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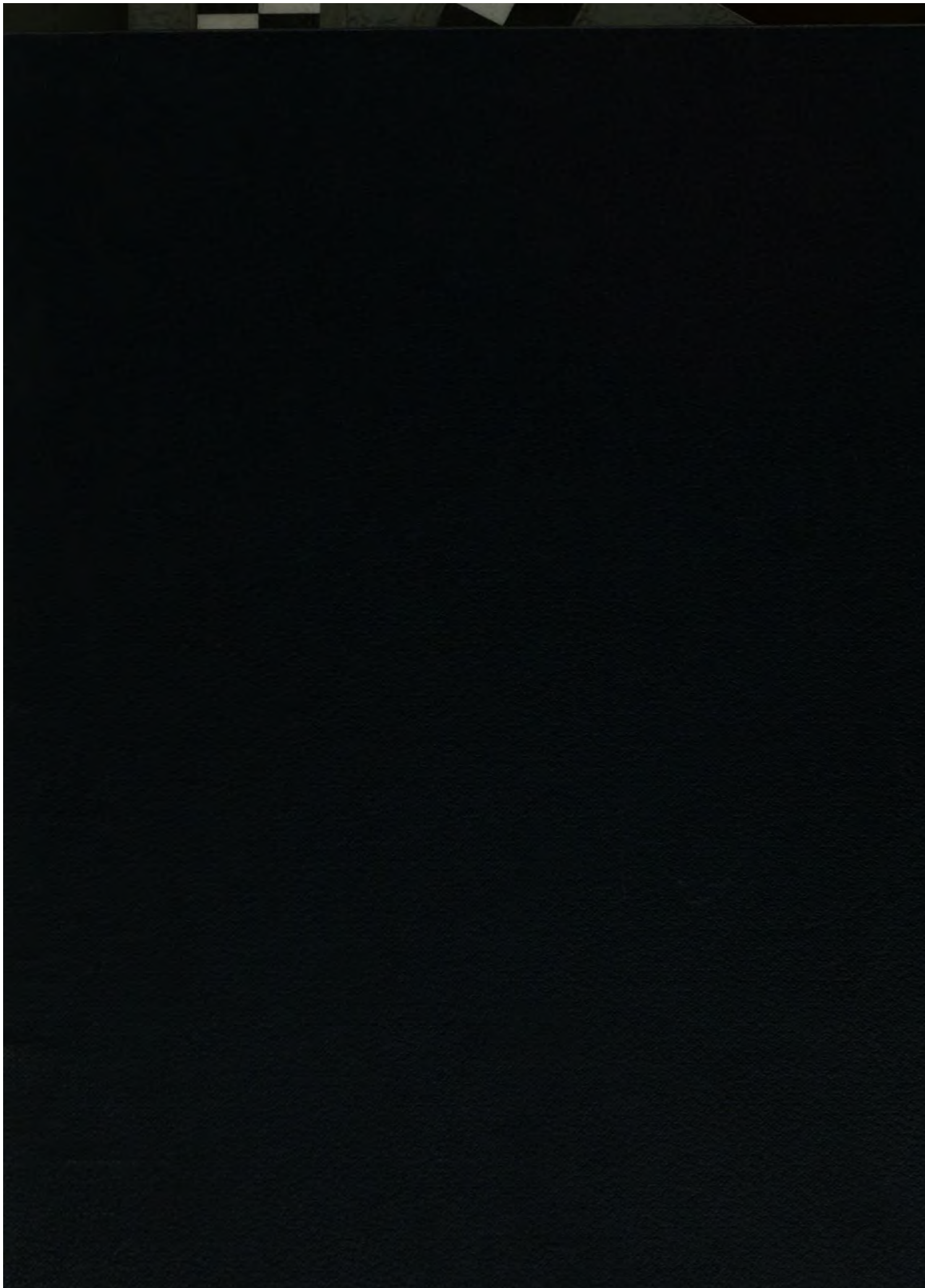
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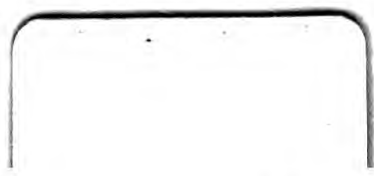
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London

HENRY FROWDE



OXFORD UNIVERSITY PRESS WAREHOUSE

7 PATERNOSTER ROW

THE EDITIO PRINCEPS
OF THE
EPISTLE OF BARNABAS

BY

ARCHBISHOP USSHER,

AS PRINTED AT OXFORD, A.D. 1642,

AND

PRESERVED IN AN IMPERFECT FORM IN THE BODLEIAN LIBRARY;

WITH A DISSERTATION

ON THE

LITERARY HISTORY OF THAT EDITION,

BY THE LATE

REV. J. H. BACKHOUSE, M.A.

BRASENOSE COLLEGE.



Oxford:

AT THE CLARENDON PRESS.

1883.

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P R E F A C E.

THIS reprint of the (apparently) unique Bodleian copy of Ussher's Barnabas is in some points much less complete than I had intended to make it. Repeated and long-continued illness has compelled me to abandon some parts of my proposed design. Two points may be especially mentioned.

I. It had been my intention to examine the history of Ussher's *entire* edition, [which included Ignatius and Polycarp,] instead of confining myself (almost entirely) to the Barnabas portion.

II. I had intended to append brief notes, pointing out the peculiarities in Ussher's text of Barnabas, and some obvious misprints in his edition. One such misprint occurs in the title-page itself (p. 239), where "aff/icta" is plainly a misprint for "afficta," as given in the preceding Synopsis. In the Synopsis itself "restitutø" should plainly be "restituta," see the Title-page to 1644 ed.

These and other misprints may probably have been due to Ussher's absence in London at the time of the printing of his text, and they would no doubt

have been noticed in a list of errata (as in the case of Polycarp and Ignatius), if the edition had ever been *published*.

Of course it has not been considered right to *correct* these misprints. They are reproduced exactly as they stand in the Bodleian copy. As a guarantee of the accuracy of the reprint, it will suffice to say that it has been kindly superintended by Mr. Madan, sub-librarian of the Bodleian, who has throughout taken the greatest interest in the undertaking, and kindly made a transcript for me of the Bodleian copy.

I must also express my very great obligations to Dr. Ingram, the learned librarian of Trinity College Dublin, who has rendered me most valuable assistance.

Lastly, I must crave the indulgence (on the ground of ill-health) of my readers for any imperfections and errors of which I may have been guilty.

[Mr. Backhouse died on Dec. 17, 1882.]

LITERARY HISTORY
OF
USSHER'S EDITION OF BARNABAS.

IT is well known that the earliest published edition of the Epistle of Barnabas was that prepared¹ by the Benedictine Hugh Menard, and published at Paris in 1645, after Menard's death, under the superintendence of his friend and fellow-Benedictine, Luke D'Achery. It is also well known that, before the publication of this edition, another had been prepared, partly by Isaac Voss, partly by Archbishop Ussher, and that this was intended to be annexed to the famous edition of Polycarp and Ignatius published by the latter at Oxford², an intention, however, which was frustrated by the

¹ Menard had begun the preparation of his edition some years before his death (Jan. 21, 1644). The 'Approbatio Doctorum,' inserted in the edition, bears date Nov. 30, 1638, and in that or the following year the work was in a sufficiently forward state for a copy to be sent in manuscript to Archbishop Laud. See the Archbishop's interesting letter in reply, bearing date July 31, 1639, and given in both Le Clerc's editions of Cotelierius (1698 and 1724), and thence reprinted by Russel (1746). A primary copy of this letter, signed by Laud himself, exists in Sion College Library, and there is a transcript of it, made by Archbishop Sancroft, amongst the Wharton MSS. in the Lambeth Library. Although, however, Menard's edition was in a forward state thus early, it appears from the 'Licentia Superioris Generalis,' contained in the book, that no part of it was printed till after Menard's death, in fact till Nov. 1644, which was (as we shall find) some two years after the printing of Ussher's edition, and a month after its destruction in the fire. Whether Ussher had heard of Menard's being engaged upon the preparation of an edition does not appear.

² This edition (as is well known) bears date 1644, but the date must be reckoned according to the old commencement of the year on March 25. From Note²⁸ it will be seen that part of the edition was in the press as late as March 10, 1645. Apparently, therefore, the publication must have taken place between March 10 and 25 of that year.

occurrence of a disastrous fire³, in which the sheets containing the Barnabas⁴ portion were consumed. It is also well known that, 40 years afterwards, viz. in 1685, a considerable portion⁵ of Ussher's Preface (Præmonitio) to Barnabas was published by Bishop Fell, in the Preface⁶ to his own edition of Barnabas and Hermas, the conclusion⁷, however, being wanting, because it was not contained in the copy of the sheets which Fell used⁸.

It is also known (though not perhaps so generally) that

³ This fire occurred, not in 1643 (as stated by Fell, and from him by most editors), but on Sunday, October 6, 1644. See Wood's account of it, quoted in the Appendix, Note G. It is very singular that in a volume of poems by Martin Llewellyn, printed as early as 1646, the same date 1643 is given. And it is by no means improbable that it was this mistake of Llewellyn's which misled Fell. It could easily be shown that the date 1643 is quite inconsistent with other facts which we know respecting the printing of Ussher's edition of Polycarp and Ignatius.

⁴ And some other portions also, as we know from Ussher's own account. See Appendix, Note B.

⁵ i. e. pp. 241-246, as herewith reprinted.

⁶ Fell's Preface (including what he gave of Ussher's) was reprinted in both Le Clerc's editions, and by Russel.

⁷ i. e. p. 247, as herewith reprinted. Shortly after the publication of Fell's edition a copy of this missing conclusion was sent to him by Dr. Thomas Smith, with a view to its being inserted in any future reprint. See p. 92 of Smith's Life of Ussher in 'Vitæ Eruditissimorum' (London 1707), where he says that he got the missing conclusion 'ex eisdem schedis' (i. e. the same sheets as Fell used, but clearly not the same copy) 'in oculum manumque fortè incurrentibus.' No reprint, however, was ever made, Fell having died in the year after the publication of his edition. Twenty years later (i. e. in 1707) Smith printed the missing part on p. 93 of his Life of Ussher, being anxious, he says, 'ne penitus intercidat.' His reprint, however, was so incorrect, that it is almost unintelligible, and it has never since been reprinted. Le Clerc did not give it in his 1724 edition, nor (what is more surprising) did Russel in 1746. In fact, Elrington (Life of Ussher, p. 235) seems to be the only writer who has mentioned it.

⁸ Fell's account of the way in which he supposed these sheets to have escaped the fire, and also of the printing and destruction of Ussher's edition, will be quoted and examined in Appendix, Note E.

Fell, in the Notes to his edition, inserted a few⁹ notices of Ussher's readings. These notices clearly show (though Fell nowhere states this) that the sheets which he used, contained, besides almost the whole of Ussher's Preface, parts at least of at any rate the first 8 chapters (as now divided¹⁰) of his text of the Epistle¹¹.

It seems, however, to have been generally overlooked, that there has existed in the Bodleian Library for more than 200 years past (as is shown by the printed Catalogues of 1674, 1738, and 1843) a copy¹² of Ussher's edition of Polycarp and Ignatius, having on the Title-page the date 1643 (not 1644),

⁹ Thirteen in all, most of which were reprinted by Le Clerc. More will be said about these notices hereafter. See Note ²¹.

¹⁰ Ussher (as in his Polycarp and Ignatius) made no division into chapters. Menard made one, which was adopted by Voss (1646). Cotelerius (1672) made a new one, which has since been generally followed.

¹¹ Compare Gebhardt's Prolegomena, p. xxi. Apparently, however, it did not occur to Gebhardt that there may have been *gaps* in Fell's sheets. More will be said about this hereafter. See note ²¹.

¹² How or when this copy found its way into the Bodleian it is impossible to say. All that we know is that it has been there since 1674; how long before, we cannot tell. It is bound up with a completely distinct work, dated London 1658. Most probably the two were bound together before either of them found its way into the Bodleian, as the Library authorities would not have been likely to bind together two such dissimilar works. If so, this copy cannot have found its way into the Bodleian before 1658. Previously to its being bound up with the other book, it probably existed only in sheets, which apparently were rescued from the fire by some person unknown, and carefully preserved, and afterwards bound up with the other book. Probably they were in two or more distinct portions.

It may be added that Sandius, the well-known Arian, who spent some time at Oxford in 1664-5, and made considerable use of the Libraries there (see Wood's *Fasti Oxonienses*, sub anno 1664), had apparently not seen or heard of this copy; for in his account of Ussher's Barnabas he says (De Scriptoribus Eccl. p. 6), without limitation, 'omnia exemplaria incendio periere.' His account in other respects is worth quoting, 'edidit quidem primò Usserius in Anglia. Post Usserium primus

and containing Ussher's Preface to Barnabas *entire*, and rather more than the first 8 chapters of the text¹³, the very same portion as that of which (as we have seen) Fell had parts at least in his copy of the sheets.

The writer, having observed the entry under 'Barnabas' in his own copy of the 1843 Catalogue, took the first opportunity of examining the book for himself. This examination led him to study minutely the history of Ussher's edition and having discovered (as he thought) several errors in the common accounts, he communicated the result of his researches to the Delegates of the Clarendon Press. They decided upon reprinting the (apparently) unique Bodleian copy in facsimile size, with the writer's account prefixed by way of introduction. Such was the origin of the present work.

In treating the subject, it seems desirable first of all to give an exact account of the unique Bodleian copy, and to state precisely in what respects it differs from the 1644

Hugo Menardus eam in lucem edidit.' Of course his first 'edidit' must not be understood strictly in the sense of 'published.'

It will be seen from Appendix, Note D, that there is some reason to think that the Bodleian copy was seen by Parr, or by James Tyrrell Ussher's grandson, who contributed the literary notices in Parr's *Life of Ussher* (see Parr's Preface).

¹³ Another considerable extract, from the concluding portion of the Epistle (chap. xx), is given in Ussher's Prolegomena to Ignatius, pp. lxi and lxxv. The word 'deprehendimus,' with which Ussher here introduces his mention of the Epistle, seems clearly to allude to his having only *recently* become acquainted with the text of it. A comparison of this extract with the same passage as given by Menard and the other early editors will show the superiority of Ussher's text, and what a loss was probably sustained by the destruction of his edition. It is remarkable also that Ussher quotes in connexion with the extract a similar passage from the Apostolical Constitutions, which was evidently taken from the Epistle (comp. *Præmonitio to Barnabas*, p. 244), whereas Menard in his elaborate notes makes no such quotation. This seems to prove the superiority of Ussher's *learning*.

edition. The history of Ussher's edition of Barnabas¹⁴ shall then be given as far as it can be traced, and an Appendix added, containing some of the early accounts of the edition and some other matters bearing upon the subject.

