græcorum, de principio Genesis usque ad conditionem hominis, compositum versu exaëmeron librum unum, Homilias Episcopis [vel ad episcopos] factas multas. . . . Vivit usque hodie senectute bona. Genn. de V. I. cap. 67. [dd] Mem. Ec. T. xvi. sur Salvien, note 4.

[e] Vid. Basnag. Ann. 494. 6. Pagi Ann. 490. n. 20. [f] Et ideo in apostolorum Actibus beatissimus Paulus: 'In 'ipso,' inquit, 'et vivimus, et movemur, 'et sumus.' De Gubern. Dei, l. 2. p. 34. Vid. et l. 8. p. 191. Adv. Avarit. l. iii. p. 276, 277. et alibi. Edit. S. Baluz. Paris. 1669. [g] Si enim inquit apostolus, omnis inobedientia justam accipit mercedis retributionem, quomodo nos effugiemus, si tantam neglexerimus salutem? [Hebr. ii. 3.] Adv. Avar. l. 4. p. 229. Vid. ib. p. 310.

also

also quotes the [h] epistle of St. James, the [i] second epistle of St. Peter, and [k] the book of the Revelation.

2. His general divisions of the sacred scriptures are such as these: First, [l] the law; then, the prophets; thirdly, the gospel; fourthly, the apostles. Again: the [m] Old and New Testament; the law, the prophets, the apostles, the gospels; prophets, [n] apostles, and gospels; gospels [o] and apostles, and the like.

3. For which he expresseth the greatest regard: for he considers the scriptures as [p] dictated by the Spirit of God, as [q] containing the revelation of the mind of God to us; from [r] whence, as well as by reason, he proves the doctrine of a Providence, which he is treating of.

III. I shall now observe a few select passages.

1. He [s] supposeth the number of *five thousand*, mentioned Acts iv. 4. to be additional to the *three thousand*, in ch. ii. 41. making in all eight thousand. Nevertheless, I do not think that to be the true sense; nor yet, that the number was now *five thousand*, including the *three thousand* converted by Peter's first sermon: for many of them had come from divers and remote parts to Jerusalem, to be present at the feast of Pentecost; and probably, soon after the feast was over, returned to

[h] De Gubernat. Dei, l. 3. p. 60. l. 4. p. 65. Adv. Avar. l. 1. p. 228.

[i] Quod quidem etiam beatus apostolus Petrus evidenter exposuit, dicens de vitiosis ac tepidis, id est, male viventibus Christianis: 'Melius erat illis, non cognoscere veritatem,' &c. [2 Pet. ii. 21, 22.] De Gubern. Dei, l. 4. p. 95. Vid. ib. l. 1. p. 19, 20. [k] Unde etiam Salvator in Apocalypsi ad tepidum Christianum ait: 'Utinam, aut callidus esses, aut frigidus. 'Nunc autem quia tepidus es, incipiam te 'evomere ex ore meo.' [Apoc. iii. 15, 16.] De Gub. Dei, l. 4. p. 95. Vid. et. Adv. Avar. l. 4. sub fin. p. 310. [l] Quæritur forsitan, quæ sint bona, quæ Deus Christianis hominibus adsignet? Quæ, nisi omnia, per quæ Christiani sumus? Primum scilicet legem, deinde prophetas, tertio evangelium, quarto apostolicas lectiones. De Gubern. Dei, l. 3. p. 45. [m] Et quidem non quæro, ut cuncta faciat, quæ Testamenta duorum temporum jubent. Remitto censuram legis antiquæ. Remitto omnes prophetarum minas. Remitto etiam quæ remitti omnino non possunt, vel apostolorum librorum severissimam institutionem, vel evangelicorum voluminum plenam omni perfectionis genere doctrinam. Ibid. [n] Talis profecto secta est, quales sectatores sunt. Hoc sunt absque dubio quod docentur. Apparet itaque, et prophetas quos habent impuritatem docere, et apostolos quos legunt nefaria sanxisse, et evangelia, quibus imbuuntur, hæc quæ ipsi faciunt prædicare. De Gubern. l. 4. p. 92.

[o] Evangelia legunt, et impudici sunt. Apostolos audiunt, et inebriantur. Ib. p. 91. [p] Loquens in voluminibus suis sermo divinus sic ait... De Gub. l. 2. p. 31. Quod ut plenius capias, audi quid in alio scripturarum loco idem testatur Spiritus Sanctus. Ibid. Sicut etiam per divinas literas sacer sermo testatus est. L. 4. in. [q] Sed tamen cum per scripturas sacras scire nos quasi de arcano animi ac mentis suæ quædam voluerit Deus noster, quia ipsum quodammodo scripturæ sacræ oraculum Dei mens est, quicquid vel agnosci per suos, vel prædicari Deus voluit, non tacebo. De Gub. l. 3. p. 43.

[r] Ecce evidenter dicit volumen sacrum, cuncta quotidie nutu divinitatis regi, et incessabiliter a Deo omnia gubernari. De Gub. l. 2. p. 33.—Superest, ut quia testimoniis sacris, et respici ac regi a Deo omnia jam probavimus, &c. Ib. p. 35.

[s] Quæ fuerit quippe tunc multitudo ecclesiæ principalis, ex hoc solo cognosci potest, quod in principiis statim ipsis octo hominum millia biduo ecclesiæ accessisse referuntur. Adv. Avar. l. 3. p. 277.

their

their ſeveral countries and dwellings: nor does St. Luke ſay, that now five thouſand were 'added' to the apoſtles, or to the church; but he ſays, that at this ſeaſon, *many of them which heard the word believed*, or were converted; *and the number of the men was* 'made,' εγενηθη, *five thouſand*; with the addition of converts now made, the whole number of believers at Jeruſalem amounted to five thouſand. Many of the firſt three thouſand were dead or removed; but from time to time new converts had been made, and at this ſeaſon 'many believed;' whereby the number of believers at Jeruſalem 'became five 'thouſand.'

2. He [t] calls Timothy apoſtle, meaning, undoubtedly, apoſtle in a lower ſenſe only, as equivalent to apoſtolical, or a companion and diſciple of apoſtles.

3. He [u] celebrates the fortitude and patience of the primitive Chriſtians.

4. He [x] inſiſts very much upon the general corruption of manners among Chriſtians in his time; and largely ſhews, that [y] it is unbecoming the Chriſtian profeſſion, and [z] diſhonourable to Chriſt himſelf.

5. Salvian aſſures us, that [a] they who were called heretics received the ſame ſcriptures that other Chriſtians did; the ſame prophets, the ſame apoſtles, and evangeliſts.

6. He ſays, moreover, that [b] heretics err innocently, at leaſt ſincerely:

[t] Legimus Timotheum apoſtolum carne infirmiſſium fuiſſe. De Gub. l. i. c. 10.

[u] Omittamus ergo illa, quæ beatiſſimus Paulus pertulit, immo quæ in libris poſtea de religione conſcriptis omnes admodum Chriſtianos legimus pertuliſſe: qui ad cæleſtis regiæ januam gradibus pœnarum ſuarum adſcendentes, ſcalas ſibi quodammodo de eculeis cataſtiſque fecerunt. De Gub. l. iii. p. 50. [x] Quotuſquiſque eſt, qui non ſe luto fornicationis involvat? Et quid plura? Grave et luctuoſum eſt, quod dicturus ſum. Ipſa eccleſia, quæ in omnibus eſſe debet placatrix Dei, quid eſt aliud, quam exacerbatrix Dei? Aut præter pauciſſimos quoſdam, qui mala fugiunt, quid eſt aliud pene omnis cœtus Chriſtianorum, quam ſentina vitiorum? De Gub. l. iii. p. 57.—In hanc enim morum probroſitatem prope omnis eccleſiaſtica plebs redacta eſt, ut in cuncto populo Chriſtiano genus quoddam ſanctitatis ſit, minus eſſe vitioſum. Ib. p. 58. [y] Quo fit, ut etiam nos, qui Chriſtiani eſſe dicimur, perdamus vim tanti nominis, vitio pravitatis. Nihil enim prodeſt, nomen habere ſanctum ſine moribus; quia vita a profeſſione diſcordans abrogat illuſtris tituli honorem. Ib. p. 62. [z] De nobis enim dicitur illud, quod ſupra diximus: Ecce quales ſunt, qui Chriſtum colunt. . . . Si enim bona diſcerent, boni eſſent. . . . Poſtremo ſancta a Chriſtianis fierent, ſi Chriſtus ſancta docuiſſet. Æſtimari itaque de cultoribus ſuis poteſt ille qui colitur. Quomodo enim bonus magiſter eſt, cujus tam malos videmus eſſe diſcipulos? . . . Vide Chriſtiani quid agant, et evidenter poteſt de ipſo Chriſto ſciri, quid doceat. De Gub. l. iv. p. 91, 92. [a] Eadem enim etiam illos legere quæ nos legimus, eoſdem apud illos prophetas Dei, eoſdem apoſtolos, eoſdem evangeliſtas eſſe. L. v. p. 99. [b] Hæretici ergo ſunt, ſed non ſcientes. Denique apud nos ſunt hæretici, apud ſe non ſunt. Nam in tantum ſe catholicos eſſe judicant, ut nos ipſos titulo hæreticæ appellationis infament. Quod ergo illi nobis ſunt, hoc nos illis. Nos eos injuriam divinæ generationi facere, certi ſumus, quod minorum patre filium dicant. Illi nos injurioſos Patri exiſtimant, quia æquales eſſe credimus. Veritas apud nos eſt. Sed

ſincerely: they believe what they profeſs to be true; and they think themſelves to be orthodox. As they are heretics in our eſteem, ſo are we in theirs: and how they will be treated in the day of judgment, upon account of this their erroneous opinion, the Judge alone knows.

## CHAP. CXLII.

### EUTHALIUS, Biſhop of Sulca, in Egypt.

1. EUTHALIUS has been already mentioned in this [a] work. I muſt now give a more diſtinct account of him, and his performances in the ſervice of the goſpel: ſtill referring to [b] others, thoſe who are deſirous of farther information, or who may be willing to compare ſeveral accounts together.

2. Euthalius, as is ſuppoſed, was at firſt deacon in the church of Alexandria, or ſome other city in Egypt: and afterwards biſhop of Sulca; probably, in Egypt, though its ſituation is not certainly known.

3. In the year 458, he publiſhed an edition of St. Paul's epiſtles; and afterwards, about the year 490, an edition of the Acts of the apoſtles, and the ſeven catholic epiſtles, having firſt compared them [c] with the exact copies in the library of Cæſarea in Paleſtine.

4. It is generally ſuppoſed, that all the books of the New Teſtament were at firſt written by the apoſtles and evangeliſts in one continued tenor, without any ſections or chapters: the moſt ancient diſtinction, which we know of, is that of Euſebius's canons for the four goſpels. In the year [d] 396, ſome learned Chriſtian, whoſe name is not known, divided St. Paul's epiſtles into chapters or leſſons. This is collected, from what Euthalius ſays, in [e] his prologue to St. Paul's epiſtles: thoſe chapters Euthalius

[a] Vol. iii. p. 347. Vol. iv. p. 292, [illegible] [b] Vid. Zacagn. Collectan. [illegible] Præf. n. 45. &c. Cav. Hiſt. Lit. Tom. i. Oxon. 1740. Fabr. Bib. Gr. T. viii. p. 367, &c. Mill. Proleg. n. 941, &c. Wetſten. Proleg. ad N. T. edit. accurat. p. 73, 74. Oudin. de Scr. Ec. T. i. p. 1266. [c] Vid. Zacagn. Collectan. p. 513. et Conf. hujus Operis T. iii. p. 347. not. h. [d] Vid. Zacagn. in Præf. n. 48. p. 57. [e] Καθ' ἑκαστον δὲ στίχομας ἐπιστολὴν ἐν τοῖς ἑξῆς παρεθέμεν τὴν τῶν κεφαλαίων ἔκθεσιν, ἐν τῷ σοφῷ ἀνδρὶ τῷ καὶ φιλο-

thalius made use of in his own edition of the same epistles. He added some other lesser sections, or subdivisions: he likewise collected all the testimonies or passages, cited by St. Paul, from the Old Testament; or from other writings, marking the sections in which they were to be found. This Euthalius did when a deacon: afterwards, when bishop of Sulca, at the desire of Athanasius, who was made bishop of Alexandria in 490, he published an edition of the Acts of the apostles, and the seven catholic epistles; now dividing these [f] also into lessons, chapters, and verses, which had never been done before; collecting also all the passages of the Old Testament, and other writings, quoted by Paul or Luke in the Acts, or by other apostles in the catholic epistles. And to the several parts of this work he prefixed a prologue or preface: I mean to St. Paul's Epistles, the Acts, and the catholic epistles.

5. There are several things in the manuscript copies of Euthalius, now extant, which are not certainly known to be his. At [g] the end of his prologue to St. Paul's epistles, is a martyrdom of Paul, or a note concerning the time of St. Paul's last suffering: which is also in Œcumenius, prefixed to his Commentary upon the Acts of the apostles. That note, as it seems, was written by the learned author beforementioned, who first divided St. Paul's epistle into chapters. There are also Arguments prefixed to all St. Paul's epistles, which are not known to be Euthalius's; nor the writer's who first divided those epistles into chapters. Zacagni thinks, they [h] belong to neither: forasmuch as Euthalius does not particularly mention them in his account of what that more ancient author had done; nor in the account of his own performance. Zacagni, therefore, concludes, those Arguments were composed by some learned man afterwards: and the transcribers of Euthalius's work in after times, inserted those Arguments, as an useful improvement of his edition. All those Arguments are likewise in Œcumenius: and in Mill's edition of the New Testament, they are prefixed to St. Paul's epistles severally, with the name of Œcumenius, as author.

6. The Argument [i] likewise of the Acts of the apostles, and the [k] Peregrination of St. Paul subjoined to it, and the Argu-

χρῆναι πάντων κρείττονα πεποιήσεσθαι. Ὁ μὲν οὖν ἄλλα καὶ τὴν τοῦ ἀποστόλου ἀνάβασιν ἀνιστορῶν τόμῳ, τὴν τε τοῦ θείου μαρτυρίαν συναποδείξας εὑρεσιν ἡμεῖς τεχνολογησάμενοι ἀπεκρυπτόμεθα. Euthal. Prol. ap. Zac. p. 528, 529. Conf. ib. p. 536, 537.

[f] Vid. Prolog. in Act. Ap. ap. Zacagn. p. 405. 409. et Prolog. in Cathol. Ep. p. 477. Vid. et p. 481.

[g] Ap. Zac. Collect. p. 535, 536. Et Conf. Zac. in Præf. n. 48. p. 57.

[h] Præf. n. 50. p. 60.

[i] Ap. Zac. Coll. p. 421. . . . 425.

[k] Ibid. p. 425. . . . 427.

ments

ments of the catholic epistles, Zacagni does not ascribe to Euthalius: he thinks there [l] is no good reason to say they are his, since Euthalius himself is silent about them. The forementioned Argument is in Œcumenius also, prefixed to the Acts of the apostles: and the Peregrination is in Œcumenius [m], after the Acts, or before the epistle to the Romans. The arguments of the catholic epistles are also in Œcumenius: and in Mill's New Testament they are prefixed to the said catholic epistles, with the name of Œcumenius.

7. I shall now mention a few observations, and make some extracts.

8. It hence appears that, in the fifth century, all the seven catholic epistles were received at Alexandria, and in other parts of Egypt.

9. Possibly, we may also hence conclude, that the Revelation was not received there; or at least that it was not publicly read, nor so generally recommended to the use of all Christians, as the other books of the New Testament: for if it had, it might be reasonable to expect, that it should have been now divided into lessons, chapters, and verses.

10. Euthalius ascribes the Acts of the apostles to Luke. In his prologue to the Acts, he says, 'That [n] Luke the evangelist, 'disciple of Paul, was a physician of Antioch, and that he wrote 'two books: one of which, and the first, is that of the gospel; 'the other is this book of the Acts of the apostles: in which he 'relates the ascension of Christ to heaven; the descent of the 'Holy Ghost upon the holy apostles; and how the disciples 'preached the doctrine of Christ; and what miracles they 'wrought by prayer and faith in him; and the divine call of 'Paul from heaven, and his apostleship, and successful preach-'ing; and, in a word, the labours of the apostles for Christ, in 'the midst of many dangers and difficulties.' In the prologue

[l] Dubitari tamen potest, an argumentum Actuum apostolorum, et peregrinationes Pauli apostoli eidem subjunctæ, Euthalii opus existant, quippe quod ipse in fine prologi in apostolorum Actus nonnulla de Luca evangelistâ eorundem scriptore pesuerit, quæ cum argumenti vices supplere possint, parum verisimile est, Euthalium de novo ejusdem libri argumento conscribendo cogitasse. Accedit, quod nunquam asserat Euthalius, se in Novi Testamenti libris, quos illustrandos suscepit, argumenta ulla scripsisse, et quæ Pauli epistolis in ejusdem editione præfiguntur, ea alterius auctoris esse, superius ostensum est. Quamobrem idem prorsus de Actuum apostolorum et catholicarum epistolarum argumentis censendum esse videtur, ea nempe, uti et alia epistolarum Paulinarum argumenta, post vulgatam Euthalii editionem, ab aliquo pio viro edita, et ab antiquis librariis eidem inserta fuisse, quo suis codicibus majorem existimationem conciliarent. Zacag. Præf. n. liv. p. 66. Conf. Eund. p. 421. not. 4. [m] Oecum. T. i. p. 192. [n] Ἀντιοχεὺς γὰρ εἷς ὑπαρχων τὸ γένος, ἰατρὸς δὲ ἐπιστήμην, παρὰ Παύλῳ μαθητευθεὶς, δύο βιβλία συνεγραψεν, μιαν μεν, καὶ πρώτην, τὴν τοῦ εὐαγγελίου, δεύτερον δὲ ταύτην, τὴν περὶ τῶν ἀποστολικῶν πράξεων. Ibid. p. 410.

to St. Paul's epistles, he again calls the Acts[o], Luke's second book.

11. The prologue to St. Paul's epistles contains the history of Paul, collected from the Acts of the apostles, and from his epistles, chiefly from the former; and then an enumeration of his epistles; and after that, in the third section, a farther account[p] of St. Paul's actions in the order of time, partly taken from Eusebius's Chronicle, and Ecclesiastical History. He says, 'That beside many other labours in the course of his life to bring 'men to the practice of virtue, Paul[q] wrote fourteen epistles, 'containing instructions for every part of a holy conversation.' He enumerates the epistles in this order: to the Romans; two to the Corinthians; to the Galatians; to the Ephesians; to the Philippians; to the Colossians; to the Thessalonians; to the Hebrews; the epistles to Timothy, Titus, and Philemon.

12. Euthalius placeth Paul's epistles, according to the proficiency which they had made, to whom they were sent; beginning with the least perfect, and proceeding to the more perfect. This is evident, from several things: for he says, the 'epistle to the Romans is placed first, as containing instructions for those who had yet learned only the first principles of the gospel; this notion appears also in what 'he says upon the epistle to the Ephesians, the fifth in order: and then he says, that 'the epistle to the Philippians, the sixth in order, is written to the faithful, who had made progress, and had brought forth good fruit. And at the end of his enumeration of the fourteen epistles, he expressly says, they[u] are placed according to the order of mens proficiency.

13. I do not think this to be an observation of any importance; but as it is uncommon, I have taken notice of it. And it is very true, that the apostle Paul's epistles are suited to promote the benefit of Christians of all ranks, and of every degree of attainment in religious knowledge and virtue, whether greater or smaller.

14. I choose now to conclude this chapter[x] with St. Paul's martyrdom, before[y] mentioned, drawn up in the year 396, and

[o] Καὶ Λουκᾶς ἱστορεῖ ἐν τῇ δευτέρᾳ βίβλῳ τῶν Πράξεων. Prol. in Paul. Ep. ib. p. 517.

[p] Διαγράψαι δὲ πρόκειται ἃ ἔστιν ἐν τῷ Χριστῷ ἐπιτηδευσάσθαι τὸν κηρυγμάτων Παῦλον. κ. λ. Ib. p. 529. . . . 535. Et Conf. Oecumen. T. i. p. 193. . . . 195.

[q] Ἔτι δὲ καὶ ὅλας διὰ τῆς ὑφῆς τῶν δεκαπέντε ἐπιστολῶν τοῦ ἁγίου τὴν ὅλην αὐθέντου διεξῆλθε πολιτείαν. Ib. p. 523.

[r] Περιέχει δὲ ἡ πρὸς Ῥωμαίους ἐπιστολὴ κατήχησιν εἰς Χριστὸν . . . διὸ πρώτη τέτακται. Οἷα πρὸς ἀρχὴν τυχόντας τῶν διδασκαλιῶν γεγραφώς. Ib. p. 523.

[s] Vid. p. 524.

[t] Ἐκεῖ τέτακται ἡ πρὸς Φιλιππησίους, καὶ ἅμα προσαυξήσιν πίστεως ἅμα καὶ καρποφορίας. κ. λ. p. 525. in.

[u] Οὗτος ἡ πᾶσα βίβλος περιέχει παιδείαν ἐκ τελείων καὶ προσαυξήσιν. p. 528.

[x] Μαρτύριον Παύλου τοῦ ἀποστόλου.

[y] p. 241.

ascribed

ascribed to the learned and pious writer who first divided St. Paul's epistles into chapters, or sections. It is to this purpose: 'In [z] the time of Nero emperor of the Romans, Paul the 'apostle, having exercised a good exercise, completed his testi-'mony [or suffered martyrdom] at Rome, being beheaded 'with a sword, in the thirty and sixth year of our Saviour's pas-'sion, on the fifth day of the month Panemus, according to 'the Syro-Macedonians; which, with the Egyptians, is the fifth 'day of Epiphi; and with the Romans, the third before the 'Calends of July [that is, the 25th of June]; upon which day 'the holy apostle completed his testimony, in the sixty-ninth 'year of the advent of our Saviour Jesus Christ. The space of 'time, therefore, since his martyrdom, is three hundred and 'thirty years to this present consulship, the fourth of Arcadius, 'and the third of Honorius, august emperors and brothers;' that is, the year 396 of our Lord's nativity, according to the common account.

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## CHAP. CXLIII.

### DIONYSIUS, falsely called the AREOPAGITE.

1. THAT the books of the Celestial, and Ecclesiastical Hierarchy, and other works, with the name of DIONYSIUS the Areopagite, are spurious, and were not composed by Dionysius, member of the Athenian senate, and disciple of Paul, mentioned in the Acts, is now the general opinion of learned men; but all are not agreed about the time when they were written.

2. Daillé, who examined those writings with great diligence, was of opinion, that [a] they were not published before the beginning of the sixth century; possibly about the year 520: Pearson has since argued, that [b] they were written about the year 330: Cave [c] placeth this author at the year 362, supposing he might be the elder Apollinarius, who flourished about the middle of

[z] [illegible] Ρωμαίων [illegible] Παῦλος ὁ [illegible], ξίφει τὴν κεφαλὴν [illegible] τριακοστῷ καὶ ἑκτῷ ἔτει τοῦ σωτηρίου [illegible] καλῶς ἀγῶνα ἀγωνισάμενος, ἐν [illegible] Ap. Zacag. Monum. p. 535, [illegible] . . . omnimodoque videri illum, [illegible] primi seculo, vel etiam ineunte sexto vixisse, neque ante annum Christi circiter 520, fœtus suos Dionysio immani fraude supposito edidisse. De Libris suppositis Dionys. Areop. et Ignat. l. 1, c. 32. p. 184. Genev. 1666.

[b] Vind. Ignat. P. i. cap. 10.

[c] H. L. T. 2. p. 225.

[d] the fourth century; but the opinion of Daillé, or what is not very different, has generally prevailed. Samuel Basnage [d] agrees exactly with him, and confutes Pearson's arguments; nor does Tillemont [e] scruple to shew the weakness of Pearson's reasonings: Pagi [f] freely owns, that they were not quoted before the year 532, and were not written till after the council of Chalcedon: Nourri supposeth that [g] they were written between the years 431 and 451, but not made public till some time after. James Basnage, whom [h] I transcribe below, says, they were written in the latter part of the fifth, or the beginning of the sixth century. So general a concurrence of opinions is there for that time. I refer in the margin [i] to some other writers. David Blondel [k] speaks of this author as writing about the year 490: and I place him at that time likewise, to oblige those who may suppose these works to have been written forty or fifty years before they were taken notice of.

3. All this is said for the sake of a Catalogue [l] of the books of the Old and New Testament, found in the third chapter of this author's Ecclesiastical Hierarchy; but expressed in an obscure and mysterious manner, suited to his usual way of writing.

4. I have put the whole in the margin, for the use of those who read Greek: it is not easy to be translated; but we may

[d] Ann. 51. a. 60, &c. [e] S. Dionys. l'Areopagite, note 4. Mem. Ec. T. ii.

[f] . . . cum nec Eusebius, nec Hieronymus, nec Gennadius, nec ullus eorum, qui quinque primis Ecclesiæ seculis vixere, mentionem illorum fecerint . . . et anno tantum 532 in Collatione Constantinopoli Catholicos inter et Severianos habita, hæretici aliquid ex Dionysio Areopagita Catholicis objecerint, hique illorum auctoritatem flocci fecerint . . . Quare libri illi post pacem Ecclesiæ a Constantino Magno redditam, et post Concilium Chalcedonense, elucubrati ab aliquo Dionysio juniore. Ann. 834. n. 18. Conf. ib. Ann. 875. n. 18. et Ann. 107. n. 8. [g] Nourri App. ad Bib. PP. Diss. 19. n. 9. p. 386. Paris. 1694.

[h] En Effet ce fut à la fin du cinquiéme, ou au commencement du sixiéme siecle, que parurent les œuvres de Denys l'Areopagite, qui furent citées la premiere fois l'an 533, dans la dispute des Acephales. L'auteur, qui a emprunté ce nom, a fait assez obscurement, et à sa maniere mystique, le catalogue des livres sacrez. Mais il en dit assez pour faire comprendre, qu'il excluoit du Canon tous les livres que les [illegible] Hist. de l'Eglise, l. viii. ch. 10. p. 443. [i] Vid. Usser. Diss. de Scriptis Dionysio Areop. suppositis. Ad calcem libri de Scriptur. Sacr. et Vernac. p. 281, &c. Launoi de duobus Dionysiis. Fabr. Bib. Gr. T. v. p. 3 . . . 5. Du Pin Bib. des Aut. Ec. T. i. p. 34 . . . 38. Asseman. Bib. Or. T. i. p. 451. [k] Des Sibylles, l. ii. ch. 20. p. 219. à Charenton. 1649.

[l] Πασα μεν γαρ ιερα και αγιογραφος δοξις η την εκ θεου των οσων γενεσιν υπαρξιν τε και διακοσμησιν, η την ουρανιον ιεραρχιαν και πολιτειαν, η των θειων λογων κληροδοσιαν ὁ.αιρεσεις και καταστασεις, η κρειττων ιερων, η ἐξαιρετων ειδων, η ιερων ειδων ουσιωσιν, η παλαιαν αιδρων εν πολλοις και πολυθει των αιωνιων ακαθαρσιων ὁ καθαρος φιλοσοφια, η των πρακτικων σοφων υποδηκαι, η θειων εραστων ασκησεις και ενθεους εικονας, η τας ιερωμενας τας υποφηνας παρεισαρξεις, η τας τελικας ουν θεωριας, η τας αυτης μεθοδους διατεταγμενας, και πολλας ουν ιερας θεωριας, η τας ιερας των τελεσμων θεωρουμενας, και τας ιερας των τελεσμων θεωρουμενας ουσιωσεις. Dionys. Areop. de Eccles. Hierarch. cap. 3. § 4. p. 287, 288. Antwerp. 1634.

made

make a few remarks. James Basnage, in the place above cited, is clearly of opinion, that this writer mentions no books of the Old Testament, but those of the Jewish canon. It is also plain, that one of those books is the Song of Songs. And Daillé [m] says, he omits no sacred book, either of the Old or the New Testament: however, 'the beloved disciple' alone is expressly mentioned. It is manifest, that the author received the Revelation: and it is probable, he thought St. John's gospel to be the last written book of the New Testament; it being mentioned last, and next after the book of the Revelation.

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## CHAP. CXLIV.

### GENNADIUS.

1. GENNADIUS, of Marseilles, is placed, by [a] Cave, at the year 495, about which time his book of Illustrious Men must have been written. In [b] the last chapter of that book, he mentions his own works: the conclusion of which chapter is, 'That he 'had written a treatise or treatises concerning the Millennium; 'and concerning the Revelation of the blessed John, that work, 'and an epistle concerning his faith, sent to Gelasius, bishop of 'Rome.'

2. The book of Illustrious Men is still extant; and I have often referred to it. The epistle to Gelasius, concerning his Faith, is also generally supposed to be extant, though [c] it now goes by a different title: it is in the Appendix of the eighth tome of the Benedictine edition of Augustine's works.

[m] . . . quo loco scripturæ, tum veteris tum novæ, absolutissimum canonem exhibet, singulaque utriusque volumina recenset, non quidem usitatis ac solennibus in Ecclesia nominibus illa nuncupans. (A quo ille ubique, velut a quodam piaculo, satissime sibi cavet.) Sed tamen ita rem ipsam designans ac describens, ut facile intelligere, nullum ab eo prætermissum esse divinum librum. Dall. ubi supra. c. 16. p. 101. [a] Vid. Cav. H. L. T. i. et Conf. Fabr. ad Gennad. cap. ult. G. J. Voss. de Hist. Lat. ii. c. 18. H. Noris. Hist. Pelag. l. ii. c. 16. Du Pin Biblioth. T. iii. P. ii. p. 277.

[b] Ego Gennadius, Massiliæ presbyter, scripsi adversus omnes hæreses libros octo, et adversus Nestorium libros tres, et tractatus de mille annis, et de Apocalypsi beati Johannis, et hoc opus, et epistolam de fide mea misi ad beatum Gelasium urbis Romæ Episcopum. Gennad. de V. I. cap. C.

[c] De Ecclesiasticis Dogmatibus liber, Gennadio tributus.

3. But the chief reason of my placing Gennadius here, is a regard to his Treatises concerning the Millennium, and St. John's Revelation; which I suppose to afford a good argument, that he received the Revelation, as a work of St. John the apostle and evangelist.

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## CHAP. CXLV.

### GELASIUS, Bishop of Rome.

1. GELASIUS, an African, succeeded Felix III. in the see of Rome, in the year 492. A decree in a council of seventy bishops, concerning canonical, ecclesiastical, and apocryphal scriptures, is ascribed to him. The genuineness of which decree is denied, or disputed by [a] Pearson, [b] Cave, [c] Samuel and [d] James Basnage; but vindicated by [e] Pagi, and [f] Jeremiah Jones. But, whereas, it has been generally placed at the year 494, Pagi says, it was not published before 496. It is not necessary, that I should enter into an argument about a thing of so late a date: I shall only allege that part of the decree, which relates to the books of the New Testament.

2. After a particular enumeration of the books of the Old Testament, follows: 'The [g] order of the scriptures of the New 'and everlasting Testament; four books of the gospels; ac-'cording to Matthew one book, according to Mark one book, 'according to Luke one book, according to John one book;

[a] Vindic. Ep. Ign. P. i. cap. 4.

[b] Hist. L. T. i. p. 462, 463.

[c] Ann. 496. n. 9, 10. [d] Hist. de l' Egl. l. viii. c. 8. n. 7. p. 439, 440.

[e] Ann. 494. n. 2. . . . 6.

[f] New and Full Method, &c. vol. i. p. 189, 190. [g] Item ordo scripturarum Novi et æterni Testamenti.

Evangeliorum libri quatuor.

Secundum Matthæum liber unus. Secundum Marcum liber unus. Secundum Lucam liber unus. Secundum Joannem liber unus. Actuum apostolorum liber unus.

Epistolæ Pauli apostoli numero xiv.

Ad Romanos epistola una. Ad Corinthios epistolæ duæ. Ad Galatas epistola una. Ad Thessalonicenses epistolæ duæ. Ad Ephesios epistola una. Ad Philippenses epistola una. Ad Colossenses epistola una. Ad Timotheum epistolæ duæ. Ad Titum epistola una. Ad Philemonem epistola una. Ad Hebræos epistola una.

Item Apocalypsis Joannis liber unus.

Item Canonicæ epistolæ numero septem.

Jacobi apostoli epistola una. Petri apostoli epistolæ duæ. Joannis apostoli epistolæ tres. Judæ zelotis apostoli epistola una.—Post prophaticas, evangelicas, atque apostolicas scripturas, quibus ecclesia catholica per gratiam Dei fundata est, illud etiam intimandum putamus: &c. 'Concilium Roman. quo a lxx. episcopis libri sacri et authentici ab apocryphis sunt dijudicati, sub Gelasio.' Ap. Labb. Concil. T. iv. p. 1260, 1261.

'one book of the Acts of the apostles; the epistles of the apo-
'stle Paul fourteen; to the Romans one epistle; to the Corin-
'thians two epistles; to the Galatians one epistle; to the Thes-
'salonians two epistles; to the Ephesians one epistle; to the
'Philippians one epistle; to the Colossians one epistle; to Ti-
'mothy two epistles; to Titus one epistle; to Philemon one
'epistle; to the Hebrews one epistle: likewise, the Revelation
'of John one book: likewise, the seven canonical epistles; one
'epistle of the apostle James, two epistles of the apostle Peter,
'three epistles of the apostle John, one epistle of the apostle
'Judas zelotes.' And it is added, 'That upon the prophetical,
'evangelical, and apostolical scriptures, the catholic church is
'built, by the grace of God.'

3. The reader will observe the order in which the books are placed. It deserves also to be observed, I think, that whoever were the authors of this catalogue of books of scripture, they received none for authentic and canonical, or the rule of faith, but such as were written by apostles, or supposed to be written by apostles: except the gospels according to Mark and Luke, and the Acts of the apostles.

4. Beside these, many [h] ecclesiastical writings are mentioned, which are allowed to be made use of. After which follows a long catalogue of apocryphal books, which are mentioned, and rejected. Many of which have been properly taken notice of in several parts of this work; though without particular references to this decree, which, being so late in time, was not necessary; and would have rendered this work tedious and prolix, beyond my intention.

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## CHAP. CXLVI.

### ANDREW, Bishop of Cæsarea, in Cappadocia.

1. ANDREW, bishop of Cæsarea, in Cappadocia, is placed, by Cave [a], at the year 500; though his exact time is not certainly

[h] Et quamvis aliud fundamentum nullus possit ponere, præter id quod positum est, qui est Christus Jesus, tamen ad ædificationem nostram eadem sancta Romana ecclesia non illas veteris vel Novi Testamenti quas regulariter suscepimus, etiam [illegible] non prohibet. Ib. p. 1262.

[i] Notitia librorum apocryphorum, qui non recipiuntur. Ib. p. 1264.

[a] . . . vixisse videtur circa exitum seculi istius, ac claruisse anno 500. Incerta enim prorsus illius ætas. Nec ulla ejus apud veteres mentio. Hist. Lit. T. i. p. 467. Conf. Fabr. Bib. Gr. T. vii. p. 791.

known.

known. He wrote [b] a Commentary upon the book of the Revelation; of which some notice must be taken by us.

2. In the preface to his work, he says, He [c] needs not to enlarge, in proving the inspiration of this book, since many ancients have borne testimony to its authority; as Gregory the Divine, Cyril [of Alexandria], Papias, Irenæus, Methodius, and Hippolytus.

3. Andrew divided the book of the Revelation into 24 larger, and 72 smaller sections. This he takes notice of [d] in his preface: and Arethas, who also afterwards wrote a Commentary upon this book, mentions it particularly in his [e] preface. Mill says, that Andrew herein imitated Euthalius, who had done the like for some other parts of the New Testament. I place Mill's account of this matter below [f], at length.

4. Upon Rev. i. 9, he observes, that [g] John had been condemned to live in the island Patmos; but he does not say when, nor by whom.

5. He seems to suppose, that [h] St. John's gospel was written before the Revelation.

6. Upon Rev. iv. 7, he mentions [i] the symbols of the four evangelists. The lion represents John; the calf, Luke; the eagle, Mark; the man, Matthew.

7. It is almost needless to observe, that [k] he elsewhere also speaks of four gospels only.

8. The [l] Acts of the apostles are distinctly quoted by him.

9. The epistle of [m] James, and the [n] first and second [o] of Peter, are expressly quoted by him. And from the quotation

[b] Ad fin. S. Chrysost. Comment. in Johann. ed. Morell. T. viii.

[c] Vid. Proœm. p. 3. [d] Διελοντες τον παρουσαν πραγματειαν εις λογους κδ' και εις κεφαλαια, δια την τριμερειαν τον κδ' πρεσβυτερων τουτεστιν, σωματος και ψυχης και πνευματος. p. iii. B. [e] Vid. Areth. ad Calc. T. iii. Comment. Oecum. p. 640.

[f] Andreas Cæsareæ Cappadocum Episcopus, sub finem seculi hujus quinti, Apocalypseos librum, a se Commentario illustratum partitus est, ad exemplum Euthalii, in sectiones majores et minores, seu in λογους et κεφαλαια. Λογοι majores quædam portiones erant, Euthalianis 'Lectionibus' haud multo absimiles. Hujusmodi autem notavit Andreas xxiv pro numero viginti quatuor Seniorum, circa thronum sedentium. . . . Κεφαλαια vero, sive segmenta minora constituit (ad numerum, uti dicit, partium, sc. 'corporis, animæ, et spiritus,' ex quibus constabant Seniores) ter viginti quatuor, seu lxxii apposito etiam cuique Capitulo lemmate quodam, materiam, quæ in eo tractatur, paucis indicante. Mill. Proleg. n. 998. [g] p. 8. B.

[h] Ετι δε εν τη καθ' αυτον ευαγγελιω τας ιδιας ... ρητοις και θεοπρεπεσιν υπερ παντας ενδιαγεδε κρατυνθη δε. κ. λ. p. 4. B. [i] ... εκ τον αγιων τας τεσσαρας, και τα τεσσαρα ευαγγελια, ως ειδος καλως εχειν λεγοιμι· το μεν λεων δηλουντος την ανδρειαν, και το καθ' ημας ευαγγελιον. κ. λ. p. 25. B. C. [k] ... κα. τον τον τας τεσσαρας ευαγγελιων εκτεμπειν εις τα τεσσαρα της γης μερη. p. 131. B.

[l] ... εν δε τη δημοσιευσει τα Πραξεις, τη ιν τας πραξεσιν. p. 7. A. [m] ... ω δι' εργων πιστουσιν, τουτο δεδηλωκεν, ως φησιν ο μεγας Ιακωβος. p. 73. A. [n] Και η πρεσβυτερος δε Ραμη Βαβυλων εν τη επιστολη Πετρου προσαγορευεται. p. 98. E. [o] ... η τον υπο τον μακαριον Πετρον εκβοηθεν φωνουσαν, εν ταις καρδιαις τον πιστων ανατελοι, τον Χριστον φωσφορον. p. 17. A.

of

of the first epistle, it appears, that Andrew supposed Peter, by Babylon, at the end of that epistle, to mean Rome.

10. There can be no question made, but he received all the books of the New Testament which we do.

11. There are, in this work, traces of the ancient interpretations of divers texts of the Revelation.

12. The [p] explications of the seals, in the sixth chapter, deserve to be taken notice of.

13. Of the sixth seal, ch. vi. 12, 13, he says: Some [q] understood all those things to be said figuratively of the siege of Jerusalem, by Vespasian.

14. Upon ch. vii. 1, he says: Some [r] understood those expressions of the calamities brought upon the Jewish people by the Romans; and said, that by 'the' *four angels standing upon the four corners of the earth*, is intimated, that the Jewish people should find no way to escape the divine vengeance, either by sea, or land, or any other way.

15. Upon ch. vii. 3. 'saying: *Hurt not the earth, . . . . till we have sealed the servants of our God in their foreheads*, and what follows, he says: Some [s] have understood that section, as relating to the wonderful escape and preservation of the Jewish believers, when Jerusalem was besieged by the Romans. And they were confirmed in that interpretation, by what James said to Paul, Acts, xxi. 20. *Thou seest, brother, how many thousands of Jews there are which believe.*

16. Upon ch. xx. 1, 2, 3. Here Andrew describes the weakening of the power of the devil by means of our Lord's death. 'Hereby [t], as by a stronger, he who seemed to be strong was 'despoiled: we, who were his prey, were delivered, and he was 'cast into the bottomless pit. That he was bound, and his 'power weakened, is apparent, from the overthrow of idolatry, 'and the demolition of idolatrous temples, and the ceasing of 'sacrifices, which were wont to be offered to dæmons. The 'great chain, in the angel's hand, is an expression, accommo-'dated to our apprehensions, denoting a restraint of the devil's 'power and wickedness. Whether the *thousand years*, here 'spoken of, denote exactly that term, or only a long duration, 'God only knows. But it would be requisite, that the gospel

[p] p. 29, 30. [q] [illegible] p. 31. [r] [illegible] p. 32. [s] [illegible] p. 37. B. [illegible] p. 37, 38. [t] p. 117.

'should

'should be preached for many years, before the seeds of religion 'and virtue could be sown, and take firm root throughout the 'whole world.'

17. Afterwards, upon ch. xx. 7. 'Some [a] confine the above-'mentioned *thousand years* to the short period of our Lord's 'ministry; from his baptism to his ascension to heaven; being no 'more than three years, or three years and a half. Others 'think that, after the completion of six thousand years, shall be 'the first resurrection from the dead, which is to be peculiar to 'the saints alone; who are to be raised up, that they may dwell 'again on this earth, where they had given proofs of patience 'and fortitude; and that they may live here a *thousand years*, in 'honour and plenty: after which will be the general resurrec-'tion, of good and bad. But the church receives neither of 'those interpretations: for we remember what our Lord said to 'the sadducees, That the righteous shall be as the *angels which are* '*in heaven* [Mark, xii. 25]: as also the words of Paul, who 'says: *The kingdom of God is not meat and drink* [Rom. xiv. '17]. By the *thousand years*, therefore, we understand [b], the 'time of the preaching the gospel;' or the time of the gospel dispensation.

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## CHAP. CXLVII.

The ALEXANDRIAN Manuscript, and divers Stichometries.

I. *The Alexandrian Manuscript.* II. *The Stichometry of Nicephorus.* III. *A Stichometry from Cotelerius.* IV. *Another Stichometry from the same.*

I. I NEED not here give a particular account of the celebrated ALEXANDRIAN Manuscript, preserved in the king's library; that having been already done by [a] several, especially by [b] Dr. Grabe. It consists of four volumes [c] in quarto: three of which contain the

[a] p. 120. E. 121. A. [illegible] [illegible] [illegible] p. 121. A. B. [b] Vid. Mill. Prolegom. in N. T. n. 1338. . . . 1340. Wettein. Prolegom. ad accurat. N. T. edition. p. 9 . . . 11. et Prolegom. ad N. T. p. 8, &c. [b] I. E. Grab. Prolegom. ad Septuagint. Interpr. T. i. cap. 1. [c] Mr. Wettein says, in folio. Codex est Veteris Novique Testamenti Graecus membranaceus in folio. Singulae paginae duas exhibent columnas, quarum singulae quinq[illegible]

the ſcriptures of the Old Teſtament, in the Greek verſion of the Seventy; and the fourth, the ſcriptures of the New Teſtament, but not quite complete.

The contents of the ſeveral volumes are prefixed to the firſt volume, and [d] written with the ſame hand that wrote the reſt: theſe contents of the Alexandrian Manuſcript were publiſhed long ago, by [e] Bp. Beveridge. I ſhall tranſcribe them, as they are publiſhed [f] by Dr. Grabe, in his Prolegomena to the firſt volume of his edition of the Seventy; referring alſo to Mr. Calley's Catalogue of the manuſcripts of the king's library.

They are thus:

Geneſis [g].
Exodus [h].
Leviticus.
Numbers.
Deuteronomy.
Joſhua the ſon of Nun.
The Judges.
Ruth.
Together eight books [i].
The firſt book of the Kingdoms [k].
The ſecond book of the Kingdoms.
The third book of the Kingdoms.
The fourth book of the Kingdoms.
The firſt book of the Remains.
The ſecond book of the Remains.
Together ſix books [l].
Sixteen prophets [m].
Hoſea, 1.
Amos, 2.
Micah, 3.
Joel, 4.
Obadiah, 5.
Jonah, 6.

quaginis circiter conſtant lineis. Wetſt. Prolegom. ad N. T. p. 8. Moſt [illegible] ſay, in quarto. Biblia Græca, litera maiuſculis exarata, 4 tomis qto ſcripto ſeculo iv. vel v. Caſl. Catal. MSS. Bib. Reg. p. 5. If it be reckoned a quarto, it is of a large form: but the volumes are not very thick.

[d] See below, [illegible]

[e] Codex Canon Eccl. Pam. Vindicat. l. ii. c. 9. n. 12. ap. Patr. Apoſtol. T. ii.

[f] Appellat [Cyrillus Patriarcha] Codicem iſtum 'ſcripturæ Novi et Veteris Teſtamenti,' quoniam utriuſque Libri Canonici, ac hujus Apocryphi quoque eo continentur: uti patet ex Indice, quem ipſa librarii manus eidem codici præfixit: quemque hic verbatim, additis ſolum accentibus et ſpiritibus, quibus ille caret, deſcribam. I. E. Grabe Prolegom. cap. 1. n. 2. Notitia Codicis Alexandrini.

[g] Γενεσις κοσμου.

[h] Εξοδος Αιγυπτου.

[i] Ομου βιβλια η.

[k] Βασιλειων δ.

[l] Ομου βιβλια ς.

[m] Προφηται ιϛ.

Nahum,

Nahum, 7.
Ambacum, 8.
Zephaniah, 9.
Haggai, 10.
Zachariah, 11.
Malachi, 12.
Isaiah, 13.
Jeremiah, 14 [n].
Ezekiel, 15.
Daniel, 16.
Esther.
Tobit.
Judith.
The first book of Ezra the [o] priest [p].
The second book of Ezra the priest.
The first book of Maccabees [q].
The second book of Maccabees.
The third book of Maccabees.
The fourth book of Maccabees.
The Psalter with Odes [or hymns] [r].
Job.
The Proverbs.
The Ecclesiastes.
The Canticles [s].
Wisdom [t].
The Wisdom of Jesus the son of Sirach ‡.

The New Testament.

Four Gospels:
According to Matthew [u];
According to Mark;
According to Luke;
According to John.
The Acts of the apostles.
Seven catholic [x] epistles [y].
Fourteen epistles of [z] Paul [a].
The Revelation of John.

n Huic subnectuntur, licet in Indice haud nominentur, Βαρυχ Θρηνοι, et Επιστολη Ιερεμιου, quæ est 6. caput Baruchi. Grabe. ibid.

o Εσδρας α ιερευς.

p Εσδρας α̅ est liber 1. Esdræ Apocryphus. Εσδρας β̅ est liber 1. Esdræ Canonicus, Atque huic subnexi sunt, quamvis in Indice non designati, Λογοι Νεημια. Grabe. ibid.

q Μακκαβαιων λογος α̅.

r Ψαλτηριον μετ' ωδων.

s Ασμαλα ασμαλων.

t Σοφια η παναρετος.

‡ Σοφια ιησου υιου σιρακ.

u Amissis viginti quinque circiter foliis, vigesimum sextum ab illis incipit verbis. Matth. xxv. 6. Εξερχεσθε εις απαντησιν αυτου. Grabe. ibid.

x Καθολικαι ζ̅.

y Ibi incipit Epistola Jacobi, quam sequuntur duæ Petri, tres Joannis, et una Judæ. Grabe.

z Επιστολαι Παυλου ιδ̅.

a Epistolæ Pauli eodem locatæ sunt ordine, quo in nostris Bibliorum editionibus: nisi quod Epistola ad Hebræos proxime sequatur duas ad Thessalonicenses. Grabe.

The

The firſt epiſtle of Clement.
The ſecond epiſtle of Clement.
Together * Books.
Pſalms of Solomon [b].

Let us now make ſome obſervations:

1. This manuſcript, as is allowed by all, is of great value, and high antiquity; though there is ſome difference among learned men, in their computations of its age. Grabe [c] thinks it might be written before the end of the fourth century; others are of opinion, that [d] it was not written till near the end of the fifth century.

2. This [e] manuſcript has ſome relation to the church of Alexandria; for it was brought from that city by Cyril Lucaris, patriarch of Alexandria, when he removed to the patriarchate of Conſtantinople: and when he made a preſent of it to Sir Thomas Roë, the Britiſh ambaſſador at Conſtantinople, about the year 1628, to be brought over hither as a preſent to the king, he affixed to it a ſhort memorandum, to this purpoſe: 'This [f] 'book of the ſcripture of the New and Old Teſtament, as we 'have received by tradition, was written by Thecla, a noble 'Egyptian woman, about thirteen hundred years ago, not long 'after the council of Nice.' Another argument of it's being written at Alexandria, is, that [g] to the book of Pſalms is prefixed

* The figures are wanting in the manuſcript. [b] Hos adverſarius ſacris libris ſubnexos legere eſt: quippe a codice noſtro abſciſſi vel deperditi ſunt. Grab. [c] Haud diu igitur ante annum 396, exaratus videtur codex Alexandrinus, aut ſaltem Paulo poſt, cum facta ſyntagmatum Paulinarum diviſio in κεφαλαια ſimilium in publicum prodiiſſet, aut ſatis innotuiſſet. Cum igitur et codicis noſtri et Theclæ ætas in eandem exeuntis ſeculi ... periodum incidant, traditio ante dicta vero videtur ſimillima. Grabe, ib. §. 5.

[d] Accedo igitur ſententiæ Caſimiri Oudini, qui ex canonibus diurnis nocturniſque ... codice annotatis judicavit, codicem hunc in uſum monaſterii Acœmitarum, eique a monacho Acœmita exaratum fuiſſe. J. J. Wetſten. Proleg. ad N. T. Gr. p. 10. Si codex noſter ab Acœmita ſcriptus eſt, uti diximus, non poteſt ſeculo quinto eſſe vetuſtior. Acœmitarum enim inſtitutum auctorem habuit Marcellum Apamienſem, vel potius Alexandrum ejus ſucceſſorem, qui floruit A. C. 420. teſte du Cange in gloſſario. . . . Exiſtimo igitur, tempus, quo codex iſte ſcriptus eſt, incidere in initium ſeculi quinti, quæ etiam Millii eſt ſententia. Prol. 1338. Id. ib. 11.

[e] Prop. xiv. Nonnulla in ſe continet codex Alexandrinus, quæ ad eccleſiam Alexandrinam reſpiciunt. Veritas hujus aſſertionis probatur, 1. ex epiſtola Athanaſii. 2. ex Hypotheſibus Euſebii. 3. ex Canonibus Pſalmorum. 4. ex Canticis annexis. 5. ex tertio Maccabæorum libro. 6. ex Pſalmis Salomonis. 7. ex traditione Eccleſiæ Alexandriæ. Prolegom. ad Tom. 2. Septuag. ex edit. Grabe, § 47. &c.

[f] . . . addita ſcheda, quâ brevem dicti codicis notitiam propria manu tradidit ſequentibus verbis: 'Liber iſte Scripturæ Sacræ, N. et V. Teſtamenti, prout ex traditione habemus, eſt ſcriptus manu Theclæ, nobilis feminæ Ægyptiæ, ante mille et recentos annos circiter, Paulo poſt Concilium Nicenum. Nomen Theclæ in fine libri erat exaratum. . . . Extinctum ergo et eſt Theclæ nomen et laceratum. Sed memoria et traditio recens obſervat.' Apud. Grabe, Prolegom. i. § 1.

[g] Pſalmis Davidis præfixa ſunt a p. 523. uſque 533. Athanaſii epiſtola ad Marcellinum de libro Pſalmorum, Euſebii Hypotheſes in Pſalmos, &c. Grabe Prolegom. ad Tom. i. § 2.



the

the epistle of Athanasius to Marcellinus, concerning the Psalter; and I think it may be reckoned an argument of the same thing, that this manuscript has in it the book of the Revelation, which we can perceive to have been received by the church of Alexandria, in the fourth, fifth, and sixth, and following centuries; whilst it was rejected by the Syrians, and little regarded by many other Christians in the East: to which might be added the neatness of the writing, in which [h] the Alexandrians are supposed to have excelled. It seems to me, therefore, somewhat strange, that Dr. Grabe should have taken a great deal of pains to prove, that [i] this manuscript was written by Thecla, governess of a monastery of women at Seleucia, in Cappadocia, or thereabout.

I shall say nothing more about the manuscript itself. I now proceed to observe, upon the just transcribed catalogue of books of scripture contained in it.

3. It is a full catalogue of canonical books: for, in the Old Testament are expressly mentioned Ruth and Esther; in the New, fourteen epistles of St. Paul, seven catholic epistles, and St. John's Revelation; as well as others, which were universally received.

4. Concerning the order of the books, about which a great deal may be seen in [k] Grabe, I observe these few particulars only. The twelve lesser prophets are here reckoned in a different order from that now common with us, agreeably to the Hebrews. And [l] from Jerom we learn that, in his time, these prophets were placed differently in the Hebrew bibles, and the Version of the Seventy: the order of this manuscript is exactly the same which, he says, was then observed in the editions of the Septuagint Version. The order of St. Paul's epistles, as we learn from Grabe, is the same as ours; except that the epistle to the Hebrews is placed next after the two epistles to the Thessalonians. The order of the catholic epistles is the same with that now in use; the epistle of James, the two epistles of Peter, the three epistles of John, and the epistle of Jude. Moreover, it might be agreeable to some of my readers to compare this

[h] Primo figura literarum est elegans et Alexandrina. J. J. Wetsten. Proleg. ad N. T. Gr. T. i. p. 11. in.

[i] Vid. Prolegom. in Tom. i. § 4.

[k] Prolegom. ad Tom i. § 3.

[l] Non idem ordo est duodecim prophetarum apud Septuaginta Interpretes, qui in Hebraica veritate retinetur. Illi enim ponunt secundum Amos, tertium Michæam, quartum Joël, quintum Abdiam, sextum Jonam, septimum Naüm, octavum Abakuk, nonum Sophoniam, decimum Aggæum, undecimum Zachariam, duodecimum Malachiam. Hebræi autem post Osee, qui apud utrosque primus est, secundum legunt Joël, tertium Amos, quartum Abdiam, quintum Jonam, sextum Michæam, septimum Naüm, octavum Abakuk, nonum Sophoniam, decimum Aggæum, undecimum Zachariam, duodecimum, qui et ultimus est, Malachiam. P. Comment. in Joel. T. iii. p. 1335.

catalogue

catalogue with that of the Feſtal epiſtle of Athanaſius, formerly [n] tranſcribed by us at length: the two catalogues very much agree, from the beginning to the books of the Chronicles, inclusive; in both, the leſſer prophets are placed before the four other; and in the Feſtal epiſtle, as well as here, the catholic epiſtles follow next after the Acts of the apoſtles, and precede St. Paul's epiſtles; and St. Paul's epiſtles are there in the ſame order as here; finally, both have the Revelation. It may be alſo worth obſerving, that St. Paul's epiſtles have likewiſe the ſame order (that is, the epiſtle to the Hebrews is placed before thoſe to Timothy, Titus, and Philemon) in † Euthalius, an Egyptian biſhop, and well acquainted with Athanaſius, who was biſhop of Alexandria, about 490. The ſame order of Paul's epiſtles, is in Coſmas of Alexandria; to be alleged hereafter.

5. This manuſcript contains a great number of books, which are not now reckoned canonical. As I have often ſpoken of this matter in ſeveral places, a great deal needs not to be ſaid here. But probably all the books here mentioned, and written out in theſe volumes, were not reckoned to be of equal authority: it may be ſuppoſed, that they were all read ſometimes in the aſſemblies of Chriſtians, in the city or country, where this truly noble manuſcript was written. Nevertheleſs, it would be unreaſonable to think, that they were eſteemed of authority, and deciſive in any doctrines of religion; that would be contrary to the ſentiments of ancient Chriſtian writers, in general; and particularly of [n] Athanaſius, in his Feſtal epiſtle, and of the [o] Synopſis, ſometimes aſcribed to him, and probably written by an Alexandrian.

## NICEPHORUS.

II. In the next place I ſhall put down the Stichometry of NICEPHORUS, patriarch of Conſtantinople, who flouriſhed in the beginning of the ninth century. Some have diſputed the genuineneſs of this catalogue, Pearſon [p] in particular; who ſuppoſeth it the work of an unknown perſon, though it be found ſubjoined to the Chronography of Nicephorus: but generally it is allowed.

[n] See Vol. iv. p. 283. † See in this vol. p. 244. [n] See vol. iv. p. 283, 284. [o] Ibid. p. 289—292. [p] At quomodo, quæſo Stichometria [illegible] Chronographiæ, quæ ab ea toto cœlo diſtat? Aſſuta eſt illi quidem in Codicibus [illegible]. Sed non magis ipſa pars eſt Chronographiæ, quam Chronographia pars eſt Stichometriæ. Vindic. Ignat. P. 1. c. 4. p. 272. E.

Cave says, if [q] it is not Nicephorus's, it must have been composed by some other Greek, about the same time; because it was translated into Latin by Anastasius Bibliothecarius, in Italy, who flourished about 870. Fabricius [r] thinks it to be Nicephorus's, or a more ancient writer's: nor do I perceive [s] Mill to hesitate about it's genuineness.

A Stichometry is, a catalogue of books of sacred scripture; to which is added the number of the verses which each book contains. This Stichometry contains a catalogue of the books of the Old and New Testament: I propose to transcribe the whole, omitting only the numbers of verses, which are oftentimes faulty, and are not material at present. There are many editions [t] of this Stichometry, beside that [u] at the end of the Chronography of it's supposed author. I shall follow the edition of Montfaucon, which [x] he has lately published, as more exact than most others; observing, perhaps, in some places, the different readings of some other editions.

'The [y] divine scriptures, which are received by the church, 'and reckoned canonical, and their Stichometry, are thus: Genesis; Exodus; Leviticus; Numbers; Deuteronomy; Joshua; 'Judges, and Ruth; the first and second book of the Kingdoms; 'the third and fourth book of the Kingdoms; the first and 'second of the Remains; Ezra, first and second; the [z] book of 'Psalms; the Proverbs of Solomon; Ecclesiastes; the Song of 'Songs; Job; Isaiah the prophet; Jeremiah the prophet; 'Baruch; Ezekiel; Daniel; the twelve prophets. All [a] together, the books of the Old Testament are 22.'

'The [b] scriptures of the New Testament are these: the 'gospel according to Matthew, the gospel according to Mark, 'the gospel according to Luke, the gospel according to John; 'the Acts of the apostles; fourteen epistles of Paul; seven 'Catholic epistles; one of James, two of Peter, three of John, 'one of Jude. All [c] together, the books of the New Testament 'are 26.

