ADDITIONAL ANNOTATIONS TO THE NEW TESTAMENT; WITH SEVEN DISCOURSES; AND AN APPENDIX ENTITLED Examen Variantium Lectionum Johannis Millii, S.T.P. IN NOVUM TESTAMENTUM.

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PREFACE

TO THE

COURTEOUS READER.

It may be thought unfair Dealing to make considerable Additions to a Book twice or thrice reprinted, because it usually renders all the former Editions imperfect and deficient. But I have endeavoured to contrive the Matter so, that he who hath these Supplementary Additions, shall have the Substance of the whole, whatever Edition he hath bought already.

I have also made an Index of these Additions, that, by inspecting it, the Reader may easily perceive whether any thing considerable may further be expected from these Additions.

The Treatises added to this Addition are these:

I. A Dissertation concerning the Baptism of Infants, on Matth. xxviii. 19. p. 15.
II. An Answer to Mr. Whiston's Discourse, on Matth. xxiv. p. 25.
III. An Examination of his Discourse concerning Abiathar the High Priest, on Mark ii. 36.
IV. A Discourse concerning the Imputation of Christ's perfect Righteousness to us for Righteousness or Justification, p. 68, &c.
V. A Defence of a Passage in the Preface to the Epistle to the Galatians.
VI. A Discourse enquiring whether the Apostles, in their Writings, speak concerning that the Days of Judgment might be in their Days, p. 113.
VII. A Parallel betwixt the Apostacy of the Jewish and the Papal Antichrist, p. 119.

I must also do that excellent Person, Mr. Louth, the Justice to own that he hath changed the Sentiments which I reflect on, in the Preface to The Divine Authority of the Holy Scriptures; and therefore, tho' his Name, against my express Order, still continues there, it ought to have been expunged.

I have nothing more to add, but only to assure the Reader he shall receive no more Trouble of this kind from

His Friend and Servant,

Daniel Whitby.
ERRATA in the Additional Annotations.

PAGE 1: Col. 2. line 17, v. 8. Philius, p. 96, pr. e. c. i. l. 30, containing 7. continuing. p. 11. c. i. l. 31. the r. fifth
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37. add m. p. 73, c. i. l. 45. add sin. p. 77, c. i. l. 22. and r. as. p. 78, c. i. l. 38. add this. p. 80, c. i. l. 28. address,
E. 61. add Persee. p. 82, c. i. l. 2, which r. well. p. 88, c. i. l. 10. Aepisth. Opinions. p. 92, c. i. l. 50. ranged of,
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ERRATA in the Examen.

Perfet. pag. 3, line 15, dele was. p. 4. l. 22. Schelleficis lego Schellefiscis. p. 22, l. 2, rectif. I. exactis.
Lib. 1. p. 2, c. 1, l. 17. final. lego p. 3, c. i. l. 27, be 1. be. p. 4, c. i. l. 1, Ores 3. p. 4. 67. leg. 497. l. 59.
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ADDITIONAL ANNOTATIONS TO THE NEW TESTAMENT.

T

HE κοινῆς επιστολῆς Απολλωνίας, All
the Books of the New Testament.) It is observed, by the
Reverend (a) Dr. Hammond, that this Title refers to the "Confent of the
Catholic Church of God, and the Tradition
which giveth Testimony to thefe Books, as
thofe, and thofe only, which complete the
Canon of the New Testament; and the
Word ἡ ἑκάστη αὐτή, signifies as the Titles
of other Authors, ἡ ἑκάστη τὰ διδόμενα αὐτῇ
the Books which have been written, and
by God's Providence derived to the Church,
so as to be received into the Canon, or in
the Number of Writings, which were
confedrately induced by the Apostles, and Dif-
ciples of Christ. I cannot indeed find, that
this Title is of any considerable Antiquity,
but the more ancient Title of ἡ κοινὴ διά-
κονια, The New Covenant prefixed to these
Books, doth plainly intimate their full and
general Persuasion, that in these Books was
comprifed, that whole New Covenant of
which the Blefled Σεφασ was the Mediator,
and the Αποστολοι were the Miniflers and the
Diʃpellers: and then surely they must con-
tain all that is requisite for Christians to
believe, or do, in order to Salvation, or in
order to their Performance of the Conditions,
on which Salvation in this New Co-
venant is rendered, there being nothing
which can be deemed a more neceffary and
effential Part of the New Covenant, than
the Conditions upon which Salvation is to
be obtained by it.

And that the Ancients thus conceived of
these Books, is evident from the other Ti-
itle of the Rule, and Canon of Scripture,
given to them, even from the Time of the (b)
Irenæus, who fifies the Scriptures πάντα ἐξ
ἀληθείας ἐκ μιᾶς τῶν ἡμῶν, the inviable Rule of
Truth. A Canon, faith Plautinus, is a
perpetual Rule, a Measure that cannot be
false, πάντως ἀληθεῖας, εἰς ἄλλων μοναχὸς
ἀποδείκνυσι, and which by no means admits
any addition to it, or Subftitution from it.
A Canon, and a Rule, faith (c) St. Bofil, if it
want nothing, it is true, ἐνδεικνύει ἐς ἀληθείαν ἑπὶ
addition to the Exiftence of it; for addition
belongs to that which is somewhat deficient,
or imperfect; whereas, faith be, if Rules
and Canons be imperfect, they do not well de-
srve that Name. To a Canon, faith (d) G.
Nyffen, belongs ἡ ἑκάστη, each perfection as
haft nothing wanting; or abounding; and
therefore of the Canon of Scriptures, he
afferts that it is ἀποκλίνεις ἀδιάκονος ἐκ
ἀληθείας ἐν διακονίας, an infallible Rule of
Truth in every Doctrine. Upon these words,
As many as walk by this Canon, Gal. 6. 16.
Theodoret faith, he calls the Doctrine pro-
ounced by him a Canon, as having ἐν βίβλῳ
τῷ ἑκάστῃ, nothing wanting, or superfluous: And upon those words,
Philip. 16. Let us walk by the same Canon.
(e) Chryfostom faith, A Canon neither admits
of Addition or Diminution, otherwise it lofeth
the Property of a Canon. Elsewhere, (f) he
faith, That it is easy to judge of the Con-
troversies in Religion, having the Scripture
for our Canon. (g) Theodoret, on the Place,
faith, The Apostle calls the preaching of the
Gospel the Canon; adding, That a Canon is a
boundary of Right, wanting nothing. Oc-
cumnenius faith, The Apostle speaks of Faith,
for as to a Canon, or Rule, if you add any
thing to it, or diminish from it, the whole is
spoiled, so is it with reſpect to Faith. So that
in the Judgment of the Fathers, the Holy
Scriptures being the Rule and Canon of Faith,
no Article of Faith can be wanting in
them, or ought to be added to them. Hence
also, by just Consequence, we infer the
Perficyuity of Scripture in all the ne-
ceffary Articles of Christian Faith, and Rules
of Life; for a perfect Canon must as well
be plain as full, a Rule by which I am to
regulate my Actions, and my Faith, must
be clear; for if it be not plain and intel-
ligible, I cannot, by attending to it, know
what I am obliged to believe and do: And
therefore, Chryfostom faith, There needs not
much Enquiry, where there is a Rule to which
all things must be adapted; but it is easy to
perceive who takes among Menfures. Hom.

ADDITIONS
TO THE
ANNOTATIONS
UPON THE
Gospel of St. Matthew.

CHAPTER I.

Ver. 4. O the Note here add, Dr. Alix faith, There was but 366 Years from the First of Jesse to the Birth of David; and this is certain, because from the Going of the Children of Israel out of Egypt, to the Building of the Temple, in the Fourth Year of Solomon, passed 480 Years. Now if you add to 366, the Forty Years the Children spent in the Wilderness, the Seventy Years of David's Life, mentioned 2 Sam. 5. 4. and the Four Years of Solomon, they make exactly 480 Years: He therefore supposes that Solomon begat Boaz, when he was 56 Years old; Boaz begat Obed, when he was 90 Years old; Obed begat Jesse, when he was 90, begat Jesse, and Jesse, when he was 85, begat David.

CHAPTER II.

Ver. 2. After these words, among the Jews, add, Dr. Alix, faith, the Jews believed that there were Prophets in the Kingdom of Saba, and Arabia, they being of the Portion of Abraham, by Keturah, as you may learn from the Note of the Bishop of Ely, on Gen. 25. 2, 3. and that they prophesied, or taught successively in the Name of God, what they had received by Tradition from the Mouth of Abraham. And so when Solomon was exalted to the Kingdom, these Sabeans said, perhaps he is the Messiah, and therefore came to him; for this he cites Berith Rabba Moses Haddurjan, Cap. 95. B. Now if this Tradition continued with them to these times, as in all likelihood it might, seeing, as Philostratus relates, de Nat. 1. 2. § 122. civis, a considerable Number of the Jews was mixed with them, here is a more plausible Account, both of the Coming of the Arabian Magi, and of their Faith in the King Messiah.

Ver. 15. After these words hoc Son out of Egypt, add this Note of the same Dr. Alix, viz. The Jews have no Care to blame the Evangelist, for ascribing these things to the Messiah, which in their literal Sense, belonging also to the People of Israel, it being the manner of their Nation so to do. So the Author of Midrath Tehillim, on Psal. 2. 7. faith, The Mysteries of the King Messiah are declared in the Law, the Prophets, and the Historiography. In the Law, as it is written, Ex. 4. 22. Israel is my Son, even my first born. Hence R. Nathan in Seferoth Rabbi, on those words speaks thus, As I made Jacob my first born, as I said, Ex. 4. 22. So have I made the Messiah my first born, as it is said, Psal. 89. 28. I will make him my first born, higher than the Kings of the Earth. And since God delivered this People out of Egypt, with respect to the Messiah who should be born of them, those Places which do immediately respect the People of Israel, may well be thought to have a farther respect to that Messiah, who was to be born of them.

At the close of this Chapter, I think it proper to consider two new Opinions of Mr. Whiston, who in his Harmony of the Gospels affirms, 1st, That Herod slew the Infant at Bethlehem the same Day that he cut off his Son Antipater, that is, faith Josephus, but five days before his Death.

2dly, That
ady, That Joseph fled into Egypt, and returned thence before the Purification of the Virgin Mary in the Temple at Jerusalem. Now the second Opinion is demonstratively false; for the Virgin Mother coming to Jerusalem with her Offering when the Days of her Purification were accomplished, Luke 2:22, must come thither before her flight into Egypt, or not at all, seeing at their return from Egypt into the Land of Israel, St. Matthew hath expressly told us, that Joseph was afraid to go into Judea, Chap. 2. 22. and that by a Divine Admonition, he was diverted from any thoughts of doing so, and returned, or went back into Galilee to his own City Nazareth, and how absurd is it to imagine, that after his own Fears, and the Divine Admonition, to the contrary, he should go on, not only into Judea where Archelaus then reigned, ver. 24. but even to Jerusalem where he continued till he took his Journey to Rome? Nor is Joseph bid to return back into the Land of Judea, but into a Land of Israel, Matt. 2. 20. that is, as that Mezadja is farther explained, ver. 22. 23. into Galilee to his own City Nazareth.

Obj. But it is said, that he could not pass from Egypt to Nazareth but thro' the Land of Judah.

Answ. The way from Pelusium to Nazareth was by Gaza, Accot, Joppa, and so on by the Sea-side till you turn up to Nazareth. Now tho' in the Division of the Tribes, Gaza was added to the Tribe of Judah, they did not long Possess it, but it was in Samuel's time a City of the Philistines, 1 Sam. 6. 17. and was afterwards by (a) Pompey made a free City, and annexed to Syria, and tho' he in his immediate right pass thru' either the City or the Desert, he might not hear that Archelaus reigned till he got to Accot in the Tribe of Dan, and so might fear to go into Judea.

Obj. St. Luke faith, Chap. 2. 39. That when they performed all things according to the Law of the Lord, they returned into Galilee into their own City Nazareth.

Answ. 1st. This place seems rather to confine than to establish this Assertion, as thowing that when the Days of her Purification were accomplished, they brought him not out of Egypt, but from Bethlehem to present him to the Lord; for, ver. 15. the Shepherds go to Bethlehem to see him; and, ver. 21. he is circumcised still at Bethlehem; and then immediately it follows, ver. 22. that they brought him to Jerusalem to present him to the Lord; i.e. they brought him from Bethlehem to Jerusalem; no other place of his abode, nor any intimation of his removal thence before, being mentioned.

Answ. 2dly, St. Luke having brought them up from Nazareth to Bethlehem to be enrolled, he here informs us, that after this Purification they returned not to Bethlehem, as some have imagined, to abide there, but that their future Abode was their own City in which they formerly had dwelt, but that nothing happened between this Purification and their settled Abode there, or that they fled not after from thence into Egypt, he faith not. All therefore that St. Luke faith may be true, tho' Joseph fled after this Purification from Jerusalem, or from Nazareth into Egypt; but what St. Matthew cannot, is, if Joseph came with them from Egypt to Jerusalem before he went to Nazareth. In fine, as St. Luke faith nothing of their going any whither after the Purification of the Virgin, but to Galilee, so he says nothing of their going any whither after Christ's Circumcision, but to the Temple at Jerusalem at the Purification; so that the Argument from St. Luke's Silence can be no stronger for their Flight into Egypt before, than after the Purification.

Obj. 2. Had this Flight and Slaughter been deferred till after the Purification, that was a thing so publick, and attended with such publick Circumstances in the Temple, that it was not possible for Herod to be ignorant of it.

Answ. 1st. He who makes this Objecton should have confidered, that he earnestly contends that Herod was not then at Jerusalem, but at Jericho under the Extremity of his numerous Diffemlers, and so there was no fear of his being instantaneously advertised there of what was done in the Temple; but to wave this, I answer, That Herod, tho' he was then at Jerusalem, nor her repaired to the Temple, into which he could have no admittance, nor troubled himself with any thing done there, unless there were done in a riotous, seditionous manner, and much less with the Talk of one old Man and Woman, not regarded, that we read of, by any but Joseph and the Virgin Mother: We find another Story published by the Shepherds of the appearance of Angels, declaring that one Christ the Lord was born in this very City of David, which made all the People wonder at the things which they had spoken, and yet Herod takes no notice of it.

Answ. 2dly, Herod knew nothing either before or after, that this was the Child the Magi came to worship, for then, why should he lay all the young Children about Bethlehem without distinction, and so they laying there so little time, might be as safe there as elsewhere, tho', lastly, the possibility that these things might come to his Ear,
or that his Curiosity might move him to enquire what his Children were born at Bethlehem during the time of the Taxation, and removed thence to other places, was perhaps the occasion of the Angel's being sent to Joseph to hail his Flight from Jerusalem, or Nazareth into Egypt. For whereas some imagine, that the Text of St. Matthew beareth to imply, that the Angel appeared to Joseph immediately after the departure of the Wife Men, and therefore whilist he was at Bethlehem, the Text doth not enforce this inference; for it faith only that 

Arg. 2. Moreover, (b) Josephus faith expressly, that Herod had sent Mellengers to Rome concerning the Conspiracy of Antipater before the Disciples of Judas and Matthias attempted to pull down his Eagle; for which, after Examination, and Imprisonment for some time at Jericho, they suffer Death upon the Third of March Old Style, and that these Mellengers return'd with Letters from the Emperor but five days before his Death. Now can a Man imagine, that they should spend nine Months in such a Journey to Rome and back again, which even in winter might be performed in less than two? And yet this evident must be done, if Herod did not till the 25th of November following, and yet died in five days after their return.

It therefore is highly probable, and will appear so to any one who reads Josephus carefully, that Herod died some time before the Passover, which was in the 14th of April, in which interval Archelaus might do all that was requisite to celebrate his Father's Funeral, and yet come to Jerusalem, as (c) Josephus faith he did, a little before the Passover; now if his Father died the 25th of November, he must spend four full Months in celebrating his Funeral, which were more than incredible to any who confides that he was soon after intent upon the quickest performance of his Journey to Rome for Confirmation of his Royal Dignity. For tho' in Hereditary Kingdoms, where the Successor is proclaimed the same day that the King dies, and hath no Competitor, these Funeral Solemnities may be deferred for some considerable time; yet seeing the validity of that Will which made Archelaus King, depended absolutely upon the Pleasure of the Emperor, and a Competitor was ready, and appeared as quick as he at Rome, to contest the matter with him by virtue of a former Will, it cannot reasonably be thought that Archelaus would make so long a stay before he took his Journey to Rome.

Objed. Against this Argument it is objected, that the Funeral could not be performed in so short a time, because the very Journey from Jericho to Herodion was, faith Josephus, 200 Stadia, that is 25 Miles; and, faith the fame Josephus, they went only eight Stadia, i.e. one Mile per diem, and so must be 25 days in going to Herodion.

Answ. 19th. This Objection is upon this account highly improbable, that it must either find them a Town at every Mile's end, sufficient to contain so great a Concourse as then attended on the Corps of Herod, or make them lodge many days in the open Field, or Wilderness, in the Winter-time, provided Herod died on the 25th of November.

Answ. 2. adly. It is built upon a false Foundation; for tho' (d) Josephus doth expressly lay, that Herodion was 200 Stadia distant from Jericho, i.e. the Castle of Herodion was at that distance from it; he doth not say they went but one Mile a day, but only that (e) οὐ μόνον ἑς ἤχεας, they came (viz. the fifth day) within eight Stadia of Herodion; i.e. they came to the Town there built by Herod, which faith was within Stadia from the Castle; it being faith he, a large Town like a City, from which there was an Acent of 200 Marble Steps to the Memmea, or Place of his Interment. This being so, I am of the Opinion of (f) Kepler, Dr. Alisii, and Longius, that all that Josephus mentions after the Eclipse, till the Death of Herod, may be comprised within 20 or 22 days, which is the interval between the 15th of March and the 5th of April New Style; especially if we consider that (g) Eusebius faith, that what was done after the 15th of March, was done ἀμφιτομοῖς, by the Divine Vengeance very sudenly till the time of his Death.

Arg. 3. adly. We are assured from (b) Josephus, that it was after the Dictate of Herod had been some time upon him, that Judas and Matthias moved their Scholars to cut down the Eagle Herod had placed upon the great Porch of the Temple, as being contrary to their Laws, judging this time of Herod's Distemper worse than heretofore, the fittest time for the Enterprize; and that they moved it this more confidently, upon a Report that the King was dying, that when he sent to the principal Men of the Jews to assemble about this matter, he was carried to

upon the Gospel of St. Matthew.

and yet the History of St. Matthew, especially according to his supposition, that it relates to what hapned only two Weeks and a few Days before the Death of Herod, plainly proves the contrary; for he informs us, that the Wife Men came to Jerusalem, adding that at their coming thither, Herod was troubled, and all Jerusalem with him; that he enquired of the chief Priests, and Scribes, whole Reliance was there, where Child should be born; and of the Wife Men, then at Jerusalem, what time the Star appeared to them; and this, faith Mr. Whiston in his Harmony, p. 159. was a Consultation at Jerusalem. From thence therefore he sends them to Bethlehem, when therefore he bids them bring him word again when they had found the Child, must he not bid them bring him word to Jerusalem, the place where he consulted with them? Must he not there expect them? When therefore being frustrated of his expectation of their return thither, &c., he sends forth his Officers to slay the Infants of Bethlehem, must he not send them from Jerusalem? And is not all this sufficiently intimated in their Divine Warning, με μαντικονα, not to return back to the place from whence they came to Bethlehem? How therefore could it be that the Wife Men should come to him at Jerusalem but two or three Weeks before he died? Or, Why doth he now deny that Herod was then at Jerusalem, when he sent forth to slay the Infants? Why also doth he say in contradiction to his former self, I believe the famous and unexampled Summons of all the chief of the Jews a little before Herod died in Josephus, was the very same Summons mention'd in St. Matthew for the enquiry of the place where the King of the Jews was to be born, upon the coming of the Magi, and that by consequence the Summons was to Jericho, and not to Jerusalem? Which was so great an influence of a Man resolved to say anything, that never so improbable, &c., would hold, to refute an Hypothesi which otherwise must fall, as can be offered: He is the first, and I believe will be the last who ever entertained such a vain imagination. For, (1st.) That the Wife Men came to Jerusalem, and that at their coming thither Herod was troubled, and all Jerusalem with him, the Text faith expressly: And can it then be reasonably said, that Herod was not then at Jerusalem. (2d.) The Men that up in the Hippodromion were the οικιακοι xal ακοικοι οικιακοι. The Nobles of every Village, (who were then at Court;) nor was there one word said unto them when they were thus shut up. The Men conveyed in St. Matthew.
Additions to the Annotions

Matthew were only High Priests and Scribes, whose Residence was at Jerusalem, and enquiry is made of them where Christ should be born. 2dly. When (1) Herod was dead, Salome and Alexus sent these Men home, who, as they were, into the Villages, or Mind their own businesses, whereas the High-Priests had no ministrums to do there. And, (3dly) "Herod shoo them up to the BOY, as αληθινος το βασιλευ, when he was a dying, and ready to depart this Life, faith Josepbus: And was this a time for him to lay to the Wise Men, Bring me word of the Child, that I may come and worship him? In a word, there is not one word of St. Matthew's Story in Josephus, or of the Story of Josephus in St. Matthew; and can it then be reasonable to think they relate to the same thing? To conclude, this new Opinion confounds the general Doctrine of the Fathers from Origen to Theophylact, that Herod fell into that Difefe, which so tormented him ob cadem Infantium, for the Slaughter of the Infants, seeing, according to this Opinion, he must have lain long under these Torments, and been ready to expire with them, before he did this Fact, it being done, faith this Opinion, but five days before his Death. To come now to consider what Mr. Whiston offers to confirm his Opinion: 1st. He faith, that in the ancient account of the Jewish Passus and Falls, et cæteræ in the Megillah Taaniz, we find the seventh day of the Month Chislev, which answers to our 25th of November, recorded for an Anniversary Holy-day, because Herod the King, who hated the Wise Men, died on that day.

Anfio. Dr. Alix in his Answer to Bishop Usher concerning the true Date of the Death of Herod, faith, That bad Bishop Usher seen this Book, he would never have cited it; for it is not the Megillah Taaniz mentioned by the Mifnah, but a late fabulous, ignorant Author, not known to, and much less credited by the Jews, who do not follow, or agree with him in this matter, and who mentions a Feast in the Month Chislev not known to the Jews, not extant in their Kalendar published by Mr. Selden, nor by Boxtorf, among their occasional Feasts, and which would never have been permitted by Herod's Family, who governed till the Destruction of Jerusalem.

Mr. Whifton faith farther, That this is wonderfully confirmed by the Circumstances of Herod just before his Death, and by the words of Augustus concerning his Barbarity to his Children recorded by Macrobius, it appearing by Josepbus, that Herod was in a strange fury and rage but a few days before his Death.

Anfio. Here the Point in dispute is so plainly, and so fully given up, that if Mr. Whiston will abide by his own words, it must be at an end; for it is evident from the words of Josepbus that he fell into this Rage, or οτι ουκ ήταν απνος το βασιλευ, was exasperated to the utmost Rage, upon suspicion of the contempt of the Jews, and that he was confirmed in this suspicion by the following attempts of the Discipulis of Judas and Matthias, who thereupon are taken by one of (m) Herod's Captains, examined by Herod, then sent to Jericho, and after consultation with the chief Men of the Jews, they are slain on the 15th of March. If therefore Herod fell into this Rage but a few days, yea even just before his Death, 'tis certain that he must die soon after this 15th of March, as indeed he did, and therefore could not live till the 25th of November, that is, eight Months after. He therefore elsewhere contradicts himself, i.e. faith, p. 154. That Herod burnt these Men alive some considerable time before his Death; tho' it is plain from Josepbus, that he did it after that Rage, which faith he, happen'd just or a few days before it.

2dly. To proceed to the words of (n) Macrobius, they ran thus, When Augustus had heard that among the Children within two Years old, which Herod King of the Jews had commanded to be slain in Syria, his own Son was killed, he said, It is better to be Herod's Hog, than his Son. It is observable here:

1st. That as Strabo's faith, There are not wanting Men who look upon this Story of Macrobius, as a meer Fition; as also both Grecobius in his Notes upon these words; (1st.) Because no R. Historian whatsoever, before Macrobius, who lived almost 400 Years after Augustus, nor any Chriftian Writer, tho' both Historians, Commentators, and Homelists, speak largely of the Cruelty of Herod towards the Infants of Bathileum, may any mention of this Jeff, which gives just reason to suppose it is a Fition; like to that other in Philo's Book of Chronology, that Herod had then a Son of two Years old beget by one Salome of the Line of David, whom be then flue. Or, 2dly. We may say with (o) Gratian, That Macrobius finding that the Chriftians kept the Solemnity of Innocent's Day, when, faith Origen, Horum memoria, ut dignum est, in Ecclesia celebratur, the Memory of these Infants is deservedly celebrated in the Church, he out of Error applied, the Jett of Augustus to it.

2dly. These words contain no Tefimony of Augustus about this matter; he only says, It is better to be Herod's Hog than his Son, and this he might say rather upon occasion of

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(1) Josepbus, Antiq. l. 17. c. 10. p. 660. B.

(m) Antiq. l. 17. c. 8.

(o) Cum cupiscit Augustus inter pares ipsos in Syria Herodes Rex Judæarum infra bimatum juvibus interfici, aliquo quoque ipsius occidit, alt melius est Herodis parcum ejus quam filium. Saturnal. l. 2. c. 4.

(c) Videatur Macrobius errore quodam duas Historias ejusdem tempestatis misceat.
of Herod's slaying his two Sons, Alexander and Aristobulus, against his Advice, to which Dr. Ailms refers this Speech, than his slaying Antipater; which being done with his permission, he had no just occasion to pass this Jett upon him for doing that which he himself allowed. Moreover, Antipater being slain by Herod but five days before his Death, Augustus could not hear of it till he heard also of his Death, and then it seems too late to pass this Jett upon him; whereas Alexander and Aristobulus being slain long before, might give a just occasion for it. And he who contradicts the full Affteration of so many Fathers of the Second and Third Century, saying, That our Saviour was baptized when he began to be 30 Years old, as St. Luke also doth, may permit us to question the Authority of Macrobius as to the occasion of a Jeft made 400 Years before, and mentioned by him alone.

3dly. It is evident, that if any Son of Herod's was slain in Pera, among the Infants of Bethlehem, it could not be Antipater, he being neither slain among them, nor near Bethlehem, but alone at a Castle far distant from it. Nor, 2dly, could he be slain at the same time with these Infants, for it plainly appears from Josephus, that Antipater was slain soon after the Eclipse which happened on March 13 the Infants, faith Mr. Whitton, were slain Nov. 20. Antipater was slain not long before the return of Archelaus to Jerusalem, the five days of his Father's Life, and his Funeral Solemnity only intervening; and yet we learn from (o) Josephus, that Archelaus came thither, orderens vis 7 eipjmov sothi6, the Festival being then at hand. Lastly, The Infants were slain whilist Herod was at Jerusalem; for thence he lent forth to play the Children at Bethlehem, whereas he had left Jerusalem, and was gone to Jericho before he slew Antipater, tho' therefore it might so happen, that Augustus might hear of the Relation, or discourse of these Acts of Cruelty at the same time, it is impossible that they should happen both at the same time.

C H A P. IV.

V. 22. 'Exn without Cause.' St. Jerome notes (q) that in quibusdam codicibus legitur fine causâ, caterrum in veris definita sententia est; as if exn without cause, had not been in the true Copies: But how little St. Jerome is to be trusted in these Matters, is evident from this, and many other Instances of like nature; for certain it is, that we find this Word in Justin's Epistle ad Zenon, &c. p. 311. D. Nor is it any Objection against this reading, that in his Second Apology, p. 83, the Word exn is omitted, the whole Citation there running thus, ος εικα ofεις άνω ων έν αινοις της ων, for this is only a brief Recapitulation of the whole: And you may as well argue, that neither Rachi nor Maul were in that Verse, as that exn was not there. All like Instance I find in Ireneus, who when he gives a brief Recapitulation of our Saviour's words, faith, That instead of these words, These do not ill, he commands, Ne irasci quidem, Not to be angry: Yet whenever he cites these words (as he doth thrice, viz. i. 2. c. 56. p. 189. Col. i. 1. c. 27. p. 314. c. 1. & c. 3. p. 120. Col. 2.) he always adds, fine causa, without Cause; so alfo doth St. Cyprian, Tert. i. 3. p. 64. Consl. Apol. i. 2. c. 53. p. 199. So Chrysostome, Euthimius, Theophylacus, without any Hint of a various Reading; so alfo reads the Syriac. And this, with what I have added, Exam. var. Lédon. D. Millii. i. 2. c. 1. I think sufficient to justify this Reading.

V. 27. After these words, forbidden by (7) this Precept, &c. Pertinent here is the Observation of St. Jerome on this place. Discrunt Jurisprudentia, sed natura Miferere quam in actione praemunatur habitat, aurem demittat, etque eam ducat. Their Expositors of the Law said, if a Man sees a Woman whom he loves better than his Wife, let him divorce his Wife and marry her. This audacious Eye our Lord here filtes Adultery; and v. 31, 32, severally taxes their Divorces upon any Cause: See the Note on Rom. 2. 22. V. 24. After these words, Or none at all, &c. (9) add. And therefore St. Jerome here truly notes, that Judaei per Angeli, & urbem Jerusalem, & Templum, & Elementa uranitates, Creatures, Regnat Cornelius venerabantur obsequi, & honore Dei. The Jews are guilty of Idolatry in swearing by Angels, the Temple

(o) De Bello Jud. l. 2. c. s.
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Temple, and by other creatures. And therefore, by Parity of Reason, the Popish, who swear by Saints, Images and Reliques, must be guilty of the like Idolatry.

CHAP. VII.

(5) V. 18. After the words, Evil Fruit, add.] Good here is the Note of St. Jerome, that Judas being once a good Tree, brought forth bad Fruit, when he betrayed his Master. And Saul being once a bad Tree, brought forth good Fruit, when he became a Vessel of Election: Tamidius ergo Arbor bona fructus non facit malos, quam id in bonitis studio perseverat, & malis tamidius manet in fructibus peccatorum, quam id ad penticennii non convertit. So long then as the good Tree persevereth in its Goodness, it brings not forth evil Fruits; and the evil Tree continues to bring forth the Fruits of Sin, till by Repentance it is turned into a good Tree.

CHAP. IX.

(10) V. 6. After these words, truly God, add.] The Jews here say, that it was proper to God to forgive Sins; and this Christ denies not, but only proves, that the Son of Man had this Power also, leaving them to make the inference. The Multitude, indeed, glorified God who had given this Power to Men; in which words, tho' there was a Mistake in thinking that Christ wrought his Miracles as the Prophets did; not by an internal Power residing in them, but only by the Affirmation of the Power of God; yet seeing even this Acknowledgment, tended to the Confirmation of Christ's Prophetic Office, and so to induce them to embrace all Christ's Doctrines and Injunctions, as the Word of God, by this glorified God, thro' our Lord Jesus Christ. Theophylact here adds, That our Lord bid the Paralytic carry his Bed, partly that he saw his Power, & to shew the Cure was real, and not imaginary only; and partly to convince the Multitude of the Miracles thus done by ocular Demonstration.

CHAP. X.

(12) V. 29. A Sparrow falls not to the Ground without your Father.] This as, (a) Buxtorf hath observed, is like that Saying of the Jews, Avicula fine coelo non petit, quanto minus homo, a benedictum non nutruit the Provincie of God, much less a Man.

V. 41. After Pastoral Charge, add.] To receive them in the Name of a Prophet, is to receive them on that account, that they are such. As to learn the Law Life and Law (b) in the Name of the Law, is to learn it upon that account; and to do a thing (c) al if them, or lef them, in or for the Name, is faith he, to do it upon that account, as when they say, Let all thy Works be done, left him seem in, in the Name of Heaven, that is with respect to God, and to his Glory.

V. 42. Πιθήκον Ψιγγας, a Cup of Cold.] (14) Sub. Waters. So Chap. xi. 8. κα μυκας are soft Bread, see Ex. 12. 17. γεναται ψαλιξ, He shall be broken with many stripes. This Ellipsis of the Substantive, as the Grammarians note, is very frequent in the Old Testament. So, 2 Sam. 21. 16. He was girded with a new, add Sword, Psl. 10. 10. that the Poor may fall by his strong, add Paws, Psl. 73. 10. The Waters of a full, add Cup, were wrong out to him. See Gloss. de Nomine. Can. 12.

CHAP. XI.

V. 23, 24. If the Works—had been done (15) in Tyre and Sidon, they would have repented, &c. ] Excellent here are the Words of Mr. Thorndike. "Th' Grotesque and Janus wear these Words insignificantly no more than that in probability they would have repented at the Sight of such Miracles; yet so I find no good Reason to infer, as our Lord doth, that positively, Ophraein, Bethsaida, and Capernaum, shall be tormented more than Tyre and Sidon, Sodom and Gomorrab, because they probably would have repented at the Sight of such Miracles: The same I say to others, who would have our Lord lay only thus: That had these Miracles been done in Tyre and Sidon, they would have repented, but not from the Heart: For in Condescence, is there Reason that Ophraein, and Bethsaida, should fare worse than Sodom, and Gomorrab, because Tyre and Sidon would have repented as Hypocrites; containing no less Sinners than they that repented not? And to say as others do, that God ordained these Miracles to be done at Tyre and Sidon, Sodom and Gomorrab, he would have determined their Wills by his immediate Act to be converted, is to say, that our Lord, by a mental Reservation, says that whereof he expresseth not.

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(a) Lex. Talm. p. 553. (b) Lex. Talm. p. 983. (c) P. 2431.
not the Reason, and fo cozens them who "satisfie themselves with the Reason which "he expresseth. Moreover, were this imme-
icate Act necessary to render even Mi-
racles effectual to induce Men to repent, Why doth our Saviour say, that Tyrre and Sidon would have repented, had the like Miracles been done among them? Or why doth he pronounce thefe Woes upon Choraz-
ain and Bethsaida, and declare their Punish-
ment more tolerable in the Day of Judg-
ment, than that of the most unnatural Sin-
ers, and most vile Idolators, for want of that Repentance, which notwithstanding all the mighty Works that he had done a-
mong them, he knew it was impossible for them to perform, for want of that imme-
diate Act he was not willing to afford them? Why, lastly, doth he do this for a Reafon which did not in the least remove this Diff-
ability? See also Exam. var. lefii. Millii.
L. 2. c. i. n. 5.

C H A P. XII.
(16) V. 39. The Sign of the Prophet Jonas. ] Of Jonas, and his Preaching, these things feem here considerable. (1fl.) That as Jonas was sent to preach to the Gentiles, fo Christ here intimates, that through the Infidelity of the Jews, it should be with his Disciples. (2dly.) That as Jonas prevailed upon the Ninevites, by surviving af-
fter he had been so long in the Whale's Belly; this miraculous Escape, with which they doubtless were acquainted, confirming to them the Truth of his Prophetic Office. So Christ, whilft living, with all his Mir-
cles, prevailed but little; but as he had foretold Job. 12. 32. after his Death, he drew all Men after him. (3dly.) As Nine-
veb repenting then at the Preaching of Jonas, relapsed afterwards to their old Sins; and therefore, according to the Com-
putation of Bishop Uphier, verified the Words of Jonas in the Prophecies of the Punic, a Day for a Year; So the Nation of the Jews, after they had received the Baptifm of John, calling them to believe in him that should come after him, perished by their Infidelity, about Forty Years after the Preaching of the Baptifter to them.

C H A P. XIII.
(17) V. 12. Kαι ἐντοίχον δοτοῖς, ἐπὶ χημίαν πρὸς ἃ ἤτοιν ἢτοιν ὅτι ἂν ἦσαν τὰν νοσμος. Some think the Reading should be here, and Mark 4. 25. as it is in Luke 8. 18. ἐν τάν τεν ἢτοιν ὅτι ἂν ἦσαν τὰν νοσμος. because, they a Man may seem to have what he hath not, but cannot truly have what he hath not; but how then can that be taken from him? Besides our Exposition which renders the Sense thus, What be un-
profitably, or without Improvement hath, is
fully confirmed from Christ's Application of these Words to the unprofitable Servant, who improved not his Talent, Matt. 25. 29. and from the Reafon he assigns, why he
spake to the Jews in Parables; to wit, becau
cause they would not improve the Light which they had received already. Whence Jerome's Note upon the Place is this, That we might not fatisfi this Grievous of Heart, and Heininess of Ears, was the Effect of Nature, and not of Choice, Subjungit cul-
pam arbitrii & dicil, & ciussus fuos claufer-
runt; He subscribes the Fault of the Will; saying, their Eyes have they shut.
V. 33. The Kingdom of Heaven is like to
Leaven. ] St. Jerome here by this King-
dom, understands the Doctrine of the Go-
spel, and faith, It leaves the whole Man, confiding of a rational Faculty of irascible and concupiscible Passions, by directing his Reafon to embrace, and approve true Wil-
dom, turning his Anger into an Harred a-
gainst Sin, and his Defires into a Love of
and longing after Verute; and thefe three Faculties are, faith Theophylacl, the three Measures mentioned in the Parable.
V. 44. To a Treasure hid. ] This Treasure (19)
true, faith St. Jerome, is either Jesu Christ;
in whom are hid all the Treasures of Wis-
dom and Knowledge, or the Holy Scriptures, which are able to make us wise to Salvation, and which contain the hidden Wisdom of God, 1 Cor. 2. 7. See Examen Millii.

C H A P. XIV.
V. 3. After these words, A Child by her, (20) add, ] This Philip mentioned by (a) Jose-
phus died, faith he, in the 20th Year of
Tiberius, and therefore must be living, at the leaff four Years after this time. See Orig. in Matth. p. 230. Esev. H. Eccl. 1. 1.

C H A P. XV.
V. 13. Every Plant which my Father hath (21) not planted, shall be rooted out. ] Hence some infer, faith Jerome, that the Plant which God hath planted cannot be rooted up: But let them hear, faith he, the Words of the Prophet, speaking thus in the Name of God, Jer. 2. 21. I had planted thee a true Vine, but then art thou turned into the de-
generate Plant of a strange Vine? Plants-
vit quidem Deus, & nemo potest eradicard plan-
plantationem ejus, sed quoniam ista planta-
tio, in voluntate proprii arbitrii eft, nullus
alius earn eradicare poterit, nisi ipse prebu-
erit afflentum. God plants, and no other
man can root up his Plantation, but this
Plantation being in the free Will of Man, be-
himself can do it.

Dr. Mill, in this Chapter rejects the
Text in four places, without just ground,
and against plain Evidence for the Reading
of the Text, v. g. in those words, v. 4. πίστις ἐ
waleγει σα, he faith, σα is wanting in
many MSS. in Irenæus and Chrysostom; but
it is in Origen in Matth. p. 244, and in
Theophylact, in the Synec and Arab.; and
theo' it be wanting in the Latin Irenæus, as
being not in the Vulgar: Yet Chrysostom
faith expressly here, πίστις γες ψηλά ἔ
waleγει σα, and the words following, καὶ μητρ
σε ἐστίν ἐστι, shew that σα is to be re-
tained; nor can the words bind us to ho-
nour any other Father save our own.
2dly. Whereas v. 8. the Text faith, τρυγία μο
μὶ διὰ καί ὑπὲρ τοῦ κα breadcrumb autoπα τοῖς
καὶ τοῖς μικροῖς τοι. The Genuin Reading, faith
the Doctor, both here and in Irenæus, Cod.
Alex. & March is this διὰ καὶ ὑπέρ της καβετρικοῦς,
καὶ τοῖς μικροῖς! But (b) Origen, after all his La-
bours about the Septuagint, knew of no
such Reading, either here, or in Irenæus,
for in his Commentary on these words of
St. Matthew, he teacheth, that our Lord
being willing to destroy all the Traditions
of the Pharisees, by a Testimony from the
Prophets, λέγω πωτῆρι βίοι ἀπὸ τῆς Ἱςαὰ
δια διων καὶ αὐτῶ ζεύγος ὄνων ἐπὶ, καὶ εἰπέ δι Κύριο
λέγομε μὲ διὰ καὶ ὑπὲρ τοῦ κα breadcrumb autoπα τοῖς
καὶ τοῖς μικροῖς! He produces a Passage spoken by
Isaiah, which occurs there in these very
words, τρυγία μοι, Ut. And indeed these
words are found there both in the Hebrew,
and the Septuagint; and so our Saviour here
producing a Text like this, could not well say
Isaiah prophesying of you, λέγω πωτῆρι, doubletis produced his words as he found
them there. 3dly. On these words, v. 26.
καὶ καὶ καὶ καὶ καὶ, faith he, is added to the
Text; and yet it is found in Chrysostom,
St. Jerome, Theodotus, the Vulgar Syr. and
Arab. 4thly. V. 30. He rejects καψίς and
v. 31. καλλος υγιες, as Additions to the
Text, against the Evidence of the words;
for if καψίς were not in the 30th Verse,
how comes καψίς καλλος into v. 31.; and
if καλλος be the true reading v. 30. καλλος
υγιες must answer to it, v. 31.

C H A P. XVII.

V. 19. 20. ἔφη δὲ θεὸς τὸν θεὸν, ἢ σαβεῖν
shall be bound in Heaven. Here St. Jerome
notes, That hence some Bishops and Fres-
by doe assume to themselves somevat of
the Haughtiness of the Pharisees: Uf vel
damnent innocentes, vel solvere se noxios
arbitratur, cum apud Deum nononentia
Sacerdotis, sed reorum vita quaeratur. And
he observes from Lev. 14. 7, 11. That as
the Priest is faid to make him clean, or un-
clean, whom he pronounces, upon occular In-
spetion, so be, so the Bishop, or Priest,
she here faid to bind or loose.

C H A P. XVI.

V. 3. 3. Ye Hypocrites, ye can discern the
Face of the Sky, and can ye not discern the
Signs of the Times? Here Jerome again
faith, ἢ σα χαρᾶς κατακτῶν μοι βασιλεύ, whereas tho' the Word Hypocrite be wait-
ing in Chrysostom, and the Vulgar, and
some Versions; yet the Sentence is in all
de Greek Scholaists, and in all the Versions;
so little reason have we to depend upon his
Testimony here. Moreover the Word Hy-
pocte in is in Theophylact, the Synec, and
Arab., and in the parallel Text Luke 12. 56.
and so was certainly the Word used by
Christ; since otherwise St. Luke must have
added to his words.

V. 7. But woe to the Man by whom the (24)
Scandal cometh. ] After faith them, add:

Note
upon the Gospel of St. Matthew.

Note also, that from the defectors of the Fathers, and Commentators on these words, we learn how far they were from thinking that the Liberty of a Viator, or of Persons in a state of trial, was well consonant with a necessity of doing Good or Evil; For Chrysostom, and Theophylact, here observe, that Christ faith this, ή λαβέτε ἀνεξάρτητα τῶν παραβάσεων, λαβέτε ἀνεξάρτητα τῶν παραβάσεων, οὐ διά πνεύματος, not to take away the Freedom of our Faculties, or the Liberty of our Election, or to subject the Actions of our Life to any necessity. St. Jerome here faith, That if it were necessary for a Man to scandalize, fine culpa effect, he would be without blame in so doing. He also well observes the Necessity of this Caution to the Apostles, contending then for: Dignity; for, faith he, Si in hoc vitio permittatur, potest quos dixit audebam vocant per fumum Scandalam perder, dux Apostolos, viderint inter fer de honore pagar. Had they continued in this Vice, they might have given Scandal to those whom they called to the Faith, by contending among themselves for Honour. V. 10. The Son of Man is come to save, &c.] Hence it seems plainly to follow, that they may be lost, thro' their own neglect to cut off their offending Members, or thro' the Offence which others minister, whom Christ came to save: As also from v. 14, that they may perish thro' the Offence of others, whom God would not have to perish; and therefore hath not, by his own Decree of Predestination, designed for Destruction, or left inevitably to perish.

C H A P. XIX.

(25) V. 5. Kai ἀναιω, And be said, for this cause shall a Man leave Father and Mother, &c.] Here also, say the Greek Scholiasts, it was not God, but Adam, who said this; other Interpreters conceit that Moses said this by Divine Inspiration, and so God said it by him; hence the fear, (a) Mr. Selden, represent this as a Law against incestuous Marriages. Or else these may be the Words of Christ, who v. 4. ἀναιω, said to them, He that made them in the Beginning, made them Male and Female, &c. and he said also for this Cause, &c. citing the word recorded, Gen. 2-24; and this seems probable from Mark 10. 6, 7, where the whole words are plainly ascribed to Christ.

(26) V. 9. Et μη ὑμι ποιεῖτε, except for Formalization.] St. Jerome here faith, that if the Woman hath committed Adultery, Non debet teneiri, he ought not to be kept by her Husband, lest he fall under Condemnation, he being pronounced a Fool, and a wicked Perjurer, qui Adulteram tener, qui retinet an Adulteress, as the Septuagint reads Prov. 18. 27. The Greek Fathers lay almost generally it is one of those honourable things to call her out: And (b) St. Austin having said it was permitted, but not commanded so to do, retracts that Saying, as being contrary to the Words of Solomon. He that retains her, says the Apologetic Constitutions is, Φίλος ἡγουμένος ἀνδρός, a Transgressor of the Law of Nature. L. 6. c. 14.

V. 10. Εἰ ἀναιω ἐν ἑαυτῷ, &c.] Gratius (27) Cæsarius and Bois, render alia here the Condition, in which Senle it is frequent a among the Latins; but seeing alia is in Habita, το καλή δεξια, παρακαπνεσθαι, and in Philemonos dux η γῆ the Beginning or Original of the Thing. And Christ is here speaking of the Original of Matrimony, or of what it was η δεξια, and reducing things to that State, why may not the Apostles be conceived to speak thus, if this be indeed the Original of Matrimony, and thou intendest to take from us the Liberty of Divorces which Moses granted, and to reduce Marriage to its first Original, it will not be good to marry.

V. 12, 14. Then they brought unto him a little Children, to the Argument here used for the Baptizing of young Children, it may be answered that they were brought to him, that he might put his hands upon them, and heal them, for Mark 10. 13. Luke 10. 15, they were brought, for ίδε διά κρίνεται, that he might touch them, Now as the Prophets, under the Old Testament, healed by laying their hands on the Diseased, and praying over them, 2 Kings 5. 10. So more certainly were Persons healed by the Touch of this Great Prophet, for as many as touched him were made whole, Mark 6. 56; and upon that account, as many as had Diæseis sought to touch him, Mark 3, 10. See Mark 5. 23, 39, 42.

But to this I reply, that when any came thus to Christ to touch him, or to desire him to lay his hands upon them, in order to a Cure, we find either express Declaration, or sufficient Intimation, that they accordingly were healed; whereas there is not the least Intimation of any bodily Cure wrought upon these Infants, but rather an Intimation of some spiritual Benedictio, it being not here said, ἃς γονέων, he healed, but, ἃς γονέων, he blessed them. 2dly, Christ doth not say, filler little Children that are diseased; or sick, to come unto me, but without Limitation, or Diffinition, suffer them

(a) De Jur. Nat. & Gen. l. 9; c. 2; p. 562.
(b) Retract. l. i. c. 19.
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to come. Nor, 30th, Doth he say, suffer them to come, for they need to be healed as much as those of riper Years, but by Reason which equally belong to all Children both of Parents, who are in Covenant with God, viz. for of such is the Kingdom of God.

It may be farther said, that they brought them to Christ, as the Jews do now their Children to their famous Doctors, or as we do ours to the Bishop, to receive his Blessing. But to this I answer, that had that Cautum then obtained among the Jews; neither could the Disputers reasonably have forbidden them; neither would our Lord have aligned this as the Reason, why they should not be forbidden, for of such was the Kingdom of God.

V. 28. After these words, known Metaphor, add.] Moreover the Greek Interpreters here generally say, καὶ συνετήρησεν ἀνδράς ἐν τοῖς Εβραίοις, Regeneration here signifies the Restoration.

But, (16.) We read of no Affiliors with Christ then, but rather that all shall stand before his Judgment Seat.

The Apostles here are only said to judge the Twelve Tribes of Israel; whereas, as they preached the Gospel, both to Jews and Gentiles, so by their Doctrines shall they then judge both Jews and Gentiles. Rom. 2. 16. Some of the Latin Fathers put a Stigma after Regeneration, and interpret the words thus: You that have followed me in the Regeneration, that is, in Faith and Holiness; but this Interpretation is confuted by the parallel place, Luke 22. 20. which makes this the Reward of their abiding with him in his Temptation, not of their new Birth, in which they could not follow Christ at all.

V. 30. But many that are first shall be last.] Christ speaking here of the Blessings which belong to his Kingdom, and saying, that as to the Participation of them, the Jews shall be the first, seems to confirm the Doctrine of St. Paul, that the Jewish Nation should be converted at the Close of the World, or the last Age, when the Millennium shall begin.

C H A P. XX.

V. 1. The Kingdom of Heaven is like, &c.] The two Explications of the Fathers, viz. (16.) That they who were called at the first Hour, were Adam and Eve, or Enos, and Noah; they at the Second were Abraham and the Patriarchs; they at the Sixth were Moses and the Jews; they at the Ninth, the Prophets. Or, 30th. That this relates to the several Ages of Man to those who are called in their Infancy, as Samuel and the Baptism; or in their Youth, Manhood, middle Age, old Age, cannot be true.

Nor the first, tho' it be as ancient as Origin, if not as (a) Ireneas, because this is a Parable of the Kingdom of Heaven, and therefore can only respect those times, when the Kingdom of Heaven was come among them. 29th. Because of those—many that were called, few were chosen, which is not true of those said by this Exposition, to be called at the First, Third, and the Ninth Hour; not the Second, because this plainly is a Parable relating to the Jewish Nation, v. 16. and therefore not to all Persons called in all Ages and Places of the World.

V. 5. 'Od to 50i μικρὸν.] This faith Dr. Mills from his Vulgar, is Commentarius non Textus, a Commentary added to the Text, but these words are found in Origin, on Matt. p. 407. in Chrysostom, Theophylact, and in all the other Versions.

V. 22. After these word Plantos Radem. 3. (32) 6. add.] This Parable among the Jews, from whom we have reason to conceive our Lord received it, signifies, Læthale polumuir bire, or to soft of Death; as when Christ saith, Father, if it be thy Pleasure, let this Cup pass from me. Thus R. Cave comforts R. Latins, concerning the Death of his Child, by saying of this Cup, multi biberunt, multibibent, many have drank, and many shall drink. It follows, καὶ θὰ βαθύτευσαί τοῦ τοῦτου βαθύτευσαί, βαθύτευσαί; which words, faith Dr. Mills, belong not to St. Matthew, but St. Mark; they being wanting in the Vulgar, St. Jerome, and, faith he, in Origin, who after he had cited these words, χώνευσεν διὰ τούτου τοῦ τοῦτου εἰς τὸ ἐμναίων μικρὸν, adds ἢ δὲ τὰ ἐπὶ Μακάριον δηβήσει, δὲ ἤ τοῦ τοῦτου, καὶ θὰ βαθύτευσαί δὲ τοῦ ἑαυτοῦ, tho' there it be uncertain whether Origin cite Mark for the Owen of the latter Clause, or only for the Change of μικρὸν into τοῦτο. However, these words are found both in the 22. and 23. Verstes in Chrysostom, and Theophylact, and in Basilian Seleucenetus, Hom. 24. p. 134. And again in Chrysostom, Ed. Mor. To. 1. p. 381, 382. and in the Syriac and Arabic Versions. And seeing they are introduced by St. Mark thus, but fesum fai unto them, can ye drink, &c. and can ye be baptized, &c. they were certainly spoken to them by our Lord, and why then should not St. Matthew relate them as our Savio use make them?

C H A P. XXI.

V. 13. To have made it a Den of Thieves. (33) To the Note here add, ] Origin here faith, that besides the Reward they expected for the change of Money, they gave δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισαμονον δισα�ο
upon the Gospel of St. Matthew.


(34) V. 28—31. To the Note there add. ] And in this Interpretation I have the Sufferage of (b) Origene upon the place, who faith, in my judgment the Parable contains τι πεπραγμένη τις ἱκανή τις Ἰσραήλ τις Σαμαριταῖς τι πεπραγμένη τις ἱκανή τις τῶν Ιωάννους, a Discourse of the Infidelity of Israel, and of the belief of the Gentiles. Of the true Opinion are Theophilus Antiochenus, Hilary, Cap. 22. in Matth. St. Jerome, opus imperfectum, Chrysostom, and Theophylact.

C H A P. XXII.

(35) V. 3. The Kingdom of Heaven is like to a Man who sent his Servants, ] Here note that tho' all the Ancients from Origene, except St. Hilary, say that the Servants first sent out were the Prophets of the Old Testament; yet this seems plainly contrary, to the Text, (11.) because this also is a Parable concerning the Kingdom of Heaven, and therefore respecting only those times when that Kingdom was come. 3dly, It is a Parable of a King making a Marriage for his Son, which is generally interpreted of Christ the Bridegroom of his Church, and therefore only can respect the times of his advent. 3dly, The Servants sent out the second time, were sent to the same Perions to whom the first were sent, v. 4. And yet it is granted, that the Servants sent out the second time were the Apostles of our Lord.

(36) V. 13. Bind him band and foot. ] Theophylact here notes, that this present time is the only time of working; in the future all the practical Powers of the Soul are bound, χ' αυτήν τον ανθρώπον δε ἐν την αἰώνιον τινα ἀρχήν, and then we can do nothing good to make a Compensation for our Sins.

(37) V. 16. After these words, Herod was the King for Christ; this also was the Opinion of Tertullian in his Book de Præscriptis. Cap. 47. Of Epiphanius, Hist. 7. and of Philastrius, Cap. 48. And to the end of this Note add. ] Origene therefore rightly conjectures that they were called Herodians, who taught τον Χριστόν τὸν Φαρίσαιον, that tribute Money was to be paid to Caesar; the Soldiers were so called by the Pharisees, faith St. Jerome here, quia Romanis tributa solventem, because they paid Tribute to the Romans.

(38) V. 17. Here Theophylact observes, that as the Sodw dues made their Objection against the Resurrection from the Law of Moses, so Christ confirms that Doctrine from the Law, and from the words of Moses.

C H A P. XXIII.

V. 6. They love the uppermost Rooms: in this the Synagogue, ] There shewing their Pride, faith, Theophylact, where they ought to have taught others Humility.

V. 14. Old are those words, faith Dr. Mill, Origene, and Eusebius do not own, they seem to be put in here from St. Mark and Luke, Prot. p. 42. Col. 2. If we may judge of Eusebius, from whom no place is cited, the Doctor must mistake in both; for Origene expressly cites these words, Hom. 15. in Jer. p. 145. and citing v. 15. in Matth. p. 326. He titles the words, The second Wee denounced in the Gospel of St. Matthew against the Scribes and Pharisees; they are also owned by Chrysostom, Theophylact, and by all the Versions.

C H A P. XXIV.

V. 15. Βασιλεὺς οὐκ εὑρεθήσεται, the Abomination of Desolation, ] to the Note there add: It is tryd, by some, that the Argument used against the Jews, from the Completion of the Weeks of Daniel, that their Messiah must be come, was not taken notice of by any of the Ancients before Tertullian; nor did the Apostles ever use it to that end; but tho' it be not mentioned by the Apostles, yet was it urged by Clemens Alexandriaus in the Clole of the Second Century, Str. 1. p. 320, 331; and it seems here plainly to be referred to by our Lord in these words, When you see the Abomination of Desolation spoken of by the Prophet Daniel standing in the holy place, he that readeth let him understand, viz. the Completion of that Prophecy, and that this also was the Sense of the Ancient Jews, we learn from Josephus, who faith, that at the same time, Χριστόν τον Εβραίον, αυτόν συγκαταλέπτων, την άδικίαν καταλείπων. Sup. το τέλειος λόγος. He writ concerning the Government of the Romans, and that the Jewish Nation should be brought to Desolation by them; and that these things were left on Record, that the Readers, τα γεγονότα σαρωτικά, seeing them accomplished, might admire the Honour conferred upon him by God, Antiq. 1. t. c. 12. p. 355. V. 30. After those words imparted to him afterwards, add ] I confess many of the Fathers, from the Fifth Century downwards, interpret this of the Sign of the Cross; but that Fancy is sufficiently confuted from the

• (b) Apod. Hact. To. 1. p. 456. (c) F. 52. B. 3
the Event, there being no such appearance in the Heavens before the Destruction of Jerusalem, it also is rendered improbable from the Silence of Josephus and Eusebius, which two Historians have given us the fullest Narrative of all the Circumstances relating to that terrible Destruction. In fine, a late (a) Author hath eared us of all our Disputes about this Sign, by shew- ing that as the Sign of Jonas the Prophet, Matth. 12. 39. is the Sign which is Jonas the Prophet, so the Sign of the Son of Man enquired after, Matth. 24. 2, is the Son of Man coming in the Clouds of Heaven. And this Interpretation is confirmed from the parallel places, Mark 13. 26. Luke 21. 27, where instead of the Sign of the Son of Man, mentioned here, we read thus; hereafter shall they see the Son of Man coming in the Clouds: And from Matth. 26. 64. From henceforth ye shall see the Son of Man coming in the Clouds of Heaven. (43)

V. 33. "Ori tyvou teis oan Suyges, That it is nigh even at the Door." This I have interpreted in compliance with our Translation of the Ruine of the Jewish Nation. I now think it more agreeable to this Phrase in Scripture to understand νυν on this ill. He, the Son of Man mentioned, v. 20, stands at the Doors, for so St. James plainly interprets this Phrase, by laying, ἰς οὐκ ἐκκυπτη, the coming of the Lord draweth nigh, ἰς καὶ προεπιθή σου τοῦ ἔθνους, The Judge standeth before the Door, Chap. 5. 8, 9. And St. Luke, by varying the Phrase thus, know that the Kingdom of God is nigh, Luke 21. 31. i.e. The Coming of Christ to execute his Kingly Office on the Jews, and give his Kingdom, thus taken from them, to the Believing Gentiles, Matth. 21. 43. (44)

V. 39. Και ἐκ τοῦ ἐγκυμοσύνης, and knew not till the Flood came." This certain, that they of the Old World had sufficient Intimation of the Judgment threatened to the Nations from Noa's, a Friend of Righteousness to them, 2 Pet. 2. 5, and from the Ark he prepared for the Preservation of himself, and of his Family, before their Eyes, 2 Pet. 1. 7, from the Istiving of his Spirit, by his Prophets, with them, and from the term of 120 Years assigned for their Repenance, Gen. 6. 3. they are therefore here said not to have known this, because they did not savorily improve their Knowledge of it to the preventing of that Judgment. So after all our Saviour's Instructions of them, in the way of Life, the Jews are said not to have known the time of their Visitation, or the things which belonged to their Peace, Luke 19. 42.

CHAP. XXV.

V. 42. See the Defence of the Reading (45) here. Exem. Millii.

V. 15. As they were able to bear, v. 33. (46) after these words: add, So (b) Origin here γαρ γαρ ὑμῖν ὁ θεός ὑμῖν ἔδωκεν τις διάφορους οἱ κριτικοὶ ἡμᾶς τοῦ παρούσα τοῦ τούτον καθορίζεται ἀλλὰ αὐτῷ αὐτὸς καὶ γενόμενος, τοῦ καθορίσται ἀλλὰ αὐτῷ αὐτῷ ὑποτάσσεται, ὁ δὲ θεός ὑποτάσσεται, according to each Man's Ability he gave his Talent; to one Man five, as being able to traffic with them, to another two, as being not sufficient to manage more; and to a third one, as being still more infirm.

V. 7. Thou oughtest to have put my Min (47) key to the Ufurers. That is, faith Jerome, cariter doctibus quod feconatur Apostoli per fingulas provincias Presbyteros & Episcopos ordinantes, i.e. to other Teachers, as the Apostles did, ordaining Bishops and Pres- byters in every Province; which words, tho' they contribute nothing to the meaning of the Text, yet they afford a plain Testimony, that even in St. Jerome's Judgment here, Bishops were placed in every Province by the Apostles themselves. He also adds, that hinc intelligimus Gentilium, & Philo- sophorum bonam vitam recipere Dominum; Hence we understand, that our Lord approved of the good Life of Heathens and Philosophers. I suppose, because this is the best Improvement of their Talents, and all that could be reasonably expected from them, God having given them no other Rule to walk by, and to requiring no more of them than their sincere Conformity to that Law of Nature he had given them.

V. 42. I was hungry, and you gave me no (48) meat.] Here Theophylact well observes, that it is not sufficient to preserve us from that dreadful Sentence, depart from me, &c. that we have done no Evil, if we have been de- ficient in those Acts of Charity, and Merc- y, we owe to the Members of Christ's Body.

CHAP. XXVI.

V. 39. My Father, if it be possible, let (49) this Cup pass from me.] Walsengenius here notes, that it is evident, that Christ could not be truly God, because he could not deliver himself from Death, but was forced to pray to his Father for that Deliverance. I answer, that hence indeed it follows, that he would not do this; but that he could not
not do it, is evidently false: For he, who with a Word, struck all those who came to apprehend him to the Ground, could certainly have escaped out of their hands, had he so pleased.

(50) V. 45. After those words, Sinners of the Gentiles, Gal. 2. 15. add.] Or λαοί δὲνοι τῷ θανάτῳ, sleep hereafter and take your rest. Behold now is no time of sleeping, for the Hour of your and my Temptation is at hand. So Photoninus faith, τῷ θανάτῳ δενοι τῷ ἀνάλογῳ, the word λαοί δὲνοι signifies hereafter: It signifies faith Stephanus, deinceps, politca. So may it well be rendred, Acts 27. 20. 2 Tim. 1. 8. Hebr. 10. 13. and this Interpretation seems to be confirmed by the Word δίνων, added by St. Mark, Chap. 3. 4. It is enough that you have slept so long, or if with the Vulgar, the Glossaries, and our Bibles, we here interpret τῷ ἀνάλογῳ καινών now, as our Tractation doth these words, being rendred interrogatively, give the Sense thus: Do you sleep now, and take your rest? When the Hour of Temptation, and the Traytor is at hand, δίνων it is enough that you have slept so long, arise now, and let us go hence.

Chap. XXVII.

V. 1. Ἡ μεσημβρία ἐγυρκείναι, when the Morning (51) was come.] This was the Morning of the 15th of Nisan, and to the 1st Day of the Feast, as to the Holy Convocation; but the 2d Day as to the putting away Leaven out of their Families, which was to be done on the 14th Day on the Evening. See the Appendix to Chap. 14. of St. Mark, p. 314. Col. 1.

V. 5. After these words, his Bowels gush (52) ed out, add.] Pleasant here is the Imagination of some of the Fathers, that Judas knowing that Christ was to descend to Hell, to bring thence the Souls that were there, went and hanged himself, that his Soul might get thither before him, and so might be thence delivered with the rest. So Theophanes, Hom. 27. p. 202. Theophylact in locum. Better is their Note upon his returnturning the thirty Pieces of Silver, viz. that good Selah parthum est, non debeb retinendi, sed cum ipso felicere rejet, That which got by Wickedness, ought not to be retained, but returned, and rejected with the Sin.

V. 14. Εἰς τὴν ἑβδομάδα & ἀποκάλυψιν Νασί. See (53) the defence of these words, Exem. Millii. bic.

A

D I S S E R T A T I O N

Added to the Note on Chapter xxviii. 19.

(54) O ye therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost: ] In the Note here I have affixed, and I think made, that παναιδιαδόθη here signifies to make Disciples, by teaching the Nations to believe in Christ, that so they might be his Disciples. But then I took care to add, the Caule of Infant Baptism needed not this Interpretation of the Word παναιδιαδόθη; nor was it needful that Infants be made Disciples, any more than that they be made Believers by Baptism, but only that they be admitted, if they be Children of believing Parents, into the Christian Church by Baptism; and that it was no Objection against this Admission, that Infants, whilst they continue in their Childhood, cannot be taught, or believe the Christian Faith; and to confirm these Assertions, I shall endeavour to prove.

1st. That there is nothing in this, or any other Passages of Scripture which prove, that Infants are incapable of Christian Baptism.

2dly, That this Commission delivered to the Apostles, is virtually a Commission, to baptize the Children of believing Parents, or of Parents making a Visible Profession of the Christian Faith.

My first Assertion is, That there is nothing in this, or any other Passages of Scripture, which proves, that Infants are incapable of Christian Baptism. And,

To remove the Arguments offer'd against the Baptism of Infants, from their supposed incapacity, to be fit Subjects of that Ordinance, I offer:

Prop. 1.
Prop. 1½, That no Argument taken from the Baptism used by the Baptist, or our Lord's Disciples, can be sufficient to prove that In- fant's of believing Parents, are to be excluded from Christian Baptism. 1½, Because neither of them by Baptism admitted any Persons into Covenant with God, or into Church-membership, but only called them of the Jewish Nation by Baptism to Repentance, who were in Covenant with God, and Members of his Church already. 2½, Neither of them baptized in the Name of Christ, nor the Baptist, for had he done so, there would have been no question whether he himself were the Christ or not, as we find there was, Luke 3. 15. Nor any occasion for that Question, Why baptized thou, if thou be not the Christ? John 1. 25. He only called them to Repentance for the Remission of Sins, and admonished them in general, that they should believe in him, who was coming after him. Acts 19. And the Baptism of his Disciples was not into this Belief, that their Master was the Christ, for that he forbids them to divulge, till he was risen from the Dead. Matt. 16. 20. 17. 9. And therefore hath not before allowed, or authorized them to do it in that solemn manner: They therefore only did baptize as John had done, into the Faith of the Messias, which was to come, and with that Baptist of Repentance which prepared the Jesus for the Reception of his Kingdom, so that both of them baptized, those who as yet believed not in Christ, whereas the Baptist-instituted by Christ, was in his Name, and belonged only to them who believed in him, and to their Children. It is not therefore as was demanded, that they baptized not those Infants, who could not by an actual Repentance, prepare themselves for the coming of that Messias who was then at hand. 3½, John's Baptism was begun, and ended, before the Covenant of Grace was by the Death of our Mediator confirmed and ratified, and therefore cannot be reasonably thought so fully to seal that Covenant, or to assure us of the Blessings of it, as doth that of Christ, as many as are baptized into Christ, being baptized into his Death. Rom. 6. 3.

Prop. 2. 3½, I add, That as the Incapacity of an Infant for doing that which is required of an adult Person to Salvation, cannot render an Infant dying for, incapable of Salvation, so neither can it render him incapable of Baptism, that he cannot do all that is required of an adult Person, not yet owning Christ, in order to his Baptism; for if that Faith, Repentance, and Obedience which is required of an adult Person to his Salvation, cannot be required of an Infant in order to his Salvation, so as that the necessary absence of it shall exclude him from a Capacity of Salvation, provided that he died in his Infancy or his Minority, then by Parity of Reason, that Faith and Repentance which is required of an adult Person in order to his Baptism, and which he is made a Member of Christ, and is admitted as a Subject of his Kingdom, cannot be required of an Infant in order to his being made a Member of Christ, or his being admitted as a Subject of his Kingdom.

Vain therefore are all those Arguments which are taken from the Examples in the Holy Scripture of adult Persons baptized only upon their Faith and Repentance, v. e. St. Peter says to the Jews and Proselytes who heard the Apostles speak with Tongues, and prophesy, Repent ye, and be baptized in the name of Christ Jesus, for the Remission of Sins; and Ananias to Saul, arise, and be baptized, and wash away thy Sins, calling on the Name of the Lord. Acts 2. 38. 22. 16. But to our honor, that Infants cannot be baptized, because they cannot repent, or call upon the Name of the Lord, is, that if I should argue thus, The same faith in Christ, Repent, and be converted, that your Sins may be blotted out, Acts 3. 19. Therefore the Sins of Infants, who cannot repent, cannot be blotted out; and St. Paul says, Whosoever shall call upon the Name of the Lord, shall be saved. Rom. 10. 13. Therefore Infants who cannot do this, cannot be saved: Christ also faith to the same Jews to whom St. Peter said repent and be baptized, Except ye repent, ye shall all perish. Luke 13. 3, 5. And this Repentance is filled Repentance to Life, and to Salvation. Acts 11. 18. 2 Cor. 7. 10. Must therefore Infants perish, or be incapable of Salvation for want of that Repentance which to adult Persons is the condition of Life and Salvation; if not, why are they thought incapable of Baptism, because, whist Infants, they cannot repent?

When it is said by Mr. Toms, That from these Words of Philip to the Eunuch, Acts 8. 37. If thou believest with all thy Heart, thou mayest be baptized, it appears necessary that the baptized Person should declare his own Faith, it doth as much appear from those Words of St. Paul, If thou shalt confess with thy Mouth the Lord Jesus Christ, and believe in thy Heart that God hath rai- ded him from the dead, thou shalt be saved, Rom. 10. 9. That it is necessary for him that is saved, to confess with his Mouth, and believe with his Heart the Resurrection of the Lord Jesus Christ, and therefore to infer that no Infant can be saved. Hence therefore it doth only follow that the baptized Person, provided he be such as the Eunuch was, a Gentile, to whom the Gospel was first preached to beget Faith in him, must declare his Faith, but not that Infants of believing Parents are to be excluded from Baptism.
Baptism, for want of such a Declaration of their Faith.

When he argues thus, he that believeth, and is baptized, shall be saved; that is, he only, no other, not otherwise: this Globs must damn all Infants dying such; yea it must damn them for not being baptized, that is, for not receiving the Ordinance of which Christ himself, according to the Doctrine of these Men, hath declared them incapable. Moreover, to argue thus, an Infant must believe, before he be baptized, because believing in these words, is set before baptism, is no better than to argue thus; the Infants that is saved must be baptized, because Baptism is set before Salvation.

When others argue thus, we are all made the Children of God, by Faith in Christ Jesus, Gal. 3. 26. and therefore Infants cannot be made the Sons of God by Baptism, because they have no Faith; they might as well argue thus, by Grace we are fasted thro' Faith, Eph. 2. 7. but Infants have no Faith, therefore they cannot be saved; or thus, He that believeth shall be saved, Mark 16. 16. Infants do not believe, ergo all Infants shall be damned. The Apocalypse plainly speaks there, of Persons converted from Heathenism to Christianity, who therefore were baptized being adult Persons. And so also he speaks to them in the Epistle to the Ephesians, and in the Gospel of Saint Mark. This place therefore can with no more reason be applied to the Case of Infants, than the Places cited from that Epistle, and from the Gospel of Saint Mark.

Prop. 3. 3dly, A present Incapacity as to some ends of Baptism, cannot render the Children of believing Parents unfit for, or unable of Baptism, provided they be capable of some others of that Ordinance, this will be evident.

1st From the Example of our Savioor, repairing to the Baptist to receive his Baptism, tho' he was incapable of the chief Ends, for which it was designed, with respect to others. For Christ being without Sin, could neither repent, nor promise Amendment of Life; being the Wifdom of the Father, he could be taught nothing; being the Christ, he could not profess to believe in him that was to come after the Baptist, that is in himself; and yet he comes to Baptism, to profess his Willingness to fulfill all Righteousness: and also that by this Rite, he might be initiated into his Prophetick Office, and consecrate himself to the Service of his Father.

2dly, From the Example of Circumcision among the Jews, which laid an Obligation on all adult Pdfeties, as well as the Jews, to obey the whole Law of Moses, Gal. 5. 2. and to advance to the Spiritual Circumcision of their Hearts, but could lay no such present Obligation on their Infants to do so. So likewise the fame Pdfeties were first to be taught the Precepts of the Law; and then upon the Profession of their Faith; and their Promise of Conformity to them were to be baptized, but this could not be required of their Children, who now withstanding were baptized with them. And therefore to represent it as a thing repugnant to Reason, that a Divine Institution should belong to Persons incapable of understanding the Nature and Ends of it, must highly reflect upon the Wifdom of God, in appointing Circumcision for Children eight Days old, they being then as incapable of understanding the Ends of it, as our Children are of understanding the Ends of Baptism.

Prop. 4. 4thly, Infants are capable, whilst such, of some ends of Baptism, as first of all, some of them, and therefore the Obligation to the Service of the Father, Son, and Holy Ghost, for if Parents, in circumcising of the Male Child, obliged him afterwards to own the God and Israel, as his God in Covenant, and yield Obedience to his Law, Gal. 3. 2. If the Vow of Samson's Parents obliged him to be a Nazarite for ever, Jude 16. 17. If the Vow of Hanna, to which her Husband gave consent, that Samuel should be lent to the Lord for ever, devoted Samuel for ever to his Service, why should we think the Dedication of the Christian Parent insufficient to pass an Obligation on his Child, to serve that God, who made, that Jesus who redeemed him, and that good Spirit by whom alone he can be sanctified? Why therefore might not God appoint this to be done for Children, by that only Rite, which he had instituted for the New Covenant, for entering any into the Number of his federal Servants? That they are capable by this Rite of entering into Covenant with God, so as to be enrolled in the Number of his chosen Generation, and peculiar People, and his holy Nation, is evident, because the Jewish Infants obtained this Privilege by Virtue of their Circumcision on the eighth Day, which therefore Saint Paul reckoneth among their Privileges, Philip. 3. 5. and hence, when by their Parents, this Circumcision was neglected; they are said to have broken his Covenant, Gen. 17. 14. Yea, that Children are capable of entering into Covenant with God, we learn from these words of Moses, to all the People, Deut. 29. 11. Thou stand this Day before the Lord thy God, you and your little ones, that thou shouldst enter into the Covenant of the Lord thy God; that thou mayst be a People to him, and he may be thy God; and if Exclusion from this Covenant was a Loss to the Child, as is apparent from those words: The Infant not circumcised shall
shall be cut off from my People, which in the midst of S徐e must signify, that he shall not be owned as one of them, surely it must be a Blessing to him to enter into this Covenant. 2dly, As they are capable of Obligation, by entering into Covenant; so are they, by it, capable of those Blessings which they want whilst Children. Christian Baptism is appointed for an Entrance into the Kingdom of God, for without that, faith Christ, we cannot enter into this Kingdom, John 3. 5. By this we become Members of his Body, we being all baptized into one Body, 1 Cor. 12. 13. this is the Laver of Regeneration, by which we are born a-new, Tit. 3. 5. this is the Water instituted for the washing away of Sin, and for procuring the Remission of it, Acts 2. 38. 22. 18. By this, lastly, we are put into a State of Salvation, Tit. 3. 5. in the way to escape Death, by the virtue of our Interest in the Death and Resurrection of our Lord Jesus Christ. For, faith St. Peter, Baptism answers to the Ark of Noah, which saved him and his Children, for it now saves us from Death, by the Resurrection of Jesus Christ. Now either Infants are made capable of these ends of Baptism, or they are not; if they are not they cannot, by the ordinary means appointed by God, be born again, and therefore cannot enter into the Kingdom of God, they cannot be Members of Christ's Body, and to cannot be saved by him, who only is the Saviour of his Body, or obtain Remission of Sins; they cannot be interested in Christ's Death, and so to can have no Share in a happy Resurrection from the Dead. If they are capable of these Blessings, it must be either by, or without that Baptism, which is by Christ appointed for the obtaining of these Blessings, if only by Baptism the Cause is gained; if without Baptism, they who affect this, must affix some other Cause, which procures them a Right to these Blessings, which I believe they cannot do. Moreover, Infants of believing Parents, being all the Offspring of Adam, and therefore all obnoxious to Death, by reason of his Sin, Rom. 5. 12. they being born of the Flesh, and therefore Flesh, John 3. 6. and wanting a new Birth on that account, they being without Christ, and Strangers to the Covenants of promise, Eph. 2. 12. till they enter into Covenant with God and Christ, they cannot be delivered from this Death, be born a new, or be in Christ, but by the Grace of God which Christ hath purchased for, and promised to them only who are made some way Members of his Body, and Children of God. Why therefore should we not conceive they should obtain this Favour by that means, which is alone appointed by Christ, for making any one a Member of his Body, and be born again by that Word and Spirit, without which, faith our Lord, none can enter into the Kingdom of God? In a Word, seeing the Infants of Jewish Parents were to be cut off from his People, and from a Covenant-Relation to God for want of Circumcision, why should we think the Children of Christian Parents should enjoy all, or any of the Blessings of the New Covenant without Baptism? Prop. 5. 5thly, I add, that no Objections can be valid against the Right of Infants born of Christian Parents to Christian Baptism, which equally destroy the Right of Jewish Infants to Circumcision, because they, by Divine Institution, had a Right to Circumcision. This therefore no good Argument against their Right to Baptism. 1st, That the end of Baptism, viz. to be a visible Sign of invisible Grace is wanting in the Baptism of Infants; Baptism ceasing before the thing represented by Water, is signified to the Infant. For according to this Argument, Circumcision could be no Sacrament to a Jewish Infant, dying before he could perceive the Signification of it, or know it was a Seal of the Covenant. 2dly, Tho' I own that Baptism, by Water, is Baptism by a Sign of some invisible Grace, viz. the purifying of the Soul, from the Guilt and Pollution of Sin; yet I deny that this is by Divine Appointment, any end of Baptism. 3dly, It is not necessary, by virtue of this School Definition of a Sacrament, which is not founded upon Scripture, that a Sacrament should, de presenti, be a Sign to the recipient; for so it would not be to the Person circumcised on the eighth Day, but only that it be a Sign, or an Alluration to the Parents, and Congregation of God's Grace to, and favourable acceptance of the Child, and his admission into the Flock of Christ, who by appointing for them the outward Sign, shews he is willing to confer upon them the Grace of Baptism. When, 2dly, It is said, that except the Person to be baptized, must be a Baby, and a Penitent, there can be no way to shew who is to be baptized or nor, nor any reason to be given for the Exclusion of any Person whatsoever. This also will be answered from the Consideration of the Practice, and Institution, concerning Circumcision, for that belonging to all Children that were capable of that Rite, Baptism, by Analogy, belongs to all Children born of Christian Parents, admitted into that Covenant, where there is no difference of Male and Female, Gal. 3. 28. and are as capable of Baptism, as the Male Children of the Jews were of Circumcision; all born in Holiness, i.e. seminally holy, as being the Offspring of them who were
were equally an holy Nation, a chosen Generation, a peculiar People, 1 Pet. 2:9. and therefore as fit to be admitted into that Covenant, which made their Parents fo. Moreover the Practice of admitting Professors to Circumcision, from the first Institution of it, seems to plead fairly for the admission of Christian Infants to Baptism. For as in the first Institution of that Rite, God commanded that he that was born in Abraham's House, or bought with his Money, should be circumcised; not that he was to be compelled to it, (seeing that would have been a Profanation of that Sacrament) but that Abraham was to persuade them to it; or if he could not do it, he was to dismiss them, so that no adult Person was to be circumcised without his free Consent, and his Instrucion in the Nature of the Covenant, into which he entered; and yet on his own Consent into the Covenant by Circumcision, his Children also were to be circumcised, so may we reasonably conceive it is with reference to Christian Baptism. Now hence it follows, that Infants are not to be excluded from Baptism.

1st. By reason of their Incapacity, whilst they continue Infants to understand the Nature, or the Ends of Baptism, the Jewish Infants being as incapable, whilf they continued so, to understand the Nature, or the Ends of Circumcision. Or,

2dly. Because they cannot enter into Covenant by their own personal Consent, nor promise sincere Obedience to the Laws of Christ, for the Jewish Infants entered into Covenant with God without this personal Consent, and were obliged to obey the Law of Moses without this Promise.

3dly. When therefore the Anti-pede-baptists argue thus: "That which makes Baptism a saving, is the Stipulation of a good Consent, science towards God, 1 Pet. 3:21, therefore Baptism cannot be salutary to Infants, who cannot make this Stipulation: This is as if I should say, the true Circumcision before God is not the outward Circumcision of the Flesh, but the inward Circumcision of the Heart and Spirit, Rom. 2:29, therefore the Jewish Infants, for want of this, were not to be admitted into Covenant with God, by Circumcision; for the Argument is plainly parallel, the Answerer of a good Confidence is required, that the Baptism may be salutary, therefore they only are to be baptized, who can make this Answer; and the inward Circumcision is required as the only acceptable Circumcision in the Sight of God; therefore they only are to be circumcised who have this inward Circumcision of the Heart.

Prop. 6. 6thly. The Institution of Baptism delivered in these words; Go, teach all Nations, baptizing them, &c. Matt. 28. 19. or thoes, be that believeth, and is baptized, shall be saved, Mark 16. 16. doth not infer an indirect, or consequential Prohibition of Infant Baptism, because these words were not intended to exclude them from their former Right of being admitted into Covenant with their Parents, but only to declare what was required of their Parents to obtain a Right to Baptism, both for themselves, and for their Children. For, 1st, had the Commission given to Christ's Apostles run in these words, Go teach all Nations, Circumcising them, would they have thought that Infants of those Nations had been excluded from Circumcision by it, because they were incapable of being taught; could they especially have understood him thus, who knew their Infants were circumcised at an Age incapable of Knowledge? Why therefore should we judge they thought Infants excluded from these words, Go teach (or profess) all Nations, baptizing them, since it was equally the Custom in making Professors to their Religion, to teach them the Fundamentals of the Jewish Law, and upon their Profession of the Belief of it, not only to Baptize them, but their Infants also. The German, or Professors of the Covenant of Justice, was first to be instructed in the Fundamentals of the Law, the Weight or Burden of it, the Penalties, and the Rewards, or Blessings contained in it, and then to promise his Submission to it; and yet none of these prerequisites excluded the Infants of those Professors; they were first admitted, and then to promise his Submission to it; and yet none of these prerequisites excluded the Infants of those Professors, they being admitted, and their Parents fasting them after so solemnly admitted. Or, why should we imagine, that those Apostles should so apprehend these words, who knew full well that these Conditions were required of the adult Christian Professors, and yet that by the Sentence of the Sanhedrin, they were obliged to baptize his Children, as having Right to Baptism, by his Parents Faith. "Is it reasonable, faith Dr. Still, to think that when our Saviour bid the Apostle gather the Jews and Gentiles into a Church State, they should imagine Infants were to be excluded from it, when the only Nation that was in such a State, and all that were at any time admitted to it, had their Infants solemnly admitted? To this Mr. Tombs answers, (1st,) That they who were born of that Nation, were by Birth, not by Circumcision, visible Members of that Church. Now, (2dly,) this was true, it would evidently prove, that the Infants of Christians are also visible Members of Christ's Church, as having the same Title to it as the Jewish Infants had to be Members of their Church, to wit, that they are born of Christian Parents, and why then are they admitted into that State, by Baptism, when they are adult? 2dly. This is impertinent, it being certain that they
they could not continue Members of that Church without Circumcision, since the want of it renders them Violaters of God's Covenant, and upon that account, to be cut off by Death, or by exclusion from that Church. And 3dy, This Affection contradicts both the words of the Institution, and the confant Opinion which the whole Jewish Nation had of it; for the words of the Institution ran thus, Gen. 17. 11. This is my Covenant, i.e. The Rite by which you shall enter into Covenant with me. To shall circumcise the flesh of your Foreskin, and it shall be a sign of the Covenant between me and you. And Ver. 13. The Child of thy House shall be circumcised, and my Covenant shall be in your Flesh. The Sindicke or Sponsor who held the Child in his Arms till it was circumcised, was called Bapxerbet, the Master of the Covenant; and when the Child was circumcised, the Father said, blest be the Lord who hath commanded us to cause this Child to enter into the Covenant of Abrahom, so certain is that the whole Jewish Nation thought they entered into Covenant by this Rite.

Mr. Tombs faith, that our Saviour's Words Matth. 28. 19. are to be expounded ed not according to the Apprehensions of the Apostles at first, for they mistook him Acts 10. 14. But as the Words did express his Meaning.

Now I grant that the Apostles misbook the meaning of those words, Go teach all Nations baptizing them, thinking the former Words related only to the teaching of the Jesus dispersed thro' the World, and to the Profylytes of all Nations they had made. Acts 11. 19. But this is much to our Advantage, for seeing they did this in Compliances with the received Tradition of their own Nation, that it was unlawful to conceive with the Gentiles, as being uncircumcised and unclean, we may be more affered that they acted in baptizing them according to the received Tradition of their Nation, that Rite being used by them to make the Gentiles clean. 2dy, Our Lord was pleased to correct their Error about the Persons to be taught by a miraculous Vифon vouchsafed to Peter; seeing then we read of nothing done to correct their other suppos'd Error, we have no reason to believe it was an Error, but rather to judge it a true Interpretation of the extent of their Commission. It being therefore unquestionable among those Disciples to whom our Lord directed this Commission, that the Children of Jews and Profylytes were admitted to enter into Covenant by the same Rite and Ceremony by which their Parents did so; tho' they were as incapable of understanding the ends of the Institution, or doing what was required of the Parents to fit them for the Institution, as our Children are that being thought fitful for their Admission, quod a Parentibus eorum falli sunt, which the Parents did by their own free Choice and Faith: It being also evident that our Lord chose that Baptism for the admission of Persons into his new Covenant and Church, by which they Profylytes were cleansed, and fitter to enter into the Jewish Church, what cause have we to think either that Christ's Disciples would not so understand his Commission, as to surrender it to the same Persons who formerly were admitted by the same Rite, or that Christ did not intend it so, as to include the Infants of believing Parents, and then the Admission of them must not be thought an Alteration of Christ's Institution, or an Addition to it, but only a right Understanding of it, and as an Institution of Baptist, instead of that Circumcision which was to cease under the new Covenant, as being only a Rite appointed for the entrance into the old. In fine, supposing some Persons sent to the Indians from Churches which retain Infant Baptism, with this Commission, O teach the Indians baptizing them; could those who were thus sent, conceive the Intent of this Commission to be to exclude the Infants of believing Indians, if not, then must it not be thought our Saviour's Purpose to exclude them by the like Words spoken to them who baptized the Infants of believing Persons, and which were necessary for such a Commission as sent them to the unbelieving World. For tho' this Commission, as Mr. Tombs says, went from our Saviour, and not from the Jewish Church; yet since it was a Commission given to Persons who even after they had own'd the true Messiah, and had received the Holy Ghost, were very tenacious of their Jewish Rites; and since it concern'd a Rite of common use in their Church, and by which they cleansed the Infants of all those who came into Covenant with God as Profylytes, applying to them the same Rite by which their Parents were fitter to enter into Covenant, our Lord in this his Institution expressing no dislike to that way, and saying nothing of the unfitness of it to a Gospel State, must in all reason be suppos'd to approve the doing of it after the manner of that Church. And Lastly, This will farther be confirmed by returning a clear answer to the Arguments produced to prove that Infants are excluded by the Words of this Commission. As Argument 1. 1st, It is not lawful faith Mr. Tombs, where Christ hath assigned the thing to be done expressing the Qualification of the Persons, to do it to others, or otherwise.

I answer, Hence it only follows, That no Heathens are to be baptized, till they be first taught to believe in Christ: Extend it farther, and 1st, It cuts off all the Members of a Christian
Christiander Church from Baptism, for the Argument runs as strongly thus, where Christ hath appointed the thing to be done, and expressed the Qualification of the Per son, it is not lawful to do it to others, but the only Persons aligned in this Communion to be taught and baptized, are those from the Heathens or unbelieving Gentiles, therefore it is not lawful to teach, or baptize a Jew, or any Persons who were never Heathens; and for the Quakers and Soc nians who deny Water Baptism to be a standing Ordinance, must be in the right. 2dly, It was not lawful for the Jews either to baptize, or circumcise an Heathen, till he was taught the Fundamentals of the Jewish Law; but will it hence follow, that it was unlawful either to baptize or circumcise their Children before? And yet the Catechism is parallel, for teaching was undoubtedly the Qualification affi gned for the adult Heathen to be admitted a Prof yste of Justice, and therefore by this Rule it was not lawful to admit his Children.

Argument 2d. They who are to be baptized, must be taught to observe all things which Christ commanded his Apostles. An. To. The Text doth not say they must be first taught all these things, but rather they must be first taught to believe in Christ, then baptized, and after taught to observe all Christ's Commands, and this Interpretation is certain from the Practice of the Apostles, who instantly baptized whole Houses on the Belief of some, or all of them, that Jesus was the Christ, without any further teaching. 2dly, The Heathen who was to be admitted as a Prof yste of Justice, was to be first taught the Fundamentals of the Law of Moses, before he either was baptized or circumcised. But was it therefore requisite that his Children should first be taught? Again, all that were born in Abraham's House, or bought with his Money being his own, are to be circumcised, as for those taken in War, Abraham was to persuade them to it, and if they would not be persuaded, to diffuse or sell them, if being of Age, they consented to circumcise them, (for to compel them to receive Circumcision, had been a Prof anation of that Ordinance) must therefore their Children be circumcised only when they could consent?

Argument 3d. Go teach all Nations baptizing them, cannot be meant of them whirlpools, but when taught to believe, and so when made Disciples.

An. It was absolutely necessary that Heathens should be first taught to renounce their Idolatry, and to believe in Christ, before they were baptized in his Name, as it was necessary for Idolatrous Heathens to own the true God, and to believe the Law of Moses, before they were admitted Prof ystes of Justice, and so baptized and circumcised, but as it was not therefore necessary that their Children should so believe that they might enter by the same Rites into the same Covenant, so neither is it necessary for Children born of Believing Parents under the Gospel Rite.

Argument 4th. To be baptized in the Name of Christ, is to own Christ, as it appears from the Words of the Apostle, were you baptized in the Name of Paul? 1 Cor. 1:13.

An. The Argument is here simply speaks of those he had converted from Heathenism to the Faith of Christ, and therefore must be obliged by their Baptism to own Christ as their Saviour, but hence it will not follow that their Children may not be baptized till they could do so. The adult Persons who were admitted as Prof ystes to the Jewish Religion, were first obliged to own the God of Israel, as the true God, and the Law of Moses as derived from him; but yet when they had done this, their Infants were admitted both to Baptism and Circumcision, though they could do neither of these things.

Prop. 7th. Had Christ intended to exclude the Infants of believing Parents from this Sacrament, there was great reason for his e Special Prohibition, but little indeed of his Command upon his Intention to admit them, or of express naming them in a Communion to baptize directed to the Members of the Jewish Church, to whom Pseudo-Baptism, faith Dr. Lightfoot, was so well known, usual, and frequent in the Admission of Prof ystes, that nothing almost was more known or frequent.

1st. There was no need faith he, to strengthen it with any other Precept than that which converted Baptism into an Evangelical Sacrament, for Christ took Baptism into his hands, and converted it into an Evangelical Precept, as he found it, this only added, that he might promote it to a more worthy and nobler use. The whole Nation knew well enough that little Children used to be baptized, there was no need of an (express) Precept, for that which had been ever, by common use prevailed. If a Royal Proclamation should now issue out in these words, Let every one on the Lord's Day resort to the Publick Assemblies in the Church, would
would it be reasonable thence to argue, that Prayer, hearing of Sermons, singing of Psalms, were not to be performed in the Publick on the Lord's Day, because there was no mention of them in the Proclamation, there being no need to mention of the particular kinds of divine Worship to be celebrated there, when they were always and everywhere well known and always in use before the Proclamation. The Case is the very same in Baptism; Christ instituted it for an Evangelical Sacrament, whereby all should be admitted into the Gospel Covenant, as heretofore it was used for Admission of Prophets to the Jewish Religion, the Particulars belonging to it, as the manner of baptizing, the Age, the Sex to be baptized, &c. had no need of a special Rule, because they were by common use of them sufficiently known to the most ignorant Men.

On the other hand, there was need of a plain and open Prohibition that Infants and little Children should not be baptized, if Christ would not have them baptized: For it was common before, for the whole Nation of the Jews to baptize them, had Christ designed to have that Custom abolished, it is reasonable to presume he would have openly forbid it. Therefore his Silence, and the Silence of the Scripture in this matter, is a Confirmation of the received Practice. This Mr. Tombs retorts thus: If Christ had intended to continue Infant Baptism, had there not been great reason he should have positively told us so, but had he considered that Christ spake not to us, but to them who were Jews; and that he did this when he was giving this Commission to them whom he found still very tenacious of the former Rites, he would have seen it more reasonable to conceive, that had Christ intended a Prohibition of that Rite for the future, and by it so great an Alteration of the State of Infants, in reference to their Church Membership, he had far greater reason positively to say he intended that Alteration of the State of Infants, than by his Silence tacitly to permit them to go on still in the Observation of that Rite, since they who were so unwilling to underhand his plain Commission of preaching to the Gentiles contrary to their received Traditions, would be more unlikely to underhand his Silence as a Prohibition of the like Tradition.

Prop. 8th. We have great reason to conceive that Christ and his Apostles did admit of Infants Baptism, and thought the Practice of it lawful, and suitable to the Gospel state: For 1/3, 'Tis certain that our Lord's Disciples thought Christ's Command to teach all Nations concerned only the Jews and Prophets of Justice of all Nations, for they still look'd on all the Gentiles as unclean, th'o' they were Prophets of the Gentiles, and deemed it unlawful to go in to, or converse with the Gentiles; Acts 10. 28. 11. 3. And this Opinion they held after they had baptized thousands; and could they then imagine that his Commission excluded those who by the Law of Moses were admitted to Circumcision, and by their constant Custom were baptized together with their proleptely and believing Parents. Since notwithstanding the teaching prerequisite to the Admission of Adult Prophets of Justice, and their especial Caveat de ists non nisi sponte circumcidenta, of not circumcising them without their Consent, they both baptized and circumcised their Infants, must not they also be supposed to have dealt thus with the Infants of their proleptely Parents to Christianity; especially considering that they thought of nothing less than the changing the Customs and Traditions then received among them, Acts 20. 21. Among which this was one, (a) That he is no Propheta who is not baptized, as well as circumcised, and that without this he is still a Gentile, and unholy. zdy, That Baptism is a Rite of Initiation to Christians, as Circumcision was to the Jews, appears from the Apostle's Declaration Col. 2. 12. That in Christ we are circumcised with the Circumcision made without hands, and consisting in the putting off the Body of Sin, we being buried with him in Baptism, and thence concluding we do not need the Circumcision of the Flesh, whence it may justly be inferred, that Baptism is Christ's Ordinance for the Admission of Infants of believing Parents into the Church of Christ, as Circumcision was of old for the Admission of the Infants of the Jews into his Church and Covenant; for if it had been otherwise, and Infants under Christianity had not been received by any federal Rite into Covenant with God, the Object of the necessity of Circumcision as to them, would have been still in force, they entering into Covenant by no other Rite, and to remaining Strangers from the Church, and as much Aliens from the Adoption, the Covenant, and Promises, as Gentiles were, which sure the Jews would have objected to the reproach of Christianity, if truly they could have done it; for the more averse to Christianity they were, the more ready would they be by such Arguments as these to shew the Impeccibility of that Institution, and the Advantage of the Jews on this account above the Christians. For Instance, (2) Sted. p. 23. 25.
This page discusses the beliefs surrounding the Church, baptism, and the importance of being a Christian. It mentions the necessity of being born of water and the Holy Ghost to be a Christian, and the formation of the Church. The page also concludes with a historical note on the 24th Chapter of St. Matthew, discussing Mr. Whiston's dissertation and the significance of his work in relation to the Gospels.
"Sign of his coming to Judgment, and of the end of the World. I. on the contrary, have affirmed, and proved by three Arguments, that the Question is indeed but one, and concerns only the Destruction of the People, and the Temple, and the Polity of the Jews, and the Signs when this was to happen.

That two distinct Questions are offered to our Saviour, he proves from the Account given of them, by St. Matthew, whose first Question, tell us when these things shall be, relates to the Destruction of the Buildings of the Temple; his second, what shall be the Sign of thy coming, and of the end of the Age? relates, as Mr. Whiston thinks, to the Signs and Tokens of Christ's coming to Judgment, and of the end of the World. To which I answer, That there be indeed two Questions in St. Matthew, but then they both relate to the same thing, viz. when these things should happen to the People, and Temple of the Jews, Luke 13. 34, 35. 19. 43. 44. and what Signs should precede, or accompany that Destruction.

Argum. 1st. First, tho' the Words of St. Matthew are larger than the Words of the other Evangelists; yet, being all inspired Persons, they cannot contradict, or thwart each other. Now St. Luke faith expressly, Chap. 21. 7. That the Question of the Disciples were there twofold: When shall these things be, and what is the Sign when they shall come to pass: St. Mark, Chap. 13. 4. faith as expressly they were there; Tell us when these things shall be, x, 2, ò μὴ δἰκαίωσαι μιλεῖς ἐν τῷ δόξα, τοῦτο ἐκλήθη, and what is the Sign when all these things shall come to pass; seeing then that (a) Mr. Whiston grants, that τοῦτο, ταώρα, ταώρα τοῦτο, these things, and all these things, refer particularly to the Buildings of the Temple, which were to be destroyed in that Age, without any Relation to the Day of Judgment, and the Signs thereof: And fixing both St. Mark, and St. Luke expressly say, that the second Enquiry was when τοῦτο ταώρα, all these things were to come to pass, or ἐκλήθησα, to be consummated, St. Mark, when they must either contradict St. Matthew, in saying this was the second Enquiry of the Disciples, or else their second Enquiry in St. Matthew, must relate to the same thing, to wit, to the Destruction of the People, and the Temple of the Jews.

Argum. 2. My second Argument, for Confirmation of my Opinion, is this; Christ so answers to the Questions, touching the Signs of his coming, as manifestly to shew they were contemporary with the Defoliation of the People, Polity, and Temple of Jerusalem, saying, Ver. 27. as the Lightning cometh from the East, and shineth to the West, so shall it be moreover the coming of the Son of Man be, Matt. 24. 27. for ver. 48. where the Carcasses (i. e. the Jewish People) is, there shall the Eagles be gathered together, i. e. the Roman Army, whose Ensign is the Eagle, so that the coming of that Army to destroy them, and the coming of the Son of Man, must be contemporary. And again, ver. 37. 39. as it was in the Days of Noah, so shall it be moreover the coming of the Son of Man be, for two shall be in the field, two grinding in the Mill, the one shall be taken, and the other left; ver. 40. 41. which words are followed in St. Luke with the same, Where there Carcasses is, there shall the Eagles be gathered together, Chap. 17. 34.

Now to this Mr. Whiston replies only by this hasty shift, that the 27. & 28 Verses in St. Matthew are misplaced, and belong to their fellows, ver. 37th of the same Chapter. Which if Men may say at Pleasure, all Certainty from the Connexion of the Words in Scripture is destroyed.

2dy, Why doth he say that they are placed here without any visible Connexion. When the Connexion runs so clearly thus, bearken not to them, who say that Christ is in the secret Chambers, for the coming of the Son of Man will not be secret and obscure, but bright as the Lightning, &c.

3dy, The same words in St. Matthew follow the same words, Luke 17. 27, as will be evident, by comparing Math. 24. 23. with Luke 17. 23. and μή ἔδωκας, Math. 24. 26. with μὴ ἔδωκεν, Luke 17. 23. so that if the words of Christ be not misplaced there, they cannot be misplaced here.

And, 4thly, place them where you will, the Argument hath still the same Force to prove that the coming of the Son of Man must be contemporary with the coming of the Roman Army to destroy the People of Jerusalem; this being given as the Reason, why the coming of the Son of Man should be so conspicuous, that where the Jews were, there should the Roman Army be gathered together to destroy them.