I. The Title-page (herewith reprinted) differs considerably from that of the 1644 edition, especially in having

(a) 'Ignatii, Polycarpi et Barnabæ Epistolæ atque Martyria' instead of 'Polycarpi et Ignatii¹⁵ Epistolæ;'

(β) the date '1643' instead of '1644'¹⁶.

II. To the Title-page is subjoined a Synopsis¹⁷ (also reprinted herewith), mentioned in the Title-page, setting forth in 6 divisions the intended contents of Ussher's entire edition.

¹⁴ Incidentally, in the Notes, something will be said about the 'Polycarp' and 'Ignatius' portions.

¹⁵ This change of order in the Title-page of the 1644 edition naturally followed from the omission of the 'Martyria' (see hereafter). The 'Martyrium' of Ignatius naturally preceded that of Polycarp, whereas Polycarp's *Epistle* stands, as is well known, before those of Ignatius.

¹⁶ No other copy of this Title-page is known to be in existence. It was evidently never *published*, but must by some means or other (perhaps having been rescued from the fire) have fallen into the hands of the person to whom we are indebted for the preservation of the Bodleian book. It must of course have been *printed* in the expectation that the edition would be published in 1643. It is curious to reflect that, if it *had* been so published, Barnabas (and other portions, having been printed, as we shall find, in 1642) would have escaped the fire. No doubt also complete copies would still be in existence. Much also of the contents of the 'Appendix Ignatiana' would have appeared in the *earlier* work.

¹⁷ A copy of this Synopsis was seen by Dr. Thomas Smith—see his *Life of Ussher*, p. 93. The account also of Ussher's edition in Parr's *Life* seems to refer to it. See Appendix, Note D, and compare end of Note¹².

From this Synopsis it appears that Ussher's edition was intended to include

(a) The 'Acta' or 'Martyria' of Barnabas, Ignatius, and Polycarp.

(β) 5 Fragments ascribed to Polycarp. [From the Title-page to be presently mentioned it appears that both these portions were actually

III. Then follow pp. 1-239¹⁸, almost¹⁹ identical with the same pages in the 1644 edition, and therefore *not* reprinted here.

IV. Then follow pp. 239-270²⁰, herewith reprinted. Of these p. 239 is a Title-page, not paged or lettered, but counted both in the pagination and signatures (H h).

pp. 241-247 contain the Præmonitio to Barnabas *entire*.

pp. 249-270²¹ contain the early part of the text of the

printed. Compare also Ussher's own account, quoted in Appendix Note B.]

(γ) Observations upon the 'Acta.'

(δ) Isaac Voss's Notes upon Barnabas. More will be said about these Notes hereafter.

['restitutæ' at the end of Division II of the Synopsis should evidently be 'restituta' (nom.), in agreement with 'versio.']

¹⁸ The Prolegomena, which stand before these pages in the 1644 edition, are wanting, though the 'DE' at the end of the Synopsis clearly refers to the same word in the heading of them. Apparently they did not fall into the hands of the person who preserved the other sheets.

¹⁹ There is a misarrangement of the pages in sheet E. There are also some other unimportant variations.

²⁰ When Ussher eventually decided, as we shall find, not to reprint Barnabas (and the other burnt pieces) for his 1644 edition, pp. 239-247 were utilised for a list of Errata, and for an important apologetic Note which has already been referred to in Notes ⁴ and ¹², and which will be quoted in Appendix, Note B.

²¹ It is remarkable that of these 22 pages, only 7 are included in Fell's 13 (see Note ⁹) notices of Ussher's readings, viz. pp. 249, 250, 254, 255, 257, 265, and 270. This makes it probable that there were *gaps* in the copy of the sheets used by Fell, and that some pages (or parts of pages) were missing (comp. Note ¹¹), as we know that p. 247 (the last page of the Præmonitio) was. Scanty, however, as are Fell's notices of Ussher's text, it may be useful to point out that two of them are *positively incorrect*, and have naturally misled subsequent editors. These are

(a) on vi. 18 (p. 265 of Ussher's text), where Fell states (p. 33) that Ussher's reading was *τῖς*, whereas it really was *τὶ* (thus accented, a mistake of frequent occurrence in Ussher's text). Possibly Fell (o

Epistle, breaking off abruptly just after the commencement of chap. 9, as the chapters are now divided²².

We come now to the history of Ussher's edition, as far as it can be traced.

V. Ussher, who had been engaged for some years upon an edition of Polycarp and Ignatius, and had already commenced the printing of it at Oxford²³, was led to combine therewith the publication of Barnabas, in consequence of his

the printer) gave 'Usser.' by mistake for 'Cotel.' Amongst others, Gebhardt (Proleg. p. xxii) has been misled by Fell's note.

(β) on viii. 2 (p. 270), where Fell states (p. 47) that Ussher's reading was *οὐκέτι ἄνδρες ἁμαρτωλοὶ, οὐκέτι ἁμαρτωλῶν ἡ δόξα* (which Fell translates, 'viri isti non amplius sunt peccatores, nec pro peccatoribus habentur'), whereas it was *οὐκέτι, ἄνδρες, οὐκέτι, ἁμαρτωλοὶ, ἡ δόξα* (in whatever way this reading is to be understood). Amongst others, both Hilgenfeld (ad loc. and Proleg. p. vii) and Gebhardt (ad loc. and Proleg. p. xxii) have been misled by this mistake of Fell's, which it does not seem easy to account for.

Besides these positive errors, two other imperfect and consequently misleading notices may be pointed out, viz.

(α) on i. 5 (p. 250), where Fell's note (p. 4), taken in connexion with his own text, has very naturally been misunderstood, and Ussher has in consequence obtained credit for a valuable correction ('spiritibus servienti') which he did not really make. In fact, his actual text does not seem to admit of a satisfactory interpretation.

(β) on iv. 9 (p. 257), where Fell (p. 16) rightly states that Ussher reads 'non modo animum' (for 'iniquum'), but omits to add that he reads 'ad' for the following 'et,' which addition is necessary in order to make his text intelligible.

It certainly is curious that Fell's last notice corresponds with the last page of the Bodleian copy. This makes it *probable* that Fell's sheets also ended with p. 270. His copy, however, was clearly not the same as the Bodleian.

²² See Note 10.

²³ Not later than September 1640, as appears from Ussher's letter to the well-known Samuel Hartlib, dated 'Oxford, Septem. ult. an. 1640' (Elrington, xvi. 64, 65). The letter thus begins, 'The printer followeth me here so hard in my publishing the Epistles and Martyrdoms of Polycarpus and Ignatius, that, etc.' It will be observed that there is no mention of Barnabas, which confirms what will be said presently, that

meeting with Isaac Voss, when the latter (then a mere youth) had come to England, and was setting out on a prolonged tour through France and Italy.

Voss had himself been engaged upon an edition of Barnabas (hitherto unpublished), in consequence of his having received from the famous Claudius Salmasius two transcripts—

(a) of the Greek text of all but the early part of the Epistle (joined with Polycarp), transcribed by Salmasius himself from a transcript made by the Jesuit Andrew Schott :

(β) of the old Latin Version (the latter part being wanting), contained in the famous Corbey MS., the transcript having been made by John Cordes (Cordesius), and sent by him to Salmasius, as the latter mentions in a passage, part of which is referred to by Ussher on the last page of the *Præmonitio*.

Voss had been prevented by his contemplated tour from completing his edition. It was therefore arranged between him and Ussher that the Barnabas should be incorporated in the edition of Polycarp and Ignatius which the latter was preparing. Accordingly Voss handed over to Ussher the two transcripts above mentioned, and also some learned notes which Voss had prepared upon the Epistle.

For proofs of most of the foregoing statements see Ussher's *Præmonitio* (printed herewith), p. 243, and Voss's Note on Barnabas, p. 309 (quoted in the Appendix, Note C²⁴). There

it was not till the following year (1641) that Ussher had any thoughts of combining with his edition the publication of that Epistle.

That the printing of Ussher's Polycarp and Ignatius began thus early has never, as far as I know, been previously pointed out. But the correctness of such an early date might be confirmed in several ways.

²⁴ With respect to Voss's tour the Biographical Dictionaries give no detailed information. The following (amongst other) particulars have been kindly ascertained for me by Dr. Ingram, the learned Librarian of Trinity College, Dublin, from various Collections of Letters :

(a) Voss left his home at Amsterdam in April 1641, bringing a letter of introduction from his father to Ussher.

is probably a brief reference to Voss's meeting with Ussher in the words 'aliquando ex Rev. Armachano intellexi' in Voss's note, p. 303.

VI. In preparing his edition Ussher was assisted by his friend Gerard Langbaine, afterwards Provost of Queen's College, Oxford, who supplied a Latin Version of the concluding portion of the Epistle, which (as we have seen) is wanting in the Old Latin Version—see *Præmonitio*, p. 243. On the same page Ussher mentions Patrick Young and 'others,' and on p. 246 Peter Turner, the Savilian Professor

(β) After visiting England, France, and Italy, he returned to Paris in July 1643, and to Amsterdam in October 1644.

It follows from (a), that Ussher did not receive Salmasius' transcript of Polycarp till *after* the printing (from Halloix) of his own text of that Epistle (comp. Note ²³). This fact, apparently never before pointed out, explains some difficulties and peculiarities in Ussher's *Notes* (not printed apparently till after the fire, October 6, 1644, see below) upon the Epistle. Some parts, indeed, of Ussher's *Notes* seem at first sight to imply the contrary, but they can be explained consistently with the view here taken. In fact, the writer, from a careful examination of Ussher's *Notes*, came to the above conclusion (contrary to his previous conviction) *before* he ascertained (through Dr. Ingram) the date of Voss's visit to England.

It was, as is well known, in the course of this tour that Voss transcribed the Epistles of Ignatius from the famous Medicean MS. at Florence. It seems, however, to be quite a mistake to suppose with Zahn (*Proleg. to Ignatius*, p. xiv), that it was at Ussher's suggestion that Voss made the transcript. Neither Ussher nor Voss makes any such statement, and it seems quite inconsistent with what Ussher says in the Preface to his *Appendix Ignatiana*, to which strangely enough Zahn himself refers. Moreover, though Voss returned to Paris in July 1643, and though, as we know, he showed his transcript soon after his return to Blondell and others, he does not appear to have made any communication upon the subject to Ussher. Had he done so, there can be little doubt that Ussher would have made some reference to it in his edition of Ignatius, which was not published till March 1645. This view is confirmed by a letter of Langbaine to Ussher (*Elrington*, xvi. 78) dated 'Feb. 9, 164⁹,' and by a letter of Ussher's to Voss (*ib.* 116) dated Feb. $\frac{1}{28}$, 164⁷, accompanying a copy of the *Appendix Ignatiana*.

of Geometry at Oxford, as having rendered some assistance in the work.

VII. Barnabas and some other pieces (apparently the whole of Division V of the Synopsis) were printed in 1642²⁵; see the Title-page counted as p. 239; and in confirmation see Ussher's own note, already referred to, and quoted in Appendix, Note B, where he tells us that Barnabas and other pieces had been 'jampridem excusa.'

Barnabas (at any rate²⁶) was joined to Ignatius by continuous pagination—see below.

VIII. After these pieces had been printed they (with those already printed) seem to have been kept in store, ready for publication when the rest of the edition should be completed. Apparently, however, nothing else was printed before the fire, except the Title-page bearing date 1643 and the Synopsis attached to it, and the Prolegomena²⁷.

IX. On October 6, 1644, the fire occurred. In this, a

²⁵ The same date 1642 is prefixed on p. 193 of Polycarp and Ignatius to the shorter Old Latin Version first published by Ussher. Hence Ittig and others have drawn the erroneous inference that that portion of Ussher's edition was *published* in 1642. The erroneousness of the inference is proved (besides other reasons) by the fact that in the Errata (as well as in Ussher's handwriting in his own printed copy still preserved at Dublin) '1642' is changed to '1644,' evidently, however, not because '1642' was a printer's error (an almost incredible supposition), but to preserve uniformity with the date on the Title-page. It seems almost as if Ussher had anticipated the mistake made by Ittig and others. I may perhaps be allowed to refer to a letter of mine on the subject in the *Athenæum* of October 2, 1880.

²⁶ In all probability the pagination was continued throughout the other pieces, but no portion of them has been preserved.

²⁷ It seems probable that the printing of the Prolegomena was not finished till May 1644. This we gather from the fact that we have a letter from Ussher to Salmasius dated May 31, 1644 (Elrington, xv, 72), accompanying a copy of the Prolegomena. It seems most probable that this copy was sent as soon as it was printed.

It is worth noting that in this letter Ussher says that he would have sent the text also of Ignatius, 'si bellicæ turbæ, quibus Musarum anti-

appears from Ussher's own words (quoted in Appendix, Note B), all the pieces in Division V of the Synopsis were burnt, but those in Divisions I, II, III, IV escaped 'velut è rogo erepta,' as Ussher says himself.

X. Even after this, Ussher seems at first to have intended to reprint the burnt portions, and include them in his edition. This can be shown to be probable in this way:—

The Notes to Polycarp and the Ignatian Epistles (which Notes can be shown to have been printed last²⁸) bear the name of a different printer, Henry Hall, instead of Leonard Lichfield, who had been employed in the previous portions. As far as I know, no explanation of this remarkable change of printers in what was after all one and the same work has ever been given. In all probability it was owing to the fire, in which Lichfield's printing apparatus was destroyed²⁹.

quum hoc domicilium [i.e. Oxford] jam premitur, non obstitissent.' Evidently therefore the text was already printed, which confirms the view here taken. It seems somewhat strange that Ussher, in writing to Salmasius, makes no reference to his transcript of Polycarp and Barnabas, and makes no enquiry about Isaac Voss. Evidently, however, what was uppermost in his thoughts was Salmasius' opposition to the genuineness of the Epistles of Ignatius. Probably also he knew nothing at this time of Voss's return from Italy with the transcript of the Medicean MS.—see Note²⁴.

²⁸ This appears especially from the following extract from Wood's *Fasti Oxonienses*, sub anno 1626: 'In a Convocation held 10 March 1644 [i.e. 1645], certain Doctors and Masters were by the Vice-chanc. and Proctors appointed to take care and see that his [Ussher's] *Effigies* should be engraven on a copper plate, with an *Elogium* under it, to be prefixed to his Annotations on Ignatius his Epistles, then printing in Oxon.' Thus it appears that the Annotations were in the Press as late as March 10, 1645, i.e. long after the other parts had been printed. With this agrees the circumstance that the Annotations contain numerous references to the *pages* of the Prolegomena.

²⁹ Hall had already been employed in 1643 in printing an enlarged edition of Ussher's Treatise concerning 'Asia.' It was therefore very natural that Ussher should have recourse to him when Lichfield was disabled by the fire from completing the edition of Ignatius.

If so, *all* the portion of Ignatius that Hall printed was printed *subsequently* to the fire.