'The [d] contradicted are these: Three books of the Macca-

q Auctoris tamen esse Nicephoro convi vel inde patet, quod ab Anastasio Romano in linguam Latinam versa sit. H. L. T. ii. p. 5. r Nicephori esse negat idem Pearsonius in Vindiciis Ignatii. Et sane videtur Nicephoro antiquior esse. Libros enim recensit eodem ordine, quo in calce Synopseos Athanasianæ leguntur. Fabric. Cod. Apocr. N. T. p. 143. in notis. Conf. Euseb. Bib. Gr. T. xiii. p. 844. s Vid. Prolegom. n. 1030, 1031. t Vid. Fabric. et Mill. ubi supra. u Apud Jos. Scalig. Thesaur. Temporum. p. 312. x Vid. Bib. Coisln. p. 204, 205. y Καὶ τὰ θεῖα γράφαι καλούμεναι καὶ νομιζόμεναι, καὶ τὸ αὐτῶν στιχομέτρια, οὕτως. Ibid. z Βίβλος ψαλμῶν. a Ὁμοῦ τῆς παλαιᾶς διαθήκης βίβλοι κβ. b Τῆς νέας διαθήκης. c Ὁμοῦ τῆς νέας διαθήκης βίβλοι κς. d Καὶ ἀντιλεγόμενα, ταῦτα εἰσιν. Montf. Καὶ ἀντιλεγόμεναι αὗται εἰσὶ τῆς παλαιᾶς. Scalig.

'bees; the Wisdom of Solomon; the Wisdom of Jesus, the son 'of Sirach; Psalms, and Odes of Solomon; Esther; Judith; 'Susanna; Tobit, called also Tobias.

'The [e] contradicted books of the New Testament are these: 'Enoch; the Patriarchs; the Prayer of Joseph; the Testament 'of Moses; the Assumption of Moses; Abraham; Eldad and 'Modad; Elias the prophet; Zephaniah the prophet; Zachary 'the father of John the Baptist; Baruch; [f] Habakkuk; Ezekiel; 'and Daniel, falsly inscribed.'

'Apocryphal [g] books of the New Testament are these: The '[h] Circuits [or 'Itinerary'] of Peter, the Circuit of John, the 'Circuit of Thomas; the [i] Revelation of John; the Doctrine 'of the Apostles; Clement, [k] his first and second [epistle]; Igna-'tius; Polycarp; the Shepherd, and Hermas.'

I shall now make a few remarks:

1. This catalogue is of use, to shew that the Jewish canon was generally esteemed sacred by Christians; and that the other books of the Old Testament, which are now often called 'apocryphal,' and here, contradicted, were not of equal authority, though they were read sometimes in some churches, and often quoted by Christian writers. Indeed, Baruch is here placed among the sacred scriptures of the Old Testament; and Esther among the contradicted. And it is well known, that the book of Esther was not in all ancient catalogues: the book of Baruch is the only thing in which this catalogue differs from that of the Jews; and the inserting that, and the omission of Esther, may be reckoned things of no great consequence.

2. This catalogue affords evidence, that there never were any Christian writings, esteemed to be of equal authority with those which are now received by us as sacred and canonical.

3. One book, now generally received by us, is not here numbered among the canonical, but among the apocryphal scriptures. Upon this, therefore, I observe, as follows: In the copy published by Scaliger, after [l] the Circuit of Thomas, is put the Gospel of Thomas, without any notice at all of the Revelation of John. In Montfaucon's copy, or manuscript, if I understand him, 'the Revelation of John' had been struck out, though he puts it in his printed edition. Of this point Mont-

[e] [illegible] αποκρυφα. [f] Βαρουχ, Αβακουκ, Εζεκιηλ, και Δανιηλ ψευδεπιγραφα.
[g] [illegible] αποκρυφα. [h] Περιοδοι Πετρου. Περιοδος Ιωαννου. [i] Η Αποκαλυψις
[k] Hoc etiam fuit. Montf. [k] Κλημεντος α. β.
[l] Ιγνατιου, Πολυκαρπου, Ποιμενος και Ερμα.
[l] [illegible] Πετρου; Ερμα. Περιοδοι [illegible] Ερμα. Scalig.

faucon speaks distinctly in his preface to the Bibliotheca Coisliniana: He thinks, 'that [m] the Revelation was put by 'Nicephorus among the canonical books; for, in his time, the 'Revelation was received by the Christians at Constantinople: 'however, it is certain, that there have been different opinions 'about this book; possibly, therefore, some transcriber, agree-'ably to his opinion, struck it out of the article of canonical 'books, and put it among the apocryphal: another tran-'scriber, after that, offended at seeing it among the apocryphal, 'struck it out; but yet did not replace it among the canonical, 'as he should.' So that learned writer.

4. It may deserve to be remarked, that 'Enoch, the Pa-'triarchs, the Prayer of Joseph, the Testament of Moses, 'Abraham, Eldad,' and 'Modad, Elias,' and some other books of the like kind, are not placed here among the contradicted scriptures of the Old, but of the New Testament; which I think shews that these books were Christian writings: by their titles they should belong to the Old Testament; nevertheless, they are reckoned among the contradicted books of the New Testament. Very probably, therefore, they were of old time, as well as of late, esteemed by many, Christian forgeries.

5. It is somewhat strange, that the epistles of Clement, Ignatius, Polycarp, and the book of Hermas, should be placed in a different class, below and after such books as had been mentioned in the foregoing article of 'contradicted,' and also after such books as precede in this article of 'apocryphal.' Fabricius thinks, that [n] thereby are not to be understood the epistles, or genuine writings of those apostolical fathers; but their doctrines, or didascaliæ. And so, indeed, this part is expressed in the Stichometry, or Indiculus, prefixed by Cotelerius to the apostolical constitutions:

[m] Decimum septimum arcu loton est Canon Scripturæ Sacræ per Nicephorum Patriarchum C. P. quod editum est, ut, ad eum modi perpetuis, ita ut in veterum omnium numeris vix quidpiam simile occurrat . . . Inter apocryphos hoc in libro Apocalypsin numerari, non est quod miremur. Non enim dubitavit ea ipse temporibus, qui hunc librum Ibidem inter canonicos non admiserunt, nec a Joanne apostolo editum putarunt. Ego vero non existimo Apocalypsin a Nicephoro ad apocryphos ablegatam fuisse. Nam certum est, illius tempore Ecclesiam Constantinopolitanam hunc librum inter canonicos admisisse. Sed quidpiam forsitan postea in Nicephori Canone Apocalypsin temere ex canonicis expunxerit, et ut apocryphos locarit. Quæ causa fuisse videtur, ut alius deinceps Apocalypsin in hoc codice ex apocryphis abraderet. Qui tamen eam non inter canonicos reposuit, ut dubitat. Præf. p. 7.

[n] Cæterum ex eodem Cotelerii indiculo disertissime apparet in hac Nicephori [illegible] non esse inter apocrypha epistolas Clementis . . . neque epistolas Ignatii, neque Polycarpi denique, a tota antiquitate Christiana pro genuinis habitas, sed [illegible] sive [illegible] sub illorum nomine editas. Cod. Apocr. N. T. p. 144. in notis.

III. Which,

III. Which, [o] therefore, I shall now ** also transcribe. It is intitled, 'Of [p] the sixty books, and those which are not of that 'number:' '1. Genesis; 2. Exodus; 3. Leviticus; 4. Numbers; 5. Deuteronomy; 6. Joshua; 7. Judges, and Ruth; '8. the first book of the Kingdoms, 9. the second book of the 'Kingdoms, 10. the third book of the Kingdoms, 11. the 'fourth book of the Kingdoms; 12. the Remains, the fifth '[that is, if numbered with those just mentioned]; 13. Job; '14. the Psalter; 15. the Proverbs; 16. the Ecclesiastes; '17. the Canticles, the fifth [that is, of the books written in 'verse or metre]; 18. Ezra [meaning, probably, our Ezra and 'Nehemiah]; 19. Hosea; 20. Amos; 21. Micah; 22. Joel; '23. Jonah; 24. Obadiah; 25. Nahum; 26. Habakkuk; '27. Zephaniah; 28. Haggai; 29. Zechariah; 30. Malachi; '31. Isaiah; 32. Jeremiah; 33. Ezekiel; 34. Daniel; 35. the 'Gospel according to Matthew, 36. according to Mark, '37. according to Luke 38. according to John; 39. the Acts 'of the Apostles; 40. the Epistle of James; 41. of Peter, 42. of 'Peter; 43. of John, 44. of John, 45. of John; 46. of Jude; '47. of Paul to the Romans; 48. to the Corinthians; 49. to 'the Corinthians; 50. to the Galatians; 51. to the Ephesians; '52. to the Philippians; 53. to the Colossians; 54. to the 'Thessalonians; 55. to the Thessalonians; 56. to Timothy, '57. to Timothy; 58. to Titus; 59. to Philemon; 60. to the 'Hebrews.

'Those, [q] which are not of the number of the sixty, are, as 'follows: 1. the Wisdom of Solomon; 2. the Wisdom of 'Sirach; 3. Maccabees, 4. Maccabees, 5. Maccabees, 6. Maccabees; 7. Esther; 8. Judith; 9. Tobit.

'Such [r] as are apocryphal: 1. Adam; 2. Enoch; 3. Lamech; 4. the Patriarchs; 5. the Prayer of Joseph; 6. Eldam and Modam; 7. the Testament of Moses [Here is a 'void space in the MSS. where, probably, was, or should have 'been, the Assumption of Moses;] 9. Psalms of Solomon; '10. the Revelation of Elias; 11. the Revelation of Isaiah; '12. the Revelation of Zephaniah; 13. the Revelation of Zachary, 14. the Revelation of Ezra; 15. the [s] History of Jacob '[or James]; 16. the Revelation of Peter; 17. [t] the Circuits, 'and Doctrines of the Apostles; 18. the Epistle of Barnabas;

[o] In libris ille etiam subjungitur Anastasii Quæstionibus in Codice, 1789. Bibliothecæ Cæsareæ Reg. Ita vero se habet. Cotelerius. Jud. c. De Constitut. Apostol. [**] Inter MS. Cod. Bar. c. 206. Quantum, a Cotelerio ex Cod. Reg. Par. 1789, editus est, [illegible], et quinam extra illos sint. Humf. Hod. De Bib. Text. Orig. l. iv. p. 649. [illegible] [p] [illegible] [q] [illegible] [r] [illegible] [s] [illegible] [t] [illegible]

'19. the Acts of Paul; 20. the Revelation of Paul; 21. [u] the 'Doctrine of Clement; 22. the Doctrine of Ignatius; 23. the 'Doctrine of Polycarp; 24. [x] the Gospel according to Barnabas; 25. the Gospel according to Matthew.'

Upon this catalogue we may make a few remarks, omitting minute particulars; as the order of the books, and other like things.

1. This catalogue, as well as the foregoing, tends to satisfy us, that a superior regard was always shewn by Christians in general, to the books of the Jewish canon; for the Old Testament, above all other books, written before, or after the coming of Christ, which were not of that number: and that there were no other books received as a part of the canon of the New Testament, beside those which are now generally received by us.

2. The books of this catalogue are of three sorts: first, 'the 'sixty,' of the highest authority; secondly, 'those without,' which might be also called 'contradicted,' and probably were reckoned useful, and allowed to be sometimes publicly read in the assemblies of Christians; thirdly, books called 'apocry-'phal,' to which was paid a less regard than to the former,

3. With regard to the books of the Old Testament, we cannot but observe, that among the 'sixty' are placed three books only, which we call Solomon's; the Proverbs, Ecclesiastes, and the Canticles: the other two, sometimes ascribed to him, Wisdom and Ecclesiasticus, are placed with those, which were not of the sixty. Again: among the sixty is but one book of Ezra, probably meaning our Ezra and Nehemiah; nor is there here any mention at all of any other historical books of Ezra: but among the apocryphal is a book called the Revelation of Ezra. Once more: the book of Esther is not here placed among the 'sixty;' but among those which were 'without' that number, only as an useful book.

4. With regard to the books of the New Testament; here are none, beside those, now received by us, as was observed before. But here are not all which we receive; the book of the Revelation is quite omitted: what shall we say to this? It seems to me, that it was not received by the composer of this catalogue; for then it would have been among the sixty. But still it will be asked, How shall we account for the total omission of it? To which I answer, It may be accounted for one of these two ways. Either the author quite omitted it, thinking it better

[u] Διδαχαὶ Κλημεντος . . . . Ἰγνατίου διδαχαὶ, Εὐαγγέλιον καὶ Ματθαῖον.

[x] Εὐαγγέλιον κατὰ Βαρνάβαν.

so to do, and be quite silent, than to put it in any class out of the sixty, which would have been offensive to some: or else the author himself did at first place it among some of the books, without the sixty; and some transcriber afterwards struck it out, not enduring to see it debased by an improper situation.

5. Among apocryphal books, and the very last of them is 'the Gospel according to Matthew:' concerning which little or nothing beside conjectures can be said; but thereby cannot be meant our gospel of Matthew, which is among the sixty: possibly this article has been, by some means or other, curtailed. The gospel according to the Hebrews may have been here mentioned, and said to have been esteemed by some the original, by others a translation of the gospel according to Matthew.

IV. I shall take no farther notice of Stichometries, except adding, that there is another published by Cotelerius [t] in his Judgment upon the epistle of Barnabas: he says, it is mutilated and corrupted. I put down that part which relates to the New Testament, and is thus: 'The four gospels; Matthew, 'Mark, Luke, John; the epistle of Paul to the Romans, 'the first to the Corinthians, the second to the Corinthians, 'to the Galatians, to the Ephesians, the first to Timothy, the 'second to Timothy, to Titus, to the Colossians, to Philemon; 'the first of Peter, the second of Peter; the epistle of James; 'the first of John, the second of John, the third of John; 'the epistle of Jude; the epistle of Barnabas; the Revelation of John; the Acts of the apostles; the Shepherd; 'the Acts of Paul; the Revelation of Peter.'

Every one perceives, that this Catalogue is much mutilated, there being wanting several books, which were always universally received; as the epistle to the Philippians, and the two epistles to the Thessalonians; as well as the epistle to the Hebrews, which also was generally received: and it may be reckoned probable, that all these were originally in this catalogue, or Stichometry. What use can be made of the latter part of the catalogue, I must refer to every reader's own consideration.

[t] Vid. Patr. Apost. Tom. I.

# CHAP. CXLVIII.

## COSMAS, of Alexandria.

I. *His time, and works.* II. *Scriptures of the Old Testament received by him.* III. *Books of the New Testament received by him.* IV. *General titles and divisions of the books of scripture, and marks of respect for them.* V. *Two general observations concerning the canon of scripture.* VI. *Select passages.*

I. COSMAS, of Alexandria in Egypt, called Indopleustes or Indicopleustes, on account of a voyage which he made to the Indies; at first a merchant, afterwards monk, and author, lived in the time of the emperor Justinian, and is computed to have flourished [a] about the year 535. He wrote several things, particularly the [b] Christian Topography, or the Opinion of Christians concerning the World, in twelve books, still extant, and some while ago published to great advantage by Dom Bernard de Montfaucon. In that work, Cosmas, contrary to the sentiment of all astronomers in general, denies the earth to be spherical; and endeavours to prove his opinion from reason, scripture, and Christian writers, who lived before him.

I cannot avoid taking notice of this writer, his testimony to the scriptures being very considerable; and if I do not confine myself to that, I shall, nevertheless, for the sake of brevity, omit divers things not unworthy of observation; for, as Montfaucon says, the [c] digressions are as valuable as the work itself.

II. 1. And, in the first place, I observe, that Cosmas's canon of the Old Testament was that of the Jews: he has once quoted [d] Baruch, scribe or secretary of the prophet Jeremiah; [e] Ecclesiasticus; and [f] the Maccabees; but not as of authority. The books quoted by him, as of authority, and expressly mentioned, are, [g] the Pentateuch; the book of Joshua; the Judges; Ruth; the books of the Kings, and the Chronicles; the book of Psalms; three books of Solomon, the Proverbs, Canticles, and

[a] Vid. Cav. H. L. T. i. p. 515. et Montf. Præf. in Cosm. Topogr. cap. i.

[b] Cosmæ Indicopleustæ Christianorum Opinio de Mundo: sive Topographia Christiana. Ap. B. Montfauc. Nov. Collection. PP. T. ii. p. 113. &c. Paris. 1706.

[c] Ut vero digressionibus gaudet scriptor noster, multa præterea utro citroque refert. Verosque dici potest, [illegible]. Præf. ib. cap. ii. fin.

[d] Topogr. Chr. l. ii. p. 137.

[e] L. iii. p. 382. D.

[f] L. ii. p. 145. C.

[g] L. v. p. 238, 239.

Ecclesiastes;

Ecclesiastes; the twelve prophets; and the four larger prophets. Here is no particular mention of Ezra: but [h] that book is elsewhere expressly quoted, with the Chronicles.

2. In another place, having mentioned the historical facts of the Old Testament, to the settlement of the Israelites in the land of Canaan, he says: 'After [i] that, God raised up to them prophets; David the king, Samuel, the great Elias, and his disciple Elisha; and the twelve; and the four greater prophets, who prophesied of the coming of the Lord Christ.'

3. The [k] book of Job is quoted several times, and as divine scripture.

4. The [l] Psalms are often quoted, and called divine scripture. David is styled by him, [m] the 'great David,' king and prophet; and he says, that [n] the book of Psalms was composed by him.

5. The book of Ecclesiastes is quoted by him with marks of the highest respect: 'As, [o] the divine scripture says; by the divine Solomon.' In another place, he seems to diminish Solomon, saying, 'that he [p] wrote the Proverbs, the Songs, and the Ecclesiastes; having received from God the grace of wisdom, to instruct men in the right conduct of life: but he did not receive the grace of prophecy.' Nevertheless, I suppose that Cosmas does not deny Solomon the gift of inspiration; but only the gift of prophecy, or foretelling things to come: in the general sense of the word, therefore, he was a prophet, being moved by the Holy Ghost.

6. Having collected testimonies out of the twelve prophets, and, last of all, out of Malachi, he [q] proceeds immediately to the New Testament.

7. And he says, that [r] the books of the Old Testament were written in Hebrew.

III. The books of the New Testament, received by Cosmas, are, the four gospels, the Acts, St. Paul's fourteen epistles, and some of the catholic epistles.

1. In the fifth book, where he quotes the books of scripture one after another, and gives some account of each book, he says: 'Matthew [s] is the first evangelist, who wrote a gospel. There being a persecution, when Stephen was stoned, and he also being about to go from that place, the believers entreated him to leave with them a written instruction, with which re-

[h] Καὶ ἡ παρεκδοσις κυρίου γεγραφεν εν ταις παραλειπομενοις. και εν τω Εσδρα τελειουται. L. viii. p. 266. A. [i] L. v. p. 207. E. [k] L. ii. p. 128. A. L. iii. p. 167. D. [l] L. ii. p. 158. B. et passim. [m] L. v. p. 224. B. [n] L. v. p. 238. D. [o] L. ii. p. 134. B. [p] L. v. p. 139. E. [q] Vid. l. v. p. 237. . . 241. [r] L. vii. p. 275. D. [s] Οὗτος πρῶτος τῶν εὐαγγελιστῶν συγγραψαμενος εὐαγγελιον. κ. λ. L. v. p. 245.

'quest

'quest he complied: and, being well acquainted, especially 'with the abode of the Lord in flesh here on this earth, he set 'before them a pattern of an excellent institution, and of an 'heavenly and divine life and conversation:' and what follows.

2. 'Mark, 'the second evangelist, wrote a gospel at Rome, 'by the direction of Peter.'

3. 'Luke [u] is the third evangelist, who, having observed 'many endeavouring to write gospels, and inventing things out 'of their own heads, wrote to his own disciple Theophilus, to 'guard him against such accounts.' And here Cosmas likewise mentions the Acts; in which, as well as in his gospel, he says, Luke gives an account of our Lord's ascension into heaven.

4. I would observe here, that, [x] from several places of this work, it appears, this author had in his copies, the first and second chapters of St. Matthew's gospel, and the history of our Lord's nativity as recorded by St. Luke.

5. 'The [y] fourth and chief of the evangelists is John the di-'vine; who was more beloved by Christ than all the rest, who 'leaned upon the Lord's breast, and from thence, as from an 'overflowing fountain, drew mysteries: to whom, when he 'dwelt at Ephesus, were delivered by the faithful the writ-'ings of the other evangelists. Receiving them, he said, that 'what they had written was well written; but some things 'were omitted by them, which were needful to be related. And 'being desired by the faithful, he also published his writing, as 'a kind of supplement to the rest, containing such things as 'these: the wedding at Cana; the history of Nicodemus; the wo-'man of Samaria; the nobleman [or courtier, John iv. 46...54]; 'the man blind from his birth; Lazarus; the indignation of Ju-'das, at the woman that anointed the Lord with ointment; the 'Greeks that came to Jesus; his washing his disciples feet; and 'suitable instructions upon several occasions; and the promise 'of the Comforter; and concerning the deity of Christ, expressly 'and clearly, at the beginning, and premising that as the foun-'dation of his work: all which things had been omitted by the 'rest.'

6. In [z] the next place are large quotations of discourses of Peter, recorded in the Acts of the apostles.

7. 'Afterwards, follows the [a] great apostle Paul, the great 'master of the church, and leader of the heavenly band, who

[u] ... Πέτρου τοῦ ἀποστόλου ... p. 246. D. [v] p. 247. A. . C.
[x] Vid. l. iii. p. 147. A. p. 176. E. l. v. p. 245. C. D. E. p. 247. et passim.
[y] Ὁ δὲ τέταρτος καὶ κορυφαῖος ... p. 248. [z] p. 249. . . 251.
[a] p. 251. . . 253.

'ibid.

'had Christ speaking in him: of whose fourteen epistles Cosmas says, it [b] is not needful for him to allege all the places 'that are to his purpose. However [c], he gives a general account 'of them, and in this order: to the Romans; to the Corinthians; to the Galatians; to the Ephesians; Philippians; Colossians; Thessalonians; Hebrews; Timothy; Titus; Philemon.' He says, 'the [d] epistle to the Hebrews was written in Hebrew; 'and was translated into Greek, as is said, by Luke, or Clement. In like manner the gospel of Matthew,' that is, as I understand him, was written in Hebrew; for I do not judge it necessary to suppose, that Cosmas intended to intimate, that St. Matthew's gospel had the same translators as the epistle to the Hebrews; or to say any thing at all about the authors of that translation: but only, that Matthew's gospel was written in Hebrew, in like manner as Paul's epistle to the Hebrews.

8. He says, in another place, the [e] epistle to the Hebrews was written to the Jews who believed in Christ.

9. Cosmas takes but little notice of the catholic epistles, except it be to answer objections, which were brought thence against some of his assertions. And in one place he says expressly: 'I [f] forbear to allege arguments from the catholic 'epistles; because, from ancient time, the Church has looked 'upon them as of doubtful authority. And of all who have 'written commentaries upon the divine scriptures, not one has 'taken notice of the catholic epistles: and all who have given 'an account of the canonical books of divine scripture, have 'spoken of them as doubtful; particularly Irenæus, bishop of 'Lyons, a man of great note, and eminent piety, who lived not 'long after the apostles; and Eusebius Pamphili; and Athanasius, bishop of Alexandria: and Amphilochius, bishop of Iconium, friend of the blessed Basil, in his Iambics to Seleucus, 'expressly declares them doubtful. In like manner Severian, 'bishop of Gabala, in his book against the Jews, rejects them; 'forasmuch as most men say, they are not writings of apostles, 'but of some others, who were elders only. And, agreeably 'hereto, Eusebius Pamphili, in his Ecclesiastical History, says, 'that at Ephesus are two monuments, one of John the evangelist, and another of John an elder, who wrote two of the catholic epistles; even the second and third, inscribed after this 'manner: "the Elder to the elect Lady; and, the Elder to

[b] p. 272. C. [c] p. 254, 255. [d] p. 255. C. [e] ὁ δὲ [illegible] Παύλου [illegible] [illegible] [illegible]

'the beloved Gaius:" and both he, and Irenæus, say, that but two are written by apostles, even the first of Peter, and the first of John: and some say, that neither are they written by apostles, but by elders only. They argue in this manner: The epistles of John are numbered, the first, second, and third; as being all three written by one and the same person. Others receive the epistle of James, together with those two [that is, the first of Peter, and the first of John]. Among the Syrians are found only the three before mentioned; I mean, the epistle of James, the epistle of Peter, and the epistle of John: they have not the rest. Upon [g] the whole, it does not become a perfect Christian, to endeavour to confirm any thing by doubtful books; when the books in the Testament, acknowledged by all, have sufficiently declared all things needful to be known, concerning the heavens, and the earth, and the elements, and the whole Christian doctrine.'

Upon this passage of Cosmas, many remarks might be made, I shall mention these following:

1. His expressions are in some places ambiguous, and therefore obscure: it is not always certain, whether he intends to be understood of all the catholic epistles in general, or of some only.

2. Cosmas betrays an inclination to represent all the catholic epistles as doubtful, and to diminish their authority:

3. But that is unreasonable: all ancient Christians, in general, received one epistle of Peter, and one epistle of John.

4. Cosmas says, that not one of the ancient commentators of sacred scripture had written a commentary upon the catholic epistles: which, [i] as Montfaucon observes, is not rightly said; for Didymus of Alexandria wrote commentaries upon all the seven catholic epistles.

5. It is not needful for us now to consider the accounts here given of the sentiment of Irenæus, Eusebius, Athanasius, Amphilochius, and others; or to examine, whether these accounts be right or not: forasmuch, as their testimony to the sacred scripture has been already observed, in their several chapters.

6. The seven catholic epistles were all well known in Egypt, where Cosmas lived, and were all received by many. So much is manifest from himself.

g Ου χρη ουν τον τελειον χριστιανον εκ των αμφιβαλλομενων επιχειρεισθαι, τας ενδιαθηκας και μονας ομολογουμενας γραφας ικανας παντα μηνυειν περι τε των ουρανων και της γης και των στοιχειων και παντος τυ δογματος των χριστιανων. Ib. p. 292. E.

i Hic sane Cosmas non accurate rem agit . . . Didymus enim Alexandrinus integros in septem illas epistolas commentarios edidit, teste Hieronymo. Praef. in Cosm. Topogr. p. 17.

7. The

7. The Christians, in Syria, received three only of the catholic epistles. Of this Cosmas speaks positively: it may be supposed, therefore, that it is a thing, about which he was well assured, and for the truth of which he may be relied upon. So thought [k] Montfaucon and [l] Beausobre.

8. Though Cosmas was shy of quoting the catholic epistles, because, from [m] the second epistle of Peter a strong objection was brought against one of his opinions; yet, I think, he must have received three of them; the epistle of James, the first of Peter, and the first of John; for, to the epistle of James he has a respectful reference in the introduction to his work, which is to this purpose: 'In [n] the name of the one God... from whom 'descends to us, from above, every good and perfect gift.' See James i. 17. And [o] he quotes the conclusion of the first epistle of Peter, the church, *which is at Babylon, saluteth you,* as a proof of the early progress of the Christian religion, without the bounds of the Roman empire; by which, therefore, we perceive, that by Babylon he did not understand Rome. He has also quoted [p] 1 Pet. i. 12.

9. We here see plainly expressed, that opinion of the ancient Christians, that no book, doctrinal or epistolary, ought to be received as of authority, unless written by an apostle and known to be so. All the catholic epistles bore the names of apostles: but whilst it was doubtful, with regard to several of them whether they were written by apostles, so long they were of doubtful authority.

10. Lastly, we cannot omit to observe what is said at the end of this passage: that 'no perfect,' or well instructed 'Christian, 'should endeavour to prove any thing, but by the canonical 'books of scripture, acknowledged by all; which books have 'sufficiently declared whatever is needful to be known concern-'ing the doctrines of religion.' A very valuable testimony to the sufficiency of scripture; and agreeable to the sentiments of all ancient Christians, in general, as we have seen!

[k] Secundum item Petri, et epistolam de apostoli, perinde atque secundam et tertiam Joannis, a Syris, atque adeo ab Antiochenis, non admissas fuisse, diserte ait Cosmas Ægyptius, qui tempore Justiniani Imperatoris scribebat. Sic autem habet, p. 292.... Hinc manifeste vides, etiam tempore Justiniani Imperatoris, ex catholicis illis epistolis nonnisi tres apud Syros, atque adeo in Ecclesia Antiochena, receptas fuisse. Montf. Diatrib. in Synopf. S. S. ap. Chrys. T. 6. p. 309.

[l] Cet auteur, qui étoit Egyptien, et qui florissoit dans le vi. siecle, assure, que les Syriens n'ont que la 1. epitre de S. Jean, la 1. de Pierre, et celle de Jaques: quant à l'égard des quatre autres, elles ne se trouvent pas même dans leurs eglises. Hist. de Manich. T. i. p. 295.

[m] Ομοιως και εν ταις καθολικαις το γεγραμμενον, εν η γραφη γεγραμμενα δεδεικται. κ. τ. λ. [2 Pet. iii. 12.] L. vii. p. 290. E. Conf. p. 292. E.

[n] L. 113. A. [o] L. ii. p. 147. E.

[p] L. vii. p. 289. A.



10. Hitherto

10. Hitherto we have seen nothing concerning the book of the Revelation; nor do I remember that there is any notice taken of it in this remaining work of Cosmas; and as it is a work of some length, and much is there said about the scriptures of the Old and New Testament, the entire omission of this book must be an argument, that it was not received by him. But whether the Revelation was received by Cosmas, or not, it is very likely that it was received by many Christians in Egypt.

11. These then, as at first said, are the books of the New Testament, received by Cosmas: the four gospels; the Acts of the apostles; fourteen epistles of the apostle Paul, and three catholic epistles; the epistle of James; one epistle of the apostle Peter; and one epistle of the apostle John.

IV. I would willingly observe the general titles and divisions of the books of sacred scripture, and the tokens of high respect for them, manifest in this writer.

1. 'This [q] is the design of all the divinely inspired scripture, 'both of the Old and the New Testament.'

2. 'Moses [r] and the prophets, Christ and his disciples, the 'evangelists and apostles, say nothing else.'

3. 'You [s] should observe the harmony of Moses, and all the 'prophets; and of the evangelists and apostles.'

4. 'Moses [t] and the prophets said nothing of themselves, but 'only as inspired by divine revelation.' Some may think, that our author had here an eye to 2 Pet. i. 21.

5. In some places already mentioned, and in many others [u], the whole of the New Testament is comprehended in the expression of evangelists and apostles.

6. He [x] relies, he says, entirely, upon the truly divine scripture, for what he advances.

7. 'Moses [y] and the prophets, the Lord Christ, and the 'apostles.'

8. 'Blessed [z] therefore are all they, who, by the divine scrip-'tures of the Old and New Testament, know the one God, 'Creator of all.'

V. I would now mention two observations:

1. The canon of the New Testament had not been settled in the time of this writer, by any authority that was decisive and uni-

q Οὗτος ὁ σκοπὸς πάσης τῆς θεοπνεύστου γραφῆς, παλαιᾶς τε καὶ καινῆς διαθήκης. L. v. p. 208. B.

r Ο [illegible] Μωυσῆς, καὶ οἱ λοιποὶ πάντες [illegible] . . . ἀλλ' [illegible] καὶ οἱ κύριος [illegible], καὶ οἱ [illegible], εὐαγγελισταὶ καὶ ἀπόστολοι, [illegible]. L. v. p. 243. A.

s L [illegible] 255. D.

t . . . ἀλλ' ἐκ θείας ἀποκαλύψεως [illegible]. L. i. p. 115. B.

u L. i. p. 115. E. L. v. 245. A.

x L. i. p. 115. F. Vid. et p. 116. A. . . E.

y . . . τῶν δὲ θεσπεσίων χρηστῶν καὶ τῶν ἀποστόλων. L. i. p. 117. A.

z L. vi. p. 271. E.

versally

verſally acknowledged. The long paſſage concerning the catholic epiſtles, which we have ſeen, ſeems to afford full proof of this: for determining the regard due to thoſe epiſtles, he appeals to the teſtimony of the church in early times, the commentators upon ſcripture, and divers ancient writers; and, in the end, mentions different opinions about them in his own time, and ſpeaks of thoſe epiſtles, or ſeveral of them, as of doubtful authority, whilſt other parts of ſcripture were univerſally acknowledged; all which tends to ſhew, that the canon of the ſcriptures of the New Teſtament had not been ſettled, and decided by any authority in which all acquieſced. But Chriſtian people were at liberty to judge for themſelves, concerning the genuineneſs of writings propoſed to them as apoſtolical; and to determine according to evidence.

2. I think, that the work of this learned man, who had travelled, and ſeen divers parts of the world; and had alſo read, and was acquainted with the writings of ancient Chriſtians, affords a good argument, that there never were any books of authority with Chriſtians, beſide thoſe books of the Old and New Teſtament which are now received by us: and as, in the Old Teſtament, the writers are prophets; ſo, in the New, the writers are apoſtles and evangeliſts. This appears from his quotations, and from the titles and diviſions of ſcripture juſt tranſcribed: moreover, after having ſupported his opinions, as he was able, by the writings of the prophets and apoſtles, for farther ſatisfaction, he alleges paſſages of divers writers who had lived before him. Some, it ſeems, after the publication of the former part of this work, in which are ſo many quotations of the ſeveral parts of canonical ſcripture, ſaid, that [a] his interpretations of ſcripture were different from thoſe of our fathers, who might be reaſonably ſuppoſed to have underſtood the true meaning of ſcripture. Well, what authors does he now allege? Does he produce paſſages of Hermas, Clement, Ignatius, the Recognitions, the Clementines, the Conſtitutions, the Acts or Preaching of Paul, or Peter, or Matthias, or any other like writings? No: his [b] firſt author is Athanaſius, biſhop of Alexandria; and, after that, Gregory Nazianzen, and ſome others; which, I think, muſt be allowed to be a good argument, that the writings of early Chriſtians, after the apoſtles, never were of authority. Coſmas alleges none of them; nor did they, who made exceptions to the firſt edition of his work, expect ſuch citations from him; for he

[a] L. 10. p. 315. C. D.
[b] [illegible] Ibid. E.

makes

makes no apology for taking no notice of them; but immediately proceeds to writers of the fourth century, whose works never could make any pretensions to be a part of the rule of faith. So now, in a like case, a writer of the present time, after proofs from the Old and the New Testament, might, for the satisfaction of some objectors, quote Stillingfleet, and Tillotson, and Burnet, or Owen, and Baxter, and Manton.

VI. I shall add a few select passages:

1. He says, that [c] all Christ's miracles were suited to his excellent and gracious doctrine, being healing and beneficial. If any should object the loss of the swine, and the fig-tree; those miracles were not wrought on men, but only on brutes, and a vegetable plant. He afterwards considers also the action of Christ's driving the buyers and sellers out of the temple; and says, that even then Christ did not strike any man with the whip, which he had in his hand, but the brute animals only.

2. Cosmas speaks very agreeably of the progress of the Christian religion: he observes, that [d] the gospel was first preached by the apostles with great success, in the Roman empire; soon after that, it was preached in Persia, by the apostle Thaddeus. Accordingly, it is written in the catholic epistles: 'The church, which is at Babylon, elected together with you, 'saluteth you.' In another place [e] he enlarges upon the wonderful progress of the Christian religion, as agreeable to what Christ had foretold. [John xvi. 33. Matth. xvi. 18. xiii. 33. xxiv. 14.] 'For,' says he, 'though from the beginning Christians were persecuted by the Greeks and Jews, they overcame, 'and drew over their enemies to themselves: accordingly, we 'see, the church has not been destroyed, but still subsisting and 'multiplied; and the whole earth filled, and still more and more 'filling, with the doctrine of the Lord Christ, and the gospel 'preached in all the world; which, [f] says he, I myself have seen 'in many places, and therefore can bear witness to the truth of 'it.' He here mentions a great many countries, remote from each other, where the gospel had been planted; and particularly several places in the Indies, where he had been, in which were many churches. He expressly says, that in Persia were many churches, and bishops, and people, and many martyrs; as also in Ethiopia and Arabia.

[c] L. iii. p. 164, 165. [d] L. ii. p. 147. E. 148. A. [e] L. iii. p. 178. C. D. E. et p. 179. [f] Ib. p. 179. E.

CHAP.

# CHAP. CXLIX.

## FACUNDUS, Bishop of Hermiana, in Africa.

1. FACUNDUS, [a] a learned African bishop, flourished about the year of Christ 540.

2. I need not take notice of quotations of the Gospels, and Acts, and other books of the New Testament, which were always received by all Christians in general, in every part of the world.

3. He quotes [b] the epistle to the Hebrews, as the apostle Paul's.

4. He likewise quotes [c] the epistle of the apostle James, and [d] the second epistle of the apostle Peter, and [e] the epistle of the apostle Jude, and also [f] the book of the Revelation.

5. It is likely, therefore, that he received all the books of the New Testament, which we do, and no other.

6. His general division of the books of the New Testament is, that [g] of gospels and apostles: for all which he has the greatest [h] regard.

7. He quotes [i] the epistle to the Ephesians with that title.

8. He cites Tit. ii. 13. after this manner: 'Looking [k] for 'the blessed hope, and the appearing of the glory of the great 'God, our Saviour Jesus Christ.'

9. Facundus, citing the fifth chapter of the first epistle of St. John, does not mention the heavenly witnesses, but says, that [l] 'the

[a] V. L. Cav. H. L. Du Pin. Bib. T. v. [illegible] Fabric. Bib. Ec. ad Isidor. de Scr. [illegible] 18. et 19. [b] Sic etiam, [illegible] Paulus [illegible] [Petri] compostolus [illegible] omnibus legitur dicens: 'Obe- [illegible] apostolis veteris.' . . . [Hebr. xiii. [illegible]] Facund. l. xii. c. 3. p. 195. C. Paris. [illegible] . . . ad Hebræos dicit apostolus. L. iii. [illegible] p. 47. D. et alibi. [c] Jacobus [illegible] dicit: 'Nolite plures magistri [illegible] [Cap. iii. 1.] L. x. c. 2. p. 151. C. [illegible] c. l. vi. c. 5. p. 93. C.

[d] Admonet, quod Petrus apostolus [illegible] 'Dilectissimus frater noster Paulus, [illegible] cum quæ data est illi sapien- [illegible] scripsit vobis' . . . [2 Pet. iii. 15, [illegible]] L. [illegible] c. 2. p. 187. D.

[e] Quem Spiritum illi non habent, qui se [illegible] Ecclesia segregant, apostolo Juda di- [illegible] 'Hi sunt qui segregant semetipsos, 'animales, Spiritum non habentes.' [ver. 19.] l. xii. c. 1. p. 186. B.

[f] L. ii. c. 5. p. 30. 'A. et passim.'

[g] Evangelicæ et apostolicæ de Domino voces. L. i. c. 5. p. 17. B.

[h] Hanc autem reverentiam ipsi divinæ scripturæ deferimus, ut non credamus quod aliquid indigne laudavit. Et ideo cum audiamus apostolum inter alios justos Samson quoque laudantem, atque dicentem [Hebr. xi. 32.] intelligimus, quod . . . l. xii. c. 1. p. 186. D. [i] Audiant apostolum scribentem Ephesiis, l. iii. c. 6. p. 48. C. [k] . . . expectantes beatam spem, et adventum gloriæ magni Dei salvatoris nostri Jesu Christi. l. i. c. 1. p. 3. [l] Nam et Johannes in epistola sua de Patre et Filio et Spiritu Sancto sic dicit: 'Tres sunt qui testimonium dant 'in terra, spiritus, aqua, et sanguis. Et 'hi

'the spirit' denotes the Father, 'the water' the Holy Spirit, and 'the blood' Jesus Christ.

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## CHAP. CL.

### ARETHAS.

1. 'ARETHAS, says [a] Du Pin, who wrote a Commentary 'upon the Revelation, extracted from that of Andrew of 'Cæsarea, is placed in the sixth century, and reckoned to have 'been bishop of Cæsarea: but there is no proof, neither of the 'one, nor the other.'

2. By Cave [b] Arethas is placed at the year 540. And he is somewhat displeased with Casimire Oudin, for supposing him to have lived much later, about the year 920. Nevertheless [c] Fabricius favours Oudin's conjecture, that Arethas was a writer of the tenth century: however, he calls his Commentary upon the Apocalypse an excellent work.

3. Mill [d] speaks of him, together with other writers, of the sixth century, about 540, and calls his work a chain, collected out of the Commentary of his predecessor Andrew, and the works of Irenæus, Hippolytus, Gregory Nazianzen, Cyril of Alexandria, and others.

4. Arethas, at the beginning of his Commentary, upon ch. i.

'hi tres unum sunt:' in 'Spiritu' significans Patrem, sicut Dominus mulieri Samaritanæ, secundum ipsius Johannis Evangelium, loquitur, dicens . . . [Joh. iv. 21. . . 24.] In 'aqua' vero Spiritum Sanctum significans, sicut in eodem suo evangelio exposuit verba Domini . . [cap. vii. 37. . . 39.] In 'sanguine' vero Filium significans, quoniam ipse ex Sancta Trinitate communicavit carni et sanguini. L. i. c. 3. p. 7. C.

Nam si ecclesia Christi . . . tres credidit et prædicavit, Patrem, et Filium, et Spiritum Sanctum, sicut testimonio Johannis supra docuimus, quo dictum est: 'Tres 'sunt qui testimonium dant in terra, spi-'ritus, aqua, et sanguis. Et hi tres unum 'sunt.' Ib. p. 8. C. D. [a] Bib. des Aut. Ec. T. v. p. 74. [b] Arethas, Cæsareæ Cappadociæ Archiepiscopus, claruit uti vult Coccius, et post eum alii (qui tamen incertis prorsus nituntur conjecturis) circa annum 540. Longe vero recentior, si modo verum sit, quod vult Casimirus Oudin, eundem scilicet fuisse nostrum cum Aretha presbytero Cæsariensi, qui circa annum 920, scripsit Translationem Euthymii Patriarchæ, C. P. apud Lippomanum Tomo 3. repertam. Verum id gravis affirmat Oudinus. Nec enim præsto est argumentum, quo sententiam suam confirmet. Cav. H. L. T. i p. 520.

[c] Arethas, qui et ipse post Andream Cæsareæ ejusdem in Cappadocia Archiepiscopus fuisse traditur, forte haud diversus est ab Aretha, qui adhuc presbyter Cæsariensis scripsit de translatione Euthymii C. P. A. C. 911. defuncti. Neque improbabilis hæc mihi videtur C. V. Casimiri Oudini conjectura . . . ejus insigne in Apocalypsin opus prodiit, &c. Bib. Gr. T. vii. p. 791. 792. [d] Prolog. n. 1007.

ver. 1, 3. says, 'That [e] some of the ancients looked upon this 'book as spurious, and because it differed from the style of 'the beloved disciple in his other writings, ascribed it to 'another. But Gregory, called also the divine, reckons it 'among the genuine writings of the evangelist: and in the [f] 'preface, agreeably to what had been before written by 'Andrew, he says, it had been received as inspired scripture 'by Basil, Gregory, Cyril [of Alexandria], Papias, Irenæus, 'and Hippolytus, orthodox fathers; and, therefore, it ought to 'be received in a like manner by us.'

5. Possibly, some may think, that the writers here named, afford an argument, that Arethas did not live later than the sixth century.

6. I would briefly observe, that in this work are quoted most or all the books of the New Testament, particularly, the [g] gospel of Mark, and the [h] Acts, written by Luke; the epistle to the Hebrews [i] as Paul's, expressly, and [k] often; the [l] epistle of James, and [m] the second of Peter: he received all the three epistles of John; for he often quotes the first, and once in this manner: John [n] in the first of his catholic epistles. It is likely, therefore, that he received all the same books of the New Testament that we do; nor have I observed any marks of peculiar respect for any other Christian writings; and may I add here, though somewhat out of place, that [o] this writer quotes Solomon's song.

7. Upon Rev. i. 5. *Unto him who loved us, and washed us from our sins in his own blood:* he says, that was [p] written two ways, in some copies 'washed,' in others 'delivered' or 'redeemed.' Mill [q] has taken notice of this place, and prefers the latter reading.

[e] Τινες των εγχωριων υποπτευουσι τον λογον τοις ευαγγελιοις, ετερου τινος αναθεσεις. Ο δε Γρηγοριος θειος λεγομενος, ... φησας, Μετα με αποκαλυψις. Areth. Comm. in Apocalyps. p. 645. B. ad calcem Comment. Oecumen. T. 2. [f] Proœm. ib. p. 640. B. [g] Vid. Not. [h].

[h] Λουκας γαρ εν ταις πραξεσι γραφων, ... Μαρκος δε εν τω ... κ. λ. Ib. p. 652. B.

[i] Ειρε πολλω πριν εξαρτισις ... Ibid. p. 762. B.

[k] p. 659, B. 729. C. 732. D. 762. C. et passim. [l] p. 668. E.

[m] p. 675. D. [n] Ο παλαιος θεοπνευστος ευαγγελιστης προειρηκεν ... εν τη πρωτη των καθολικων αυτου επιστολων. Ib. p. 648. D. [o] p. 658. B. C.

[p] Διεσωζεσθαι τον τρις διαφορα εκειτο. Λυεται μεν γαρ ο τας κηλιδας και τας στολας ... Λυεται δε ο τον εγκλημαλων ... p. 650. D.

[q] Memorat Arethas duplicem lectionem, λυσαντι, et λυσαντι. Certe ob sequens εν τω αιματι, λυσαντι jam in codd. plerosque omnes invasit. Sed λυσαντι genuinum est .... Λυσαντι hic est λυτρωσαντι quomodo Apocalypses infra, c. 5. v. 9. Ηγορασας ημας τω αιματι σου. Prolog. n. 1007.

## CHAP. CLI.

### ARATOR.

1. ARATOR [a], at first an advocate, then a soldier, afterwards a [b] courtier, thought fit at length to retire from the world, and was appointed sub-deacon in the church of Rome.

2. He composed a work, entitled [c] The Apostolical History, in verse, in two books, composed out of the Acts of the apostles, which [d] he ascribes to St. Luke.

3. In Acts, xx. 28, he seems to have read 'the church of the 'Lord:' for he speaks only [e] of the church which Christ, the Lord and master, had purchased with the price of his blood. Arator was [f] an Homoüsian. If he had had in his copies, *the church of God*, or had had any knowledge of that reading, he would not have failed to insist upon it.

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## CHAP. CLII.

### JUNILIUS.

1. JUNILIUS was an African bishop, but of what place, is not certainly known. Cave speaks of him, as [a] flourishing about the year 550; Hody about [b] 560. He is in Trithemius; and I transcribe his chapter [c] below. Moreover Du

a Vid. Trithem. De Scr. Ec. cap. 213. Baron. Ann. 544. n. 1, 2. Pagi Ann. 544. n. 3. Basnag. Ann. 544. n. 10. Cav. H. L. T. i. p. 523. Du Pin. Bib. T. v. p. 73.

b Ecclesiam subeo, dimissa naufragus aula,
Perfida mundani desero vela freti.
Transferor ad niveas Petri sine turbine caulas,
Et fruor optati jam statione soli.
Arat. ad Vigil. p. 125. F.

c Historia Apostolica. Ap. Bib. PP. Ludg. T. x. p. 125. . . . 142.

d Versibus ergo canam, quos Lucas retulit, actus. Ib. p. 125.

e Perpetuo pro rege pati, servare Magistri
Ecclesiam, Christus pretium quam sanguine nobis
Fecit in orbe suo, famuli retinere laborent,
Quæ Dominus de morte dedit. . . .
Hist. Ap. l. ii. p. 138. F.

f . . . . unum
Personas tres esse Deum.
L. i. p. 128. D. Vid. et G.

a H. L. T. i. b De Biblior. Text. Orig. p. 653. c Junilius Episcopus cujusdam urbis in Africa: nomen autem urbis invenire non potui: vir certe in

[d] Du Pin, and [e] Fabricius have accounts of this bishop, which deserve to be taken notice of.

2. The only remaining work of Junilius, and the only work of his, which Trithemius, in the fifteenth century, had met with, intitled, Of [g] the Parts of the Divine Law, in two books, is written by way of question and answer.

3. He has several ways of dividing the books of scripture. Some [h] are of perfect, others of middle authority, others of none at all: and [i] some are historical, some prophetical, some proverbial, some teach simply. So that to transcribe him at length requires more room than I can afford: I shall, however, take briefly what he says relating to the books of the New Testament.

4. 'The [k] historical books of the New Testament, of perfect 'and canonical authority, are the four gospels of Matthew, 'Mark, Luke, John, and the Acts of the apostles.'

5. 'Those [l] books, he says, teach simply, wherein we are 'plainly instructed concerning faith and manners; and which 'do not relate history, nor prophecy, nor speak proverbially, 'but only teach plainly. The books that teach simply, are 'the epistles of the apostle Paul: to the Romans one; to the 'Corinthians two; to the Galatians one; to the Ephesians 'one; to the Philippians one; to the Colossians one; to the 'Thessalonians two; to Timothy two; to Titus one; to Phi-

in sacris scripturis valde doctus, et in secularibus disciplinis, meo judicio, sufficienter instructus, sensu profundus, eloquio dulcis et ornatus, multa dicitur conscripsisse opuscula. Sed ego tantum vidi opus insigne, quod scripsit ad Primasium supradictum episcopum, quod prænotavit, De Partibus Divinæ Legis. Claruit, A. D. 540. Trithem. de Script. Ec. cap. 155.

[d] Bib. des Aut. Ec. T. v. p. 81.

[e] De Veritat. Relig. Christian. p. 255.

[g] De Partibus Divinæ Legis. Libri duo. Ap. Bib. PP. Max. T. x. p. 340. ... 350. [h] Discip. Quomodo divinorum librorum consideratur auctoritas? Mag. Quia quidam perfectæ auctoritatis sunt, quidam mediæ, quidam nullius. D. Qui sunt perfectæ auctoritatis? M. Quos canonicos in singulis speciebus absolute enumeravimus. D. Qui mediæ? M. Quos adjungi a pluribus diximus. D. Qui nullius auctoritatis sunt? M. Reliqui omnes. L. i. c. 7. p. 341. G. H. [i] Disc. Species dictionis quot sunt? M. Quatuor. Nam aut historica est, aut prophetica, aut proverbialis, aut simpliciter docens. L. i. c. 2. p. 340. F.

[k] ... Evangeliorum quatuor: secundum Matthæum, secundum Marcum, secundum Lucam, secundum Johannem: Actuum apostolorum. Ib. c. 3. p. 340. G.

[l] D. Quæ est simplex doctrina? M. Qua, de fide aut de moribus in præsenti tempore docemur. D. Quare hoc nomen accepit? M. Quia. ... neque historiam texit, neque prophetiam, neque proverbialiter loquitur, sed tantum modo simpliciter docet. D. Qui libri ad simplicem doctrinam pertinent? M. ... Epistolæ Pauli apostoli ad Romanos, 1. ad Corinthios, 2. ... Beati Petri ad Gentes, 1. et beati Johannis prima. D. Nulli alli libri ad simplicem doctrinam pertinent? M. Adjungunt quamplurimi quinque alias, quæ apostolorum canonicæ nuncupantur: Jacobi 1. Petri secundam, Judæ unam, Johannis duas. Ib. c. 6. p. 341. F.

'lemon one; to the Hebrews one; one of the blessed Peter to 'the Gentiles; and the first epistle of the blessed John. To 'these many add five more; one epistle of James; the second 'of Peter; one of Jude; and two of John.' He also says, 'that '[m] the Revelation of John was doubted of, generally, by the 'Christians in the east.' Which may imply, that it was generally received in Africa, as indeed it was.

6. It may be here asked by some: How could Junilius, an African, know the sentiment of Christians in the east, concerning the book of the Revelation? And how comes it to pass, that he speaks as he does of the catholic epistles? I answer, that in the preface or dedication of his work to Primasius, he says, he [n] had been acquainted with Paul, a Persian, a learned man, who had been educated in the school of the Syrians at Nisibis. From him, it is likely, he received this information, as indeed he there intimates.

7. And in what he says of the Catholic epistles there are two things somewhat remarkable. First, that he supposeth the first epistle of Peter to have been written to Gentiles; and consequently the second also, if it be Peter's: for, very probably, the two epistles were sent to the same people. Secondly, of the seven catholic epistles he reckons two only of perfect canonical authority: the other five are only of middle authority, rejected by some, and received by others. If Junilius has here given a true account of what he heard from the above named Persian, it may be argued, that there were some in the east, who rejected or doubted of the epistle of James, as well as the other four: which indeed appears to me very probable.

8. In another place [o] he mentions the books of the New Testament in this order: the four gospels, the apostolical epistles, and the Acts.

9. He puts the question; 'How [p] do we know the authors of 'the books of scripture? The answer is: Some are known by

[m] Cæterum de Johannis Apocalypsi apud Orientales admodum dubitatur. Ib. c. 4. p. 341. B. [n] Ad hæc ego respondi: Vidisse me quemdam Paulum nomine, Persam genere, qui in Syrorum schola in Nisibi urbe est edoctus, ubi divina lex per magistros publicos, sicut apud nos in mundanis studiis Grammatica et Rhetorica, ordine et regulariter traditur. Ib. p. 340. C. [o] Quis est ordo divinorum voluminum? . . . . Evangelia (ut supradictum est) quatuor, apostolicæ epistolæ, et Actus. Ib. c. 10. p. 342. B.

[p] D. Scriptores divinorum librorumque ratione cognoscimus? M. Tribus modis. Aut ex titulis, et proœmiis, ut prophetarum libros, et apostolorum epistolas. Aut ex titulis tantum, ut evangelistas. Aut ex traditione veterum, ut Moyses credatur scripsisse quinque primos libros historiæ. . . . Similiter et Jesu Nave liber, ab eo quo nuncupatur, traditur scriptus. . . . Sciendum præterea, quod quorumdam librorum penitus ignorantur auctores, ut et Judicum, et Ruth, et Regum. &c. Ib. c. 8.

'the

'the titles, and introductions, as the books of the prophets, in 'the Old Teſtament, and the epiſtles of the apoſtles, in the 'New. Some are known by their titles, only, as the goſpels; 'ſome by tradition from the ancients, as the five books of 'Moſes. Of ſome books the authors are unknown, as thoſe of 'Ruth, the Judges, and the Kings.'

10. He likewiſe puts the queſtion: How [q] do we know the books of our religion to be written by divine inſpiration? I tranſcribe his anſwer below, though it be ſomewhat long; where he alſo ſays, 'that miracles were wrought till the ſcrip-'ture (or the Chriſtian religion) was received by the Gentiles: 'but now it is ſufficient, that it is univerſally received; which 'may be conſidered as a ſtanding miracle.'

11. Before I conclude this chapter I ſhould refer to James Baſnage, who has obſervations upon this writer's catalogue of the books of ſcripture, that part eſpecially, which concerns the books of the Old Teſtament.

## CHAP. CLIII.

### MAGNUS AURELIUS CASSIODORIUS SENATOR.

I. *His life.* II. *Three catalogues of the books of the Old and New Teſtament inſerted by him in his Inſtitution; Jerom's, Auguſtine's, and that of the old Latin verſion.* III. *General Remarks upon thoſe catalogues, as here rehearſed.* IV. *An account*

[q] Dic. Unde probamus, libros religionis noſtræ divina eſſe inſpiratione conſcripto? M. Ex multis, quorum primum eſt ipſius ſcripturæ veritas: deinde ordo [illegible], conſonantia præceptorum, modus [illegible] ſine ambitu, puritaſque verborum. Additur conſcribentium, et prædicantium qualitas: quod divina homines, [illegible] viles, infacundi ſubtilia, non niſi [illegible] Spiritu tradidiſſent. Tum [illegible] vitæ, quæ dum prædicaretur, licet a paucis deſpectus, obtinuit. Accedunt his rectificatio [f. teſtificatio] contrariorum, ut Sibyllarum vel Philoſophorum, expulſio adverſariorum, utilitas conſequentium, exitus eorum, quæ per acceptationem et figuras prædicatæque prædicta ſunt. Ad poſtremum, miracula jugiter facta, donec ſcriptura ipſa ſuſciperetur a Gentibus. De qua nunc ad proximum miraculum ſufficit, quod ab omnibus ſuſcepta cognoſcitur. Ib. l. ii. c. 29. p. 550. [r] Hiſt. de l'Egliſe. l. viii. c. 10. p. 443, 444.

*of his Complexiones, or short commentaries, and extracts from them.*

I. MAGNUS [a] AURELIUS CASSIODORIUS SENATOR [b] is placed by Cave as flourishing in the year 514, when he was consul: but as I am to quote his works, written after his retirement from the world, particularly his 'Institution of sacred Letters,' or Theology, written in 556, or thereabouts, I place him at that year. He lived to a great age: but the time [c] of his death is not certainly known. I beg leave to refer to [d] some places in this work, where this writer has been already mentioned.

II. Cassiodorius, in that work, has put down three Catalogues of the books of the Old and New Testament.

1. The first he calls [e] Jerom's: what was St. Jerom's catalogue or canon of the books of the Old Testament, is well known from his Prologus Galeatus, still extant, and transcribed [f] formerly: his canon was the same with that of the Jews; and there can be no mistake about it. But the catalogue, as published in in Cassiodorius's work, is not exact: for the book of the Kings, which should follow after Samuel, is wanting: and instead [g] of Ecclesiastes, is put Ecclesiasticus. Upon this part of the Catalogue, as published by Garetius, Martianay made some free and just remarks, which I place below [h] for the sake of curious readers. The remainder of the catalogue, consisting of

[a] Vid. Cav. H. L. T. i. p. 501. Du Pin Bib. des Aut. Ec. T. v. p. 63. Fabric. ap. Bib. Ecc. ad Honorii Aug. l. xiii. cap. 21. Trithem. de Scr. Ec. cap. 212. Le Long Bib. Sacr. p. 670. Vit. Cassiod. a Garetio conscript. Pagi Ann. 493. n. iii. 514. n. i. 562. n. iv. S. Basnag. Ann. 534. n. ii. 535. n. x. 562. n. i.

[b] Senator absque collega annum aperuit, ut habent omnes Fasti, et ipsemet in Chronico suo prodit. Est is Cassiodorus. . . . Cumque in omnibus Fastis et in epistolarum subscriptionibus vocetur tantum Senator, eo cognomine uti proprio appellatum fuisse, et ita in Fastis citandis appellandum intelligimus. Pagi Ann. 514. n. i.

[c] Ad num. v. et seqq. pluribus de Magno Aurelio Cassiodoro Senatore agit hoc anno Baronius, quo ejus mortem consignat. Verum annus mortis ejus, deficientibus veteribus monimentis, definiri non potest. Unde plures eum in annum DLXXV. tulerunt. Pagi Ann. 562. n. iv.

[d] See vol. ii. p. 219, 220. and 228, 229.

[e] Divisio scripturæ divinæ secundum Hieronymum. Auctoritas divina secundum sanctum Hieronymum, in Testamenta duo ita dividitur, id est, in Vetus et Novum, &c. De Institut. Divinar. Lit. cap. 12. T. ii. p. 516. Venetiis, 1729.