Argum. 3. My third Argument is this, by comparing the words of Christ elsewhere, with those contained in these three Evangelists; this will be farther evident, for Christ's faith, Mark 9. 7. there be some standing here who shall not taste of Death, till they see the Son of Man coming in his Kingdom; and Math. 26. 61. within a while ye shall see the Son of Man sitting at the right hand of Power, and
and coming in the Clouds of Heaven; when therefore it is said, Matt. 24. 30. Mark 13. 26. Luke 21. 27. Ye shall see the Son of Man coming in the Clouds of Heaven with great Power and Glory; this Advent must be whilst some were living that then fled by Christ, and within a while, and so at the end of the World.

Now in reply to this, behold a noble Criterion, viz. the Word in all these places is not ὄλοθρος, but ἑξέχομαι, not present, but coming, and what then? Will he not be ἑξέχομαι present, when he is come in his Kingdom? Will not his ἑξέχομαι be ἡμαίη, his advent be his coming? But faith Mr. Whiston, no Example can be given out of this Discourse, of the using the Word χωρίς in any other Sense, but of the Presence and Appearance of Christ at the last Day. I answer, 

1st. Let him produce Examples of Christ's coming in the Clouds of Heaven, in Power and great Glory; and I will undertake to prove his χωρίς used in another Sense elsewhere.

2dly. I have proved already, that it is used of Christ's coming to destroy the People of the Jews, Matt. 24. 27. Luke 17. 24. I have proved also, that it must bear this Sense, when (a) St James speaks twice of the ὑποταγανία τῷ κυρίῳ coming of the Lord, Chap. 5. 7, 8, and when I come to vindicate my Interpretation of 2 Thess. 2. I shall prove that it bears the same Sense there, ver. 8. And,

3dly. St. Mark, Chap. 9. 1. brings in Christ speaking thus: Verily, I say unto you, there be some standing here, who shall not taste of Death, till they see the Kingdom of God come in Power, and St. Luke, Chap. 9. 27. I say to you of a Truth there be some standing here who shall not taste of Death till they see the Kingdom of God come; whereas it is evident that Kingdom must come, and its fame of that Age were living, when then the same St. Luke faith, Chap. 21. 24. When you see these things come to pass, know that the Kingdom of God is near. If he speaks of the fame Kingdom of God then must that also come in the fame Age; if of the Day of Judgment, why doth he immediately add, Verily, I say unto you, this Generation shall not pass away, till all these things be fulfilled; which words, faith Mr. Whiston, have no Relation to the Day of Judgment, Page 292.

That τοις οὖσιν αἰώνα, signifies the end of the World, he attempts to prove from the Signification of the Word. But,

1st. It appears from St. Mark, that what in St. Matthew is εὐρήκειν υἱοθετησάντα τον ἀνθρώπον, the Sign of the end of the Age, is the fame with what is the Sign, τοις μισθοις υἱοθετησάντα, when all these things shall be accomplished. And that it is the fame with the end of the Jewish State, appears from the whole Thread of our Lord's Answer, For to this Enquiry he answers, Matt. 24. 6. Mark 13. 7. Luke 21. 29. You shall hear of Wars, and Rumours of Wars, but the end (you enquire after) is not yet; and ver. 17. He that endareth, or ἔρχεται, to the end, shall be saved; and ver. 14. The Gospel shall be preached, in ἐν τῇ ἐλκυσθείς, the whole Roman Empire, πρὸς τό, ἐρχόμενοι τῆς ἀλήθείας, and then shall the end come; that is, ἐποίησεν αὐτοῦ, the Desolation of Jerusalem, Luke 21. 20. now the Gospel was preached thus throughout the World, faith St. Paul, Col. 1. 6. 23 about eight Years before the Destruction of Jerusalem. Till then Mr. Whiston can find any other end mentioned by the Apostles, to which our Lord returns this Answer, he must be forced to grant, that this is an Answer to their Question, τοις μισθοις υἱοθετησάντα τον ἀνθρώπον, i.e. concerning the end of the Age they enquired after. Moreover, when the Apostle says, that Christ appeared, ἐν τῷ ἐκκλησία προφετεύων, at the Consummation of Ages, to take away Sin by the Sacrifice of himself. Heb. 9. 26, and then adds, that he shall come, ἐν υἱοθετῷ, a second time without a Sacrifice for Sin, for the Salvation of them that expel him. Must not the ὑποταγανία τῷ κυρίῳ, the end of Ages, signify a time as different from that of the Day of Judgment, as was our Lord's Passions, from that Day, which is not yet come. And, lastly, Why is he thus confident, when he hath not returned one Word of answer, either to Dr. Hammond, on this Chapter, note (b), or to Dr. Lightfoot on the place.

2dly. Moreover, Mr. Whiston owns that "the Apostles look'd upon these two Questions, as belonging to the same time; and imagin'd that our Saviour would not destroy Jerusalem, and its Temple, till he came to put an end to the present State of the World, at the Day of Judgment: And this, faith he, appears by the Words of the Question, set down, in St. Mark and St. Luke, which evidently shew, that they did not distinguish them in their own Thoughts, but look'd upon them as coincident. Now tho' it doth not follow hence that these things really were coincident, yet it doth follow that, to inform them of the Time and Signs of the Destruction of Jerusalem, was all our Saviour had to say, in Satisfaction to their Question; for surely he answers fully, who E
answers to all that they intended to enquire after. Add to this, That it neither is, nor can be proved, that Christ in these three Chapters gives any one Sign of the coming of the Day of Judgment; for the Signs he mentions, evidently relate to the Σκληρος, or Affliction of the Jews, and are immediately connected with them, as will infallibly be proved: 'Tis therefore certain that in these Chapters Christ doth not answer to this Question, What is the Sign of thy Coming, and of the end of the Age in Mr. Whiston's Sentences.

3dly, 'Th' he is very confident that the Jews had no Notion of any Age to succeed after that of the Destruction of Jerusalem; yet seeing their Evangelical Prophet speaketh of Christ as of the Father, τι μισθωτος αὐτωι, of the Age to come. Isa. 9. 7. Seeing St. Paul in his Epistle to them, speaketh of an εἰρηνος κόσμος, a World to come, Chap. 2. 5. Seeing the Prediction of their renowned Elias runneth thus, That as there was two Thousand Years To-bu, or before the Law, so should there be two Thousand Years of Continuance of the Law, and two Thousand Years of the Messiah; and St. Paul faith in Allusion to these three Ages, That upon the Christians of his time were come, τι εἰρηνος πόλις, the end of the Ages, τονος 1 Cor. 10. 11. And that Christ had appeared ἐν υἱῳ τοῦ θεοῦ, at the end of the Ages, to take away Sin by the Sacrifice of himself, Heb. 9. 26. And seeing the Jewish Writer spake so frequently of an Ἡλωμ Ἡβς, and Vetter, or an Age future and to come in the Days of the Messiah, why might not the Apostles speak in their own Phrase of the Consummation of the Jewish Age?

The second Thing in which we differ is this, That he affers that only what occurs in this Chapter, from the 4th to the 28th. Verfe, is to be expounded of the Destruction of Jerusalem; whereas I affirm, That from thence to the 35th, and probably to the 43d. Verfe, all is to be expounded of the Destruction of the Temple, and Jerusalem, and People of the Jews, and of the Signs and Occurrences relating to that Destruction.

Now here let it be noted, that if the Discourse in St. Matthew concerning the Destruction of Jerusalem ends at the 28th. Verfe, it must end in St. Mark at the 23d. and in St. Luke at the 24th. Verfe; because the 25th. Verfe in St. Luke, and the 24th. in St. Mark, answer directly to the 29th. in St. Matthew. Now against this I have made a particular Differtation in my Appendix to Matt. 24. to which Mr. Whiston hath not returned one Word of Answer: To which I add, That the Arguments produced against his Opinion in the Notes on that Chapter, seem to be demonstrative, especially these two.

1st, The Argument taken from the plain Connection of the Words following v. 29. with the Words preceding, which faith (a) Mr. Whiston every Body will allow, are to be expounded of the Destruction of Jerusalem; For St. Matthew having said, v. 21. That then shall be great Tribulation. Adds v. 29. That shall be visible ἡ ἡμέρα, immediately after the Tribulation of those Days, the Sun shall be darkened, &c. And St. Mark having spoken of this ἡμέρα, Tribulation that should happen in those Days, v. 19. Saith v. 24. That ἡ ἡμέρα τούτος, in those Days, after this Tribulation the Sun shall be darkened, &c. St. Luke faith v. 23. Woe to them that are with Child, and give Suck in those Days, for (in those Days) there shall be great Tribulation and Wrath upon that People, and they shall fall by the edge of the Sword, and V. 25. (in those Days) there shall be Signs in the Sun, and in the Moon, &c. St. Matthew goes on, and says v. 30. ὅτι τότε, and then (i.e. immediately after that Affliction) the Son of Man shall appear in the Heavens. St. Mark says, v. 26. ὅτι τότε, and then (in those Days of Tribulation) shall they see the Son of Man coming in the Clouds with Power and great Glory. St. Luke v. 27. faith, that τότε then shall they see the Son of Man coming, &c. Is it not therefore evident to a Demonstration, that all these things which Mr. Whiston refers to the Day of Judgment, were to happen immediately after that Tribulation, and not almost two Thousand Years after it? St. Mark adds v. 27. καὶ ἀνακαίνησις, then shall be shed his Angels to gather his Elect, &c. Plainly connecting the fending of them with that time, and so demonstrating that the same Words Matth. 24. 31. must belong also to that time. Moreover our blessed Saviour faith to the Jewish Sanhedrin, Matth. 26. 64. ἀνακαίνησις within a while. And in St. Luke Chap. 22. 69. καὶ τοῖς ἐν τῷ φασίν, this time shall ye see the Son of Man sitting on the Right Hand of Power, and coming in the Clouds of Heaven, which affirms us that the like Words mentioned in all these Chapters of the three Evangelists, cannot relate to his coming at the Day of Judgment, but only to his coming at, or about the time of the Destruction of Jerusalem. Now from these things we may easily discern the Inconformity of Mr. Whiston's Sentences of the Words of St. Luke, Chap. 21. 24. Jerusalem shall be troden down till the times of the Gentiles be fulfilled. καὶ οὕτω τῶν ἡμερῶν, and there shall be signs in the Sun, &c. That the Fulness of the Gentiles was to come in before these things should happen: For he doth not say, that καὶ οὕτω τῶν ἡμερῶν, after the Fulness of the Gentiles is come

(p. 296.)
upon the Gospel of St. Matthew.

come in, there shall be Signs, but that there shall be in those Days Signs, and that then shall they see the coming of the Son of Man in the Clouds, which, as it is proved, cannot re-
late unto Christ's Second Coming.

nally, my Second Argument is this. That after our Lord had spoken of all these things which Mr. Whiston fa hath relate unto the Day of Judgment, he adds these Words, v. 34. 

Verily I say unto you, this Generation shall not pass away, till all these things (before mentioned) be fulfilled. Where it is observable that these Words in all the three Evang-
elists, follow the Words which Mr. Whiston fa hath are spoken of the Day of Judgment; whence it is evident that they cannot relate only to the Deffruction of Jerusalem, unless all the things mentioned before relate to that Prophecy; or to some Seafon which was to follow in that very Age, for otherwise to make our Saviour, after he had faid so many things relating to the Day of Judgment, add with an Alleviation, Verily I say unto you, this Generation shall not pass away, till all these things are fulfilled, is to make him avar, with an Alleviation, a manifest Un-
truth; and surely that Interpretation must be false, which gives the lie unto our Saviour: And indeed his Paraphrase on those Words, (a) "I have given you the Signs of the De-

fation of Jerusalem; but as for your oth-
er Question about the Time and Signs 
of the great and general Judgment, do not 
think to confound them with the other. That I confidently say is not a Paraphrase upon any Words of the Evangelists, but a plain Addition to the Text, and the pure In-
vention of the Brain. I proceed now to an-
swer what Mr. Whiston offers to the con-
trary. And,

18. Whereas he observes, "That (b) in 
that part of the Discourse which belongs 
to the Deffruction of Jerusalem, our Lord 
still speaks in the Plural; but in that part 
of it which directly belongs to the Day of 
Judgment, the second Perion Plural is not 
once used."

The Fallacy of this Observation appears 
from Matth. 24. 32. Son 5 ovwos μὴ μὴ δοθέντες, 
learn a Parable from the Fig-tree. And v. 33. 
εἶναι, even fo ye. So Mark 13. 28. 29. 
and Luke 21. After the Evangelists had fad 
v. 27. Then shall they see the Son of Man 
coming in the Clouds, he adds; And when 
these things come to pass, then shall the 
Lord come, with great power, and with 
glory: And then follows the Parable of 
the Fig-tree in the Plural Number. But faith 
Mr. Whiston here, our Saviour returns to 
caution them about the Observation of the 
Signs before the Deffruction of Jerusalem; to apparently doth he beg the Question, that there is a difference between us, being only this, whether our Lord in the intermediate Words from v. 28. to v. 33. speaks of the Day of Judgment, or of the Deffruction of Jerufa-

lem, and so indiscreetly doth he make our 
Saviour, without any Intimation, leap from one thing to another: In fine, if the preceding Words relate to the Day of Judgment, the Parable of the Fig-tree must relate to the same time, as the Connection shews; for both in St. Matthew and St. Mark, after these Words, Then shall he send his Angels, and 
gather his Elect from the four Winds, which are 
the Words most likely to refer to the Day of Judgment, immediately follow these 
Words, and therefore, therefore from the Fig-tree learn that the whole of this Scriptor. 

Doughty Observation comes at last only to 
this, that there be three Verfs in which 
Christ speaks not in the Plural Number 
from v. 28. to v. 32. exclusively. And for this rare Invention, I return him this, That 
there be five Verfs, viz. from the v. to the 
15. in which he doth the like, Mr. Whiston 
thereby hath only the Glory of being the 
Inventor of an Observation manifestly faffe, 
and not worth a Ruth, were it as true as the 
Gospel.

His second Observation is like unto the first, 
"viz. "That in all this Discourse our Savi-

our useth different Numbers of the 

Nouns when he speaks of the Deffruction 
of Jerusalem, and of the Miseries of the 
3. Jesus, either antecedent or consequent, 
and when he speaketh of the Day of Judg-

ment. In the former Cafe he always fifies 
them the Days of Vengeante in the Plu-

ral, but in the latter he speaks only of one 
great Day, and one great Hour, which in 
the Phrafe of the Jesus, and ours ever 
finse have been confined to the end of the 
World, and the Day of Judgment.

Afia. I am not willing to spoil the good 
Man's Observations; yet if, I must tell him 
that I doubt the truth of his first Observa-
tion, that the great Day and Hour both in 
the Phrafe of the Jesus, and of us Christianis, 
have been still confined to the end of the 
World, and the Day of Judgment. For Joel 
2. 31. θύμω καὶ πέμψω προς τους ἑλλήνους, 
the great and terrible Day of the Lord is 
mentioned, and this St. Peter plainly inter-
prets of the Day of Christ's first coming. 
Acts 2. 20. The Prophet Malachi Chap. 3. 1. 
speaks of a Meffenger to be sent to prepare 
the Way of the Lord, and of the Lord's 
coming after him to his Temple, and then 
ennquires, v. 2. Who shall abide the Day of his 
coming, and who shall stand when he appear-

(a) p. 300. (b) p. 295.
Additions to the Annotations

eth, which Verse faith Dr. Pocock, relates to the Deftruction of Jerusalem, by the Romans, about the 70th Year of Christ; and Chapter 2, he adds, behold, I tell ye, ye shall see Zervab the Prophet, yeou 6. 9. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. of the Iudæans, ita. 34. 8. 4. of Zennanahr, and his People, v. 31. 1. 2. 3. 4. 5. 6. to the Deftruction of Egypt, Ezech. 37. 7. and that in words as plain, and free from milita-

cal Expressions, as the words of Christ, and this very Deftruction being foretold by Joel, in the very words of Christ, Chap. 2. 31. 1. 15. Why should not that Tribulation, which, faith our Lord, was such as was not from the beginning of the World to that time, nor even should be after, Matth. 24. 21. be represented in the like tragical Expressions? In fine, his Observation is al-

do on this account imperative, that where that Day and Hour occurs, we allow that the words may be interpreted of the Day of Judgment, tho' whoever fer-

iously considers, Matth. 24. from ver. 37. to the 42d, and Luke 21. 34. 35. 36. will be few enough to think, that they primar-

ily refer to the Deftruction of the Israel Nation.

We also grant, that the latter part of the 24th Chapter of St. Matthew, and the whole 25th belong to the Day of Judgment. But then note,

1st, That Dr. Lightfoot very probably conjectures, that the Discourse of Christ, upon this Subject, ended at Verse 42. or 44, as in St. Mark, and St. Luke it doth; and that the words following were, as St. Luke places them, Chap. 12. 29. spoken at another time, and upon another occasion, tho' because they also well accord with this place, and this occasion, and do there as well as here, follow the Exhortation given, Verse 42. St. Matthew hath added them to this Chapter.

2nd, This dreadful Judgment of God upon the Wicked, unbelieving, and impe-

rant Jew, being the most signal Preludi-

um
upon the Gospel of St. Matthew.

that our Lord immediately paffes from it, to a Discourse on that Day, it being his usual manner, upon occasion offered, to advance to a Discourse on Matters of the highest Moment.

Additional Annnotations on the Gospel of St. Mark.

C H A P. I.

NOW after that John was put into Prison, Jesus came into Galilee preaching the Gospel of the Kingdom of God; v. 15. and saying the time is fulfilled, and the Kingdom of God is at hand.] So Matth. 4. 12. When Jesus had heard that John was cast into Prison, he departed into Galilee; and v. 17. From that time he began to preach, and to say, repent for the Kingdom of God is at hand; Till that time, say the Fathers, and the Schoolmen also, that Jesus, who waited for John's Testimony concerning him. Accordingly St. Peter represents Christ, as beginning thus to preach from Galilee. And as baptized in the river Jordan, after the Baptism which John preached was ended, Act. 10. 37. Now hence it is evident, that his coming into Galilee, mentioned Luke 4. 14. must refer to the same time, that so all the Evangelists may accord together; as appears farther from the following words, v. 15. He taught in the Synagogues, and was glorified of all, and v. 17. He went into Capernaum, and was teaching in their Synagogues on the Sabbath Day. For we learn from Mark 1. 21. 22. that this was done after that John was put in Prison, v. 14. and also from the words of St. Luke, which say, v. 14. That a Fame went out thro' the whole Region concerning him; for we are assured, from Matth. 4. 12. - 24. that this also followed St. John's being cast into Prison.

D ays of Abiathar the High-Priest. } Good Mr. Whiston hath given us an ingenious Treatise upon this Place, in which he attempts to shew, that neither the Abimelech, nor the Abiathar, mentioned in the History of David's eating the shew bread, were High-Priests at all; but another Abiathar, not mentioned at all there, but 2 Sam. 14. 3. was then H.Priest: And I who never am backward to yield to Evidence, will give him the Honour of having found out the best Solution of this Difficulty that I have yet seen, when he hath answered these ensuing Arguments.

Argument (1st.) That Josephus, who being a Jew, and a Priest, and who mentions the Genealogy of their High-Priests carefully preferred to his days, and is must be supposed a competent Witness in this Case, titles that very Abimelech, who gave David the shew bread, and who was slain by Dog, six times Abimelech the High-Priest. Abiathar his Son is also several times called the High Priest by the same Josephus. It is no sufficient Answer to this, to say, as Mr. Wh. doth, that neither Abimelech, nor Abiathar, are called High-Priests, but the one is Abimelech the Priest, the other Abiathar the Priest. For it is a certain Truth, from Eleazar, the Son of Aaron, in the Book of Deuteronomy, to Hilkiah, in the Clofe of the Book of Chronicles, not one Person is by Name called N. N. the High Priest, tho' there was all that while an High-Priest in being. Now what Reason is there to deny, that Abimelech Hacor signifies Abimelech the High-Priest, when no other Name is given to any High Priest in Scripture, for above 400 Years: Of less Importance is it to say, that we read not that either of them officiated as H. Priest, in the great Day of Expiation, when we read not of any one that did so in the Books of Samuel, Kings or Chronicles.
Argument 2d. That Abimelech was High Priest, is proved from the Accusation which Doeg lays against him, that he enquired of the Lord for David, 1 Sam. 22. 10. and from Abimelech's own Confession, that he had done the same thing before, v. 15. and by the Testimony of (a) Joseph, saying, that he did, ὑπὸ τοῦ καθηκοντος, oft consult the Oracle for him: Whereas the High Priest alone, having on the Epod of Judgment, had not Abimelech been H. Priest, he neither could have done so, nor could he reasonably have accused of doing it.

To this it is answered, That Abimelech prayed, or enquired of God for David, but no Circumstances being mentioned, it does not appear, whether it was any thing more than affording David a Place in the publick Prayers of the Tabernacle, or the lending him the sacred Garments, and giving him proper Opportunities for his own Enquiries (as a Prophet) of the Almighty.

But sure 'tis better to say nothing, than to use such Foul Shifts as these, be required of the Lord for him: that is, he prayed for him, or gave him a Place in the publick Prayers of the Tabernacle, or lent him a Linen Epod to enquire in, let him shew one Instance of any Priest that is ever fail to enquire of the Lord, besides the High Priest, and he will say something to the Force of this Argument, which is yet left in its full Strength; let him shew one of the consecrated Epods that were lent to a Lay-man, or where lending one an Epod, or giving him a Place in the publick Prayers of the Tabernacle, if then there were any such Prayers, or any such usage, signifies not Shaal to belebav, i.e. to enquire for him from Jehovah, and he will say something pertinent to this Objection. As for Rebecca, the required not of a Priest, but, lay the Jews, of a Prophet; and this did long before there was any High-Priest wearing an Epod, by God appointed for this very end. And, faith the Bishop of Ely, it is most reasonable to think, that the went her self, and enquired at the Shechinah, or Place of the Divine Presence, and the Lord answered her by an Angel, Gen. 25. 23.

Argument the 3d. That Abimelech had then the Epod to enquire by, is evident because when Abijah his Son fled thence to David, he carried the Epod in his Hand; he went down, faith the Septuagint, ἔγειρεν καὶ ἐκ ἑαυτοῦ ἐξελέτησεν ἐπὶ τὸν Ἱδον ἐν χειρὶδ. And that this was the very Epod to which the Breastplate was annexed, the Bishop of Ely proves, (16.) Because it is not filled a Linen Epod, such as the Priests used, but emphatically the Epod. (ady.) Because when David was about to enquire of the Lord, he spake of what to Abijah, thus, bring bither the Epod, 1 Sam. 23. 9, 30. 7. Whereas, had it been only a Linen Epod, it could have done him no Service in his Enquiries. This being so, if David himself enquired of the Lord, by this Epod, he invaded on the Priests Office, and so was guilty of the highest Sacrilege; but if he made this Enquiry by the Mouth of Abijah, the Son of Abimelech who was plain at Nob, then was Abijah H. Priest, and fo Mr. W.'s Scheme is overthrown. Some think, faith the Bishop of Ely, that David put on the Epod, and then asked the Lord's Advice, but that is a great Mistake; for the H. Priest was the Perfect appointed by God, to ask Council of him, for the supreme Governor, Num. 27. 21. therefore David spake these words, by the Mouth of Abijah, when therefore it is said, that David enquired of the Lord, it is reasonable to conceive, that he did this both in the Places mentioned; and 2 Sam. 2. 1, 5, 19. by the Person appointed by God to ask Council for him, i.e. by Abijah the H. Priest; these being all Cases concerning War, in which the Ordinance of God appointed the chief Governor to ask Council of him. Josh. 27. 24, 21. and hence this very Paraphrase is used, when other Men asked Council of the Lord in the like Cases. So Judges 1. 1. The Children of Israel asked Council of the Lord, who shall go up for us against the Canaanites; and Chap. 30. 18. they arose and went up to the House of God, and asked Council of God, saying, Who shall go up first to the Battle against Benjamin? and again, v. 23. but that they did this by Phineas the H. Priest is evident from these words, v. 27. 28. And the Children of Israel enquired of the Lord, for the Ark of the Covenant was there in those Days, and Phineas the Son of Eleazer, the Son of Aaron stood before it in those Days. So Saul asked Council of the Lord, 1 Sam. 28. 5, 7. but this he did by Abijah the H. Priest, v. 6. Sec. v. 18.

Obj. But faith Mr. Wh. " The H. Priest, " in the latter end of Saul's Reign, was " with Saul, and not with David. For " Saul, a little before his Death, enquired " of the Lord, and the Lord answered him " not, neither by Dreams, nor by Urim, nor " by Prophets, 1 Sam. 28. 6; which words " surely imply, that Saul had ceased Enquir " ing to be made by Urim, which being pecu " liar to the H. Priest, doth shew that " the Jews H. Priest was then with Saul, " which we know Abijah the Son of A- " bimelech was not.

Ans.  

(a) Antiq. l. 6. c. 14. p. 156.
Anf. This is a considerable Objection, to which I shall not answer as some do, that Saul had cau[ed another Ephod to be made, or that he sent to David to enquire of Abisa-thar in his behalf, for there is no Evidence for the Second, and the First could do him no Service, he having no High-Priest to enquire by. But I answer, That tho' it be said that God answer'd not Saul by Urim, md that only is put in because it was one usual way of Answering, nor because Saul had try'd that way, for he himself speaks to Sa-muel thus, God is departed from me, and an-swereth no more, neither by Prophets, nor by Dreams, v. 15, making no mention at all of his not Answering by Urim. And David observes, 1 Chron. 13:3. That Saul, after the evil Spirit came upon him, enquired not at the Ark, as formerly he had done, 1 Sam. 14:18. So that this Passage as it is translated, seems only to say, that God gave him no An-swer at all by any of the usual ways: Not by Dreams, because the Spirit of the Lord was long since departed from him. 1 Sam. 16: 14. Not by any Direction of his Prophets, because he had slain the Lord's Prophets; not by Urim, because he neither had the Breast-plate of Urim, nor an High-Priest to consult, and lastly translate the Words thus, Saul feared ve jecheal, for he had enquired of the Lord, viz. Since the time of the being rejected of God, and the Lord had not an-swer'd him by any of these ways, and then this Text is important: And of such Translations of the Hebrew, the Inferences are ve-ry many. See Glosiæ de verbo f 3. Tr. 3. Canon 46.

Argument the 4th. That Abiathar the Son of Abimelec, who was slain at Nob, was High-Priest, is proved 1st. Because Josephus three times calls him so, viz. 1. c. c. c. Philo. p. 207. 4. 7. 11 p. 247. 18. 2dly. Because he was removed by Solomon from Urim, High-Priesthood, was the name Abiathar who was with David in his Exile; for he was that Abiathar who bore the Ark before David, and who was afflicted in all in which David was afflicted. 1 Kings 2. 26. which agrees only to that Abiathar who was the Son of Abimelec slain at Nob.

To this Mr. Wh. answers, That there was an Abiathar who was the Son of Abi-jab, who was High-Priest in the Days of Saul, when David and his Men did eat the Shew-bread: That he had a Son named Abimelech, who was High-Priest in the Days of David, and this is the Abimelech mention'd 2 Sam. 8. 17. in these words, And Zadok the Son of Abiathar, and Abimelech the Son of Abiathar, were Priests, and this Abimelech had a Son named Abiathar, who was High-Priest after him, and this was the Abiathar removed by Solomon, and not Abiathar the Son of Abimelech of Nob.

Now to this I reply, That he offers no Proof that his first Abiathar was the Son of Abijab, or that his Abimelech had a Son named Abiathar, or that either of the three were High-Priests. The Text now cited, faith that Zadok and Abimelech the Son of Abiathar were Priests, but that cannot signify that they were High-Priests, because there could not be two High-Priests together, and therefore the Bishop of Ely, and the Generality of Commentators say these two were the chief of the Family of the Priests, next to the High-Priest which was Abiathar, and who were called Secondary Priests, 2 Kings 25. 18. And whereas Mr. Wh. faith of his supposed Abiathar, that he was afflicted with David, by undergoing the peril of a Spy in the time that Abijam was in Jerusalem, and David was fled from him, let any reasonable Person judge, whether on the account of the peril of to few Days, if indeed he lay under any peril, he could have been said to have been afflicted, Beecol, in all the things in which Da-vid had been afflicted. Sure the Words of the Bishop of Ely here are much more agreeable to the History, viz. That this Abiathar un-derwent all the Hardships which David endur- ed in his Exile.

But faith Mr. Wh. "If that Abiathar who was deprived by Solomon was the Abiathar of the Family of Ithamar, and Son of A-bimelech of Nob, supposing that he began his Office at Thirty, as the Priests did, and continued with David Forty Years, he must be a very old Man, almost Eighty Years old before he died, whereas this contradicts God's Threat against the Family of Ely, that all the encrease of his House should die in the flower of their Age, and that there should not be an old Man in his House for ever." 1 Sam. 2. 33. But I answer, in the Words of the Bishop of Ely on 1 Sam. 2. 33, That this Threat did not belong to all the Family of Ithamar, but only to the Family of Ely, 2dly, Seeing King David died when he was Seventy Years old, 2 Sam. 5. 4. And seeing there could be no Age set for the High-Priest's entrance on his Office, that depending on the Death of his Father, Abimelech coming to an untimely end, Abiathar might be very young when he first entered upon his Office, and begin it as the Priests after did at Twen-ty, and so be not much above Sixty, when David died: And lastly, when that Threat had been executed in such a dreadful manner by the slaughter of the Priests at Nob, we may reasonably conceive that one single Per- son made an Exile, and afflicted in all that David was, might be the Sentence he had done to that good King, and the Affiliation he had already suffered, have his Life pro-longed above Sixty or Seventy Years.

CHAP.
C H A P. III.

(3) V. 19. After these Words should obey even such PERONS, add, (a) Origens indeed declares his Belief that Judas judo ev?sev was once a finerre Believer: For faith he, had Christ found him at the first to have been a Thief, he would not have committed the Bag to him. Whereas, since he continued the Bag to him, when he had found him fo to be, and his APOTHESES, even after he had pronounced him a Devil, John 6. 70. (for he fell from it only by his Transgression in betraying his Master, Acts 1. 25.) I see no necessary Reason why he might not appoint him the Bag, even tho' he knew he was addicted to Theft. 2dly, He also argues thus, Christ sent him as he did the rest of the Apostles, attended with the Power of Miracles, and with Communion to lay to any City where he came, Peace be to this City, and with a Promise, That if a Son of Peace was there, that Peace should rest upon him, if not, it should return into their Bosome, which faith he, Christ would not have done, had not Judas then been a Son of Peace. But 3dly, Christ hath informed us that Miracles might be done even by the Workers of Iniquity, Mat. 7. 22. 23. 2dly, The twelve Disciples were sent by two and two, Mark 6. 7. And fo one of them being finerce, and a Keeper of the Word of God, John 17. 6. This Prayer for Peace might come upon them that were worthy for his sake, rather than for the sake of Judas. This Opinion therefore of Origens, as it is not certainly true, to neither can it certainly be disproved.

C H A P. IV.

(4) V. 22. To the Note here add.] Hence also observe, that had Christ's Apostles so obstinately delivered or writ the Gospels, and those other Scriptures which contain the Rule of Faith even in things necessary to be believed, or done unto Salvation, as the Romanists pretend they did, they must have hid this Candle under a Bushel, and not have manifested it to the World, as Christ here requires them to do.

V. 24. 25. Moreover, what can be more evident than this Inference from these Verxes, That the Word of God read and preached being the ordinary Instrument of our Conversion, and a Saviour either of Life unto Life, or of Death unto Death, Conversion must depend partly on our Attention to it, our Care to meditate upon it, and fix it in our Hearts, and so act faithfully to it in our Lives: and that Christ by adding these Words as a Motive to take heed to what we hear, that to them that thus hear shall more be given, doth plainly teach us that the salutary Efficacy of the Word of Life depends partly on our Affection to, and our Improvement of what we have heard, and partly on the Disposition of the Heart, to wit, his Freedom from a prevailing Love to those Enjoyments and Pleasures of the World which avert our Thoughts from this Attention, and so choke the Influence of the Word, and hinder our Reception of it into good and honest Hearts: And also that our Neglect so to improve it, is our own wilful Fault, or our Neglect to do that which God hath enabled us, or would upon this Care enable us to do; and therefore is thus threatened with the Removal of those means of Grace we so unprofitably do enjoy. See the Note on Mat. 13. 19.

C H A P. VI.

V. 6. ἐκδοσαί τοις ἐκείνοις ἱνα δοκίμασιν ἔχωσιν, and be (6) wondered because of their Unbelief: So when the Centurion by his Aniwer had shew'd the strength of his Faith, Christ marvelled, and said to them that followed him, I have not found so great Faith, no not in Israel. Mat. 8. 10. Whereas, had not God vouchsafed sufficient Power to those of Israel to believe, as well as to the Centurion, what ground can we imagine for this marvelling, for sure Christ could have no sufficient cause to marvel either that Faith should be found where it was, or not found where it was not, if believing depended on an omnipotent Act of God producing Faith in all that did at any time believe, (unless that could be a just ground of marvelling, that God by his Omnipotence could work Faith in whom he pleased) or that Man should not do more than he had Power, or than God would enable him. Verfe 11. 33, 36, 51. The Reading of the Text is defended. Examen Milli bic. V. 26. Καὶ τῷ ἐκείνῳ, at least they might touch the hem of his Garment.] So καὶ signifies Acts 5. 15. Καὶ ό, &c., that at least the shadow of Peter might overshadow some of them, and 2 Cor. 11. 16. Καὶ ὁ ἄρεγχον ἀθέατοι με, yet as a Fool receive me.

C H A P. VII.

Ver. 9. Καλώς ἀλλήλης, full well ye reject the Commandment of God.] Here it is proper to observe from Suidas, that the Word καλώς ἀλλήλης, καὶ ἀφινόμενος, by way of Refusal and Denial: So the Scholiast, upon on the Word καλῶς used by Euripides, in Rantis, faith ἡ καλῶς ἄφινομενος, ἀφινόμενος.
on the Gospel of St. Mark.

C H A P. VIII.

(5) V. 31. Kai μετά τριών ἡμερῶν ἀναστάτω, and after three days to rise again.] Here note, (iβ,) That it is ten times expressly said, that our Lord rofe, or was to rise again the third day, viz. Matth. 16. 21. 17. 23. 20. 19. Mark 9. 31. 10. 34. Luke 9. 22. 18. 23. 24. 7. 46. Ad. 10. 40. And so the Exposition which is most used, both in our Lord's Predictions before his Death, and in his and his Apostles Language after his Resurrection, being this, either that he did, or should rise again the third day, and the History of our Lord's Resurrection agreeing fully with it, these other Forms of Speech which are but once or twice found in Scripture, must be interpreted, so as to accord with the Exposition so frequent in the Holy Scripture.

2dly, Observe, That according to the Language both of the Hebrew, and the Greek that is said to be done after so many Days, Months, or Years, which is done in the leaf of those Days, Months, or Years. So Deut. 14. 16. At the end of three Years, Seventy v

V. 13. After Matthew 21. 25. add. [Or (10) to own him as a Prophet sent from God, saying, that he had a Devil, v. 26. And it is probable, that both they and the Sadducees did this, because he had filled them, a Generation of Vipers, Matth. 3. 7. And tho' we do not read that they gave occasion either to his Imputation, or to his Death, yet may we reasonably conceive, that they who thus thought, and spake of him, were well pleased at it: whence Christ might say, they did unto him what they lifted; it being not for fear of them, but only of the Multitude who accounted him as a Prophet, that Herod, for a Seafon, was restrained from killing him, Matth. 14. 3.

V. 23. To the Note there add, [This the (11) Grammarians call αὐθεντής, or αὐθεντικός, i.e. Articulum definitivum, as defining or particularising the thing which before was spoken of more generally, and then it signifies nimirum, unde dict, to wit, that is to say, and thus we find it four times used in one Chapter, Luke 22. 4. Judas consulted with the H. Priest, v. 3. ut viderit, to wit, how he might betray him, v. 23. And they began to question among themselves, v. 23. day, or night, to wit, who of them should be that should betray him. And v. 24. And there was also a Contention among them, v. 23. ought to do, 24. to wit, which of them should be the greatest, which Chap. 9. 46. is varied thus, 24. ought to do 46. to wit, which of them should be the greatest, which Chap. 9. 46. is varied thus, 23. ought to do οὕτως to wit, which of them should be the greatest, which Chap. 9. 46. is varied thus, 24. ought to do, to wit, which... And v. 37. That which is written of me must be fulfilled, v. 37. αὐθεντικός to wit, that Scripture which faith, and he was numbered with the Transgressors. And accordingly the words may be here rendered: And Jesus laid unto him, to wit, if thou canst believe, &c.

C H A P. X.

V. 14. Teotroω, of such is the Kingdom of (12) God.] That is, faith Theophylact, of those who have by exercise, Ἓδοικεν to wtrn&aups;i λύτρων, F to wtrn dispersing the evil one. See 2 p. 259.
Additional Annotations, &c.

ate Phileas, that innocence which Children have by Nature. In his Note on Matth. 18, 5, he faith, we are to be like Children, καὶ τὰ ἁπάντα, καὶ τὸ αὐτόν, not as to their Ignorance, but as to their Innocence. And Chap. 19. 14. of such is the Kingdom of God; that is, faith, τὸ ἁπάντα καὶ ἀναπέμπη, of those who resemble them in Innocence, and freedom from sin.

CHAP. XI.

(13) V. 13. To the Note here add, ] a) Orig. ament, this Figtree was αὐτόν τοὺς λαοὺς, a Tree representing the People of the Jews, saying, οὐκ ἔχεις ἄνοιγμα αὐτόν σου, this was a living Figtree, and therefore heard a Curse suitable to its Condition, for ἐπὶ τὸν Δακτυλία ἕκαστον Ἐκκλησίας, καὶ τὸν γένιον αὐτόν ἔθανε ὁ Κύριος ἡ Συναγωγή τομὲν τοῖς κακοῖς τοῖς παιδισμα τῶν ἴδιων εὐλογίαν, and therefore the Synagogue of the Jews is unfruitful, and shall continue fo till the Fulfilment of the Gentiles doth come in.

CHAP. XIII.

V. 14. To ἔγνω τινὰν Δακτυλίαν, ομοφιλίαν, this Reading is vindicated. Examen Miliii, in locum.

CHAP. XIV.

(14) V. 41. Ἀριστῆς, Sat est, it is enough.] This Sense of the Word is something rare, and Stephanus himself could only produce one Instance of it, viz. these Words of Anacreon, Ἀριστῆς θάνατον ὁ τάφος, sufficient, jam video eam; yet will it not seem so strange, if we consider, that in effect it bears the ordinary Sense of abstinence in both places; for here it is the same with, you may abstain from watching any longer, And in Anacreon it signifies, the Painter, now I see but, you may abstain from making any Picture of her. He that would see more Instances of the use of the Word in this Sense, may consult the Notes of Gataker on Antoninus. L. 4. §. 49. p. 178.

See the Text vindicated, v. 19, and v. 70. See Examen Miliii, ibid.

CHAP. XV.

V. 14. And Matth. 27. 13. Τί γὰρ ἄνοικτον ἑκαστὸν.] Stephanus, and other Critics note, that here, and Acts 19. 35. τί γὰρ ἄνοικτον, the Participle γὰρ seems redundant, which also our Translation seems to own by not translating it in either of these Places; yet doth it rather seem to be here, as elsewhere it is, a rational Particle, and to have an elegant Relation, by way of Answer, to what went before. So when the High-Priest had said of Jesus Crucify him, Pilate's Answer is, Why should I crucifie him, for what Evil bath he done? And in the latter place, the Town-Clerk, to appease the Cry of the Rabble, Great is Diana of the Ephesians, v. 29, answers, What needs this Cry, for who knoweth not that the City of Ephesus is a Worshipper of the Great Goddess Diana.

CHAP. XVI.

After these Words, see the Note on John (16) 20. 17.add. ]

Objection the 6th. Here it is said, v. 12, 13. that the two Disciples returning from Emmaus, told these things, (concerning our Lord's Resurrection) to the Residue, neither believed they them. But Luke 24. 34. tis said that at their Return, they heard them saying, The Lord is risen indeed, and bact appeared to Simon.

Answer. They said this indeed, but not with a firm Faith, excluding doubting; for after this Jesus himself appearing to them, doubtful Thoughts arose within them, Luke 24. 38. And when our Lord had shown them his Hands and his Feet, they believed not yet for Joy, and wondered, v. 41. See Dr. Lightfoot on Luke 24. 34.

CHAP. I.

(2) V. 7. The faith of the Gospel was to bring forth a Son, not according to the course of nature, with a Man, being both aged.

(2) V. 12. This verse is wanting in the Athopic, Veronius, in all the other versions, in Theophylact, in Hilary the Deacon, in Jerome and Chrysostome, Ed. Mon. Tom. 5. p. 473, and yet Dr. Mills suspects versus versus utrumque esse ab aliquo ob similitudinem ad Mariam dictum, V. 24. Appendix, p. 20. the this suspicion be confuted by the words following ut de se Zavagia.

(3) V. 25. The holy thing which shall be born of thee. Here is evident that our interpreters followed the other Reading, viz. de geniatio quin addit, for which they had good reason, for so read all the ancient versions, so Irenæus l. 3. c. 26. Tertullian contra Prax. c. 20. Novat. de Trin. c. 19. Author Quaest. & Responf. of Orthodox. Q. 46. p. 430. Epiphanius. Anchor. p. 69. Chrysostom. Ed. Mon. Tom. 5. p. 476. Author Dijah contra Marciun. p. 121, where he notes that the Evangelist faith not de se but de ei. See Examen Millii.

CHAP. II.

V. 22. After the Words or female v. 7. 8. Not out the following Words, and add. But I have since found cause to judge otherwise, for that the ancient Reading was adversus evident from these words of (a) Origen, in scriptum et propter Purificationem ejus, t. i.e. Mary, nihil questionis orietur, & audacter diceremus Mariam quæ domo erat Purificatione indigne post Partum, nunc vero in coquod sit Dies Purificationis eorum, non videtur unum significare, sed alterum five places. So also read St. Jerome con. Hebd. Tom. 2. F. 7. Lit. A. Bethymius, Theophylact, and the Syriac version, nor is there any fear of ascribing any moral Impurity to the holy Jesus by allowing this reading, since this Purgation imports only a Compliance with a Ceremonial Law in order to their admittance into the Congregation of God's People, to which Christ being made of a Woman, made under the Law, was to submit, that he might fulfill all Righteousness: on which account also he was made relatively holy by being consecrated to the Lord, according to the Law concerning every Male that openeth the Womb, v. 23.

V. 40. Kai hagio waiteros. Here faith (4) Dr. Mills the adjectum est ex hujus Evangelii c. 1. 80. Proleg. p. 44, not only against the reading of Theophylact, and all the versions, but against the fierce Diapoe, betwixt the Ariand and the Orthodox about these Words, the Ariand objecting that he who incresed in Spirit could not be God; some of the Orthodox answering that this related only to Christ's human Nature, viz. Anthanasius, Epiphanius, Ambrose, Cyril, Alex. and Eulogius, and others that he was waxed strong in Spirit not in his own Person, but in the Person of the Church, or in the demonstration of the Spirit; as Orig, and many others cated by Maldonate on the place, but none of them questioning this reading, for Titus Boscwic, the only Father produced, by the Doctor, is by Dr. Calm proved to be spurious.

V. 47. Eti eph theoitou suos sic bip and Answers. As the Word de geniatio often signifies only to speak, both in the old and new Testament, and is oft used by the Septuagint, to answer to Job in the Hebrew, to also do both the Pervit. etculitas in their Words, Deut. 1. 22. They shall bring his word of 3 Origen, here then being no mention of any Questions put to Christ, or of any Answers he gave to the Doctors, the words may be rendered thus, they were amazed at his Understanding and Speeches.

CHAP. IV.

V. 8. The two diagrams are in the Defence of this Reading, Examen Millii. See the History of this Country. For the Nazareth and Capernaum were both in Galilee, yet Nazareth was in the lower Galilee, whereas Capernaum being a Decapolis City, was in Galilee of the Gentiles, that is in upper Galilee.
CHAP. V.

(8) V. 14. Offer for thy cleansing.] Places here is the Note of Theophylact, that "and the Gifts, though only is a Man fit to offer to God his, when he is cleansed from his Sin. Hence the unclean Person who came into the Sanctuary, was, by the Law of Moses, to be cut off from his People, Num. 19. 20.

(9) V. 36. "On συμφωνεῖν ὑστορεῖα." See this Reading defended, Examen Millii.

CHAP. VI.

(10) V. 35. After Diogenes Laerti, add,] and find this like Composition in the Word ἐπιτίθεμαι, when it signifies, ἐπί τοῦ ἀνομοῦ, to receive, ἐπί γεμάτω ἐπί τῆς γεμάτης. I saith of something, and in the Word εὐπλοῦσα, which, faith Athenaeus, is used, ἐπί τῆς ἐπιπλουσάς, for to eat of any thing.

CHAP. VII.

(11) V. 37. Ἰησοῦς [ὁ τῷ ζωτίῳ, ἐν τῷ ζωτίῳ, And behold a Woman in the City.] Here are two Arguments against the Opinion of (a) Huetius, and others, that this Woman was Mary, the Sibyl of Lascaris; and that Simon the Lepier mentioned, Matt. 26. 6. Mark 14. 3. was the same with the Simon mentioned here. (1/2) Because this Mary was a Woman of that City, that is, either of Nain, or Capernaum, the only Cities mentioned here; whereas Mary, the Sibyl of Lascaris, was of no City, but of the Town, or Village of Bethany, John 11. 1. (ad.) After the Collation here, which is not filled a Supper, our Lord went through every City, and Village, preaching the Kingdom of God, Chap. 8. 1. whereas, after he raised Lascaris, Jesus walked no more openly. And lastly, Mary's Unction was made for Christ's Interment, and but fix days before Christ's last PASSION, John 12. 7. when he continued in Bethany, and in Jerusalem, Mark 11. 11.

CHAP. VIII.

(12) V. 8. Ταῦτα λέγεται ἐν τῷ διάλεγον, ἐν τῷ διάλεγον, These words are owned by all the Versions, Theophylact and Jerome, and yet are rejected by Dr. Mils, on the sole Authority of three MSS.

(13) V. 10. To the Note here add.] Hence also we may learn the Power and Efficacy of the Word, when it is heartily believed, and seriously intended to, to work in those that hear it, Conversion to the Salvation of the Soul; it being only that the want of seeing, and of understanding; that is of believing, and considering the Importance of it, that it hath not this Effect upon Men. See the Note on Jam. 1. 18.

CHAP. IX.

V. 54. Ἐκ τῶν ἐξέστασιν,] Hee irreps (14) servent et Marginis, faith Dr. Mills, but they are owned by all the Eastern Versions, by Theophylact here, by Chrysost. de precat. Hom. 1. Ed. Mor. p. 747. See also the Defence of ad καθά, v. 23. Examen Millii.

CHAP. X.

V. 15. Ku τον ἑαυτὸν ἠμαρτολή ἢ τόν ἑαυτόν (15) ἐμπιστεύεται,] Dr. Mills approves, ἐκ τοῦ ἑαυτοῦ ἑμπιστεύεται, taken from some few MSS, and the Latin Ireneus, 1. 1. c. 79. p. 371. But Chrysostom, Theophylact, the Syriac, and Arabic, read according to the Text: and Dr. Grabe, on the Place, faith, Legito illa non solum Irenezi, sed etiam Latinis Interpretibus est, nam in nullo Graecorum Patrum bunc locum ita iegem reperio.

CHAP. XI.

V. 4. Of the third and last Petition of (16) the Lord's Prayer, whether they were wanting in St. Luke's Original, or not; and whether, v. 13. we are to read ἐν εὐγενείᾳ ἐν, or ἐν εὐγενείᾳ. See Exam. Millii, L. 2. c. 1. n. 12. 13.

V. 52. "Ohi ἵνα ἐλάχιστον, ἵνα τοὺς (17) have taken away the Key of Knowledge.] At the Ordination of a Jewish Rabbi to be a Teacher of the Law, a Key was given him, to shew that he was appointed to open the Scriptures to the People. Hence Christ pronounces a Wo upon those Doctors of the Law, who being thus designe to open those Scriptures to the People which concerned the Kingdom of Heaven, or of the Messias; they by their false Interpretations, and corrupt Traditions, touching the Scriptures relating to that Kingdom, did shut the Kingdom of Heaven up against them.

CHAP. XII.

V. 36. "Πάντα ἄνωθεν πάντα, when he (18) will return from the Marriage," ἄνωθεν, with τῷ ἐναντίων Phavorizus. ἄνωθεν, ἀνάπτυξε, ἀνακτήσας, Glos. i.e. the Word signi-
fignifies to return. And tho' in profane Au-
thor this is more rare, yet in the Apocryphal Books this is perpetually the Sense of the Word. As when Tobit faith, in the Night, dibwara, I returned from the Burial, Chap. 2. 9. No Man was known, dibwara  ꔚ ꔚ ꔚ, returning from the Grave, Wild. 2. 1. The air being parted, presently the worm dibwara returns to its self, Chap. 5. 12, and Chap. 16. 14. The Spirit when is so gone forth, ꔚ ꔚ ꔚ, returneth not again. See 2 Macc. 8. 25. 9. 2. 12. 7. 15. 28.

**CHAP. XIX.**

V. 25. *Thou* this Verse is in St. Jerome,23 *Theophylact*, and in all the Versions, and confirmed by the words following, ἥναν ἄνειστιν, yet faith Dr. Mills, Labens, nisi repugnant invisi codices, pro irreptiio babarum. Proleg. p. 155.

**CHAP. XXI.**

V. 1. *He looked, and few Men casting* (24) *their Gifts into the Treasury.* That which was thus cast into the Treasury, was designd, faith Theophylact, not only for Relief of the Poor, but for sacred uses, and, ἀς καὶ ἔμπλην ὑμῖν, for the Ornament of the Temple; and this might give ground to Josephas to say the Temple was built not only with the Bounty of Herod, that being not sufficient for the Work, but with all that was contained in the Holy Treasury, and with the Tributes sent from all Parts of the World; and so that which Men thought could never be finished, was thro' Patience, and length of time, accomplished. De Seli. Jud. L. c. 14. p. 916.

V. 24. *Ἀγίας ἔκρηξες καταφέρσον, these* (25) two words are in St. Jerome, Theophylact, and in all the Versions, and yet rejected by the Doctor. Proleg. p. 133.

**CHAP. XXII.**

V. 5. *Ἀρό Γαλαταῖς, from Galilee,* (26) They seem here to mention Galilee, to incite Pilate against him, as a fuditious Person. See the Note on Chap. 12. 1. and to confirm their Suggestion that Christ was fo; and also to intimize, that he was an Enemy to Caesar, forbidding to pay Tribute to him. They of Galilee being prone to Sedition, and rebellious upon that account, whence some of them were slain by Pilate.

**CHAP. XXIV.**

V. 52. *Παγκόσμιος ἄρεί, these* (27) words are rejected by Dr. Mills, tho' they are owned by Jerome, Theophylact, and all the Versions, and wanting only in his imaginary, old Vulgar.
Additional Annotations to the Gospel according to St. John.

POSTSCRIPT to the PREFACE of St. John's Gospel.

I come now to the chief Controversie betwixt me and Mr. Whiston, which is concerning the time of Christ's Preaching, and his Baptist. He faith, Prop. the 8th, "That the beginning of our Saviour's Mission, both as to his Preaching, and Miracles, commenced soon after that of John the Baptist, towards the beginning of the famous fifteenth Year of Tiberius, long before his own Baptism, i.e., according to his Computation near two Years before it."

To this Proposition I oppose the contradiction of (a) Cyril of Jerusalem, viz., That Jesus Christ preached not before his Baptism, but then only began to preach when the Holy Ghost bodily descended on him in the shape of a Dove: And this probably he might know from the Tradition of the Jews, who might be baptized with him. Agreeable to this Assertion is that of (b) Eusebius of Palestine. That our Lord beginning to be thirty, came to John's Baptism, xalιγχηθη δυναμε το πνευμα του θεου, and from thence he began to preach the Gospel. (c) Ephremus, who was born in Palestine of Jewish Parentage, faith, That our Lord came to the Baptist of St. John the Baptist in the 30th Year of His Incarnation, xalιγχηθη δυναμε το πνευμα του θεου, and from that time preached the acceptable Year of the Lord. And lastly, (d) Ignatius faith, That he neither could have Disciples, nor could teach before he began to be thirty, Magistri attern non habebat, but then he came to his Baptism, triginta quingenta annorum, xalιγχηθη δυναμε το πνευμα του θεου: and (e) Canon of the Church, to ordain a Presbyter, τιμηθη δυναμε το πνευμα του θεου, when he was thirty Years Old. This being by all the Fathers (one alone excepted) gathered, and thought certain from St. Luke, that Christ came to his Baptism when he was in his 30th Year; see the Note on Luke 3:23, where this is proved, and the Sense of the words of St. Luke is fully considered: And faith (f) Langius, That which hath this full content of Antiquity, and is agreeable to Scripture, is certainly the Truth.

2dly, It is the express Affirmation of St. Luke, That the Baptist began his Ministry in the fifteenth Year of Tiberius, for then, faith he, the Word of the Lord came to him, and he came forth preaching the Baptist of Repentance, Luke 3:2, 3; and it is the general Affirmation of all Antiquity, that Christ was baptized in the same Year, it is therefore impossible that either John should so long begin to preach, or that Christ should preach so long, as he faith he did, before his Baptism. (g) And.

3dly, That which Mr. Whiston offers from (g) Eusebius in favour of his Opinion, is a perfect Demonstration against it, for he faith, St. John wrote his Gospel to supply the defects of the other Evangelists, who had omitted το πεπεισδενος τον σωσιον του και ποσιον, &c. And from thence he began to preach the Gospel; moreover, he makes the defect of the other Evangelists to consist in this, that they said nothing of the time of the beginning of Christ's Preaching, (which, faith he, was from his Baptism by John in Jordan,) till after John's Imprisonment, whereas the Evangelists St. John begins these, (i.e. at the beginning of Christ's Preaching after his Baptism,) saying, This beginning of Miracles did Jesus; and goes on through all the time of John's baptizing afterward, till his Imprisonment, as he thews by saying, John was baptizing in Ανων, near Σαλιμ, for John was not yet cast into Prison, John 3:23. Who fees not now that Eusebius falters all the time of Christ's Preaching mentioned by St. John from the second to the fifth Chapter, between Christ's Baptism, and St. John Baptist's being cast into Prison; Now this being the way that Jerome, Eusebius, etc.
to the Gospel according to St. John.

... and all the Ancients, who undertook to answer the Cavils of Porphyry, and others, who questioned the Truth of the Gospels, took to reconcile the Evangelists in this matter, demonstrates that they knew, and believed nothing of this new Revelation, that our Saviour preached about two Years before his Baptism.

To proceed now to the Arguments from Scripture concurring with the Sufferage of Antiquity, I affirm,

1st. That John the Baptist did see the Holy Spirit descending from Heaven, and abiding upon Christ at his Baptism. This is evident, (1st.) From the Nature of the thing, it being almost inconceivable that there should be such a glorious Opening of the Heavens, and such a visible Defect of the Holy Ghost in a bodily Shape, and that he who stood by all the while, and saw Christ come out of the Water, should not discern what was more visible, as being a more glorious Appearance.

2dly. This feemeth farther evident from the words following, (2d.) Ye saw, and beheld a Voice from Heaven, saying, This is my beloved Son, &c. This is my beloved Son, bearing, Matt. 17. 5. was an Advertisement to the Disciples present there, that God from Heaven gave them this Testimony concerning him who was transfigured before them, so the ye saw, &c. And behold this, &c. Matt. 3. 17. must be an Advertisement to the Baptist, that he on whom the Holy Ghost thus descended, was the Son of God. And hence John's Testimony is thus related, Chap. 1. 32, 33, 34. He that sent me to baptize, said, On whomsoever thou (baptizing) shalt see the Spirit descending, and abiding on him, he it is that hath been with the Holy Ghost, and I saw this (this) and (hearing also) at the same time the Voice from Heaven, saying, This is my beloved Son, I testified that this is the Son of God.

Nor is it any Objection to the contrary, that St. Mark, Chap. 1. 11. and St. Luke, Chap. 3. 22. give the words of the Voice from Heaven thus, Thou art my beloved Son; for as neither of them hath the Advertisement to behold, which St. Matthew hath, so he that faith to another of Christ in his Audience, This is my beloved Son, faith in effect to him, Thou art so.

Hence I infer, That the Baptist saw not the Holy Ghost descending upon Christ as a Dove before Christ's Baptism, and consequently that his Testimony of this matter, John 1. 32. was as true as 10. whe he had been at his Baptism, since otherwise the Baptist must have seen him twice descending thus upon Christ, in the very same Shape, and after the same manner, whereas, if by the first Vision the Sign of the Messiah promised to him was so fully given him, that he declares that he had seen it, and by it was enabled to testify Christ was the Son of God, what need was there of a second Vision, or to what end was it designed.

3dly. There is no reason to say, that the Holy Ghost descended twice in the same Shape, and with the same Circumstances from Heaven upon Christ, as this Opinion doth suppose, since by the first Descent upon him he must be sufficiently sanctified, and consecrated to his Office. Moreover, he speaks of himself, John 3. 17. as of one sent into the World by the Father, and therefore sanctified already, John 10. 36. And the Baptist speaks of him not only as one, who testified what he had seen and heard (at his Baptism) but also as one sent from God, and filled with his Spirit above measure, and who had all things put into his hands, complaining that no Man received his Testimony, the God the Father had set his Seal unto it, ver. 31 — 34. Now is it reasonable to conceive, as Mr. Whitton's Opinion forces us to do, that all this should be said by Christ, and by the Baptist, before, that Baptist in which alone the Father had declared him to be his beloved Son.

Object. It is objected, That when Christ came to be baptized of John, he not only knew him, but speaks thus to him, I have need to be baptized of thee, and comest thou to me? Which words imply not only his Knowledge who he was, but also that he baptized as well as himself; yet after his Baptism was over, and not before Jesus went up out of the Water, and the Heavens were opened, &c.since then the Baptist said, I knew him not, but had this Signal given me whereby to know him, viz. the Descent and Aboj of the Holy Ghost, and he well knew, how soon after it began to be well acquainted with him before his Baptism, as the words above-mentioned do imply?

Answ. 1. To this I answer, (1st.) That as these words, He is it that baptizeth with the Holy Ghost, and with Fire, do not intimate that Christ did then, or whilst he was on Earth, do this, but only that he was to do it after his Resurrection and Ascension John 7. 39. Acts 1. 5. 11. 16. So the word of the Baptist, I have need to be baptized of thee, do not intimate the Baptist's Knowledge that Jesus then baptized, (partly because it is not true, since Jesus baptized not whilist John was at Jordan, but only when he was baptizing at Keno, John 3. 23. partly because Jesus himself baptized not, but his Disciples only, John 4. 2. and furthermore John who had Communion with God to use this Baptism, and probably had baptized the Disciples, could not need their Water Baptism;) they therefore only signify, that Christ was the Person who should after-
afterwards baptize with the Holy Ghost and Fire, and that John needed that Baptistism which would enable him to work Miracles, and to speak with unknown Tongues.

Anso. 2. 28d, I answer, That John the Baptist being filled with the Holy Ghost from his Mother's Womb, Luke 1. 15, knew by the afflatus of that Spirit, that he who then came to him, was the very Person on whom the Holy Ghost should descend so gloriously, and on whom he should abide, that he might impart him to others, such Matters being frequently imparted to holy Prophets by an immediate Intimation of the Holy Ghost, so Simeon being told, he should not die till he had seen the Lord's Christ, Luke 2. 26, had also an afflatus, declaring to him that our Lord was the Christ, ver. 27, 32. So Samuel, being told by God, that on the Morrow a Man should come to him to be the Captain over his People Israel, 1 Sam. 9. 15, when Saul appears, had another afflatus resembling that of the Baptist's here, viz. Behold the Man of whom I spoke to thee, ver. 17. In the Word, the Baptist being moved to say, When he was baptized with Water, that another was coming after him who should baptize them with the Holy Ghost, God tells him, that of this he should see an Evidence by the visible Defect of the Holy Ghost upon that Person, who from his Fulness was to impart of this Spirit to all Believers, and when our Lord came to be baptized, tells him again, this was that very Person.

Anso. 3. 31d. It is not said I knew him not, but as when words, I had not known him, John 1. 31, 33, and this is so said as to give us just reason to believe, that this was said after our Saviour's Baptistism, for the words of the Baptists bear properly this sense, And I had not known him, but that I can speak now of the Baptist: for the Water, that he might be made manifest to Israel (by me) then follow the words of the Evangelists, ver. 32. And John bare record, saying, I saw, (Gr. have seen) the Spirit descending from Heaven like a Dove, and it abode upon him, (which, as I have proved, the Baptist saw at his Baptism,) and no Man can prove that he saw this before. Then follow again the words of the Baptist, ver. 33. And I had not known him, (viz. by this Sign of the Spirit's descending on him,) but (that) he who sent me to baptize with Water, the same (had) said to me, upon whom thou shalt see the Spirit descending and remaining on him, the same is he who baptizeth with the Holy Ghost. Now, why is the Baptist so particular in saying twice, that he had not known him, as if he had had no such information sent him to baptize had given him this Sign, if this Sign had not been given him at his baptism of Christ, but long before, why doth he say, he came to baptize that he might be manifest to Israel? (viz. by him baptizing) if he were not to be made manifest to him by his baptizing him, but long before. Why, Lastly, should a thing of so great Moment to the Confirmation of Christ's Mission, and the Baptist's Testimony of him, as this Defection of the Holy Ghost upon Christ in this manner, so long before his Baptism, be never noticed in the least in any place of the New Testament, the Scripture being as silent in it as in the Afect of Christ into Heaven after his Baptism, which the Socinians have imagined? To make this farther evident, consider, that the Baptist only faith in the other Evangelists, viz., one cometh, or is coming after me, who shall baptize you with the Holy Ghost; but the Evangelist St. John begins his Testimony thus, John bare record, and cried, saying, This is he of whom I said, that cometh after me, &c. whose feet is in his hand, &c. he immediately adds, &c. cometh Jesus to be baptized of John in Jordan, the words then this is he, of whom I said this, must intimate that this was spoken after Christ's Baptistism, and not almost two Years before it. Moreover, when the Pryests and Levites, sent from Jerusalem to Bethabara beyond Jordan, where John was baptizing, asked him why he baptized? The Baptist answers, I baptize with Water, but there standeth (Gr. standeth, hath flood) one among you whom ye know not, he is he who is coming after me is prefered before me: Now, (11s.) these had Christ flood in the midst of them, but when he came from Galilee to Jordan to be baptized of John, seeing these stood not in all the Evangelists, that Jesus ever went any whither but to a Feast at Jerusalem when he was twelve Years old, till he went from Nazareth to Galilee to be baptized of John in Jordan? Mark 1. 9. Matth. 3. 13. Whereas the Evangelist St. John represents him first at Cana, then going thence to Capernaum as to his Abode, then to the Paffover, then to Samaria, which threes that this was done after his Baptistism, 31d. These words whom ye know not, fairly intimate, that the Baptist then knew him, as also doth the demonstrative Pronoun who, this is he who coming after me, &c. and the words spoken the next day, This is he of whom I said, He that cometh after me is prefered before me, &c. all having been, were then said, when Christ came to be baptized of John, whereas the Baptist faith, I had not known him but had not God given me this Sign of the Defection of the
Holy Ghost upon him, to know he was that very Person, and therefore when Christ came to his Baptism, God faith first to John, by an affairus. This is the very Person on whom thou shalt see this Sign, and then instant upon his Baptism affords it to him. Moreover, the Evangelist adds, these things were done at Bethabara, where John was baptizing; they therefore must be spoken before the Baptist left that place to go to Eunon, and therefore after Christ's Baptism, for that the Baptist ever returned afterwards to Jordan, where Christ was baptized we read not.

Obj. 1. Christ was then only baptized when all the People had been so, Luke 3. 21.

Answ. To this I answer, That Christ was baptized of John in Jordan, Mark 1. 7, whereas John continued afterwards at Eunon, and the People came and were baptized of him there, John 3. 33, so that when St. Luke faith, When all the People were baptized, Jesus was baptized also, 'tis evident, he meaneth only all the People then present, or baptized at Jordan by him, Matt 3. 5, 6. And hence the Scripture makes an exact distinction between Christ's baptizing at Jordan, and afterwards at Eunon, and perhaps at other places, by saying, John 10. 40, that Christ went again beyond Jordan to the place, ἄφενεν ὑπ' ἐνοχὸν ἤλθον, where John was first baptizing, making it evident, that John still followed his Office after he had baptized Christ, baptizing still in other places; false therefore is the Inference from St. Luke's mentioning the Imprisonment of John before he speaks of Christ's Baptism, that our Saviour was baptized at Jordan at the conclusion of John's Ministry, that being only the place of John's first Baptism, after which, he comes to Eunon, in the half Tribe of Manasseh, within the Precincts of Samaria, and baptized, and the People came to him there, and were baptized, for John was now yet called into Prison, John 3. 23, 24, St. Luke therefore speaks of Jesus' imprisonment by a long anticipation, that he might put all that he had to say of the Baptist together, which perhaps St. John intended to intimate, by saying the Baptist was not yet cast into Prison.

Obj. 2. All the other Evangelists after Christ's Baptism, say nothing of him more, but that he was tempted in the Wilderness; and then when John was cast into Prison, Simon, he returned into Galilee, came to Nazareth, and so to Capernaum, Mat. 4. 12, 13, Mark 1. 14, Luke 4. 14. Whence it seems to follow, that Christ was baptized but a little before John was cast into Prison.

Answ. 1st, But how much more natural is the Observation of the Ancients. That the Evangelist St. John observes this, begins where they had ended, viz. at the first Appearance of our Blessed Lord after his Baptism, John 1. 29, and gave the Testimony of him recorded, ver. 15, and ver. 26, 27: a little before that.

Obj. 3. 3dly, All the other Evangelists speak only of the Baptist as the Forerunner of Christ, or as one sent before him to prepare his way, and to preach the Baptist of Repentance to the People, ἐγὼ προσφέρομαι ἄνθρωπος, before the entrance of Christ upon his Office, Acts 13. 24, which, all the other three Evangelists having told us that he did, and by what Arguments he enforced this Repentance on them, they all immediately subjoin our Lord's coming to Jordan to be baptized of him, and the History of his ensuing Baptism, the Baptist being therefore only his Forerunner till Christ by his Baptism was anointed with the Holy Ghost, and consecrated by this Unction to his Office, they had no more to say of the Baptist afterwards, and so they only speak of what Christ began to say after that John was cast into Prison, viz. the time is fulfilled, &c. Mark 1. 14, 15. But the Evangelist St. John speaks of the Baptist, not as the Forerunner of, but as one sent to be a witness to Christ, ch. 1. 6, which he was enabled to be, only by what he saw and heard of Christ's Baptism, ch. 1. 19. before which time he only spake indefinitely of one coming after him, but when he had baptized him, he faith demonstratively, This is he of whom I spake, and therefore he had reason to speak of him as long as he bore witness of him, as he afterwards amply did at Eunon, and of our Lord's Performances before John was cast into Prison; they being also Testament of Christ's Mission, and that he was the Son of God, and yet entirely omitted by the former Evangelists. And whereas, 3dly, It is said by the other Evangelists, That Christ returned again into Galilee, this well agrees with St. John, saying, After he had ended his whole History of the Baptist, St. John, Christ went again, or receded into Galilee, to avoid the Fury of the Pharisees, Chap. 4. 3. And it seems worthy of observation, that after Christ was baptized he came to Capernaum; faith St. Matthew, that what was spoken by the Prophet of the Lord of Zebulon and Naphtali, in the Borders of which Capernaum lay, might be fulfilled, whereas, if Christ did what St. John mentions, Chap. 2, before his Baptism, he must have been there before, and probably have taken up his Abode there, John 2. 12, and must have done many Miracles there before; since, when he came to Nazareth, they spake thus to him, What things we have heard done in Capernaum, do also in thy own Country, Luke 4. 23, and so he needed not to come thither again after his Baptism to fulfill that Prophecy.

Obj. 3. 3dly, From the connexion of
the Words of St. Luke concerning Christ's Temptation in the Wilderness, Chap. 4. 1. with those following Ver. 13, 14. And Jesus returned in the Power of the Spirit into Galilee, and there went out one time of him throughout all the Region round about; it is argued that these two things must be immediately connected.

Anf. 1. This is said, not considering that both St. Matthew and St. Mark affix us, that this was only done after that John was cast into Prison, which as I have shewed already, was long after our Lord's Baptism at Jordan.

Anf. 2. There is nothing more common in St. Luke than such connexion of things done a considerable time after one another: Thus when he had spoken of Christ's Circumcision, he immediately speaks of his Appearance at the Temple when he was forty Days old, and at Mr. Whiston will have his Flight into Egypt, and his Return thence, to intervene. He introduces John, saying, I baptize with Water, but one mightier than I cometh, the Ladder of whose Shoes I am not worthy to unloose, Chap. 1. 16, and then follows Christ's Baptism, v. 21. and yet the Baptist tells us, this was he of whom he had said this, John 1. 27. and so according to the Opinion of Mr. Whiston, he must have had this almost two Years before our Saviour's Baptism. Again, He speaks of the Baptist's Imprisonment by Herod, Chap. 3. 20. before Christ's Baptism, and yet 'tis certain that he could not baptize Christ in Jordan after he was in Prison. In fine, having spoken of Christ's Preexistence in the Temple after he was forty Days old, Chap. 2. 29. he adds, v. 40. That the Child being filled with Wisdom, unexcited, and unaided strong in Spirit, which supposes him then of some Years capable of Wisdom.

Obj. 4. But faith Mr. Whiston, this Opinion that Christ was baptized before he did the things mentioned in the four first Chapters of St. John, puts a chasm of almost two Years between Christ's Baptism, and his Return to Galilee, after the Imprisonment of the Baptist.

Anf. 13. It is somewhat surprizing to find that which hath been the observation of all the Fathers who have written upon this subject, from (a) Clemens Alex. to Theophylact, that is, for a thousand Years, turned now into an Objection; their Observation is this, That the other Evangelists have passed over all that our Saviour did after his Baptism till John was cast into Prison; but the Evangelist St. John passing by all that they had said of Christ to his Baptism, and Temptation, begins where they left off, and having told us of many things done after by Christ, he adds, that John was not yet cast into Prison, clearly shining, that according to the Tradition they had received, the Evangelist speaks in these four Chapters, of what happened between the Interval of Christ's Baptism and St. John's Imprisonment.

Anf. 2. Moreover, seeing there must be a like chasm in Time in these Evangelists, who speak not one word of Christ's leaving Nazareth till he came thence to be baptized of John, or of his Preaching, Miracles, or baptizing others before he was himself baptized, what absurdity is it to place this chasm after Christ's Baptism, as the (b) Ancients do, who also positively say, that Christ's preaching was before he was baptized, rather than against the Suffrage of all Ancients to place it before his Baptism. This will be further evident from the Words of St. Peter, rightly interpreted, viz. of those who have accompanied us all the time that our Lord Jesus went in and out among us, δεδομένης ἑαυτῷ τοῦ μαθητήματος τοῦ Ἰωάννου, (he beginning to do from the Baptism of John till the Day that he was taken up from us,) must one be chosen to be a witness of his Resurrection, Acts 1. 20. 21. For, (as I have proved Note on v. 20. That to go in and out is to perform his Prophetic Office. (ady.) Those words beginning from the Baptism of John, cannot be expounded truly of Christ's Entrance on his Office at the beginning of John's Baptism, for then the Baptist could not be Christ's Forerunner, nor could he represent Christ as one that was to come after him, nor could he say he came to baptize, that he might be made manifest to Israel, seeing his Preaching and his Miracles by which he manifested his Glory, John 2. 11. — 3. 2. according to the Opinion of Mr. Whiston, must be done long before his Baptism! and much less could St. Paul say so emphatically, That John was sent to prepare the Way of the Lord, the way of the Lord, to preach first the Baptism of Repentance to all the People of Israel, before the Entrance of Christ upon his Ministry, Acts 13. 24. but, as Grotius trulyathi, they are to be understood of the time, ex quo Jesus fuit a Johanne baptizatus, from Christ's being baptized by John's, for it is reasonable to conceive, St. Peter speaks of his Baptism, of whose

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(a) Καταστάς δὲ τοῦ βαπτισμοῦ αὐτοῦ ἐδήλωσεν ὁ Παῦλος τοῦ Μαρκου πρὸ τοῦ τοῦ βαπτισμοῦ τοῦ Χριστοῦ, οἱ δὲ τοῦ κατά τόῦ ἀποκάλυψις τῆς ἐπιφάνειας τοῦ Χριστοῦ ἔπειτα τοῦ τοῦ βαπτισμοῦ τοῦ Χριστοῦ. Hom. 17. in Joh. To. 2. p. 624. "Ο Ἰησοῦς τοῦ τοῦ βαπτισμοῦ τοῦ Ἰωάννου, καὶ τοῦ τοῦ κατά τοῦ τοῦ ἀποκάλυψις τοῦ Χριστοῦ.

(b) Θεωρεῖ ὁ Παῦλος τοῦ βαπτισμοῦ του τοῦ Ναζαρηνοῦ του του τοῦ Χριστου. Hom. 17. p. 621.
to the Gospel according to St. John:

Baptism, and his groundless diffusion between Christ's private and his public Ministry, for which there is neither Foundation, nor colour in Scripture or Antiquity. And 3dly, Whereas Mr. Whitton will not allow the Word αἰτίαν to refer to Christ's Years, but will rather have it refer to πεποιθηται or some such Word, i.e. to a Word not used, i.e. to a matter so much as hinted by him, as I have in my Note justified the Greek from the censure of the Critics, and strengthened our Version with the concurrence of all the Greek Fathers who accord with it, and thence infer, that Christ was beginning his 30th Year at his Baptism: So may it be confirmed by the concurrence of (a) St. Jerome, and of all the ancient Versions, with the sense of our Translation.

Lastly, Whereas he cites, for Confirmation of his Opinion, the Words of the Jews, saying, Luke 23. 5. He stirreth up the People, teaching them all Judaea, beginning from Galilee to this place, and those of St. Peter, Acts 10. 38. where it was published through all Judaea, beginning from Galilee, after the Baptism which John preached.

Ansa. 1. It is, I answer that these words agree exactly with our hypothesis, who say, that after Christ's Temptation, he returns to John, and receives his Testimony, that he was the very Person of whom he had before indefinitely spoken, yes, that he was the Son of God, John 1. 14. which he had heard only at his Baptism. And that he was the Lamb of God that taketh away the Sins of the World, of all which things the other Evangelists had given no account, then he goes into Galilee, manifesting his Glory there, from thence to Jerusalem, then to Judea, where he baptizeth by his Disciples, as John did, into the Faith of the Messiah, whole Kingdom was shortly to be set up, and for which they were to prepare themselves by the Baptism of Repentance, and then again goes back to Galilee. See the Note on John 3. 22, 26.

Ansa. 2. 2dly, St. Peter plainly faith, That this word was spoken by Jesus of Nazareth, (1st.) when he had been anointed by the Holy Ghost, and Power, which after his Baptism he was; for then he returned from Jordan full of the Holy Ghost, Luke 4. 1. and into Galilee, & δύναται τῇ ἐνεργείᾳ, in the Power of the Spirit, ver. 14, whereas, before his Baptism, nothing of this nature is said of him. 2dly, That he is said to begin from Galilee after the Baptism which John preached, i.e. after that Baptism was concluded by the Imprisonment of the Baptist, now tho' our Lord was baptized

G 2 above

(a) Ex 27:30.
above a year before, and by his disciples did baptize after the manner of John, and to the same ends, whilst John himself continued to do, and no longer, yet it was after the ceasing of the Baptist of St. John, that he begins in Galilee to preach the kingdom of God, and declare it was now coming. Thus St. Mark tells us, That after that John was put in prison, Jesus came into Galilee preaching the Gospel of the kingdom of God, and saying, the time of the coming of the Messiah to erect it is fulfilled, and the kingdom of God is at hand; repent ye therefore, and believe the Gospel, Mark 1. 14, 15, and in like manner St. Matthew, that from that time (that the Baptist was cast into prison,) Jesus began to preach, and to say, Repent, for the kingdom of heaven is at hand, Matt. 4. 17, the time before, recorded by the Evangelist St. John, was spent in doing such miracles, and teaching such doctrine, as might prepare them to receive, and believe in him, when he began to preach the doctrine of his kingdom, and to set it up. And hence we find, That tho’ Christ had disciples, or followers before, yet he had called none before to follow him, or be continually with him, as afterwards he did, Matt. 4. 19, 21. Mark 1. 17, 20. Here therefore seems to be a clear account of this whole matter, Christ coming from Nazareth to Jordan to be baptized of John, that he might see the sign of God had promised, and here him filled from heaven the Son of God, and so by testifying these things, might make him manifest to Israel, he hereupon declares what he had seen and heard, and so pronounces Christ the Son of God, then Christ goes on during the Baptist of John at Bethabara, at Jordan, and perhaps elsewhere, to work miracles, and to declare that God had sent his Son to be the Saviour of the world, (but not yet saying that he was that Son,) and by his disciples to baptize men, as St. John did, to fit them for, and to prepare them to embrace the doctrine of his kingdom, when it was to be set up. When therefore John was cast into prison, and so his ministry was finished, and gave place to that of Christ’s, Christ goes into Galilee, and there begins to preach that doctrine which was to commence at the commencement of John’s Baptism, and to proceed to it, and therefore the three first Evangelists passing by what Christ did after his Baptism to fit men for this kingdom, begin, what they had farther to say of him, when Christ himself began to preach the doctrine of that kingdom. And Christ himself faith, with relation to that epocha, from the days of John the Baptist till now, the kingdom of heaven suffers violence, Matt. 11. 12, and Luke 16. 16. and when, from the time of John the kingdom of heaven is preached, and all men press into it.

Note also, that whereas in the Preface to the Gospel of St. John p. 438. I had said, the Passover during the time of our Saviour’s Ministry were but four, I find now reason to conceive with the Right Reverend Bishop of Worcester, Dr. Allex, and Mr. Whiston that they were five.

First, From our Saviour’s Baptism, which by the Suffering of all Antiquity, was in the 15th of Tiberius, which began on the 19th of August, and so Christ’s first Passover must begin in the same fifteenth of Tiberius, and so his last Passover, which according to the Greek Chronicle of Eusebius was in the nineteenth of Tiberius, and according to Ptolemaeus in the fourth year of the second Olympiad, must be his fifth Passover.

2dly, Christ was baptized in the fifteenth of (a) Tiberius duobus Gemini confusibus, i.e. C. Rubello Gemino & C. Fausto Gemino Co$ . He dying therefore in the nineteenth of Tiberius, must die, Servio Sulpius Galba, & L. Cornelius Sulla Co$. That is, in the fifth year following. And this I also gather from (b) Dion, who faith, That Tiberius died after 22 years, 7 months, 7 kal. April, on the 16th of March, Cn. Procule & Pontio Nigrino Co$. Now reckon the Consuls backward to the nineteenth of Tiberius, and you come to Galba and Sulla.

CHAP. I.

Ver. 1. Was the Word.] The plainest (2) Reason why this Essentail Son of God is filled the Word, seems to be this; that as our Words are the Interpretation of our Minds to others, so was this Son of God sent to reveal his Father’s Mind to the World.


V. 9. He is the true Light that enlighteneth (4) every Man, &c. &c. To the Note there added.] And thou’ Justice M. Apol. p. 83, &c. &c. Origen. Hom. 14. In Jer. p. 138. Interpret this of the Light of Nature, saying with some of the Greek Scholiasts, οὐαίναιν αὐτόν τιν διὰ τοῦτο αὐτὸν ὡς θεόν, he makes every Man to know what he ought to do, since all Men are by Nature ανήπαρκοι, all have the Knowledge of Good and Evil, all may from the Consideration of the Creatures, advance to the Knowledge of a Creator; yet is it certain, that Christ coming into the World, could not thus enlighten any Man, they being all thus enlightened from the beginning.

of the World; in this sense none of them could be called Darkness, or faid not to know, receive, or apprehend this Light, v. 4. 10, or when Light is come into the World, to love Darkness more than Light, c. 3. 19; now hence it follows, that Christ must be said, v. 4. to be the Light of Men, by giving them the Knowledge of eternal Life, and of the way that leadeth to it, and in which they that walk are said to walk in the Light, I Jo. 1. 7, and to abide in the Light, Chap. 2. 10, and to be the Children of the Light, John 12. 15. 36. To this Light the Baptist beareth Witness, that all Men might believe in him, v. 6., to eternal Life, Chap. 3. 36; and therefore with this Light he, coming into the World, enlighteth e-very Man, viz. who doth receive him, v. 12.

V. 14. After Note on Rom. 9. 32. add.
This Particle of sometimes answereth to the Hebrew ἃκ, and signifies certe or truly, as Ps. 73. 1. ἂκ τοῦ, ὣς ἄκαθος, truly God is loving to Israel; Sometimes to Caph. when it is used, say the Jewish Writers, בְּרִית הַנֶּפֶשׁ, to confirm a thing. See Nolius de Fabrica, p. 376. 2 Cor. 2. 17, 2 Pet. 1. 19. 4. 11.

V. 16. To the Note there add, So (a) Theoclymenus faith to Helen, let us forget what is past, and be reconciled, that so ζαuos δαι γας οἱ σὺν θανίῳ, we may receive Kindness upon Kindness, and one in (b) Θεογνις defiers rather to die than to suffer, δαι δινών διών, Sorrow upon Sorrow, so that this Pharaoh, Grace for Grace, may either signify the abundance and continual Influence of Divine Blessings conferred upon us, or, with relation to the Spring and Fountain of them we have received Grace, or Tokens of the Divine Favour, agreeably to the Grace of God, vouchsafed to us, in sending his Son, and suitably to the Grace of our Lord Jesus Christ, mentioned, 2 Cor. 8. 9, and frequently in the beginning, and the Close of St. Paul's Epistles, as that from which we derive all Spiritual Blessings in Heavenly Things, Epib. 1. 2. 2.

V. 27. Ως ιουργουν μυ γεγονον. [See this Reading vindicated, Examen Millii in locum.

CHAP. II.

V. 20. Τεοφρασσίαν ἡ, ἡ τε χρηστὴς ὑποΒασίλεια ἡ ὡς, ἦτοι, Forty and six Years hath this Temple been building. Jfr. Mr. Wh. here faith, the words should be rendered Forty six Years hath this Temple been built, but our Version is justified from the use of the same Word in the Septuagint, in the same Sense, Ezra 3. 16.

(a) Euphbid. Helc. v. 129. (b) V. 342. (c) P. 144. (d) Antiq. 1. 14. c. 27. p. 506. A. (e) C. l. 377.
and called a Sabbath of Sabbaths, Lev. chap. 16. and chap. 21. and being by all Writers is  
being the only Faft of God's appointment is  
by the Scriptures, Philo and Josephus empha-

catically filled the Faft Day: thus, failing was
dangerous, faith St. Paul, because the Faft  
was faft, Acts 27. 9. for on the 10th Day of  
the seventh Month we fast till evening, faith  
(c) Josephus and on the 15th Day of the said  
Month rav i) began the Winter.  

H'riovia[œ]s the Day  
by us called a Faft is reverenced every where,  
faith (d) Philo. This, faith (b) Josephus,  
is the Day in istorio[œ]s a[π]ευνυ, on which  
the Jews faft, which had they then observ-  
ed any other annual, and fasted Fafts, could  
have been no Character of time, as in Josep-
hus and St. Paul it is. This is yet farther  
evident from what Josephus faith in the same  
place, viz. that the City was taken, μριον  
δοξιωνα δοξει τού γα μυλω, in the 3rd Month of  
the 185th Olympiad. Now the Years of the  
Olympiards beginning in July, the 3rd Month  
of an Olympiad must answer to the Julian  
September. Mr. Whiston, indeed will not  
allow that ancient Writers use to site the  
Months of an Olympiad, but he may be  
convinced of his mistake in this matter, from  
the Testimony of (c) Dio[κ]enes Laertius,  
who faith, that Socrates was born in the  
42nd Year of the 77th Olympiad Θαυμιολού-
χια, on the 6th of Thargelion, that (d) Pe-
rto was born in the 88th Olympiad Θαυμιολο-
χια, on the 7th of Thargelion, and that  
(e) Epicurus was born in the 3rd Year of  
the 109th Olympiad on the 7th of Gal-
melion.  

Mr. Wh. to avoid this, faith the City was  
taken the Day of a Solemn Faft in the  
23rd of the 3rd Month Sivan, kept for the  
Defe&ion and Idolatry of Jeroboam. But  
(18.) Josephus doth not say it was taken in  
a Faft, on the 3rd Jewish Month, but δοξιωνα δοξει τού  
gα μυλω on the 3rd Month of the  
185th Olympiad, which answers to September,  
and then by way of apposition γυτον [Ι  

νευιας at the Feast of the Faft, which plainly  
fixes the taking of it to the 10th of  
September. (2dly) As Jeroboam celebrated a Faft  
in the 8th Month which he deified of his  
own Head, so Mr. Wh. hath deviled a Faft  
of his own Head in the Month Sivan, not  
mentioned by Josephus, nor any Jewish  
Writer, of or near those times, nor extant  
in (f) Buxtorf's History of their Feasts and  
Fafts, but a pure product of that famous  
chronicle Megillath Taanith, of which I have  
already given an account. (3dly) When Her- 
rod began to batter the Wall it was then  
summer, faith (g) Josephus, and so he had  
no hindrance from the Weather: now there  
being three Summer Months, let us take the  
middle of them, July the 15th, the first  
Wall, faith (h) Josephus, was taken after  
forty Days, i.e. August the 25th: the second,  
Fifteen Days after that, i.e. on the 10th of  
September, ergo, not on the Month Sivan,  
when Summer was but just begun. (4dly) Jos-
ephus adds, (i) that Herod began the Siege  
λοτας σε χηις γαια σπορα[ν] when Winter was  
over, suppose about the midift of March,  
that he went soon back to Samaria, and mar-
tied the Daughter of Aristobulus, that then  
he gathers a greater Army, and Sosias comes  
to him with Auxiliaries, and then he places  
his Camp near the North Wall, let all this  
be done by the 10th of April, and then he  
adds, that after this the Parry of Antigonus  
endured the Siege για μοι� Months, i.e.  
till the 10th of September; how therefore  
is it possible that the City should be  
taken in the Month Sivan or the 3rd Month.  
Nor was Antigonus plain till about a Month  
or more after the City was taken. For (k)  
Josephus informs us, that that he was afterwards  
carried by Sosias to Antioch, where Anthony  
then was, and that he kept him there inten-
ding to reserve him to his Triumph at Rome,  
but when he heard that the Jews had so  
great Favour for him, and so great Hatred to  
Herod, that they would not be prevailed  
upon by torments to own him as their King,  
he headed him at Antioch, Antigonus  
therefore in all probability, could not be  
slain till about the 10th or 15th of October,  
and so Herod's 18th Year could not begin till  
that time. And so if Herod began his Pro-
ject of building the Temple, on the very  
1st Day of his 18th Year, which yet is both  
certain and improbable, he could not be  
begin it at the Feast of Tabernacles, that be-
ing fixed to the 15th Day of September.  
(2dly), (l) Josephus doth not say that Her-
rod began to build the Temple in his 18th  
Year, but only that saivρονας ετα σε χις  
in his mind to do so, and when he had propo-
sed this to the Rulers of the Jews, he engages  
not to attempt the Work, till he had prepa-
red all the Materials for it, nor doth he say  
how long he was preparing these Materials,  
the' faith Cæsarch, all Men will think it  
reasonable to allow him at least a Year for  
that, and Bishop Uxter faith, they were only  
provided in two Years space. So that  

Herod
to the Gospel according to St. John.

Herod could not begin the Work till the middle of his 19th Year (a) Now admit the Phanie that the ναὸς was first built in eighteen Months, he could not finish the building of it till his 21st Year from Antigonus, from thence he reigned only thirteen Years; now thirteen and twenty nine will never make forty fix Years.

But, 3dly, That which entirely confounds this account is this Consideration, that when, Herod began to build, he first built the ναὸς, i.e. the Temple on which the Gentiles and Lay Jews, and the building of this, faith Josephus, took up eight Years, absoluteque eōs Anni religio editicio, tandem etiam Tempulum ipsum facerdotum operá festiánnos perfectis, and having finished that in eight Years, he afterwards by the assistance of the Priests, built the ναὸς or the inward Temple, in a Year and half more; so that according to Josephus, the ναὸς was not built till the 20th of Herod, i.e. but fix Years before his Death, now fix, and twenty nine make only thirty five Years.

Mr. Whitlow indeed faith that I perplex the matter, when I place the building of the ιερόν before the ναὸς, i.e. the outward before the inner Temple. But this I do with good Authority, and with better reason: for Josephus faith the ιερόν was finished in eight Years, and then follow these words (b) τοῦ τε ναὸς τῆς ἰερονίμου ἑγεμόνεις ἐπιστάς ἔχοντος ἐπάνω, ἵνα δὲ ἐναρμόνεσθαι τῷ ναῷ τῷ ναῷ ἐπεξεργάζοντο τότε, and when the Temple being built by the Priests in a Year and fix Months, all the People returned thanks to God, and celebrated the encænia. Who fees not now that the Work done about the ναὸς was done laft of all, and that instantly thereupon follow the encænia for the dedication of the whole? And this is also suitable to reason, for the Jews fearing that Herod would not be able to perform his promise, would surely keep that part of the Temple on which the daily Sacrifices, and the Service of the great Day of expiation depended, flanding, till they saw by what he had done about the other Temple, that he was likely to accomplish his undertaking, and would not have suffered themselves to be deprived of the benefit of those Sacrifices for nine Years and a half, as they must have done, if either the Temple of the Priests had not been standing, or not dedicated till that time. Wherefore for the right flating of this matter, let it be noted,

1st That whether this Computation of the Jews be true or false, neither Christ, nor the Evangelist are concerned in the matter, feeing St. John only relates what the Jews said to Christ, and if they lied anything that was not true, he who relateth truly what they said, can lose no Credit by it. Note, 2dly. The Opinion of them who say the second Temple was (including the times of the interruption to its compleat finishing) forty fix Years in building, tho’ it may not be true, as Drusius thinks it was, yet was it so as here he faith, ex opinione vulgi & fæpientium, according both to the Opinion of their Wife men, and the Common People, and it is certain from (c) Josephus, that they had not compleatly finished it so long after; for he having told us that the Foundation of it being laid in the clofe of the Reign of Caesar, it was interrupted nine Years till the time of Darius, that (d) Ezra finished the Temple for Service in the ninth Year of Darius, in whose second Year they began again to build; adds, (e) That in the twenty fifth of Xerxes (i.e. Artaxerxes) Nebuchad, was sent with his Commission to repair the Walls of Jerusalem, and ναὸς οὐ περιστάτων, to finish the Remainder of the Temple, the Court of the Sanctuary being not yet built. Neh. 2. 8. And seeing they confantly called the Temple built by Zorobabel, and restored by Herod, the second Temple, till the Declaration of it by Titus, and of necessity it must be so in some true sense, for the Prophecy of Haggai concerning Christ’s coming to that very Temple might be fulfilled. They who always called this the second Temple built by Zorobabel, why might they not say of this, according to their received Computation, forty fix Years was this Temple in building.

But, 3dly, The Opinion of Ludovicus Capellus, Dr. Allix, and others who understand this of the Temple of Herod, is exact, plain, and evident, for if you begin the time of the building in the eighteenth of Herod, when he began to let about it, and employed a thousand Cartes to bring the Materials, and provided the most skilfull Artificers for that Work, from that time to his Death is exactly fixteen Years. This was said to Christ in the thirtieth Year of his Age, at the first Paffover after his Baptism. Now thirty and fixteen make forty fix Years.

Objed. If he be here objected that Josephus informs us that Herod’s Temple was finished in nine Years and an half,

Answ. The Answver is, that it was then finished as to Ule, but faith Capellus, Planurn eff ex eodem femper aliquid additum & extructum ab eo tempore fulfilis in illo Templo, It is plain from the same Josephus that from that time there was always something added to, or new built in the Temple, even till the time of Agrippa Junior, i.e. about the space of forty Years. Bishop Usher adds, that all Herod’s

(a) A.M. 3987.  
(b) Antiq. L. 15. c. 14 p. 545 G.  
(c) Cap. 5 p. 571 G.  
(d) Antiq. L. 8 c. 9.  
(d) Cap. 4 p. 365.
rod's Wealth was not sufficient for the building, but that was continued still by the Gifts conferred on God: And this is confirmed by the saying of (a) Josaphat, That all the holy Treasures, and the Tributes sent from all Parts of the World were spent in building and adorning the Temple. And that the abundance of Money, and the largesse of the People were beyond Expiration, and so the work of the Temple would never be finished (the Attempt of (b) Herod being vā µετριοπαθής, beyond all Men's Hopes) was thro patience, and length of time, expeditied. Yea, (c) he farther faith, in the time of Vlorus, or the tenth of Nero, τόν τῆς ἐνυπηρετείαν, then was the Temple finished.

C H A P. III.

V. 6. That which is born of the Flesh is Flesh. To the Note there add.] Hence some infer that Man, in his natural Estate can do nothing but what is carnal, and therefore fruitful, and only can begin to do what is truly good when he is born again of the Spirit: Whereas,

1st, This exposition renders it impossible for a man to do any thing towards his own Conversion, and so renders all God's Commands and Exhortations to the wicked to turn themselves from their Iniquity, all his Promises of Pardon to them that do so, and all his Threats of Death if they neglect to do so, and all his Complaints against them that they would not do so, vain and absurd: And as Cyril of Alexandria faith, ρηστόν ταύτα, a vain Rhapsody, they being then only Commands and Exhortations to others to perform that which, if it ever be done, he must do himself.

2ndy, This Exposition makes the word Flesh and Fleshly Birth, to signify one corrupted by his fleshly Appetite, and so led, and governed by the motions of the Flesh; whereas (d) Tertull well observes, that to be born of the Flesh here only signifies that natural Generation by which a Man is born into the World of the will of the Flesh, this being the only Birth Nicodemus spake of as of a thing incredible; because then a Man must enter twice into his Mother's Womb. This therefore is the plain meaning of our Lord, that besides that natural Birth by which we receive only our Flesh and Body from our Parents, there is need of a Spiritual Birth to fit us for the Kingdom of God; but he faith nothing of any necessity lying upon us, till we are thus born again, to do only evil, or of our Incapacity to do any thing which may contribute to this new Birth.

C H A P. IV.

V. 29. The hour is coming in which all they (11) that are in the Grave shall arise, and shall come forth, ήτα δύσκαρα κατακαλούσι, they (of them thus arising) who have done good to the Resurrection of Life, ήτα δύσκαρα κατακαλούσι, they (of them) who have done evil to the Resurrection of Condemnation. (e) A late Author hath endeavoured to avoid the clear evidence of this Text for a general Sentence of all Men to a life of future Happiness or Misery. I shall not here consider all his Expositions, but observe only that he is obliged from the force of those Words, All that are in the Grave shall come forth, to own that all Mankind shall arise, but yet he will not own that the Distribution of them who thus come forth into them that have done good, and into them that have done evil, contains all, but some of them only, viz. such, as have had the Gospel made known to them; which is as great an Insufficiency of a Man who will say any thing χειρόσωμος σωσιν to serve his Hypothesis as can be offered; for what Insufficiency can be given thro' the Scripture of an universal Propoision distributed into two parts, in which the opposite Members do not contain the whole general? What is this in effect, but to allow the truth of this general Propoision, Omne Animal effe fenibile, every living Creature is fenibile? And yet to deny the truth of this Disjunction, ήτα δύσκαρα κατακαλούσι, that of fenible Creatures, some are rational, some irrational; let us fee the absurdity of it in some Scripture Inferences, Matt. 25. 32. The Son of Man shall sit on the Throne of his

(a) Ol loci τάς Σαμαρίτας δέσμες είς ανατρεπόμενον αι τάς φίλων ανατρεπόμενον τάς Θεοσ καὶ τάς οικονομίας ανατρεπόμενον. De Belis Jyl. 1. 6. c. 21. p. 316. A. B.
(b) Antiq. 1. 51. c. 14. p. 533.
(c) Antiq. 1. 20. c. 8. p. 699.
(d) Multim a vero fenus loci Abbas orientem, qui Carum bee loco expositus de Carne Pecasset, cum nibil de Pecasse ageret. Quamvis nullem effet Pecassum, vero am effet, quod naturam ex Carne Carasse.
(e) Dit. Luciani.
his Glory, and full of the, all Nations shall be gathered before him, and he shall place them in their places, the Sheep on his right hand, the Goats on his left, v. 33. now must not here the Sheep and the Goats be equal to all Nations: So again, Rom. 2. 6. God, faith the Apostle, will render to every Man according to his works, v. 12. to them, who by Patience in well doing, seek for Glory, Honour, and Immortality, eternal Life, v. 11. but to them that are contentious, and obey not the Truth, Tribulation. Now doth not this Distribution into the Obedient, and Disobedient, contain all that are comprehended in the general word every Man? And doth not the Apostle interpret the words so, v. 9 & 10. by saying, so was ye also, upon every Soul of Man that worketh Evil shall be Tribulation, and every one that worketh Good, Glory, Honour and Peace.

V. 40. It is the Will of him that sent me, that every one that believeth in me should not perish, but have everlasting Life. Some hence infer, that every true Believer must persevere unto the end, since otherwise he cannot have this Life eternal.

But to this, and to all other Promises and Declarations of a like Nature, which engage that God will give eternal Life to the Believer, I answer, that nothing is more evident, than that they can only be understood of such a Faith, as doth endure to the end, Mark. 13. 13. and so include Perseverance in it; for either these Promises are made to temporary Believers, and so to those which after fall away, which is contrary to the Tenor of the Scripture, and makes the Promises of eternal Life, and the Threats of Perdition belong to the same Persons, viz. to them who having lived by Faith draw back, Heb. 10. 38. 39. or else they depend on this Condition, that such Men do continue in the Faith, according to those express words, He hath reconciled us to God if we continue in the Faith, rooted and grounded, and be not drawn away from the hope of the Gospel, Col. 1. 21. 23. we are Christ's. Howshew, if we hold our confidence and rejoicing of hope firm to the end, Heb. 3. 6. & 14. We are made Partakers of Christ, if we hold the beginning of our Confidence firm to the end, and then it is demonstratively certain, that Perseverance is included in them, and made the Condition on which the Blessing promised doth depend, and therefore cannot be proved from them.

V. 45. It is written in the Prophets, v. 20. expressly, Isa. 54. 13. and in effect, Jer. 31. 33. 34. in these words, I will put my Law in their Hearts; and write it in their inward Parts, and they shall not teach every Man his Neighbour, saying, know the Lord, for they shall all know me from the greatest unto the least.

V. 53. & 58. See Examen Mili. (14)

V. 70. Our Lord's law, Have I not chosen you Twelve, and one of you is a Devil? (15) Hence it appears, faith Theophylact, that the Lord, who is indicated with the article, is the Will of Man, but leaves him the subject, one that may turn to good or evil as he will.