Now the first note upon Polycarp contains the following: 'de quo, ad Barnabam; jam diximus.' Even if these words were *written* before the fire, does not the subsequent printing of them show that Ussher *then* intended to reprint Barnabas, and include it in his edition? So also his intention to reprint Polycarp's Martyrdom, and include it in his edition, may be inferred from Note 7, and his intention to reprint Ignatius' Martyrdom from Note 82 on the Epistle to the Philadelphians ³⁰.

Another circumstance may be mentioned. A few copies of Ussher's edition contain the following Title-page ³¹, printed by Hall, almost precisely in the words of Division VI of the Synopsis: 'Græcorum Ignatii exemplarium, et inter se et cum utrâque vetere Latinâ interpretatione comparatio, unâ cum Isaaci Vossii in Barnabæ Epistolam Annotationibus.'

The latter ³² portion of this Title-page seems plainly to

³⁰ There is this difference to be observed; Barnabas was *never* reprinted, the probable reason of which will be given presently. The Martyrdoms of Ignatius and Polycarp *were* reprinted, and published in the *Appendix Ignatiana*.

³¹ The explanation of this Title-page seems to be that it was the Title-page originally prefixed to the Notes, but was cancelled afterwards when Ussher found it necessary (in consequence of the troubled state of political affairs) to abandon for the present some parts of his intended edition. By mistake the Title-page was retained in a few copies, and has thus been preserved.

³² A comparison of *the early part* of this Title-page (see also Division VI of the Synopsis) with the one substituted for it, shows that at the time of its being printed, Ussher's intention was to insert in his edition Notes upon *all* the Epistles of Ignatius, and not merely upon the Polycarpiana Sylloge (i. e. the 6 Epistles which Ussher considered genuine). Afterwards, however, it seems that in consequence of the troubled state of political affairs (see the extract from Ussher's letter to Salmasius in Note ²⁷) he was obliged to publish at that time his Notes upon the latter only. These he had virtually pledged himself to publish along with his text by the numbers referring to them in

prove that, at the time of its being printed, Ussher intended to reprint Barnabas and include it in his edition. Clearly he would never have thought of printing Voss's Notes upon Barnabas, unless he had at the time intended to reprint the text itself.

XI. Although, however, as it thus appears, Ussher had at one time intended to reprint Barnabas and the other burnt portions, and include them in his edition, it seems that he was obliged (in consequence of the troubled state of political affairs, and especially of the threatened siege of Oxford³³) to abandon that intention. He himself left Oxford (March 5³⁴, 1645) in company with Prince Charles, and retired eventually into Wales³⁵. But before leaving he seems to have made arrangements for the speedy publication of those parts of his edition which had escaped the fire (Divisions I–IV of the Synopsis) and of his Notes on the Polycarpiana Sylloge³⁶. He appears also to have written at the same time the important apologetic Note (given in the Appendix, Note B), to which reference has already been made, in which he expresses his intention of reprinting the burnt portions 'alio tempore opportuno,' an intention which he afterwards carried

the margin of his text and in other ways, but no such promise had been given in the case of the other Epistles. We may conclude, however, that his Notes upon these were already written, though they were not printed till the publication of the '*Appendix Ignatiana*' three years later. Hence in the notice prefixed to these Notes (App. II. 75) he speaks of the *revision* (*recensio*) of these Notes (not *Epistles*, as Zahn strangely misunderstands the passage, Proleg. to Ignatius, p. xxii. note 5) at the time of publication.

³³ Compare the extract from Ussher's letter to Salmasius (written a few months earlier) in Note 27.

³⁴ Hamper's Life, Diary, etc. of Dugdale, p. 78. I am indebted for this reference to Mr. Bailey.

³⁵ 'In Anglia furores me Oxonio in Cambriam depulerunt' Ussher says himself in a letter to the elder Voss (Elrington, xvi. 96).

³⁶ It has been shown in Note 28 that these Notes were in the Press, March 10, 1645, i. e. 5 days after Ussher left Oxford.

out in his *Appendix Ignatiana* (published Feb. 1647—compare Appendix, Note B) with respect to all except the pieces connected with Barnabas. No doubt his reason for not including them was because Voss himself (apparently without any communication with Ussher) had published Barnabas in his edition of the Ignatian Epistles (Amsterdam 1646³⁷).

³⁷ Two later mentions of Barnabas occur in Ussher's correspondence:

(a) in a letter from Ussher to Voss (Elrington, xvi. 116) accompanying a copy of the *Appendix Ignatiana*. From this letter we may infer that little or no communication had passed between them since Voss's return from Italy.

(β) in a letter from Gerard Langbaine to Ussher (Elrington, xvi. 547) dated 'Oxford, March 20, 1647,' in which he says 'I hope the papers concerning Barnabas came safe to your hand.' Possibly these may have been the papers originally received from Voss, including the two transcripts and Voss's Notes. Whatever they were, we hear nothing more of them afterwards.

APPENDIX.

NOTE A.

ON Ussher's *Bibliotheca Theologica*, and on the light which the Barnabas portion of it throws on his edition.

N.B.—The *Bibliotheca Theologica* exists only in manuscript. Ussher's autograph copy is in the British Museum ^a.

Two points seem especially worth noting respecting the Barnabas portion:—

I. It contains frequent references, both to a manuscript and to printed sheets of the Epistle.

The references to pp. 249–270 of the printed sheets agree precisely with the pages in the unique Bodleian copy herewith reprinted, but there are references also to *later* pages. One may be particularly mentioned, viz. to p. 301, 'sub finem ipsum Epistolæ: Σώζεσθε, ἀγάπης τέκνα καὶ εἰρήνης.' This shows that the Epistle in Ussher's text ended on p. 301.

II. It contains several notices of Voss's Notes.

NOTE B.

Ussher's own Note about his edition, and its destruction in the fire.

N.B.—This Note, which seems to have been mostly ^b overlooked, is found on pp. 242, 243 of Ussher's edition of Ignatius.

^a This copy formerly belonged to Bishop Stillingfleet, who bought it from Ussher's heirs (Smith's Life of Ussher, p. 50) and lent it to Cave.

^b Zahn seems to be the only editor who refers to it (Prolegomena, p. xliii, note 5), but he does not quote the important word 'jampridem.' Mader (1653) evidently overlooked the note entirely, for he says 'Promittit hæc [fragmenta Polycarpi] Usseus, sed, quod ego sciam, non præstat.' He appears to have been unacquainted with the 'Appendix Ignatiana,' in which the fragments were reprinted. And he tells us himself that he had never seen a copy of Halloix's book (1633), in which these fragments were first printed.

‘*Mirabitur fortasse quispiam, nec injuriâ, Smyrnensis Ecclesiæ epistolam cum fragmentis Polycarpi quibusdam, promitti hic [p. iv. of Prolegomena] à nobis, nec præstari tamen. Verùm mirari desinet, quum noverit, tam ista, quàm alia nonnulla (inter quæ & Barnabæ fuit epistola . . .) excusa jampridem fuisse, sed tristi illo absumpta fuisse incendio, quo, inter Oxoniensis civitatis ædes complures alias, officina quoque typographica conflagravit. Quibus redintegrandis dum aliud tempus opportunum exspectatur, istis quæ, velut è rogo erepta, jam damus, fruere interim, amice Lector, & Vale.*’

From this Note some important conclusions may be obtained:—

(1) the Epistle of Barnabas had been printed *entire*, long (jampridem) before the fire.

(2) Ussher, at the time of writing this Note, intended to reprint Barnabas and the other burnt portions ‘tempore opportuno.’ This intention (as far as the pieces not connected with Barnabas are concerned) he carried out in the *Appendix Ignatiana*, published Feb. 1648 (Elrington, xvi. 112 and 116). His not doing so in the case of the pieces connected with Barnabas is sufficiently accounted for by the publication of Voss’s own edition in 1646.

(3) Comparing the above Note with the Synopsis and with the Title-page before Barnabas, it seems that *all* the pieces included in V of the Synopsis, and in that Title-page, were printed and burnt.

NOTE C.

Voss’s ed. (Amsterdam 1646, p. 309).

‘Aliquot jam sunt anni, quod hanc Barnabæ epistolam, quam ab incomparabili Salmasio acceperam, in lucem emittere decreveram. Sed iter meum [1641–3]^c obstitit, quominus institutum illud tum temporis perficere licuerit. Dum verò Angliam lustro [A.D. 1641]^c alia sese obtulit occasio, . . . Parabat tum novam Ignatii editionem . . . Usserius. Illi itaque postulanti, & offerenti, ut una cum Ignatianis hæc quoque Barnabæ excuderetur epistula . . . libenter id concessi . . . Et nisi ingens istoc incendium, quod non exiguam partem urbis Oxoniensis vastavit, omnia quoque exemplaria absumsisset, pulcherrimam ejus auctoris editionem jamdiu habuissemus.’

^c For these dates see Note ²⁴, p. xiv.

On this it may be remarked :

(1) Voss's account of the fire was apparently derived from Ussher's just quoted, and therefore does not possess any independent value. Apparently there had been no communication between Ussher and Voss since the latter was in England in the spring of 1641. This may be gathered from Ussher's letter to Voss, dated $\frac{1}{2}$ $\frac{8}{8}$ Feb. 164 $\frac{7}{8}$ (Elrington, xvi. 116), and in other ways: and may have been partly due to the troubled political state of England.

(2) Voss's 'jamdiu' is apparently a rhetorical exaggeration. Even if the fire had not occurred, the Barnabas would hardly have been *published* 'jamdiu,' probably not before the actual publication of Ignatius in March 164 $\frac{1}{2}$, i. e. barely a year before Voss's edition, which we know from letters of Voss to Heinsius to have been published at the end of 1645 or early in 1646.

(3) Mader's edition (Helmstadt, 1655) simply repeats the above account without giving any further information.

NOTE D.

Parr's Life of Ussher (pp. 51, 52).

[Though this was not published till 1686, the year *after* Fell's ed. (Note E), it will be most convenient to take it first, and it may not improbably have been written and even printed first.]

'The Arch-Bishop in these years [1643, 1644 marg.], whilst he was now at Oxford, published . . . the Epistles of the holy Martyrs, *Ignatius*, [and *Polycarp*], and as much of the Epistle of St. *Barnabas*, as the great fire at Oxford (which burnt the Copy) had spared; together with a premu(?)nition of the entire design.'

On this it may be remarked that

(1) this and the other accounts of Ussher's writings in Parr's Life were written not by Parr, but by James Tyrrell, Ussher's grandson—see Parr's Preface.

(2) whether written by Parr or Tyrrell, the present account was not written till about 40 years after the publication of Ignatius and the printing of Barnabas, and does not therefore possess the authority of a contemporaneous account.

(3) the account is evidently in some respects incorrect, especially in saying

(a) that Ussher published *part* of Barnabas, whereas we know from himself (Note B) that *the whole* of Barnabas was burnt, and no part published.

(β) that 'the copy' was burnt, of which Ussher says nothing, but rather implies the contrary.

(4) the mistake may have originated from the writer's having examined the unique Bodleian copy, which contains *part* of Barnabas (rescued from the fire). Moreover, the words 'premonition of the entire design' seem evidently to refer to the Synopsis contained in that copy.

NOTE E.

Fell's account (Oxford, 1685).

'Hæc [Barnabæ Epistola] Usserii studio et auspiciis prelo hoc in loco subjiciebatur An. 1643. Sed urbis Oxoniæ parte magna gravi incendio correpta, Typographeum, cum tota supellectile, schedis impressis, & exemplari ipso, conflagravit; ita ut ex clade ista nihil superesset, præter paginas nonnullas, quæ penes correctorem, quantum conjicere datur, fuerant; quosque [quasque?] vir eruditissimus Edvardus Bernardus redemit, mihi que benigne communicavit.'

On this it may be remarked that

(1) 1643 is certainly a mistake for 1644—see Note F. Space will not allow me to discuss the probable origin of the mistake.

(2) the account of the destruction caused by the fire is exaggerated; see Ussher's account in Note B, from which it appears that several portions of the edition escaped.

(3) the statement that the sheets were in the press at the time of the fire, and that the few sheets which came into Fell's possession escaped by being in the corrector's hands, is plainly quite inconsistent with Ussher's account, and with the fact that the sheets were printed some 2 years before the fire.

(4) the statement that the *copy* perished is evidently meant to assign a reason for its not being reprinted, which is clearly inconsistent with Ussher's words.

NOTE F.

Cave's *Historia Literaria*, vol. i. p. 12 (ed. 1688).

'Primus hanc Epistolam è tenebris eruit, et prelo Oxoniensi subiecit Rev. Usserius, 1643. verùm impressione nondum ad umbilicum perducta, exemplar totum, unà cum schedis jam impressis, gravi incendio periit.'

On this it may be remarked that

(1) 1643 is evidently borrowed from Fell.

(2) 'impressione nondum ad umbilicum perducta' is much more correct than Fell's account. Cave had probably seen the incorrectness of Fell's account from the *Bibliotheca Theologica*.

N.B.—It is not worth while to quote any later accounts, as they are all derived more or less from Fell or Cave.

NOTE G.

Wood's account of the fire.

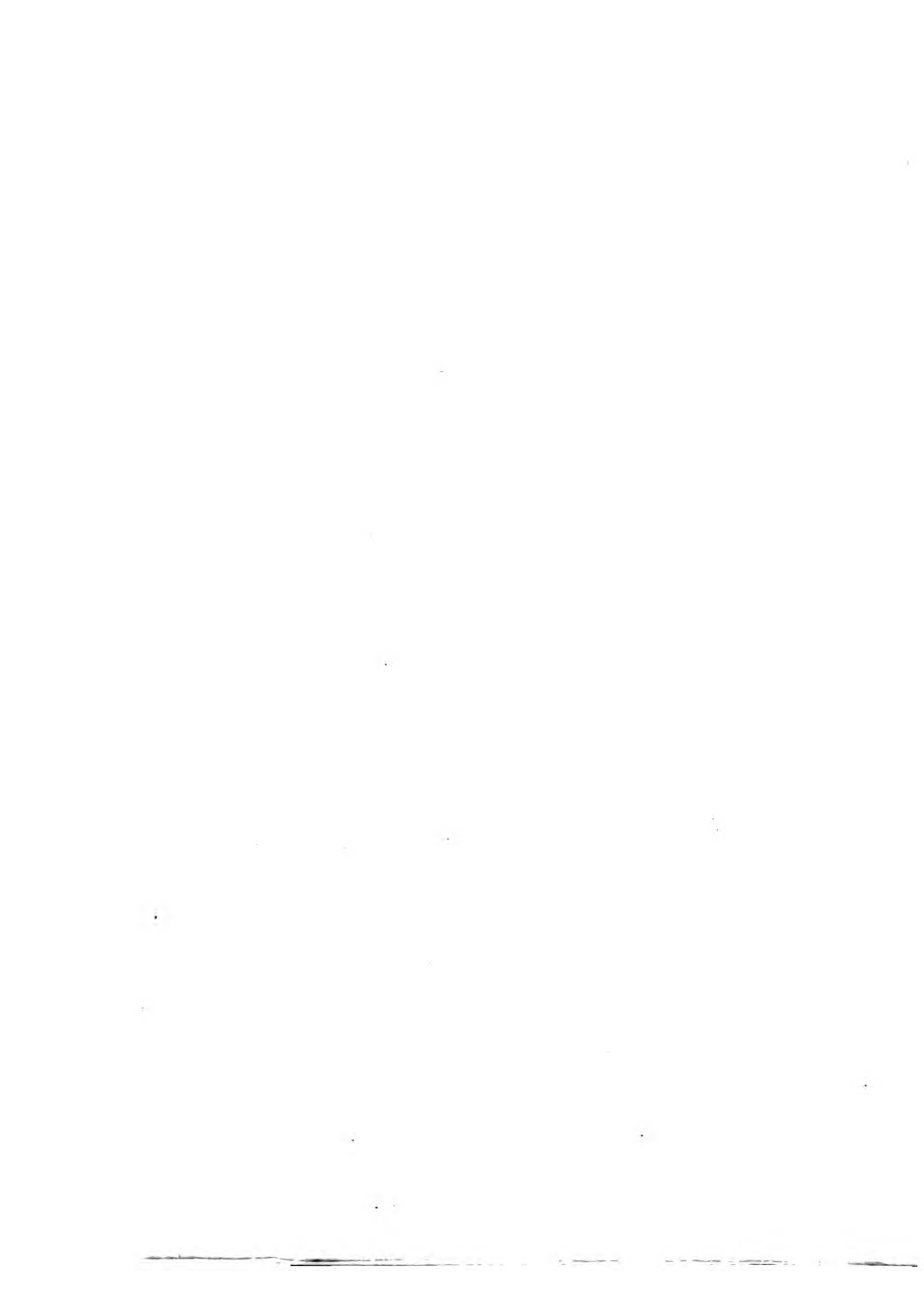
History and Antiquities of the University of Oxford, vol. ii. p. 472.