[f] See p. 15—17.

[g] Salomon: Proverbia, Ecclesiastes, Canticum Canticorum. Ibid.

[h] Hæc ex Prologo Hieronymi Galeato afferebat Cassiodorius. Sed vitiosa et prorsus illa divisio, tam in editis, quam in manuscriptis libris. 1. quidem omissa ubique voce Malachim, post verbum Samuel. . . . 3. pro nomine isto Ecclesiastes posuerunt Ecclesiasticum, qui non est Salomonis, sed liber Jesu filii Sirach: quique in canonem nusquam admissus est ab Hieronymo. Neque tamen negligentiæ vel inscientiæ accusandus est Garetius noster, qui in ultima Cassiodori operum editione hos non emendarit codicum, seu editorum, seu manuscriptorum, errores, &c. Martian. Prolegom. iii. n. i. in Divin. Lib. Hieron.

the

the books of the New Testament, is thus: 'The [i] evangelists, 'Matthew, Mark, Luke, John. After them follow the epistles 'of the apostles; two of Peter; fourteen of Paul; three of 'John; one of James; one of Jude; one book of the Acts 'of the apostles by Luke; one book of the Revelation of 'John.'

2. The next is called the Division of the Divine Scripture according to Augustine. We have already considered very largely Augustine's testimony to the scriptures: nevertheless I shall here transcribe the titles of the books of the New Testament, as enumerated by Cassiodorius. 'The [k] New Testament 'consists of one-and-twenty epistles of apostles, that is, one 'epistle of the apostle Paul to the Romans: to the Corinthians, 'two; to the Galatians one; to the Ephesians one; to the Philip-'pians one; to the Thessalonians two; to the Colossians one; to 'Timothy two; to Titus one; to Philemon one; to the He-'brews one; two epistles of Peter, three of John, one of Jude, 'one of James; the four gospels according to Matthew, Mark, 'Luke, John; one book of the Acts of the apostles; one book 'of the Revelation.' And having put down this catalogue, 'Cassiodorius refers to Augustine's second book of the Christian doctrine: nevertheless he does not transcribe exactly. And the books of the New Testament are here rehearsed in a different order from that in Augustine, as any one may perceive by comparing [l] them.

3. The third catalogue is called the Division of Sacred Scripture, according to the ancient translation: meaning, I suppose, the ancient Latin translation of the Old Testament from the Greek of the Seventy, which was in use before Jerom made a translation from the Hebrew. And for the New Testament, meaning the old Latin translation from the original Greek, which had been in use before Jerom corrected it. I intend to transcribe this catalogue at length. 'The [m] holy scripture, ac-

'cording

[i] In evangelistas, qui sunt Matthæus, Marcus, Lucas, Johannes. Post hos sequuntur epistolæ apostolorum, Petri duæ, Pauli quatuordecim, Johannis tres, Jacobi una, Judæ una, Actuum Apostolorum Lucæ una, et Apocalypsis Johannis una. De Institut. Divin. Lit. c. 12. [k] In epistolis apostolorum viginti una, id est, Pauli apostoli ad Romanos una, ad Corinthios duæ, ad Galatas una, ad Ephesios una, ad Philippenses una, ad Thessalonicenses duæ, ad Colossenses una, ad Timotheum duæ, ad Titum una, ad Philemonem una, ad Hebræos una, Petri duæ, Johannis tres, Judæ una, Jacobi una: In evangeliis quatuor, id est, secundum Matthæum, secundum Marcum, secundum Lucam, secundum Johannem: In Actibus apostolorum liber unus. In Apocalypsi liber unus. Beatus igitur Augustinus . . . secundo libro de Doctrina Christiana Scripturas Divinas prænotavimus diversum et longe aliter ordinat. Ib. c. 13. p. 516. [l] See above, p. 85.

[m] Scriptura sancta, secundum antiquam translationem, in Testamento duo ordinat,

'cording to the ancient translation, is divided into two Testa-
'ments, the Old, and the New. In the Old are Genesis, Exo-
'dus, Leviticus, Numbers, Deuteronomy, Joshua the son of
'Nun, the Judges, Ruth, four books of the Kings, two books
'of the Chronicles, one book of the Psalter, five books of So-
'lomon, that is, the Proverbs, Wisdom, Ecclesiasticus, Eccle-
'siastes, the Canticles: The prophets, that is, Isaiah, Jeremiah,
'Ezekiel, Daniel, Hosea, Amos, Micah, Joel, Obadiah, Jonah,
'Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi,
'who is also called the Angel, Job, Tobit, Esther, Judith, two
'books of Ezra, two books of the Maccabees. After these fol-
'low the four evangelists, Matthew, Mark, Luke, John, the
'Acts of the apostles, the epistles of Peter to the Gentiles, the
'epistle of Jude, of James to the twelve tribes, of John to the
'Parthians, the epistles of Paul; to the Romans one; to the Co-
'rinthians two; to the Galatians one; [to [n] the Ephesians one;]
'to the Philippians one; to the Colossians one; to the Hebrews
'one; to the Thessalonians two; to Timothy two; to Titus,
'one; to Philemon one; the Revelation of John.'

This catalogue, so far as relates to the Old Testament, should be compared with the canon of the third council of Carthage, formerly [o] transcribed, with which it mightily agrees. Here, as well as there, are reckoned five books of Solomon: in both catalogues are placed Tobit, Judith, and the two books of Maccabees: in both are reckoned two books of Ezra, meaning our Ezra and Nehemiah, without any notice of other books ascribed to Ezra. But with regard to the New Testament, there are several differences in the two catalogues, and particularly in the order of the books, as may be observed by any one.

III. Upon these catalogues, so far as relates to the New Testament, I would make two remarks.

In the first place, it seems hence to appear, that the number of books to be received as canonical scripture, had not then

ditur, id est, in Vetus et Novum. In Genesim, Exodum, Leviticum, Numerorum, Deuteronomium, Jesu Nave, Judicum, Ruth, Regnum libros quatuor, Paralipomenon libros duos, Psalterii librum unum, Salomonis libros quinque, id est, Proverbia, Sapientiam, Ecclesiasticum, Ecclesiasten, Canticum Canticorum, Prophetas, id est, Isaiam, Jeremiam, Ezechielem, Danielem, Osee, Amos, Michæam, Joel, Abdiam, Jonam, Nahum, Habacuc, Sophoniam, Aggæum, Zachariam, Malachiam, qui et Angelus, Job, Tobiam, Esther, Judith, Esdræ duos, Maccabæorum duos. Post hæc sequuntur evangeliæ quatuor, id est, Matthæus, Marcus, Lucas, Johannes, Actus apostolorum, epistolæ Pauli ad Gentes, Judæ, Jacobi ad duodecim tribus, Johannis ad Parthos, epistolæ Pauli ad Romanos una, ad Corinthios duæ, ad Galatas una [ad Ephesios una], ad Philippenses una, ad Colossenses una, ad Hebræos una, ad Thessalonicenses duæ, ad Timotheum duæ, ad Titum una, ad Philemonem una, Apocalypsis Joannis. Ibid. cap. 14. p. 516.

[n] The epistle to the Ephesians is wanting in the edition of Cassiodorius, which I make use of: but I suppose it to be only an error of the press.

[o] p. 78, 79.

been

been determined by any authority, univerſally acknowledged, and ſubmitted to by Chriſtians: for Caſſiodorius does not ſay ſo. And his manner of delivering theſe ſeveral catalogues ſeems to ſhew, that he had no knowledge of any ſuch determination.

Secondly, Nevertheleſs there was a very general agreement among Chriſtians concerning the books of the New Teſtament, which ought to be received as canonical, or the rule of faith. There is no remarkable difference in any of theſe catalogues: the firſt two have all the books of the New Teſtament, which are now generally received by us. And if St. John's firſt epiſtle only be mentioned in the third and laſt, poſſibly, the omiſſion of the other two epiſtles is only a fault of the tranſcriber. However, it is well known, and allowed, that the ſecond and third epiſtle of John were not univerſally received in the firſt ages. Once more, for ſhewing the harmony of theſe three catalogues, it ought to be obſerved, that here is no mention made of any books of the New Teſtament as canonical, which are not received as ſuch by us. There are not inſerted, in any of theſe catalogues, Barnabas, or Clement, or Ignatius, or any other Chriſtian writers whatever: which affords a cogent argument, that there were not any other Chriſtian writings, which were placed by the churches upon a level with thoſe in theſe catalogues.

IV. In 1721, Signor Scipio Maffei publiſhed a work of Caſſiodorius, which had been long miſſing: and in the following year the ſame work was publiſhed at London by my learned friend, Mr. Samuel Chandler, with the addition of a judicious preface. It is entitled, 'Complexions[p] or ſhort Commentaries 'upon the Epiſtles, the Acts of the apoſtles, and the Revela-'tion.' To be more particular: Theſe notes or complexions are upon the epiſtles of Paul in the following order: the epiſtle to the Romans, firſt and ſecond to the Corinthians, to the Galations, the Epheſians, the Philippians, firſt and ſecond to the Theſſalonians, to the Coloſſians, the firſt and ſecond to Timothy, to Titus, Philemon, the Hebrews. And the ſeven catholic epiſtles in this order: the firſt and ſecond of Peter, the three epiſtles of John, the epiſtles of James, and Jude: the Acts of the apoſtles, and the Revelation.

1. By which it is manifeſt, that Caſſiodorius received all the books of the New Teſtament, which we do: for about the four

[p] Caſſiodorii Senatoris Complexiones in Epiſtolas et Acta Apoſtolorum et Apocalypſin. Florentiæ M.DCC.XXI.

goſpels

gospels there can be no question. The order of the books here, and in the catalogues before transcribed, I leave to be observed by the reader: I shall, however, take notice of a few other things.

2. Cassiodorius expressly ascribes [q] the Acts of the apostles to Luke the evangelist.

3. He seems to have had a clause in Acts, viii. 39, that [r] the Holy Ghost descended upon the Eunuch after he had been baptized by Philip.

4. At Acts, xiv. 19, he seems to have read a word or two wanting in our copies: 'And [s] whilst they tarried, and taught, 'there came from Antioch certain Jews.' Those expressions are of use to abate the surprize at the sudden change in the people at Lystra.

5. In the title prefixed to the first epistle of Peter, it is said [t] to be written ad Gentes to [Gentiles]: but [u] in the explication Cassiodorius speaks of Peter's writing to believing Jews in Pontus, Galatia, and Cappadocia.

6. Signor Maffei thinks, that [x] our author had the heavenly witnesses in the fifth chapter of the first epistle of John: but that does not appear certain to me. I place the passage [y] below: and would refer to Mr. Wetstein's [z] observations upon it.

7. Cassiodorius says, that [a] John had his revelation in the isle of Patmos, where he had been banished by the emperor Domitian.

q Lucas, unus evangelistarum, qui doctrinam Domini cœlesti veritate conscripsit, Actus quoque apostolorum fideli narratione complexus est. Præf. in Act. Ap.

r . . . et ardore mentis incensus, baptizari se protinus postulavit. Quo facto, Spiritus Sanctus supra eunuchum cecidit, et Philippus subita translatione disparuit. In Act. viii. 38, 39.

s Cumque ibi commorentur, et docerent, supervenerunt quidam ab Antiochia. In Act. xiv. 18.

t Petri apostoli ad Gentes.

u Sanctissimæ regulæ instituta concelebrans, et Petrus Apostolus Jesu Christi scribit absentibus Hebræis, qui impia persecutione Judæorum dispersi fuerant, et advenæ facti per Pontum, per Galatiam, per Cappadociam, per Asiam, et Bithyniam, sed tamen in Christo Jesu certissime credideraut, &c. In 1 Pet. cap. i. in.

x p. 251.

y Cui testificantur in terra tria mysteria, aqua, sanguis, et Spiritus, quæ in passione Domini leguntur impleta: In Cœlo autem Pater, et Filius, et Spiritus Sanctus. Et hi tres unus est Deus. In Johan. cap. v.

z Vid. Wetsten. N. T. Gr. T. ii. p. 726.

a Cum esset in insula Pathmos, a Domitiano Principe propter verbum Domini in exilium feliciter destinatus, Dominico die voce magna commonitus, &c. In Apoc. i. 9.

CHAP

# CHAP. CLIV.

## The IMPERFECT WORK upon St. MATTHEW.

I. *The author's time.* II. *He was an Arian, and a bishop. His censures of the Homoiusians, and of all heresies in general.* III. *Books of the Old Testament received by him.* IV. *Books of the New Testament received by him.* V. *Books quoted, which are not in our canon.* VI. *Select passages.*

I. THE IMPERFECT WORK upon MATTHEW, so called, because it has not come down to us entire, has been mentioned [a] already. It is usually joined with [b] St. Chrysostom's works, because it was formerly ascribed to him; though now it is generally, or universally allowed not to be a work of that eminent man.

The time of the work cannot be exactly determined: but it was written after the reigns of Constantine and Theodosius the first, of both whom [c] the author complains, as having gone into measures, by which [d] the interests of the true principles of Christianity had been opposed and discouraged from that time to his own. In [e] one place he speaks, as if the space of time, between the ascension of Christ and his writing, was almost equal to the life of an antediluvian: which induced Mill to place this author [f] as low as the middle of the tenth century; whereas he may be supposed to amplify beyond the truth. And in another place [g] he speaks, as if there were still heathens, and the rites of Gentilism

[a] See vol. iv. p. 334. [b] Opus Imperfectum in Matthæum. Tom. ii. in Nov. Edition. edit. Morell. Tom. vi. edit. Benedict. [c] Vid. Hom. 29. p. 202. [d] Sic ille afflictas res Arianorum deplorat, quæ sub Constantino per Nicænam fidem depulsæ, sub Theodosio autem Magno [illegible] cœperunt, ita ut ab illo tempore [illegible] fuerunt, sive usque ad auctoris tempora [illegible] tempore ceciderint. Hoc autem deinceps fere per totum librum. Montfaucon. Diatrib. ad Op. Imp. n. v. p. 6. in. Op. Chrys. Opp. T. vi. [e] Et vere [illegible], ut aliquantum ad nostram inconstantiam tardare videtur. Nam si considerentur ex quo Christus in Cœlum ascendit, quantum vivebant homines antediluviani, [illegible] tantum spatium est, quanto tempore erat uniuscujusque eorum. Hom. 52. p. 218. B. [f] Jam ultra partem seculi decimi mediam provecti sumus . . . sub hæc tempora, Auctor Operis Imperfecti in Matthæum, Episcopus Latinus, quisquis ille (qui paulo antecedum in evangelia Marci et Lucæ commentatus fuerat), homilias conscripsit in Matthæum, ut apparet ex suo ipsius calculo, &c. Prolegg. n. 1037. Vid. eund. Prolegg. n. 1360. et in Matth. vi. 13. [g] Ut puta, si bene docent Sacerdotes, et in illis vivant, videntes Gentiles dicunt: 'Benedictus Deus, 'qui tales habet servos.' . . . Nam disciplina Domini ex moribus familiæ demonstratur. Non sicut nostri philosophi, qui magna loquuntur, et nec modica faciunt. Hom. 10. p. 60. B. — Quæ [illegible] Gentiles,

Gentilism were still performed in the Roman empire: which, with other things, induced Montfaucon, who has carefully examined this work, to conclude it probable, that[h] the author lived before the end of the sixth century.

II. The author seems[i] to have been a bishop: but of what place, or of what country, is not known.

1. He wrote[k] not in Greek, but, probably, in Latin, the language in which we have his work.

2. The author was an Arian: he[ii] plainly condemns the Homoüsian doctrine, or the sect that believed three equal persons in the Deity, and of the same substance: where he compares them to heathen idolaters.

3. As this author often speaks very harshly of the Homoüsians, and others, whom he calls heretics, I think it not amiss to take some of those passages.

4. 'All[kk] heretics, he says, are armies of antichrist, but especially that, which has seized the place of the church, and stands in the holy place, so as to seem to have the word of truth, but is indeed the abomination of desolation, and the army of antichrist, which has ruined many souls. Insomuch that, perhaps, this is what the apostle means in those words: *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.*' 2 Thess. ii. 4.

5. The[l] heresy of the Homoüsians, he says, persecutes not

siles, videamus, ut sciamus quare sic orant. Orant dæmones, qui etsi audiunt, exaudire non possunt . . . orant reges mortuos, Jovem, Mercurium . . cæterosque. . . Orant idola insensata. . . . Hom. 13. p. 75. E. 76. A. [h] Ad hæc autem illa quæ de Theodosio Magno, et de tempore subsequenti, de Gentilium Religione quasi adhuc vigente, deque Arianismo ecclesias, episcopos, atque presbyteros passim habente. Hæc, inquam, omnia non ad nonum vel octavum, imo vix ad septimum seculum referri posse videntur. Diatrib. ibid. [i] Vid. Hom. 8. p. 54. B. Hom. 32. p. 133. A. [k] Unde in Græco non dicit 'Beati pauperes,' sed egeni: vel 'beati mendici. Hom. 9. p. 56. E.

[ii] Consequenter et hæreticis dicitur hoc. Quando enim vides hæreticos tres per omnia æquales dicentes, ejusdem esse substantiæ, ejusdem esse auctoritatis, sine principio omnes. . . . Implent enim mensuram patrum suorum Gentilium, quoniam et illi similiter multos deos colebant. Quando vides eos, tres unam personam dicentes, et ipsam esse Deum. . . . Quando vides eos confitentes, ac dicentes, quia Filius de ipsa Patris substantia processit . . . cognosce, quia mensuram implent patrum suorum Gentilium. Et illi enim tales Deos colebant, qui secundum carnem et generabantur, et generabant. Hom. 45. p. 199. C. D. [kk] Exercitus autem antichristi sunt omnes hæreses, præcipue illa quæ obtinuit ecclesiæ locum, et stetit in sancto loco, ita ut videatur verbum veritatis stetisse, cum non sit verbum veritatis, sed abominatio desolationis, id est, exercitus antichristi, qui multorum animas reddidit desolatas a Deo. Et hoc est forte quod apostolus dicit: 'qui adversatur, et extollitur supra omne quod dicitur Deus,' &c. Hom. 49. p. 202. C. D.

[l] Hæresis Homoüsianorum non solum Christi Ecclesiæ adversatur, sed et omnibus hæresibus non similiter sentientibus. Hom. 48. p. 200. D.

only

only the church of Christ, meaning the author's own church, but likewise all other heresies that differ from them.

6. He says, that[m] his ancestors, of the same sect, had suffered greatly from heretics: meaning the Homoüsians. This he speaks of as a thing well known.

7. And now I shall transcribe below[n], somewhat at length, the passage before referred to, where the author complains of the proceedings in the reigns of Constantine and Theodosius.

8. 'The[o] Lord represents all heresies as briars and thorns; 'but especially the triangular impiety, which he foresaw would 'most prevail in the world.'

9. 'Heresies[p] have the outward appearance of churches: but 'they are not churches, any more than apes are men.'

10. 'Heretics[q] are worse than heathens: for heathens blas-'pheme Christ ignorantly; heretics, knowingly, oppose the true 'doctrine of Christ.' He speaks to the like purpose in another[r] place.

11. 'As[s] a member cut off from the body cannot live, in 'like manner all heretics cut off from the body of the one 'church, cannot have the life of Christ, nor any spiritual good 'things. But their church is deserted, not by men indeed, for 'it abounds with evil men, who are always the most; but it is 'deserted by all good men, and by God himself, and all the 'things that are of God.'

12. Explaining the parable of the virgins in Matth. xxv. he says:

[m] Quanta passi sunt ab hæreticis patres [illegible] nullus ignorat. Hom. 46. p. 194. D.

[n] Hinc exposuimus hic auditiones præ[illegible]nam, et fames, et terræ motus . . . et [illegible]ctiones Christianorum . . . quæ ante [illegible] tempora a tempore Constantini usque [illegible] tempus Theodosii. Abominationem [illegible] desolationis diximus hanc hæresim, [illegible] occupavit sanctæ ecclesiæ loca, et [illegible] desolavit a fide, et ipsum exercitum [illegible] . . . intelligat esse omnia hæc [illegible] spiritualia, quæ facta sunt tempore [illegible] simul et Theodosii usque [illegible]. In Matth. xxiv. Hom. 49. 202. E.

[o] Et verum est quidem, quia spinas et [illegible] omnes iniquos hæreticos appella-[illegible]. Tamen fortitan sciens Dominus hanc [illegible] prævalituram præ omnibus tribu-[illegible] appellavit, quasi Trinitatis profes-[illegible] triangulam impietatem in sua per-[illegible] ambulantes. Hom. 19. p. 95. D.

[p] Quoniam et simia hominis habet mem-[illegible] et per omnia hominum imitatur, num-[illegible] propterea dicenda est homo? Sic et [illegible] omnia ecclesiæ habet et imitatur mysteria. Sed non sunt ecclesiæ. Hom. 19. p. 93. C.

[q] Hereticos Gentibus esse pejores, dubitat nemo. Primum, quia Gentiles per ignorantiam Christum blasphemant, hæretici autem scientes Christi laniant veritatem. Hom. 30. p. 128. C.

[r] Quoniam Gentiles veritatem spernunt, quam non audierunt: Judæi autem, quam non crediderunt: Hæretici autem, quam audierunt et didicerant. Hom. 41. p. 176. C.

[s] Sicut autem membrum a corpore præcisum, vivere non potest . . . sic et omnes hæretici, præcisi a corpore unius ecclesiæ, nec vitam Christi in se habere possunt, nec vivificatem gratiæ spiritualis, sed est ecclesia eorum deserta: non ab hominibus: abundat enim perversis hominibus, quomodo semper malorum major est copia quam bonorum. Sed deserta est a sanctis, deserta est a sanctitate, a fide, a veritate, a gratia, a Spiritu, deserta denique est ab ipso Deo, et a bonis omnibus quæ sunt Dei, &c. Hom. 46. p. 197. B. C. D.

says: 'The[t] foolish virgins are such as have the faith entire, 'but want works of righteousness. Whereas Jews and heretics have not faith, nor works; nor can have them: and if 'they had the oil of works, it could not profit them, because 'they have not faith to enkindle it.'

13. Upon Matth. vii. 27. *And great was the fall of it*: he says, that[u] heresy is worse than fornication, adultery, or murder. For if a Christian should offend in any of those points, he may repent, as David did: but if a Christian turns Gentile, or heretic, his fall is great, and his ruin complete and final.

14. Descanting upon Matth. xxii. 33. *Ye serpents, ye generation of vipers*: he[x] resembles heretics to serpents on more accounts than one. Where he also observes, what is commonly said of heretics, that they are not uniform and consistent, but very various and unsteady in their sentiments.

15. He decries[y] the baptism of heretics, as altogether invalid, and of no use to them who have it: upon this point he declares his opinion again and again.

16. I do not transcribe these things with approbation, nor with a view of recommendation: far from it. I think that severity of judgment, and bitterness of spirit, toward people of different sentiments, ought to be disliked in all men, whatever be their denomination. But as I have taken the liberty, in the course of this work, to observe the defects of moderation in Amphilochius, [a] Gregory Nazianzen, [b] Jerom, [c] Cassian, and others; I have thought it not improper to transcribe all these passages, for shewing the temper of this writer also: which ap-

[t] Fatuæ autem virgines sunt, quia fidem Christi integram habent, opera autem justitiæ non habent. Judæi vero et hæretici neque fidem habent, neque opera possunt habere. Sed etsi operum oleum habent, nihil eis proderit, quia lampades fidei non habent, quas accendant. Hom. 52. p. 217. E. [u] Et erit ruina ejus magna . . . sic et Christianus, si aut fornicatus fuerit, aut adulteratus, aut homicidium fecerit, cecidit quidem, tamen ruina ejus magna non est, quia iterum pœnitentia surgere potest, sicut David. Si autem de fundamento fidei aliquid fuerit passus: id est, si prævaricatus fuerit, et ad Gentiles, aut hæreticos transierit, tunc est ruina ejus magna, quia totus funditus ruit. Hom. 20. p. 99. C. D. [x] Serpentes enim sunt et omnes hæretici, prudentes in malo, et stulti in bono. Et sicut serpentes varii sunt in corpore suo, sic hæretici varii sunt in erroribus suis, et multiplices in malignitate. Hom. 41. p. 191. D. E.

[y] Vide, doctores hæretici quid dicunt a Christo? Devoratores. Si ergo erudiris es ab hæreticis, raptus es, non eruditus, non pastus. Si baptizatus ab eis es, devoratus es, non salvatus. Nam luporum est devorare, non salvare. Hom. 19. p. 92. C. D. —Quomodo autem nudus vestit nudum, aut quomodo mendicus faciat ditem divitem? Sic et ipse qui baptizatus non est, quomodo alteri potest baptismum dare? Secundum hoc et de hæreticis dicimus: Quia ubi est fides, illic est ecclesia: ubi Ecclesia, ibi Sacerdos: ubi Sacerdos, ibi baptismum: ubi baptismum, ibi Christianus. Ubi autem fides non est, ibi non ecclesia est: ubi Ecclesia non est, non sacerdos est: ubi Sacerdos non est, non baptismum: ubi baptismum non est, non Christianus fit aliquis. Hom. 6. p. 51. B. C. Vid. et Hom. 3. p. 38. B.

[a] See vol. iv. p. 414, 415. [b] The same, p. 410, 411. [b] p. 10—12. of this volume. [c] p. 119, 122.

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pears to me to be far from being commendable, or deserving imitation.

III. My chief concern is with the New Testament: nevertheless I shall take some notice of this writer's regard for the Old Testament also.

1. He has quoted most or all the books of the Old Testament: particularly [d] the book of Ruth, and [e] the Canticles.

2. The book of Ecclesiasticus is often quoted in this work: sometimes [f] as Sirach's, several times as [g] Solomon's.

3. The book of Wisdom is quoted [h] as Solomon's.

4. This author quotes [i] the second book of the Maccabees.

5. He has also quoted [k] Tobit.

6. There are several other apocryphal books, relating to the Old Testament quoted by him:

7. As [l] the book of Seth.

8. Another [m] book, how called, is not quite clear; whether Isaiah, or Hezekiah.

9. From [n] some apocryphal book, though not expressly named by him, he had learned the names of the two daughters of Adam, married to Cain and Abel.

IV. I now proceed to take this writer's testimony to the books of the New Testament.

1. It may be worth while to observe somewhat particularly what he says of the evangelist Matthew and John in the Prologue or Introduction to his Commentary upon St. Matthew's gospel.

[d] Hic itaque Booz accepit uxorem Moabitam, nomine Ruth. Quomodo accepit eam, exponere existimavi superfluum, cum de his scriptura sit omnibus manifesta. Hom. 1. p. 16. C. [e] Sic in ecclesia, quæ hortus est Christi, Salomone dicente. [Cant. iv. 12.] Hom. 20. p. 95. C. —Sicut in Canticis ex persona Ecclesiæ sponsa dicit. Hom. 13. p. 75. E.

Nam in Sirach Libro adventum Christi significatur. Hom. 30. p. 126. C.

[f] Vid. Hom. 2. p. 33. C. Hom. 12. p. 67. D. Hom. 17. p. 89. B. C. Hom. 28. p. 120. D. E. Hom. 29. p. 123. A. Hom. 36. p. 154. C. Hom. 41. p. 174. Hom. 51. p. 215. D. Hom. 1. p. 21. C. [h] Hom. 39. p. 163. B. Hom. 24. p. 105. A. [i] Hom. 25. p. 112. C. [k] Hom. 26. p. 115. B. Hom. 1. p. 26. C. Hom. 13. p. 74. C. D.

[l] Audisti aliquos referentes de quadam scriptura, etsi non certa, tamen non destruentes fidem, sed potius delectante, quoniam erat quædam gens sita in ipso principio Orientis juxta Oceanum, apud quos ferebatur quædam scriptura, inscripta nomine Seth, de apparitura hac stella et muneribus ejusmodi offerendis. Hom. 2. p. 28. D. E. [m] Denique cum ægrotasset Ezechias in tempore quodam, et venisset ad eum Esaias propheta visitandum, vocavit Ezechias filium suum Manassen, et cœpit ei mandare, quod debeat Deum timere, quomodo regere regnum, et alia multa. Et dixit ei eum Esaias: Vere quia non descendunt verba tua in cor eius: Sed et ipsum oportet per manum eius interfici. Quod audiens Ezechias, vocabat filium suum interficere. &c. Hom. 1. p. 21. A.

[n] —quomodo aliquando licuit et sorores habere uxores? quomodo habuerunt Cain et Abel? Hæc nomina filiarum Adam, quas in initio habuit post Cain et Abel, Risam et Eloclam, et non peccaverunt. Hom. 1. p. 24. A.

2. 'The [o] occasion of Matthew's writing was said to be this: 'There being a great persecution in Palestine, so that there was 'danger, lest all the faithful should be dispersed; that they 'might not be without teaching, though they should have no 'teachers, they requested Matthew to write for them a history of 'all Christ's words and works, that wherever they should be, 'they might have with them the ground of their faith. That 'he began with Christ's nativity, according to the flesh, was owing to the unbelieving Jews, who denied Jesus to be descended from David. The body of his history is disposed in this 'manner: First, he relates Christ's nativity, then his baptism, 'after that his temptation, in the fourth place his doctrine, in 'the fifth place his miracles, in the sixth his passion, in the seventh his resurrection and ascension. Matthew is an evangelist of saints, but more especially of sinners; who preached 'the gospel to sinners not only in word, but by the example 'also of his own repentance: nor would he, who had been a 'publican, employed in collecting perishable riches, have been 'made an evangelist, to write words that should endure for 'ever, unless by his example he had encouraged sinners to hope 'for mercy.'

3. In his first homily upon St. Matthew, that is, in the beginning of his Commentary, he says, 'John [p] wrote for the Gentiles, when he was in banishment among them. He wrote for 'Gentiles; and therefore he wrote in Greek. Matthew wrote in 'Hebrew for the Jews, that they might be edified in the faith. 'John began his gospel as he does, because the Gentiles did not 'know, that God had a Son, nor how he was begotten.' So this writer.

4. I would observe farther, that in this work all the four gospels

o Sicut referunt, Mattheum conscribere evangelium causa compulit talis. Cum facta fuisset in Palæstina persequutio gravis, et periclitarentur dispergi omnes, ut carentes forte doctoribus fidei non carerent doctrina, petierunt Matthæum, ut omnium verborum et operum Christi conscriberet eis historiam, ut ubicunque essent futuri, totius secum haberent fidei statum. Quod autem ab humana ejus cœpit nativitate, et humanam ejus generationem exposuit, compulit impia impudentia Judæorum, denegantium Jesum Christum de David semine ducere genus. Corpus autem narrationis suæ ordinavit hoc modo. Primum nativitatem, deinde baptismum, tertio tentationem, in quarto doctrinam, in quinto miracula, in sexto passionem, in septimo resurrectionem et ascensionem [illegible] Matthæus sanctorum quidem, præcipue tamen peccatorum evangelista, qui non solum sermone, sed etiam ipsa vitæ suæ correctione peccatoribus evangelium prædicavit. Nunquam enim Telonarius constitutus, qui consueverat pecunias colligere perituras, factus fuisset evangelista, ut sermones conscriberet in æternum mansuros, nisi suo exemplo peccatores ad misericordiam pœnitentiæ invitaret, &c. Prol. ib. p. 11.

p Quoniam Joannes, inter Gentes in exilio constitutus, Græco sermone evangelium causa Gentium scripsit: quæ non cognoscebant, si Deus filium habet, aut quomodo genitum habet. . . . Matthæus autem evangelium Judæis Hebraico sermone conscripsit, sicut jam diximus supra, ut Judæi legentes ædificarentur in fide. Hom. 1. p. 11. et 12.

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are largely quoted; and that [q] the author frequently compares the several accounts of the first three evangelists. Moreover, before he published this Comment upon St. Matthew, he [r] had written an explication of St. Luke's gospel.

5. The book of the Acts of the apostles is often cited in this work, and ascribed to [s] Luke as the writer.

6. The author has quoted all or most of St. Paul's epistles, particularly [t] that to the Hebrews.

Mr. Wetstein says, that [u] the author of this work was a Latin, and did not receive the epistle to the Hebrews: nevertheless [x] he has plainly quoted it as the apostle's in one place, and referred, or alluded to it in another.

7. He has also quoted [y] the epistle of James several times: he seems to have supposed him to be [z] James, the son of Alpheus, and consequently an apostle of Christ.

8. It is needless to refer to quotations of the first epistle of Peter, which was always received: but it may be worth observing, that [a] he quotes his second epistle.

9. He has several times quoted [b] the book of the Revelation.

10. This author therefore received all the same books of the New Testament, which we do: and his respect for them is manifest.

11. Moreover he says, that [c] as miracles are now ceased, there is

[q] Sciendum est, quod Lucas quidem et Marcus statim in primis ponunt dæmoniaci curatum, &c. Hom. 21. p. 100. A. B.—Verus autem quid sit abominatio desolationis, Lucas evangelista interpretatur. Nam in quo loco Marcus et præterea Matthæus ponant: 'Cum videritis abominationem desolationis:' in ipso loco Lucas sic ponit: 'Cum videritis circumdari ab exercitu Jerusalem, tunc scietis, quia appropinquavit desolatio ejus.' Hom. 42. p. 202. B. Vid. et Hom. 50. p. 213. D. E. [r] Vid. Hom. 9. p. 56. C. D. [s] Unde etiam Lucas testatur dicens: 'Primum quidem sermonem feci de omnibus, O Theophile, quæ cœpit Jesus facere et docere.' [Act. i. 1.] Hom. 42. p. 191. C. [t] De quo ait [illegible] 'Vivum est verbum Dei et efficax.' [Heb. iv. 12.] Hom. 26. p. 113. E. C. Vid. [illegible] Hom. 38. p. 159. D.

[u] Certum Latinus fuit, qui epistolam Hebræis non recepit. Prolegom. ad T. Tom. I. p. 81. [x] See note [t].

[y] [illegible] Jacobus: 'Si omnem legem [illegible],' &c. [Cap. ii. 10.] Hom. 35. p. 151. D. Vid. et Hom. 41. p. 41. A.

[z] Item Jacobum Alphei lapidantes. Propter quæ omnia Jerusalem destructa est a Romanis. Hom. 41. p. 174. E.

[a] Propterea dicit Petrus in epistola sua de scripturarum obscuritate, quia non sicut voluit homo, loquutus est Spiritus, sed sicut voluit Spiritus, ita loquutus est homo. Hom. 44. p. 186. D. Vid. 2 Pet. i. 19. . . . 21. [b] Quoniam autem tribus annis et sex mensibus protendendum est antichristi regnum, multæ scripturæ significant, maxime tamen in Revelatione sua Joannes. Hom. 49. in Matth. xxiv. p. 203. D. Vid. et Hom. 15. p. 74. C. Hom. 19. p. 90. A. Hom. 52. p. 218. E.

[c] Et quare jubet in hoc tempore omnes Christianos conferre se ad scripturas? Quia in tempore hoc, ex quo obtinuit hæresis illa ecclesias, nulla probatio potest esse veræ Christianitatis, neque refugium potest esse Christianorum aliud, volentium cognoscere fidei veritatem, nisi scripturæ divinæ. Antea enim multis modis ostendebatur, quæ esset ecclesia Christi, et quæ Gentilitas. Nunc autem nullo modo cognoscitur, quæ sit

is no other way of knowing the truth, but by the scriptures. I transcribe his words below at large.

V. His division of the books of scripture is that, which is common with all Christians in general; apostles[d] and prophets. However, he has quoted some Christian writings not in our canon.

1. He has quoted[e] the Recognitions three or four times.

2. He likewise quotes[f] the Constitutions or Canons of the apostles.

3. What regard the author had for these two books does not clearly appear: but I think, that if he had respected them, as of authority, he would have quoted them oftener.

4. He says, 'That[g] Joseph was absent, when the angel ap' peared to Mary, as related by Luke, i. 26 . . . 38; and that 'this is said in a history, that is not unreasonable, nor incredi' ble; for that was a proper circumstance.' Possibly, he speaks more advantageously of that book than it deserved: nevertheless, he gives it no authority.

5. He intimates, that[h] in some secret or apocryphal books it was written, that Christ baptized John, after he had been baptized of him: which, we may suppose, had been collected from words of Matth. iii. 14, 15.

VI. I shall now allege, or refer to, some select passages.

1. The author well explains[i] our Lord's prohibition, ...

sit vera ecclesia Christi, nisi tantummodo per scripturas. Volens ergo quis cognoscere, quæ sit vera ecclesia Christi, unde cognoscat in tanta confusione similitudinis, nisi tantummodo per scripturas? Item antea et per signa cognoscebantur, qui erant veri Christiani, et qui falsi. Quomodo? Falsi quidem aut non poterant facere, sicut veri Christiani: aut talia non poterant facere, qualia veri Christiani . . . omnem utilitatem habentia. . . . Et per hoc cognoscebantur, qui erant veri Christiani, qui falsi. Nunc autem signorum operatio omnino levata est: magis autem et apud eos invenitur, qui falsi sunt Christiani, fieri ficta. Hom. 49. p. 204. D. E.

[d] Hæc est ecclesia, . . . quæ legatos Jesu Christi, id est, apostolos et prophetas, hoc est, scripta eorum recepit. Hom. 29. p. 204. C. [e] Sed audi mysterium, quod Petrus apud Clementem exposuit. Hom. 26. p. 115. A.—Hoc et Petrus apud Clementem exponit. Hom. 49. p. 202. B.---Sicut autem Petrus apud Clementem exponit, antichristo etiam plenorum signorum faciendorum est danda potestas. Hom. 49. p. 204. E.—Unde et sapienter Petrus dicit apud Clementem, quomodo d... quis incessanter quæ Dei sunt cogitare... loqui. Hom. 51. p. 214. C. D.

[f] Aliter certe, sicut apostoli interpre... tur in libro Canonum, qui est de episco... . . . Hom. 13. p. 74. Vid. Const. Ap. l. iii. c. 14.---Quomodo autem qui sacerdotes ex hominibus ordinantur, ... nifeste in libro octavo canonum apostol... rum dicitur. Hom. 53. p. 221. ... Conf. Const. Ap. l. viii. c. 2.

[g] Nam sicut historia quædam non ... credibilis, neque irrationalis, docet, quando gesta sunt quæ refert Lucas, Joseph ... sens erat. Nec enim conveniens est pr... præsente Joseph introisse angelum ad M... riam, ei dixisse quæ dixit, et M... respondisse quæcunque respondit. H... p. 24. D. E. [h] Dan... tem dicenti Joanni, 'Ego a te debeo b... 'tizari,' respondit, 'modo interim ... ostendit, quia postea Christus b... Joannem: quamvis in secretioribus ... manifeste hoc scriptum sit. Et Je... quidem baptizavit illum in aqua, ill... tem Joannem in Spiritu. Hom. ... 41. E. [i] Hom. 13. p. 72. A. B.

*to do our alms before men, to be seen of them.* Matth. vi. 1 . . . 4.

2. He largely considers, what[k] is implied in 'Loving God 'with all the heart.'

3. He shews, what[l] is to be understood by the 'wedding 'garment.'

4. He examines[m] the reasons assigned by some, why Jesus Christ is called the Son of God.

5. The[n] ten commandments are handsomely rehearsed by him.

6. He supposeth, that[o] Paul was blameable for what he said to the high priest. Acts, xxiii. 3.

7. He[p] read 1 Thess. v. 21, as we do.

8. He quotes[q] Josephus.

9. That miraculous powers had ceased in the author's time, may be seen in a passage transcribed[r] above; where he speaks of studying the scriptures, as the only way of knowing which is the true church.

10. This writer has expressions[s] concerning the eucharist, which cannot be reconciled with the modern popish doctrine of transubstantiation.

11. They who are curious, may consult[t] R. Simon, who has an article upon this author, as a commentator.

[k] Hom. 42. p. 181. [l] Hom. 41. p. 175. A. B. [m] Hom. 40. p. 169. E.

[n] Hom. 49. p. 205. C. D.

Item cum Paulus maledixisset sacerdoti Ananiam, et audisset, quoniam erat pontifex, pœnitentia ductus respondit: 'Nescebam, fratres, quia Princeps erat 'sacerdotum.' Hom. 40. p. 164. C.

[o] Dicit apostolus: Omnia probate. Et quod bonum est tenete. Hom. 44. p. 1[illegible] E. [q] Quales pestilentiæ, et fames, et terræ motus, præcesserunt Judæam, antequam Jerusalem caperetur, cognoscere potest, qui Josephum legit. Hom. 48. p. 201. A.

[r] See p. 291. [s] Si ergo hæc vasa sanctificata ad privatos usus transferre sic periculosum est, in quibus non est verum corpus Christi, sed mysterium corporis ejus continetur; quanto magis vasa corporis nostri, quæ sibi Deus ad habitaculum præparavit, non debemus locum dare Diabolo agendi in eis ut vult? Hom. 11. p. 63. C. D. [t] See Hist. Crit. des Commentat. du N. T. Ch. xiii. p. 191. . . . 206.

# CHAP. CLV.

## VICTOR TUNUNENSIS.

1. VICTOR TUNUNENSIS, an African bishop, who flourished about the middle [a] of the sixth century, and wrote a Chronicle, ending [b] at the year 566, says: 'When [c] Messala was consul, '(that is, in the year of Christ 506) at Constantinople, by order of the emperor Anastasius, the holy gospels being written 'by illiterate evangelists, are censured and corrected.'

2. Some have hence argued, that the copies of the New Testament, of the gospels at least, have not come down to us, as they were originally written, they having been altered in the time of the emperor Anastasius, who began his reign in the year 491, and died [d] in 518.

3. I shall immediately transcribe below [e] a part of Dr. Mill's observations upon this story, containing a brief, yet full confutation of it. And I add a few following observations.

1. It was impossible to attempt, in the sixth century, an alteration in the sense, or in the words of the gospels, or any other books of the New Testament, without great offence to Christians in general: forasmuch as there were at that time in every part of the known world, in Europe, Asia, and Africa, numerous copies of the books of the New Testament, in the original Greek, and in the Syriac, Latin, and other languages, into which they had been translated.

2. That no alteration was made in the gospels, or other sacred books, is apparent hence; that our present copies agree with the quotations in ancient Greek and Latin authors, and with the translations made before the time of Anastasius.

[a] He is placed by Cave at the year 555. Hist. Lit. T. i. p. 528. [b] Vid. Pagi Ann. 566. n. 2. [c] Messala V. C. Coss. Constantinopoli, jubente Anastasio Imperatore, sancta evangelia, tamquam ab idiotis evangelistis composita, reprehendantur, et concordantur. Vict. Tunun. Chr. p. 6. ap. Scaliger. Thes. Temp. [d] Vid. Pagi Ann. 518. n. 11. [e] Unde hæc desumserit auctor iste, nescio. . . . Verum hujusmodi evangelia nulla usquam in publicum prodisse tam certum est, quam quod certissimum. Ipsum nomen sane novorum evangeliorum, dici haud potest quantos per universum Orientem excitaturum fuerit tragœdias, quam graves tumultus, nec fortasse sine Imperatoris ipsius cædibus futurus. Sed ut prosperae et ex voto fuerint ipsi hoc facinus, certe si ita res habet, eximiæ particulæ aliquæ evasissent in vulgus, fieri non potest, quin hæc ad nostram omnes, qui reliqua Anastasii gesta enarrarunt, etiam hæc longe superabilia memorabile, graphice, funeque omnibus coloribus depingerent: cum tamen apud eos altum sit de hac re silentium: neque ex tot, quod scimus, ex omni scriptorum turba, præter unum Victorem, quique verba ejus transcripsit, Isidorum Hispalensem, qui gaudeat hujus aliquam faciat mentionem. Mill. Prolog. n. 1014, 1015.

3. This

3. This ſtory of Victor deſerves no regard, becauſe he is ſingular; as is obſerved by Mill in the place above cited, and [f] by others. There is no other writer mentions it, beſides Iſidore of Seville, who tranſcribed Victor: whereas, if ever ſuch an attempt had been made by Anaſtaſius, and any books had been publiſhed with alterations, it would have made a great noiſe in the world, and would have occaſioned a general outcry. The emperor Anaſtaſius was far from being popular in his government: and there are extant writings of contemporaries, as well as others, in which [g] he is freely and grievouſly reproached; nevertheleſs there is no notice taken of this affair, which would have given greater and more general offence to Chriſtians, than any other.

4. Theſe conſiderations, as ſeems to me, are ſufficient to ſhew, that [h] learned men have with good reaſon, generally, looked upon this ſtory of Victor as fabulous: I therefore content myſelf with what has been already obſerved, without proceeding farther.

5. However, ſome learned men have formed conjectures concerning the occaſion of this account; particularly that great man Dr. Richard Bentley, in his 'Remarks' upon a late Diſcourſe 'of Free-Thinking,' written by him in the borrowed name of Phileleutherus Lipſienſis: and likewiſe [k] Peter Weſſelingius in a Diſſertation upon this article of Victor's Chronicle: whoſe conjectures, and reaſonings in ſupport of them, are referred to the curious reader.

[f] Atque hic non dicam, Victorem unum [illegible] ſcriptorum eſſe. Nam Iſidori, Tu[illegible] exſcribentis, nulla ratio haberi [illegible], qui Imperatori hoc crimen impige[illegible]. Neque [illegible] omnes, quo[illegible] gravis [illegible] Anaſtaſio impoſuerunt, horum nihil [illegible], &c. Petr. Weſſeling. [illegible] Victor. Tun. cap. 1. p. 111. [illegible]

[g] See notes e and f.

[h] Vid. Victoris Tununenſis, A. 566. ſcribentis, Meſſala Conſule, Jubente Anaſtaſio Imperatore, ſancta evangelia ab idiotis evangeliſtis compoſita, eſſe reprehenſa ac condemnata, nullam fidem meretur. Fr. Lampe Synopſ. H. E. l. ii. c. 6. n. vii. p. 159. Vid. etiam Ja. Baſnag. Hiſt. de l'Egliſe. l. viii. ch. 2. n. viii. p. 424.

[i] See theſe Remarks. Numb. xxxiii.

[k] Vid. Weſſeling. ubi ſupra. cap. 2. p. 132, &c.

# CHAP. CLVI.

## GREGORY I. Bishop of Rome.

I. *His time.* II. *Books of the Old Testament received by him.* III. *Books of the New Testament received by him.* IV. *General titles and divisions of the books of scripture, and marks of respect for them.* V. *Select passages, and observations.*

I. GREGORY [a] the First, commonly called 'the Great, was consecrated bishop of Rome in the year 590, and died in 604.

I shall take some notice of his testimony to the books of the Old, then of the New Testament, and afterwards transcribe, or refer to some select passages.

II. 1. Gregory has often quoted all the books of the Old Testament, except Ruth and Esther.

2. He has several times quoted [b] the book of Canticles, as Solomon's. And there is extant a Commentary upon that book, which has been ascribed to him: the genuineness of which is denied by [c] some, and asserted by [d] others. I shall not quote any thing out of it.

3. Gregory has not quoted any of the apocryphal books of the Old Testament not in the Jewish canon, except the books of Tobit, Wisdom, Ecclesiasticus, and the first book of the Maccabees.

4. And these are also so quoted, as to shew, that they were not canonical, or of authority, and decisive in the things of religion.

5. When he quotes any texts of Tobit, it is only as [e] the words of some wise, or good man.

[a] Vid. Car. H. L. T. i. p. 543, &c. A. Pagi Ann. 590. n. v. Fr. Pagi Breviarum Pontif. Rom. T. i. p. 340, &c. S. Bain. Ann. 581. n. viii. et 590. n. vi. Mr. Bower's History of the Popes. V. ii. p. 453. . . . 545. L. E. Du Pin. Bib. des Aut. Ec. T. v. p. 102. . . . 146.

[b] Vid. Expos. in libr. Job. l. xix. c. 50. p. 634. B. T. i. l. xiii. c. 53. p. 415. D. l. xviii. c. 49. p. 595. C. et alibi. Paris. 1705. [c] Du Pin, as before, p. 141. Mr. Bower, p. 542. Fr. Pagi Breviarium P. R. T. i. p. 375. [d] Vid. Benedictinor. Admon. in Canticor. Exp. T. iii. P. ii. p. 393, &c. [e] Et sicut per quemdam sapientem de cœlesti Jerusalem dicitur. [Tob. xiii. 16. . . . . 18.] In Ezech. l. i. Hom. 9. T. i. 1263. A. Cum quidam sapiens dicat. [Tob. iv. 15. al. 16.] In Evang. l. ii. Hom. 38. T. i. p. 1640. C.—Cum et per quemdam justum dicitur: 'Quod ab alio odis tibi fieri, vide 'ne tu alteri facias.' [Tob. iv. 15.] In Job. S. x. c. 6. p. 340. E.



6. And

6. And exactly in the same manner, when he quotes [f] the book of Wisdom.

7. In like manner Ecclesiasticus: 'as [g] it is said in the 'ecclesiastical book; or, 'as [h] a certain wise man says;' of which I have put several instances in the margin; where [i] too it is sometimes expressly distinguished from prophetical writings.

8. In all Gregory's works there is very little notice taken of the books of the Maccabees: in the one place, where the first of those books is mentioned, he [k] quotes it only as an useful book, and makes a kind of apology for quoting a book, which, as he says, was not canonical.

9. I said just now, that the apocryphal books are quoted as the writings of wise men only: I would now add, that books of the Jewish canon are quoted as written by prophets; so [l] he quotes the Psalms very frequently; and in like manner [m] Daniel, [n] Hosea, [o] Amos, [p] Habakkuk, [q] Isaiah, [r] Ezekiel, and other canonical books of the Old Testament; though a little before, or soon after, the books of Wisdom and Ecclesiasticus are quoted as written by wise men only.

10. What I have said here is agreeable to the sentiments and observations [s] of James Basnage upon the same point: and it may not be amiss for an attentive reader to compare Gregory's quotations of the apocryphal books of the Old Testament with those of Ambrose, bishop of Milan, formerly [t] taken notice of;

[f] Unde per quemdam sapientem dicitur: 'Senectus enim venerabilis est.' . . . [Sap. iv. 8.] Expos. in Job. S. 19. c. 17. p. 618. A. [g] Quibus bene per Ecclesiasticum librum dicitur. In Job. l. 21. c. 29. p. 692. C.—Contra hunc tumorem per Ecclesiasticum librum dicitur. . . Hunc tumorem Dominus per prophetam in pasteribus increpans ait: 'Vos autem cum 'austeritate imperabatis eis, et cum potentia,' [Ezech. xxxiv. 4.] In Job. l. 34. c. 25. p. 785. B. C. [h] Unde recte per quemdam sapientem dicitur. Ib. l. 20. c. 24. p. 661. D.—Cui per quemdam sapientem dicitur: 'Ne dicas; peccavi. Et 'quid accidit mihi triste? [Eccles. v. 4.] Ib. l. 25. c. 5. p. 789. D. [i] Vid. not. g. [k] De qua re non inordinate agimus, si ex libris, licet non canonicis, sed tamen ad ædificationem ecclesiæ editis, testimonium proferamus. Eleazar namque in prælio elephantem feriens stravit. Sed sub ipso quem exstinxit occubuit. In Job. l. 19. c. 22. al. 13. p. 622. A. B.

[l] Hinc namque propheta ait: 'Qui perfecit pedes meos quasi cervi.' [Psal. xvii. 24. al. xviii. 33.] In Job. l. 26. c. 14. p. 821. D.—Hinc per eundem prophetam [Psalmistam] certanti animæ Dominus dicit: 'Exaudivi te in abscondito tempestatis,' &c. [Ps. lxxx. 8. al. lxxxi. 7.] In Job. ib. p. 822. A. Vid. et l. 26. c. 18. p. 827. B. et passim. [m] Bene autem Daniel propheta. In Job. l. 22. c. 20. p. 721. C. [n] Propheta etiam alius dicit. [Osee.] In Ezech. l. i. Hom. 11. n. 25. p. 1290. D. [o] Unde etiam Dominus per prophetam alium minatus. [Amos] In Ezech. l. i. Hom. 10. n. 2. p. 1263. E.

[p] Unde recte quoque per quemdam sapientem dicitur. [Eccles.] In Job. l. 20. c. 24. p. 661. B. Hinc etenim Habacuc propheta ait. In Job. l. 20. c. 3. p. 638. B. [q] Quia et per prophetam alterum dicitur. [Is.] In Ezech. l. i. Hom. 12. p. 1294. E. [r] Pro eo autem quod multa Ezechiel propheta obscura et perplexa auditurus erat. In Ezech. l. i. Hom. 10. n. 3. p. 1264. D.

[s] Hist. de l'Eglise, l. 8. ch. 10. n. 4. p. 445. [t] See vol. iv. p. 448, 449.

who

who shews more regard to these apocryphal books, than this bishop of Rome.

11. In a word, Gregory's canon of the Old Testament appears to be the same with that of the Jews; and, perhaps, this may be confirmed by the general divisions of the books of scripture, to be observed hereafter.

III. I proceed to Gregory's testimony to the New Testament.

1. In the first place it is to be observed, that [u] he received four gospels, and asserts their complete harmony; where he calls the gospels of the several evangelists their books.

2. He says, that [x] our Lord, after he had died, and was risen again, and ascended to heaven, wrote the New Testament by the apostles.

3. According to Gregory, as well as many others, the four living creatures in Ezek. i. 5. . . . 10. represent [y] the four evangelists, and [z] their complete harmony. Matthew, [a] he supposes to be represented by the face of a man; Mark, by that of a lion; Luke, by that of a calf; and John, by that of an eagle.

4. It is needless to refer to quotations of the Acts of the apostles, or St. Paul's epistles, which are innumerable: I only just observe, that the [b] epistle to the Hebrews is frequently quoted as the apostle Paul's, without hesitation.

5. And with regard to the catholic epistles, I observe, that [c] the epistle of James is often, and expressly, quoted by Gregory.

[u] Petra autem erat Christus. [2 Cor. x. 4.] De hac petra olei rivus exiit, liber Matthæi, liber Marci, liber Lucæ, et liber Johannis. In Job. l. 19. c. 14. p. 616. D.

[x] Et quia ipse Dominus postquam pro nobis mortuus est, et resurrexit, et ascendit in cœlum, tunc Testamentum Novum per apostolos scripsit. Ibid. l. 22. c. 18. p. 720. A.

[y] Quid enim per quatuor animalia, quam quatuor evangelistæ significantur? In Ezech. l. i. Hom. 2. n. 18. p. 1190. A.

[z] Quatuor ergo facies uni sunt: quia si requiras, quid Matthæus de incarnatione Domini sentiat, hoc nimirum sentit quod Marcus, Lucas, et Johannes. Si quæras, quid Johannes: hoc proculdubio quod Lucas, Marcus, et Matthæus. Si quæras, quid Marcus: hoc quod Matthæus, Johannes, et Lucas. Si quæras, quid Lucas: hoc quod Johannes, Matthæus, et Marcus, sentit. In Ez. l. i. Hom. 3. sub in.

[a] Quod enim quatuor hæc pennata animalia quatuor evangelistas designent, ipsa uniuscujusque libri evangelici exordia testantur. Nam quia ab humana generatione cœpit, jure per hominem Matthæus: quia per clamorem in deserto, recte designatur per leonem Marcus: quia a sacrificio exorsus est, bene per vitulum Lucas: quia vero a divinitate verbi cœpit, digne per aquilam significatur Johannes, &c. In Ez. l. i. Hom. 4. init.

[b] Quod Paulus quoque apostolus ait: 'Omnia enim nuda et aperta sunt oculis 'ejus.' [Heb. iv. 13.] In Job. l. 17. c. 23. p. 546. E. et passim.

[c] Jacobus corripit dicens. . . In Job. l. vii. c. 30. p. 233. E.

6. He

6. He often quotes [d] the first, and [e] the second epistles of Peter: I put in the margin several of his quotations, that the reader may see the manner of them, and how Gregory calls Peter the pastor of the church, and first pastor of the church, as well as apostle.

7. And it may be here observed, that he also speaks honourably of Paul, calling him, [f] an excellent preacher or instructor.

8. I shall add a passage or two relating to St. Peter's epistles, the second, especially: 'The [g] same Peter, the first of the 'apostles, writing to his disciples [in his second epistle], and 'knowing that there were some who detracted from the merit 'of Paul's writings, says: *Even as our beloved brother Paul also,* '*according to the wisdom given unto him, has written unto you; as* '*also in all his epistles speaking of these things.* 2 Pet. iii. 15, 16.] 'Behold, Paul in his epistles had written, that *Peter was* '*to be blamed* [Gal. ii. 11.]; but Peter, in his epistles, says, 'that Paul was to be admired for what he had written: cer-'tainly, if Peter had not read Paul's epistles, he could not have 'commended them; but if he read them, he found it there 'written, that *he was to be blamed.*' Upon which Gregory enlarges, shewing Peter's humility, and love of truth, or sincerity.

9. That argument depended upon the supposition, that the writer of that epistle was the same, who had been reproved by Paul; but some said, that the person reproved by Paul was not the apostle Peter, but another of the like name, called Cephas:

[d] Hostis iniqui molas ipse summus pastor [illegible] praedicando conterebat, cum [illegible]: 'Sobrii estote,' &c. [2 Pet. v. 8.] In Job. l. 19. c. 16. p. 629. B.—Primus [illegible] ecclesiae. Ib. l. 21. c. 15. p. 690. C.—Petrus namque, auctore Deo, ecclesiae [illegible] tenens. Ib. l. 26. c. 20. p. [illegible]. D. [e] Lucernae enim nomine [illegible] scripturae, de qua ipse ec-[illegible] dicit: 'Habemus firmiorem [illegible] sermonem,' &c. [2 Pet. i. [illegible].] In Job. l. 19. c. 11. p. 612. B.—Hinc Petrus apostolus dicit: 'Adveniet [illegible] Domini ut fur. [2 Pet. iii. 10.] In [illegible]. l. i. Hom. 2. n. 17. p. 1189. D.—Hinc Petrus gregis dominici pastor dicit. In [illegible] l. i. Hom. 9. p. 1258. E. [f] Unde [illegible] praedicator ait. Exp. in Job. [illegible] p. 421. A. Quia et praedica-[illegible] fecit. Ib. l. 22. c. 1. in. Vid. [illegible] l. 17. p. 716. in.

[g] Idem vero apostolorum primus, cum [illegible] populos admoneret, atque a quibusdam detrahi de Pauli scriptis agnosceret, dicit: 'Sicut carissimus frater noster Pau-'lus secundum datam sibi sapientiam scrip-'sit vobis.'... Ecce Paulus in epistolis suis scripsit Petrum reprehensibilem, et ecce Petrus in epistolis suis asserit Paulum in his quae scripserat esse admirandum. Certe enim ni legisset Petrus Pauli epistolas, non laudasset. Si autem legit, quia illic ipse reprehensibilis diceretur, invenit. Amicus ergo veritatis laudavit etiam, quod reprehensus est, atque ei et hoc ipsum placuit... Seque etiam minori fratri ad consensum dedit, atque in eadem re factus est sectator minoris sui, ut etiam in hoc praeiret: quatenus qui primus erat in apostolatus culmine, esset primus et in humilitate. Pensate ergo, fratres carissimi, in quo mentis vertice stetit, qui illas epistolas laudavit, in quibus scripsum se vituperabilem invenit. In Ezech. l. 2. Hom. 6. n. 9. p. 1367, 1368.