V. 5. Neither did his Brethren believe in him, to the Note there add. (16) Yet that afterwards they believed we learn from Acts. 1. 14. where they are numbered among those who cleaved to the Apostles.

V. 24. Judge not according to appearance, (17) etc. to the Note there add, For to exempt Moses from Blame, for commanding that Work to be done on that Day which is more laborious, and less beneficial, out of respect to him; and to condemn me, a greater Prophet, for doing with a word what is more beneficial on that Day, out of disrespect to me, is manifestly to judge with respect to Personis, so Theophylact.

V. 29. To the Note here add, So that (18) I would render the whole thus, Sam id quod locutus sum vobis prius, I am what I told you before I was; it being very common, in an answer to a Question, to omit sum id, or somewhat of like import; so εἰς ἑαυτόν, Mark 26. 25. 64. εἰς εἷμας, Chap. 27. 11. i. e. Sam id quod dicis, or dicis quod res eft, it is as you say, or I am as you say.

V. 35. The Son abides ever, i. e. I, (19) who am the Son of God, abide for ever, and so am able for ever to confer this Freedom from Sin of which I speak; for this Sentences the following words (if the Son therefore make you free, etc.) fairly plead for, it being reasonable to conceive that the Son, in this Verse, should bear the same Sense with the Son in the following words, which give the reason of what is here said.

V. 39. That they who see not might see, (20) etc. To the Note there add, οὗ ὁ τῷ κυρίῳ εἰς μιᾷ βραδύτητι βραδύτητι, εις τοῦ βραδύτητι θεωρητωρ ὡς ἀνθρώποι, that the Gentiles, faith (20) Origen, who are now blind may see, and if
(21) V. 15. Because it is said here, that Christ laid down his life for his sheep, elsewhere that he doth it for his friends, John 15. 13, 14. and for his Church, Eph. 2. 20, and all are not his sheep, his friends, or his Church; hence some conclude, that Christ did not die for all.

Ansicb. Tho' it be certain, from the places cited in the Note there that Christ did die intentionally for all, i.e. designing the benefits of his sanguine for them, upon their performance of the conditions of the New Covenant established in his Blood, according to those plain words of the Apostle, 2 Cor. 5. 15. He died for all, that they who live might not live unto themselves, but unto him who died for them, and so none perish, because he died not for them, but because they do not live to him who died for them; yet is it also true, that he eventually is only the Saviour of his Body, and died only for his Sheep, and friends, because they only do perform the conditions of the New Covenant, and therefore to them only can this righteous Judge assign, at last, the blessings promised in that Covenant.

ady. In none of these places is it said, that Christ died only for his Sheep, for his Church, or for his friends, and therefore none of them say any thing, which contradicts the more general extent of Christ's redemption, this argument may therefore be retorted thus; He that died for his friends, and for his enemies, died for all, but Christ died for his friends, and for his enemies, for whom we were enemies, Christ died for us. Rom. 5. 8. Again, he that died for the Church of God, and for the Unrighteous, that he might bring them to the Church of God, died for all; but Christ died for both, for he suffered for us, the just for the unjust, that he might bring us to God. 1 Pet. 3. 18. Lastly, He that died for his Sheep that heard his voice, and for the Lost Sheep that did not hearken to his voice, died for all; but Christ died for his sheep that heard his voice, as the text faith here, and for his lost sheep, for became to seek, and to save, that which was lost, even the lost sheep of the House of Israel, Mat. 18. 11, 12, 10. 6, therefore he died for all.

CHAP. XIII.

V. 2. To the Note here, after Mark 14. 22, add Against what is here said, it may be objected that Christ here faith, v. 38.
The cock shall not crow before thou hast denied me thrice; now this seems to have been said at Christ's last Passover. To this I answer, that when Christ said this to Peter elsewhere, he always adds the Circumstance of time, either in the night, the cock shall not crow this night, Mark 14. 30. or again, the same day, Luke 22. 34. whereas here no Circumstance of time is added, which makes it probable, the words here were not spoken at the same time.

ady. The words here were spoken upon occasion of St. Peter's answer to these words of Christ, Whither I go thou canst not follow me now, v. 36. but the like words in St. Matthew, and St. Mark, were spoken upon occasion of our Lord's Prediction, that they should all be scandalized at him that night, Matt. 26. 31. Mark 14. 27. and in St. Luke, upon occasion of Christ's saying to Peter in particular, Satan hath desired to sift you, Luke 22. 31, 32. which makes it farther probable, that these words here were spoken at a different time.

V. 18. Hath lifted up the horn of his head against me. To the Note here add, Theophylact here notes, that this is a Metaphor taken from a Roman Horse, from Wrestlers, others say from Racers, who following others endeavour to trip up their Heels, and throw them down; so Esau said of Jacob, who had his Name from the Word Ἐσαυ here used, is he not rightly called Jacob, ἤκάσις γὰρ ὑμέως, for he hath trip'd up my Heels, or overthrown me, twice, Gen. 27. 36. & Jer. 9. 4. Every Brother will supplant, ἦκας γὰρ ὑμίν, he with his Heel will trip up his Brother's Heels.

CHAP. XIV.

V. 20. I am in the Father, and the Father is in me. To the Note here add, Theophylact observes, that we must not say, that this is so in the same manner, for Christ is in the Father, as Saviour, as being of one Substance with him, but in the Apostles only, as Bodily, as an helper and co-worker with them, but perhaps the Apostles understood Christ thus; I as a Prophet work Miracles by the Spirit of my Father dwelling in me, Matt. 12. 28. and you shall work yours, mentioned v. 12, by my Spirit abiding with you, v. 16.
to the Gospel according to St. John.

CHAP. XV.

V. 13. *Mολὼν λαβεῖν διδώσας ὑμῖν ἰδίαν ἰνα. Greater Love than this hath no Man than that one should lay down his Life for his Friend:* Here it is observable, that ἵνα after ἐμοί one signifies ὑμῖν quam us, so in the third Epistle of St. John, v. 4. παρασκευάζων ἵνα γεννήσῃ, I have no greater joy than that I may bear my Children walking in the Truth.

V. 16. To the Note there add. *It follows, that you should go and bring forth fruit,* &c. ὕψι <dd>τε</dd> ὑμῖν, ὅπως ἐναντιώσετε, that whatsoever ye shall ask the Father, in my Name, he may give it you. I have observed Note on v. 25, that there is often somewhat deficient after ἵνα, for 1 Cor. 1. 31. ἴνα (sub. γινομαι) that (it may be) as it is written; and so it seems to be here, the full Sense being either that, being thus employed, or being thus fruitful, ye may ask what ye will.

CHAP. XVI.

V. 25. *These things I have spoken to you ἵνα ἔχῃς τὸν ἅγιον τοῦ πατρὸς, ἵνα ἐκκοιμηθῇ ὑμῖν, τὰ δὲ ἀνατρέπουσα, A Proverb, faith St. Basil, is a profitable Speech uttered with some Obscurity, and so it is here, as is apparent from the Answer of the Apostles, v. 29. Lo now speaketh thou plainly, and speakest not a Proverb, and from the following words in the same Verse, hereafter I shall no more speak to you in Proverbs, but shall shew you plainly (the Will) of my Father.*

CHAP. XVII.

V. 3. To the Note after Psalm 81, 9, add.] See also the Word Salus, so used by Irenæus often, as when he faileth of the Maker of the World, that he is (a) Salus Dei, and Salus Dominus, and Salus Conditor, and Salus Pater, and Salus continentem omnium, and yet puts into the Symbol of Faith owned by all Christians, that Christ (b) is the Salus, &c. See the Note on 1 Cor. 8. 3.

V. 5. *Glorific mihi mecum the Glory which I had with thee,* &c. after the word made Flesh add. *] And therefore Theophylact gives the Sense thus, ὁ Θεός ὑμῖν ἀπαθητικός ἐν ἰδίᾳ, ἵνα ῥητορικῇ ὡς ἐκ καθηγητῆς, bring my human Nature into a Participation of the Glory which I had with thee before the beginning of the World.

CHAP. XX.

V. 19. After these words, solid Body, add. And to this agree these words of Cyril of Alexandria, διαφόρως ἐν αἷς ἦς ἐν εἰς ἀνατρέπει ἵνα μὴ μόνον ἡ κατακολούθησις, it is impossible that one Body should go there another without cutting it, or being cut.

CHAP. XXI.

V. 22. To the Note there add. *Wonderful here are the words of Theophylact, for he not only faith, that some held, that John then lived, and was to do so till the coming of Antichrist, when he, with Enoch was to preach Christ, and to be slain by Government of the Pope, of the Church.

*(a) L. 2. c. 1. (b) L. 1. c. 2.

C H A P. I.

(1) Ver. 1. \textit{Διδάσκαλος, which Jesus began to do.} That is which Jesus did, for the Gospel of St. Luke contains what was done by Christ from the beginning of his Ministry to his Assumption; and that \textit{διδάσκαλος} is frequently an exponent, See Matt. 16. 22. Mark 2. 23. Luke 15. 24. Acts 11. 15.

(2) V. 12. Note also that the Day of Christ's Ascension seems not fixed in the Church then, or that Chrysostome thought not of it when he here said, That because Christ's Ascension was on a Sabbath-Day, therefore St. Luke informs us, that the way the Disciples went out with him, exceeded not a Sabbath-Day's Journey; Hom. 3. in Acts 3. 12.

C H A P. II.

(3) V. 21. \textit{On καταδειγμάτων καὶ εἰσίν αὐτοῦ.} Here Dr. Mille is confident that the words \textit{καταδειγμάτων καὶ εἰσίν αὐτοῦ}, were inferred from v. 26. because they are wanting in Irenaeus, l. 3. c. 12. p. 229. in the Vulg. Syr. & Cod. Alex. but as those words are owned by the Arab. Chrysostome, and Occumenius in locum, and by (a) Origens, in his Commentary on the Kings, where he says, that they are read in the Psalms, and are interpreted in the Acts of the Apostles; so it is evident from the very words that they ought to be retained, for the words of the Psalmist being these, \textit{καταδειγμάτων καὶ εἰσίν αὐτοῦ}, the Apostle here saying that David spake this of the Resurrection, ought to use the words that David spake: And, 2dly. This is farther evident from the words following, \textit{καὶ ἐν εἴσοδῳ, nor did He feats see Corruption}, they having a plain Relation to \textit{καταδειγμάτων καὶ εἰσίν αὐτοῦ}, going before.

C H A P. V.

(4) V. 34. After these words, among the People, add,] The Right Reverend Bishop Pearson very probably conjectures, that the Sadducees, after our Lord's Resurrection, being the greatest Enemies to the Apostles, they being grieved that they preached through Christ the Resurrection from the Dead, Acts 4. 25. 27.Cambriel being a Pharisee, and so a stiffer Afoyter of the Resurrection, did therefore give his Advice for the Disputation of the Apostles; for we find the Pharisees, almost in the same words, pleading for St. Paul, preaching the same Doctrine, viz. that they ought not to molest him, lest they should be found \textit{καταδειγματικοὶ}, Fighters against God, Acts 23. 9.

C H A P. VII.

V. 6. After these words, The evil Treat (g) ment of thy Seed, add,] Some, I know, begin the Computation of the 430 Years from the first Call of Abraham from Ur of the Chaldees, but since the Holy Scripture hath given us no Intimation of the Age of Abraham, when he went from Ur of the Chaldees to Charran, nor of the time of his stay there, this Computation is upon both these accounts precarious; and the Scripures being so express in saying, Abraham was seventy five Years old when he left Charran to go into Canaan the Land of Promise, if the Holy Ghost designed to give us any Chronological account of these Matters, it seems more naturally to direct us to the time assigned by these Years, than to the time of which it hath not given us any Character at all: And the Scripture doth not tell us the exact time when Isaac was weaned, yet since it tells us the Child was grown up, or increased, Gen. 21. 8. and was playing with Ishmael, v. 9. hence it is probable, that the Tradition of the Jews, mentioned by Jerome, that Isaac was five Years old when he was weaned, may be true.

V. 25. After these words, to be their De (6) liverer, add,] For to be \textit{σώτερ} in \textit{σώφρον}, may well signify one that is ended with the Spirit of Prophecy, \textit{σώφρον} & \textit{σωφρόνως}, being frequently used to signify some extraordinary Knowledge and Wisdom, and the Perion gifted with them, being by (b) Clements, Rom. filled \textit{σωφρόνως} by \textit{τῷ σώφρονε}, a Man.

(4) Apæd Hæm. To 1. p. 52. (b) Epist. ad Corinth. S. 48.
a Man able to declare this Knowledge; and then our Lord Jesus will signify a Man of extraordinary, and miraculous Performances.

(7) V. 40. 'O μεθύσκος Μήτρας ὑμῶν, ὡς ἐφηβύνητος, as for this Master.] This Contraction occurs often both in the Old and New Testament, so Psth 11. 4. Jevohab in the Heaven is his Throne, κυριος γὰρ γεγονὼς ὑμῖν αὐτῷ, ix. Pf. 18. 30. ἥμερα μηνιαίας ἡ γενναία, as for God, his day is perfect, Pf. 104. 17. The Stork, the Fir-trees are his House. See Eccst. 2. 14. Hes. 12. 2. Nab. 1. 3. So Matt. 21. 12. Also is ἢμερα ἢμερας, as for the Stone which the Builders refused, it is become the head corner Stone; See also Rev. 2. 26. and the Note on 1 John 2. 27. η' οὖν περὶ τὸ ἱερατεύμανθον, &c.

V. 42. Then God gave them up to worship the Hoof of Heaven.] That is, from their worshipping him in Images against his Command, he suffered them to proceed to the Worship of the Creature instead of the Creator. See the Note on Rom. 1. 21. 24. The Invention of Idol (i.e. Images) Faith the Book of Wisdom, was the beginning of Fornication, that is Idolatry. See the Note on Rom. viii. 41. and therefore according to the Fathers, God is said to have given this Hoof of Heaven to Spruc, Deut. 4. 19. See Drausius in Locum &c. ence, Jaffin M. Dial. p. 274. Clement Alex. Strom. 6. p. 619. B. because he suffered them to proceed to that more gross Idolatry in Punishment of their Worship of him by Images: and to this alludes that of the Septuagint. Hes. 13. 4. God gave not the Hoof of Heaven ἄνδεια τεράτειας, to go after them, but sent his Prophets to forbid it, which he did not to the Heathen World.

C H A P. VIII.

(8) V. 1. They were all scattered abroad ἄνω τῆς ἀστραπῆς, except the Apostles.] It is a very ancient Tradition mentioned by (a) Clemens of Alexandria that our Lord ascended twelve years after his Atonement, for the Conversion of the unbelieving Jews in Judea, left any of them should stay in Ægypt, but we have not heard, saying to his Apostles μὴ μάθετε ἃ ἐποιήσατο, go ye out into the World after twelve years; and (b) Apollonius who flourished at the same time, speaks of this, τοι ἐν ἐμπορίων, as delivered by Tradition, that our Lord commanded his Apo- stles ἐν δύο ἐπαναλημματίζοντος τῆς ἀστραπῆς, not to recede from Jerusalem by the space of twelve years. Now if there be any truth in this tradition, it shows the Reason why the Apostles continued at Jerusalem when the rest of the Disciples were scattered abroad.

V. 9. After these Words Simon the Holy (9) God, &c.] However, seeing both Ireneus and Theodoret in the places mentioned, say expressly, ἰδανίωρος πώς ὑπάρχοντος σώζω για τὸν Ἀπόλλωνα καὶ ἀδιάκριτον τῷ θεῷ, as well as Theodoret θείαν ἄνωθεν ἀνελλημμένον, that Simon pretended to appear to the Jews as the Son, to have descended to the Samaritans as the Father, and to other Nations as the Holy Ghost: this seems to show that the Doctrines of the blessed Trinity was embraced by all Christians from the beginning; as St. Basil proves from the Teut monies of the Fathers from the beginning, and from these Words of Clements Rom. 3. Οἶδας ἐμοὶ τὸ πάντα Ἀρκαδία, τὸ ἐπάνω ἂν θυσίας, Bæsil. de Spiritu Sanc. Tom. 2. c. 29. 2. 157. 358.

V. 12. πρὸς τὴν ἱερατεύμονα, concerning the Name (10) of Jesus Christ.] That is, concerning the Power of that Name, when it was used by Believers to do the greatest Miracles, so ch. 3. 16. his Name, through Faith in his Name hath made this Man strong, that is, his Power, upon the Invocation of his Name with Faith, hath done it: So the Sodacæs enquire of the Apo- stles ch. 4. 7. by what Name have ye done this, &c. and they answer, v. 10. by the Name, that is the Power, of Jesus, and afterwards they pray v. 30. that Signs and Wonders may be done by his Name, i.e. by using of his Name with Faith, and Invocation of him; the Power of Christ being then presented with them that did it.

V. 37. καὶ ἐκράτησε οὐκ ὡς ἠκούσατε ἕκταρ. This (11) Clause by Dr. Milti is taken pro comm. páragwgiás a primis Christiani Niniac facili infecto, ut &c. alle in libro Afrorum Apostolorum hanc pauza, for a supposititious Clause put into the Text from the first Ages of the Church, as many other Clauses are in the Acts of the Apostles: And yet this Clause is found is the Vulgar, and Arabick Versions, in Ireneus l. 3. c. 12. l. 4. c. 40. in Tertullian De Baptismo c. 18. in Orypsian ad Quirimum l. 3. c. 32. in St. Jeron Tom. 4. Vol. 46. lit. 1. in St. Austin de Vida e Ope- ritibus c. 9. 12. and in Oraculumin in locum: And even the Doller Præstis, p. 40. col. 2. owes it in contradiction to his former self; and hence we may judge of his other sup- posed Additions, so confidently and so fre- quently mentioned, in this and in the other fac- iled Books, which were there any truth in what be says, as blessed be God there fell- dom is, would render the whole Scriptures of the New Testament dubious and uncertain. See Examen Millii in c. 9. 5.—10. 6. 21.—11. 6. 12.—15. 20. 29.—16. 14.— 18. 10. 17. 21. 27.—20. 24.—21. 3. 8. 13. 22.

(a) Stromat. l. 6. p. 636, 637.
(b) Apud Euseb. Hist. Eccles. l. 5. c. 17.
Hearts to seek it, Eccl. 7. 25. so that to argue, as these Men do in this case, is plain to contradict the Mind of the Holy Ghost, who for this very reason that God is the Giver of it, requires us to incline our Ears to Wisdom, and to apply our Hearts to Understanding, to cry after Knowledge, and lift up our Voice for Understanding, to seek for her as for Silver, and to search for her, as for hid Treasure; suspending our Enjoyment of her upon all this Diligence, by saying then shalt thou understand the Fear of the Lord, and find the Knowledge of God, for the Lord giveth Wisdom, Prov. 2. 2. — 6. Again, Faith cometh by hearing of the Word of God, Rom. 10. 17. this is the ordinary Instrument which works Repentance and Conversion in us, that it may have this good Effect, we must hear it with good Attention, and improve the Knowledge received from it, for to him that hath bath shall be more given, Mark 4. 24, 25. we must receive it into a good and honest Heart, and treasure it up there, Luke 8. 15. for to them only it is given to know the Mysteries of Christ's Kingdom, who thus improve the knowledge and Talents which they have received, Matt. 13. 11, 12. — 25, 20. 2dly. When there is a want of these, or such like Dispositions, or some evil Dispositions which prejudice us against, or indispose us for the Performance of these Duties, then it is said, that these things are not given: So Matt. 13. 12. to them it is not given, for this People's Heart is waxed gross, and their Ears are dull of hearing, and their Eyes have they closed, left at any time they should see with their Eyes, and hear with their Ears, and understand with their Hearts, and be converted, and I should heal them. So Deut. 29. 3. 4. To have seen the Temptations, Signs and Miracles which God wrought for you, yet the Lord hath not given you an Heart to perceive, and Eyes to see, and Ears to hear unto this Day, which must not be imputed to any want of Power in these things to move them, much less to a want of the Divine Grace to work upon their Hearts by them, for then they could not be blamed for not having such an Heart, but it was wholly to be ascribed to their own Negligence and Perverseness, which rendered them indispos'd to receive this Gift: as will be farther evident, First, from God's vehement Defire that such good things might have been given them, which thro' their own Defect in the Performance of their Duty were not given them, as V. G. an Heart to fear God, so Deut. 5. 29. O that there were such an Heart in them, that they would fear me, and keep all my Commandments always; which is an Expression of a most earnest Defire that it might be so, and therefore an assurance that
there was nothing wanting on God's part that was requisite to the obtaining such an Heart. 

ady, from his frequent Commands requiring men to believe, repent and turn to him, and to give their Hearts to seek him; so 1 Chron. 22. 19. and more are, give your Hearts and your souls to seek the Lord: For nothing God neither commands what 'tis impossible for us to do, nor what he himself will do without us, these Commands must relate to something which is in our Power, because it is our Duty to perform: And ady, from the Commandations which the Scriptures give to them who believed, repented, and turned to the Lord, and the Reprehensions it gives, the Punishments it threatened them who neglected to do so, for not doing no Man can receive a Reward for what he had no hand in doing, or blame, and punishment for not performing what he could not be capable of doing, these Punishments and Reprehensions shew that these things might, and ought to have been done by us.

Having premis'd this, I proceed.

ady, To show what is the various import of this Phrase in Scripture, or how and why God may be said to give what our Industry, or our Cooperation with his Grace, and Blessings upon our Endeavours, we enjoy.

First, Then when the thing said to be given is morally evil, that God who can neither himself do, nor incline others to do evil, can only be said to give it, because he gives those Faculties by which Men are enabled to do it, and suffers them without restraint to follow the inclinations of their own wicked Hearts, so 1 Kings 2:4, God gave a lying Spirit in the Mouth of Abijah's Prophets, 1 Kings 22, 33. To whom said king, he was given to the Beast to speak great things and deceivings, Rev. 13. 11. 17. And he was given to them to make War with the Saints, and overcome them; and that in this Sense God is said to give the Heathen up to a reprobate Mind, to the Lusting of their Hearts, and to dishonourable Affiliations, See the Note on Rom. 1. 28. that thus only he gives to the Fates a Spirit of Lumber, See the Note on Rom. 11. 8. ady, Sometimes to give doth only signify to pronounce, teach, and prescribe, as when God faith thou shalt give the Blessing on Moab Gerion, Deut. 11. 29, i.e. thou shalt pronounce it theirs, thus is God said to give to the Jews his Sabbaths, viz. by commanding the Observation of them, Ex. 16. 29. and to give them their Laws, and Commandments he prescribed and taught them by his Servant Moses, and in this sense he is said to give Wisdom, because out of his Mouth proceedeth Understanding, Prov. 2. 6. and so he faith give to the Wife, i.e. Instruction, and be still he wiser, Prov. 9. 9. and in this sense also may he be said, to give both Faith and Repentance; because he hath so frequently prescribed them, and taught us the Advantages we shall reap by them, the means to produce them, the inducements to perform them, and the evils we shall suffer if we forsake the way of them.

ady, I lay this down as a most certain rule, that where God is said to give us anything which is our Duty to obtain, the Exercise of that Faculty is first supposed which he hath given us already, and God is only said to give it by giving us those Faculties by which we are enabled to obtain it, and the mean, and motives which are sufficient to excite those Faculties to the Performance of their proper Actions, I say the Exercise of these Faculties is always presupposed, and when God is said to give what we are to get, and what it is our Duty, and will be our Advantage to perform, the meaning only is, he puts it into our Power by the Exercise of those Faculties which he hath given us, by attendance to the Motives which he offers to excite us to so exercise them, and by the Affections he is ready fully to give us upon our willingness to do what he requires to obtain those things. And

ady, Thus it is always with respect to natural Gifts, for thus God gave Richard Exel. 5. 19. 6. 2. because he gave Powers to get Wealth, Deut. 8. 18. but yet it is the diligent hand, and the Blessing of God upon our Labours, that maketh rich, Prov. 16. 24. 22. he goeth as our daily Bread, yet he giveth Food to all Flesh, Pl. 136. 25. and yet we must eat it in the joints of our Bones, and procure it with the Labour of our Hands, Gen. 3. 19. he giveth all things to all Men, Acts 17. 25. and to the Beasts their Food Pl. 147. 25. but then they must employ those Beasts and Flocks which he hath given them to get it: whereas to assert thus, he giveth Faith and Repentance, and therefore we do nothing to obtain them, is as if I should say, God giveth us our daily Bread, therefore we must not Labour for it, God giveth Food to all Flesh, therefore they are, not to seek after it.

ady, Thus it is also with respect to Spirituals; thus, God giveth Wisdom, but it is to them who incline their ears to the Instructions he hath given them to make them wise, and who apply their Hearts to Understanding. Thus the Jews argue that God had given Repentance to the Gentiles, because he had commanded St. Peter to preach to them Peace through Jesus Christ, and Remission of Sins, and they upon his preaching had believed in Christ, and received the Holy Ghost, &c. So also the Faiths be an affm to a Divine Revelation, and Faith in Christ an Accent to the Revelation made in Scripture concerning him, and so must be an Act of the Understanding, requiring only the Evidence of
of the Truth of that Revelation to produce it; yet it is said to be the Gift of God, because the Objects of that Faith are only made known to us by Divine Revelation; the Motives to embrace it are all contained in the same Revelation, and both are confirmed, and made credible to us by the Testimony which God hath given to them, and so God hath done all that is requisite on his Part to produce this Faith in us.

V. 28. After the second year of Claudius, add[ ] thou it seems rather to have been that which happened, as Sufelius in his Chronicon, and Orofius l. 7. c. 6. place it, in the fourth year of Claudius.

C H A P. XII.

V. 23. After Multitude of Worms, add[ ] And of the Uncle of Julian the Apostle, who persecuted the Christians and trampled upon the Sacred Veils, (a) Theodore and (b) St. Chrysostom inform us that he perished by this Dilectis, aep[ou]j xai a[pi] xai ex[ou]j, for his Scrotum corrupted and bred Worms: an Infiance like to this we have in Pherecydes Syrus, τὰ μὲν ἐνθαματώντας, eaten up of Lice, for boating of his great Wisdom, and his pleasant Life, thou he sacrificed, faith Julian, to no God at all, Julian. Var. Hist. 1. 4. c. 28. Dig. Lact. 1. 1. p. 75: 77. See Barbara Hieros p. 2. 1. 4. c. 23. p. 620, 621.

C H A P. XIII.

V. 18. After Maccab. 7, 27, add[ ] And according to this Sense the Word signifies to συγκατάλαβεν, to bring them Nourishment, as God did Mammon every Day, or τὰ πνευματικά, to bear them as a Nurse or Mother doth her Child to give him such, or bring him up; which in Eustathius is ταραττάτων, Odys. b. v. 131. But thou this makes a very good Sense, and very approbate, it seems not necessary; for (c) Orig. citing Deut. 1. 31, thrice reads τραγουδάτων, he bore their Manners, saying it signifies συγκατάλαβεν et al Gibson, to accommodate himself to the Infirmities of his Children: Procopius on the words of Moses: God sent us a Prophet, properly signifies to τὰ πνευματικά, to carry about, and appose a foreward Child by prating with and accomodating our Selves to him, and in the Socratic on Aristophanes ταραττάτων is ταραττάτων τοῦ τετελεσμένου, to be brought with the Manners of another, and so the Word is used by Cicero &c. See Examen Milii in locum.

V. 20. After these Words, this Computation (17) was not exact, add[ ] some here tell us that the true reading here is 350. years, but feeling I find not one Copy, Version, or Father to countenance that Reading, I think it dangerous to admit of that Solution of this Difficulty, especially if we consider that St. Luke continually, both in his Gospel and in the Acts, follows exactly the Computation of the Septuagint and of the Jews, as we learn from his inferring Caius, Luke 3. 36. his making Saul to reign 40. years v. 21. of this Chapter, and from this Verse where he accords exactly with Josephus.

C H A P. XIV.

V. 13. Ephesus, he would have sacrificed (18) to them[ ] Here see, faith Chrysostom, the Devil's Malice, he would have brought in devotion Divine Worship of Men by those very Perions who were sent to convert Men from it, persuading them again to esteem Men as Gods, as formerly they had done: And how fully he hath done this in the Roman Church, where innumerable Men are worshipp'd with Invocation, and even Mental Prayers, which suppose them to know the Hearts of the Supplicants and so to have the Property ascribed to God alone in the Scriptures: I have fully shewed in a Treatise on that Subject.

C H A P. XV.

V. 16. Examine the Tabernacle of David, to the Note here add[ ] The most antient Way of dwelling being in Tents and Tabernacles, a Man's House or Habitation is usually in the Hebrew Language called Milcheneah, his Tabernacle, as you may see in the Book of Job and in the Prophets, so here the Tabernacle of David is the House, and Family of David.

C H A P. XVI.

V. 11. Looking from Troas we came[ ] Here (20) Oecumenius notes that this being the first time that St. Luke speaks in the plural Number; his Travels with St. Paul must begin from this time.

V. 33. He was baptized, he, and all that (21) St. Chrysostom here notes that this was that Stephen's whom of St. Paul's faith, I baptized also the Howbold of Stephanus 1 Cor 1. 16. but if so he must have come from Corinth, or some other Parts of Achaia, and have settled at Philippi, and afterwards have returned thither again, for the Stephanas there mentioned by St. Paul was

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(a) Hift. Eccl. 1. 4. c. 8.  
(b) Orat. in Babyl. Tom. 5. p. 452.  
(c) Tim. 1. in Matt. p. 459, 475. in Celsum 1. 4. p. 313.  
was the first fruit of Achaia, 1 Cor. 16. 15, and an eminent person at Corinth, v. 17.

C H A P. XVII.

[22] V. 18. After the words places of Merchandise, add, Occumemini here faith, that a little Bird that gathered up the Seeds scattered in the Market-place, was called by this Name, and hence, τοῦ ἀντικείμενον, οὕτως, despicable Persons, not worthy to be named, were called ἀντικείμενοι; and in this Etymology Saidai, Phavorinus, the Scholast upon Aristophanes de Avibus, p. 369, and almost all the Grammarians do agree.

[23] V. 30. God who overlooked the times of Ignorance, τῶν ἐκείνων ἀπαραδότων, hath now sent his Messengers to all Men every where to repent. The τῶν here, seems not to refer to μετατέθησαν, to repent, as if God did not formerly require Men to repent of their Sins committed against the Law of Nature, for then they were not obliged to reform, or turn from them; but it refers rather to the Word ἀντικείμενος, and signifies that whereas before he had sent no Messengers, or Prophets, to the Heathen World, to proclaim his Wrath against them for their Ungodliness, and Ungodly deeds, and call them to Repentance for those Sins, he now had sent his Apostles to all the ends of the Earth, with this Message, and that by them he had given them a fresh Assurance of his Purpose to judge and condemn the Impeccant, by the Resurrection of that Son of God, whom he had appointed to be the Judge of all Men: Mr. Dodwell therefore seems to be mistaken, when he concludes from these words, and from Acts 14. 16, that God had not obliged all other Nations, but only the peculiarity, to worship himself, before he had revealed his Pleasure to them, and (a) faith, That these words rather plainly imply the contrary, that while the Supreme God is ἀγωνῶν, unknown, God did excite them from that Duty, on account of their Ignorance of what other wife would have been their Duty, if it had been required of them, and they had known that the Supreme Being had required it: For 16. This is directly contrary to the express words of the Apostle Paul, who declares that, ὃς ὁ παύς αὐτοῦ, that which might be known of God was manifested to them, for God had declared it to them, to wait, his eternal Power and Godhead, and also that this was manifested to them, from the beginning of the World, not by any positive Revelation, but from the visible things of the Creation, Rom. 1. 19, 20. and that this Manifestation rendered them without excuse, who did not glory (and therefore worship) him as God, neither were thankful to him for his Benefits conferred upon them. And this is farther evident from the two places cited by him; for tho' God so favored them so walk in their own ways, as that he sent no Prophet to instruct them, nevertheless he left not himself without a Witness, that it was he who did them good, &c. Acts 14. 17. and who was therefore to be thank'd, and worship'd as their great Benefactor. See the Note there: And tho' he spake at the times of Ignorance, yet even then he expected they should to seek the Lord that they might find him, Acts 17. 17. See the Note there; and it is strange that the dreadful Consequences of this Affliction did not deter him from Columbia, hence it evidently follows, 1/2, That no Man can know who is the true God, or that he is to be worship'd, by the Light of Nature without a Revelation. 2/2, That either Idolatry, or Atheism, must innocently obtain throughout the whole Heathen World; for if they are left ignorant of the true God, and it is not their Duty to worship him, they must either not be obliged to worship any God, or left free, if not obliged to commit Idolatry, by giving the Worship due to the true God alone, to them who by Nature are no Gods. And, 3/2, That they must either either be obliged to worship the very Devil, or left free to do it; the Gods of the Heathens, faith the Scripture, being Devils: And seeing God is the Fountain of all Obligation, he must oblige them thus to worship his grand Enemy. 4/2, Hence in follows, when they had the Gospel-Revelation imparted to them, they could not be obliged, as he faith they were, to repent of their former Idolatry, in giving the Worship due to the true God, to Idols, or false Gods, because he plainly here affords, they could not know, that twas their Duty to worship the true God, and so the first and second Commandments must be only positive Precepts, but no Parts of the Law of Nature, or the Moral Law, that being of perpetual, and universal Obligation.

C H A P. XIX.

V. 19. They burn their Books before all (Acts 17. 19.) Note also, that they sold not these Books, tho' they were of great value, because, faith Occumemini, they would not be Gainers by such wicked Arts, nor would they contribute by selling them to the teaching others the same Arts.

I V. 39.
Additional Annotations on the Epistle of St. Paul to the Romans.

CHAP. I.

(1) VER. 14, 15. FOR I am a Debtor, etc. Here it is obervable, that our Translators begin the 14th Verfe with for, tho' there is nothing that answers to it in the Greek; I would render the words thus, I am a Debtor to the Greek, and the Barbarian, to the Wife, and the Unwife, viz. των ευωδων, or των άθικων, and therefore as much as in me lies, I am ready to preach the Gospel to you also that are in Rome. For thò των ευωδων, when joined with απο, signifies generally so, yet when they are put absolutely, and especially, when they begin a Sentence, they signify idcirco, ita, and answer to AI' Cen, in the Hebrew: So Rev. 3. 16. κατά 3, whereabouts because thou art like warm, upon which place the Criticks note that τοις, be non eff sinnuitidinis, sed ratiocinatarum, oratique, ή τοίχισι, προκάτιστον: So Rom. 6. 11. Knowing that Jesus Christ, being now raised from the dead, eth

no more, ους εις αυτὸν ἐπορεύεσθαι, therefore also reckon ye your selves dead unto Sin, 1 Cor. 15: 44, 45. εἰς οὖν τέλος, and therefore is it written, so to 1 Cor. 26. so it is written, υπὲρτιμοος, and therefore Christ ought to suffer, and John 4. 6. Jesus then being weary with his Journey, said to them, let us therefore upon the Well.

V. 24. 26. To the Note here, after (2) the words, by their own Wickedness, add, Whence the same Apostle saith, καθὼς κατακαλοῦσώστε, they gave themselves up to all Lasciviousness, Eph. 4. 19.

V. 32. After these words, they might know (3) by the Light of Nature, add, Hence of their Treasures, which they held to be carc penurium infernorum, (a) Tertullian speaks thus; Illuc abhorrunt fidelis impius quoq. in parentem, & in forores incelsi, & maritam adulteri, & virginitatem rapaces, & spurium contaminatores, & qui luxuriant, & qui furiant, & qui occident, & qui decipiunt, & to this agrees the Description of their Punishments in (b) Virgil.

CHAP. XXIV.

V. 16. τοι εἴη, and herein,] The Cri (28) ticks fay, that here, and 2 Cor: 5. 2. τίρανν signifies interim interia, in the mean time, but I think without any necessity, for in both places it may either signify enim τε, ob hanc rem, for this Cause, or have relation to the former Verse; so here τοι εἴη, hath relation to ταύτα, and signifies having hope in this thing; and in the other place it hath relation to τοι εἴη ἡμῖν, and signifies being in this Tabernacle, we grow.

CHAP. XXV.

V. 23. After these words, Dr. Beis on the (29) place, add, ] And to them add that of Bardefanes in Eusebius, that the Boeotian Women appear on Horæ adorns with Gold and Jewels, μείζονα πυρός και μέθυρος, with great pomp, and with a Train of young Men and Maidens attending them. Euseb. Prep. Evan. J. 6. 10. p. 276.
Epistle of St. Paul to the Romans.


(4) V. 32. Mr. L. here reads "I was first", and renders the Words thus, who computing the Judgment of God, knew not, that they who did those things were worthy of Death; but this reading cannot stand; for without equal indignation of God they could not be the same, to whom those things were worthy of Death, and to whom "in", faith he, could not be imputed without a positive Law; which we know the Gentiles had not. See the reading of the text largely confirmed.

Chapter II.

(5) V. 2. But we are sure, [eudaihoi et] or, and we knew.

(6) V. 7. "Apostolus Incorruptus" This faith Theophilos, refers to the Body, and by using this Word we rend. "aionion desvies", he openeth the Gates of the Resurrection.

(7) V. 8. "Ou tov Jesus, but obey Unrighteousness." Here Christofium notes that the Apostle doth not say ", but get from", but who obey Unrighteousness. Not in the body, but in the service of the world, they may yet learn, that they offend of Choice, and not of necessity, and therefore are unworthy of pardon.

(8) V. 12. "Aionion desvies", as many as have found without Law, shall also perish without Law, and as many as have found in the Law, shall be judged by the Law. Here Mr. Dodwell says, "That some Advantage may be taken from the Words, and", that which is called perfiling in the Church of the Gentiles, and so may be understood as well of ceasing to be, as of any positive "Inflictions, being opposed to be judged in the latter clause relating to the Jews. But (1) the Word aletheia, to perse, is often used in the new Testament, and especially in the Epistle to the Thessalonians, who by his own Hypothesis are to perse by being subject to eternal Punishments, as in those Words "in destruunturus" in the New Testament, in which the Words Thessalonians persecute not with thy Meat thy Brother, for whom Christ died. Rom. 14. 15. and in the 1 Cor. 8. 11. 2. ", and so shall thy Brother perish for whom Christ dyed. So also 2 Cor. 15. 4. 3. 2 Thess. 2. 10. 2 Pet. 3. 9. yea this Criticism would exempt not only "Juda as the Treasurers", that is, the desvies, Son of Perdition, John 17. 12. but even the very Devils from this future Punishment; for their Question is idaes desvies idae, art thou come to destroy us before the time? Mark 4. 34. It is used in the Gospels of Christ's little ones in these Words, it is not the Will of my Father in heaven, that one of these little ones should perish, Matt. 5. 29. 18. and of those who are the Soul by denying Christ, Marth. 10.39. 16.25. And lastly, 'is used of the Definition of Soul and Body in Hell, Marth. 10. 28." (2dly) "eskibos" here applied to the Jews, signifies "yasthavos", they shall be condemned, as appears from the Opinion it bears to "yasthavos", they shall be justified v. 13. And this it still doth, and must do, when it relates to the Judgement passed upon the wicked at that Day. So John 3. 18. 12. 48. 16.11. 2 Thess. 2. 12. Heb. 13. 4. And this being introduced as a Proof, that in that Day there shall be Tribulation, and Anguish upon every Soul, that worketh evil, whether be he Jew, or Gentile, and that because God is no respecter of Persons, shews that both Jew and Gentile working evil must fall under that Tribulation and Anguish. And the reason of the Variation of the Words may be probably this, that the Gentile being condemned by the Law written in his own Heart, and so being as it were a confessed Criminal, there needs nothing more than to sentence him to the Perdition, which his Sin deserves, whereas the Jew being to be sentenced by a written Law, which he may think he has not violated, so as to deserve Condemnation, he must be judged and condemned by the Sentence, which the Law hath pronounced against him.

V. 17. "Tis, &c," as Dr. Mille reads, See (9) Examen Millii here.

V. 22. "Thou that abhorrest Idols, dost thou (10) commit Sacrilege?" Robbing that God of his Honour this way, who hath required thee to honour him with Subsistance, and the first Fruits of thy Increase. Prov. 3. 9. Mal. 3. 8, 9. Eclesius 35. 8, as the Idol I 2. later
there is no Transgression; and that if the Law of Moses wrought Wrath, there must be a Transgression of it rendering Men obnoxious to the Death it threatened, v. 19, 20. vide Examen Millii.

CHAP. V.

V. 13. Here also note, that the Apostle (15) cannot be rationally conceived to allert as Mr. L. Suggests, that no Man can inherit a Penalty without the Sanction of a positive Law declaring, and establishing that Penalty.

For this Attention entirely destroys the Obligation of the Hebrae to perform any Duty, since no Man can be obliged to do that, which he may omit without fear of Punishment, and renders the Hebrae who had no positive Law given them, incapable of incurring any Penalty by any fins they had committed. The meaning therefore of the Apostle seems to be only this, That the Law threatening Death to Adam, being not made to all Mankind but to him alone, all Men, good and bad, could not then generally die for their own Sins; but this Mortality fell on them all without distinction in that Interval on the Account of that one Sin of Adam; which rendered all his posterity subjects to that Mortality he had incurred by his Sin: wherefore to say, that all Men were not subject to Mortality by reason of the Sin of Adam, would be to contradict St. Paul; lest to say, that they, who were swept away by the Flood with an unutterable Death, did not die for their own, but for Adam’s Sin, is to contradict God himself, saying, I will destroy Man from the Earth, for the Iniquity of Man is very great, Gen. 5.

V. 19. After Jeremiah I. 5, 6; add (16) Moreover we in the new Testament find frequently expressions equivalent to these, the Holy Ghost still speaking of Christ’s Sufferings for our Sins in the Apostolical Sonne; as (16) when Christ is said to bear our Sins, only because he bore the Punishment due to them, 1 Pet. 2. 24. entirely when he is said, to be made Sin for us, a Cor. 5. 21. he being made so not by contradicting the Guilt of Sin, but only by suffering the Punishment of it in our stead; and when he is said to appear a second time without Guilt, without Sin, i.e. without a second Sacrifice to purge away our Sins, Heb. 9. 28. And (39) when he is said to be made a Curse for us, Gal. 3. 13. He being only so by suffering the Death which the Law Hittes acquired, and not as being so in the fight of God.

CHAP. VII.

V. 1. In the Note there after Husband add (17) or that this Divorce rendred him dead in Law to her, he being not to return to him again. Deut. 24. 4.
(18) V. 4. After the Words married to another add. In like manner you being made dead to the Law, to which you are espoused, by the Death of Christ, as being buried and crucified together with him, the Law can have no farther Power over you to re-claim you in Subjection to it, and so you must be free to be married or put into Sub- jection to another Husband, even Christ to whom I have espoused you. 2 Cor. 11. 2.

(19) V. 5. Or ye are in Christ, and in Christ ye are in the Flesh. When I consider that ye are in Christ, and ye are in Christ, or ye are in the Flesh, I judge, that when we were in the Flesh, we did not only signifie to be under the carnal Ordinances of the Law, for so were all the Saints from Adam to Paul, living from the Mosaic Law. The Mosaic Laws, especially the Ten Commandments, were themselves carnal, and without any Affiliation of the Holy Spirit, and so had the Law of the Fleshy Flesh. But the Law of the Spirit is so far against the Law of their Minds, and bringeth them into Captivity to the Law of Sin, which could not be the State of Zacharias and Elizabeth, or any other of those Persons who were righteous before God, and walked in all the Commandments of the Lord blameless. And if of such only we understand the Apostle following Discourse in this Chapter the Sense will be clear.

(20) Ibid. for ye are in the Mansions of Sin which were by the Law. Here Mr. L. faith Interpreters call a strange Impediment on the Law of God, by saying it excused Men to Sin by forbidding it, whereas they only say that the carnal Minds of Men excused them to transgress the Law when they were under it, as the Apostle faith in v. 8. and Mr. L. in his Gloss on the 8th verse says, Sin took the Opportunity of being under the Law to stir up Concupiscence in me, for without the Law, which annexes Death to the Transgression of it, Sin is not able to have its will upon me. Now this is the more an Imputation upon the Law of God, than 'tis an Imputation upon his Providence, that it provides that Corn and Wine which carnal Men abuse to Drunkenness and Excess.

(21) V. 6. After the Words are Mr. Clerk thinks, and add But (the Opposition shown) to serve him with a Freedom from the Prevalency of the Fleshy Virtue of the Spirit, which enables us to mortify the Death of the Fleshy, chap. 8. 13. (2dly.) to serve God not chiefly by bodily Service and carnal Ordinances, but in the Spirit of our Minds, chap. 12. 2. Philip. 3. 2. having our Minds transformed after the Image of God in Holiness, and Righteousness, and Truth, Eph. 4. 23. 24. (3dly.) to serve him by the Affiliation of the Spirit.

(22) V. 15. Or ye are, I allow not. This I judge, that Mr. L. makes the following Words a Text, whereas I judge it very reasonable to lay, I allow not, because I would not, yea I hate to do, which I do.

C H A P. VIII.

V. 1. These Words faith Dr. Millis are an Addition to the Text, see the Proof of the contrary Examen Millii in locum.

V. 3. Yea our ladder and pyramid, for what could not be done by the Law I. e. that Freedom from the Guilt of Sin and Death it could not minister, I judge, &c. I judge, that it is a ladder to climb up by stages ascending. God sending his Son in the likeness of sinful Fleshes, Sub adua et sub humana, hath made it possible for us to ascend the ladder of the like Ellipsis are numerous: So Luke 11. 17, every Kingdom destroyed, divided against itself is brought to Desolation, &c. Sub humana, and an House, (divided) against a House shall fall. That is the Sense is evident from Math. 22. 25. and Mark 3. 29. where it is Luke με της και σπασται. To dispossession, commanding is to be understood after μετανοεσθαι, forbidding a House to fall. This is the Sense is evident from Math. 3. 16. And where let him rejoice is to be supplied from the 9th verse Jam. 1. 10.

Ibid. ου κακος και υπωκληθαι and by a Sacrifice for Sin condemned Sin in the Fleshes. The plain meaning of these Words faith Mr. L. is this, that Sin itself was condemned, or put to Death in Christ's Fleshes, i.e. that suffered to have no Life or being in the Fleshy of our Saviour, he being in all things tempted as we are, yet without Sin. Heb. 4. 15. But this certainly is a false Interpretation, for as Sin could not be put to Death in him, in whom it never lived, or could have any Being, so much less could this be done by his Offering a Sacrifice for Sin, that being only done at the close of his Life, whereas Christ was free from Sin from his Conception, and being done then by a Sin-Offering to make Atonement for the Guilt of Sin, the true meaning of the Words is therefore this, That Justification, or Freedom from the Guilt of Sin, which the Law could not procure, because of the Weakness of the Fleshy rending us obnoxious to Sin, and so to Death for it, God by sending his Son in our humane Nature did procure, and by giving up his Son to be a Sacrifice to make Atonement for the Sin committed by the Fleshy, ου κακος και υπωκληθαι, he judged against Sin in the Fleshy, that is, either he shewed that it deferred Condemnation as requiring
an Atonement, to free us from the Guilt of
it, or else he, by this Sacrifice, condemned
that which before condemned us, and took
away it's Power of condemning Believers,
allowing them to say, Who is he that con-
demns us? It is Christ that didst v. 34.

(26) V. 6. 7. To be carnally minded, (Gr.
φυλημα υποκειμενομενον, the Wisdom of the Flsh)
it death, because the carnal mind, (Gr. the
Wisdom of the Flesh, is Enemy to God, for
it is not subject to the Law of God, neither
is there in the Flesh, God is by nature,
profe God.) Hence 'tis by some inferred,
that the Unregenerate can do nothing that
is truly good, nothing but what is evil, and
displeasing to God.

To this I answer, that this is one of the
Texts abused by ancient Heretics, to prove
that the Flesh was by Nature evil; we learn
from (a) Epiphanius, and from St. Chrys.
offus upon the Place, who therefore well
observes, that by Flesh here, we are not to
understand the Body, or the Substance of
the Body, àλξε & παράκειμα λοις ἔτοιμον, ἦ
τινας, ἡ διαφωνία μεταβάλλω & διαφωνεῖν,
but a Worldly carnal Life, full of Luxury,
and riotous Living, and turning
the whole Men into Flesh, as is evident from
the Phrae, the Wisdom of the Flesh, en-
gaging us only to mind the things of the
Flsh, and to be of the Flesh, as the true
Christian is of the Spirit, being led by,
and walking in the Spirit. And, faith (b) Me-
thodius, were the said of them, who are
in this Body of Flesh, that they cannot
please God; they who commit Theft,
Whoredom, or any other like Sin, could
not, on this account, be subject to Repre-
hension, by a just Judge; it being then im-
possible for the Flsh to be subject to the
Law of God, nor could then the Incarna-
ted Person be reduced by Chastity and
Virtue, the Body lying under a natural
Necessity, not to be subject to the Law of
God.

2dly, The Apostle doth indeed say, that
they who thus mind carnal things, while
they continue so to do cannot please God;
this being only in effect to say, in the words
of Chrysostom, ἅνδυος ὑποκειμενον, that
whilst Men go on in their sinful Coures,
they cannot please God, or live in Subje-
cction to his Laws: But then, faith he, as
Christ only says, an evil Tree, whilst
it continues such, cannot bring forth good
Fruit; but doth not say an evil Tree can-
not be made good, but on the contrary
faith, make the Tree good, that the Fruit
may be good. Matth. 12. 33. So is it here;
for the Apostle, by his frequent Exhortations
to the carnal Men, to crucifie the Flsh,
and mortifie the Flesh, with it's Lusts,
or the Deeds of it, and to put off the old
Man with his Deeds; by his Threats,
that if they live after the Flesh they shall
die, and by his Promises, that if they do
the Spirit they do mortifie the Deeds of
the Flesh, they shall live, doth shew, that
Men may come to live according to the
Flesh, and may so mortifie the Deeds of the
Flesh, that they may live. God, faith Chry-
soestome, hath put this in human man,
in our free Choice, so that it is ou las σαης,
εν 
τέρμα φανερωθήσατο, adiaphor. Since the Vouchsafe-
ment of the Gospel, it is in thine own Po-
vpe to be carnally minded, or spiritually,
there being now greater Strength, and Ind-
ducement, to be than, ever.

V. 9. If any Man be in Christ he is a new (27)
Creature, and be that hath not the Spirit of
Christ dwelling in him, is none of his.] Hence it is plain, that none are truly said to
be in Christ, by a Profecion of Faith, pro-
vided they live not answerable to that
Profecion, or be not renewed in Mind,
Will, Affections, and Conversation, and
from the following words: If the Spirit of
Christ dwell in you, be that raised the Lord
Jesus from the dead, shall also quicken your
mortal Bodies by his Spirit dwelling in you:
It is evident, (1st.) That it is not the Soul,
but the mortal Body, which the Spirit is
said here, Κεφαλαίζω, to give Life to. (2dly.)
That the Promise of being raised by the
Spirit of Christ, belongs only to them,
whose Bodies shall be raised to the Resur-
rection of Life eternal. As for others, they
being only, ἔκπευσις, ἅμα, Christs Christ in
Name, and not in Truth and Sincerity, 1 Cor.
5. 11. and Permons to whom Christ will
then say, I never knew you, they shall be
raised by the Power of Christ, but not to
be of any Use with the Spirit of Christ.

V. 11. Whose, having to, ζωὴν ὑπὸ ζωῆς, shall (38)
quicken your mortal Bodies.] The late Com-
mentator, and Paraphrist, here exposted by
Mr. Lock, is D. W. and yet he is so unhap-
p’y, as neither to approve of Mr. L’s Inter-
pretation, or distrust his own. He cannot
approve of Mr. L’s Interpretation, that
οὐκ ἔχον, and ὅτι, signifies a Body mor-
ally dead, because Sin reigns not in it;
(1st.) Because οὐκ ἔχον, absolutely put, bears
no such Sense in Scripture, but only signi-
ﬁes a Body without Life, or Breath, Jam.
2. 26. (2dly.) Because this Interpretation
makes the Apostle say, v. 10. The Body is
dead already, i. e. as to all Activity of Sin,
which reigns no longer in it, it’s sinful car-
nal Life being mortiﬁed, and yet makes
him promise, v. 11. that if the Spirit of
God dwell in us, God shall quicken our
mortal
From these words, some argue thus: If all love God are called according to his Promise, then be no purpose of calling them that do not love him. If they who are foreknown are predestinated to be conformed to the image of his Son, they who are not conformed to it, were not foreknown. Now, in answr to these Arguments, let it be observ'd, that this Text expressly speaks of those, who actually love God, not of those whom God hath loved, with this prepossessing Affection, and that to love God, and to be called according to his purpose, are words put by way of Apposition, to shew that they are both of the same import; that which God purposed, in calling us by Christ, being this, that we might be holy and unblamable before him in love, Eph. 1. 4. 9, so that the whole of this Argument may be granted: They who are called by God according to his purpose, or are effectually called, so that God's Calling hath its designed effect upon them, being only such as love God, and are conformed according to the Image of his Son. And let it farther be obser'd, that when the Apostle faith, in the following Verse, they whom he foreknew, for whom he foreknew, &c. the Particle he is connective, and this Verse giving the Reason, or Confirmation of what was spoken in the former, it seems necessary to interpret these words thus, whom he foreknew to be Perfections called according to his purpose, and therefore quallify'd for the Adoption mentioned, v. 23. them be predestinated to be conformed according to the Image of his Son: And it doth not at all consider, that all Antiquity to the time of St. Paul, do with one Consent concur, in the Interpretation of Pseudambrosius on this place, viz. quos prescienti sibi devotus, ipse elegit ad promissam praemium capit ad nos; those whom he foreknew would be devoted to his Service, he elected to the Reward promised such Perfections, whom he foreknew to be and deis & nobis, worthy to be called. So Theodoret, and Theophylact, some of them in their delinents upon these words, called according to purpose, expound them of the purpose, or free will of Man, declaring that a Man is called &c. according to his Choice; and, that (a) his where
Additional Annotations on the

...it is not the Calling only, but the Purpose of those that are called, which works Salvation. For who, faith (a) Origen, should be called to Justification, but those God loves. The Apostle, faith be, is the air, airis collect, the purpose makes the Will of Man the Cause of God's Purpose, and Foreknowledge, by saying, we know that all things work together for good, to them that love God. *Ori* Deu, sive avery, they being worthy of his Co-operation. And in his Latin Commentary on these words, he faith, he utris the Word foreknew, to show, that they were foreknown by God; in quibus, eius quaeque aliter, amorem Dei, affectionem, potissimum, on whom God placed his Affection, as knowing what that would be.

ady If, faith he, you will refer this Purpose to God, Men are then called according to the purpose of him, qui, the purpose of us, religious, mental, & salutis in sole decepit, who knowing they had a religious Mind, and a Desire of Salvation called them, and in this sense; neither the Cause of our Perdition, or Salvation, will be placed in God's Foreknowledge, nor our Justification, only in our Calling; neque gloria, nisi de nostra potestas putaret felix et; nor shall our Justification be wholly exempted from our own Power. Moreover he adds, that by embracing this absurd Opinion, which faith, Man therefore is not justified, and so not glorified, because he is not predestinated —, and that he is not predestinated, because not foreknown; ingens enim aperiendum eis, qui negant in hominis potestatis ut falvus fiat, we shall give great Advantage to them, who deny that it is in the Power of Man to be saved, whence they infer, that they are guilty of no Fault, who are not justified, because they are not called, and not predestinated, are not foreknown. And, omnino, the Apostle mentions being called according to the Purpose, that he might not fall into an Aburdity, which would follow, in oris tuis & invensus, si quis ei, necesse est desideras & sed, if God should do good to some Persons, and not to others, and that he might free him from being an Acceptor of Persons. Wherefore, according to the received Interpretation of the ancient Fathers, the Import of these words is this: Those whom God foresees would be true Lovers of him, fit for the Kingdom of God, and of worthy of the Peace and Blessings of the Gospel, he fore-appointed to be conformable to the Image of his Son, that is, to be like him in Glory, v. 17, them also he called in due time to the Salvation promised, and offered in the Gospel, in time.

1. 8, 9, 10, 1, 2, 3, and they believing in Christ, upon his Call, he justified them from; and remitted all their past Sins, Acts 13, 38, 39. Eph. 1. 7, and then he also glorified, by giving them that Spirit, who is the Earnest of that Glory, Eph. 1. 13, and by Participation of which Spirit, Christians are said not only to behold the Glory of the Lord, but also to be changed into the same Image, from Glory to Glory. So Origen on this place. And this Explication agrees well with the Context; for the Apostle had said before, that Christians having the first Fruits of the Spirit, ground after this Redemption of the Body, V. 23, v. 26, that the Spirit helpeth their Infirmities, interceding for them, with siles Genevings after it, and that he intercedeth for the Saints, according to the Mind of God, to give them this Redemption; and then it follows, therefore we know that all things shall work together for good, to them that love God.

V. 33, 34.] Here it is well observed by (30) Mr. L. that these words being read by way of Interrogation, as is v. 35, carry a full and clear Sense thus: Who shall plead against God's Elect? Shall the God who justifies them do it? Who is he that condemns them? Can it be that Christ who died for them?

V. 35. Nothing shall be able to separate us from the Love of God, which is in Christ Jesus.] To answr the Argument hence Urged, to shew that Men cannot fall from Grace, because if once they truly loved God, they cannot cease to do so, let it be noted.

1. That this Enquiry is not who shall separate us from the Love with which we love God and Christ, but who shall separate us, who truly love God, and testify that Love by our Obedience to his Commands, John 15. 10. and our patient Sufferings for his sake, v. 36, 37. from his Affections towards us.

The Apostle therefore only intimates, that such Persons continuing in the Love of God, shall be preserved by him from, or enabled to overcome the Temptations here mentioned, and so supported by his Grace, and holy Spirit, as to be able to triumph over them. But he doth not say, that the Love of no Christian shall wax cold, Matthew 24. 12. that none of them shall lose his first Love, Rev. 2. 6. were there no Fear of this, why doth Christ exhort his Disciples to continue in his Love? John 15. 9. and his Apostles exhort others to keep themselves in the Love of God, Jude. 2. 1. to continue in the Grace of God, 13. 43. to look diligently...
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gently to it, that they fall not from the Grace and Favour of God, Heb. 12. 15. Note,

ady, That the Apostle doth not say that nothing shall separate true believers from the Love of God, or Christ, but only faith, επιστήμη, I am persuaded, nothing will do it; nor have I any Cause to fear, that any of their temporal Sufferings, or Enjoyments, should shake their Steadfastness, in Expectation of those eternal, and incessimble Bleffings which God hath promised, and Christ hath purchased for his Church; these light Affiliations being not worthy to be compared with the Glory that shall be revealed, v. 18. and all co-operating for the good of them that love God, v. 28. that as for the Weakness of the Flesh, which rendred these Temptations so dreadful, and gave strength unto them; they lived in hopes of a glorious Redemption of the Body from them, v. 23. and whilst they groan under them, they have the Affiliations of Christ, and the hope of glory, and the promise of eternal life, Col. 1. 24. and help them to bear their Infirmitiies; a powerful and loving Father to be with them, a Saviour exalted to the right Hand of God to intercede for them, v. 33, 34. Upon all which accounts, he might well say, I am persuaded, that none of these things shall separate you from the Love of God, which is in Christ Jesus. The Apostle doth not, by these words, intend to teach believers that they could not be shaken by these things, for this would have contradicted the Drift of his Epistles, in which he doth so often express his Fears lest they should be shaken with them; and so far tempted by them, as to be moved away from the hope of the Gospel, Col. 1. 24. and render all his Labours vain, 1 Thess. 2. 2, 5. and offers so many Arguments, and Motives, to prevent the Effect of those Temptations, but only doth intend to say, that upon these Considerations, they had so great Inducements to persevere, and continue in the Love of God, as made him strongly persuaded that they would do so.

CHAP. IX.

(33) V. 6. Are not all Israel? The Apostle having declared, that both Jews and Gentiles had sinned, and fallen short of the Glory of God, and so were to be justified only by Faith in Christ, Rom. 3. 23. 24. the Jews objected against this, (16.) What! are they being the Seed of Abraham, to whom the Promises were made, 'twas not consistent with the Divine Veracity, to exclude them from the Blessings promised, and to confer them on the believing Gentiles. To the first Part of this Objection the Apostle answers, by distinguishing between the Seed of Abraham, according to the Flesh, and accord.

ing to Promise; or the spiritual Seed, from v. 6. to the 14th, at those words, What shall we say then, is there Injustice in God? He begins to answer the second Part of the Objection, that the Adoption, and the Promises belonging to the Jews, v. 9. and the Gentiles being Strangers from the Covenant of Promise, it seemed unreasonable to confer those Blessings on them, and not upon the Jews. To this the Apostle answers, that this justly befell them, because they continued in their Infidelity, after all the Miracles wrought to convince them, that Christ was the true Messiah; and so, as by this Obliquity, like to that of Pharaoh, they had made themselves obnoxious to the Favour of his Judgments, so had they rendered themselves incapable of the Blessings promised to Abraham, and his Seed, they who are of Faith, being only the Children of Abraham, and Heirs according to the Promise, Gal. 3. 7. 9. where the Gentiles believing in Jesus Christ, for this Faith entituled to the Blessings promised to Abraham and his Seed, v. 14. for they being Christ's by Faith, are Abraham's Seed, and Heirs according to the Promise, v. 29.

V. 11. 'Αν οὖν ἀγαπάτε ὄλλοις. The Par. (33) poie of God according to Election.) Here I shall briefly consider the Import of the words αὐτοῖς, the Purpose; αὐτοῖς, the Fore-knowledge; αὐτοῖς, the Fore-appointed of God, of all which, let it be noted.

ady, That none of them relate to particular, and individual Persons, (save only when they are used of our beleiving Lord, and his Sufferings for us,) but only to whole Churches and Nations; and in general, to the whole Body of believing Jews, and Gentiles, whom God had chosen, εἰς οἰκονομίαν, fore-appointing them to the Adoption, by Jesus Christ, Eph. 1. 5. in whom also, faith, he, εἰς οἰκονομίαν, we are made his Portion, or peculiar People, εἰς πάντα τὰ ἑαυτοῦ, being fore-appointed so to be according to his purpose, v. 11. God having purposed, and fore-appointed, that this should be the Portion of believers, and the Consequence of Faith in Christ, by which we become the Sons of God. To all the converted Jews throughout their Diffusions, they being chosen εἰς οἰκονομίαν, according to the Purpose of God, the Father, 1 Pet. 1. 2. And lastly, to the Filiy of Jacob, of whom that is said, εἰς οἰκονομίαν, the Purpose of God, according to the Election, might stand: It was said, when Rebecca bore Twins, the Elder shall serve the Younger.

ady, That this Fore-knowledge, Purpose, or Appointment, is only that of calling Men to the Knowledge of Salvation, by Christ Jesus. Thus the Apostle teacheth, that he was appointed to preach to the Gentiles, the
unsearchable Riches of Christ, according to the ancient purpose which God had made in Christ Jesus our Lord, Eph. 3. 9, and that according to his Purpose before Ages, he called us with an Holy Calling, 2 Tim. 1. 9.

35th, This Calling is defined by God in Rom. 8. 29, for that end that they who are called might obtain Salvation thro' Sanification of the Spirit, and Belief of the Truth, 2 Thess. 2. 13. thro' Sanification of the Spirit to Obedience, and thro' the Sprinkling of the Blood of Jesus, 1 Pet. 1. 2. All Christians being chosen to this end, that they might be holy, and unblemished before God in Love, Eph. 1. 4. But hence it cannot reasonably be concluded, that this Election is no larger than the Holiness defined to be produced by it; For the Riches of God's Goodness, Patience, and Long-suffering are designed to lead all those to whom it is vouchsafed, to Repentance. But hence it cannot be concluded that this Riches, Goodness, Patience, and Long-suffering is exercised to none but those, who truly do repent, seeing the Apostle mentions many who defiled these means, and after the Vouchsafement of them, still continued to treasure up Wrath against the Day of Wrath, Rom. 2. 4. The Baptist was sent to turn the Hearts of the Fathers to the Children, and of the disobedient unto the Wisdom of the just, but his preaching was far from having its effect on all, that heard him. The end of the Messiah's Advent to the Jews was that he might save his People from their Sin, and might engage them to serve him in Holiness, and Righteousness all the Days of their Life, Luke 1. 74. But yet it fatally failed of this Effect upon that stubborn People; The saving Grace of God appear'd to all Men to teach them, denying Ungodliness, and worldly Lusts, to live soberly, righteously, and godly in the present World; but yet it is too sadly evident, it hath not had this good effect on all.

4thly, As Men were appointed from the beginning to be called, to the Gospel, which is the Wisdom of God thro' Faith unto Salvation, was that, 1 Cor. 1:24, which God had formerly appointed to be preached to Men for that end, 1 Cor. 1. 7. This Word was to give the Hope of that Salvation, which he had promised before all Ages. And hence by Virtue of this Promise, and Fore-appointment, Men were in time called by the Gospel, to the Faith in Christ, whence they who were thus called, are said to be called, according to the Purpose of God, Rom. 8. 28. and according to his Purpose, and Grace given us thro' Jesus Christ, 1 Pet. 1. 10. The Knowledge, and Purpose from the Foundation of the World of sending Christ to die for the Remission of Sin's, being the Ground of this calling, on which account he is said, to be given up to the Death according to the Foreknowledge of God and his fore-appointed Counsel, Acts 2. 23. And they who flew him, are said to have done only what his Counsel had fore-appointed to be done, Acts 4. 28. These Observations will direct us to answer what is argued from these, and such like places of Scripture in Favour of an absolute Election.

CHAP. X.

V. 13 After the 1 Cor. 1. 2, 2. add] (34) Mr. L. indeed attempts to invalidate the Force of both these Arguments, (1.) by saying, that this calling upon the Name of the Lord doth not import the Invocation of Christ, but only an open Profession of Faith in him, because St. Paul argues elsewhere, and yet in the three preceding verses requires an open Profession of the Gospel, Acts. There is not one Word of Professing either in the 21st, or 22d verse, in the 9th or 10th he mentions profession with the Mouth, and believing with the Heart as necessary, because the Scripture faith, whosoever believeth shall not be ashamed, the same Lord over all being rich to all that call upon him. For Joel 2. 32; whosoever shall call upon the Name of the Lord shall be saved. If then St. Paul be a close Reasoner, he must speak of Invocation of the Name of the Lord. Moreover this being the Character of the Disciples of Christ, even before they were called Christians, see Note on Acts p. 2. and the continual practice of all Christians from the beginning, see Note on 1 Cor. 1. 2. The Apostle might well argue from Believers, so those that call upon Christ's Name. The first Argument he would invalidate by denying that the Words cited by St. Paul from Joel are to be understood in the Sense which they are used by the Prophet, which in effect is to deny that the Apostle argued either closely, or truly for the whole of the Apostle's Inference is lost, if either the Lord v. 13. be not the same Lord with him in p. 12. or if to call upon him, doth not bear the same Sense in both places.

V. 15. Moreover from the Words, Rom. (32) 31. 31 they believe in him of whom they have not heard, v. 14. and from those &r. 37. Faith comes by hearing, &c.] It follows that those Gentiles who never had the Gospel preach'd to them, or any Opportunity of hearing it, cannot be condemned for want of Faith in Christ, or his Doctrime, that being so condemn'd them, for the want of that; which they were never in a Capacity to have, if therefore they are capable of a Reward, as they must be who are obliged to believe that God is a Rewarder of all them, that diligently seek him, Heb. 11. 6. Christ must be a Se-
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a Saviour to them who thus seek God, tho' they knew nothing of a Saviour.

(36) V. 18. After the Word Heathens add.] Moreover that Kao-rum, which we render there Line, Psal. 19, 4. does signify their loud Cry, and fo is well renderd by the Apostle here διός, their Sound I. e. the Sound of the Apostles is fully proved by Dr. Pocock, Mitel. c. 4. p. 48.

C H A P. XI.

(37) V. 6. The Election of Grace.] See Note on v. 28. and add.] That many who belonged to this Election, fell away is evident from the Epistle to the Hebrews, See the Note on 2 Thess. 2. 3. and whereas Dr. Mills contends that the Words following, γινεται δω ες θεος εις τον κωσμον, καθε εις θεος εις τον κωσμον, are Supposititious, as being not found in the vulgar, in Halery the Deacon, and in the Latin Origens: That they are genuine, is proved from the Syriac, and Arabic Versions, from Theodor, Photius, Oecumenius, and Theophylact, who all retain them: And from these Words of Chrysostom, who Tom. 5. Ed. Morell. p. 718. explains, and confirms them thus, He that contends he is to be favored by the Works of the Law hath not Title to Grace, οταν ο ελληνις ακολουθησαι τον θεον εις τον κοσμον, καθε εις θεον εις τον κοσμον. See Examen Millii in locum.

(38) V. 14. After the Words share in all these Blessings add.] Hence also it appears that the Apostle did not think that they were so blinded or given up to a Spirit of Slumber, but that they might still be saved.

(39) V. 21. ημενοι δια τας αθαινας, lest he also share not therein.] Place, Scare is to be repeated from the former verse. So 1 Thess. 3. 5. I feared to know your Faith μερις τας αθαινας, lest it should have tempted you.

C H A P. XII.

(40) V. 13. Τας γαρ αθαινας ο Ιησους κατουρμισε, for read all the Greek Scholiasts. St. Basil To. 2. p. 474. The Vulgar, and all the other Ancient Versions. And whereas Dr. Mills contends the true reading is Παραδοτος Ιησους, fee this abundantly confused in the Examination of him upon this place.

(41) V. 19. Assert not your selves.] When Phocion was condemned to die by the Athenians, some of his Friends defended him to leave some Precept to his Son, how he should demean himself. His Command therefore to him was μενω των Αθηναιων μακαριου· not to remember the Injuries the Athenians had done him, and for this Faith, every wise Man must, υπερασπισθηναι δοξα, very much admire the Man, Var. Hist. l. 12. c. 49.

C H A P. XV.

V. 18. Or γε τας αθαινας κατουρμισε, for I will not dare to speak any thing of what Christ hath not wrought by me.] The Critics here tell us, that they take off the Force of the Apostle's Words, who render them, I dare not, because that Intimates the Apostle had a mind to do so, but Fear withheld him; they therefore would have the Words rendered here, and Jude 9. in the same Michael contending with the Devil durst not bring against him a railing Accusation; non fulfino, I suffer not my self, and he suffered not himself; but our Translation may be justified, by a like Expression of the same Apostle in the same Cate, γε τας αθαινας κατουρμισε, και εσφυγας καθεν τινα, we dare not make our selves of the number, or compare our selves with some, who command themselves. 2 Cor. 10. 12. And this doubtless, he faith, not to intimate that he and Timothy had a mind to do that themselves, which there he represents as folly in others, but only to Intimate that he did not think it fit, and prudent so to do, and therefore durst not do it, and this Senate the Word well bears, 1 Cor. 6. 15. and Jude 9.

C H A P. XVI.

V. 10. After the Words Men of upright and honest Hearts, add.] but because all the Greek Scholiasts say it signifies τις ἀσεμνος, τις μοιχος, τις ἀμαρτωλος, τις ανόητος, Men simple, foolish, and slow of Understanding, and because the Word often bears this Senate in the Book of Proverbs, as when the wise Man says δικαιος, the simple believed every Word, chap. 14. 15. When he calls upon the simple to bear Wisdom, chap. 8. 5. And promises to give Subtily to the simple, chap. 1. 4. and when he adds, chap. 21. 17. when a Scourer is purifyed, the simple is made wise, this exposition being more pertinent to the Words, may he preferred before the other.
Additions to the Annotations on the First Epistle to the Corinthians.

CHAP. I.

(1) Ver. 21. The Argument here seems to lie thus. The wife Men among the Greeks, the Scribes or Interpreter of Scriptures among the Jews, are by this Dispensation convinced of Folly, and Insufficiency to give Men the Knowledge of saving Truth; for since the World by all its Wisdom could not obtain the right Knowledge of God, he by this Dispensation hath given this saving Knowledge to believers. And in and seeing also the unbelieving Jews for Confirmation of this Doctrine require a Sign, and the Greeks seek after humane Wisdom in it, and we preach a crucified Christ, who is on that account a scandal to those Jews, and in the Elimination of the unbelieving Greeks is Foolsifnes s, yet is he, and his Doctrine to the believing Greeks, Christ the Wisdom of God, they seeing in it Wisdom sufficient to engage them to believe this Doctrine, and to the believing Jews the Power of God, they being convinced of its Truth by the Signs wrought in Confirmation of it, and with great reason do they esteem it; for what the unbelieving Greeks deem Foolsifnes, hath more of sound reason in it, than all the Wisdom of the Greeks, or those who are accounted Wise-Men by the Jews have shewn; they, who by them are deemed Fools, having discovered that Wisdom of God in a Mystery, which they with all their Wisdom never knew, and that which they call Weakness, is attended with such a visible Power of God, as enables it, without humane Power, or Wisdom, to prevail over all the Strength and Wisdom which Jews or Gentiles can oppose against it.

A DISCOURSE

Concerning the Imputation of Christ's perfect Righteousness, or Obedience to the Law, to us, for Righteousness, or Justification.

In which,

1st. The Opinion of the Necessity of this Imputation is delivered, in the Words of the Rev'd Bishop Beveridge.

2dly, It is proved that this Opinion hath no Foundation in the Holy Scripture. And,

3dly, It is proved to be fully, and expressly contrary both to Scripture, and to Reason.

To the READER.

Do not think it an Insult upon the Sacred Character of this great, and good Man, thus I make bold to examine one Article of his Private Thoughts, which, in my set-

led Judgment is of evil Consequence to the Souls of Men. For tho' he died a Bishop, yet, faith the Preface, The following Sheets were written by him in his younger Years, 1
being imputed to us for justification.

upon his first Entrance into Holy Orders: And this Article is considered by one who hath already pass'd the Age of Man. I would have refelled upon twenty other Passages which, in my judgement might have kept these Thoughts still private, as the good Bishop, in his Life time, did; But what I have said upon this Article will, I hope, be sufficient to shew they are not so perfect, and correct, as to be deemed a Standard of the Truth of Doctrines, tho' his pious Re- solutions are very proper to produce in us that Holiness of Life which will hereafter be of more Value to us than the most refined Notions. Nor therefore I cannot comply with him, in his Private Thoughts, to imitate him, in his Pious Resolutions, is the Desire of, Thy Friend and Servant,

D. W.

SECTION I.

THE Imputation of Christ's active and perfect Obedience to us being in my Judgement a very false and pernicious Doctrine, and yet being of late propounded by an eminent and good Bishop as a thing absolutely necessary to our Justification, and to obtain a Title to eternal Life. I shall 1st, Lay down this Doctrine in the Bishop's own Words. 2dly, I shall endeavour to shew that it hath no Foundation in the Holy Scripture. And that the good Bishop hath produced nothing either from Scripture, or from Reason which is sufficient to confirm it. And, 3dly, That it is fully and directly contrary to Scripture and to Reason.

And 1st, The Bishop in the 8th Article concerning his private Thoughts of Religion, delivers this Doctrine in these Words. "He "(vis. the Son of God) being in and of "himself perfectly coequal, coeternal, "and coeternal with the Father, was in "no form bound to do more than the Father "himself did, and so whatsoever he should "do which the Father did not, might justly be accounted as a Work of Supererogation, N. B. which, without any Violation of Divine Justice, might be set on "the Account of some other Persons, even "of such as he pleased to do it for. And "hereupon, out of Mercy and Compassion "to fallen Man, he condescended with his "Father, that if it pleased his Majesty to "accept it, he would take upon him the "Suffering of those Punishments which were "due from him to Man, and the Performance of those Duries, which were due "from Man to him, N. B. So that whatsoever he should thus humble himself to "do, or suffer, should wholly be on the ac- "count of Man: Himself being not any "ways bound to do, or suffer more in time "than he had from Eternity. "This Motion the Father out of the "Riches of his Grace and Mercy was plea-

85 fed to consent unto; Add hereupon the "Son affirming our Nature into his Deity, "N. B. becomes subject, and obedient both "to the moral and ceremonial Laws of his "Father, and at last to Death it self, even "the Death of the Cross; In the one he paid "an active, in the other a passive Obedi- "ence, and did not only fulfil the Will "of his Father in obeying what he had "commanded, but satisfied his Justice in "suffering the Punishment due to us for the "transfiguration of it. His active Obedience "as it was infinitely pure and perfect, did "without doubt infinitely transeend all the "Obedience of the Sons of Men, even of "Adam too in his primitive State; for the "Obedience of Adam, make the best of it, p. 88. was but the Obedience of a finite Cre- "ature, whereas the Obedience of Christ was "the Obedience of one who was infinite "God as well as Man. By which means "the Laws of God had higher Obedience "performed to them, than themselves in "their primitive Institution required; for "being made only to finite Creatures, they "would command no more than the Obe- "dience of finite Creatures; whereas the O- "bedience of Christ was the Obedience of "one who was the infinite Creator as well "as a finite Creature. "Now this Obedience being more than "Christ was bound to, and only performed "on the Account of those whose Nature "he had assumed, as we by Faith lay hold "upon it, so God, thro' Grace, N. B. imputes "it to us as if it had been performed by us "in our own Perfections. And hence it is, that "as in one place Christ is said to be made "Sin for us, 2 Cor. 5. 21. So in another "place he is said to be made our Righteous- "ness, 1 Cor. 1. 30. and in the forementioned "place, 2 Cor. 5. 21. as he is said to be "made Sin for us, so we are said to be "made Righteousness in him, but what Righteousness? our own? No the Righteous- "ness of God radically his, but impurative-
Of Christ's active and perfect Obedience to the Law

"by ours, and this is the only way whereby we are said to be made the Righteousness of God, even by the Righteousness of Christ, being made ours by which we are accounted and reputed as righteous before God. These things considered, I very much wonder how any Man can presume to exclude the active Obedience of Christ from our Justification before God, as if what Christ did in the Flesh was only of Duty, not at all of Merit, or as if it was for himself, and not for us, especially when I consider that Suffering the Penalty is not what the Law primarily required, for the Law of God requires perfect Obedience, the Penalty being only threatened to, not properly required of the Breakers of it, for let a Man suffer the Penalty of the Law in never so high a manner, he is not therefore accounted obedient to it, his Punishment speaks not his Innocence, but rather his Transgression of the Law. Hence it is that I cannot look upon Christ as having made full Satisfaction to God's Justice for us, unless he had performed the Obedience I owe to God's Laws, as well as born the Punishment that is due for my Sins. For tho' he should have born my Sins, I cannot see how that could denominate me Righteous or obedient to the Law so as to entitle me to eternal Life, according to the Tenor of the old Law, do this and live, N.B. which old Covenant is not disannulled or abrogated by the Covenant of Grace, but rather establìshed, Rom. 3. 31. especially as to the Obedience it requires of us in order to the Life it promises, otherwise the Laws of God would be mutable, N.B. and so come short of the Laws of the very Morals and Persons which altered not. Obedience therefore is strictly required under the New, as it was under the Old Testament, but with this difference, there Obedience was required in our own Persons, as absolument necessary, here Obedience in our Surety is accepted as completely sufficient: But now if we have no such Obedience in our Surety (as we cannot have if he did not live, as well as die for us) let any Man tell me what Title he hath, or can have to eternal Life. I suppose he will tell me, he hath none in himself, because he hath not performed perfect Obedience to the Law, N.B. and I tell him he hath none in Christ, unless Christ hath performed that Obedience for him, which none can say he did, who doth not believe his active as well as passive Obedience to be wholly upon our account. Now these Words contain these several Propositions.

I. That the Son of God covenanted with his Father that he would take upon him the Obedience which was due from p. 86. Man to him, fo that whatever he should do, should be on the account of Man, and that to this Motion the Father, of his rich Grace and Mercy, was pleased to content.

2dly, "That he in persifance of this Covenant, became obedient, and subjeft both to the moral, and ceremonial Laws of his Father, and fo by his active Obedience to thofe Laws, fulfilled the Will of his Father in obeying what he had commanded.

3dly, "That this Obedience of Christ was perfect, and did infinitely transcend all p. 87. the Obedience of the Sons of Men, even of Adam in his Primitive State, and fo Christ performed higher Obedience to the Laws of God than was required of Man in the Primitive Institution.

4thly, "That this Obedience being more than Christ was bound to, and being only performed on the account of those whose Nature he had assumed, it is by Virtue of our Faith imputed to us, as if it had been performed by us in our own Persons.

5thly, "That we are to be entitled to eternal Life according to the Tenor of the old Law, Lev. 18. 5. that old Covenant being not disannulled, and abrogated by the p. 89. Covenant of Grace, but rather establìshed, Rom. 3. 31. especially as to the Obedience it requires from us in order to the Life it promises: And,

6thly, "That therefore Obedience is as much strictly required under the New, as it was under the Old Testament, but with this difference, there Obedience in our own Persons was required as absolument necessary, here Obedience in our Surety is accepted as completely sufficient.

7thly, "That no Man hath, or can have a Title to Eternal Life unless Christ hath paid perfect Obedience to the Law for him, and so Christ could not have made full Satisfaction to God's Justice for us, unless he had performed the Obedience due to God's Laws, as well as born the Punishment due to our Sins.

8thly, "That therefore the only way whereby we are said to be made righteous with the Righteousness of God, is by the Righteousness of Christ, being made ours, by which we are reputed, and accounted righteous before God.

Having thus given you the state of the Question in the Bishop's own Words, I shall proceed briefly to consider what he hath laid down as the Foundation of this Doctrine, and then to make some brief Reflections upon these several Propositions.

Now
Now the Foundation of this Doctrine is laid down in these Words, "He (i.e. the Son of God) being coequal, coeternal, and coessential, with the Father (and so depending as upon him either for his Existence, or Alters p. 82.) was in no fort bound to do more than the Father himself did, and so when the Son should do, which the Father did not, unrightfully be ascribed as a Work of Supererogation, which, without any Violation of Divine Justice, might be set upon the account of some other Persons, even of such whom he pleased to do it for. Now this is such a Substance of new Divinity as as cannot easily be match'd.

For, if, Here is a God Coeternal and Coessential with the Father, and who depends not on him either for his Existence or his Actions, and therefore not God of God, but plainly another God, existing and acting independently on the Father, and so the Father cannot be, as faith (a) Dr. Bull, all the Fathers, without fear pronounced him Præcipitem, supponi, obiit, Author Edit. Of recent so. etc.

3dly. We have this God independent in Existence (which is the fame with Efficacy) and Actions on the Father bound to do as much as the Father, now all Obligation arising from a Law to which the Person bound is subject, by whose Law must this Coeternal Person be bound to do so much!

3dly. This Independent God is said to supererogate by doing more than he was bound to do: Now Supererogation supposes the Person supererogating under a Command, and exceeding the visible Action commanded, but how can he who is independent on any, both as to Existence and Actions, be subject to the Commands of another. Moreover, if the Father, was not bound to create the World, or to yield his Son to the Son of his own, or to do any other thing which was not necessary from the Perfection of his Nature to perform, why must not he in all these actions supererogate as well as his Coeternal, independent Son.

2dly. That which merits from God must be something from which he receives some Benefit or Advantage, but the Father is incapable of receiving any Advantage, from this supposed Supererogation of his Son. And, 3dly, that which merits for another, must oblige the Person of whom he merits in Justice to accept his Action for another, now God the Father cannot be obliged to accept this Action of his Son for us, because he was not done by us, and so if he doth accept it as if it had been done by us, this must be per

fully of his free Grace; or as the Bishop P—d faith, out of the Riches of his Grace and Mercy. For the Obedience of Man to the Laws of God, was certainly a Personal Due, it being that which God required of him in Perforn, and therefore the Obedience of another to the Law given to him, and not to another, eis do nothing to acquit him from the Performance of what God personall required of him and not of another, but by a pure Act of Grace: Nor can the Action of another be reckoned as done by him, but by a false Impetration; for such must that be which imputes that as done by me, which indeed was not done by me, but by another. As therefore to speak exactly, God doth not impute Christ's passive Obedience to us, or account that we have suffered, because he did, but only doth exempt us from suffering because he hath suffered in our stead; so neither can he impute the Obedience of another to us, or account that we have obeyed, because another hath done it upon our account, but only exempt us from Obedience in Perum upon that account.

Lastly, Here is a rich Fund for the Pope's Treasury of meritorious Supererogating Actions, that which the Popists have imagin'd to fill up this Treasury, being only the Merits of Finite Men, whereas faith the good Bishop, The Obedience of Christ was the Obedience of one that was infinite God as well as Man, the Obedience of one who was the infinite Creator, as well as a finite Creature. Yes, if any thing could be meritorious in respect to God, this Doctrine would render every good Action of a Believer meritorious, or an Act of Supererogation; for if as the Bishop faith, under the new Covenant Obedience in our Society is accepted, as completely sufficient, and Christ hath performed that Obedience for us by which we have a Title to Life eternal. As Bossi, who here by Feith laid bold on Christ, and to have his Obedience imputed to them as if performed by them in Perum, must be entirely exempted from any Obligation to perform personal Obedience, and so all the Obedience they perform must be so many Acts of Supererogation.

To proceed now to the Confirmation of the Propositions plainly collected from his Words. Of which the first is this.

That Christ Covenant'd with the Father 4. that he would take upon him the Obedience once which was due, from Man, to him, 1 To that whatever he should do, should wholly be on the account of Man, and that to this Motion the Father was pleased to

This

(a) Dr. Subrod, Filii Seth. 4.
This Proposition is founded on a Categorical Covenant, between God the Father, and the Son, of which there is not the least item in the Holy Scripture; and so the whole Scheme of this Doctrine, being built upon this vain imagination, must be also vain.

2dly, This Covenant is also both in the Nature of the thing impossible, and in the immediate Consequences of it, irreligious. It is in the Nature of the thing impossible, that Christ should covenant, to perform the Obedience due from Man to God's Law, for him, or in his stead; and that God the Father should accept, and repulse, what he thus did for him, as if performed by Man, personally; because the Moral Law, the Law engraven on the Heart of Man, is indispensible, it being absolutely necessary, that Man should be obliged, personally, to obey the Moral Law, and that God should require him, in Person, so to do; and so no Promises of another to perform it for him, can avail any thing to exempt him from the Obligation he was to, and ever will be under, to perform it personally: This is apparent from those words of Christ, in which he gives us the Abidgment of the Law and the Prophets, viz. (a) Thou shalt love the Lord thy God, with all thy heart, and with all thy Mind, and with all thy Soul, and thou shalt love thy Neighbour as thy self: From the personal Observeance of which Laws, who ever thought he was, or he could be, exempted by any thing which Christ had done for him? It therefore is profane, and irreligious, to say, that either the holy Jesus made such a Covenant, or that the Righteous Government ever consented to such a Motion; or that the Obedience of our Saviour, to the Moral Law, should be accepted in the New Covenant, as completely sufficient to give us a Title to eternal Life; this being a thing incompatible with the Obedience to the Moral Law, hath fixed every one that believes in him, from his whole Duty to God, his Neighbour, and himself, and that God the Father hath consented, that all such Perfons should be free from any Obligation, personally to live righteously, soberly, and godly, in this present World, because what hath already been performed by their Saviour, is complete.

88. ly sufficient to denominate them righteous, or 89. obdient to the Law, so as to entitle them to eternal Life; and so they cannot be obliged to a personal Performance of those Duties, in order to that End, tho' the Apology plainly states, that they are, Tit. 2. 12, 13.

3dly. When he faith, in the second Proposition, that Christ, by his office Obedience to God's moral and ceremonial Law, fulfilled the Will of his Father, in obeying what he had commanded: Doth he mean what the Father had personally commanded him? If so, Christ himself must lie under a personal Obligation to fulfill both the moral, and the ceremonial Law, and so in doing this, he could do only what he himself was commanded to do, and could not merit for another; and so the only Reason, why the Bishop wonders at them, who say, that what Christ did in the Faith, was only of Duty, must be this, because, as he observes, that would exclude Christ's office Obedience from our Justification before God. If he meant what the Father had not commanded him, but only had required us to obey, then can he not be properly said to have herein obeyed at all; Obedience, of necessity, importing a Relation to a Command laid upon him who is obedient; and much less could be full that Command which was never given to him, and so the Father might say to him, in the Words of the Prophet, (b) Who hath required this at thy Hand? He himself declares, he had (c) received a Commandment from his Father, to lay down his Life for his Sheep; and in per- suance of it, (d) he became obedient to the Death, even the Death of the Cross. And he who faith, Christ also did perform his active Obedience, on our account, and by that fulfilled the Will of his Father, in obeying what he had commanded for us, must produce a like Command of the Father, requiring him thus to obey for us; which is, sith, needles, we being full of necessity, under as strong an Obligation of personal Obedience, to the moral Law, as a Rule of Duty, as we were before Christ performed that Obedience in his human Nature. 3dly. It also necessarily infers a personal Execution of all Believers, from any Obligation to obey the moral Law, and the Consequences of which Doctrines, hath now been already shewn. 3dly. It is contrary to the words of the Bishop himself, for he affirms, p. 89, that under the old Testament Obedience, was required in our own Persons, as absolute necessary, and that this old Covenant was not disannulled, but rather established by the Covenant of Grace, especially as to the Obedience it requires, in order to the Life it promises. The Obedience then required under the old Law, as absolutely necessary, in order to the Life it promises, being Obedience to be performed in our own Persons, to use the Bishop's Words, who can see how the Obedience of Christ, that is of another in our stead, could denominate us righteous, or obedient to the Law, so as to entitle us to eternal Life, according to the Tenor.
Tenor of the old Law, do this, in your own Person, and live. In a Word, we neither are, nor can be exempted from Obedience to the moral Law, as a Rule of Duty; but we are exempted from Obedience to it, as a means of Justification, or we are not exempted from an Obligation, to perform the Righteousness of the Law, but only from the Curse of the Law pronounced against them (a) who continue not in all things written in the Book of the Law to do them. And from this Curse we are delivered, faith the Apostle, not by Christ's active and perfect Obedience to the Law, imputed to us, but by his Sufferings on the Cross for us.

3dly, Of the Third Proposition, that the Obedience of Christ did infinitely transcend all the Obedience of the Sons of Men, as being the Obedience of an infinite God. I shall only observe, at present, that tho' the Obedience of an infinite God, and infinite Creator, be absurd Expessions (as importing a Subjection of this infinite God and Creator, to the Laws of some Superior, or paying infinite Obedience to his infinite self) yet was it necessary to be affected, that Christ's active Obedience might suffice, by reason of this suppos'd infinite Excellency, to be imputed to all Men; since otherwise, it being only that which every individual Man was personally obliged to perform, it could only have answered the Obedience required of one single Person.

4thly, To the Fourth Proposition, That the Obedience of Christ being more than he was bound to, it is by virtue of our Faith, imputed to us, as if it had been performed by us in our own Persons: I answer,

1st. That it being certain, that the Obedience which God requires by Law from us, must be personal, (for where there is no Law requiring personal Obedience, there can be no personal Transgression) whence it is evident, that there can be no Performance of personal Obedience, by a Suracy, and therefore no true Imputation of his Obedience to us, but only an Exemption from any Obligation to that Obedience, which hath been performed for us, by our Surity.

2dly, When he faith, That this Obedience was more than Christ was bound to do, if he means this of the Obedience of the Divine Nature; this, if it be not that which was condemned in the Arias Hereby, is a great Aburdity in the Supposition; that he who is absolutely Supreme, should be obedient, i.e. subject to the Law of a Superior; if of Christ's humane Nature, in that he was certainly obliged to fulfill all Righteousnesses, i.e. all things required of all Men, by the moral Law; this also was absolutely necessary, to the Discharge of his Priestly Office, viz. that he should be perfectly Righteous, and without Sin in his own Person, for such an High Priest became as was holy, &c., free from evil, undefiled, separated from Sinners, who had no need to offer first for his own Sins, (b) since otherwise he must have died not for ours, but his own Sins; now that personal Righteousness, which was absolutely necessary, to render him a fit High-Priest, to offer a true Expiatory Sacrifice for our Sins, could not be more than he was bound to do, as our High-Priest.

5thly, The Fifth Proposition, which affirms, that we are to be entitled to eternal Life, by the Tenor of the old Law, do this and live, &c. is a flat Contradiction to the Doctrine of St. Paul, in his Epistles to the Romans, to the Galatians, and to the Hebrews, will be hereafter fully manifested.

6thly. The difference betwixt the Justification, and Obedience required by the Old and the New Covenant, doth not consist, as the Bishop faith it is, in this, That the first Obedience, in our own Persons, was required as absolutely necessary, in the second, Obedience in our Surity is accepted as completely sufficient: But in this, That whereas the old Law required perfect Obedience, in order to our Justification, allowing no Parson for Sins committed, but leaving all under the Curse, who continued not in all things written in the Law to do them, Gal. 3. 10. The New Covenant requires only Faith in the Blood of Christ, for the Remission of our past Sins, as will be fully proved hereafter. And tho' the New Covenant doth not exempt us from the Moral Law, as a Rule of Duty; it being a Contradiction, to say that God permits us to omit our Duty, or transgress his Law, (since that Permission would render Duty no Duty, and Transgression no Transgression) yet doth it accept of sincere Obedience, pardoning the Sins of Ignorance and Infirmity, which still cleave to our Duties, in this imperfect State, not for the Active, but Passive Obedience of the Blessed Jesus, according to these words of St. John: (c) If ye walk in the Light, as God is in the Light, the Blood of Jesus Christ, N.B. cleanseth you from all Sin. And again, (d) If we sin, we have an Advocate with the Father, Jesus Christ the Righteous, and he is the Propitiation for our Sins.

7thly, The seventh Proposition will be proved false in every Branch of it, in the Third Section.

L 8thly,
Section II.

Having, in the foregoing Section, sufficiently declared what is the Doctrine I reject, viz. That which affirms, that Christ's active and perfect Obedience must be imputed to us, to eternal Life, or to Justification. I proceed,

2dly, To shew, that this Doctrine hath not the least Foundation in the Holy Scriptures; now this I shall make evident, by a particular Consideration of the Texts of Scripture produced by the good Bishop, and other Patrons of this Doctrine, in favour of it. And,

1st, Whereas the Bishop faith, that as

P. 87. Christ is said to be made Sin for us, so are we said to be made the Righteousness of God in him, 2 Cor. 5. 21. and thence concludes, that the only way whereby we are said to be made the Righteousness of God, is by the Righteousness of Christ's being made ours, by which we are accounted, and reputed as Righteous before God. I am sorry to find he was so unacquainted with the true Import of either of these Phrases, or so regardless of the Context. For,

1st, This Phrase, the Righteousness of God, doth never signify the active Obedience, or Righteousness by Christ, performed unto the Law, but always hath Relation to the Righteousness of Faith, in opposition to the Law, or that Righteousness, which is procured, by Faith, in the Blood of Christ, and accepted by God, to our Justification; thus Rom. 1. 17. In the righteousness of faith, the Righteousness of God, thro' Faith, is revealed in the Gospel, to beget Faith in us, as it is written, the Just shall live by Faith: Now these very words the Apostle uteth to prove, that no Man is justified by Obedience to the Law, before God. For, faith the Scripture, the Just shall live by Faith, but the Law is not of Faith; but, in opposition to it, faith, Lev. 18. 5. The Man that doth these things shall live by them; which are the very Words the Bishop uteth to prove, against St. Paul, that we must be renominated righteous, or obedient to the Law, so as to have a Title to eternal Life, according to the Tenor of the Old Law, do this and live, Lev. 18. 5. So again, Chap. 3. 11. In the righteousness of faith, The Righteousness of God, without the Law, is manifested, being testified by the Law, and the Prophets, to wit, the Righteousness of God, communicated to all Believers, by Faith in Christ's Blood, v. 22. we being justific

2ndly, He was made guilty of our Sins by Imputation, which I fear is the Bishop's Sense, partly, because the opposite Imputation of Christ's Righteousness to us, as if personally performed by us, so my Sins must be imputed to him, as if they had been performed by him, and so he must be by God's own Imputation, guilty of so doing; Murther, Idolatry, Adultery, and all the other Sins committed by Mankind; which Blasphemy will be more fully rebuked in the following Section; Or, 2dly, He
was made a Sin-offering, or expiatory Sacrifice for us, which is the frequent sense of the Word *apologia* in the Levitical Law, concerning Sacrifices; and is here put upon the words, by all the Commentators I have seen. Now this Interpretation of the Phrase, relating to the Death of Christ, as an Expiatory Sacrifice, the proper and immediate Effect of it, cannot be the Imputation of the Obedience of Christ's Life unto us, but our Freedom from Condemnation, on the account of Sin, in which our Justification is still placed by the *Apologia*, for such an Effect mult of necessity be signified by these words, *We are made the Righteousness of God in him*, which suits with the Cause of it, viz. the Death of Christ, as an Expiatory Sacrifice for the Remission of Sin, now the proper and direct Effect of such a Sacrifice, is Deliverance from the Guilt and Punishment of Sin, and not the Imputation of Christ's Active Obedience unto Men: For Christ offered this Expiatory Sacrifice, not that men might be made Righteous by the Righteousness of Life, but that Sinners might be justified by his Blood, shed for the Remission of Sins, and reconciled to God by the Death of his Son, Rom. 5. 9, 10. This therefore must be the true Import of our being made the Righteousness of God in him. And,

3dy, This is farther evident from the Context; for *God was in Christ*, faith the *Apologia*, reconciling the World unto himself; How hath Christ done this? He hath, faith the *Apologia*, reconciled us to God in the Body of his Flesh by Death, Col. 1. 21. He adds, That *God was thus reconciling the World to himself*, by not imputing to them their Transgressions: Why did he not impute them? Because Christ, by his Death, had made an Expiatory Sacrifice for the Remission of them; for he faith, *be made him a Sacrifice for Sin*, who knew no Sin; whereas it must follow, that we are made the Righteousness of God, in him, by the Reconciliation purchased for us by his Death, and the Non-Imputation of Sin to us, as the consequent of that Death.

And it may farther be observed, That every Branch of this Exposition is confirmed, and the Sense imposed on these words, by the Bishop, is plainly confuted by the Decans of the Ancient Commentators on this Place. For,

1st, They plainly say, that by the Word (a) *apologia*, Sin, we are to understand (b) *apologia tua*, a Sacrifice for Sin; (b) non immerso peccatum factus dicitur, quia & hostia in legeque pro peccatis offerebatur, pietatem unamquamque, the Sacrifice offered in the Law, for Sin, being so called.

2dy, They add that to be made the Righteousness of God in Christ is, (c) *apologia tua*, (d) *Crystos Theophylac.*
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dification, it must import the Redemption of the Body from Corruption; now is it not absurd to say, that the Redemption of Christ's Body from Corruption, is impu-
ted to us; and will it not hence follow, that we are not to expect any personal Re-
demption of our own Bodies from Corruption?

It remains then that we say, (a) with the Ancient Commentators, that Christ is made to us Wisdom, by being, (b) the Author of our spiritual Wisdom of our Justification, (c) by procuring for us by his Death, that Remission of Sins, in which con-
(s) by giving us the Spirit of Sanctification, and our Redemption, by procuring for us, the Redemption of Life, or of our Bodies, from Corruption into the glorious Liberty of the Sons of God, Rom. 8. 21, 23.