[1644] 'October 6. Sunday, happened a dreadful fire in Oxford. . . . It began about two of the clock in the afternoon. . . . occasioned by a foot-soldier's roasting a pig which he had then stolen.'

He also mentions that 'a Printing House' was burnt. He says also that 'the Inhabitants were at their several Parish Churches,' which agrees with the fact that October 6 in 1644 fell on Sunday.

He says also that there was some suspicion of foul play on the part of the Parliamentarian soldiers at Abingdon.

The whole account is too long for quotation.



IGNATI I,
POLYCARPI,
ET BARNABÆ,

Epistolæ atq; Martyria.

Quibus præfixa est

De Polycarpi & Ignatii scriptis

JACOBI USSERII

Archiepiscopi Armachani

DISSERTATIO.

Quæ in hoc Volumine continentur alia,
Operi præfixa Synopsis indicabit.



OXONIÆ,
Excudebat LEONARDUS LICHFIELD
Academiæ Typographus, A° Dom.
M. DC. XLIII.





SYNOPSIS

*Eorum quæ in hoc continentur
volumine*

I.

DE *Ignatii* Martyris Epistolis, indeq; occasi-
one datâ, de *Polycarpi* quoq; scriptis, atq;
Apostolicis Constitutionibus & Canonibus
Clementi Romano tributis, Differtatio.

Veterum, de *Ignatio* & *Polycarpo*, eorumq; scriptis,
testimonia.

II.

Polycarpiana Epistolarum Ignatianarum Sylloge.
In quâ, *Polycarpi* ad *Philippenses* literis subjectæ
habentur *Ignatii* Epistolæ sex, à veteribus lau-
dataæ: ad *Ephesios* nimirum, *Magnesianos*, *Trallianos*,
Romanos, *Philadelphenos* & *Smyrnicos*, in extremo suo
itinere ab eo missæ. Apposita est & vetus vulgata La-
tina versio, ex trium Manuscriptorum codicum col-
latione, integritati suæ restitutæ.

III.

Epistolæ *Ignatio* adscriptæ, à mediæ ætatis Græ-
cis, sex: (ad *Mariam Castabalitam*, *Polycarpum*,
Tarsenses, *Antiochenos*, *Heronem*, & *Philippen-
ses* :) à recentioribus Latinis, tres; nempè ad S. *Johan-*

*2

nem

nem Apostolum duæ, & ad Beatiff. *Virginem*, matrem Domini, una. Prioribus præmissa est *Mariæ Castabalitæ*, posterioribus subjuncta *B. Mariæ Deiparæ* nomine ad *Ignatium* edita Epistola; unâ cum *Ignatii* Elogio, ipsius in sede Antiochenâ successoris *Heronis* titulum præferente.

I V.

E Pistolarum *Ignatii* vetus Latina versio; ex duobus Manuscriptis, in *Angliâ* repertis, nunc primùm in lucem edita.

V.

B *Arnabæ* Epistola Catholica, Græcè, unâ cum vetere Latinâ versione, nunc primùm edita.

Acta *Barnabæ*, consobrino ipsius *Iohanni Marco* ineptè afficta.

Ignatii martyrium, à discipulis qui passioni ipsius interfuerant descriptum.

De *Polycarpi* martyrio, *Smyrnenfis* Ecclesiæ Epistola; simul cum antiquâ Latinâ ejusdem Paraphrasi, integrè jam edita.

Ex Responsonum Capitulis, *Polycarpo* adscriptis, fragmenta quinque.

V I.

G Ræcorum *Ignatii* exemplarium, & inter se & cum utrâque vetere Latinâ interpretatione comparatio.

In *Barnabæ* Epistolam *Isaaci Vossii* Annotationes.

In Acta *Barnabæ*, *Ignatii* & *Polycarpi*, Observationes.

BARNABÆ

EPISTOLA CATHOLICA,
GRÆCE, VNA CVM
VETERE LATINA VERSIONE,
nunc primùm in lucem edita.

ACCESSERUNT;

Acta *Barnabæ*, consobrino ipsius *Iohanni*
Marco ineptè afflicta.

Martyrium *Ignatii* Episcopi Antiocheni, à
discipulis qui passioni ipsius inter-
fuerant descriptum.

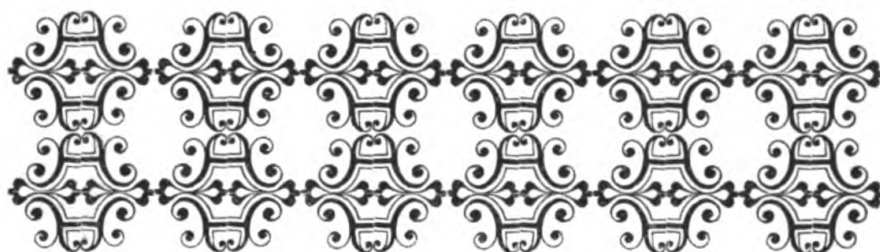
De *Polycarpi* martyrio, *Smyrnenfis* Ecclesiæ
Epistola; simul cum antiquâ Latinâ ver-
sione, integrè jam edita.

Ex Responſionum Capitulis, *Polycarpo* ad-
scriptis, fragmenta quinque.



OXONIÆ,
Excudebat LEONARDUS LICHFIELD
Anno Salutis. 1642.





JACOBI ARMACHANI

de BARNABÆ Epistolâ

Præmonitio.



OLYCARPI ad *Philippenses* epistolam, longè prolixiorẽ illâ quæ habetur typis excusa, apud se Græcè scriptam extitisse,^a *Baronio* persuaserat *Franciscus Turrianus*, Societatis Iesu Presbyter. Sed exemplari illius diligentius inspecto, partem ipsius maximam ad epistolam quæ *Barnabæ* Apostoli ferebatur olim nomine pertinuisse,prehendit postea *Iacobus Sirmondus*, ejusdem Societatis Theologus. Neq; aliter habuisse, vel Bibliothecæ *Vaticanæ* vel Cardinalis *Columnæ* codices, ostendit^b *Petrus Halloixius*, & ipse Iesuita.

^a Baron. notat in Martyrolog. Roman. Januar. 26.

Nempe in primo exemplari ex quo *Columnæus* ille codex (qui omnium putatur antiquissimus) & reliqui qui supersunt hodie sunt descripti, librorum vitio quaternio vel ommissus vel transpositus est: cujus defectu factum est, ut in Græcis supersistibus & finem epistolæ *Polycarpi* desideremus, & principium *Barnabæ*.

^b P. Halloix notat. in Vit. Polycarpi, cap. 16. 17. 18.

Nam longè antiquioribus etiam temporibus, non *Ignatii* solum

[E]

H h 2

lùm

lùm literas hūic *Polycarpi* epistolæ (quod ex fine ipsius liquet subjectas fuisse, sed simul cum eis & istam *Barnabæ*: ex illo *Hieronimi* loco, in libro 3. adversus Pelagianos, blandiente conjecturâ, ut crederem, penè inductus sum. *Ignatius, vir Apostolicus & martyr, scribit audacter: Elegit Dominus Apostolos qui super omnes homines peccatores erant.* Ut enim in posteriore Ignatianarum Epistolarum Collectione, cum reliquis prefixæ fuissent *Mariæ Castabalitæ* nomine inscriptæ literæ, eas tiam ipsius *Ignatii* adscripto titulo in *Antonii*. ^cMelissâ producta fuisse animadvertimus: ita etiam in priore illâ, cum *Polycarpi & Ignatii* eidem subjunctas epistolas, etiam illa *Barnabæ* interposita legeretur; non mirum si ἀμαρτήματι μνημονογραφίᾳ, consimili, & eodem modo excusabili, *Ignatii* nomine citaverit *Hieronimus*, quod propriè erattribuendum *Barnabæ*.

^cMelissâ lib. 2. ferm. 19.

^dOrigen. contra Celsum, lib. 1. (pag. 50.)

In eâ enim quam nunc damus illius epistolâ, sententia haec reperta est: Τοὺς ἰδίους Ἀποστόλους τοὺς μέλλοντας κηρύσσειν τὸ εὐαγγέλιον αὐτοῦ, ἐξελέξατο ὄντας ὑπὲρ πᾶσαν ἀμαρτίαν, ἀνομωτέρους. quæ & ante *Hieronimi* tempora in eâdem extitisse; verba illa ^dOrigenis fidem faciunt. Γέγραπται δὲ ἐν τῇ Βαρνάβα Καθολικῇ ἐπιστολῇ (ὅθεν ὁ Κέλσος λαβὼν τάχα εἶπεν, εἶναι ἐπιρρήτους καὶ πονηροτάτους τοὺς Ἀποστόλους) ὅτι ἐξελέξατο τοὺς ἰδίους Ἀποστόλους Ἰησοῦς, ὄντας ὑπὲρ πᾶσαν ἀνομίαν ἀνομωτέρους. Scriptum est sanè in *Barnabæ Catholice epistolâ*, (unde fortassè *Celsus* occasionem arripuit, ut *Apostolos infames & nequissimos* diceret) quod *Apostolos suos* elegisset *Iesus*, qui erant omni iniquitate iniquiores. Vbi *Catholicam* haec appellat epistolam; quod nulli particulari vel personæ vel Ecclesiae inscripta ea esset, sed Christianorum fratrum, ubicunq; degentium, ipsi universitati. Neq; verò mirabitur, *Ignatii* nomine productum fuisse ab *Hieronimo* quod erat *Barnabæ*; quod *Barnabæ* etiam titulo à *Clemente Alexandrino* laudatum animadvertit, quod *Romano Clementi* fuerat adscribendum.

^ePsal. 118. (al. 117.) v. 19, 20.

enim citato loco Psalmi, (⁹ *Aperite mihi portas justitiæ, in ipsâ ingressus confitebor Domino: hæc est porta Domini, justi transibunt per eam*) Prophetæ dictum hoc à *Barnabâ* sic expositum fuisse ait. Πολλῶν πυλῶν ἀνεωγυῖων, ἡ [ἐν] δικαιοσύνῃ αὐτῆ ἐστὶν ἡ ἐν Χριστῷ, ἐν ἣ μὲν μακάριοι πάντες οἱ εἰσελθόντες. Cum multæ portæ sint apertæ; quæ est justitiæ, ea est in Christo: in quam beati sunt omnes qui sunt ingressi. quæ quidem, in *Barnabâ* frustra quæritur, in priore *Clementis* ad *Corinthios* epistolâ (à doctissimo *Pap* tric

tricio Iunio non ita pridem editâ) totidem verbis expressâ invenimus.

Porrò duas hæcæ imperfectas *Polycarpi & Barnabæ* Græcas epistolas, ex *Andree Schotti* apographo suâ manu descriptas vir clarissimus *Claudius Salmasius*, unâ cum antiquâ Latinâ *Barnabæ* versione, ex vetere *Corbeiensis* Bibliothecæ codice à *Iohanne Cordesio* exscriptâ, *Isaaco Vossio*, celeberrimi illius *Gerardi* filio, summæ spei juveni, tradidit: quam, cum Græco *Barnabæ* textu conjunctam, additis etiam eruditissimis notis, ad prælum ille apparavit. Vt igitur in Sylloges hujus initio Græcum *Polycarpum*, posteriore sui parte ex antiquâ versione Latinâ suppletum, exhibuimus: ita & ad ejus finem *Barnabam*, priore sui parte ex aliâ vetere interpretatione similiter redintegratum (non sine humanissimi *Vossii* consensu) representare visum fuit. Ex cujus utriusque collatione mutuâ est deprehensum, non solum primam Epistolæ partem in exemplari Latino fuisse conservatum, quam defuisse diximus in Græco; sed etiam postremam vice versâ retentam fuisse in Græco, quæ aberat à Latino: atq; in intermediis prætereà, nonnulla habere * Græcum quæ defunt in Latino, & Latinum rursus quæ non reperiuntur in Græco; cujus generis ea sunt, quæ in utroq; contextu uncis [] includenda curavimus.

* Inter quæ & illud, à *Clemente Alexandr.* in 5. *Stromat.* citatum: *Ἀπλούστερον ὑμῖν γράφω, ἵνα συνήτε.*

Ex duobus autem præcipuis membris tota hæc constat Epistola: quæ in contextu Græco hæc inter se transitione connexa videmus. Ταῦτα μὲν οὕτως. Μεταλάβωμεν δὲ καὶ ἐπὶ ἐτέραν γνῶσιν καὶ διδαχὴν. ubi, pro μεταλάβωμεν, alii μεταβάλωμεν, *Patricius Junius* noster μεταβῶμεν legendum conjicit. In priore autem parte sententia hæc longè antè præcesserat: Ἐχεις καὶ ἐν τούτῳ τὴν δόξαν τοῦ Ἰησοῦ, ὅτι ἐν αὐτῷ πάντα, καὶ εἰς αὐτόν. Quam vetus Latinus interpres suo loco motam huc transtulit, totius epistolæ Epilogum hunc satis inconcinnum statuens. *Hæc autem sic sunt. Habetis interim de majestate Christi, quomodo omnia in illum, & per illum facta sunt. Cui sit honor, virtus, gloria, nunc & in secula seculorum.* Secundâ Epistolæ parte penitus prætermisâ: quam idcirco, Latinâ eruditissimi *Gerardi Langbaini* versione, in hæc editione locupletandam curavimus.