Gregory

Gregory therefore shews, from Gal. ii. 7, 8, 10. that [h] it was he, and could be no other.

10. Some too there were in his time, who said, that [i] the second epistle, in which Paul's epistles were commended, was not Peter's: but Gregory says, they would be of another mind, if they carefully considered those words of the epistle itself, where the writer speaks of 'his having been with Christ in the mount; '*when there also came to him such a voice from the excellent glory,* '*saying; Thou art my beloved son, in whom I am well pleased.*' 2 Pet. i. 17, 18.

11. Gregory has these expressions: 'As [k] the apostle Peter says to all the faithful: *Ye are a chosen generation, a royal priesthood.*' [1 Pet. ii. 9.] I cannot tell, whether it may not be hence concluded, that Gregory supposed St. Peter's epistles to have been addressed to Christians in general, both Jews and Gentiles, in the countries whither his epistles were sent.

12. It is needless to take any of the numerous quotations of the first epistle of John. Gregory has quoted [l] St. John's third epistle; and undoubtedly received the second likewise.

13. Gregory has quoted [m] the epistle of Jude.

14. The Revelation is often quoted by him, and [n] as written by the apostle John.

15. Gregory, therefore, received all the same books of the New Testament, as of authority, which we do, and no other.

IV. I shall now put in the margin [o] some passages, where the several

[h] Sunt vero nonnulli, qui non Petrum apostolorum principem, sed quemdam alium eo nomine, qui a Paulo sit reprehensus, accipiunt. Qui si Pauli studiosius verba legissent, ista non dicerent. Dicturus enim Paulus: 'Cum venisset Petrus Antiochiam, ei in faciem restiti:' ut de quo Petro loqueretur, ostenderet, in ipso suæ narrationis initio præmisit, dicens: 'Creditum est mihi evangelium præputii, sicut 'Petro circumcisionis. Qui enim operatus 'in Petro ad apostolatum circumcisionis, 'operatus est et mihi inter gentes.' Patet ergo de quo Petro Paulus loquitur, quem et apostolum nominat, et præfuisse evangelio circumcisionis narrat. Ib. n. 10.

[i] Et fuerunt quidam, qui secundam Petri epistolam, in qua epistolæ Pauli laudatæ sunt, ejus dicerent non fuisse. Sed si ejusdem epistolæ verba pensare voluissent, longe aliter sentire potuerant. In ea quippe scripta est: 'Voce delapsa ad eum hujuscemodi a 'magnifica gloria.' . . Atque subjungitur: 'Et hanc vocem nos audivimus, cum essemus cum ipso in monte sancto.' Legat ergo et ita que evangelium, et protinus agnoscat, quia cum vox ista de cœlo venit, Petrus apostolus in monte cum Domino stetit. Ipse ergo hanc epistolam scripsit, qui hanc vocem de Domino audivit. Ib. n. 11. p. 1368, 1369.

[k] . . . Sicut cunctis fidelibus Petrus apostolus dicit: 'Vos autem genus electum, regale sacerdotium.' In Job. l. 25. c. 7.

[l] Hunc pedem Johannes Caio formidabat, qui cum multa Diotrephis mala præmisisset, adjunxit: 'Carissime, noli imitare malum, sed quod 'bonum est.' [3 Joh. 11.] In Job. l. 31. c. 11. p. 1003. D.

[m] . . . Judas minime dixisset: 'Secundo eos qui non 'crediderunt, perdidit.' [ver. 5.] In Job. l. 9. c. 45. p. 319. C. Conf. ib. l. 18. c. 22. p. 512. A.

[n] Et sicut Johannes apostolus dicit: 'Fecisti nos regnum et 'sacerdotes.' [Apoc. i. 6.] In Job. l. 25. c. 7. p. 794. C.

[o] Quia scripturæ sacræ per utraque Testamenta in quatuor partes sunt distinctæ. Vetus etenim Testamentum in lege et prophetis, Novum vero in evangeliis atque apostolorum scribis dis.

several general parts of the sacred scriptures are mentioned: Old and New Testament, consisting of the law and prophets, the gospels, and Acts and words of the apostles; the law and the prophets, the gospel and apostles.

1. Gregory bestows high commendations on the scriptures.

2. He has strong expressions concerning the inspiration of the books of scripture: 'Whoever[p] was the writer, the Holy Spirit was the 'author.'

3. 'The[q] doctrine of the scripture surpasseth, beyond com-'parison, all other learning and instruction whatever.'

4. 'The[r] divine oracles have in them a wonderful depth.'

5. 'Among[s] many things in praise of the holy scriptures, he says; 'There[t] are obscure and difficult parts to exercise more 'knowing, plain things to nourish weak minds.'

6. The[u] scriptures, he says, are our meat and drink: he largely shews the benefit of reading the scriptures; and[y] he earnestly exhorts his hearers to meditate upon the words of God, and not to despise the letter of our Redeemer, which he has sent unto us. He assures them, that[z] the more the scriptures are read and meditated upon, the more easy, pleasant, and delightful, they will be.

7. James Basnage[a] has referred to divers other proofs of

dictus. In Ezech. l. i. Hom. 6. n. 12. p. 1217. D.—Una similitudo ipsarum est quatuor, quia quod praedicat lex, hoc etiam prophetae: quod denunciant prophetae, hoc exhibet evangelium, quod exhibuit evangelium, hoc praedicaverunt apostoli per mundum. Ib. n. 14. p. 1218. C.—'Sed per quatuor partes euntes ibant,' quia scriptura sacra per legem ad corda hominum vadit, signando mysterium. Per prophetas vadit paulo apertius, prophetando Dominum. Per evangelium vadit exhibendo quem prophetavit. Per apostolos vadit praedicando eum, quem Pater pro nostra redemtione exhibuit. Ib. n. 16. p. 1219. D. p Inter multos saepe quaeritur, qui libri beati Job scriptor habeatur. Et alii quidem Moysem, alii unum quemlibet ex prophetis scriptorem hujus operis esse suspicantur: cum tamen auctor libri Spiritus Sanctus fideliter dicatur. Ipse igitur scripsit, qui scribenda dictavit. Ipse scripsit, qui et in illius opere inspirator extitit, et per scribentis vocem imitanda ad nos ejus facta transmisit. . . Cum ergo rem veneramur, ejusque rei Spiritum Sanctum auctorem tenemus, quia scriptorem quaerimus, qui nil aliud agimus, nisi legentes litteras de cælo percontemur? Praef. in libr. Job. c. 1. n. 1, 2. p. 7. vid. et n. 3. in.

q Quamvis omnem scientiam atque doctrinam scriptura sacra sine aliqua comparatione transcendat, ut taceam quod vera praedicat, quod ad cælestem patriam vocat, quod a terrenis desideriis ad suprema amplectenda cor legentis immutat, quod dictis obscurioribus exercet fortes, et parvulis humili sermone blanditur: quod nec sic clausa est, ut pavescere debeat: nec sic patet, ut vilescat: quod usu fastidium tollat, et tanto amplius diligitur, quanto amplius meditatur. In Job. l. 20. c. 1. p. 635. A.

r O quam mira profunditas eloquiorum Dei! In Ezech. l. i. Hom. 5. in p. 1205. D. s Vid. in Ezech. l. i. Hom. 9. p. 1260. . . 1264. t Quia in sacro eloquio et dictis occultioribus atque sublimioribus fatiantur fortes, et praeceptis apertioribus nos parvuli nutrimur. Ib. Hom. 9. n. 31. p. 1261. A. u Scriptura sacra cibus noster et potus est. Ib. Hom. 10. n. 3. p. 1263. E. x Ib. Hom. 10. n. 12. p. 1267. B. C. y Studete, quaeso, fratres carissimi, Dei verba meditari. Nolite despicere scripta nostri Redemtoris, quae ad nos missa sunt, &c. In Ezech. l. 2. Hom. 3. n. 18. p. 1337. C.

z Vid. supra not. 9. a Hist. de l'Eglise, l. 9. ch. 3. n. 10. p. 465.

Gregory's

Gregory's respect for the scriptures, which are not alleged by me.

V. I might conclude this chapter here: nevertheless, I shall add a few other observations, and select passages, for the sake of those, to whom they may be acceptable.

1. Gregory [b] follows the Latin translation of the Old Testament, which had been made by Jerom, from the Hebrew; but he often compares it with the older translation, which had been made from the Greek of the Seventy.

2. Gregory deals much in mystical interpretations, still maintaining the truth of the history, or literal sense. He [c] frequently observes an allegorical, and a moral interpretation, besides the historical, or literal.

3. He believed original sin; and, by way of proof, alleges [d] Ps. li. 8.

4. Gregory supposed, the [e] woman that was a sinner, mentioned Luke vii. 36. . . . 50. and Mary Magdalene, and Mary, sister of Martha and Lazarus, to be one and the same person.

[b] Novam vero translationem differo. Sed cum probationis causa exigit, nunc novam, nunc veterem, per testimonia assumo. Ut quia sedes apostolica, cui Deo auctore praesideo, utraque utitur, mei quoque labor studii ex utraque fulciatur. Gregor. Ep. de Moral. seu Exp. in Job. T. i. p. 6. E. —'Tigris periit, eo quod non haberet praedam.' [Job. iv. 11.] Translatione autem Septuaginta Interpretum nequaquam tigris dicitur, sed myrmicoleon perit. . . . Ib. l. 5. c. 20. p. 156. D.—Longe ab hac sententia vetus translatio dissonat. . . . Sed tamen quia hac nova translatio ex Hebraeo nobis Arabicoque eloquio cuncta veterus transfudisse perhibetur, credendum est quicquid in ea dicitur: et oportet, ut verba illius nostra expositio subtiliter rimetur. Ib. l. 20. c. 32. p. 665. D. Conf. l. 4. c. 9. p. 110. C.—'Militia est vita hominis super terram.' [Job vii. 1.] Hoc in loco translatione vetere nequaquam militia vita hominis, sed tentatio vocatur. Ib. l. 8. c. 6. p. 244. A. —'Et alterum similiter velabatur.' [Ezech. i. 23.] Translationem autem Septuaginta Interpretum, Aquilae, Theodotionis, et Symmachi, solicite perscrutantes, nihil ex his invenimus. Sed beati Hieronymi scripta relegentes agnovimus, quia hanc sententiam in Hebraea veritate ita positam, non quidem juxta verbum, sed juxta sensum, invenerit. In Ezech. l. 1. Hom. 7. n. 23. p. 1233. E. [c] Hoc itaque sub intellectu triplici diximus, ut fastidienti animae varia alimenta proponente, aliquid quod eligendo sumat, offeramus. Hoc tamen magnopere petimus, ut qui ad spiritalem intelligentiam mentem subleva, a veneratione historiae non recedat. In Job. l. 1. c. ult. p. 38. B.—Haec juxta historiam breviter tractata percurrimus. Nunc ad allegoriarum mysterium verba vertamus. Ib. l. 3. c. 13. p. 83. C.—Igitur quia allegoriae mysteria membratim modante explevimus, nunc moralitatis intelligentiam raptim tangentes exequamur. In Job. l. 3. c. 28. p. 95. D. Vid. et l. 4. c. 12. p. 114. C.—Servata historiae veritate, beati Job dicta, amicorumque illius, mystica proposui interpretatione discutere. Ib. l. 6. c. 1. in. p. 181. A. [d] Nam quia unusquisque cum primi parentis culpa concipitur, propheta testatur, dicens: 'Ecce in iniquitatibus conceptus sum.' Et quia is, quem salutaris unda non diluit, originalis culpae supplicia non amittit, apertissime per semetipsam veritas perhibet, dicens: 'Nisi quis renatus fuerit ex aqua,' &c. [Joh. iii. 5.] Exp. in Job, l. 4. c. 3. p. 132. D. [e] Maria Magdalene, quae fuerat in civitate peccatrix, amando veritatem, lavit lachrymis maculas criminis. &c. In Evangelia, l. 2. Hom. 25. in. T. i. p. 1544. E.—Hanc vero, quam Lucas peccatricem mulierem, Johannes Mariam nominat, illam esse Mariam credimus, de qua Marcus [xvi. 9.] septem daemonia ejecisse testatur. In Evang. l. 2. Hom. 33. in. p. 1593. D. E.

5. Explaining

5. Explaining the parable of the labourers hired into the vineyard at several hours of the day, Matth. xx. 1. 16. he applies it, first, to [f] the several people and ages of the world; afterwards, [g] to the several ages of men.

6. He had, in his copies, the latter part of the sixteenth chapter of St. Mark's gospel; for he has quoted [h] Mark xvi. 15. and there is [i] an homily of his upon ver. 14.... 20. of that chapter.

7. He [k] speaks distinctly of the ordinary and extraordinary gifts of the Spirit; one sort, necessary to men's own salvation; the other, bestowed for the benefit of others.

8. Gregory [l] celebrates the progress of the Christian religion, as prevailing in the East and the West, particularly in Britain.

9. He seems to acknowledge, though somewhat unwillingly, that [m] miraculous powers had ceased in the church; and that they were not necessary among believers, especially in a time of ease and prosperity; whereas, in times of persecution, and when heathenism prevailed, they were expedient; and God, wisely and graciously, vouchsafed them; and, he can bestow them, whenever the exigence of things requires.

[f] Mare etenim mundi fuit ab Adam usque ad Noë. Hora vero tertia a Noë usque ad Abrahum. Sexta quoque ab Abraham usque ad Moysen. Nona autem a Moyse usque ad adventum Domini. Undecima vero ab adventu Domini usque ad finem mundi.... Operator ergo mane, tertia, sexta et nona, antiquus ille Hebraeorum populus designatur.... Ad undecimam vero Gentiles vocantur, quibus et dicitur: 'Quid hic statis tota die otiosi?' In Evang. l. 1. Hom. 19. n. 1. 1510, 1511. [g] Possumus vero et easdem aetatis horarum etiam ad unumquemque hominem per aetatum momenta distinguere. Ib. n. 2. [h] Unde et discipulis dicit: 'Euntes in mundum universum, praedicate evangelium omni creaturae.' In Job. l. 6. c. 16. p. 190. Vid. lib. l. 33. c. 17. p. 1096. E.

[i] In Evangel. l. 2. Hom. 29. p. 1568, 1569. [k] ... Mansuetudo namque, humilitas, patientia, fides, spes, caritas, dona sunt: sed ea, sine quibus ad vitam omnes pervenire nequaquam possunt. Haec autem, virtus curationum, genera linguarum, interpretatio sermonum, dona sunt. Sed quae virtutis ejus praerogativa pro correctione intuentium ostendunt, &c. In Job, l. 2. c. 56. p. 73. A. B. [l] Ecce enim pene cunctarum jam gentium corda penetravit. Ecce in una fide Orientis limitem, Occidentisque conjunxit. Ecce lingua Britanniae, quae nil aliud noverat, quam barbarum frendere, jamdudum in divinis laudibus Hebraeum coepit Alleluia resonare. In Job, l. 27. c. 11. p. 862. C. [m] Sunt namque nonnulli, qui cum mira apostolorum opera audiunt, quod accepto Spiritu Sancto mortuos verbo suscitarent, ab obsessis daemonia pellerent, umbra infirmitates amoverent, ventura quaeque prophetando praedicerent: ... qua has virtutes nunc in ecclesia non vident, subtractam jam ab ecclesia supernam gratiam suspicantur, nescientes pensare quod scriptum est: 'Adjutor in opportunitatibus, in tribulatione.' [Ps. ix. 10.] Tunc quippe sancta ecclesia miraculorum adjutoriis indiguit, cum eam tribulatio persecutionis pressit. Nam postquam superbiam infidelitatis edomuit, non jam virtutum signa, sed sola merita operum requirit, quamvis et illa per multos, cum opportunitas exigit, ostendat.... Ubi ergo omnes fideles sunt, quae causa est, ut signa monstrentur? Exp. in Job, l. 27. c. 18. p. 869. E.

CHAP.

# CHAP. CLVII.

## ISIDORE, Bishop of Seville.

I. *His time, and works.* II. *Three or four catalogues of the books of scripture.* III. *Remarks upon them.* IV. *Respect for the scriptures.* V. *Select passages.*

I. ISIDORE[a] was bishop of Seville, in Spain, forty years; from the year of Christ 595, or 596, to 636. He was the author of many works, some of which are these: A Chronicle, from the beginning of the world, to the year of Christ 626; a book of Ecclesiastical Writers, or Illustrious Men, in 33 chapters; Sentences, in three books; Commentaries upon the historical books of the Old Testament; Allegories in the Scriptures of the Old and New Testament: Of Ecclesiastical Offices, in two books; A book of Proëms, or Prolegomena, to the scriptures of the Old and New Testament; Origines, or Etymologies, in 20 books, left unfinished, and published after his death by Braulio, bishop of Saragossa: and, in the three last mentioned works are catalogues of the books of the Old and New Testament; of all which I shall take some notice.

II. 1. The twelfth chapter of the first book of Ecclesiastical Offices, is entitled, [b] Of the Writers of the sacred volumes; where, after having spoken of the writers of the books of the Old Testament, he says: 'In [c] the New Testament, the four 'evangelists

[a] Vid. Ph. Labbé de Scriptor. Ecc. T. i. p. 642. . . 650. Cav. H. L. T. i. p. 547. Du Pin Bib. des Aut. Ec. T. vi. p. 1, &c. Pagi Ann. 625. 18. 633. 29. 636. 6. Testimonia de Isidoro ap. Fabric. Bib. Ec. P. ii. p. 47, 48.

[b] De scriptoribus sacrorum voluminum.

[c] In Novo autem Testamento quatuor libros evangeliorum quatuor evangelistæ singuli scripserunt: quorum solus Matthæus Hebræo scripsisse perhibetur eloquio, cæteri Græco. Paulus apostolus suas scripsit epistolas, ex quibus novem septem ecclesiis destinavit, reliquas discipulis suis misit, Timotheo, Tito, et Philemoni. Ad Hebræos autem epistola plerisque Latinis ejus incerta est, propter dissonantiam sermonis: eandemque alii Barrabam conscripsisse, alii a Clemente scriptam fuisse suspicantur. Petrus scripsit duas nomine suo epistolas, quæ catholicæ nominantur: quarum secunda a quibusdam ejus esse non creditur, propter stili sermonisque distantiam. Jacobus suam scripsit epistolam, quæ et ipsa a nonnullis ejus esse negatur: sed sub nomine ejus ab alio dictata existimatur. Joannes epistolas tres edidit, quarum tantum prima a quibusdam ejus esse asseritur, reliquæ duæ Joannis cujusdam presbyteri existimantur: cujus juxta Hieronymi sententiam alterum sepulchrum apud Ephesum demonstratur. Judas suam scripsit epistolam. Actus apostolorum Lucas compositi, sicut audivit vel vidit. Apocalypsim Joannes evangelista scripsit, eodem tempore, quo ob evangelii prædicationem in insulam Pathmos traditur relegatus. Hi sunt scriptores sacrorum librorum, divina inspiratione loquentium, ad eruditionem nostram præcepta cœlestia in ecclesia dispensantes.

'evangelists wrote severally the four books of the gospels: the 'apostle Paul wrote his own epistles; nine of which are sent to 'seven churches, the others to his disciples, Timothy, Titus, 'and Philemon. The writer of the epistle to the Hebrews is 'reckoned uncertain by most of the Latins, because of the 'difference of the style; some thinking it was written by Barnabas, 'others by Clement. Peter wrote two epistles, called catholic; 'the second of which is by some thought not to be his, because 'of the difference of the style: James wrote his epistle; which 'also is denied by some to be his, and said to be dictated by 'another in his name: John wrote three epistles; of which 'the first only is by some said to be his; the other two 'are thought to be written by John, a presbyter: Jude 'wrote his epistle: Luke composed the Acts of the apostles, 'according to what he had heard or seen: John the evangelist 'wrote the Revelation, at the time that he was in banishment, 'in the island of Patmos, for preaching the gospel. These are 'the writers of the sacred books, speaking by divine inspiration, 'and declaring in the church the heavenly precepts for our in-'struction: but the Holy Spirit is esteemed the author of the 'said scriptures; 'for he is really the writer, who dictated them 'to be written by his prophets.'

2. In the next place, I shall take a part of his Proëm to the books of the New Testament, omitting some things relating to the particular design of each. 'Though [d] the doctrine of the 'gospel

pansantes. Auctor autem earundem scripturarum Spiritus Sanctus esse creditur. Ipse enim scripsit, qui per prophetas suos scribenda dictavit. De Ecc. Off. l. 1. c. 12. p. 393, 394. Colon 1617.

[d] Evangeliorum prædicatio quamvis quadrifaria sit, una est tamen, quia ex uno eodemque ore divinitatis processit. . . . Et his primus et ultimus ea prædicaverunt, quæ ex ore Christi audierunt, vel quæ ab illo facta vel gesta viderunt: Reliqui medii duo ea tantummodo, quæ ab apostolis cognoverunt. Quorum quidem Matthæus evangelium in Judæa primus scripsit. Deinde Marcus in Italia. Tertius Lucas in Achaia. Ultimus Joannes in Asia. Ex quibus solus tantum Matthæus prædicationis suæ historiam Hebraico perstrinxit stilo: reliqui vero Græci sermonis eloquio edideruntur. Epistolas Paulus apostolus quatuordecim prædicationis suæ perstrinxit stilo: ex quibus aliquas propter typum septiformis ecclesiæ septem scripsit ecclesiis, conservans potius, non excedens numerum sacramenti, propter septiformem Spiritus efficaciam. Scripsit autem ad Romanos, ad Corinthios, ad Galatas, ad Ephesios, ad Philippenses, ad Thessalonicenses, ad Colossenses. Reliquas vero postmodum singularibus edidit personis. Argumenta autem earundem epistolarum hæc sunt. . . . Instruit quoque per Timotheum et Titum ecclesias. Philemonem de emendato servo Onesimo rogat. Ultimo Hebræos, qui in Christo crediderunt, et postmodum persecutionibus Judaicis torti a fide recesserunt, confortat, et ad gratiam evangelii revocat. Petrus duas scripsit epistolas, quæ catholicæ nominantur. Scripsit autem eas his qui ex circumcisione credentes in dispersione gentium erant. . . . Jacobus frater Domini scripsit unam epistolam, ad ædificationem ecclesiæ pertinentem, cujus sententiæ immensam scientiæ claritatem legentibus videntur infundere. Joannes apostolus tres scripsit epistolas, quarum prima officium charitatis commendans, tota in amore Dei et fraterna dilectione versatur. Secunda quoque, quæ electis scribitur, dilectionis hortatur officium. . . . Judæ epistola incre-

'gospel be delivered to us by four, it proceeds from one and 'the same divine fountain.... Of these four, the first and last 'relate what they had heard Christ say, or had seen him per-'form; the other two, placed between them, relate only those 'things which they had learned from apostles. Matthew wrote 'his gospel the first, in Judea; then Mark, in Italy; Luke, the 'third, in Achaia; John, the last, in Asia: of whom Matthew 'alone wrote in Hebrew; the rest in Greek. The apostle 'Paul wrote fourteen epistles; of which some are written to 'seven churches. They are these: To the Romans, to the 'Corinthians, to the Galatians, to the Ephesians, to the Philip-'pians, to the Thessalonians, to the Colossians; others are 'written to particular persons; and lastly, he wrote to the He-'brews, who believed, and suffered persecution.' Here are inserted the arguments, or contents, of the several epistles, which I omit. 'Peter wrote two epistles, called catholic: 'they are sent to such of the circumcision as had believed, and 'were scattered abroad among the Gentiles.... James, the 'Lord's brother, wrote one epistle, for the edification of the 'church.... The apostle John wrote three epistles, the first of 'which is wholly taken up in recommending the love of God, 'and our brother; nor is the design of the other two very dif-'ferent. Jude reproves some blasphemers, and unchaste per-'sons. The Acts of the apostles contains the history of the in-'fancy of the church: the writer is the evangelist Luke, as is 'well known. In the Revelation of John the evangelist are 'these several things:' where he largely shews the contents of that book.

3. The catalogue of the books of scripture, in the Origines, very much resembles that in the Offices; I therefore shall not transcribe it so much at length, as I have transcribed the other two: however, there are some things here, which are in neither of the other; these I would take notice of.

The first chapter of the sixth book of the said Origines is entitled, Of the Old and the New Testament. Here, having enumerated the books of the Old Testament, he says, 'In '[c] the New Testament are two parts or classes: the first is that

pat blasphemantes in Christo, et quosdam impudicos, sub exemplo impiorum.... Actuum apostolorum historia nascentis ecclesiæ fidem opusque describit, cujus quidem scriptor Lucas evangelista monstratur. ... In Apocalypsi Joannis.... Præterea comedit evangelista librum testamenti, oris prædicatione suavissimum. &c. Pr. Libr. N. T. p. 282.

[c] In Novo autem Testamento duo sunt ordines: primus evangelicus, in quo sunt Matthæus, Marcus, Lucas, et Joannes: secundus apostolicus, in quo sunt Paulus in quatuordecim epistolis, Petrus in duabus, Joannes in tribus, Jacobus et Judas in singulis, Actus apostolorum, et Apocalypsis Joannis. Origin. l. 6. c. 1. p. 44.

'of

'of the gospels; in which are Matthew, Mark, Luke, and 'John: the second is that of the apostles; in which are Paul, 'in fourteen epistles; Peter, in two; John, in three; James 'and Jude, each in one epistle; the Acts of the apostles; and 'the Revelation of John.'

4. The second chapter of the same book is entitled, [f] 'Of the Writers and Phrases of the sacred books. Here he enumerates again the books of the Old and New Testament, and speaks more distinctly and largely of the writers of them, and their titles and design; and then concludes the chapter in this manner: '[g] These are the writers of the sacred books, who, speaking 'by the Holy Spirit, have written for our instruction both the 'precepts of a good life, and the rule of faith,' Then he adds, 'that beside these, there are other books, called apocryphal, the 'writers of which are uncertain; in which there are some 'truths, mixed with falshood; but they are of no authority; 'and he supposes them to be written by heretics: many such 'books there were,' he says, 'which had been of old written in 'the names of prophets, and since of apostles; but, after care-'ful examination, they had been rejected, and not allowed to be 'of canonical authority.'

5. Before I proceed, I would observe here, that, at the beginning of the second part of the Allegories of the sacred scriptures, which relates to the New Testament, the [h] four evangelists, with their symbols, are expresly mentioned.

6. Again, in another place, speaking of the four evangelists, and their gospels, he says, 'Of [i] all the evangelists, Luke, the 'third in order, is reckoned to have been most skilful in the 'Greek tongue; for he was a physician, and wrote his gospel in 'Greece.'

III. We may now make some remarks, and they are exceeding easy and obvious.

1. Isidore, of Seville, received all the same books of the New Testament which we do.

2. About some of these there were then, or had formerly

[f] De scriptoribus et vocabulis sanctorum librorum. [g] Hi sunt scriptores sanctorum librorum, qui per Spiritum Sanctum loquentes ad eruditionem nostram et praecepta vivendi et credendi regulam conscripserunt.—Praeter haec et alia volumina apocrypha nuncupantur. Apocrypha autem dicta, id est, secreta, quia in dubium vertuntur. Est enim eorum occulta origo, latet patribus, ex quibus usque ad nos veracium scripturarum certissima et notissima successione pervenit. In iis apocryphis etsi inveniatur aliqua veritas, tamen propter multa falsa, nulla est in eis canonica auctoritas. Nam multa et sub nominibus prophetarum, et recentiora sub nominibus apostolorum ab haereticis proferuntur. Quae omnia sub nomine apocryphorum auctoritate canonica diligenti examinatione remota sunt. Ib. cap. 2. p. 46.

[h] p. 351. [i] Tertius Lucas inter omnes evangelistas Graeci sermonis eruditissimus, quippe ut medicus in Graecia evangelium scripsit. Orig. l. 6. c. 2. p. 45.

been, doubts; particularly about the epistle to the Hebrews, the epistle of James, the second epistle of Peter, the second and third of John. This he mentions freely: in which I think he is in the right; for it is very fit that the truth of things should be known and acknowledged.

3. There were not any Christian writings whatever, beside those of the apostles and evangelists, now received by us, which were of authority: there were, indeed, some books, called apocryphal; but they were so much disliked, and were so contemptible, and so universally rejected and disregarded, that he did not think it needful to mention expressly the names or titles of any of them; nor has he, in any one of the catalogues of the books of scripture, mentioned any writing after the book of the Revelation, which made any claim to be a part of the New Testament, or to be esteemed of canonical authority.

4. The order of the books of the New Testament, as mentioned by Isidore, deserves some notice. There were two parts, or divisions; one called the gospels or evangelists, the other the apostles; and in this last the book of the Acts is placed: moreover, in all the catalogues we see this order; first the gospels, then the epistles of the apostle Paul, then the catholic epistles, after them the Acts, and lastly the Revelation; so it is in every chapter, where the books of the New Testament are enumerated by this writer.

5. They who are desirous to see Isidore's catalogues of the books of the Old Testament, placed together, with remarks upon them, may consult [k] H. Hody. Those catalogues would have been here likewise, and with remarks, if I had had room: as I have not, I must forbear; for it is time to hasten to a conclusion.

IV. A word or two will suffice, for shewing the respect which he had for the sacred books of scripture. It appears, in what has been already transcribed, where he speaks of the Holy Spirit as their author, they having been written by inspired prophets and apostles; and he expressly says, that they contain 'the precepts of life, and the rule of faith.' Moreover, I shall refer [l] to a chapter in the first book of sentences; where he says, that by the law, rightly understood, we come to Christ; and he

[k] De Biblior. Text. Orig. Col. 69.... 72. p. 653, 654.

[l] Via per quam itur ad Christum, lex est, per quam vadunt ad eum hi, qui, ut est, intelligunt eam ... ..... Scriptura sacra pro uniuscujusque lectoris intelligentia variatur, sicut manna, quod populo veteri pro singulorum delectatione varium dabat saporem. Juxta sensuum capacitatem singulis sermo Domini congruit. Sentent. l. 1. c. 18. And see Ja. Basnage Hist. de l'Egl. l. 9. ch. 3. §. 11.



shews,

shews, that the scriptures may be profitably read by all sorts of men.

V. 1. In his Chronicle, under the reign of the emperor Caius Caligula, who died in the beginning of the year 41, Isidore says, 'At [m] this time the apostle Matthew wrote, the first, his gospel 'in Judea.'

2. Under the reign of Claudius, who died in the year 54, he says, 'In [n] his reign the apostle Peter went to Rome to oppose 'Simon Magus. The evangelist Mark also preaching Christ 'at Alexandria, wrote his gospel:' nevertheless, before [o] he said, that Mark wrote in Italy.

3. Under Nero, whose reign ended in 68, he says, 'In [p] his 'time Simon Magus, who had proposed a dispute with the 'apostles Peter and Paul, and had promised to fly up to hea-'ven, at the prayers of Peter and Paul was, at noon day, 'thrown down by the dæmons who had carried him up into the 'air: on account of whose death, by order of Nero, Peter was 'crucified, and Paul beheaded.'

4. I must not stay to make many remarks: I only observe, that this must be reckoned by all very inaccurate, and also inconsistent. Peter, as before said, went to Rome in the reign of Claudius, to oppose Simon Magus. Here the dispute with Simon Magus, and his death, are placed in the reign of Nero, and near the end of it; for about that time the martyrdoms of the two forementioned apostles are supposed to have happened.

5. Of Domitian, whose reign is computed from 81 to 96, he says, 'He [q] raised a persecution against the Christians. In his 'time the apostle John, having been banished into the island 'Patmos, wrote the Revelation.'

[m] Matthæus apostolus evangelium primum in Judæa scripsit. Isid. Chr. p. 268.

[n] Eo regnante, Petrus apostolus, contra Simonem Magum, Romam pergit. Marcus quoque evangelista Alexandriæ Christum prædicans, evangelium scripsit. Ibid.

[o] See p. 367.

[p] Hujus temporibus Simon Magus, cum altercationem proposuisset cum Petro et Paulo, apostolis, dicens se quandam virtutem esse Dei magnam, medio die dum ad patrem volare promittit, in cœlum, a dæmonibus, a quibus in aëre ferebatur, adjurante eos Petro per Deum, Paulo vero orante, dimissus crepuit. Ob cujus necem a Nerone Petrus crucifigitur, Paulus gladio cæditur. Ib. p. 268.

[q] His post Neronem secundus, superbia execrabilis, Deum se appellari jussit, Christianos persequi paganis instituit. Sub quo apostolus Joannes, in Pathmos insulam relegatus, Apocalypsim scripsit. Ibid.

# CHAP. CLVIII.

## LEONTIUS.

1. LEONTIUS was for some time an advocate at Constantinople, and is generally supposed to have been a native of that city: he afterwards retired from the world, and lived a monk in Palestine. By [a] some he is reckoned a writer of the sixth, by others of the seventh century; or [b] said to have lived partly in the one, partly in the other. Cave [c] placeth him as flourishing about the year 590; Fabricius [d] at 610, to whom I refer for accounts of his works.

2. Though he be so late a writer, he deserves our notice, as he has left a complete catalogue of books of scripture, received by Christians in that part of the world where he lived.

3. 'The [e] books received by the church, says he, are the 'books of the ancient, and of the new scripture. The ancient 'scripture is that written before the coming of Christ, the new 'since. Of the ancient scripture there are two and twenty 'books; some historical, some prophetical, some moral and 'poetical.

'The historical books are twelve: Genesis, Exodus, Levi-'ticus, Numbers, Deuteronomy: and of these books, called 'the Pentateuch, Moses is universally allowed to be the author; 'but the names of the writers of the books, which follow next, 'are unknown. The sixth is the book of Joshua the son of

[a] Vid. Du Pin. Bib. des Aut. Ec. T. v. p. 85. Hody de Bibl. Text. Orig. p. 648. J. Ens Biblioth. Sacr. p. 169.

[b] S. Basnag. Hist. de l'Eglise, l. 8. c. x. p. 445.

[c] H. L. T. i. p. 543.

[d] Bib. Gr. T. vii. p. 451.

[e] . . . τεσσαρας αριθμησωμεθα τα εκκλησιαστικα βιβλια. Των τοιων εκκλησιαστικων βιβλιων τα μεν της παλαιας εισι γραφης, τα δε της νεας. Παλαιαν δε λεγομεν γραφην την προ της παρουσιας του χριστου, νεαν δε την μετα την παρουσιαν. Της μεν εν παλαιας βιβλια εισιν κβ. ων τα μεν εισιν ιστορικα, τα δε προφητικα, τα δε παραινετικα, τα δε προς το ψαλλειν γεγραμμενα . . Τα τοιων ιστορικα βιβλια εισι ιβ. . . Και ταυτα μεν ιστορικα. Προφητικα δε εισι πενθε. ων προτερος εστιν ο ησαιας, δευτερος ο ιερεμιας, τριτος ο εζεκιηλ, τεταρτος ο δανιηλ, πεμπτον το δωδεκαπροφητον λεγομενον, εν ω δωδεκα προφητων κειται προφητεια. Παραινετικα εισι βιβλια δ. . . . Εισι δε ταυτα τα τρια βιβλια στιχομετρα. Μετα ταυτα εστι το ψαλτηριον. Και ταυτα μεν εστι τα κβ βιβλια της παλαιας. Της δε νεας εξ τα βιβλια· ων δυο περιεχει τους τεσσαρας ευαγγελιστας. Το μεν γαρ εχει ματθαιον και μαρκον, το δε ετερον λουκαν και ιωαννην. Τριτον εστιν αι πραξεις των αποστολων. τεταρτον αι καθολικαι επιστολαι, ιακωβου, πετρου, ιωαννου, ιουδα. Καθολικαι δε εκληθησαν, επειδαν υπερ παντος εθνους εγραφησαν, ως αι του παυλου, αλλα και υπερ ενος παυλου. Πεμπτον βιβλιον αι ιδ του αγιου παυλου επιστολαι. Εκτον εστιν η αποκαλυψις του αγιου ιωαννου. Ταυτα εστι τα καινοτεριζομενα βιβλια εν τη εκκλησια, και παλαια και νεα· ου τα παλαια παντα δεχομεθα εξαιρετα. Leont. Adversus Byzant. de Sectis. Act. ii. Ap. Bib. PP. Paris. 1644. T. xi. p. 496. . . 498. Conf. Bib. PP. Lugdun. T. ix. p. 662, 663.

'Nun

'Nun: the ſeventh is called the book of the Judges: the 'eighth is the book of Ruth: the two next contain the hiſtory 'of the kingdoms; they are really four books, but are reckoned 'two only; the ninth and tenth then are the books of the 'Kingdoms: the eleventh is the Remains, ſo called, becauſe 'it contains things omitted by the writers of the books of the 'Kingdoms: the twelfth is Ezra [meaning our Ezra and 'Nehemiah], containing the hiſtory of the return of the Jews 'from the Babyloniſh captivity, in the reign of Cyrus. Theſe 'are the hiſtorical books.

'The prophetical books are five: Iſaiah, Jeremiah, Ezekiel, 'Daniel, and the book of the twelve Prophets.

'The moral and poetical are alſo four: Job, by ſome ſup-'poſed to be written by Joſeph: the Proverbs, the Eccle-'ſiaſtes, the Canticles, which three were written by Solomon: 'after them is the Pſalter. Theſe are the two and twenty books 'of the ancient ſcripture.

'The books of the New Teſtament are ſix: the firſt two 'of which contain the four evangeliſts; the firſt Matthew and 'Mark, the ſecond Luke and John: the third is the Acts of 'the apoſtles: the fourth the catholic Epiſtles, being ſeven in 'number; the firſt is the epiſtle of James, the ſecond and third 'are the epiſtles of Peter, the fourth, fifth, and ſixth, the epiſtles 'of John, the ſeventh is the epiſtle of Jude; they are called 'catholic, becauſe they are not written to one nation, as Paul's 'epiſtles, but in general to all: the fifth book is the fourteen 'epiſtles of Paul: the ſixth is the Revelation of John. Theſe 'are the ancient and the new books, which are received in the 'church as canonical: all the ancient are received by the 'Jews.'

4. I ſhall add a paſſage, which is not far below, in the next ſection, where he ſays, 'Again [f] the times from Chriſt to 'Conſtantine have a threefold diviſion: the firſt is from the 'nativity of Chriſt to his aſcenſion; the next is after his 'aſcenſion, of which the Acts of the apoſtles treat; the third 'is from that period, and the death of the apoſtles, to the reign 'of Conſtantine; the affairs of which have been related by 'ſeveral eccleſiaſtical hiſtorians, as Euſebius Pamphili, and 'Theodoret, whom we are not obliged to receive; for, beſide 'the Acts of the apoſtles, no ſuch writings are appointed to be 'received by us.'

[f] [illegible] ἀπὸ τῆς διαλήξεως, περὶ ὧν διαλαμβάνουσι αἱ πράξεις τῶν ἀποστόλων· οἱ δὲ ἀπὸ τῆς περιόδου [illegible] τῶν ἀποστόλων, ἀχρὶ τῆς ἀρχῆς τῆς βασιλείας κωνσταντίνου. Περὶ ὧν διαλαμβάνουσι τινες [illegible] ἱστορικοὶ . . . οὓς οὐκ ἀναγκαῖον ἡ δεχόμεθα. Μέχρι γὰρ τῶν πράξεων τῶν ἀποστόλων κεκανονίσθαι [illegible]. Act. 3. p. 503. A. B. C.

5. This shews the great regard which was paid to the book of the Acts of the apostles.

6. I scarce need to make any remarks upon the catalogues above transcribed; every one perceives how clean they are. The catalogue of the books of the Old Testament is exactly and completely the canon of the Jews, except that the book of Esther is not mentioned. Here is no notice taken of those books of the Old Testament which protestants generally call apocryphal; and it affords a strong argument, that those books never were reckoned to be of authority.

7. The catalogue of the books of the New Testament contains all which are now generally received by us, and no others: here is no notice taken of the Constitutions, or Recognitions, or any other Christian writings; the books above named were all which were esteemed canonical by that part of the church with which this writer was acquainted.

8. However, he presently afterwards mentions [g] many teachers and fathers, as Ignatius, Irenæus, Justin, and others, before and after Constantine: but their writings were not of authority; they had not been transmitted down from the beginning with that character.

9. It is observable, that Leontius divides the scriptures of the New Testament into six books: this is a particularity; nevertheless, we saw a like division formerly [h] in the Synopsis ascribed to Athanasius: the only difference is, that there the four gospels are each reckoned one book; and [i] the catalogue of Gelasius, bishop of Rome, about 496, very much resembles, in this respect, that in the Synopsis.

10. It should not be entirely overlooked by us, that this writer says, 'After [k] the return to Jerusalem, Ezra, perceiving 'that the sacred books had been burnt in the time of the cap-'tivity, it was reported, that he wrote them again out of his 'own memory, even all the two and twenty books of the 'ancient scripture before mentioned.' Theodoret [l] speaks to the like purpose: some other learned Christian writers in former times have been of the same opinion; which may be seen examined and confuted by Dr. Prideaux [m] in his Connection of the History of the Old and New Testament.

g Εγινωσκε δε εν τοις χρονοις τοις απο της γενεσεως του χριστου μεχρι της βασιλειας κωνσταντινου διδασκαλοι και πατερες ωδε. Ib. Act. iii. p. 503. C.

h See vol. iv. p. 291. i See in this volume, ch. 145. p. 248, 249.

k Ο δε εσδρας συνεγραψαιο την επανοδον αυτων. Και ελθων εις τα ιεροσολυμα, και ευρων, ὅτι παντα τα βιβλια ησαν κατακαυθεντα, ωικα ηχμαλωτισθησαν, απο μνημης λεγεται συγγραψασθαι τα κατ' βιβλια, περ εν τοις ανω απριθμησαμεθα. Act. 2. fin. p. 502. D. l See ch. 131. p. 192. in this volume. m See part. i. book v. at the year before Christ, 446.

11. I shall

11. I shall put down but one select passage only, in which Leontius says, 'that [n] our Lord was baptized when he was 'thirty years of age, and having wrought many miracles, and 'taught the Jews, he was crucified in the thirty-third year 'of his age.' Whence it may be argued, that he computed not more than three passovers in our Lord's ministry, according to St. John's gospel.

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## CHAP. CLIX.

### Venerable BEDE.

1. VENERABLE BEDE [a] is placed by Cave as flourishing about the year 701. He was born in England, in the county of Durham, in 672, as [b] some say; in 673, or 674, as [c] others: he died in [d] 735.

2. Bede, beside many other works, wrote Commentaries upon all the books of the New Testament, now generally received.

3. He seems not to have had in his copies the doxology, which we now have at the conclusion of the Lord's Prayer in St. Matthew's gospel; for he has twice [e] explained every other part of the prayer, without taking any notice of it.

4. Cave, in his article of Bede, has published, from an ancient manuscript, a prologue to the seven catholic epistles, wanting in all the editions of Bede's works.

5. Bede there enumerates the seven epistles in the order now used by us: he says, 'that [f] the epistle of James is placed first, 'either

[n] Γεγον. ημας . . . και πυξηκε, και γεγεμενος ετων λ' ειτ' ιασε, και μετα το εσταυρωμα ηρξατο [illegible], και διδασκειν τους ιουδαιους, [illegible], κ. λ. Ib. Act. i. p. 195. C.

[a] Vid. Cav. H. L. L. E. Du Pin Bib. T. vi. et Bedæ Hist. Ec. a Jo. Smith. Cantabr. 1722.

[b] Cav. ubi supra. [c] Vid. Pagi Ann. 693. n. viii. et 731. n. v.

[d] Pagi ann. 731. n. iv, v, vi.

[e] Exposit. in Matth. Evang. cap. vi. p. 18. Et Conf. p. 91. T. v. Colon. 1688.

[f] Jacobus, Petrus, Joannes, Judas, septem epistolas ediderunt, quas ecclesiastica consuetudo catholicas, h. e. universales cognominat. In quibus ideo prima epistola Jacobi ponitur, quia ipse Jerosolymorum regendam suscepit ecclesiam. . . . vel certe quia ipse duodecim tribubus Israelis, quæ primæ crediderunt, suam epistolam misit, merito prima poni debuit. Merito Petri secunda, quia ipse 'electis advenis' scripsit, qui de Gentilitate ad Judaismum, de Judaismo ad electionis evangelicæ gratiam, conversi sunt. Merito Johannis epistolæ tertio loco sunt positæ, quia his scripsit ipse, qui de Gentibus crediderunt, cum nec professione exstitissent. Denique multi scriptorum

'either because he was bishop of the church of Jerusalem, 'where the gospel was first preached, and from whence it was 'spread over the whole world; or else, because the epistle was 'written to the twelve tribes of Israel, who were the first 'believers. Peter's epistles,' he says, 'are placed next, because 'he wrote to the 'elect strangers,' that is, to such as had been 'proselyted from Gentilism to Judaism, and after that were 'converted to the Christian religion; and,' he says, 'that John's 'epistles are fitly placed after the foregoing, because he wrote to 'believers from among the Gentiles, who before were not the 'people of God, neither by nature, nor by profession: moreover,' as he adds, 'many ecclesiastical writers had said, that his 'first epistle was written to Parthians. The epistle of Jude is 'placed last; for though he was great, he was inferior to the 'three forementioned apostles; and besides, their epistles 'having been first placed, his comes last of course.' Bede proceeds, and says, 'It is certain, that James completed his 'testimony in the thirtieth year after our Lord's passion: Peter 'suffered in the thirty-eighth year, that is, the last year of 'Nero; and in his second epistle he speaks of his death as then 'approaching; whence it appears, that epistle was written a 'good while after the death of James; his two epistles could 'not be separated from each other, since they were written to 'the same churches: and long after this John wrote his 'epistles, and his gospel, all about the same time; for after 'the death of Domitian, being returned from his exile, 'he found the church disturbed by heretics, which had 'arisen in his absence, whom, in his epistles, he often calls 'antichrists.'

6. I would add, that [g] the late Dr. Humphry Hody has distinctly considered Bede's testimony to the books of the Old Testament.

scriptorum ecclesiasticorum, in quibus est S. Athanasius Alexandrinæ præsul ecclesiæ, primam ejus epistolam scriptam ad Parthos esse testantur. Merito Judæ posita est ultima, quia quamvis et ipse magnus est, tribus tamen præcedentibus apostolis minor est. Vel quia. . . . . Constat enim quia beatus Jacobus tricesimo post passionem Domini anno suum consummavit martyrium. Petrus tricesimo octavo, hoc' est, ultimo anno Neronis, passus est, et ipse in secunda sua scripsit epistola: *Certus sum*. . . [Cap. i. 14.] Unde patet, quia imminente passione hanc scripsit epistolam, cum multo ante Jacobus migravit ad Christum. Neque vero conveniebat ejus epistolas ad invicem separari, quas iisdem scripsit ecclesiis. Porro Joannes multo post tempore suas epistolas simul et evangelium scripsit, qui post occisionem Dominicam [Domitiani] reversus de exilio turbatam se absente per hæreticos reperit ecclesiam, quos in suis epistolis percutiens sæpe cognominat antichristos. Ap. Cav. H. L. T. i. p. 614.

g De Bibl. Text. Orig. p. 654. col. 73.

CHAP.

# CHAP. CLX.

## JOHN DAMASCENUS.

I. *His time.* II. *A catalogue of the books of the Old and New Testament.* III. *Remarks upon it.* IV. *Select passages and observations, shewing his respect for the scriptures.*

I. JOHN DAMASCENUS [a], descended of a good family at Damascus, and, in the latter part of his life monk and presbyter, flourished about the year 730.

II. In a work, entitled Of the Orthodox Faith, he has a chapter [b] concerning scripture; where he has inserted a catalogue of the books of the Old and New Testament. It is to this purpose: 'There [c] is one God declared by the Old and New 'Testament..... It [d] is to be observed, then, that there are 'two and twenty books of the Old Testament, according to 'the letters of the Hebrew language; for they have two and 'twenty letters, five of which are written two ways, so as to 'make seven and twenty..... According to this method of 'computing, the books are reckoned 22 in number, but are 'really 27, for five of them are double: Ruth, joined with the 'Judges, is reckoned one book by the Hebrews; in like 'manner the first and second of the Kingdoms are one book; 'the third and fourth of the Kingdoms also are one book; the 'first and second of the Remains, one book; the first and 'second of Ezra, one book: so [e] that there are four penta-'teuchs, and two over, which are in the canon, [or, 'in the 'Testament']; and they are these: Five of the Law; Genesis, 'Exodus; Leviticus, Numbers, Deuteronomy; that [f] is the 'first pentateuch, called the Law: then [g] five more, sometimes 'called Hagiographa [or 'sacred writings']; Joshua the son 'of Nun; Judges with Ruth; the first and second of the 'Kingdoms reckoned one book; the third and fourth of the 'Kingdoms one book; and the two books of the Remains,

[a] Vid. Cav. H. L. T. i. p. 624. Oudin. de Scrip. Ecc. T. i. p. 1714, &c. Du Pin, T. vi. p. 101. Fabr. Bib. Gr. T. viii. p. 772, &c.

[b] Περι γραφης.

[c] Εις εςιν θεος, υπο τε παλαιας διαθηκης και καινης κηρυττομενος. &c. De Fide Orthodoxa. l. iv. c. 17. in. T. i. p. 282. B.

[d] Ιςεον δε, ως εικοσι και δυο βιβλοι εισι της παλαιας διαθηκης, κατα τα ςοιχεια της εβραιδος φωνης. Ib. p. 283. C.

[e] Ουτως ουν συγκειται αι βιβλοι εν πενταλευχοις τεσσαρσι, και μενουσιν αλλαι δυο· ως ειναι τας ενδιαθεσους βιβλους πασας. Ibid. 283. D. E.

[f] Αυτη πρωτη πενταλευχος, η και νομοθεσια. p. 284. A.

[g] Ειτα αλλη πενταλευχος, τα καλουμενα γραφεια, παρα τισι δε αγιογραφα. Ibid.

also

'also reckoned one book: that is the second pentateuch. The 'third pentateuch contains the [h] books written in verse; the 'the book of Job; the Psalter; the Proverbs of Solomon; the 'Ecclesiastes, of the same; the Song of Songs, of the same. 'The [i] fourth pentateuch takes in the prophets; the twelve 'Prophets, one book; Isaiah, Jeremiah, Ezekiel, Daniel; then 'the book of Ezra, two joined in one book; and Esther: the '[k] book of the Wisdom of Solomon, and the Wisdom of 'Jesus, which the father of Sirach published in Hebrew, and 'his grandson, Jesus, the son of Sirach, afterwards translated 'into Greek, are excellent and useful; but they are not 'numbered with the former, nor were they placed in the ark.'

'The books of the New Testament are these: the four 'gospels, according to Matthew, according to Mark, accord-'ing to Luke, according to John; the Acts of the apostles 'by the evangelist Luke; seven catholic epistles, one of James, 'two of Peter, three of John, one of Jude; fourteen epistles 'of the apostle Paul; the Revelation by the evangelist John; 'the Canons †‡ of the holy apostles by Clement.'

III. Upon this we may make a few remarks:

1. This author, though a native of Damascus, wrote in Greek, and is supposed to represent the sentiment or doctrine of the Greek church of his time.

2. His catalogue of the books of the Old Testament, as has been already observed by learned men, is the same with that of Epiphanius in his book of Weights and Measures, of which we took notice [l] formerly; and it is very agreeable to that, which Melito brought with him from Palestine, of which we also took some notice [m] formerly; not now to mention any other.

3. J. Damascenus speaks only of two books of a secondary order, in the Old Testament; the book of Wisdom, and Ecclesiasticus: he does not mention any other, no not so much as the books of Maccabees. The book of Wisdom he calls Solomon's, though he did not think it to be his, in compliance, it is likely, with frequent custom at that time.

4. His canon of the New Testament is the same with that now generally received by Christians in this part of the world; except that here is added the Apostolical Canons by Clement,

[h] Αι στιχηρεις βιβλοι. Ibid. [i] Τεταρτη πενταδιευχος, η προφητικη. [k] Η δε παροιμιωδης, τελειον η σοφια του σολομωντος, και η σοφια του ιησου, ον ο πατηρ μεν του σιραχ εξεβαλο εβραιστι, ελληνιστι δε ερμηνευσαν ο τουτου εγγονος ιησους, του δε σιραχ υιος· καλαι μεν και χρησιμοι· αλλ' ουκ αριθμουνται, ουδ' εκειτο εν τη κιβωτω. Ibid. p. 284. B. †‡ Κανονες των αγιων αποστολων δια κλημεντος. [l] See vol. iv. p. 312. and in this vol. p. 26, 27. [m] See vol. ii. p. 146. and in this vol. p. 25.

which

which seems to be a singularity. What Mill says relating to this in his Prolegomena I place [n] below: I shall also transcribe below the [o] note of Lequien, editor of Damascenus, upon this place; which, I believe, will be acceptable to my readers, on account of some observations relating to the Apostolical Canons.

And I beg leave to observe farther myself: Damascenus's catalogue of the books of scripture is very different from that in the 85th Apostolical Canon; in that are inserted Judith, and the books of Maccabees, which are quite omitted by Damascenus: moreover he receives the book of the Revelation, omitted in the same canon; and farther, he takes no particular notice of the two epistles of Clement, or of the Constitutions, which make a part of the catalogue in the last canon of the apostles. What shall we say to this? Can we think, after all, that Damascenus had any particular regard for the Apostolical Canons? or shall we suppose that the 85th canon was wanting in his edition of the Apostolical Canons? or shall we not be obliged to admit a suspicion, that the last clause in this catalogue of Damascenus, 'the Canons of the holy Apostles by Clement,' is an interpolation, or an addition made by some officious Greek to Damascenus's original work?

There is another doubt, that may arise in the mind, supposing the genuineness of this clause: Whether by the Canons of the apostles, Damascenus means Apostolical Constitutions, or Apostolical Canons: I perceive this doubt to have arisen in [p] Cotelerius, as it had in me, before I had observed it in him.

IV. I shall

[n] Joannes Damascenus. . . . . inter canonicos reponit Canones Apostolorum διαθήκας. Nempe cum universum Canonem 85 apostolicorum corpus superiore seculo synodice confirmassent Patres Trullani, recte deinceps factum, ut a libriariis (sua arbitrio suopte, seu etiam jussu superiorum,) Canonicis libris isti adnecterentur, tanquam ejusdem, si placet, cum reliquis juris et auctoritatis. Et talem quidem nactus jam videtur Damascenus. Proleg. n. 1027.

[o] Horum canonum auctoritas adstructa fuerat can. 2. Trullano. At viris criticæ artis incuriosis satis erat præfixum canonibus, qui magnæ dudum in Oriente ponderis erant, apostolorum nomen: cum tamen nihil aliud essent, nisi priscæ Orientalium disciplinæ præcipua capita, quorum auctores genuini ignorabantur. Jam dixi, eorum quosdam conditos esse post exortam hæresim Anomæorum. Beveregius collectionem primam istorum Canonum a Clemente, non Romano, sed Alexandrino factam, quem Eusebius l. vi. Hist. c. 23. Hieronymus de Scr. Ec. et Photius cod. cxi. περὶ κανόνων ἐκκλησιαστικῶν volumen edidisse testantur. Sed ex horum auctorum inspectione manifestum fit, eos non de hac collectione canonum loqui, Sed de libro, in quo, adductis canonibus, seu regulis ecclesiasticis, illos impugnabat, qui Judaicis legibus et institutis adhærescerent. Lequien ad J. Damasc. p. 284.

[p] Cæterum an Joannes Damascenus Orthodoxæ Fidei, lib. iv. c. 18. quando Canones Apostolorum per Clementem editos cum Divinis Voluminibus ennumeret, Constitutiones,

IV. I shall observe but a few particulars more:

1. At the beginning of his work, De Orthodoxa Fide, which is a kind of system of divinity, and reckoned to be the first regular system among Christians, speaking of God, he says, 'All [q] things, which are delivered to us by the law and the 'prophets, the apostles and evangelists, we receive, acknow-'lege, and venerate, seeking not any thing beyond what has 'been taught by them.'

2. Again: 'We [r] cannot think, or say any thing of God, 'beside what is divinely taught and revealed to us by the 'divine oracles of the Old and New Testament.' Not that he denies the use of reason, or that heathen people, without revelation, might, by the light of nature, learn the existence of God from his works: however, in these passages we see the general divisions of the books of scripture, and the great respect which was shewn to them by Christian people.

3. Damascenus seems [t] not to have had the heavenly witnesses in his copies of St. John's first epistle.

4. He seems to say, that [u] there were then no extraordinary gifts in the Church; such as the gift of knowlege, or the gift of miracles; at least he acknowledges, that he had no such gifts.

Constitutiones, vel dumtaxat Canones Constitutionibus subnexos intelligat, quæri potest. Malim accipere de solis Canonibus, quo majori parte erroris vir sanctus et doctus levetur, et quia rarior prima acceptio, &c. Coteler, Judic. de Constit. Ap. ap. Patr. Ap. T. i. [q] Πανλα τοινν τα παραδεδομενα ημιν δια τε νομου, και προφηλων, και αποςολων, και ευαγγελιςων, δεχομεθα, και γινωσκομεν, και σεβομεν, ουδεν περαιτερω τυλων επιζηλουλες. κ. λ. De Fid. Orth. l. i. c. 1. T. i. p. 123. E. [r] Ου δυναλον ουν τι παρα θειωδας υπο των θειων λογιων της τε παλαιας και καινης διαθηκης ημιν εκπεφασμενα . . . ειπειν τε περι θεου, η ολως ειδεναι. Ib. cap. ii. p. 125. B. [s] Vid. Ib. l. i. c. 1. et c. 3. et alibi.

[t] Και τρεις εισιν οι μαρτυρουλες, το υδωρ, και το αιμα, και το πνευμα. De Hymn. Trisag. § iv. T. i. p. 484. C. [u] Ημις δε ουδε το των θαυμαλων, ουδε το της διδασκαλιας δεδαμενοι χαρισμα. De Fid. Orth. l. i. c. 3. p. 125. D.

CHAP.

# CHAP. CLXI.

## PHOTIUS, Patriarch of Constantinople.

1. PHOTIUS, as is generally reckoned, was constituted patriarch of Constantinople in 858: but Pagi [a] placeth the commencement of his patriarchate in 857. It is generally supposed that he died in 891, or 892.

2. The history of his life, and his character, and good accounts of his works, may be seen in divers [b] authors, to whom I refer. The account, which Fabricius [c] has given of his Bibliotheque, and the several articles therein, deserves high commendations. I shall by and by take some farther notice of Photius's works, so far as they relate to the interpretation of scripture.