3dly. Whereas the Bishop argues, that the Old Covenant, which faith doth and live, Lev. 18. 5, is not disannulled, or abro-
gated by the Covenant of Grace, especially as to the Obedience it requires from us in order to the Life is promised; because the Apostle faith, Rom. 3. 21. Do we then make void the Law, thro' Faith? Nay we establish the Law, and because otherwise the Laws of God would be mutable. One would wonder how he could fall into to plain a Con-
tradiction, to the express words of the A-
postle, in his Plea for Justification by Faith, and not by the Works of the Law; in his frequent Declarations, not only of the Freedom of Christians from the Yoke of the Law, but also of the Necessity of the Change of the Law; and much more how he could do it from those words, which con-

considered with the Context, are a full Confu-
tation of his Doctrine.

1st. The Apostle faith twice expressly, that the Righteousness of the Law, which he disputes against, and by which no Man can be justified before God, is that very Righte-
ouleness, which faith, Lev. 18. 5. The Man
that doth these things, shall live in, and by them, see Rom. 10. 5. Gal. 3. 12.

2dly. St. Paul having declared, that the Law was only given till the promised Seed should come, Gal. 3. 19. and that he being come, we were no longer under the Pedago-
gy of the Law; that Christians were dead to the Law, thro' the Body of Christ, Rom. 7. 4. that it was evacuated, 2 Cor. 3. 11. and they were loosed from the Law, that being dead wherein they were held, Rom. 7. 6. that they were redeemed from it by Christ, Gal. 4. 5. and ought no more to be subject to that Yoke of Bondage, or re-
turn to those beggarly Elements, v. 9. Chap.

3. 1. that it was only to continue to the time of Reformation, Heb. 9. 10. that the Priestship being changed, there was a Necess-
ity of the change of the Law, Chap. 7. 12. and that there was a disannulling of the Com-
mandment going before, because of the weak-
ness and unprofitableness of it, v. 18. and
that God, by speaking of a New Covenant, (e) as it has pronounced the first Old; and that which decayeth, and waxeth old, was ready to vanish away, Chap. 8. 13. and

Lastly, that there was to be a Removal of 

(4) Chyf. Occum, Theophil. (d) Bilan. D.
being imputed to us for Justification.

For, faith is only that which is imputed to us. And if we have faith already, that neither could Christ promise to yield perfect Obedience to the Law for us, nor could the Father consent that we should be accounted as obedient to it upon such a Promise. And left, his phantasy, that we can stand bound, to yield perfect Obedience to the Law, to as never to offend, and yet to undergo the Punishment due to all our Transgressions; and that without doing both, no Satisfaction can be made to Justice, and no Title to eternal Life can be procured, will be proved false in the ensuing Section; at present therefore, I shall only add, that it seems to me as ridiculous, as to say a Thief cannot satisfy the Law by being hang'd; unless he also did yield perfect Obedience to the Law, which faith, Thou shalt not steal. This is all that the Bishop hath produced to confirm this Doctrin; others produce some other Arguments from Scripture, which shall here briefly be considered, as v.g.

1. That the Apostle teacheth, that by one Man's (Adam's) Disobedience many were made Sinners, so by the Obedience of one many shall be made Righteous; (a) but Men were made Sinners by the Disobedience of Adam impuus to them; therefore by the active Obedience, or Righteousness of Christ impuus to us, we must be made Righteous.

Answ. This is the only Text of Scripture which speaks of the Obedience of Christ, and of our being justified, or made righteous by it, and hath any true appearance of an Argument; and yet that it is only an appearance, is evident from this one Consideration, that the Apostle, in that whole Chapter, speaketh not one word of the antecedent Obedience of Christ's Life, but only of his passive Obedience, i.e. his Obedience to the Death.

For the Apostle having said, Chap. 4. 24. That Christ was delivered to Death for our Sins, and raised again for our Justification; Heads, Chap. 3. 1. that being justified by this Faith in Christ's Death, we have Peace with God; be dying for Sinners, and for the Ungodly, v. 6. 8. and we being justified by his Blood, and reconciled to God by his Death, v. 9. 10. and then follows this Comparison, with a Sin, intimating, that it was made upon the account of our Lord's satyral Passion, and ran thus: That as Death, the Punishment of Sin, paffed upon all Men, by reason of one Sin of one Man; so the one Righteousness of one Jesus Christ, the free Gift came upon all Men to Justification of Life, v. 18. and this Justification is, faith the Apostle, &c.
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God, v. 14, and being Sons are Heirs of God, Joint-Heirs with Christ, and to be glorified with him, v. 17. Whence it is exceeding evident, that the Righteousness here mentioned is to be fulfilled, not by the Imputation of the Righteousness of another to us, but by our own Obedience performed by the Affiance of God's holy Spirit.

SECTION III.

I Hope I have returned a sufficient Answer to the Texts alleged to prove the necessity of the Imputation of Christ's active and perfect Obedience to the Law to us for Righteousness.

It remains now that I should proceed those Arguments which, in my Judgment, seem fully to confute that Doctrine, and they are these.

ACTS 1. (1st) This Doctrine is contrary to all those Scriptures, which expressly say, that Faith is imputed to us for Righteousness, and which prove this from the Example of Abram the Father of the Faithful: For they inform us, that Abram believed in God, and it (i.e. this Faith of his) was imputed to him for Righteousness, Rom. 4. 3 and 5, that to him that worketh not but believeth in him that justifieth the ungodly (that is in God the Father, for it is God that justifieth, Rev. 8. 33.) his Faith is imputed to him for Justification, and v. 9, we say then that Faith was imputed to Abraham as ἀνθρωπομοιωθεὶς, for Justification, and v. 20. 22. He was strong in Faith giving Glory to God, wherefore it (i.e. this Faith) was imputed to him for Justification. Wherefore the Apostle makes this General Conclusion, that what the Scripture faith of Abraham, viz. that his Faith was imputed to him for Righteousness, was not written for his sake alone, but for us also to whom it (that is the like Faith) shall be imputed (for Righteousness) if we believe on him who raised up Jesus from the dead, (that is on God the Father.) In the 3d Chapter of the Epistle to the Galatians he repeats the same example of the Faith of Abraham, saying Abraham believed in God, and it (i.e. his Faith in God) was imputed to him for Righteousness, v. 6. and thence he makes Inference, Know therefore that they who are (the Children) of Faith, are the Sons of Abraham, and v. 9, that they who are of Faith are blessed with faithful Abraham. And v. 24. He adds that the Law was our Schoolmaster to bring us to Christ, that we might be justified by Faith, the Scripture foreseeing that God would justify the Gentiles thro' Faith. Now hence,

1/5, 16.
1st. It is evident that the Doctrine of Justification by the very Act of Faith is expressly, and frequently delivered in the Holy Scriptures, whereas it hath been proved already that the Doctrine of the Imputation of Christ’s active Righteousness to us for Justification, hath no Ground in Scripture.

2dly. What Interpretation of the Apostle’s Words can be more unostensibly and unfounded than this, Faith is imputed to us for Righteousness, i.e. it is not Faith, but Christ’s active Righteousness which is imputed to us for Righteousness. Is not this evidently to convert the Apostle’s Affirmative, into a Negative, to deny constantly, what be as constantly affects, and to make him always mean what in relation to Justification, He doth never say? To him that believeth on him that justifieth the ungodly, his Faith, faith the Apostle, is imputed; ‘tis not his Faith, faith this Interpretation, but Christ’s Righteousness which is thus imputed? And how then doth God justify the ungodly, if he only justifies them who have as true a Title to Christ’s perfect Obedience as if they had personally performed it, and upon that account alone are justified, can they be Rusted the ungodly who are and must be as righteous as Christ was, before they can be justified? 3dly, This Interpretation cannot possibly agree to the Faith of Abraham; for ‘tis not only said that he believed in God, not in the Righteousness of Christ, but that his Faith was, as it were, v. 17. that he was strong in Faith, being fully persuaded, that what God had promised, he was able to perform. It therefore is evident, that it was Faith in God’s Promise, and in his Power to perform it, by which Abraham was justified. Now what Affinity hath this Faith with Christ’s Obedience to the Law, not yet given as the Apostle argues, v. 17. that is hath an evident Affinity with God’s Promise of justifying him that believeth in Jesus, and who believeth in that God who hath raised up Jesus from the dead, Rom. 4. 24?

Arg. 2. 2dly. This will be farther evident from all those places which shew, that our Justification confits entirely in the Remission of Sin, and that to be justified, and to be freed from Condemnation, or to have the Guilt and Punishment of our Sins remitted, are Phrases of the same import. This we may learn, first, from those Arguments by which the Apostle proves, that Few and Gentile are to be justified by Faith without the works of the Law, viz. (1st) because both Few and Gentile are Sinners and sinners in sin. Rom. 3. 23. and so both needed to be justified by Faith, or by an Act of Grace, pardoning their Sin, thro’ Faith in Christ, v. 24. that therefore by the Law no Flesh can be justified, because by the Law is the Knowledge of Sin, tending us obnoxious to Condemnation, where then remains the Guilt of Sin, there can be no Justification, where therefore there is a Remission of the Guilt of Sin by God, there is justification. Again, All have sinned, faith he, and fallen short of the Glory of God, therefore Abolition from this Sin must be sufficient to make us obtain this Glory of God. We who have thus sinned are justified, faith he, freely by his Grace, thro’ the Redemption which is in Christ Jesus, v. 24. Now what is this Redemption? It is, faith the Apostle twice, Remission of Sin, Eph. 1. 7. Col. 1. 14. To the same effect, he faith, Gal. 3. 21. 22. that Justification cannot be by the Law because the Law cannot give Life; and this it cannot do, because the Scripture hath concluded all under Sin, and to hath shunt out that way of being justified. Our Freedom therefore from the Guilt of Sin must be sufficient for our Justification to Life. In his 4th Chapter to the Romans he describes that Justification, in which Faith is accounted to us for Righteousness, by the Non-imputation and Forgiveness of Sin, and proves this from the Words of David, saying, Blessed is the Man whose iniquity is forgiven, and whose Sin is covered; Blessed is the Man to whom the Lord imputeth no Sin, from v. 4. to v. 8. Since then the Blessedness of which the Apostle there discourseth, is that of Justification of the ungodly by Faith; and since this Blessedness is paid to in the Remission, the covering, the not imputing his Sin to him, it cannot reasonably be denied, that the Blessedness of a justified Person is here describ’d by the Blessedness of a pardoned Person, being one and the same thing.

2dly. This will be farther evident from the Consideration of the Phrases the Apostle useth as equivalent to Justification, and Interpretative of it. 1st. Justification to God, that this is the same with Justification appears by these words, much more being justified by his Blood we shall be saved from Wrath by him, for if when we were Enemies, we were reconciled to God by the Death of his Son, much more being reconciled we shall be saved by his Life, Rom. 5. 9. 10. where being justified by his Blood, and being reconciled by his Death, seem plainly the same thing; now that Reconciliation is effected by the Remission of Sins is evident from these Words, 2 Cor. 5. 19. God was in Christ reconciling the World to himself, not imputing their Transgressions to them, and therefore Justification must be so obtained.

2dly. Justification stands directly opposed to Condemnation in these Words, who shall lay any thing to the Charge of God’s Elect, v. 15, who shall object a Crime against
against them? It is God that justifieth, who is he that condemneth them? Rom. 8. 33, 34. And again, if the Ministration of Condemnation, i.e. the Law which renders us obnoxious to Condemnation, was glorious, much more the Ministration, & dignitatis, of Justification exceeds in Glory: Now what is it that Mankind is accursed of, or charged with by the Law but Sin? What do they stand condemned for at God’s Bar, but the Transgression of his Law? Justification therefore, which stands opposed to it, must be a clearing and discharging them from the Guilt, or the condemning Power of Sin.

3dly, Justification is said to be from Sin, by him all that believe are justified, Ex. 34. 9., from all those Sins from which they could not be justified by the Law of Moses, Acts 13. 39. and again, the Judgment was from one Sin to Condemnation, but the free Gift to Justification, Exod. 33. 20, from many Sins, Rom. 5. 16. Now what can Justification from Sin signify besides our Abolition from the Guilt of Sin?

4thly, The justifying the Believer, and the Remission of his Sins are only different Expressions of the same thing, as is apparent from these Words, God hath justified us freely by his Grace, being set forth Christ to be the Propitiation for our Sins, through his Blood, to declare his Righteousness in the Remission of Sins to those who have this Faith, Rom. 3. 24, 25. i.e. to manifest the way of Justification by Faith which he alone admits of for the Remission of Sins.

5thly, We are justified, faith the Apostle, through the Redemption that is in Jesus, through his Blood, Rom. 3. 24, 25. through his Blood, Rom. 5. 9. Now what doth this Blood procure for us? Remission of Sins, Eph. 1. 7. Col. 1. 14. it being shed for the Remission of Sins, Matt. 26. 28. What Benefit have Believers by it? He hath loved them and washed them from their Sins in his own Blood, Rev. 1. 5. He hath made Peace for them by the Blood of the Cross, Colos. 1. 20. With a God only angry for Sin. He hath obtained eternal Redemption from Transgressions by it, Heb. 4. 12, 15. by all which equivalent Expressions it appears that God’s justifying the Sinner, in St. Paul’s Sense of the Expiration, is his abolishing him from the Guilt of his past Sins, from Punishment and Condemnation by the Law for them, by an Act of Grace and free Pardon of them through the Blood of Jesus, his being as fully reconciled to us as if we never had offended against the former Covenant we were all under, till that new Covenant was established in the Blood of Jesus, which promises God would be merciful to our Iniquities, and would remember our Sins no more, Heb. 8. 12.

Now this Observation perfectly destroys the Imputation of Christ’s active Obedience to us for Righteousness, since they who contend for that Doctrine do make Remission of Sins but one half of Justification, and Christ’s active Obedience impured to us still necessary to procure us a Title to eternal Life, and that by the Spirit, God only looks upon us as perfectly innocent, and therefore fit to be cast down to Hell, whereas by the other he looks upon us as perfectly Righteous, and therefore fit to be brought up to Heaven. 2dly, These two things are plainly needless, and even inconsistent; for he that is discharged from the Guilt of all his Sins, must also be discharged from that penal Death which is the Wages of Sin, and so must by that Freedom have a Title to Life, for between Freedom from Condemnation, and Abolition, Freedom from the Debt due to Sin, and the Gift of Life in subjects capable of either, (a) there is no medium. Moreover either this want of Righteousness is our Sin, or it is not; if it be not, then is it not our Duty to be thus righteous in order to our Justification before God: So neither can we be under that Covenant which faith, do this and live, nor can Christ’s active Obedience be necessary on that account, if it be our Sin, then must the want of it be forgiven by the Remission of all our Sins, whereas if God requires that Christ’s perfect Obedience should be imputed to us, the want of it neither is, nor can be forgiven, since then God must impute that as Sin to us. And hence ariseth a third Argument against the Imputation of Christ’s active, and perfect Obedience to us for Justification, viz.

Arg. 3. That it renders the Death of Christ to procure the Remission of our Sins vain, and that upon manifold accounts.

1st. Because the perfect Righteousness of Christ imputed to us, doth render his Death unnecessary to procure any farther Righteousness or Justification in our Behalf, for if by virtue of this Imputation we be as righteous as Christ was in his Life, there can be no more need that Christ should die for us, than that he should die for himself, or any other should die for him; yes then Christ dying only for the Benefit of Believers could not have died for the unjust, but only for the just, i.e. for them for whom there could be no necessity that he should die, but only that he should live for them; seeing Faith in him as a Mediator performing perfect Obedience to the Law for them, must make them for whom

(a) Inter private oppositum non datur medium.
whom there could be no necessity that he should die, but only that he should live for them; seeing Faith in him as a Mediator, performing perfect Obedience to the Law for them, must make them for whom he thus obeyed, perfectly Obeyant, and therefore must have given them a full Title to the Promises, do this and live. Add to this, that perfect Obedience is unifying Obedience, and sure there can be no necessity, that Christ should die for the Sins of them, whom by his Life had performed unifying Obedience. To strengthen this Argument, consider that Christ performed his active Obedience to the Law, entirely before he suffered for our Sins; and so this Righteousness being first performed, and purchased for us, should be first imputed, and made over to us; and might, for any thing I can perceive to the contrary, have been imputed to all that believed in him before he actually suffered; yea to all such Persons, tho' he had returned to Heaven without dying. For seeing nothing more can be required to a perfect Justification, from the Condemnation of the Law, than a perfect Righteousness, i.e. a perfect fulfilling of the Law, there could be no need of Satisfaction made to divine Justice, for any Violations of it, since that must necessarily supposit that Law not perfectly fulfill'd by Christ, upon their account.

2dly, According to this Doctrine, there remains no place for the Remission of Sins to Believers, for God neither did, nor could forgive any Sin in Christ, because he was perfectly righteous, and in him was no sin; if then Believers be righteous with the same Righteousness, it is needless to make them with which Christ was righteous, they must be as completely righteous as Christ was, and so have no more Sin to be pardoned than he had, and so no more need to be pardoned than he had; whereas the Apostle faith, That if we Christians sin, we have an Advocate with the Father, Jesus Christ the Righteous, and he is the Propitiation for our Sins; (a) thus doth that Doctrine destroy Christ's Intercession for us, according to the words now cited; and also the necessity of his satanic Falsion, according to those words of St. Paul, if Righteousness, i.e. Justification, come by the Law, then Christ is dead in vain; for if Righteousness cannot come by the Law, it cannot come by Christ's perfect Obedience to the Law; but if it can, then the Apostle's Inference is plainly this, that Christ is dead in vain, i.e. there could be no necessity of his dying upon this account, that we had personally transgressed the Law, since he who hath a Righteousness, or an Obedience to the Law, imputed to him, as perfect as was that of Christ, can be no more condemned for transgressing the Law, than Christ himself.

3dly, According to this Doctrine, God can see no Sin in Believers; for certain it is, he saw no Sin in Christ: If then Believers be Righteous, with a Righteousness as perfect as Christ's was imputed to them, he can see no more Sin in them, than he beheld in Christ.

4thly, This Doctrine renders it unnecessary for a Believer to repent, at least, of sins committed after he truly hath believed: For our Repentance must suppose an antecedent Failure, since that time, in our Obedience; whereas, there being no such Failure in the active Obedience of Christ, if that, by Imputation, be made as much; and truly the Obedience of Believers, as they personally had performed it, there can be no Failure in the Obedience of a Believer, and so no Place for his Repentance. The perfect Obedience which Christ performed to the Law, was the Reason why he needed no Repentance, if then, thro' Faith, it be as much theirs by Imputation, as if they personally had performed it, must it not be equally a Reason, why they need no Repentance.

5thly, The Affirmers of this Doctrine say, Christ's perfect Obedience must be imputed to Believers, that they may have a just Title to eternal Life, by virtue of this Precept, do in and live; This Title he, who is a Sinner, i.e. a Violator of the Law, requiring perfect Obedience, can never have; and therefore, he who needs Repentance cannot have it, that being only needful for the Remission of Sin, and that we may live and not die.

Argum. 4. 4thly, This Doctrine renders it unnecessary, to have any personal inherent Righteousness; for as Christ's passive Obedience, sustained in our Read, makes it unnecessary, if not unjust, that we should personally suffer any Punishment for the Remission of those Sins, which render us obnoxious to Death; so in like manner must Christ's active and perfect Obedience to the Law imputed to us, render it as unnecessary, that we should personally be righteous, by doing Righteousness, that we may live; for if we can be as righteous as Christ was without doing Righteousness; surely we need not be more than so; yes, then we may have a Title to Life eternal, without any inherent Righteousness; and so there can be no need of having our Fruit unto Holiness, that the end may be eternal Life.

(a) 1 John 2. 1.
The good Bishop law the Aburdity of a Consequence so obtrusive of all practical Christianity, and so plainly excusing all Men from any necessity of living righteously, soberly, and godly, in this present World; He therefore faith, "I believe the active O- 

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bedience of Christ will stand me in no need, unless I endeavour, after sincere Obedience in my Person, his active, as well as passive Obedience, being imput-

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ed to none, but only to them who apply it to themselves by Faith, which Faith will certainly put such as are poffessed with it, in Obedience. Where the Bishop did well to deny the Conclusion, seeing the Consequence was so evident from his own words, that he could not formally deny it; for, as he faith, Christ covenant'd to perform those Duties which were due from Man to God, provided what he then did, should wholly be put on the account of Man, and the Father was pleased to conjoin to this Motion. Can the Father, after this Content, require that Man himself should perform all, or any of those Duties, to God, which Christ already had performed on his account? If, as he faith, p. 87, Christ performed that Obedience, only on the account of that which I have poffessed him, as they, by Faith, lay hold on it, and God, by Grace, imputes this Obedience to them, as it had been performed by them in their own Person. Can God require, that after Christ's Per-

formance of it perfectly, they should im-

perfectly perform the same again? Or after the Imputation of Christ's perfect Obedi-

ence to them, as fully as if they had performed it personally, require that they should perform it personally? When Christ, by his Obedience imputed to them, hath en-
tituled them to eternal Life, as he faith, p. 88. Can it be still necessarv, that they should have their Fruit unto Holiness, that the end may be eternal Life, Rom. 6. 22. when as, he faith, p. 89. Under the New Covenant, Obedience in our Selves, is accepted as compleatly sufficient; can personal Obedience be required of us by the same Covenant?

To say that Faith will put the Person, that is, poffessed of it, upon Obedience to God, is nothing to the purpose; for the Question is, not what Faith will do, but what he is obliged to do; who by this Faith is as much entitled to Christ's perfect Obedience, as, if it had been personally performed by him? And what God, after this perfect Obedi-

ence, imputed to him, can require him to do, in order to that eternal Life, which this perfect Obedience imputed, hath given him a certain Title to, whether it be necess-

fary for him, after this, by patient continu-

ance, in which doing, to seek for Glory and Immortality, that he may have eternal Life, (a) and thro' the Spirit, to mortify the Deeds of the Flesh, that he may live; (b) and to live righteously, soberly and godly, in this present World, that he may comfortably expect the blessed Hope; (c) I conclude then in the words of the beloved Apostle, good Chris-

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fians, let no Man deceive you; nor he who applies Christ's active Righteousness to himself, tho' he never did it; but, be that daut Righteousness, is righteous, even as be (i.e. Christ) is righteous. (d) Argum. 5. 5th. It is a thing impossible, that by the Obedience of another imputed to us, we can obtain a Title to the Life promised by that Law, which faith, do this and live.

15th. Because the Law requires personall Obedience, that we may live, by saying, The Man that doth these things shall live by (doing) them: And this the Bishop grants, by saying, The Obedience the Old Covenant required, as absolutely necessary, was that of our own Persons; whereas the Obedience of another cannot be our personall Obedience, nor can it be imputed to us, but by the Re-
xation of the Law, which requires of us personal Obedience; and so our personal O-

bedience, which is the only thing required by the Law, must be repeated, that we may be made righteous, with the Righteousness of another. To make this further evident, let it be noted, that Men do generally mistake, when they say, Christ, by his Sufferings, in our stead, made Satisfaction to the Law, which said, In the Day thou easest thereof then shalt die the Death: This he could not possibly do, because the Law expressly faith, the Soul that sinneth shall die, and only threateneth Death to the Peron that violates the Law. He indeed made a Satisfaction to divine Justice, by suffering in our stead, that Death, which Justice might have personallly inflicted upon us; but then this Admis-

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sion of another, to suffer in our stead, is a full Relaxation of that Law, which required us personallly to suffer, and an entire Re-
misision of the Punishment the Law required of us personallly; and so is it also in this Carse.

36th. Because the Law requires unfinishing Obedience, saying, Cursed is the Man that continueth not in all things written in the Law to do them, (c) not promising any pardon to the Sinner; so that unless Christ's Righteousness imputed to us, can make us never to have been Sinners, and so never to have needed Forgivenss of Sin, it cannot afford us a legal Righteousness. Hence the 

Apostle

(e) Rom. 2. 7. (b) Chap. 8. 13. (c) Tit. 2. 12, 13. (d) i John 3. 7. (e) Gal. 3. 10.
Apostle faith, Christ hath redeemed us from the Curse of the Law, not by his Conformity in all things written in the Law to do them; but by suffering the Punishment which the Law threatened to Offenders, to wit, by being hanged on the Tree.

Argum. 6. 6thly, This Doctrine partly answers, and partly confutes all the Arguments which the Apostle useth in his Epistles to the Romans, and the Galatians, to prove that Justification must be by Faith only, and not at all by the Works of the Law: For,

1st. This Doctrine destroys that Argument of St. Paul, by which he proves, that no Man can be justified by the Works of the Law, because all Men have sinned, and therefore stand condemned by the Law of Works; affording a full Answer to it, by saying, that tho' we could not be thus justified by our own personal Obedience, we might be justified by Christ's active Obedience imputed to us, that being perfect Obedience to the Law.

2dly. Whereas, neither the Apostle, nor the Holy Scripture faith, that Christ was righteous or obedient to the Law, for us, or that by his Obedience to the Law, imputed to us, we are made legally righteous, but absolutely denies that Righteousness could have been by the Law, because the Law could not give Life; for faith St. Paul, Gal. 3. 21. had there been a Law which could have given Life, verily Righteousness, i.e. Justification to Life, should have been by the Law. This Doctrine plainly contradicts those words of the Apostle, by introducing a Necessity of perfect Obedience to the Law, that we may live; and contending that we must be entitled to eternal Life, according to the Tenor of that Law, which faith, do this and live. p. 88, 89.

3dly, Whereas this Doctrine makes it necessary, that the Reward should be of Works, as well as of Grace, yeas of the Works of that Law, which faith, do this and live. St. Paul puts these things in an absolute Opposition to each other, and represents the one as entirely destructive of the other. For, faith he, to him that worketh, the Reward, is not reckoned, xiv. 54, eis abh, xiv. 11, 20, 24, 25, 28, of Grace, but of Debt; but to him that worketh not, but believeth in him that justifieth the ungodly, his Faith (without Works) is imputed for Righteousness, even as David speaketh of the Blessing of the Man to whom the Lord imputeth Righteousness, xv. 24, 27, eis abh, eis, without Works, Rom. 4. 4, 5, 6, whereas God cannot impute justifieth, or Righteousness, * but, any, without Works, if he impute it to them only to whom Christ's perfect Works of Righteousness belong: Nor can this Righteousness be of Grace, thir Faith, and not of Debt, if it belongs to them only who are Debtors to fulfil the whole Law, since the Apostle faith expressly, that they who are thus Debtors to fulfill the Law, or sought for Justification, by fulfilling it, are fallen from Grace, Gal. 5. 4. Nor can it be here said, that they were not indeed Debtors to fill it personally, but only to have that Obedience, by which Christ fulfilled it, imputed to them: For the Apostle faith, in the immediate preceding words, Christ is become of none effect to you, whatsoever of you are seeking to be justified by the Law; whereas he could not be of none effect to them, who was the only Person by whom they were enabled to perform that Law to their Justification. Against the Apostle puts this plain difference between Righteousness, which is by Faith, and by the Works of the Law; that the first requires only believing from the Heart to Salvation; the second requires Works exclusion of Grace, by saying, He that doth these things shall live by (doing) them, Rom. 10. 5, 9, 10. whence he argues thus: that if Justification be of Grace, it is not of Works, otherwise Grace is no more Grace, and if it be of Works, it is not of Grace, otherwise Work is no more Work, Rom. 11. 6.

4thly. This Doctrine flatly contradicts all the places in which the Apostle positively affirms, that by the Works of the Law can no Man be justified, but by Faith only, or by Faith without the Works of the Law, as Rom. 3. 20, 22, 24. for if a Man be justified by the Righteousness of Christ imputed to him, he must be justified by the Works of the Law, because the active Obedience of Christ confineth, as truly, in the Performance of those Works, as our own personal Righteousness would have done. Moreover, if the Righteousness of God confineth in the Impartation of Christ's legal Righteousness, it could not be more manifest, as the Apostle faith it is, without the Works of the Law, because, to such a Righteousness, the Works of the Law are plainly necessary.

So again, when he faith, Gal. 2. 16. Knowing that a Man is not justified by the Works of the Law, but by the Faith of Jesus Christ, even we our selves have believed in Christ, that we might be justified by the Faith of Christ, and not by the Works of the Law. Doth not this Doctrine contradict these Words, by reaching that we are to be justified by the Works of the Law performed by Christ, and imputed to us, as if we personally had performed them; for Christ's Performance of these, altered not the Nature and Perfection of the Works, they being still the Works of the Law, whatsoever doth them, and so be that is justified by them, done by another in his stead, must be still justified by the Works of the Law.

M 2 Note
Note also here, That the Apostle doth not say, a Man is not justified by the Works of the Law, but by the Works of Jesus Christ, or not by the Works of the Law, as performed by us, but only as performed by Christ, but on the contrary Faith. We have believed, that we might be justified by the Faith in Christ, and not by the Works of the Law, excluding the Works of the Law from Justification by Faith in Christ, where as this Doctrine makes Faith evilite us to the Works of the Law, performed by Christ, and made over to us for our Justification.

3dly, When the Apostle argues thus, that no Man is justified by the Works of the Law is manifest, because the Scripture saith, the Just shall live by Faith, but the Law is not of Faith, i.e. it speaks nothing of, and promises no Justification to any Man by Faith, but (only) faith the Man that doth these things (which are required of him, by the Law) shall live by (doing) them, Gal. 3. 11, 12. Doth not this Doctrine fully contradict these words, which faith, The Man that is justified by Faith, must do the things required by the Law, that he may live, and must have a true Title to a perfect Obedience of the Law, in order to that end?

4thly, When the Apostle saith, if they who are (Obervers) of the Law be Heirs, (with faithful Abraham, who was justified by Faith) Faith is made void, as being insufficient to justify us without the Observation of the Law, Rom. 4. 14. Doth not this Doctrine say also, that Faith is insufficient to justify us, without the Observation of the Law, and so as plainly make void Justification by Faith? Doth it not also make them Heirs, who are Obervers of the Law, as being the Life by virtue of a legal Righteousness imputed to them, as fully and as if it had been personally performed by them?

And tho' these things are so clear, that they need no farther Confirmation, yet may it here be noted, That whereas not one of these Scriptures can be wrested from the plain Sense they literally bear, or from affterting, that no Justification can be had by the Works of the Law, but by this Difficilion, that true indeed it is, that no Justification can be had by the Works of the Law, personally performed by us, but it may be had by the perfect Obedience of Christ imputed to us. The Apostle, throughout this whole Difficilion against Justification by the Works of the Law, never gives the least Hint of this Difficilion: And whereas the Bishop places the better half of Justification, to wit, that which gives us a Title to eternal Life in this perfect Righteousness of Christ imputed to us by Faith, the Apostle mentions not one Word of this in either of his Epistles, but in both sums up the matter so as plainly to demonstrate that he meant no such thing. For in his Apostle (a) to the Romans he thus concludes, It is grace, what is it then that we say, even this, that Israel following after the Law of Righteousness hath not attained to the Law of Righteousness, because they sought it not by Faith, but as (if it were to be obtained) by the Works of the Law. Now might they not according to this Doctrine, that the works of the Law perform'd by Christ are upon our Faith imputed to us for Righteousness, as truly as if they had been personally performed by us, have fought it both by Faith, and by the Works of the Law? In his Epistle (b) to the Galatians he concludes thus, Stand fast therefore in the Liberty (from the Obedience of the Law to Justification) in which Christ hath made you free, and be not again entangled in the yoke of Bondage, which the Apostle daily sighs to you that if you be circumcised, Christ shall profit you nothing, that is, Gal. 5. 1, 2. For every one that is circumcised is a Debtor to do the whole Law: Whence the Argument runs thus, Him that is a Debtor to do the whole Law, Christ will profit nothing, but (faith the Bishop) every Christian is a Debtor to perform the whole Law, (for what else can be the import of these Words) p. 89. the old Covenant which faith, dothis and live, Lev. 18. 5. is not disannulled, but rather established by the Covenant of Grace, especially as to the Obedience it requires from us in order to the Life it promised, therefore (according to the Apostle) Christ can profit him nothing. Now how could the Apostle have made this inference, had he believed as the Bishop did, that even Faith if it self could profit us nothing without entitling us to that Obedience which the Law requires from us, as performed by Christ our Saviour? Surely this Doctrine faith, in full Contradiction to St. Paul, that nothing but Christ's active Obedience can profit us as to the Life, which the Law promised, and that for this very reason, that we are still Debtors to perform the whole Law. In fine, the great Indignation of the Jews against the Apostle for teaching the Doctrine of Justification by Faith, was this, that by it he made void the Law as to Justification, but had he only fought it in the sense of the Bishop, he had as the Bishop contends, not disannulled but rather had established the Law even as to Justification of Life, and so must rather have ingratiated himself with than so incensed the Jews against him.

Since
Since then he must have said what would have been highly acceptable to them, viz.
that their Law was Hill of a perpetual and
necessary Obligation even in order to Justifi-
cation, and that Christ himself had free-
handed it as to enable both us and them
to yield perfect Obedience to it in order to
that Life it promised.

Arg. 7. 7. Why, The Apostle faith expressly,
Rom. 3. 24. that we are justified freely by
God's Grace thro' the Redemption that is in
Christ Jesus, i.e. thro' the Remission of Sins
purchased by his Blood, for we have Redem-
tion thro' his Blood, even the Remission of
Sins, Eph. 1. 7. Col 1. 14. and v. 25. that
God hath set forth Christ as a Propitiation
tho' Faith in his Blood, that he might be the
Justifier of them that believe in Jesus', and
chap. 3. 9. that we are justified by his Blood,
and reconciled to God by his Death, v. 10.
that Christ hath redeemed us from the Curse of
the Law by suffering out that Death the Law
pronounced accursed, Gal. 3. 11. that Christ
entering once into the holy place by his Blood,
bought perpetual eternal Redemption for us,
Heb. 9. 12. and that thro' Christ's Will to
suffer for us, we are justified thro' the Offering
of the Body of Christ, Heb. 10. 10. ascribing
our Justification, our Reconciliation to God,
our Propitiation, our Redemption, from the
Curse of the Law, our eternal Redemption,
our Sanctification in the sacrificial Sense, i.e.
our Freedom from the Guilt of Sin, for
which alone we can be condemned to die,
to the Death and Blood of Christ. Now all
this, faith the Bishop, makes him but an
half Mediator, or half Saviour; this indeed,
says he, frees us from Death, but gives us
no Title to eternal Life. Hence is it, faith he,
that I cannot love Christ as having made
me a freeman from God's Justice for me,
unless he had performed the Obedience I owe
to God's Laws, as well as born the Punis-
ment that is due to my Sins, &c. p. 89. so
that according to the Bishop, Christ cannot
have redeemed us from the Curse of the
Law by his Death for us, or by his Blood
having obtained eternal Redemption for us,
that being certainly Redemption from dying
for ever, or "kosmos / " γραφής, Red-
emption of Life, Eph. 2. 14. And if our
Saviour's Blood, and Passion gives to Belie-
vers no Title to eternal Life, why doth the
Apostle say that we have Freedom to enter
into Hearer by the Blood of Jesus, Heb. 10.
19. and that by his Death undergone for the
Redemption of Transgressions, we receive the
Promise of an eternal Inheritance, Heb. 9.
14. Moreover when God justifies from the
Guilt of Sin, i.e. from transgressing the
Law, what Charge can the Law lay against
us, as having not performed what it required?
Can God be propitious, and fully re-
conciled to us by the Blood shed for us, and
yet exclude us from his bountiful presence?
Can Christ have brought us wish to God, and
made us Peace with him thro' the Blood of
the Crofs, Eph. 2. 13, 15. and yet exclude
us from the Glory of God, who having
Peace with him rejoiced in the Glory of God?
Rom. 5. 1, 2.

Arg. 8. Bibl. This Doctrine renders it
impossible that God should make a Covenant
of Grace with Man, and consequently aff-
erts that Christians must be under the same
Obligations as ever to perform the Covenant
of Works, and this the Bishop p. 89, not
only afferts, but contends for. For how can
a Man be more under the Law, and under
the Covenant of Works, than by being un-
der an Obligation to do all that the Coven-
ant of Works requires, and to yield perfect
Obedience to the Law, that he may be ac-
counted righteous before God: Whereas the
Apostle faith expressly, we are not under the
Law but under Grace, Rom. 6. 1. that ovvανα,
νίων, Justification is by Faith that it might
be of Grace, Rom. 4. 16. that we are justi-
fied freely by the Grace of God, not tho' the
active Obedience, but thro' the Redemption
that is in Christ Jesus, i.e. thro' the Remit-
sion of Sins procured by his Blood, that by
Grace we are saved thro' Faith not of Works,
Eph. 2. 8. And in fine, that if Justification
be by Grace, then is it not of Works, Rom.
11. 6.

And this is still more evident from this
Consideration, that this Doctrine plainly
makes both the two Covenants the same
for, whereas the Parties covenanting are the
fame, the thing covenanted for, is the fame;
if the Conditions of the Covenants be the
same, the Covenant must be the same: Now
here it is certain that the Persons Covenant-
ing, the New and Old, are the fame; the
thing covenanted for, Life, and Sanctuary
with God, are the same; if then the
Condition of both, do this and live, be the
same (which is the thing allerted p. 89.) the
Covenants themselves must be the same.

Nor is it material to answer here in the
Bishop's Words, that the Condition of the
drift Covenant was this, do this in your own
Persons, and live: The Condition of the
New only do this by your self, or by your
Surety, and live; for even this disjunctive
was also contained in the drift Covenant; or
it was not, if it was, then the Condition of
the drift Covenant could be only that which
is said to have been the Condition of the sec-
ond also, i.e. do this by thy self; or by
another, and live. If it were not, then the
doing this by another could not make us le-
gally righteous, because the Law required
this Obedience in our own Person, faith the
Bishop, p. 89. as absolutely necessary; and so
Christ's Obedience to the Law imputed to
us, but not performed by us, could not ful-
fil
fil that Law which only faith, do this in your own Person, and live. And evident it is that the allowing another to do that Duty for me, or in my head, which I owe personally to God, is as truly an exempting me from doing that Duty in my own Person, as the allowing another to suffer the Punishment due to my Sin in my body, is an exempting me from suffering that Punishment in my own Person. And bad the Bishop attended to his own Words, he would have seen this Consequence for his Argument, p. 82. "That one Man can merit by that which another performs is a plain Contradiction, for in that he merits, it is as necessarily implied that he himself acts that by which he is said to merit; but in that he depends upon another’s Action, it is as necessarily implied that he himself doth not do that by which he is said to merit. By changing the Word, Merit into obey, runs thus, that one Person can obey the Law by the Obedience which another performs, is a plain Contradiction; for in that he obeys, it is necessarily implied that he himself doth that by which he is said to obey, but in that he depends on the Obedience of another for the performing that which the Law requires of him, it is as necessarily supposed that he himself doth not do that by which he is said to obey the Law."

Arg. 9. 5thly, As the Foundation of this Imputation is precarious, there being no evidence in Scripture of such a Covenant as is here mentioned, p. 86, but only a Command laid upon Christ that he should lay down his Life for his Sheep, so is there in the Scripture no such Notion of Imputation as is here supposed at all. Wherefore this Phrase occurs affirmatively, that such a thing was imputed to such a Person, it is some personal Action or thing which is thus said to be imputed: As when it is said, Rom. 2. 26, if the Uncircumcision (i.e. the uncircumcised Person) keep the Righteousness of the Law, his Uncircumcision, as "τὸ ἀκομόντον αὐτῶν," shall be accounted for Circumcision, i.e. he shall be as well accepted, as if he were circumcised. So Rom. 4. 3, Abraham believed God, and it (that is his Faith) was imputed to him for Righteousness; for so it is explained, v. 5, in these words, to him that worketh not, but believeth, his Faith is imputed to him for Righteousness, and v. 9, we say that Faith was imputed to Abraham for Righteousness. So also Gal. 3. 6. Jam. 2. 22, and of our Faith in him who raised Christ from the dead, it is said, Rom. 4. 24, it shall be imputed to us for Righteousness.

I also add that the Righteousness of one cannot be truly thus imputed to another, by him who speaks of things as they truly are. God indeed may and often doth good to one, especially in Temporals, for the Righteousness of another, as he did to the Jews for the sake of Abraham, Isaac and Jacob, and at the Prayer of Moses and Aaron, in which Sente Faith St. James the effedial servant Prayer of a righteous Man availed much, Chap. 5. 16. He also shewed Mercy to the Potters of them that fear him, for their Parents fake, but he neither doth, nor truly can λάθος, reckon, or repute them righteous, because Abraham, Isaac and Jacob, or their Parents were so, because as Sin, to Righteousness is a personal Action or an Habit inherent in the Subject that doth it. And therefore to remove the common Inferences which are usually produced with Relation to this matter, I add as the Conclusion of what I shall offer on this Subject,

Lastly, That in the Holy Scripture there is no mention of the Imputation of any Man’s Sin, or Righteousness to another, but only of the Imputation of his own good Deeds for Righteousness, or of his evil Deeds for Punishment. And therefore I say, 16, That it cannot truly be affirmed, that we all stand in Adam, and by his Disobedience were made Sinners; because his Sin, and Disobedience was imputed to us: for I have shew’d already that the Scripture doth where make the least mention of any thing of any others imputed to us, but only of some personal Thing or Action of our own accounted to us for Reward or Punishment. Moreover this Imputation either makes the Sin of Adam truly ours, or it doth not; if it doth not, how can we be made Sinners by it? If it doth, then Death came upon us for our own Sin, and so not for the Sin of another, not for the Sin of all. Whereas the Apostle faith expressly, that Death came upon us, τὰ ἐν αὐτῷ ἀκομόντον ἤλθη, by the Sin of one, Rom. 5. 15, 17, τὰ ἐν αὐτῷ ἀκομόντον ἤλθη, by one Man sinning, v. 16, and τὰ ἐν αὐτῷ ἀκομόντον ἤλθη, by one Offence of that one Man, v. 18. 3dly, I ask whether this Imputation made the Potters of Adam Sinners, or whether it found them so before? if it found them so before, it must be plainly needless. Seeing then they might have been condemn’d to Death without it: If it made them so, then since this Imputation is the Act of God, and not of Man, it plainly follows, that God must be the Author of that Sin, because this Imputation flows immediately from him, without the Intervention of any Action on the Part of any of those Men to whom it is imputed: Moreover over the Imputation must be false, as charging them with Sin, whom he did not find Sinners, but only by his Arbitrary Imputation made them so. Now far be it from any Christian to affirm that God should falsely impute Sin to any Man. In a Word, οὐδεμία, imputes, is to reckon or account any
any thing to any Man, to charge him with it, or lay the Charge of it to him; this therefore on God’s Part must suppose, in the very Nature of it, some Action done by the Pottery of Adam which is blame worthy, and may be justly charged upon them, before there can be any Ground for Imputation of it, and this thaws that it is impossible that this Imputation should be the very thing that renders them blame worthy, or Persons worthy to be charged with Guilt, and yet if the Sin of Adam becomes ours only by Imputation; it must be ours only because it is by God imputed to us, and not imputed, because it is ours, that is, God by this Imputation must make us Sinners, and not find us such: for this Imputation is the Acton of the Judge, and not of the supposed Criminal, remove or take away this Acton, and no Crime can be charged upon him. In fine, if the Sin of Adam becomes ours only by Imputation, it defers Condemnation only by the same Imputation, that is, by the Acton of God; that therefore we deserve Condemnation for it, is to be ascribed directly to the Acton of God, and only by accident to the Acton of Adam; whence therefore is our Damnation, according to this Opinion, but of God who makes us worthy of Condemnation by imputing to us that Sin which by his Imputation only we stand guilty of.

2dly, It cannot truly be affirmed that our Sins were so imputed to Christ when he became our Surety, as that he became Partaker of the Guilt of them, but only so as that he suffered the Punishment which was due unto us for them. It being absolutely necessary not only in the Case of Christ, but of all vicarious Punishments, to separate the Punishment from the Guilt, for tho’ a Man may become obnoxious to the Punishment, or Sufferings of another by an innocent Con- sent, he can never partake of the Guilt of another’s Acton, but by a criminal Consent unto it; and so far as he suffers for that Acton of which he becomes guilty by this criminal Consent, he suffers for his own Sin, because that Consent made the Sin his own; whereas in such Cases he suffers not as a Substitutit, but as a Punit. Seeing then our Blessed Lord could not be guilty of any criminal Consent to any of our Actons, it is impossible that he should contract the Guilt of Sin by his Consent to suffer for us, when therefore the Prophet, faith, (a) that God laid on him the Iniquity of all, we are to understand this only of the Punishment, or the Chastisement of our Sin, and to extend this farther, and say with some, that by his Consent thus to suffer, he suffered for those Sins which he had truly made his own, is not only false for the aforesaid Reason, but is contrary to the whole Tenure of the Scripture, which faith he did such an High-Priest, who was holy, undefiled, separate from Sinners, and who needed not to offer up Sacrifices for his own Sins, that he was in all things like to us, (b) as an high-Priest, he knew no Sin, that he suffered the Sins for the Unjust, and affirmatively that he died not for his own, but for our Sins; (c) that he suffered for our Sins according to the Scripture, he suffered for the Sins of the Unjust; he was the Propitiation for our Sins, and made Reconciliation for the Sins of the People. In a Word, this Assertion borders upon Blasphemy, for if Christ made all our Iniquities his own, he made himself as guilty, and as great a Sinner as were all the Sinners, for whole fake he suffered. Nor is it any Refuge here to say, he was the greatest Sin- ner only by Imputation of Sin to him, not by Communion of Sin personally. For as the Righteous God cannot impute Sin to him who did no Sin, and gave no criminal Consent to the Sin of others, or whom he doth not first look upon as a Sinner, and a guilty Person, so is it not consistent with the Virtue, the Intent, and Nature of our Saviour’s Sufferings, that God should look upon him as a Sinner, and a guilty Person; for then he must have looked upon him as one who had deferred to die for his own Sin, or as one guilty of Death, and then his Death could have made no Satisfaction for the Sin of others; yea, then he must have suffered Death, not for our Sins, as they were ours, but as they were his own by Imputation; whereas the Scripture always faith, he suffered Death for our Sins, but never for his own by Imputation, or Inhecion. I conclude therefore, in the words of (d) Bishop Den- venant, and (e) Doct or Outram, that Christ was willing to far to take our Sin upon him; non ut inde peccator, sed hostia pro peccato conflatetur; not as to be made a Sin- ner, but only a Sacrifice for Sin by and for them. 

CHAP.

(a) Isa. 53. (b) Heb. 7. 26, 27, c. 4. 15. 1 Pet. 1. 19. c. 2. 21. 24. 2 Cor. 5. 21. 1 Pet. 3. 18. (c) Cor. 15. 2. 1 Pet. 3. 18. Heb. 7. 27. (d) Dav. de Jud. Habit. p. 233. (e) Quod malum corporis illius incendit, et non ipsa vitia nostra fed peccata proprie dixit, sed, que passim in S. Hier. peccata appellavit salutis, peccatorum nofitorum partem creavit. Orig. l. 2. c. 5. 8. 9.
V. 7. We speak the Wisdom of God, a thing which God hath ordained before the World to our Glory, after Theodorist add. Hence also it seems plain, that God hath appointed his Gospel for the Salvation of all, to whom is revealed; for the Apostle chargeth many of the Church of Corinth with those things that would exclude them, without Repentance from this Glory, yet he excludes none of them from being by God ordained, or appointed to receive Glory by it.

V. 9. Eye hath not seen, after the First of St. John 3. 2. add, Yea the words of Isaiah 64. 4. in their primary Sense may only intimate, that no Man, by his own Sense, or Reason, or by Infradiction from others, can discern any other God besides the true God, or know what Kindness he will afford them that wait on him. And both the Context, and the Apposition of these Words to the Revelation of these things by the Spirit, shew the primary Intent of the Apostle to be this, that no humane Wisdom, by any thing that may be seen, heard, or conceived by us, can acquaint us with the things taught by the Holy Spirit, without a Revelation.

V. 16. They shall not perish, that he may instruct him. Theo[the]se words in the Prophet Isaiah do certainly refer to God, they lying in the Hebrew thus, Who hath directed the Spirit of the Lord? and who is the Man of his Counsel, that hath made him to know. Chap. 40, 13, 14. yet as they are varied here, who hath known the Mind of the Lord? Who will (or can) direct him? They seem plainly to refer to the spiritual Man, and to affirm, that he could not be instructed in the Mysteries of the Gospel by any humane Wisdom. (vii.) because our knowing of the Mind of Christ from him, may enable us to direct others; but not that Lord who affords us this Knowledge. (ad.) Because this is plainly introduced as a Proof, that the spiritual Man can be judged, or discerned by no other Person, who is not spiritual, and therefore must respect not God, but him. v. 5, him that is of a haughty Eye, and proud look. I cannot, Isa. 1. 13. The calling of Assemblies, I cannot, i.e. bear.

V. 2. After these words, receive some II. 7. illuminations from him, add. Or as one that is not purely governed by the Revelation made by the Spirit, but rather walks after his own Inclinations, for this is the genuine Impart of that Praise, to walk at Men; see Note on Rom. 3. 5. 1 Cor. 9. 8.

V. 9. Our Husband. This I think is better rendered God's Field, by (a) Chrysostom, Oecumenius, and Theophylact, who hence infer, that the Field is God's, the Apostles only, formerly, his Labourers sent forth to labour in it, and enabled by him for that Work; and that they ought as a Field to be fenced, with the Hedge of Concord, and not be divided into Parties. Accordingly the Word answers to the Hebrew Shadch: So Prov. 24. 30. It went by yashar, the Field of the Straight, and Chap. 31. 16. The wise Woman considereth, a Field, and buyeth it.

V. 5. After these words, which belongs (9) not to us to judge of, add. And this appears both from the words, and the occasion of them; from the words, for they respect the hidden things of Darkness, and the Councillors of the Heart, of which no certain Judgment can be passed. From the occasion of them, they putting their Censures on St. Paul, v. 3. and questioning his Fidelity in his Office, v. 2. of whom they had no Authority to judge, nor any occasion to judge.

V. 1. After the word indifferent, add It is (10) conjectured, that this Woman co-habiting with her Son-in-law, had divorced her self from her Husband; and true it is, as I have observed, Note on Chap. 7. 11. that the Article Laws allowed the Woman to do this, but then she was at first to bring the Husband, the Causes why she desired to leave her Husband before the Article, and Judge of such Matters, and to have his allowance so to do; if this Step-mother did not this, she was still her Husband's Wife, if she did, and the Causes the alleged were allowed of by the Judge; this freed her from that Relation to her former Husband, and
and then he suffered no wrong by this Action, as the Apostle intimates that he did, by filling him, διασώζοντας, the Person that had suffered wrong, 2 Cor. 7. 12.

11. V. 6. ου νασίλω καὶ καίνις πρὸς τοὺς Λατιν. Copies omit the Negative, i.e. whence, faith Dr. Mills, this is undoubtedly the true reading, whereas it is retained by all the Greek Commentators, and all the Versions, by Hilary the Deacon, and Cod. Alex. and so undoubtedly ought to be read: That also ἔγνω ὁ δισεύς, and not ὁ δισεύς, is the true reading here; and Gal. 5. 9. see proved Exam. Millii here.

V. 8. More intolerable is it in the Dollar to reject these words, ἡτοι ἐν Λατίναις οἰκονομίαις, & aliter, upon the sole Authority of the Ethiopic Version, they being owned by all the other Versions, by all the Greek Scholiasts, by Origen Ed. Hist. in jer. p. 143. in Matt. p. 170. in Heb. p. 163. 172. by Hilary D. by Jerome, l. 1. contra Pelag. p. 97. and the very Word Mattisoth Agnon might have taught him the Pertinence, and Elegancy of these words, that signifying, faith Bobart, panes pueros, & incertos, Chap. 6. 5. He rejects, καὶ ἀφεία, upon the sole Authority of the same Version, tho' it be owned by all the other Versions, and all the Greek, and Latin Commentators: See the Mif. chief of this Licentiaufes, Exam. Millii in locum.

C H A P. VI.


14. V. 18. After these words, defined by its Filthynelfs, add.] This Argument against Fornication, from the Detachment of the Body by it, plainly throws, that it is a Sin against the Law of Nature, and is a Fault in Man, as Man.

15. V. 20. οὐκ ἕξοδον οὗτος: See this Reading justified, Exam. Millii in locum.

C H A P. VII.

16. V. 6. καὶ αὐστρίαμι.] Here I mistake in referring these words to the preceding Command concerning Marriage, μ. 2. which being God's Institution to avoid Fornication, and the Apostle's Command, when it was necessary for that end, the Apostle could not say of it, This I speak by Fornication only, and not by Command. This therefore respects not what the Apostle had said, but what he was about to say of Continence, it being very usual with the Apostle, to make this Preface to what he was about to say: So v. 29. of this Chap. ὡς ἐν τοῖς, But this I say Brethren, the time is short, 1 Cor. 1. 12. τάπητα τῶν ἁμαρτ. But this I say, viz. that every one of you faith I am of Paul, 1 Cor. 11. 17. τάπητα τῶν ἁμαρτ. but as to this I am about to declare unto you, I praise you not, 1 Thess. 4. 15. See Gal. 3. 17. blot out therefore the Note here, and substitute this in the room of it.

V. 11. After 1 Tim. 32. 12. add.] And (17) therefore theoth the Word ἀφεία, be ufed both, v. 12. & 13. Twas not amiss in our Translators, when it related to the Man to render it; let him not, ἔστηκεν, put, or send her away; and when related to the Woman to render it, let her not, ἀπελευθερώσεται, leave him.

V. 12. After the words, into all Truth, add.] Theophylact here notes, that this, and the former Verfe speak of thoś who were both Infidels when they firft married; for faith he, ὥς ὁ ἐαν, ἐποίην ἐν τῷ πνεύματι, was not lawful for a Christian to be joined to an Infidel.

V. 14. Else were their Children, καὶ ἐγεῖς, (19) unclean, &c.] I think that the other Translation, else were their Children Baffards, is not sufficiently confined by saying, that then the Argument will not prove what the Apostle had affirmed; for what more strongly enforce the Believer of each Sex to own, that they may lawfully co-habit still as Man and Wife, than this Inference, that otherwise they muft own that the Guilt of Whoredom lay upon them both; and that their Children were born, in οἰκονομίας, i.e. Baffards, Deut. 23. 2. but then the Word ufed for a Baffard by this Apostle, being οἰκονομίας, &c. Heb. 12. 8. and the Word γενεαλ., being the proper Word for a legitimate Offspring, had the Apostle intended such a Sense, he would have ufed the words, which in the Greek Writers are generally ufed in that Sense, and not such Words as in the Septuagint; and in the Hebraic Language always have a Relation to xerardal Holiness, or the want of it; but none at all to the Legitimacy, or Spurionel Of the Birth.

V. 18. Afted de ponder. & mensur. add.] (20) He also says, that Eftau did this, and therefore God said, Eftau, have I hated. Photius apud Oecumen. p. 423.

V. 24. Let him abide with God.] Neither (21) deferring his Matter upon Pretence of being God's Servant, nor doing any thing against the Laws of God, in Obedience to his Matter.

C H A P. VIII.

V. 13. After these words, I fear the Guilt (22) will be the fame, add.] To this purpose tend these Words of (23) Origen, If we N did

(4) Ed. Huet. To. p. 328. A. B.
did more diligently attend to these things; we should avoid sinning against our Brethren, and moulding their weak Conscience. "Ver um do que queremos, que não se faça contra Cristo. Pedimos-nos a todos a produzir a fé, que se possa ver em nós. "Quem quer de nós, que se possa ver em nós. "Quem quer de nós, que se possa ver em nós. Our Brethren that are among us, for whom Christ died often perishing, not only by our Knowledge, but by many other ways, and things; in which things we sinning against Christ, shall suffer Punishment, the Soul of them that perish by us, being venged of, and argued upon us.

CHAP. IX.

V. 2. The Seal of my Apostleship are ye in the Lord.] This Text seems very much about our Sacrifices, when from these words they urge, that though they have been instrumen tal to work some Reformations in others by their Preaching, or Discourses, therefore they have a legal, yea even divine Call to exercise their Ministry, and to administer the Holy Sacraments; which Argument will plead as much for Masters, or Mistressses of large Families, who have successfully employ'd themselves in a religious Education of their Children, and Servants, and for Schoolmasters, who have illustrated good Principles of Virtue and Religion into their Scholars; and for every good Man, and Woman, who spend themselves in Examples of Exhortations, and Encouragements to others, to lead a virtuous and religious Life, and therefore prevail more than others, because they know they do it not from prospect of Advantage, or in persuasion of their Calling, but out of pure Affection to their Souls. Moreover I enquire, what it is they would prove from these words, is it that they are of the Number of Christ's Apostles? If not, why do they use this Text? Is it that they have converted Men from Heathenism, to Christianity, by Signs and Miracles, and Powers of the Holy Ghost? Or that the Signs of an Apostle have been wrought among their Auditors, by Signs, Wonders, and powerful Operations, as this Apostle doth, 2 Cor. 12. 13? Or that they have given their Hearers such a Proof of Christ speaking in them, as St. Paul did, Chap. 13. 2? Or that by their means their Hearers were endowed with the gifts of Tongues and Prophecy, as the Corinthians were? If not this Text cannot concern them at all, who had no such Seal, or Sign of their Apostleship, as St. Paul faith he had.

V. 22. 23. See the Reading of the Text vindicated against the Surmises of Dr. Milti, as also Chap. 10. 19. 24. 28. 31. Examine Milli in his Text.

CHAP. X.

V. 9. After these words against the Soci (35) nians, add,] That the Apostle here cannot speak, as Cressium contends, of Mofes is plain.

18. Because the Name of Jesur be once given to Joseph, Heb. 4. 8. in the New Testament, as being the true Import of his Name, and the Translation of it by the Septuagint, yet is the Name Christ never given to Mofes, nor doth it bear any Affinity with his Name. Nor, 2dly, Is Mofes ever called Christ in the Old Testament? For tho' Cressium contends that Name is given him in these words of Habakkuk, Chap. 2. 15. Thou wast forth for the Salvation of thy People with thy Christ, yet it is evident, that this is spoken of God's good Will to Joseph, by the Captain of the Lord's Host, (who is described, Jofb. 5. 14, 15: and so honoured by Joseph, as to leave no place of doubting, that he was a divine Person) for, v. 11. the Prophet faith, the Sun and Moon stood still, as they did only in the time of Joseph, Chap. 10. 12 & v. 12. Thou didst march before the Land in Indignation, thou didst stretch the Heavens in anger, as he did by Joseph, and then follow the words cited.

2dly, This appears farther from the words tempt, and tempted, which both in the Old and New Testament, signify disquieting the Power, or the Will of God to do, what he had given them, who tempted him: sufficient evidence, he was both able and willing to perform. See this proved, note on Mat. 4. 7. Now thus they did not tempt Mofes, Num. 11. 6. but God by disquieting his Power to give them Bread and Water in the Wilderness, v. 5.

Their second Answer therefore is, that there being no accumulative Cafe expressed, after the words nisi quis vobis, as some of them tempted, they may as well add God, as we add him. But, 18. This Exposition must ascribe, that Divine Power to Christ, which belonged unto him, they tempted in the Wilderness, by verity of the preceding Argument, and also render it as wicked, and as dreadful to tempt Christ now, as it was to tempt God then; and by consequence it must ascribe to him that Divine Nature, from which a Divine Power is inseparable.

2dly, They have not yet produced one Instance, where the Person spoken of in reference to the same Action, in the same Instance, is thus changed. Cressium indeed, who never wants a Shift, fakes as it is, brings his Instance from v. 6. viz. These things were spoken, that we might not be Lusts after
ter evil things, as they also lusted; but as here is the Fallacy of a Transition, as also from things to Persons, so is here nothing said, v. 6. to signify, that the evil things forbidden to the Corinthians, to be the Subject of their Luxus, were to be Quaest., or Ἁθαν, as in the Jews they were, but only that they were for the kind, Evil, as theirs also were.

(26) V. 21. After the words, and committed Idolatry, add,] The eating of the Feat made of things offered to Idols in the Idol Temple, being as much a federal Rite, as was the eating the Peace-offerings of the Jews, eaten in the Temple, or the Holy City, or the sacramental Bread eaten in the Church, by Christians, whence the Oblations made there, were filled over as in τις ἐν θείᾳ ὀλοκλ., Omissions, in Honour of the Demons.

C H A P. XI.

(27) V. 21. After the words despoiled them, add,] And with that agrees the Note of St. Chrysostome, on the place, that an Assembly is called, εἰς τὴν ὄρονθον μὴ ἔχον ἐως, not τὴν ὄρονθον ἑν τῶ ἄργος, not that they who came together might be divided, but that they who are at home divided, may join together.

(28) V. 24. ἄκοι: See the Defence of these words against Dr. Mille; Examen Mill. iii in locum.

C H A P. XII.

(29) V. 12. So is Christ; ] That is, faith Chrysostome, τὸ ὅτι Χριστὸς ἦσας, the Body of Christ, that is his Church, as appears from v. 21. The Head cannot say to the Feet, I have no need of you; this being not true of Christ, the Head of that Church, which is his Body, but only of the ministerial Heads under him.

C H A P. XIII.

(30) V. 12. Ἀλλὰ ἐν ἑαυτῶν, even as I am known, ] I do not think that either theft, or the words of St. John, we shall fee him as be is, afford any just Grounds for the Speculations of the Schools, touching the intuitive Vision of the Essence of God, or their speculum Trinitatis, without which the Involvements of Saints and Angels cannot be excused from Idolatry; For as the words, 1 Joh. 3. 2. refer not to the Vision of God the Father, but of Christ Jesus, appearing at the Day of Judgment, in his Glory, and rendering our Bodies like unto his glorious Body; so these words refer not to the Knowledge of God's Essence, but rather to the Knowledge of those great things he hath prepared for those that love him, revealed now in part, by the Spirit of Prophecy, and Wildom, 1 Cor. 2. 9, 10. which then, faith the Apostle, we shall know in the most clear and perfect manner, as we our selves are known of God.

C H A P. XIV.

V. 21. In the Law it is written, &c.] St. (s) Jerome upon Isaiah 28. 11, 12. faith the Apostle cites this not according to the Translation of the Septuagint, or of Sanguinus, or Theodotion, but from the Hebrew. But (a) Origen faith, Ἐν τῇ ἱστορίᾳ τῆς ἱστορίας, I found in the Translation of Aquelas, words equivalent to those of the Apostle here.

C H A P. XV.

V. 12. After these words, I find no reason, to believe, add,] Much less, that the false Apostle, or Apostles, so styled by St. Paul, not in his first but second Epistle to the Corinthians, should be of the Jewish Sadducees, for they being the great Opposers of Christ's Resurrection, Acts 4. 1, 2, and the great Adversaries of St. Paul, upon this very account, that he testified that Christ was risen from the dead, Acts 23. 6, 8, and this Doctrinal being of so great Importance, that the denying of it, rendered both the preaching of the Apostles, and the Faith of their Hearers vain, v. 14. of this Chap. Sure the Apostle could not say of such Men, are they the Ministers of Christ? I am more; 2 Cor. 11. 23, or that they transform'd themselves into the Apostles of Christ? v. 13.

V. 28. Τίνα ἔχον ἃ ἰδεῖς, the Word 45c, the Word 46c, crept in, faith Dr. Mille, from the Margin, see this confuted by full Authority, Examen Millii.

V. 29. Ἐστίν ἐν οἴκῳ τῷ ἐκκλησίῳ ὄνομα, were it not so, what will they do, who are baptized for the Dead?] Here Mr. Desm. refers to the Caffonian mention'd by Epiphanius, that some Heretics, when any, who professed Christianity, died without Baptism, baptized others in their stead, whereas the words are only capable of these two Interpretations, either that of the (b) Ancients, why are they baptized for the Resurrection of the dead, that is in Expectation, and Belief of that fundamental Article of the Christian Faith? Or, why are they baptized for, or on the account of that Jesus who is dead; and, say they, is not risen from the dead,

dead, which is the sense I have given of these words? To make this evident, and shew the vanity of the interpretation which Mr. Dodd hath embraced, let it be noted.

1. That the Conjunctive Particle, ως, as Phavorinus, and Budeus have observ'd, signifies, ος η γ', alloquin, quid si non, if it be otherwise, or were it not so, thus it is used by the Apostle, ten several times, Rom. 3. 6. ως, if it be not so, that God is Righteous, bows shall be judged the World? Chap. 11. 6. ως, if it were otherwise, Grace would not be Grace, ως, and were it otherwise, Works would not be Works, and ως, a otherwise, then shall be cut off. 1 Cor. 7. 14. ως, were it not so, their Children would be unclean, Chap. 14. 16. ως, otherwise, when thou beheldest in the Spirit, how shall the unlearned say, Amen? Heb. 9. 17. ως, otherwise, his Will is of no force; and v. 26. ως, otherwise, otherwise they would not have ceased to be offered: (which by the way is a probable Inducement to believe, that the Epistle to the Hebrews was written by St. Paul,) this Conjunciation being not once used in this sense in the Evangelists, or in the other Epistles:) Now hence it clearly follows, that this Conjunction must contain an inference from what was said before, viz. that Christ was risen, as the first fruits of them that sleep, and were to be railed by him from that Sleep, and was to reign till he had vanquished their last Enemy Death, for faith the Apostle, if this were not so, that is, if Christ were not risen, or being risen were not to reign till he had overcome Death, and so had railed us also from it; why are Men baptized, ως σαρκίς, for a dead flesh, or in hopes of a Resurrection by him from the dead; so that one of these two Sentences of this dark Paffage must obtain.

2dly, Observe, that the Apostle's Question runs not thus, Why do they baptize others for the dead? Or, Why are others baptized in their stead? But, ως σαρκίς. What will they do, who are baptized? Which Question relating to the Department of those who undergo this Baptism, and not at all to them for whose fakes they do it, excludes any Relation of these words to that pretended Practice; for if it was done by any, it was not with Relation to their own Department, who were living, but with Relation to the Dead. Moreover, the three Questions, Why are they baptized for the dead? Or, Why stand we in jeopardy every hour? Or; What advantage is it to me, if I have fought with Beasts at Ephesus? Seem plainly to relate to the same matter, and therefore must all relate to the Department of the living under the Evils, and Perfections, which Christians suffered in this present Life, and be to this effect: Why are they who say Christ is not risen, and therefore can expect no Resurrection from him, baptized in his Name, or in Expectation of this Benefit from him? What will they do in the times of Perfection? What Inducement can they have to stand to their Bapthismal Covenant, and own a dead Man as their Lord and Saviour?

Add to this, that tho' (a) Tertullian, by saying, St auem & baptizantur quidam pro mortuis, supposes such a thing might be done by some, yet he neither mentions Time nor Persons. (b) Eiphaphias, in the Fourth Century faith, they had a Tradition concerning some Hereticks in Asia, and Galatia, as νασ η ποτινα αυτάς τά θεομετρήματα τοιαύτα, ως άλλα σαρκίς, that some among them being prevented by Death, from receiving Baptism, others of them were baptized in their Names, νς δέ τό τοιαύτα αυτάς τά θεομετρήματα τοιαύτα, that he had received it by Tradition, that upon this account the Apostle said, if the dead rise not at all, why are they then baptized for the dead? But as he is the only Person who speaks of this Tradition, so is he guilty of a manifest Contradiction in his Relation of it, for having told us that the Heretics, who praticed thus, owned indeed, the Resurrection of our Lord, (which, faith he, the Corinthisien denied, and therefore were not of this Sect,) but yet said, νς δέ τό τοιαύτα αυτάς τά θεομετρήματα τοιαύτα, that the Dead were not to be railed, and so denied the Resurrection of the Dead; yet he adds, that they used this Practice, νς δέ τό τοιαύτα αυτάς τά θεομετρήματα τοιαύτα, that they who died without Baptism, might not at the Resurrection, be punished for want of Baptism. St. Chrysostome, and Theophylact lay, that the Marcimites, when any of their Sect died without Baptism, put a live Man under the Bed, in which the dead Man lay, and then asked the Dead, whether he would be baptized; and the Man under the Bed answering, yes, they baptized the dead Man, νς δέ τό τοιαύτα αυτάς τά θεομετρήματα τοιαύτα, and being accused of this ridiculous Practice, they pleaded, that the Apostle spake of some who were baptized for the Dead, νς δέ τό τοιαύτα αυτάς τά θεομετρήματα τοιαύτα, whereas he said no such matter; but only said, if the dead rise not, why are they baptized for the Resurrection of the dead? They therefore knew of no such Practice in the Apostles time, or of any Tradition relating to it; and certain it is, the Apostle could

could not relate unto this Practice of the Marcionites, seeing Marcion began his Heresy in the second Century, and to long after the writing of this Epistle. In a Word, if they who are supposed to practice thus, believed the Resurrection, they could not be concerned in the Apostile's Argument against them, who did not believe it, if they did not believe the Resurrection of the Body, when once dead, it cannot be imagind, why they should be concern'd to baptize a dead Body, or any other Body for it.

(35) V. 32. After these words, in Deaths often, add, If this Sentie be not liked, you may interpret και ἀνεμων, according to the Intention of Men, it being the Intention of the Men of Asia in that Tumult, to deal so with Paul's Companions, and much more with him, had not his Friends diffused him from entering into the Theatre, see Note on Acts 19. 29. And Note also, that cruel and bloody-minded Men are often representend under this Metaphor of Beasts: So (a) Ignatius, when he was carried from Syria to Rome, under a Band of Soldiers, (who, faith he, are the worle for the Kindness I knew to them) he faith, οὗ τινι ποιεῖται τὸν οὐρανόν, from Syria to Rome I fight with Beasts. And (b) Hierocles the Ephesian faith, Ephesorum cives conversos eile in bellicos, the Ephesians were turned into Beasts, because they flew one another.

(36) V. 35. How are the Dead raised? εἰς, what answer, or with what Body do they come? After the Sentiments of the Furst, add, That here are two Questions is granted, but then both have respect to the Manner, or the Qualities of the Bodies to be raised, for the Apostile faith not διὰ τί, why are dead Men raised to Life again? Or, why do they live again? But, ὡς νεκροὶ, how, after such manner are they raised? Are they raised with such mortal Bodies, as they had before, or with Bodies subject to the like Diftempers and Infirmities, which we now suffer in this Life, or if not, with what kind of Bodies? Do their Bodies rise naked? Or, are they clothed upon? This is exceeding evident from the whole Difficoure of the Apostile, in answer to these Questions, which gives no reason, why they being dead do rise again, but wholly is employed in shewing what are the Qualities and Conditions of the raised Bodies of good Men.

(37) V. 45. The first Man Adam was made, οὐ, the first Adam, and, οὐ, the last Adam, εἰς, and, καὶ, or, with, add, Moreover, that Christ is said here to be εἰς, with, καὶ, or, for a quickening Spirit, not with relation to his quickening Soul, but the Body only is visible to any, who will peruse the whole Difficoure of the Apostile here, since it relateth only to the Truth and Manner of the Resurrection. For after the Apostile had dispatched his Proof of our Lord's Resurrection, he concludes thus: Now is Christ risen from the dead, and become the first Fruits of them that sleep, for as by Man came Death, so by Man came also the Resurrection of the dead. For as, οὐ, by Adam all Men die, οὐ, for the same, οὐ, εἰς, by Christ all, οὐ, be made alive again. Now this is the very Word used by Christ, in reference to his Power of raising the dead, when he faith, As the Father raiseth the dead, εἰς, in, and makes them live again, so the Son, εἰς, in, gives Life to whom he will. For as the Father hath Life in himself, so hath he given to the Son to have Life in himself, John 5. 25. 26. After this the Apostile proceeds to the Enquiry of the Unbeliever, how are the dead raised up, εἰς, and in answer to this, he begins with the same Word, that which thou knowest, οὐ, is not quickened except it die, and then shews the difference of our present Body subject to Death, and the Condition of our future Bodies, saying, it is fown, or born into the World, οὕτως, an animal Body; that is, a Body, which, by the animal and vital Spirits in it lives, moves, perceives, and conveys Nourishment to all its Parts. It is raised, οὕτως, and, εἰς, to a Spiritual Body, that is, a Body quickened by the Spirit of Christ, Rom. 8. 11. and advanced so far to the Perfection of Spirits, as to be immortal as they are, Luke 20. 25. 36. and so fitted for the celestial and immortal State: For, faith he, so it is written, the first Man Adam, from whom we all derive our Bodies, and our animal Life, was therefore made οὕτως, with a Soul giving Life to his Body, and conveying this animal Life to others; Gen. 2. 7. the second was made, οὕτως, to revive the Body, and quicken it by his Spirit, John 6. 63. for having promised, that he would raise up them, who spiritually did eat his flesh, and drink his Blood, he adds, εἰς, and, τὸν, in, the to the, it is the Spirit that quickeneth. He faith also, that the first Man, whose Image we best in our Bodies, was οὕτως, formed, οὕτως, from the Dust, and so is to return to the Dust. The second Man, whose Image we shall bear is the Lord from Heaven, to witt, descending from it with his glorious and heavenly Body, whose Image we shall bear by having Bodies made like unto his glorious Body; not then confitting, when they ascend thither of Flesh and Blood, or subject to Corruption, as now they are, but for the corruptible must put on Incorruption, and this mortal Body must put
Additional Annotations on the

put on Immortality. And this happy Resurrection, is to be effected by the Spirit of Christ dwelling in us, so if the Spirit of Christ dwell in us, be that raised up Christ from the dead, &c., shall also quicken our mortal Bodies, by his Spirit dwelling in us, Rom. 8. 11. whence it is evident, that Christ, the second Adam, is said to be, αὐτὸς ὁ ζωούς ᾧ ἦσαν, not with relation to our Souls, but to our Bodies, to be raised by him. And thus these words expounded by Photius in Occumenius, and by Theophylact on the Place.

(38) V. 53. ἐάν καὶ ἐγέρθη Ἕλε, ἦτο.] It is here said, καὶ ἐγέρθη, and καὶ ἐκατόρθωσαν, have not σῶμα for their Substantive, but are put in the neuter Gender absolute, and stand to represent, ἐκατόρθωσαν, the dead; but this is a great Mistake, for the words are not only, καὶ ἐγέρθη, καὶ ἐκατόρθωσαν, but, καὶ ἐγέρθη κατὰ ἑαυτόν, this corruptible, this mortal, now shall, faith Ter- read, is a Word demonstrative of the Body, τὸν ἄνθρωπον Ραφαήλ, καὶ υἱὸν, I think, this Corpus Quodammodo Contingentis, is the Voice of one, as it were, pointing to the Body: Moreover what is mortal and corruptible, what puts on Corruption, but the Body itself, in Corruption, and raised in Corruption? ver. 42. What is mortal but the Body? What therefore can be raised to Immortality but the same Body? When it is farther said, that the Apostle, saying, ἂυτὸς ὁ ζωούς, that is not first, which is spiritual, but which is natural, he uses the neuter Gender, to signify the Person of Adam, and of Christ, that is another plain Mistake; they plainly being used to signify the Body received from Adam, and raised by Christ, as it is evident from the next words, οἵ τε σώματα ζωούς, αὕτης ἐν ἑαυτῶν, there is an animal Body, and there is a spiritual Body; but that Body which is spiritual is not first, but that which is animal.

V. 31. 44, 54. The Text is defended a. (39) against the Surmises of Dr. Mills: Examen Millii, ibid.

CHAP. XVI.

V. 2. "Exeget. ἄν εἷς ἂν καὶ ἐκατόρθωσαν, αὐτὸς ὁ ζωούς, Let every one of you lay by him in Store, that there be no gathering when I come: ] From these last words it is gathered, that ἀνεκατορθώσατο is to put into a common Box his Charity; because, if they had kept it at home, there would have been need of gathering it, when the Apostle came. But the words ἀνεκατορθώσατο, let every one place it with himself, admit not of this Sense; nor when this was done, could there be any Justice of obtaining Collections, as that import, soliciting the Charity of others, but only of receiving the Charity thus laid by, for the use of the Saints, and yet that such need there was, is evident from the 8th, and 9th Chapters of the Second Epistle, for why is so much Care taken that they might be ready, if their whole Contribution was already in the common Box?

V. 2. "Οὐ δὲ παραλατεῖσθαι δι' ὑμῶν τὴν σωτηρίαν ὑμῶν, Them with my Letters will I send,] (41) That this is the true Sense is evident, because the Apostle supposing himself then to be come to them, could not need their Commendatory Epistles.

Additions to, and Annotations on, the Second Epistle of St. Paul to the Corinthians.

(1) Ver. 1.

(2) Ver. 2.

(3) V. 11. add.] Or, 2δυ, τίς ἐκ τῶν ἠθέων, may signify that wonderful Deliverance, that was vouchsafed to them, from so great danger, by the Prayers of many Persons.

(4) V. 12. The Connection of this with the former Verse, seems rather to be thus, and there is good reason, why you should thus pray for us, who have aed with the same Sincerity towards you, and so much to your Advantage.

V. 18. add.] And then, αἰσχρὸς ἡ ἐκκλησία, will signify Délidem tellor, I swear by the Faith of God, so Dominus voluit, t. e. I swear by the Life of God; or, as the Lord liveth,
that the Coming of Christ was not far off, as I have fully proved in the Note, on 1 Thess. 4. 15. And indeed this Doctrine being found by Experience to be false, had he himself affirmed, or taught others to expect, that the Coming of our Lord to Judgment was at hand, seeing in that he must have been mistaken, and misled others, what Certainty can we have, that he was not mistaken, or did not mislead others, in what else he taught in his Epistles? Thus, v. 9. if when he said, I Cor. 7. 29. 31: Brethren the time is short, and the Scheme of the World passeth away; He thus dogmatically spake not of the time of human Life, and the Relation we had to the World, and the World to us; but of Christ's coming to Judgment, and the Destruction of the World, he certainly taught false Doctrine. If when he saith, Chap. 10. 11. That upon them the End of the Ages was come, he meant not the last, that is the Jewish, concurring with the Gospel Age, but the end of the World, he then taught false Doctrine. If, when he said, Heb. 10. 37: Let a little of life, and he that shall come, will come, and will not tarry; he meant this not of Christ's coming to the Destruction of Jerusalem, and of the Jewish State, and Nation, but of his coming to the final Judgment; he again taught false Doctrine, and endeavored to support them with false Hopes, which sure must be sufficient to impair his Credit in other Matters, taught in his Epistles. Lastly, That here is no ground, for this Opinion is proved, Note on v. 53 they indeed, who had the first Fruits of the Spirit in them might wait for his Coming, as all good Christians do, but they could not by virtue of his Words expect it suddenly.

2dly, Observe, that the Apostle here cannot intend to assert, that good Christians, as soon as they die, shall instantly be clothed upon with their Housé from Heaven, but only that they shall be so at the Resurrection; for, faith be, we desire to be thus clothed upon, then Mortality may be swallowed up in Life, now this he had said us, 1 Cor. 15. 54. was only to be expected at the Resurrection; for, when this corruptible shall have put on incorruption, and this mortal Mortality, then shall be brought to pass the saying that is written, Death is swallowed up in Victory.

3dly, Observe that the time of the Resurrection of the Just, being declared to be the time of their Reanimation, their being crowed, and like to the Angels, and being ever with the Lord, as hath been fully proved in the Note on 2 Tim. 4. 3. they had good reason to be growing after the Redemption of the Body, and that Crown of Glory, which God would give them at that Day.
Day. But then, say they, we do not groan thro' Impatience, under our present Afflictions; nor, as some Philosophers, from an Opinion, that the Body is the Prifon of the Soul, and hindrance to the Knowledge of the Truth; and therefore counting it an Happiness to be divested of it, but from a vehement desire of that glorious Resurrection of it, which shall compleat the Happines of both Soul and Body, and place us forever with the Lord.

Lothly observe, That at the Resurrection there shall not only be an ένζωμα, or cloathing of the Soul with its former naked Body, but an ένκαρδα, a cloathing of the Body raised, with a Covering that shall preserve it from Corruption; and this is plainly the Apostle's meaning, in the Similitude of Grain rising not naked, as it was fown, but cloathed upon, as is proved, Note on v. 2. here; and on 1 Cor. 15. 37. And this, I think, is the meaning of those words, v. 3. if so be, or seeing we shall be, ένκαρδα, cloathed upon, as the Bodies of the Just shall be, and not, γυναικα, naked, as the Bodies of the Wicked shall be. For that the Wicked shall have immortal Bodies at the Resurrection, I no where find clearly delivered in the Holy Scripture, but only that the Defruction of their Bodies, as well as the Torment of theirSouls will be everlasting. See the Reading of the Text, v. 3. vindicated, Examen Millii in locum.

V. 17. Και ἐκ τοῦ καρδα, τό δείκνυται, ζούσα καρδ, the Soul shall be renewed in the Mind, Will, and Afflictions, the Body new in it's Actions, as being made an Instrument of Righteousness, Rom. 6. 13. the Worship new, Rom. 7. 6. Philipp. 3. 3. the whole Life new, Rom. 6. 4. to Chrysostome: See this Reading vindicated, Examen Millii in locum.

V. 7. οὐκ ἔστιν, ἣς ἐν καρδα, On the right hand, and on the left.] All the Greek Scholasts here understand by Νέα, τα θεολογία, things prosperous, and grateful, by τα ἀσεβεῖα τα κεντραλα, all things, which are grievous, or offensive, instructing us, that both these things have their Tempations, against which we are to arm ourselves, and to such things I have refered them in the Paraphrase. But the (a) Scholast upon Sophocles informs us, that desirest ις καλό τι ζωής κεκοσμεῖται, ζωής τε ζωή, that the Ancients fitted foolish things left banded, but wise things drestous. And in (b) Aristophanes, παράδειγμα στίχου, is to learn wise things, and so this Armour may be to protect them against the Follies of the Vulgar, and the

Wisdom of the Philosophers, and wife Men of the World.

V. 11. τοῦ διαβάσεις ἔσονται, ὑμεῖς, our Mouth is opened to you.] That is, say the Greek Interpreters, we are to full of Affection, that we cannot, έσομαι ις ψυχή, be silent, or abstain from declaring our Affection to you, and our boating of you, 2 Cor. 7. 14. 9. 2, 3.

V. 13. Το άνθρωπος τινος ἐστιν τινος ἡμών. The Sense of these words seems to run thus, ήσονται ἐν τινος, and I say unto you at Children, ήπιστευετε τινος, τινος ἡμών, shewing the fame Affection by way of Recompence, ἄστεθεν τινος, let your Hearts and Affection be enlarged towards us, as ours is towards you, v. 11. So Oecumenius, and Theophylact.

CHAP. IX.

V. 5. Τὸ διαβάσεις ὑμᾶς, your Gift.] Or, (c) Prefent to the Churches in Judea; for as the Hebrew Beracha, so the Greek διαβάσει oft signifies a Gift, or Present; as when Jacob faith to Esau, καθὼς διαβάσει μου, receive my Present, Gen. 33. 11. and Abigail to David, καθώς διαβάσει των, receive this Gift, 1 Sam. 25, 27. and Naaman to Elisha, καθώς διαβάσει, receive a Gift from thy Servant, 2 Kings 5. 15. See also Judges 1. 15. 1 Sam. 30. 26.

CHAP. X.

V. 12. οὐ καθώς, See this Reading vin, Examen Millii in locum.

CHAP. XI.

V. 3. After I Tim. 2. 14. add.] And he calls this Deceit, τάπεινος, in Allusion to the Metaphor of Virginity.

V. 20. Εἰ τι παρασκευάζει, Supple έν ψυχῇ, if a Man take away what is yours, for this Word is used, faith Phavorinus, when we take that which the Owner is not willing to part with. So the Word signifies, in Chrift's Exhortation to the Church of Philadelphia, to retain what the have, the παρασκευάζεις τις, that none may take away from you, Rev. 3. 11. And when it was given to the Angel, καθὼς τι παρασκευάζεις, to take away Peace from the Earth: So (c) F. Gregory interprets these words, Situs rapit, accipere enim aliquando dicimus auferre: So the Hebrew Word Lahak is rendered by the Septuagint, καθώς τι παρασκευάζεις, to gain. So 2 Cor. 12. 16. έναν τι παρασκευάζεις, did I take you by guile? is interpreted by τι παρασκευάζεις, did I make a gain of

(a) In AJACC. F. 6. A. (b) Rm. Aet. 4. Sc. 2. p. 264. (c) L. 33. in Jobe.c. 16.
of you? v. 17-18. and for this Sense our Gataker pleads in his Adversaria, giving many Instances, where not only λαφας, and λαφας, Nuons derived from λαφας, but also where τα λαφας bears this Sense. Advers. Cap. 27. p. 293.

(20) V. 21. Εις την ἡμεραν τον οδηγησαν, as if we were weak.] To be weak in this Epistle, Chap. 13. is to be unable to exercise the Apostolical Rod, or the Power that Christ had given them to inflict Censures, and Disfavors, on the Refractory, v. 3. 4. 9. τοπάζωθι to be bold, is to exercise these Censures on the Discobolent, Chap. 10. 2, where the Apostle argues for this Boldness, v. 7. as here, Are they Christ's Ministers? So are we, and adds, as here, v. 8. that he could glory of the Power Christ had given him for Education, and not for Destitution, so that the Import of these Words seems to be this.

* You suffer patiently from these false Prophets, as if their power over you was to be dreaded (tho' indeed there was nothing in it besides big words, 1 Cor. 4. 19. see Note on Chap. 5. 3.) but we to be despised as weak, and having no power you need to dread, whereas we shall be as bold as they, if you do not reform, as being much more the Ministers of Christ, and having suffered more to their Fidelity to him, and therefore having greater Reason to expect his powerful Assistance than they have.

(21) V. 25. After Josephus faith be was, add.] Theodoret faith he was put into a Prison, so called at Lystra, but of this we read nothing; Acts 14, where St. Luke gives an Account of his Treatment there.

CHAP. XX.

(22) V. 1. καταθετάμενος is συμφέρει μοι, it be.

An Advertisement relating to the Preface to the Epistle to the Galatians.

NE Passage in the Preface to the Epistle to the Galatians, hath met with very hard Usage from different Hands; but more especially from one, who titles his Book, The Preacher, but gives full Demonstration that he is to Solomon, whose Words are theft, p. 3. 3. (c) And can we imagine that that Author hath a better Opinion of the Writings of the New Testament, who tells us, that in all the Scriptures of the New Testament, there is not to be found one Exhortation to believe in Christ, or to all Faith on Christ. And accordingly he adds afterwards: Now when Account can be given of this thing, by those who are so zealous in their Sermons, to exhort Christians to believe in Christ, and are so full of Motives to persuade them so to do, it seems we have been in a great Error, and Miflake, hitherto, and all our Sermons to our Christian Auditors, to per-

(c) Pref. p. 255.
suade them to exert Faith in our Lord Christ, have been idle and vain: and the more zealous we have been in this Matter, the more foolish we have been; for Christians are no where exhorted in the New Testament to believe in Christ, they are only unconverted Jews and Gentiles, who are called upon to do this. And such were the Apostles, and Disciples, when our Saviour exhorted them to believe in God, and to believe also in him, who see not that is abusing the Scriptures. Now here.
1st. Sure I have Reason to complain of very hard Measure, and of great Injustice; that after all the Pains I have taken to prove this Proposition: (a) That the Apostles, and Evangelists, entituled these Scriptures, by the Assistance of the Holy Ghost, and that therefore I allow no Slips of Memory, no Rules of Human Prudence, without the Guidance and Direction of the Holy Spirit, § 3. I should be publickly traduced as one, that cannot be imagined to have a better opinion of the Writings of the New Testament, than one who affirms, that (b) there are several Repugnances in several Parts of it, that it is altered in very many Places, and some of the greatest Moments; and both too many Disagreements which are material, and weighty. How far I am from thinking any thing of this nature, how zealous in my Opposition to such Sentiments, the World will shortly farther see. And that the words here cited by the Preacher, have no Relation to, and contain no Detraction either from the Authority, or Veneration due to that inspired Book, is evident to all discerning Persons; such vile, and scandalous Suggestions, without all Ground, or shew of Reason, is that of which I hope I never shall be guilty.
2dly. I add, that the Attention here expressed, as a visible abuse of Scripture, is as certain and demonstrable, as any Proposition in the Book itself. Thus
Definition. A Christian is one that believes in Christ, nor can be called to do so, whilst he is a Christian, as a Man cannot cease to have an human Nature, whilst he lives.
Postulatum. It cannot be consistent with the Wisdom of the Holy Ghost, or of the Holy Scripture, to exhort any Christian to do what he knows every Christian must do, and cannot chuse to do, any more than a living Man can cease to have an humane Nature.
Ergo. It cannot be consistent with the Wisdom of the Holy Ghost to exhort any Christian to believe in Christ; this being the same in effect, as to exhort a living Man to retain his human Nature during Life.
3dly. To the Argument of the Preacher, from John 14. 1. I have returned a full Reply, in my Answer to a late Pamphlet, p. 21, 22, 23. to which I add, that it is not certain that these words contain any Exhortation to believe in Christ; even the Syntaxis informs us, that they may be rendered in the indicative Mood thus: Creditis in Deum, if in me creditis, in which sense they contain no Exhortation, but an Affirmation only of this great Truth, that the Disciples of Christ believed in God the Father, and in Christ his only Son; and from that Faith had ground of Comfort under all the Troubles they should meet with in the World.
4thly. Had he not changed my words, he would have had no Shew of Ground for his vain Imaginacion, that I count it a great Error to persuade Christians to exert Faith in our Lord Christ. Now this I no where say, but only that there is no Exhortation in the New Testament, to any Christian to believe in Christ, or in the Sense of the Presbyterians, and Independents, against whom I there dispute) to all Faith on Christ, to exert that Faith we have in Christ, by shewing forth the Fruits of it, and walking answerably to it, and comforting, and supporting our selves from the Consideration of it, and the encouraging our selves to the Performance of all Christian Obedience, is the Duty of all Christians, to which I there say, the Scripture doth exhort them; but to all Faith on Christ for Justification, or that Christians may be Believers, which is the Sense those Writers put upon the Phrase, is an unscriptural Expiration.
In fine. It might have reasonably been expected, that after all these hideous Outcries, after their terrible Accusations, that by this Attention I have vizibly abused the Holy Scriptures, and made it unimaginable that I have any good Opinion of the Writings of the New Testament: Some plain Text should have been produced from those Scriptures, exhorting those, who were already Christians, to believe in Christ; and I shall judge my Attention a Truth equally certain to a Demonstration, yet when either the Preacher, or the Pamphleteer, or any other hold Condemner of it, shall shew the contrary by one plain Text, containing such an Exhortation, I promise to renounce it publickly.

(a) Gen. Prof. in the Gospels, § 1.
(b) Preacher, p. 152.

An=
Additions on, and Annotations to the Epistle of St. Paul to the Galatians.

CHAPTER I.

(1) Ver. 4. *I* N A Εξίσχετον είμαι ἐν τῷ θανάσι- τος αὐτοῦ ὄρωσιν, that he might deliver us from this present Evil World; *that* this present Evil Age, should signify the present Jewish Constitution, and Nation together, is very improbable: For did Christ die for our Sins, to deliver the Galatians, and other Gentiles from the Jewish Nation, or from that Constitution they were never under? How much more natural is it to say with the Fathers, he died for our Sins, that he might deliver us, ὑπὲρ ἡμῶν ἐπισκέφθη, ὡς ἤπατος ἀπὸ τῆς ἐπίθεσις, from the evil Actions, and corruptions Manners of this present World, or Age, from those Luxuries of the Fieh, and that Corruption of Mind, in which the Héathen formerly lived, καὶ ἐπεξετάσας τὸ κόσμον τούτῳ, according to that Course of Life, the Men of the World then led, Eph. 2. 2. 3. when they were guided by the Wisdom, τὸ αἰῶνα τούτῳ, of this World, 2 Cor. 4. 4. and under the Power of the Rulers, τὸ αἰῶνος τούτῳ, of the Darkness of this World, Eph. 6. 12.

(2) V. 7. *ὤ οὖν ἀλλα. ]* These Words cannot signify, which is not any thing else; or, which is not owing to any thing else, as one here thinks. For the Pronoun εἷς hath no other antecedent but τοῦκεν διαλέγεσθαι, v. 6. Nor is it any Objection against our Translation, that the Apostle doth not say, εἷς διαλέγεσθαι, as before, but ἀλλα, it being noted by Badaus, and others, that the Greeks use ἀλλά, ζήτω ζητεῖν, ἀλλὰ ζήτω ζητεῖν, these two words are equivalent. And when two alleys come together, the second is always rendered ἀλλά, another, ἄλλα τοῖς ἀλλά, ζητεῖν, finding one to another, Acts 2. 12. & 21. 34. So ἀλλα οὔτε ἀνεφείλε, ἀλλὰ ζήτω ζητεῖν, there is one Flesh of Men, and another Flesh of Beasts, &c. 1 Cor. 15. 31. and again, v. 41. The Apostles meaning then is, that the Preaching of the Gospel to you, ὧν ἡ διαλεγομένη, besides that which we have preached, would be the Preaching of another Gospel, but that which these Perverters of the Galatians taught as such, was not indeed another Gospel, but rather a setting up of the Law in Opposition to the Gospel. Note also, that ἀλλά here is used, as Chap. 2. 16. 1 Cor. 7. 17. Rev. 9. 4. 21. 27.

V. 10. *Ἡ ἤστει καθήμενος δέος, these (3) words which Dr. Millis faith crept in from the Margin, are owned by all the Greek Scholiasts, by the Vulgar, the Cod. Alex. Hilarius Disc. and St. Jerome. See Examen Millii in locum.

V. 19. Note also, that (4) Nicephorus faith, this James, was του λεγόμενον, τοῦ ἰσαχαρ, the Son of Joseph, the husband of the Mother of our Lord.

V. 23. *Ἡ ἔνα τοῦ ναπάθεια, see this Reading vindicated, Examen Millii in locum.

CHAPTER II.

V. 4. Διὰ τῇ ἡμέρᾳ, &c.] Here also it seems (6) necessary, to supply the Sentence from the first Verse thus; συνήθοσεν ἢ πέτων ἀναγκαίως, καὶ ἔλημεν τοΥ Πάπας, and I took with me Titus, because of the false Brethren. Examples of the like Ellipsis, or Deficiency, to be supplied from the precedent Words, in the Old Testament, are very numerous; see Glaucus de figuris Grammaticis, l. 4. Traf. 2. Observ. 11. So Matth. 2. 10. ἀνεδιέξυ, καὶ ἔλημεν, seeing the Star, ἐκείνη τῇ ἡμέρᾳ, τῇ τοῦ πατρὸς, adding, standing over the Place where the Child was, v. 9. they rejoiced. This Addition was necessary, because they before, saw the Star going before them, v. 9. to John 9. 3. neither hath been sinned, nor his Parents; add, from v. 2. ἐκ τοῦ ἡλίου γενόμενον, that he should be born blind, ἀλλά ἐκ ἐκείνου, but add again, He was so born, that the Works of God might be made manifest in him, 1 John 2. 19. They went out from us, but they (who thus went out) were not of us, for if they had been of us, they might have remained with us, ἀλλά, Supple, ἐκ τοῦ ἡλίου ἐκείνου, but (they went out from us) that it might appear they all were not of us.

V. 5. *Ὅτι ἦν οὖν ὁ πατὴρ ἄλλος ἀνθρώπου τοῦ ἡσύχασα.] Here Dr. Millis contends from the Authority of the vulgar Tertullian, and Hilary D. that ἦν is an Addition to the Text; tho' Jerome positively faith, that this, was only reading quorumdam Latinorum Codicum, reclaimantibus Graecis, of some Latin Copies against the Authority of the Greek Fathers: See this Reading confuted, Examen Millii in locum. And there also, διὰ τοῦ ναπάθεια, v. 6.

(a) Hiuf. Ecel. L. 2. c. 3.
Additions on, and Annotations to the

is proved against the Dollar, not to be irre

(8) V. 6. "Or, &c, as some would read, if not suitable to the Greek idiom, begin the Words as you must the Conjunction, ἐπειδ' ἐὰν οὐκ ἦν ἐν φαντασίᾳ, καὶ, and the Sentence is plain, but of what Quality they were, who seemed to be somewhat, or were of Reputation, ἐπειδ' οὐκ ἦν φαντασίᾳ, I was not the better for it, where note, that the Scholiast, on Thucydides, faith thus, φαντασίᾳ, i.e. ἐν φαντασίᾳ, the Word signifies to profit, or be advantageous. Phavorinus, and Helychius say, that it signifies βότιν ἄρα, so to be the better, so that the Words may be thus rendered. It was no advantage to me, I was not the better for it, and this sense is confirmed by the following Observation, for they who were of Reputation added nothing to me.

(9) V. 17. Or these Words may be paraphrased thus, ἐπειδ' ἐὰν φαντασίᾳ, if the things which by Christ's Authority committed to his Apostles, Matth. 18. 18. I have loofed [by declaring Men absolved from the ritual Precepts of the Law of Moses.] I again build up [by teaching they are to be observed. I make my self a Flaent Georgia.

CHAP. III.

(10) V. 1. Τά δὲ ἀδίκες μὴ ἐνδημίας; These words, faith Jerome, are not extant in exemplaribus Adamantis, in the Copies of Origin, but they are extant in the Arabick Version, the Vulgate, Hilary D. Theodoret, Occumenius, and Theophylact.

(11) V. 8. "Preached the Gospel to Abraham, saying, &c." Well might the Apostle argue thus from the Example of Abraham, he being filled by the Jerusalem Tabernab Abraham the just, Gen. 15. 1. 18. and these Words being paraphrased thus, in thy Righteousness shall all the Families of the Earth be blessed. Here Jerome faith, Hee autem in omnibus per act testimonium, quod de veteribus libris in noo affumpta sunt testamento observebare dehebamus, quod memoria crederunt, Eangelis, vel Apolo, et sanctum fens expicato, sepul ordinem transmutavertunt, nonnunquam vel detraxerint verba, vel addiderint; for which wild Note this Verse minifters no occasion; for the Words, in thy Seed, occur not, Chap. 22. yet Chap. 12. 2. they are found expressly as they are cited here, only with the Addition of οἷς γένε of the Earth, which adds nothing to the Sense. So again, in v. 10. he makes this Note, Incertum habemus, utrum Septuaginta Interpretes addiderint omnis homo, & in omnibus, an in veteri Hebraico in fuerit, & posse a Judaeis delectum sit, in banc me suspicione illa res sime quod verbum omnium, & in omnibus Apolo, vir Hebræas perierit, & in lege doliissimus, nunquam pristinissi, nisi in Hebraeo, as ORDINANCE THIS hracturds, whereas, as I have shown, that nothing is here added, but what was necessarily included in the full Sense of the words, and therefore is in the Version of the Septuagint, so to imagine, that all the Apostles, who underfoot Hebrew, must have cited all that they produced out of the Old Testament, exactly according to the Hebrew, and not at all according to the Septuagint, is an Imagination contrary to common Demonstration.

V. 13. For it is written, &c. (12) τῷ δὲ κυρίῳ τῷ διδάσκετε. Here again St. Jerome's Note is. Siue non possum quare Apostolus in eo, quod scriptum est, maledicat, &c. Dei nomem abscondere, siquidem, si non possemus ordine et in loco, quam in Hebraeo ex Hebrais id quod in lingua judaica erat, prolatum esse versus. Hic omnis, nec omnis, nec in lingua, quae in Hebraeo non habetur. Inter uerus Hebreorum libri (libros) alter habuisse, quod nunc habent, aut Apostolorum sensum scripturarum posuisse, non verba, aut quod magis illustrandum est, post passionem Christi, & in Hebraeo, & in nebris Codicibus ab aliquo Dei nominum appositione, ut infamiam nobis inuerget, qui in Christum maledixit, &c. Dei erudisse. But to omit the incredible Supposition, that the Jews should have fulfilled both the Hebrew, and Greek Text, and the Samaritan Copy should agree with them in that Falsification.