Ab hæc verò *duarum viarum* distinctione pars ista ducit exordium. Ὅδοι δύο εἰσὶ διδαχῆς καὶ ἐξουσίας· ἢ τε τοῦ φωτός, καὶ ἢ τοῦ σκότους. Διαφορὰ δὲ πολλῶν δύο ὁδῶν. ἐφ' ἧς μὲν γὰρ εἰσὶ τεταγμένοι

φωταγωγοὶ ἄγγελοι τοῦ Θεοῦ, ἐφ' ἧς δὲ ἄγγελοι τοῦ Σατανᾶ. Ad quæ ve
 ba respexisse *Originem* non est dubium, in libro 3. *περὶ ἀρχαῶν*
 cap. 2. ita scribentem. *Eadem quoq; Barnabas in Epistolâ* s
 declarat, cum duas vias esse dicit, unam lucis, alteram tenebr
 rum; quibus & præesse certos quosq; Angelos dicit: viæ quid
 lucis, Angelos lucis, tenebrarum autem viæ, Angelos Satanæ.
 Etfi enim in priore quoq; epistolæ parte, (uti etiam in *psena*
 f Constitut. *Clementinis* f Constitutionibus, quarum Authorem ut ex R
 Apostolic. lib. *mano Clemente, Ignatio, & aliis alia*, ita quæ de duabus vi
 7. cap. 1, 2. & mortifq; viis fufius enarrat ex hac ipfa *Barnabæ* epistola inte
 deinceps. vertisse vel primâ facie legenti constabit) *duarum viarum* f
 cta fit mentio: hoc tamen tantum in loco, Angelorum lucis
 Satanæ, iisdem præfectorum, occurrit commemoratio. Add
 quod & *Satanæ* ipsum nomen ab *Hieronymo*, in fine libelli c
Nominibus Hebraicis inter ea recensetur quæ ex *Epistolâ Ba*
nabæ sunt selecta; nec in priore tamen hujus epistolæ parte usq;
 àm extat in quâ reliqua omnia sunt reperta: si modò *Naue* (qu
 nomine *Iesu* sive *Iosue* patrem Græci indigetant) pro *Nabu*
 repofueris; quem librarii temeritate hîc fuisse insultum, *Ge*
minis adjuncta interpretatio fatis evincit. cum *Nahum* fit *Co*
 g Hieron. de *solator*;^s *Naue* verò, *Semen, germen vel pulchritudo*: uti ja
 Nominib. prius in eodem libro exposuerat ipse *Hieronimus*.
 Hebraic. in
 Exodo.

Longiorem quoq; hanc fuisse Epistolam, *στιχομετρία* illa sat
 indicat, quam Latinis (nam Græca editio hîc est mutila) ex *M*
cephori Patriarchæ Constantinopolitani chronographiâ tradidit
Anastafius Romanæ Ecclesiæ Bibliothecarius. in quâ, ut fe
 tem Catholicæ (quæ vocantur) *Iacobi, Petri, Iobannis & I*
de epistolæ, 1300 versibus; ita & hæc *Barnabæ*, 1306. con
 prehensa fuisse dicitur. In posteriore denique Epistolæ parte r
 perta ista sunt, à *Clemente Alexandrino*, in libro 2. Strom
 tum, ex *Barnabâ* citata. Ὁ δὲ Θεὸς, ὁ τοῦ παντὸς κόσμου κυριεύων δ
 καὶ ὑμῶν σοφίαν καὶ σύνεσιν, ἐπιστήμην, γινῶσιν τῶν δικαιοματῶν αὐτοῦ
 ὑπομονήν. Γίνεσθε οὖν θεοδιδάκτοι, ἐκζητοῦντες τί ζητεῖ ὁ Κύριος ἀ
 ὑμῶν ἵνα εὐρητε ἐν ἡμέρᾳ κρίσεως τοὺς τούτων ἐπιβούλους. ἀγάπης τέ
 να καὶ εἰρήνης γνωστικῶς προσηγόρευσε. ubi postrema illa, ex *Barn*
bæ nostri contextu, ita sunt restituenda. ἵνα σώθητε ἐν ἡμέρᾳ κ
 σεως. Τούτων ἐπιβούλους (vel ἐπιβόλους, ut emendat *Sylburgius*) ἀγ
 πης τέκνα καὶ εἰρήνης γνωστικῶς προσηγόρευσε, idem sc. *Barnaba*
 sub ipsius epistolæ clausulam, paulo post, eos ad quos scribit, i
 falutan

salutans. Σώζεσθε ἀγάπης τέκνα καὶ εἰρήνης. Vt tùm ex principio tùm ex fine manifestè deprehensum appareat; posterius membrum hoc (utcuq; à Latino Interprete filentio prætermiffum) ejusdem corporis partem esse, cujus & primum.

Ad totius verò Epistolæ *authorem* & *authoritatem* quod atinet: idem ille *Clemens* (ut de discipulo ipsius *Origine* nihil dicam) & authoris *Barnabæ*, & authoritatis *Apostolicæ*, eam fuisse creditit. In libro enim illo 2º Stromatum, alia postea testimonia ex eâ producens, hâc utitur præfatione. Ὅπως δ' ἡμεῖς τοῦ διαβόλου τὰς ἐνεργείας καὶ τὰ πνεύματα τὰ ἀκάθαρτα εἰς τὴν τοῦ ἀμαρτωλοῦ ψυχὴν ἐπισπείρειν φαμέν, οὐ μοι δεῖ πλείονων λόγων παραθεμένω μάρτυν τὸν Ἀποστολικὸν Βαρνάβαν (ὁ δὲ, τῶν ἐβδομήκοντα ἦν, καὶ συνεργὸς τοῦ Παύλου) κατὰ λέξιν ᾧ δὲ πως λέγοντα. *Quomodo autem nos Diaboli operationes, & spiritus immundos in peccatoris animam seminare dicamus, non mihi pluribus verbis opus est si adduxero testem Barnabam Apostolicum (erat autem is * ex septuaginta, & Pauli adjutor) his verbis sic dicentem.* & in 5º. Βαρνάβας, ὁ καὶ αὐτὸς συγκληρῦξας τῶν Ἀποστόλων κατὰ τὴν διακονίαν τῶν ἐθνῶν τὸν λόγον. *Barnabas, qui ipse quoq; in Gentium ministerio prædicavit verbum unâ cum Apostolo Paulo.* Neq; *Apostolici* solùm, sed etiam *Apostoli Barnabæ* nomine, in 2º Stromatum libro, eandem epistolam laudat; ejusdemq; non minùs quàm reliquarum Scripturarum Canonicarum, in libris Hypotyposeôn^h contractas explicationes exhibuit.

Barnabas Cyprius, qui & Ioseph Levites, cum Paulo gentium Apostolus ordinatus, unam ad ædificationem Ecclesiæ pertinentem epistolam composuit, quæ inter apocryphas scripturas legitur: ait, in Ecclesiasticorum scriptorum Catalogo, B. Hieronymus. & libro 13º Commentariorum in Ezechiel. cap. 43. *Vitulum, inquit, qui pro nobis immolatus est, & multa scripturarum loca, & præcipuè Barnabæ epistola, quæ habetur inter scripturas apocryphas, nominat.* Vtrùm verò ex propriâ mente ab *Apostolo ad ædificationem Ecclesiæ compositam* hanc fuisse epistolam ille dixerit, ex aliorum autem sensu in *apocryphorum* classem conjecerit, exquirant alii: in eam certè sententiam propendisse illum aliquando, ex *Nominum Hebraicorum* libello colligi posse videatur; in quo, cum reliquis Novi Testamenti scripturis etiam *Barnabæ* istam epistolam conjunctam ab eo fuisse cernimus.

* Idem etiam affirmat in libro 7. Hypotyposeôn. (apud Euseb. lib. 2. hist. κεφ. ᾱ.

^hἘπιτετημμένες πεποιήται διηγήσεις. Euseb. lib. 6. hist. κεφ. ιγ. ιδ.

In

In illa *Nicephori* Constantinopolitani Patriarchæ στιχομετ (quam Latinis *Anastafium* Romanæ Ecclesiæ Bibliothecarij tradidisse diximus) à Novi Testamenti *apocryphis* quidem scriptis separatur, sed inter ea quibus contradicitur (ut & *Apocryphis Johannis*) recensetur. In altero verò Indiculo, quem *Anastafii Nicæni* in S. Scripturam Quæstionibus subjectam videmus, unâ cum *apocryphis* simpliciter adnumeratur: & ipsi *Hieronymi* in Prologo Galeato suffragio accedente, & universis Ecclesiæ simul iudicio, quæ Barnabæ scriptum nullum in Canonem unquam admisisse comperta est. *Montani* enim spiritu afflatus fuit *Tertullianus*ⁱ quum epistolæ ad Hebræos *Barnabæ* affixit titulum: & altera hæc, ἡ φερομένη Βαρνάβα ἐπιστολή, ab *Eusebio* non solum inter scripturas^k quibus contradicitur, sed etiam inter^l *notas* collocatur. Vt hinc etiam locum habeat quod de aliis ejusdem generis ab *Augustino* est dictum.^m *Hebraica scripta castitas Canonis non recepit: non quod eorum hominum qui Deo placuerunt, reprobetur autoritas; sed quod ista non credantur ipsorum esse.*

Quamquam non longè post ipsius *Barnabæ* tempora extant tamen fuisse hanc Epistolam, tot illa à *Clemente Alexandrino* (proximo post Apostolos seculo claruit) ex eâ, in *Stromatum* libris, laudata testimonia, fidem faciunt. Quibus & illa ejusdem in *Pædagogo*, lib. 2. cap. 10. adjungere liceat. Καὶ τὸν μὲν λαγῶν κλέτος πλεονεκτεῖν φασὶ τὴν ἀφ᾽ ὀδευσιν, εἰς ἀριθμοὺς ὅτις βεβίωκεν ἔτεσιν ἰσχυόντα τρυπᾶς. quæ ex istis Epistolæ hujus mutuatum eum esse, monuit me D. *Petrus Turnerus*, Savilianus in Academ. Oxoniensi Matheos Professor, eruditissimus. ὅτι ἡ λαγῶς κλέτος ἐνιαυτὸν πλεονεκτεῖ τὴν ἀφ᾽ ὀδευσιν ὅσα γὰρ ἔτη ζῆ, τοσαύτας ἔχει τρυπᾶς. Sed & aliquam hinc præferunt vetustatis speciem, ipsarum apocrypharum scripturarum, quarum jamdiu in Ecclesiâ oblevit memoria, citationes non paucæ: inter quas & illam fortasse quis annumeraverit. *Regna in terris decem regnabunt: resurget retrò pusillus, qui deponet tres in unum.* licet ea *Danielis* capitulo VII. uti olim in LXX. Interpretum editione habebatur, desumptam fuisse ego quidem existimaverim: quæ *Theodotionis* interpretatio (quam in *Daniele*, alterâ illâ posthibita, Ecclesiam postea recepisse confirmatⁿ *Hieronymus*) hanc nobis hodie lectionem exhibeat. Δέκα βασιλεῖς ἀναστήσονται, καὶ ὁ

i Tertullian. de Pudicitia, cap. 20. & ex eo, Hieronym. Catalog. script. Ecclesiast. in Paulo.

k Euseb. lib. 6. histor. Ecclesiast. κεφ. 12. ιδ.

l Id. ibid. lib. 3 κεφ. κι.

m Augustin. de Civitat. Dei, lib. 18. cap. 38.

n Hieron. Præfat. in Daniel.

σωάντων ἀναστήσεται ἕτερος, ὃς ὑπερίσει κακοῖς πάντας τοὺς ἔμπροσθεν καὶ τρεῖς βασιλεῖς ταπεινώσει. quod & ipsum non leve est antiquitatis argumentum.

Quare, quod de duobus locis, altero ex Evangelio juxta *Hebræos* de Servatore à Iohanne baptizando, de* nequitiâ Apostolorum altero ex ipso *Barnabá* (licet *Ignatii*, ut dictum est, substituto nomine) à se productis, usurpavit olim *Hieronymus*; [^o *Quibus testimoniis si non uteris ad auctoritatem, utere saltem ad antiquitatem:*] id ad universam hanc Epistolam accomodandum censemus; ejus *antiquitatem* ita suspicientes, ut *auctoritatem* tamen sententiæ illi Apostolicæ subjiciendam esse non abnuamus. ^p *Omnia*

probate: quod bonum est tenete.

* Vid. Cl. Salmasium, de Trapezit. cœnore, p. 327.
o Hieronym. lib. 3. adverb. Pelag. cap. 1.

p 1. Thessal. 5. 21.



INCIPIT EPISTOLA

BARNABÆ *feliciter.*

GRÆCA DESI-
DERANTUR.



Vete, filii, &
filiaë, in no-
mine Domini
nostri IESU
Christi, qui vos dilexit
in pace. Magnarum &
honestarum Dei æqui-
tate abundantiam sciens
esse in vobis ; supra mo-
dum exhilaror beatis &
præclaris spiritibus ve-
stris, quòd sic naturalem
gratiam accepistis. Pro-
pter quod plurimùm
gratulor mihi, sperans li-
berari, quia verè video
in vobis infusum spiri-
tum ab honesto fonte
Dei. Cùm persuasum
mihi sit hoc, & plenus
sciam, quia dum ad vos
allo-

alloquor, multa mihi bona successerunt in via æquitatis domini; ideo fors & ego cogito diligere vos super animam meam, quia magnitudo fidei & dilectio habitat in illo, & spes vitæ illius. Cogitans ergo hoc, quasi mihi curæ fuerit, ut vobiscum partiar, ex eo quod accepi [futurum mihi talibus spiritibus fervientes. Hæc in mercede] adpropriavi pauca vobis mittere, ut fidem vestram consummatam habeatis & scientiam. Tres sunt ergo constitutiones Domini, vitæ spes, initium, & consummatio. Propalavit enim Dominus per Prophetas, qui præterierunt, & futurorum dedit nobis initia scire: sicut ergo locutus est, honestius & altius accedere ad aram illius. Ego autem non tanquam doctor, sed unus ex vobis, demonstrabo pauca, per quæ in plurimis lætiores sitis.

*Ex Clement. Alexandrin.
Stromat. lib. 2.*

ἀφ' οὗ ἔλαβον μέρος, ἐσπού-
δασα καταμικρὸν ὑμῖν πέμ-
ψαι· ἵνα μετὰ τῆς πίστεως ὑ-
μῶν τελείαν ἔχητε καὶ τὴν
γνώσιν.

Ex Clement. Alexandrin. Ibid.