3. They who are pleased to look back to the ninth section of the 63d chapter of this book, may there [d] see, that Photius received the scriptures of the Old and the New Testament, and particularly, in this last, four gospels, the Acts of the apostles, fourteen epistles of St. Paul, and seven catholic epistles: I suppose likewise, that he received the book of the Revelation; though I do not now recollect any particular proof of it.

4. Among the works of Photius are mentioned some commentaries upon scripture; as upon [e] the Psalms, the [f] Prophets, and St. Paul's epistles: which last is in manuscript in the public library at Cambridge, as we are assured by Cave. I place below [g] Fabricius's account of it.

5. In [h] the epistles of Photius, in number 248, published at

[a] Crit. in Baron. Ann. 886. n. v. 858. [illegible] xiv. 859. n. xii. [b] Vid. Mart. Hank de Rer. Byz. Script. P. i. [illegible] 18. Cav. Hist. Lit. T. ii. p. 47. [illegible]nc. Bib. Gr. lib. v. cap. 38. T. ix. p. 469, &c. Du Pin. Bibl. T. vii. J. C. Wolf. Præf. ad Anecd. Gr. T. i. Ja. Basnag. Hist. de l'Eglise, l. vi. ch. vi. [illegible] p. 323, &c. [c] Bib. Gr. T. [illegible] p. 381. . . . 508. [d] Vol. iii. p. 546, 547. [e] In Psalmos: Catena ex Athanasio, Basilio, Chrysostomo, et Theodoro Heracleota, Photio. MS. in Bib. Segueriana sive Coislíniana. Vide Cat. MS. ejusdem Bib. editum a Cl. Montfauconio. p. 58, 59. Fabr. Bib. Gr. T. ix. p. 566. [f] 'Prophetarum 'liber cum expositione.' Extat MS. in Bibliotheca Vaticana, uti Possevinus nos docet. Cav. H. L. T. ii. p. 50.

In prophetas. MS. in Bib. Vaticana, ut ex Possevino Colomesius et Caveus. Fabric. ib. p. 566. [g] 'In epistolas 'Pauli.' MS. in Bib. Cantabrigiensi. Ex hoc commentario idem Caveus notat, plura desumsisse Oecumenium, (a quo etiam nomine tenus non raro Photius laudatur) codicem vero istum esse mutilum initio et fine, et totum in epistolam ad Romanos commentarium desiderari. Fabr. ibid. p. 566. [h] Vid. Fabr. ib. p. 519.

London

London in 1651, by R. Montague, bishop of Norwich, many texts of scripture are explained.

6. There is extant in manuscript, in several libraries, a work entitled Amphilochia, consisting of 308 questions, and answers to them, addressed by Photius to Amphilochius, bishop or metropolitan of Cyzicum, to whom several of Photius's letters, published by Montague, are directed. Both [i] Cave and [k] Fabricius have spoken somewhat largely of this work, and deserve to be consulted. The learned Montfaucon observes, that [l] those questions relate chiefly to divers texts of scripture, with some other matters of literature: and in his Bibliotheca Coislinianа he has exhibited the title and first words of each chapter; or the question, and the first words of the answer. Many of those questions (A) are treated in the epistles of Photius before mentioned; which, nevertheless, Montfaucon takes no notice of: whereas, it seems to me, it would have well become the diligence of an exact editor, as he put down the titles of the chapters of that work, to have added a reference to the epistles already published, in which the answer might be seen at length. Moreover, after having put down the 308 questions, in the manner above mentioned, he transcribes at length [m] four of them, as specimens of the whole, and as of some special moment: two of which, nevertheless, had been before published in Montague's collection of our [n] author's epistles. One of those two questions Montfaucon recommends to the observation of [o] the learned, as a curiosity. All this Montfaucon perceived, when he came to write his preface: nevertheless, he still calls this last-mentioned question, with the answer, an [p] anecdote; and the better to justify himself, he says, there are some faults in Montague's edition. Well, then, let it be repub-

[i] Quæstiones ac Dubia ad Amphilochium Cyzici Metropolitam, de variis S. Scripturæ locis. Extant MSS. grandi volumine, sed absque Photii nomine, in Cl. Seguerii Galliæ Cancellarii Bibliotheca: item in Bibliothecis Vaticana, Barberina, Bavarica, et forsan alibi. Cav. T. ii. p. 49. [k] T. ix. p. 561.

[l] Sunt porro quæstiones ut plurimum circa loca varia Scripturæ Sacræ tam Veteris quam Novi Testamenti. Intermixtæ quoque sunt aliæ philosophicæ, physicæ, grammaticæ, et aliæ id genus. Ipsæque omnes sunt numero 308. Montf. Bib. Coisl. p. 326.

(A) Mr. Wolfius computes, that about a sixth part of the Amphilochian questions are in the epistles published by Bishop Montague. Quod ad Amphilochia ipsa spectat, sexta circiter illorum pars in epistolis Photii, quas eruditæ Montacutii industriæ debemus, extat. Vid. reliqua. Wolf. Præf. ad Curar. vol. iv.

[m] Ex hisce porro quæstionibus paucas, quæ majoris esse videntur momenti, hic edendas duximus. Bib. Coisl. p. 345. fin.

[n] Ep. 144. p. 201. Ep. 209. p. 306.

[o] Quæstio clxvi. Digna sane quæ historiæ ecclesiasticæ peritis offeratur. Cujus hæresis erat Eusebius Pamphili. Bib. Coislin. p. 348. [p] Vigesimum nonum (anecdoton) ejusdem Photii quæstio, cujus hæresis esset Eusebius Pamphili.... In ea vero, quæ de Eusebio agit, mendæ sunt quædam, interque alias, πολλαι pro πολλοι, quæ lectio sensum alio transfert. Id. in Præf. ad Bib. Coisl.

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lished from the Coislinian manuscript, as a better copy, though the errors in Montague are not numerous: but let it not appear as a new thing, or be recommended to the attention of the public as somewhat extraordinary.

The late learned J. C. Wolfius, of Hamburg, published a large part of the Amphilochian questions, and the answers at length, at the end of the fourth and last volume of his Curæ upon the New Testament.

7. This great critic was a great admirer of the apostle Paul, and [t] celebrates his manly and unaffected eloquence: indeed, in one of his [t] letters, Photius takes notice of a large number of hyperbata, or elliptical expressions in St. Paul's epistles, where some words are transposed, and do not stand in their natural order; but then, near the conclusion of that letter, he says: 'There [u] are many like elliptical expressions in Homer, Antimachus, Aristophanes, Thucydides, Plato, and Demosthenes, 'and in almost all other poets and orators.' We may here recollect what Irenæus said long ago, 'that [t] the apostle frequently useth hyperbata, because of the rapidity of his words, 'and because of the mighty force of the Spirit in him.'

8. I shall select a few explications of texts of scripture. The first is in [u] an epistle of Photius, which is also [x] an Amphilochian question. The text is Luke xxii. 44. He says, 'that '[y] to "sweat blood," was a proverbial expression, concerning 'such as were in a great agony of mind. So likewise it is said 'of such as are in great grief, that they weep tears of blood: 'nor does St. Luke say that Christ did sweat drops of blood; 'but that "his sweat was as it were drops of blood;" to signify, that it was not a slight sweat, and that our Lord's whole 'body was covered over with large and thick drops of sweat, issuing from it, and falling down to the ground.' In this letter he shewed, that he observes the omission of this paragraph of St. Luke's gospel in some copies, of which notice was taken by us formerly.

9. In another epistle, considering Rom. ix. 3. *For I could wish that myself were accursed from Christ*, he observes, 'the 'apostle does not say, "I wish," but "I could wish," if it

[t] Vol. Ep. 165. 166. [u] Ep. 164. [s] Κατα δε τον αν ... ειναι το τυφος της ολοκληρας ... Ομηρου, και Αν... Ep. 166. p. 240. [t] Ep. 166. [u] See vol. ii. p. 164. [x] Ep. 138. p. 193. [x] Qu. 164. ap. Bib. Coisl. p. 198. [y] Παροιμια λεγεται, επι των σφοδρα λυπουμενων και αγωνιωντων. αιματι δακρυειν. ουτως και επι των πικρως δυρομενων. αιματι δακρυειν . . . ειναι . . . ειναι δε δρομους αιματος, ειτουν, η ... ρανες ιδρωτος αιματος. κ. λ. Ep. 138. p. 193. [z] See vol. ii. p. 425, 426. [a] Ουδε γαρ ειπεν, Ευχομαι χρηζειν, αλλ' ηυχομην αν. τουτ' εστι, η δοκοιη ... κ. λ. Ep. 216. p. 319.

'were possible:' and afterwards, 'I [b] could wish, if it were fit, 'if it were lawful, and if my fall and misery might be beneficial 'to others.' This I take to be right; and, so far as I can see, this explication removes all the difficulties of that text.

10. There are many excellent counsels and observations to be found in Photius's epistles.

1. In the first epistle, which is addressed to Michael, king of Bulgaria: 'It [c] is one of the commands of Christ, our common 'Lord, that we should bring forth fruits of righteousness, and 'not disgrace our faith by our works: so likewise directs Paul, 'the great master of the church; so Peter, the chief of the apo-'stles, who was entrusted with the keys of the kingdom of hea-'ven; and so the whole choir of the apostles taught the 'world.'

2. In the same epistle: 'Some [d] say, it is the main office of 'a prince to make a small city, or commonwealth, great; but 'he says, he should esteem it a greater thing to make it 'good.'

3. To the same prince: 'If [e] you receive a benefit, be sure 'to remember it; if you confer a benefit, you will do well soon 'to forget it. This is an indication of a great mind, and raiseth 'the value of the benefit conferred.'

4. I refer to two other places concerning [f] friendship and [g] ingratitude.

## CHAP. CLXII.

### OECUMENIUS.

1. CAVE [a] speaks of OECUMENIUS as writing about the year 990, but without being certain of his time: and that he has not placed this author too soon, may be argued from Montfaucon's Bibliotheca Coisliniana, who [b] there informs us of a manuscript chain or comment on St. Paul's epistles of the tenth

[b] Ηυχομην αν, ει ενεδεχετο, ει συμφερει, ει τις την αποφασιν σαλπιγγος . . . κ. λ. Ib. p. 320.

[c] Ep. i. p. 21. [d] Ep. i. p. 30.

[e] Ib. p. 34. [f] p. 27.

[g] p. 37. [a] Oecumenius, scriptor admodum incertæ ætatis, de quo altum apud veteres silentium. Id modo constat, post annum 800 claruisse. Adeoque hoc loco ipsum reponimus ad annum 990, donec veram ejus ætatem expiscari liceat. H. L. T. ii. p. 112. [b] Bib. Coil. p. 82. M.

century,

century, in which the name of Oecumenius is mentioned among other writers out of whom that comment was collected. I therefore place him a little higher, but still in the same century.

2. Montfaucon [c] assures us, from a passage found in a manuscript of the tenth or eleventh century, that Oecumenius was bishop of Tricca in Thessaly; which was not known before.

3. We [d] have Commentaries of this writer upon the Acts, St. Paul's fourteen epistles, and the seven catholic epistles. The Commentaries upon the epistles, if not also upon the Acts, are a chain, consisting of notes and observations of several, beside his own; as John Chrysostom, Cyril of Alexandria, Gregory Nazianzen, Isidore of Pelusium, Theodoret, Photius, and others. At the end of the second volume of Oecumenius is placed the Commentary of Arethas upon the Revelation.

4. In this work, in the edition at Paris, in 1631, which I make use of, the books of the New Testament are placed in the order now generally used; first the Acts of the apostles, next St. Paul's fourteen epistles, and then the catholic epistles: but there is prefixed to those Commentaries a short copy of verses, representing the contents of the whole work, in this manner: 'The [e] book of the Acts, written by Luke; the epistle of 'James, written to believing Hebrews; the first epistle of 'Peter, written to believers; the second epistle of Peter, also 'written to Christians; three epistles of John, one of Jude, to 'all Christians in general; then St. Paul's fourteen epistles, all 'enumerated in our present order; lastly, John's mysterious 'Revelation.' This, I suppose, was the order of the books, particularly of the Acts and the epistles, in the manuscript; it is also the order observed in the first printed edition of these Commentaries, in Greek only, at Verona in 1532, described by Fabricius, which I likewise have. As for the Commentary upon the Revelation by Arethas, in all probability it was added to make a full volume: moreover, Arethas might be reckoned to be very little distant in time from ‡ Oecumenius.

[c] Vid. Bib. Coisl. in Praef. et p. 277.

[d] In Acta apostolorum catenæ vicem [illegible] Oecumenii, incertæ ætatis scripta [illegible] judicio ac perspicuitate commendatus Commentarius, qui cum ejusdem Commentariis similibus in epistolas septem catholicas, epistolas sancti Pauli apostoli, et cum Aretha in Apocalypsin prodiit Græce Veronæ typis luculentis 1532. fol. Hæc editio mihi ad manus est. Fabr. Bib. Gr. T. vii. p. 788. Vid. eund. T. xiii. p. 845.

[e] Τὸν Πράξεων βίβλος, ἃς Λουκᾶς γράφει·
Πίστις Ἑβραίων ἐξ Ἰακώβου λόγοι.
Πίστις ὁ Πέτρος πρὸς τὰ σωζόμενα τάδε.
Χριστιανοὺς δεύτερα Πέτρου λόγοι.
. . . . . .
Κλῆσις ἅπασι τάδε μυστὴς Ἰούδας.
. . . . . .
Ἰωάννου μυστὶς ἡ κεκραγμένη.

[f] See before note [d]. ‡ See before, p. 274.

5. James Le Long says, that [g] Oecumenius wrote a Commentary also upon the four gospels; and that he himself says so; but I do not find it in the place to which Le Long refers.

6. Whether Oecumenius received or wrote Commentaries upon the Revelation, will be considered by and by.

7. Upon St. Luke's introduction to the Acts, *The former treatise have I made, O Theophilus*; Oecumenius observes, 'He [h] calls it a treatise, and not a gospel, avoiding ostentation; 'as indeed do the rest likewise. Matthew says, *The book of* '*the generation of Jesus Christ*. Mark indeed says, *The be-* '*ginning of the gospel of Jesus Christ*; but he does not, by "gospel" intend his own writing, but Christ's preaching.... 'The faithful afterwards called them gospels, as truly contain- 'ing the gospel, that is, the doctrine of Christ.'

8. Upon Acts xiii. 13. he says, 'This [i] John, who is also 'called Mark, nephew to Barnabas, wrote the gospel entitled 'according to him, and was also disciple of Peter, of whom he 'says, in his epistle, *Mark, my son, saluteth you*."

9. Upon Acts xv. 13. 'This [k] James, appointed bishop of 'Jerusalem by the Lord, was son of Joseph the carpenter, and 'brother of our Lord Jesus Christ according to the flesh.'

10. I need not put down the prefaces to St. Paul's several epistles, in which are observed the places where they were written, sometimes right, sometimes wrong.

11. Upon those words of Col. iv. 16. *the epistle from Laodicea*, is a note of Photius. Some [l] say, 'this was not an epistle 'of Paul to them, but from them to him; for he does not say, 'the epistle to the Laodiceans, but the epistle from Laodicea.'

12. In the argument or preface to the epistle of James, it [m] is said to be written to those of the twelve tribes scattered abroad, who had believed in our Lord Jesus Christ.

13. The argument to the first epistle of Peter says, 'it is '[n] written to the believing Jews scattered abroad in several 'places.'

14. Upon 2 Pet. iii. 1. he observes, as I understand him, to this effect: 'Hence [o] we perceive that Peter wrote only two 'epistles.'

15. In a note upon the beginning of St. John's second

g ... 1. Annotationum Commentarii in quatuor evangelia, ex dictis veterum patrum Græcorum. Quos commentarios in epistolam ad Hebræos, cap. 6. se scripsisse testatur. J. Le Long. Bib. T. ii. p. 883.

h Λεγει ουκ ἐπιστολὴν, οὐ εὐαγγελιον .... κ. λ. In Act. Ap. T. i. p. 1, 2.

i Ib. p. 111. C.

k p. 122. C.

l T. ii. p. 146. B.

m T. ii. p. 438.

n Ib. p. 479.

o Ἐκ τουτου γινωσκομεν, ὅτι τας δυο μονας ἐπεστειλε Πετρος. p. 548. D.

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epistle he says, 'Some[p] had thought that this and the following epistle were not written by John the apostle, but by another of the same name, who calls himself Elder.' Our author, however, receives both these, as well as the first.

16. Jude's[q] epistle is said to be written to believers.

17. In a note upon the first epistle to the Corinthians, the Revelation is quoted as written by John the evangelist.

18. As a farther proof, that Oecumenius received the book of the Revelation, I refer to an anecdote, published by Montfaucon, of which[s] he speaks very magnificently in his preface to the Coislinian library; but when he sets about translating the passage, he says, it[t] is written in so obscure a style as to be scarce intelligible.

It is said to be 'the[u] Synopsis of the labours of the blessed Oecumenius, bishop of Tricca, upon the Revelation of John the divine;' and it begins in this manner: 'That[x] this writing is the mystical instruction of the disciple who rested in the bosom of Jesus, and is divinely inspired, and useful, as has been indisputably proved; and that it is not spurious, as some have profanely said, but a genuine writing of the son of thunder:' and the author then proceeds to argue this from the testimonies of Athanasius, Basil, Gregory, Methodius, Cyril of Alexandria, Hippolytus, and from other considerations.

19. I shall now make a few remarks. First, from the passage above cited from the Commentary upon the epistle to the Corinthians, it appears to be probable, that Oecumenius received the book of the Revelation; and this passage may be allowed to afford some additional evidence. Nevertheless, secondly, this writer being unknown and anonymous, what he says cannot be admitted as full proof that Oecumenius ever wrote a commentary upon the Revelation. Thirdly, the argument for the genuineness of the Revelation, here ascribed to Oecumenius, is much the same with what it to be found in the prefaces of Andrew, and[z] Arethas, to their commentaries upon that book.

[p] p. 625. [q] p. 619. A. [r] [illegible] p. 578. C. [s] Vigestimum [illegible] eodem codice prodit, cujus [illegible] opusculum Oecumenii [illegible] Thessalia. Notes velim, [illegible] civitatis episcopus esset Oecumenium fuisse. Is auctoritate [illegible] lucubrationibusque argumentis, Apocalypsin esse veram et canonicam [illegible]. Præf. [t] Sequens opusculum stylo tam perplexo scriptum, ut vix intelligi possit. Aliquot etiam in locis vitiatum videtur. Ipsum tamen pro facultate mea Latine interpretari studui. Bibl. Coisl. p. 277. [u] Ex [illegible] Ib. p. 277. F. [x] p. 277. F. et 278.

[z] See before in this work, vol. ii. p. 114, Andrew cited from Prolog. ad Apoc. p. 3. B. ad Calc. T. viii. Opp. S. Chrysostom. Ed. Morell. [z] Vid. Areth. ap. Oecumen. T. ii. p. 640.

# CHAP. CLXIII.

## THEOPHYLACT.

1. THEOPHYLACT, archbishop of the chief city of Bulgaria, wrote Commentaries upon the four gospels, the Acts of the apostles, and St. Paul's fourteen epistles. He is spoken of by Cave [a] as flourishing about the year 1077, by Fabricius [b] about 1070. His Commentaries [c] are collected out of Chrysostom and others, with observations likewise, undoubtedly, of his own.

2. Beside these works, he is said to have written likewise a Commentary upon the twelve lesser prophets, mentioned by Cave in the place before referred to, and more particularly by [d] Fabricius: but I have not seen it; and whether it has been yet published I cannot certainly say.

3. I proceed directly to take notice of divers things in his Commentaries upon the books of the New Testament.

4. In his preface to St. Matthew's gospel he says, 'that [e] 'Christ has given us four gospels.' 'And [f] that there are four 'evangelists, two of which, Matthew and John, were of the choir 'of the twelve apostles; the other two, Mark and Luke, were of 'the number of the Seventy. Mark was a companion and disciple of Peter, Luke of Paul. Matthew first wrote a gospel 'in the Hebrew language, for the sake of the Hebrew believers, eight years after Christ's ascension; and John, as is said, 'translated it out of Hebrew into Greek. Mark wrote ten 'years after our Lord's ascension, having been instructed by 'Peter; Luke fifteen; and John, the [g] most excellent divine, 'two (A) and thirty years after our Lord's ascension; for it is 'said, that when he had outlived them, after their death their 'three gospels were brought to him, that he might judge whether

[a] H. L. T. ii. p. 153. [b] Bib. Gr. T. vi. p. 284, &c. [c] Du Pin Bibl. T. viii. p. 113. R. Simon Hist. Crit. des Comment. du N. T. ch. 28. p. 390, &c. Fabr. Bib. Gr. T. vii. p. 787.

[d] Theophylacti Bulgarorum Archiepiscopi, qui circa A. C. 1070, claruit, Commentarios in xii prophetas minores, ex antiquiorum patrum monumentis decerptos, brevi in lucem edendos speramus a C. V. Johanne Henrico Lederbino, Linguarum Orientalium in Academia Argentoratensi Professore, qui illos ex Graeco codice Bibl. publicae illius urbis descripsit, et utraque lingua vulgatorum recepit. B. Gr. T. vii. p. 765.

[e] Τεσσαρα δε δεδωκεν ημιν ευαγγελια. Pr. in Matt. p. 1. B. Paris. 1631.

[f] Τεσσαρες μεν εισιν οι ευαγγελισται· τουτων δυο μεν δυο . . . ησαν εκ του χορου των δωδεκα· οι δυο Ματθαιος φημι και Ιωαννης, εκ των εβδομηκοντα. κ. λ. Ib. p. 2. D. E. p. 3. A.

[g] Θεολογωτατος. (A) According to that account St. John's gospel was written in the year of our Lord's nativity 65, or thereabout, before the destruction of Jerusalem, and before the siege of that city was begun; which is different from the sentiments of more early writers.

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'ther what they had written was true. Having ſeen them, he 'added ſome things omitted by them: and whereas they had 'not taken notice of the eternal exiſtence of God the Word, 'he[h] gave an account of his divinity, leſt he ſhould be eſteem-'ed a mere man; for Matthew diſcourſeth only of his nati-'vity according to the fleſh, becauſe he wrote for the Hebrews, 'who were fully ſatisfied, when they had been aſſured that the 'Chriſt was born of David and Abraham.'

5. The preface to St. Mark is to this purpoſe: 'The[i] goſpel 'according to Mark was written at Rome, ten years after 'Chriſt's aſcenſion, at the requeſt of the believers there: for 'this Mark was a diſciple of Peter, whom he calls his ſon ſpi-'ritually. His name was John. He was nephew to Barnabas, 'and[k] was alſo a companion of Paul.'

6. In this ſame preface[l] he mentions the ſymbols of the evangeliſts: but differently from many others. The goſpel of John, in the firſt place, he ſuppoſes to be reſembled by the face of a lion, the king of beaſts, denoting John's pre-eminence: Matthew's by the face of a man. Mark he compares to an eagle, becauſe he begins with the hiſtory of John, who was a prophet; and the gift of prophecy is far-ſighted. Luke he compares to a calf or ox.

7. In the Commentary upon Acts xii. 12, where John, ſurnamed Mark, is mentioned, he ſays, 'Perhaps[m] this is Mark 'the evangeliſt, by whom, as is ſaid, Peter evangelized; for 'Mark's goſpel is ſaid to be Peter's:' and he thinks that opinion probable.

8. In the preface to his Commentary upon St. Luke, Theophylact expreſſeth himſelf as if he thought the evangeliſt, in the introduction, referred[n] to the goſpels according to the Egyptians, and according to the twelve. He alſo ſays, that[o] from that introduction it appears, Luke was not from the beginning a diſciple, but only afterwards: for others were diſciples from the beginning, as Peter and the ſons of Zebedee, who 'deli-'vered' to him the things which he had not ſeen or heard.

9. This ſeems to be contrary to what was ſaid in the preface to St. Matthew's goſpel, that Mark and Luke were of the number of the ſeventy; unleſs he can be underſtood to mean ſome things only, even in the more early part of Chriſt's miniſtry, about which Luke might be informed by thoſe diſciples,

[h] . . . αὖθις ἐξηγεῖται . . . p. 192. A. B. [i] In Marc. ib. p. 189. [k] — ἀλλὰ καὶ Παύλῳ συνεκδημεῖ. [l] Colonie. 1568. [m] Τάχα οὖν ἐστι Μάρκος ὁ εὐαγγελιστής. κ. λ. In Act. Ap. p. 115. [n] Πολλοὶ γὰρ συνέγραψαν εὐαγγέλια δοῦναι. ὅτι ἐστὶ τὸ κατ' Αἰγυπτίους, καὶ τὸ ἐν τῷ πρόσωπον τῶν δώδεκα. κ. λ. Pr. in Luc. p. 297. B. [o] Ib. p. 297, 298.

who then attended upon the Lord. It is also said, in the argument of Luke's gospel, that * he was said to have been one of Christ's seventy apostles, and, after the Lord's resurrection, to have met him with Cleophas. Here likewise he says, that Theophilus, to whom St. Luke wrote, was a man of senatorian rank, and possibly a governor; forasmuch as he calls him 'most excellent,' the same title which St. Paul useth in his addresses to Felix and Festus.

10. In his comment upon the history of the two disciples, whom Jesus met in the way to Emmaus, one of whom is said to be Cleophas, Luke xxiv. 18, Theophylact says, some [r] have thought the other to be Luke the evangelist, who, out of modesty, declined to mention himself. Here again St. Luke is supposed to have been personally acquainted with the Lord Jesus.

11. In the preface to St. John's gospel Theophylact says, 'that [q] John wrote his gospel when (B) he was an exile in Patmos, two and thirty years after Christ's ascension.' He proceeds: 'John [r] was beloved above all the disciples, because of his simplicity, and meekness, and mildness, and purity, for he was a virgin; moreover he was related to the Lord. But how can that be? Attend. Joseph, husband of the blessed Mary, had seven children by a former wife; four sons, and three daughters, Martha [perhaps it should be Mary], Esther, and Salome, whose son John was; therefore Salome was reckoned our Lord's sister, and John was his nephew:' so Theophylact in that place. In another place [s] he says, Joseph had by the widow of his brother Cleophas, who died without issue, six children, four sons, and two daughters, named Mary, who * was reckoned daughter of Cleophas according to law, and Salome: and he always supposeth [t] Mary, mother of our Lord, to be the same as Mary the mother of James and Joses, who were Joseph's children by a former wife; as was also Salome,

[p] . . . [illegible] p. 293. P. 537. C.

[q] . . . [illegible] p. 522. B.

(B) So likewise, in the latter part of the Synopsis ascribed to Athanasius, it is said, 'The gospel according to John was dictated by the holy and beloved apostle, when he was an exile in Patmos, and was afterwards published by him at Ephesus, under the care of Gaius his host, and of the other apostles, of whom Paul says in the epistle to the Romans [xvi. 23.] *Gaius my host, and all the whole church, salutes you.*' Ap. Ath. T. ii. p. 202. F.

[r] p. 554. B. C. D.

[s] In Matth. cap. xiii. p. 79. C. D.

[t] [illegible] Ibid.

[u] Vid. in Matth. cap. xxvii. p. [illegible] C. D. In Marc. cap. xv. p. 286. C. D. In Luc. cap. xxiv. p. 538. D. In Joan. cap. xix. p. 826. C. D.

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the mother of Zebedee's children. And whereas in John xix. 25, mention is made of Mary, wife or daughter of Cleophas, and 'sister' to our Lord's mother, he says, that 'by 'sister' must be there understood 'relation;' for that Mary is supposed to be daughter of Cleophas, brother of Joseph, whose widow he had married.

11. Theophylact says, there [x] was this very extraordinary in John the evangelist, that he had three mothers; his own mother Salome, and Thunder, and the blessed Mary, forasmuch as the Lord said to him, *Behold thy mother*. John xix. 27.

12. He likewise says, that [y] there are four Marys mentioned in the gospels: our Lord's mother, Mary Magdalene, Mary daughter of Cleophas, and the sister of Lazarus.

13. In the argument or preface to the Acts of the apostles Theophylact says, The [z] writer is Luke, native of Antioch, by profession a physician. He here also says, that [a] Paul wrote fourteen epistles: and indeed our author has explained them all.

14. I need not give a particular account of his several prefaces to St. Paul's epistles: I observe a few things only.

15. He says, the [b] epistle to the Ephesians was written by the apostle Paul at Rome, when he was a prisoner.

16. Upon Coloss. iv. 14, he says, that [c] Luke, the physician there mentioned, is the evangelist; but he does not there say that he was a native or citizen of Antioch.

17. Upon Col. iv. 16, he writes, 'that [d] (or 'which') is 'the epistle from Laodicea? It is the first epistle to Timothy, 'for that was written from Laodicea. But some say it is an 'epistle which the Laodiceans had sent to Paul; though I do 'not know what they have to justify this opinion.' From all which it may be reckoned very probable, that Theophylact had never heard of any epistle of Paul to the Laodiceans.

18. The epistle of St. James is several times quoted in Theophylact's Commentaries: he quotes it 'expressly as written by James, the Lord's brother.

19. I need not say he received the first epistle of St. Peter.

20. He once quotes St. John's first epistle in this manner:

[x] p. 826. B. C. [illegible] D. E. [illegible] Mary Magdalene, [illegible] In Jo. p. 826.

[a] Comment. in Act. Ap. p. 1. Colon. 1568. [illegible] Ib. p. 3. [b] In Ep. Paul. Comm. p. 498. Londin. 1636.

[c] Ib. p. 675. [d] p. 676.

[e] In Evangel. p. 218. C.

'For

'For [f] he says in one of his epistles, *That which was from the 'beginning, which we have seen.'* Therefore he received more than one.

21. It is probable that Theophylact received all the seven catholic epistles.

22. But I cannot say that he received the book of the Revelation: I do not remember that he has any where quoted it; which, I think, he would have done, if it had been of authority with him. However I put in the margin [g] a reference or two, to be considered by those who please; but I do not reckon them very material. Perhaps he was of the same opinion with St. Chrysostom concerning the book of the Revelation.

23. Theophylact quotes no forged Christian writings, or apocryphal books of the New Testament. He cuts off a good number of them by that observation upon John i. 31 . . . . 34, that [h] Christ wrought no miracle in his infancy, or before the time of his public ministry; about which he is clear and positive. We formerly saw a like observation in [i] Chrysostom.

24. He seldom quotes any apocryphal books of the Old Testament. A passage of Ecclesiasticus is cited [k] as the saying of a wise man.

25. I shall now take a few remarkable passages.

26. In the preface to St. Matthew's gospel: 'And [l] was not 'one evangelist sufficient? Yes. Nevertheless, for making the 'truth more manifest, four were permitted to write: for when 'you see these four not conferring together, nor meeting in the 'same place, but separate from each other, writing the same 'things as with one mouth, are you not led to admire the 'truth of the gospel, and to say that they spake by the Holy 'Ghost? Do not say to me that they do not agree in every 'thing; for wherein do they differ? Does one say that Christ 'was born, and another not? or does one say that he rose from 'the dead, and another that he did not rise? By no means; 'for they agree in the necessary and principal things: and if 'they do not differ in the principal things, why should you 'wonder that they vary in lesser matters? For that very rea-'son they are the more credible, in that they do not agree in

[f] Φησι γαρ εν μια των αυτου επιστολων. Ο ην απ' αρχης, ο εωρακαμεν. Ib. p. 555. C.

[g] Vid. in Matth. cap. xxii. p. 128. E. In Marc. cap. ii. p. 201. B.

[h] Ενθενδε μανθανομεν, ὅτι τα λεγομενα παιδικα του Χριστου θαυμαλα, ψευδη εισι, και παρα τοις θειοτατοις διαγεγραφθαι το μυστηριον συνεδραμον. Ει γαρ ησαν αληθη, πως ουκ ηρξατο πασιν ταυτα ποιειν; In Jo. c. i. p. 576. E.

[i] See p. 145.

[k] Φησι γαρ και σοφος. κ. λ. In Luc. c. xiv. p. 437. C.

[l] In Matth. p. 3.

'all

'all things; for then it would have been thought that they had 'met and consulted together: but now one has written what another has omitted, and therefore they seem to differ in some 'things.' This should be compared with a passage of Chrysostom[m] formerly transcribed.

27. Upon Matth. ii. 11, he says, When[n] the child was born, the Virgin laid him in a stable, not finding any house to be in. But afterwards, he thinks it likely they found room in a house, and there the magians of the east found him.

28. Upon Matth. v. 44: 'To[o] love some men, and those 'our friends, and hate others, is a mark of imperfection: he is 'perfect who loves all men.'

29. He[p] finely explains those words of our Lord, Mark x. 40. *It is not mine to give, but it shall be given to them for whom it is prepared*; and his observations upon this place may be compared with what he says upon[q] Matth. xx. 23.

30. Upon Luke xxi. 37, 38: 'Our[r] Lord,' says Theophylact, 'said many excellent things to those who came to him in 'the temple: and from this and other places, we may conclude 'therefore, that the evangelists have related a few things only; 'for though the Lord preached almost three years, if a man 'should say, that all which they have recorded might be spoken 'in the compass of one day, he would not speak much beside 'the truth.'

For certain, the evangelical writings, in which conciseness and fulness are united, deserve the highest commendations.

From that passage it appears, that Theophylact did not compute our Saviour's ministry to have lasted three years and more, but somewhat less than three years: accordingly, he does not suppose the Jewish feast, mentioned by St. John, v. 1, to have been a passover, but[s] some other feast, possibly pentecost, as he conjectures. Of this point I have spoken[t] formerly.

31. The section concerning the woman taken in adultery, which we have in John viii. at the beginning, is not explained by[u] Theophylact.

32. I now beg leave to mention a general observation. Theophylact's Commentaries are very useful and valuable: but it seems to me, that too much respect has been shewn to his prefaces to the four gospels, where he determines the times of the several evangelists' writing. Just and useful observations, right or probable interpretations of scripture, may be received from

[m] S. p. 150, 151. [n] p. 13. E. [o] p. 33. E. [p] p. 249. B. C.
[q] p. 117, 118. [r] p. 509. B. C. [s] p. 623. B. [t] See vol. ii. p. 423, 424.
[u] Vol. p. 674.

any

any man, let him live when he will, but, as an historian, the testimony of a man, who speaks of things done a thousand years before his time, is of little value, unless it be derived from more ancient writers. Mill, in his Prolegomena, says, that [x] Theophylact is the first who has assigned the precise year in which each evangelist published his gospel; and yet he has placed Theophylact's prefaces, where those determinations are made, at the head of the several gospels in his edition, without any remarks; and many have followed Theophylact in that point, though Mill had more judgment: but the early date of the gospels is popular, and it has become almost a general opinion. Upon this point some observations were mentioned [y] in the chapter of Eusebius of Cæsarea.

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## CHAP. CLXIV.

### EUTHYMIUS.

1. EUTHYMIUS [a] was a monk, who lived at Constantinople in the latter part of the eleventh and the beginning of the twelfth century. He wrote a work, entitled Panoplia, against all heretics; Commentaries upon the Psalms and upon the gospels, collected chiefly out of Chrysostom and other ancient writers; and also some other books. His works are not yet published in the original Greek, that I know of, but only in Latin versions; though Mill, and R. Simon, and some others, who had access to manuscripts, have quoted several passages from him in Greek.

2. In his preface to St. Matthew's gospel he says, 'that [b]

[x] Theophylactus hic noster, omnium (quod sciam) primus designat ipsum præcise annum, quo evangelistæ singuli sua conscripserint evangelia. Matthæum evangelium suum scripsisse ait anno post ascensionem Christi octavo: Marcum decimo: Lucam decimo quinto: Joannem trigesimo secundo. Et ad hujus calculum se componunt MSS. plurimi in notatis ad calcem evangeliorum. Mill. Prol. n. 1072.

[y] See vol. iv. p. 262—264.

[a] Vid. Cav. H. L. T. ii. Du Pin. Bibl. des Aut Ec. T. ix. p. 197. Fabr. Bib. Gr. l. v. c. 11. T. vii. p. 460, &c. R. Simon Hist. Critic. des commentat. du N. T. ch. 29. p. 469, &c.

[b] Matthæum enim, qui ex Judæis crediderant, obsecraverunt, ut scriptam relinqueret ipsis evangelii historiam, quam eis verbo docuerat. Similiter et Marcum, qui in Ægypto edocti fuerant. Euthym. in n. Evangelia ap. Bib. PP. Max. T. xix. p. 487. G.

[c] Matthew

'Matthew wrote at the requeſt of the Jewiſh believers in Ju-
'dea.' He ſeems to ſay in the ſame place, that Mark wrote his goſpel at the requeſt of the believers in Egypt. He likewiſe ſays, that 'Matthew's goſpel was firſt written, and in Judea, for the Jewiſh believers, in Hebrew, eight years after our Lord's aſcenſion: afterwards his goſpel was tranſlated into the Greek language.

3. The [d] evangeliſt Mark he ſuppoſeth to be the nephew of Barnabas, often mentioned in the Acts and St. Paul's epiſtles: he ſuppoſeth him likewiſe to be the ſame who is mentioned by Peter at the end of his firſt epiſtle. He ſays his goſpel was written about ten years after our Lord's aſcenſion at Rome, as ſome ſaid, or in Egypt, according to others. He ſays, that at the firſt Mark was much with his uncle Barnabas, and Paul: afterwards he was with Peter at Rome, as the firſt epiſtle of that apoſtle ſhews, whom he alſo there calls his ſon; from whom alſo he received the whole hiſtory of the goſpel.

4. If Mark was at firſt much with Barnabas and Paul, and not with Peter till afterwards, that does not favour the ſuppoſition, that his goſpel was written within ten years after our Lord's aſcenſion; for, according to the general and almoſt univerſally concurring teſtimony of ancient authors, Mark received his goſpel from the apoſtle Peter, as is alſo ſaid by this writer himſelf.

5. Having explained St. Mark's goſpel to the end of ver. 8th of the 16th chapter, he ſays, 'Some [e] expoſitors affirm this 'to be the concluſion of Mark's goſpel, and that what follows 'has been added ſince: nevertheleſs it ought to be explained 'by us, as it contains nothing contrary to truth.'

6. Luke [f], he ſays, was a native of Antioch, and a phyſician.

[d] Primus autem ſcripſit Matthæus quod [illegible] quæ mandata eſt evangelium, poſt [illegible] Chriſti in cœlos aſſumti. Scripſit [illegible] illos, qui ex Judæis crediderant, [illegible], Hebræa utus lingua ac [illegible]. Poſtea vero in noſtram lin[illegible] tranſlatum eſt. Id. ib. p. 488. A. [illegible] Fragmenta ap. Mill. N. T.

[illegible] filius Mariæ, quæ in domo [illegible] apoſtolos excipiebat. Voca[illegible] et Joannes, quemadmodum in [illegible] epiſtolarum invenimus. . . . Et cir[illegible] quidem conjunctus eſt Barna[illegible] Paulo: ſicuti liber Ac[illegible], et Paulus in epiſtolis men[illegible] . . . . . Deinde cum Petro [illegible] fuit, quemadmodum prior ejus epiſtola demonſtrat, qua etiam filium ſuum juxta ſpiritum Marcum appellavit. A quo inſuper totum evangelii ſermonem didicit, et poſtmodum evangelium conſcripſit, ſecundum Clementem Stromaticum, in qua Roma: juxta Chryſoſtomum autem in Ægypto, rogatus a fratribus, qui illidem morabantur, poſt decimum a Salvatoris aſſumptionis annum. Ibid. p. 597. G. H.

[e] Quidam autem interpretum aſſerunt, hoc in loco completum eſſe Marci evangelium, quæ vero ſequuntur recentiorem eſſe additionem. Oportet tamen et hæc explanare, quum veritati nihil repugnet. p. 614. B.

[f] Beatus Lucas Antiochenſis fuit genere. Omnem autem ſermonis diſciplinam

cian. He was a hearer of Christ, and, as some say, one of his seventy disciples, as well as Mark: he was afterwards very intimate with Paul. He wrote his gospel, with Paul's permission, fifteen years after our Lord's ascension.

7. He says, that [g] St. John's gospel was not written until many years after the destruction of Jerusalem.

8. Of the noted various reading in St. John's gospel he expresseth himself after this manner. Having explained ch. vii. 52, he adds, 'It [h] ought to be observed, that what follows here 'to those words, *then spake Jesus again unto them, saying, I am 'the light of the world*, are either wanting in the more exact 'copies, or marked with a dagger in the margin, denoting them 'to be spurious and interpolated: of which it is some argument, that this place is not explained by former interpreters; 'nevertheless, as it may be useful, we shall explain it.'

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## CHAP. CLXV.

### NICEPHORUS CALLISTI.

1. NICEPHORUS, son of Callistus Xanthopulus [a], a learned monk of Constantinople, is placed by H. Wharton [b], in his Appendix to Cave, at the year 1333; but as the emperor, to whom his work is dedicated, is [*] computed to have died in 1327, I shall place him a few years sooner, in 1325.

nam adeptus, medicinam etiam corporum didicit, ac postmodum animarum quoque medicinam assequutus est. Primum, quidem Christo adhæsit, et ab eo pietatis semina suscepit. Postea vero Paulo duci conjunctus, maximeque familiaris effectus est, ac discipulus ejus, comesque itineris. Dicunt autem quidam, et maxime Origines, quod Marcus et Lucas ante dominicam passionem inter septuaginta discipulos connumerati sunt. Post quindecim vero annos a salvatoris assumtione, permissu Pauli, conscripsit evangelium ad Theophilum fidelissimum, Deique amantissimum. Ibid. p. 615. B. [g] Præsens autem evangelium multis annis post capta Jerosolyma conscripsit. Ib. p. 663. E.

[h] Scire autem oportet, quod ea quæ ab hoc loco habentur usque ad eum quo dicitur: 'Iterum ergo loquutus est illis Jesus 'dicens: Ego lux mundi:' in exactioribus exemplaribus aut non inveniuntur, aut obelo confossa sunt, eo quod illegitima videantur et addita. Et hujus argumentum est, quod nullus ea sit interpretatus, &c. Ibid. 690. G. [a] Vid. Pagi ann. 610. n. vii. Fabric. Bib. Gr. l. v. cap. 4. T. vi. p. 130, &c. Du Pin Bib. des Aut. Ec. T. xi. p. 98. [b] Cav. H. L. in App. p. 33. [*] Nicephorus Callistus Xanthopulus, Callistides, sive Callisti Xanthopuli filius, historiam suam obtulit Andronico Palæologo Imperatori jam seni, qui A. C. 1327, septuagenario major obiit. Fabr. ubi supr. p. 130.

He wrote in the Greek language an Ecclesiastical History in eighteen books, from the nativity of Christ to the year 610, collected, as he says,[c] out of Eusebius of Cæsarea, Socrates, Sozomen, Philostorgius, Theodoret, Euagrius, and others.

2. From him I shall transcribe an article concerning the books of the New Testament, omitting some particulars, which render his narration prolix, and which are not now needful to be taken by us at large, after having seen what is said by Eusebius, and other ecclesiastical writers of former times.

3. In the 45th chapter of the second book of his History he says, 'Thus we have spoken of the twelve apostles, and their 'names: it[d] is now proper to shew, who of them have left 'writings which are in the Testament; such as the four sacred 'gospels, the divine Acts of the apostles, and the catholic epis-'tles, and the rest, and their order; and also such as are spu-'rious, and are rejected by the church. And in the first place, 'of the divine gospels: two only of the twelve, Matthew and 'John, have left memoirs of our Lord's life on earth; and two 'of the Seventy, Mark and Luke; and it is said that they 'were all compelled to write, as it were out of necessity. Mat-'thew first, who had been a publican, and had preached the 'saving word to the Jews, when he was about to go abroad 'among Gentiles, thought it best to write in his native lan-'guage an account of his preaching, to supply the want of his 'presence; which he did at about fifteen years after our Saviour's 'ascension. Long[e] after this Mark and Luke published their 'gospels, at the command [or by the direction] of Peter and 'Paul. John, who had hitherto preached by word of mouth 'only, wrote the last of all, about six and thirty years after the 'Lord's ascension to heaven.' [Then he gives an account of the other three gospels having been brought to John, and the reasons which induced John to write another gospel after them.] 'These[f] are the genuine gospels of the apostles, delivered to us 'from the beginning, and acknowledged by the whole church 'to be of unquestioned authority. The same Luke also com-'posed the book of the Acts of the apostles, and, as is said, at 'the command of Paul. . . . The divine James, the Lord's bro-

[c] Vol. II. E. L. i. cap. 1. p. 35, 36. Paris. 1630.

[d] Ὅτι τε μὲν συγγράμματα . . . καὶ τὰς ἐπιστολὰς καὶ τὰς λοιπὰς καὶ περὶ τῶν ἱερῶν τεσσάρων εὐαγγελίων τῶν τε θείων πράξεων ἀποστόλων, καὶ τῶν ἀποστόλων τῶν τε καθολικῶν, καὶ τῆς τάξεως . . . ὅσα τε νόθα, καὶ τῶν παρὰ τῶν . . . Ὑπομνήματα μὲν οὖν τῶν τοῦ κυρίου λόγων, δύο μόνοι τῶν δώδεκα ἱερῶν συγγραφέων . . . L. ii. c. 45. p. 213.

[e] Χρόνῳ δὲ πολλῷ ὕστερον . . . Ib. p. 213. C.

[f] Ταῦτα γνήσια τῶν ἀποστόλων εὐαγγέλια, καὶ παλαιᾶς παραδόσεως γνώριμα, καὶ ἀναμφίλεκτα παρὰ πάσης ἐκκλησίας γινωσκόμενα. Ὁ δ' αὐτὸς Λουκᾶς καὶ τὴν τῶν ἀποστόλων πράξεων βίβλον συνέταξε, ὡς φασὶ, Παύλου κελεύσαντος. Ib. p. 215. C.

'ther,

'ther, composed one of the catholic epistles, which is sent to 'the twelve tribes. Peter published two epistles, and the ex-'cellent John three: Jude, brother of James, and perhaps of 'the Lord likewise, one. These [g] seven epistles the church has 'long received as genuine, and readily placeth them among the 'rightful books of the New Testament. To these are to be 'added the fourteen epistles of the divine Paul. . . . Lastly, we 'know the Revelation of John also to have been delivered to 'the church. All other are spurious and falsely inscribed;' that is, all other, which bear the names of apostles, and thereby make a claim to be a part of sacred scripture.

4. In the next chapter, which is the concluding chapter of that book, he observes, and chiefly as from Eusebius of Cæsarea, 'that some of the ancients had rejected or doubted of 'divers of the forementioned books. The four gospels were 'received by all, as also the book of the Acts. The [i] writings, 'about which there were doubts, are these: the epistle of James 'the Lord's brother, which is the first of the catholic epistles; 'and the seventh, which is the epistle of Jude his brother; and 'the second epistle of Peter. About receiving these some of the 'ancients hesitated. Of the three epistles of John one only was 'received without contradiction; the other two were ascribed 'by some to another John, an elder, who lived at Ephesus af-'ter John. . . . And some have supposed, that the Revelation 'also was written by the same John. All the epistles of Paul 'have been unquestioned, except that to the Hebrews. . . . 'But [k] though there were for a while doubts about these, we 'know that at length they have been received by all the 'churches under heaven with a firm assent; and they are esteem-'ed as the inviolable principles and elements of our religion: 'It is fit also that we should know what are the other writings, 'which are spurious and falsely inscribed:' which he mentions so agreeably to Eusebius in his Ecclesiastical History, already transcribed into this work, that there is no necessity to take at length what follows.

5. What we learn from this writer of the fourteenth century is, that all the books of the New Testament, which are

g Ας δε επτα ουτας ας γνησιας η εκκλησια προσειδε αιωθεν, και εν τοις ευκοσμοις τον της νεας διαθηκης βιβλιων εγκριτοις ας μαλιστα. p. 215. D.

h Τριαδον δε και την του Ιωαννου Αποκαλυψιν επιστωμεθα παραδεδομενην τη εκκλησια. Τα δε παρα ταυτα νοθα τε και παρεγγραπτα. Ib. p. 216. A.

i Εν αμφιβολοις δ' ησαν. . . . κ. λ. L. ii. c. 46. p. 216. B.

k Ταυτας δε και αμφιβολα των προτερων εδοξεν, αλλ' ομως ουν ειν εις ετερον τινα υπ' ουρανον εκκλησιαστικα αδιαφορα εσχηκεν εγκριθεν· και ας αρχας τε και στοιχεια της καθ' ημας θεοσεβειας ωσπερ διαφυλαττομεν. κ. λ. Ib. p. 217. B. C.

now

now received by us, were generally received then. We have also the satisfaction to find, that there were then no other books whatever, of authority, beside these; which were esteemed 'the 'inviolable principles and elements of our religion;' or the rule of Christian belief and practice; or, as he called them before, and again [l] likewise, 'the books in the testament,' a word, equivalent to canonical, as was formerly observed by [m] us. Moreover, it affords reason to believe, that there never were any other writings received or quoted by Christians, as of authority, beside these; which [n] he also calls the genuine scriptures of the church: for this studious monk represents here the sentiments of former times, as well as of his own. The genuineness of some of these had been doubted of; but there never were any others of authority beside them.

6. This article of Nicephorus, at the beginning of the fourteenth century, subjoined to all the rest, may serve for a conclusion of this book, as containing a summary account of what has been said, and representing what was to be proved; which, I hope, we have proved, and may reasonably put down here, Q. E. D.

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# APPENDIX.

*Containing an account of the Ecclesiastical Histories of Socrates, Sozomen, and Theodoret.*

I. OBSERVING, upon a review, that I have hitherto given no distinct account of the ecclesiastical historians, Socrates and Sozomen, though they have been quoted several times, I shall do it now briefly; referring also to [a] some learned moderns, who may be consulted by those who have leisure.

[l] . . . . . ταις αλλαις αποδεχομεθα, χρωμενοι τοις θεσπισμασι, και ωσπερ τοις . . . . . Ibid. p. 218. A. [m] . . . p. 271. [n] . . . ; εν ταυ- . . . εχουσι, σωζουσιν της εκκλησιας . . . Ibid. [a] Cav. Hist. Lit. . . . Bib. Gr. l. v. cap. 4. T. vi. p. 117 . . . . 129. H. Valef. de Vit. et Scriptis Socrat. Sozom. et Theodoret. Pagi Ann. 427. n. xv. xvi. 439. n. ix. x. xi. Basnag. Ann. 439. n. v. 440. n. vii. 450. n. vi. Du Pin Bib. T. iii. P. ii. Tillem. M. E. T. 15. Theodoret. J. Le Clerc. Bib. A. et M. T. xvi. p. 103. . . . 156.

Both those writers and Theodoret are continuators of Eusebius of Cæsarea: all three flourished in the time of Theodosius the younger, whose reign commenced in 408, and ended in 450; and their histories were all published near the end of that reign. They are very valuable monuments of antiquity; but there are in them many stories of miracles, not well attested, and improbable in their circumstances.

Valesius and many other learned men have supposed that these three historians wrote one after another, first Socrates, then Sozomen, and lastly Theodoret, and that the latter borrowed from the other, and aimed to supply what had been omitted: but to me the opinion of Pagi appears more probable; which is, that [b] they all set about their works severally about the same time, and all published at no great distance of time from each other, near the end of the reign of Theodosius, as before said.

II. Socrates was born and educated [c] at Constantinople: he studied [d] under the grammarians Helladius and Ammonius, both heathens, who, when their temples were destroyed at Alexandria, in 391, left that city, and came to reside at Constantinople. For a while Socrates pleaded causes: afterwards leaving the bar, he set about writing his Ecclesiastical History, which [e] comprehends, in seven books, the space of about a hundred and three and thirty years, from the year 306, when Constantine was declared emperor to the seventeenth consulship of Theodosius, or the year of Christ 439; and he is spoken of by Cave as flourishing in that year.

Socrates is particularly esteemed [f] for his judicious observa-

[b] Socrates, Sozomenus et Theodoretus uno eodemque tempore rerum ecclesiasticarum historiam scribere agressi sunt, idem omnes scribendi principium sumsere, eundemque fere finem historiæ suæ imposuere, ab iis temporibus exorsi, quibus Eusebius historiam suam terminaverat. Pagi Critic. in Baron. ann. 427. n. xv.

. . . Verum Theodoretus de Socratis et Sozomeni historia supplenda non cogitavit. Sed cum utroque longe doctior esset, et in Oriente versaretur, in quæ uterque incidit, vitavit: et quia res in Oriente, quam quæ in Urbe Regia gestæ, melius callebat, ideo in illis quam illis fusior et diligentior est. Contra vero Socrates et Sozomenus eadem levite attigêre. Quare non dubito, quin tres illi scriptores, qui omnes sibi idem argumentum proposuêre, non solum sub extremis Theodosii Junioris temporibus, quod de Socrate et Sozomeno infra videbitur, sed etiam eodem tempore historias suas ecclesiasticas in lucem emiserint. . . . Et non audiendus Valesius in eo quod autumat, ex tribus historiæ ecclesiasticæ scriptoribus alterum alterius scrinia compilasse, et illis cum, qui alteri aliquid addidit, alterum interdum emendavit, nunc posteriorem videri scripsisse. Id. ib. n. xvi.

[c] Socrat. l. v. cap. 24. [d] Ib. cap. 16.

[e] Vid. l. vii. cap. ult. [f] Tandem vero abjectâ Causidicinâ, ad scribendam ecclesiasticam historiam se contulit. Quare et judicio et diligentia usus est singulari. Ac judicium quidem declarant observationes et sententiæ passim in libris eius textæ: quibus, meo judicio, nihil est illustrius. H. Vales. de vita et scriptis Socrat. et Sozomen.

Sed quantum dictionis elegantiâ vincit Sozomenus, tantum Socrates judicio vincit. Nam Socrates quidem tum de viris, tum de rebus ac negotiis ecclesiasticis eximie judicat. Id. ibid.

tions upon men and things. Every reader of this work is able to form some notion of his judgment, by recollecting the passages that have been alleged from him upon divers [g] occasions; wherein he shews himself to have been a man of great moderation, and an enemy to persecution, which also he defines in this manner: he is speaking of Julian: he says, 'that [h] emperor 'avoided the excessive cruelty that was practised in the times 'of Diocletian: nevertheless he persecuted; for that I call 'persecution, when any disturbance is given to men that live 'peaceably and quietly. The particular, in which he in-'stanceth, is Julian's edict, prohibiting Christians to read the 'ancient Greek and Roman authors.' And there are in him many other places [i] well worthy of observation; in some of which he makes very free remarks upon the squabbles and contentions of the Christian clergy of those times.

Socrates always speaks with great respect of the scriptures of the Old and New Testament, and has expressly quoted [k] the Acts of the apostles, [l] epistles to the Romans, [m] the Corinthians, the [n] Galatians, Colossians, and Hebrews: he likewise takes notice [o] of a various reading in 1 John iv. 3. or 'John's 'catholic epistle,' as his expression is; upon which Mill and others may be consulted.

III. Hermias Sozomen [p] was born of reputable parents in Palestine, and in early life was educated in a monastery; afterwards he studied the law at Berytus, and then went to Constantinople, where he was an advocate, and continued to plead causes, whilst [q] at his leisure hours he wrote his Ecclesiastical History: which contains, in nine books, an account of affairs from [r] the third consulship of Crispus and Constantine, Cæsars, to the seventeenth consulship of Theodosius, emperor, in whose time he wrote, and to whom his work is dedicated, that is, from the year 324 to the year 439, or one hundred and fifteen years. He is placed by Cave as flourishing about the year 440.

Beside the history of which I have been speaking, Sozo-

[g] See vol. iii. p. 226. . . . 228. 232. [h] L. v. in Pr. [k] L. v. cap. 22. [i] [illegible] p. 116. 194. 195. 333. p. 288. 289. [l] L. iii. cap. 16. [m] [illegible] p. 188. C. [n] L. iv. cap. 23. p. 232. A. [o] [illegible] [p] L. v. cap. 22. p. 289. [q] [illegible] L. vii. cap. 32. p. 374. [r] [illegible] c. 12. [s] Vid. L. v. [illegible] p. 22. l. i. c. 14. in c. xxvii. p. 64. B. [t] [illegible] cap. 24. et 25. in l. iv. cap. 1. et 6. [u] Sozom. l. v. cap. 15. p. 617. [v] In. l. ii. cap. 3. p. 246. A. B. [x] Vid. Sozom. Pr. p. 397.

men [s] had before written, in two books, a summary account of the affairs of the church, from the ascension of Christ to the defeat of Licinius; but that work is not now extant.

Sozomen likewise, as well as Socrates, was a man of moderation, as must have been perceived by all from several passages alleged from him [t] in this work.

It may be also observed of him, that [u] he always speaks with great respect of the sacred scriptures.

What he says of the Revelation of Peter, and the Revelation of Paul, was taken notice of [x] formerly.

IV. THEODORET wrote, in five books, the history of things from [y] the rise of the Arian controversy, or where Eusebius left off, to the death of Theodore, bishop of Mopsuestia, that is, from the year of Christ 324 to 429, being the space of one hundred and five years.

Theodoret's testimony to the scriptures was exhibited [z] formerly.

[s] Vid. l. i. cap. 1. p. 401. [t] See vol. iii. p. 225, 226. vol. iv. p. 190. [u] Vid. Soz. l. v. cap. 15. p. 617. cap. 21. p. 629. D. l. vii. cap. 12. p. 718. C. l. vi. cap. 19. p. 735. A. [x] See vol. iv. p. 262. [y] Vid. Theodoret. H. E. l. i. cap. 1 et 2. et l. v. cap. ult. [z] See p. 191, &c. of this volume.

THE

# CREDIBILITY

OF THE

# GOSPEL HISTORY.

## PART II.

[VOL. XII. FIRST PUBLISHED IN MDCCLV.]

### PREFACE.

SOME underſtanding and judicious readers of this work have long ago intimated the neceſſity of a recapitulation, for ſhewing the evidence ariſing from the teſtimonies which have been alleged: this volume therefore is allotted to that purpoſe. I have therein made a general review of the whole work, and I have recapitulated the eleven volumes of the ſecond part, inſerting here and there ſome new obſervations, which will be perceived by attentive readers. At the end of the recapitulation the argument is ſummed up, and there are additional obſervations upon the ſpurious and apocryphal books, which were compoſed in the early days of Chriſtianity.

After which follow liſts of various readings, and texts explained in the ſeveral volumes, and an alphabetical catalogue of authors, whoſe hiſtory has been written, and from whom extracts have been made, and an alphabetical table of principal matters*; and I hope they are ſo compoſed as to be uſeful to ſuch as are ſtudious of the ſcriptures or eccleſiaſtical antiquity.

* In this edition they are placed at the end of the eleventh volume.

In the preface to the preceding volume it was said, that in this would also be 'Observations upon the Canon of the 'New Testament;' but I have not had room for them: and it is better that this volume should be as it is:

I therefore intend a Supplement † to this second part; in which shall be general observations upon the Canon, and a history of the eight writers of the New Testament, with the evidences of the genuineness of their several books or epistles, and an account of the time when they were written, as near as can be adjusted. The collections which are in the preceding volumes will make this performance easy.