1st. The Words τῶν καθώς are no Addition to the Text, τῷ κυρίῳ, being in the former Version, which faith, ye shall hang him on a Tree, and omalēgeγε in is effect, καθώς τῶν κυρίων.

2dly, The Baffines of the Apostle here, is to shew, that Christ had redeemed us, καὶ τοιούτῳ, from the Curse, by being made a Curse for us, i.e. by suffering that Death, which by the Law was counted execrable; now to prove this, it was sufficient to shew, that by being hanged on the Tree, Christ suffered that Punishment, which by the Law was filled execrable.

3dly, The Hebrew, faith Chielab belom, accursed by the Judges, is he that is hanged on a Tree. Now these Judges being the Ordinance of God, he that receives an execrable Sentence from them, may be said to lie under the Curse of God, as receiving that execrable Punishment, which his Vicegerents do inflict upon him, by the determinate Council of God, in which sense Christ is said to be immiser of that God, who made our Sins to meet upon him, Isaiah 53. 4. 6. and to be delivered up for our Offences, and he, who suffers a Death, which the Law
Ephes... of St. Paul to the Galatians.

(13) V. 15. "Омοιος ἀνθρώπων καθορισμένος ἀνθρώποι ὁμοίως ἀνθρωποδοτικά."] Here I would read ὁμοίως, which signifies ὅμοια, similier, in like manner, in which sense ὅμοια is plainly used in these words, ὅμοια γὰρ ἰδρύμα, and is translated, in like manner, 1 Cor. 14. 7.

(14) V. 20. After the Citation from Cyprianus Viringa, add, ] ubi. This Exposition is confirmed from the Place parallel to this, Rom. 4. 14. 16. for as there it is argued, that if in ὁ πρῶτος ἡγεμονία, they that are of the Law be Heirs, Faith is made void, and the Promise is of no effect: So here he argues, v. 18. that if in ὁ πρῶτος ἡγεμονία, the Inheritance be of the Law, it is no more of Promise. And as there the Apostle adds, v. 16. that therefore the Inheritance is of Faith, that the Promise might be made firm to all the Seed, not of that of the Law only, but to that part also, which becomes fo by the Faith of Abraham, who is the Father of us all: So here he must be supposed to argue, that the Inheritance could not be by the Law, delivered by Moses, to the Jews, as the Mediator, between God and them, because he was not the Mediator, wv πρὸς τοὺς σπέρματα, to all the Seed of Abraham, but to that part of it only, which was of the Law, that is to the Jews only; or the words may be paraphrased thus. The Promise, I say, was made to the Seed of Abraham, as de, etc., of one, v. 16. ὁ ἱπποτις, but this Mediator, Moses, is not the Mediator of one, [i.e. of one that Seed Christ, which was to bring the Blessing,] but God [who made the Promise, that is this one Seed, all the Nations of the Earth, whether Jews, or Gentiles, should be blessed,] is one. [And the same, always true to his Word:] so Dr. Light.

(15) V. 22. After the words, Condemnation to Death, add, ] Or this may be spoken of the Jews, who only were under the Law, and were by virtue of the peculiar Observations it required, an encloset People, separated from Communication with all other Nations, till the Messiah, the great Object of their Faith, should be revealed.

C H A P. IV.

(16) V. 18. ἐν καλὶ.] It is thought, that by this Exposition, St. Paul means himself; but it seems not reasonable to think, that he would call himself a good Man, when he was speaking to them, who had so bad an Opinion of him; but he might say this of his Doctrine, nor will the Greek bear the other sense.

(17) V. 25. Τό γάρ "Αγαπεῖς Σινᾶ οὐκ ἔστιν ἡ Αργεία.] Note, that it seems very unrea...
Annotations on, and Additions to the Ephesians.

Chap. V.

(18) V. 8. This Persuasion cometh not of him that calleth thee.] Here Jerome's Note runs thus: Persuasio nostra non est ex eo, qui vocavi nous, sed ex nobis, qui confessimur, vel non confessimur vocantis alii quippe Dei opus, alii hominum, Dei opus est vocare, hominum credere, vel non credere, & siculi alter de scripturis liberum homini affirmatur arbitrii, ut ibi fi volueritis, & fi audieritis me, Ex. 19. 2. & iterum, & unum Israel, quid petit a te Dominus Deus tuus? Deut. 10. & ex loco vel maximè comprobatur.

Actus enim, quae non obtinuerint veri, attendens in eorum arbitrio postum vel obedere non vel obedere. And in this he speaks the Sense of all the Ancients till St. Austin's Time.

(19) V. 9. A little Learn., &c.] That is, faith Chrysostome, Circumcision, tho' it be but one Command, brings us under an Obligation to obey the whole Jewish Law, as the Apostle teacheth, v. 3.

(20) V. 14. The whole Law is fulfilled in this, thou shalt love thy Neighbour as thy self.] So that if thou be still deforos to fulfil the Law, thou mayst do it by observing this comprehensive Law of Love. So Oecumenius.

Chap. VI.

(21) V. 10. Let us do good to all Men.] By this Precept, faith Chrysostome, he extends the Love of the Christian beyond that of the Jews, which was confined, ως τας Φιλαδελφις, to Men of their own Nation, and Religion.

(22) V. 12. After these words, our Lord's Death and Sufferings, &c.] St. Jerome here faith, that Olivianus Augustus, Tiberius, and Cajus Cæsar had made Laws, that the Jews, difftering thro' the whole Roman Empire, should live according to their own Laws, and Ceremonies; whoever therefore was circumcised, tho' he believed in Christ, was by the Gentiles deemed a Jew, but they who had not this Token of a Jew, viz. the Circumcision of the Flesh, were perfected both by Jews and Gentiles, has igitur perfectiones hi, qui Galatas depravaverte, declinare cupientes, circumciscirom pro defensione diseipulis perfudebant: & hence they who perverted the Galatians, perfused them to be circumcised, that they might avoid Perfection.

V. 17. Let no Man trouble me, γυναίκα ἢ τένεσθ. V. 24. sigmatica τον κύριον έπαντα εκ τῶν σωμάτων πάντων, for I bear in my Body the Marks of the Lord Jesus,) i. e. Let no Man henceforth question, whether I truly fille my self Paul the Servant of Jesus Christ, or fight the good Fight of Faith, as a good Soldier under this Captain of Salvation, seeing whereas Servants and Soldiers have only one, τιμή, as a mark of their Relation to their Masters, and Generals, in their Hands, or Writs, I bear many marks of these Relations to the Lord Jesus, thro'out my whole Body, in these many Wounds and Stripes I have received for his sake.

Ἡ μετάφρασις ἐρμηνείας. See this Title confirmed by the clear Testimony of the Fathers of the four first Centuries, and the Mithakes of Doctor Mills discovered, Exam. Milli in locum.

Chap. I.

(1) Ver. 1. AΓω νοείς, and (that is) to the Faithful.] So to αὐθανασίων words, are the Believers of the Circumcision, Acts 10. 45. τίνος δέν αἴρεται διάκρισιν, what portion hath a Believer with an Infidel? 2 Cor. 6. 15. so Acts 16. 1. 1 Tim. 4. 3. 10. 12. 5. 16. 6. 2. Tit. 1. 6. yet it is very probable, as Mr. L. here fugges, that here, and Coloss. i. 2. these words may particularly relate to such Christians, as kept the Dothrine of Christ from the corrupt Mixture of those Judaizers, who went about, καταλογούμενοι, 2 Cor. 2. 17. και δύσομεν καὶ λόγοι, corrupting, and binding the Word of God deceitfully.

V. 4. That me may be fancti, & immacu. (2) lati, holy, and unblemish.] There is a difference, faith St. Jerome, betwixt these two things, parvulis quippe immaculati sunt, quia
firm a Promise, or a Bargain, by giving for-thing as an Earnest of an Obligation to per-
form it. This the Latin allied arma, the
Greeks ἀπεικόνισε, i. e. ἀπεικόνισε, see Plant.
Maffett, Art. 3, Sc. 1, Alex. Gloriis, Art. 4.
Sc. 1. The Jew Erabah: So when Judas
had promised Thammūd a Kid, he gives her
ἀπεικόνισε, an Earnest, that he would perform
his Promise, Gen. 38. 17. 18. And in
like manner God having promised to his
faithful Servants an eternal Inheritance
gives them his Holy Spirit as the Earnest
of it.

V. 19. Kai ὑπὲρ τοὺς μὲν ἀδελφούς, and (9)
that is the exceeding Greatness of his Po-
wer towards us, to the Note there add,]
The Apostle doth not here pray as Mr. L.
Fugelius in his Paraphrase, that the Ephe-
sians might have the Spirit of Wisdom and
Revelation, that the Servants might know the
exceeding Greatness of that Power God had
employed already in bringing them to the
Faith, for that they knew already; it being
the mighty Power of those Miracles they
had seen done before their Eyes, which in-
duced the Gentiles to believe, Rom. 15. 18.
19. But he prays, that by these means
they might know, what at present they had
no experience of, viz. how glorious was
the Object of their Hope, how great their
future Inheritance, and how excellent was
the Power God would shew in raising them
up from the Dead, as he had done Christ,
to the Enjoyment of it.

V. 21. A Name above every Name. (10)
That the Word ὑπέρσκοι doth also signify
Persons; see note on Acts 2. 15. and Men
of great Power and Dignity, are filled both
in Scripture, and in other Writers, Apollos,
Habhem, of ἀνάγομαι ὑπέρσκον, Men of Name,
i. e. Renown. So are the Giants called,
Gen. 6. 4. And the Princes of the Congre-
gation, Num. 16. 2. so that to be exalted
above every Name, that is named, is to be
advanced, even in his human Nature, above
Men and Angels of the highest Divinity, by
being exalted to the right Hand of the Fa-
ther, Heb. 1. 4, 5. After the Dignity of
Christ was contended by the Arians, the
Fathers to avoid their Argument from these
words, oblige rather to interpret this of the
Name of the Son mentioned by St. Peter,
Heb. 1. 6. To which of the Angels said he,
thy son is my Son? So Theodoret, Occumenis,
Theophylact on this place, and Epiphanius;
Har. 69. p. 325. tho' the words, v. 20. His
bath raiseth him from the Dead, and set him
on his right Hand on heavenly places, strong-
ly plead for the first Interpretation.

CHAP. II.

V. 11. Kai, and,] That this glorious Hope,
this blessed Inheritance, this happy Refur-

(11)

(9)

(10)

(11)
Additions on, and Annotations to the

region will be your Portion, you may learn from what God hath already done for you; for he hath quickened you, who were dead in Trespass and Sin, v. 1. and so hath brought you into a State of Salvation, v. 5. and made you meet to be Partners of the Inheritance of Saints in Light, Col. 1. 12. He also hath raised up your head, and placed him, and in him your nature in heavenly Places, and so hath, in a manner, raised you up, and made you sit together with him there, v. 6. you being hence assured, that all his living Members shall be raised up to live for ever with him; for if we believe that Christ is risen, we must believe that they who sleep in Jesus, will God bring with him, to be forever with the Lord, 1 Thess. 4. 14. 17. and to him that overcometh, faith Christ, will I give to sit down with me, on my Throne, even as I have overcome, and am set down with my Father on his Throne, Rev. 3. 21.

(12) V. 9. Kai σάρκα ποιήσα τοιούτος, and were by nature Children of Wrath. ] We were Children of Wrath, faith Jerome, vel proper corpus humiliatus, corporis mortis, by reason of the vile mortal Body, to which our Souls were condemned, which was the Opinion of Origem; or, quod ab adolescentia, manes hominum appellebat ad mathematicam, because the Soul of Man is prone to Inquiry from his Death, vel, quod ex eo tempore, quae posthumum hanc notitiam Dei, et ad puberetems venissent, omnes, aut operari, aut lingua aut cogitatione pecussum, or, because, when we come to Ripeness of Years, and attain to the Knowledge of God, we offend all in Thought, Word and Deed; wherein it is observable, that tho' he brings in Origem's peculiar Opinion, as one Reason of this Appellation, yet hath he not the least Hint of our being the Children of Wrath, on the account of Adam's Sin. See my Interpretation confirmed by Mr. Thorn- dike, &c.

(13) V. 12. Without God, after a Text, 1. 9. add, ] Thus the Christians filled the Heathens Ashcraft, because Πάντα ὦ εὐδοκίαν, they saw not the true God; so Clements Alexendrinus precept, p. 14. and Theodores base. And the Heathens filled the Christians fo, because Πάντα ὦ εὐδοκίαν, they saw not the true God; so Clements Alexendrinus precept, p. 14. and Theodores base. And the Heathens filled the Christians fo, because they denied those to be Gods, whom they esteemed truly so. So Jast, in Apol. p. 2. p. 16. 125. Aremg. p. 6. And the Stocke reckoned two kinds of Ashcraft; one that condemned the Gods; the other, Τὰ τῶν Ἰουδαίων τῶν ἱερατῶν, they that spake things contrary to the Deity. Diog. Laert. 1. 7. s. 119.

V. 16. Ex adiuv. ] i.e. ex τῷ παρασύρεται. By the Crafts, so Christiophore, Theodoret, Dictionum, and others. Christiophore, he caulks in himself: But this Reading, faith St. Jerome, is only of the Latin Copies, and it seems to have had

ts rise from the former Verse; see Examen Millii.

C H A P. III.

V. 7. On ἐνεπονδάκτησεν ὅδεσσάν σοι, of which [15] I am made a Minister. ] Mr. L. thinks, that this strongly implies a Denial, that others were made Ministers of the same Doctrines: but as it cannot imply that Barnabas, and others appointed to go with him; or that Silas, and Timotheus, who preached the same Doctrine, 2 Cor. 1. 19. were not also Ministers of that Doctrine; so the Commission Christ gave to all his Apostles, being to preach the Gospel, and to make Disciples through all the Gentile World, it is not easy to conceive, that those Nine, who were sent to preach to the Gentiles, as well as St. Paul, should none of them understand their Commission aright; especially if we consider how fully the Council met at Jerusalem, established St. Paul's Doctrine, with respect to the Gentile Converts, declaring, as St. Peter doth, that they being the Jews expected to be faved by Faith in Christ, as did the Gentiles. That God had put no difference betwixt them, and the circumcised Jews, purifying their Hearts by Faith, and giving them the Holy Spirit, as he had done to the believing Jews; and that therefore to endeavour to put the Toke of Circumcision on their Necks, was to tempt God, that is, to diftrust the Evidence that he had given of his Acceptance of them without Circumcision, Acts 15. 8. 9. 10. 11. And the whole Synod declare, that they who said, they ought to be circumcised, and to keep the Law, troubled them with words tending to the Subversion of their Souls, v. 24. whereas it seemed good to the Holy Ghoft, and to them, to lay upon them none of these Bar- thems, v. 28. And lastly, that they who were Pillars of the Church of the Circumcision, knowing the Grace given to St. Paul, approved his Commission of preaching to the Gentiles, as he did, Gal. 2. 9.

V. 9. Αἰτήσετε μεγάλα. See these words (16) vindicated, Examen Millii in locum.

V. 10. After a Text, 1. 12. add, ] That the words τριγυιαζοντο, and ιεροσαμία, always signify things, or Perfons in Heaven, is very evident. So ὁ θεος τριγυιαζοντος, is our heavenly Father, Mark. 18. 27. ιεροσαμία, the Lord from Heaven, 1 Cor. 15. 47. 48. ιεροσαμία, heavenly things, to be taught only by him, who was in Heaven, John 3. 12. 13. οὐκ ἦν ιεροσαμία, heavenly Bodies, viz. the Stars; 1 Cor. 15. 40. ιεροσαμία, the Kingdom, to be enjoyed in Heaven, 2 Tim. 4. 18. Heb. 11. 10. ιεροσαμία, heavenly things, to be taught by him, Gal. 5. 14. Heb. 12. 22. ιεροσαμία, the Pattern of things in Heaven, Heb. 8. 5. ιεροσαμία, heavenly things, Heb. 9. 25. Hence are
are they distinguisht from things on Earth, or under the Earth, Phil. 2. 10. The words are five times used in this Epistle, and always signifies heavenly Places. So it doth when we are said to sit down with Christ, &c. &c. in heavenly Places, Chap. 2. 6. when Christ is said to be set down with God, &c. &c. in heavenly Places, in heavenly Places, Chap. 1. 10. that being the Consequence of his Ascension into Heaven, 1 Pet. 3. 22. Heb. 12. 10. 12. and therefore it is well render'd in heavenly Places, v. 3. So it signifies, when the Apostle speaks of Principalities, Powers, and spiritual Wickednesses, &c. in heavenly Places, Chap. 6. 12. and so it must signify, when he speaks here of good Angels in the same Places: Nor can it be well joyn'd with body, because ἀκεφαλής is used intervenes.

To Mr. L's Objection, that 'tis not easy to conceive, that the Declaration of this Mystery should be to this Intent, that the Angels, good or bad, should be acquainted with it, it may be answer'd.

18. That the Apostle doth not say this was God's sole Intent in the Revelation of this Mystery; but only, that this, amongst others more important, might be one.

In that the Particle the signifies, adeo ut, so that; see Note on 1 Cor. 14. 13. and then the words will not respect God's Intention in this Revelation, but only the Consequence of it.

(18) V. 9. After these words, the lower part of the Earth, add, "We cannot be af- tured, faith (c) Bishop Pearson, that the "Defect of Christ, which St. Paul here "speaketh of, was performed after his "Death, nor can we be aff'red, that the "lower parts of the Earth do signify Hell; "they may well refer to his Incarnation, "according to that of David, Psal. 139. 15. "My Substance was not hid from thee, when "I was made in secret, and curiously wrought in "the lower parts of the Earth, or to his "Burial, according to that of the Prophet, "they that seek my Soul to destroy it, shall go "into the lower parts of the Earth, xalόνων; "gίμμαν ἐπὶ στοιχεῖα καὶ, ὠφελεῖται, he calls his "Death his Defect into the lower parts of the "Earth, say Chrystofloris, and Theodoret on the "Place.

(19) V. 29. Let no corrupt Communication proceed out of your Mouth, but that which is good for "Edification. ] Severe here are the words of St. Jerome; Quotiens loquimur aut non in tempore, aut opportuno loco, aut non ut convenit audientibus, totiens Sermo malus procedit de ore nostr6 ad destruensionem terrae, qui audint; Condererus itaql, quid loquimur, quia τοιούτων τοσούτων redireh- "ri Jamus rationem in die iudicii, & etiamni non lecsumus, non non tamen Edicencum, malam verbi nobis luenda fit paena. To qualify the rigid Severity of these words, see the Note on Matt. 12. 36. see the reading of this, and the 32d Verse vindicated, Examen Mili- lii, ibid.

CHAP. V.

V. 12. After Rome, and Italy, add, [ 'A. (20) 

CHAP. IV.

V. 14. Aumquoth that sleepeth, and ariseth (21) from the Dead, συνέλαβε τα ἐν Χριστί, and Christ shall enlighten thee, or shine upon thee? ] And yet our Translation, that Christ shall give thee Life, is very justifiable, as giving the true sense of the Metaphor; so Psal. 13. 14. Lighten my Eyes, that I sleep not in Death, l. e. preserve my Life, Prov. 29. 13. The Poor and Rich meet together, the Lord enlighteneth both their Eyes. See Job 3. 20. 32. 30. (c) Mr. Doddell citing these words faith, that Christ shall give thee "Life, is the same with the immortall "Light; and this is an Address to the Dead, "who are frequently said to sleep in the "Prophectic Stile of the New Testament, "and the Light seems to allude to the Bap- "tismal Illumination of the Spirit, upon "owning of the true Faith. But as in this "he is singular; and hath not one Authority "Ancient, or Modern, agreeing with him in this Interpretation, or to the Application of it to Christ preaching to the Dead in Hades, and baptizing them. St. Chrysto- floras, Theodoret, Photius, and Theophylact among the Greek Interpreters, Ambrose, or Hilary the Dragon, and St. Jerome among the Latins, all saying positively, that the words are to be understood metaphorically of a Sleep, and Death in Trepelles and Sins; so is it also evident, that the words cannot bear this Sense. For,
Additional Annotations on the

If they that sleep here signifies literally those, whose bodies sleep in the grave, the Address to them to rise from the Dead, must be an Address to their bodies, to rise from the grave, and so they must be first raised from the Dead before Christ gives them light.

ady, To sleep, when it is used to signify Death in the New Testament, always relates to the Body sleeping in the Grave, or in the Dust; as John 5. 28, 29. 1 Cor. 11. 30. 15. 20. 51. 1 Thess. 4. 14. 5. 10. and never to the Soul in Hades, or to the Spirit in Pison there. For as St. Jerome notes on the Place; spiritus mortem nonquam legitimus; we never read in Scripture of the Death of the Spirit in the literal Sense. And,

The preceding Verses plainly shew, that the Apostle introduthese words, as a Call to the Gentiles sitting in Darkness, to awake out of their Sleep in Sin, their Death in Trespasses and Sins, Chap. 2. 1. 5. that they might enjoy the Light of Christ's Gospel. For, faith he, v. 8. Ye were once darkness, but now are ye Light in the Lord, walk as Children of the Light, and have no Fellowship with the unfruitful Works of Darkness, but rather reprove them, v. 11. which you who are Children of the Light, and among whom God hath shined to give the Light of the Lord, and of the Glory of Christ, vs. 5. 6. may do for all that makest me rejoice in Light, v. 13. wherefore, λύσε, the Scripture faith to those Gentiles, who are yet in Darkness, awake thou that sleepest, and arise out of the Dead, and Christ shall give thee Light; so again, 1 Thess. 5. 5. 6. are the Children of the Light, and of the Day, not of the Night, or of Darkness; therefore let us not sleep as others do. See the Note on Rom. 13. 12. So (a) Clemens Alexandrinus, in his Exhortation to the Gentiles, faith, ἐφορεῖ τι νῦν τοι, καὶ τί περιέχεται ἐν πυρπόθοις πάσης κοινωνίας, Ἰησοῦς, by his Exhortation, rises out of Sleep those that erred in, and th'o' Darkness. See also the Reading of the Text confirmed Examen Millii in locum.

V. 16. ἐγνώκεται τῷ καιρῷ, after the words wise as Serpents, add. And th'o' it may not be so pertinent to this Text, yet will it be very profitable to the Men of this Age to consider the Practice of the Heathens in this Cafe. For (b) Athan informs us of the Lacedamonians, that they were much concerned, that Men should spend their time well, ῥᾳδίως ἀναδύοντες τῇ πνεύματι, improving it still upon urgent Business, and fast returning to be wise, or to employ himself about Trades, or to do whatever he could, αὕτη δύναται, so that he might employ his whole Time in virtuous Actions.

And (c) Stobaeus faith, that the Lucani, a People of Italy, and the Athenians punished those that were idle, as well as those that were guilty, ἄνευ τοῦ ἐπιστάσεως, of any other Crime. And seeing Time is a Talent given us by that God, in whose Hand our Lives are, it must be given us for some good End, and must be mispent, when 'tis not employed to such ends.

V. 19. Speaking to your fates in Hymns (23) and Psalms, after 1 Cor. 14. 15. add. ] St. Jerome here faith, Conscire agitur; and psallere magis animo, quam vocem debemus, hoc est, quippe quod dicitur cantantes, & psallentes in cordibus vestris Domino. Audiantque Adolescentes, audiant bis, quibus psallendi in Ecclesia officium est, Deo non voces fed cor-de cantandum, nec Tragedorum ad medium guttur & faucium dulci medicamine colinieatum, ut in Ecclesia theatralibus moduli audiantur, & cantica, fed in timore, in orpe, in scientia Scripturarum, which shews that Choreftes, or likewise Men had then obtain'd an Office in the Church, tho' he seems not much to approve them.

V. 26. Et objedite, by the Word, ] That is, (24) faith Chrysostome, by the words used in the Form of Baptism, to wit, I baptize thee in the Name of the Father, Son, and Holy Ghost. V. 28. You shall be enlightened, & found in the Kingdom of great joy, ], Jerome being an Enemy to Wadlock, insinuates that those words are an Addition to the Text, but the contrary is evident they being found in all Versions, all the Greek Scolastica in the Cod. Alex. and Hilary D.

V. 32. After these words, and his (25) Bones, v. 30. add. ] For the fuller explication of these words, Note from the (4) Bishop of Ely, " That the profoundest of the Hebrew Divines, whom they now call Caballists having such a Notion as this among them, that tenable things are but an illusion of things above, conceived from thence, that there was an Original Pattern of Love and Union, which is between a Man and his Wife in this World; this being expressed by the Kindness of Tipharet, and Malchuth, which are the Names they give to the invisible Bridegroom, and Bride, in the upper World; this Tipharet, or the great Adam, in Opposition to the terrestrial and little Adam here below, as Malchuth (i. e. the Kingdom) they call also by the Name of Chosen israel, the Congregation of Israel, who is united, say they, to the Celestial Adam, as Eve was to the Terrestrial reftrial. So that, in Summ, they tend to say the fame that the Apostle Paul doth, when
Epistle to the Philippians.

"when he tells us, that Marriage is a great Mystery, but he speaks concerning Christ, and his Church. For the Marriage of Tipharet and Malcub, or Canestheb Israel, is the Marriage of Christ the Lord from Heaven, with his Spouse the Church, which is the Conjunction of Adam and Eve, and of all other Men and Women, and of all other Men and Women defended from them. (a) Origen seems to have had some Notice of the Relation this Passage had to Adam and Eve, when he speaks thus. If any Man deride us for using the Example of Adam and Eve, in these words, and Adam knew his Wife, when we treat of the Knowledge of God, let him consider these words, this is a great Mystery. Tertullian frequently alludes to the same thing, saying this is a great Sacrament, carnalized in Adam, spiritualized in Christ, proper in spiritual grace, nuptias Christi & Ecclesiae, carnalis in Adam, spiritualis in Christ, by reason of the spiritual Marriage between him and his Church. Exhort. ad Caes. 1. 5. p. 521. De anima c. 11. & 12. & adv. Marci. 1. 3. c. 5.

C H A P. VI.

(26) V. 4. Provoke not your Children to an

Additional Annotations on the Epistle to the Philippians.

C H A P. I.

(1) Ver. 1. A F T E R these words, all Macedonia, add.] Thus Chrysostome on these words, Chap. 4, 16. when he was in Thessalonica, ye ministered to my Necessity, etc. observes, this was a great Enclosure of the Philippians, that in Macedonia, sending a supply of timber, and many other necessaries, being in the Metropolis, he was nourished by a little City.

(2) V. 10. Τα δέ ημείς, καὶ περιποιηθήμενοι. Εὐαγγελοῦμεν, εἰς τὰς θεῖς, ἐνάγομεν καὶ διδασκομεν, sincere in their Deportment towards God, insomuch as their Behaviour towards Men.

(3) V. 22. Οἱ γαρ οὗ, I know not. Αὐτὰς λεγόμενοι καὶ τῶν το σπαναρισμῶν. This, γαρ οὗ, faith J. Gregory is but once used in this Sense; which is true, if he confines this to the New Testament. But Phavorinus mentions another Gregory, who used it in this Sense, and Constantine says, it occurs thus in Socrates, and Lycian.

in this Sense, and Constantine says, it occurs thus in Socrates, and Lycian.

V. 27. After 1 Chron. 12. 38. add.] So (4) in Irenaeus, l. c. 3. to αὗτο, συμμαρτυρεῖν, with one accord, and consent, is to αἷτα, αἷτα, one Soul, Heart and Mouth.

V. 39. To you it is given not only to be (5) lieve in him, but also to suffer for his Name. Where note, (1st.) That to suffer for Christ's sake is, ζητεῖν, to seek, and ζητεῖν, to seek, one Soul, Heart and Mouth.

V. 13. After neither free, nor praise-worthy, F 2 add, (6)
add,] And therefore all the Greek Interpreters observe, that the Apostle faith, it is God that worketh in us both to will and to do, να ἀποτύχειν το ζητητικόν, not as denying our free Will, or, το σωφρόνον τον καθῆχον, but, because finding a readiness of Mind, be encouraged by his Grace, and because he works together with those, who work out their Salvation with fear and trembling, τοι ἀνεῖμαι συνεργαῖς, for with such he co-operates, faith Oecumenus.

(7) V. 14. Do all things without Murmurings, καὶ διάλεγοντας, and Disputings.] That is, say the Greek Commentators, without murmuring under your Sufferings for the sake of Christ, Chap. i. 20. or Doubtings, or Rea-

(8) V. 25. After the words, this is the Import of the word Apostle, add,] This being the Note of the same Theodore, that formerly, το ἄνθρωπον ἅπαντα, Ἀποστόλοι, they who are now called Bishops, were stiled Apostles, and Hilary the Deacon saying here, Εκάστοι εἰς κοινόν Αποστολός, as Apostolus factus, be was constitute their Apostile, i.e. Bishop by St. Paul, who therefore commands them to receive him in the Lord, v. 29. i.e. for the sake of the Lord Christ, whole Minister he was.

C H A P. III.

(9) V. 8. And the Grace of God [grace Χρῆσιν ἔχειν, for the excellency of the Knowledge of Christ Ἰησοῦ.] There hath been a sharp Contention about the Import of these plain words, some contending, that the Apostle here intends the Knowledge of the Person of our Lord, and of his Offices, and of the Benefits which he hath purchased for us in his Person, and doth convey to us by his Offices. And others pleading, that it is the Knowledge of the Gospel of Christ, which is here intended, and the Excellency of it, which is here commended, whereas I think there is no real Difference betwixt these two Opinions. For we know nothing of the Person, and of the Offices of Christ, or of the Benefits which he hath purchased for us, and conveys to us by them, but by the Revelation of the Gospel, and so the Excellency of his Person, and Offices; and of that Gospel, which reveals them to us, must be in effect the same; nor would the Knowledge of the Gospel be so excellent, were it not for the Revelation of the Dignity of his Person and of his Offices, and of the Benefits we receive from them.

C H A P. IV.

V. 3. After these words, the Targum of (10) Jonathan, add,] The (b) Apostolical Con-

(11) ηλικία, is well rendered Moderation, is certain; for, οἵμηνια is rendered by Phavorinus, μεταχειρίζεσθαι, Moderation, οἵμηνια by Stuidas, and Phavor-

(12) Са, is to live moderately, that is temperately; and οἵμηνια γεγονός, is to be writ-

Now because this Moderation is much talk'd of; but neither rightly understood, nor duly practis'd, I shall endeavour to shew, what is the proper Import of the Word, and what are the proper Objects of it. And

(13) Moderation is not derived from the Word Medium, but from Modus; and that is from the Hebrew Māzdā, be measured; or Mākhāb, a Rule, or Measure; and in the Greek is Epē, μεταχειρίζεσθαι, from μεταχειρίζεσθαι, a Measure; whence it is evident, that Moderation properly so called; and in the moral Sense of the Word, belongs only to things, in which we are subject to a vicious Excess; or to a beyond that Rule, or Measure, which Scripture, or Religion, both prescribe, for the due Regulation of our Actions, and Passions, and its Respect. 

(1) And principally, the Government of our Passions, whence the due Government of them, is by Philosophers filed, μεταηγηθαν.
Epistle to the Philippians.

they are either our contemptible Passions, that is, Passions of Defile, and then the Moderation required of us, must consist in such a Government, or Restraint of our Affections and Defiles; that in our Love, Defire of, or our Delight in any thing, we never do exceed the Worth, or Excellency of the Object, or of the End we do pursu; Or, 2dly, Our angry Passions, which rend us avers to Things, or Perfons, or displeased with them, and then we moderate these Passions, when, 

1st, We have no Aversion from, or Hatred to, or Displeasure against those things, which have no real Evil in them, and so can be no proper Objects of our Aversion, or Displeasure: Or, (2dly,) When we are not more displeased at, or grieved for any thing than Reason, or the Laws of Christianity permits us to be for; then can we never exceed the Measure of that Aversion, and Displeasure, which Reason and Christianity allows, and so we never should offend in the Exertion of our angry Passions, and with respect to this, the wise Man saith, "He that is slow to Anger, is better than the Mighty, and he that ruleth his Spirit, than he that taketh a City." (2dly,) This Moderation must be extended to the Effects of these Passions, (1st,) in the Tongue, by evil Speeches, whence the good Man is said to moderate his words with Discretion, Ps. 112. 5. (2dly,) In his Actions proceeding from these Appetites, as in our Pursuit of temporal good things, and in our Strife, and Contentions, about them. And, (3dly,) In the Effects of our angry Passions, that is in our Deportment to, and our Punishment of Offenders. Now hence it follows, 

1st, That Moderation can have only Place in things which are not always evil in themselves, but become so by exceeding that Rule, and Measure, which is prefcribed for the due Management of them. This word must therefore be abased, and finally used, when 'tis applied to things which are always evil in themselves, in what degree savor they are done. They therefore abuse this Word, who talk of "worrying moderately, or being moderately wicked," for what we neither ought to be, or do at all, can never be done moderately, or without exceeding the Rule we ought to walk by, 

2dly, Hence it is demonstratively evident, that Moderation is always a Virtue; it being always virtuous to restrain the Excesses of our Passions, and Appetites, and the Exorbitances of our angry Passions, and to regulate our words, and Actions, according to the Rule, and Measure, by which we ought to act. 

3dly, Hence observe, that they who re-
Additional Annotations on the Epistle to the Colossians.

**CHAP. I.**

(1) Ver. 3. *Eκ χαρακτηρίας, καὶ δοῦναι τὰς ὑπομονὰς.* From this, and the 5th v. note, that the good Shepherd should not only feed his Flock, but pray continually for them, and give Thanks for the Spiritual Blessings conferred on them.

(2) V. 10. Προηγήσασθαι εἰς Κρύπτης, that you may walk worthy of the Lord, to all well pleasing. Note here the end of all our Christian Knowledge, viz. a Conversation fruitful in good Works, and a Life acceptable, and well-pleasing to God.

(3) V. 14. Τίνος οὐχ ἐξερχόμενος ἐξ ἀληθείας to Ναζαρηνοῦ, that these words do belong indeed to the Text is evident, not only from Theodoret, in his Commentary, but also from St. Paul himself, Eph. 1. 7.

(4) V. 18. Προειδοθῆναι ἐν τῷ θανάτῳ, the first born from the Dead. For it appears from 1 Cor. 15. 27, that he was raised by the second Adam, but he is the first born from the dead, for none besides our Saviour, ever yet rose to an immortal, and incorruptible Life. Author, quæst. resp. ad Orthod. qu. 85.

**CHAP. II.**

(5) V. 18. Καὶ δοκεῖν εἶναι.] This Word signifies to give the Prize to one, when the Victory was obtained by the other; so Chrysostome, Theodoret, Theophylact; and accordingly (α) οὐδὲν faith, this is the thing which the Apostle means by the Word, and because by this unjust Sentence, the Person, to whom it is due, is deprived of his Reward, hence it comes to bear that Sense, and to the whole is by Stephanus rendered, nemo vos debito brevio fraudet, which as it justifies our Transliteration, so it thaws the Damage Christians will sustain, by thus worshipping Angels, even the Lods of that Crown of Glory, which Christ hath purchased for his faithful Servants.

(6) V. 5. Εὐθυμίας. evil Concupiscence. V. 5. Εὐθυμίας. evil Concupiscence. If hence it follows, that all Concupiscence is Evil, then from διὰ λόγους αὐτοῦ, mention'd, Mark 3. 21. it follows, that all Thoughts, and Reasonings, are evil; and from οὐκ ἔχειν αὐτοῦ, mention'd 1 Cor. 15. 33. it also follows, that all our Conversation with one another must be evil; so certain is it, that this place doth not prove, that all Concupiscence is Evil. And to be sure the very first Motions of Concupiscence, which arise naturally in the sensual Appetite, and prevent our Reason and Deliberation, cannot be here intended, because the Apostle reckons this Concupiscence among those Members of the Body, which must be mortified, which the first Motions of the Appetite can never be.

Ady, Because he adds, That because of these things cometh the Wrath of God upon the Children of Disobedience: Now these first Motions, if suppressed, and not confounded to, when they arise, can never render us Children of Disobedience, and much less subject to the Wrath of God. And if Satan hath the Power to injure such Motions, or raise such Ideas in the Brain, if they be our Sins, th'o' not confounded to, it must be in his Power to make us sin, whether we will or no. From all which Considerations, it
it seems necessary to understand this of deliberate freely Luftings indulged to and not restrained by us.

V. 17. Do all σοὶ διώκωσιν ὀνήσιου in the Name of the Lord. It is well worth the Observation, that all the Ancient Commentators on this Epistle do frequently inform us, that 'twas written to prevent the Worship of Angels, and to fix Christians to the Worship of Jesus Christ only. Hilary's Preface to this Epistle faith it is an Exhortation to the Colossians, nē allicui praeter Chriftum aliquid eīm speiem patarent, to place no hope in any other but in Christ. St. Chrysostom notes on the 1st Verse of the 1st Chap. that the Diffculty of the Colossians being this, that φανείται ἡ γεγονός ἡ ἰδίας ὑπὸ τοῦ Θεοῦ, they thought they were to come to God by Angels; the Apostle endeavours to correct this Distemper, by telling them, that what he said in this Epistle to them, was according to the Will of God, and Occumenius brings in the Apostle speaking thus, know therefore, that it is according to the Will of God, καὶ ὠνὶ ὡς προσέρχεσθαι, that you should come to him by his Son, and then, τυποί τοῦ Ἀγγέλου προσερχόμενοι εἰς τὸ ἐκκριβή; how is it that you think you should come to him by Angels. And again, this is the Will of the Father, of τὴν γεγονός ἡ ἰδίας ἐπὶ την ἰδίαν, ήμι το το Ἀγγέλος, that Men should have Access to him by the Son and not by Angels. The same Words he repeats in v. 16. and on chap. 2, 2, 3. Chrysostom notes, that by saying, that all the Treasures of Wisdom, and Knowledge are hid in him, he teaches, ως το ἀνεφράζει to ask all things by Christ. Occumenius, that the Mystery of the Father, and the Son, is this, τὰ δὲ γεγονός, ἢ μὲ το το Ἀγγέλος, that the Introduction to, the Father should be by the Son, and not by the Holy Angels. Theodoret, upon this verse, faith thus, ἦν ὡς ἐπὶ τοῦ Ἀγγέλου χρειαζόμενον ἡμᾶς

Additional Annotations on the First Epistle to the Thessalonians.

CHAP. I.

(1) Ver. 3. 

V. 6. Th'o we might have beenurther- 

some] Here Theophylac cries out, θαυμάζω τὰ περὶ Ἡσυχίας et cetera. But the Study, and Sedility of the Apostle not to scandalize any Perfon? And the Defiant of Ephesians upon the Words is this, we accommodated our selves to you in all things, πειρήματα, πεντέλεια, πεντέλεια.
Additional Annotations

vium urgentes, ut vestram pronoanamns sa-
lutem, forbearing our own right, to promote your Happines. And if the Apostles forbore to exercise their own Power, that they might not be burthenome to the weak Thessalonians, how much more would they be done it to prevent their Ruin.

V. 11. 12. Odh's akva kpa komv πάντας vòta tov πάντων ἴσον, πάντων, you know how we exerted, and comforted, and charged every one of you as a Father does his Children.] Here our Translation puts the παντοκρατορος persuading, testifying, or charging, which begins the 12th verse before the Beginning of the 11th, which is an unusual transposition, and changeth the Participles into Verbs, which tho' it be usual, cannot here be admitted because of the οὕτως following μεταφρασάς. I think therefore it's better to own an Ellipsis or Deficiency of the word ἵνα δοξάζητε, or ὑποκεισθητε, or ἐνδεικνύσθη, from v. 7, of which Ellipsis we find many Instances, V. G. there is an Ellip-
sis of the verb τιμᾶτε, Rom. 8. 3, of ὑποκεισθε, Eph. 1. 13. See 1 Cor. 4. 15, Gal. 2. 7, 2 Thes. 2. 7, 1 Job. 2. 19, Matth. 20. 23. And then the Words may be thus translated, ye know how I loved every one of you, as a Father doth his Children. Exhorting, and

comforting you, v. 12. and charging you.

C H A P. IV.

V. 6. "Ἐν τῇ ὑπόθεσιν ἐν τῇ ἁμαρτίᾳ] so (4) it plainly signifies in those Words, 2 Cor. 7. 11. you have approved your selves clear, is ὑπόθεσιν, in this matter.

V. 16. Kai ἐν ἀδικίας Σωτήρ, and in the (5) Trump of God] Pious here and fit to be re-
garded is the Note of Theodoret, that if the loud sound of the Trumpere, when the Law was given from Mount Sinab was so dreadful to the Jews, that they fled to Moses let not the Lord speak to us, lest we die, how terrible must be the Sound of this Trumpere, which calls all Men to the final Judgment.

C H A P. V.

V. 12. Know them, who labour among you, and are over you in the Lord.] Here faith Theophylact, if you honour them, who preside over you in temporal Affairs, how much more should you respect them, who do it in spiritual things, who regenerate you in Baptism, pray for you, visit you in sickness, and minisler Physick to your Souls.

Additional Annotations on the Second Epistle to the
Thessalonians.

C H A P. I.

(1) Ver. 2 G

Race and Peace from God the Father, ὑμεῖς ἴσοι ὑς Κηρύ, and our Lord Jesus Christ.] Because he faith not by our Lord but, and by our Lord Jesus Christ, hence Theodoret pleads for an Equality in Power, and by consequence in Essence of the Father, and the Son.

V. 6. "Ἐν τῇ ὑπόθεσιν seeing it is a righteous
thing] Here, the Greek Scholiast note ἰσόν
is put for ἴσος, or ἴσον that is ἱσοδεμ, for quasodquidem, as it is, Rom. 8. 9, and to the Hebrew in oftentimes signifies: see Nold. de Partic. Heb. p. 88. and there-
fore, say they, it is not a particle ἰσοδοντος, ἰσον ἰσοεὐνος, of doubting, but of

Confirmation.

C H A P. II.

(5) V. 4. Ὁ μιθ, I doubt not, faith Dr. Millet, that these Words are added to the Text, they being wanting in Æthiopic, l. 5. c. 25. in Origen contra Celsum, p. 89. & 307.
in Cyril Hierof. p. 161. in the Vulgar, and Cod. Alex. which if true would be a great Advantage to my Hypothesis, but they being owned by all the Greek Scholiasts, the Sy-

C H A P. III.

V. 2. For all Men have not Faith] Here, faith Theodoret, ὡς ὑς ἐνοικάθης, ὑπόθετος ἴσον ἰσοδεμ, it is of God to call us, but of Man to obey his Call. Whence Christ faith, Luke 9. 23. if any Man will come after me, ὃς ὑς ἐνοικάθης ἰσοδεμ, ἰσον ἰσοτιμίως, it is of God to call us, but of Man to obey his Call. Hence, Phariseus, So Eccl. 5. 23. & νεκροὶ ὑμᾶς ἰσον ἰσοτιμίως, inane va-
namque operam ne superflueas, be not employed in vain things.

To
To the Appendix to Chapter the First.

After these Words, by the immediate Hand of God; add] for being defilute of all good, they are, faith (a) Aliens, in all torment, (6) piety, tautology, αναληπτομεν εις κολασιν, ἡ κατακολούθησις διὰ ἐκείνης ἡ κακοτροπία, the Soul of the wicked Man continues in its proper Essence, being tormented from its self. (b) Aquilas adds, that δίκαιον αὐτῷ τὰ κακά μεταφέρεται, ηλεομενοι, διὰ διαφορὰς, God not internally tormenting them, but their torment following upon the Deprivation of all good, and because the good things proceeding from God are eternal, and without end, these want of them is an eternal and endless Punishment. (b) Mercureius, Tresmagistus faith, in like manner, that, 

(a) L. 5. c. 27.  

A DISCOURSE

By way of ENQUIRY,

Whether the Apostles, in their Writings, spake as conceiving the Day of Judgement might be in their Days, and accordingly suited their Phrases and Exhortations.

I have shew'd in the Note upon i Thess. 4. 13. and in an Additional Note on 2 Cor. 5. 1. 9. that the Apostles of our Lord neither did, nor could use any Expressions importing that the Day of Judgement might happen in their Days, or in that Age in which they lived: But Mr. Whiston in his excellent Essay on the Revelation of St. John hath very largely endeavoured to prove the contrary; I shall therefore impartially consider what he hath offer'd for the Support of his two Corollaries, and shall endeavour to shew the Weakness of his Arguments, and the pernicious consequences of his Affertion, and then shall leave the Reader to judge of this important Point, and where the fatal Mistake lies. Now his first Affertion is, that our Saviour himself, as Man, whilst he was on earth as least, did not know the Duration of the days of the Messiah, nor the time of the rise, and duration of Antichrist, which was included in it. Now in this Proposition I have no concern, and so shall not be long either in answering what he alleges for, or in the Confutation of it. I therefore grant that our Saviour, whilst he acted as a Prophet, or a Revealer of his Father's Will, whilst he was here on Earth, did not by the Revelation of the Spirit know the Day or Hour of the Day of Judgement, but I deny, that hence it follows, that he did not know the Age, in which it was to happen, or what great Occurrences, or previous Mutations were to happen before that Day, 2do, I grant, that he that was the Lamb slain was therefore worthy to open the sealed Book, but I deny, that hence it follows, that he was not able to know the Contents of it before.
before. 3dly, I grant, that to the Questi
on of his Disciples, wilt thou, at this time, re-
store the Kingdom unto Israel; our Saviour
answers, it is not for you to know the Times
and the Seasons, which the Father hath put in
his own Power, Acts 1 v7, but I deny, that
he, whom we call the Treasures of Wisdom and Knowledge,
Col. 2. 3. did not know them. When Mr.
Wh. proves all, or any of these Consequen-
ces, he will have something to support his
Corollary, but till this be done, it must pafs
for an Affertion, which hath no Foundation
in the Holy Scripture. Let us now see,
what just ground he had to own, that this
is a Strange Affertion. And surely it must
be exceeding strange to any considering Per-
son, that he, in whom dwelt the Fulnes of the
Godhead, and in whom were all the
Treasures of Wisdom, should be thought ign-
orant, whether his own Kingdom, to which
he was advanced, should continue only for
a few, or for some thousand Years, that he
should be ignorant of the Reign of his own
Saints a thousand Years, and of the time when
all the Prophecies of the Old Testa-
ment, concerning the glorious Conversion of
the Jews should happen. That Daniel
should so plainly say, That in the Time of
the 14th Monarchy, the God of Heaven should
set up a Kingdom which should never be
destroyed, but should continue all other King-
doms, and should last for ever, Chap. 2. 44.
an everlasting Kingdom that should not pass
away, and yet our Great Prophet, who was
the Wisdom of the Father, and the very
King, who was to rule over this Kingdom
for ever, should be so ignorant of the Im-
port of these Prophecies, relating to his own
Kingdom, as not to know it was to last one
Quarter of the Duration of some of the other
Kingdoms, but might be, for any thing he
knew to the contrary, res unius aetatis, only
the Buniness of one Age. Lastly, Is it not
very strange, that these Matters of Revela-
tions, should be able so punctually to declare
to us the very Year of the Fall of the Ro-
man Empire, the Time of the Rife of the
little Horn, and the Period of his Duration,
and the true Import of the Words of that
Prophet, a time, and times, and half a time;
and yet our Blessed Lord should be so much
an Ignoramus, as to the true Import, and Ex-
tent of that whole Prophecy, as to imagine,
that it might be fulfilled in the very first
Century; and that what they knew imports
1260 Years, he should imagine might only
signify, three Years and an half. And so much
for the First Corollary.  

3dly, He positively affirms, Christ's (a) A-
pollites seem to have really imagined, that
the great Day of Judgment must be very
long deferr'd beyond the Destruction of Jeru-
alem, which was to be in that Age, (A.D.
70.) and accordingly to have suited their
Enthusiasms, and Exhortations.
Now against this Corollary I argue as be-
fore, that either these inspired Apostles
knew, and understood the Import, and Mean-
ing of the Prophecy of Daniel, concerning
the Kingdom to be given to the Saints, the
Fall of the Roman Empire, the rife of An-
ticrist, or, the little Horn, the time, times,
and half a time of his Duration, and the
Millennium that was to follow; and also of
the Prophecies of the Old Testament, con-
cerning the Blindness of the Jews, and the
Time of their general Conversion, or they
did not, but were ignorant of all these
Things. If they did know these things, it is
certain, that either they must think, that
these things were to happen after the Day of
Judgment, or that they could not think
that the Day of Judgment might happen in
that Age, or while they lived. If they
knew not these things which were spoken
for their Instructiion, by their own Prophets,
how came these Men to be so positive, and
certain of all these Things, of which inspi-
red Apostles, led by the Spirit into all Truth,
should know little, or nothing? That the
Apostles should be ignorant of that exact
time of the Day of Judgment, which di-
vine Wisdom still conceals from all Men,
and never made the matter either of Revela-
tion, or Prediction. I very heartily believe;
but that they should be so ignorant of all
the famous Epochas, foretold by their own
Prophets, concerning the State of Christ's
Church, and their own Nation; that they
should not know whether the Roman Empire
was to fall in their own Days, or in the 5th
Century, whether Anticrist was to come in
their Days or only was to arise after that Fall;
whether being come he was to continue on-
ly three Years and an half, or to last 1260
Years; or whether Daniel's time, times,
and half a time, did signify the one, or the
other Period; whether the Mystery of the
glorious Conversion of the Jews, when De-
liverance should come to them out of Sion,
and to all Israel shall be saved; and the new
Heaven, and new Earth they expected ac-
cording to God's Promise, was to be expell
ed in their Days, or about 1700 Years af-
fter their decease; whether the Kingdom,
which was to be given to the People of the
Saints of the most High; and the Millenni-
um promised, was to begin and end in their
Days, or to commence and end so long af-
after, according to the Time affign'd for these
Epochas by these more knowing Men;
these, I confess, are things I cannot easily
believe.

(e) Corol. 2. p. 130.
In particular who can imagine, that St. Paul should say to the first Persons to whom he wrote any Epistle, (a) That the Day of Judgment should not come till that which lasted, i.e. The Roman Empire was taken away, and that then the Man of Sin was to be revealed, and was only to be confounded by the coming of our Lord to Judgment, that he should endeavour to remove their Scruple, touching the nearness of his Coming by reminding them, that when he was with them, he told them of these things; and yet should tell them the very next Year, that this Day might happen whilst he was alive: For if indeed he told them truly, when these things were to happen, it was impossible that he should tell them the Day of Judgment might happen in his Days, or Age, but if he told them, that they might expect, that all these things should happen in his Days, or Age, that being, as Experience shows, manifestly false, why doth he, by the Direction of the Holy Ghost, conclude that Difficulties thus: Wherefore Brethren stand fast, and hold the Traditions, which ye have received, whether by our Word, or our Epistle? v. 15. Again, who can think that the same Apostle should tell the Christians of his Time, that the Spirit had said expressly, that in the latter times some should depart from the Faith, giving heed to Deceivers, and to Doctrines of Devils, Speaking Lies in Hypocrisy, forbidding to Marry, and commanding to abstain from Meats, 1 Tim. 4. &c. i.e. that he should, as Mr. Mead faith, use these words, [the latter times] as a Mark to inform them, to whom he wrote, when these things should come to pass; and as he adds, that the Holy Ghost had marked out these times in Daniel, by the time of the Fall of the Roman Empire, and the Rife, and Duration of the little Horn, and yet that St. Paul himself, in express Contradiction to this Declaration of the Holy Ghost, should teach that the Day of Judgment might happen in his time. Could St. Peter arm the believing Jews against the Scoffers at the Promise, or Prediction of the Day of Judgment, by bidding them remember the words of the Holy Prophet, (b) [Isaiah, and Daniel, say Mr. Mead] who prophesied of things not yet come to pass, and yet tell the same Persons, that God was then ready to judge the Quick and the Dead? (c) Could he say, dogmatically, in Mr. Wb. Senes, the end of all things is at hand; (d) and yet soon after tell the same Person, as (e) Mr. Wb. faith he did, that the Day of Judgment might, tho' the long-suffering of God, be prolonged for a Thousand Years, without any Impeachment of his Veracity?

And whereas he absolutely denies, that the Apolites, who thus conceived of the Day of Judgment, and accordingly fained their Phrases, and Exhortations, were herein properly deceived, or that they ever preached, or declared, as from God, that the Day of Judgment was to be in that Age; or that they were deceived in any part of their Doctrine, or that they preached false Doctrine. I, on the contrary, undertake to prove, that if the Places, produced by Mr. Wb. bear the Sense which he hath put upon them, all these things must follow with the clearest Evidence. And,

and, (f) I say, That on this Supposition, they must have preached false Doctrine, for if when St. Paul faith to the believing Jews, Chrisli hath appeared in the Conjunction of Ages, Heb. 9. 26. this signifies his positive Affirmation, that he appeared but a little time before the Day of Judgment; as Mr. Wb. doth interpret his words. If again, when he says dogmatically, Let a little while, and he that shall come will come, and will not tarry, (f) he said this of the Day of Judgment, must he not preach false Doctrine, in saying so dogmatically, he would come in a little time, and would not tarry; when in Truth he was to tarry nigh Two Thousand Years, and St. Paul knew nothing to the contrary, but he might do so? Moreover, St. James, Peter and John, according to this Hypothesis, must have all taught false Doctrine. For doth not James say dogmatically, the coming of the Lord draweth nigh, and the Judge standeth at the Door; (g) and if he said these things of the Day of Judgment, must he not speak what Experience shews to be notoriously false? Where he adds, v. 5: that God was ready to judge the Quick and the Dead, If he meant, as Mr. Wb. faith he did, that he was then ready to begin the final Judgment, must he not speak the plainest Falsity? When St. John faith as dogmatically, little Children, this is the left Hour; and that by the Coming of the many Antichrists, who are now upon the Stage, you may know this is the left Hour; (h) he meant this is the time of the left Judgment, did he not manifestly teach false Doctrine?

zyx. They must delude their Hearers, and all those Christians, to whom they wrote; and all those Christians who were obliged to believe their Writings, with false Hopes, false Motives, and Encouragement to the Performance of their Duty. For Instance, when St. Paul exhorts the Romans...
to awake out of sleep, εἰσοδέως καὶ ναυγῷ, knowing the season that now is their Salvation nearer than when they believed (a) when he advises them to put off the Works of Darkness, and to put on the Armour of Light, because the Night was far spent and the Day was at hand. Here are not only two Affections notoriously false, if, according to Mr. Wb. these Passages relate to the nearness of the Day of Judgment, but also two Motives to Christian Duties, both grounded on these false Affections, when he exhorts his Philippian to moderation because the Lord is at hand; (b) if he meant this of the Day of Judgment, there is another Motive to a Christian Duty grounded upon a false Affection. When he exhorts the believing Jews to patient Suffering, because after a little while Christ would come, and would not tarry, he again, according to this Supposition, endeavours to support them under their Affections by false Hopes. When St. James faith to the same Jews, be patient, ἐνίκητε υἱόν αὐτοῦ in the course of the Lord drawn in night, ch. 5. 8, 9. Speak not evil one of another, Brethren, that ye be not con demned, αἰτίου οἱ οἱ κακοὶ οἱ ἡμών, and when St. Peter faith, the end of all things is at hand, be ye therefore sober, and watch unto Prayer, if all these Passages spake of the Day of Judgment as near at hand, and even at the Door, must not all these Motives to Patience, to forbear evil speaking, to Sobriety, to Vigilance in Prayer, be built upon false grounds? When St. John exhorts them not to love the World, because the World puffeth away, and they knew it was the last hour (c) if these Words relate to the Day of Judgment, he must build his Exhortation upon a manifold Futurity, it being impossible that either be, or they should know that was not true.

Moreover they speak of these things as both known to themselves, and visible to those to whom they write, by certain tokens, as when St. John faith, now are there many Antichrists by which we know this is the last Hour when St. Paul faith to the Romans, that now is the Hour to awake out of sleep, and to the Jews, εἰσοδέως καὶ ναυγῷ, as you see the Day approaching, Hebr. 10. 25. Since it is certain they could not know that to be true which by experience we know to be false, or see that Day was then near, or approaching which is not yet come, how impossible is it that these things should relate to their Knowledge of the Day of Judgment.

Lastly the Apostle Paul discouraging the Defire that the Christians had to be clothed upon with their celestial Bodies, faith expressly, 2 Cor. 5. 5. he that hath wrought in us this very thing is God, who also hath given us the earnest of his holy Spirit, and 1 Thess. 4. 15. He speaks thus, this I say unto you by the Word of the Lord, that we who are alive shall not prevent them that are asleep. Now if these things relate, as Mr. Wb. thinks they do, to the coming of the Day of Judgment, whilst the Apostles were alive, must not the Apostle deliver that as a Truth taught by the Word of Christ, and a Defire ered in them by God himself, which experience shews to have been a great Mistake, and manifestly false, and sure these things must be sufficient to impair the Credit of these Apo philes in other matters. I therefore heartily wish, that learned, good, and ingenious Men would be more careful to avoid those things, which do so plainly shock the very Foundations of Christianity, and strengthen the Hands of those, who question the Authority of these Sacred Books.

And having thus vindicated my Notes upon these two places, I have done also that which shews my Arguments, to prove that the Pope and Church of Rome could not be the primary Subject of St. Paul's Discourse in 1 Thess. 2. were not grounded, as Mr. W. thinks, on a Mistake, but on those solid grounds, which I believe he never will be able to evert and therefore wisely waved.

But tho' he was not pleased to consider my Arguments, I can allure him, that in the very place I had considered, and even answer'd his before he produced them, for indeed the excellently good Man is so intent upon what he conceiveth to be right, that, as it plainly appears from this, and the Discourse on Romans 24, he is not at leisure to consider what is said against him.

He begins with a bare Citation of the Apo philes Words, and then adds, (d) this Description is so lively and clear, that I look upon it so far from needing any large Paraphrase it self, that it serves well for a Paraphrase to all the other Prophecies hereto relating, viz. the little Horn, and the second Beast, where he manifestly begs the Question, supposing that it manifestly relates to those other Prophecies, one of which was not then in being, and neither of them rightly understood, faith Mr. Wb. by the Apostle, he thinking that the Day of Judgment might happen in his time, that the Fall of the Empire might be then, and that the time, times, and half a time might only signify three Years and an half, whereas I verily believe

(a) Rom. 3. 11, 12.
(b) Phil. 4. 5.
(c) 1 John. 2. 16, 18.
(d) P. 453.
of the Day of Judgment to be in their Days.

believe that St. Paul's Discourse hath no Relation at all to them, unless it be by way of Accommodation, and define him to be so merciful to such blind Creatures as I am, as to let us see by any good Proof, that there is any Affinity betwixt them, save in this one thing, that the Man of Sin is to be destroyed with the Spirit, and the Beast with the Sword of Christ's Mouth, but with this difference that the Man of Sin, faith Mr. WB. is only to be destroyed by his coming at the Day of Judgment, and the Beast above a thousand Years before, the Millennium of the Saints, the Conversion of the Jews, the Plagues of the Gentiles, and the War with the Saints being all to precede the Day of Judgment.

I know, that our Revelation Men call the Apocalyptic Beast Antichrist, but that the Scripture doth, or ever intended so to do, I find no Reason to believe, but rather Reason to believe the contrary: For,

32. An Antichrist, or a false Christ in the Scripture Sense, is one, who sets up himself for a true Christ, saying to others, I am Christ; he is another, who shall come in his own Name, and be received by the Jews, Job. 5. 43. The Antichrists of St. John were such as denied that Jesus was the Christ, 1 John. 2. 22. or that Christ was come in the flesh, 1 John. 4. 2. 2 Joh. 5. 7. and that the Church of Rome either was St. John's Antichrist, or concerned in St. John's Description of him, no ancient Commentator ever said.

2dly. The false Christs, and Antichrists, belonged only to the first Age of Christianity; the false Christs mentioned by our Lord, Matt. 24. 24. and who should come in his Name saying, I am Christ, Mark 13. 6. Luke 21. 8. were to come before the Defraction of Jerusalem, and as St. John faith, they had heard that he was to come In the last Hour, so faith he, from his being now in the World, you may know that it is the last Hour, 1 Joh. 2. 18. 3. Let them that be granted no Authority affirms, and therefore none of us can know, that this Epistle was written after the Defraction of Jerusalem, why may not the Words of St. John refer to the then present Age, and the false Christs among the Jews and the Samaritans, since he doth not say, that the last hour is near, or is yet to come, but that it was already come, and represents this as a thing known to them by the Antichrists, that were then in the World? That he cannot be interpreted of the Day of Judgment hath been fully manifested, and of any Antichrists, that were yet to come, of which these come already were the Forerunners, he faith not one Word; and so there is no reason to imagine, that any such thing was intended by him.

3dly. The Church History affures us that Simon M. Dofithus, Barcochbas and others among the Jews were such as answer'd these Descriptions, but of any Antichrist that was to be amongst the Christians of the Church of Rome, neither the Scripture, nor Antiquity for many Ages give us any Intimation.

He adds, that (a) I allow the Agreement of this Description to the great Antichrist mention'd in the Revelations: whereas indeed I do not allow, that any Antichrist at all is mentioned in the Revelations, but only say, that in a secondary Sense this may be attributed (i.e. accommodated) to him, who is commonly called the Papal Antichrist, and may be signally fulfilled in him, in the Destruction of him by the Spirit of Christ's Mouth; and this I say not from any Conviction of the thing, but only that I may not wholly differ from my Brethren in this matter; giving in my Annotations first what I think is the true Sense and Intendment of the Apolites Words, and then the Sense which Protestants do put upon the Words, and introducing it thus, Others who refer this to the Church of Rome. I proceed to shew that the Arguments brought against my Exposition were answer'd in the Exposition.

Argum. 1. 'What need of all this Sollicitude of St. Paul to free himself from the Scandal of having affirm'd that the Defraction of Jerusalem was at Hand, when the greatest Part, within which our Savious expressly had affur'd that Destruction was to come, was already past.'

Answ. 'St. Paul expressly says, his Sollicitude was to prevent the Trouble of the Thessalonians on the Imagination that the Day of the Lord, the Last Day, or had been infants, for which Sollicitude he had good Reason for, faith the Note there, to conceive that Signal Day of the Defraction of their Enemies the Jews, and the Deliverance of the Christians mentioned, Joel 2. 31. 32. Mal. 4. 1. 2. come, and find them selves deceived in that Conception, might cause great troubles to them, and even take the Redemptions of their Faith. To which add,

2dly. That the Judaizing Christians, who could hardly think of Wrath coming to the uttermost, on this once beloved People, might persuade the Thessalonians, that the Slaughter threatned to them was already executed, by the great Defolation made of them in Egypt by Pharaoh in the time of Caïmus, of which (b) Philo speaks, and the great Slaughter made of them at the same time in

(a) P. 234.
(b) Contra Flac.
in Mesopotamia, Babylon, Syria, & Seleucia, which faith, (a) Josephus was διδός ὡς λαλῶς· καὶ ἔδωκεν ἔναν γιατίνης, a greater destruction than ever was before recorded of them.

Argum. 2. "How absurd is it to interpret the ψωμίαν, or solemn coming of Christ in the former Epistle, nay in this Epistle, and in the fifth Verse of this very Chapter of his coming to Judgment at the last day, and yet in the 8th Verse to interpret it of his coming to destroy the Jews only, especially when no example can be found, that ever St. Paul uses that word in that Acceptation.

Anfso. To this Imputation of Absurdity the Anfwser is returned, note v. 1. in these Words. "The coming of Christ is by the Reverend Dr. Hammond refer'd to Christ's coming to destroy the unbelieving Jews, this is the ψωμίαν, coming of the Son of Man, so often mentioned in our Lord's Prediction of the Destruction of Jerusalem, and of the Temple, Matt. 24. 3. 27. Luk. 17. 24. This is most certainly the Import of this Phrase in St. James twice when he exhorts the Brethren to be patient, see 2 ψωμίαν καὶ φωνήν, till the coming of the Lord, adding that this ψωμίαν, coming was at hand, chap. 5. 7. 8. And to his saying that, I interpret the first Verse of the coming of our Lord to Judgment, and therefore do absurdly interpret the 8th Verse of his coming to destroy the wicked Jews, I have answer'd in the Note on the 8th, by shewing that the Words there are taken from Isaiah 11. 4. and that they necessarily refer to the limiting of the Land of Judæa and therefore cannot be refer'd to Christ's coming to judge all Men at the last Day, to which I do not find that any good Interpreter refers these Words.

Argum. 3. "How comes the Apostle to inform the Thessalonicans, who were almost all Gentiles, of the Destruction of Jerusalem in Judæa at a thousand Miles distance, which was of little more consequence to them, than the Destruction of any other Church, or City in a remote Country?

Anfso. To the Ignorance and Miltake on which this Argument is wholly founded, he hath had one Answer in the Note on v. 1. in which Words, 'let it be noted' That the Church of the Thessalonicans were partly Converts of the Jews, and Proseptics, for the Converts made by St. Paul preaching to them were of the Jews and the devout Greeks, Acts 17. 4. who in Expectation of our Lord's Prediction, and their Redemption by it drawing nigh, Luke 2. 28. might long for the Execution of it. And, had he mentioned the Destruction of the wicked Jews, by the Spirit of Christ's Mouth, as the Apollis did, there would have been no Appearance of any strength in that Argument, to which a farther Anfwser is given. Note on v. 5. in these Words: "Of the Jews, and their opposing themselves to the Doctrine of Christendom and the Professors of it, the Apostle had told them in his first Epistle chap. 2. 15. 16. and when he was with them, the Persecutions that both he, and they suffered for them, Acts 17. 15. 16. Gave him a just Occasion to speak both of their Oppression to the Gospel, and of the Deliverance they shortly might expect from such enraged Persecutors, who not only fell severely on the converted Jews thorough out all their Dispersions, but as (b) Justin M. affir'd us flirred up the heathen Governors in all Places where Christians were, to do the like, and sent chosen Men from Jerusalem for that very end. Nor was the Slaughter of them in these Days of Vengeance, confin'd to Judea but, as (c) I have fully proved, from Josephus, they suffer'd the like Calamities in the remotest places from it. Thou therefore the Thessalonicans might be less concerned for the Destruction of the City or Temple of Jerusalem, they might be very much concerned that these Men should be disabled from executing any more their rage upon them, or against the Church of Christ.

Argum. 4. "Lastly how comes the Church of the Thessalonicans to be in such a Concern, and Disturbance, as, at the upper Temple that Jerusalem should be destroy'd ed since therein none but the unbelieving Jews, and the Enemies of Christ were to perish.

Anfso. How came you to fall into this Imagination! Their trouble faith the Text, being only this, that they conceived the Apostle had spoken of the Destruction of the wicked and persecuting Jews as infiž, whereas by fad Experience they found, that they lay still as much as ever, under such rage, and cruel Persecution of these Men, 1 Thef. 2. 15. 10. that the Apostle was afraid lest these Temptations should have rended his Labour vain among them, ch. 3. 5. 24. the Opinion having obtained among the Jews that the Destruction of their Temple, and the Destruction of the old World should be contemporary, this might be among the believing Jews a farther reason of their (a) Anio, I 18. c. 12. (c) ref. to the Ep. of St. Jam. 5. 5. (b) Dial. cum Tryph. p. 234. 235.
of the Day of Judgment to be in their Days?

their Trouble. And this should be more considerable to him, who earnestly contends, that the Apostles spake in all their Epistles, as Men who believed the Day of Judgment might happen soon after the Destruction of Jerusalem.

In the following words he attempts to answer an Objeciton thus: "If it be still won-
dred at, that St. Paul should here say,
that the Mystery of Iniquity hath already
work: I say, it is not strange, that he
that knew that the great Man of Sin
was to corrupt and spoil the Purity of the
Christian Religion, and turn the Mystery
of Godliness into a Mystery of Iniquity,
and who found already the beginnings of
such Mitchiefs creeping into the Church,
and that in some of the same Points, which
Antichrist was to corrupt, looks upon
such beginning of Antichristianism as Pre-
ludes, and Fore-runners of that Grand
Corruption to come afterwards.

But this Evasion is fully confuted, in the
Note on v. 7, by this Argument. It is
highly reasonable to conceive, that "the
Mystery of Iniquity already working, should
be that very Mystery, which after was to
be compleated by the more full appear-
ance of the Man of Sin, as will be evi-
dent from the Connexion of the words,
Remember ye not, that when I was with
you, I told you these things, (viz. who
was the Man of Sin to be revealed, what
were the Characters of him, and what it
was that did at present hinder him from
a full Revelation of himself, v. 3, 4.) for
the Mystery of Iniquity is already working"

(i.e. He is doing that covertly, which
when he is revealed, he will do more
openly) only be that hinder (his full
Appearance) will do so till he be taken
away, and then shall this wicked one be re-
vailed, whom the Lord shall destroy with
the Spirit of his Mouth, whence it seems
clear, that the Man of Sin, then covertly
working his Mystery, and only hindered
from appearing openly by something that
then letted, must be that Man of Sin,
who after was to be revealed, and then
destroyed by the Spirit of Christ's Mouth;
all these Interpretations thereon, must be
false, which make the Mystery of Iniquity
to be one Person, or one kind of Persons,
and the Man of Sin, or Antichrist an-
other, as they must do who make the My-
stery of Iniquity to belong to Simon M.
or the false Prophet, or Heretics in be-
ing, when this Epistle was written, and
the Man of Sin to be the Pope and his
Clergy. In a Word, dolosus versatur in
Generalibus, till Mr. Wb. can name some
false Prophets, or false Apostles, or Corrupt-
ters of the Gospel, by turning it into a My-
stery of Iniquity in being, when this Epistle
was indited, who were not of Jewish Ex-
tracé, or appear'd not then amongst them;
and in what particulars of that pernicious
Influence they confir'd with the present
Church of Rome (which neither yet hath
been, nor I think can be done to Satisfac-
tion) 'tis evident he hath said nothing
which hath the least appearance of an An-
swer to the Objection he himself hath start'd.

A

PARALLEL

Betwixt the Jewish and the Papal Antichrist, in their Apostacy from, and Corruption of, the Doctrine delivered to them.

HAVING given my Conjecture, that the Jewish Church, with their Rulers, were the Antichrist mentioned by St. Paul; I proceed to shew, how their Apostasy, when they were thus defeated by God, refembled, and ran Parallel to the Apostasy of the Roman Church, when she began in like manner to apostatize from, and to corrupt the Christian Faith.

And here it cannot be expected, that I should draw the Parallel betwixt them, in those Doctrines which never were, nor could be owned by the unbelieving Jews, viz. in the Doctrines of Transubstantiation, the Adoration of the Host, the Sacrifice of the Mafs, Communion in one kind, and the Number of the Christian Sacraments; but yet in most of their other Doctrines, 'tis very easy to discern it.
A Parallel betwixt the Jewish.

1st. In the Doctrine of Infallibility, the Mother of Incorrigible Errors.

For (1st.), As Roman Catholicks ascribe the Infallibility of Councils, which they are pleased to call General Councils, and plead for a Living, and infallible Judge of Controversies, so the Jews look'd upon the Judgment of their great Sanhedrim, and the concurring Suffrage of their Rulers, and Pharisees, as free from Error, and not to be gain'ed by any of the People. Their way of arguing, John 7. 38. feems plainly to inuinuate, that they thought themselves the only fit and proper Judges of the true Sense and Meaning of the Law; that the People were wholly to be guided by them; and that they who would not submit to their Judgment, were deceived, and would be accursed for their Obedience in things in which they neither had, nor could have, any certain Ground, without their Guidance and Assistance, for thus they speak to those Officers, whom they had sent to apprehend our Saviour: Are ye also deceived? Have any of the Rulers, or of the Pharisees, believed on him? But this People which knowest not the Law, (and yet will take upon them to differ from their Judgment) are accursed; which is the very Language of the Church of Rome in her Anathemas. They were the supream Judges, and Keepers of Oral Traditions, and the Fear that when the Sanhedrim was dissolved, these Traditions might be lost, produced the Misnab, or the Second Law commonly called by them Torab Schehetar Pr., the Oral Law, or the Law given to Moses by Word of Mouth, as they gather from Exod. 34. 27. They also took upon them to be authentick Interpreters of the written Law; and that by virtue of these Traditions given, say some of them, to this end. Now this, as the excellent (a) Mr. Chillingworth observes, is indeed to make Men Apostates from God, and to dethrone him from his Dominion over Men's Consciences, and to set up themselves; and why else doth our Saviour charge these Men with making void the Commandments of God, not in one only, but in many Cases by their Traditions; (b) and in Opposition to these Teachers of Traditions, as received from their Fore-fathers require them to call no Man Father upon Earth, because one only was their Father in that Sense, in which the Jewish Doctors claimed that Title, even their Father which was in Heaven. And that he had great Reason to speak thus, we learn from the Jewish Canon, cited by (c) Dr. Pocock, vota cadere in res mandati, that Vows reach even to things commanded, or take place as well in things commanded by the Law, as in things indifferent; and that a Man may be so bound by them, as that he cannot, without guilt, Sin, do what God has by his Law required to be done; so that if he made a Vow, which laid upon him a Necessity to violate God's Law, that he might observe it, the Vow must stand, and the Law be arrogated.

2dly, The like Infallibility they ascribe to the words of their Rabbins, Wisemen, and Scribes. Thus (d) R. Isaac Abhob's faith, that to all things which their Rabbins basic taught in their Homilies, the Same Faith is to be given, as to the Law of Moses. In the (e) Talmud they say, that all their Words are the Words of the Living God, and that (f) the Righteous Nation that keepeth the Truth, mentioned Jer. 26. 2. are they who receive all their Wisemen have said for undoubted Truth, and say Amen to it. (g) And that when two of them differ in their Opinions, neither of them is to be condemned, Ki Ellou Veelou Dibre Elohim Chajim, for the words of them both, are the words of the Living God. That they are (h) to attend more to the words of the Scribes, than to the words of the Law; and that they are more amiable than the words of the Prophets, the Prophets being obliged to work a Miracle, that they might be credited, whereas they were to be believed, without a Miracle it being said, Deut. 17. 10. Thou shalt obsrerve to do according to all that they shall teach thee. See of this more in Baxter's recent opera Talmudici, from p. 221 to 228. (1) Maimonides faith, if a thousand Prophets, who were equal to Elias, and Eliphaz, bring one Interpretation; and a Thousand and One Wisemen bring a contrary to it, they must encline to the most; and be obliged rather to all according to the Sentence of these Wisemen, than that of the Thousand Prophets. In his Explanation of the Thirteenth Treatise of the Sanhedrim, he distributes Men who interpreted the Sayings of their Wisemen into three Ranks. First, Those who thought their Sayings were figurative, and Topographical. Secondly, Those who said their words, were to be interpreted according to the Letter, as thinking Figurines in omnibus indubitata veritatis in dictis suis, (k) the Wisemen were of undoubted Truth in all their Sayings. Thirdly, Those who illustrate the words of the Wife, judging themselves more wise, and saying, that (l) they were deceived, these he pronounces Fools, and accursed, for saying these things of thofe

those great Men of whose Wisdom they were well assured. (a) Josephus says, that they who were of the Sect of the Pharisees, followed their Guidance, and thought it necessary to observe, and contend for every thing their Guide commanded. The Sadducees, faith be, held it a Virtue to content, πεπληρομένοι δὲ διδασκάλους φόβον αἰς αἰσθήσεως the Teachers of Wisdom, but they yielded such Honour, τίνι δὲ τιμίᾳ τιμηθησόμεθα, to their Associates, that they durst not be so bold as to gain any thing, that they had introduced as fit to be observed. Here we have in express Words, The Teachers, Guiders, and Fathers mentioned by our Lord, Matth. 23. 8, 9, and all of them represented as Persons whose Doctrines none ought to doubt of, and whose Sayings none should gainsay. This was the Authority the Jews of those times lodged in their Teachers, Teachers, Guiders, their Scribes, and Pharisees, who sat in Moses Chair, and gloried in the Name of the Lord's Authority is the very thing our Saviour forbids as prejudicial to his Office in these Words, Matth. 23. 8. Be not ye called Rabbi, for one is, καὶ διδάσκαλοι ὑμῶν, thy Teacher, even Christ; and v. 10. Be not ye called, καὶ διδάσκαλοι ὑμῶν, for one is your Guide, even Christ. And therefore 'tis observable, that tho' the Apostles had an express Commission from Christ to teach all Nations all that be had commanded, and a Promise, that in the execution of this Office the Holy Spirit should bring these things to their Remembrance, and so were infallible Revealers of the Mind, and the Commandments of Christ, which the Church of Rome neither doth, nor can pretend to, without falling under St. Paul's Anathema for preaching another Gospel; yet none of them pretended, or ever attempted to be Interpreters of the Words of Christ, or infallible Judges of the true Sense of what he had already taught, or commanded, which is the thing the Romanists now challenge to themselves, and which the Jews did pretend to be with respect to the Mind of God, revealed in the Scriptures of the Old Testament. And indeed this claim of the Church of Rome to be the infallible Judges, Interpreters of the Laws, Doctrines, and Commandments of Christ, must give them Power without Controil, to alter any of the Laws of Christ, and under pretence of interpreting, to overthrow them, and so to dethrone Christ from his Dominion over Men Consciences, and instead of Christ, set up themselves; for he that requires, that all the Interpretations of the Laws of Christ, should be obeyed as the true Mind of Christ, feem they to the Understandings of many Myriads never so dissonant or discordant from it, requires indeed that his Interpretations should be received as Christ's Laws, and that all Men should obey rather what they think he, than Christ taught them, and whatsoever is firmly prepared in his Mind to believe and obey all such Interpretations without judging them, tho' to his own Judgment they seem most unreasonable, whatsoever he may pretend, he makes both the Law and the Law-maker Sakes, and obeys only the Interpreter; for seeing the true Sense of the Law, is indeed the Law, he must be to me the only Giver of the Law, who alone gives me the true Sense of it. Thus if any Person should pretend he would submit to the Laws of the King of England, but should resolve to obey them only in that Sense, whatsoever it were which the French King should put upon them, I presume every understanding Man would say, that he obey'd only the French King not the King of England.

§ 2. ady. Whereas the Trent Council in her 4th Session determines that besides the written Word contained in the Canon of the new Testament, there were also oral Traditions concerning both Faith and Manners received by the Apostles from the Mouth of Christ, and dilated to them by the Holy Spirit, and preserved in the Church Catholic by a continual Succession, which therefore they received part pietatis affectu with the same pious affection as the Holy Scriptures of the new Testament; in all this they plainly copied from the Apostatizing Jewish Church. For, 1st, As the Romanists plead, that their Traditions are of a divine Original, as being derived partly from the Mouth of Christ, partly from his inspired Apostles, to do the Jews expressly teach that their (b) oral Law from the Mouth of God, and (c) that God dilated it to Moses on Mount Sinai with the written Law, and that he received it by Divine Revelation.

ady. As the Romanists say, that their unwritten Traditions were preferred by and handed down to this present Age, by the Catholic Church in a continual Succession, so the Jews say, their Traditions were deposited with the whole Congregation, the great Synod, and the High Priest, and gave us the very Names of the eminent Perfons, thro' whose Hands their Traditions came down to their Days, Voplin. prom. pag. 51. p. 10. ad p. 16.

ady. As the (d) Romanists affirm, that the Scriptures are imperfect, and obscure without their Traditions, and consequently
make their Traditions necessary to the ex-
poinding of the Scriptures: So also do the
Jews say, that the (a) Oral Law is the Foun-
dation of the written Law, and that they
cannot come to the Knowledge of the Scrip-
tures, unless they infallibly are on the
Words of their wife Men of blessed Memory,
that the written Law cannot be expounded
without the Oral, that they cannot be estab-
lished upon the written Law without the Oral,
which is the Explanation of it, that it is rather
the Oral than the written Law, which is the
Foundation of all their Religion, there being no
Demonstration to be taken from the written
Law, because Tradition explains the
4thly, As the Trent Council declares con-
cerning the unwritten Traditions, that they are
to be received, and revered even with the same
piety and Affection as the Holy Scriptures; So
must the Jews do in consequence of that Op-
inion, which makes them both to proceed
immediately from the same Divine Authority,
and both derived to them by the same
means, for say they, as we have received the
written Word, so base we received the
oral Law, min Haboth, from the Fathers:
Hence like good Roman Catholick are they
more exceedingly zealous for the Traditions
of their Fathers, than for the Law it self,
Gal. 1.14. They accuse all that walk not ac-
cording to the Customs of their Fathers, as
Persons who forsake the Law of Moses, Acts
21.21. and twas esteemed a great Crime to
do any thing against the Customs of their Fa-
thers, or the Traditions of the Elders, Marth.
15. 2. Aq. 28. 17.
5thly, As the Jews call them Koraim
Scripturists, and Minim Heretics, who reject
their Oral Traditions, so do the Romanists
stitle us Heretics and Scripturarii for reje-
cing their supposed Apocryphal, and Ecclesi-
astical Traditions. Pratolus Elena.c l. 17.
c. 16. and as the Karaim were, faith (b) Me-
nasch Ben Israel exclusi communione Isra-
elitariarum, excluded from the Communion of
Israel, so do the Romanists exclude us from
their Communion upon the same Account.
§ 3. 3. 49. As the Church of (c) Rome
hath received many Apocryphal Books as
Canonical Scripture, pronouncing an Ana-
thema on all who deny them so to be, so
did her Apollinating Siller also receive many
such Books as of equal Strength and Author-
ity with the Scriptures. As,
1st, The Targums of Onkelos, and Jon-
athan, for their Talmudical Declarations, say,
that Jonathan received his Targum, or Ex-
position of the Prophets from the Mouth of
Haggai, Zachary, and Malachi three Pro-
phets and Keepers of the Oral Traditions be-
longing to the confinatory of Ezra, and so
they make them equal to the Writings of
these three Prophets. Moreover they say
that if any other Person interpreting any
Verse of Scripture in the Chaldaic Tongue
add any thing to it, be blasphemies, because
he may do this contrary to the Mind of the
Author; But then they add, that Onkelos
and Jonathan did not offend in any of their
Additions, because they did this always accor-
ding to the Mind of the Author. So Buxtorf
in voce Targum. Hence (d) Raymond
faith, that this Translation of Onkelos tan-
tam inter Judaeos eft cultus textus, is of equal
Authority with the Text. See N. Lyranus in Ira.
cap. 6. Such,
2dly, As the Misnab, or fardle of Traditions
collected by R. Jethahad Hakkadab the
holy, or R. Hanni the First, Anno Chri-
stitu 150, which faith (f) Buxtorf is public-
lly received by all the Jews both in the Holy
Land, and in Babylon as an authentic Text
of their Law: Hence, as we have shewed
before they call it a Secondary Law received
from the Mouth of God, and prefer it much
before the written Law, (g) comparing the
Text only to Water, but these Traditions to
Wine. And the School of Elias used to say,
that whosoever learned the Traditions of the
Misnab might be assured he should have eterna-
nal Life.
3dly, The Talmud, which contains the Ex-
planations of their Doctrines upon the Misnab
is of such Veneration among them, that they
place the Talmud, or Gemos, which by way
of Eminence they call the Talmud, among
the Books given by Tradition from the Mouth
of God. See Carturgh’s Mellif. l. 4. c. 5.
p. 30, 70. saying that, Nothing is superior
to the most holy Talmud, and that by reading
in the Scriptures they can get little Profits,
more by reading in the Misnab, but by reading
in the Talmud most of all. With many
other things of a like nature collected by
Buxtorf, Synag. Jud. cap. 3. Recenfo operis
Talmudici p. 225. 226. & Lex Talmud. in
voce Talmud. p. 2475.
§ 4. 4thly, As the Church of Rome pre-
tends to be the Catholic Church, out of whole
Communion there is no Salvation, re-
quiring all Men to own her Faith, and to
receive her Mark, Rev. 13. 16. So also did
the Apollinating Church of the Jews. For
when the Gospel was first preached, they
thought that the Salvation promised by it,

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belonged to them alone, and therefore forbade the Apostles to preach to the Gentiles, that they might be saved. 1 Thess. 2. 15. They also earnestly contended, that unless they who believed in Jesus would be circumcised and keep the Law, and so receive the Mark of, and become Professors to, their Religion, they could not be saved, Acts 15. 1. 24. Even those Christians who were dispersed into other parts by the Persecution of their fellow Jews, preached the Word only to the Jews of their own Language, Acts 11. 19. and to the Hellenistic Jews, Acts 20. And the rest of them thought it was a great Sin in Peter to go in to the ununcircumcised, and converse with them, that this was only done to convert them to the Christian Faith, Acts 11. 3. and it was matter of great Admiration to them, that God should grant Repentance to Salvation to the Gentiles, Acts 18. 18. So deeply was this Jewish Principle then rooted even in the first Converts of that Nation to the Christian Faith.

§ 5. 51b. As the Church of Rome hath introduced the religious Worship of Saints and Angels, so also did the Apollinizing Church of the Jews. For they had imbibed the Philosophy of the Platonists, who taught, that Demons were of a middle Nature between God, and Mortals, that they brought our Prayers and Offerings to the Gods, and their Command to us, and that it was very fit to worship them, to honour them with our Prayers upon these Accounts. And that God had no immediate commerce with Men, but all his Converses with them, was by the Mediation of these Demons. And suitably to this Philosophy we find the Angel saying, Tobit 12. 12, 15. that he was one of the Seven Angels, of which mention was made in the Old Testament, who offered up the Prayers of the Saints, and that when Tobit, and Sarah prayed, he brought the Memorial of their Prayers before the Holy One. And Philo in several places declares that as the Philosophers said of their Demons, and Heroes, so Moses introduces the Angels as Messengers of good things from God to his Subjects, and conveying back their Needs, not that God needs their Ministry, but that it is very needful, and Beneficial for us to have such Mediators. See the full Proof of this in the Note on Coloss. 2. 18. Accordingly Theodore, on that Place, faith, they who were zealous for the Law persuaded Men, not the Jews only, to worship Angels, because the Law, says they, was given by them. And this they persuaded Men to do out of Humility, saying that the God of all things was invisible, and incomprehensible, and that true is what we should procure

the Divine Favour by the means of the Angels. Hence (b) Clement Alexanderius brings in Peter forbidding Christians to worship God as the Jews did, because pretending that they only knew, God, they indeed did not know him, as worshiping angels, and Archangels.

In their Office for the Dead, faith, (c) Pius, they pray thus, Te Eiiuer of the World, who sleep in Hebron, open to him the Gates of the Garden of Eden, and say, let him come in peace. And again, Te Angels of Peace come forth to meet him, and unlock for him the Gates of the Garden of Eden, and say, let him come in peace. Theolog. Judic. 1. 1. c. 1. p. 80, 81.

§ 6. 51b. As the Church of Rome gives an inferior kind of Veneration to Images, and by some nice Difftinctions eludes the Prohibition of the second Commandment, so do the Apollinizing Jews by the same Arts, declaring that he who worships an idol, taking it for God is guilty, but if not, he is free, and the Clouds there adds, that if he adore God in it, it is no crime, for his Heart is toward God. And again, if a Jew see a Statue, such as Jefub to be set up for a King, if he adore it not under the Notion of an Idol, but in Honour is the King is nothing. And this corrupt Notion prevailed upon the Corinthians to eat freely in the Idol's Temple of their Sacrifices, as thinking they did not offend because they did not own the Idol to be God. See for this Dr. Lightfoot on 1 Cor. 8. 10.

§ 7. 51b. The Apollinizing Jews do so plainly symbolize with the Romanists in the Doctrines of Purgatory and Prayers for the Dead, that Bellarmine confirms those Doctrines from the Practice of the Jews recorded in the Book of Maccabees 1. 2. ch. 12. v. 39. 46. from Tobit 4. 18. and from their other Writings, Bellarm. de Purgatorio 1. c. 3. § Hinc etiam. § Secundus & Cap. 11. § Tertia ratio.

And indeed the Parallel is very clear, for as the Papists pray for the Souls of the Dead, that they may be delivered from the Pains of Purgatory, and go thence to Heaven, so do the Jews in their Liturgy pray for the Souls of their Friends, and Kindred, Grand-fathers, and Grand mothers, that they may be admitted to the rest of the Righteous in the Garden of Eden, See Dr. Lightfoot, Vol. 1. p. 1017, 1018. As the Papists pray, those Souls they pray for go to Purgatory in order to their Purgation from some defilements they have committed in this World and afterwards to Heaven. So the Jews say that, Anima Gehennae igne Purgatur, ut pura evadat & candida, the Soul is purified with Hell-fire, that it may be made pure and
Additional Annotations on the First Epistle of St. Paul to Timothy.

CHAP. I.

(1) Ver. 8. Eκαί τινος νεφωνικας γενεσιν, if a Man use it lawfully. That is, faith Theodoret, καί νις ἀκολουθεὶν τὸν συναγωγῆς, if he comply with the Scope of it, which is to bring him to Christ.

(2) V. 14. Μηδείς without Faith, or, per se, by Faith, or by Faithfulness. Paul and Barnabas declared, what things God had done, ἵνα αἰνεῖ, by them, Acts 14. 27. 15. 4. which is v. 12. ἵνα αἰνεῖν.

(3) V. 17. Μενος σωτῆς Θεοῦ. Dr. Mills seems very averse from the Words σωτῆς, admitting it neither here nor Jude 25, but see it defended in both places, Examen Milli in locum.

CHAP. II.

(4) V. 1. Ἐφοδάζας, after the words, so passionately exorts them, add.] Nor is the word capable of this Sense, when the Apostle faith, Chap. 4. 11 the Creature is fain of us, εἰς ἐκδίδαζεν, by Prayer.

(5) V. 8. Κι αὐτογνώμην, after evil Imagination, add.] The Scripture it self seems to direct us to the prime Sense of this Word, for what is, αὐτογνωμην, Luke 9. 47. is, εὐθύνεσις, inward Thoughts, and Reasonings, Matth. 9. 4. and this Sense the Word will bear in all places, where we render it either doubting, or disputing. So Philip. 2. 14.

Do all things without Murmuring, and inward Reactions, whether you should continue in the Faith, or not; or why such Commands should be laid upon you; and here, without inward Thoughts, or Reflections of the Injuries done to you, Theodoret here interprets it agreeably to the Matter in Hand. ἀποφασίζω, with our Exposition, firmly believing thou shalt receive what thou askest. Of and this Faith Theophrastus, thou mayest be assured, if thou still askest according to his Will; if thou askest, μήν δοκιμᾶτι τοῦ θεοῦ, nothing unworthy of God, but all things spiritual, and asketh these things without Wrath, and Hestitation, or a Mind, wavering between Hope and Fear.

CHAP. III.

V. 2. After see Note on Chap. 5. 9. add.] (6) Oribas seems plainly to inteminate, that this Law, in the first Sense, seems hard, and unreasonable, since he that hath a Wife might lose her in his Youth, and so have need of a Second; and this Law allowed the Bishop to enjoy his first Wife even to Old Age, τὸ ὦτι μὴν γυμνωσθῆναι σας ἡγοῖναι, γὰρ σωφρόνων, θὰ be never exercised him-
Second Epistle to Timothy.

bimself to Chastity and Contemplence; and therefore he thinks fit to interpret these words by Analogy to the Bill of Divorce; plainly declaring against the Church of Rome, that neither Bishop, Priest, nor Deacon, of whom there he speaks, were either by Scripture, or the Laws of the Church restrained from cohabiting with their Wives, after their Promotion to those Orders. See the Confirmation of our Exposition in Suidenus vocibus διαχωρισμος, & διαχωρισµα, (7) V. 3. Mt αιδεφικος. Thefe words, faith Dr. Mills, crept into the Text, from Tit. 1. 7. whereas they are found in Chryfostom, and Occumenius, Cod. Alex. and St. basil. To. 2. p. 416. 477. and are fully confirmed from the words following, διαφωρικον δοκηνως; μη αιδεφικον ως, and from Tit. 1. 7. where St. Paul treats of the fame Subject.

CHAP. IV.

V. 13. Give diligence to reading, after those words, and instruct you in, add.] For, faith Theodoret, it becomes us to bring our Labour, τον λαθυμαν αθυρον τον ανθυρον, and to receive the Grace of the Spirit.

(8) V. 16. Eripus & aoros. See the Defence of thefe words, Examen Millii.

CHAP. V.

V. 3. Note also, that the Reading of Bishop Usher is confirmed from the like words, ἑκείνης, ὁ κοινωνος, & ἡ ἑκείνη, found in the Apostolical Constitutions. I. 3. cap. 6.

V. 8. After thefe words desipe them, add.] (11) Some here are guilty of a great Mistake, scrupling together great Fortunes, and hoarding them up for their Children, with a scandalous Neglect of that Charity to their Christian Brethren, which alone can satisfie those Enjoynments to them, and enable them to lay up a good Foundation against the time to come, pleading thefe words, to justify, or to excuse, their forbid Parimony, and want of Charity; that he, that provideth not for his own Household, hath denied the Faith, and is worse than an Infidel; whereas thefe words plainly require the Provision which Children should make for their Parents, and not those which Parents should make for their Children.

See the Defence of the Text, v. 16. & 19.

Examen Millii. ibid.

V. 21. And our Lord Jesus Christ, and the (1) elect Angels. He joins the Angels with Jesus Christ, faith Theodoret, άκει ἡ βασιλεια, αιδοι οι θεωρων, not as equal in Honour, but as Servants to him, and those who are to attend him at the Great Day of Judgment.

Additional Annotations on the Second Epistle of St. Paul to Timothy.

CHAP. I.

V. 18. Δαιμονιον και ἐκκλησίας. The Lord grant he may find Mercy from the Lord.] Here is a plain Example of the known Rule of the Grammarians, that the Noun is frequently repeated for the Pronoun; so Gen. 19. 14. Jehovah rained Fire and Brimstone upon Sodom and Gomorrah. So Exod. 24. 1. 2. He, i. e. Jehovah, v. 3. said to Moses, ascend el Jehovah, i. e. to me. And 1 Sam. 3. 21. Jehovah appeared to Samuel in Shiloh, bidevar Jehovah, by the word of the Lord. So Chryfostum, Occumenius, and Theophyllas say here, ως ὁ παρελθειν, and that it is the Curnton of the Scripture, so to speak they prove from Gen. 19. 24. not fearing the Anathema, which the great Council of Sirmium, thron' Ignorance of the Hebrew Tongue pronounced against them, who did so interpret it.

CHAP. II.

V. 8. Remember that Jesus Christ of the (2) Seed of David, was raised from the Dead.] Theodoret here observes, that (3) Simon Magus began to broach his Heresies about this time; and he, and all his Followers, denied that Christ had taken Flesh upon him, saying, that his Incarnation, or Anthropism, was only in Appearance, or ραλοναστι, and in Opposition to this He-rely, he is here stiled Jesus Christ of the Seed of David; because from that He-rely it must follow, that he could not truly die, or suffer in the Flesh, and so could not be truly raised from the Dead; therefore the Apostle bids Timothy remember, that he was

(2) Vid. Theodoret Hist. fab. I. 1. c. 1.
was raised from the Dead, who was of the Seed of Abraham according to the Promise.

(3) V. 26. Ἐξεγέρσες ἐκ τοῦ νεκροῦ καὶ ἐράνθης ὁ διάομος, Who are taken Captive by him at his Will.] Some refer this to the Devil, as being the nearest Substantive to the Relative ἐράνθης. But (189) This seems not agreeable to the Life of the two Relatives, which, when they come together, seldom relate to the same Person. (2dly) Satan is the nearest Substantive rather in Place, than in Sense, the Words being capable of this Construction; If peradventure God will give them Repentance to do his Will, that they, who are taken Captive by the Devil, may escape out of his Snare. This is the Sense, which best accordeth with the Work of Conversion, and Repentance, which is a recovering Men from the Service of Satan, to the Service of God, Acts 26.18. a freeing them from Sin, that they may be Servants of God, Rom. 6.17. a delivering Men from the Power of Darkness, and translating them into the Kingdom of his Son, Coloss. 1.13.

CHAP. III.

4. V. 15. From a Child thou hast learned

Additional Annotations on the Epistle of St. Paul to Titus.

CHAP. I.

(1) Ver. 1. After the Words, This Truth in therefore necessary to be believed, so far as, that belief is necessary to an holy Life, add.] To confirm this Inference, let these following Arguments be considered.

1st, That, which hath the Promise of this Life, and that which is to come, must be sufficient to secure us of the Enjoyment of the Life to come; but Godliness faith the Apostle, hath the Promise of this Life, and that which is to come, 1 Tim. 4.18. Ergo. Again, that which hath Contentment is great Gain, must sure avail us to Salvation, seeing without Salvation we can gain nothing: Which is truly Good, but Godliness with Contentment is great Gain, 1 Tim. 6.6. Ergo. 2dly, If this be the great End, for which

\[\text{σωτηρίας τῆς Θεοῦ καὶ ζωῆς τῆς σωτηρίας, the saving Grace of God hath appear'd to us, viz. to teach us that denying all Ungodliness, and worldly Lusts, we should live soberly, Righteously, and Godly in this present World, and if by doing so, we may expect the blessed Hope, and glorious Appearance of our Lord with Comfort, then must this Holiness Administer to us, an Assurance of our future Happiness; Now all this is the express saying of St. Paul, Tit. 2.11,12,14. Ergo.}

3dly. By what, we do entirely attain the End for which our Saviour dyed, or suffer'd on the Cross, by that we must attain Assurance of the Benefits of his Death, and Pardon, viz. Remission of Sins, Justification, and Salvation, but this we do by dying to Sin, and living unto Righteousness, that is by being Holy in our Lives and Conversations: For Christ bore our Sins in his own Body on the Tree, that we being dead to Sin,

Sin, might live to Righteousness, 1 Pet. 2. 21, and to as many as are thus conformed to his Death, by dying unto Sin, he hath promised that they shall be conformed to him in likeness of his Resurrection, Rom. 8. 11. Faith therefore can be no farther necessary, than it is requisite to engage us to dye unto Sin, and to live to Righteousness. 4

This will be farther evident even from the Nature of true Holiness, for seeing that confineth in a Participation of the Divine Nature, 2 Pet. 1. 4. In putting on the New Man, which is created after God in Righteousness and true Holiness, Eph. 4. 24, in being Holy in all Manner of Conversation, as he that has called us is Holy, 1 Pet. 6. 11, it plainly follows, either that they who live to God, who are like him in Holiness, who have the Image of God inflamed upon them, and who are made partakers of the Divine Nature, may notwithstanding perishing Eternally, or that true Holiness must render us secure of Happiness.

This, it seems evident, that a good, and a good Wife cannot reveal Things only to puff our Heads with Notions, when they have no Influence upon our Hearts to make us better, since then to disbelieve them would be pernicious, and yet the believing them, would do us no good: And a Wise God must require this Faith to no End, his Design in requiring us to believe in Jesus Christ, being this, that believing we may have Life thro' his Name, Joh. 20. 21, and the very End of our Faith, is the Salvation of our Souls, 1 Pet. 1. 9. He therefore can require us to believe nothing but what hath a real Tendency to the Obtaining of that Life, and that Salvation, which is the End of our whole Faith.