τῆς μὲν οὖν πίστεως ἡμῶν εἰ-
σιν οἱ συλλήπτορες φόβος καὶ
ὑπομονή· τὰ δὲ συμμα-
χοῦντα ἡμῖν, μακροθυμία καὶ
ἐγκράτεια. Τούτων οὖν τὰ
πρὸς τὸν κύριον μενόντων
ἀγνώως, συνευφραίνονται αὐ-
τοῖς σοφία, σύνεσις, [ἐπιστή-
μη, γνῶσις.]

Ex interpr. LXX.

Τί μοι πλῆθος τῶν θυσιῶν ὑ-
μῶν, λέγει Κύριος; πλήρης
εἰμι ὀλοκαυτωμάτων κριῶν,
καὶ στέαρ ἀρνῶν καὶ αἷμα ταύ-
ρων καὶ τράγων οὐ βούλομαι,
οὐδ' ἂν ἔρχησθε ὀφθῆναί μοι.
Τίς γὰρ ἐξεζήτησε ταῦτα ἐκ
τῶν χειρῶν ὑμῶν; πατεῖν τὴν
αὐλήν μου οὐ προσθήσεσθε.
ἔὰν φέρητέ μοι σεμίδαλιν,

Cum sint ergo dies
nequissimi, & contrari-
us habeat hujus sæculi
potestatem; debemus at-
tendentes inquirere æ-
quitates domini. Fidei
ergo nostrae adjutor est
timor & sustinentia: quæ
autem nobiscum pug-
nant, patientia est & con-
tinentia. Hæc cum a-
pud Dominum perman-
ent casta, conlætantur
illis sapientia & intelle-
ctus: adaperuit enim
nobis per omnes pro-
phetas, quia non utitur
nostras, neq; hostias, ne-
q; victimas, neq; ob-
lationes, hæc dicens;

Quò mihi multitudinem Efa. 1. 11.
sacrificiorum vestrorum,
dicit Dominus? Plenus
sum holocaustomatibus a-
rictum, & pinguamini-
bis agnorum, & sangui-
nem taurorum & hirco-
rum nolo, nec si veniatis
videri mihi. Quis enim
exquisivit hæc de mani-
bis vestris? calcare aulam
meam non adjicietis: si
attuleritis mihi similagi-
nem-

nem, vanum supplicamentum, execratio mihi est: neomenias vestras, & sabbata, & diem magnum non sustineo: jejunium, & ferias, & dies festos vestros odit anima mea.

Hæc ergo vacua fecit, ut nova lex Domini nostri Iesu Christi, quæ sine jugo necessitatis est, humanam habeat oblationem. Dicit iterum Do-

Iere. 7. 22.

minus ad illos; Nunquid ego præcepi parentibus vestris, cum exierunt de terra Ægypti, ut offerrent mihi hostias & victimas? Sed hoc præcepi illis dicens; Unusquisque vestrum adversus proximum suum non habeat malitiam, & juramentum mendum non habeat. intelligere ergo debemus, cum firmus sine intellectu, consilium benignitatis Patris nostri, quia nobis dicit, volens nos similiter errantes quærere, quemadmodum ad illum accedamus: nobis enim sic dicit; sacrifici-

Pfal. 50. 19.

μάταιον θυμίαμα, βδέλυγμά μοι ἐστὶ τὰς νεομηνίας ὑμῶν, καὶ τὰ σάββατα, καὶ ἡμέραν μεγάλην οὐκ ἀνέχομαι νηστείαν, καὶ ἀργίαν, καὶ τὰς ἐοικέναι τὰς ὑμῶν, μισεῖ ἡ ψυχὴ μου

Ex. Interp. LXX.

Ὅτι οὐκ ἐλάλησα πρὸς τοὺς πατέρας ὑμῶν, καὶ οὐκ ἐντειλάμην αὐτοῖς ἐν ἡμέρᾳ ἀνήγαγον αὐτοὺς ἐκ γῆς Ἀγύπτου περὶ ὀλοκαυτωμάτων καὶ θυσίας. Ἄλλ' ἢ τὸ ῥῆμα τοῦτο ἐνετειλάμην αὐτοῖς, λέγων.

Ex Interp. LXX.

Θυσία τῷ Θεῷ πνεῦμα συν-
τετριμμένον, καρδίαν συντε-
τριμμένην καὶ τεταπεινομένην
ὁ Θεὸς οὐκ ἐξουδενώσει.

Ex Interp. LXX.

Ἴνα τί μοι νηστεύετε, ὡς σήμε-
ρον ἀκουσθῆναι ἐν κραυγῇ
τὴν φωνὴν ὑμῶν; οὐ ταύτην
τὴν νηστείαν ἐγὼ ἐξελεξάμην,
καὶ ἡμέραν ταπεινοῦν ἄνθρω-
πον τὴν ψυχὴν αὐτοῦ. οὐ δ'
ἂν κάμψῃς ὡς κρικὸν (MS.
Alexandrin. κλυὸν) τὸν
τράχηλόν σου, καὶ σάκκον καὶ
σποδὸν ὑποστρώσης, οὐδ' οὕ-
τω καλέσετε νηστείαν δεκτὴν.

Ibid.

Λύε πάντα σύνδεσμον ἀ-
δικίας, διάλυε στραγγαλίαν
βιαίων συναλλαγμάτων, ἀπό-
στελλε τεθραυσμένους ἐν ἀφέ-
σει, καὶ πᾶσαν σου συγγραφὴν
ἄδικον διάσπα. Διάθρυπτε
πεινῶντι τὸν ἄρτον σου, καὶ

*um Domino, cor contri-
bulatum & humiliatum
Deus non despicit. Cer-
tius ergo inquirere de-
bemus, fratres, de salu-
te nostra, ut nequam
non habeat introitum in
nobis, & evertat nos à
vita nostra. Dicit ergo*

ut quid mihi jejunatis? ^{Esaiæ. 58.}

*ut hodie audiatur vox
vestra in clamore? Non
tale jejunium elegi, dicit
Dominus, ut quis humi-
liet animam suam sine
causa; neq; si curvaveris
quasi circulum collum
tuum, & sacco te circum-
dederis, & cinerem sub
te straveris, nec sic cele-
brabis mihi jejunium ac-
ceptum. Ad nos autem*

*fic dicit. [Cum jejunave-
ritis,] solve omnem no-
dum injustitiæ, & om-
nem consignationem ini-
quam dele, resolve suf-
focationes impotentium
commerciorum, dimitte
quassatos in remissionem,
& omnem cautionem ma-
lignam dissipa. Frange
esurienti panem tuum &
egenos*

egenos sine tecto induc in domum tuam: si videris nudum, vesti, & domesticos feminis tui non despicies. Tunc erumpet temporaneum lumen tuum, & vestimenta tua citò oriuntur; & præibit ante te justitia, & claritas Dei circumdabit te; tunc exclamas, & Deus exaudiet te: cum adhuc loqueris dicet, Ecce adsum. Si abstuleris à te nodum, & suadelam malorum, & verbum murmurationis, & dederis esurienti panem ex animo. In hoc ergo, fratres, providens est & misericors Deus, quia in simplicitate crediturus effret populus, quem comparavit dilecto suo, antè ostendit omnibus nobis, ut non incurramus tanquam profelyti ad illorum legem. Oportet ergo non de instantibus multum scrutantes scribere quæ non possint fanare. Fugiamus ergo ab omni opere iniquitatis, & odio habeamus er-

πτωχοὺς ἀστέγους εἰσαγε τὸν οἶκόν σου. Ἐὰν ἴδῃς γυμνὸν περίβαλε· καὶ ἀπὸ τῶν οἰκειῶν τοῦ σπέρματός σου οὐχ ὑπείροψι. Τότε ῥαγήσεται πρὸς ἔμῃ τὸ φῶς σου, καὶ τὰ ἰάματα σου ταχὺ ἀνατελεῖ. Καὶ περιπορεύσεται ἔμπροσθέν σου δικαιοσύνη σου, καὶ ἡ δόξα τοῦ Θεοῦ περιστελεῖ σε. Τότε βόησῃ, καὶ ὁ Θεὸς εἰσακούσεται σὺν ἔτι λαλοῦντός σου ἑρέϊ, Ἴδὸν περιφρονησάμενοι. Ἐὰν ἀφέλῃς ἀπὸ σὺνδέσμων, καὶ χειροτονίαν, καὶ ῥῆμα γογγυσμοῦ, καὶ δῶς πεινῶντι τὸν ἄρτον ἐκ ψυχῆς σου.

rorem hujus temporis, ut futura diligamus. Non debemus animæ nostræ spatium, ut possit habere potestatem discurrendi cum nequissimis & peccatoribus, nequando similemus illis. *Consummata* enim *tentatio*, de qua scriptum est, sicut Daniel dicit, adpropinquavit: propter hoc enim Dominus in-

an, *intercidit?*
ex Matth. 24.
22.

terdicit tempora & dies, ut adceleret dilectos illius ad hæreditatem suam: Dicit autem sic Propheta; *Regna in ter-*

Dan. 7. 24.
Vid præmonit.
ad Lect.

ris decem regnabunt, & resurget retrò pusillus Rex, qui deponet tres in unum. De regnis similiter. De hoc ipso dicit iterum Daniel; *Et vidi*

Dan. 7. 7.

quartam bestiam, nequam, & fortem, & sæviorem cæteris bestiis marinis, & apparuerunt illi decem cornua, & ascendit aliud cornu breve in medio illorum, & dejecit cornua tria de majoribus cornibus. Intelligere ergo debemus ad-

K k

huc

Ex Edit. LXX.

Ἐθεώρουν, καὶ ἰδοὺ θηρίον τέταρτον φοβερόν καὶ ἔκθαμβον· καὶ διαφέρον περισσῶς παρὰ πάντα τὰ θηρία· καὶ κέρατα δέκα αὐτῷ· καὶ ἰδοὺ κέρας ἕτερον μικρὸν ἀνέβη ἐν μέσῳ αὐτῶν, καὶ τρία κέρατα τῶν ἑμ-
προσθεν αὐτοῦ ἐξερρίζωθη.

huc, & hoc rogo vos tanquam unus ex vobis, omnes amans super animam meam, ut adtendatis vobis, & non similetis eis qui peccata sua congerunt, & dicunt; quia testamentum illorum & nostrum est. Nostrum est autem, quia illi in perpetuum perdidērunt illud, quod Moyſes accepit: dicit enim Scriptura; *Et fuit Moyſes in monte jejunans quadraginta diebus, & quadraginta noctibus, & accepit testamentum à Domino, tabulas lapideas scriptas manu Dei, sed converſi in idola perdidērunt illud: dicit enim Dominus Moyſi; Moyſes, descende celerius: quomodo præterit legem populus tuus, quem eduxiſti de terra Ægypti?* Et projecit Moyſes tabulas lapideas de manibus ſuis, & confRACTUM EST TESTAMENTUM eorum, ut dilectio IESU conſignetur in præcordiis veſtris, in ſpem fidei

Exod. 34. 28.

Exod. 32. 7.

LXX.

Καὶ ἦν Μωϋσῆς ἐναντὶ
 ρίου τεσσεράκοντα ἡμέρας
 τεσσεράκοντα νύκτας. ἀρ
 οὐκ ἔφαγε, καὶ ὕδωρ οὐκ ἔπ

LXX.

Καὶ ἐλάλησε Κύριος π
 Μωϋσῆν, λέγων· Βάδιζε,
 τάχος κατάβηθι ἐντεῦθ
 ἠνόμησε γὰρ ὁ λαός σου ὃν ἐξ
 γαγες ἐκ γῆς Αἰγύπτου.

illi

illius, propter quod adtendamus novissimis diebus: nihil enim proderit nobis omne tempus vitæ nostræ, & fidei, si non modo animum ad futuras tentationes habeamus, sicut dicit filius Dei; Resistamus omni iniquitati, & odio habeamus eam. Ergo considerate opera malæ viæ: non separatim debetis seducere vos, tanquam justificati; sed in unum convenientes, inquirete quod communiter dilectis conveniat, & profit: dicit enim scriptura; *Væ* Esa. 5. 21. *illis qui sibi soli intelligunt, & apud se docti videntur.* Simus [spiritalis, simus templum consummatum Deo: inquantū est in nobis, meditemur timorem Dei, & custodiamus mandata illius. Dominus non acceptâ personâ judicat mundum. Unusquisque; secundum quæ facit accipiet. Si fuerit bonus, bonitas eum antecedit; fine

Ex Clement. Alexandrin.

Stromat. lib. 2.

Οὐαὶ οἱ συνετοὶ παρ' ἑαυτοῖς, καὶ ἐνώπιον αὐτῶν ἐπιστήμονες. Πνευματικοὶ γενώμεθα, ναὸς τέλειος τῷ Θεῷ ἐφ' ὅσον ἐστὶν ἐφ' ἡμῖν, μελετῶμεν τὸν φόβον τοῦ Θεοῦ, καὶ φυλάσσειν ἀγωνιζώμεθα τὰς ἐντολὰς αὐτοῦ [ἵνα ἐν τοῖς δικαιομασίν αὐτοῦ εὐφρανθῶμεν.]

[G]

K k 2

fine qua merces nequitiæ eum sequitur. Attendite, nequando quiescentes jam vocati ad dormiamus in peccatis nostris : & nequam accipiens potestatem nostram fuscitet & excludat à regno Dei.

Adhuc & illud intelligite ; cum videritis tanta signa & monstra in populo Iudæorum (& sic illos dereliquit Dominus) attendamus ergo, ne fortè (sicut scri-

Matth. 22. 14.

ptum est) *multi vocati, pauci electi* inveniamur : propter hoc Dominus sustinuit tradere corpus suum in exterminium ut remissione peccatorum sanctificemur, quod est sparsione sanguinis illius. Scriptum est enim de illo, quædam ad populum Iudæorum, quædam ad nos. Dicit autem sic ; *vulneratus est propter iniquitates nostras, et vexatus est propter peccata nostra, sanguine illius sanati sumus : tanquam ovis ad*

Esa. 53. 5.

Ex Matth.

πολλοὶ κλητοὶ, ὀλίγοι δὲ κλεκτοί.

Ex interpr. LXX.

ἐτραυματίσθη διὰ τὰς μαρτίας ἡμῶν, καὶ μεμαλάσται διὰ τὰς ἀνομίας ἡμῶν τῷ μῶλωπι αὐτοῦ ἡμεῖς θημεν. Ὡς πρόβατον
 vi

σφαγὴν ἤχθη, καὶ ὡς ἀμνὸς
ἐναντίον τοῦ κείροντος ἄφωτος,
οὕτως οὐκ ἀνοίγει τὸ τόμα
αὐτοῦ.

*victimam adductus est,
et sicut agnus coram ton-
dente se sic non aperuit
os suum.* Supergratulari
ergo debemus Domino,
quia & præterita nobis
ostendit, & sapienter fe-
cit, ut de futuris non si-
mus sine intellectu: dicit

LXX.