Every one who looks back to the introduction to the second part of this work, may see that my original design is not yet completed; for I proposed to allege the testimonies of Christian writers, not only to the books, but also to the principal facts of the New Testament, 'the birth, miracles, death, and 'resurrection of Jesus Christ, the mission of his apostles, and 'the miracles wrought by them; adding also some considera-'tions, which may give weight to those testimonies, and 'confirm their credibility.' This should be the second book; and might be comprized, as I suppose, in one octavo volume (A). I likewise intended a collection of passages of Jewish and heathen authors, unbelievers and adversaries, in the order of time, who any way bear testimony to the books or facts of the New Testament, or to the affairs of Christians in the first ages ‡. Another necessary article of this design, is a history of the heretics of the first two centuries, with an account of their opinions, and what books of the New Testament were received by them ‖. The reasons why this has been hitherto deferred were mentioned in the preface to the fifth volume.

Concerning all these I have by me large materials; but whether they will ever be put into such order as to be fit for public view cannot be said, considering the uncertainty of life, and the copiousness of the articles, especially the two last: but the Supplement, I think, may be depended upon, it being in such forwardness, that it may be sent to the press in a short time.

I have been for many years employed in this work. The

† In this edition, this is the fifth volume.

(A) This intention the author never fulfilled.

‡ See vol. vii. viii. and part of ix.

‖ See vol. ix. latter part.

first

first part, exhibiting testimonies to the facts 'occasionally' mentioned in the New Testament was finished long ago, and published all at once; but the testimonies to the 'principal' facts have encreased to a large number of volumes, containing only one Book, 'Testimonies to the antiquity, genuineness, and authority of the books of the 'New Testament;' but it is a large and important part of the design: and some other things, not immediately relating to it, have been unavoidably, and, I hope, not unprofitably, brought into these volumes, as may be seen in the review of the work. And what has been already done, I would humbly hope may be of some use to promote an acquaintance with ecclesiastical history, a branch of knowledge well becoming Christians, and especially preachers of the gospel.

If I should proceed no farther, the work may be carried on, and the remainder be performed by another, of equal or better capacity.

Before I conclude this preface, I think it proper to let my readers know, that the title of this work was taken from Dr. Offspring Blackall, rector of St. Mary Aldermary, in London, afterwards bishop of Exeter; of whose eight sermons, preached at St. Paul's, in the year 1700, at the lecture founded by the honourable Mr. Boyle, two are entitled 'The Credibility of 'the Gospel History.'

Oct. 30, 1755.

A

# GENERAL REVIEW

OF THIS WHOLE

# WORK,

ESPECIALLY OF THE

# SECOND PART.

THE design of this work, from the beginning, and all along, has been to shew the truth of the evangelical history, and thereby the truth of the Christian religion; for if the facts related in the gospels, and confirmed by the epistles of the New Testament, may be relied upon, the Christian religion is from Heaven.

The things there related to have been done by Jesus, and by his disciples by virtue of powers derived from him, must be allowed to afford good proof that he came from God, and that his doctrine is true and divine: and as Jesus, in the circumstances of his birth life and death and exaltation, and in the success and progress of the principles taught by him, answers the description of the great person foretold and promised in the Old Testament, he is at the same time shewn to be the Messiah.

In the former part of this work the facts occasionally mentioned in the New Testament were confirmed by passages of ancient authors; and a long deduction there is in that part of various particulars concerning the estate and character of the princes and governors, in whose time these things are said to have happened, and concerning the state of the Jews at that time in Judea, and out of it, and their religious opinions customs and practices, as also of other people to whom the apostles went; all found to be agreeable to the accounts of Josephus and Philo, and many heathen authors of the best note, and contemporary with our Saviour and his apostles, or living very near their time.

We have supposed this to be a very cogent argument, that the books of the New Testament were written before, or soon

after

after the destruction of Jerusalem, which happened in the 70th year of the Christian æra.

And if these books were written by persons who lived before the destruction of Jerusalem, that is, if they were written at the time in which they are supposed to have been written, the things related in them are true and incontestible. The force of this argument may be seen represented in the conclusion of that part.

Consequently the former part of this work, though it immediately and directly concerned only those facts which are occasionally mentioned in the New Testament, affords a very forcible argument for the truth of the principal facts of the New Testament; by which all know to be intended the miraculous though mean birth of Jesus, and all the wonders of his life and ministry, his death resurrection and ascension; the effusion of the Holy Ghost upon his apostles afterwards, their preaching in his name the doctrine received from him and confirming it by miraculous works, and planting the gospel, and forming, in a short space of time, churches of disciples at Jerusalem, and in all the parts of Judea, and in many other cities and countries.

In this second part we have proceeded to shew more directly the truth of the evangelical history, by producing testimonies to the antiquity, genuineness, and authority of the books of the New Testament, now generally received by Christians, as containing an authentic account of the religion taught by Christ and his apostles.

And in this book is a history of all, or almost all, the catholic writers of the first four centuries, and of the principal Christian writers of the following centuries, to the beginning of the twelfth; with an article, by way of conclusion, from Nicephorus Callisti, a learned author at the beginning of the fourteenth century, containing a summary account of all that has been said, and representing what was to be proved; which, I hope, has been proved.

And whoever is desirous to know what books were received as sacred scripture, by any writers of the church in past ages, may find a distinct account of it in the chapters that bear their names.

1. As we are now to review this book, the first observation which offers is this: We have seen a goodly catalogue of eminent men, who have believed in Jesus as the Christ, and their Lord and Master, whose religion was not set up with worldly ornaments. Says Jerom, in the prologue to his book of

Ecclesiastical

Ecclesiastical writers, 'Let [a] the enemies of our religion, who 'say the church had no philosophers, nor eloquent and learned 'men, observe who and what they were who founded, esta-'blished, and adorned it: let them cease to accuse our faith of 'rusticity, and confess their mistake.' So said Jerom with regard to Celsus, Porphyry, and Julian, who had been the most noted adversaries of the Christian religion in the first four centuries. The same may be still said to those called deists in our time. And may I not add, Let those conceited Christians, who unmeasurably despise the primitive times of Christianity, learn to pay some respect to their Christian ancestors, in whom both learning, and an honest, fervent zeal, were united. They are not the rule of our faith, but they have directed us to the sacred scriptures, where it may be found: and they have borne testimony to the truth of the things contained therein, by an open and stedfast profession, amidst a great variety of difficulties and discouragements, reproaches and sufferings.

And though every one who has read this work is able to supply a fuller catalogue, I shall here also rehearse in part the names of eminent Christians of the early ages, from an epistle of the same masterly hand to Magnus, a Roman orator, upon a different occasion. 'Jerom, [b] having at the beginning of his 'epistle

[a] Discant ergo Celsus, Porphyrius, Julianus, rabidi adversus Christum canes: discant eorum sectatores, qui putant ecclesiam nullos philosophos, et eloquentes, nullos habuisse doctores, quanti et quales viri eam fundaverint, extruxerint, et adornaverint: et desinant fidem nostram rusticæ tantum simplicitatis arguere, suamque potius imperitiam agnoscant. Proleg. in libr. de Scr. Ec.

[b] Curram per singulos. Quadratus, apostolorum discipulus, et Atheniensis pontifex ecclesiæ, nonne Adriano principi, Eleusinæ sacra visenti, librum pro nostra religione tradidit? et tantæ admirationi omnibus fuit, ut persecutionem gravissimam illius sedaret ingenium. Aristides philosophus, vir eloquentissimus, eidem principi apologeticum pro Christianis obtulit, contextum philosophorum sententiis. Quem imitatus postea Justinus, et ipse philosophus, Antonino Pio et filiis eius senatuique librum contra Gentiles tradidit, defendens ignominiam crucis, et resurrectionem Christi tota prædicans libertate. Quid loquar de Melitone Sardensi episcopo? Quid de Apollinario Hierapolitanæ ecclesiæ sacerdote, Dionysioque Corinthiorum episcopo, et Tatiano, et Bardesane, et Irenæo, Pothini Martyris successore, qui origines hæresion singularum, et ex quibus philosophorum fontibus emanarint, multis voluminibus explicarunt? Pantænus Stoicæ sectæ philosophus, ob præcipuæ eruditionis gloriam, a Demetrio Alexandriæ episcopo missus est in Indiam, ut Christum apud Brachmanas et istius gentis philosophos prædicaret. Clemens Alexandrinæ ecclesiæ presbyter, meo judicio omnium eruditissimus, octo scripsit Stromatum libros. . . . . Quid in illis indoctum, imo quid non de media philosophia est? Hunc imitatus Origenes decem scripsit Stromatea, Christianorum et philosophorum inter se sententias comparans: et omnia nostræ religionis dogmata de Platone, et Aristotele, Numenio, Cornutoque confirmans. Scripsit et Miltiades contra Gentes volumen egregium. Hippolytus quoque et Apollinaris, Romanæ urbis senatores, propria opuscula condiderunt. Extant et Julii Africani libri, qui temporum scripsit historias, et Theodorus, qui postea Gregorius appellatus est, viri apostolicorum signorum

'epistle observed the learning of Moses Solomon and Paul, in 'the next place mentions two apologists for the Christian religion 'in the time of Adrian, Quadratus and Aristides. The next to 'them is Justin, also a philosopher, who presented an apology to 'Antoninus the Pious, and his sons, and the whole senate, against 'the Gentiles, warding off the ignominy of the cross, and with 'full freedom and undaunted courage asserting the resurrection of 'Christ. Why should I speak of Melito bishop of Sardis, and 'Apollinarius bishop of Hierapolis, and Dionysius bishop of 'Corinth, and Tatian, and Bardesanes, and Irenæus successor of 'Pothinus the martyr; who, in many volumes, have detected 'the origin of every heresy, and shewed from what philosophers 'they were derived? Next, Pantænus a philosopher of the 'Stoic sect, and a man of great reputation for learning. Cle-'ment presbyter of the church of Alexandria, in my opinion 'the most learned of all men, wrote eight books of Stromata, 'or Miscellanies, and other works, in which there is nothing 'unlearned, nothing which is not fetched from the depths of 'philosophy; who was also followed and imitated by his 'disciple Origen..... Miltiades likewise wrote an excellent 'book against the Gentiles. Hippolytus and Apollonius, 'senators of Rome, published some works suitable to their 'character. There are also the works of Julius Africanus 'the chronologer, and of Theodore, afterwards called 'Gregory, a man of apostolical gifts and virtues, and of 'Dionysius bishop of Alexandria; as also of Anatolius bishop 'of the church of Laodicea; likewise of the presby-

[illegible] vatum, et Dionysii Alexandrini episcopi: Anatolii quoque Laodicenæ ecclesiæ sacerdotis, necnon presbyterorum Pamphili, Pierii, Luciani, Melchionis, Eusebii Cæsariensis episcopi, et Eustathii Antiochiæ, et Athanasii Alexandrini: Eulalii quoque Emeseni, et Tryphilii Cretensis, et Asterii Scythopolitæ, et Selymbriæ confessoris: Titi quoque Bostrensis episcopi, Cappadocumque Basilii, Gregorii, Amphilochii. Qui omnes in tantum philosophorum doctrinis atque sententiis refarciunt libros, ut nescias [illegible] primum admirari debeas, eruditionem sæculi, an scientiam scripturarum.

[illegible] ad Latinos. Quid Tertulliano [illegible], quid acutius? Apologeticus ejus, [illegible] Gentes liber, cunctam sæculi ob[illegible] [illegible]. Minucius Felix, cauti[illegible] Romanorum, in libro, cui titulus [illegible] ... quid gentilium litterarum reliquit intactum? Septem libros adversus Gentes Arnobius edidit, totidemque discipulus ejus Lactantius, qui de Ira quoque et Opificio Dei duo volumina condidit. Quos si legere voueris. Dialogorum Ciceronis in eis [illegible] species. Victorino Martyri in libris suis licet deest eruditio, tamen non deest eruditionis voluntas. Cyprianus quod idola dii non sint, qua brevitate, qua historiarum omnium scientia, quorum verborum et sensuum splendore perstrinxit? Hilarius meorum confessor temporum et episcopus duodecim Quintiliani libros et stilo imitatus est et numero ... Juvencus presbyter sub Constantino historiam Domini Salvatoris versibus explicavit: hæc pertinunt evangelii majestatem sub metri legem mittere. De carcere vel mortuis vel viventibus taceo, quorum in templis fides et vires miraculis fuit et [illegible]. Apud Mag. Occ. ep. [illegible].

'tes

'ters Pamphilus, Pierius, Lucian, Malchion; Eusebius 'bishop of Cæsarea, Eustathius bishop of Antioch, Athanasius 'bishop of Alexandria, Eusebius of Emesa, Triphyllius of 'Cyprus, Asterius, and Serapion, Titus bishop of Bostra, 'and the Cappadocian bishops, Basil, Gregory, Amphilo-'chius; who all have so filled their books with the senti-'ments of the philosophers and quotations from them, that 'it is not easy to say, which is more conspicuous and ad-'mirable in them, whether skill in profane learning, or the 'knowledge of the scriptures.

'I come now to the Latins. Who more learned, who more 'acute than Tertullian? His Apology and book against the 'Gentiles are filled with all manner of learning. Minucius 'Felix a Roman advocate, author of the book entitled Octa-'vius, has left untouched no part of human literature. Ar-'nobius wrote seven books against the Gentiles, and his dis-'ciple Lactantius as many beside two other volumes Of the 'Wrath of God, and the Creation of the World; which 'whoever reads, will see in them an epitome of the Dialogues 'of Cicero. If Victorinus was not learned, he did not want 'a good will to learning, as appears from his works. Cyprian 'demonstrated the vanity of idols in a concise manner, shewing 'great knowledge of history, and good sense; after whom 'follow Hilary and Juvencus: and he omits others,' he says, 'both living and dead, whose performances manifest the like 'abilities.'

So writes Jerom about the year 400, in defence of himself, and [c] in answer to a question put to him by Magnus, at the instigation of Rufinus, Why he often quoted heathen authors in his works?

Jerom, in vindication of himself, was led to such writers of the church as were remarkable for learning, and had made use of their learning in their writings: he therefore here begins with Quadratus and Aristides. We have written the history of some more early Christian writers, which also are in Jerom's catalogue; and we have likewise proceeded lower, and have taken in Jerom himself, his contemporary Rufinus, and Augustine, Chrysostom, Theodoret, and many others, all joining in the same testimony, and some way or other doing honour to Christianity. Moreover we have taken a good number of

[c] Quod autem quæris in calce epistolæ tuæ, cur in opusculis nostris secularium literarum interdum ponamus exempla, et candorem ecclesiae ethnicorum sordibus polluamus. Ead. Ep. sub fin.

others

others in ſeveral ages, who, in ſome reſpects, differed from the catholics: ſome of which deſerve to be here mentioned, a large account having been given of them; ſuch as Noetus, Paul of Samoſata, Sabellius, Marcellus, Photinus, the Novatians, Donatiſts, Manichees, Priſcillaniſts, beſide Artemon, the Audians, the Aërians, and divers others of whom a brief notice has been taken; all receiving moſt, or all the ſame books of the New Teſtament which the catholics received, and agreeing in a like reſpect for them, as written by apoſtles, or their diſciples and companions.

2. The next think fit to be obſerved here, in the review of our work, is, that all along great care has been taken to diſtinguiſh genuine and ſuppoſititious writings, and to aſſign the true time of the authors and writings that have been alleged.

Thus, for inſtance, we have ſeparated the epiſtle, written by Clement to the Corinthians in the name of the church of Rome, from a fragment ſometimes aſcribed to him. If that fragment is not Clement's, nor written before the third century (which ſeems very probable) the alleging it as his might have been of bad conſequence, and have led us into divers miſtakes.

And how many miſtakes might have been made upon receiving the Apoſtolical Conſtitutions, as they are called, as a work of the ſame biſhop of Rome, who died before the end of the firſt century? Certainly they are better ſpoken of near the end of the fourth century, as we have done.

We have alſo ſuppoſed the ſmaller, and not the larger or interpolated epiſtles of Ignatius, biſhop of Antioch, to be genuine. The admitting theſe to be genuine, and alleging them as ſuch, would have made a great alteration in the teſtimony of the moſt early age, and the apoſtolical fathers themſelves, which muſt have had a very bad effect.

It is no ſmall pleaſure to me to find that, beſide others [d] formerly mentioned, Mr. Jortin alſo, who has been lately examining the writings of the firſt ages, approves the ſmaller epiſtles and rejects the larger. A part of what he ſays may be very pertinently alleged here for confirming the obſervation juſt made: 'Thus [e] the ſhorter epiſtles of Ignatius allude to 'the writings of the apoſtles; but in the larger epiſtles, which 'are generally ſuppoſed to be interpolated, the paſſages of the 'Old and New Teſtament are more numerous, and are cited

[d] See vol. ii. p. 68. [e] Remarks on Eccleſiaſtical Hiſtory, vol. i. [1751.] p. 61. . . 63. See alſo p. 361.

'more accurately and distinctly, and sometimes impertinently, 'as in the Constitutions, and are introduced with,' "Thus "saith the Lord, thus says Paul, and Peter, and Luke, and "thus say the scriptures." 'The apostolical fathers rather 'allude than cite; and therefore the hand of the forger dis- 'covers itself in these epistles.'

'Ignatius wrote his letters, when he was condemned, and 'chained, and guarded, and conducted by soldiers, who were 'brutes, and used him ill. . . . Therefore it is more probable 'that the shorter epistles should be genuine than the larger, 'with their pomp and parade of passages from the Old 'and New Testament, which secessum scribentis et otia 'quærunt.'

The same learned and ingenious writer rejects also the Apostolical Constitutions, which he considers as an [f] imposture.

There is another work, which may be not improperly mentioned here, though we omit many others. I mean particularly a tract of St. Cyprian, entitled 'Testimonies against the Jews, 'to Quirinus,' in three books, in which many texts of the Old and New Testament are cited: I do not dispute the genuineness of that work; but I suppose it to be interpolated, and therefore have argued that [g] it ought to be quoted with caution.

Another thing, by which learned men, as I apprehend, suffer themselves to be sometimes misled, is ascribing too early a date to the Latin translation of the work of Irenæus concerning heresies. This also was taken notice of in some observations upon that tract of St. Cyprian; where we mentioned Mr. Dodwell's opinion, that [h] it was not published till after the year 385; whilst some others have imagined that translation to have been made during the life-time of Irenæus himself.

And I here chearfully acknowledge the assistances received from Cave, Fabricius, Tillemont, Pagi, Basnage, and other learned critics among the moderns; whereby I have been enabled to produce authors in their true time, and to distinguish genuine and supposititious writings, which cannot but contribute to the value of their testimony, and I hope has rendered it irrefragable.

3. I mention another thing, as some compensation of the long labours of this inquiry, that we have observed seve-

f Remarks as before, vol. i. p. 228. . . . 250.

g Vol. iii. p. 155. . . . 163.

h Vol. iii. p. 152. See also p. 154, note *, and p. 165.

ral authors, so early as the third century, who received the epistle to the Hebrews, who have been generally overlooked by learned men, and even by those who [i] have written dissertations upon that epistle. I intend [k] Theognostus an Alexandrian, who flourished about the year 280, and [l] Methodius, who flourished about 290, and [m] the author of a poem against the Marcionites, whose age is uncertain, and probably [n] Pamphilus. I suppose likewise, that there may be seen in this book more quotations of ancient authors, who speak of St. Peter's epistles as written to Gentiles, than in any work hitherto written upon the canon of the New Testament.

4. All along, where there has been occasion, we have carefully observed what notice has been taken of spurious and apocryphal books (which might seem on account of their titles, or otherwise, to make a claim to be a part of the canon) especially by the more ancient Christian writers. And, if I mistake not, it has appeared, after a fair and careful examination, that though there were doubts about some of the books now generally received as canonical, yet there were no other beside them which those ancient writers received as part of the rule of faith, and that they alleged them by way of illustration only.

This was the great design of the late Mr. Jeremiah Jones, in the first two volumes of his 'New and full method of 'settling the canonical authority of the New Testament: 'in which the several apocryphal books are collected, 'with an English translation of each of them; together 'with a particular proof, that none of them were ever ad-'mitted into the canon.' And, I presume, it will be allowed by all readers of this work, that the design of that diligent writer has been carried on by us, and that his argument has been confirmed.

5. Though our design has primarily led us to observe the testimony of Christian writers to the books of the New Testament, we have not entirely overlooked their testimony to the Old Testament; and divers catalogues of the ancient scriptures may be seen in this book, with remarks upon them.

6. Besides shewing in every age the books of scripture re-

[i] Some of the authors there mentioned are in Fr. Spanhem. Dissert. de Auctore [illegible] Hebræos. Opp. T. II. p. 171, &c. or in Mr. Hollet's Introduction to the [illegible] Hebrews. [k] See vol. III. p. 277. [l] Ibid. p. 316, 317. [m] [illegible] [n] p. 344.

ceived

ceived by each writer, many passages have been alleged, testifying their great regard for the scriptures, assuring us, that they were publicly and respectfully read in the assemblies of Christians in the language generally understood by the people, and earnestly recommending the reading and studying them in private as the duty of all sorts of people, and what would be highly advantageous to them. I believe there may be in this book more passages of this kind, taken from early Christian writers, than in the collection of A. B. Usher 'de Scripturis et 'sacris vernaculis,' and the 'Auctarium' of Henry Wharton, written purposely upon this one point.

7. In this book may be seen many observations, shewing the credibility of the evangelical history, especially taken from Augustine, Chrysostom, and Theodoret; though some also from Eusebius of Cæsarea, and other writers: divers of which passages must be very acceptable to most readers, and perhaps will appear to some equal to the best arguments of the most learned modern defenders of the Christian religion.

8. In this book are some passages, bearing express testimony not only to the scriptures, but also to divers of the principal facts of the New Testament; particularly to the miracles of our Lord's ministry, his death, resurrection, and ascension, and the extraordinary works performed by his apostles.

9. There are many passages, representing and expatiating upon the swift and wonderful progress of the gospel over the world, collected for the most part out of Jerom, Augustine, Chrysostom, Theodoret, and later writers.

Indeed these are very proper for the next book: but every thing of this kind could not be well passed over. Besides, our collections relating to this, and the last preceding article, are chiefly taken out of the writers of the fourth, fifth, and following centuries, reserving those of the more early ages for another time, and the next book.

10. There are likewise, in some chapters, select passages upon a variety of subjects, which cannot but afford entertainment to inquisitive readers of good taste, especially if they have any desire to judge rightly of the character of Christian writers in past ages, and those the best and purest ages, on which we have principally enlarged.

A RECAPITU-

# A RECAPITULATION OF THE SECOND PART OF THE CREDIBILITY OF THE GOSPEL HISTORY.

## VOL. II. CHAP. I.

In the epiſtle of St. Barnabas there is not any expreſs mention made of any book of the New Teſtament: but there are in it ſome expreſſions which are in St. Matthew's goſpel, and are introduced with this mark of quotation: *it is written.* There are in it likewiſe the exact words of ſeveral other texts of the New Teſtament: and there may be thought to be alluſions to ſome others. Nevertheleſs, I think it cannot be ſaid with certainty, that he referred to any books of the New Teſtament: nor ought it to be reckoned ſtrange, that a man, who was contemporary with the apoſtles, and had the ſame ſpirit and like gifts with them if he was not an apoſtle himſelf, ſhould often reaſon and argue like them, without quoting their writings, or referring to them.

Ch. II. Clement (A) biſhop of Rome, wrote an epiſtle in the name

(A) Says Mr. Jortin, in the firſt volume of his Remarks on Eccleſiaſtical Hiſtory, pag. 336, 337. 'Clemens epiſt. 1. 4. ſays: 'Δι' ἣν αἰτίαν διωχθεὶς ἐπὶ ζῆλον καὶ ἔριδα. . . . 'propter emulationem pater noſter Jacob . . . affectus.' . . . Whence, I find, ſome perſons have lately diſcovered and concluded, that Clemens was a Jew. I think the paſſage will not prove it. Theophilus ad Autol. iii. 23. . . . τὸν νόμον ἐφ' ἡμᾶς τὸν ἐν, τὸν διὰ Μωσέως ἐν ἡμῖν. The law was given to us, ſays Theophilus; and yet he had been converted from Paganiſm to Chriſtianity. Why, when any ancient Chriſtian writers uſe ſuch expreſſions, it is not to be inferred thence with any kind of certainty, that they were of Jewiſh extraction, or even that they had been proſelytes to Judaiſm. Indeed nothing is more natural, than for Chriſtians to ſpeak as if they were Abraham's children; as if the law, and the prophets, and the patriarchs, belonged to them as well as to the Jews. In the ſame book, § 24. Theophilus ſays: Ἀφικνεῖται ὁ σωφρονιστὴς λόγος. 94. Καὶ ὁ σωφρονιστὴς λόγος. 27. Ἀφικνεῖται τὸν σωφρονιστὴν λόγον. I ſuppoſe, that Mr. Jortin may intend Mr. Bower in his Hiſtory of the Popes. Vol. i. p. 15. Adding

name of the church, over which he presided, to the church of Corinth. In his epistle, the first epistle to the Corinthians is quoted in this manner: 'Take into your hands the epistle of the 'blessed Paul the apostle. What did he at first write unto you 'in the beginning of the gospel? Verily he did by the Spirit 'admonish you concerning himself, and Cephas, and Apollos, 'because that even then you did form parties.' Compare 1 Cor. i. 12. He has likewise passages out of the epistle to the Romans, and some other of the apostolical epistles. And passages of the gospels of St. Matthew, and St. Luke, though without naming the evangelists, are introduced in this respectful manner: 'And 'let us do, as it is written. . . . For thus saith the Holy Spirit. '. . . Especially remembering the words of the Lord Jesus, 'which he spake.' . . . Again: 'Remember the words of the 'Lord Jesus.' . . . Or, as it is expressed, p. 46, 'The first epis-'tle to the Corinthians is expressly ascribed by Clement to Paul. 'Words of our blessed Lord, found in the gospels of Matthew, 'Mark, and Luke, are recommended with a high degree of 'respect, but without the names of the evangelists.' And, I think there are in him allusions to the Acts of the apostles, the epistle to the Romans, the first and second to the Corinthians, and to divers other of the epistles of the New Testament.

Ch. III. In the Fragment, by some supposed to be Clement's, but more probably written about the middle of the third century, no evangelist is expressly named, or epistle of the New Testament expressly cited. But the gospels are several times quoted, with such terms as these: 'He himself says: The Lord 'says: Thus saith the Lord: Another scripture says:' and 'The 'Lord saith in the gospel.' And there seem to be references to some of the epistles of the New Testament.

Ch. IV. Hermas has no express quotations of the books of the New Testament: nor was it suitable to the design of his work to make such quotations: or, as it is expressed, p. 65. 'Here are certainly many allusions to our genuine books of the 'New Testament, though they are not cited. The reason is, 'that it was not suitable to the nature of the work to quote 'books.' There seem to be in him allusions to several parts of

A learned foreigner likewise has very lately argued, that Clement of Rome was a man of Jewish extraction . . . cum Clemens fuerit origine Judæus: ut probabile est ex eo, quod 'Jacobum patrem nostrum' appellans, se iis adjungere videatur, quorum pater fuit Jacob secundum carnem. H. Venem Ep. secund. de genuitate epistolar. Clement. a Cl. Wetsten. publicat. p. 76. I think, that Mr. Jortin has well confuted that argument: nevertheless I shall here refer to some passages, formerly quoted from Lactantius a convert from Gentilism: where he speaks of the Jewish people, as the ancestors of Christians. See vol. iv. p. 58.

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the New Testament, particularly the gospels of Matthew, Luke, and John; the Acts; the epistle to the Romans; the first to the Corinthians; the epistle to the Ephesians; the epistle of James; and the book of the Revelation.

Ch. V. Ignatius was bishop of Antioch in Syria, in the latter part of the first, and the beginning of the second century. He was sent prisoner from Antioch to Rome, where he suffered martyrdom in the year 107, or soon after. In his journey to Rome he wrote several letters, which are generally received as his: some of them were written whilst he was at Smyrna, the others at Troas. He expresly ascribes the epistle to the Ephesians to St. Paul. For, writing to them, he says: 'Ye are the "symmystæ of Paul," or, ye are the companions of Paul in the mysteries of the gospel, who throughout all his epistle makes mention of you in Christ Jesus.' And in the same letter he has several passages out of St. Paul's epistle to the Ephesians: and besides, there are in him plain allusions or references to the gospels of St. Matthew and St. John, and a probable allusion to St. Luke's. There seem likewise to be allusions to the Acts of the apostles; the epistle to the Romans; the first and second to the Corinthians; the Galatians; Philippians; first to the Thessalonians; the second to Timothy; the first epistle of St. Peter; the second and third epistles of St. John.

Moreover, he has expressions, denoting a collection of gospels, and apostolical epistles. So say Grabe, Mill, and Le Clerc: and I think it proper now to transcribe [a] Mill, to whom I formerly referred only.

In the epistle to the Philadelphians are these expressions: 'Fleeing to the gospel as the flesh of Jesus, and to the apostles as the presbytery of the church. Let us also love the prophets.'

Here by 'gospel' is meant the book, or code, or volume of the gospels: by 'the apostles' the volume or collection of their

[a] Verum et aliquanto ante Marcionem, [illegible] Christi xciv. exhibet [illegible] Apostolicos. Quod enim a [illegible] quidem sciam, hucusque observatum fuit, monuimus olim clarissimus [illegible], Ignatiumque hujus canonis [illegible] in epistola ad Philadelphios, [illegible], n. 8. nempe [illegible] Codicem Evangelicum, per [illegible] Codicem Epistolicum, per prophetas Codicem V. T. [illegible] intelligentibus. Id quod nobis postea [illegible] est, etiam ex aliis Ignatii [illegible]. Nonnunquam enim Evangelii vocem strictius sumere videtur pro Codice Evangelico. Vid. Epist. ad Smyrn. § 7. et Ep. ad Philad. § 9. Tum vero alias laxiori significatu Evangelium apud eum pro canone integro N. T. acceptum videmus: ubi simul memorat legem Mosis, prophetas, et evangelium. Vid. Ep. ad Smyrn. § 5. Quod si vero res ita se habet, Canon Epistolicus mediocri temporis intervallo praecessit, necesse est epistolas Ignatianas: ideoque et prodierit sub annum ferte aerae vulgaris ex. sive etiam aliquanto ante. Mill. Proleg. n. 198, 199.

epistles: as by 'the prophets' are meant the volume, or canon of the Old Testament.

Again; to the church at Smyrna: 'Whom neither the prophecies, nor the law of Moses, have persuaded; nor yet the gospel even to this day.'

Here the 'gospel' seems to be used for the volume of the New Testament in general, consisting of gospels and epistles.

These passages, especially that from the epistle to the Philadelphians, seem to shew, that in the time of Ignatius, and probably some while before, there were two codes or collections, one of the four gospels, another of epistles: but how full this last code was, we cannot now determine with certainty.

It should be observed, that in one place of these epistles of Ignatius there has been supposed to be a reference to the gospel according to the Hebrews: nevertheless, we rather think, that the passage contains only a loose quotation of some words of St. Luke's gospel; as has been at large argued near the end of the chapter of Ignatius.

Ch. VI. The next writer is Polycarp, a disciple of St. John, and appointed bishop of the church of Smyrna by him, if not also by some other apostles joining with him: and it may be supposed, that he had conversed with several, who had seen the Lord. He had the honour to die a martyr for Christ at Smyrna, in the year 148, as some think, or in 166 or 169, as others think. But his epistle to the Philippians, the only thing remaining and certainly known to be his, seems to have been written in 108. In which he quotes to these Philippians themselves the epistle written by Paul to them, and, as I apprehend, the two epistles to the Thessalonians, in the same country of Macedonia, saying: 'For neither I, nor any one like me, can come up to the wisdom of the blessed and renowned Paul, who, when absent, wrote to you letters: into which, if you look, you will be able to edify yourselves in the faith, which has been delivered unto you.' In another following chapter he speaks again as plainly as here of the apostle Paul's having written to them. No book of the New Testament is quoted by Polycarp expressly, and by name: however here are quotations of passages of the first epistle to the Corinthians, the epistle to the Ephesians, the epistle to the Philippians, and the two epistles to the Thessalonians. Words of our Lord, found in St. Matthew's and St. Luke's gospels, are quoted as spoken by him: and beside these, there are references, which may be reckoned undoubted, to the Acts of the apostles, the epistle to the Romans, the first and second to the Corinthians, Galatians, Ephesians, first and second to

Timothy.

Timothy, the first of St. Peter, the first of St. John, and a probable reference to the epistle to the Hebrews. And the many exhortations, delivered in the words of Christ, and his apostles, in short letter, are a convincing evidence of the respect, which Christians then had for these books, and that they were deeply engraved in their memories.

Ch. VII. The next chapter has the relation of Polycarp's martyrdom, and general observations upon the testimony of the apostolical fathers. Some of them I here recite again, and make some additions.

Obs. 1. Barnabas has many more passages out of the Old Testament than the New; which may be reckoned owing to the time and character of the writer. Moreover he argues chiefly with Jews.

Obs. 2. Clement has more passages out of the Old Testament, and oftener alludes to it, than to the New: but yet he quotes this more than once, and often refers to it.

Obs. 3. Hermas quotes neither the Old nor the New Testament. The reason is, because he only relates his visions, and delivers precepts as received from angels.

Obs. 4. Ignatius has alluded much oftener to the New Testament than to the Old.

Obs. 5. Polycarp has alluded above twenty times to texts of the New Testament, or recited the very words of them, and twice once refers to any passage of the Old Testament.

Obs. 6. In the writings of these apostolical fathers there is all the notice taken of the books of the New Testament, that could be expected. Barnabas, though so early a writer, appears to have been acquainted with the gospel of St. Matthew. Clement writing to the church of Corinth, on occasion of a dissension there, desires them to 'take into their hands the epistle of the 'blessed apostle Paul written to them:' and particularly refers them to a part of that epistle, in which he had admonished them against strife and contention. He has likewise, in his epistle, covers clear and undeniable allusions to St. Paul's epistle, sent to the church over which he presided, and in whose name he wrote; not to repeat here other things lately taken notice of.

Quotations there could not be in Hermas, as has been observed again and again. But allusions there are to the books of the New Testament, such as were suitable to his design.

Ignatius, writing to the church of the Ephesians, takes notice of the epistles of Paul sent to them, 'in which he makes mention of them in Christ Jesus.'

Polycarp, writing to the Philippians, refers them to the epistle

of the apostle Paul written to them: if not also, as I imagine he does, to the epistle sent to the Thessalonian Christians in the same province. Not now to insist on his quotations of texts or passages of other books of the New Testament, or his numerous and manifest allusions to them.

Obs. 7. From all which it is apparent, that these early writers have not omitted to take notice of any book of the New Testament, which their design led them to mention: their silence therefore about any other books can be no prejudice to the supposition of their genuineness, if we shall hereafter meet with credible testimonies to them. And we have good reason to believe, that these apostolical fathers were some of the persons from whom succeeding writers received that full and satisfactory evidence, which they appear to have had concerning the several books of the New Testament.

Obs. 8. Ignatius has expressions, denoting two codes or collections, one of gospels, the other of epistles of apostles.

Obs. 9. There are not in any of these apostolical fathers any quotations of apocryphal books concerning the history, or the doctrine of Christ and his apostles. There is indeed one passage of Ignatius, in which some have supposed to be a reference to the gospel according to the Hebrews: but we rather think it a quotation of the gospel of St. Luke. There is also at the end of the Fragment ascribed to Clement, a quotation, supposed [b] to be taken from the gospel according to the Egyptians: but we have no reason to be much concerned about it; that not being a work of Clement, but, probably, of some writer of the third century.

Ch. VIII. In the history of things in the time of Trajan, whose reign began in 98, and ended in 117, Eusebius says: 'There were many eminent men, who had the first rank in the 'succession of the apostles; divers of whom travelling abroad 'performed the office of evangelists, being ambitious to preach 'Christ, and to deliver the scripture of the divine gospels.' This affords an argument, that at that time and before, the gospels were well known and collected together. They who went forth to preach the salutary doctrine of the kingdom of heaven to those who were yet unacquainted with it, carried the gospels with them, and delivered them to their converts. The gospels therefore must have been collected together, and must have been for some while in use, and in the highest esteem among the disci-

[b] Vid. Grabe Spic. T. i. p. 35.

ples

ples of the apoſtles, and in the churches planted by them. And I preſume, that few or none will heſitate to allow, that Euſebius muſt be underſtood to ſpeak here of the four goſpels, ſo well known in his time.

Ch. IX. Papias was well acquainted with Polycarp, and John the elder, as is allowed, and by ſome is ſuppoſed to have been acquainted with John the apoſtle and evangeliſt. If it had been certain, that he was converſant with the laſt-mentioned John, he ought to be reckoned an apoſtolical man, and ſhould have been placed with thoſe of that character already ſpoken of. As that is not certain, we place him in the next rank, after thoſe who were diſciples of apoſtles. He expreſsly bears teſtimony to the gospels of Matthew and Mark; and he quoted the firſt epiſtle of St. Peter, and the firſt epiſtle of St. John. He ſeems alſo to have a reference to the book of the Acts. There is reaſon to ſuppoſe he received the book of the Revelation.

Ch. X. Juſtin Martyr, a native of Paleſtine, a learned man, and a traveller, converted to Chriſtianity about the year 133, flourished chiefly from the year 140 and afterwards, and died a martyr, as is ſuppoſed, in 164 or 167. His remaining works are two Apologies, addreſſed, or inſcribed, one to Titus Antoninus Pepious, the other to Marcus Antoninus the philoſopher, and the ſenate and people of Rome, (but this laſt is not now entire), and a Dialogue with Trypho a Jew. In which works are many quotations of the four goſpels, though he does not name the evangeliſts. There are alſo references to the book of the Acts, and to divers of the epiſtles of the New Teſtament. The Revelation is expreſsly quoted, as written by John an apoſtle of Chriſt. The goſpels he calls 'memoirs' or commentaries: 'Memoirs of the apoſtles: Chriſt's memoirs: memoirs of the 'apoſtles and their companions, who have written the hiſtory of 'all things concerning our Saviour Jeſus Chriſt:' plainly meaning Matthew and John, Mark and Luke. In his firſt Apology he ſays, the 'memoirs of the apoſtles, and the writings 'of the prophets,' were read in the aſſemblies of public worſhip, and a diſcourſe was made upon them by the preſident: whence it appears, that the goſpels were well known in the world, and not deſignedly concealed from any. Whether Juſtin has referred to any apocryphal ſcriptures, is conſidered at the end of the chapter.

Ch. XI. In the elegant epiſtle to Diognetus, ſometimes called Juſtin's, but probably not his, there are no books or writers of the New Teſtament expreſsly named: but there are texts out of the goſpels of Matthew and John, or alluſions and references to

and also to the epistle to the Romans, the first and second Corinthians, the epistle to the Philippians, the first and to Timothy, the first epistle of Peter, and the first of all which allusions are so plain, that they must be reckoned undisputed. A text of the first epistle to the Corinthians is thus cited or introduced: 'the apostle says,' meaning Paul. He also appears to have had a volume of gospels and apostolical epistles, which he joins with the law and the prophets, in this manner: 'The fear of the law is sung' or celebrated, 'the grace 'of the prophets is known, the faith of the gospels is establish-'ed, and the tradition of the apostles is kept.'

Ch. XII. Dionysius bishop of Corinth, as we learn from Eusebius, wrote seven letters to divers churches, and one to a Christian woman; of which nothing remains, except some fragments; in which, however, we can trace references to the Acts, and some of the epistles. He speaks of the 'scriptures of 'the Lord,' which some had endeavoured to corrupt, probably meaning Marcion, whose heresy he designedly opposed in one of his letters.

Ch. XIII. Tatian, a man well skilled in human literature, composed a Harmony of the Gospels, called Diatessaron, or, Of the Four. Theodoret, of the fifth century, found two hundred copies of this work among the catholics, beside those in use among the people of his own sect. Tatian is also said to have corrected the composition of St. Paul's style; which, perhaps, may have been nothing more than some marginal notes and emendations. Jerom speaks likewise of Tatian's rejecting some of St. Paul's epistles, whilst he received that to Titus. Here is a remarkable attestation to the number of the gospels, as four only. Tatian was a Syrian; possibly his Harmony was more common in that country than any other. This may be the reason why Theodoret found so many copies of it, and why Ephrem the Syrian, as is said, wrote a commentary upon it. A more particular account of this work of Tatian may be seen in the 36th chapter; where is likewise a large account of another Harmony of the four gospels, composed by Ammonius of Alexandria.

Ch. XIV. The sum of the testimony of Hegesippus, a Jew converted to the Christian faith, is this: that he has divers things expressed in the style of the gospels, and the Acts, and some other parts of the New Testament. He refers to the history, in the second chapter of St. Matthew, and recites another text of that gospel, as spoken by the Lord. Hegesippus travelled: he was at Corinth, and from thence went to Rome; and he says, that 'in every city,' among Christians, 'the same 'doctrine

'doctrine was taught, which the law, and the prophets, and the 'Lord, preacheth;' where, by 'the Lord,' he must mean the scriptures of the New Testament, which he looks upon as containing the very doctrine taught and preached by Jesus Christ. Moreover, he had a Hebrew gospel, supposed to be the gospel according to the Hebrews; and he says, there had been books forged by heretics, but they were such only as were called apocryphal, and were not received by catholics as of authority.

Ch. XV. Melito, bishop of Sardis, in Lydia, says, in Eusebius, 'that when he went into the East he procured an accurate 'account of the books of the Old Testament;' whence it may be argued, that there was then a volume, or collection of books, called the New Testament, containing the writings of apostles and apostolical men. One of his works, now lost, was entitled, Of the Revelation of John; so that he received that book, and probably many others, collected together in a volume, called the New Testament, as the books received by the Jews as of divine authority, were called the Old Testament.

Ch. XVI. The churches of Vienne and Lyons, in Gaul, wrote an epistle to the churches of Asia and Phrygia, containing a relation of the sufferings of their martyrs in the time of Marcus Antoninus. They express themselves in the language of St. Luke and St. John, and the Acts of the apostles, the epistles to the Romans, the Philippians, and some other epistles of St. Paul, the first of St. Peter, the first of St. John, and the Revelation; but no book of the New Testament is expressly named: however, a text of St. John's gospel is quoted, as 'spoken by the 'Lord.'

Ch. XVII. Irenæus, probably a native of Asia, in his younger days acquainted with Polycarp who was a disciple of St. John, for a while presbyter of the church of Lyons, in Gaul, and successor to Pothinus, as bishop, who, at the age of ninety, died in prison, in 177, in the time of the above-mentioned persecution of Marcus Antoninus; beside other things, composed a work against heresies, in five books, in which is a most noble testimony to the scriptures of the New Testament: for he assures us, there were four gospels received by the church, and no more, all which he has often and largely quoted, with the names of the writers; as also the book of the Acts, which he ascribes to Luke; and twelve epistles of St. Paul, most of them with the names of the churches, or persons, to whom they were sent. The epistle to Philemon is not quoted; which may be owing to its brevity, and that he had no particular occasion to make use of it. There is no plain proof that he received the epistle

to

to the Hebrews. He has likewise quoted the first epistle of St. Peter, and the first and second of St. John, and the book of the Revelation, as St. John's, and written in the time of the emperor Domitian; but there are not any clear references to the epistles of St. James, the second of St. Peter, or the epistle of St. Jude. The reason of his not quoting the third epistle of St. John may be allowed to be its brevity. There are in him, likewise, many expressions, testifying his great regard for these scriptures; and it has been shewn, that Irenæus quotes not Hermas, nor Clement, nor any other writer, as of authority, or with a like regard, which he manifests for the books above mentioned. At the end of the chapter it is considered, upon what ground Irenæus received the writings of St. Mark and St. Luke, who were not apostles.

Ch. XVIII. Athenagoras, whose station in the church is not known, a learned man, and a polite writer, author of an Apology for the Christians, addressed, as it seems, to Marcus Antoninus and Commodus, and of a Treatise of the Resurrection, plainly appears to have made use of St. Matthew, and St. John, and several of St. Paul's epistles.

Ch. XIX. Miltiades was author of an Apology for the Christians, near the end of the reign of Marcus Antoninus, or at the beginning of the reign of Commodus, and of a Treatise against the Montanists, and also of two Treatises against the Jews and the Gentiles, now lost; which works, as Eusebius assures us, 'were 'monuments of his zeal for the divine oracles.'

Ch. XX. Theophilus, a learned man, of a heathen became a Christian, and was afterwards bishop of Antioch; of which church he is sometimes reckoned the sixth, at other times the seventh, bishop. He wrote three books to Autolicus, a learned and studious heathen, still extant; beside which, Eusebius mentions a book against Marcion, another against the heresy of Hermogenes, neither of which has come down to us. We are assured by Eusebius, that in this last-mentioned work Theophilus quoted St. John's Revelation. In the three books to Autolicus, which remain, the beginning of St. John's gospel is expressly quoted, as John's, and a part of sacred scripture. He has likewise quoted texts of St. Matthew's gospel as plainly as if he had named him; he seems also to allude to some things in St. Luke's gospel; and besides, there are sufficiently plain references to the epistles of St. Paul to the Romans, first and second to the Corinthians, the Ephesians, Philippians, Colossians, first to Timothy, and to Titus; with divers marks of high respect for the scriptures

scriptures of the prophets, and the gospels.... Jerom ascribes to the works of Theophilus a [c] good deal of elegance.

It ought to be observed by us, that Jerom [d], in one of his epistles, has quoted, as a work of Theophilus, a kind of Harmony of the four evangelists, or a compendious history of the four gospels in a continued narration. I do not think it to be his, because it is omitted by Eusebius; nor is it mentioned by Jerom in his article of Theophilus, in his Catalogue of Ecclesiastical Writers; or, if it is, he rejects it [e] as not worthy of Theophilus, and not equal in elegance to his other writings. But then, if it is not Theophilus's, it is the work of some other anonymous ancient, who lived before Jerom's time; consequently it deserves to be regarded, as bearing testimony to the four gospels, and the Acts of the apostles; the history of which, likewise, is there quoted or plainly referred to.

Ch. XXI. Pantænus, a man in great reputation for learning, was president of the catechetical school at Alexandria: 'for,' as Eusebius says, in his account of this person, 'there had been 'from ancient time erected among them a school of sacred 'learning, which remains to this day; and we have understood, 'that it has been wont to be furnished with men eminent for 'their eloquence, and the study of divine things:' and what follows; for I choose rather to refer my readers to the chapter itself, than transcribe any more here.

Ch. XXII. Clement, a presbyter, was president of the catechetical school of Alexandria, and is supposed to have been immediate successor of Pantænus before mentioned; a very learned man, and, as Eusebius's expression is, 'an excellent master of 'the Christian philosophy.' He is one of those, who have borne a noble testimony to the scriptures of the New Testament, in their writings; the sum of which is: He assures us, that there were four gospels of Matthew, Mark, Luke, and John; and has taken notice of their order, and particularly of the place and occasion of writing St. Mark's gospel. He likewise often quotes the Acts of the apostles, written by St. Luke. He receives and quotes, frequently and expressly, the fourteen epistles of St. Paul, excepting only that to Philemon, which he has no where mentioned that we know of; which omission may be well supposed owing to no other reason, but the brevity of

[c] ....et contra hæresim Hermogenis liber unus, et alii breves elegantesque tractatus, ad fidem ecclesiæ pertinentes. Legi sub nomine ejus in evangelium, et in proverbiorum commentarios: qui mihi cum superiorum voluminum elegantia et [illegible] videntur congruere.... De V. I. cap. 25. [d] See the chapter of Theophilus, vol. ii. p. 190. [e] See before, note [c].

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the epistle, and his having no occasion to quote it. He also quotes the first epistle of Peter, and the first of St. John, and seems to have known of another, if not two other epistles of that apostle, though they are not quoted. He also receives and quotes the epistle of St. Jude, and the book of the Revelation as St. John's. But we have not found in him any quotations of the epistle of St. James, or the second of St. Peter, nor any evidences, that these were received by him.

He expresseth the profoundest respect for the scriptures; of which he speaks with these several divisions, shewing that there were collections of the gospels, and apostolical epistles: 'There 'is a harmony,' he says, 'between the law and the prophets, 'the apostles and the gospel; one God is preached by the law, 'the prophets, and the gospel: we should do those things, 'which the apostle and the gospel command; there are two 'ways spoken of by the gospel, and the apostles, and by all the 'prophets.'

As Clement quotes many books, we have particularly considered, whether he quotes any, beside those already mentioned, as sacred and of authority: and we have carefully observed his quotations, both of such writers as are called ecclesiastical, Barnabas, Clement of Rome, and Hermas; and likewise of such writings as are called apocryphal, the gospels according to the Hebrews and according to the Egyptians, the Preaching of Peter, and some others; and we are of opinion, it has been shewn that there is no good reason to think, that Clement received as scripture, in the highest sense of that word, any Christian writings beside those now commonly received by us.

Ch. XXIII. Polycrates was bishop of Ephesus. In the little that remains of him are references to the gospels of St. Matthew and St. John, and the Acts: and he speaks of the 'holy scrip-'tures' as the rule of faith.

Ch. XXIV. Heraclitus, and several other writers, near the end of the second century.

Heraclitus, in the reign of Commodus and Severus, wrote a commentary upon the apostle, meaning Paul; but we do not know upon how many of his epistles. Beside him, here are five other writers expressly named; Maximus, Candidus, Appion, Sextus, and Arabianus, who had published works against heretics, or in defence of some doctrine of the Christian religion; whose right faith appeared by 'the interpretations of the divine 'scripture given in their works,' as Eusebius says.

Ch. XXV. Hermias, whose character is not known, has left a short and elegant discourse in the Greek language, entitled, A Derision

Derifon of the Gentile Philofophers; in which he exprefsly quotes the bleffed apoftle Paul's [firft] epiftle to the Corinthians.

Ch. XXVI. Serapion, computed the eighth bifhop of the church of Antioch, wrote divers treatifes and letters, particularly a letter to the church of Rhoffus in Cilicia, concerning 'the 'gofpel according to Peter;' of which letter a valuable fragment remains, fhewing the falfities of that pretended gofpel, and expreffing great regard for Peter and the other apoftles of Chrift, and their genuine writings.

Ch. XXVII. Tertullian, a learned man, prefbyter of Carthage in Africa, afterwards a Montanift, flourifhed in the latter part of the fecond, or in the beginning of the third, century. He receives and quotes often the four gofpels, the Acts of the apoftles written by Luke, the importance of which book he takes particular notice of. He received thirteen epiftles of the apoftle Paul: that to the Hebrews he afcribes to Barnabas. He likewife quotes the firft epiftle of St. Peter, the firft of St. John, the epiftle of St. Jude, and the book of the Revelation as written by John the apoftle. But there appear not in him any quotations of the epiftle of St. James, the fecond of St. Peter, or the fecond and third of St. John. He afferts the integrity, and the authority or infpiration of the fcriptures received by him, 'even the law and the prophets, with the evangelic and apof-'tolic fcriptures,' or, 'the words of the prophets, gofpels, and 'apoftles,' from which we are to learn the faith; and he takes little notice of any books, which are not in our prefent canon.

Ch. XXVIII. Several writers of the fecond century, whofe works are loft.

Quadratus and Ariftides, both fuppofed to be of the country of Greece, the latter particularly ftyled an Athenian philofopher, who, about the year 126, prefented Apologies for the Chriftian religion to the emperor Adrian; Soter, bifhop of Rome, about the year 164; Pinytus, bifhop of Gnoffus, in Crete; Philip, bifhop of Gortyna, in the fame ifland; Palmas, bifhop of Amaftris, in Pontus, all about the year 170; Mufanus, who, about 170, wrote againft the Encratites; Modeftus, who, about the fame time, wrote an elaborate work againft Marcion; Claudius Apollinaris, bifhop of Hierapolis in Phrygia, about the year 170, who wrote an apology addreffed to Marcus Antoninus, and five books againft the Gentiles; Rhodon and others, who by their learning and labours edified the churches of Chrift, and defended the Chriftian religion againft Jews and heathens, and defended its purity againft the innovations of error, then begin-

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ning to be introduced: here also is an account of Bardesanes the Syrian, and Symmachus an Ebionite, who made a new version of the Hebrew scriptures of the Old Testament into Greek.

Ch. XXIX. Here is an account of supposititious writings of the second century.

1. 'The Acts of Paul and Thecla;' in which are divers allusions and references to the gospel of St. Matthew, the Acts of the apostles, and some of St. Paul's epistles.

2. 'The Sibylline Verses or Oracles,' in eight books.' They may be justly reckoned a confirmation of our gospels, and satisfy us that they were the books used by Christian people, as containing an authentic history of Jesus Christ, his birth, preaching, miracles, death, and resurrection. The author has borrowed little from the epistles of the New Testament; but he may be supposed indebted to the Revelation for several things; and there seems to be a reference to the book of the Acts.

3. 'The Testaments of the twelve Patriarchs;' the author of which, in an indirect manner, and an assumed prophetical style, bears a large testimony to the Christian religion, to the facts, principles, and books of the New Testament; particularly (though by allusion, and covertly) to the gospels of St. Matthew, St. Luke, St. John, the Acts of the apostles, and St. Paul's epistles. The writer was probably a Jewish believer, and may be supposed to be a Nazarene Christian.

4. 'The Recognitions, and Clementine Homilies,' now interpolated, especially the former, were originally, as it seems, composed by an Ebionite, here being some marks of ill-will to the apostle Paul. They appear to have borrowed divers things from the gospels and the Acts.

Here end the two first volumes of former editions, containing a history of the catholic writers of the first two centuries, and a few others; some of them companions and disciples of the apostles, others in the next succession to them, and others afterwards. It cannot be thought that I have room to enlarge. Every one is able to recollect, that we have seen an ample testimony to most of the books of the New Testament now received by us; their antiquity and genuineness, as being written by those whose names they bear; and their authority, as written by inspired men, and containing an authentic account of Jesus Christ, and the doctrine taught by himself and his apostles; the rule of faith, worship, and manners, to Christian people, who hope for the salvation promised by their Lord and Master.

We have seen a plain and express testimony to the four gospels, and the several writers of them by name, to the Acts of the

the apostles written by Luke one of the four evangelists, to St. Paul's epistles, all expressly mentioned, except the short epistle to Philemon, one epistle of Peter, and one epistle of John, and the book of the Revelation; and some notice of a second epistle of John, and the epistle of Jude.

Though many works of the primitive times of Christianity have not come down to us, we have seen and examined a large number of works of learned Christian writers, in Palestine, Syria, the countries of Asia Minor, Egypt, and that part of Africa that used the Latin tongue, and in Crete, Greece, Italy, and Gaul; all (3) in the space of about an hundred and fifty years after the writing of the first book of the New Testament. In the remaining works of Irenæus, Clement of Alexandria, and Tertullian (though some works of each one of them are lost) there are, perhaps, more and larger quotations of the small volume of the New Testament, than of all the works of Cicero, though of so uncommon excellence for thought and style, in the writers of all characters for several ages: insomuch that we may have reason to think a late learned and judicious divine [f] did not exaggerate beyond the truth, when he said, 'that the facts upon 'which the Christian religion is founded have a stronger proof 'than any facts at such a distance of time; and that the books 'which convey them down to us may be proved to be uncor-'rupted and authentic, with greater strength than any other 'writings of equal antiquity.'

Ch. XXX. Marcus Minucius Felix, by some thought a native of Africa, a pleader of good repute at Rome, has left us an elegant defence of the Christian religion, written in the form of a dialogue; a monument of the author's ingenuity, learning, and eloquence. There are in it references and allusions to several books of the New Testament; but no book is expressly named.

Ch. XXXI. Apollonius, whose station in life is not known, wrote a large work against the Montanists. By Eusebius we are assured, that he quoted the book of the Revelation. In the fragments of his work that remain, we perceive a reference or two to the gospel of St. Matthew: and it appears, that the apostles of Christ, and their writings, were in the highest esteem; and that the books called by Christians 'scripture,' in a strict

(3) It is generally supposed, that St. Paul's epistles to the Thessalonians were written in the year of our Lord 52; and that they are the first written of all his epistles which we have; and that they were written before the catholic epistles. It appears to me also very probable, that none of the gospels were written until after St. Paul's two epistles to the Thessalonians.

f Dr. Jeremiah Hunt. See the Sermon upon occasion of his death, vol. x. p. 116



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and peculiar sense, were well known among them, and were considered as the rule of their faith and practice.

Ch. XXXII. Caius, a learned man, generally supposed a presbyter of Rome, had a dispute or conference in that city with Proculus a Montanist, which he afterwards published. Of that work some fragments are preserved in Eusebius; whereby we perceive, that Caius received but thirteen epistles of the apostle Paul, and rejected the book of the Revelation, and, as some learned men think, ascribed it to Cerinthus.

In the same chapter is an account of a work ascribed by some to Caius, which we rather think to be anonymous: it was written against the heresy of Artemon. Here the 'divine scrip-'tures,' of the New Testament, are manifestly distinguished by the author from the writings of 'the brethren,' or the most eminent and orthodox writers of the church after the apostles. It appears likewise, that the men whom he opposed appealed to the writings of the apostles for the truth of their opinions, and did not presume to assert any thing contrary to the doctrine of the apostles. Here likewise the followers of Artemon are vindicated from the charge of corrupting the scriptures.

Ch. XXXIII. Asterius Urbanus, author of a Treatise against the Montanists in three books. In the extracts of his work preserved in Eusebius there are marks of a peculiar respect for the scriptures, and divers unconteſtable references to the Acts of the apostles: not to mention other things.

Ch. XXXIV. Alexander, chosen bishop of Jerusalem in 212, made two confessions at least, before heathen magistrates, and died in prison at Cæsarea, in the time of the emperor Decius, in 250 or 252. He wrote several letters, one to the church of Antioch. He erected a library at Jerusalem, and was a man of singular meekness. His merit and usefulness were very conspicuous: and it is to his honour, that he was a friend and favourer of Origen.

Ch. XXXV. Hippolytus, by some said to have been bishop of Portus Romanus in Italy, though indeed the place of his episcopate is not certainly known. He was a very learned man, and published many books, and wrote some commentaries upon the scriptures. One of his books was Against all Heresies, to his own time: another was entitled, Of the Revelation. He seems not to have received the epistle to the Hebrews as Paul's. In his few remaining works and fragments are quotations of the four gospels, the Acts, some of Paul's epistles, and the Revelation.

Ch. XXXVI. Ammonius, of Alexandria, probably presby-

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ter in that church, composed a Harmony of the four gospels, of which a particular account is given in this chapter.

Ch. XXXVII. Julius Africanus, an inhabitant of Palestine, author of a Chronological work in five books. He was a very learned man, and well acquainted with Origen: in a letter of his to Aristides is an uncommon attestation to the two gospels of St. Matthew and St. Luke, and their several genealogies.