Ver. 3. After Esdras 2. 23, 26. add, If it refer to the Promisse, or Declaration made to Adam, that the Seed of the Woman should bruise the Serpent's Head, that must be a Declaration that the Messiah should exempt us from that Mortality the Serpent had brought upon the Seed of Adam, and consequently a Promisse that he should procure for us an happy Resurrection to Eternal Life: If we refer it to the Promiss made to Abraham, in thee shall all the Families of the Earth be blessed, we by that blessing being made the adopted Sons of God, and Heirs according to the Promiss, Gal. 3. 29. Muft have a Title by it to the Redemption of our Bodies, and must become Sons of the Resurrection to Eternal Life, and by it receiving the Promiss of that Spirit, which is the Earneff of that Inheritance, Gal. 3. 14, must thereby be affured of it.

Ver. 6. After Oecumanius, add, To shew the Antiquity of that Interpretation of those Words, the Husband of one Wife, which I encline to, St. Jerom faith, that Quidam de hoc loco ista sententia, Judaeice, iniquum con-

Chap. II.

Ver. 4. Ina apocryphinis vati iacere, that they may teach, or admonish the Young Men. Stephanus renders the Words thus, that they may teach them by Example, but Women, who had Husbands, and Children, as these in the next Verse are supposed to have, were not to be chaffed by others. Observe then, that Young Men, and Women become Wife by heartening to the Admonitions, and Instructions of Persons Aged, and experienced in the Practice of it, and they who were fet over the Youth, and the Young Women for this End were called by the Greeks Σωφρόνεος, that is, directors of their Manners, because they admonifh them how to behave themselves in their Stations, hence Σωφρόνεος is by St. Jerom rendered virtus, an Admonisher, and in Justin Pollius, Σωφρόνεος, is virtus, to admonish, and Σωφρόνωσις, is the same with virtus Admonition. l. 3. c. 17. p. 143. l. 41. &c.

Ver. 5. That the Word of God be not blasphemed. For say Theoretes and Theophylact, when Wives leave their Husbands, or Servants their Masters, Παρακατάλησαν των Βούδας, from a Pretence of Religion, they cause Men to speak Evil of the Gospel.

Ver. 8. After the Word Reprehension, add, And he that teacheth it muft in his Conversations prudently be to what he teacheth
Additional Annotations to the Epistle to the Hebrews.

CHAP. I.

(1) Ver. 2. After the Words, Sacred Tri.

nity, add] that the Word Heir,
doth also signify Lord of all
things, see the Note on Coloss. I. 15.

(2) V. 6. After thes Words, Lord and Maker,
add] Dr. Owen faith, this cannot be applied
to the Resurrection, because Christ did not
leave the World, or go out of it at his
Death; but to this it may be answered that
going hence, Psalm. 29. 13. and going out of
the World, 1 Cor. 5. 10. are common Ex-
pressions to signify Death. And 2dly, God
being laid to death Christ, when he retired
him from the dead, Psal. 2. 7. Alle. 13. 33.
Hebr. 5. 9. And gave him power over all
things in Heaven and Earth, I. e. over all
the World, this may be fully called a second
Introduction of him into the World. 3dly,
Whereas he faith that these Words aposeu-
vou proo are cannot be taken from Deut.
32. 42. Because there are no such Words in
the Original, and it is absurd to think the
Apostle should cite that from the Scripture
as the Word, and Tithimony of God, which
indeed is not in it, nor was ever spoken by
God, for this, and for Two other Reasons
offered by the Reverend Dr. Hammond note
on Psalm 97. 7. I think it more reasonable
to conceive these Words were taken from the
Psalms.

CHAP. II.

(3) V. 2. After the Words conjunct with the
Angel, add] Dr. Leight. In his Note on
Acts. 7. 53. and in his Sermon on the Text,
 solves this Objection by saying that by Anges
there, and here, and Gal. 3. 19. we are not
to understand Angels properly so called,
but God's Messengers, I. e. the Prophets and
Teachers, who are filled Angels. Mal. 2. 7.
3. 1. But this seems a very forced Explication
of these Words For(1.)After St. Stephen had
said Acts. 7. 53. that the Jews had flain
those Prophets, which had told them of the
coming of that Jov(2.)One, he adds this further
Aggravation of their Guilt, v. 52. that they
had received the Law by the Disposition of
angels, and had not kept it, plainly disfif-
guishing these Angels from the Prophets.
St. Paul also faith the Law was given by An-
gels in, or thro' or, by the Hand of a Meda-
ator, that is of their great Prophet Moses,
plainly again distinguishing these Angels from
that Prophet, when therefore the same
St. Paul faith, the Law was spoken not by
an Angel, to wit, Moses, but by Angels, in
the Plural Number, it is most reasonable to
interpret his Words to the same Sense, espe-
cially considering his Inference from these
Words, v. 5. for God had not subjected to
Angels the World to come of which we now
speak.

V. 5. After these Words, an Archeangel,
add] certain it is from the Scripture, that
the Law, which was the Foundation of the
Judicial Church State was given by the
Disposition of Angels, Acts. 7. 53. Gal. 3.
19. whence the Apostle here cites it the
Law spoken by Angels, v. 2. They being
therefore so far interested in the Promulgation
of the Law, as that it was given to the
Jews by their Ministry (tho' they did this in
the Name, and by the Authority of God) the
Mosaic Church-State was so far put in Sub-
jection to them.

V. 7. καὶ κατὰ τὸν τοῦ Θεοῦ ἁγιὸν τὸ
γενομένον ἀνήλικον. Thee Words are wanting in
Oecumenicius, Theophylact, and some MSS.
but they are in Chrysostom, Theodoret, and all
the ancient Fathers.

V. 6. He xαγιος Θεος by the Grace of God
taught Death] (4) Orig[en] in his Commenta-
y on the Gospel of St. John twice faith
that some Copies read ἁγιος Θεος without
God, to read the Syriac, and Ambrose l. 2.
de Ade ad Gratianum c. 4. & Vigilus Top-
jensis l. 2. p. 17. and 20. And this Read-
ing either confirms the Patripassians, or
confirms the Doctrine of Irenæus, that
Christ suffered nosgelitos εἰς ἡμᾶς the Di-
vine Nature being quiescent, and not exert-
ing its Energy to strengthen him again, or
deliver him from those Sufferings; it making
its Impressions upon the Humane Nature,
faith Gratias, nor always, but pro tempore
ratios. Note also, that to taft Death is a
Jewish Phrase signifying to dye, as when
they say the first Adam was worthy not to
taft of Death.

V. 13.

(4) P. 38. and p. 360.
V. 13. After 1 Pet. 2. 7, add] Dr. Owen here contends that the Words **ἐν αὐτῷ διὰ τοῦτο** are not taken from Ἰσαάκ, 8. 17, where they are almost expressly found, but from Ἱσαίας 18. 3. **Εστί μοι οὗτοι** ἵνα **δούσι** where they are not found; because, faith he, were both these Citations taken from the same place, the Apostle would have had, υμᾶς, and again, this being an Evidence that he cites another place. To which the answer is that he doth so, citing the first words from v. 17. and the second from verse 18.

V. 16. After these Words, see Kircher in the Words Tapab, Chofak, Achab, add] But then, that he thus laid hold of fallen Man, and of the Seed of Abraham, by taking of the Humane Nature from one derived from the Stock of Abraham, that in that Nature he might suffer Death for the Propitiation of those Sins, which rendered them so obnoxious to Death, is extremely evident both from the Words preceding, and from the Words following, for verse 14. we read thus, because therefore the Children were Partakers of Flesh and Blood, he also did partake of the same Flesh and Blood, or Mortal Nature, that th'o' (his) Death he might destroy him, that had the Power of Death, for, faith he, he took hold of the Seed of Abraham, i. e. by partaking of the same Nature with them, v. 14. And again, he took hold on the Seed of Abraham, to rescue them from that Death they feared by his own Death, v. 17. 8θνα ἁπλά, where he ought in all things (belonging to their Nature) to be made like to his Brethren, that as their High Priest he might make an Atonement for the Sins of the People, by his Sacrifice made on the Cross is a σύνεσθαι for in that he suffered, sc. v. 18.

CHAP. IV. 23, 4, 5, 6, Veres. 

I am sensible that I have mistaken the Sense of the Apostle in my Paraphrase on these Verses. Thus then let it be changed.

V. 2. For to us was (Gr. is) the Gospel preached as well as to you (Gr. as it was also) to them, (they being ὁμοθετοὶ γεγονάσι, the first to whom it was preached, or formerly Evangelized, v. 6.) but the word preached (Gr. heard) did not profit them, not being mixed with Faith in them that heard it.) That is we have now the glad Tidings, and Gospel promise of a future rest, as they also had in Types, their rest in Canaan being a Type of their future rest with God in the heavenly Canaan.

V. 3. For they which have believed do enter into rest as, (may he gather'd from what) he said, as I have wrouth if they shall enter into my rest. Altho' the Works were finished from the Foundation of the World (Gr. καθοτι τῶν ἑλέσθων ὁμοθετοὶ γεγονάσιν αὐτοί) and, indeed, or for (see Badam, and Stephens) this Phrase my rest, relates to the Works done by God from the Foundation of the World. This sense seems certain from the Reason following.)

V. 4. For he (Mofer) spake in a certain (11) place (Gen. 2. 1.) of the seventh day (from the Beginning of God's Work of Creation, saying) and God did rest the Seventh Day from all his Works.

V. 5. And in this place (he i. e. God) (12) faith again (long after) if they shall enter into my rest (i. e. if they shall have a rest from their Labours, and travels) rejoining that of mine from the Creation of the World, see v. 10.)

V. 6. But therefore it remains that some (13) must enter in (to that rest) of God spoken of in these Words and they to whom it was first preached (οἱ ὁμοθετοὶ γεγονάσιν τοὺς οὓς ἐπιφάνειας τοῦ τούτῳ Θεοῦ γέγονα τότε τοῦ Θεοῦ) they who had the Gospel first preached to them concerning this rest of God) entered not in (to it) because of unbelief.

CHAP. V.

V. 8. ἕμαθον εὐθελή, he learned Obedience (14) by the things that he suffered] the Note here omitted is this. Tho' Words I have expanded thus: He learned (the Difficulty of) Obedience (to the Death) by the things, that be suffered. But I conceive they may be also rendered, and expanded thus, v. 7. He was heard, and delivered from his Fears, to wit, from those Fears, which threw him into an Agony in the Garden, and against which an Angel was sent from Heaven to comfort him, v. 8. καθὼς ἐν ὑστεροπάσχω, the being a Son (even the proper Son of God) he taught us Obedience by the things that he suffered, or by the Death he suffered in Obedience to the Will, and Commandment of his Father. 13 Tho. 10. 18. for as the Hebrew Lamad signifies both to learn, and to teach, and is by the Septuagint above Twenty times rendered διδάσκων to teach, and as the Word learn in our Language signifies also to teach, as in these Words of the Old Translation, Psalm 119. 66. Oh learn me Understanding, and Knowledge; so also faith (c) Eusebius the Word μαθήματι is μισθός a Word that signifies both to teach, and to be taught, and is so used by the Authors that lived after Homer's time, and by the Sophists.

S. CHAP.
C H A P. VI.

(15) Ver. 13. He swears, διεταίρει, by himself.] It may perhaps be not unworthy of our Observation, that where God faith in the Old Testament, I swear by myself, the Jerusalem Targum renders this frequently deminimis by my Word, as Exod. 17. 16. Deut. 1. 1. 32. 22. 26.

C H A P. VII.

(16) Ver. 11. Και δὲ λέγων, Ασαπὶ λέγων.] The Words are in all the Gr. Scholia. Vulg. Syr. Arab. and yet are by Dr. Miles rejected as a Marginal Note, upon the sole Authority of the Ethiopic, See Examen Millii. So Chap. 8. 4. ἐν λόγῳ is rejected upon the Authority of the Vulgar, and three MSS. tho' it be in all the Gr. Scholiasts, the Syr. and Arab. So Chap. 9. 22. ἐν λόγῳ is wanting only in the Syr. and Ethiopic, and yet rejected by the Dr. So δὲ Θεός, Cap. 10. 9. is rejected upon the sole Authority of the Ethiopic, against the Authority of the Greek Commentators, and all the other Versions. And Cap. 13. 21. he rejects γένος upon the sole Authority of the Vulgar, See Examen Millii.

C H A P. VIII.

(17) Ver. 13. Εγώ υπό τημεριασία, is ready to va-
nish away.] Tho' the Judaical Sacrifices which signified the Death of Christ, after his Death ceased to be obliging, and their Discrimination from all other Nations, on the Account of Circumcision, and the Distinction of Meats ceased, as St. Paul often testifies, yet these Words seem to intimate, that the Church State and Polity of the Jews was not to come to its full Period, till the Destruction of the Temple, and City of Jerusalem.

C H A P. IX.

(18) Ver. 8. After made manifest, add.] And this the Ancients say was signified by the rendering of the Veil, at our Lord's Death, viz. τὰ ἁλάτα ἡ τὰ χαλάτα, τὰ σκελετον συρχυματων, that Heaven, before Inaccessible, was now opened, and a Way was made into the true Holy of Holies; Chrysostom, Hom. 88. In Matt. p. 541. and the Hope of Christians being now to enter within the Veil, because our Forerunner is gone before, Heb. 6. 19. 20. Seems to intimate the same Thing.

The Vulgar, and Oecumenici read κατὰ, which faith Dr. Miles is the true reading, adding, that κατὰ conjoined accedit trium, has been added to the Text. The Second opposes the Ethiopic, which is a Version of no Credit, to the Syriac, Arabic, Vulgar, or the Greek Scholiasts, and Cyril. Alex. who all own the reading of the Text, which Liberty, if it be allow'd, the Scripture must be a very uncertain, and precarious Rule. In the First, the reading of the Text is approved by Chrysostom, Theodoret, Theophylact, Cyril. of Alex. de Ador. Sp. p. 347. and by all the Eastern Versions. The other reading indeed gives a very good Sense thus, which Tabernacle was a Figure for the present Time, according to which Figure, Gifts, and Sacrifices were offered, but since the reading of the Text, which runs thus, (which Figure continues to this present Time, in which (by the Jews) they are still offered Gifts, and Sacrifices) bears the same Sense, and is supported by better Authority, what Reason can be given why it should be changed.

Ver. 9. Which could not perfect according (19) to the Conference.] To clear up what hath been said upon this Verse, let it be noted, that God declares the Tenour of the New Covenant should run thus: I will be merciful to their Iniquities, and remember their Sins no more. Whence observe, if there was no such Promise, or Condition made under the Old Covenant, that requiring, for every new Sin of Ignorance, a new Obligation, whereas Sins of Ignorance and Infirmity being not contrary to the Sincerity of our Obedience, they do not violate the New Covenant, and so are pardoned by Virtue of the Blood of the New Covenant shed, ἐπὶ πᾶσαν γιατί for all for the Remission of Sins, for if we thus Sin faith the Apostle John, we have an Advocate with the Father Jesus Christ the Righteous, and he is the Propitiation for our Sins, 1 John 2. 2. And if we walk in the Light as he is in the Light, the Blood of Christ cleansed us from all Sin, 1 John 1. 7.

2dly, Observe that the Legal Sacrifices serv'd only for the Purification of the Flesh, from Ceremonial Defilements, and referred to them only a Right to the Benefits of the Mosaical Covenant, viz. Life, and Prosperity in the Land of Canaan, but did not so far purify the Conference, as to procure them an admittance into the heavenly Canaan, which if they had entirely cleaned them from the Guilt, and the Defilement of Sin, they would have done; and hence the Apostle says, The Way into the Holy of Holies was not opened, whilst the first Tabernacle was standing, verse 8. See the Note there.

the Epistle to the Hebrews

C H A P. X.

(21) V. 24. Ἡμεῖς δὲ εἰς ταύτας ἀσθένεις ἦμεθεν ἑκάστῳ ἡμῶν ἔργῳ ὡς κριτικοὶ τῆς ἀδικίας. Note that Origen in his Book de Læstigia, omits the Words ταύτας, that (a) Clemens of Alexandria reads taustai, that some read instead of ἡμεῖς, and that all the Ancient Versions follow this reading; Note also, That all the Greek Fathers read εὐγενικός, which two various readings make the Greek run clear, and smooth. See Examen Millii in locum.

C H A P. XI.

(22) V. 12. Καὶ τεῦλα. [Some Manuscripts read σελήνη, but all the Greek Scholasts read τεῦλα, which being according to the Custom of the Greek Language used by Way of Amplification, and signifying idque is well rendered by our Translation, And that. V. 26. Philemon here faith, the Reproach of Moises may be called the Reproach of Christ, as being such as Christ suffer'd in the Logos Church, in which Sense we are bid to go forth to him without the Camp bearing his Reproach. Chap. 17, 18. Beware this, and the following Verse some Latin Copies insert these Words, vide magnus factus Moes occidit, in Latin, which Dr. Malle thinks genuine, tho' they are neither owned by any of the Versions nor any of the Greek Commentators.

C H A P. XII.

(24) V. 7. God dealt with us as with his Son. Here the Note of Chrysostom is this, that from these things, whereas Man usuallly concludes the One is deferred by God, the Apostle shews, that God demonstrates his fatherly Affection to them.

V. 18. εἰς τὸν Κορινθιανὸν σχίσμα, to the Mountain, that might be touched. And therefore was corporeal, and terrene, and by being touched after the Prohibition, Ex. 19, 12. would procure present Death: But you are come to the spiritual and heavenly Zion, which will certainly give Life to all that belong to it.

V. 26. After the Word, sanctified, v. 14. add. [Accordingly the Targum upon 1 Chron. xxii. 15. faith God came to the House of his Sanctuary, which is above the Heavens, where the Souls of the Just are, and hence it is evident, that the Souls of just Men, are not reduced by Death to a State of Ineffability, for can a Soul that Reason, and perceives good Things, be made perfect by perceiving nothing at all? Can a Spirit, which here enjoyed the Pleasures of a good Confidence, of a Life of Faith, and of Communion with God, and the Comforts of the Holy Ghost, be advanced to Perfection by a total Deprivation of all those Satisfactions, and Enjoyments. V. 24. After Chap. 10. 19. 20. add. ] (27) Whereas the Blood sprinkled seven Times, for their Purification under the Old Testament was sprinkled before the Veil, because the Priests could not enter with it within the Veil.

C H A P. XIII.

V. 13. Τοίνυν ἑγαρεῖτα, some quartered, with the Apostle, for beginning a Sentence with τοίνυν, which it is confessed that the first Gracians rarely do, but this faith Stephanus is not without Example, and Vigenius Notes, τοίνυν μηδέν quidem periodi ponitur, sed tamen vasa sequi, that is, it is sometimes first in Position, but is not so in Contraction. V. 18. After these Words, the Rules of (29) Righteousness, add. [The want of this, some of the Jews might suspect in the Apostle, as not being concerned for the Observation of the Law. V. 21. Ποιαν ἐν ἀνυκτὶ παρεκάμενος ποιεῖται, (30) working in you that, which is well pleasing in his sight. That God doth someway Work in us every good Work, and whatsoever is well pleasing in his Sight, can be denied by none, who understand the Scriptures, and one would think it should be as little the Subject of Dispute, whether God works these things as a Vomit or a Purge works in us by Physical, and irreligious Operations, or whether he works reasonable Creatures by offering Reasons to persuade them, and upon Men endowed with a Will, to make them willing, as all Men do by proposing Motives, and Encouragements of a prevailing Nature, to engage them to choose the Good, and refuse the Evil, of which I have said so much in the Treatise of Grace, annexed to 2 Cor. 6. 1. that I shall say nothing more at present, but that it is unaccountable how Actions should be good, unless we consent to them, or how they should be ours, unless we choose, and do them. This Text is therefore vainly urged, to prove that we are purely Passive in the Work of our Conversion, and that we neither do nor can do any thing towards it. Ifst, Because God evidently speaks this to them, who were already true Believers, and Converts to the Christian Faith, and wanted only to be made perfect in every good Work, zdly. Because he exhorts all Christians to work out their Salvation with Fear and Trembling, upon this very Account, that it is God that worketh in them both to will and to do, Philip. 2. 13. For if God do worketh in us.
us, that we do not co-operate with him, why are we commanded to work out our Salvation? For can we act, where we are purely Passive? Or can that be a Reason, why we our selves should act, that another will effectually do this very thing without us? See more to this effect in the Note on 2 Philip. 13. Note also that the Word ἁρακτικός, which begins this Verse, signifies fully to instructed, as in those Words, Luke 6. 40. The Disciple is not above his Master, ἀνακτικός ὢν τῷ τῷ, but that he is fully instructed as his Master, 1 Cor. 1. 10. ὦς ὢν ἀνακτικός, be ye perfectly instructed in the same Mind, and Judgment, Eph. 4. 12. God hath appointed Apostles, Prophets, and Evangelists, Pastors, and Teachers, ἔνεστιν ἄνακτικος ὢν τῷ τῷ, for the full Instruction of the Saints, till we all come to the Unity of the Faith, and Knowledge of the Son of God, v. 13. So the Glossa Graeco-latinum ἁρακτικός, firmus, insirnus, ἀνακτικός, constiuuisse, insirnus, and in this Sense this may be reasonably deemed a Prayer that God would fully instruct the believing Jews in every good Work requisite to be done in Obedience to his Will, and so would work in them that, which was well pleasing in his Sight, we being thus transformed by the renewing of our Mind ἐν τῷ καυματίῳ, that we may approve (and so be enclined to do) the Good, καυματίῳ, well pleasing, and perfect Will of God, Rom. 12. 2.

Additional Annotations on the Epistle of St. James.

CHAP. I.

(1) Ver. 21. O the Note there, add,] Against this Sense it is objected, that the Word thus planted in us is not properly ἄνακτικος ὢν τῷ τῷ, but ἀνακτικός, but since ἀνακτικός ὢν τῷ τῷ, in the Law planted in the Heart by God, I think not this Criticism sufficient to destroy the Sense of the Words here given, especially if we consider, that all Fruitsines, and Superficies of Naughtiness, must be first laid aside, that we may be fitted to receive with Meekness this ἄνακτικος ὢν τῷ τῷ, engraven Word, which shews it cannot import any thing, which is by Nature always in us.

CHAP. IV.

(2) V. 4. Φιλοτε τῷ ἁμιν τῷ τῷ Θεῷ θείῳ, The Friendship of this World is enntity to God.] This One mention'd here by Occurrence explains thus, ὃμως ἀνακτικός ὢν τῷ τῷ, ἐκ τοῦ Θεοῦ ἐκ τοῦ Θεοῦ, he here styles the whole sensual Life, the World, σοὶ μεταν. ἐστὶν ἄνακτικός ὢν τῷ τῷ, of sensual, καὶ καταπατήσας, as being the Mother of Corruption, and that is busy to enjoy, overlooks, and despises Divine Things: See the Text defended here Examined Millii.

CHAP. V.

(3) Ver. 11. Κρατεῖτε ἀνακχίασθαι, that is In faith Occurrence, ἀνακτικός ὢν τῷ τῷ, he condemns, and despises the Law forbidding him to condemn, and to speak evil of his Brother, and so will not be a doer of it. ἀνάκτικος ὢν τῷ τῷ, ἐκ τοῦ Θεοῦ ἐκ τοῦ Θεοῦ, for how will a Man be induced to live by that Law which he despiseth.

(4) V. 16. Νῦν ἐναπείπτας ὑπὸ τῶν τῶν ἐνακτικῶν, &c.] These Words (4) I would render thus, but now you want your selves in your boasted, all such vaunting in evil, i. e. You boast how much you will gain, and then what brave Men you will be.

V. 12. To the Note there, add,] Or else the Oaths forbidden here, may be deli- five Oaths, such as the Jews were free to make, or use, because they thought they did not bind: See Note on Matt. 5. 34. and so were free to make to purchase their Deliverance.

Additi-
Addition Annotations on the First Epistle General of St. Peter.

CHAP. I.

(1) Ver. 2. A For these Words the Elass, Matth. 24. 22. add.] So also Oecumenius interprets these Words, to the Elass, that is, τὸς αἰρετικὸς ἐκ τῶν ἄνθρωπων ἦν δυσφρονιστής, to them, that are separated from other Nations, to be his Holy, and peculiar People.

(2) V. 4. To the Note here, add.] Oecumenius hence observes, 1) That this therefore was not such a Hope as that, which was contained in the Law of Moses, ὅτι θησάμενος καταραμένης τοῦ καιροῦ αὐτοῦ, a dying Hope, which promised dying things to mortal Men, 2) say, That if this Inheritance be in Heaven μετέχοντες τοῖς θεμελίωσιν, the Opinion of the Millenniums must be Fabulous.

(3) V. 5. After Heb. 3. 14. add.] This Place therefore only proves, 1) That all who are preferred to Salvation are preferred by God, but not that all true Believers will be certainly kept. 2) That this Place proves only, that they who are thus preferred, are kept through Faith, i.e. if they hold the beginning of their Confidence firm to the End, Heb. 5. 14, for this Faith thus continued in them will render them victorious over the World, 1 John 5. 4. It will enable them to resist the Devil so effectually, that he shall fly from them, 1 Pet. 5. 9, and to quench all the fiery Darts of Satan, Eph. 6. 16, and even to suffer Death not accepting a Deliverance, that they may obtain a better Reformation; but this Place does not prove that all, who are once true Believers shall certainly continue in the Faith, and never make Shipwrack of the Faith, as did Hymenaeus, and Alexander, 1 Tim. 1. 19, never have their Faith overthrown as some had, 2 Tim. 2. 10, never draw back to perdition, as the Apostle supposest some might do, Heb. 10. 38, 39.

(4) V. 11. After the Words of which Tribes, add.] They testified of his Sufferings, faith Oecumenius, in those Words of Isaiah, be was led as a Sheep to the Slaughter.

CHAP. II.

(5) V. 7. [Δίκην ὅπου ἀπεξερήμαται ἵνα ἑκατέρας δύο ἀχρίστοσ ἐποίησίς ἐκ τούτων ἔγινεν.] See these Words vindicated against Certinus and Dr. Mills Examen Millii, as also the reading of the Text, Chap. 3. 5. 16.

CHAP. III.

V. 3. After these Words, like Whores, (6) add.] And in his third Book, and fourth Chapter, he faith, αἱ ἀγορασμέναι γυναῖκες, the Women that wear Gold, plait their Hairs, paint their Faces, have not the Image of God in the inward Man, but in Lieu of it, a fornicating, and adulterous Soul. The (3) Apostolical Constitutions also forbid Women to wear ἤματα ῥησαμένα διὰ χαλῶν, exquisite Garments, or Garments fitted to deceive, or Gold Rings upon their Fingers, διὰ τῶν ἀναμμένων ταιστίων ἡμῶν ἀγγέλων, because all these things are signs of Whoredom.

V. 19. By which be preached to the Spirits (7) in Prison.] Hence Mr. Dodsall concludes, that our Saviour after his Death, did, in the Interval betwixt that and his Resurrection, preach to the separated Souls in Hades, but to this the Reverend Bishop Pearson answers.

First, That those Words cannot prove this Affirmation, unless it were certain, that by the Word Spirit, we were to understand the Soul of Christ, whereas indeed the Spirit by which he is said to Preach, was not the Soul of Christ, but that Spirit by which he was quickened, as is evident from the Connexion of the Words thus, He was quickened by that Spirit, 8, by which he went and Preached to the Spirits in Prison, that is, by the eternal Spirit of God, who is the Author of the Resurrection.

Secondly, He adds, that the Persons to whom he Preached by the Spirit, were only such as were Disobedient in the days of Noah, while the Ark was preparing, v. 20, i.e. those who were disobedient before the Flood, as were the Antidiluvians, all that time that the long Sufferance of God waited on them, and consequently so long as God gave them time for Repentance, which was 120 years, striving then with them for that End by his Spirit in the Prophets Enoch and Noah, but adding that this Spirit could not always strive with them; In vain then, faith he, are we taught to understand St. Peter of the Promulgation of the Gospel to the Jews or Gentiles then in Hades, since the Words so evidently relate to the long Suffering of God to Men, then living in the days of Noah.
Additional Annotations on the Second Epistle General of St. Peter.

CHAP. I.


Addi-
Additional Annotations to the First General Epistle of St. John.

CHAP. I.

(1) Ver. 8. THE Blood of Christ his Son cleanseth us from all Sin.] Here note that these Words confute the Quakers, who hold that those, who are in the light, are guilty of no Sin, for were this 8o, they could be cleansed from none by the blood of Jesus; see the Text defended, Examen Millii.

CHAP. II.

(2) V. 2. If we sin we have an Advocate with the Father, and he is the Propitiation for our Sins.] Moreover this being spoken by this Apostle to his little Children, whose past Sins were already forgiven, v. 12. must relate to their future Sins, to which they might be afterwards obnoxious, and therefore must suppone them still subject to Sins of Infinit.

(3) V. 27. What need, o God, art thou so good and kindly, as for you.] So Isaiah 59. 21. and I. i.e. for me this is my Covenant, 61. 18. Vauani xala as for me. See 1 Chron. 28. 2.

CHAP. III.

(4) V. 6. Whosoever sinneth, he that is born of God, sith not of free will, neither of himself. He to know God in the Sence of this Apostle, is to know him as he is revealed by Jesus Christ, and represented to the World by him. Hence Christ faith, if you have known him, you have known the Father also, Joh. 14. 7. and denies that the Jesus knew God, because they knew not him, Joh. 8. 19. 21. 26. 3. To see God, is to see his Will, Love, and Goodness, as it is revealed by Jesus Christ, and thus Faith Christ, He that bath seen me, hath seen the Father, Chap. 12. 45. 14. 9. Because he is only known to them, to whom Jesus doth reveal him, Math. 11. 27. Luke. 10. 28. and in this Sense all that the Apostle faith in this Epistle of seeing, and knowing God is true, viz. that he who knoweth God, as he is revealed by Jesus Christ keepeth his Commandments, Chap. 2. 3. 4. He loves his Brother, Chap. 4. 7. 8.

CHAP. V.

(1) V. 12. Ex. 34. 6. out of my sight, that wicked One.] The Jews say that Cain was begot of the Seed of the Devil, this the Apostle mystically expounds, saying of Cain as our Saviour doth of the Jews in general, Job. 8. 44. that they were of their Father the Devil, who was a Murderer from the Beginning, because they did his works, being maliciously bent upon the Murder of our Lord.

(2) V. 20. Yct now, for if our Hearts condemn us, yrt mi, we are.] Some are enclined to read yrt mi, God is yet greater than our Hearts, and others to make it an Expletive, or to approve of those few Copies where it is wanting, but seeing it is retained in most Copies, and is translated by the Arabick profecte, this I believe to be the true import of it here, and to confirm this import, let it be noted, that the Hebrew Chi, which in its primary import signifies for, and is by the Septuagint rendered ef, doth also signify certè, and is by our Translation often rendered surely, or certainly. So Gen. 43. 10. for if we had not lingered, Chi LXX. epi, surely we had returned twice, Ex. 3. 12. Chi, LXX. ep, surely I will be with thee, see 5. 25. Chi, LXX. surely a bloody Husband art thou, Num. 22. 23. Chi, LXX. epi, surely I had slain thee, Judg. 6. 16. epi, surely I will be with thee, Ruth. 1. 10. surely we will return with thee, 1 Kings. 1. 13. Chi, LXX. epi, surely Solomon shall reign over me, 1 Chron. 2. 24. Chi, LXX. epi, surely the Lord hath delivered the Land into our Hands, Psal. 77. 12. Chi, LXX. ep, surely I will remember the works of old, 11. 5. Chi, LXX. surely he shall not be removed for ever, see Job. 28. 1. 1. 21. 7. 9. See Examen Millii here v. 16. and chap. 5. 10. 12.

V. 21. Πάντων κρύων θανάτου; ἄθως we have Confidence with God.] When is it, faith (a) Phile, that a Servant may use, ἄθως κρύων θανάτου; Confidence towards his Lord? Is it not then when we are fully persuaded, ἄθως to speak the truth when we are not conscious of doing any Evil against him?

(a) L. quis rerum Divin. Harc. ab initio.
Additions to the Second Epistle General of St. John.

(1) Ver. 5. *Εκκλησία Χριστού, after the Mother of all Churches, add.] But yet if this Epistle was written after the Destruction of Jerusalem, this Interpretation cannot stand.

Additional Annotations on the Epistle of St. Jude.

(1) Ver. 5. *Εκκλησία Χριστού, after the Mother of all Churches, add.] The *εκκλησία knowing the Destruction of Jerusalem, which God brought upon the Unbelieving Jews in the Wilderness as well when St. Jude writ, as before, it seemeth not so proper to say to them, as to say you knew it before, which seems to be the import of the Word ἀνατέθη, v. 3. and in these Words of Sampson, Judg. 16. 21. Εξομολογομεν ος ἀνατέθη, I will go forth as before, and Chap. 20. 31. The Benjamites began to smite them, as ος άνατεθής, ος άνατεθής, saying they slew before us, ος τον θεσμον, as before. Or 2dly, It may be rendered fully, plainly, or certainly, for τον άνατεθής faith Phavorinus, is put ουτι τον θεσμον, Bezaus, for verily and firmly, and Suidas faith it is used ουτι τον θεσμον διακρινεται for entirely and fully, and so it answers to the Hebrew דָּבָכָה, or דָּבָכָה, which signifies truly, or certainly, and is rendered by the Septuagint άνατεθή.

V. 7, 8. The Grammatical Explication of these Words seemeth to be thus. Even as, ος άνατεθής, and as Sodom and Gomorrah, and the other Cities which were like to them in Fornication, and unnatural Lusts were exemplarily punished. Ὁραῶν πολλοὶ ος οἱ άνατεθήναι, οι οἱ οὕτως δοξολογούμενοι, so likewise do these filthy Dreamers all, defiling the Flesh as they did, and as the Men of Sodom condemned the good Angels, which came to Lot's House, and spake evil of them, so do these Men condemn and blaspheme the good Angels, who are filled of δόξη, ος οὕτως δοξολογούμενοι, Epb. 1. 21. Coloss. 1. 16, and therefore shall also perish as they did, v. 11.

V. 21. After Divine Favour, add] and also that Men once in this State, may neglect to keep themselves in the love of God.
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A Defence of a Passage in the Preface to the Epistle to the Galatians.

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The Epistle to the Ephesians.

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The Epistle to the Hebrews.

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These Afterlins show that either the Commentary is large, or contains something remarkable, at least in the Opinion of the Author.
EXAMEN

Variantium Lectionum

JOHANNIS MILLII, S.T.P.

IN

Novum Testamentum.

I. Lectionum harum fundamenta incerta plane esse, & ad lectionem textus hodierni convellendam pro-
tinus inidonea.

II. Lectiones variantes quae sunt momenti alicujus, aut sensum textus mutent, paucissimas esse, atq;
in iis omnibus lectionem textus defendi posse.

III. Lectiones variantes levioris momenti, quas latius expendimus, tales esse in quibus a lectione recepta rarissime recedendum est.

IV. MILLII in hisce variantibus lectionibus col-
ligendis sæpius arte non ingenua ulsum esse, falsis citatio-
nibus abundare, & fibimet ipsi multoties contradicere.

Opera & Studio DANIELIS WHITBY, S.T.P.
& Ecclesiae Sarisburiensis Praecentoris.

Justus videtur qui primus est in causa sua, sed venit socius ejus, & in-
vestigabit eum, Prov. 18. 17.

LONDINI:

Typis GUIL. BOWYER, Impensis vero A. & J. CHURCHILL, ad In-
signe Nigri Cygni in vico dito Pater-Nofter-Row. MDCCX.
Benevolo LECTORI Præfatio.

PREFATIONIS CAPITAE:


ANDREM aliquando improbo labore pensum hoc adum quæ solvi, de quo paucæ dicenda habeo.

1. De operis totius momento.
2. De Millii Prolegomenis.
3. De iia quæ in hoc operè a me sunt praefita.

§ 1. EX ea est confitans Ecclesiae Anglicanae, & omnium Evangelicum, seu Proseptantium Sententia, S. Scripturarum Regulam persequam, satisque perseveruam continere, ex quse omnium fidei Articulis creditum nececessari, omneque morum regulæ ad salutem obivinenda requiritur, dignissimur. Hanc normam qui defrueit, aut huc salutis obivinenda minus idoneam reddid, eo ipso fidei nostræ fundamentum furbit, & propterius exuerit.

Est quanquam, id certum esse fatoe, non ista Divinam Providentiam, S. Scripturæ invi- gitatis, ut nulla in eas menda irreperere, et tamen ratione consequi exillum, cum, qui S. Scripturas pro fàbit Ecclesiæ Regulâ per omnium sæcula inimici, ita huc Regulae prosperzulles, ut fini soe obviniendo nuncup impar effet, aut inhabilis. Nec enim infinita sapientia confitio fico cadere unquam potest, nec bonitas summa, nemum justizia exigere ut vitam fluent ad eam normam, sub pozo gravissima, componentur Christiani, quasi huc officio præbeundo, ob corruptelas ei admittas, ut minus idonea.

Est tamen certum hanc fidei nostræ Regulam ab iis planè fulvissent, qui negant textum originalis adeo purum, & incorruptum ad manus nostras perveniens, ut inde fidei Articulòs, aut morum Regulas ad salutem necessariæ, certò, & explorato non dignescans.

§ 2. DELO igitur, & molestè fero tam multa me in Millii Prolegomenis invinifi, que hujus fidei normam vel planè labefacitare videantur, vel saltam aliis anfam minus speciose præbeant de ea dubitandi; aut deum Pontificiæ, aliorum, contra hanc Regulam ratuens, robur adicant, & firmamentum.

ÆTENIM ipsa variantium lectionum incrementa mole muntorum animæ suspensos reddet, itaque suppliones haud parvas injicet parum quis certè ex libris in omni commate, iuxto in omni fere conum parte variatibus, expectari posset. Depravationem illam Textus Græci, que ejus auctoritate labefacet, ex magna illa lectionem varietate, quam in exemplaribus Græci R. Stephani invinire, arguit Morinus; quantos igitur de Textu eodem triumphos agent Pontificem, cum viderint eas lectiones æ Millio, pro fæ luftra in eo operè sidante, quadruplo antiores factas, & deum apprehens, copiosà locupletás.
PRÆFATIO.

In insuper causa nostra hand parum officere existimo, quod corruptelas, interpolationes haud paucas, ab ipso Ecclesiae Christi naturam, avoq. pænè Apostolico, S. Spiritus acciditum fidenter Millius pronuntiat. De exemplari, quo ultras et Clemens Al. fe loquitur, "Hic nominabat pausum effe ex incerto notulis marginalibus, numinum ab initio fenère Collinis N. T. Solovia (μεταξύ τῶν δευτεράων) vocat Clemens neoter Str. 4, p. 90.) ad oras Codicium explicativarum scripturas apposuerant, ex bis autem, textum ad quem spectabant clarioribus facile, ferita pro arbitrio, alii arque alius instriterunt in Corpus libri, etiam generis lectiones loco, muto scriptura aut effusus, aut (quod nonnamquam) in scriptum aferuntur. Admissa vero in plura max Apographa translatum, nonpique patebatur Graduum marginales, adeoque lectionem intertranslaturn numero, factum ut posteriores libri fuerint prioribus loco in parte macluationes. Hujusmodi Solovia aliqua perpetrata in Clementiis Codicem, Proo. p. 61. Cod. 1. QUORUM hic tendunt unicum exemplo demonstrato, Hieresecis Arminianis autors qui ut privato, e. c. Christum rerum hominem fulle, acriter contendebant, affirmabant Priscis quidem omnem, ipsos Apolonius tertiae quaeligis, quod etiam ex qua, ab ipso accittere & acceptisse, docevit ad Victorii P. R. Tempora, et Zephirini autem tempora, qui Pistori sacfait, d. d. d. d. Phraet, adulteratum fuller veritatem, quibus respondet "Anonymus apud (a) Eusebium, in c. 88. v. 3999. theran v. 3999, ei mi a Gesec. et de a Gesec. hoc forte credibile videri esti ii respugnantes primi quiddem S. Scriptura, quin frustram quorumdam scripta Victorii atque superiora, necesse Ja/fini, Miltiadi, Tastos, & Clementis. Si autem S. Scriptura, pro hac Millius dicit, interpolare fulfit, scribesque, & Scholasticis tune permullum fulle pro arbitrio in corpus textus adulterarum lectiones pro genuinis admittere, Anonymi huius adversus Hareticos defensio rem adhuc dubiam rechiquiet. Paro Clemens, in loco allegato, ne verbum quidem habet de Scholias marginalibus, aut scholias ad oram librum politis, & poetae in textum admittis, sed tantum obv. mi. mi. micah /ex, i. e. qui num pro alio ponentes tentantiam Evangelicam mustabat, v. g. textus hoc verba, hii adolcet Θεος καθισματος, aliis hoc exprimitur, hii adolcet Θεος καθισμα τοι, aliis hii Θεος καθισμα τοι, hii adolcet, hoc autem ab hareticos, de quibus ibi locutur Clemens in scriptis suis, factum esse nullus dubito. Hac autem inter variantes hujusque textus lectionem scam unquam obtinuisse proferu me nem, nec vel uno testimoniis provati Millius. § 3. PRÆTEREA laudabili opera paffim in Programmae suis ostendit Millius, nihil detriti
denti S. Codices ex Hareticis corruptis acceptisse. Immo plane asferit proLe. p. 75. Cod. 1. SENTENTIAM hunc de adulterationes S. textus ab Hareaticin in praedidum dogmatum usuem falsa, merum sommi est, si unus fuerit Marcionis, ejusq. factum corruptiones excipiamus, a quibus tamem ne una quidem aliqua invocat in exemplaria Catholicorum. Quod verò hincemoluventi nobis accedit, quidve causa nostra ex eo subsindium, quod hic ab Hareaticis falsa non fuerint, quod Millius ipse ad Catholicum factit esse non tantum lubens agnojcit, sed multoties affert. Rem uno exemplo elucidato: Obiectum Marcionis Tertullianus, & Auferer Dial. contr. Marcion. p. 151. eum loco μεποτονον, i 1 Cor. 15. 47. subtrixi tua, quibus in variis lectionibus accedit Millius. At profe. p. 35. & 139, hoc e Catholicum libris, in quos ireferret, Marcionem in saeculom Catholico misceps dacit, atq. ita Catholico incursante Hareticam abolvit. Hoc exemplo prenimo audiamus quid Patres de Hareticem Biblium, facrit Codices corruptilis pronuntiant. PRÆTEREA negabant Patres Hareaticis eosdem habere Codices, eisistemve Scripturam cum Or
todoci, idq. hac potissimum ratione moti, quod in dogmatum usuem defensem scripturam verba corruptionem possidemus, quibusdam descripturus, eadem illus legere quae nos legitimis, eosdem apud Illos Prophetas Dixi, eosdem Apostolos, eosdem Evangelios effe, ad hunc medium respondenter, (b) "Quamodo eadem quod ab Authoribus quosdam modis & male fundo interpotarum, & male tradere; ac per hoc non iam edem, quia non possit postum dixi ipsa, que sunt in aliqua sua parte vitiare—Nos ergo tantam Scripturas & psalmodias, inviolatas, in
terbas habetem, que eos vol in fonte suo bibimur, vol certe de purifcone fonte pro minorisimum, pro transtibantur bariunum. Sin vero idem S. Scripturam que apud Orthodoxos receptar, & in Ecclesiis continuo lecex estent, constigfuset, quod Millius toties ingemint, si Patres S. Co
dices quarto, & quinto seculo mirum in medium interpotarum in medium attingerunt, eosq. pro
genuinis Scripturis acceptissent, eisistem ipso Scripturam que primitus Ecclesia sunt tradita, haudquam habuisset tenendum est, si demum Interpolationibus, Glossomatas, Solvitis ad margine adscriptis bis millies, ut tradit Millius, vititati estent ii, quos nos habemus, Codices, idem etiam de nobis judicium ferendum est.}

(a) Hift. Eccl. 1. 5 c. 23. (b) De Gal. Dei 1. 5 Ed. Comb. p. 151, 152.

anum orbem sparsos, et in alias linguas translatos pervaserint, nisi ex composito res ageretur. Dum enim hic Codices facr omnibus in locis continuo legendarunt, et exemplaria originalis, aut ex originalibus fideliter conscripta in mambus fidelium quornuncunque, et in Ecclesiis omnium f(ecit) consensum consenue c(um) suis e(quiparuis) hac alteri nisi ex mutua eorum conspiratione fieri potuisse. Adeo ut mibi temperare vix possim quin queu Tantum Manichaeo, de S. Scripturarum corruptelis loquenti, (i) Augustinus respondet, ea M(belo) regere. Videris id agere ut omni de medii Scripturarum aestuar autortas, et suis curis, e(quiparuis) autors sit quid in quaq Scriptura probet, quid improverit, id est, ut non autoritati Scripturarum subjiciatur ad iadem, sed sibi Scripturas ipsa subjiciat, non ut idem placeat illi aliqui, qua bo in subjimis autortas scriptum legitur, sed idem redit scriptum videtur, quia hoc illi placuit.

§ 5. Objectio. Dictam tamen alienis nos fruiter laborare cum Epigraphis, et Augustinio contendentis exemplaria S. Codicum in Ecclesiis fidelium pura, atque integri afferratae esse, si enim ipsa Origines qui ea ab Hereticis folis corrupta fuisse pronuntiatur, alibi contra non dierim aliis verider videtur ha verbo. (k) Hoc enim idem qui in Tertulianum De Praescriptione, 3.22.32, quicunque scribere diuinum scriptum, de eo quod scriptum fuerit,脱颖而出 autem scriptura, εἶναι δὲ τὰ ἱστορικά ἵνα μανεῖσθαι τὰς ὑποθέσεις τὸν ἱστορικόν, εἶναι δὲ τὰ ἱστορικά τοὺς ἱστορικούς, εἶναι δὲ τὰ καθαρὰ, διαφωτισθήναι τὰς ἱστορικά τοὺς ἱστορικούς, εἶναι δὲ τὰ καθαρὰ, διαφωτισθήναι τὰς ἱστορικά τοὺς ἱστορικούς, εἶναι δὲ τὰ καθαρὰ, διαφωτισθήναι τὰς ἱστορικά τοὺς ἱστορικούς, εἶναι δὲ τὰ καθαρὰ, διαφωτισθήναι τὰς ἱστορικά τοὺς ἱστορικούς, εἶναι δὲ τὰ καθαρὰ, διαφωτισθήναι τὰς ἱστορικά τοὺς ἱστορικούς, εἶναι δὲ τὰ καθαρὰ, διαφωτισθήναι τὰς ἱστορικά τοὺς ἱστορικούς, εἶναι δὲ τὰ καθαρὰ, διαφωτισθήναι τὰς ἱστορικά τοὺς ἱστορικούς, εἶναι δὲ τὰ καθαρὰ, διαφωτισθήναι τὰς ἱστορικά τοὺς ἱστορικούς, εἶ

Responeo Primo. Historiam ochavam in Mattiaeum in veteri translatione per Marilium editem, Graecos quia in hac Seclione de Divinis, & Chrifi interiquo occurrunt, plane respondere, in ea tamen hae ultima verba qua ex Origines Graecis citavimus, omnino pratermissa esse, ex quibus suipsicandi ratio oritur ea, quae jam in Graecis Origines occurrunt, olim in is inventa non esse, sed alio saepe esse, quae Textum addita fuisset.

Responeo Secundo. Nihil aliud habebat Origines quam suipsicandi iniquas, & minime necessarias, suffisciones, inquam, non necessarias facturum enim in eddem Historiam Origines ita ha verba intelligi poe, ut nullus suipsicione fuisse sit locus rebelum. Iniquas dico, nec enim ad exemplaria Matthaei emendatorum, aitavie hic provocat; sed primam suipsicandi hanc causam ducit ex ratione planum futuri, & inepta; nempe quod ei qui hoc precaturum, Digices proximum scilicet scilicet, fervati, non potuit Christiano dico et vis perfertris esse, vendre, quae habet, quasi qui siusfu in proximum fuisse i. e. sive diu leer, et i. e. sive in proximum fuisse, a servatorum our Deo ita non sint dicta, & quotam inserta esse.

Responeo Tertio. Ha verba suipsicandi ha verba in Matthaei exemplar inserta fuisset.}

(1) Lib. 32. c. 19. (k) Com. in Matth. p. 381.
Lectione ne verbum quidem proferrre. Id ergo tantum hic dicit Origenes quod apud Patres alios non tantum in confesso esset tarnquam indicium sinceritatis Evangelistarum in Evangelis fuis conscribendis adducitur, & prefertim a Chrysostomo (1) his verbis \textit{collauy \v{e}s \f不动产\hspace{-0.5em}v\hspace{-0.5em}ao\hspace{-0.5em}f\hspace{-0.5em}o\hspace{-0.5em}n\hspace{-0.5em}a\hspace{-0.5em}r\hspace{-0.5em}o\hspace{-0.5em}v\hspace{-0.5em}e\hspace{-0.5em}t\hspace{-0.5em}i\hspace{-0.5em}a} le\hspace{-0.5em}o\hspace{-0.5em}v\hspace{-0.5em}o\hspace{-0.5em}g\hspace{-0.5em}u\hspace{-0.5em}a\hspace{-0.5em}t\hspace{-0.5em}e}, \textit{sepe discrepantes iuvominum Evangeliste, hoc autem inquit maximum veritatis indicium esset, aliter enim rem ex composito se agisse sua\hspace{-0.5em}c\hspace{-0.5em}u\hspace{-0.5em}e\hspace{-0.5em}l\hspace{-0.5em}o\hspace{-0.5em}g\hspace{-0.5em}o\hspace{-0.5em}m\hspace{-0.5em}e\hspace{-0.5em}t\hspace{-0.5em}u\hspace{-0.5em}a\hspace{-0.5em}a\hspace{-0.5em}h\hspace{-0.5em}e}, \textit{nunc autem hoc quae videtur esse in ministrationibus discrepantia omni eis suavitate liberat.}

§ 4. Secundo, de Millii prolegomenis id certum esse judico, ubi de Lectionibus genuinis agat, ea vitio, \textit{apocrypha}, coniecturis, ab omni veritate specie abhorrentibus, nimirum fatceri; de Patrum Gracorum Scriptis, de verificacionibus alii antiquis, ibi judicium fere continuo ferre Millium non prout res exigat, aut veritas expofcat, fed prout cum veteri illa \textit{Italica} verifie quoniam ibi pro veritate norma constituit, conveniant, aut ab ea desistant; \textit{iuris, interi, soli, insignis, insignitis}, mirum in modum \textit{viri et codicibus}, fuit ubi, qui ab hac imaginaria verifici fere continuò dividirem abent, inter quos \textit{Theodoretus,} \& \textit{Occumenius}, qui editis pra alii confinetur, enumerantur; in ergo Millii de iis judicium, Proleg. p. 89. \textit{Theodoro ad manum suae recentioris calami exemplar,} \& \textit{quidem Graviter interi,} pro interolationibus, \& p. 102. \textit{interolationibus Oecumenis, quod omnium fere codicum, plurimae. Chrysosyllone,} quod in exegeticis nemo laxior, \& inquit Millius, exemplar \textit{natus est ex accuratissimis attestiis suis, genuinam Apollonius Scholastica in codicem, tum \& in loci sub in eis defectum in excessu multo, ut plurimum referens, epulis mimiram quam alii cum \textit{Italica} sua verifico hallucinatur, \& tamen potest exstantios omnes Millii laborum, nulla alia comparuisse verbo verbo \textit{Italica}, nulla unquam comparabat, ab ea quam \textit{Hieronymi} ab infintis \textit{mensibus, defensibus, additamentis,} \& confusius, \textit{Simul tene, liberavit; de ea quum Millius fere per omnium creavat, operosius egimus libro primo, cunctam tam multis Argumentis convellendo, integrum pen\textit{e prolegomenis} opus disminuit.}

In etiam in Millii prolegomenis adversandum est, nempe male illum colligere ex quo \textit{Epiphanius, Basilieus, alio, Patres interdum loquentur \textit{a} diplopia \textit{a} diplopia, tua diplopia, \textit{et} diplopia, (m) eos exemplaribus diversos usus suos verifico, \& subinde unius, subinde alterius textum, prout ferreat animus, iurapode. Quis enim exemplaribus iis uteretur, quae ipse minus correca, aut accurata pronounciat, cum e ad manus effet emendatoria? Id forte fieri potuisse ab \textit{Origene templete retorico,} ut inter Latinos ab \textit{Hieronymo} facta esse aliquando contra Adversarium pugnante, ex ejus operibus, \& veris liuet, alii hoc factum esse nego. Nec unquam de eis exemplaribus verba faciant Patres Graeci, nisi ubi de Lectione veri controverbia oritur, aut inter se variant exemplaria, ex eorum igitur verbis id tantum confutat, quod docriorum notum est, habuice eos ad tempora Temstiliani, exemplaria primaeve Apollonii manibus exarata, \textit{et} templete \textit{Orogenis,} \& \textit{Eusébi} exemplaria accurata, ad que, cum opus effet, provocare folebant, certae, media ex quibus emendatoria a non correca, accurata ab inaccuratia, ab interolationis Genuina diligentem potuerunt, quidem omnium non ad confirmanda, fed potius ad refutanda Millii prolegomena multum valeant.

Est insuper illud ex ipso Millio in prolegomenis, p. 32. Col. 1. imprimit observandum "inter Codices Ecclesiasticos, \& privatorum hominum hoc fere interius, quod iti, prout a librariis saltem exorzant, emaculati, notulii marginalibus libris, fere integra in Ecclesiaram tabularius remanerint, bi vero ab ipsis, in quorum Gratiam fuerat conscripti statim fieri inter lineas, aut ad marginem, Glossis, Scholosis, fuerint confers, maximopert, in id incumbentes S. literarum studiosis ut textum S. quem apud se habebant, explicationem, suifac, usibus magis indiciis \& magis idoneum redderent. Ex quibus duo duco porifinata.

Primo, ex codibus vetustissimis occidentals Ecclesiae, \& prefertim Cant. Cap. Ger. parum subfuditi ad Lectionem genuinam dignoscendam expectari possit; eii enim, monente Simonio, oculari teles, eijunodi Scholisiis, Glossis, \& emendationibus nunc eadem manu, quae libri ipi, nunc alii conscriptis umidig, referunt sunt, cum enim a fribis originalis textus plane initio conscripti essent, aliorum manu, qui Græcæ sciebant, aut exemplaria Latina propinu, \& accuratissim inperexerant, nunc ocularis, nunc ferueren emendati.

Secundo, id ferius animadvertemus et malo ad Milloe haec, quod privatorum tantum libros refpiucent, applicari ad codices Graecorum Patrum, in quorum Ecclesiis, fatente Millio, libris emaculati, integri, \& a Scholisiis fere liberi remanerint. Et praecipue ad Codices Episcoporum Orientalium, quibus tam ante, quod potest \textit{Orogenis,} \textit{Pamphili,} \& \textit{Eusébi} diligentem, exemplaria diplopia defensiffe nemo sibi existimavit; is enim (n) \textit{Eusébiis,} \textit{Orogenis,} \textit{Pamphili,} \textit{Annoni,} \& aliorum Codicum lectioniumrum usuram cum nactus esset, \textit{inde quinquearginta Volumina novi Federici, ad Constantinum M. tranfsiniit fit,} Ecclesiis Constantinopolis \& alibi agentibus ideovo mittenda, quod earum ulum Ecclesi..."
PRÆFATIO.

"siis maximè necessarium esse intelligebat, quæc. idice et Antiquarum custos, &
ex ætate scribendi patrimoniis, describì fuit. Alexandria etiam in Ecclesia, S. literarum
ede nobilitata, non detulisse lectionis exemplaria agnoicit Millius, Pro. p. 71. unde
Abbanus Confessarius Aug. literis rogatus, tranumifici ipsi eccl. ? Seuor gregem, S. Scrip-
turnarum volumina. Idem (o) Eufibus nos docet plurimos fuifie Apollonium Succesores qui
post eorum obitum Salutarii Regni coelestis feminae spargunt, eum Æneas et Iasius &
ex ætatem, per universos terrarum orientes, menneg. Evangelistarum obibant iis qui fidei sermento
nonum auterissent, & qui precipue hoc in aitio habituerant ? Seuor cryptotheum
(urlurum gregem, d. n. Evangeliorum Scripturæ tradere, que, si quis animo excederit ci
cuìtum patimà verificifiable profesibus hos omnes Ecclesie Antitates libris interposat, Scholisii,
& marginalibus notis vitialis. S. Scriptura textum poletis tradidée, aut omnia exempla-
ria faciunt illius in quod floebatur, utur id Millius habet, pronuntiat, interposita & vitiosa
fuicie. Nunc enim ille tam alpere jurandus par eft quibus in praeposul exempla
secutis adire, & quibus nec ingeniun definit textum ab his Glossamatis & Scholiosis
marginalibus differendi, nec erga S. Scripturas e reverentia quæ ipsos ad sitam difcre-
tionem faciendam edello moveret.

RESPECTIAMS tibiis illos, quibus S. Scripturas adorabat primorum faculorum
Patres, ab ipsis etenim bibere, ab ipsis defici, vobis divina, buis gregem, etsi sodalici,
faciunt discendere. An ergo patrentur manus labor faciles, five tenebrae divinae hac
Dei eloquia interpositionum falsa corrumpère, & deprevar ? certum est apud nos, inquit
(p) Jusbus, hab nos Scripturas divinarum esse, unde a temporum Prophecatum, etsi gregem
erit, etsi magis, etsi non, nemo ausus est etsi addere quidam, aut detrahere: cum
ergo eadem fuerit Christianus erga Scripturas S. reverentia, nonne jure metuo expectandum
neque hujusmodi, in Novi Federis norma, & regula con-
tingenter. Expendamus denique, quanto studio providere, ne eorum scripta vel à librariis
elegnitias transcibentur, vel ab aliis mutarentur. Prifico enim illos, & sanctissimos
Ecclesie antitates tantaum pulcherrimum exactitium in his rebus diligentissimum exemplum
poletis proposent (q) Eufibus, dicit primo Iuvenis adversus eos qui & hie & Eusia
feci, ac eadem Ecclesia iegem adulatorunt, varias Epistolàs conscripsisse. Secundo in finem Libri
fui de Octonario, five Valentinianorum Ozygade, hanc eum chauffiam adjecisse; etsi quon-
que ut romani scriptores nobis hanc librum, per Domum no-
striu fejusfum Christianus, ut conferat quod transcibere, & diligenter illud emendet ad exempla-
net. Nunc enim ille adierat adiurationem hanc familiam quod de illis, & presumebat illud infra
qui autem tantam diligentiam adducerent in scriptis falsus integritas conferrent in librarii-
aginillation, & aliorum quomucumque, corruptelas, & depravationibus, eos de S. & Sco-
tiens Scripturar in eadem integritate sanctæ Ecclesie referuam non minus falsificis
fuicie meritum exsuetamore.

§. 7. NOSTRA quod attinet, in primo Libro factis monstrasse me puto harum lectione
uniurium variatim fundamenta incerta esse, & penitus inondoex quibus, hodierni Codices
in dubium vencntur: Ne tamèn me Lector hic nimium præstitisse exsuetinat, aut media
omnia futuillife ex quibus de lectione genuina certum, vel saltem idoneum in quo acqui-
efactum jurandum, ferat : Dico,

PRIMO, Id certum, & extra dubium esse videatur, ubi Patres in his rebus versati va-
ratio lectionem Textus pronuntiant, variamente ibi lectionem ante eorum temporas obtinuissent,
de quibus non alter judicium fieri potest, ubi in neutem partem aliquid pronuntiant, quam
prius priorum Patrum lectione, veriusbusus ante conspectus, aut Textus ipsius circumstantiae.
Ex. Gr. dicit Origenes (r) quodam Hebr. 2. 9. legisse non prout Textus habet jugei igitur, fed
yegi, lectionem tamèn hodiernam hic præsentem esse non tantum ex eo confitit
que veriusbus omnes, & Patrum praemati, cum ea contentiunt, fed quod de Gratia Dei in eo
manifesta quod filium suum dilectum morti pro nobis tradidit S. Scriptura passim loquant,
de Christo fote Deo, five fopeta quasi Deisast, patiante, profusas nihil.

SECONDO, Ubi Patrum malis, male refrangente, cum veriusbusus Antiquis, & codicum
MANUSCRITIORUM parte, in quibus Lectionis conspectus, cum Lectionis nonum generalmente
pronuntient, hic enim locus obminent illud Textu secan quod adeum omnes usum inventurus, non
sì ostensum, fed traditum cum vero in diversa abet, ec lection, ceteris paribus, verius-
minor confenda cæ, quæ potiori Autoritates innaturat.

TERTIO, IN EPISTOLIS inquas extant quantus Græa Scologia, cum toto veriusbusus
bus antiqui, ubi Græa Scologia cum veriusbusus universiln in una lectione consperrant, id
vere Lectionis indicium exstitisse minime respondeant, hinc Millium in eo potitatione cul-
pandium existitmo quod sexuncies, (ut in variarum eujdem Lectionum diligentis examinè
probationem dedimus) aut hicse omnis, aut fere omnibus, unius Iatrical, Ethipiose, aut Cap-
tica veriusbusus grata, in vera Lectione aùgandia, deviaster.
PRÆFATIO.

QUARTO, Ex leâgio qua sensum integrum reliquit, ceteris paribus, ei praerenda est qua sensum maximum & imperfæctum exhibebat, cumque interrumpit; alius multo magis quam sensum penitus corrupisse: Nec enim concedendum est in scriptis Socræi vivorum vel sensum profusâ defuïisse, vel verba quibus integrum eum exhiberent: Exciïendi sunt hinc defectus ex idiomate linguae profusâ, ut descendebat in domum finam & inamœnasceat, evâque, Lec 18. 14. atque ex contextu facile suppleendi, ut 2 Thess. 2. 7. mira ad narrationem, dicas sup. add. hoc ex mea quærim. His adde.

QUINTO, Regulam Wætoni tertiam; viz. Leâgio qua, ceteris paribus, sensum fundit clariorum, & cum antecedentibus, & consequentibus, & S. Scriptura analogia magis congruentem, contraria praerenda est. Antecedentium enim, & consequentium conferendos, & locorum similitudinem collatio ad veram lectionem erudendum plurimum conductum. Exemplis paucis hanc Regulam elucidabo. Contendit Millius his verbis, & S. Spiritus in sensum (sine), Hab. 10. 38. addendum esse, quod poterit ex sensu, sic enim textum hunc Patres quidam alipavant, sic 70 Interpretes legunt, Hab. 2. 4. Obstat tamen præter Gregorium Scholiorum omnium cum textus confœnentum, id quod hunc locum idem Apostolus, Rom. 1. 17. Gal. 3. 11. eodem profusâ modo allegavit. Contendit aliter idem Millius, Gal. 2. 2. in his verbis, & ostendit, quod in sensu aliqua vel utrumque, 71 utrumque tollendum esse, in annotatis ibi ad Millium id perperam dicitum esse probatum, ex antecedentibus, & consequentibus, & integro Apostolo.

Ex operis hujus secundo libro editât Priimus Lector, id quod Caput rei eft, textum N. Fedorius falvum, & fatis intelligens in nos perveniens, nec potuisse Millium in opere triginta annorum labore atfudio, industria fomma, artem, non exiguit, & lepere non ingenuum, verfatum, varia licet lectiones huius martis, & aliorum ad minuculos unà & unuas, eufenum adversatas commoverat, nec dum labefacere.

Secundo, Varias lectiones quæ morum regulam, aut fidei articulum vel unicum refigurant, vix ullas esse; qua sensum verborum in re momenti aliusque mutare, paucissima, Hoc ulterum factur Millius propl. p. 142. col. 2. his verbis. "In bis Codicis omnes conueniunt, & fi forte locus aliusquis qui sequenti momenti esse videtur, unum, alterum, seu eum quam plurimum codices exciderit (id quod non nisi in uno loco factum est, quod videtur, nemo 1 Joh. 5. 7.), idem tamquam quod sensum alibi inculcatus occurrit, ut prindem nequitiam indet periclitaret Christiana varietas. In hoc nobiscum conveniet Pontificiorum Critici probatilitum. Ita (a) Dupinium, eft varius lectiones bant pacus ex editione N. Fedorius Oxoniensis ritum omis pacem, ait autem omnes parvi inun momenti esse, & ex parte postera vel librarum visit, vel minutissima vehementia. Idem agnoscevit Simoniuss infrar citandus; sed telifonimini, non in praeedito, unicatur alius loco omnia ab obsis diligenter collecta, percurrant exempla omnium insigniorum S. Scriptura locorum, ut Morino recit, vel perperam adducta, ex oculart inspectio inventit ea nec morum regulam ullam, vel fidei articulum usitat refigerere, nec dum labefacere.

TERTIO, Ex nostra variantium lectionum ulteriori difcussione in capitibus ejusdem libri sequentibus, liquidum confitit, nec in minimisbris ibi, & posse frivolis, deinde nobis, potissima faltam ex parte, telifonia, quibus hodierni textis lectio stabilitur, quod etiam ultra confitit ex diligenti examine locorum fer verum omnium, quos ex Vulgata, seu potius Italicâ versionis autoritate, pro geninis nobis obtrudit Millius. Id enim in his omnibus vel gratis, alius ex alius numero conjectura, dictum esse, & contra genem tefnium molem probavius, vel ipso Millio tefta, contra omnem MSS. Codicis, & exserorum fidem, quod nihil fortius dixit potius ad fideem fìtum lectionum minuendum.

De tertio libro id tum dico, brevem esse, at forte, Epologi saltem & appendicem gratia, non conterendum.
Q U A M propopitam fibi in magnô suo opere rationem habuit Cl. Millius, eam nemo fatus laudare potuit: in animum enim num induit Novum T€hamentum pristini fœ relictâre integrâtum, fidam ex Criticorum arte exhibendo Regularum qua ab emuncto visis hominibus inter varias lectiones vera à falsa differenterunt, atq; ex hac statuit genuinum firmare lectionem in locis circiter mile, Bernardi sui judicio, la- fam, & interpotatum, atq; Aethis loco passo, caterfìq. Religionis nostra bofibus cancillandi occafionem praedicta, cum e lectionibus ipsis variantibus, ex quibus omnìa in libris nostri inebr a ejs arguit, egregii habilium ueluti S. Codiicis Textum. Quod quidem munus in se subcepit fì feliciter abolvi siter, nulli dubium eft quin ille Theologorum commodis egregii inferuerit, operemq; nobis Eccles. Christianna longe gratissam, atq; utiliissam.

§ 1. Q U A N A M autem eruditis vir, cujus morcem, ut spero, gloriosâ immortal- tâs confertat, ut de Ecclesiâe optime fit meri- tus, dum locos confirmâtis inter se compararet, (quos si poepoës impians, ex iis fruchtum haud parvum recipies,) dum ex Patrum scriptis doeimos flores decerpis, & alque quotis dum textum annotatis illustrâre consatus fuit, tametf genuinum lectionem egregii firmât omnibus fert in locis in quibus So- cianian, Erasimius, Grotius senum orthodoxum labefcérat maxime opere nifi sunt, tametf etiam ad autentitatem S. Codiicis fabricam permagnam ponens atuletis, nec in hac parte operis sui peccât unquam, nifi quod inscriptionem Epifolos ad Ephesios im- mernit repudiarit, quod tamem ad subception operis confilium attinet, á fìcopo suo plurimum aberrâtis viis ef. Tamum enim abefit ut fidam Regularum conficuerit, unde genu- ina lection, á fperia digno cererit, ut in ple- rifu incertores nos plane reliquint, ímò tamum abefit ut Aethis silenium impofuerit, ut lectionem varietatem magnâ cumulo an- gens, & á fflipio diffidens, more hominum confecutam modò hic modo illuc ductent- im, hoftibus Religionis noftra novae, mini- ftrâri arma, Pontificiâs simul novam an- fam dederit obiciendi, nihil nos certi de S. Codice habère poiffe, nifi ex T€hamento Ecle- fie, quod tamem aliis in cautis requaum, & asperumaur.

§ 2. G R A V E quidem opus in me autē recepi quam aut de magnitudine rei, aut de grandi appetitio, & prolegomenis, Autoris ipfius magis quam textus menda corrigenti- bus, aliquid poftem culpici. Pollicebar enim olim, parum causut, expectatifimum illud opus editum, modo effet me in vivis agente, eo confilio expenfurum me effe, ut multitud variârum leccionem ad compen- diolum, fì speri poftet, redigeretur. Jam vero annos septuaginta natus, acie etiam ochorum obtufoe factâ, totem manüile videar. At cùm promifi meo nihil fìt mi- hi favcius, aut antiquius, impedimentis hisce omnibus sùfìq; deq; habitis, improbo labore libellum tandem confeci, quì Deo glo- riam, commodum Ecclesie. S. textui plus roboribus exhibebit, benévoliis, licitoris exspectioni- tioni, ut spero, fatisfaciat.
Prolegomenis, & Appendice multum discrepat. Millenni a collectaneis quae textui subjunctum, solum fuit eripulitum pugnat, & solum modum non cohaerenti inter se dicit, sed maxime digressa, atq. contraria. Ita, si inter vivos numeraretur, ipfi forsan non ingratum foret, quod viderit se a seipso vindicatum, sanning, maturum judicium sibi ejusdem cogitationibus anteponi. Quod si falsus aut male allegatorum locorum reum fieri graviter, molefeq. ferret, ego etiam ad illa (a) waeguagula referenda invitilimum accepi. Cun vero ingenius opus suscepuisset, quod non nisi junctis, ut ait, plurimum laboribus confici potuit, facile credam non injusta integritatem, sed accuratam aliis diligentiam defuisse.

3. De inuititu mei ratione sciat lector me in libro primo illius veligitis acriter inquit: Cun enim ingenti hunc cumulum coaecevat aggregando lectiones variantes partem Patrum Graecorum veriominq. Orientalium, aliqumq. vetustate insignium, ex quibus, inquit, elucenat Graca primum vocum Codicum est quibus effluxerunt, partim versionis Italicae, & Patrum Latinorum, qui Italicae in scriptis suis, ut ait, adhibit, partim quod MSS. magne & venerande antiquitatis, sub iifiem capiibus quam parum ei profuit impensus labor indicavi, indicamus innumerabilium textus corrigendi caustam fuisset, nisi cum ad unum omnia, vel saltem major pars eorum inter se conveniunt, quod non ultra viginti locis, idq. levisior momenti, unamquam accidit. Cun ergo totius operis Milliani hoc fit fundamentum, primus liber in eo labefaciando totus veritati.

In chartis suis validi laboriosis tantam rerum sylvis conuenit Milliius, quantam nec enumerare velim, nec de singulis judicium ferre, si vel sem, poltem, sagittatim enim cunca per eique, & alis molefum, & mihi ad minus nostrum obsebendum haud effet necedarium. Licit etsi in qui variis lectiones molis permagna fuerint, sunt tamen dimidia ex parte eo nomine protinus insignes, ex reliquis earum paucis recepta lectione sensum affixunt, mutuantve. In his tamen levisior momenti expendendis haud parum laboravi. Et ubi textum interpolatum esse Millius contendit, aut waeguagula incutat, judiciumum meum interpom, textumq. pro modulo meo, vindicavi. Ordinis autem gratia has quas appellat varias lectiones ad tria genera reduxit.

Iterum, Sunt ergo multa quae inter variantes lectiones locum tenent, & tamen in numero earum sunt minime reputanda, nam ut praternam & qua de iniqua defecit; fine MSSorum in graeco, aut latina lingua, scriptum.

Primo non ille variante lectiones merito digerire fit, quae ex officiarum, inuaria, in- scitia, aut ignorantia scriptoris, aut librarum ceterum in libris. Eadem enim opera quae in Bibliis Anglicanis menda occurrise typographica, pro varis lectionibus habebantur: vix tamen caput occursit in quod non alicubi huys generis reperias.

Secundum, Neq. ille inter variantes lectiones recenisse edisset quae ex MSS. Cod. feri omnibus, & antiquis versionibus, pleno omnium patrum conuenient difsentient, & discrepant: Haec enim si admiserit, quamul ulitii reiujcendae forent? Sexcentis autem in locis lectionem quaedam ex fide folius Italicus, Coptice, Ethipicam, &c. genuinae esse afferit, contra omnium Codicum, aut feri omnium foliwm, contra versiones omnes, reclamationibus etiam illos Patribus qui locum illum adrogaverunt ad alium omnibus. Vide Proleg., p. 42, ad 48.

Tertio, Multo minus pro varis lectionibus habenda sunt quae adulterinis Evangelis, aut Hareticum praediti ortum fimum, debent; quanta autem proferit ille ex Evangelio Nazaraeum, aut Ebonitarum iayum frequenter nos monent, hunc, vel illum verificum ab his, aut illis Hareticis repudiatum (b) fuisset! Longa Epiphanii narratio de locis a Marcione corrupta spatium huic operi inferita ess, ut moles in immenium cresceveret. Et demum in Prolegomenis circiter viginti ex depravatis illis Archeytpum ipsum fideliter exhibitisse, acriter contendit. p. 36. col. 1.

Est Quinto valde incongruum Patrum glosemat, aut interpretamenta pro varis lectionibus exhibere; eadem enim de causa Patrum scrinia compilati potuit, centes tamen immo bis centes illi in confesso ef hoc vel illud quod ad recepta lectione variat, natum fuisset ex interpretamento, ex glosemate, atq. ex altera parte sublatum fuisset alicubi quod offerendit.

Quinto, Tollandia sunt deniq. errata ipsius Authoris, cujae generis copiam non minima annotata exhibet, atq. ita acer- vo multum decrescente, onereq. sublevato ad reliqua progrederi.

Secundo, Ex varis lectionibus occurrunt quaedam majoris momenti & ponderis, utpote quod aut semnum verborum adeo mutent ut textum verum alium exhibitent, aut que doctrinae morum normae, vivendi reficiant, aut quze ad veritatem confirmamandam, nodofve expediendos felicius inferant.

B 2

(a) Proleg. p. 154. col. 1.
(b) Her. 42.
viant, has autem modicas, (Deo sint gratiae) & paucas, exspecti diligentia, atq; in textu corroborando, & diluendo que contra adducantur, enitor sedulo, atq; hoc penium abfolvo in Libri secundi Capite primo.

Superiunt adhuc variantes lectiones inmixx quidem authoritati Patrum quoniam, aut versionum, aut MSSorum Cod. venerande Antiquitatise. Sicut tamen textus significatione aut non omnino, aut leviter saltinem immutat, iis textus ipsi pari authentice, atq; exemplarium copias plerumq; nititut. Quoniam autem hujus generis penes innumer; sunt, partitionem quandam earum feci.

Primo, Quae in quatuor Evangelia, atq; Actis Apostolorum continentur, illas in quinque species divisas, in Capite secundo Libri secundi edidisse.

Secundo, Quae ad Epistolam spectant eas pariter eundem in modum ad rationem revocae Capite insequenti.

Tertio, Inania, & levia, que numerum plane superant, ad capita quaedam reduxi, ad singula eorum digitum libro tertio intendens, & specimen aliquae exhibens, ex quo studiosus Lector de reliquis conceputam faciat. Porro, in hujus Libri & Operis totius Epilogo, id paulo diligentius curavi, ut Pontificia, aliaq; Religionis nostrae hostibus solide respondeamus. Nempe ipsis qui obiciunt quod variantes tot lectiones textum suspechum reddant, aut saltinem in dubium adducere videantur, ideoq; quod sacra Bibliam nullo modo sufragere valeant, ut nos in ipsis omnibus quae ad salutem credita, faciatis, necessaria sunt erudiant.

EXAMEN
EXAMEN
Variantium Lectionum
JOHANNIS MILLII, S.T.P.
IN
Novum Testamentum.

CAPITIS PRIMI
LIBRI PRIMI
ARGUMENTUM.


CAPUT PRIMUM.
SÉCTIO PRIMA.

Ut de his variis lectionibus reëtius judicemus opera prætium duxi in eam fontes inquirere, atq utrum firmum exhibente lectionis variantis fundamentum feculab investigare, quod qui dem praetare conabor, Milliæm et videra sequendo per omnia illa capita ex quibus hab lectiones se collegisse profitteretur. Dico igitur primò sacros Patres apud Scripturam S. alia legisse olim verba, quam quæ nos jam legimus, aut exemplaribus usos fuisse diversis ab ipsis quibus nos jam utimur, male collegi ex eo quod è Novo Testamento patrim testimonia citant, editis noftris parum congruentia. Etf enim Criticorum omnium, & speciatis P. Simonii (a) judicium, citationibus Patrum, rarò fidelicet accuratiss, non temerè credendum esse, nec ad eam fidem Graeca exemplaria corrigenda, boc enim (inquit Simonius) sub magna S. Scriptura detinendo fieri non posse. Gratias etiam vir magni judicii, & emundæ naris, idem verè, & liberè pronunciavit. Votore, inquit, Scriptores fæpe utuntur Testamentis ex Scriptura, sed ulla ut appartat Codicem ab illis non impingit. Quare non est quod eo nomine suspicat nobis si recepta lection. “Non rarò patriarchis usitatam, inquit Heinricus, (prolegomenis in exercitacionis S.) ut intenti rett, & usus, sensum potius, quam verba, fæcissent, neque rarò prætermittunt aliquid, vel ad

Idemque de Graecia Irnæi hac dicit
Millinis proleg. pag. quadragefix: col. 2.
Ex maximis ex partit interdiciis, & in eis
quia supetistun diphysen, alias, quibus ea
debussem, baut item citatus loca N. Tert.
ad textum Irenæum, sed nonnumquam ad
Codices suis postiores, feu item ex memoria,
unde scriptur nibi erit ex iis de Codice Irenæi
colligii poie. De Latiniis Terrutiiis hac
Millinis pronunciat, ibid. p. 49, in eo citate
sunt S. Codices loca neglegentibus, ex
memoria, constructe, ad feodium, baut fines
consequentia aliqua manet. E m in verbis suis
lectionibus sapienter muta, loci & illa a Patribus
ex memoria recitata esse.

Unum adhuc refutat quod Patrum talium
Homilies, concionese eo minus idoneas red-
dixit quibus recepita S. Textus lectio solli-
citetur, nempe conflata ad tempore Origenis
Homilies eorum, conciones, & Sermones habitos
uisse dixisse autem, five ex tempore,
equidem excepisse notarios, qui arte quaedam,
& celeritate scribendi non verba folium insig-
noria, sed integras periodos exhibuerunt. Hic
igitur errandi duplica causa, primò etiam
cum in extemoreis hiece declamatione
bus exemplaria ipsa implique nequitiam pos-
tuerunt patres, per frequens necessarii fuit
lapus eorum memoriam. Secundò haec in hoc
Patres rarissi errante, quid tamen vero simili-
bus est, quan in tot minutis Patrum verba
exceindis crebri lapos suisse notarios?
Atqù, his dubios causis, ut concipere licet,
deberut magnis variissimis itarum le-
ditionum, quas Millinis inducris singulares, nec
fine artificio quodam, coacervavit.

**Examen Variantium Lectionum.** Lib. I.
Cap. I. Sect. II. D. MILLI., &c.


CYPRIUS Hierol. sic loquentem introduxit Paulum, per ait, ita de eis quae sunt in cælo, &c. est atque facta, &c. additur, hoc autem non itaque (Thesae) omne, sed in multis, &c.

PRODIT fassilime in scena Epiphani, ut lectionis non tamen variae, sed genuine sist inter idem, quam ad annocationibus, sed ex prolegomenis p. 75. col. 2. & p. 76. col. 1. 2. apparat.) Faterur tamen ipse Millinis ibidem ab Epiphania plerumque, neglegintius, & ad hanc allegata esse C. Codex Teutonum, quorum falla, & vera inter se numerum non disinguintur, v. g. in Anchoreto hoc deprimit, p. 26. et Joh. 12. 33. quia 

De Origens in Scripturis citandis licentia, aliquid supra diximos, locum in praedentia Sectione notatis. Secundum nullo negat et addere polluit. Sed ne in eas proferentes nisimus hanc, paucum ex immemoria deponent, u. g. pro o i Sino in aut hine, Luc. 2. 45. V. et in Exod. ed. Hayet. T. 1. p. 22. legi, id est, Com. in Matth. p. 463. legi, id est, Com. apud Lucas, c. 14. 29. 28. 29. sic reprimant, ut in d d b lecturam necnon eadem, quae hie (et aliqua) Sinum d, &c. etiam, id est, d ad e, &c. inter, id est, m caddant, &c. quod sit, &c. m caddant, &c. quod sit, &c. ubi fensum Christi reninis, in verbis plurima mutat, haec tamen sic introducit 

14.
Sectio Tertia

Si fangea enumeratio velim quae Textui de suo adiuvant Patres Graeci, in molem immemfam cicereret oratio: Ut ignar panae de multis attingam.

Print hoc in genere Clement. Alexandrinum centes ad minimam pecuniam, nec enim fides adhibenda erat Millii dicentis raro ipsum quinque receritare. Fuitrur enim verbis allegorit quod re ipsa fallat augurant, Ex Gr. protract. p. 3. Tit. 3. 2. sic recitavit, _ubi uero morte_ non quod _ubi_ bis ibi legert, sed vocem Rhetorum more ingeniatus. Pedag. L. 1. c. 4. p. 84. Luc. 20. 34. sic exhibet et _ubi_ dicebat vocem Philo (sic _c hortum_).

Cap. I. Sect. III. D. MILLII, &c.
Cyrillus Hierofol. citatis i Cor. 12. 28. post quin...
Sectio Quarta.

Multa verba sepè & periodos omitunt Patres, ut saltem contrahant, sociamartibus suis exemplaribus, ex eo quod forsan quinuam illa locis superfluis videbantur (hicut Millis centes in ore est) vel nihil ad rem fascere, vel quod poëta efficiat in parentibus, vel quod sit in eadem reposita periodus, vel propter aliam quoadmodum causam. V.g.


Preteneret etiam omittuntur verba in que parente est. Act. 11. 13. ab Ioh. 3. 21. ὡς ἐκείνος, & ab Ioh. 3. 20. p. 226. ab Tertulli. l. 3. contr. Marcion. c. 8. & Hilaris P. omittuntur. Quamquam ergo anocat hsec verba versiones, Graecie Scholastice ad unum omnes, utpote ἑλλαζώνεις, si Millium tamen audias, Prol. 47. col. 2. commentariis est ex v. 1. & p. 81. col. 1. vox explicatoria de marginis est mixta cum Iralica Geminii.

Nihil etiam apud Patres usitatis quan in citandis Scripturis, quae præcensis aut præfationis loco habentur, prætermittere. Ita Origens, τοὺς στόχους, p. 87, 88. omittit δικαίως, & p. 53. incipiens ab καὶ ἔκαλεν, & v. 35. ἐκαλομην ἐκ τοι, ἐκ τοι, abque 2. ἀστικὴ ἐκ τοι, & Chrysophos Ed. Mor. To. 1. p. 756. in unum confidunt, Col. 4. 4. Eph. 6. 20. quod tamen in utraque epifol a est, ut dixit δικαίως, neglegit.

Hoc etiam crebrò commentarii in clausula periodi, ubi patres decurrent, & amputans verba que ad rem fiam minimæ pertinent. V.g. Cyrilis Alex. Theof. p. 153. ut probaret secundam in Sancta Trinitate perfunam serm creaturam non surisse, citat Eph. 2. 10. δικαίως ἐκ ταύτα ἐκποιήσατε καὶ ἔχετε, abquibus ἀστικὴ ἐκ τοι, utpote ad argumentum nihil facientius. Et p. 169. filium non esse creaturam probat ex 1 Cor. 8. 6. ὡς μοι ἐκ τοι ἔχετε καὶ ἔκαλεν prætermittens, τιμίως ἐκ τοι, utpote in pro-

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Demum, contingit nonnullam, ipsa Patribus id indicantur, quod paulum inter eos dedita opera omissent verba aliqua ex vano timore, ne fane doctrice obesse, aut Heretic pravasti patriciari videantur, sic quoniam quidam fidentem, fletum, cum singultu, Chrifti perone habet bene conve- nile, & tamen evifule eum, cum videret Hierofolyma legitimus, Luc. 19, 41. & post mortem Latari, Joh. 11, 35. hac loca, in- quiuit Gratian, male olim follicitata ab ipsis qui Christum nobis Stoicum effinger e voluerunt. Sit autem hoc incertum, utque quid fidei unius Epiphanii immittat, cujus verba in a- lium fenium trahit Gratinus, & post illum Millius, quem eger, me judice, ferunt. Cer- to tamen certius est totum illud, Luc. 22, 24. 34. ab orthodoxis quibusdam omittunt minus, mutuentibus ne in malam illud partem Hereticus interpretantur, aut quia puellae videbatur animi in tanta fulisse aggigna Christum formidine mortis; ut judaeus eum effixer factum Guttam sanguinis. Hinc Hieronymus, l. 2. adv. Pelandian, F. 103. lit. F. hac habent, "in qui-
[Text content not legible due to image quality]
Examen Variantium Lexitionum

P. 404. legit Jacob. i. 17. "ωὰν ὀψίμη ἀγαθόν, ἢ ὥσα πολλιά ἀκούων καθ' ἐν γυμνο-

μένον, sed de recta side, p. 76. Gaph. in Gen. p. 205. Com. in Amos p. 315. cum editis


et τελευταία καὶ ὀλίγα μὲ τὰ πρῶτα βλέπων, sed receptam lexi-


legit μὲ τὸν μήνα, 1 Cor. 12. 21. sed p. 692.

ἐκ μέρους. Quodsit Christi ad Divitem, Matth.

19. 17. fìc aliisque. Theof. p. 310. sed μέ-

τοι τῆς ἀληθείας, sed p. 346. τι μὲ κάποιαν ἀ-


δὲ ὑπὸ τὸν αἵματον αὐγοῦν, ut jam in impeditis,

sed p. 145. habet ὑπὸ τὸν αἵματον, sicut

plerique Veterum.

Sectio Sexta.

Obtinuit etiam nos iste inter primaevo

Pastor ut plurimas S. Scriptura portiuncula-

es, ut ut diversas temporibus, diversa de carnis,

& ad diversas Evangelistae memora-

tam, quum ad Chrifti finim imperfecta congrue-

repperit, idque iis us verbis quod post nulli

apud N. Teft. subvenit. V. g.

Clementis Rom. Ep. 1. ad Cor. § 48. hanc

habent. Συγκαννάμεινον Βερολίων Φεμον

νομισάτω, ἐπὶ τὰ καὶ τὴν ἀνέκδοτον ἔκθεσιν, καθὼ-

τι πισταὶ ἐμὲ τῇ μητριᾷ, ἵνα ἐστι λαλῆσαι μὲ συναφτό-

ναν, καθὼς ἐπὶ τῷ ἀνέκδοτῳ περίληξι, καὶ ἀνέκ-

δοτον εἰς τὸν θεολόγον τοῦ θεολόγου, καὶ ἐς

ἑαυτόν, ἵνα μὴ μὴν συναφτόν, υἱί, τετὴν Κορινθίων, no-

tias in Ep. Clem. p. 98. multa testimonia in


17. 2. Matth. 18. 6. quod Antiquis non in-

lens fuit. Si quis autem insinuaret locos ad

Corinthis citatos, inter Clementem B. & Evan-

gelistas permittat interre interdissimulat com-

periet. Preterea hic ipsa verba ad Clemente

Alcitratam, Str. 3. p. 472. parvo admone-

dum facta dictis, nemo, pro ina μεθό 

μεταφορά μὲ συναφτόν, legit in μεθό 

μεταφόρα μὲ συναφτόν. In Dialogo Christopho.

1. § 25. hic legimus, Chrifthus ipse in Σπό-

re perierat, dicas, ut τὸν ἀνέκ-

δοτον εἰς τὸν ἀνέκδοτον ἐκθεσιν, (μεταφόρα 

μέταφορά μὲ συναφτόν, εις τὸν ἀνέκ-

δοτον νομιστέον μὲ συναφτόν, εις τὸν ἀνέκ-

δοτον ἑαυτόν μὲ συναφτόν). In sado Epitola § 13. Memores fitis,

inquit Clementem E. sermonem Domini Jesu-

τῶν ὑπὸ αὐτῶν ἔφται ἵνα λαβῇ, ἐφεισά, ἐφεισά ἵνα 

λεγῇ, ἵνα καταπολέμησην ἵνα ἔκβολον ἵνα 

καταπολέμησεν ἵνα καταπολέμησην τοῖς ἑαυτῷ 

Sacerdos.

In Eadem Epitola § 13. Memores fitis,

inquit Clementem E. sermonem Domini Jesu-

τῶν ὑπὸ αὐτῶν ἔφται ἵνα λαβῇ, ἐφεισά, ἐφεισά ἵνα 

λεγῇ, ἵνα καταπολέμησην ἵνα ἔκβολον ἵνα 

καταπολέμησεν ἵνα καταπολέμησην τοῖς ἑαυτῷ 

Sacerdos.
DENIQUE plurima quae à Patribus primorum Seculorum tanquam e S. Scripturâ recitantur, defuntum reperiantur ex Aduterinis Evangelisuis, aut ex Apocalypsiis: Ita de Clemente R. qui post Apostolos primus alicubi litteris mandavit ingenuè fatetur Millius Proleg. p. 16. col. 2. quod in Epistola prima ad Corinthios, & posteriorius, si quidem eis Ærum fragmento, nonnulla adducit ex Evangelisuis quia jam ante nostri editionem Christiuis in uius fuerant, nonnulla & Æ norum, ut appareat, sed omnino mixtum, & confusum, ibi ut vis, ac ne vis quidem notiss ex verbis ejus ad quodam æ notiss patris tum refutavit. Pactus exempli latiss hoc confirmare profuerunt. V. G.


regnum ejus, εἰς τότε εἰσελθεται τος οὐ χριστιανικά, κατὰ τον λόγον τος τος τος τας κοθησαμεν αυτος, καθώς ἡμεῖς εορτάζομεν τος. Quod defuntum fuit ex Apocalypsiis juxta Cotelerium, juxta Clementum Al. Φηκ. 5. p. 465. ex Evangelio Egyptiariun.

IGNATIUS in Epistola salutari ad Ecclesiam Smyrnesam Christiuis introducti qui Petrum, eterum qui praefato esset, sic alloguitur, λαός, Καθώς μενεται τας εορτάζομεν αὐτός, τας κοθησαμεν αὐτός. Τὸν οὖν οἰκονομικόν καθώς οἵτινες διὰ τοῦ ιερνου θρησκευόμενον, Luc. 1. 24. 35. quod cum Historonynam defuntur ex Evangelio Nazarenum, juxta Cotelerium ex Apocalypsiis, juxta Origenem dieum fuit e uellic qui Spiritus Dei inspissatus fuit. Et tamen locum obtinuit. Luc. 24. 39. inter variantes lectiones apud Millium.


De qua, ut & alis opusculis, sub hoc tempus concripta, notandum quod ex Evangelio, & Epistola nullam unquam percopen citare accurate, & ad fideum exemplum, & cim ad Evangelii cujusvis, aut Epistole clausula alique respicient, neque libri ubi extet, neque scriptores nom. men proferunt, & quidem loci ipsius dierum verba raro admodum proponunt, sed fenium fere, ac sententiam ex memoria tradunt, quin & ab Apocalypsohorem testimo. nia haud abstinente, fed ex promificue cum Apostolis ipsiis Sueldesos, pro re nata, citent, allegentique.
C A P U T  S E C U N D U M.

Monstrat lectionem variatam non possit certa colligi ex Codice Latino, aut Versione Latina Græci scriptoris, aut demum est loco a Latinitat Patribus citato. Primò, quoniam quomodoqueque fe habeat Textus Archetypus, nos est interpretum ut ad Vulgati Versionem, verba ac commodant, § 1. Secundò, quod parum idonei in hac re sint arbitri Patres Latinii, nec facilem de Graecis criticem exercent, § 2. Tertìo, ex Millii ipsius de Patribus Latinis sententia idem colligitur, § 3.

C A P I T I S  S E C U N D I  S E C T I O  P R I M A.


S E C T I O  S E C U N D A.

ritu Sanctó, c. 11. claufulam hanc, Joh. 3. 6. fic exhibít, Quod naturum est de Spiritu Síspí ritus esse, quia Deus Spiritus est, ubi queritur hic verba eo quod Sancti Sancti Divinitat- tem addúcere videantur, ab Arisímus sublata esse, & tamen, judice Millio, ProL. p. 79. Col. i. Haud alia erat hic particular quae erat- se videabantur, quin lectoris cujuspam jéclóion. Vide exempla plura à Millio congréssæ, ProL. p. 78. Col. 2. 79. Col. 1. Denique dicente Augustini, Retract. f. 1. c. 19 Codex Græci Math. 5. 22. non babent fine caúsa, Hiero nymo in locum his verbis addiípulant, in quibusdam Codicibus additur fine quáa, cæ terum in veris tolítur, hoc tamen non ob- stante, P. Simonius verò dicit, Obrummiae bac lectionem quae dicit exhibit non modo apud Sy- rum, sed eodem apud Paulus Antiochenus tön Græcos, quum Latinos, Eł ergo, quæsit, in vul- gato reftituém, quin in eo omitendo anti quatúra repugnât, multis exemplaribus, Hift. Crit. in N. Tefi. l. 2. c. 32. Plura his addere faciliíimum effe, fed compendio rem agere consuluis vitam esse, infantías enim pallirum dabunt tóm Millii prolegomena, tum lectiones variantes.

SECTIO TERTIA.

Erató, Ita Latinorum pleróque Pat- trum deingit Millii, ut, se judicé, citationes ex his delimitas exiguit mercan- tur fidem. Aomen dicit Tertullianus, de quo ecce fanum & fábile judicium Millii: In eo citata sunt loca S. Codicis férò neglégetiis, ex memoria, contraüal, ad finum, baud fine levicula aliqua subinde mutatio, ipsisse porro allegatis ab eo teqsimismo immíssè sunt nonnumquam aliqua à fýlo vulgarit (a) Interpreti diversa, Africana òfóvir, & vocabu- la mirè réti. Immo penes se babat Ita- lica exemplar baud prærum maculatum, certè quí de eis eaverint majus partibus enojári licet ex Evangélii Luæ Codice quo nísti esse in libro quarto contra Marcionem. Denique, alia, inquit, loca sumpta videntur ex varii ver- sonibus qua tempestáta ilíc ferebantur. Ném- pe, præter Italicum, innumeris alius præmis fæcu- culis (de füo tantum faculo díchum fuíte) ex- tiriøse notas Augustini, & tamen non tantum de varii lectione Tertullianum, velut testem idoneum, producit, sed etiam in prolego- menis ãpeus lectiones quæ apud vulgarum príus obinéte. Ita p. 105. Col. 2. Vulg. ut apparat ex Tertulliano, Micr hor quicri- tico hâo tám accuratè differèncere potuerit inter tot varias versiones quid à vulgato pro- dixerit, aut cur tum fiderr prontúrài


F PORRO


CAPUT TERTIUM,

Oftendit ex Codicibus MSS. Ecclesiæ Occidentalis non posse certo colligi, textum bodiernum corrigendum esse, primò ex P. Simonii testimonia, ex librariarum ignorantia; & ex erroribus quibus abundabant ipsa exemplaria, § 1. Secundò ex Milli ipsius sententia, § 2.

CAPITIS TERTII SECTIO PRIMA.

Quamquam uterque mille varietates lectionum ex unico MS. vel bis as fortasse, aut tribus deprimat Millium, atque illum lectionem genuinam æque afferti quam duo aut tres agnoscent (Codices, reconciliatius reliquis omnibus) non tamem hic fugitit quod ad eorum normam textus corrigendum esse. In promtuo ratio est, si enim, quantum variant exemplaria finit paucâ, certe certus est majorem partem eorum cum editis concinnus.

Hoc etiam magis confitabit ex animadversionibus quibus in Codicibus quaestam MSS. inus est Simonini, alia at acris in his rebus judicii sensu Millium audiamus: nam in criticâ N. T. Hystoria parte fecundâ, c. 30, 31, 32. in Codicibus quaeodem MSS. censoria animadversione utitur ad hunc modum. "Primò. Quod, tæte Hieronymo, magnus in Codicibus (hifice) errore involuit, dum quod in eadem re alius Evangelista plus dicit, in alio quo minus puraverint, adiderunt, vel dum eundem fenrum alius aliter expredi, ille qui unum est quatuor primuin legerit, ad ejus exemplum causeros quoque effirsumet emendandos, unde accidit ut apud nos mixta fint omnia, et quæ singulis propria sunt, in alii inveniantur.

Secundò, Quod "Graci librarini quod Evangeliorum, atque Epistolaram voces magis perficibus redderent, unum Evangelium ex alio planum fecerint, & quia multa obscurae videbantur, aut ambigua, verbis clarioribus explicarent, & pro more fu, Apologistorum scripta ad patristatem Graci sermonis revocare fuduerint, atque hanc verissimam esse caufam sium judicium affert quamobrem Codex Cantab. plus suppediat variantes lectiones quam reliqui omnes in unum collegerit. Quinque enim in Bæs exemplar oculus caeffis inter seplexerit, haud illum præteribit quod scribi textum, propter elegantiam Gracæ linguæ, sapientissime correxit, & nova, quæ synonyma viâ fut intercerit verba, ut res involvuta apertiores fereant, & faciles explicatus haberent. Hanc fibi tum temporis licentiam N. T. aperianti causs, tumperant firile, de vocabulis utrum Archetypum sideler exibierant parum solliciti, modo ad secum eorum non defixtures.

Tertio, "Qui hos Codices, inquit Simoni, ad examen revocarunt, non alium sibi statuerunt quum ut clariora ferent omnia, adeoque ad genuina Evangelistica tum, atque Apologistorum lectione multum aberraret paraphrasis adhibendo, intricationes falsae, recidivis superfluas,
"fluis, plurimumque inter te, claritatis gra- 
tia, transeptitis, atque hoc tenei monere 
fatis est, abique longa enumeratione ex- 
emplorum quorum amplam sylvam Co-
dex Cant. subministrat, spectat in 
Achis Apopholorum, nam in Ecclesiasticar 
primi faculi Historia emendandae pluril- 
mum fubi indutam librarii. Hac sim-
monium, qui tamen confolandi nos, ut ita 
dicam, causa,bac subjicit, quanquamque nu-
itationem pali finit hic Codices, et licet 
Apopolorum, & Evangelistarum verba 
non retinenter, dikrepantiam tamen in 
seu diligentiam lector reperiet null-
lam. Hec Simonii observationes planam 
faciunt quod parvam illi Codices mereantur 
sudem, nec ad eorum sudem receptam lectione 
emendandam esse. Simonium laudibus 
fius in coleum fulsit Millius, Prol. p. 166. 
Col. 1. Vide erat, inquit, in hac re biblica 
parte singulari plani eruditionis, accurrimus, 
seu quae unquam, judicat. Quod si judicium il-
lius libenter obsecurt effecit, variantes e Cant.
Ger. & Clar. lections, parcius deprimipli 
seu volumen fumum, abique causi, in immens-
quam magnitudinem exceivisse palatia suflet.