οὐκ ἀδίκως ἐκτείνονται δίκ-
τυα πτερωτοῖς.

autem; *Non injustè ten-* Prov. i. 17.

duntur retia avibus; Hoc
dicit quia justè periet
homo habens viam, ve-
ritatis scientiam, & se à
via tenebrofa non conti-
net adhuc, & ad hoc
Dominus sustinuit pati
pro anima nostra, cum
sit orbis terrarum Do-
minus, qui dixit die an-
te constitutionem seculi;

LXX.

ποιήσωμεν ἄνθρωπον κατ'
εἰκόνα ἡμετέραν καὶ καθ' ὁ-
μοίωσιν.

Faciamus hominem ad i- Gen. i. 26.

*maginem & similitudi-
nem nostram.* Quomo-
do ergo sustinuit, cum
ab hominibus hoc pate-
retur, discite; Prophetæ
ab ipso habentes do-
num, in illum prophe-
taverunt: ille autem ut
vacuam faceret mor-
tem, & de mortuis
resurrectionem ostende-
ret, quia in carne oportebat

tebat eum apparere, fustinuit uti promissum parentibus redderet, & ipse sibi populum parans resurrectione factâ in terris, judicabat illis, ad vitam ducens populum Iudæorum, & magna signa & monstra faciens, non crediderunt, nec dilexerunt illum. Tunc Apostolos suos, qui incipiebant prædicare evangelium suum, elegit, qui erant super omne peccatum peccatores, ut ostenderet, quia non venit vocare justos, sed peccatores: tunc ostendit se esse filium Dei. Si enim non venisset in carne, quomodo possent homines sanari, cum respicientes solem, qui est opus manûs Dei, non possint radios ejus diutiùs intueri? Filius ergo Dei ideo in carne venit, ut consummationem peccatorum definiret eis, qui persequuntur; Οὐκοῦν ὁ υἱὸς τοῦ Θεοῦ εἰς τοῦτο ἦλθεν ἐν σαρκὶ ἵνα τὸ τέλειον τῶν ἀμαρτιῶν κεφαλαιώσῃ τοῖς διώξασιν

Luc. 5. 32.

*** Καὶ δι' ἡμᾶς ὑπὸ λαὸν τὸν κενὸν ἐτοιμάζων ἐδείξεν ἐπὶ τῆς γῆς ὧν, τὴν ἀνάστασιν αὐτὸς ποιήσας κρίνει, πέρασ γε τοὶ διδάσκοντες τὸν Ἰσραὴλ καὶ τηλικαῦτα τέρατα καὶ σημεῖα ποιῶν ἐκείνῃ, καὶ ὑπερηγάπησεν αὐτοὺς. Ὅτε δὲ τοὺς ἰδίους ἀποστόλους τοὺς μέλλοντας κηρύσσειν εὐαγγέλιον αὐτοῦ ἐξελέξατο, τὰς ὑπὲρ πᾶσαν ἀμαρτίαν νομωτέρους, ἵνα δείξῃ ὅτι οὐκ ἦλθε καλέσαι δικαίους ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν, τὸν Θεὸν ἐφάνέρωσεν ἑαυτὸν υἱὸν Θεοῦ εἶναι. Εἰ γὰρ μὴ ἦλθεν ἐν σαρκὶ καὶ πῶς ἂν ἐσώθημεν ἄνθρωποι [βλέποντες αὐτὸν,] ὅτι τὰ μέλλοντα μὴ εἶναι] ἢ ἕνα ἔργον τῶν χειρῶν αὐτοῦ ὑπάρχοντα βλέποντες οὐκ ἰσχύουσιν εἰς τὸ ἀκτῖνας αὐτοῦ ἀντοφθαλμίσαι.

fu

θανάτῳ τοὺς προφήτας αὐτοῦ.
 [Οὐκοῦν εἰς τοῦτο ὑπέ-
 μεινε.] Λέγει γὰρ ὁ Θεὸς τὴν
 πηγὴν τῆς σαρκὸς αὐτοῦ, ὅτι ἐξ
 αὐτῶν,* ὅταν πατάξω τὸν ποι-
 μένα τότε σκορπισθήσονται τὰ
 πρόβατα τῆς ποιμένης. Αὐτὸς
 ἠθέλησεν οὕτω παθεῖν· [ἔδει γὰρ
 ἵνα ἐπὶ ξύλου πάθῃ.] Λέγει
 γὰρ ὁ προφητεύων ἐπ' αὐτῶ.
 φεῖσαί μου τῆς ψυχῆς ἀπὸ
 ῥομφαίας, καθήλωσόν μου τὰς
 σάρκας, ὅτι πονηρευομένων συ-
 ναγωγαὶ ἐπανέστασάν μοι. Καὶ
 πάλιν λέγει· ἰδοὺ τέθεικά μου
 τὸν νῶτον εἰς μάστιγας, καὶ τὰς
 σιαγόνας εἰς ραπίσματα, τό-
 δε πρόσωπόν μου ἔθηκα ὡς
 στερεὰν πέτραν. Ὅτε οὖν ἐ-
 ποίησεν ἐντολὴν, τί λέγει; τίς
 ὁ κρινόμενός μοι, ἢ τίς ὁ δικα-
 ζόμενός μοι; ἐγγισάτω τῶ παι-
 δι κυρίου. Ὅσαί ὑμῖν ὅτι πάν-
 τες ὑμεῖς παλαιωθήσεσθε ὡς
 ἱμάτιον, καὶ σῆς καταφάγε-
 ται ὑμᾶς. Καὶ πάλιν λέγει ὁ
 προφήτης, ἐπεὶ ὡς λίθος ἰσχυρὸς ἐτέθη εἰς συντρι-

funt ad mortem Prophe-
 tas illius: dicit autem I-
 faias; *plagà corporis illi-* Efa. 53. 5.
us omnes sanati sumus.
 Et alius propheta; *Feri-* Zach. 13. 7.
am pastorem & disper-
gentur oves gregis: ipse
autem voluit sic pati.
 Dicit enim qui prophe-
 tat de illo; *parce anima* Pfa. 21. 21.
mea à gladio, & confige Pfa. 118.
clavis carnes meas, quia 119.
nequissimorum conven- Pfa. 21. 17.
tus insurrexit in me. Et
iterum dicit; Ecce po- Efa. 50. 6.
sui dorsum meum ad fla-
gella, et maxillas meas ad
palmas: faciem autem
meam posui tanquam so-
lidam petram. Cùm au-
tem fecit Dei præcep-
tum, quid dicit? Quis Efa. 50. 9.
est qui contradicit? [resi-
stat mihi:] quis æqualis
futurus est mihi? propin-
quet puero Dei. Væ vobis
quia vos omnes veteraf-
citis tanquam vestimen-
tum, et tinea devorabit
vos. Iterum dicit Pro-
pheta; Tanquam lapis
expositus est in afflictio-
 ne:

- Efa. 28. 16. ne : *Ecce mittam in fundamenta Sion lapidem pretiosum, electum. Et quid dicit? Et qui crediderit in illum non confundetur.* In lapide ergo fides nostra? Absit. Sed quia in fortitudine posuit corpus illius, dicit iterum Propheta; *Lapidem, quem reprobarunt edificantes, hic factus est in caput anguli. Hic est dies, quem fecit Dominus.* Quid ergo dicit? *Circumvenerunt me conventus nequissimorum, vallaverunt me tanquam apes.* [Et iterum dixit;] *super vestem meam sortes miserunt.* In carne ergo incipiente illo venire, ante ostensa sunt quæ passurus erat. Dicit ergo Propheta ad Iudæos; *Væ animæ iniquorum, qui*
- Pfal. 117. 22. 23. *iterum Propheta; Lapidem, quem reprobarunt edificantes, hic factus est in caput anguli. Hic est dies, quem fecit Dominus.* Quid ergo dicit? *Circumvenerunt me conventus nequissimorum, vallaverunt me tanquam apes.* [Et iterum dixit;] *super vestem meam sortes miserunt.* In carne ergo incipiente illo venire, ante ostensa sunt quæ passurus erat. Dicit ergo Propheta ad Iudæos; *Væ animæ iniquorum, qui*
- Pfal. 21. 17. *conventus nequissimorum, vallaverunt me tanquam apes.* [Et iterum dixit;] *super vestem meam sortes miserunt.* In carne ergo incipiente illo venire, ante ostensa sunt quæ passurus erat. Dicit ergo Propheta ad Iudæos; *Væ animæ iniquorum, qui*
- Pfal. 118. 12. *conventus nequissimorum, vallaverunt me tanquam apes.* [Et iterum dixit;] *super vestem meam sortes miserunt.* In carne ergo incipiente illo venire, ante ostensa sunt quæ passurus erat. Dicit ergo Propheta ad Iudæos; *Væ animæ iniquorum, qui*
- Pfal. 21. 19. *conventus nequissimorum, vallaverunt me tanquam apes.* [Et iterum dixit;] *super vestem meam sortes miserunt.* In carne ergo incipiente illo venire, ante ostensa sunt quæ passurus erat. Dicit ergo Propheta ad Iudæos; *Væ animæ iniquorum, qui*
- Efa. 3. 9. *Væ animæ iniquorum, qui*
- βῆν, ἰδοὺ ἐμβάλλω εἰς θεμέλια Σιών λίθον πολυτελέστατον, ἐκλεκτόν, [ἀκρογωνία οὐκ ἐπιτιμωμένην, ἐντιμωμένην.] Ἐἴτα τί λέγει καὶ ὅς ἐλπίζει ἐπ' αὐτόν, ἵνα ἴσται εἰς τὸν αἰῶνα. Ἐπὶ τὸν λίθον οὖν ἡμῶν ἡ ἐλπίς; ἵνα γένοιτο. Ἀλλ' ἐπεὶ ἐν ἰσχυρίᾳ ἔθηκε τὴν σάρκα αὐτοῦ [ὁ κύριος, λέγει γὰρ, καὶ ἔθηκε ὡς στερεὰν πέτραν.] Λέγει ἄλλοτε πάλιν ὁ προφήτης, λίθον ἀπεδοκίμασαν οἱ οἰκοδομοὶ ἡμεῖς, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας. [Καὶ πάλιν λέγει] αὕτη ἐστὶν ἡ ἡμέρα [ἡμεῖς γὰρ ἀγαλλόμεθα καὶ θαυμάστοι,] ἣν ἐπιστρέψεται ὁ κύριος. [Ἀπλούστερον μὲν γράφω ἵνα συνίητε, ἐπεὶ περίφημα τῆς ἀγάπης τοῦ κυρίου μῶν.] Τὶ οὖν λέγει [πάλιν ὁ προφήτης;] περιέσχε με συναγωγὴ πονηρευομένων, κύκλωσάν με ὡσεὶ μέλισσαι κηρίον, καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον. Ἐν σαρκὶ οὖν αὐτοῦ μέλλοντος φανερωθῆναι [καὶ πάσχειν,] προεφανεροῦτο τὸ πάθος. Λέγει γὰρ ὁ προφήτης ἐπὶ τὸν Ἰσραὴλ, οὐαὶ τῇ ψυχῇ αὐτῶν ὅτι βεβήκασι ἐπὶ τὸν ἵματιον μου, ἵνα ἴσται εἰς τὸν αἰῶνα.

λευται βουλήν πονηράν καθ' ἑαυτῶν, εἰπόντες, δήσομεν τὸν δίκαιον ὅτι δύσχρηστος ἡμῶν ἐστι. Λέγει δὲ καὶ Μωσῆς αὐτοῖς, ἰδοὺ τάδε λέγει κύριος ὁ θεός, εἰσέλθετε εἰς τὴν γῆν τὴν ἀγαθὴν, ἣν ᾤμοσεν κύριος τῷ Ἀβραάμ, καὶ Ἰσαὰκ, καὶ Ἰακώβ· καὶ κατακληρονομήσατε αὐτήν, γῆν ῥέουσαν γάλα καὶ μέλι. Τὶ λέγει ἡ γυνῶσις μάθετε· ἐλπίζατε ἐπὶ τὸν ἐν σαρκὶ μέλλοντα φανεροῦσθαι ὑμῖν [Ἰησοῦν.] Ἄνθρωπος γῆ ἐστὶ [πάσχουσα] ἀπὸ προσώπου γὰρ τῆς γῆς ἡ πλάσις τοῦ Ἀδὰμ ἐγένετο. Τὶ οὖν λέγει, τὴν γῆν τὴν ἀγαθὴν, τὴν ῥέουσαν γάλα καὶ μέλι; Ἐυλογητὸς ὁ κύριος ἡμῶν, ὁ σοφίαν καὶ νοῦν θέμενος ἐν ἡμῖν τῶν κρυφίων αὐτοῦ· λέγει γὰρ ὁ προφήτης· παραβολὴν κυρίου τίς νοήσει, εἰ μὴ σοφὸς καὶ ἐπιστήμων καὶ ἀγαπῶν τὸν κύριον αὐτοῦ; Ἐπεὶ οὖν ἀνακαινίσας ἡμᾶς ἐν τῇ ἀφέσει τῶν ἀμαρτιῶν ἐ-

dicunt inter se; circumveniamus justum, quia injuavis est nobis. Et Moyses autem dicit ad illos; Hæc dicit Dominus Deus; Intrate in terram bonam, quam promissit Dominus Abraham, Isaac, et Jacob: et domini estote illius terræ, quæ trahit lac et mel. Quid dicat scientia, discite: credite, inquit, in eum, qui in carne apparebit: hic homo enim terra est, cum ex terra sit figmentum Adæ. Quid ergo dicit, in terram bonam, fluentē lac et mel? [Et,] Benedictus Dominus, quia sapientiam & fenum posuit in nobis absconditorum suorum. Dicit autem & per Prophetas; parabolam Domini quis intelliget, nisi sapiens, et diligens, Dominum suum? Quia ergo cum nos innovavit in remissionem peccatorum, Dan. 11. 9.

L 1 fecit

Gen. i. 26.

fecit nos aliam figuram tanquam pueros habere, ut spiritu figuraret nos. Non enim sicut dicit scriptura; *faciamus hominem ad imaginem, & similitudinem nostram, & supersit bestiis terræ, & avibus cæli, & piscibus maris. Et Dominus videns bonam figuram nostram, dixit; Crescite, & multiplicate, & replemini terram.*

Deut. 11. 9.