Ch. XXXVIII. Origen was born in Egypt in the year 184 or 185, and died in the sixty-ninth or seventieth year of his age, in the year of Christ 253: for a while he was catechist at Alexandria. In the year 228, Origen was sent into Achaia, upon some affair of the church, by Demetrius bishop of Alexandria. When he came to Cæsarea, in Palestine, he was ordained presbyter by Theoctistus bishop of that city and Alexander bishop of Jerusalem, when he was about 43 or 44 years of age: at which Demetrius, who before envied Origen, was greatly offended; so that Origen, after his return from Athens, being very uneasy at Alexandria, left that city, and went to reside at Cæsarea, in 230 or 231, as is supposed.

He received and often quotes the four gospels of Matthew, Mark, Luke, and John: or, as he expresseth it, p. 235, 'he 'had learned by tradition, that there are four gospels, which 'alone are received without dispute by the whole church of 'God under heaven.' He likewise received and often quotes the Acts of the apostles written by the evangelist Luke: in like manner thirteen epistles of the apostle Paul. About the epistle to the Hebrews there appears to have been doubts in his time, but he quotes it frequently as Paul's: though in one place he delivers his opinion, that the sentiments of the epistle only were the apostle's, the phrase and composition of some one else, whose he did not certainly know. He also received the first epistle of Peter, and the first of John. We perceive from him, that the epistle of James, the second of Peter, the second and third of John, and the epistle of Jude, were then well known, but not universally received; nor is it evident, that Origen himself received them as sacred scripture. He owns the book of the Revelation for the writing of John the apostle and evangelist: he quotes it as his without hesitation; nor does it appear, that he had any doubt about its genuineness and authority. The respect of this great man for the scriptures is very conspicuous. 'The gospels,' he says, 'were written exactly according to truth, 'with the assistance of the Holy Spirit.... The sacred books 'are not the writings of men, but have been written and deli-'vered to us from the inspiration of the Holy Spirit, by the

'will of the Father of all through Jesus Christ.' He does mightily recommend the reading of the scriptures of the Old and New Testament.

We have carefully examined his numerous quotations of ecclesiastical and apocryphal books; and I think it has appeared, that none of these were esteemed by him books of authority, from whence any doctrines may be proved, or scripture in the highest sense of that word. It is not evident, that Origen received, as sacred books of the New Testament, all that we now receive: but that he admitted no other, beside those in our present canon, may be reckoned certain and indubitable. The consideration of that has added to the length of this chapter, the longest in the work: it is a material point; and, if it has been made out to satisfaction, it is worth all our labour and pains.

Besides, there are in this chapter many select passages conducive to promote virtue and piety, and proper to shew the character of Origen and of the age in which he lived.

Here likewise is an account of Ambrose, Origen's friend and patron, and of Beryllus bishop of Bostra in Arabia, who once held the unitarian doctrine, but is said to have been convinced by Origen.

Ch. XXXIX. Firmilian was ordained bishop of Cæsarea in Cappadocia about the year 233. He was a man of great piety and zeal for truth, and at the same time distinguished by his prudence and moderation. Though he seems not to have made any great figure as an author, he was well known in the world, and highly esteemed by his contemporaries and following ages. The only piece of his remaining is a letter to St. Cyprian bishop of Carthage, written in 256, or thereabouts; in which are references to the gospels of St. Matthew, St. Luke, and St. John (if not also to St. Mark), to the Acts of the apostles, and divers of St. Paul's epistles, particularly that to the Romans, the Galatians, Ephesians, and Philippians, several of them as the apostle's. He quotes the first epistle of St. Peter, and probably refers to the first epistle of St. John: whether he refers to the second epistle of Peter, is not clear. It cannot be doubted, but Firmilian's canon was much the same as ours: it is plain, that our scriptures were then well known in Cappadocia. In particular, it should be observed, that the epistle of St. Paul to the churches of Galatia, and the first epistle of St. Peter, likewise addressed to Christians in that country and near it, were received as genuine and divine scriptures by this learned and discreet bishop, who had his residence in those parts, or soon after.

Vol. III. Ch. XL. Divers writers in the former part of the third century.

Judas, who publiſhed a Commentary upon Daniel's ſeventy weeks. A. D. 202.

Anonymous Author of the Paſſion, or Acts of Perpetua and Felicitas, and others: which is an affecting account of them and ſome others who had the honour of martyrdom at Carthage, or ſome other place in Africa, during the perſecution of the emperor Severus. A. D. 203.

Proculus, ſuppoſed a Montaniſt, wrote againſt the Valentinians. A. D. 212.

Geminianus, preſbyter of the church of Antioch, author of divers books not now extant. A.D. 232.

Tryphon, a diſciple of Origen, to whom ſeveral of his letters were written, publiſhed divers works, ſhewing him to be very ſkilful in the ſcriptures, as we are aſſured by Jerom.

Ch. XLI. Noëtus, and others, called heretics, in the former part of the third century.

Noëtus of Smyrna, of the ſame opinion, which is better known by the name of Sabellianiſm. Philaſter and Auguſtine ſay, it was the ſame opinion with that which had been before taught by Praxeas and Hermogenes. Theodoret ſays, Noëtus revived the hereſy of Epigonus and Cleomenes, and that afterwards it was maintained by Calliſtus. It appears plainly from paſſages alleged in this article, that Noëtus and his followers received the ſame ſcriptures that other Chriſtians did, and had a like regard for them; though they did not underſtand them as ſome others did.

In this chapter follow brief accounts of divers people called Valeſians, Angelics, Apoſtolics, Origeniſts: concerning whom it is not needful to repeat any thing here.

Ch. XLII. Theodore, afterwards called Gregory, diſciple of Origen, was ordained biſhop of Neocæſarea in Pontus, his native city and country, about the year 243. In his few remaining writings there are references to the goſpels, and divers other books of the New Teſtament. Conſidering his acquaintance with Origen, and his reſpect for him, we may be aſſured, he had much the ſame canon of ſcripture with him: and indeed, in the little that remains of him, there are manifeſt proofs of his veneration for the ſcriptures of the Old and New Teſtament. There are ſeveral things in this chapter well worthy of obſervation. Gregory was five years with Origen at Cæſarea in Paleſtine: at parting with him, to return home, in 238 or 239, he compoſed a panegyrical oration, ſtill exſtant, and recited it

to a numerous audience. Near the beginning of the chapter is a brief abstract of that oration: which must be allowed to be a monument of the composer's eminent abilities, and demonstrates likewise Origen's excellent method of educating those who were under his care; which, indeed, is honourable to himself, and the Christian profession of that age. I omit other things.

Ch. XLIII. Upon the promotion of Heraclas, after the death of Demetrius, to the bishopric of Alexandria, in 231 or 232, Dionysius, a disciple of Origen, succeeded him in the chair of the catechetical school of that city. Heraclas having died in 246 or 247, Dionysius was chosen bishop in his room, in the year 247 or 248, and died in the twelfth of the emperor Gallienus, in the year of Christ 264, or at the utmost in 265, having been bishop seventeen years. He is reckoned the thirteenth bishop of Alexandria.

The sum of his testimony to the N. T. is this: He received, as sacred and divine scripture, the four gospels of Matthew, Mark, Luke, and John, all expressly quoted by him, with the names of the several evangelists: the Acts of the apostles also expressly quoted: the epistles of Paul, and particularly the epistle to the Hebrews, as a writing of that apostle. Concerning the catholic epistles we do not certainly know his judgment; but he has mentioned expressly, several times, the three epistles of the apostle John; one as unquestionably genuine, the other two as well known: and it may be justly taken for granted, that he received the first epistle of the apostle Peter, it having been all along universally received by catholic Christians: as for the rest, we can say nothing positively of his opinion about them. The Revelation, upon which he has a long critical argument, he allowed to be the work of John, a holy and divinely inspired man; but he was not satisfied that it was written by John the son of Zebedee, apostle and evangelist: he was rather inclined to think it the writing of some other John, who also had his chief residence in Asia. However, from his argument concerning that book it appears, that it was then very generally received by Christians as written by the evangelist John. In Dionysius are evidences of the peculiar respect shewn by Christians in general to the sacred scriptures, which they looked upon as the rule of judgment in things of religion, by which all points in controversy were to be decided. What those scriptures were, he shews by these general titles and divisions, 'the law and the 'prophets, the gospels and epistles of apostles.' Nor have we perceived in the remaining works of this eminent bishop of Alexandria

Alexandria any marks of respect for Christian apocryphal writings.

Dionysius was a very learned man, distinguished likewise by an excellent temper, and much moderation, and he was in great repute. In his time arose divers controversies, in which he had a large share. He wrote several letters on account of Novatianism, which arose about 251; the baptism of heretics, about which there was a dispute between Stephen of Rome and Cyprian of Carthage, about 256. Sabellius, with whom likewise Dionysius was concerned, was of Africa, probably bishop of Ptolemais: his peculiar opinions were first known about 256. It appears, that he received the scriptures of the Old and New Testament as other Christians did, and argued from them for his opinions. Paul of Samosata was ordained bishop of Antioch in 260, deposed by a council in 269, but not removed before 272 or 273. He likewise, so far as we can perceive, agreed with other Christians in a respect for the scriptures: both these men embraced the unitarian doctrine concerning the Deity. The number of Millenarians in the province of Arsinoe, in Egypt, occasioned a public conference, and Dionysius's two books, 'Concerning the Promises,' from which large extracts have been made, containing the above argument upon the Revelation. In those books 'Of the Promises' he opposed a book of Nepos, an Egyptian Bishop, entitled a 'Confutation of the 'Allegorists,' in which he endeavoured to support his opinion concerning the Millennium from the Revelation. It may deserve our notice, that Nepos was dead when Dionysius wrote against him; which affords an argument, that the book of the Revelation had been for some time received in Egypt as a part of sacred scripture.

Ch. XLIV. St. Cyprian, or Thascius Cæcilius Cyprianus, a native of Africa, whether of Carthage is not certain, who in the former part of his life had taught rhetoric at Carthage with great applause; in 245 or 246 embraced the Christian religion, being convinced by the arguments proposed to him by Cæcilius presbyter of the church of Carthage, and at that time venerable for his age. After no long time Cyprian was made presbyter and bishop of Carthage, in 248 or 249: in September 258 he had the honour to die a martyr, at a place about six miles from Carthage, in the time of the emperor Valerian. The four gospels are frequently quoted by him: he compares them to the four rivers of paradise. The Acts of the apostles likewise are frequently and expressly quoted by him, with that title; but I do not remember, that he has any where mentioned the name

of the writer. He has quoted all the thirteen epistles of St. Paul, except the epistle to Philemon; which may have been omitted for no other reason but that he had no particular occasion to quote it. We find not in him any quotations of the epistle to the Hebrews; and it is probable, that it was not received by him. The first epistle of St. Peter, and the first epistle of St. John, are often and expressly quoted by him. It is reasonable to suppose, that the second epistle of the same apostle was received by him, because it is expressly cited by one of the bishops in the council of Carthage, held in 256, of which Cyprian was a principal part. There is no particular quotation in his works of the third epistle of St. John; but considering its shortness, and that the other two are expressly mentioned, there seems not to be any good reason for supposing it to have been unknown to him, or rejected by him. We find in him no quotations or allusions to the epistle of St. James, nor any notice taken by him of the second epistle of St. Peter, or the epistle of St. Jude. The book of the Revelation is frequently quoted by Cyprian as written by John, and as a book of authority; but he has no where expressly said, that he was John the apostle and evangelist; however he may be justly understood to mean him. Excepting those few above specified, all the books of the New Testament now received by us, have an ample testimony given to them in the works of St. Cyprian: they were publickly read and expounded in the assemblies of Christian people, and were esteemed the rule of their faith and practice. The books on which he relies for deciding controverted points are included in these general divisions: 'the 'evangelic and apostolic authority: the gospels and the epistles 'of the apostles.' Again, 'Whence is that tradition? Does 'it descend from the authority of the Lord and the gospels? 'or does it come from the commandments and epistles of the 'apostles? For those things ought to be done which are written.' Afterwards, 'the gospel, and the epistles, and Acts:' from whence we perceive, that all the books of the New Testament were then contained in two codes, or volumes; one called 'the gospels,' or 'scriptures of the Lord,' the other 'the apostle,' or the 'epistles of the apostles.' In which latter division was usually placed the book of the Acts: nor is there in this celebrated African bishop of the third century, one quotation of any Christian spurious or apocryphal writings.

Ch. XLV. Writings ascribed to Cyprian, or joined with his works.

1. Cyprian's Life and Passion, written by his deacon Pontius: here

here Pontius has quoted the gospels of St. Matthew, St. Luke, and St. John, and several of St. Paul's epistles, and the book of the Acts of the apostles expressly by that title. There is no need to be more particular, since it may be taken for granted, that this deacon's canon of scripture was the same with his bishop's.

2. 'Of Shews.' An epistle of an unknown author: he seems to have been a bishop. He calls the scriptures of the New Testament 'sacred writings, divine scriptures,' and 'heavenly 'scriptures;' and says, 'That a good Christian ought to em-'ploy himself in diligent reading the scriptures.'

3. 'Of Discipline, and the Benefit of Chastity.' The writer was a bishop: he has cited the words of divers books of the New Testament: he shews great respect for them, and recommends to his people the study of the scriptures.

4. The third piece, sometimes ascribed to Cyprian, is entitled 'Of the Praise of Martyrdom.' Though it is not Cyprian's, it is ancient, as are the other two already rehearsed. Here are cited passages of divers books of the New Testament, particularly of the four gospels of Matthew, Mark, Luke, and John, and several of St. Paul's epistles. It deserves to be considered likewise, whether he has not references to the epistle to the Hebrews, and the book of the Revelation.

5. 'Against the Novatian Heretic,' another tract of an unknown writer. He abounds with quotations of scripture: he has cited texts of all the gospels, except St. Mark's; and likewise divers of St. Paul's epistles, and the first epistle of St. John, the epistle of St. Jude, and the Revelation. In a short compass he has given many proofs of a high respect for the books of the New Testament, and the doctrine contained therein.

6. 'Of the Baptism of Heretics.' The work of a bishop, contemporary with Cyprian, and of a different opinion from him: who has largely quoted the gospels, the Acts of the apostles expressly, and divers of the epistles of the New Testament, and passed a sharp censure upon the book called the 'Preaching of Peter,' or 'Paul,' or both of them.

7. 'A Computation of Easter.' Unquestionably ancient, though the name of the writer is not known; and it is valuable for the testimonies which it contains to some facts, as well as to the books of the New Testament. The writer expressly says, there are 'four gospels,' or, as another copy has it, 'evan-

'gelists, and twelve apostles; and that the gospel is one, 'divided into four parts.' He has a remarkable quotation of the book of the Acts, shewing, that it was esteemed divine scripture, and was well known. He also quotes the Revelation, and says, 'We are built upon the words of the apostles.'

Ch. XLVI. Cornelius and Lucius, bishops of Rome.

Cornelius wrote several letters, of which there is an account in Eusebius and Jerom: of which likewise we have taken notice in this and the following chapter concerning his rival Novatus. It ought to be observed, that in a letter of Cornelius to Fabius bishop of Antioch, he says, 'There were in the church of Rome 'seven deacons, and seven sub-deacons:' which affords reason to think, that the church of Rome now received the book of the Acts; and that in this case they shewed a respect to the number of deacons first chosen in the church of Jerusalem. See Acts vi.

Ch. XLVII. Novatus presbyter of Rome, rival of Cornelius, and author of a sect called after his name. In a letter of the clergy of Rome, written during the vacancy of the see after the death of Fabian, allowed to have been drawn up by Novatus, are these expressions: 'Otherwise the apostle had not so com-'mended us, saying, *That your faith is spoken of throughout the* '*whole world.*' Rom. i. 8. In the remaining works of this author there are many quotations of the books of the New Testament, and marks of a peculiar respect for the scriptures; but it is probable, that the epistle to the Hebrews was not received by him as St. Paul's.

In this chapter is likewise an account of divers men of note and eminence among the Novatians; and it is shewn, that this people had all along the same canon with the catholic Christians, in the several countries where they lived.

Ch. XLVIII. Dionysius bishop of Rome succeeded Xystus, or Sixtus the second, who suffered martyrdom under the emperors Valerian and Gallienus. He is spoken of by Eusebius, as a learned and admirable man: he wrote several letters upon occasion of Sabellianism, and other controversies. From his remaining fragments we perceive the concurrence of this bishop of Rome with other Christians of that time, in acknowledging the 'divine scriptures,' and the 'divine oracles,' to be the rule of faith, by which all doctrines were to be tried: he likewise, as well as others, teaches us where those oracles are to be found, namely, in the 'Old and New Testament;' which contain all the scriptures that were esteemed, in the strictest sense, sacred and divine.

Ch. XLIX.

Ch. XLIX. Commodian, a Latin, probably an African, a learned man, once a Heathen, afterwards a zealous Christian, though a layman only, has left us a book entitled, 'Instructions,' in a style between verse and prose; wherein are quoted many books of the New Testament. He refers all men to the law, that is the scriptures, in order to their understanding religion. It is pleasing to observe this high respect for scripture running through the writings of all early Christians in general.

Ch. L. Malchion, some time, as it seems, a Heathen, who taught rhetoric at Antioch, afterwards presbyter of the church in that city under Paul of Samosata. There are in this chapter divers remarks, to which the reader is referred: I do not think it needful to transcribe them here.

Ch. LI. Anatolius and three others, bishops of Laodicea in Syria. A. D. 270.

Anatolius, a native of Alexandria, bishop of Laodicea, was a man of uncommon learning, and in great repute with the people of Alexandria, so long as he lived there; having great skill in philosophy and the Greek literature, and being a complete master of arithmetic, geometry, logic and rhetoric. He published a work concerning Easter, and also the Principles of Arithmetic in ten books, and likewise other works, monuments of his diligence in studying the divine scriptures, and of his understanding therein, as we are assured by Eusebius.

The history of the other three bishops of Laodicea, in this chapter, is of use to represent the state of Christianity at that time.

Ch. LII. Theognostus, a learned Alexandrian, remarkable, as for other things deserving notice, so particularly for affording us an early testimony to the epistle to the Hebrews. A. D. 282.

Ch. LIII. Theonas was bishop of Alexandria about nineteen years. After Dionysius, of whom before, was Maximus, next Theonas, about 282, who was succeeded by Peter, of whom hereafter. In a letter ascribed to Theonas are mentioned 'the 'gospel and apostle,' as divine oracles. The writer also recommends the daily reading the sacred scriptures, as the best means of improving the mind in every virtue.

Ch. LIV. 'Pierius,' says Jerom, 'presbyter of the church of 'Alexandria, taught the people with great reputation in the 'time of the emperors Carus and Diocleſian, when Theonas 'was bishop of that church. Such was the elegance of his 'discourses and treatises, that he was called the younger Origen. 'And Eusebius says, he was celebrated for his strict course of 'life, and philosophical learning. He was likewise admired

'for

'for his diligence in the ſtudy of the ſcriptures, and his expo-
'ſitions of them, and his public diſcourſes to the people.' None of his works remain: but from what has been juſt now ſeen by us, we can conclude, that in his time he adorned the Chriſtian profeſſion by his piety, learning, and public labours. His canon of ſcripture may be ſuppoſed to have been the ſame as Origen's, or very little different.

Ch. LV. 'Dorotheus,' ſays Euſebius, 'preſbyter of the church of Antioch, a learned man, whom we knew: he was very ſtudious in the ſacred ſcriptures, and acquainted himſelf ſo far with Hebrew, as to be able to read the ancient ſcriptures in their own language with underſtanding: he was a man of a liberal mind, [or of high birth,] and was not unſkilled in Greek literature.' Which ſhews, that Chriſtianity did not diſcourage uſeful knowledge; though we have here, and often elſewhere, occaſion to obſerve, that the ſcriptures were their principal ſtudy.

In this chapter is added an account of a late fabulous author, called Dorotheus, whoſe work is entitled 'A Synopſis of the 'life and death of the Prophets, and alſo of the Apoſtles and 'Diſciples of Jeſus Chriſt.'

Ch. LVI. Victorinus biſhop of Pettaw upon the Drave, in Germany, had the honour to die a martyr for Chriſt in the perſecution of Dioclesian, and, as is ſuppoſed, in the year 303. 'He wrote,' as Jerom ſays, 'Commentaries upon Geneſis, 'Exodus, Leviticus, Ezekiel, Habakkuk, Eccleſiaſtes, the 'Canticles, and the Revelation of John, againſt all hereſies, 'and many other works: at laſt he was crowned with mar-'tyrdom.' In his remaining works and fragments are expreſsly quoted the four evangeliſts, with the beginnings of their ſeveral goſpels: he likewiſe quotes expreſsly the Acts of the apoſtles: he ſpeaks of the ſeven churches to which Paul wrote, the Romans, the Corinthians, the Galatians, the Epheſians, the Philippians, the Coloſſians, the Theſſalonians. Afterwards, as he ſays, Paul wrote to particular perſons, undoubtedly meaning, Timothy, Titus, and Philemon. So that he received thirteen epiſtles of the apoſtle Paul. Whether alſo that to the Hebrews is doubtful; though there are in him ſome expreſſions, in which he may be thought to refer, or allude to that epiſtle: he has quoted the firſt epiſtle of Peter: he ſuppoſed that John had his revelation in Patmos, where he had been condemned to the mines by the emperor Domitian; and that his goſpel was written ſtill later. 'Afterwards,' ſays he, 'he wrote his 'goſpel. When Valentinus, and Cerinthus, and Ebion, and

'others

'others of the ſchool of Satan, were ſpread over the world, 'many from the neighbouring provinces came to him, and 'earneſtly entreated him to put down his teſtimony in writing.' Theſe are the books of the New Teſtament, of which we perceive expreſs notice in him. There might be other books received by him, though not expreſsly mentioned in his few remaining works: unqueſtionably he received all thoſe ſcriptures, which were generally received by Chriſtians in all times, and over all the world.

In this chapter are alſo extracts from a poem in five books againſt Marcion, ſometimes aſcribed to Victorinus, though probably not his, uſually joined with Tertullian's works. This writer diſtinctly mentions the four evangeliſts, Matthew, Mark, Luke, and John: he expreſsly quotes ſeveral of St. Paul's epiſtles, and refers to others among them, to the Hebrews ſeveral times: he likewiſe frequently quotes the Revelation as written by John, the diſciple and apoſtle of Chriſt.

Ch. LVII. 'Methodius,' ſays Jerom, 'biſhop of Olympus 'in Lycia, a man of a neat and correct ſtyle, compoſed a work 'againſt Porphyry in ſeveral books... He alſo wrote Com-'mentaries upon Geneſis, and the Canticles, and many other 'works.... He obtained the crown of martyrdom at the end 'of the laſt perſecution,' meaning Dioclesian's.

His teſtimony to the books of the New Teſtament is to this purpoſe: He expreſsly ſays, 'there have been four goſpels de-'livered to us.' He refers to the Acts. He has quoted or alluded to many of St. Paul's epiſtles, particularly that to the Hebrews. In his remaining works there is little notice taken of the catholic epiſtles; though, unqueſtionably, he received the firſt of Peter, and the firſt of John: the Revelation is often quoted by him.

There are in him clear proofs, that the ſcriptures of the New Teſtament, generally received by Chriſtians, were well known, much uſed, and highly eſteemed, being books of authority, and appealed to in all points of diſpute and controverſy. I have not obſerved in this Greek writer of the third century, any quotations of Chriſtian apocryphal writings; nor do his works afford any the leaſt ground to ſuppoſe, that there were any writings of ancient Chriſtian authors, that were eſteemed ſacred and of authority, beſide thoſe which are now generally received as ſuch by us, namely, the writings of apoſtles and evangeliſts.

Ch. LVIII. Lucian preſbyter of Antioch, as Euſebius writes, 'celebrated for his piety and his knowledge of the ſcriptures,

'was

'was carried from Antioch to Nicomedia, where the emperor '[Maximin] then was; and, having made an apology before 'the governor for the doctrine professed by him, was sent to 'prison, and there put to death.' He and Hesychius, probably of Egypt, published an edition of the Greek version of the Old Testament, called that of the Seventy, and likewise an edition of the New Testament: but their editions seem not to have been much esteemed.

Ch. LIX. Pamphilus presbyter in the church of Cæsarea, admirer of Origen, and friend of Eusebius, afterwards bishop of that church, had the honour of martyrdom, in the persecution begun by Diocletian. He was put in prison in 307, and accomplished his testimony in 309, 'a man, who' as his friend, our ecclesiastical historian, says, 'throughout his whole life 'excelled in every virtue; but was especially eminent and re-'markable for an unfeigned zeal for the holy scriptures, and 'for unwearied application in whatever he undertook.'... 'If 'he saw any in straits he gave bountifully, as he was able: he 'not only lent out copies of the sacred scriptures to be read, 'but he cheerfully gave them to be kept; and that not only to 'men, but to women likewise, whom he found disposed to read; 'for which reason he took care to have by him many copies of 'the scriptures, that when there should be occasion he might 'furnish those who were willing to make use of them.' His canon of scripture may be supposed to be the same with that of Origen and Eusebius. Pamphilus erected a library at Cæsarea, which he furnished at great expence with manuscript copies of the scriptures, and of the works of Origen and other ecclesiastical writers: of which library great care was afterwards taken by the bishops of Cæsarea; by which means it was kept up and subsisted in good order for a great while.

Besides Pamphilus, the history of some others is related in this chapter, who were remarkable for their affection for the revealed will and word of God. 'The second person, and next after Pam-'philus, was Valens a deacon of Ælia [that is, Jerusalem,] an 'old man,' says Eusebius, 'of gray hairs, and venerable aspect, 'exceedingly well skilled in the divine scriptures; and they 'were so fixed in his memory, that there was no discernible dif-'ference between his reading and reciting them by heart, though it 'were whole pages together.' That person suffered with Pamphilus.

Afterwards, among divers other martyrs in 310, was John who had lost his sight, 'who,' as Eusebius goes on, 'in 'strength of memory surpassed all men of our time..... He had 'whole books of the divine scriptures, not written in tables of 'stone, nor on parchments and papers, which are devoured by

'moth-

'moths and time, but on the living tables of his heart, even his 'pure and enlightened mind; insomuch that whenever he 'pleased he brought out, as from a treasury of knowledge, 'sometimes the books of Moses, at other times those of the 'prophets, or some sacred history, sometimes the gospels, some-'times the epistles of the apostles. I must own,' says the historian, 'that I was much surprized the first time I saw him: 'he was in the midst of a large congregation, reciting a portion 'of scripture: whilst I only heard his voice, I thought he was 'reading, as is common in our assemblies; but when I came 'near and saw this person, who had no other light but that of 'the mind, instructing like a prophet those whose bodily eyes were 'clear and perfect, I could not forbear to praise and glorify God.'

Ch. LX. Phileas, bishop of Thmuis in Egypt, was a man of a noble family, and great estate. There is in Eusebius a part of a letter of his, quoting divers books of the New Testament, and shewing great regard for the scriptures. He and Philoromus, who had been the emperor's receiver general, were beheaded at Alexandria, in the same persecution, in the year 311, or 312, by order of the emperor Maximin.

Ch. LXI. In the year of Christ 300 Peter succeeded Theonas at Alexandria. Eusebius says, 'he obtained great honour during 'his episcopate, which he held twelve years: he governed the 'church three years before the persecution... In the ninth year 'of the persecution he was beheaded, and obtained the crown of 'martyrdom.' In another place the same historian says, 'About 'the same time Peter also, an ornament of the episcopal character, 'both for the holiness of his life, and his laborious application in 'studying and explaining the scriptures,.. was on a sudden ap-'prehended and beheaded.' I forbear to transcribe any thing here from his writings.

Ch. LXII. A work ascribed to Archelaus bishop of Mesopotamia, containing an account of a conference with Mani, and his principles; which work probably was composed near the beginning of the fourth century. Herein are quoted the gospels, the Acts of the apostles, and divers of St. Paul's epistles; and there are references to the epistle to the Hebrews.

Ch. LXIII. Here is a history of Mani and his followers, who is supposed first to have appeared as author of a sect near the end of the third century, and a large though not complete account of their principles and worship, and their doctrine concerning the scriptures: in which last, exactness has been aimed at. Their people always rejected the Old Testament: they received the New Testament, and had a great deal of respect for it. They

They seem to have received all the books of the New Testament generally received by other Christians at that time, excepting the book of the Acts, which may have been rejected by some, but not by all of them. See p. 507, 508. They said, that the books of the New Testament had been corrupted and interpolated; but they never produced any copies different from those in the hands of the Catholics. They likewise made use of apocryphal books; but it does not appear that they forged any books; they only made use of such apocryphal books as they found written before by some others of like sentiments with themselves.

Here also is an account of the Paulicians, in the seventh century, a branch of the same sect. They likewise rejected the Old Testament, and used only the gospels and the apostle. In particular they are said to have received the four gospels, and the fourteen epistles of Paul, and the epistle of James, and the three epistles of John, and the epistle of Jude, and the Acts of the apostles, without making any alteration in them; but they admitted not the two epistles of the chief of the apostles. What was their sentiment concerning the Revelation we cannot say. One thing more should be observed of this people: they greatly respected the scriptures of the New Testament, and approved that all the laity, and even women, should read, study and understand them.

In the inquiries that have been made concerning the scriptures received by the Manichees, and the respect they had for them, there are many observations concerning the genuineness and authority of the books of the New Testament, and concerning the apocryphal books made use of by the Manichees, and by some other sects of a more early original.

Moreover in this chapter is an account of two learned catholic bishops, who wrote against the Manichees: one of which is Serapion bishop of Thmuis in Egypt about the year 347. He quotes the gospels, the Acts, divers of St. Paul's epistles, particularly that to the Hebrews. See p. 386.

The other is Titus bishop of Bostra, about 362. He frequently quotes the gospels and the epistles of St. Paul, particularly that to the Hebrews: he likewise quotes the Acts of the apostles: he has little or nothing out of the catholic epistles, or the Apocalypse. See p. 386...389. Some remarkable quotations of the Acts made by him may be seen p. 504, 505.

We have been likewise induced to give here an account of Hierax, about 302, a native of Egypt, falsely supposed to have been a Manichee. Though he had some errors, he received the

the Old and New Teſtament. He was in divers reſpects a very extraordinary perſon: he had the ſcriptures of the Old and New Teſtament by heart, and wrote Commentaries upon ſeveral parts of them. He received the epiſtle to the Hebrews as Paul's. See p. 399 . . . 402.

Vol. IV. Ch. LXIV. Arnobius, once a heathen, who in the time of Dioclesian taught rhetoric at Sicca in Africa with great reputation; and when converted compoſed a work in ſeven books, Againſt the Gentiles, or an Apology for the Chriſtian Religion. As Arnobius's work is very curious, the extracts out of him cannot but afford entertainment to intelligent readers. He ſeems not to have judged it proper to quote the books of the New Teſtament in an argument with Gentiles: nevertheleſs he has enumerated our Saviour's miracles in ſuch a manner, as ſhews him to have been well acquainted with our goſpels, and to have had a great regard for them. He ſeems likewiſe to refer to the Acts of the apoſtles, and ſome of St. Paul's epiſtles.

At the end of this chapter is alſo an account of another Arnobius, who about the year 460 wrote a Commentary upon the book of Pſalms. He quotes the commonly received books of the New Teſtament, particularly the Acts of the apoſtles, and alſo the epiſtle to the Hebrews, the epiſtle of James, and the Revelation; and he recommends the frequent reading of the ſcriptures.

Ch. LXV. Lactantius, the moſt learned Latin of his time, and as polite and elegant a writer as any among the Chriſtians, and therefore ſometimes called 'the Chriſtian Cicero,' expreſsly quotes St. John's goſpel, and the book of the Revelation; and has alluſions to many other books of the New Teſtament. He plainly had a collection of ſcriptures, conſiſting of the Old and the New Teſtament, which he eſteemed ſacred and divine, and of the higheſt authority. If he had not purpoſely reſtrained himſelf from quoting the Chriſtian ſcriptures in his arguments with heathens, his teſtimony would have been much more full and particular. For, notwithſtanding the reſervedneſs which he impoſed upon himſelf in that reſpect, there are many alluſions and references to them; which ſeems to ſhew, that the Chriſtians of that time were ſo habituated to the language of ſcripture, that it was not eaſy for them to avoid the uſe of it, whenever they diſcourſed upon things of a religious nature. There are in him likewiſe quotations of the Sibylline books, and ſome other writings; but it is evident, that he was far from eſteeming them of canonical authority. Beſides, there are in this chapter extracted

tracted many passages of Lactantius upon divers subjects; which must be allowed to be an ornament to this work.

Ch. LXVI. Of burning the scriptures, and of traitors in the time of Diocleſian's perſecution.

Euſebius aſſures us, that in the Imperial edict in 303, it was expreſsly ordered, not only that the Chriſtian churches ſhould be demoliſhed, but likewiſe, that their ſcriptures ſhould be burned. This was one of the affecting ſcenes of that perſecution, that he had ſeen the ſacred and divine ſcriptures burned in market places. Notice is taken of the ſame thing by other writers. A farther account of it may be ſeen in that chapter.

Ch. LXVII. The Donatiſts, a large body of men, who, about the year 312, ſeparated from the catholics in Africa, under pretence that Cæcilian biſhop of Carthage had been ordained by biſhops who in the time of the perſecution had betrayed the ſcriptures and other ſacred things into the hands of the heathens, received the ſame ſcriptures which other Chriſtians received, particularly the book of the Revelation, and had a like reſpect for them.

In this chapter may be ſeen a brief account of ſeveral Donatiſt authors and their works; by which it appears, that the Donatiſts were not concerned for the intereſt of their own party only, but employed themſelves likewiſe in the defence of the common cauſe of Chriſtianity againſt its enemies.

Ch. LXVIII. Alexander biſhop of Alexandria, in whoſe time aroſe the Arian controverſy, upon that occaſion wrote ſeveral epiſtles. He quotes expreſsly St. John's goſpel, and ſeveral of St. Paul's epiſtles, particularly that to the Hebrews, and the ſecond epiſtle of St. John.

Ch. LXIX. Arius preſbyter of Alexandria, well known in the world, about the year 316. He and his followers received the ſame ſcriptures with other Chriſtians, and ſhewed them a like regard.

In this chapter is an account of ſeveral writers of the fourth and fifth centuries, who went under the denomination of Arians, eminent men, and remarkable for their learning, and their works, particularly their Commentaries upon the ſcriptures. But here I can do little more than mention their names: 1. Acacius, who ſucceeded Euſebius in the ſee of Cæſarea in 340, and died about the year 366. 2. Aëtius. 3. An anonymous author of a Commentary upon the book of Job. 4. An author of a Diſcourſe in Auguſtine's works. 5. Aſterius. 6. Baſil of Ancyra. 7. Eunomius, biſhop of Cizicum about 360: concern-

ing whom it may be here taken notice of to his honour, though omitted formerly: that[g] he oppoſed the extreme veneration which was then begun to be ſhewn to the reliques of martyrs; as we learn from Jerom in his book againſt Vigilantius. 8. Euſebius biſhop of Emeſa, about 340. 9. Euſebius, at firſt biſhop of Berytus, about 324, then of Nicomedia the chief city of Bithynia, afterwards of Conſtantinople in 338 or 339, died about 341. 10. Euzoius biſhop of Cæſarea in Paleſtine, about 366. 11. George, biſhop of Laodicea, about the year 340. 12. Lucius, biſhop of Alexandria, after Athanaſius, in 373. 13. Maximin, an Arian biſhop in Africa, with whom Auguſtine had a public conference, about 428. 14. Philoſtorgius, about 425, well known for his Eccleſiaſtical Hiſtory. 15. Sabinus, about 380, author of a Hiſtory of Councils. 16. Theodore, biſhop of Heraclea in Thrace, about 334, author of Commentaries upon the Pſalms, the goſpels of Matthew and John, and divers if not all of St. Paul's epiſtles. 17. Ulphilas, about 365, biſhop of the Goths, who tranſlated into their language the ſcriptures of the Old and New Teſtament, excepting only, as is ſaid, the books of the Kingdoms.

Ch. LXX. Conſtantine the Great, the firſt Chriſtian emperor, ſon of Flavius Valerius Conſtantius, ſurnamed Chlorus, was born at Naiſſus in Illyricum, in 273 or 274, and ſucceeded his father in 306. Having reigned above thirty years he died May 22, 337. About the year 312 he embraced the Chriſtian religion, of which he continued ever after to make an open profeſſion, and educated his children in the ſame belief. I forbear to rehearſe here his ſeveral edicts in favour of the Chriſtians. Beſides other marks of reſpect for the ſcriptures, when he had enlarged the city of Byzantium, and conſecrated it by the name of Conſtantinople, he wrote a letter to Euſebius, biſhop of Cæſarea, requiring him to ſend him fifty copies of the ſcriptures for the uſe of the churches there, and to take care that they ſhould be written upon fine parchment by ſuch as were ſkilful in the art of fair writing, and that they ſhould be portable and fit for uſe.

Ch. LXXI. In 325 was aſſembled the council of Nice, of which a brief hiſtory has been given, with divers free obſervations. There is not any catalogue of the books of ſcripture in their canons.

[g] Rides de reliquiis martyrum, & cum auctore hujus hæreſeos Eunomio, eccleſiis Christi calumniam ſtruis: nec tali ſocietate terreris, ut eadem contra nos loquaris, quæ ille contra eccleſiam loquitur. Adv. Vigilant. T. iv. p. 285. in.

Ch. LXXII. Eusebius was born about the year 270, and probably at Cæsarea in Palestine, of which place he was made bishop in 315, and died in 339 or 340. From him it appears, that the number of the books of the New Testament was not then settled by any authority that was universally allowed of. But the books following were universally received: the four gospels, the Acts of the apostles, thirteen epistles of Paul, one epistle of Peter, and one epistle of John. These were universally received by Christians in his time, and had been all along received by the elders and churches of former times. Beside these, we now generally receive also an epistle to the Hebrews, an epistle of James, a second epistle of Peter, a second and third of John, an epistle of Jude, and the Revelation. And we perceive from this learned writer, that these books or epistles were then well known, and next in esteem to those before mentioned, as universally acknowledged: and were more generally received as of authority, than any other controverted writings. Beside these, there was the gospel according to the Hebrews, made use of by the Jewish believers; being, probably, a translation of St. Matthew's gospel, with some additions, and, as it seems, containing little or nothing contrary to the genuine doctrine of Christ and his apostles. The book, called the Doctrine or Doctrines of the Apostles (first mentioned by Eusebius, and by no other writer before him), we have not now a distinct knowledge of: but, probably, it was a small book, containing the rudiments of the Christian Religion, and fitted for the use of young people and new converts, and never esteemed a part of sacred scripture. Some others there were which were reckoned useful, as the epistle of Barnabas, the epistle of Clement of Rome to the Corinthians, and the Shepherd of Hermas; but they were not esteemed to be of authority, and a part of sacred and canonical scripture. Beside these he mentions also the Gospels of Peter, Thomas, and Matthias, Acts of Peter, Acts of Paul, Acts of Andrew and John, the Preaching of Peter, and Revelation of Peter, which, he says, p. 228, are the forgeries of heretics, and are to be rejected as altogether spurious and impious: nor have any of the ecclesiastical writers, as he adds, vouchsafed to make mention of them in their writings. He further bears witness, that to the books of the Old and New Testament, universally received, the greatest respect was shewn. They were esteemed of authority, and decisive in all points of a religious nature: they were publickly read and explained in the assemblies of Christian people, and they were open to be freely read by all sorts of persons in private, for their instruction and improvement

provement in religious knowledge, and their edification in virtue. They were now alſo tranſlated into many languages; for he ſays, p. 273, that Greeks and Barbarians had the ſcriptures concerning Jeſus in their own letters and dialect. Finally, it may be obſerved, that this learned author makes little uſe in his works of apocryphal ſcriptures of the Old Teſtament: none at all of Chriſtian writings forged with the names of Chriſt's apoſtles, or their companions.

Upon the whole, the chapter of this biſhop of Cæſarea, with the ſelect paſſages alleged from him, and his ſeveral paſſages concerning the books of the New Teſtament, and obſervations upon them, may be reckoned as important a chapter as any in this work, if not the principal of all. As ſuch, it is recommended to the conſideration of thoſe who are deſirous to form a right judgment concerning the evidences there are of the genuineneſs, antiquity, and authority of the books of the New Teſtament now received by us.

Ch. LXXIII. Marcellus, a learned man, biſhop of Ancyra in Galatia, was preſent at the Council of Nice in 325. In 334 or 335, he publiſhed a book againſt Aſterius and other Arians; whereby he brought upon himſelf a charge of Sabellianiſm or Unitarianiſm, for which he was depoſed by the Arians in a council held at Conſtantinople in 336, and Baſil was put in his room. He appears to have received the ſcriptures of the Old and New Teſtament as other Chriſtians did, and to have had the ſame reſpect for them.

Ch. LXXIV. Euſtathius, biſhop of Antioch, and a principal part of the council of Nice, author of divers works (ſome written againſt the Arian doctrine by the intrigues of Euſebius of Nicomedia and thoſe who adhered to him) was depoſed by a ſynod at Antioch in the year 328, or ſoon after, as a Sabellian, and otherwiſe unworthy of the paſtoral office: after which he was baniſhed. As little of him remains, we can only ſay, that he received the ſame ſcriptures which other Chriſtians did.

Ch. LXXV. Athanaſius ſucceeded Alexander in the ſee of Alexandria in the year 326, and died in 373, when he had been biſhop 46 years complete. From his Feſtal Epiſtle, and his other works, he appears to have received, as divine ſcripture, all the ſame books of the New Teſtament which we do, and no other: the four goſpels, the Acts of the apoſtles written by Luke, the ſeven catholic epiſtles, fourteen epiſtles of the apoſtle Paul, and the Revelation. Beſide theſe, there are others of which he ſpeaks, as being 'without, not canonical,' but allowed

to be read by those who are newly converted, and are desirous to be instructed in the doctrines of religion. He mentions but two only, the Doctrine of the Apostles, and the Shepherd, meaning Hermas. Afterwards at the end of his Festal Epistle he speaks of apocryphal books, which he censures in general, as the 'inventions,' or forgeries, 'of heretics;' but does not name any one of them. So at the end of the Festal Epistle: and at the beginning of it he cautions men 'not to be seduced to 'make use of books called apocryphal, being [h] deceived by the 'similitude of their names, resembling the true or genuine 'books.' By which expressions we are led to think, he intends books forged in the names of the apostles of Christ, and their companions; whose titles we find in Eusebius, and other ancient writers. His general divisions of scriptures, which were of authority, are such as these: 'Gospels and apostles: gospel, 'apostles, and prophets.' The sufficiency of these scriptures is strongly declared by him. Having enumerated the canonical books of the Old and New Testament, he adds, p. 284, 'These 'are fountains of salvation, that he who thirsts may be satisfied 'with the oracles contained in them. In these alone the doc-'trine of salvation is proclaimed: let no man add to them, or 'take any thing from them.' Condemning the multitude of Arian synods of that age, he says, 'The [i] divine scripture is fully sufficient: but if there be any occasion for a synod, let them observe the determinations of the Council of Nice,' p. 288. It may be worth while to observe likewise, that he useth the word 'cano-'nical:' it occurs several times in his Festal Epistle. The 'books [k] delivered down to them, and believed to be divine 'scripture,' he calls 'canonical books.' Others [l] he speaks of as 'without,' or 'not in the canon; though allowed to be read:' the rest are apocryphal. And in another work, speaking of the Shepherd, or Hermas, he says, 'it [m] was not in the canon.'

This testimony of Athanasius to the scriptures is very valuable. It appears from his Festal Epistle, and also from his other works, that he received all the books of the New Testament that we do, and no other, as of authority: and considering the time in which he lived, the acquaintance he had with the several parts of the Christian church, and the bishops of it, in Egypt and its neighbourhood, in Europe, and Asia, and the knowledge

[h] ἀπαλλάμενοι τὴν ὁμωνυμίαν τῶν ἀληθῶν βιβλίων. Quoted vol. iv. p. 282. [i] Ἐστὶ μὲν γὰρ ἱκανὴ τελείως ἡ θεία γραφή. κ. τ. λ. Citat. vol. iv. p. 288. [k] . . . τὰ παραδιδόμενα, καὶ πιστευθέντα θεῖα εἶναι βιβλία. p. 283. [l] . . . καὶ εἴτε βιβλία τῶν ἐξωθεν ὄντα καταριθμούμενα μὲν . . . καὶ τῶν κατεγνωσμένων, καὶ τῶν ἀναγιγνωσκομένων. p. 284. [m] Κεῖται μὲν οὐ ἐν τῷ κανόνι. Cit. p. 287.

he had of ancient Christian writings, it must be of great use to satisfy us, that notwithstanding the frequent quotations of other books in the writings of divers ancient Christians, they did always make a distinction, and did not design to allege as of authority, and a part of the rule of faith, any books but those which were in the highest sense sacred and divine.

In the same chapter is an account of the Synopsis of sacred scripture, sometimes ascribed to Athanasius, but probably not written till above a century after his time. It is, in the main, agreeable to what we have just seen in Athanasius: but for particulars the reader is referred to the chapter itself.

Ch. LXXVI. A Dialogue against the Marcionites, ascribed to Adamantius, whoever he was. In this work are cited the four gospels, the Acts of the apostles, most of St. Paul's epistles, particularly that to the Hebrews, and the second epistle of St. Peter. He computes St. Mark and St. Luke to have been two of our Saviour's seventy disciples.

Ch. LXXVII. C. Vettius Juvencus, a Spaniard of a good family in the time of the emperor Constantine, published a work in hexameter verse, in four books, containing the history of our Lord, as recorded in the four gospels. A. D. 330.

Ch. LXXVIII. Julius Firmicus Maternus, a convert from Gentilism and a man of quality, and probably always a layman, in the reign of Constantius published a work entitled, Of the Error of Profane Religions. He quotes many books of the Old and New Testament, particularly the gospels and the Revelation, with marks of great respect. A. D. 345.

Ch. LXXIX. Cyril bishop of Jerusalem has a catalogue of the books of the Old and New Testament. In the latter part are the four gospels, the Acts of the apostles, the seven catholic epistles, and the fourteen epistles of Paul, without any express notice taken of the Revelation. A. D. 348.

Ch. LXXX. The Audians, followers of Audius a pious and zealous bishop of Syria in Mesopotamia. They are said by Epiphanius to have used, beside the other scriptures, some apocryphal books; but he does not mention their titles. A. D. 350.

Ch. LXXXI. Hilary of Poictiers in Gaul wrote a Commentary upon St. Matthew's gospel and divers books of the Old Testament. He quotes the epistle to the Hebrews as St. Paul's, and the Revelation as St. John's. A. D. 354.

Ch. LXXXII. The Aërians were so called from Aërius of Lesser Armenia. They denied the obligation of set fasts and feasts: the keeping of Easter they said was unnecessary; and they argued from scripture in behalf of their peculiar sentiments.

These people met with great difficulties, and may induce us to think, that in most times there have been some who opposed growing superstition in the church; but being generally opposed, and with much violence, they could not increase to any great number, and in time were quite reduced. A.D. 360.

Ch. LXXXIII. The Council of Laodicea in one of its canons has a catalogue of the books of the Old and New Testament. That for the Old Testament is much the same with that of the Jews: that for the New Testament has the four gospels, the Acts of the apostles, the seven catholic epistles, and fourteen epistles of the apostle Paul: thus including all the books of the New Testament now received by us, except the book of the Revelation; which perhaps is omitted for no other reason but because it was the design of the council to mention such books only as should be publickly read. A.D. 363.

Ch. LXXXIV. Epiphanius, bishop of Salamis in Cyprus, has three catalogues of the Old, and one of the books of the New Testament, which he rehearseth in this order: the four gospels, fourteen epistles of the apostle Paul, the Acts of the apostles, seven catholic epistles, and the Revelation, without any other books as of authority: his canon therefore was the same as ours. He supposes St. Mark and St. Luke to have been of the number of Christ's seventy disciples. The Acts of the apostles he ascribes to St. Luke, as the writer. It appears that the book of the Revelation was not universally received in his time. A.D. 368.

Ch. LXXXV. In this chapter is shewn from evidence internal and external, that the Apostolical Constitutions, in eight books, were not composed by the apostles, nor by Clement of Rome, but are a work of the fourth or fifth century. Though this work is an imposture, the writer's testimony to the scriptures ought not to be overlooked; for it appears that he received our four gospels, the Acts, and the epistles of St. Paul, particularly that to the Hebrews, and the first epistle of St. Peter. He might receive all the catholic epistles, though little notice is here taken of them: but probably he did not receive the book of the Revelation.

At the end of that chapter are remarks upon the apostolical canons.

Ch. LXXXVI. Rheticius bishop of Autun, a man of great note in Gaul in the time of the emperor Constantine, published a Commentary upon the Canticles, and some other works not now extant. A.D. 313.

Ch. LXXXVII. Tryphillius, bishop of a city in Cyprus, a man

man of great repute for eloquence in the reign of Conſtantius, and well acquainted with the Roman laws, publiſhed, beſides other works, a Commentary upon the Canticles. He was once blamed for affecting to uſe a more elegant phraſe in quoting Mark ii. 9, in one of his ſermons, than that of the original. A. D. 340.

Ch. LXXXVIII. Fortunatianus, born in Africa, biſhop of Aquileia in Italy, in the reign of Conſtantius wrote ſhort Commentaries upon the goſpels in a plain ſtyle. A. D. 340.

Ch. LXXXIX. Photinus, biſhop of Sirmium, diſciple of Marcellus of Galatia and his follower in the principles of Sabellianiſm and Unitarianiſm, publiſhed divers books againſt the errors of Gentiliſm and in favour of his own opinions. He died in 375 or 376: he received the ſcriptures of the Old and New Teſtament as other Chriſtians did.

Ch. XC. Euſebius, born in Sardinia, made biſhop of Vercelli in 354, died in 370 or ſoon after. He tranſlated out of Greek into Latin the Commentary of Euſebius of Cæſarea upon the Pſalms.

Ch. XCI. Lucifer, biſhop of Cagliari in Sardinia, was author of divers works; which conſiſt very much of paſſages of the Old and New Teſtament, cited one after another, with marks of great reſpect; particularly, he has largely quoted the book of the Acts, the epiſtle to the Hebrews, the ſecond epiſtle of St. John, and the epiſtle of St. Jude; and there is reaſon to think, that he and his followers received the Revelation: whence it may be argued, that his canon of the New Teſtament was the ſame with ours. A. D. 354.

Ch. XCII. Gregory, biſhop of Illiberis in the province of Betica in Spain, was author of ſeveral works, of which very little now remains. A. D. 355.

Ch. XCIII. Phœbadius, biſhop of Agen in Gaul, publiſhed a book againſt the Arians, ſtill exſtant, and ſome other ſmall treatiſes. In that book his reſpect for the ſcriptures of the prophets, evangeliſts, and apoſtles, is very conſpicuous. A. D. 359.

Ch. XCIV. C. Marius Victorinus, an African, an illuſtrious convert to the Chriſtian religion, who for a good while had taught rhetoric at Rome, wrote ſome books againſt the Arians and a Commentary upon the apoſtle Paul's epiſtles. In his remaining works moſt of the books of the New Teſtament are frequently quoted, particularly the Acts, the epiſtle to the Hebrews, and the Revelation. A. D. 360.

Ch. XCV. Apollinarius, biſhop of Laodicea in Syria, a very learned man, beſides his Confutation of Porphyry in thirty books

These people met with great difficulties, and may induce us to think, that in most times there have been some who opposed growing superstition in the church; but being generally opposed, and with much violence, they could not increase to any great number, and in time were quite reduced. A.D. 360.

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Ch. LXXXVIII. Fortunatianus, born in Africa, bishop of Aquileia in Italy, in the reign of Constantius wrote short Commentaries upon the gospels in a plain style. A. D 340.

Ch. LXXXIX. Photinus, bishop of Sirmium, disciple of Marcellus of Galatia and his follower in the principles of Sabellianism and Unitarianism, published divers books against the errors of Gentilism and in favour of his own opinions. He died in 375 or 376: he received the scriptures of the Old and New Testament as other Christians did.

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Ch. XCI. Lucifer, bishop of Cagliari in Sardinia, was author of divers works; which consist very much of passages of the Old and New Testament, cited one after another, with marks of great respect; particularly, he has largely quoted the book of the Acts, the epistle to the Hebrews, the second epistle of St. John, and the epistle of St. Jude; and there is reason to think, that he and his followers received the Revelation: whence it may be argued, that his canon of the New Testament was the same with ours. A. D. 354.

Ch. XCII. Gregory, bishop of Illiberis in the province of Baetica in Spain, was author of several works, of which very little now remains. A. D. 355.

Ch. XCIII. Phœbadius, bishop of Agen in Gaul, published a book against the Arians, still extant, and some other small treatises. In that book his respect for the scriptures of the prophets, evangelists, and apostles, is very conspicuous. A. D. 359.

Ch. XCIV. C. Marius Victorinus, an African, an illustrious convert to the Christian religion, who for a good while had taught rhetoric at Rome, wrote some books against the Arians and a Commentary upon the apostle Paul's epistles. In his remaining works most of the books of the New Testament are frequently quoted, particularly the Acts, the epistle to the Hebrews, and the Revelation. A. D. 360.

Ch. XCV. Apollinarius, bishop of Laodicea in Syria, a very learned man, besides his Confutation of Porphyry in thirty books

and other works by which he was very useful to the Christians in the time of the emperor Julian, published also many volumes of Commentaries upon the scriptures, monuments of his zeal and affection for them, and of his diligence in studying them.

Ch. XCVI. Damasus, bishop of Rome, had a great regard for Jerom on account of his learning and knowledge of the scriptures. At his desire Jerom corrected the Latin version of the New Testament, then in use. In a letter to Jerom he says, 'There can be no higher entertainment, than to confer together upon the holy scriptures.' A.D. 365.

Ch. XCVII. Basil, commonly called the Great, bishop of Cæsarea in Cappadocia, besides the gospels, and the Acts, has quoted all St. Paul's epistles, particularly that to the Hebrews. He does not much cite the catholic epistles; however, he has several times quoted the first epistle of St. Peter, and the first epistle of St. John. The epistle of St. James is very seldom quoted: the second of St. Peter, the epistle of St. Jude, the first and second of St. John, not at all in any of his genuine works that I remember. Though there is very little notice taken of the book of the Revelation, there is not sufficient reason to say it was rejected by him. See p. 401. For the scriptures of the Old and New Testament he had the greatest regard: he bears witness, that they were read in every assembly of Christians for public worship, and he recommends the reading them in private to all sorts of people.

Ch. XCVIII. Gregory Nazianzen. Among his poems is a catalogue of the books of the Old and New Testament. The former is agreeable to that of the Jews: in the latter are expressly mentioned the gospels of the four evangelists, the Acts, fourteen epistles of Paul, seven catholic epistles, without any other. The Revelation is wanting; nevertheless it may have been received by him, but not reckoned proper to be publickly read. A.D. 370.

Ch. XCIX. Amphilochius, bishop of Iconium the chief city of Lycaonia, has an iambic poem, in which is a catalogue of the books of the Old and New Testament. The former is agreeable to the Jewish canon: the books of the New Testament are the four gospels, the Acts of the apostles written by Luke, then fourteen epistles of the apostle Paul. 'But some say, the epistle to the Hebrews is spurious, not speaking rightly. Then the catholic epistles: of which some receive seven, others three only; one of James, one of Peter, one of John: whilst others receive three of John, and two of Peter, and Jude's the seventh. The Revelation of John is approved by some; but many say it is

is spurious. Let this be the most certain canon of the divinely inspired scriptures.' So Amphilochius. A. D. 370.

Ch. C. Gregory, younger brother of St. Basil bishop of Nyssa in Cappadocia, quotes the gospels, the Acts which he ascribes to St. Luke, St. Paul's epistles, particularly that to the Hebrews. Concerning the catholic epistles it may be observed, that [n] the first epistle of St. Peter, and the [o] first epistle of St. John are quoted by him several times: the epistle of St. James may be thought to be quoted in a place, to which I refer [p] below. What respect he had for the other catholic epistles does not clearly appear from his works, so far as I can now recollect. He has quoted the book of the Revelation; though but very seldom. In one of Gregory Nyssen's books against Eunomius are these words, deserving notice: 'Whence,' [q] says he, 'did you 'learn those things, and from whom had you those expressions? 'They are not in Moses: you did not learn them from the pro-'phets, or apostles: the evangelists likewise are silent here: 'we discern them not in any part of scripture: they must there-'fore be your own invention.' Certainly this shews, that the scriptures of the Old and New Testament were then esteemed by Christians to be the rule of their faith. This passage, now alledged, is additional to another to the like purpose formerly quoted from another work of this writer. See vol. iv. p. 418.

Ch. CI. Didymus, master of the catechetical school at Alexandria, wrote Commentaries upon divers books of the Old Testament, and upon the gospels of Matthew and John, and brief notes upon the seven catholic epistles. He received the epistle to the Hebrews, and, probably, the book of the Revelation. A. D. 370.

Ch. CII. Ephrem, called the Syrian, deacon in the church of Edessa, wrote Commentaries in Syriac upon many books of the Old Testament. He has frequently quoted the four gospels, the Acts, and St. Paul's epistles, particularly that to the Hebrews: he has quoted likewise the first epistle of St. Peter, and the first of St. John. Whether he received any of the five catholic epistles, which were sometimes doubted of, does not appear from his Syriac works, which are more to be relied upon than the Greek and Latin translations. Whether he received the book of the Revelation, may be determined by those who

[n] In Cant. Hom. 13. T. i. p. 669. A. Hom. 14. p. 678. A. In diem Nat. Chr. T. iii. p. 348. D. et alibi. [o] De Vit. Mos. T. i. p. 220. D. In Cant. Hom. 7. T. i. 526. A. Hom. 12. p. 657. De Scop. Christian. T. iii. p. 302, et alibi.

[p] In 1 Cor. xv. 28. Orat. T. i. p. 19. B.

[q] Πόθεν ταῦτα μαθὼν, καὶ παρὰ τινος τὰ ῥήματα; Μωϋσῆς οὐκ εἶπε· προφήτων καὶ ἀποστόλων οὐκ ἤκουσεν· εὐαγγελισταὶ τὰς τοιαύτας φωνὰς σεσιγήκασιν. Οὐδεμιᾶς ἐστι γραφῆς ταῦτα διδασκούσης μαθεῖν. κ. λ. Contr. Eunom. Orat. 12. T. ii. p. 794. B.

are

are pleased to observe what is said, vol. iv. p. 432. His respect for the scriptures is manifest. A. D. 370.

Ch. CIII. Ebedjesu, a learned Syrian writer of the sect of the Nestorians, bishop of Nisibis, called also Soba, in the thirteenth century flourished about the year 1285. He has a catalogue of the books of the Old and New Testament: that of the New has the four gospels, the Acts written by Luke, three catholic epistles, and fourteen epistles of St. Paul, without any notice of the Revelation. They who are desirous to know more of the canon of the Syrian Christians, may do well to observe also the chapter of St. Chrysostom, a native of Antioch and for a good while presbyter in that church: and the chapter of Severian bishop of Gabala in Syria, and likewise the chapter of Cosmas of Alexandria.