Autoritates enim huius Codicum multa 
detrahirur ex eo quod exemplaria Gra-
eca transcr血脂 sunt ab hominibus Latinae Ec-
clesiae, qui nec ipsi exemplaria optima nacti 
sunt, nec Graecum Lingvam optimam cultu-
runt, sed eo convitto in hoc munere funge-
di verbiti sunt, ut Graecum velatpridem erroribus 
magis faverint, & patrocinarunt. "Quod 
scribat fuerint Latini, inquit Simonius, 
conflat quia traqua lingua non modo cun-
dem scriptorem agnoscit, sed etiam qua-
dam e Latina litteris sunt pura purae Gra-
ce, & quodam e Graecis partere Latinum, 
venus dixit in Gothice, ad fæmam, er-
rata pone innumera quin Graecum Codice 
occurrat, factis sunt Argumenti extarhum 
eum fuisset ab homine iitius lingua pror-
fus imperito. Nec enim in Orthographia 
fola, sed etiam in vocabulis iisipsi lepissi-
me peccatur. Idem Simoninius, p. 147. sic 
pergit, "Tut menda in Graeca parte Co-
dicis Clar. ubique repressis, ut excerptum 
puisset ab homine indeca quoniam non plane 
fenitat. Et Cap. 32. p. 156. "In nostris 
Bibliothecis, inquit ille, exemplaria quam-
plurima Graeca extant, quac, ut ad Graecis ex-
aratas, Ha apud illos communi quodam in 
ufi erant, atque hoc quidem inter se dif-
creant in rebus parvis momenti, sed mirè 
convenient in eo quod longissimè difiant 
ab iis Codicibus quos Latinis exscriperunt. 
P. 157. hæc verba habet notatam dignifima, 
Mihii quidem dubitationis nihil effit quin 
Card. Simonini Complutensium Editionem 
piraturas, quampilurmos Codices eximiae 
vetulitas, & spectat fidei corrogaverit: 
Suspectum tamen habeo illam aliquando 
"reliquis antelatam esse lectionem quam vul-
gatum cum Interpretis maxime concordat. 
"Fieri etiam poterit, inquit, ut Stephoni E-
ditio quam cum Gracis MSS. in Italia con-
talit, non paucas in se recepiter lectiones 
ad vulgationem versionis normam expressas.
"Idem dicendum est de variis lectionibus 
"federem MSS. Codicum quas Marcius- 
lepus collegit, &que editioni nostrae vul-
gatur mirifice faveat. Hac quidem ad-
verfante & renitente animo confiteretur ipse 
Millius. V. g. Matth. 17. 2. legimus exis 
seus, sed Steph. B. Cant. Vulg. & gr. 901. 
Mar. quibus hæc sequantur, de varietate 
biac aliius diecro moxero, inquit Lucas Bru-
genius, quam quod Stephanius B. Latina Editio-
ni fece confonet, & aliquando potius erroribus 
quis editionis non salutis, quam Germana lectioni. 
Quod idem omnino diceremus videtur de Cant.
Ita Millius. Sic & Pet. 2. 6. Textus habet, & 
\gamma \gamma \gamma \gamma \gamma, MSS. aliqui it \gamma \gamma \gamma, ubi Anno-
tato, verbor mor locuti studio fit emendatur, 
ut in alius quidam tales, ad Versionem 
Latinarum, inquit Effilium. Ita & Pet. 3. 19. 
poe\phi\h\phi, addit Steph. 12. xarxastis-
\phi\phi, exemplar fidei non magnum quod exi-
findatur ad Codices Latinos esse efferatum, 
inquit Effilium. Vide similes Annotaciones 
in Marc. 6. 32. 9. 21. 15. 8. & pallium. 
Hinc licet caufam nullam esse quod re-
cepta lection emendetur ad exemplar eorum 
Codicum quos (primus) Hieronymus adcov-
rentis, ut teih Simonio, necesse fidei habueris 
Latinarum ipsam Versionem, ad Codices ex O-
riente patios exigere, & reformare. (Secun-
dò.) Codicum qui exarati fuerint a Librarist 
Graece lingue milum in modum ignaris, 
quaque plurima menda non modo in Ortho-
graphia, sed in iisipsis dictiorum contra-
xrunt. (Tertio) Codicum qui licet inter se 
convenient, a Graecis Eclesiae Codicibus ita 
fuerint discri, ut vis speciem eorum gerant. 
(Quarto) Codicum qui dedit operac immu-
tati fuerint ut ad Latinum Versionem effer-
marentur. (Quinto) Codicum qui vita in-
tinent, quibus Italiae Verfo ficatebat ante 
catificationem Hieronymi, ut inquam, editi 
notris ad haur Codicum regulam, ac norma 
moratur, nemo fane mentis un-

Hac quidem & præferim quæ de Cant. 
Ger. & Clar. MSS. dicía sunt Du Pinco me-
cum conveniant, nam observationibus suis 
in quibus Simoniniotti potissimum consecvtr 
eft, abolutris, hac in ferc. "Ex his observa-
tionibus conjectura non levi duror ad fuiplies 
candum Gracum Textum horum Codice-
cum a librario ad vulgatam Versionem, 
quam simul exaratis, accommodatur, 
vel falem ex alio exemplari ad hunc mo-
dum efferamento defumtum fuifte, quo 
dato, & concelto, varietas iftorum Co-
dicum, ait ille, neuitiquam cenenda eft 
"tanquam
Examen Variantium Lectionum Lib.I.


Coronidr loco notatu non indignum eft quod cum MSS. Codices quos collatit Millius finit ferè nonaginta, quondocunque vinginti, vel triginta ad summum variatum cui dam lectioni favent, sequitur, vel curam, & diligentiam in Milio defiderari, vel plus faltam Codices congruere cum editis, quam ab illis difcrepare.

Veniam mihi dabit candidus Lector quod ab aliis hic teftimonia, & rerum confirmationem fimulcrum, cum enim Codices ipsos MSS. evolventi nequitiam mihi facultas data fìt, id fci quod potui.

Sectio Secunda.

Hoc etiam fiet multo evidentiis ex confessionibus Millii, & ex exemplis que ab illo mutuari possumus. V. g. Matth. 3. 11. defcit die Jo. 25. MSS. fed ut recte idem Millius aliter de recepta lectione minimi dubitandum eft, Matth. 4. 10. 4. 10. trinua μο̂ν retinetur apud MSS. 36. jux ta tamen ibi annotata, MSS. plurimi non agnoscent, alimnde afferunt videtur a scriptore memure, fcioloque. Matth. 5. 47. apud amplius quam triginta Cod. MSS. QVictoriae occurrerit, cui tamen ille lectionem in textu de fpeir merito anteponit. Matth. 27. 42. η τριάδος ονει, MSS. ferè Quinquaginta habent ηινοι vel et, illo tamen judice, præfixum fuit ηινοι vel et ex loco male intelligi. Marc. 6. 2. Textus habet ηινοι quod & fefius videtur po ffullare, at outimmittu illud plus quam vinginti Cod. & feptem habent iva, sed iva, rechus inquit Grothesis, cui Millius aitipilati videtur. Ut ut, pro mora fio, fribulitipphi contradict, ProL p. 115, 132. Luc. 3. 2. Agyophs agnochant triginta MSS. fed ex illius fententia Agyophs recte. Lucas enim etiam Annam, utipote femei funtium Pontificatu, congrä fatis vocat Agyophs, Luc. 6. 26, 28. Omittunt wdrac circutar vinginti MSS. fed omnino legendum arbitrator, inquit ibi Millius, ut ut fententia fìd in prolegomenis temeré receferit, Proleg. p. 126. Col. 2.


CAPITIS
Cap. IV. Sect. I. D. MILLI. &c. 1

CAPITIS QUARTI SYLLABUS.


CAPUT QUARTUM, SECTIO PRIMA.


Supercell, ut de versionibus hifice lepantim lupertis, brevetur agamus. 

Et primo de Versione Copiata, five Athiopicë, hanc habet Millio, Prolog. p. 152. Iamnunc, garmus, de Cypriote nihil conscripsisse, maxime cum non tamquam praëxerit ex fine Graeco, sed eum express juxta ad exemplum opus, unumque e primum, aut certe ex extra modi aliqui, ut appareat ex variatibus ipsius lectionibus, Vin., Lect., fere rationem cur ad Millii lucem verum, quam Waltono à aevi neglectam habuit, has latites obtinevit? Eam exhibet Simonius his verbis, Cypriota exemplaria multa in locis convenientium cum editione Latina, ubi Graeco textui conformis non est, Crit. Hkrit. e. 16. p. 142. Porro ex variatibus ipsum lectionibus, id tantum contatur Versionem ipsum habere loci faciendam, quod ut lectori manifestum appararet, praefectis ejus nonam illam ipsum variarum lectionum constat, quam nobis hic Millius exhibuit.

Mатер. 20. 34. иквосех дедеввомо аутос ол апеймов, adjectivum eff. 21. 2. иквосех аутос, иквосех иквосех аутос, adjectivum eff. Natim., Vulg. 25. 16. qui quinque talenta acceptavit, edos ab ille uti velit viam, additatem ut ex superioribus.

Marc. 13. 11. иквосех иквосех аутос, adjectivum eff. Vi de hic apponat.

14. 27. иквосех иквосех аутос аутос иквосех аутос, adjectivum eff. Matthaei.

Immo Vulg. & Hieron. Thep. Syr. Arab. Luc. 6. 45. λοφιον της πόλεως αυτού, addititium eff. 8. 9. иквосех аутос απο των ανθρωπων, των аутос, adjectivum eff. 18. 20. (3 addittium eff.

23. 22. και των των ανθρωπων και των аутос, και των аутос, marginis improfit. Agoc must Theophylicos. & Versiones Orientales omnes.

Act. 3. 13. και των аутос, των αυτων, και των аутос, των аυτων, retentio των, quod in alio deset.


Sectio Secunda.

Secundò, de Verßone Æthiopicà in P. Nilòmin judicium, viz. Verßo lucu Românum inscriptum, & in Biblioth Falsi quos autem edidit, adum partum accussa est, ut amplius considerations de pròrum inquà, Hist. Crit. verb.Cap. 17. p. 115. Ipsè (a) Millius in prolegomena sententiam factum de hac Verßone his verbis indicat, in Evangelii plerunque sustituto accussa est, varius puto ab æ, ut verß. & Textis. & sì in parapraise occurrerì, & Commentariorum, Versione habens offensa viridioris Græcæ, quæ interpretat ob oculos fuerunt, lectiones. In Æthiopicâ Versione, sì aliqua in suis versione, ut quisque suum dicam de exemplari, quod medium finem Æthiopicâ in nuncius be- jus libri loci lacero, & concunco, unde fails ut ne quidem integra ad nos devenerit versus, sed purum manus manifert, purum juxtaposita fuerit hic illic ab his editores ex hinc à Græcis & Români, ut Ioannu, hoc est, ut vulgaris Versione, & Codicius Æthiopicâ in Græcis, quos eum vulgatis Latine conversatis, deprehendunt. In Æthiopicâ Versione major paulò audebatur lexèræ, & immanis nominis quàm à literà Textus aberrat, interpretatur verba quœ ob rectus babebat adeò non numeranter, ut ne ad injustam quidem sensum, saeitiam figurativam in locis immittat spoliavit attendit. Sed neque, in Episto- lis Carolis, & Apostolici, recto modo melius, in eum enim hic ab illis literis Græcæ propriæ se ferunt omnibus accedamus, in his tamen hanc normam Tractatorum curam, & diligentiam def- deramus. Hinc totidem apud eum occurredunt hic Versionis hujus Epistula, turbida, & obscura verba, quæque hac, (b) hic omnia tur- batur Æthiopis. Et tamen potius hac omnia, mirum ditut, Codex ille opinium est, & aut unus è primis aut ad primarium expressum est, & Archeypius Textum retinet, in locis nonnullis ubi ab eo caterai abivertit. En quibus Versionibus Originarii Textus emendationem Æthiopicæ denique, in quibus, quibus, alius judicibus, vix alia quàm corruptelas expectant fuis fit, preteritum cuncte longum genuinum, si Millio fides, lectionum juloget hic Epilogi absolvat.(c) De- leendum intuémus, turbidum banc, confusum, & à Textua non verbis tantum, sed & fontis non- iniquum tunc soli aberrantem Versionem in- terrogatis nobis consilium omnium lectionis Græcæ, ad quem facta est, Codicis, qui alio modo non est. Dedendum vit- rum doctum est hic turbidum, confusum, obtus- ri Versione, in quæ, Evangelicum exceptis, Æ- xieræ plegaque, omnia binc inven tur, alia

perpetam. & præter sentiam Græci Textum red- dita, quatuor paginas impellefle lectionibus suis genuinis, sunt quæ omnes quas conge- fit (quæ tamen exceptis, quæ examini subjicitur) adscer frivole, inepta, notata protinusque, ut magno operae in his col- ligendis nihil egisse decreverit. Aperitis- ens etsi denique nos hujus sententiae Millianum, nec profugia multitudinis Versionis hujus, in- cipit illà Versione Italica, quam tuncius genuine lectionis norman, & regulam si- diffamam ubique nobis opperi. Nimirum ag- nofacit Versionis hujus Editores se multa, quæ in Æthiopicâ Versione in hac Versione de- crant, ex Codicibus Latinis, Grecisque cum illis conlentitibus supplevire, verendumque est, inquit Ludolfus, ne idem in ceteris N. Testamenti libris fuerint, quippe Æthiopis mons in multis est diffusus ab exceptionibus MSS. Patriis fuit, nec aliiu expe- ctandum fuit à Verßone Roma concinnant, si enim Roma fueris non tantum Romanu mo- re vivendum est, fed etiam irrebiendum.

De Syriaco Versione Millius sententiam factum hic verbis exhibet. (Primo) Syriaco quod articulam, hanc ex Græcis sus ab accuratè formos, & velut ad amicum conversat, ut ex eis intelligi possit, quid legere Inter- terpses. (Secundo) Quod in nonnullis pro- versione exhibeant Syrii Commentariom. (Tertio) Quod in alliis omittat non tantum Tex- tis Græci partes quaedam mIMUM, fed in- fictione quacumque vocabulis, quod ex super- fina noticeretur in Versione, aut quod eum eum non intelligeretur. (Quarto) Quod in alliis inferrat, addat, mutat, varia ubi ubi fieri, & claritatis gratia, ut in Versione ex- pius tiae effere. (Quinto) Quod in alliis Græci redactus omnino perperam, & præter fere- portum loci. (Sexto) Accidunt quæ ex divis- tione Versionis in lectiones addita, quæ quosmod inmodiota sunt, ad initia lectionem. De- miger, non mirum esse sit, æ temporum innumerus quaestione. Textus epi aliamentum Bunc inuge factum est à libris. Hæc omnia habeb, Proleg. p. 128. Cetera, inquit, fortis auctore erat, & quodiam Versionem, quæ ex-\n
(b) Prol. p. 128. Cetera, inquit, fortis auctore erat, & quodiam Versionem, quæ ex-
nimus, (Primò) Simonii criticis non acro-
ris, quorum certe judicis testimonium,
convenire nempe frequentius hanc Syrià-
num Verfionem cum Graeco exemplaribus,
ex qubus Hieronymus Iulianam califigavit,
quam cum ipfa Verfionem Iulianam, Crit.
Huit verf. C. t. p. 119. Porro ex iia quae
Millius annotavit, hae planè sequuntur.
(Secondu) Sexcentis ferè locis Codicum tām
Syriam, quām Vulgatum spurium esse. Ex
etenus Verfio, quæ in lectionibus in quibus
ab excusis variat plus legezinta super mille,
478 tantum genannta lectiones habet, in re-
liquis 582 eam non genannta habere necesse
esse. (Terri) Ex eo quod Verfio hæc cum
Gracc vulgari adeo mirificè comruit, eam
minum in modum versus eft eam illa, quæ
de Gracco vulgari ex Simonio notarimus li-
quidam confafidit. (Quartum) Ex eo quod Ver-
fio adeo offertur et, et ad Gracco exemplar
ex uque aliena, ut ex eius intelligi ne profi,
quid legiè Interpret, in quibusperm pro Ver-
fionem exhibitum Commentarium, in aliis omi-
sis ingeniosa Textus Graeci vocabula, in alii
inserunt, musae, addit varia, in aliis Gracc
redas perperum, et prater sententiam loci,
aat, aut quamquam superbus in Verfionem rejiciat,
demum pro temporalium iterum dignam à
librarius bene inda paufus est. Incertum sanè
reliquiis utram in eis locis quo pro genu-
nis offertam Millius, idem factum non fuerit.
Contre antiquitatem lauros Versionem objici-
tur, quod Matth. 5. 22: ad retinet. Matth.
6. 23: afgiicis et in fine coram hono remini-
ceret. (Luce r. tertium & quintum
excludere orationis petitionem.) Respondet
Millius in Textum hoc postea inferia fuifce,
ac accidere Versione Syriaca, quod Iulianum,
god atis, ut longo temporis futto meta-
tus et correctus fuerit Textus ejus ad Codici-
res posteriorum temporum. Hoc cùm ab eo
fine rette, adeoque fine ratione dicius fu-
verit, quid impediat quo minus idem à nobis
dicitur in omnibus illis locis quo pro genu-
nis nobis obtrudit Millius? Nilii certe, nisi
quet hoc Millius expeuerit nobis non oper
sit, utpote que lectiones habe simulare imaginari
genuntas, ubi res posseine videatur, diliga-
tus excurfuriam, sicutque fere semper ni-
hit minus quàm generinnas depræhendimus.

Sectio Quinta.
De Versione veteri Vulgata, fere Iulianum.

§ 1.
De Versione Iuliani qualem hic nob-
sis eam ex suo cerebro confinxit
Millius, suffus agendum est. Eog enim ipsius
commentum penitus defteuendo integrum
prolegomenos opus, in quantum lectiones
genuinasse refipit, cum illo loco oedera ne-
crie. Ego obseruandum (primo) quod
in eo potissimum se offentit et inmodico se
effert Millius, quod ex hac unica Versione
locale N. T. plus ducunt, quò fere inter-
ceperat abfque omnibus Codicibus, Patrum,
Versionum constat, et quæ jam à plurimi
factis interolopata fuerant, originarium fere
pratis epitutetur. Hærum lectionum inter
alius longe plus (200) fatae prœliminum ex-
hibet à jug. Proleg. 41° ad 56° in quibus
hoc potissimum notandum ventis, quod ex-
emplum multis colligens ex libris feret consufus
totius N. Forderis, hæ tamen prefutatione
utatur, loci, quos MSS. Codicum fere omi-
niuns, et inproflorum lectiones differenti,
dent tamen genuina.

Curt idprimò respondec, quod Hesychii
Lænus su mirabilis confœndit hic in Græcis Co-
dibum futfata contentas, quæ non fohum
omnia pane Græcis trahatibus in sua vo-
minus simplicibus relevatibus, sed omniis qui
que o Latins ita ut in Grecis habuerit
apomomtheres, nec (non tamen) necesse est de
exepurarii varietate trahere, cùm omne &
veriur, nec Scripuras innumeratorum in
Latinsa fuperflum eludeare transfere est, et
millia pueror nuncula credeantur sì fontis unde,
quem rivo.

§ 2. Responsum secundum, me diligenter
locis omnes, exceptis planè frivolis, expen-
scis, et vis omnium invenit vel faluerit in-
cedentem, vel cum exiguilo illo quem adlic-
tum, somnium, quæ genuinæ lectionis speciem
enuniat, certe non interdum, sorti pro pri-
leptico Græcecot Codicum recepta non fit
par ratio, Versionum & antiquorum Patrum
nominibus vel equivalent, vel multo supericor.

Secundum, eum id pro certo, acque indu-
birato sequi ssimili Millius vulgatum Lat-
itanum, seu Versionem Iulianam ab ipsis pro-
gentissimms Apollorionem temporibus aderatas
Kuile ad Codices etc. fœcisse Apo-
florum
gationem Hieronymi. Et cap. 4. p. 74. "Et
riman Ecclesiæ summo beneficio siti de-
vixit Hieronymus, cum ad optimam Gratia
exemplaria vulgatam Veritonem posisse
ab aliis habitam (ut testatur ipse in Ep.
ad Damasium) correxerit. Et cap. 6. p. 70.
Innumeros penes locos, hiantes olam et ta-
cunos, reduxit ille ad fantam. Ep. 52. 1
Ystutiillism Di, vulgati multa unuque
666 aps prosiis verbis plurimis immutatis, reti-
num, quod in Editione nostrâ Hieronymi,
ac diu post mortem, et emendavit, cap.
der. 12. p. 115. Si Zegerum ipsam audit, hac
ipsa Veratio multis in locis neciit narratione,
mutata, et muta. Atque Verion in flante
xito mirando, utpote quod insumus
vitiata, mutata, et muta fuerit, minus quin
diem digna fuit, ut pro certis palam fre-
ret, saepue Archetypo purissimo restituit.
Eh. hoc, quod, tales Simonio, post
catiagationem Hieronymi de Italia Verio
fuisse in antiquum statum restituitne ne-
mo unquam vel per forum cogitare
verit, sed (hac ad Millium alegatæ pro-
vinci) Codices fuisse ad Hieronymi editione
comformarunt, ex omnium confessio-
ne optimam, et accuratestum, adeo ut
po; aliquos annos vetus Italica Veria,
cum in externis et, vel substiitum penitus
 fuerit, vel sub nomine et titulo Hiero-
my Sinon in externis delibetur. Hanc enim
Cursus Monaci, ac regularis scriptura, ut Codices quos ad Hieronymi
audiunt corrigent. Et cap. 7. p. 119. Non
nulli adiuvit orare in veritatem, quin
jam extant, Latinis Biblis, quam Hiero-
nymi, nec nota aliqua, qui dignitatem et
Hieronymiana, a veteri, ita, quin Occi-
dentales Ecclesiæ ueturpargant, Verionem.
Hec ergo qui olim Vulgata, et Italica
dicentur poë Hieronymi in Novum Testa-
mentum libros, evanescebat, sive ei-
num Hieronymiana magna quam Italica
Verio plerisque arriat, Scrinia, in Bib-
lotheca illius nomine proficit, occupativa,
Italica pedes neglecta, quam omnium
abus accuratum esse credebatur. Et Cap. 9.
p. 83. Ex pervertuo Codice in Bibliothecâ
Sandii Germani repotu, hic notat verba,
Hieronymi Passiuri Brevium secundum Grm-
com era, eademque fuit regularis scriptura. Unde
contra, quod ex pervertulat illorum tem-
porum opinionis Hieronymus integrum No-
vum Testamentum casuagaverit ex emenda-
tissimis Gracis MSS. nulla tum de Italica
Verione mentio facla sit; Librarii enim
non alien quam Hieronymi editionem
transcripserunt, quod Leipzimia difficilis
verbis in fine libri adornatur. At inferior
modum illa ipse Verio, quam ad eorum
futuram Millium, et cuius beneficio loca N.T.
plus ducenta, a pluresius eels tune intercalati
restituirer coactus est originem sue puritat,
illa ipse, inquam, Verio ex judicio, et consile
a tidine
Cap. IV. Sec. VI. D. MILLII, &c.

Muliius dicendo, Ita Cant. ita Ger. ita Clar. adeoque vetus Italicita.


Huius etiam subungit, p. 54. Scripta La- tincionum Patrum, qui Hieronymi Verfionem atate precifentur, crebrum mutationem pafla effe. Editores enim, qui typis illa mandari curunt, citations eorum ad nos- trium vulgatum fiopus accommodant, nec melius factum est Hilario Diacono, qui ex omnibus Latinis cum vetere Iride Interpretate maximè congruit Tertullianum, cum Ap- polphorum canonum defensionem, fufepe- rit. "Meminiffe fe ait, non ita pridem cûm effet Cypriannus Romae imprimendus, fuiff, qui judicantur tunc in testimonio veteris Scripturae, quae sunt omnia apud Cyri- annum ex interpretatione LX. pro inter- pretacione LX. interpretationem Hiero-
CAPUT QUINTUM


CAPUT QUINTUM.

Sita de veteri Italicâ Versione ulteriori differentialio.

Quanquam ea quæ de hac Versione jam diximus, alia sufficeret videantur, quotannis tamen controversia caro in hoc potissimum veritatis, operae praetum esse duxit Millium de hac Versione sententiam plenius refutare.

SECTIO PRIMA.

Maginariam [sic] facilest hac Versionem, (a) adornaam fuuisse ad optimo Codice, solique foris Apostolorum Autenticis dignitate inferioris centet Millium. Immo non patitur Bohianus nostratem fipponere (b) ipsum à Graecis aliquibis fieri recedere, ut necessario sit defensa. Recedit, inquit, non minus quam ab hodiernis bisce nostris, non varò à Gracis primorum temporum. Et Proef. p. 142. Col. 1. hac habet, Votarem Italicae, seu ad exemplarium primae compositam, summae generationis prope presentium, ejusque vel summae MSS. fragmenta qualibet auro constituo non caro diximus—Optandum aequum forent ut Hieronymus, ex collatione præfatafimorum qui atate isque comparari poterant Codicum Latinarum, restituere fuissent Italicae Originaliae fuerint.

SECTIO SECUNDA.

Ope premissa esset dignoscere unde hac Verio mendis libera, & quæ primorum temporum, multis recedens, adeo comparanda est, ut pro cenro haberetur nos ipsillum Versionem Italicam, quæsias prima origine extat, puram putamque possidere. Mirore certe fatente (c) Millio, quamiam jam ab his fori insita licet titum suum Vitius Versionis interpolantis Latini vere. Quero quæ certa, & explorata methodo pura ab his interpolationibus, & integra ad Millii manus pervenit, Versionem Italicam, aut Vulgatam continuo ingeniam, ex hoc

(a) Proef. p. 162. Col. 2. (b) P. 138. Col. 1, 2. (c) Proef. p. 58. Col. 2.
hoc Rivulo fontes ifpos Gracos purgandos esse exsustit, Clementem, Origemus, Ensebium, Gracos fere omnes coram hoc tribunali siffit, quicquid in is a suo Vulgato differtit, inculpit quos Graecos, irrepitndum, interputationem esse, aut marginalia Scholion fidenter pronunciit; quicquid eodem confonat est planum genuinum. QUIRINUS tandem unde hic rara avis pervenierit, quibusque machinis es solcos devoluta a Millium defendere, & quibus indicis, poét longum hoc temporis intervalium, id nobis denudato innotet? Ex Millo id luce clarissima edificas, cujus ipsiflamma verba in medium jam adducam.

(a) Verionem ipsum quod attinet, ad eam mihi tradita temporis interpollata erat ad Librarist, aliisque, ut ipsas textum genuinum bendar aliae inquirere licet quum quorum ex fragmentis Patrum Latinarum, partem ex MSS exemplaribus translationis Latinica, qualis iam in cedebat ante compositionem Hieronymi, adhibita in consilium bodii Vulgata, qua quantumcumque visitata, eandem exigat certe partem retinet veterum genuina. Hauquinodi quaeum monumentorum accurat inter se, & cum textu Graeco, N.B, commissorum admissione, revocari etiamus postulat visutum ex parte Italia bac, quaeam eadem edidimus primi Interpretes.


Cum Augustino confentientie Eclefiae Latinae Patres ad unum omnes qui dicere verba fecerunt, unoque ore affistant Textus Graecos N. Textitarum tempus quo furulisse, & adhuc esse Authenticos, ad quos omnes Versiones probati & examinari debent. Contias hoc erat, juxta Waltonem, veterum Eclefiae fententia: (g) Ambrosius hoc habet: Si quis de Latinorum Codicum varietate considerit, quorum aliquos perdidit falfaraverunt; Graci.

Primo, non defuist, horum Patrum activity, fontes ex quibus purifiina hac unda bibetereunt, e. ex non defuist Gracies Codices puros, & incorruptos, ex quibus Latinorum, adeoque ipius Verismonis Italicis (gulvam corrigenderunt, quibusque Latina omnia exemplaria ceedere oporete haud dubium tunc esse. Quosquam enim Gracies Codices insipientes ad fontem Gracie forececei recurrere, ei lingue purifinum credecre unde ets in aliam facti transitum, & cum Latine exemplaria variae esse contingunt, quae sunt illae quae cum Gracie veritate contemtunt decidere, nos toties monerent, nifi puri ha fontes ad eundem, Codices hi Gracie inspiciendi essent, unde decerni potuisse Gracie vertitas. Frustra ergo decies ad minimum in prolegomenis fuis afford, & contendit Millius Gracce exemplaria mifer correptas, & vetitata uffita, interpretatambus, & scholias marginae in textum irreprehensubi uniques fatere, facta, polluta, nec unum inter Gracies Codices extitisse Italicus fuo vetustitioc
Sectio Tertia.

AD Millium jam redeo, qui egressi aliquot ex parte, vel ut lectori vel Hieronymi vulgatam, vel Hierosolimitano commutatum, quod in praeclaris N. Tertii locis fuerint ipsius Italicum gemitum, quod huiusm. responserint. Quia quidem Patrum veterum monumentis id confectum sit? An ex Irenaei Latinis, ad quos in lectionibus eiusmodi variantiis fasciis nos mittit? Nil illud, ipso enim (b) Millio monente, patacis in locis, nec non ex contextu orto esse, qua, quae fuerint Codicis Irenaei lectione; & in hac, in eam, Interpretatione Latina ex additio, per omnem horum paginarum locum N. Tertii, pro fabulo illo, fabula facta, credibile, ipsius Italicus textus interpretatio.

Vestrum est ut levissimum ad quem fero provocare? Nec id quidem, fatoe enim, clemens (c) Millio. In estn tota, sancta, Codicis loca, ut gentium, ex memoria, contule, ad factionem, fabula, subeit leitura aliqua, quibus lectione, idque prorsus allegato ab eo testimoniis, imposita sunt, nonnullum aliquot in foemina Vulgata Interpretis diversa, Africana septima; et vocabula mira barbara. Immo prorsus habeas (d) Italicum exemplar, non quoquum mutatum certe, adeo ut hoc te uti in Scripturae ad originalis Graecum emendandas, effet plane otio, et opera abuti.

Cypriano idem est (e) Millii judicium, ex aliatis ab illo N. Tertii, pericopias manifsetum esse, Italicam traducendi temporis magis, magisque suisse interpretatem, adeo ut illo nihil feret notaturn videamus. Quibus laetior, ut ex Africana aliique Veronenses profectis.

Dumque, ab ipso Lucano, cum codicibus, et ex Graeco ambo correctum, & quod hoc aperit erat Versionem Italam, si quidum, tum purior extitisse, causis, & sinceris exhibebat. Sunt autem de hoc Deacon observanda tria (primo) cum nimirum, (f) ipso tello, hos Commentarios edidisse cum Ecleosi Romanae Rector effectus est ipse Damasius, qui Hieronymi invidioso illum munus ipseque Antonii etiam, bene, quod efficax. Sed Hieronymi, vel Hierosolimitanis modis examinatis, adeoque ex illo tempore quando remedia ipso, Damasium fuisse judicio, indigebat Latini Codices universti.

Secundum, ex utriusque insinuatione pro contemptu habebit lector vel Hieronymi vulgatam, vel Hierosolimitanum codicem, quod ex variantiis Hierosolimitanis lectionibus ad calceum hujus operis confiniit, oculari demonstratione confabuit. Tertio, praebitur nobis, inquit Hierarius, de Graecis Codicibus quos non ipsi inuiserimus, &c. Quod autem quodam Latins, prorsus utilis de veteribus Graecis transitum Codicum, quod incorruptos simpliciis temporum servatur & probat. Ita inquit (g) Millius, Latins de Graecis, vuento, ut aitam de coloribus, nihil de Codicibus Graecis nouti Ambrosiaster. Somnium ejus de Latins Codicibus incorruptis ipsius Hierarius textus refutatur.

Sectio Quarta.


lumen N. T. eftament interconuenit. Hi, in quin Millius, Italicae Versione qualis exi- 

fletant ante Hieronymum temporar nobis ehibent. Hoc eff, a Hieronymo judice, viritis unumque 

scatentem, illaque adeo multius, ut ea tantum corrigere infinitur qux senfum videbantur

maturae, reliqua manere posse sit ut fuerant, ne multum ad Latine lectionis confutudine 

discerenter. Magnus, quidem, error in nostris Codicibus incolentis, inquit Hieronymus, &
opus ne mixta sunt omnia. Non alium de 

hac controversia judicem defideramus quam 

Hieronymum, ocularem Codicum tam Gra- 

corum quam Latinarum inspectorem. Quid 

hic Millium? Hieronymum mendaciam incutat, 

immo contraffare dicit (b) band alterius 

generis vitius Versionem banc Isalam con- 

traxisse, quam quae caeteri omnes Codices, tra- 

ibi temporis, incursa, & licetiam librariorum.

Codices verum Graecos ad quos reversionem con- 

fessent Hieronymus, in multis abripit a primaene 

iliquid quibus Latina baco profluverat. Verbo di- 

cam, inquit, libri qui baco eae forentur, 

etiamque praestantissimi quique, interpolati 

erant & misti, ne Originiani quam, & 

cateri probatorem, ad quorum fidel ex occa- 

sione promot Hieronymus, ab affectionibus, ali- 

isque vitius vacabant, soli pari & immutaceti 

erant qui quin Anagoge Apologiae manen- 

bant, proximi illi, hic habent ibus partis, quod 

diligitum posse constitutionem Canonic N. Ieft. 

decr. conspiret, & ex bouno aliquo ex- 

pressa erat Verba Italica, adeo ut ad ipsam 

emendandam ex Graeco, conflagendi fores Codi- 

cis; qui exirent, solum ille ad quorum 

textum erat coeposita. Quod autem huius 

cum alius ilorum temporem interpildion 

magis, magnificam librarii ante faculum Hiero- 

nymi, fruiia ex temporum successionem Gracii 

institit epi in integram restitutionem, cum e- 

min a lectione quam refererat bac abe- 

virent band raro libri recensiores, certe quo propis 

in ea reversione ad hos acciderit, eo magis 

Italiam a primogenia sue Scripturam red- 

dam alimm; nec reformabili ipsam, sed renes- 

formabilis in nostrum loco quod, a genuina 

Verba Italica plurimum diversum est.

Putares lectorem audire Morium aliquem, aut Amueolos pro Latiniis Codicibus, 

tanquam pro ari & focii conditionem, po- 

tius quam Protoscanem, aut Ecclesi Angla- 

filium. Ut autem hic mittam ea quae hic 

Millium de Versione primae Italica tam fi-

deret afferte effe gratis dixit, cui unquam 

peruadet Originiis temporibus, hoc est, 

dum exemplaria in Ecclesiis suis Archetypa 

confida conficat, effetique, Pemptik, & Fierii 

opera tam egregie laboratum est, ut integra 

confervarentur, vitius ita scaturiae, ut non 
ex ipsis, sed Italicae necio quia Verfione, per 

Millium tandem forem emendanda. Alud 
certet eximivarit Auguftinius, qui pro Verfio-

ne Hieronymo Deo hanc parvas agit gratias, 

eaque eo nomine praecepit fulcepeo, quod 

viri in Graecis veris de ea judicare potuissent? 

Quis erat Millium tam audax proponen- 

tantem Graecos Codices e quibus Hieronymus 

Latinorum sphenhasta emendavit, ante ece- 

ulum Hieronymus a librariis adeo magis, ma-

gitque interpolatam futile, ut operam in ipsi 

confulendis, planeta fluere Hieronymus, nec 

Vulgitatem ex eorum collatione emendatam no-

bus exhiberet, fuit quos in novum transforma-

tum, & a genuina veteri Italicca, quae fuit 

per somnum excogitavit Millium, plurimum 

dissipantem. Denique cum dicit (c) in fa-

mo convivio reversione off Hieronymum dum 

ita celatum tempus avit, ut ita tantum quae 

senfum navebant corruerat, reliqua ma-

nere pateretur ut fuerat, quod alid agit 

quam infanie Hieronymum arguer et Codicum 

Latinorum sphenhasta ex Graecia veritate 

corrigerent, infanite Damasium id minus eodem 

imponente, infanite Ambrogio potestuo il-

lis autoritate concedeendum, infanite Augu-

finus de Libris Gracici apud Ecclesiae docito-

res & dilectissimo loquentem, quibus La-

tini Codices corrigendum, sique Latini Codi-

ces caetera opusrem pronunciarem, infanite-

vifile denuo veritate Ecclesiis eximivar-

re, quam in banc fententiam concedisse mon-

net in dixit Walteme. Verba dicitam, aut in 

tam audax, & quos de tribulani pronunciati, 

ipse Millium, aut totius mundi 

infanit.

Porro in consilium adhibuist a dicit (d) Millium, Vulgatam bodiernam quae 

quantunque viuita, habere eximiam partem 

reitnus veterum genuina. Frustra, fe ju-

dice. Jam, enim inquit, quando Latina no-

stra longo faculorum tralii misero corrupta sunt, 

vix uli libri sunt minus probati quam quae 

maxime praebent cum Latinis notis consolati-

nati. Simonius, cujus criticum in N. T. 

merito laudat Millium, id fieri non posse con-

 cidit hoc Argumento, quod multa in veteri 

Vulgata mendat intacta reliquerit Hiero-

nymus, Ne Latinorum fuerum aures offenderit.

Ex libro autem mendae quamplurimis adhuc 

scutatus, ut poelea non tenem recte, si 

(c) Millio fides, mutatio, nihil certe colligii 

poele quo vetus Italica ad fum integritatem 

restituta esset, nemo non videt.

Horum,
Horum, inquit, (a) Millius, mediorum cum Textu Graeco commissorum administrulo, factus exstantis antiquissimus Codicibus, & allegationibus versufliflorum Patrum Latinarum exaltissimae sit angelis ad sanctum Graecum, afferens, nos esse confit sae quin. et si earum N. T. locis fuerint ipsius Italicam genuinam.

Iuvat hic Millium Millio committere. Hieronymum a Millio reprehension audivimus, quod ad hos fontes, librariorum interpolationibus, ejus etate magis, magisque vi tiatos, provocaverit. Id Millius post mille & ducentos annos, sae fidelis opera praeedita exiftit, quod prudens Hieronymum cum suis interpolatis Gracis, aggreffus est. An id Hieronymum accidit Codicum Latinarorum vetustiflorum, aut Patrum Latinarum inopia? Mirum, contingere id potuisse Latino Romae id temporis agenti, cum opus illud concinnatissimum & de scriptis Latinorum Patrum usque ad quam etatem in Catalogo suo judicium proferentis. Id unum dicendum superest, Hieronymum judicium, vel criterium illum non in genereum decemendam data, quot Millio tandem in eadem opera veritant contigit, aut prout Augustinum operam omni laude majorem in veteris falsitate corrigendi Hieronymum praeedita. Porro si Graeci Codices ita, Hieronymi atque, interpolati fuissent, ut nullum ex ipsis certum judicium de Latinis Codicibus ferretur (b) Hieronymus, unde est quod Codicum Alexandrinae inter exemplaria V. T. non tantum tota orbe vetustiflorum, sed & præflictum ponat Millius, ita ut certe ab ipsis foret canus us incutians (inquit) vix extitisse confitam quam Archipram Evangeliflorum & Apollinarum Scripturam fideliter expressisse. An Codicum hunc Hieronymum, qui ad Ferri & Origenis exemplaria in Bibliotheca Alexandrinae confervata toties proferret, ignorantiam fuisset incontinentam est? Codicem ex quo (c) Verfio Ethiopic prolixi, unum est primavii, aut ad primis olim illum expressisse esse confit Millius, quo jure vidimus. Idem de Versione (d) Coptica pronuntiat, nempe, ex fonte Graeco profuse, exemplar opitum, unicum h. primavii, aut certe ex buji modi alioque descripto. Inter Codices Millio jam notos, ex quibus N. T. tantum pendat, bis mille purgatam a nobis exhibeisse praerit Millius, Hieronymus in Palatina verfante, Bibliothecæ Alexandrinae scripam per verificant, Antiochiam, Constantinopolis, variabile Asiae provinciarum perfluerunt, immo dunt in Egypti ageter Monasteriorum Nitriensium Codices evolvente, ne unum quidem ex tot Graecis Codicibus praevisus contingisse, ex quo Latinos fuos emendaret, quis fuisse judicasse veretur?
LIBRI SECUNDI
CAPITIS PRIMI

ARGUMENTUM


LIBRI SECUNDI
CAPUT PRIMUM.

Lectiones variantes ad MSS defuntem, quas nec antiqui Passer, nec Graci Commentatores, nec Verônica verusfimul agnoventur, jure optimo rejeicendi esse nemo inficiatur. Ex ii lectionibus, quas agnoventur, quaedam magni momenti sunt,ideoque majore dispositionem postulant, & merentur, alia minus, aut nullius modo menti, quas accurata consideratione indignas quis non putat? Hac pretiorum de caufa, quod licet ex Patribus non pauci, 2, 3, 4, 5, 8. volumina exarant, raro Millius paginam, capit aut librum indicet, ubi variante suas lectiones repetere polesimus; & licet in plurimis Patrum editionibus scripturarum, quae ab is citantur, occurring Indices, adeo tamen manci, & imperfecte sunt, ut vix dimidiam partem eorum exhibeant, & in hac dimidia parte ex mendis librariorum mira fint tenebre. Nen tamen aliquis notatus dig- num preteritūs videat, mibi molem non erit in hanc rem aliud temporis, & laboris infinmare.


(a) P. 69. (b) L. 4. c. 37. (c) P. 189. 314. 320.

omiserit; potuit tamen omitte ex officiantia Librariarum, quod alius locis accidisse ipse Equilibrium in confesso est.

2. Ex insignioribus variantiis lectionum secunda est.  Ex quo Dominicum orationem claudit deologia, est a Domino,  qui  in  Bethel,  in  Abraham,  in  Isaac,  in  David,  autique,  in  eo  de  te  alios,  Matth. 6. 13. quam Gracis Litiurgia orum suum dubuisse Millius, malique Critici judicant, quoniam sicut non reperitur apud Lucam 11. 4. ita necque apud Patres Latini; praeterea deest apud Gracis, Origenis, Cypriani et seculo; Cyrillicus Hierosol. Gr. Nyffen. quarto seculo; etiam uti Dominacam Oratorem ex professo interpretatur: Aegrò tamen, in animam inducere meum precationis ipso Domino nostro compositae considerationis aliquod adjectum factum est, quod si hic loci facta esset, ne eum non pari respectu esse non potuisse Dominam. 5. Lucam Replices quidem hanc clausulam in omnibus Orantibus Verbiis. quibus Syriaca, Walstoni judice, Apostolicae verborum temporibus confecta est, et apud omnium habetur locus, ait (a) Millius, convenit ipsum factum Apostolicae praxim sequente a viris Apostolici fuisse concinnatum: Legas eam apud Chrysostomum, Euthymianum, Philosophum, i.e. apud omnes Graecae Commentariorum in locum: Chrysostomus explicit eas, et explanat ad hunc modum, quævis quaeque (a), qui idem (b) in Basilia proiectum, aliis enim esse stridens, quævis quaeque, dixit hircinum braccha de illo, quæque natinam dixit atque adiquacionem. Idcirco Fellosa Ep. 3. 4. Ep. 24. Dominacam Orationem interpretans est, utque ibi affirmat, quod in certis alicuius hac verbis, (c) 2. 3. 8. Pauli, qui de Abraham, qui de Isaac, qui de David, 2. 3. 8. Salomo, quod alicuius hinc in praenobia, 2. 3. 8. Salomo, quod alicuius sic statur, fontem intem omnium petebatur, & dicens speraret illum, quiaque est, quippe cum eas, quisquis immodibilem esse tenem patere, quaece ad eos eadem verba sincere proferre, qui ad singula Dei justitam tota corpore contrafactum. 1. (b) Apostolica Constitutiones hanc precationem bis exhibent patitur ac et textum, minime motam, et decretatam. Eoqueeque appellat nomine precationis, in quo domine sed utique accepisse vobiscum, firmissime, etiam Dominica Oratio in iam ac finem perfruendae centef Ceremonias. 1. (d) Origenem in hac re parvi facio, cujus testimonio me fieri adhibenda est, tum Theophylo, 1. (e) L. 2. 4. 1., neque se aequalis in, 1. (f) in loco, quia in institutum, 1. (g) 3. 5. 1., item ipsum ipsum est esse et se De Lucan, 1. (h) autem, quam de locus non fun, tollenda sint; tenerririusquem factum ac valde periculorum! Ad summum, Gr. Nyffen. S. Ambrosi.

aduoc mentione facia de mundatis leprosis pariter, ac mortuarum fusificatis. Ita Cap. 11. v. 5. χωλοὶ ἰδιεῖς, visceri ἵλειας deunt (aut ictile) in Origene in Joh 6. p. 103. Sed longe fallitur opinione; primam Periodi partem agnoscit Origene, & alteram abique nullae varianti lectione reperiebatur Luc. vii. 22. ideoque utrum sint Christi verba in dubium venire non potest.


8. MARC. 1. 2. οὐ τοῦ χαλκοῦ, hanc lectionem pro virili parte jamundum tuebar, quei definitione adjunge testimonia Hieronymi in Matth. 3. 8. lit. C. Nor autem lectionem Sinaiti putamus addimus scriptorum usum. Vide Annotateda mea in hunc locum.


Cap. I. Sect. I. D. MILLII, &c.

...tionem injust, i.e. Maria, nibi qualis quisque oirur, & aliquae dicuntur Mariam quae bona erat purgatione indignius post partum, num vero in eo quod ait dies purgationis eorum, non videtur nullum significare, sed alterum, quae pluris. Vide hic Millium textum confirmantem, Proleg. p. 64. Col. 2. p. 72. Col. 1. p. 80. Col. 2. Corrige igitur Annotata nostra in hunc locum.


14. Joh. 1. 3. ὦ λόγος ὦ ἡ γραφὴ - 4. & ἡ ἡ γραφή τοῦ τοῦ ἀναστήσεως. Tot hic loci variantes lectiones quos nec ipsae Millium enumerare possit. Apgaud Commentatores plena errorum sunt omnia, adeo inter se invenirem, & etiam a fimbriis dissident, atque discordant, ut quinque scriptores eorum persolvente nec incerto ille sic move multa quaedam. Quidam enim antiquius leguntur: ἄγνω, & ἄγνω τοῦ τοῦ ἀναστήσεως. Ita Clemens ex. Cyril. Psall. 2. c. 9. p. 186. Origines Com. in Joh. p. 62 & 66. Quo ἀναστήσεως, & ἀναστήσεως τοῦ τοῦ ἀναστήσεως. Alos quamplurimos hanc lectionem retinui ex eo colligunt, quod apud illos hujus verifici caelestia, & omnia ait. Sed Maldonatus ait, Non enim quia hac tantum verba citare solent, continuo putandum est, ibi ex pulsibum finita sententia, quae de tantum praestili verba, quae ad prohancud quod ago agens fatis eras, quod nos etiam sese facere solent. Certum indicium quod Ambrosius, qui 1. 3. de vide, c. 3. sive ipso factum esse nihil quod factum est, legendum esse contentet, vel potius apud plerosque obtinere; ait, aliquando non nisi he regulat verba, omnia per ipsam falsa sunt, & line ipso factum est nihil usque tertatione 20. in Phil. 118. (c) Quod et magis quantum apud Hieronymum, agendi esse legendum esse dicit, fine ipso factum esse nihil, quod factum est in ipso, sive tamen in eodem libro non nisi he verba citat, omnia per ipsam falsa sunt, ait, aliquando he foli, sive ipso factum est nihil. Quod sic hic Maldonatus erro ad Hilarionum non exquisit quadreand, certe tamen certius est quadratius illum cum omnibus fere Gracis Patribus, qui textum ipsum firmans & cortoborant.

Examens Variantium Lectionum

Lib. II.

Nam ut silentio transeam supra memorato,
qui primum lectionem veluti Hereticam ab
judicandam. Cypriani l. 2. contra Jud. §. 2.
Hilarini De Trin. l. 1. p. 6. Epistola ad
Asiaticenam Ignatii acripita p. 298. Epiphani
Harr. 51. p. 434. Hieronymi in Hac. 44. &
in Ammon. 6. lectionem in textu retinet; &
icicit Millium Gr. Nasianensem prime lectionem
patronum adoptat; in eo tot quidem
re erravit, cum enim Hierici, qui Spiritum
Sanctum creatum esse contendebant, opin
ionem suam confirmavit ex eo quod di
mium est de Christo, omnia per ipsum facta,
& per consequentiam Spiritum Sanctum
hanc objectionem flocc facio, inquit
(A) Nasianensis, verba del servera 
unexpected, ex ædibus
Presbytera in hac lectione
conveniunt maxime Verfiones, & quod germ
manns fit lectio colligi potest. 1. Quod vox
et poifalare videtur, vel 
(297) xymon, vel faltam
vel gynemon xymon aut
Rtsc WHENE a
et xymon. Quod abique illo grammaticum est un
num quidem eorum quae facta sunt. 2. Si
hac lectio retinetur, fenis verborum erat
periphrasis, alia obscuras, & explicatur per
quam difficilis. Cum autem replicatio,
figura ducendi apud Hebraeos uti ftatim,
laterat quondam Patrum, lectio est quod
alteram lectionem facilibus admitterat. V. g.
A. III. 38. 4. Habilis vuln er t
neque autem misit, & 
autem misit, et autem misit, et autem misit
Ita v. 20.
hopec captas, & 
coenobium, & 
(a) pluralis captus, & num.
Quid multo? hoc potius in
inter varias epistulae periodi punchurus, quam
inter variantes lectiones assumptionem et

15. Act. 8. 37. Et verba 
conversio, ut
quia
Deunt hanc in S. X. 
Epist. MSS. 20. unde pro commatis 
singlecum habet hic (b) Milliani, a primis Christianis
mis familiaris uti ut alia in libro litteram
apologorum baut usus, legeat sequen
de Vulg. (Amb.) Irenaei l. 3. 12. 14. l. 4. 40.
undae, anotea Grabbo, apparent frequentem
verba in ftio Codice legere Tertullianus de
Bapt. c. 18. Cyreniensis ad Quirini. l. 3. 13.
Clementinum in locum. Plutarchum. Tom.
F. 456. 46. 1. Apologia in fide & operibus
Col. 2. idem par t soterianos adductus con
tra qualia plana dicit, nempe, haec verbatim
per poenitentiam atque nobis habet librum 
Irenaeus confesse. l. 3. 12. p. 299. &
ad optimos ejus scriptoribus sanum parum confese
nunt Vulg. Tertullianum. Cyriani. Nec
difficile est rationem alligare vero prae
ratus cum agit quia quidam sequens uti
scriptoribus haec verba retinuuntur; nihil
enempe ea solent in praedicationem disciplinae,
& verborum Ecclesiasticorum in restringendis tam
enti ad Baptisticam Catholicon, ac totius scribi
capita dicenda proponendi more primum
ad falutare lavacrum admirandum. Canta
flaut hoc ex illatis Tertullianum, Hieronymi,
me gar um locis, in quibus hic obiemcti
repositione qua quale exhibent. Hinc de
nique Priscil Priscilla et Domicilla hanc
Cyprianum nos
nam annectit, Legem Ecclesiasticam, qui
absumus non Judaei, vel Gentiles, alioquae indigent
propone admissi Christiano nomini deducer
inseruer, nec debent, nec possunt gratia di
vine prejudicare.

16. Rom. 1. 32. Olim uel in 
(300) uel in olim, quod

eum est quod cum in
(301) et eum uel quod
in
eum est quod in

Olim uel in olim, quod
Eum est quod
Eum est quod

Integra hac lectio
(ay) Millium sic le habet, uel in olim, uel in olim,
Eum est quod
Eum est quod

Hoc ex una parte sunt Vulg. &
(298) et eum uel quod
in
eum est quod

Hoc ex una parte sunt Vulg. &

Larini Patres qui Vulgata Verfiones uel habit,
Cyriani, Lucifer Calistianus, Gelasii,
Hesychii latina ab Hesychii Salomonis
im
(299) uel in olim, quod
in
Eum est quod
in

Larini Patres qui Vulgata Verfiones uel habit,
Cyriani, Lucifer Calistianus, Gelasii,
Hesychii latina ab Hesychii Salomonis
im

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Hoc ex una parte sunt Vulg. &

Larini Patres qui Vulgata Verfiones uel habit,
Cyriani, Lucifer Calistianus, Gelasii,
Hesychii latina ab Hesychii Salomonis
im

Integra hac lectio

(ay) Millium sic le habet, uel in olim, uel in olim,


19. Rom. 12. 11. ἐν τῇ Κοινωνίᾳ, πάντα τρέφετε σώματος, ἐργαζόμενος ἐν τῇ Κοινωνίᾳ, τίκτεσθαι ἀλλίπονας, ἢ ἐν τῇ Κοινωνίᾳ, ἢν ἔργον ἐν τῇ Κοινωνίᾳ, ἢν ἔργον ἐν τῇ Κοινωνίᾳ, ἢν ἔργον ἐν τῇ Κοινωνίᾳ, ἢν ἔργον ἐν τῇ Κοινωνίᾳ, ἢν ἔργον ἐν τῇ Κοινωνίᾳ. Latinus omnes, excepto Ambrosio, inquit Effissius, qui tamen non potest non conficiet quod in Graeco dici Sit habere Domino servientes. Atque ad hanc lectionem stabiendi non leve momentum affert dictionis ipsa oculus, nam ὡς τῆς Θεού, Κοινωνία αλλιπότε ούκ ορωτικον in novo Feode: quod si ὡς τῆς Θεού οὐκ εἰστι τοτε facit Codice quassat, fruitu fucipit labor. Millium tamen hunc in Proleg. suis, p. 684. 117. 140. facie credidimus, ait, cum Eusebio τὴν κοινωνία εἰς γενεαλογικα lectionem.

Examen Variantium Lectionum Lib. II.

(non omittendum in passim et quaeque in lectionibus quam pulcherrimis dispositum est).


Cap. I. Sect. I. D. MILLI, &c. 35

offendo ex testimonio faculo quarto A- 

thaneste Oris. 3. adv. Ar. δ Ἑλληνικὰ ἐπὶ τῆς ὥρας Ἐρυθροῦ, p. 416. atque interium p. 446. 

Epiphanii ἀ ψέχει Ἐρυθρόν! Hier. Marcion. 


ρεῖτος νικήτης, in Cant. p. 956. ἡ δὲ τῆς Ἐρυ 

θρία θέματος Ορατ. prima de Refurr. To. 2. 

p. 582. Tamen vero Bysilium & Hiero 

nymum allegavit Millius differentis quod hac 

verba ὡς Ἐρυθροῦ (in quibus cardo controver 

sia veritum) omultra fuerint quibudam in 

exemplarius, vel decipitur ipse, vel nec 

arte quadam fallere conatur. Teftimonium 

Bysilii occurrit, To. 1. p. 743. ubi se pro 

baturum esse confidit, quod gentes utrope 

separare ad Deo denominatur, non beate, illi 

autem qui uniantur Deo, si dari, Aphro 

thisiam (ail ille) τοῦ Ἐρυθροῦ ὁμιλίαν, 

as γενεσίον ἠνδυγότος, τῷ ἠμαρτωνο 

τοντασ αὐτοῖς ἀναγέννησιν, εἰς τόν τι 

ἀσθενης τοῦ κας, τῷ πατρὶ ἐκ Χριστοῦ, ἵνα 

τὸ δὲ ὡς Ἐρυθρόν ἀκομόται, κ. ἀκομὴ ὡς 

τῶν ἑκατέρων ἐπονομάζω ψευδεια 

Hec differe 

(a) Bysilii contra Marcionitae, & alias 

qui depravavant Scripturas, τας μ. inquir, 

τὸ Θεόν Ἀδελφον, τὰ τὰ ὡμογενεῖς & 

conflium illi iuit firmare ventitatem hujusc 

se lectionis, τοι οὐκ ἐπὶ Ἐρυθρόν, quam expansu 

rant Marcionita cum hanc Epiphanii ad 

Laodiciensi datam contendissent. Atque 

hanc nimirum de voce ὡς subtilitatem ex 

agitat Hieronymus; quidem, inquir, curio 

sus quam necessa est, patet ex eo quod 

Alex. dictum est, Que est nisi me, etiam 

eos qui Epiphanus fuit sanctos, & fidèles, ef 

fentia vocabulo necupatos; quibus ver 

bis pariter, ac praefatione ilius decemnur, 

hanc Epiphanii ad Epifhami scriptum fa 

uile.
LIBRI SECUNDI

CAPUT SECUNDUM

'Continet examen variantium Lectionum Matthaei, Marci, Lucae, Johannis, et in Aitn Apostolorum.'

LIBRI SECUNDI CAPUT SECUNDUM

Sectio Prima in Matthaeum.


CAP. 2 1. Ex itulgo η γονις Βασιλεώς Βασίλεως. Hac verba dixit habent Hieronymus, Chrysostomus, Theophylactus, & venerandae antiquitatis Versiones omnes. Quod si definition forte illa in quatuor MSS. retinendum amplius quam quadranginta, hoc non modo non habendatur lectionem, sed potius multo plus firmamenti & robors ei dat. Sed fuscicata multis fere sunt vulgaribu89, inquus (a) Millio, quis verba tam insignia absque omni erroris occassione prætermissi? Quasi Scriba oficinantes nihil hallucinarentur? Sed ut frigidus huic argumento responsem ex Millio demus, animum adverte, quod contendat is sive infigemus illum locum Hieronymi de Testimonio Patri, Verbi, & Spiritus ex Gratia formæ omnis, ex MSS. permulti excidisse: Quod si hic igitur tam mirum, si hanc pericopen, parvi momenti, alteraque multo breviorem, pra incursar ac cordaria sua quatuor forsan Librari prætermissent? Verba etiam Joh. 6 56. Katwosav εις Ματθαυς, καθα γιντι τω Πατρι, 'Αμιλω, 'Αμιλω, λεγω υμιν, καλ μα δεχεσθα τ επι ηβα λατανια αι τ ας αντι τ ευς, δε γρεις γοινω ανω τοι, verba, inquam, tam insignia, ac numerosa, neutrum, quam interopolatis lectionibus adnumerari


CAP. 3 8. Ιησους τον ματθαυς εις ματθαυς εστιν, magis probatur Millius, nimirum
Cap. II. Sect. I. D. MILLII, &c.

diversi verbi sensu non modum diversi sunt.

Cap. 10. 3. Sunt Aegypti et omnes alii, de- 
sunt lac : tata Milliice, atque Vulg. & Hie-
ronymo, & Agnoolum Chrysostomus, Theop-
phalas, Orientalis Veriones omnes ; & in-
tente Millio, Hieronymo aliis locis ex-
ipsique lib. de Habriticis nominibus explicat.
Milliius Prot. p. 42. Col. 1. 1deos 20 & 
Aeg-
pyiis, & Hiernonii ; & ec Origenes qui item
levi, iux Labba e non fuissent in numero Apo-
folorum, nisi apud Marcum duxeram : Omnino
restit. Aegypti 3 omnes scripsit non in-
ludit esse quam scilicet marginale. E contra
Cotelarius in hae verba, Confi. Apost. lib.
c. 25. p. 319. Marcii 26 & huius huc habet,
contentum antiqii, & recentiores, id re
e Ex Evangelii comparatione collegitens.
Origenes in praefatione explications in Epitola
am ad Rom. Mariabum in catalogo Apollonius
dicit Jacobus Alpesi & Labba.; Marcus
Jacobus Alpesi & Thaddeus; Lucas tene
bat posuit, Jacobus & Judas Jacob. In-
ter narrationem omnes sunt Labbaebus, Marcus
Thaddeus dicit, Lucas Judae Jacob ere
scipit. Certum est enim Evangelii, non
erat in nominibus Apollonii, sed nequa-
rit erat sinis, vel tertius nominis ueri He-
braeo, unius & ejusdem viti, diversa sae-
nam nominum vocabula posuit. Hieronymus
in locum, Thaddaio Apollonius ab Evangelio
Lucus Judae Jacob dicit, & alii appelle-
labba. Credendumque esse eum fuisset
tris neminem ad locum. Orig. l. 1. contra Col.
p. 48. Vide responsum Colotti Not. in

V. 28. Mi vero, MSS. Iustini, fed
Chrysostomus, Theophalas, Luc. 12. 4. ha-
ebant cum textu "M. Corb
c. 25. Oe (ων) (η) & 7βο
V. 29. Oe (η) (η) & 7βο
M. Corb.

Cap. 9. 7. Hieronymi Vulg. Syr. 192-
-79; fed Theophalas & Arab. Baym. v.
Mar. 2. 12.

V. 14. Non veni vocare julio de 
Baptismi & matrimon. Millius fideliter aferit
et matrimonia traduxit hoc esse & Luca, idque
aprimis sem faciis, fed cum rationes ex-
pecdemos, sepe in eadem locum confidentia
fuccidit: Quod Christum enim hunc verba
protulerit, locuples testis est Lucas, cap. 5. 
32. Et prima illius concordiae exordium,
Penitentiam agit, appropriatus enim reg-
num colorum, Matth. 4. 17. Quare igitur
et matrimon non hic confidentia sunt iprom
Christi verba? Retinentur apud Barnabam,
6. 1. apud Justitium M. Apol. Ex. 6. 18.
(quaquam iam testimonium in contrarium
partem trabant Millius, Prot. p. 36.) apud
Corinthios in Joh. p. 366. apud Chrysostomum
in locum, & Ed. Mor. p. 382. Col. 1. To. 4. 
37. apud Cyrillic. Alex. in Opf. p. 158.
In Soph. p. 627. apud Theophalas & Arab.
Ad paucum ut reddamus, cum Christi
vocari percatares, illos est vocavit ad per-
notientiam huc clarissium est, ideoque ut 
es
idostat, si non retinatur, falem subaudien-
dum est.

V. 35. Tae nos unis tacet : sic Hieronymi,
Greci, euetere Interpretis offensae. Ex ro 
leit omittunt quidem Hieronymi, Verifi-
nedique antiquit. Fed agnoscit illa Chrysoss-
orum & Theophalas, & necessario subaudie-
diuntur sunt, cujus enim, praterquam popu-
li, Linguarum & inferentiarum curavit Christus?
V. 36. Skolarios enervari, debilitari,
membra foliati, languentes. V. 1. lexo-
philoi, vexari, discebi, divulgi. Sic Hes-
blini lexono, @ Oe ophiwu filii. Inflab
fide,
Cap. II. Sec. I. D. MILLII, &c.

39


Cap. 12. 8. Kogor 3. vide ut. 4. Eutocius. Quanquam x' agnosticatur a solo Vulg. cum tamen id reperias apud Mar. 2. 28. & Luc. 6. 5. & per confessus Chrifti ipfius fit, & vocabulum a multiis elegans, quod vim plurimum argumento affert, mihi quidem retinendum videtur.

V. 32. De vtrumque alio MSS. ex ut vix subint, quod idem est.


V. 47. Zatidis x' katheth. Ita Chrysostomus, Theophylactus, Syr. Origens in Matth. p. 238. Vulg. Arab. Athenagoras. xaihetai, (1) kathethis ex v. 46. deorum visitatione. (2) kathethos ex v. 46. mil verius dicere narraverunt posse quam, & x' kathethis x' kathethis.


V. 35. 2.2. xaihetai. Hinc x' xaihetai, plerisque Codices omisit, teste Hieronymum: qui & pro hoas & xaihetai, postumum dicit virtu Libratis; ita Millius: Neutrum autem habet legetur vel in Graecis Patribus, vel in MSS. aut Veronissen. Vide Adnotas in hunc locum.


At agnosticum Chrysostomum, Theophylactus, Syr. Arab. Perd. effeque verba hse necessarii intelligenda confitat ex sequentibus, Ægidia xaihetai, vel Kogor.


Cap. 15. 4. Xaihetai ut. Deest in MSS. pluribus, Hieronymus, Chrysostomus, ita Millius: Deest quidem apud Lat. Hieronymum patet, ac apud Vulg. sed Chrysostomus dilexit ita, rite 13. Iob x' xaihetai (2). filimiter Origens in Matth. p. 244. & Theophylactus. Hoc certo mandatum ad unanimeque propriae parentem pertinent, & eft 8. 3. x' xaihetai, x' xaihetai esse offendunt.


Examen Variantium Lectionum

Lib. II

cimo interrogingt eum dici puli ex monte cum eo defendentes, quid ergo scriba dicunt quod Elam oportet primum videire; cum com- mune decimo tertio ex Christi ad hanc qua- tionem respondit intelligerent dicunt quod de Johannes Bapstae dietat etsi, venirebat ergo cum eo hi tres dictpuli, et cum reliquis diversitatem scribent inventi.


Cap. 18. 29. Omittunt utraque Codices plurium sed sequuntur ex v. 26. quod re- cipendorum sit.


omnia fus numeris expletum; car non ignorat Matttheus periodum hanc plenam ac perfectam citifel conferendum est quod tatem eius rei fidos habeamus Chrysostomus, Theop- hyllactum. & Bollandii Selectenjenn., Homer. 24. p. 114. vel quonam id, quod, fide curritum verba in debito apud unicum Marcius reperiantur? Atque hoc, ut nos, ob div. it fe recordor varianthus lectionibus. Quia enim a diversis memorum- tur Evangelistis, cum ea resul tantum locu- tus sit Christus, si ab uno aliquo lateris man- dentur, memoriae corum nunquam obliviscen- bitur.


V. 5. Τοιούτος οὖν, defunt Vulg. Ethioip. At legunt Chrysostomus, Theophylactus, Syr. Arab.


V. 14. Oul os οὐκ Περὶ γαρ οὐ οὐ οὐ οὐ, Ira non agnoscit Origines. & Eusebii; tradita igitur & Marco ans Luci, inquit
Cap. II. Sect. II. D. MILLII, &c.

Inquit Millius, Proh. p. 42. Id autem agnoscant Chrysostomus, Theophylactus, & versiones universim.


Sec. Secunda, in Marcium.

bignendi locus, licet in Autographo ipsius Marci non inventa suffiisset.

Tribus verisculis, ex 5, 11, & 13 tres sunt variantes lectiones, sed nulla in sensu diversitatis.


V. 44. Maud@ postr. D. madd MSS. Sed habet Thobyasis.


V. 4. Μὴ δυσαίσθησαι γεγονεν. Vulg. magis εὐχαριστησα Thobyasis, & relinques versiones cum lectori.

V. 7. Ei mi δετος @ Deest @. Cant. Sed retinent Thobyasis, & versiones antiquae omnes.


V. 18. Ου @ δομινον Thobyasis, & versiones graecae. Vulg. Diviniti.

V. 20. Ειδοτω και ιδετησαι @ I think it's Thobyasis, Vulg. Lucas 3. 35. ειδον της @ idon της @. Syr. Editionall MSS. fine interreptationem.

V. 22. Ουε @ νηκου @ Habent @ Thobyasis, Lucæ 3. 35. Deest in Cant. Vulg. Syr. Verba patem precedenda & sequentia lectionem textus genuine esse indicat.

CAP. 3. 1. Και τατοναι παντες @ τατοναι @ Deest in MSS. versionibus & in Thobyasis, occurrunt apud Mar. 12. 13. & Luc. 6. 10. interpretes hoc forte quantum minus necesse est omnibus, num cum omnibus manibus arida reftitutur, & fiat alteri similis, non potest non esse uly.

V. 29. Αυτος σωζεις @ Codices nauci habent aepistin, leu aepistin. Vulg. & Cyriptum patitum, & exinde Graeca quodam exemplaria ad Latinos conformitatis, saepius ex Syr. Arab. Thobyasis, Graeci Patres legunt aepistin esse talis occurrit dicto quod in ipsis aepistin per totum N. T.

V. 37. Asin. hic C. Alex. Deest & Thobyasis, sed habent Thobyasis, & versiones antiquas omnes.
Cap. II. Sec. II. D. MILLII, &c.

V. 23. Περιέχουσιν ευρέως: Deest in MSS. bis, Cant. & Land. fed retinetur apud Theophylactum: Atque hic lector non est obliviscens, sed facilem explicitum habet: Christi, & dico, & dica, & dica, ac ascendet in navis abierunt in deserta locum foeminarum; ut sit videtur, & quidem videtur, & quia, & cognoverunt quos cursum tendeat navi, atque pedestrem praevenerint eum, & associerent ad Christum: Clara hic, & peripiccia omnium, quicquid mutandia causa levissima est: Vult tamen Millius τὸ χρήσιμον διδασκαλίαν, εὐπρόσωπον μήτε ἐν τούτῳ, veram lectionem quam queritur omnium isse, Proleg. p. 43. & eos loco, ut χρήσιμον μήτε ἐν τούτῳ, veram lectionem quam queritur omnium esse.


V. 24. ὁ πρῶτος μη διδασκαλίαν, V. I. διδασκαλίαν, nullo gravis effirma.


V. 34. Τῆς ἡμέρας: ita Theophylactum, & versiones omnes: & tamen Millius Proleg. p. 142. col. 2. nemo non videt repetita ex proximo precedenti vercas: immo nemo non videt repeti debuisse.


Cap. 10. 2. Kai ἐν πόσιν τοῦ Φαβίλιτου: ita Theophylactum, & versiones omnes: sic verum Millius Proleg. p. 143. col. 2. ἐν πόσιν τοῦ Φαβίλιτου ante οὐ θανάτῳ, quod in nostris jam omnibus: Matthaei est, quorum non et Marci?


V. 30. Αὐτογεγομένου μετα, Deest in MSS. quilubdam: Sed agnoscent Theophylactos, & versiones omnes.

V. 29. ὡς διακόνοι, Deest in MSS. Perf. &c. Αθιοπ. sed habent Theophylactum, Vulk. Syr.

V. 32. Ἀλλ' ὡς διακόνοι, Deest in MSS. multis, agnoscent Theophylactum, & versiones Orientales.

Cap. 12. 4. Ἀδιακόνοι, Deest in Vulg. Arab. retinent Theophylactum & Syr.
Examen Variantium Lectionum

Lib. II.

V. 27. Ovin igitur Othe veroper, -translate Othe

V. 29. Confid hoc ex Chrysostom Ed. Mor. To. 5. p. 475. Theophylactis in locum, & ver- 

V. 32. 2. in Vulg. Syr. Arab. Habent 

Theophylactis, Perf. Ethisop optimi meo judic- 

dice. Originum autem esse quod, aut veroper, aut 

V. 33. Deest eis in MSS. Retinum 

Vulgar. Arab. & Theophylactis; addit 

eum estiam Syracis verius tuncam necessarii intelligen- 

V. 34. Proce. Ethisop. 2. in Matt. 22. 32. 

Rejicit tamen Millius, Pro- 

Col. 32. 

V. 10. Christ igitur Othe: Deest eis in Vulg. 

Copt. Ethisop. Sed habent Theophylactis, 

Syr. Arab. 

V. 14. Tote igitur 2. in Matt. 22. 32. 2. De- 

funt hie in MSS. Vulg. Aegypti. Habent 

Theophylactis, Cod. Alex. versiones Orientalis 

omnes: Eft tamen Matthei Proleg. p. 43. 

col. 2. 

V. 18. 2. eum Syracis verius tuncam necessarii intelligen- 

V. 21. Deest eis in MSS. Retinum 

Vulgar. Arab. & Theophylactis; versiones 

formam confituent. 

V. 22. 2. eum Syracis verius tuncam necessarii intelligen- 

V. 23. Deest eis in MSS. Retinum 

Vulgar. Arab. & Theophylactis; versiones 

-corum Millius Proleg. p. 133. deest Cant. 

Cap. 14. 15. 2. eum Syracis verius tuncam necessarii intelligen- 

V. 19. 2. eum Syracis verius tuncam necessarii intelligen- 

V. 20. 2. eum Syracis verius tuncam necessarii intelligen- 

V. 22. 2. eum Syracis verius tuncam necessarii intelligen- 

V. 23. Deest eis in MSS. Retinum 

Vulgar. Arab. & Theophylactis; versiones 

-Ethiopis Com. in Joh. p. 404. 

V. 27. 2. eum Syracis verius tuncam necessarii intelligen- 

V. 34. Deest eis in MSS. Retinum 

Vulgar. Arab. & Theophylactis; versiones 

Cap. 15. 12. 2. eum Syracis verius tuncam necessarii intelligen- 

V. 16. 2. eum Syracis verius tuncam necessarii intelligen- 

C. P. 1. 12. Kai eino ex ote igitur 2. in Matt. 22. 32. 2. Deest eis in MSS. Retinum 

Vulgar. Arab. & Theophylactis; versiones 

Cap. 4. 7. 2. eum Syracis verius tuncam necessarii intelligen- 

V. 8. 2. eum Syracis verius tuncam necessarii intelligen- 

C. P. 1. 12. Kai eino ex ote igitur 2. in Matt. 22. 32. 2. Deest eis in MSS. Retinum 

Vulgar. Arab. & Theophylactis; versiones 

Cap. 4. 7. 2. eum Syracis verius tuncam necessarii intelligen-
Cap. II. Sect. III. D. MILLI, &c.

...reading in codex de 120 discipulis Ad. 1. 15. bos, inquit, discipulorum intelligit D. Lucas, ut colligere est ex Matt. 11. 1. non autem quod nos olim patavimus Christi-fideles in genere. Eft certe locus Matthæi eis discipulis, loquitur enim D. Lucas de ingregi Christi in urbe Naim de quo apud iulium Lucam fit mentio, nec impedit aliquid quo minus Christus civitates Galilæa, & Judæam per transcipiant, ille Evangelii doctrinam enuntians, sefatores multis, quales in Galilæa hanc pauci, posito fe traherat: fed non efft Millio in ilium levi de causa afe divorum ire.

V. 24. Tum 'Aγαθον Λουθρ.: MSS. μανθησαι, Discipuli, nimirum quo misit, erant ipus nunc.


C. 8. 8. Tantum ἀλόι ἐποίησε: Deest εποίησε in versione ante, ac MSS. feret ad jedea sunt iät à Matthias, aut Marcus, à Lectio interim, & poeta sunt loco non suo, nec enim bi finitur lectio. Proleg p. 155. 2. finitur tamen hic parabolæ.

V. 24. Απηγογείται. Deest apud MSS. Theophylactus, versiones: Sed habuendoem efft hoc vocabulum, qui enim Pafores factum hoc nunciafe poterant in civitate & in villas, nifi paulo ante disciflissent à Monte, ubi gretor cororum pacebat.


V. 3. Mætρα παθένων L. παθένων, ut Matthias, male, Marc. 6. 8. precebit eis ne quid tollerent in visum mi σὺν παθένων μύρων: vide de his Christiano Annotata nostra ad Matt. 10. 10.

V. 10. Pædæs φυγματις Βασιλεία. Ita Theophylactus & Joh. 4. 5. est versionibus non paucem omissorum vel nesciitur de veritate dei fuerant follicite: Nam Chrysogonus in Orat contra Gentiles Ed. Mor. 1. p. 662. Parum huic urbis incolam vocat της παθένως denique ωρίμως, μαθητων της παθενως, ἀλλ᾽ ὧς μαθητῶν ὑπομίαν. Et, teste Josepho, Philippi Tetrarcha condidit, μυρων, εἰς τῆς Βασιλείας, tribuens illi της μαθητῶν ὑπομίαν,
Examens Variantium Lectionem

Lib. II.


menti quod Clementis Alex. se illis in textus verbis accessit nobisuerit. De Terramillano qui fuit legit quo nescit enim eis, nihil dicit.


Cap. 21. 24. Ἀγοραῖον ἠργοῦσιν καθὼς ἵναι. Ita Theophylactus & versiones omnes; Legendum solum vult Millius. Δεινον ἦν εἰς ἀργοῦσαν, aorit et in habitiis arbitror aerisprotog basius Evangelia; qui plures clarissim explices ... locis Evangelio, Proleg. p. 133. Col. 2. Vide locum, lector, ut fias quam precaria, quam adducere sunt omnia, & pene dixerim absurda, trigida & jejuna.

Cap. 22. 36. Καὶ Μ. ἢν ἢν εἰς τὸ εἰς τὸν ἢν ἢν εἰς τὸν. MSS. quidam codices habent ἢν εἰς τὸν & ἢν εἰς τὸν, atq. ita lectum in multos atatim sua exemplaribus referunt Basilius: Eodem textui facient Origines in Matt. p. 358. Theophylactus, versiones omnes; immo quod mireris, ipsis Basilius in Americae de priori commune hoc habet, ὡς εἰς ἢν εἰς τὸν, ὡς ἢν εἰς τὸν τρίτον ἡμέραν Μ. p. 510. ως...
rationem: hac verba exhibent prioris com-
matis, sed persunt in beneficis explicandis
ab Christo provenientibus: & tamen, Prot.
p. 87. Col. 1. Pro bei notatim ad aliquo vs
good max transfir int contextum.

V. 16. "O monysfoc vos iremues, l. 4. c. 37.
p. 3. 35. legit unignitus Deus, & in eodem
cap. p. 3. 35. unignitus filius, & l. 3. c. 11.
p. 219. unignitus filius Davi origenes temp.
per & unignitus Deus, f. Com. in Joh. p. 82.
& unignitus filius Deus, p. 94. monysfoc va in

V. 1. 3. contra Col. p. 104. Syr. unignitus
ille Deus: Antiqua ergo fuit hac lectio
efficio. Errone legitum & pro 
: Patres
enum sequuntur: utcum, contra ari mi-
litantes, textum continuo sequuntur. Puta
Athanaeis, Tom. 1. p. 270. Epiphanius An-
c. 20. §. 7. I. 2. c. 23. p. 142. Basilis de
Spiritu St. c. 6. p. 302.

V. 27. "O monysfoc 
Eglesia: Ita Graec Scholia,
& versiones omnes; firmante hac
ledionem v. trigesimo & v. 15. Et tamen
ex fide Novi & Aebios. irripitae videntur
ex v. 15. & v. trigesimo. Proleg. p. 87.
Col. 1. 

V. 27. Tota de Hebssan in Holkio: Hanc
ledionem firmant Epiphanius, Hr. 51. p. 434.
Origines in Joh. p. 130. 131. Theopha-
listas, Chrysostomus & Sidhal, de quibus vide luca-
lentum Millii Annotationem, atque Proleg.

Agognut Theophylactus, Chrysostomus, Syr
Arab. Perk. 

CAP. 2. 16. Tois tois 
Ite Theophylactus & Versiones universalim
Cod. Cyrpius 
Fasciam jam omni vi-
datur pluralis ob sequentia egiz, 

V. 17. Calaphys " Ita Theophylactus,
Chrysostomus, Versiones omnes p. 70. Inter
Ph. 69. 9. kalaaphys) inquit Millii MSS.
Cod. Origines in Joh. p. 183. Perfida fide,
gegendim ibi kalaaphys ob sequentia, ini 
to 

V. 17. Accidit in 
Ione: Origines addit

CAP. 3. 27. Fasie sa aetem quaestio ex
discipulis kalamis k eis 
In Joh. p. 151. MSS. Cod. &
Chrysostomus k eis,
Theophylactis textu k eis Com.

232. legit theophylactis: ubi 
Chry-

V. 2. Agognut hac versio Graeca Schola-
ia, & Versiones omnes: C. Alex. Hiswry-
, Augst. To. 8. in Psalm. 83. p. 922.
Veramentum mibi, inquit Millii, seculorum
futurco est irripitae jam aem ex Evangelio
ab Hebræis, Proleg. p. 45. 

V. 9. Koebos holys 
Agognut etiam hac Graeca Scholia, &
Versiones omnes. Nihilominus uctnque in
plerisque al. Cod. locum habent, quoniam in
Codice Trite. defunt, desumpta videntur ex
v. 4. buis cap. quem velutius fupelimum ba-

V. 16. Koebos aem abut theoloxia: Defunt
hac Vulg. Habent Graec Scholia, & Veri-
ones Orientales, & v. 18. firmant hac le-
donium: Sunt tamen hoc traducta ex v. 18.

V. 27. Koebos kios 
Sidhalorum Orat.
Hac verba ita com-
jungit verbi 27. ibi kios Sidhalorum mei, 
Sidhalorum: Chrysostomus & Theophylactus
vulgaram lectionem distincte omne Peu
Samostenees commentum improbat, & lo-
cum hoc gloriam explicat ut Sidhalorum
ibi kios Sidhalorum, & kios kios Sidhalorum
Cyrialus, Anglius hic, Vigilius contra
Eutych. 1. & Versiones reliquae omnes le-
gunt cum textu, & hanc lectionem Malo-
matius genuinae esse probat; hic versis, fi
filius hominis est & cum sequentibus jungen-
da effent, non dixit Christus quia filius
hominis est notile mirari, pervera & insuffi-
ta verborum collocatione, feci solite mirari
quia filius hominis est, hic enim naturalis eff
verborum fluxum, preterea quad faceret pro-
nomen illud hoc additur ad finem, fi enim
supera dixit quibus ad verborum mirari referen-
tur, jam verbo fama habebit accuratissi,
per altem poterat admittere.

CAP. 6. 11. Diokos tois Mabiciis, e
kioi kai Mabiciis: Ex alius Evangelie-
thes addita est sth, eis Mabiciis, oi e kai Mabiciis, 
noturin jam ovia, tecte Millii, Basileum,
Zegerus, Gurius, vis. quia oriturin aut MSS.
aliquot, Versionibus, Novi, & Anglius:
Sed occurrant non modo apud Theophy-

LUC. 9. 16. Veritatis igitur est Christum
diutri.
Cap. II. Sect. IV. D. MILLII, &c.

distribuiffe panes discipulis, ut illi ponerent ante dicibumen; semiliter leget Christum cum pupilibus quosque Millii hominum, Matth. 15. 36. Matth. 8. 1. Et receptam legionem genuinam esse res ipsa indicat; Christum enim sed ipsius manus abique nulla dicibulum opo panes, & deinceps plures distribuiffe inter quinque Millii hominum, totidemque forsan mulieres, & parvulos, incredibile quidem videtur, & quod fere fieri non potuit.


Ad finem v. 76. Stephani, & Cant. addunt καί ἂν τὸ τῶν ἄνδορας, έν ἂν ἂν τῶν ἄνδορας. Aquilius, Millii addunt καί με λαβέτα τῆς μη διαφέρεται ὡς τὴν τῆς, ἀλλά ἂν τῆς, ἀλλά διὰ τῆς, ἀλλά τῆς εἰς τῆς ἂντον. Hac verba Iohannis vers est efferit Millii in Appendice, ex fide et Cant. (de quo tamen Codice mirum in modum interpolato vide judicium Millii, Proleg. p. 132. Col. 2.) Agnoctic illa nullus Pater, nulla Verfo, nullus Commentator; atque is omnis citat hoc capitum ad v. 53. v. 58. Origines, τούτῳ εἰς, p. 88, 89. Nec Christum per totum hoc caput vocabulum οἴνων uufurpat, nec loquitur de corpore suo fácmanturali capiendo, ut alibi fusius oftentum est; Nihilominus restituit Vult Millii, Proleg. p. 74.


V. 8. Έτερο τῆς ανδοράς. Hanc lectionem fatis stabiliui in Annotatis meis, quibus sub junger 1. Millii sit άνδορας ex Chrysophono, Cyrillo; Cyrillo ille est Chrysopho quidam, Homo nuperus, esse legendum; Chrysophono tamen habet (quod Milliun parum ingenium id celantem, non fugit) άνδορας δια, & deinde addit, Christum non locutus est κατά τῆς ανδοράς, διάλα γενέσθαι, μη διάφορος ego jam non ascendo, i.e. non subebo. 2. Pseudo Chrysopho non cadunt, aut Christum de mendacio, sicut Gratius, & Millius opinant, sed sollemnem condemnavit eum inconformis & mutationis. Hieronymus adv. Past. To 2, Fol. 102. G.


V. 35. Ώτι τοῦ τῶν τῶν άνδορας. Deunt hanc aud Chrysophono & Nominum. Agnoctic apud Theophylactis, & versiones omnes; sicut pannae necessaria ad comprehendendum fenustum.

V. 45. Νουται Σαμέσ. Ita Graeca Scholia, & Versiones omnes. Nihilominus, Proleg. p. 87. col. 1. Νουται Σαμέσ; quod amplius in noftis, vide obfert Codicum confiderit quod minu translatae huc putem ex v. 47. hujus capitis.


Examen Variantium Letitionum

CAP. 14. 30. Cai de iact al d bbf d ephi

...
Cap. II. Sect. V. D. MILLII, &c.


fost & Oecumen. in locum. Origin. in Reg.
p. 32. ubi notat in Philonis hae legi P. 15.
(al. 16). 10. & ab Apostolis in Malibus

interpretata.

V. 47. "Ite 0111l11la. Irrepse &t Margine,


C. Alex. Agnoscent autem Chrysost. Oec-

umen. Syr. Arab.

C. 3. 4. Zων τω Ιερωρείτε & Ita Chrysostomus,

Oecumenius, vernones omnes. Nihilominus

Proleg. p. 165. col. 2. Viz imposita sumus

Codicum nostrorum consensione quo minus se-

quum iudaeo, licet in foco loco Codices, quae

siciam, haud jam essest, a Margini in-

terpertita com form.

V. 12. "Ite dudum, &c. Ite Oec-

umenius, & Chrysostomus tam textu quam

Commentario & tamen Millius, Proleg.
p. 45. col. 2. "Ite dudum, &c. Ite habet

Chrysostomos non semel.

V. 20. "Pax pax €k y11 poisoning xepov. MSS.

plurima. Syr. Arab. Chrysostomus, Theoph-

llatus. Tortsullius, Chron. Alex. legunt pse-

xyropevew. Vulg. & Oecumenius tenui

affertuntur: inter utrameque lectionem par-

vi interfect, quicumque enim & Prophecia. &

predictus, & predictus fuit hominibus, idem

certe predefinitus fuit ad Deo: Verba aut-

em uapkalpota. v. 18. & uapkalpota-

v. 24. recepse lectionem taverne videntur.

V. 22. "Ηης τω ράτιγκα. Translatas hae

videntur ex v. 25. Millius. p. 144. 1. Agno-

scit Chrysost. Oecumeniups. C. Alex. Ar-

abs.

Cap. 4. 12. Kατ & των & δεικνυδειν &

[πλην ία τον legit Chrysostomus, & Oecume-

nis in locum. Cypr. Teft. l. 2. n. 16. verfi-


V. 25. "Ο έν ένεχος & Δεικνυδειν & εις

(καταφερ & Ιερωρείτε. MSS. aliquid, & Latini Parres ad-


Spiritus sancto, for ex Mar. 12. 36. Nam

neque Chrysostomus, aut Oecumenius, neque

Arab. Grabios, tæfve in Irenæum, p. 226. hae

verba textus Altorum Apostolicorum agno-

fet.

V. 27. "Σουτωτα & υν' & δικαιος. MSS.

plurima. Chrysostomus, Cyrilis, Irenæus, &

quidam & Latini Petræi, Vulg. & Syr. ad-

dit & τον και τον, quæ omittunt Oecume-

niius & Arab.; neque placent Millius, qui

hie Chrysdnomus, & Vulg. interpolatus eile

dicit, Prop. 85. col. 2. Grabins in Irenæum,
p. 226. inquit, Glossa est, non ipsius Luca

dichum.

V. 32. "Η απειρα & ου & υνα & ιερα. MSS.

& bini Codices MSS. adunt υν' & δικαιο-

& ανατει απειρα. Sed Orenâiues in

Matt. p. 382, 338. editis congruit, & ex an-

tiquis Scholaista atque Interpretibus, qui

hac verba agnoscent, hominem arbitror fu-

ile neminem.

Cap. 5.
Examen Variantium Lectionum Lib. II.


Cap. 8. 10. *Ωδις δεν ει Δωματιας Θω η μεγαλα*. Vulg. & Irenaeus, l. 1. c. 20. quo vocatur magnum: Chrysostomus, Oecumenius, Syr. Arab. legunt cum textu, nec dicerent Samaritani de eo cui fidem adhibebant η κυριοση, fed η εις μεγαλα.


V. 21. *Τει αριστεραν* εις Φαγεθων γων αριστεραν *Additum nullus dubito ex c. 11. 11. claritas gratia, inquit Millius hic, nempe quia deft ciceriter in viginti MSS. & versionibus, sed 1. si defuntum hoc ex cap. 11. 11. cur non hic etiam addatur *και σωκρατις, quod occurrit illuc? 2. Extat a- pud exemplar Oecumeni, apud marginem Chrysostomi, atque apud commita 17. hujus capitatis; itaque vero impiii similium videtur omisisse quoquam hic verba ex eo quod pot est ωινητων supervacanea ea esse efti- marent.


Cap. 11. 12. *Μεγας καιρος* Ita Graeca Scholia & Versiones omnes, nihilominus. fexit
Cap. II. Sed. V. D. MILLII, &c.

secius hac Millius, Proleg. p. 4. col. 2. Sequens: aut non, secundum nunc fustuliris, hoc tradidisse est ex cap. 10. 20. Hoc res omnino poulutat ut verē Petrus repetere quae ei a Spiritu Sancto dicit se effe referit ibi Evangeliis, funct tanti ponderis ad Petrum a crimine ipii imputato vindicandum, ut fine summam de omnia, in hac rerum gementem narratione omittis non potuerunt.

V. 6. Etdeo in temporibus fuit, et in saecula saeculorum

C. 13. 18. Ἑραρπασμὸν ἀδικής ἐστὶ, ἐκ τὸ ἔρωμα τῶν ἔρους ἔρωτος: ἡ φιλοσοφικὴ, pro ἰδιοφύσει, inquit Millius: Sed Chrysostomus, Occumenius, & Vulg. ab ipso non differt: ἑραρπασμὸν vero ἐκ τῆς λογίας ἐκ τῆς ἀλήθειας, ἡν τοῖς θυραμαίς ἑσφάζονται, unde certum est eum legisse de quod adeo omittis.


V. 33. Ἑραρπασμὸς τῆς Ἁγίας τῆς Ἁγίας ἡ ἐκτραβήγηται, & eodem genere quum egressum esse lectionem acrius contendit Millius, ex au- thoritate Occumenii, Hilarii & Origenni Cat. in Pf. 2. 7. tecto C. & Eup. 2. 11. ad Quir. c. 13. habet diétæ ἐκαστω διόq πιστον, & Chrysostomus, verifoneque omnes editis congruent: in Hebraz, Chaldæs, &Q. Græca


Lib. II. Proleg. p. 61. col. 2. vulgatam cur hic refract sit quaeas, addit us, Certus Millii quoque Itaque, ubi Hier. & Hiero- nymus, Proleg. p. 82. col. - Ex tamen Millii, col. 2. Legemant exemplaria aliqua Isicet versus non casilisationem Hieronymi; fe- selli hominum nos Latinorum, immo Om- corum, suflacorum sub interdicto fanginum contineri exiftiamantium, adeoque tria tan- tum hic prohiberi praetium; ita Tertullia- nus, Apol. c. 9. proteraque supra suflacorum, & mortecinis abstinentem, ne qua sancte conti- nuantem vel intrav isi virescere falsap; Chry- sifomius, Hom. 27. in Gen. Ti siue qui ad ac- bari sas; Ti siue qui de eis ad ac- bari sas; Ti siue qui de eis ad ac- bari sas; Adjicimus hic Irenae- us, l. 3. c. 12. Cypriam ad Quir. l. 2. c. 115. MSS. Codices quidam hic utroque p. 520. adnotatur inque locis quibus utroque: Quoniam non agnoscunt Chrysifomius, Oecumenium, Vulg. Syr. Arab. nec Clemens Alex. Orig- enes, nec Constituturum Apostolicum, nec Patres digni ante citari, cu cum Sito vero re- cipitene elle, Millii non invoco, exiftit: 61. V. 29. Qi per Agenoria, x. et dixit, uta Chry- frot. Occ. Syr. Arab. propeurum adnotet, C. Alex. Vulg. Cant. Bar. 1.


Corpus Historia. - 

Cap. 17. 23. "Os d' en d' olos, ecclesiast, x. - Vulp. & Origine in Joh. p. 45. legunt & x. & are: Chrysifomius, Oecumenium, & Cy- rillicus Alex. Strom. l. 314. & Stomat. 5. p. 388. Syr. & Arab. lectionem tethieti retinent: festus in uti urice- idem est. "

V. 28. Tiri x. x. iacit vrcs, x. Deact a verbo
Cap. II. Sect. V. D. MILLII, sec. 55


Cap. 22. 22. "Aeque coniectum est vel aulacico Chrysoforum, Occumennium, Syr. Arab. hab tam tam Millius, qui hic referet quid deesse puratum, saepe heredate aliis coniectum est cap. 20. 2. aliis coniectum est Proleg. p. 144. col. 2.


V. 18. "Τὴν κατὰ τὰς ἑρας Λαοῦς: Ita Graeca scholia & versiones universum vel hoc verum vel
Examen Variantium Lectionum

Lib. II.


V. 29. Agnostum hunc verificulum Greci scholiastae, interpretex omnes à Syro si diuisefueris. Proel. tamen p. 130. Col. 1. verificulum hunc in noctis volunt s e m u s, p. 94.

LIBRI SECUNDI

CAPUT TERTIUM

Examen continet variantiam Lectionum in Epistolam D. Pauli, & in Epistolam Catholicam.

CAPITIS TERTII LIBRI SECUNDI

SECTIO PRIMA.


Cap. III. Sect. I. D. MILLII, &c.


V. 7. "(lo) V. 1. ad ep. Typos. Theophylacus, Antioch. ed. par. 1. i. p. 79. Millii hic me misericordiam autem ex tempore variantebus lectionibus uniam hanc in lucem proferit, reliquis silentio premite, nem pro quanto est aut legiti Theophylac. hv egre ex melius, post quam omititit sana, vacam, ante Coloss. 1. divinit. addit Theophylac. Ita denique, "hv plenius ex melius, quaculumque, pro jure aut legiti de quibus est, & calumeros, ut reliqua mihi faciam. Nec tamen confitat consilium ei suisse ut certum aliquem locum allegaret, sed potius ut ex univerfa scriptura Autolycos flatteret ante oculos praeuma que bonis tribueat Deus, & posset quisque improbus aequitatem. Multum exmodi variantes lectiones occurrunt, quern nonsem itud nequitiam mererunt: Gr. Scholias omnibus, C. Alex. Vulgato, & Hilaris Diac. hic repugnantius.
Examen Variantium Lectionum

Lib. II.

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ophylai, εκεῖνον διαρχονών, εἰ διδάγης ή μεγαλοπρεπεῖς, non magis questur eum in textu legiēre s eis quam scriptum haud memoravit.


Cap. 5. 1. (Ego οἷαν) Agnoico hic omnia Gr. Scholia legiēre θυσιν, Vulg. Hilarianus Disc. & quosdam Latinos bæbærum, sed monente Erasmo in plerique Gracorum codicius scriptum habetur θυσιν, & sensibus hic non patitur imperandum modo (nisi θυσιν redactas, retineamus, quam significatiorem obtinet. Hebr. 12, 18, aliique in loco) Apollonius fidelissim quo dejustificatis per fidei qui pacem jam habent cum Deo, & subfrequentius de Domino Dominum fœstem Christum eundem senum planum indicant, justificatis enim ex fide in Christo restitut dicut Apollonius pacem habedomus per fidei in Christo, parum restitum autem dicitur bæbærum per eum pacem illam quæ a/us longo tempore acquitis fuit.


V. 5. Ἕκι ὅσον μελόcio) Ita Gr. Scholia, versiones omnes, C. Alex. Hilarianus Disc. & tamen, dicente Millo, ἐν οἴκῳ & οἴκῳ affine mentum ex fide Vulg. secio curia, Prot. p. 46. col. 2.

V. 12. Οὗτος δὲ οὗτος) & οὗτος hic occurrit vel ante, vel post dîn. apud Gr. Scholia, & versiones universalis, & do. C. Alex. ex fide tamen Ruffini, & Hilario Disc. irresit ex priori parte vestigati, Proleg. p. 46. col. 1.


στιστη, sed emendatur hec lectio p. 338. & in Marg. 334. describitur ἡ bestiārum, quod in Chrysólemo etiam potuit reperire Millio, & Commentarius illius diligenter examinavit, ubi in claudula et οντι διακοσμήσοντος, uti ubi in citationibus suis dormitatis Millio, sic etiam Prol. p. 46. ubi ταυτεσχος irresit de ait.


Cap. 7. 2. (Ἀνωτέρω οὖν) fatum orien- tatum in Matt. p. 268. legiēre ως νομις, fed Gr. scho- lia, & vetuifit versiones, C. Alex. Hilarianus D. lectionem textus sequuntur.

Cap. III. Sæc. I. D. MILLII, &c.

Alex. quocum Ardamianus Arch. Al. plerumque configurat. Pontefras pars etiam reperiatur apud Theodoretum, Occumen. Theophylactum, & Arab. Retinendum esse autem conflat ex mutuo inter se verborum connexione ad hunc modum. Nulla damnationis est ita qui ambiantur κύριον του θεοῦ νικήσῃ. Deo semper liberemur, nemo qui facti in Christo Jefu, à lege peccari qua ad mortem futurus damnatur.


Ibid. Οἱ ωρείματα δὲ ἀναφέρονται [ὁ δὲ αὐτός] Deferet αὐτὸν Chrysost. ita Millius, sed referies tam in Chrysostomo quam in ceteris Gr. Scholastis, & in Hierarii D. tunc etiam ωρείμαta que defunt in folo Vulgato, ilique Latini qui Vulgati vettigia premunt. Erratur etiam in testimonio Clem. Al. non enim verba hujus Epitola citat Stro. 2. p. 281. fed ille Levit. 18. 5. ad hunc modum, δὲ ωρείμαta.
Examens Variantium Lectionum

Lib. II.


Cap. 15. 4. Ὁ Ἰησοῦς οὖσα ἡ προφητεία: Hanc lectionem retinuit omnia Gr. Scholia, C. Alex. Syr. Arab. & postulat ipsa mens, senfiugue Apostolus, lectorum enim de Scriptura V. Tfeltamenti, dicente autem Millis, Proleg. p. 135. col. 1. "unusquisque simplice ἡ διδασκαλία, in prophetia..."


Cap. 16. 5. "Ἀναφέρεται..." Vide Com. nona in locus conserte.


V. 16. "Ἀπαντῶν..." Vide Com. nona in locum conserte.

V. 21. "Ἡ ἁγία Σύλλογος..." Habet Gr. Scholia omnia, Hilaris D. Vulg. Arab. Eft tamen juxta Millium hoc Scholion marginale, quod scit ab aliis in corpus...
Cap. III. Sect. II. D. MILLII, &c.

V. 18. 

Secunda.


C. 4. 14. Quo est mati ab yugula nundina. MSS. Cod. quidam, C. Alex. non. Recl inquit Gratus ut cohereat cum illo &c. at male si Hilaris D. Gr. Scholias, & versionibus cumtis major sit adhincuta siles.

C. 5. 1. Quo &c. in specie umam. Ita Copicces nonnulli retitibus Chrysostom, & Occumenio tainzidis ad vocem Hecub, ut intelligatur de & in noma de Hecub in hymenex, sed facit hunc expositionem improbat Chrysostomus, ita inilium, et poteradiculum est dicere aliquem aliud operandum fuisse mali in nomine Domini nostri Christi.