Iterum vobis ostendam, quomodo vobis dicit secundam figuram: In novissimis, dicit Dominus; Ecce facio novissima tanquam priora. Propter hoc ergo prædicavit Propheta; *Intra te in terram, quæ trahit lac, & mel, & dominamini ejus: quia ipse incipiebat apparere, & in*

ρυξεν ὁ προφήτης, εἰσέλθετε εἰς γῆν ῥέουσαν γάλα μέλι καὶ κατακυριεύσατε αὐτῆς. [Ἰδοῦ οὖν ἡμεῖς ἀναπλάσμεθα, καθὼς πάλιν ἐν ἑτέρῳ προφήτῃ λέγει, λέγει κύριος ἐξελῶ τούτων (τούτεστιν ὧν προέβλεπε πνεῦμα κυρίου) τὰς λιθίνας καρδίας, καὶ βαλῶ τὰς σαρκὰς αὐτοῖς.] ὅτι ἔμελλεν ἐν σαρκὶ φανεροῦσθαι, καὶ ἐν

ποίησεν ἡμᾶς ἄλλον τύπον ὡς παιδίου ἔχειν τὴν ψυχὴν ὡς ἂν καὶ ἀναπλασσομένους τὸς ἡμᾶς. Λέγει γὰρ ἡ γὰρ φηὶ περὶ ἡμῶν ὡς λέγει οὐρανῶν, ποιήσωμεν κατ' εἰκόνα καθ' ὁμοίωσιν ἡμῶν τὸν ἄνθρωπον, καὶ ἀρχέτωσαν θηρίων τῆς γῆς, καὶ τῶν ἰσχυρῶν τοῦ οὐρανοῦ, καὶ τῶν ἰσχυρῶν τῆς θαλάσσης. Καὶ ἔπειτα κύριος ἰδὼν τὸ κατὰ τὴν εἰκόνα τοῦ ἀνθρώπου ἀναπλάσμα ἀνθρώπου· αὐτὸς ἐλάλησθε καὶ πληθύνεσθε καὶ πληρώσατε τὴν γῆν. [Τὰς ἀποστόλους πρὸς τὸν υἱόν.] Πάλιν ἐνδείξω πῶς πρὸς ἡμᾶς δευτέραν πλάσιν ἐπέσει τῶν ἐποίησε. Λέγει κύριος οὐρανοῦ ποιήσω τὰ ἔσχατα ὡς ἀρχὰς πρῶτα. Ἐἰς τοῦτο οὖν ἐλάλησεν ὁ κύριος

κατοικεῖν. Ναὸς γὰρ [ἅγιος] ἀδελφοὶ μου τῷ κυρίῳ τὸ κατοικητήριον ἡμῶν τῆς καρδίας. Λέγει γὰρ πάλιν κύριος, καὶ ἐν τίνι ὀφθήσομαι τῷ κυρίῳ τῷ θεῷ μου καὶ δοξασθήσομαι; λέγει, ἔξομολογήσομαι ἐν ἐκκλησίᾳ ἐν μέσῳ ἀδελφῶν μου, καὶ ψαλῶ ἀναμέσον ἐκκλησίας ἁγίων. Οὐκοῦν ἡμεῖς ἔσμεν οὐς εἰσήγαγεν εἰς τὴν γῆν τὴν ἀγαθὴν; Τὶ οὖν τὸ γάλα καὶ μέλι; ὅτι πρῶτον τὸ παιδίον μέλιτι, εἶτα γάλακτι ζωοποιεῖται, οὕτω καὶ ἡμεῖς τῇ πίστει τῆς ἐπαγγελίας, καὶ τῷ λόγῳ ζωοποιούμενοι, ζήσομεν κατακυριεύοντες τῆς γῆς. [Προεῖρηκε γὰρ ἐπάνω, ὅτι αὐξανεσθῶσαν καὶ ἀρχέτωσαν τῶν ἰχθύων.] Τὶ οὖν ὁ δυνά-

nobis habitare: templum enim Domini inhabitatio cordis nostri est: Dicit ergo iterum; & quomodo apparebo Deo Domino meo? *Et magnificabor, inquit, confitebor in Ecclesia fratrum meorum, & decantabo tibi* Psal. 21. 23. *in Ecclesia Sanctorum.* Nos ergo fumus, quos induxit in terram bonam. Quid ergo lac & mel? Quia ab initio infans melle & lacte vivificatur: sicut per fidem promissionis verbo dū adnutrimur, sic vivificamur, dominatum agentes terræ. Quis est qui possit modo esse super bestias, aut super aves, aut super pisces? Sentire debetis quia super esse potestatis est, ut quis imperans Dominus sit. Intelligite ergo, filii dile-

μενος νῦν ἄρχειν θηρίων ἢ ἰχθύων ἢ πετεινῶν τοῦ οὐρανοῦ; Αἰσθάνεσθαι γὰρ ὀφείλομεν ὅτι τὸ ἄρχειν ἐξουσία ἐστίν, ἵνα τις ἐπιτάξας κυριεύσῃ. [Εἰ οὖν οὐ γίνεται τοῦτο νῦν, ἄρα ὑμῖν εἶρηκε ποτὲ ὅταν δὲ αὐτοὶ τελειώθωμεν κληρονόμοι τῆς διαθήκης κυρίου γενέσθαι;] Οὐκοῦν νοεῖτε τέκνα

[H]

K k 2

εἶτι,

cti, quia omnia bonus Dominus ostendit nobis, ut sciremus, cum per omnia gratias agere debeamus. Si ergo filius Dei, cum sit Dominus, qui incipiet judicare vivos & mortuos, passus est, ut plaga illius vivificaret nos, credamus, quia filius non poterat pati, nisi propter nos. Sed & potatur aceto & felle: audite quemadmodum de hoc significaverint sacerdotes templi in scripta lege præcepti, *ut si quis non jejunaret jejunium, morte moreretur*, præcepit Dominus: quia ipse pro peccatis nostris incipiebat vas spiritûs sui offerre hostiam, ut & figuram, quæ fuerat sub *Isaac*, qui oblatus est ad aram, consummaret. Quid dicit Propheta; & manducet de hircu, quem oblaturi sunt ad

ον τελεσθῆ. Τί οὖν λέγει ἐν τῷ προφήτῃ, καὶ γέτωσαν ἐκ τοῦ τράγου τοῦ προσφερομένου τῆ νησ

Levit. 23. 7.

εὐφροσύνης, ὅτι πάντα ὁ
 λὸς κύριος προεφάνερα
 ἡμῖν, ἵνα γνῶμεν, ᾧ κατὰ π
 τα εὐχαριστοῦντες ὀφείλ
 αἰνεῖν. Εἰ οὖν ὁ υἱὸς τοῦ Θε
 ῶν κύριος, καὶ μέλλων κρ
 ζῶντας καὶ νεκροὺς, ἔπαθεν,
 ἢ πληγὴ αὐτοῦ ζωοποιήση
 μᾶς, πιστεύσωμεν, ὅτι ὁ υἱὸς
 Θεοῦ οὐκ ἠδύνατο παθεῖν
 μὴ δι' ἡμᾶς. Ἀλλὰ καὶ [στ
 ρωθεῖς] ἐποτίζετο ὄξει καὶ χ
 ἀκούσατε πῶς περὶ τούτου
 φανέρωκαν οἱ ἱερεῖς τοῦ
 γεγραμμένης ἐντολῆς αὐ
 ὅς ἂν μὴ νηστεύσῃ τὴν
 στεῖαν, θανάτῳ ἐξολοθρε
 σεται ἐνετείλατο κύριος,
 καὶ αὐτὸς ὑπὲρ τῶν ἡμ
 ρων ἀμαρτιῶν ἤμελλε σκ
 τοῦ πνεύματος προσφ
 θυσίαν, ἵνα καὶ ὁ τύπος ὁ γ
 μενος ἐπὶ Ἰσαὰκ τοῦ
 σενεχθέντος ἐπὶ τὸ θυσιαστ
 jejun

ὑπὲρ πασῶν τῶν ἀμαρτιῶν; (προσέχετε ἀκριβῶς) καὶ φάγετῶσαν οἱ ἱερεῖς μόνοι πάντες τὸν ἕτερον ἄπλυτον μετὰ ὄξους. Πρὸς τί; Ἐπειδὴ ἐμὲ εἶδον ὑπὲρ ἀμαρτιῶν μέλλοντα τοῦ λαοῦ τοῦ καινοῦ προσφέρειν τὴν σάρκα μου μέλλεται ποτίζειν χολὴν μετὰ ὄξους. Φάγετε ὑμεῖς μόνοι τοῦ λαοῦνηστεύοντες, καὶ κοπτομένου ἐπὶ σάκκῳ καὶ σπόδῳ, ἵνα δείξῃ ὅτι δεῖ αὐτὸν παθεῖν ὑπὲρ αὐτῶν. Πῶς οὖν ἐνετείλατο προσέχετε. Λάβετε δύο τράγους καλοὺς καὶ ὁμοίους καὶ προσειέγκατε, καὶ λαβέτω ὁ ἱερεὺς τὸν ἕνα ὡς ὀλοκαύτωμα· τὸν δὲ ἕνα τί ποιήσουσιν; Ἐπικατάρατος φησὶν ὁ εἷς. Προσέχετε πῶς ὁ τύπος τοῦ Ἰησοῦ φανεροῦται. Καὶ ἐκπτύσατε πάντες, καὶ κατακεντήσατε, καὶ περινεῖτε τὸ ἔριον τὸ κόκκινον περὶ τὴν κεφαλὴν αὐτοῦ, καὶ οὕτως εἰς ἔρημον βληθήτω. Καὶ ὅταν γένηται οὕτως, ἄγει ὁ βαστάζων τὸν

jejunium pro omnibus peccatis? (Attendite diligenter;) & manducent sacerdotes foli intestinum non lotum cum aceto. Ad quid? Quoniam me pro peccatis populi mei incipiente offerre corpus meum potabitis aceto cum felle. Manducate vos foli, populo jejunante; & plangite vos in cilicio et cinere. Et ut ostenderet, quia ab illis debet pati, sic præcepit; *Sumite hircos duos bonos similes, & offerte; et accipiant sacerdotes unum holocaustum pro peccatis; alium autem in maledictione.* Adtendite, quomodo figura Iesu ostendebatur. Expuite illum, [inquit,] omnes, & pungite; & imponite lanam coccineam circa caput illius, & sic in eremum ponatur. Et cum ita factum fuerit, adducite, qui ferat hircum

Levit. 16. 7.

ἀκανθῶν τιθέασιν. Τύπος ἐστὶ τοῦ Ἰησοῦ τῆ ἐκκλησίας κείμενος, ἵνα ὅς ἐάν θέλῃ τὸ ἔριον ἄραι τὸ κόκκινον δεῖ αὐτὸν πολλὰ παθεῖν, διὰ τὸ εἶναι φοβερὰν τὴν ἀκανθαν, καὶ θλιβέντα κυριῶσαι. Οὕτω φησὶν οἱ θελοντές με ἰδεῖν, καὶ ἄψασθαί μου τῆς βασιλείας, ὀφείλουσι θλιβέντες καὶ παθόντες λαβεῖν με. Τίνα δὲ δοκεῖτε τύπον εἶναι, ὅτι ἐντέλλεται τῷ Ἰσραὴλ, προσφέρειν δάμαλιν τοὺς ἄνδρας ἐν οἷς ἁμαρτίαι τέλειαι, καὶ σφάζοντες κατακαίειν, καὶ αἶρειν τότε τὴν σποδὸν παιδία, καὶ βάλλειν εἰς ἄγγη, καὶ περιτιθέναι τὸ ἔριον τὸ κόκκινον, καὶ τὸν ὕσσωπον, καὶ οὕτω ραντίζειν τὰ παιδία καθ' ἓνα τὸν λαὸν, ἵνα ἀγνίζωνται ὑπὸ τῶν ἁμαρτιῶν. Νοεῖτε πῶς ἀπλότητι λέγει ὑμῖν. Ὁ μόσχος οὗτός ἐστιν ὁ Ἰησοῦς, οἱ προσφέροντες ἄνδρες ἁμαρτωλοὶ, οἱ

medio spinarum ponunt. Figura Iesus Ecclesiæ posita; quia qui voluerit tollere lanam coccineam, oportet illum multa pati propter spinæ nequitiam, & coarctatum sic dominari illius. Sic, inquit, qui volunt me videre, & attingere regnum meum, debent compressi, & multa passi accipere. Quam autem figuram putatis esse? Quia præceptum est populo Iudæorum, offerre vaccam homines, in quibus peccata consummata sint, & occisam comburere, & tollere tunc cinerem pueros & mittere in vasa fictilia, & suspendere [in ligno] lanā coccineam, & hyssopum, & sic spargere pueros circa singulas turbas populi, ut sanctificentur à peccatis. Videte ergo, quomodo in simplicitate dicat vobis; Vacca erat Iesus; qui offerebant, homines peccatores hi qui obtulerunt

obtulerunt, illum ad victimam; qui sparserunt pueri, hi erant qui nuntiaverunt nobis remissionem peccatorum, & castitatē præcordiæ nostræ, quibus dedit Evangelii potestatem, qui sunt duodecim in testimonium tribuum, quia duodecim sunt tribus Iudæorum. Quare ergo & lana in ligno est? quia qui crediderit in illum, vivit in perpetuum. Quare in unum lanam & hyssopum? Quia in regno illius dies erunt nequissimi & sordidi, quibus nos sanabimur: & propter hoc, dum sic fiunt nobis lucida, illis autem obscura, quia non audierunt vocem domini. Dicit autem de auribus,

δὲ ἅμα τὸ ἔριον καὶ τὸν ὑσσώπον; ὅτι ἐν τῇ βασιλείᾳ αὐτῶν ἡμέραι ἔσονται αἱ πονηραὶ καὶ ῥυπαραὶ ἐν αἷς ἡμέραις σθησόμεθα. [Ὅτι καὶ ἀλγῶν τὴν σάρκα διὰ τοῦ ῥύπου ὑσσώπου ἰᾶται.] Καὶ διὰ τοῦτο οὕτω γενόμενα ἡμῖν ἔστι φανερὰ, ἐκείνοις δὲ σκοτεινὰ, ὅτι οὐκ ἤκουσαν φωνῆς κυρίου. Λέγει γὰρ πάλιν περὶ τῶν ὠτίων, πῶς περιέτεμεν

προσενέγκαντες αὐτὸν ἐπὶ τὴν σφαγὴν. [Εἶτα οὐκέτι, ἀνδρες, οὐκέτι, ἀμαρτωλοὶ, δόξα.] Οἱ δὲ ῥαντίζοντες τὰ παιδὲς εὐαγγελιζόμενοι ἡμῖν τὰς ἀφῆσιν τῶν ἀμαρτιῶν, καὶ τὸ ἁγνισμὸν τῆς καρδίας, οἱς ἐδόθη κε τοῦ εὐαγγελίου τὴν ἐξουσίαν οὕσι δεκαδύο, εἰς μαρτύριον τῶν φυλῶν ὅτι δεκαδύο φυλαὶ τοῦ Ἰσραὴλ, [τὸ κηρύσσειν. Διὰ τί δὲ τρεῖς ἄνδρες οἱ ῥαντίζοντες; μαρτύριον Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ, ὅτι οὗτοι μεγάλοι τῷ Θεῷ] ὅτι τὸ ἔριον ἐστὶ τὸ ξύλον; [ὅτι ἡ βασιλεία τοῦ Ἰησοῦ ἐπὶ τῷ ξύλῳ,] διὰ τὸ οἱ ἐλπίζοντες ἐπ' αὐτὸν ἵστανται εἰς τὸν αἰῶνα. Διὰ

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