Ch. CIV. Pacian, bishop of Barcelona, has quoted in his remaining works the commonly received books of the New Testament, particularly the Acts of the apostles, and likewise the book of the Revelation: but I have not observed in him any quotation of the epistle to the Hebrews, nor any plain reference to it. A. D. 370.

Ch. CV. Optatus, a convert from Gentilism and bishop of Milevi in Africa, beside, the gospels, has quoted the book of the Acts, and several of St. Paul's epistles, and the first and second epistles of St. John: whether he received the epistle to the Hebrews, is not certain. A. D. 370.

Ch. CVI. Ambrose, bishop of Milan, expressly rejects the gospel according to the twelve, the gospels according to Basilides, Thomas, and Matthias; and says, that the church has one gospel in four books, spread all over the world, and written by Matthew, Mark, Luke, and John. He often quotes the Acts, as written by St. Luke: he likewise received all St. Paul's fourteen epistles, and the seven catholic epistles, and the Revelation; consequently his canon of the New Testament was the same as ours: for there appears not in his works any particular regard to the writings of Barnabas, or Clement, or Ignatius, or to the Recognitions, or Constitutions: from whence it may be reasonably concluded, that these writings were not esteemed of authority by himself, or other Christians at that time. His respect for the sacred scriptures is very manifest: he wrote Commentaries upon divers of the Psalms, and upon St. Luke's gospel: he speaks of it as the practice of the Christians in ancient times, as well as in his own, to form their belief by the holy scriptures.

Ch. CVII. The Priscillianists, followers of Priscillian bishop of

of Abila, prevailed chiefly in Spain: they received all the canonical books of the Old and New Testament, making use likewise of some apocryphal books. Herein they differed from the Manichees, who rejected the scriptures of the Old Testament. It is generally supposed likewise, that some of the Manichees rejected the Acts of the apostles: if they did, here is another thing in which the Priscillianists differed from the Manichees, whom they are said to have resembled very much; for we know from Augustine, that[1] the Priscillianists received that book. A. D. 378.

Ch. CVIII. Diodorus, native of Antioch and bishop of Tarsus in Cilicia, wrote many books, most of which are now lost. He is said to have written Commentaries upon divers books of the Old Testament, and upon the four gospels, the Acts of the apostles, and St. John's first epistle. A. D. 378.

Ch. CIX. A Commentary upon thirteen of St. Paul's epistles, by many ascribed to Hilary deacon of Rome. In this work are quoted the four gospels, the Acts of the apostles written by Luke, the first and second epistle of St. Peter; the first and the third epistle of St. John, and the Revelation. Whether the writer received the epistle to the Hebrews may be justly questioned, as he did not write any commentary upon it.

Ch. CX. Philaster bishop of Brescia, author of a work concerning Heresies, received the same books of the New Testament that we do, but we learn from him, that there were then some, who did not receive the epistle to the Hebrews nor the Revelation. A. D 380.

Ch. CXI. Gaudentius, successor of Philaster in the bishoprick of Brescia, appears to have had the same canon of scripture as his predecessor. A. D. 387.

Ch. CXII. Sophronius, a learned man, friend of St. Jerom, who translated several of his works into the Greek language, and was himself likewise an author. A. D. 390.

Ch. CXIII. Theodore native of Antioch, bishop of Mopsuestia in Cilicia, wrote Commentaries upon divers books of the Old Testament, and upon the gospels of St. Matthew, St. Luke, and St. John, and St. Paul's fourteen epistles: which of the catholic epistles were received by him, and whether he received the book of the Revelation, are things not certainly known. There is a fragment of one of his works containing a noble testimony to the four gospels; where he supposeth the first three

[1] Nec illud moveat, quod Priscillianistæ, Manichæorum similes, [illegible] non solent testimonium de apostolorum Actibus adhibere, [illegible] apostolus [illegible] Tertullianum. Sic enim scriptum est. . . . Act. xv. 7. Ad Cat[illegible] Ep. 36. cap. [illegible]. T. ii.

gospels

gospels not to have been written till after St. Paul had openly preached the doctrine of the gospel to the Gentiles, nor till after the other apostles had left Judea to go upon the same service. A. D. 394.

Vol. V. Ch. CXIV. St. Jerom's canon of the Old Testament was that of the Jews; and he received all the books of the New Testament which are now received by us, and no other. However, he lets us know, that in his time many Latins did not receive the epistle to the Hebrews as St. Paul's, and that many Greek churches rejected the book of the Revelation. In him are histories of the several writers of the books of the New Testament, and many observations upon the scriptures, with testimonies of high respect for them, and exhortations to read and study them, and, indeed, many other things deserving notice; to which the reader is referred, for they cannot be repeated here.

That chapter concludes with a passage, wherein Jerom triumphs on account of the remarkable progress of the gospel. I here add another passage, to the like purpose, from a letter written [a] in 396, in which he says: 'Until [b] the resurrection of 'Christ, '*in Judah* only *was God known, and his name was great* '*in Israel.* Ps. lxxvi. 1. The men of all the earth, from India 'to Britain, and from the cold regions of the north to the 'warm climates of the Atlantic Ocean, with the numberless 'people dwelling in that large tract, were no better than beasts, 'being ignorant of their Creator. But now the passion and re-'surrection of Christ are celebrated in the discourses and writings 'of all nations: I need not mention Jews, Greeks, and Latins. 'The Indians, Persians, Goths, and Egyptians, philosophise, and 'firmly believe the immortality of the soul, and future recom-'pences; which before, the greatest philosophers had denied, 'or doubted of, or perplexed with their disputes. The fierce-'ness of Thracians and Scythians is now softened by the gen-

[a] Vid. Pagi ann. 396. n. 3, 4.

[b] Adde, quod ante resurrectionem Christi, notus tantum in Judæa erat Deus, in Israel magnum nomen ejus. . . . Ubi tunc totius orbis homines, ab India usque ad Britanniam, a rigida septentrionis plaga usque ad fervores Atlantici Oceani, tam innumerabiles populi, et tantarum gentium multitudines? Quam variæ linguis, habitu tam vestis, et armis: piscium ritu et locustarum, et velut muscæ et culices conterebantur. Absque notitia etenim Creatoris sui omnis homo pecus est. Nunc passionem Christi, et resurrectionem ejus cunctarum gentium et voces et literæ sonant. Taceo de Hebræis, Græcis et Latinis: quas nationes fidei suæ in crucis titulo Dominus dedicavit. Immortalem animam, et post dissolutionem corporis subsistentem, quod Pythagoras somniavit, Democritus non credidit, in consolationem damnationis suæ Socrates disputavit in carcere, Indus, Persa, Gottus, Ægyptius, philosophantur. Bessorum feritas, et Pellitorum turba populorum, qui mortuorum quondam inferiis homines immolabant, stridorem suum in dulce crucis fregerunt melos, et totius mundi una vox Christus est. Ep. 35. al. 3. ad Heliodor. Epitaph. Nepotian. T. p. 267, 268.

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'tle ſound of the goſpel, and every where Chriſt is all 'in all.'

Ch. CXV. Rufinus has a catalogue of the books of the Old and New Teſtament. His canon of the ancient ſcriptures likewiſe is the ſame as that of the Jews; and his catalogue of the books of the New Teſtament contains all thoſe which are now received by us, and no other, as of authority. Having recited them, he adds, 'Theſe are the volumes which the fathers have 'included in the canon, and out of which they would have us 'prove the doctrines of our faith.' A. D. 397.

Ch. CXVI. In one of the canons of the third council of Carthage is a catalogue of the books of the Old and New Teſtament. The latter part of it contains all the books of the New Teſtament which are now received by us, without any other as ſacred and canonical; but the manner in which the epiſtle to the Hebrews is mentioned, affords reaſon to think that it was not ſo generally received in that country as the other thirteen epiſtles of St. Paul. A. D. 397.

Ch. CXVII. In Auguſtine likewiſe is a catalogue of the books of the Old and New Teſtament, and his canon is the ſame as ours; however, ſometimes he quotes the epiſtle to the Hebrews, as if he was not fully ſatisfied that it was St. Paul's. We perceive from him, that with ſome Latins it was of doubtful authority, whilſt it was readily received by the churches in the eaſt, whoſe opinion he was inclined to follow. We can perceive from him alſo, that the book of the Revelation was not univerſally received in his time. He ſtrongly aſſerts, in almoſt innumerable places, the high authority of the canonical ſcriptures of the Old and New Teſtament above all the determinations of biſhops and councils. We are aſſured by him, that the ſcriptures were read in all the aſſemblies of Chriſtians. He has many juſt obſervations concerning the genuineneſs and authority of the books of the New Teſtament, the credibility of the evangelical hiſtory, the truth of the Chriſtian religion, and its wonderful progreſs. A. D. 395.

At p. 115, 116, is an account of a conjecture of Dr. Bentley, for amending a ſuſpected paſſage in Auguſtine, with remarks. Since the publication of that volume, I have had the honour to receive from the biſhop of Oxford another conjecture: 'For "Itala" his lordſhip would read "uſitata:" ſo Auguſtine 'himſelf elſewhere [u] calls the old Latin verſion, and alſo

[u] Non autem ita ſe habet, vel quod Joannes interponit, vel codices eccleſiaſtici interpretationis uſitatæ. Aug. de Conſenſ. Evang. cap. 66. T. iii. P. ii. edit. Bened.

'vulgata,

'[x] vulgata, as does [y] Jerom. The first syllable, "us," might easily 'be swallowed up by the end of the word immediately pre- 'ceding, which is "interpretationibus;" and the remaining 'difference is only that between a t and an l; and thus there is 'no need of changing "nam" into "quæ;" which having no 'manuscript to favour it, may be reckoned a somewhat bold 'alteration.' If this conjecture be approved of, some observations of mine at p. 116 are superseded, as I am very willing they should be for the sake of better.

Ch. CXVIII. The books of the New Testament received by St. Chrysostom are the four gospels, the Acts of the apostles written by St. Luke, St. Paul's fourteen epistles, the epistle of St. James, one epistle of St. Peter, and one epistle of St. John, without any the least appearance of an especial respect for any Christian writings after the times of the apostles. For the scriptures of the Old and New Testament he has the greatest regard: they were read in the public assemblies of Christian worship; and he recommends the reading them to all in private, as likely to answer the most valuable ends and purposes. In his works are many agreeable observations concerning the credibility of the evangelical history, and the swift and wonderful progress of the gospel. A. D. 398.

I add here only one testimony of respect for the scriptures: 'You [z] see,' says he, 'into how great absurdity they fall, who 'will not follow the rule of the divine scripture, but trust en- 'tirely to their own reasonings.'

Ch. CXIX. Severian, bishop of Gabala in Syria, received the four gospels, the Acts of the apostles, fourteen epistles of the apostle Paul, and three of the catholic epistles; and for the scriptures of the Old and the New Testament he shews the highest regard. A. D. 401.

Ch. CXX. Sulpicius Severus, of Aquitain in Gaul, an enemy to all persecution, quotes the four gospels, the Acts written by Luke, and other books of the New Testament, particularly the epistle of St. James, and the Revelation, which he ascribes to the apostle John; but, he says, it was either foolishly or wickedly rejected by many. His general divisions of the books

[x] Fiunt itaque anni a diluvio usque ad Abraham, mille septuaginta duo, secundum vulgatam editionem, hoc est, interpretum Septuaginta. De Civ. Dei. l. xvi. cap. 10. Tom. vii. [y] Legi in nonnullis codicibus, et studiosus lector forte reperiet id ipsum in eo loco, ubi nos posuimus, et vulgata habet editio: 'ut impleretur quod dictum est per prophetam dicentem,' ibi scriptum, per Isaiam prophetam dicentem. Hier. in Matt. cap. xiii. 35. T. iv. P. i. p. 58. ed. Bened.

[z] Ὁρᾶς εἰς ὁποίαν ἀπόνοιαν ἐκπίπτουσι οἱ μὴ τῇ θείᾳ γραφῇ πειθόμενοι, ἀλλὰ τοῖς ἰδίοις λογισμοῖς ἐπιτρέποντες. In Gen. cap. 33. Hom. 58. T. iv. p. 566. B.

of

of ſcripture are ſuch as theſe: 'the law, the prophets, the goſ-'pels and apoſtles; the law and the apoſtles; the Old and New 'Teſtament.' A. D. 401.

Ch. CXXI. Chromatius, biſhop of Aquileia, a learned man and a patron of learning, wrote but little. In what remains of him we ſee quoted moſt of the generally received books of the New Teſtament, in particular the Acts of the apoſtles, the epiſtle to the Hebrews, and the Revelation. He has alſo expreſsly quoted the epiſtle of James, the firſt epiſtle of Peter, and the firſt epiſtle of John; and probably he received the reſt of the catholic epiſtles. He compares the ſcripture to a lamp: he ſays, 'it ought not to be hid, but ſet up in the church, that 'thereby all may be enlightened, and guided in the way of 'ſalvation.' A. D. 401.

Ch. CXXII. Victor of Antioch wrote a commentary upon St. Mark's goſpel, collected out of the works of Origen and other ancient writers. He ſuppoſes Mark to be ſon of Mary, mentioned Acts xii. For a while he accompanied his uncle Barnabas and Paul. When he came to Rome, he joined Peter, and followed him; for which reaſon he is particularly mentioned by that apoſtle, 1 ep. v. 13. His goſpel, he ſays, was written at Rome, at the requeſt of the believers there. At the beginning of his work he ſays, that many had written commentaries upon the goſpels of Matthew and John, a few only upon Luke's, none at all upon Mark's; which determined him to attempt it. Thus he bears teſtimony to the four goſpels. He has alſo quotations of the Acts, ſeveral of St. Paul's epiſtles particularly that to the Hebrews, the epiſtle of James, and the firſt of Peter. A. D. 401.

Ch. CXXIII. Innocent biſhop of Rome has a catalogue of the books of the Old and New Teſtament, which were in the canon, and is exactly the ſame as ours. A. D. 402.

Ch. CXXIV. Paulinus was biſhop of Nola in Italy. His works abound with quotations or alluſions to texts of ſcripture. He ſays, John wrote the laſt of the four evangeliſts; and he extols the beginning of his goſpel as confuting all heretics: he celebrates St. Luke as a phyſician for ſoul and body, and aſcribes to him two books, unqueſtionably meaning his goſpel, and the Acts. He has quoted all St. Paul's epiſtles, particularly that to the Hebrews: he likewiſe frequently quotes the epiſtle of St. James, the firſt of St. Peter, the firſt of St. John, and the Revelation. A.D. 403.

Ch. CXXV. Pelagius wrote a commentary upon all St. Paul's epiſtles, excepting that to the Hebrews: he quotes alſo the Acts, the epiſtle of James, both the epiſtles of Peter, and the Revelation.

Revelation. He expresses the greatest regard for the authority of the scriptures, and recommends the reading them to all. A. D. 405.

Ch. CXXVI. Prudentius, an elegant Latin poet of an honourable family in Spain, refers to the gospels, the Acts, and other books of the New Testament, particularly the Revelation of John the apostle and evangelist. A. D. 405.

Ch. CXXVII. Palladius, friend of Chrysostom, and author of a dialogue concerning his life, freely quotes the gospels, the Acts, and St. Paul's epistles. He seems to have received all the catholic epistles; but whether he received the Revelation does not appear. A. D. 408.

Ch. CXXVIII. Nonnus, of Panopolis in Egypt, wrote in Greek verse a paraphrase of St. John's gospel, still extant. A. D. 410.

Ch. CXXIX. Isidorus, of Pelusium in Egypt, a man of good judgment and exemplary virtue, and a polite and agreeable writer, often quotes with great respect the four gospels, the book of the Acts which he ascribes to St. Luke, all St. Paul's epistles, divers of the catholic epistles; and seems to have had the same canon of the New Testament with us. He justifies the plain and familiar style of the scriptures, as most conducive to the edification and salvation of men of all conditions. A. D. 412.

Ch. CXXX. Cyril, bishop of Alexandria, his native city, received all the books of the New Testament which we do, and no other as of authority. He commends all the evangelists; but speaks of John as superior to the rest. He recommends the studying of the scriptures, and says, 'that from the holy prophets, apostles, and evangelists, we may learn how to attain to piety, and secure to ourselves true peace of mind.' A. D. 412.

Ch. CXXXI. Theodoret, native of Antioch, bishop of Cyrus in Syria, a man of extensive learning, and a fine writer, author of commentaries upon most of the books of the Old Testament, and divers other works, received the four gospels, the Acts which he ascribes to St. Luke, St. Paul's fourteen epistles, upon which he wrote commentaries; the epistle of James, the first of Peter, and the first of John; but there is no clear proof that he received the other catholic epistles, or the Revelation; insemuch that there is reason to think that his canon of the New Testament was that of the Syrian Christians. He has digested St. Paul's epistles according to the order of time in which they were written. The general titles and divisions of scripture used by him are these: 'gospels, prophets, and apostles; the books of the sacred gospels, the writings of the holy apostles, and the oracles of the thrice blessed prophets; evangelists and apostles, the prophets, and Moses the chief of the prophets.' He recommends

recommends the reading and ſtudying them; and ſhews the benefit of ſo doing. This learned author vindicates the popular ſtyle of the ſcriptures, and admirably repreſents, and expatiates upon, the ſwift progreſs and wonderful ſucceſs of the goſpel, in converting men in great numbers, in almoſt every part of the world, from idolatry and vice; which had been effected, not by arms and legions of ſoldiers, but by the preaching of Chriſt's apoſtles, deſtitute of worldly ſupports, and undergoing many difficulties and diſcouragements. A. D. 423.

Ch. CXXXII. John Caſſian quotes not only the four goſpels, the Acts of the apoſtles, and other books of the New Teſtament univerſally received by catholic Chriſtians; but likewiſe the epiſtle to the Hebrews as Paul's, the epiſtle of James, the ſecond of Peter, the epiſtle of Jude, and the Revelation: whence we may conclude, that he received all the books of the New Teſtament which we receive; which is worthy of obſervation. Caſſian, who had been in Egypt and Paleſtine and at Conſtantinople, as well as in the weſtern part of the Roman empire, did not follow the peculiar opinion of any of thoſe places, but received all thoſe books of the New Teſtament which appeared to have been received upon good ground by Chriſtians. Theſe he quotes as of authority, and with tokens of great reſpect. A. D. 424.

Ch. CXXXIII. Eutherius was biſhop of Tyana, in Cappadocia. In the little that remains of him the books of the New Teſtament are often quoted, particularly the beginning of St. John's goſpel, the Acts, and the epiſtle to the Hebrews as St. Paul's. He has two remarkable arguments or diſcourſes; one againſt ſuch as judged of principles by the multitude of thoſe who embraced them; the other againſt ſome who diſcouraged the reading the ſcriptures. A. D. 431.

Ch. CXXXIV. Proſper of Aquitain, by ſome ſaid to have been a biſhop, by others reckoned more probably a layman, quotes not only the goſpels and the Acts, and other books of the New Teſtament univerſally received; but likewiſe the epiſtle to the Hebrews, the epiſtle of James, the ſecond of Peter, and the Revelation. He expreſsly rejects the book of Hermas as of no authority. A. D. 434.

Ch. CXXXV. Works aſcribed to Proſper. All the books of the New Teſtament ſeem to have been received by the authors of theſe ſeveral works. In one of them, entitled, Of the Calling of the Gentiles, the epiſtles of St. Peter are quoted as written to Gentile Chriſtians; and in another, entitled, Of the Divine Promiſes and Predictions, written by an African, the

second epistle of the same apostle is quoted as written to Gentiles. A. D. 434.

Ch. CXXXVI. Vincentius Lirinensis, or Vincent, monk and presbyter of the monastery of Lerins, an island on the south coast of France, wrote a Memoir or Commonitorium for the catholic faith, against the novelties of all heretics. He says, that he who would avoid the errors of heretics and be preserved in the right faith 'should secure himself by this twofold method; 'first, by the authority of the divine law, and then by the tra-'dition of the catholic church;' upon which doctrine divers remarks have been made by us: and it appears from himself to have been a general opinion, that 'the scripture is perfect, and 'abundantly sufficient,' for all the purposes of a rule. He seems to have received all the books of the New Testament that we do, except the epistle to the Hebrews, which may be questioned. He lets us know, that heretics received the same scriptures with the catholics; and that they quoted them much in their discourses and writings, even 'the Law, the Prophets, the Gospels, 'and the Apostles.' A. D. 434.

Ch. CXXXVII. Eucherius bishop of Lyons in Gaul. It appears from the quotations of scripture in his remaining works, that he received all the books of the New Testament which are now received by us. A. D. 434.

Ch. CXXXVIII. Cæcilius Sedulius presbyter, a man of great ingenuity, published two works, one in verse, the other in prose, both having the same design; and each exhibiting, in the former part, the most remarkable things of the Old Testament, and in the latter the history of our Saviour, taken from the four gospels. A. D. 434.

Ch. CXXXIX. In a later age, another Sedulius, of Ireland as it seems, a man well skilled in the Greek language, published, in Latin, a Commentary upon St. Paul's fourteen epistles, collected out of Origen, Jerom, and other ancient writers. That Commentary affords many useful observations, divers of which have been selected by us. The author received all the books of the New Testament, the Revelation in particular. A. D. 818.

Ch. CXL. Leo bishop of Rome received all the books of the New Testament which are now received by us. He says, 'This is the cause of errors and heresies, that men follow their 'own fancies, and attend not as they ought to the doctrine of 'the prophets, apostles, and evangelists.' Again: 'The Holy 'Ghost instructs us in the law, the prophets, the gospels, and 'the apostles.' Once more: 'What reason can there be, why

'we should receive what is not taught by the law or the 'prophets, the evangelists or apostles?' Here we see it was then the prevailing sentiment of Christians in general, that the scriptures of the Old and New Testament are the only rule of faith. For other things I refer to the chapter itself. A. D. 440.

Ch. CXLI. Salvian presbyter of Marseilles, a very agreeable writer, seems to have received all the books of the New Testament; for beside the gospels and the book of the Acts, often and largely quoted by him, he quotes the epistle to the Hebrews, the epistle of James, the second of Peter, and the Revelation. His general divisions of the sacred scriptures are such as these: 'First the Law, then the Prophets, thirdly the 'Gospel, fourthly the Apostles; the Old and New Testament; 'the Prophets, the Apostles, the Gospels;' and the like: and he bears witness, that they who were called heretics received the same scriptures that other Christians did, the same prophets, the same apostles and evangelists. A. D. 440.

Ch. CXLII. Euthalius, at first deacon at Alexandria, afterwards bishop of Sulca in Egypt, published an edition of St. Paul's epistles, and afterwards an edition of the Acts of the apostles, and the seven Catholic epistles, having first compared them with the exact copies in the library of Cæsarea in Palestine. All the books of the New Testament were at first written by the apostles and evangelists in one continued tenor, without any sections or chapters. In the year 396, some learned Christian, whose name is not known, divided St. Paul's epistles into chapters or lessons: these Euthalius made use of in his own edition of the same epistles, adding some other lesser sections or subdivisions. This he is supposed to have done about the year 458. Afterwards, in the year 490, he published an edition of the Acts of the apostles, and the seven Catholic epistles; now dividing these also into lessons, chapters, and verses, which had never been done before; and to the several parts of this work he prefixed a prologue. As Euthalius confined his labours to those parts of the New Testament, it may be argued, that the Revelation was not publicly read in the churches at Alexandria; though it might be received as sacred scripture. There are divers other things observable in that chapter, but they cannot be repeated here.

Ch. CXLIII. Dionysius, falsely called the Areopagite, author of divers works, has a catalogue of the books of the Old and New Testament, very agreeable to what is the present canon. He received the Revelation: and it is probable, that he

thought St. John's gospel to be the last written book of the New Testament; it being mentioned last, and next after the Revelation. A. D. 490.

Ch. CXLIV. Gennadius presbyter of Marseilles, beside the other scriptures, received the Revelation as a writing of John the apostle and evangelist. A. D. 494.

Ch. CXLV. Gelasius bishop of Rome has a catalogue of the books of the Old and New Testament: that of the New is exactly the same as ours. Having recited these catalogues, it is added, 'that upon the prophetical, evangelical, and 'apostolical scriptures, the catholic church is built by the 'grace of God.' Afterwards follows an enumeration of many ecclesiastical writings, which are allowed to be read as conducive to edification; and then a long catalogue of apocryphal books, which are rejected. All which is of use to shew, that the books now received by us as canonical, are of a superior character to all others; and that none beside them ever were esteemed to be of authority, or decisive in things of religion. A. D. 540.

Ch. CXLVI. Andrew bishop of Cæsarea, in Cappadocia, wrote a Commentary upon the Revelation. He plainly received all the books of the New Testament which are now received by us. A. D. 500.

Ch. CXLVII. In this chapter is an account of the Alexandrian manuscript, and divers stichometries.

The Alexandrian manuscript, written as is supposed before the end of the fifth century, consists of four volumes in folio, or large quarto: three of which contain the scriptures of the Old Testament in the Greek version of the Seventy, and the fourth the scriptures of the New Testament, but not quite complete. For more particulars I must refer to the chapter itself.

Afterwards follows the Stichometry of Nicephorus patriarch of Constantinople. A. D. 806. A stichometry is a catalogue of books of scripture, to which is added the number of verses in each book. In the stichometry of Nicephorus is a catalogue of the books of the Old Testament, very agreeable to the Jewish canon; and then a catalogue of the books of the New Testament, exactly the same with our present canon, except that the Revelation is wanting, at least in some copies. Afterwards follow catalogues of contradicted and apocryphal books: which afford evidence, that there never were any Christian writings, which were esteemed to be of authority, beside those which are now reckoned by us sacred and canonical. The same observation is confirmed by

by the ſtichometries from Cotelerius, which are ſubjoined in the ſame chapter.

Ch. CXLVIII. Coſmas of Alexandria, called Indicopleuſtes on account of a voyage which he made to the Indies, was at firſt a merchant, afterwards monk, and author. Matthew, he ſays, is the firſt evangeliſt; and he ſuppoſeth him to have written his goſpel in Judea ſoon after the martyrdom of St. Stephen: Mark, the ſecond evangeliſt, wrote his goſpel at Rome, by the direction of Peter: Luke is the third evangeliſt, who likewiſe wrote the Acts: John, the fourth and chief of the evangeliſts, as he is here called, wrote his goſpel at Epheſus after that the faithful writings of the other evangeliſts had been brought to him. The books of the New Teſtament received by Coſmas, are the four goſpels, the Acts, St. Paul's fourteen epiſtles, and three of the Catholic epiſtles, as it ſeems, that of James, the firſt of Peter, and the firſt of John, agreeably to the ſentiment of the Syrian Chriſtians. And he ſays, 'that no perfect or well 'inſtructed Chriſtian ſhould endeavour to prove any thing 'but by the canonical books of ſcripture acknowledged by all: 'which books have ſufficiently declared what is needful to be 'known concerning the doctrines of religion.' A. D. 535.

Ch. CXLIX. Facundus, a learned African biſhop, appears to have received all the books of the New Teſtament which we receive, and no other. His general diviſion of the ſcriptures of the New Teſtament is that of 'goſpels and apoſtles:' for which he has the greateſt regard. A. D. 540.

Ch. CL. Arethas, generally ſuppoſed to have been biſhop of Cæſarea in Cappadocia, wrote a Commentary upon the book of the Revelation, extracted out of the Commentary of his predeceſſor Andrew, and the works of Irenæus, Hippolytus, Gregory Nazianzen, Cyril of Alexandria, and others. It appears by his quotations, that he received the ſame books of the New Teſtament that we do. A. D. 550.

Ch. CLI. Arator ſub-deacon in the Church of Rome publiſhed a work, entitled the Apoſtolical Hiſtory in verſe, in two books, compoſed out of the Acts of the apoſtles, which he aſcribes to St. Luke. A. D. 544.

Ch. CLII. Junilius was an African biſhop, but of what place is uncertain. He is very particular in his manner of dividing the books of ſcripture: 'Some,' he ſays, 'are of perfect, others 'of middle authority, others of none at all; and ſome are 'hiſtorical, ſome prophetical, ſome proverbial, and ſome teach 'ſimply. The hiſtorical books of the New Teſtament, of 'perfect and canonical authority, are the four goſpels of Mat-

'thew, Mark, Luke, John, and the Acts of the apostles: the 'books that teach simply, or plainly, are the epistles of the 'apostle Paul to the Romans, the Corinthians, the Galatians, 'the Ephesians, the Philippians, the Colossians, the Thessalo-'nians, to Timothy, Titus, Philemon, the Hebrews; one of 'the blessed Peter to the Gentiles, and the first epistle of the 'blessed John. To these many add five more, one epistle of 'James, a second of Peter, one of Jude, and two of John.' He likewise says, that the Revelation of John was doubted of generally by the Christians in the east: which may imply, that it was generally received in Africa, as indeed it was. The books last mentioned, which were not received by all, seem to be reckoned by him of 'middle authority' only; the rest were of perfect and canonical authority. And it is observable, that he says St. Peter's first epistle was written to Gentiles; it will follow that the second also was written to Gentiles; for very probably they were both written to the same people. A. D. 550.

Ch. CLIII. M. A. Cassiodorius in his Institutions has three catalogues of the Old and New Testament; one called by him Jerom's, the second Augustine's, the third that of the ancient translation: and it is very observable, that in none of these catalogues mention is made of any books of the New Testament as canonical which are not received as such by us. There are not inserted in any of these catalogues Barnabas, or Clement, or Ignatius, or any other Christian writers whatever; which affords a cogent argument, that there never were any other Christian writings, which were placed by the churches upon a level with those now received by us as canonical. A. D. 556.

Cassiodorius published likewise a work called Complexions, or Short Commentaries upon the epistles, the Acts of the apostles, and the Revelation; they are upon St. Paul's fourteen epistles, the seven catholic epistles, the Acts, and the Revelation: by which it is manifest, that he received all the books of the New Testament which are now received by us, and no other.

Ch. CLIV. The author of the imperfect work upon St. Matthew was a bishop and an Arian, who wrote in Latin in the sixth century. From his quotations it appears, that he received all the books of the New Testament that we do. He has likewise quoted divers apocryphal books; but, as it seems, not as books of authority. He has some remarkable passages concerning the

the time and occasion of writing the gospels of St. Matthew and St. John.

Ch. CLV. Victor Tununensis an African bishop, who wrote a Chronicle ending at the year 566, says, 'that when Messala 'was consul, that is, in the year of Christ 506, at Constantinople, 'by order of the emperor Anastasius, the holy gospels be- 'ing written by illiterate evangelists, were censured and cor- 'rected.'

Some have hence argued, that the copies of the New Testament, of the gospels at least, have not come down to us pure and uncorrupted, as they were originally written, but were altered at the time above mentioned.

In answer to which it has been observed by us, agreeably to what had been already said by divers learned men, first, that it was impossible in the sixth century to effect an alteration in the text or words of the gospels, or any other books of the New Testament; forasmuch as there were at that time in every part of the known world, in Europe, Asia, and Africa, numerous copies of the books of the New Testament, in the original Greek, and in the Syriac, Latin, and other languages, into which they had been translated. Secondly, that no alteration was made in the gospels or other sacred books is hence apparent; that our present copies agree with the quotations of ancient Greek and Latin authors, and with the translations made before the time of Anastasius. Thirdly, the story of Victor deserves no regard, because he is singular. No other writer has mentioned it beside Isidore of Seville, who transcribed him; whereas, if such an attempt had been made by Anastasius, and any books had been published with alterations, it would have made a great noise in the world, and would have occasioned a general outcry. The emperor Anastasius was far from being popular in his government. There are extant writings of contemporaries, as well as of others, in which he is freely and grievously reproached; nevertheless there is no notice taken of this affair, which would have given greater and more general offence to Christians than any other.

Ch. CLVI. Gregory the first, bishop of Rome, received all the books of the New Testament, as of authority, which we do, and no other. Some in his time doubted of the genuineness of the second epistle of St. Peter; but he shews their doubts to be unreasonable. His general titles and divisions of the sacred scriptures are these: 'The Old and New Testa- 'ment, consisting of the Law and the Prophets, the Gospels 'and Acts, and Words of Apostles; the Law and the Prophets,

'Gospel and Apostles.' He says, 'Whoever was writer of the 'scriptures, the Holy Ghost was the author.'.. And, 'the 'doctrine of the scripture surpasseth beyond comparison all 'other learning and instruction whatever. In the scriptures,' he says, 'there are obscure and difficult things to exercise the 'more knowing, plain things to nourish weak minds;' and he assures his hearers, that 'the more the scriptures are read 'and meditated upon, the more easy and delightful they 'will be.' A. D. 590.

Ch. CLVII. Isidore bishop of Seville in Spain has several catalogues of the books of the Old and New Testament. He says, that Matthew wrote his gospel the first, in Judea; then Mark in Italy; Luke the third evangelist, in Achaia; and John the last, in Ephesus. The first and last relate what they had heard Christ speak, or seen him perform; the other two, placed between them, relate what they had heard from apostles: the Acts of the apostles contain the history of the infancy of the church; the writer is the evangelist Luke; which, he says, is well known. Divers other things deserving notice may be seen in his chapter. A. D. 596.

Ch. CLVIII. Leontius, who for some time was an advocate at Constantinople, afterwards retired and lived a monk in Palestine. He has a catalogue of the scriptures, wherein the books of the Old and New Testament are recited distinctly and agreeably. His catalogue of the books of the Old Testament is much the same with that of the Jews: his catalogue of the books of the New Testament contains all which are now received by us, and no other. Here is no notice taken of the Constitutions, or Recognitions, or Clementines, or any other Christian writings, as of authority. The scriptures of the New Testament are divided by him into six books: the first book contains Matthew and Mark; the second Luke and John; the third is the Acts of the apostles; the fourth the Catholic epistles, being seven in number; the fifth book is the fourteen epistles of the apostle Paul; the sixth is the Revelation of John. 'These,' says he, 'are the ancient and the new books, which are re-'ceived in the church as canonical.' And soon after he says, 'the period next after Christ's ascension, is treated of in the 'Acts of the apostles. The following period reaches from the 'death of the apostles to the reign of Constantine; the affairs of 'which have been related by several ecclesiastical historians, as 'Eusebius and Theodoret, whom we are not obliged to re-'ceive: for beside the Acts of the apostles, no such writings are 'appointed to be received by us.' A. D. 610.

Ch. CLIX.

Ch. CLIX. Venerable Bede, besides many other works, wrote commentaries upon all the books of the New Testament now received. His prologue to the seven catholic epistles may be seen at large in his chapter. A. D. 701.

Ch. CLX. John Damascenus monk and presbyter, though a native of Damascus wrote in Greek, and is supposed to represent the sentiment of the Greek Christians of his time. He has catalogues of the Old and New Testament, which are recited by us in his chapter, with remarks. His general titles and divisions of the books of scripture, and his respect for them, appear in such expressions as these: 'All things which are delivered to us 'by the law and the prophets, the apostles and evangelists, 'we receive, acknowledge, and venerate, seeking not any thing 'beyond what has been taught by them.' Again: 'We cannot 'think, or say any thing of God, besides what is divinely taught 'and revealed to us by the divine oracles of the Old and New 'Testament.' A. D. 730.

Ch. CLXI. Photius patriarch of Constantinople, received the same scriptures of the Old and New Testament which are now generally received by us. Beside other works, he wrote Commentaries upon the Psalms, the Prophets, and St. Paul's epistles. This great critic, and fine writer, was a great admirer of the apostle Paul, and has celebrated his manly and unaffected eloquence.

Ch. CLXII. Oecumenius bishop of Tricca in Thessaly received the same books of the New Testament that we do. He wrote Commentaries upon the Acts, St. Paul's fourteen epistles, and the seven Catholic epistles. Upon Acts xiii. 13. he says, 'this John, who is also called Mark, nephew to Barna-'bas, wrote the gospel according to him, and was also disciple 'of Peter, of whom he says in his epistle, "Mark, my son, "saluteth you." And upon Acts xv. 13. he says, 'this James, 'appointed bishop of Jerusalem by the Lord, was son of Joseph, '[meaning by a former wife] and brother of our Lord Jesus 'Christ, according to the flesh.' For other things the reader is referred to the chapter itself. A. D. 950.

Ch. CLXIII. Theophylact, archbishop of the chief city in Bulgaria, received all the books of the New Testament that we do, excepting the book of the Revelation; concerning which his judgment does not now appear to us. He wrote Commentaries upon the four gospels, the Acts, and St. Paul's fourteen epistles. He says, 'There are four evangelists, two of whom, 'Matthew and John, were apostles of Christ; the other two, 'Mark and Luke, were of the number of Christ's seventy 'disciples:

'disciples: Mark was a companion and disciple of Peter, Luke 'of Paul. Matthew first wrote a gospel in the Hebrew language, 'for the use of the Hebrew believers, eight years after Christ's 'ascension; Mark wrote ten years after our Lord's ascension, 'having been instructed by Peter; Luke fifteen, and John two 'and thirty years after our Saviour's ascension.' Afterwards, 'Mark wrote at Rome, ten years after Christ's ascension, at the 'request of the believers there, being the disciple of Peter, 'whom he calls his son spiritually: his name was John; he 'was nephew to Barnabas, and for a while was also companion 'of Paul.' He likewise says, that Mark's gospel was said to be Peter's: he says, that Luke, who wrote the gospel and the Acts, was a native of Antioch, and by profession a physician. In his preface to St. Matthew's gospel he writes to this purpose: 'And 'was not one evangelist sufficient? Yes. Nevertheless, for 'making the truth more manifest, four were permitted to write: 'for when you see these four, not conferring together, nor meet-'ing in the same place, but separate from each other, writing 'the same things as with one mouth, are you not led to admire 'the truth of the gospel, and to say, that they spake by the 'Holy Ghost? Do not say to me, that they do not agree in every 'thing...For they agree in the necessary and principal things; 'and if they agree in such things, why should you wonder that 'they vary in lesser matters? They are the more credible for not 'agreeing in all things; for then it would have been thought, 'that they had met and consulted together: but now one has 'written what another has omitted; and therefore they seem to 'differ in some things.' A. D. 1070.

Ch. CLXIV. Euthymius, a monk at Constantinople, besides other works, wrote Commentaries upon the Psalms, and the four gospels; collected chiefly out of Chrysostom, and other ancient writers. According to him Matthew wrote eight, Mark ten, Luke fifteen years after Christ's ascension; but the evangelist John did not write his gospel till many years after the destruction of Jerusalem.

Here ends this part of my design; for my intention was to write at large the history of all, or almost all, the Christian writers of the first four centuries, with their testimony to the books of the New Testament: forasmuch as it is universally allowed, that witnesses near the time of any events are the most credible and material: that has filled ten volumes. Afterwards I intended to write briefly, the history of the principal writers, from the end of the fourth century, as low as Theophylact and Euthymius, to the end of the eleventh, or the beginning of the twelfth cen-

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tury, with their teſtimony likewiſe to the ſcriptures of the New Teſtament; which has been performed in the eleventh volume alone of the former edition.

Ch. CLXV. The chapter of Nicephorus Calliſti, who lived not before the fourteenth century, more than two hundred years after the writers laſt mentioned, (without taking notice of any of the authors in that ſpace) was added only by way of concluſion, as containing the ſum of our argument, and of what was to be proved by us. For that learned monk, in his Eccleſiaſtical Hiſtory, referring to what had been ſaid by Euſebius concerning the books of the New Teſtament, and having mentioned thoſe which had been all along univerſally acknowledged, and then the epiſtle to the Hebrews, and thoſe of the Catholic epiſtles, which had been doubted of by ſome, and the Revelation, adds, 'But though there were for a while doubts about theſe, 'we know that at length they have been received by all the 'churches under heaven with a firm aſſent.' And he ſays, that all others were rejected from being part of ſacred ſcripture. By which we are aſſured, that all the books of the New Teſtament which are now received by us were generally received in thoſe times; and that there were not then, nor ever had been, any books of authority among Chriſtians beſide them.

And now I hope that there needs not any long harangue to ſhew the force of our argument. In the firſt part of this work it was ſhewn, that there is not any thing in the books of the New Teſtament, however ſtrictly canvaſſed, inconſiſtent with their ſuppoſed time and authors; which alone (as was formerly ſhewn at large) affords good reaſon to believe, that they were written by perſons who lived before the deſtruction of Jeruſalem, which happened in the ſeventieth year of our Lord's nativity, according to the common computation.

In this ſecond part we have had expreſs and poſitive evidence, that theſe books were written by thoſe whoſe names they bear, even the apoſtles of Jeſus Chriſt, who was crucified at Jeruſalem in the reign of Tiberius Cæſar, when Pontius Pilate was governor in Judea, and their well known companions and fellow labourers. It is the concurring teſtimony of early and later ages, and of writers of all countries in the ſeveral parts of the known world, Europe, Aſia, and Africa, and of men of different ſentiments in divers reſpects; for we have had before us the teſtimony of thoſe called heretics, eſpecially in the third and fourth centuries, as well as catholics. Theſe books were received from the beginning with the greateſt reſpect, and have been publicly and ſolemnly read in the aſſemblies of Chriſtians throughout the world

world in every age from that time to this. They were early translated into the languages of divers countries and people: they were quoted by way of proof in all arguments of a religious nature, and were appealed to on both sides in all points of controversy that arose among Christians themselves: they were likewise recommended to the perusal of others as containing the authentic account of the Christian doctrine; and many commentaries have been written upon them, to explain and illustrate them; all which affords full assurance of their genuineness and integrity. If these books had not been written by those to whom they are ascribed, and if the things related in them had not been true, they could not have been received from the beginning: if they contain a true account of things, the Christian religion is from God, and cannot but be embraced by serious and attentive men, who impartially examine, and are willing to be determined by evidence.

Much has been said by some in late times about spurious and apocryphal books, composed in the early days of christianity. I hope, that all objections of that sort have been answered or obviated in [a] the preceding volumes; nevertheless I shall put together some observations, concerning them, in this conclusion.

1. Those books were not much used by the primitive Christians.

There are no quotations of any of them in the apostolical fathers; by whom I mean Barnabas, Clement of Rome, Hermas, Ignatius, and Polycarp; whose writings reach from about the year of our Lord 70, to the year 108. I say this confidently, because I think it has been [b] proved.

Irenæus quotes not any of these books: he [c] mentions some of them, but he never quotes them. The same may be said of Tertullian: he has mentioned [d] a book, called 'Acts of 'Paul and Thecla,' but it is only to condemn it. Clement of Alexandria [e] and Origen [f] have mentioned and quoted several such books; but never as of authority, and sometimes with express marks of dislike, as may be seen at large in their chapters. Eusebius quotes no such books in any of his works. He has mentioned them indeed; but how? Not by way of approbation; but to shew, that they were of little or no value,

[a] See, particularly, besides other places, the history of the Manichees, vol. iii. p. 529 . . . 536. and the chapter of Eusebius of Cæsarea. vol. iv. p. 258 . . . 262.
[b] See here p. 358. and vol. ii. p. 46, 47, 49. 83, 84. [c] Vid. Iren lib. i. cap. 31. al. 35. lib. iii. cap. 11. p. 192. [d] See vol. ii. p. 285, 286. [e] Ibid. p. 234 . . 242.
[f] p. 502 . . . 522.

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and that they never were received by the founder part of Christians. Athanasius[g] mentions not any of them by name; he only passeth a severe censure upon them in general: nor do these books ever come in the way of Jerom but he shews signs of his displeasure. I may not allow myself to go any lower; nor can it be expected.

I only farther add here, that these books were always obscure, and little known. That[h] the gospel according to the Egyptians was very obscure, appears from Clement's manner of quoting it: and we saw manifest proof of the obscurity of the gospel of Peter in Serapion's censure of it. Eusebius, having given an account of the two epistles of St. Peter, proceeds, 'But[k] the book entitled 'his Acts, and that called the Gospel according to him, and 'that styled his Preaching, and the Revelation under his name, 'we know that they have not been delivered down to us in 'the number of catholic writings, forasmuch as no ecclesiasti-'cal writer of the ancients, or of our time, has made use of 'testimonies out of them.' In another place he says, 'He[l] had 'given a catalogue of such books of scripture, as according to 'the ecclesiastical tradition are true, genuine, and universally ac-'knowledged, and of others that are controverted, and yet appear 'to have been known to many; that by this means we may 'know these from such as have been published by heretics un-'der the names of apostles, as containing the gospels of Peter, 'and Thomas, and Matthias, and some others; and the Acts of 'Andrew and John, and other apostles: which books none 'of the ecclesiastical writers in the succession of the apostles 'have vouchsafed to mention.' Our author's expressions are very strong: but we may hence conclude, that little notice had been taken of these books by ancient writers.

2. These books do not overthrow the evangelical history, but confirm it.

As formerly[m] said, 'These apocryphal books confirm the 'history of the genuine and authentic scriptures of the New 'Testament. . . . They are written in the names of such, as our 'authentic scriptures say, were apostles or companions of apo-'stles. They all suppose the dignity of our Lord's person, 'and a power of working miracles, together with a high de-'gree of authority, to have been conveyed by him to his 'apostles.'

[g] See here p. 388. and vol. iv. p. 284. [h] Vol. ii. p. 235, 236. [i] Ib. p. 248, 249. [k] Cited vol. iv. p. 228, 229. from H. E. l. iii. cap. 3. p. 72. A. [l] Cited vol. iv. p. 228, from Euseb. H. E. l. iii. cap. 25. p. 97. [m] See vol. iii. p. 539.

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Every one who observes that these books are called Gospels, or Preachings of Peter, Paul, Thomas, Matthias, Bartholomew, or Acts of Paul, Andrew, John, and other apostles, must suppose that the composers did not intend to disparage them, whatever they might do in the event. No, they had great respect for them, and knew that other Christians had the like: therefore by recording traditions, which they pretended to have received, concerning the discourses and miracles of Christ and his apostles, they endeavoured to recommend some particular opinions, which they had embraced. The presbyter, who was convicted of having composed the Acts of Paul and Thecla, as we are assured by [n] Tertullian, alleged, that he had done it out of love to Paul. Serapion, bishop of Antioch, about the year 200, in his censure of the gospel of Peter says: 'Having [o] read it 'over, we have found, that the main part of the book is agree-'able to the right doctrine of our Saviour. But there are some 'other things, which we have noted.' In the Recognitions, which probably are the same [p] as the Acts, Travels, Circuits of Peter, are references to the gospels, the Acts, and some of the epistles of the New Testament; and the truth of the principal facts of it is supposed; as may be seen in our extracts out of that [q] work. It is now generally supposed, upon the ground of some things said by [r] Irenæus and [s] the author of the additions to Tertullian's book of Prescriptions, that the Valentinians had a book called 'the Gospel of Truth,' or 'the Gospel of Valen-'tinus:' nevertheless the Valentinians received all the books of the New Testament, as we are assured both by [t] Tertullian and [u] Irenæus. Mill thinks, that [x] Valentinus was singular in this: I rather think it was the common method. Jerom [y] mentions a book entitled the 'Gospel of Apelles;' and yet it cannot be questioned, that Apelles received the scriptures of the New Testament; though, perhaps, after the manner of his master Marcion, with rasures and mutilations. The Anabaticon, or Revelation of Paul, was founded upon what the apostle says, 2 Cor. xii. 1, 2, as Epiphanius [z] supposeth. I make no question but that the composers of these writings received the books of the New Testament, and allowed the truth of the

[n] See vol. ii. p. 286.
[o] p. 248.
[p] p. 342 . . 345.
[q] p. 348 . . . 354.
[r] Iren. l. iii. cap. 11. p. 192.
[s] Præscr. Hær. cap. 49. p. 253.
[t] Neque enim, si Valentinus integro instrumento uti videtur, non callidiore ingenio, quam Marcion, manus intulit veritati. Præscr. Hær. cap. 38. p. 246.
[u] Και ο μεν εκ των ευαγγελικων και αποστολικων . . . αλλα και εκ νομων και προφητων. Iren. l. i. cap. 3. p. 17.
[x] Peculiare autem Valentino id erat, quod una cum evangelio proprio, 'integro instrumento' uteretur, teste Tertulliano. Prol. num. 266.
[y] Præf. in Comm. sup. Matth. T. iv. p. 1.
[z] Hær. 38. num. ii. p. 177. C.

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things contained in them, though they understood them differently from other Christians. Some of the authors of these works might reject the scriptures of the Old Testament, but it is likely, that most of them received the same books of the New Testament which were received by the catholic Christians of their times, and allowed them a like authority. Accordingly, the Manichees and Priscillianists, who made use of apocryphal books, received all the books of the New Testament which other Christians did; at least this is allowed of the Priscillianists. They therefore, who out of a regard to these books, or the great number of them, attempt to set aside, or diminish the authority of the books of the New Testament, now commonly received, are not countenanced by those who in ancient times made the most use of them, and shewed them the greatest respect, and go beyond the intention even of the authors themselves.

3. Few or none of these books were composed before the beginning of the second century.

There should be an exception made for the gospel according to the Hebrews; which, probably, was either St. Matthew's own, in his original Hebrew, with some additions of no bad manner; or, as I rather think, a Hebrew translation of St. Matthew's Greek original, with the additions before mentioned: undoubtedly that gospel appeared in the first century.

The Acts of Paul and Thecla likewise must have been composed before the end of the first century, or in the very beginning of the second, if the presbyter who composed them was reproved for so doing by St. John, as [a] Jerom says: but that particular is not mentioned by Tertullian.

St. Luke speaks of 'many,' who before him had 'undertaken' to write histories of our Saviour; but those histories being slight and defective, presently disappeared, as I imagine, after the publication of St. Luke's gospel, and those of the other two evangelists, who wrote about the same time with him. I do not think that those histories or narrations are quoted by any remaining author.

The gospel according to the Egyptians is first quoted by Clement of Alexandria, near the end of the second century. The same gospel is supposed to be quoted, or referred to, in the fragment of an epistle ascribed to Clement of Rome; but I think it manifestly not his, and not written before the third century.

It is not needful for me to enlarge any farther now; but if

[a] See vol. ii. p. 286. [b] Ibid. p. 235, 236. [c] Ib. p. 49.

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there were occasion I suppose it might be shewn to be probable, that none of the other apocryphal books, of which we are now speaking, were composed until after the beginning of the second century.

As they were not composed before that time, they might well refer to the commonly received books of the New Testament, as most of them certainly do; and particularly the Acts of Paul and Thecla, though so early a work, as was [d] formerly shewn: so that these writings, which some have supposed to weaken the credit of our books of the New Testament, do really bear testimony to them.

I might add here (what the readers of this work may easily recollect) that Christian writings of all sorts, about this time, the second century, pay tribute to the received books of the New Testament, and bear witness, that they were the only authentic records of Jesus Christ and his doctrine.

The Sibylline oracles (whatever were the particular views of the composer) owe [e] all their pretended prophecies concerning our Saviour's nativity, baptism, miracles, sufferings, death, resurrection and ascension, to our evangelists.

The unknown author of the Testaments of the Twelve Patriarchs bears [f] a large testimony to the facts, principles and books of the New Testament; and, so far as was consistent with his assumed character, he declares the canonical authority of the Acts of the apostles and St. Paul's epistles.

4. All these books are not, properly, spurious, though they are fitly called apocryphal.

A 'spurious' work is that which is ascribed to any man as author who did not compose it. In this sense the Recognitions are spurious, because they are ascribed to Clement of Rome, who did not write them. The like may be said of many other books; but I do not think that the gospels and Acts abovementioned are spurious in this sense. One of our universally acknowledged books of the New Testament is entitled, 'The 'Acts of the apostles;' but none thereby understand, that they were composed by the apostles. We are assured that they were written by the evangelist Luke; but supposing that no name were affixed to that book, we should not ascribe it to the apostles as authors. Though there were no account in antiquity of the author of the Acts of Paul and Thecla, we should not have imagined that they were written either by St. Paul or Thecla. It is not easy to think, that the book, called the Traditions of Matthias

[d] Ib. p. 311, . . 313. [e] Ib. p. 318, . . 322. [f] Ib. p. 341, 342.

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(the [g] same as his gospel) was composed by Matthias himself, or pretended to be so; nor were the Acts of Peter, Andrew, and other apostles, ascribed to them as authors. 'Acts,' in ancient writers, is sometimes equivalent to 'Travels,' or 'Circuits.' The Acts of Paul and Thecla are called their Travels by [h] Jerom; and the Acts of Peter are sometimes called his Travels or Circuits: that [i] book was so called from the subject matter of it, as containing an account of his travels, discourses, and miracles, in several places; and it would be absurd to suppose him to have written that account himself; nor is there any reason to think it was at first ascribed to him as author. The same, as I apprehend, ought to be supposed likewise of those books called Gospels and Preachings of Peter and Paul.

These books bear, in their titles, the names of apostles. We often say, that they are written 'in the names of apostles,' and we call them 'pseudepigraphal;' but it is said chiefly for the sake of brevity, and for avoiding long circumlocutions. For preventing mistakes, that way of speaking might sometimes be declined. In a sense, these books are pseudepigraphal: many things in them are imputed to the apostles, which they neither said nor did; the histories of them, related in those gospels and acts, are false, fictitious, romantic; but the works themselves were not composed by apostles; nor were they at first ascribed to them, as I apprehend.

But they are fitly called 'apocryphal;' for they have in their titles the names of apostles, and they make a specious pretence of delivering a true history of their doctrine, discourses, miracles, and travels; though that history is not true and authentic, and was not written by any apostle or apostolical man.

5. The publication of these apocryphal or pseudepigraphal books, may be accounted for; it was very much owing to the fame of Christ and his apostles.

The many 'narrations,' or short histories, referred to by St. Luke, in the introduction to his gospel, were owing probably to an honest zeal for Christ and his honour; and the composers supposed, that their histories would be acceptable to many, who had heard of Jesus, and believed in him: but being defective, they were soon laid aside; and the gospels of the four evangelists, when published, were universally received by the faithful, as the authentic histories of Jesus Christ.

The apocryphal gospels and acts published afterwards, were

[g] Vid. Grabe Spicileg. T. ii. p. 117, 118. [h] Vol. ii. p. 286. [i] Ib. p. 344, 345.

alſo owing to the fame of Chriſt and his apoſtles, and the great ſucceſs of their miniſtry. By the end of the firſt, or the beginning of the ſecond century, there were in the church many learned men converts from the ſeveral ſects of philoſophy, eſpecially in the eaſtern part of the empire. Theſe read the ſcriptures of the New Teſtament, but they did not rightly interpret them: bringing with them their philoſophical principles, and having been uſed to ſchemes of philoſophy, they formed to themſelves a ſcheme of religion, different from that commonly received among Chriſtians. Theſe peculiar opinions they endeavoured to ſupport by philoſophical reaſonings; and in order to recommend them, they alſo laid hold of ſuch traditions concerning Chriſt and his apoſtles, though groundleſs, as were at all favourable to them. Theſe, with fictitious diſcourſes and hiſtories of their own invention, they, or ſome of their admirers, inſerted into a volume; which they publiſhed with the title of the Goſpel, Acts, or Travels, of ſome Apoſtle. To this it is owing, that [k] in ſo many of this ſort of books may be obſerved the doctrine of two principles, the evil nature of matter, a wrong notion concerning the perſon of Chriſt as man in appearance only, a diſadvantageous opinion of marriage, and the like.

6. The caſe of the apoſtles of Chriſt is not ſingular.

Many men of diſtinguiſhed characters have had diſcourſes made for them, which themſelves knew nothing of; and actions imputed to them, which they never performed; and eminent writers have often had works aſcribed to them, of which they were not the authors. Nevertheleſs, very few impoſtures of this kind have prevailed in the world, all men being unwilling to be deceived, and many being upon their guard, and readily exerting themſelves to detect and expoſe ſuch things. Says Auguſtine, in his argument with the Manichees, 'No [l] writings ever had 'a better teſtimony afforded them, than thoſe of the apoſtles 'and evangeliſts: nor does it weaken the credit and authority 'of books received by the church from the beginning, that 'ſome other writings have been without ground, and falſly, 'aſcribed to the apoſtles; for the like has happened, for in-'ſtance, to Hippocrates; but yet his genuine works have been 'diſtinguiſhed from others, which have been publiſhed under 'his name.' Many other ſuch inſtances might be alleged. Divers orations were falſly aſcribed to [m] Demoſthenes, and [n] Lyſias, as is obſerved by Dionyſius of Halicarnaſſus. The

[k] See vol. iii. p. 533, 534. and likewiſe vol. ii. p. 228. [l] Vol. iii. p. 525.
[m] Dionyſ. de admirandâ vi dicendi in Dem. § 57. Tom. ii. p. 320. et alibi. Ed. Hudſ. [n] De Lyſia Judic. § 12. p. 155. Ibid.

same critic and historian has [o] catalogues of the genuine and spurious orations of Dinarchus. Many things [p] were published in the name of Plautus, which were not his. Some works were ascribed to [q] Virgil, and [r] Horace, which were not theirs. The Greek and Roman critics distinguished the genuine and spurious works of those famous writers. The primitive Christians acted in the like manner: they did not presently receive every thing proposed to them; they admitted nothing which was not well recommended. Says Serapion, bishop of Antioch, in his examination of the gospel of Peter, 'We [s] receive Peter, and the 'other apostles, as Christ; but as skilful men we reject those 'writings which are falsly ascribed to them.' We have seen many proofs of the caution and circumspection of Christians in former times. For a good while, the epistle to the Hebrews, some of the catholic epistles, and the Revelation, were doubted of by many, when other books of the New Testament were universally acknowledged. The titles of the numerous Gospels and Acts above-mentioned, and the remains of them, whether entire, or fragments only, are monuments of the care, skill, and good judgment of the primitive Christians, and of the presidents of the churches, and their other learned guides and conductors; and we have all the satisfaction which can be reasonably desired, that the books received by them were received upon good ground, and that others were as justly rejected.

If these observations are right (as I hope they are) they may be sufficient to shew, that the books now, and for a long time, called 'apocryphal,' or 'pseudepigraphal,' afford no valid argument against either the genuineness or the authority of the books of the New Testament, generally received, as written by apostles and evangelists.

[o] De Dinarch. Jud. § 9, 10, 11. T. ii. p. 184. . . . 186. [p] Aul. Gell. Noct. Att. l. 3. cap. 3. [q] Quamvis igitur [illegible], id est, falsa inscriptione, [illegible] nomine sint prolata, ut Thyestes [illegible] hujus poetæ, quam Varius edidit [illegible] et alia hujuscemodi; tamen Bucolicorum Virgilii esse minime dubitandum est. Donat. in Vita Virgil. [r] Venerunt in manus et Elegi sub titulo ejus, et Epistola prosa oratione, quasi commendans se Mæcenati. Sed utraque falsa puto. Nam elegi vulgares, Epistola etiam obscura. Quo vitio minime tenebatur. Sueton in Vita Horat. [s] Vol. ii. p. 247.

THE END OF THE FIFTH VOLUME.