Ibid. Labor ut quos non sequitur qui ama. V. I. cupit. Sed dedit Germanis eius lectionem acriter contendit Millius. Reclius autem Corentinous de hoc testu sic. Certum est antiquilium exemplaria cum ab Interpretibus & patibulis tradacta, tum que ad nos utique pervenerunt, habuisse aut habuerit, aut fuisse, aut esse, aut esse. Irenaeus videtur legile fuisse, ait enim corrupit lib. 4. c. 46. sc Vulg. illiusque fautores Apologistae Constitutiones dat. Sed adnotatur in margine Apologiae legile fuisse in locum. Lectiones posthac in usu quotidiano erant vel fuisse, vel esset, ut apparent ex Epistolae Michaelis Cerialis ad Parmum Antioch. scripta postquam orata fuit controversia inter Orientalenses, & Orientalenses Ecclesiis de pane fermentato, utc. chaps. 3. 4. Ad Apostolos autem quatenus iaculum &a. idens, quosque jacetem quosque in filium, filium vero fuisse subito optimo alteri eum anteposuisse exinde liquet quod hac licet lege ipius Apostoli Gal. 5. 9. atque hic & illic Orientalis versiones, C. Alex. &

Gr.


V. 8. Kai en eisv diev. C. Alex. cum alius legere viso, visore omissit Clem. Al. (i.e. Mille fides). Scholia autem Graecun universum, Vulg. Hilarus D. legunt cum textu; Proleg. tamen p. 60, col. 2. haec habet, vis ac ne vis ess quin lectionem banc genuinam esse censeam esse unius nosiris quod video Clementii. O-quam pulchrum est habere naisum Cetio- cum! defunt is, Millio hic fatente, Gracia omnibus, & Latinis, nec minus abfona sunt que leguntur his verbs inferina ess Emphasi- ca particula, varia tamen, quod inductum esse unum in uno, in alius varia; quorum enim tot variantes lectiones con- gefsit, si varia lection is certum taceat, cum oun indicium?


Cap. III. Sect. II. D. MILII, &c.


CAP. 8. Nota quod ad versiclo 3. ad finem hujus Capitolis licet afferantur quattuor lectiones, & amplius, Basilii To. 2. p. 438, 439, textum preβe, & οὐσίων iniquarum, nii quod iως τόυ ἵνα omittat, & οὐσίων le- gat. v. 11.


V. 19. Digitized by Google
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Examen Variantium Lectionum

Lib. II.

V. 19. "Ori iūlōvov tis tis" - ita Gr. Scholia, & versiones omnes, & Hilaris D. Rejicium

tur tamen haec fide C. Alex. propl. p. 35. col. 1.

Et v. 20. tis tis, quod agnotunt Graca

Scholia, & versiones omnes, ets Scholion Mar-

genale affirmatum, ex Jfr. 65. 5. Propl. p. 47.

col. 1.

V. 24. "Escr..." Habent Gr.Scholia omnia,

& versiones Orientales, & C. Alex. D. Vulg.

& MSS. quidquidam, Scholion ergo est, Propl.

p. 60. col. 2.


D. Pind. Hieron. Syr. Arab. vix est quam ut

buc transcriptum credamus ab officante quod-

dam librario. Ita hic Millius, reperias tamen

haec verba apud Arab. C. Alex. & omnia

Gr. Scholia, adeoque causa major est eur re-

tinament. Ita providi olim & negligentes

fuerint Chritiani, si S. Codices in omnibus

Ecclesiis publice recitatis, repostitqve in

Ecclesiis ab officantibus libraris mirer de-

pravati, pauci fuissent. Quod tamen plu-

qua centes factum esse contendit Millius.

Adde quod in his verbis, "vid i tis tis" ymos,

ostō scriba esse ait non Paulis, fide Vulg.

& Hilaris, contra Gr. Scholia, C. Alex. Syr.


Syr. Arab. D. Ethip. ergo vix est quin non

obstante Codicum confenbium confennm, quod

litterarum interpretatio Gratia inferunt. Propl.

p. 157. col. 1.

CAP. 17. 15. "Water de..." Ita deest in MSS. plurimia, Theodo-

re, & Occision. Quod itidem tam mirum

vocalum pratermitti quam unaquique Le-

tor subaudiam esse continuisse ret, vel enim

mulleri dantur comox ejuspro velamine, vel

nemin praterex Repetitur

vocis deest apud Cysiph. Theophyl. C. Alex.

Hilaris D. & versiones omnes : Adjeutton

eft tamen juuta Millium ad abstofendum fen-

tentium, Propl. p. 89. col. 1.


υγας apud Patres Latinos, atque ades, juxta

Millium Propl. p. 47. tradebum est ex posteriori

parte buniti verifici. Atqui agnotunt C.

Alex. Gr. Scholia omnia, & versiones Ori-

entales. Eft etiam observatum non indignum,

quod in citando Scriptura, Patribus usitatius

fuerit, ex precepto aliquid demere particular

speciem, ut fiat praeceptum generale, ex Gr.

in Cap. 14. 34. al gynaios υγας ης εκ

klyskos αυγαστη, multi ostendunt υγας, ut fiat

mandatum generale.

V. 24. "Defunt hae..." Defunt haec in MSS.

& in Hilaris D. atque hinc Mil. propl.

p. 55. reclaimantibus Gr. Commentatoribus,

Cod. Alex. & vetutitnimos versionibus, dicit

hæ verba quæ jam in libris fere omnibus in-

ferta sunt provener ex formulæ ininstallationis,

Math. 26.26: At hæ hic tib fànt verba Chrif-

iti, sequitur ea hic loci genuina effe, & ex

Evangelis ab Apostolo desumpta, utpote

qui diiferre narrat fe acceptius à Domino quod

habitum erat illius.

CAP. 12. 3. "Ondis..." Hilaris D. Asperos quos

λαιναι λήματα Ιηνς & hae verba dìoys, Orig.

εστι γαρ, & commentario in Joh. quom non feme,

ita Millium incen in urfico percat. Com. enim

in Joh. p. 559. 390. 422. posterior pars, hu-

jus verbi in quo haec verba εστι γαρ, continuitar

prior in quo νομιμαι άμφωs. Ita Millium

in Patrjnum lib. 1. Ethip. p. 66. Mirum est

illum non vidisse (vulgo gamma, nempe

legendum imib 2da. vice prorsum translatum

non νομιμαι dìoys, sed νομιμαι, quod ex

verbis immediate sequentibus per modum illationis

dictis νομιμαι dìoys, sed νομιμαι, νομιμαι &

Sui late clarius est.

V. 11. "Deest..." Deest hic, apud

Vulg. Hilaris D. Syr. Epiphanium. Refi-


Scholia omnia.

V. 27. "Kai μη..." Membra de

membrum, de μης Vulg. Hilaris D. Clar. Ger.

Eph. Hier. Manich. p. 856. p. 707. pro qua le-

chione contendit Mill. propl. p. 47. col. 1.


Syr. Arab. C. Alex. & Gr. Scholia legunt cum

textu. Nunc multum differimus et inter

membrar particularia ejusdem mysticorum cor-

poris, & membra inter se pendentia. Quod

in Aposthio, de fere prophetiam a Frigidis,

& extra scopum Apostoli, tempe Orientis, &

partem Ecclesiarum tantum continentem eam

religios Chritii Ecclesiis concordare debere,

et ipsum Apostoli Argumentum, c. 11. 16. c.

14. 33. & poeto multa vix alid dictit ut hæ

verba Chrysostomi, quos autem γαρ διαμη-

λειψανον γονομ, dolius est δια Πλώτου

奠. Ita Mill. propl. p. 47. col. 1. Agnotunt
tamen Gr. Scholia, C. Alex. Vulg. Syr. Ar-

rab. 

CAP. 14. 9. "Hos..." Deest id est 

διάλαλον. Ita Mill. apud Syrum. At habent Gr. Scholii

omnia, C. Alex. Vulg. Arab. Hilaris D. &

tamen fide Millium interdum est ut Letore in-

zioni connessionis causa, Propl. p. 130. col. 1.

V. 16. "Εστι λεγοντες την μνημη." Ita

Gr. Scholia, versiones omnes, & C. Alex.

Hilaris D. Deest νομιμαι in Cov. 3. nec
dubium, inquit Millium, quin ita Apostholi,

Cod. p. 163. col. 2.

V. 25. "Kai μη..." Omittunt hæ verba MSS

Cod. quidam, Vulg. Hilaris D. Jusephus.

Agnotunt autem Gr. Schola omnia, C. Alex.

Aarit Millium desumptum nemo non vide-

rat posterior parte verifici.

V. 32. "Kai νομιμαι..." V. 1. Φω-

τηται, Orig. Hier. in Math. p. 306. Hæ

funct Origens verba νομιμαι διαμηλεσται νηστηθαι

διαμηλεσται, την αλ. Ρ. Φωτηται, sed Millium cre-

bro officiare legit.

2

V. 33. "Deest..."
V. 23. − Cum aduersariis atque disceptatis in urbem. Sic Gr. Scholia, C. Alex. versiones omnes sed placet Millii lectioni Hiatoris D. non enim discussiones atque res, sed poesi, Propr. p. 47. c. 2.


CAP. 15. 10. Erimi o όμ. Ex Εξίθιοι, solius autocrati relictur, ε μν. contra volunt. Hiaturum D. Syn. Arab. C. Alex. & Gr. Scholia omnia.


V. 44. − Βαι ξαθα χαθος, και ινα ινωνωνωλς. Habent hanc verba omnes. C. Alex. omniqueste versiones, cum leviter discrimine. MSS quodam adiuvant, in Vulg. & Latinis. Hac tamen, inquit ille, a quodam Scholasticice adnotata ut oram libri, retuler tercibus in contextum. Propr. p. 95.


V. 54. − Το φθοριον το των ινωνωντων. Scholion.


CAP. 16. 1. Περι των Χανθων. Sic non solum legunt Graeca Scholia, sed χανθως uno ore interpretantur των χανθων των χερουδων, & Phoemenius aut ουλων, ουλων των Αποκαλυψεως, και τω πολλων σωματερων, λυγ γυναικων.

SECTIO TERTIA

2 Epist. ad Corintios


Vulg. Hilarinii D. Oecumenici, Theophylactus textum firmant. Irenaeum huc habet stwò Pau- 
lox., s."n' legumw o wole., l. 4. c. 44. Et quanquam Effius dicat dictionem o wole., nec veritati congruere, modests Pauli, id 
hic nullius momenti motto, ali ab his Apo- 
lolos de Judaeis Zelotis & Pseud-Apololos ait 
Xwok Ëro/margi, multi ambulant, &c. de 
quibus dicit vivbis inimicos eos esse crisi 
Xwiz, Phillip. 3. 19. Est tamen hoc apud Mil- 
lium, ProL p. 159. Marginales Scholion ob ra- 
nonem plane frigidam, & ineptam.

CAP. 3. 1. 45 Eilip (iurisdictione) Ita Chry- 
sof. Oecumen. Theophylacti. Syr. Arab. Deect (o- 
thiisses Vulg. Hilaris Diac. Theodoret. hoc 
tamen ex eo accidit qua huc verba (iurisdictione) 
wege Xwiz [iurisdictione, utpro teneri intelligendam, 
superfluum videtur.

V. 17. 3. 9 t' ndixw Kuyg.] Kuyg prior 
infiment est in religius jam omnibus irrisio 
videor exposite sequenti versiculo, ita Mil- 
lium, ProL p. 166. col. 2. Agnoscent tamen 
Gracca Scholia, & versiones omnes, C. Alex. 
& Hilaris D. 

252. Gracca Scholia universa, C. Alex. Syr. 
Arab. Atqui Sow explicatio est, ProL p. 34. 
apud quem legimus clarissimi Dei, apud Hil- 
lar. De Gloria sua.

CAP. 5. 3. 9?% h' ndixwcdwYu.] Legendum 
hic vult Millium interpretatus re clamantibus 
Gracca Scholia, qux legunt ndixwcdwYu. Ita 
Ed. Morel. To. 1. p. 340. To. 2. p. 520. neq; 
in Commentario notat Exemplaria hic variare, 
feed ejudem verbi variari esse expositione 
ita etiam Clemens Al. stro. 4. p. 541. 
Vulg. Hilaris D. C. Alex. Atque huc intrepretatio 
figuram induci, non nudi reperie- 
mur, clara, & perplicus est, viz. in hoc in 
genicium habitacione nofrnam quod de 
caco ef superriri, figureri em topropoei 
induti invemamur immortali corpore, & non 
nudi, fucat anli qui velutum carebatur.

V. 10. To sëg f (jusitatem.) Agnoscent hoc 
verba omnia Gr. Scholia, C. Alex. Athanas- 
p. 46. Et Theof., p. 76. de ador. p. 494. 
Oriussem femel quidem legit te tna, Hom. 
p. 291, 335, 346. te Xwiz Theodoret. te tna 
ep. 91. & form. 12. adv. Gr. p. 604. fed 
com. in Flsl. 97. p. 701. & Her. fab. i. 5. c. 30. 
p. 297. te sëg, quod potiori autoritate ini- 
ititur.

V. 15. El et teXwok ndixw cdw.] Reni- 
ment a Chrysolf. Oecumen. Theophylacti. C. Alex. 
Hilaris D. Vulg. Arab. Rejictit teXwok Millium 
ProL p. 71. col. 1. side Theodoretis, Theopy- 
lacti, Oecumenii & Hilarii in commentario, 
quas in impius ne verbum quo id probetur 
invienies Clar. adeoque Vulg. initio, (nulla 

profris confrequentia) his artibus variates 
fius lections stabilire folet Millium, magis 
ingenua est Effili sententia, viz. verifillum 
est a Paulo scriptam fielle particularum et, qua 
& fermonis connexioni inferitur, & in pruri- 
mis legitur MSS. qui hodie extant: Anam 
preterridentendi incaute lectori desider potuit 
limilitudo dictum en, & est ut in hujus- 
modi contingit.

V. 17. Kaat te wola.] Ita Hilaris D. 
C. Alex. Gr. Scholia, & versiones omnes, & 
tamen te wola vis pie effe eius Apololii, 
ProL p. 135.

V. 20. Te Xwiz en wazwcyw.] Valse- 
kat in omnibus sed perperam et, en te wazw- 
cyw, Ambrosiast. omniem relee, ProL p. 48. 
col. 1.

V. 6, 16. Kaatig e Xegei. S. D., 
Deect a Xegei unico interprete Syro, & necessario 
Auditur, at ProL p. 130. col. 1. lectio ess, 
non D. Pauli.

V. 7, 12. Toe wazw cyw Sow [iurisdictione.
V. 1. Xwok Sow, quidem lectio 
miih genuina videtur, auturitate Vulg. Crys- 
sfof. Theodoretii, Theophylacti confirmata, 
tein teXwok quod Graecia Scholia omnia 
agnoscent, minime infulsum erit. Vide hic 
Millium nobis consentientem.

CAP. 8. 12. Kasa liv Xegei. S. D., 
Deect et inquit Mill. in MSS. Vulg. Ambrosiast. Clar. 
Ger. Lat. Cyprian, ad Quirin. 1. 3. 2. Clse. 
Al. necissi ubi, Theodoreo Crysolf. textu, & 
Comment. Agnoscent autem Oecumen. Theo- 
ophylacti. C. Alex. Arab. & tam in Textu 
quam in Commentario Crysolfi. (ubi deelle 
hanc vocem dicit Millium) expressum adhiv- 
betur. Mandat, inquit, Deus, ut charitatem 
exercamus Cst wizw wizw, wizw Xegei S. D., 
tanta est Millio circa citationem suam incurr. 
Porro et xosio ex Xegei, adeles videntur explicationes 
Gratia inquit Millium, ProL p. 124. 
col. 2. repugnantes omnibus Grecia Scho- 
liqui, C. Alex. & verifionibus, excepta Ektio- 
pica.

CAP. 9. 10. Xegei, viz wolewaw + aXe- 
gei vizw.] Millium ProL p. 88. col. 1. x- 
gei, viz wolewaw vizw, viz wolewaw. Clar. Cod. Al. 
Oecumen. Syr. Crysolf. & Latini relee, & ad 
Apololii fopum accommoda. Sed C. Alex. Scholia. 
Gr. omninis, & precipue Oecumenici non 
retinent tantum fede simul notant ut cum 
Oecumenici logar evwix Ewix taw kai obitivis 
at modum voit immere Apololoum nullo modo 
metendum esse, ne indigens inveniret qui 
charitate abundaret, wizw evwizw + t' 
metuoumiv ouin ablelizvQ evwizw + t' wizw 
Ewix wolewaw, wizw izwizw + taw wizevix, tam le- 
vis in plerique est Millii lides.

V. 12. 45 wofolw xwegei o wofolw. 
Theophylacti. C. Alex. 

Peterius Xegei, Deect in MSS. & ver-
Cap. III. Sect. IV. D. MILLII, &c.


C. 8. οδηγησθαι. Qui dedit seipsum ủρεια επιφανεια επιφανεια. MSS. Orig. αυτοι, & Occum. in textu legunt οδηγησθαι, quæ tamcn duo unum fonant, Nam sim 70 Interpr. cum locuntur de Sacrificia Vet. Tef. modo οδηγησθαι, ορκο επιφανεια, modo ῥειη επιφανεια, ουτ επιφανεια indimentacion untur, ita Scriptores etiam N. Faderis. t Pet. 3. 18. Christus mortuus est οδηγησθαι, & Rom. 8. 3. fed hic, & 2 Cor. 5. 21. οδηγησθαι. Hince eff quod licet Occumenibus habet οδηγησθαι in Textu, in commentario legitur οδηγησθαι ότι επιφανεια quam habet, pariter ac extera Gr. Scholia. Vide com. notit. in 2 Cor. 5. 21. & Pet. 3. 18.


Sectio Quarta.

Expendens varias lectiones Epistolæ ad Galatas.
De variis lectionibus Epistole ad Ephesios.


CAP. 3. 1. Tægern apud Thedorett. Millium, Proleg. p. 110. 139. Repugnantius C. Alex. versionibus universum, & Scholias Gr. omnibus, quorum judicio vallis hic insita est Tægern omittit tægernos intimate, vult et innumerum hoc in se utcunque vel beatae, quid vel numquam aliquid.


V. 9. Tae in sandien. V. I. omnia, quam genuina esse lectionem a Gr. Scholias & versionibus confirmatagno, sed parum interesse intercommunicationem, & dispensationem mysterii de vocandis Gentibus, effundam sanam factum.


Cap. III. Sed. VI. D. MILLI, &c.

Agnooant aitum Graea Scholia omnia, & C. Alex. nec usitatius quiquis quam omittere verbo abiquum quod quaeratur quae sedctoriam esse ex agnooant.


CAP. 5. 5. Τοῦ γε ἐν τοῖς γεγραμμένοις. Plurimi Cod. MSS. Cl. Al. p. 437. Chrysof. Oecumen. legunt ἐν ταῖς ad eodem interpretationem affereat ac illam Theodorict & Theophylacti, qui habet ἐν ἑαυτῷ etiam Hier. & omnes Latinis qui legunt fiktote, lectio Vulgar. fecit intellegentes abhona ef, & abfurdia.


SECTIO SEXTA.

De uariis Lectionibus Epistolae ad Philippienses.

CAP. 1. V. 1. Σωφρονεῖν. V. 1. Κατασκευής, Co-eisicopi, Hilaris. D. fec quanquam praeposito (nū adangustatur οἰκονομικος fecundum veterem feriendi confuetudinem, contat tamen Graecos omnes cum textu concordare: Non enim notarunt quod Paulus apud Philippienses mentionem fecerit Co-eisicoporum nec quarumquam nocere fecerat, sed cum Hieronymum dicit eos qui hic dicit sunt Episcopi, Prebyteros fuillus. Denique nec id dicit Hierarhis, sed hunc tamen cum Episcopi & Diaconis, hie est cum Paulus & Timotheos, qui Episcopi erant, nimirum quam frigide, & inepte.


U. V. 11.
De variis Lectoribus Epistolae ad Colossenses.

CAP. 1. Kai Και Κυρίῳ ἐπίθετον Χριστῷ. Omittunt hac verba 4 MSS. Hilar. D. Syr. & Theophylact. & licet reperias in texto Chrysostomi in Com. tum illae, tum Theophylacat. ait Καὶ Κυρίῳ, Χριστῷ, γεν. in habent quae MSS. Λα- 


CAP. 5.
Cap. III. Sect. VIII. D. MILLII, &c.


V. 11. Ex t.p. A'vnotot 


Cap. 4. 2. Ε. Κυπρια. Sic Gr. Scholiasce, & C. Alex. versioneque omnes. Sed Prof. p. 499. col. 1. irripissit ex cap. 2. v. 4. aut eumiam ex Philo. 4. 6.

V. 3. Κυπρια. Theodor. Sic item Millum. Κυπρια simpliciter, (uterque Κυπρια Ν. Κυπρια, se jam in omnibus Codicibus) pro genuina vix esse quin habeam, Prof. p. 61. col. 1.


SECTIO OCTAVA.

Qua est de lectionibus variatibus in Epis- tolis ad Theofalonicenses.


V. 7. Parvi referi utrum legas τοι, in cum textu τοι, quam lectionem amplectuntur Graci Scholiasce omnes.


Examen Variantium Lectionum Lib. II.


Nota inuper quod licet in versiculis 15, 16, 17. affuerunt decem variantes lectiones, Orig. in Joh. p. 317. à textu in nihilio difcedit, & legit Φασκονινον non Φασκονινον pro Martius hic lapibus efft per errorem.

CAP. 5. 13. Eigemini or inostris. MSS. Vulg. Ethis. Cyril. & Theodoretus, legit ex aortis, vera autem externa. Sed Hilar. D. C. Alex. Occum. Theophylact. or kaiolo. Et hanc lectionem, quam posteriori vocat, ita firmat Effius. Posterior letita quia adnomen Theofalmoncens fuit inter se pacem babentem, magis genuina videtur, tum quia novum praecedentum, tum nulla conjunctione cum praecedentibus coherens, tum quia prioris lectionis funs in superioribus fatis includitur, velut minus in majore, ne dicam quod nec Gracia, nec Hebraice proprietas est, ita loqui aorti, e. i. (ut aortis cum iis, fed inter illos ut Marc. 9. 50. Eigemini or αλονομα, pacem habete inter vos.


In 2ae Ep. ad Theofalmoncens Capitè primum vix aliqua varia lectioni expeditione allorum digna occurrerit. V. 8. & 12. d. Χριστός poff Jefum apud Codices aligus & Gracos Scholiastas, cujus quidem vocis subductione five additamento nihil ufitatus efft, & cum Ματθαῖον vel Kueip retinente sibi subducas, vel addas nomen Χριστος, nullo modo in senfum peccatur. Similiter loco vicqurCod. MSS. plur. & omnia Gr. Scholia legunt meaeuraves, i. e. non iis qui credunt, fed qui crediderunt, At Grammatici scint quam frequenter omnis fermo utatur Aoripto, loco temporis presentis, & vice versa. Vide Glaff. l. 3. tract. 3. Can. 46, 47.

CAP. 2. 2. Occumenius Xρησι, i. e. Kueip. Cui lectioni cum patrocinantur Greci patres omnes, Vulg. & Syr. quin Genuna sit nullus dubium; cum autem uridine voces eadem sit compendiosa scripto Χη, atque, ambe eandem periponm denotent, quid iutfum tam mirum si promiscue ufuarent?


V. 13. Omnia Gr. Scholia, & C. Alex. legunt, non αυτης, sed αυτης, pariter ac textus.

CAP. 3. 4. "Αγνοηστατον νικης." Greci Scholastici, C. Alex. interpretique omnes, fi a Vulgato dicererent, agnoctunt αυτης, ac Prol. p. 49. accesse ad absoventum sententiam.
Sectio Nonna.

Qua agit de variarius Lelionibus pri-
me Epistola ad Timotheum.

CAP. 1.4. Octovalvis Scil. Ita Vulg. Hi-
laris D. Patres Latinis, Syrus. Iewmns
his verbis aequos, οὐδεὶς μέλαν θεομάλα
χαίρει ἄπειρος ζωή, non enim ζωή ἡ ἐν
vicem, Lat. quae adhucationem Dei qua est
in fide, p. 1. sed Graeca Scholia, & Cod. MSS.
habent εἰκοσις, nec ab hac mutatione sen-
fus multum patitur, cum adiunctioni sit hu-
jus exomadis fructus genuinus.

V. 14. Τραπετίσκως, 16 περίπος, vel
περίπος habent Graeca Scholia, C. Alex. ver-
sionisque vulgatae, & Arab. & v. 18. 19
κατὰ, agnoscent Gr. Scholia omnia, C. Alex.
Vulg. Syr. Hilar. D. & tamen Mill. ἐν pro-
more τὸ margin tune fracturum libraris in te-
stum, Proel. p. 160. & περίπος velae suficitum ei
περίπος, p. 49. & rebus p. 139.

co. 2. & εἰκοσις Scholiae cumfamam est, non
Apollos, Proel. p. 124. minimum Ητθοια hic
Αρχιβυσσου τονσ textum retine, licet ab heo ca-
t, quasi void, abhine, ibid. col. 1.

V. 17. Μων (οὐδεὶς Scil.) Deēk θεος in C.
Alex. Clar. Vulg. Syr. Athiop. Terutianum,
ne cointrin in Com Cystof. Theodores.
Occlusion. Suficitum Eiut, id quod res es, ei
ex Rom. 16. 27. boc d Graecis quisibud, di-
versa loca confundentibus, adscriptum esse, fi-
cat & e Epitola Juda. Hec Millius. Atqui
non Arabis modo eodem omnia Gr. Schola,
habent (o.) in testum, & fatisattin in Com-
mentaries. Nempe secundum Theodretom
hec exclamatio est χαίρετος, secul-
dum Cystof. & Occumen. τονσ άπειρος, rationemque reedit Theophylactus ὁδὲ 788
ὃς ἢ χαίρετος, Theodretom in 1. de Her.
fab. c. 1. p. 251. hec habent verba ἀπειρος κα
Αρχιβυσσου, ἀπειρος τονσ (οὐδεὶς Scil),
& in 2. dial. de Trinitat, quem illi attribut
Garnerius, eadem reperiam, To. 5. p. 300.
Maximus confessor in cedodm dialogo illa illa
verba bis recit, p. 410. 422.

CAP. 2. 1. Αλτοκαλος λέγει καὶ Χαίρετος. Defunt
δὲ εἰκοσις MSS.plur. vetutis versionibus, Cyst-
of. Theophyl. Habent autem Theodretor, &
Occumen.

CAP. 2. 3. Μὴ αἰώνιος. Non habent
Cod. MSS. multi, Vulg. Hilaritius D. Syr.
Arab. Theodretor, & Theophyl. irretit ex Επ.
ad Tit. Proel. p. 89. Habent autem Cystof-
flum, Occumen. C. Alex. & Bafi. To. 2. p.
476. 477. Et vocem habent potuitam sequen-
tia διακόνος οὐκώνας, N. μ. εὐκοσιος, &
Tit. 1. 7. ubi eadem res agit.

V. 16. Θεος θεομαλάς καὶ (οὐδεὶς.) Hanc le-
ditionem contra vulgatum suum, & Hilar. D.
pulcherrimē propugnata Mill. in eo solo lap-
fus quod ait Greg. Nyssens primum faile
omnium quem incunctulum hoc Apollis reti-
entonum nusquam video. Eodem enim ante
t pulsunt Abnandæ, de incurn, verbi To. 1.

CAP. 4. 1. Εὐρίπους αὐτοῖς. Ita Graeca Schol-
ia, Vulg. Helar. D. Syr. dicente autem Millii,
Proel. p. 124. col. 2. medium ωμός αὐτοῖς,
adscriptum tamen ad marginem Scholasticae
addant, unde irreptit in Textum.

CAP. 5. 4. Καθικ v. Defunt in MSS. plu-
rimis, Graecia Scholiæ & versionibus cunctis;
fortasse, eo quod supervacantia hac verba
putant, quod enim acceptum est coranti
Deo, id non potest non esse bonum, & ho-
neutum. Similiter v. 5. & ωμός τομητολογίων
mitunt, ut supræfínum credo, Cod. Latiní
plurimi.

V. 16. Εἰς τὸ πώς ἓν τρόπον ἡ μεταφορὰ. Sic Gr. Schol-
ia omnia, Hilar. D. Syr. Arab. fed praefixit

V. 19. Ἐξει τοῦ μαθητοῦ ὁ διάκονος. Ita
versiones omnes, C. Alex. Theodores. Oc-
consum. & Theophylact. Ait tamen Millius,
Proel. p. 49. Vulg. & Hilarit létito, quod est simplici-
ciram μὴ αἰώνιος, omnino genuina est, quod
expressa & clarissima hic volebat, adscript
ad marginem, ης μαθητοῦ ὁ διάκονος, quod
quidem nullam ut in textum irreptit, ut
mimorum εἰς omnem dénum Codex transariet.

V. 21. Μνήμη τῶν ἡμῶν... Quæst.
Rem Exempl. MSS. Cystof. & Occumen legunt
νομοθετολογίας, Baphius & Theodoretus νομο-
θετολογίας, fuct etiam Theophylact. hanc simul ad
bibita observatione, καὶ δὲ το ὑποθέτω, τα\ν ὁρί
το ὁρί (μεναι).

CAP. 6. 5. Αφίσας καὶ το τῶν. Agno-
sunt haec verba omnia Gr. Schola, Hilaris
D. Syr. Arab. & featus fine his non plenus
fut, malé iigitur putat Grotius ob hanc fólam ra-
tionem ea addita futile, & post illum Mill.
α limm textura ad complectum promit, Proel.
p. 123. præfertim cum Graeci Scholiæ, &
patres diftere notent quod Apollis manti-
tum, non fit, diffusa cum, sed sagrae se ab-
illit.

V. 9. Ἐν ὑποθεσὶς δεκατοτοῦ. Ita Syr. C.
Alex. & omnia Gr. Scholia, in testum. Cystof.
in Marg. Commentarii, Bafil. To. 2. p. 470.
fed Vulg. &c. αἰώνιος, quod fere idem ibitat:
quemcunque enim cupiditas flulta & temera-
ria est, eam quoque inutilis, & nocivam ef-
fe, quis dubitab?

V. 20. Cystof. & Theophylact. hic ἐνυκ-
αποκλείως legunt, fed Theodoret. & Occumen.
ὁποῖς fine discriminé, tete Phavorin.
Διήθηται λέγει καὶ ἀκολούθως ἐκ νόμου τῆς
Ἀρχιτο τοντικτον, Ἀθανασίος, Ἀκολούθως, Hely-
chius.

X

SECTION

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Sectio Decima.

De variantibus Lectionibus Ep. secunda ad Timotheum.

Cap. 1. 11. 'Eddw.' Habent Gr. Scholia, versiones, *Hilarius D. exemplaria, si bina excipias, omnia, sed ProL. p. 145, col. 11. non est Ep. ad Timotheum priorius, cur non eadem fententia etiam posterioris?

Cap. 2. 19. Tê ιονια Χριστις. MSS. pluri
mi, Scholiastae, interpretate omnes legunt Κυριος, hic ergo est germanae lectio, cum vero eadem perfona sit tum Christus, tum Dominus, idem utriusque sensus.


Cap. 3. 2. 'Αρχης, διδασκαλις. Agnoecunt hic verba C. Alex. Scholiastae, & versiones. Grorius autem foras luc offerata est ex Rom. l. 31. Cum vero definit au liquo Syro, si conjechuria & supiccionibus Hymenaii coagmanatur tot testimonium, quid certi de textu habere possimus?

V. 16. Θεσσαλονικης, ου υπολογης[?]. Ita Scholiaste, C. Alex. *Hilarius autem D. & versiones omittunt.[


Verfum quintum pariter ac in textu recitatum in Matth. p. 362, sic etiam Gracii Scholiaste omnes, nisi quod Theophylacti legatum non habet, sed *Hilaris, unde de quatuor variis lectionibus quae hic congruit Multius fiat judicium.


Sectio Undecima.

De variantibus Lectionibus Episopho ad Titum.


Verfum quintum pariter ac in textu recitatum in Matth. p. 362, sic etiam Gracii Scholiaste omnes, nisi quod Theophylacti legatum non habet, sed *Hilaris, unde de quatuor variis lectionibus quae hic congruit Multius fiat judicium.


§ Hieronymus, qui in Graeco melius ievati efficax, unda a vulgato fito invitatissimum differtet. "In to. & oiu."


F. 20. "Ex autore. & Kuei."


Sed Theodoret. Occumen. Arab. & Kuei, atq. hac, ait Eutius, est veror leitto, quamquam in senti non as diversitat.

Sectio Decima Tertia.

De variabilibus Lectionibus in Epistola ad Hebræos.

CAP. 1. 1. "Ex iudæor. & hequant."


F. 7. 2. "Div. iudæor. in legesse."


V. 12. "Ex ejusmodi. iudæor. Seu iudæor."


CAP. 2. 7. "Kai xalotroν. aion. & eis γεγονεν. & de."

Deunt hac verba in MSS. plurimas, adæque in Occumen. & Theophylactio, Sed retinentur apud C. Alex. Chrysolf. Theodoret. & versions Antiquas omnes.

V. 9. Xáoxi. Swi."

Quidam Codices, teffe Orig. in Joh. p. 38. & 362. & Theodoret. in locum legabant yojoe Swi, fed, teffe Millio, Laticent concurgit quaquiduipsiam est bodis

Theorum. MSS. Gr. & Lat. Vide prefationem nostrarum in hoc epus.

CAP. 2. 6. Mioy. & Xebw."


V. 9. Oi xalotroν. μι."

Deest μι. in 4 MSS. fed adept in versionibus, & Gr. Scho- liis omnibus, in Cyril. Al. Glaph. in Num. p. 393. ubi a v. 7. utque ad finem hujus contextus editis congruit, nisi quod v. 11. pro oie, legit oie, & v. 16. pro σ. χιλ.

CAP. 4. 2. "Mii γιοικερμου. της οικε θανατον."


CAP. 5. 12. "Oδηγεσθαι. της τα σωτηρίαν."

Dexis Excerpt. & de aυτης & λουση ν. Swi."

Chrysolf. Ho. 17. in Matth. & Vulg. legunt οδηγεσθαι, fed Orig. in Joh. p. 18. C. Alex. Gr. Scholias ab eccliese non recedunt, & legunt etiam λουση pari tert ac Eus. contra Marcel. l. 1. c. i. p. 3. Cyril. Al. de ador. fs. p. 339.

CAP. 6. 2. "Kai τοις. αὐτοις." MSS. quidam & Occumen. legunt αὐτοῖς; relegit Scholastae, & versiones cum textu.

V. 10. "Kai τοις. αὐτοῖς." Deest τοις in MSS. Vulg. & Syr. fed quicquid Millius in contrarium dicat, occurrit apud Chrysolf. in Comment. & apud reliquis Interpretes Graecos: Ait tamen Mill. ProL p. 84. col. 2. τοις irrepres ex 1 Thef. 3. quasi non potuerit Apostolus bis idem dicere de eadem re.

V. 7. 11. "Kai καὶ. τὸ. μέρος."

Sic omnia Gr. Scholias, C. Alex. Vulg. Syr. Arab. At quoniam hæc verba debunt apud Athiopos. Ita Mill. commentarium marginals primos fuisse puto, non textum, ProL p. 84. col. 2.


CAP. 8. 4. "Oυ. τιμήν;"


V. 9. Oi καὶ. ἀποκλεῖσθω λείως κωνον."

Chry- sof. Theodoret. Theophylact. legunt in s. αποκλεῖσθω, ex verif.
Examen Variantium Lectionum: Lib. II.

verf. 70, 8, Jer. 31. 32. sed Occum. C. Alex. Cyril. Al. de Ador. fp. 3. Vulg. Syr. Arab. ιερος.


Cæp. 9. 2. Ἰτή Μύκον σι. [52] Quoniam omnia Gr. Scholus legunt άπολοτήτας νωπάς, danda illiæ vena est, qui nec linguis Habraicam, nec Tabeariancu structurae rei intellegi, afferit Capellus διὰ cum acuta in penultima, veriorem esse lectionem (qui fie deinde advixit vox propterea quod διὰ plurali numero dicitur potius ut intersanctuario, pluralis enim numerus apud Habraeos sepe vix habet superlativi.

V. 9. Ἰτὴ πολλῶν καὶ τῆς τοιαύτης. [53] V. 1. καθισμά, nulla schola C. Alex. agnoscant ex 5. 3. ad reliquit, in folio Vulg. & Occumen. Reliqui Interpretis, & Scholastice habent καθαρία, fab. καθαρία, sicur Chrys. Al. de Ador. fp. 3. 47. qui & ubi retinet καθαρία, quid credere, una cum Gr. Scholus omnibus, Syr. Vulg. & Arab. Millianum tamen judice, prob. c. 102. 2. καθαρία omnino reæ, & c. 124. 2. καθαρία accessit altitudine.

V. 10. Διακαταστασὶ εις lectio illa quam probant omnia Gr. Scholus, Vulg. Arab. 


Cæp. 10. 1. Οδηγητὴς δεήσεως. [54] Sic Chrysost. Vulg. C. Alex. Arab. respecto habito ad vocem sylva, reliqui autem Gr. Scholastice & Syrus legunt τῆς, reficientes ad vocem Sylva, quod veritissimius est, quoniam nul- la sit in fenu diversitas.

V. 6. Καὶ ὁ μᾶς διπλασιάς εἰς κατακεκλεῖσαι. Sic Gr. Scholus omnia, quæ sint firmant haec lectionem.

V. 9. Retinet ἀκριβείας, C. Alex. Graci, ceterique Interpretis omnes, sic Εθιοποιο εκπρασια, sed pro. p. 139. col. 2. accessit ex v. 7. bauiae cap.


Clem. Al. & Vulg. hic legunt τοιαύτης μιας Col. ligit hic Epist. additum hic ulum. Probl. 210, quod si una cum C. Alex. MSS. ali- quibus, Vulg. Syr. Arab. & Clem. Al. lege- 

dum cenamus in loco, quia est cuius hanc sententia non fit clara, & perspicua.

V. 38. Ο εἰς ὑπερασπίζουσαν omnium Col. ligit hic Chrys. Al. 4. et οἱ εἰς ὑπερασπίζουσαν col. ligit hic Chrys. Al. 4. et οἱ εἰς ὑπερασπίζουσαν Col. ligit hic Chrys. Al. 4. et οἱ εἰς ὑπερασπίζουσαν Col. ligit hic Chrys. Al. 4. et οἱ εἰς ὑπερασπίζουσαν Col. ligit hic Chrys. Al. 4. et οἱ εἰς ὑπερασπίζουσαν Col. ligit hic Chrys. Al. 4. et οἱ εἰς ὑπερασπίζουσαν Col. ligit hic Chrys. Al. 4. et οἱ εἰς ὑπερασπίζουσαν Col. ligit hic Chrys. Al. 4. et οἱ εἰς ὑπερασπίζουσαν Col. ligit hic Chrys. Al. 4. et οἱ εἰς ὑπερασπίζουσαν Col. ligit hic Chrys. Al. 4. et οἱ εἰς ὑπερασπίζουσαν Col. ligit hic Chrys. Al. 4. et οἱ εἰς ὑπερασπίζουσαν Col. ligit hic Chrys. Al. 4. et οἱ εἰς ὑπερασπίζουσαν Col. ligit hic Chrys. Al. 4. et οἱ εἰς ὑπερασπίζουσαν Col. ligit hic Chrys. Al. 4. et οἱ εἰς ὑπερασπίζουσαν Col. ligit hic Chrys. Al. 4. et οἱ εἰς ὑπερασπίζουσαν Col. ligit hic Chrys. Al. 4. et οἱ εἰς ὑπερασπίζουσαν Col. ligit hic Chrys. Al. 4. et οἱ εἰς ὑπερασπίζουσαν Col. ligit hic Chrys. Al. 4. et οἱ εἰς ὑπερασπίζουσαν Col. ligit hic Chrys. Al. 4. et οἱ εἰς ὑπερασπίζουσαν Col. ligit hic Chrys. Al. 4. et οἱ εἰς ὑπερασπίζουσαν Col. ligit hic Chrys. Al. 4. et οἱ εἰς ὑπερασπίζουσαν Col. ligit hic Chrys. Al. 4. et οἱ εἰς ὑπερασπίζουσαν Col. ligit hic Chrys. Al. 4. et οἱ εἰς ὑπερασπίζουσαν Col. ligit hic Chrys. Al. 4. et οἱ εἰς ὑπερασπίζουσαν Col. ligit hic Chrys. Al. 4. et οἱ εἰς ὑπερασπίζουσαν Col. ligit hic Chrys. Al. 4. et οἱ εἰς ὑπερασπίζουσαν Col. ligit hic Chrys. Al. 4. et οἱ εἰς ὑπερασπίζου
Cap. III. Sect. XIV. D. MILLII, &c.

V. 29. Καθηκοντα... Sic C. Alex. Οὐκε-
men. & Θεοπρασίαν καθηκοντας αὐτος, εις
dem senius, καθηκοντας enim, tefte, Gratio, phu-
ribus in locis vales, & vertitur καθηκοντας.

V. 40. Περισσώρως... Ita C. Alex. Orig.
in Marth. p. 405. Gr. Scholia omnia, quod
& Περισσώρως legitur, milites enim sunt. eft
ominit enim ibi καθηκοντας. v. 37. addit de
fuo v. 39. poft εὐρετηρίας, τοῦτο, poft χρη-
σιμοποιηθήσας, dizei αὐτος. & cap. 12. v. 1. poft
πᾶς, tamen καθηκόντας, είς τας τον χρησ.

Cap. 12. 10. Addunt hic Vulg. Syr. Αρ-
thop. hūs, sed non agnoscunt G. Scholia.
 nec Arab. 14 Vulg. & Ethiop. legunt δὲ
fed. Gr. Scholae Syr. & Arab. τὲ Κιερὸν cum

textu. V. 15. 'Εναγή... Ita MSS. Cod. surno-
convenit; hic Millius, ita etiam Gr. Scholi-
Hierof. p. 2. Vulg. Syr. Arab. fed dicente
Millio, hic versificato cura, & ab ibi vlo
Christophorus versum in initio eft apud τοῦτο
Interpretis. Deut. 29. 19. ω
πόρος. Hi tamen iib habent vlo, & η γονής,
que verba Apollonius hic omittit.

V. 20. 'Η βολὴ... καθηκοντας... Cum
definit hic verba in MSS. plurimis, Gracis
Scholais, excepto Oeumenio, verfionibus.
que cunctis, probabile est ea aditu fillae
ex Exod. 19. 14. 15 a quodam qui extra culam
& effe arbitratur, licet explerend quod,
locos & Biblias non deum, deuit.

V. 28. 'Ενυδρίον, καθηκοντας... Sic legunt
omnia Graec Scholia, & C. Alex. Theseph.,
unde confluat quod Apollonius non hic laudet
Hebraus, fed moneta, & terreat, cui voci op-
time respondet χρησιμοποιηθήσας, licet Arab. &
Theophrastus legant καθηκοντας, repugnanti-
bus ceteris interpretibus, fed Propl. p. 71.
induces χρησιμοποιηθήσας rellis.

Cap. 13. 9. apud... V. I. MSS. a-
biqui, Christys. Theodore. Oecumen. legunt
χρησιμοποιηθήσας utrumque vocabulam fatis quadrat,
inquit Ebraus.

V. 10. Ωδ άποικὶ... Gr. Scholia, C. Alex.
versione omnes habet άποικὶ. Sed
tamen Cod. Clar. Ger. Cod. Al. tefte, Efsto, o-
mitunt άποικὶς, omnia rellis, in cetera pluri-
que omnis accepta explicat gratia, Propl.
p. 125. col. 2.

V. 20. \‘ως ενυδρίον... V. I. \‘ως ή τὸν
Lat. Reliqui autem Interpretis, & C. Alex.
edimus congruent. Cyril. citat idem, 40. 11. &

Corys. ait \‘ως \‘ως \‘ως \‘ως τῷ διδ. Vide
Propl. p. 73.

V. 21. \‘ως ενυδρίον... Sic Graci
omnes, & Interpretes Orientales, Vulg. folus
in omn. bono, unde Millius Propl. p. 135.
col. 2. medium ἑώς irrepies ex 2 Theof. 2. 17.

Sectio Decima Quarta.

De variis Lectionibus Epistole ad Ja-
cobum.

Cap. 1. 3. Defunt in Barb. 17 \‘ως ενυ-
δρίον, habent autem Oecumenius, C. Alex. & ver-
fiones omnes, nibilominus, dicente Millie. Pro-
leg. p. 49. col. 2. lectionem hic simplici (cf. ab-
ique \‘ως ενυδρίον) vor 1. 12. Inplice quelo, Le-
ctor, locus ut ficis viri acumen, & nafum

criticum.

V. 19. \‘ως ενυδρίον... Vulg. Beda, Au-
gust., et, scitis, fratres mei, sed Syr. & Oecu-
menius, legunt cum textu: \‘ως, inquit Efra-
mus, in Gr. Codiceus non reperio, quia loco
non admodum congruit maxima Epist. Hac
tamen Millii vulgati in grammate, qui inquit
Apollonius non capiantem rem expolj jadidat
mutato \‘ως in \‘ως, Propl. p. 145. col. 1.

V. 25. \‘ως ενυδρίον... Deest hic \‘ως ε
primus apud Vulg. & Syr. 2 dus apud Cant.
oboleana non Hebraicum non intellectum.
Sunt autem in Arabae, & Oecumenos, efque,
dicente Gratio, pulchra χρησιμοποιηθήσας
in Oecumen. & tamen in Syr. 1. \‘ως ε
primum inferior, puto ex posterior parte ver-
cificati bajus.

V. 26. Et sic in Didym. \‘ως ενυδρίον \‘ως ε
& \‘ως ενυδρίον. Duo MSS. legunt \‘ως ενυ-
dra, nomine ex reliquis Millii. Oecumenius autem \‘ως ε
etiam agnoscunt Hebraeis, & Baduas. \‘ως
etiam deet Vulg. Syr. merito videtur ad-
cidane, ita Millius hic, & Propl. 1. 123. col. 1.
et in Oecumenius, & tefte Ebraismo, in
Gracie.

Cap. 2. 24. \‘ως ενυδρίον... Vulg. & Syr.
video, omittentes τὸν τόνων, & mutantes nume-
rum verbi: cum textu legunt Oecumenius,
& Arab. & Conclusio ab Exempli Abrahame
duclta pulchrale videtur τὸν τόνων, igitur.

Cap. 3. 3. \‘ως ενυδρίον... V. I. Oecumenius, & Vulg.
& \‘ως ενυδρίον, sed autem, Cod. MSS. quidam τὸν Syr.
autem ecce, & idem subequens, v. 4. 5. le-
ctionem textus adflruit.

V. 5. \‘ως ενυδρίον... V. I. Alex. Vulg. Oecu-
menios, etiam \‘ως ενυδρίον. Sed versione Orienta-
les omnes textum sequuntur, & simulitudo
duca a nave que circumfertur τὸν τὸν τὸν
πεπνυμνημονα, & \‘ως ενυδρίον, quid hic de lingua
dicitur, & Hebraicum Adagium a Ben-Syr
ad hunc modum alatum, ut parvis ignis mag-
Examens Variantium Lectionum

Lib. II.

num rogum conficit, ita mundum nihil aqua
vostrat ac lingua, lectionem textum fuisse

CAP. 4. 4. Mori ob non volvit, Ita Oce-
canum, C. Alex. Arab. sed Vulg. et Syr.
omittit non volvit, & sic absque dubio
Apolollis, Mill. p. 49. col. 2. sequitur
inimicitia, sic Oecumenius, Syr. Arab. sed
Vulg. & Beda legunt inimicica, vide
Rom. 8. 7.

V. 12. Et in no volvit. Addunt & sep-
tii, MSS. quidam, Vulg. Syr. Cyril. Alex.
de R. side, p. 57. sed junta Etiam, & Eraf-
mum, illud non agnonunt Græce exemplari
irrigit & Marginis Mill. p. 145. Non agno-
scit Oecumenius.

V. 17. Decept isom in Syr. sed habent Oc-
cumenius, Vulg. C. Alex. Arab. & C. Alex. &

CAP. 5. 5. Or is in loco (ṣayyīn). Defunt
hac Etiam. Agnoconunt Oecumenius, C. Alex.
Vulg. Syr. Arab. dicente tamen Millio,
comentarii est, non textui, Propl. p. 124.
col. 2.

V. 7. "Iesus in loco ẓayyīn ṣayyīn, ṣayyīn, Ita Oce-
cumenius, C. Alex. verecresce Orientali-
enses omnes. Diius apud Vulg. folum, omni-
no recte, Millius: in rationem plane com-
mentarium, ṣayyīn ṣayyīn ṣayyīn in Scripsitis
atiam de fructu terra dictam, ut in loco
closer quipiam loco ignoramus in fententia la-
borati, adijt ubic, Propl. p. 123. col. 2.
Locum Scripture postulo. Adducit hicMill.

23. Zach. 10. 1. in quibus omnibus de plu-
via matutina & ferotina difertim fit men-
tio. Ad textum hunc provocans petit id
quod probandum eff, contrariam potius fui-
det hic locos, nempe fructus terre, mellem-
que a pluvia matutina & ferotina pendere.

Deut. 11. 14. Jer. 5. 25. adeoque Agricolam
hunc pluviam patienter expectate, ut fructus
terrae terrae colligat, sed aliud dicendum erat
in gratiam, Vulg.

Arab. Cyril. Al. de R. side, p. 63. Sed ass\hfill

Sectio Decima Quinta.

De Lectionibus variantibus in Ep. prima
D. Petri.

CAP. 8. 8. "Or in loco. Ita V. L. be\hfill

V. 24. Or in loco. Plioucousis est
Hebræi familiaris, ac præns rustica
in locum. Defunt hic Etiam. Habet Oecumenius,
Vulg. Arab. Syriacum hanc quaesturam, in locum.
Scripsisse est non abscisse; quis late praerumitus; ita Mill. Propl.
col. 246. 1. Refondante turbando quoque E\hfill

Arab. & C. Alex. legunt ẓayyīn, non m\hfill
vera lectione, ita Millius hic. Sed pace illius dicam, Oecumenius legit οὐκ ἔχετω, nec cognitum facile est quid Graece legerint, Syr. & Arab. cum enim de juxta precibus habentur oratio, utrum dicas implicitur, an intercurret parvi pert. 

V. 15. Αὐτὴν μὲν ἡγεῖτο καὶ ἐν οὗ ἐν ἡμῖν, 
Orig. contr. Cel. l. 7. p. 339. legit μὲν καὶ ἄλλο, fed antiqui omnes Interpretes, 
4. p. 70. edita conruit.
V. 16. Οἵς κακοωνοί. Defunt hunc apud Vulg. habent Oecumen. C. Alex. versiones Orientales omnes, atqui Propl. 49. col. 2. accedunt hoc commentarii loco, ex c. 2. 12. 

V. 18. Ποιηταί διψιωτίς ηδονή. V. 1. Εἰτε διψιωτίς ηδονής, abique sensu discrimine, quod autem τιταμια, in quo Oecumenius, & Arab. textui convenit, sit vera lectione apparet ex indicationi facta, c. 4. 1. Χρυσοῦ ψαρίζεται, &c. Nota etiam quod Orig. in Joph. p. 126. & Oecumen. legunt v. 18. Ζώνασινας τριλεία, & v. 19. τοις τοις Φίλους ανετίκλωσεν, & v. 20. εὐδαιμονίας, ut & Cyril. Alex. de R. fide, p. 20. quorum auctoritas contrairement his lectionem idoneam confutatit esse. 

CAP. 4. 3. 'H opoua eis [perip.] Proposito & quo deest in 5 MSS. retinetur apud Oecumenium verisimilem omnes, male regnantur & Gratiosi, & Millio Propl. p. 94. 
. 2. fed Oecumen. legit, & agnosticos Eranus, & Effius, hanc esse lectionem Gracius Codices, Kamque lectionem vulgari anteponunt. 
V. 14. Αἱδὲ οὖς καὶ ἐν Θεοκρίτω, 
V. 16. Οἱ οὖς μένει τῶν, 
Oecumen. Vulg. Syr. Κεριού & τῶν ζησίων, quod si dicis in loco, vel eo nomine, idem vales, ut ea gratia. 

CAP. 5. Εἰσερχόμενοι. Ita Oecumenius, C. Alex. Interpretes omnes, fed prol. p. 166. col. 1. Οὕς ὁποῖας codicum consensus, & vix quidem obstant quo minus intermedium οἰκουμενικός marginæ, fabolion ob plenorem loci explanationem esse consensum. 

V. 5. Τοῦτοι δὲ, 

SECTION DECIMA SEXTA.

De variantibus Lectionibus Ep. festum D. Petri. 


CAP. 2. II. 'H εἰς τοὺς αὐτὸς τὸν Κυρίον, μέλιτας, οἰκον. Defunt οὗς Κυρίου, in Vulg. Syr. unde Scholion est, non textus Propl. p. 76. Habent autem Oecumen. Arab. &c, tette Effio, quidam est vetusioribus Codicibus, recte, boni enim, & malis Angeli adiunct coram Domino, & ab eo mandata recipiunt, Joph. 1. 6. 2. 1. 
V. 17. Οὐκ ἐν τῷ δόξαν, τὸς οὐκοῦν αἰωνίαν, Defunt de αἰωνία in Vulg. Syr. sed habent Oecumen. C. Alex. Arab. & Joph. 13. 

Inserunt est barilotur Mill. prol. p. 50. col. 1. 
V. 20. Εἰς ἐν τῷ δόξαν. Οὐκ ἐν 3 MSS. vera lection inquiritur Gratianus, ut series sequientium indicat, fed Oecumen. C. Alex. verisimilem omnes edita conruit, & pace Gratii, ipsa Apostoli verba. 

CAP. 3. 2. Τοῦτο οὖς ἔνοχον. 

V. 6. Δι' ἐκ. Arab. legit δι' ιη, per quam aquam, δι' ιη Augusti. (nempe lαγόν) fed Oecumen. C. Alex. Vulg. Syr. δι' ιη λαγόν, per aquas illas que ex caelo & terra proveniunt, atque hanc esse veram lectionem liquet, non tantum ex eo quod regete respondas, fed etiam ex igne ei oppotito quod mundus daemon confagrabit. 
V. 11. Σελόνως καὶ μέσων, Defunt de vulg. in Vulg. & Syr. fed Oecumen. & Arab. retinent hae verba, & cum adiunctantur hae voce Aβοτοζω;
Examens Variantium Lectionum

Lib. II.

 Sectio Decima Septima.

Quae est de variabitis Lectionibus in Epistolis D. Johannis.

[Text continues with the content of the page in Latin, discussing variants in the text of the Epistles of John.]
Cap. III. Sect. XVIII. D. MILLII, &c.

2. Sequuntur commata proximo hac verba in plurali, aētēl ex t. xwirmo eōi, quae textus lectionem corroboration.

V. 16. Mīna eō tē Θεό, xō, sē kē aētēl.[


Sectio Ultilma.

De Iuda Catholicā Epistōlā.


Z LIBEK
Liber Tertius.

Sectio Prima.

A cesso jam ad ultimum, longèque facillimum laboris nostris punctum, nemped ad reducendum sub propria quibusdam capitibus lectiones variatas parvi momenti. Ut ex infantibus paucis sub capite quilibet assimilatis, Lectore intelliges, quam operae nihil egisse videatus Millius in hisce ministris, quae fereum verisimile auctoritate consensivit. Hac quidem omnia figillamat enumerare idem penè efficit ac Millius varias lectiones transcribere; brevi ter ergo quedam carpendo, lectori reliqua relinquo ex ingenti hoc penu colligenda. Et

1. Plus centum ex variis hisce lectionibus id tantum moment Articulum quendam deesse, vel superaddi, quem tamen addito, vel sublato, idem adhuc manet sensus, eaudemque verisonem verba exigitum.


Sectio Secunda.

De Nominibus.

D. MILLII, &c.

Rom. 1. 27. ἐὰν, v. l. ἐστιν, Ro. 9. 27. ἀληθείαμα, v. l. ἀληθείαμα, οὐκ ἑξελιθήμα- 
μα. 1 Cor. 1. 23. ἰδιωτικά, v. l. ἰδιωτικά. 2 Cor. 3. 3. ἀλώκος, v. l. ἀλώκος. 2 Cor. 8. 2. τοῖς ἀλω-
κοῖς, v. l. τοῖς ἀλωκοῖς, καθά πρᾶξις.

2. Discepsant aliquotes caufa tantum. Joh 1. 42. invenerunt Melíam, quod eft int-
terpretatum τὸ μέγαν Ἰησοῦν, v. l. τὸ μέγαν Χριστοῦ. Αχ. 19. 
27. τοῦ γε τοῦ αὐτοῦ, v. l. τοῦ τῆς αὐτῆς, τοῦ τῆς αὐ-
τῆς. 2 Cor. 2. 12. ητᾶ τοῦ γονόντος, v. l. ἀναν. Αχ. 15. 
2. 3. ἀνακοινοῦντες, v. l. ἀνακοινοοῦντες. Αχ. 4. 16. ἀνα-
τεῖ στερεά, v. l. ἀνατεῖν στέρεα, μακρὰ. 14. τοῦ αὐ-
τοῦ, ἀνακοί. Φλ. 1. 8. 8. 2. ἐπιθυμοῦ, v. l. ἐπιθυμεῖ.

3. Aliquoties discepsant numero, Joh. 1. 2. &c. fcie facellum flagellum ex φέρω, v. l. 
φέρει. Λου. 13. 8. καὶ δίδαξον καθώς, v. l. σύμερον. 
καθώς, v. l. καθώς, καθίσας τοῖς, v. l. καθίσατε, νεμ-
pe Archi-fyzeugmage, v. l. χυζμηγαλ. 2 Cor. 1. 
10. τοῦ κύριος Χριστοῦ, v. l. τοῦ πάντων Χριστοῦ. 
Αφ. 3. 7. τοῦ γεγονόντος, v. l. τοῦ γεγονοῦτο, τοῦ γεγο-
νοτο, v. l. μεν τοῦ γεγονοῦτο, καὶ φηστὶς τοῦ γεγο-
νοτο. 9. 6. ἐν ἀναφορά, v. l. ἐν ἀναφορα. ἐν ἀναφορα.

4. Quatuor centes mutatur Pronomen Relativa-

num, v. l. Substantivum, in his in-

fam periconom, & vice veris. Ιtα Angelus. 
Commi apparten in homin ad. Math. 1. 
Mar. 16. καὶ Ἰωάν. καὶ Αικατ. 1. 13. Ἰω-
κ. 10. 38. Ιtα ἑαυτοῦ ζωῆς, ἐν τοῖς ἰδιο-
τικά, v. l. τοῖς ἰδιοτικά. 1 Cor. 1. 29. Ut non glio-
ruitur omnis, Ιtα ἑαυτοῦ ζωῆς, v. l. ζωῆς. 
Vice veris Math. 8. 5. Εἴδε ἐν ίνα 
τοῦ, v. l. ἐν τοῖς, v. l. εἰς τοῖς. Λου. 2. 
Joh. 3. 2. Ιtα ἑαυτοῦ Ζωῆς, v. l. ἑαυτοῦ τοῦ. 
Αφ. 20. 7. Ιτα ἑαυτοῦ Ζωῆς, v. l. τοῦ. 
Αφ. 2. 16. Ιτα τοῦ, v. l. τοῦ. Ρο. 1. 25. 
4. ἐν ἀναφορά, v. l. ἐν ἠδ. 
2 Cor. 5. 7. ἐν άναφορά, v. l. ἐν άναφορά.

5. Sexcentes permunat vocabula 
Θαῦμα, Κύριος, Ἰησοῦς, γιοί, γιοί, notante P. Si-
monio, contra in antiquitatem MSS. Scripta 
invencionm in hoc modo, Θαῦμα, Κύριος, Ιη-
σοῦς, γιοί, γιοί, notante G. v. l. Ἰησοῦς, γιοί. 
Dei. 16. 10. καὶ Ιησοῦς, v. l. Ἰησοῦς. 
Αφ. 21. 20. ἐν ἀναφορά, v. l. ἐν ἀναφορά. 
Cap. 10. 13. Ιησοῦς, v. l. Ἰησοῦς. Rom. 11. 34. 
1 Cor. 3. 5. 10. 6. 13. 

Et vice veris, v. l. Κύριου. Rom. 7. 
22. 8. 8. 16. 11. Ιτα Ἰησοῦς, v. l. Ἰη-
σοῦς. Ιtα 1 Cor. 11. 21. Denique Χριστός, v. l. Χρι-
σοῦς. 1 Cor. 3. 5. Ἰησοῦς, v. l. Ἰη-

2. Θεός, v. l. Ἰησοῦς. 15. 22. Ἰησοῦς, v. l. Ἰη-
σοῦς. 1 Cor. 1. 18. Ἰησοῦς, v. l. Ἰη-
σοῦς. 2. 1. μετάθεσθαι, v. l. Μετάθεσθαι, v. l. Μετά-
θεσθαι. 7. 40. ἑπεράτων, v. l. ἑπεράτων.

Sectio Tertia.

De Adjectivis.

A Djectiva sæpissimus permunatur, nisi
ullam mutatione fenexus. Exempli gratia, 
Math. 6. 27. ἔσεσθαι, v. l. ἔσεσθαι, τον 
conveniunt genere cum θεῷ. Cap. 9. 17. 
ἀλλὰ, v. l. ἀλλὰ, nempe δεῖ, καὶ δεῖ, 
Cap. 10. 42. τοι, v. l. τοι, &c.
Sectio Quarta.

De Pronominibus.


1. Verea mutatur fine ullo feré sentent ductirmine, v.g. Matth. 2. 13. futurum esse Horeas querat puern etiam ait, v. I. istudexit autem. Matth. 3. 9. mi 


Est denique notandum verbum Substantium in lingua Graeci praefens tempus non admittere, unde in versione nostra explicatio sit eis, in verboque unde virgula sit, lapidem sine additis, hinc certe centis notatur, et est apud novi Frederic Scriptores quibus Helentic =

\[\text{libro III, pag. 86}

**Sectio Sexta.**

**De Participis.**


**Sectio Septima.**

**De Adverbiis.**

Notant imo variae Lectiones deesse multoties adverbia, ubi sunt planae vel intellechi necessaria, vel sensum non leto deesse possunt. 1 Luc. 6. 10. "idem ... non, v.l. "vocis. Mat. 1. 15. "idem ... non, v.l. "vocis. 2. "idem ... non, v.l. "vocis. 15. "idem ... non, v.l. "vocis.

3. "idem ... non, v.l. "vocis. 1 Cor. 11. 23. "idem ... non, v.l. "vocis.

**Sectio Octava.**

**De Propositionibus.**

Infinium est observare loca omnia ubi Propositiones ejusdem potesstitatis, s nudeque senum exhibentes inter se permansunt.


Apost. **Lib. III.**
From the given text, it appears to be a page from a Latin manuscript discussing various topics. The text includes references to various works such as "Antiquis verificentibus" and mentions "D.M. Millii, &c." which could indicate a reference to a work by Marcus Vipsanius Agrippa. The text also references "D.M. Millii, &c." and "Antiquis verificentibus" which might be parts of a larger work discussing historical or religious topics. The text seems to be discussing some form of classification or categorization, possibly related to the works of Marcus Vipsanius Agrippa.
Sectio Decima.

HIC adde quod multa inter varias lectiones enumerenter, quantum exhibent loca in N. Patrore landata, prout a Patribus tradita, vel ex Septuaginta Interpretum versione, allegendur, v. g.

Matth. 1. 25. ex. Iex. I. 

Joh. 13. 35. 46. (in) v. l. 

Act. 1. 20. (in) v. l. 

Rom. 9. 25. 26. (in) v. l. 

Col. 1. 27. (in) v. l. 

Hebr. 10. 6. (in) v. l. 

Sectio Undecima.

ID quod in alio Evangelista, alius verbis expirimentur facientiae in locis pro variis lectione proponitur, hic autem observatur dignum videatur,

1. MULTITIDES rem planae incertam esse, nulloque niti foliando fundamentum Millii de hisce conficiens, v. g. Marci 6. 12. Sic apud Millium legimus in Ammonii Monesstapho apud Zacharias Christophel. (secuti 2 mi Molochum, potius quam. Ephesiun reule notezt Zegerus) ite Marcii non esse sed ex Matthew in transpont, quemadmodum alias alia; quo Monestapho non obstante, agnoscent huius verba Hieronymus, Theophylactus, verificis ad unam omnes. Et quamquam Millium bis centes pronuntiaverit hanc & illa alterius esse, non ergo huius Evangelii, non tamen video quid impediat quo minus adeam in 2bus, aut tribus Evangelii obtinente, immo ex Eusebii Canone uidetur contingere certitudinem effert.

2. OBSERVANDUM id quod Patres, Librarii, ac Scriptores, ex alius Evangelii adiecuntur, fieant additamenti potius quam variar lectionis speciem adhibere.

OBSERVANDUM tertio hanc, sic ex alii Evangelii certo certus adiuncta effert, nihil de S. Scripturis inde mimi, nec ies quicquam adiudere.
adulterum, sed tantum ea quae in Evangelio notae sunt, auctoritate sanctissimae pontificum plenissimae, sed tantum ea quae in Evangelio notae sunt, auctoritate sanctissimae pontificum plenissimae, sed tantum ea quae in Evangelio notae sunt, auctoritate sanctissimae pontificum plenissimae, sed tantum ea quae in Evangelio notae sunt, auctoritate sanctissimae pontificum plenissimae, sed tantum ea quae in Evangelio notae sunt, auctoritate sanctissimae pontificum plenissimae, sed tantum ea quae in Evangelio notae sunt, auctoritate sanctissimae pontificum plenissimae, sed tantum ea quae in Evangelio notae sunt, auctoritate sanctissimae pontificum plenissimae, sed tantum ea quae in Evangelio notae sunt, auctoritate sanctissimae pontificum plenissimae, sed tantum ea quae in Evangelio notae sunt, auctoritate sanctissimae pontificum plenissimae, sed tantum ea quae in Evangelio notae sunt, auctoritate sanctissimae pontificum plenissimae, sed tantum ea quae in Evangelio notae sunt, auctoritate sanctissimae pontificum plenissimae, sed tantum ea quae in Evangelio notae sunt, auctoritate sanctissimae pontificum plenissimae, sed tantum ea quae in Evangelio notae sunt, auctoritate sanctissimae pontificum plenissimae, sed tantum ea quae in Evangelio notae sunt, auctoritate sanctissimae pontificum plenissimae, sed tantum ea quae in Evangelio notae sunt, auctoritate sanctissimae pontificum plenissimae, sed tantum ea quae in Evangelio notae sunt, auctoritate sanctissimae pontificum plenissimae, sed tantum ea quae in Evangelio notae sunt, auctoritate sanctissimae pontificum plenissimae, sed tantum ea quae in Evangelio notae sunt, auctoritate sanctissimae pontificum plenissimae, sed tantum ea quae in Evangelio notae sunt, auctoritate sanctissimae pontificum plenissimae, sed tantum ea quae in Evangelio notae sunt, auctoritate sanctissimae pontificum plenissimae, sed tantum ea quae in Evangelio notae sunt, auctoritate sanctissimae pontificum plenissimae, sed tantum ea quae in Evangelio notae sunt, aucto
Examen Variantium. Lectionum, &c. Lib. III.

N. Faderis Codicibus, authentia, tanquam pro Aris & Foci, militantes, (quod tamen hoc Synodi Decretum minime possebari difer
cernunt peritores Pontificii) Falmam exte
ris praeputi Morium, es enim Exercita
tionum Bibliarum parte secunda, surna
contentione, omnibus ingenio viribus illud molitur, ut labefactata N. Faderis Ori
ginalis textus autoritate, sola verbo vulga
ta, utpote ad Codices Graecos hodiernis no
batis meliores composita, pro vera, & Au
thentica habeatur. Huic Millius, qui in
priore Prologomenon parte Morini catulam ad
struifile videatur, hic strenue edem fement
opponit.

ARGUMENTO etenim primo Morini ex Patrum Latinarum & Graecorum testimonis
gudo, accuraté Millius respondet, testi
monia in medium producna non tantum di
ligenter expendat, ilisque refponsum plenum
iutumque adhibet; fed etiam infuper ag
nosit Proleg. p. 139. Se, cum Morino, olim
erat, & p. 140. Morino duce, bullacinatum
esse, verum in aliam fuentiam, inquit, me
dust, longior dies, eamque plane contra
riam.

SECONDO Argumentum depra
dionis Graeci textus colligit Morinum ex magna lec
tionum varietate quam in Exemplaribus Graecis observarunt H. Stephani aliique
Haretici, quis ad bis mille sextum sexta
zinta, inuqua calculo, extendit. Respondet
Millius, ut Varietates haec lectionum quion
bus Auctoritate Graeci textus tantopere
labefachtam air, ifas, inquam, quas ex
facie dicam Exemplaribus extraxit H. Ste
phanus, aliaque multo adhuc plures, quas
alii post eum ex impressis pariter, & MSS.
libris coacervaret, adeo non eripere Gra
cigenet textui saepe certitudine, ut contra
bea certius ad genuinam, & Archyti
num Apostolorum dicitionem perveneris,

guem ex huicmodi collectionem (διηχβοι)

e five collectiones Graecorn Codicum.

His autem pro infititu fui ratione praebi
tatis, sic pergit. Provinciae Domini bullitis
vivisulatis eft, in Articulis sev, alisq
ad fummarum fidei facientibus laborantur li
briatis. In bis enim Codices quas conscriunt,
& s forte locis aliquid, qui fumma momenti
fes videntur, uni, aliis, fec etiam pluribus
obscincis excidere (id quod non nisi in uno
loco fandum est, quod sideris) idem tamen
quod fenum aliis inexactus occurrit, ut pro
minum minus pendet percipientes Christiana
vivitas, in locis autem, qui in Articulis fidei
omnibus plenius convenient, certe ex quâ de
Stefhani Articulis, Regula decele non
potef.

Porro de variantibus hicpe Stephani, Be
zaque lectionibus, id imprimit notatu dig
num eft, ferius omnes ex Graecis Occidenta
lis Eclefsiae Codicibus deprementes eft, quos
quidem à Scripturis lingue Originalis in
kis confcriptos fulfe, & justa verfionem
veternem vulgatum emendatos, seu verius
mutatos, fuile ex Simeono dicticiums, eoque
adeo idoneos proruf effe ex quibus Codici
Primaui, Adatauui, Pietri, Pamphi,
Eufebii cura ad codicium probabiliorum &
forte Originalium Textum emendati, & in
Bibliae sie diligenter cuidodi, ut textus
hodiernus cum iis Codicibus postulimis con
fentrius, corrigatur.

Ex Argumentis hicpe, aliique Pontifi
ciorum, quose quibus vulgatum verfionem
integritati fes refinuerit Sicequi, Clements
e oclivi, Lavenianu, Luca Brugen
ci, & aliorum opera aggeri sunt, de Codici
rum multorum collectione, multa, de Eclefsi
efielionem niche verbum quidem occurrit: Un
le pronom efft colligere hand alia media ad
vulgat verfions additius inftabilent Ponti
ficius superficie, quae non bis pariter
cum illis convenient ad Textus Originalis
integritatem inftabilent, omniumque in
hinc emendationibus Eclefsiae livem fefirminis,
five frequentia, maximo judicio ficam effe po
e, fed Cicercorum fudo
do, & adinifcri in Codicibus comparandis,
in verfionem collectione, Parumque verfipra
elus, rem totam comminutam effe.

DENIQUE. Argumentum Morini bene impu
gat Millius comparatione adhibita inter
Textum Graecum, & verfionem vulgatum.

Cum enim ab lectionum varietatem in
Textum Graecum incertiuidinis refoluerint Morimum,
am non expeilir, inquit, jure maro ut ver
fionem quam in buoc locum subfituit, ad ead
lecion varietate pura, & integra con
servata effet, & tamen eadem illa in Exemplaribum Vulgata, qua in Graci nos ap
pares lectionum varietatis, ut liquet ex Stephe
nico, & Plantinianus Latinorum Bibliorum
Editionibus, immo etiam posse recognomin jufta,
Sixti quinte, & Clementis oclavi, verfionem
hanc, Lucas Brugenici confcriptis libellum va
riationis ejus lectionum. Hinc autem mani
feptus fequeur Vulgatum verfionem pro Au
tenticis haberi non poHfe, nisi Textum Gra
cum eadem Autenticam concordat.

Ex ist infuper quse in 2do libro scrip
mus, & qua non modo ab Evangelisc, fed
etiam ad Pontificionem doctillima, & in his
rebus maxime verfatis in confetto fum
nemo in hoc variantion lectionum cumu
bo inveniri nihil quod vel Articuli ullius
fide, vel morum Regulam corruptum, mu
tęve, certem, acque exploratum effe, contra
Siciprum Crepites, lectiones haec varian
tes non poHfe S.Scriptura Regulam vel im
perfectam relinquer, vel dubiam. Rem
paucis expediam. Lectiones haee, quae etiam
levioris momenti effe videbantur, ea, qua
potui, diligentia excusfi, & examini sub
jeci: Odantand, fi pollint aliquid quod hanc
fidei nostram normam, aut dubiam, aut ful
pechan reddat: Hoc autem fi fieri nequeat,
definir tandem aperte, & praecessor eorum,
poHfe vereri repugnare, & vanis clamori
bus aures noftras obtundere.
1. Catalogum variantium locorum ipfius Millii.
2. Specimen Italice veroris quibus ante Hieronymi calligationem extabat ex lectionibus puris, deficientibus, aut redundantibus, quae in Hilarii Diac. Commentariorum in Epistolas D. Pauli adhuc reperiantur.
3. Syllabum Scripturarum, de quorum variantibus lectionibus in hoc opere disceptatem.

Millius *Hieron. usque ad lapidem*: Sive Specimen quorundam locorum in quibus Millius Sententiam suam mutavit, et eis-ipsis contradicit.


*Marc. 2. 1.* *ὅ τι ἔστω* *οὐ λατινί*. Osi legunt latini Codices aliqui, sitra non Gracorum modo codicium sestem, sed & Latinorum plurumque omnia. *Ita Millius hic. Sed Prol. p. 44. col. 1. Gracia praeludario erant οὐ τις ἑσυχία, & sic Euangelista.*

*Marc.*

Marc. 11, 10. "Ostias listi x órō eis Histórias.", Orig. de memoria legitur, ut opinor, & cum Marcum vel Lucam hic esse confundens Cap. 19, 28. de νόμα τοῦ ἱδρυτοῦ. Ita hic Milliën. Sed Prod. p. 101. Col. 2. apud Marcum θοῖν εἰς τοὺς ἱδρυτοὺς legem Origenes, idque sub θοῖν ex lepso Memoriam, quam nos olim paraphasam, sed ad fidem codicis probatis, bine Lucam, qui ad Marcum verba sese accommodat, traduexi esse, sanum addidixi esse.


Cap. 40. Col. 2. etiam bae verba per rectitculo tem praejectio utin ad habitarit, lectionem ad lernaen confguf l. 2. c. 12. & ad obvius eis stabiliandem bae lorum lectionem Vulg. Tertull. (nam & bae, contra quam antebac santebicam Pericopem bae legi e Christifianisi qui bus antes non obstantibus, compta hac pro inacistio habuit.


Rom.
Vita supp. p. 36:

2. Col. 4. 1. τε σωτῆρι, πρωτοστάτῃ τῷ σωτηρίῳ;

Codex mendosi quasi secundus est Ἐβρίοις, όμοιό τι διαφωνεῖ. Sed pro p. 48, fide mendosi hujus Cod. inter alios hic memoratas τῷ σωτηρίῳ, accipia commentarii loco, ex Cap. 11. 17. hujus epistole.


1 Thess. 5. 2. Kαί (ὑπὲρ τοῦ σωτηρίου) ἔχων bice omnia, nisi neque animad. Ita hic Millius. Sed pro p. 123. col. 2. Media γνωρίζει (ὑπὲρ τοῦ σωτηρίου), ὁ σωτήρ, ὁ δὲ παράδοχος ὁ δὲ ἡμαρτωλον ἐκ τοῦ πατρὸς ἐκ τοῦ πατρὸς ἐκ τοῦ πατρὸς. C e additum
De Lectionibus Hilarii Diaconii in Epistolae Paulinae Romae receptas, & primo de lectionibus variantibus.

E P. ad Rom. Observeandum hic proximius loco, notabilia Ebraismorum scribendi pro sua arbitriis赢家, non tantum in argumentis Epistolariis exibit, sed eti justificatur, in ipsis commendari; additque Simonem cos qui Latinos Patres, qui ante Novi Fodoris librisem admonitionem ad Hieronymum adorationem extimavit, typis mandatam, Scripturas ab eis citatae fuisse editionis Hieronymianae adapassae, nec in hac parte Hilarii Diaconi repertae, unde hae raro contingit ut Commentario Textus adversetur: cujus indicium fentie mihi videor in Cap. hux pro primamultimo, ubi textus ita fahet, prout in vulgato Hieronymi, qui eum justificat, non intellecturum, quoniam qui talia agent digni sunt morte; Commentarius vero legitur in hunc modum, nfuque adeo justificat eui cognoscrum, ut non negent bac omnia quibus factus, penat digna, & morte.

CAP. 3. 1. Quod enim amplius sit J udeo, Gr. τι εις, Vulg. quid ergo Centes in Hilario occurreret enim pro ergo, & vice verba; ita v. 4. est enim Deus verit, Gr. τι αυτον εις. V. 25. Quem proponuit Deus propriitatis rem fidei, Vulg. propriitatemem per fideum, Gr. διαυισευταμε & in anim. Ibi. propter propri poet. precedentium deletorum, Gr. δια & μετοικιαν, Vulga propter remissionem.

V. 26. In patientia: Dei, Gr. τη ευνοια, Vulg. in susceptible.
V. 23. Qui autem different quid ediderit, Gr. ian quam, Vulg. se manducaverit.

CAP. 15. 4. Ad nostram confirmationem, Gr. de saeculo, Vulg. doctrinam.

V. 30. Ut sollicitudinem impartimini mihi, Gr. suadendi mi in, Vulg. ut advoset me.

V. 32. Per voluntatem Jesu Christi, Gr. fact, Vulg. Dei.

V. 31. Memoramus nomen oblatis, Gr. d eis mei oblatis, Vulg. oblati eis oblatis.

CAP. 16. 1. In quibusque desideraret, Gr. eo in ipso, Vulg. vellet indicere.

V. 5. Et domesticis comm Eclesiae, Gr. cxi, Vulg. qui autem domesticas.

V. 17. De disciplinam, Gr. en pinda, Vulg. prater doctrinam.

V. 19. Vel vos profeceris ut eruditis sitis, Gr. Sibam 5 iudiciis quibus, Vulg. sapientes esse.


Epistola Prima ad Corinthios.

CAP. 1. Ita ut nobis nihil defsit. Gr. quam, Vulg. vobis.


CAP. 2. 1. Mysterium Del, Gr. ta maejor, Vulg. testimoniwm.

V. 4. In perfessione sapientia, Gr. en tis agnoies sapiens cognos, Vulg. in perpess

H. 11. Quia in Deo, Gr. ta a a, Vulg. que Dei sunt.

CAP. 4. 2. Nonne bominus estis. Ita etiam Vulg. Gr. xei sapientia in Gr & Scilla Scholla omnia.

V. 13. Qui facit hoc opus, manifetabit eum, Gr. inuca in hece fideu fidelis, Vulg. unius confi

CAP. 4. 21. In charitate spiritali et manifetissantis, Gr. in dyu, probatis ui spiritu.

V. 6. 2. In vobis judicabitur hic mundus indigne ergo sunt bininmodi, Gr. ei et 2 dui nobis e in, Vulg. & si in vobis judicabitur mundus, indigni eis.

CAP. 7. 20. Frater in quo vocatus, Gr. 2 & e & 1, Vulg. Unusquisque in quod vocature.

V. 21. Non est mihi gratia, Gr. main.

V. 22. 2. Quod omnium mea memorat retinentis, Gr. main mi mi, Vulg. per omnia me memores eis.

CAP. 12. 2. Simulacrum forma unum, Gr. 2 1, Vulg. gloria.

CAP. 12. 4. Quod omnia mea memoris retinentis, Gr. main mi mi, Vulg. per omnia me memores eis.

CAP. 12. 4. Quippe ubique tradit, Gr. x ebro tradi, Vulg. & tradi velendis.

V. 14. Nec natura, fie etiam Vulg. Gr. 4 an ne!.

V. 15. 12. 2. Simulaeet unum, Gr. main.


V. 23. At quae, Gr. x e, Vulg. & quae.

V. 25. Audita est, sed ipsae, Vulg. fed idipsum.

CAP. 12. 1. Unam sunt totius arantem, Gr. 2 ueno a, Vulg. facius sum.

V. 4. Chaitas magnanimas, Gr. x x, Vulg. patiens, benigna.


V. 16. Quis supplet locum Iudaeorum, Gr. 2 am ne, Vulg. qui supplet.

V. 19. Volo quinque verba locutis per legem, Gr. a a in vos d, fennis meo.

V. 20. Ut fidelitatem perfectius sitis, Gr. 2 11 11, Vulg. sithis autem perfecti effere.


CAP. 15. 2. Quod Sermonem amnunaciatur, Gr. a do, Vulg. praedici.

V. 23. Deo, Gr. ta a, Vulg. vacua.

V. 20. Si enim, Gr. x e, Vulg. man.

CAP. 16. 6. Non vos me deductus, Gr. ta uae, Vulg. ut vos.


Epistola Secunda ad Corinthios.

CAP. 1. 6. Sive exhaustione confessur, pro veste exhortationes, Gr. 2 1, Vulg. five conflatam pro vestra conflatione.

CAP. 7. 2. & locis eis, Gr. 2 2, Vulg. quod est.
APPENDIX.

V. 19. Qui in vobis est, qui per nos prædictus est; Gr. ἐν ὑμῖν εἰς ὑμᾶς προσαγαγόμενος, Vulg. qui in vobis per nos prædictus est. V. 21. Christus Dominus Gr. ὁ Κυρίος, Vulg. in Christo. 

CAP. 2. 10. Ut ne pœbelumæ à Satang, Gr. οὐ μὴ δεινωθήτω, Vulg. ut non circumveniatur. 

CAP. 3. 5. Non quod sufficientes suffus affirmans aliquid, Gr. λαλήσας, Vulg. cogitare. 

V. 14. Velamen maiet dum non revelatur, Gr. οὐκ ἀνακαλυφθήσεται, Vulg. non revelatum. 

CAP. 4. 4. Ut non pervigat lux Evangeli. 

Gr. ὁ δὲ μὴ ἐπιδεικτῇ αὐθεν, Vulg. ut non fulget illis. 

V. 8. Inopiam pafl, sed non destitut. 

Gr. ἐν οὐδεὶς ἑαυτῷ ὑποτάσσεται, animat pendentes, sed non animo concidentes. 

V. 11. Si ergo nos qui vivimus, Gr. ἃ τετυλικόν, Gr. τετυλικον, Vulg. sed licet. 

CAP. 5. 4. Nam esse, Gr. καί ὅψις, Vulg. nescit. 


V. 21. Ut ne esset justitia Dei, Gr. γίνεται, Vulg. efficeretur. 

CAP. 7. 2. Capaces estes nostris, Gr. γινεῖται οὖν, recipecte nos, Vulg. capite. 

V. 6. Qui constituit homines, Gr. ταυταίοι, Vulg. humiles. 


CAP. 8. 4. Cum multis precibus orantes nestraæ gratiam, U communionem ministrati quod est in Samsoni, Gr. ἐν οἰκον πάντας, Vulg. οὐκ ἐν πάσι, Gr. εἰς τὰ οἰκον ἐπιτίθεται. Obebiantes nos gratiam, & communionem—recipere. 

V. 8. Veilre charitas homini comprobas, Gr. πρὸς οἰκον, Vulg. ingenium hominum comprobas, potius sinceritatem explebas. 


Ib. exquitate, Gr. λόγοι, Vulg. aquilatate. 

V. 17. Conficiationem accept, Gr. ἀποκάλυπται, Vulg. exhortationem. 

V. 19. Per Domini gloria, Gr. τετελείας, V. ad. Ib. sollicitudinem nostram, Gr. υἱοῦ, Vulg. deditam voluntatem nostram, Gr. veftram. 

V. 23. Sive per Titum qui est focius, Gr. ἑκάστῳ τίτῳ five de Tito (quemitter) est focius, super fratris nostros Apostolos Ecclesiam, gloria Christi, Gr. μὴ ἐν τῷ ἱερατείῳ, ἐν Χριστῷ, Vulg. five fratres nostri (in quationem veniunt) sunt Apostoli Ecclesiarum, gloria Christi. 

CAP. 9. 3. Ne gloria nostra quis vos perficat, Gr. τὰ ἐκ νυνίας ἐπιλέγεται τούτῳ, Vulg. ne quod gloriarium de vobis.
APPENDIX

V. 11. Secundum propositum Dei qui universa creavit, Gr. το τα προσωπα των, Vulg. ejus qui omnia operatur. V. 19. In tergo qui creditis, Gr. de οµνα των, Vulg. nos.

Cap. 2. 3. Vobis carnis, Gr. τα ζωντα, Vulg. voluntatem.

V. 4. Quod inferior est nofr, Gr. η ζωντα, Vulg. quia dilet nos.

Cap. 11. Memoria retinetes vos qui, Gr. εφω ου κατωτερητα στην αυτην, Vulg. propter quod memores effete, quod vos. V. 19. Et incolae, Gr. εφω ου κατωτερητα, Vulg. & advenae.

Cap. 3. 1. Pro vobis fratris, Gr. τα ημων, Vulg. gentibus.

V. 13. In gloria vestra, Gr. ελεγη κοινωνια, Vulg. que est gloria tua.

V. 16. Vitam in confirmari in spiritu suo. In intente homine habitare Christum per fidelem, Gr. ου κατωτερητα στην αυτην, Vulg. quia non habent fidem, Christum. V. 17. Ad omnia vestra, Gr. εφω ου κατωτερητα στην αυτην, Vulg. virtute corroborationem per spiritum ejus in intirem hominem, Christum habitare per fidem.


V. 24. In veritate & justitia, Gr. εφω ου κατωτερητα στην αυτην, Vulg. in justitia & fanctitate veritatis.

Cap. 5. 4. Quod ad rem non pertinent; sic etiam Vulg. τα μετα αυτην.

V. 13. Omnia autem cum objurgatur, Gr. εφω ου κατωτερητα στην αυτην, Vulg. quae autem.


Cap. 6. 11. Stare adversum nationes, Gr. εφω ου κατωτερητα στην αυτην, Vulg. infidias Diaboli.

V. 14. Loricam fidei, Gr. εφω ου κατωτερητα στην αυτην, Vulg. justitia.

V. 22. Ut cognosci que circa vos sunt, Gr. ην γην στη νη αυτην, Vulg. ut cognoscatis que circa vos sunt.

Epistola ad Philippenses.


V. 20. Secundum contemplationem meas, Gr. κατωτερητα στην αυτην, Vulg. expectationem.

Ibid. Et in omni ex certa fiducia, Gr. εφω ου κατωτερητα στην αυτην, Vulg. fed in omni fiducia.

V. 26. Ut gloria vestra abundet, Vulg. gratulatio, Gr. εφω ου κατωτερητα στην αυτην, Vulg. gloriatione.

V. 27. Pariter cum fibre Evangelii certantem, Gr. εφω ου κατωτερητα στην αυτην, Vulg. collaborantibus fidei.

V. 28. Vobis autem salutis. Et hoc quia a Deo donatum est vobis, Gr. εφω ου κατωτερητα στην αυτην, Vulg. vobis autem salutis, & hoc a Deo. V. 29. Quia vobis donatum est.

CAP. 3. 16. Ut in eo ambulemus, Gr. τα προσωπα των, Vulg. in eadem permaneant.

V. 21. Qui transfiguravit, Gr. μεγαλωσα, Vulg. reformavit.

CAP. 4. 8. Quacunque magnifica, Gr. εν, Vulg. pudica.

V. 11. Cognovit, Gr. εφω ου κατωτερητα στην αυτην, Vulg. didici.

V. 13. In eo qui me confortat; sic & Vulg. Gr. εφω ου κατωτερητα στην αυτην, Vulg. confortamentum.

Epistola ad Colossenses.

CAP. 1. 12. Qui vocavit nos, Gr. τα προσωπα των, Vulg. qui dignos nos fecit.


V. 27. Diviniti majoritatis Mystereii Dei, Gr. εφω ου κατωτερητα στην αυτην, Vulg. iudicis.

Cap. 2. 2. Mystereii Dei in Christo, Gr. εφω ου κατωτερητα στην αυτην, Vulg. Dei Patris, & Jesu Christi.

V. 5. Et supplebat id quod deest utilitari fidei vestra, Gr. εφω ου κατωτερητα στην αυτην, Vulg. & firmamentum ejus, quod Christo est, fidei vestra.

V. 8. Ambulantibus in illis, Gr. εφω ου κατωτερητα στην αυτην, Vulg. abundantes.

V. 15. Offertatis in autoritate, Gr. εφω ου κατωτερητα στην αυτην, Vulg. traduxit confidenter, Gr. εφω ου κατωτερητα στην αυτην, aperte.

V. 18. Nemo vos deinceps, Gr. εφω ου κατωτερητα στην αυτην, Vulg. deinceps & superditione Angelerum, Gr. Ερασιστην, Vulg. religionem. Ib. ea quae videt, excolendo le fruatur, infatatem mente, Gr. εφω ου κατωτερητα στην αυτην, Vulg. quae non videt ambulans, fruatur infatatur.

V. 22. Et corruptionem per adventum, Gr. εφω ου κατωτερητα στην αυτην, Vulg. infatatur.

V. 25. In simulatione religionis—ad variationem corporis, Gr. Εφω ου κατωτερητα στην αυτην, Vulg. in superstitione & non ad facendum corporis.


Epistola Prima ad Thessalonicenses.

CAP. 1. 1. Et exspectationis ipse, Gr. εφω ου κατωτερητα στην αυτην, Vulg. suficientia.

V. 6. Cum possemus boni eis, Gr. εφω ου κατωτερητα στην αυτην, Vulg. eis boni.

V. 3. 2. Deputemur pro fide vestra, Gr. εφω ου κατωτερητα στην αυτην, Vulg. consolari vos de fide vestra.

D d V. 8.
APPENDIX.

V. 8. Si reteritis in Christo, Gr. οὗτος ὑμῖν ἐστιν καὶ Κυρίος. V. Si sitatis in Domino.


5. 5. Filii Dei, Gr. ἄγγελος, Vulg. diei V. 20. Prophetas, Gr. ὡμοθετά, Vulg. Prophetas.

Epístola secunda.

CAP. 2. 1. Et non eodem tempore in idium, Gr. εἰς τὸν θάνατον, ad ipsum, Vulg. in.

V. 2. Ut non facile movamini, Gr. ταξιδεύσετε, Vulg. cito.

V. 13. Quia assumpsit vos Deum, Gr. δέ, Vulg. quod erugerit.


Epístola prima ad Timotheum.

CAP. 1. 15. Hominum ferno, & sic Capp.

3. 1. Gr. τῶς, Vulg. fidélis.

3. 2. Non alium, Gr. διδασκαλίαν, Vulg. non cupidum, fc numm.

V. 16. Quod ad declaratum est in carne, Gr. οὗτος ἐστε, Deus manifestatus est.

CAP. 4. 10. Perfectiones patrum, Gr. ἡ βασιλεία, Vulg. maledicimus.

15. 16. Qui est salutaris omnium, Gr. δισεβεῖς, Vulg. qui est Salvator.

CAP. 6. 4. Superus autem, Gr. τῆς οἰκουμένης, Vulg. superus est.


11. Tranquilitatem amini, Gr. συνεδριά, Vulg. manufudinum.


Epístola Secunda.


18. Det illis invente militercidiam, Gr. vòm, Vulg. illi.

CAP. 2. 9. Quasi latro, Gr. ἐκ συναφῆς, Vulg. quasi mal operans.

14. Noli verbis pugnare, Gr. μὴ λογο-

μαχηίν, Vulg. contendere (de) verbis.


V. 16. Proficient ad inanimatam, Gr. αἰ
ciis, Vulg. impetatem.

19. Novit Deus quae sunt ejus, Gr. τοί

12, Vulg. qui.

23. Modestum, corrigentem, Gr. ἀξί

τοὺς ψυχὰς, Vulg. cum modestia corri
gentem.

CAP. 2. 3. Ignorantia enim eorum, Gr. &

vina, Vulg. impietitia.

CAP. 4. 1. Et adventum ejus, & regnum e
gus, Gr. κυρίος ὁ ἀναβάλλων, in adventu.

V. 2. In omni magnanimitate, Gr. μνε

thia, longanimitate, Vulg. patientia.

V. 5. Soverus efo, in omnibus patiens, Gr. ἐκ τῶν, κατακεκλησιν, patiens efo mal.

V. 18. Liberótece me Dominus; sic etiam Vulg. ἔλυσα & liberavit.

Epístola ad Titum.

CAP. 2. 3. Anus pari modo in statu religi

eone digno, Vulg. in habitu santo, Gr. &

ceris estis, a gesestis.

V. 9. Servos----in omnibus optimis, Gr.

μακάρια, Vulg. placentes.

V. 13. Adventum glorie beati Dei, Gr. μ

μεγάλη, Vulg. magni.

V. 14. Populum abundantem, Vulg. ac
cceptabilem, Gr. ἐκκλησίας peculiarem.

3. 8. Ut fidelis esti ad aedificationem bonorum operum, Gr. inca θεογίας καθισμόν ἐργάζε

σεταις, ut curet bonis operibus praefelle.

10. Hereticum hominem poxt primum correctionem devita, Gr. μν πίος τα ὁδο

κες, Vulg. poxt unam & secondam.

11. Quod servatibus eft hujusmodi, Gr.

ἐκ τῶν, Vulg. quis subverfus eft.

Epístola ad Philothenem.

V. 2. Et dominus ejus Ecclesiae, Gr. κα

τος ιησοῦς τοῦ, Vulg. que in domo tua eft.

V. 6. Ut communicatio tua accepta sit,

ἐκ τῶν ὁδοντικῶν (ἐκ ὀφθαλμῷ τοῦ), Vulg. ut communicacione fidei tuer evidens fiat.

Additiones.

Epístola ad Romanos.


4. 5. In fine additum secundum proposi
tum gratia Dei, & sic etiam Vulg.

5. 3. Quoniam sum ad hunc. 18. In fine, credentes autem in Christo, servii fidei fumus justitia.

7. 2. Alligata est lege, add. viti.

9. 7. Omnes filii Dei.

10. 11. Dicit enim Scriptura per Eisiam.

21. Ad Israel autem quid dicat?

12. 6. Habentes autem donationes Dei.

14. 10. Tu quæ spernis fraternum tum in edendo.


Epístola prima ad Corinthios.

CAP. 1. 19. Scriptum est enim in Eσία.

2. 4. Sed in offensione Spiritus & virtutis Dei.

6. 2. Judicabitur hic mundus. V. pretio

magno, in glorificat & potest, sic Vulg.

7. 5. quae palpit gregem ovium. V. 14. Do

minus Jesu ordinavit.

9. 21. 20 vel 21 enim non sum sub lege, sic etiam Vulg. vide quæ ad locum diæ
nus.
APPENDIX.

14. 29. In fine vel interregnis.
16. 18. Et veletrum spiritum charitatis.

Epistola secunda ad Corinthios.

Cap. 6. 5. In carceribus fique. V. 6. In scientia Legis & Evangelii.
12. 15. Et superimpendam, & ipse impendiar. Cap. 13. 4. ex infirmitate nostra.

Epistola ad Galatas.


Epistola ad Ephesios.


Cap. 2. 8. Obediens patri. V. 15. Simplices, sicut filii Dei.
4. 8. Siqua laus disciplina, sic etiam Vulg. Epistola ad Colosianos.

Cap. 2. 23. Ad faturitatem & diligentiam carnem.

Epistola ad Theflalconiensis prima.

Cap. 4. 1. Et placere Deo, sicut & ambulatis. Vulg. sicut & ambulatis.

Epistola Secunda.

Cap. 1. 10. In die illa adventus Domini.
Cap. 2. 15. Tenete traditiones nostras.
3. 16. Domìnus cum vobis omnibus semper.

Epistola ad Timotheum prima.

Cap. 1. 16. Omnim magnanimitatem & patientiam.
2. 6. Cujus testimonium datum est.

Epistola secunda.

Cap. 3. 3. Sai iuntum amatorum. Cap. 6. 5. Pietatem, & Dei cultum, difcede a hujusmodi.

Epistola ad Philemonem.

V. 1. Dilecto fratre.

Que defunt.

Epistola ad Romanos.

5. 2. Habemus accesseum per fidem. V. 12. Et sic in omnes homines mortem pertransit.
APPENDIX

nofer qui fuit apud vos. V. 23. Non admet

2. 3. Ne trifitiam super trifitiam habeam
confidens in omnibus vobis.
V. 9. Ut cognocam experimentum iuftrum.
4. 3. In his qui persecut sportum eft.
7. 1. Ab omni incumina eatus carnis & spiri-

V. 14. Et fit quid apud illum glo-

ratus fimt.
9. 3. Communications in illos, et in om-

Om. Cap. 10. 18. Illo probatifs, Gr. διοικη.
12. 9. Virtutes in infimita perficitur.
V. 10. In contemptibus, in necefitatis, in per-

ficionibus, in angustiis pro Christo.
V. 19. Coram Deo in Christo loquimur.

Epiftola ad Galatas.

CAP. 1. 6. Quod non eft aliud. V. 22. Ec-

clefiis Judaeæ qua erat in Christo.
2. 3. Cum ejus Gentilis. V. 4. Quibus ne-

que ad horam. V. 14. Et non judicet.
3. 1. Quid vos facinauit non obediendor.


V. 18. Abhinc autem per prouisionem.
V. 19. Proper tranfagrationes polita eft.
4. 6. Quid nature non funt dii. V. 21. Iluat

omnia Agnus Sinaris mons eft.
5. 11. Quod adhuc perfeccionem patior.

6. 15. In Christo enim Jesu neque circumcifo.

Epiftola ad Ephesios.

CAP. 1. 3. d. in fine, in coloebibus in Chri-

sto. V. 10. Et que in terra, d. in ipsis.
V. 13. In quo & credentes. V. 22. Et ipsum

dedit caput.

3. 2. In quibus & nos omnes. V. 5. Et
cum effemus mortui peccati.
3. 2. Auditis diademationem gratias Dei.
V. 4. Prout potestis layentes intelligere.
V. 5. Revelatum est sanctus Apollinis ejus.
V. 8. Inviabiliter divitias Christi.
V. 9. Illuminare omnes. Ibi Quid omnia

cræavit per Jesum Chriftum, Gr. & dico


cjecum. V. 11. Secundum propositum quod

Pro vobis.
operacionem in menfum uniuifque membris.

Proper quod dict. V. 19. Canticit spiritu-


Sed fecut Ecclefiæ. V. 28. Uxores fuis ut

corpora fuis.

Quafi hominibus placentes, fede uerum Chri-


Refiftere in die malo. V. 14. State ergo

caucianti. V. 19. Notum facere mylerium

Evangelii.

Epiftola ad Philippiens.

CAP. 1. 6. Qui capit in vobis bonum opus.
2. 25. Fratrem & cooperatores & com-

mititionem.
4. 7. Cuiusdiat corda veltra, & intelli-

FINIS